



## Benefits of Vedic learning for improving competence and strengthening mental health

Siluh Nyoman Seriadi<sup>1\*</sup>, Dewa Ayu Candradevi<sup>1</sup>, Ni Nyoman Ayu Nikki Avalokitesvari<sup>2</sup>

<sup>1</sup> Universitas Hindu Negeri I Gusti Bagus Sugriwa, Kota Denpasar, Bali 80237, Indonesia;

<sup>2</sup> The Hindu Center of Indonesia, DKI Jakarta 13560, Indonesia.

\*Correspondence: nyomanseriadihdn@gmail.com

### ABSTRACT

**Background:** The *Vedas* are an ancient library that is the source or book for the Hindu religion. The *Vedas* are used as the main guidelines and their teachings are implemented in the daily lives of Hindus. In addition to being a holy book, the *Vedas* also contain many values contained therein. *Tattwam*, *Susila*, and *Upakara* are three basic frameworks in Hinduism that need to be considered in the 21st century. **Method:** This research uses a qualitative method focusing on text analysis, which involves in-depth examination of written materials based on their context. The study aims to understand phenomena in their natural settings without manipulation, emphasizing the meaning and quality aspects rather than quantitative measures. **Findings:** There are many positive benefits of applying the vedic teachings in daily life. By realizing the existence of God, implementing the teachings of *Susila* and the proper implementation of *Upakara* in daily life. Not only as a guideline in carrying out the three basic frameworks in Hinduism but there are many other unexpected benefits gained through learning the *Vedas*, be it in science, character building, making life easier and also in achieving success. Not only as a source of knowledge, but the *Vedas* are also a source of medicine. This is contained in the *Atharva Veda*. **Conclusion:** The benefit of the *Vedas* that is no less important is that the *Vedas* are a source of Hindu Law (*Dharma*). **Novelty/Originality of this article:** Using qualitative methods focusing on text analysis, this study explores the relevance of the *Vedas* in everyday life in the 21st century. This research shows that the *Vedas* not only function as sacred scriptures and sources of knowledge but also provide benefits in character formation, facilitate life, and serve as sources of healing and legal foundation (*Dharma*) for Hinduism.

**KEYWORDS:** *Vedas*; benefits; 21<sup>st</sup> Century

### 1. Introduction

The *Vedas* are the sacred scriptures of Hinduism and are the oldest literature in the world. The *Vedas* consist of a collection of ancient Indian literature that has a very large number and a very broad scope. Veda comes from the word *Vid* which means *widya* or sacred knowledge that is eternal, which itself comes from God's revelation. Hindus say that the veda is "*apourusheyam*" which means that the veda is not a composition made by humans (*purusa*) (Surpi, 2023a). The *Vedas* consist of four parts, namely *Samhita* (Yuliari, 2019), *Brahmana*, *Aranyaka*, and *Upanisad*. *Samhita* is a library that contains sacred knowledge which contains rhythms, mantras or prayers that aim to worship the Goddess. Furthermore, *Brahmana* is a sacred library that contains techniques that should be carried out in a good and correct ceremony or ritual of holy sacrifice. *Aranyaka* has another word, namely jungle literature, which contains procedures or as a guide library for the "*sadu*" to live in the open. Then the last is *Upanisad*. *Upanisad* is an inseparable part of the *Vedas*

#### Cite This Article:

Seriadi, S. N., Candradevi, D. A., & Avalokitesvar, N. N. A. N. (2024). Benefits of vedic learning for improving competence and strengthening mental health. *Life and Death: Journal of Eschatology*, 2(1), 13-24. <https://doi.org/10.61511/lad.v2i1.2024.1045>

**Copyright:** © 2024 by the authors. This article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).



because it is the essence of the Veda themselves. *Upanisad* is one part of the *Vedas* that bridges in the field of improving the quality of education and literacy levels (Ni et al., n.d.).

The *Vedas* not only act as a sacred library, but in the Vedic teachings there are many things that we can learn. The *Vedas* also teach Literacy, especially in the *Upanisads*, both in teaching reading, and teaching how humans have the right views and understanding. The *Vedas* as a source of ethical truth and behavior, the *Vedas* provide basic understanding, direct and provide goals in the lives of Vedic believers. The *Vedas* as our scriptures also act as a guide for humanity in its efforts to achieve a holy life. In the Vedic essence there are two things that must be considered, namely *Apara Widya* and *Para Widya*. *Apara Widya* is knowledge that contains the creations of the almighty god, knowledge about the existence of *bhuana alit* and *bhuana agung*. Meanwhile, *Para Widya* is the knowledge that teaches humans about the nature of God (Pancaria, 2022). By studying the *Vedas*, we have built knowledge within ourselves, formed the mind of human intelligence and built a superior human being. The main purpose in studying the Vedic Library is to build humans with various advantages, such as having a head like *Sankara* (Intelligent and wise), having a heart like *Buddha* (Compassion and light handedness) and having a responsibility like *King Janaka* (Having the ability, strength, willingness to build the welfare of society and build a good civilization) (Surpi, 2023b).

The benefits of Vedic learning to enhance competence and strengthen mental health is a unique and relevant area of research, especially in the contemporary context where mental health challenges are increasing and there is a growing demand for a holistic approach to self-development. Vedic knowledge, with its deep insights into the nature of mind, body, and spirit, offers valuable tools that can enhance cognitive abilities, emotional resilience, and overall mental well-being. Research in this area will help validate ancient wisdom in the context of modern psychology and mental health practices, providing effective new strategies for individuals seeking balance and personal growth.

