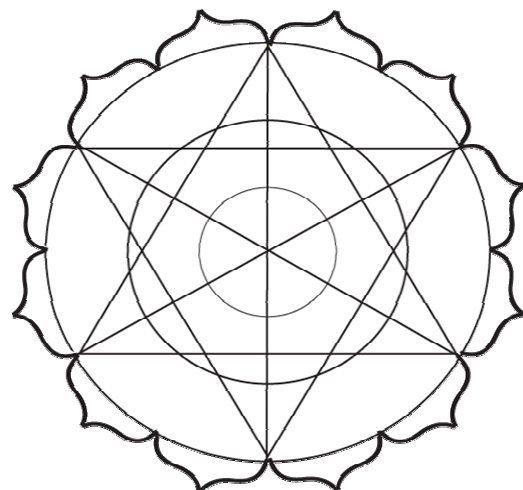
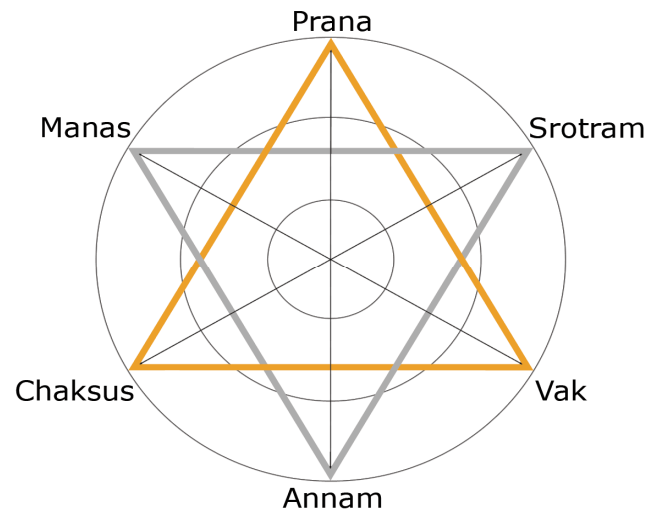
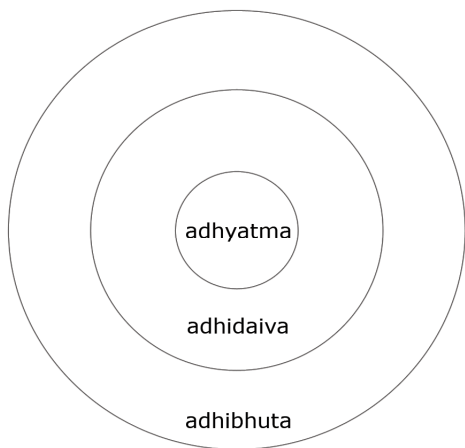


## In search of a new approach to Education.

“The Unknown is not the Unknowable<sup>1</sup>, it need not remain the unknown for us, unless we choose ignorance or persist in our first limitations. For to all things that are not unknowable, all things in the universe, there correspond in that universe faculties which can take cognisance of them, and in man, the microcosm, these faculties are always existent and at a certain stage capable of development. We may choose not to develop them; where they are partially developed, we may discourage and impose on them a kind of atrophy. But, fundamentally, all possible knowledge is knowledge within the power of humanity.” (The Life Divine, Page: 13)

## The development of the faculties of Consciousness and the psychic qualities.



1 Other is That than the Known; also it is above the Unknown.—Kena Upanishad. 1. 3.

## Picture 1

### On Vedic Epistemology.

“In the ancient conception of the universe our material existence is formed from the five elemental states of Matter, the ethereal, aerial, fiery, liquid and solid; everything that has to do with our material existence is called the elemental, **adhibhūta**.

In this material there move non-material powers manifesting through the Mind-Force and Life-Force that work upon Matter, and these are called Gods or Devas; everything that has to do with the working of the non-material in us is called **adhidaiva**, that which pertains to the Gods.

But above the non-material powers, containing them, greater than they is the Self or Spirit, ātman, and everything that has to do with this highest existence in us is called the spiritual, **adhyātma**.” (The Upanishads, p.114)

**“The central aim of Knowledge is the recovery of the Self, of our true self-existence”** (The Synthesis of Yoga, p.335)

The adhidaivic education (mind, life and body) should work for the achievement of adhyatmic realization of Knowledge of the Self in the manifestation of adhibhuta.