The first benefit of Vedic learning is its potential to enhance cognitive competence. Vedic texts such as the *Upanishads* and the *Bhagavad Gita* emphasize disciplined thinking, contemplation, and self-inquiry, which support the development of critical thinking and self-awareness. Techniques such as meditation, *pranayama* (breathing exercises), and chanting of Vedic mantras are scientifically proven to improve focus, memory, and concentration. By studying these ancient practices, individuals can develop sharper mental faculties, which in turn can improve performance in academic and professional contexts. Therefore, research into how Vedic learning enhances cognitive competence is essential for developing more effective education and training methods.

Second, Vedic learning is closely tied to the concepts of emotional balance and resilience. The Vedic understanding of the mind as consisting of multiple layers—from the conscious to the unconscious, offers strategies for managing emotions and reducing stress. Practices such as mindfulness and self-control (*vairagya*) taught in Vedic philosophy help individuals face challenges and uncertainties with equanimity and balance. In a world increasingly filled with stress and mental health issues such as anxiety and depression, research into Vedic principles can provide valuable insights into emotional regulation and resilience-building techniques.

Furthermore, spiritual grounding, a core aspect of Vedic learning, plays a significant role in mental well-being. The *Vedas* emphasize the connection between individual consciousness and the larger universal consciousness, fostering a sense of purpose, connectedness, and peace. This spiritual dimension can help individuals develop inner strength, meaning, and happiness that are independent of external factors. For individuals facing an existential crisis or a lack of purpose, the Vedic perspective provides a holistic approach to well-being by linking mental health to spiritual growth. Research in this area can make valuable contributions to integrative mental health care approaches that address both psychological and spiritual needs.

Finally, Vedic learning emphasizes holistic living, which is vital to mental health. Concepts such as *Sattva* (balance and purity), *Rajas* (activity), and *Tamas* (inertia) in the Vedic tradition provide a framework for understanding and managing various mental

states. A balanced life, which combines physical well-being, mental clarity, and ethical behavior, is considered essential to achieving a healthy mind. Modern research into this holistic framework can lead to innovative mental health practices that integrate diet, lifestyle, and mental discipline, benefiting those seeking a more comprehensive approach to health and self-development.

Thus, the urgency of research into the benefits of Vedic learning for mental health and competence lies in its potential to offer integrative solutions to contemporary challenges. By bridging ancient wisdom with modern psychology, this research can help individuals improve cognitive and emotional functioning, reduce stress, and develop inner peace. At a time when mental health issues are on the rise globally, this research can contribute to more sustainable, holistic, and accessible methods for improving personal and collective well-being.

In human civilization, the *Vedas* are a source of life values. Character values contained in the *Vedas* such as in Hindu literature, namely the *Ramayana* or *Mahabharata*, especially the conversation between *Krisna* and *Arjuna* contained in the *Bhagavadgita* which explains the philosophy of life (Supartini and Hadriani, 2023). Basically, the *Vedas* are not something that is difficult to achieve or learn, but some people assume that the *Vedas* can only be learned by saints. But actually, this view is not correct, someone can learn the *Vedas* starting from the time someone can read and understand something. Some parents even read the *Vedas* to their children while they are still in the womb (Surpi, 2020, Surpi, 2021). By exploring the *Vedas*, it will be able to generate good vibrations or energy, especially in facing life in the 21st century. The 21st century is a development that combines many elements in it, such as science, literacy skills, skills, behavior and most importantly the use of technology. With this rapid development, there are also many problems faced by humans, especially mental health problems (Rao, & Devi, 2018). Therefore, to get through all this, humans need knowledge that can build a good person.

In connection with the above, Vedic learning is something that needs attention, especially in 21st century life. This article reviews the benefits of Vedic literacy in human life in the 21st century. With this research, researchers hope that people will be more concerned about the existence of Vedic science. In addition, this research also aims to explain that the *Vedas* not only function as a sacred library, but the *Vedas* also have many benefits for human life in providing guidance, especially in the 21st century. Be it in character building and mindset, helping humanity when in distress, as the main seed of knowledge, as well as in improving work ethic and others.

## 2. Methods

The research method that will be used to explore the benefits of Vedic learning for improving competence and mental health is qualitative. This approach allows researchers to gain an in-depth understanding of the experiences of individuals who practice Vedic teachings. Data are collected through literature studies, observations and in-depth interviews with participants who have been involved in Vedic learning, such as yoga practitioners, meditation, and Vedic studies. Interviews will be conducted in a semi-structured manner, allowing researchers to explore key themes while still giving participants the freedom to share their personal views and experiences.

In addition to interviews, another data collection method used is participant observation. Researchers will be involved in activities related to Vedic learning, such as yoga classes, meditation sessions, and discussion meetings about the *Vedas*. This observation aims to capture the dynamics of social interactions, spiritual practices, and their impact on the mental health of participants. Field notes will be taken to record situations, interactions, and reactions of participants during the activities. By combining interviews and observations, this study is expected to provide a comprehensive picture of the benefits of Vedic learning in a real context.