## Picture 2

### The Vedantic approach to the faculties of Consciousness (Adhidaiva Education).

#### **The Concept of Brahma Chatushpad in Vedanta.**

The concept of Brahma Chatushpad is important for us as it is defining all the faculties of our consciousness (including senses) in relation to the Spirit and the Spirit to our consciousness.

Brahman, according to the Rishi Bhrigu, is depicted as *annaṃ prāṇaṃ cakṣuḥ śrotraṃ mano vācam iti*.<sup>1</sup>

If we try to examine these faculties, we will find that they correspond to higher cognitive capacities of Consciousness as well to our ordinary level.

[*chakshuh shrotram ka u devo yunakti*: “Who is the God who unites Seeing and Hearing?”]<sup>2</sup>

1) SEEING, DRISHTI, CAKSHUS, was perceived as a faculty of consciousness which puts a seer into a direct contact with the object, which can be translated in terms of a "direct evidence of the truth". Drishti in the Vedas is the ultimate faculty of Consciousness, as a direct revelation of the Truth. It is of direct and self-evident nature, direct contact with the Self (as FORM).<sup>3</sup>

2) HEARING, SHRUTI, SHROTRAM. If Cakṣus is direct then Shrotram is of indirect nature (as Inspiration), without this faculty we may not know the relation of the object we see with the other objects we don't see. It's like we see a face, which tries to tell us something, but we can't hear it. We don't understand what it wants from us, because the intention is not visible. So everything which is intended but not yet manifest, realised, understood, is falling into the domain of Hearing, or “indirect evidence of the Truth”. It is of nature of all-pervading Space, connecting all into the Oneness, we can compare it to the Spirit.

MANAS and VAK, is another constant dvandva in Vedanta: *van me manasi pratishthita mano me vaci pratishthitam*, “My Speech is established in my Mind, and my Mind is established in my Speech.”<sup>4</sup>

3) MANAS, Mind, was perceived by Vedic seers as an equal faculty to Seeing and Hearing and not as their synthesiser, as it was categorised later in Sankhya and Yoga. It was considered to be equal to the

<sup>1</sup> TaitUp 3.1.2

<sup>2</sup> KeUp 1.1.1

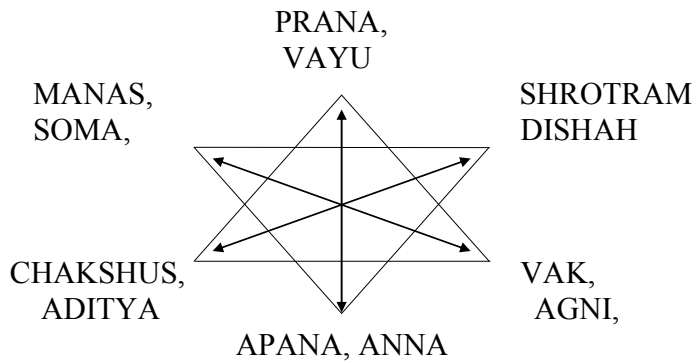
<sup>3</sup> Savitri, p. 311

<sup>4</sup> AitUp 1.1.1

Word-faculty also, which later was completely submitted to the Mind, fully depending on it. In the Vedic Vision MANAS was perceived as the active counterpart of the Seeing-faculty of the self-existent subject, SELF.

- 4) VAK, Speech, was considered to be an independent faculty of Consciousness also, having it's own power and character. It was considered to be an Active part of the All-pervading Spirit: Hearing. Brahman was referred to as mantra in RV, and only later it came to denote Spirit.

Thus, these four *chakshus* and *srotram*, *manas* and *vak*, according to Upanishads, constitute *brahma chatuspad*, *Spirit on four legs or pillars*,<sup>5</sup> through which Brahman, the Creator is manifested in the world. Prana very often symbolised the embodiment of Brahman itself, especially in the old Upanishads.<sup>6</sup> It was also understood as the offspring of MANAS, as its father and VAK, as its mother.<sup>7</sup> In this way the process of manifestation of the Spirit in matter was conceived, which made matter animated, annam ("eatable"). It gives us one more dvandva PRANA-APANA, Breathing in and Breathing out, or PRANA-ANNA, Life and Matter.<sup>8</sup>