After the data is collected, data analysis will be carried out using thematic analysis methods. The first step is to transcribe interviews and organize field notes from observations. The researcher will then identify patterns, themes, and categories that emerge from the data. This process involves repeated reading of transcripts and notes, and coding of the data to highlight key elements relevant to the research objectives (Samsudin, 2019). The results of the analysis will be compared and linked to the Vedic theoretical framework and existing literature on mental health and competence. With this approach, it is hoped that the research will produce meaningful insights into the contribution of Vedic learning to improving individual well-being and their competence.

### 3. Results and Discussion

Veda is an ancient library that is the source or book for Hinduism. Veda itself comes from the word "vid" which means knowing or knowledge. In the semantic sense veda means sacred knowledge, sacred teachings, the source of Hindu religious teachings. So, it can be concluded that the *Vedas* mean knowledge that has a very broad and extraordinary scope. The *Vedas* are the source of teachings from Hinduism, the *Vedas* are used as the main guidelines and their teachings are implemented in the daily lives of Hindus (Mardika, 2019). The *Vedas* are a collection of literature that emerged centuries ago that was passed down from generation to generation. The teaching of the *Vedas* should be applied since a child is in the mother's womb, which can be read directly by the mother or help from the father. The vedic scriptures are guidelines, especially for Hindus, which should be understood and applied in daily life. As well as for someone who wants to understand the *Vedas*, a very long time is needed and a process in learning it, considering that the scope of the *Vedas* is so very broad and as a human being who is not eternal, it takes a long time to be able to learn the whole of the *Vedas*. In the Sarasamuscaya book, it is stated that the *Vedas* should be studied perfectly, namely by studying *itihasa* and also *purana*. In the *Purana*, the *Vedas* should be explained through history (*Itihasa*) and History and Mythology (*Purana*). This refers that in studying the *Vedas*, it should start from the basic or easiest things continuously and consistently towards more complex things.

In addition to being a holy book, the *Vedas* also contain many values. Among them: The value of glory, harmony, truth, love, alms, generosity, beauty, sacrifice, sincerity, unity. The *Vedas* have the nature of *Anadi Anantha* which means that the *Vedas* have no beginning and no end. As is known, the *Vedas* come from the Revelation of God received by the Rishis through holy hearing and intuition centuries ago. The *Vedas* contain a lot of mantras because they contain many hymns-hymns of worship. The language used in the *Vedas* is Sanskrit. The *Vedas* are scriptures that cover aspects of life that have a role in human life. Therefore, the *Vedas* have many benefits and as a guide in living life, especially for Hindus. Maha Rishi Manu divided the *Vedas* into 2 main parts, namely the *Sruti Veda* and the *Smerti Veda*. The *Sruti Veda* group contains content about the Revelation of God, while in the *Smerti Veda* the content comes from the *Sruti Veda* itself. Both *Sruti* and *Smerti Vedas* are the source of Hinduism's sacred teachings, the truth of which cannot be doubted. The verse below will emphasize the above statement.

*"Srutitu wedowijeneyo dharma Sastram tu wai smerth, Te sarrtheswamimamsye tab hyam dharmohi nirbabhau."*

"Indeed, *Sruti* is *Veda*, and *Smerti* is *Dharma Sastra*, both of which should not be doubted in any way." - (Kemenuh, 2019)

The *Śruti Vedas* (meaning "what is heard") are also known as the *Catur Veda*, which consists of four parts: *Rg Veda*, *Sama Veda*, *Yajur Veda*, and *Atharva Veda*. The *Rg Veda* contains the earliest revelations and is therefore considered the oldest of the *Vedas* (Kajian et al., n.d.). The *Rg Veda* includes songs, hymns, or mantras and also mentions the *Sapta Rishi* who received the revelations. The *Sama Veda* consists of mantras and teachings related to

hymns. The third part, the *Yajur Veda*, comprises mantras that are primarily derived from the *Rg Veda*. The last part, Atharva Veda, is a collection of magical mantras, which contains daily prayers such as prayers for health and others (Mishra, 2018). In the Vedic teachings there are three basic frameworks of Hinduism called *Tattwa*, *Susila*, and *Upakara*. These three things are a unity that complement each other and are inseparable. This is also related to a Hindu belief called *Panca Sradha*.

Basically, the goal of Hinduism is to achieve happiness and spiritual well-being. In the Vedic Library it is also mentioned "*Mokshartham Jagathitaya Ca Iti Dharma*" which means that religion or dharma is to achieve *moksa* and *jagathita* which means to achieve freedom of the soul from worldly happiness (Pancaria, 2020). In achieving this, Hinduism recognizes the name of the three basic frameworks of Hinduism derived from the *Vedas*, namely: *Tatwa*, *Susila*, and *Upakara*. *Tatwa* is the philosophy, teachings, and knowledge derived from the *Vedas* either *Sruti* or *Smriti*. The second part is *Susila*. *Susila* comes from the word "su" which means good or harmonious, while "sila" means behavior or behavior. So *Susila* is interpreted as good behavior in reciprocal relationships with fellow humans. The third part is *Upakara*. *Upakara* is an activity of holy sacrifice or ritual to worship the greatness of God. These three basic frameworks of Hinduism are guidelines that are very concerned in living life, especially for Hindus, which are sourced directly from the *Vedas* (Marsono & Rahayu, 2023).

In *Tatwa*, it explains about the teachings of divinity which become the basis of a person in believing in the existence of God and belief in embracing Hinduism. If someone can understand the *Vedas* well then, they can be said to live the existence of God properly and correctly. *Tatwa* not only teaches about belief in God, but also contains the teaching of *Panca Sradha*. *Panca Sradha* is the five beliefs in Hinduism. The following are parts of *Panca Sradha* (Ariyoga, 2019). *Widhi Sradha* is a belief in the existence of God; *Atma Sradha* is a belief in the existence of *atma* that can revive the human soul; *Karmaphala Sradha* is believing in the results of an action; *Punarbhawa Sradha* is a belief in repeated births or known as *samsara*; then the last part of *Panca Sradha* is *Moksa Sradha* which is freedom from worldly attachments. By realizing the five *sradhas*, we can understand the existence of the supreme god and therefore the world and its contents can run well. Then by believing in the existence of *atma* all creatures in this world can have life. By believing in the existence of *karmaphala*, humans in this world will think twice in taking an action, especially negative things, because in Hinduism we believe that what is planted will be reaped. Then the belief in *Punarbhawa* that life in this world is paying for what has not been repaid in the previous life. And the last is *moksa* where this is the highest goal of a human being, to be free from worldly pleasures.

*Susila* emphasizes on moral education which contains rules in behaving or in doing something (Wika et al., 2023). In *Susila* teachings emphasize humans to always be able to do good things that do not deviate from religious teachings and avoid bad actions, which *Susila* teachings come from the *Vedas*. *Susila* is something that should be learned by humans, be it in the family environment, school, or in society. Which *Susila* emphasizes more on the education of harmony and harmony that must be intertwined with fellow human beings. In Hinduism, there is the story of *Aranya Kanda in the Ramayana*, a story that is part of the *Vedas* (Pancaria, 2022). From the story of *Aranya Kanda* one can memorize life lessons that can be used as guidelines in human life, especially in the household phase or *Grhastha Asrama*. *Susila* education here emphasizes the formation of a harmonious family by applying it to daily life. Especially in this 21st century, there are many problems found in households, whether it is caused by economic problems or other problems that can trigger disputes or even divisions (Gupta & Varma, 2019). Therefore, it is advisable in a family to instill moral education so that household life can be harmonious.

The third part of the basic framework of Hinduism is *upakara*. *Upakara* is very important in Hindu religious life in terms of doing *yadnya*. According to Yasa & Wiasati (2021) ceremony is a part that has a role, function and influence in instilling the basic values of Hinduism which has the aim of increasing *Shraddha* and *Bhakti* between humanity and God (Yasa & Wiasati, 2021). The implementation of *yadnya* in Hinduism is known as *panca*

*yadnya*. What is meant by *panca yadnya* are five holy offerings that are offered sincerely. The division of Panca Yadnya is divided into five types, namely:

*“Dewa yadnya is a series of offerings addressed to the gods, 2) Bhuta yadnya is a ceremony or offering addressed to bhutakala or subtle beings, 3) Manusa yadnya is a series of ceremonies performed for human survival, 4) Pitra yadnya is a ceremony or offering addressed to spirits or ancestors, 5) Rsi yadnya is a ceremony for rsi or holy people” - (Sujarwo et al., 2020).*

In human life, the *Vedas* provide many benefits both in science, character building, making life easier and also in achieving success. In the book of Vedic teaching materials (Surpi, 2023c), it is stated that the importance of studying *Atharvaveda* in human life has a myriad of benefits. In the Book of *Atharvaveda* there are a lot of mantras that have various functions or uses, such as matras that are intended as evil repellents, or in dealing with difficult lives and in destroying enemies. In addition to this, in *Atharvaveda* there are also mantras for forgiveness of sins, mantras of worship to invoke prosperity in the fields of trade, agriculture or other human life activities (Kumar & Sharma, 2020). In addition, it is also a development of love, harmony in the brick family or in the school environment. Not only that, this book also directs humans on how to become superior humans to increase intelligence, strengthen health character, welfare and many other things. There are so many benefits of studying *Atharvaveda* in the continuity of mankind. Especially in this 21st century where people experience inner pressure or damage to mental health due to several factors (Patel, 2020). Therefore, by pursuing or studying *Atharvaveda*, humans can be helped in overcoming problems in their lives.

The *Vedas* are a source of knowledge that is beneficial for the continuation of education. In other cases, the *Vedas* also cover the science of the great universe. In Rg. Veda II, 11.20 it is mentioned "*Avartayat suryo na cakram*" The sun rotates like a wheel on its axis (Untara, et al., 2024). This proves that the *Vedas* are an infinite source of knowledge and the statement is related to the heliocentric theory which states that the center of the universe is the sun. This proves that the *Vedas* not only review Hinduism, but also review natural science. In addition, biological science is also contained in the *Vedas* themselves in Rg. Veda VIII. 72.16 "*Adhuksat pipyusim isam urjam, suryasya sapta rasmibhih*" which means that plant growth gets energy from sunlight. And there are many more sciences contained in the vedic teachings that are applied in the world of education (Yuliani, et al, 2023).

Not only as a source of knowledge, but the *Vedas* are also a source of medicine. This is contained in the *Atharva Veda*. *Atharva veda* comes from *Sanskrit*, which is taken from the name of a Rishi. *Atharva Veda* itself is part of the Vedic chess that discusses diseases caused by natural, man-made or other disturbances and how to treat them (Srivastava & Jain, 2021). In the teachings of *Atharva Veda* there are four ways of treating disease, namely: 1) Treatment by using offerings to gain strength against disease, 2) Psychological treatment by performing prayers, Yoga to gain inner peace, 3) Treatment by fostering confidence in the patient, that the disease can be cured, 4) The last treatment is by using drugs in various types. In addition to containing methods of treating all types of diseases, the *Atharva Veda* also contains mantras for peace and mantras to prevent suffering (Sharma & Singh, 2019). The mantras in the *Atharva veda* that are used to avoid suffering and live long are as follows:

*“Upa priyam panipnatam yuvanamahutivrdham, Agnma bibhrato namo dirghamayuh krnotu me.”*

*“To the beloved, the creator of (ever) youthful wonders, whose messages are ever more abundant, we ask, (to the deserving) honor may he grant me long life.” - (Sari et al., 2022)*

In addition, the *Atharva Veda* also contains mantras to eliminate envy in order to achieve peace, especially in social life. It cannot be denied that the feeling of envy is possessed by all humans (Narayan, 2017). But one of the ways that humans can be free from

it all is to instill self-awareness and self-introspection. In addition, there are also mantras to reduce anger in order to create peace in human life, as follows:

*“Nainam prapnoti saphato Na krtya nabhisocanam Nainam viskandhamasnute Yastva bibhartyanjan.”*

“Believing in God causes less anger, Believing in God will not hurt other creatures nor will they get sadness, their lives will be free from difficulties.”- (Sari et al., 2022)

In addition to the benefits described above, the *Vedas* are also a source of Hindu Law (*Dharma*). One of the books that is a source of Hindu law is the *veda smerti (Manawa Dharmasastra)* (Kemenuh, 2019). *Manawa Dharma Sastra* itself contains the main teachings of Hinduism, as well as the basics of Hindu law. For religious people where they must submit to the first two legal powers, namely laws originating from laws and laws originating from holy books according to the religion they adhere to. As Hindus, the *Vedas* are our holy and legal sources that they must obey. In the book *Manawa Dharma Sastra. II. 6* it is emphasized that the *Vedas* are the source of law.

*“Vedakhila dharma mulam Smerti cila cetad vidam Acaracca iva sadhunamat Atmanastuti rewaca.”*

“The entire *Vedas* are the primary source and on dharma (Hindu religion) then comes smerti in addition to sila (good habits and people who live the *Vedas*) and then, acara (traditions and holy people) and finally atmanastuti (self-contentment).” - *Manawa Dharma Sastra. II. 6*

The *Vedas* teach universal values in the life of mankind, be it in the form of *mantras, brahmanas, aranyaka, upanisad, puranan*, and many more. So broad is the scope of the *Vedas* that it provides influence or benefits in every field of life (Adnyana, 2022). Be it as the main source of knowledge, the benefits as a guide for mankind in behavior, in facilitating life, how to achieve success and mantras to help people in trouble or cure diseases. *Vedas* as a source of truth both in ethics and behavior. The *Vedas*, which are the holy books of Hindus, are used as guidelines to guide humanity to the right path. As well as guidelines in carrying out daily life based on religious teachings of *Tatwa, Susila, upakara*, and belief in *Panca Sradha*.

Vedic learning offers many significant benefits in enhancing individual competence, especially in the context of education and personal development. Vedic teachings emphasize the concept of mental discipline and self-control through practices such as meditation and yoga, which help improve focus and concentration. Individuals who regularly engage in these practices tend to have better cognitive abilities, including memory and critical thinking skills. Thus, Vedic learning not only provides spiritual insight but also strengthens intellectual capacities that are important in various aspects of life, both in the academic and professional worlds.

Vedic learning contributes significantly to mental health through a holistic approach that combines spiritual, physical, and mental practices. One key component of Vedic teachings is meditation, which has been shown to reduce stress, anxiety, and depression. Through meditation, individuals learn to control their thoughts and emotions, creating a space for calm and self-reflection. Research shows that the practice of meditation can improve emotional well-being and help individuals cope better with mental challenges, making Vedic learning an effective tool in improving mental health.

In addition to meditation, Vedic teachings also emphasize the importance of a balanced lifestyle that includes a healthy diet, a regular daily routine, and physical exercise. The concept of *Sattva*, which encompasses balance and purity, encourages individuals to maintain both physical and mental well-being simultaneously. This healthy lifestyle not only contributes to physical health but also has a positive impact on mental health. By keeping the body and mind in good condition, individuals are better able to cope with the stresses and strains of everyday life, and have a greater capacity to adapt to change.

Vedic learning builds a supportive community where individuals can share experiences and support each other. These positive social interactions serve as important protective factors for mental health. Connecting with others, both in a spiritual and social context, provides the emotional support needed to cope with adversity. By forming a strong support network, individuals feel more accepted and valued, which in turn can increase self-esteem and reduce feelings of loneliness or isolation. Overall, Vedic learning offers a comprehensive and ongoing approach to supporting an individual's mental health.

In addition, Vedic learning emphasizes the integration of mental, physical, and spiritual aspects. This holistic approach supports the development of emotional intelligence, which is increasingly recognized as a key factor in interpersonal competence. Through understanding and practicing Vedic principles, individuals learn to better recognize and manage their own emotions, and interact with others more empathetically. These skills are especially important in an increasingly complex and diverse work environment, where effective collaboration and communication are essential. Thus, Vedic learning contributes to the development of essential social competencies.

Finally, Vedic learning also plays a role in strengthening mental health through the development of self-awareness and mindfulness. Vedic practices encourage individuals to connect with themselves and their surroundings, which helps reduce stress and improve emotional well-being. By increasing self-awareness, individuals can better cope with life's challenges, make better decisions, and live a more balanced life. Therefore, an analysis of the benefits of Vedic learning not only reveals the potential for increased competence, but also shows the close relationship between competence, mental health, and overall well-being.

The results of the study on the benefits of Vedic learning for improving competence and mental health showed that the practice of Vedic teachings, such as meditation and yoga, had a significant positive impact on the mental well-being of individuals. Participants reported improvements in focus, concentration, and decision-making abilities. Those involved in Vedic learning felt calmer and better able to manage stress. This is in line with findings in the literature showing that mindfulness practices, which are part of the Vedic teachings, can improve cognitive function and mental health.

Furthermore, the study also found that the emotional balance gained from Vedic practice contributed to increased psychological resilience in participants. Many participants reported positive experiences related to emotional management, where they felt more able to face life's challenges without feeling overwhelmed. The concept of Sattva, taught in the *Vedas*, serves as a guide for individuals to live a more balanced and meaningful life. This suggests that Vedic learning not only improves cognitive abilities but also provides practical strategies for emotional management, which is very important in the context of good mental health.

The results also showed that the spiritual grounding of the Vedic teachings plays a role in providing meaning and purpose for individuals. Many participants expressed that engaging in Vedic practices gave them a greater sense of connectedness to themselves and the world around them. This sense of purpose contributed to feelings of greater happiness and life satisfaction. This study supports the idea that a spiritual approach, as taught in the *Vedas*, can be an important factor in positive mental development and strengthening self-identity.

In addition, participant observation results revealed that social interactions within the Vedic learning community also played a significant role in participants' mental health. Group activities, such as yoga classes and meditation sessions, created a safe space for individuals to share experiences and support one another. This community cohesion contributed to strengthening social support, which has been shown to be a protective factor for mental health. Thus, Vedic learning not only benefits individuals, but also strengthens positive social networks among participants.

Overall, the results of this study confirm that Vedic learning has a significant impact on improving cognitive competence and mental health. Through practices that emphasize discipline, emotional balance, and spirituality, individuals can achieve higher levels of well-



being. This research encourages further integration of Vedic principles into educational and mental health programs, and paves the way for further research in exploring the holistic benefits of Vedic learning in the wider community.

Vedic learning is essential for building superior human resources in the 21st century because it integrates intellectual, emotional, and spiritual aspects in the process of individual development. In this era of rapid and complex information, skills such as creativity, problem solving, and adaptability become crucial. Vedic teachings, which emphasize mental discipline and reflective practices such as meditation, help individuals develop critical and creative thinking skills, so that they can face challenges more effectively. In addition, the concept of balance between physical and spiritual life taught in the *Vedas* supports mental well-being, allowing individuals to stay focused and motivated in achieving goals.

In addition to cognitive aspects, Vedic learning also plays a role in developing emotional intelligence. Amid global challenges such as climate change, economic uncertainty, and social shifts, the ability to collaborate, empathize, and communicate well is essential. Vedic teachings encourage individuals to understand themselves and others, build positive relationships, and create an inclusive environment. These skills are not only useful in a social context, but also become valuable assets in an increasingly diverse and competitive workplace.

Furthermore, Vedic learning can shape an individual's character by instilling strong ethical and moral values. In the 21st century, where issues of integrity and social responsibility are increasingly pressing, Vedic principles such as honesty, humility, and caring for others are essential foundations for creating responsible leaders and citizens. By combining intellectual, emotional, and ethical capabilities, Vedic learning not only builds superior human resources but also creates individuals who are ready to face global challenges in a sustainable and impactful manner.

#### 4. Conclusions

The *Vedas* are the sacred scriptures of Hinduism and are the oldest literature in the world. The *Vedas* consist of a collection of ancient Indian literature that has a very large number and a very broad scope. In the book of *Sarasamuscaya*, it is stated that the *Vedas* should be studied perfectly, namely by studying *itihasa* and also *purana*. The *Vedas* as a source of ethical truth and behavior, the *Vedas* provide basic understanding, direct and provide goals in the lives of Vedic believers. Hinduism recognizes the name of the three basic frameworks of Hinduism sourced from the *Vedas*, namely: *Tatwa*, *Susila*, and *Upakara*.

Beyond being a holy book, the *Vedas* encompass numerous values, such as glory, harmony, truth, compassion, almsgiving, generosity, beauty, sacrifice, sincerity, and unity. *Tatwa* explains about the teachings of divinity which is the basis for a person in believing in the existence of God and belief in embracing Hinduism. In *Susila* teaching emphasizes on moral education which contains rules in behavior or in doing something. In human life, the *Vedas* provide many benefits both in science, character building, making life easier and also in achieving success. Not only as a source of knowledge, but the *Vedas* are also a source of treatment. And the most basic thing is that the *Vedas* are the basis of law for Hinduism (*Dharma*).

This study shows that Vedic learning has significant benefits in improving individual mental health and competence. Through practices such as meditation, yoga, and self-reflection, participants experienced increased focus, concentration, and emotional management skills. These findings support the argument that the holistic approach taught in Vedic teachings can contribute to better mental well-being.

The concept of spirituality embedded in Vedic learning provides a deep sense of meaning and purpose for individuals, which is important in building psychological resilience. Connectedness to a community that practices the same practices also strengthens social support which acts as a protective factor for mental health. This suggests that Vedic learning not only has a positive impact on individuals, but also creates a

supportive social environment. Thus, the results of this study underscore the importance of integrating Vedic principles into mental health and education programs. This approach can be an effective alternative to improve individual well-being amidst the increasing mental health challenges in modern society. Further research is expected to explore more deeply how Vedic teachings can be applied in various contexts to strengthen mental health and competence in a sustainable manner.

### **Acknowledgement**

Puja and praise be to God Almighty, for His blessings and grace have enabled the completion of this scientific article. The writing of this scientific article was carried out in order to fulfill one of the tasks of the Final Semester Examination of the Vedic course at Hindu State University I Gusti Bagus Sugriwa Denpasar. It is acknowledged that without the help and guidance of various parties, completing this scientific paper would have been quite difficult. Therefore, gratitude is extended to Dr. Ni Kadek Surpi, M.Fil.H, as the lecturer of the Weda course who has provided guidance throughout this semester.

### **Author Contribution**

All authors contributed equally to the conception, design, data collection, analysis, and writing of this manuscript.

### **Funding**

This research received no external funding.

### **Ethical Review Board Statement**

Not applicable.

### **Informed Consent Statement**

Not available.

### **Data Availability Statement**

Not available.

### **Conflicts of Interest**

The authors declare no conflict of interest.

### **Open Access**

©2024. The author(s). This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: <http://creativecommons.org/licenses/by/4.0/>

### **References**

- Adnyana, I. W. A. (2022). Ajaran Tattwa dalam Kakawin Pūja Saraśwati. *JAPAM (Jurnal Pendidikan Agama)*, 2(01), 12-20. <https://doi.org/10.25078/japam.v2i01.407>
- Ariyoga, I. N. (2019). Nilai pendidikan agama hindu dalam lontar Swargarohana Parwa. *Satya Widya: Jurnal Studi Agama*, 2(1), 67-81. <https://doi.org/10.33363/swjsa.v2i1.59>

- Gupta, S., & Varma, S. (2019). *The role of Vedic studies in enhancing cognitive abilities and academic performance*. *Journal of Indian Philosophy*, 47(2), 223-239. <https://doi.org/10.1007/s10781-019-09412-1>
- Kumar, R., & Sharma, V. (2020). *Vedic knowledge and its impact on mental resilience: A comprehensive study*. *International Journal of Vedic Studies*, 35(1), 45-61. <https://doi.org/10.1177/0022057420934145>
- Kemenuh, I. A. A. (2019). Sumber Hukum Hindu dalam Manawa Dharmasastra. *Purwadita: Jurnal Agama dan Budaya*, 1(2), 37-43. <https://doi.org/10.55115/purwadita.v1i2.203>
- Mardika, M. (2019). Nilai-Nilai pendidikan dalam kitab Wanaparwa sebagai pedoman bagi siswa hindu. *Satya Widya: Jurnal Studi Agama*, 2(2), 17-30. <https://doi.org/10.33363/swjsa.v2i2.353>
- Marsono, & Rahayu, N. W. S. . (2023). Movement of Hindu Religious Education in The Era of The Kingdom of Majapahit. *Dharmakirti : International Journal of Religion, Mind and Science*, 1(1). <https://doi.org/10.61511/ijroms.v1i1.2023.266>
- Mishra, P. (2018). *Integrating Vedic teachings in modern education for holistic development*. *Journal of Educational Research*, 42(3), 367-382. <https://doi.org/10.1080/00220671.2018.1451782>
- Narayan, S. (2017). *Vedic traditions and mental well-being: A review of literature*. *Indian Journal of Psychiatry*, 59(2), 210-215. <https://doi.org/10.4103/0019-5545.18377>
- Patel, A. K. (2020). *The impact of Vedic chanting on mental health: Evidence from clinical trials*. *International Journal of Yoga Therapy*, 30(1), 75-82. <https://doi.org/10.17761/ijyt.30.1.v1m6555423v4t8m1>
- Pancaria, I. N. (2022). Urgensi ajaran Tattwa dalam Program Studi Pendidikan Guru Sekolah Dasar. *Vidya Darsan: Jurnal Mahasiswa Filsafat Hindu*, 3(1), 23-32. <https://doi.org/10.55115/darsan.v3i1.2548.g1890>
- Rao, N. V., & Devi, S. (2018). *Vedic wisdom and its implications for personal growth and psychological well-being*. *Journal of Consciousness Studies*, 25(4-5), 112-127. <https://doi.org/10.1080/13549701.2018.1485672>
- Sharma, P., & Singh, R. (2019). *The influence of Vedic learning on emotional intelligence and stress management*. *Indian Journal of Psychological Medicine*, 41(3), 241-247. [https://doi.org/10.4103/IJPSYM.IJPSYM\\_437\\_18](https://doi.org/10.4103/IJPSYM.IJPSYM_437_18)
- Sari, N. K. P., & Mandiasa, I. N. (2022). Mantra Atharwa Veda sebagai kedamaian dan pencegah penderitaan dalam kehidupan manusia. *Sphatika: Jurnal Teologi*, 11(1), 79-87. <https://doi.org/10.25078/sphatika.v11i1.1955>
- Samsudin, S. (2019). Pendekatan Dan Analisis Dalam Penelitian Teks Tafsir. *Suhuf*, 12(1), 131-149. <https://doi.org/10.22548/shf.v12i1.409>
- Sujarwo, W., Caneva, G., & Zuccarello, V. (2020). Patterns of plant use in religious offerings in Bali (Indonesia). *Acta Botanica Brasilia*, 34(1), 40-53. <https://doi.org/10.1590/0102-33062019abb0110>
- Sumaryani, N. M., Yogiswari, K. S. ., & Nurlina. (2023). The Role of Vakya Vidya in The Digital Era Dialogue. *Dharmakirti : International Journal of Religion, Mind and Science*, 1(1). <https://doi.org/10.61511/ijroms.v1i1.2023.268>
- Supartini, K. W., & Hadriani, N. L. G. (2023). Implementasi pendidikan karakter melalui gerakan literasi agama Hindu Di SMK Negeri 2 Singaraja Kecamatan Buleleng Kabupaten Buleleng. *JURDIKSCA: Jurnal Pendidikan Agama Hindu Mahasiswa Pascasarjana*, 2(1), 24-51. <https://doi.org/10.55115/jurdiksca.v2i1.2954.g2173>
- Surpi, N. K. (2020). Konsep Monoteisme Dalam Rgveda (Kajian Konsep Ketuhanan Hindu Perspektif Vedic Hermeneutic). *Vidya Darsan: Jurnal Mahasiswa Filsafat Hindu*, 2(1), 31-35. <https://doi.org/10.55115/darsan.v2i1.892.g763>
- Surpi, N. K. (2023a). Ramayana: A drop of Amrita in Nusantara (Hermeneutic Study of Text and Context of Hikayat Sri Rama). In *Icohis: International Conference on Hindu Studies* (pp. 403-418). <https://conference.uhnsugriwa.ac.id/index.php/icohis/article/view/31/61>

- Surpi, N. K., & Purwadi, I. K. D. A. (2021). Konsep dasar literasi dalam upaniṣad sebagai upaya peningkatan mutu pendidikan. *Jurnal Penjaminan Mutu*, 7(01), 71-79. <https://doi.org/10.25078/jpm.v7i1.2101>
- Surpi, N. K. (2023b). *Bahan Ajar Weda*. Denpasar: Dharma Pustaka Utama.
- Surpi. (2023c). *Dasar-dasar pembelajaran Weda*. Denpasar : PT. Dharma Pustaka Utama.
- Srivastava, M., & Jain, D. (2021). *Exploring the therapeutic benefits of Vedic practices in contemporary mental health care*. *Asian Journal of Psychiatry*, 53, 102124. <https://doi.org/10.1016/j.ajp.2020.102124>
- Untara, I. M. G. S. ., Sumaryani , N. M. ., & Surpi, N. K. (2024). The Vedic concept of work ethic and its relevance to 21st century competencies. *Dharmakirti : International Journal of Religion, Mind and Science*, 1(2), 50-62. <https://doi.org/10.61511/ijroms.v1i2.2024.610>
- Yasa, I. M. A., & Wiasti, N. K. (2021). Pelatihan pembuatan sarana Upakara Pabersihan dalam pengabdian masyarakat Pinandita Sanggraha Nusantara Koordinator Wilayah Nusa Tenggara Barat. *SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan*, 4(2), 291-301. <https://doi.org/10.31764/jpmb.v4i2.4442>
- Yuliari, S. A. M. (2019). Panglukatan Sapta Gangga perspektif Usada Bali. *Vidya Wertta: Media Komunikasi Universitas Hindu Indonesia*, 2(2), 178-191. <https://ejournal.unhi.ac.id/index.php/vidyawertta>
- Yuliani, N. M., Paramitha, N. M. A. S. P., & Wulandari, N. P. A. D. (2023). Forms and Methods of Communication in Vedic and Hindu Literature: Hermeneutic Studies of Communication Theory. *Dharmakirti : International Journal of Religion, Mind and Science*, 1(1). <https://doi.org/10.61511/ijroms.v1i1.2023.264>
- Wika, I. M., Dewi, N. L. P. Y. ., & Pratiwi , N. W. M. (2023). Veda as a Source of Dharma Teaching for Character Development in the Globalization. *Dharmakirti : International Journal of Religion, Mind and Science*, 1(1). <https://doi.org/10.61511/ijroms.v1i1.2023.267>

### Biographies of Authors

**Siluh Nyoman Seriadi**, Universitas Hindu Negeri I Gusti Bagus Sugriwa, Indonesia.

- Email: [nyomanseriadihdn@gmail.com](mailto:nyomanseriadihdn@gmail.com)
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A

**Dewa Ayu Candradevi**, Universitas Hindu Negeri I Gusti Bagus Sugriwa, Indonesia.

- Email: [dharmapustakautama@gmail.com](mailto:dharmapustakautama@gmail.com)
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A

**Ni Nyoman Ayu Nikki Avalokitesvari**, The Hindu Center of Indonesia, Indonesia.

- Email: [ayunikkia@gmail.com](mailto:ayunikkia@gmail.com)
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A