(pict.1)

There are three dvandvas constantly used in Upanishads:

- 1) MANAS-VAK,<sup>9</sup>
- 2) CHAKSHUS- SHROTRAM,<sup>10</sup>
- 3) PRANA-APANA, or PRANA-ANNAM

There are also three major streams of cognition, according to Sri Aurobindo: Seeing, Hearing and Touch (see pict.2) as three basic cognitive accesses to Reality. In Vedic terminology "...for the truth-consciousness there are corresponding faculties,—*dṛṣṭi*, *śruti*, *viveka*, the direct vision of the truth, the direct hearing of its word, the direct discrimination of the right."<sup>11</sup>

Seeing and Hearing are perceptive faculties (marked (-)), whereas Mind and Word are their active counterparts (marked (+)). These four are neutralised or, better to say, realised in the Manifestation of Life and Matter. In other words, Mind and Seeing are related to *Rupam*, Form, as the expression of the aspect of Power, whereas Word and Hearing to *Nama*, Name, as the expression of the aspect of Knowledge. These Knowledge and Power, as the source for Nama and Rupa, constitute the phenomenon of Consciousness in the Manifestation. It is by these Nama and Rupa that Brahman could enter in this creation.

<sup>5</sup> ChUp 3.18; KauUp 2.1-2

<sup>6</sup> KauUp 2.1 *prāṇo brahmeti ha smāha kauṣītakiḥ*

<sup>7</sup> BrhUp 1.5.7

<sup>8</sup> PrUp 1.4; TaitUp 3.7.1 *prāṇe śarīraṃ pratiṣṭhitam śarīre prāṇaḥ pratiṣṭhitah*

<sup>9</sup> cp: Agni-Soma in RV

<sup>10</sup> cp: Nama-Rupa in Brahmanas

<sup>11</sup> The Secret of the Veda, p. 65

### Picture 3

#### The Adhyatma Education

##### a) Education of Psychic qualities.

- |                  |                   |
|------------------|-------------------|
| 1) Sincerity,    | Satyam            |
| 2) Humility,     | Namas             |
| 3) Gratitude,    | Bhakti            |
| 4) Perseverance, | Dhriti,           |
| 5) Aspiration,   | Ishti, Abhipsa,   |
| 6) Receptivity,  | Buddhi, Samjnana, |
| 7) Progress,     | Pragati, Riddhi,  |
| 8) Courage,      | Viryam, Shakti,   |
| 9) Goodness,     | Svasti,           |
| 10) Generosity,  | Danam,            |
| 11) Equality,    | Samam, Samata,    |
| 12) Peace,       | Shanti, Shamam.   |

##### b) The Studies of Consciousness.

Upanishads speak in the four terms, **vijñāna, prajñāna, samjñāna and ājñāna.**<sup>12</sup>

**Vijnana** is the original comprehensive consciousness which holds an image of things at once in its essence, its totality and its parts and properties; it is the original, spontaneous, true and complete view of it which belongs properly to the supermind and of which mind has only a shadow in the highest operations of the comprehensive intellect.

**Prajnana** is the consciousness which holds an image of things before it as an object with which it has to enter into relations and to possess by apprehension and a combined analytic and synthetic cognition.

**Sanjnana** is the contact of consciousness with an image of things by which there is a sensible possession of it in its substance; if prajnana can be described as the outgoing of apprehensive consciousness to possess its object in conscious energy, to know it, sanjnana can be described as the inbringing movement of apprehensive consciousness which **draws the object placed before it back to itself so as to possess it in conscious substance, to feel it.**

**Ajnana** is the operation by which consciousness dwells on an image of things so as to hold, govern and **possess it in power.**

These four, therefore, are the basis of all conscious action.

As our human psychology is constituted, we begin with sanjnana, the sense of an object in its image; the apprehension of it in knowledge follows. Afterwards we try to arrive at the comprehension of it in knowledge and the possession of it in power. There are secret operations in us, in our subconscious and superconscious selves, which precede this action, but of these we are not aware in our surface being and therefore for us they do not exist. If we knew of them, our whole conscious functioning would be changed.<sup>13</sup>

<sup>12</sup> Upanishads, p.144

<sup>13</sup> ibid, p. 145

Samjnana, the sense of an object in its image; *inbringing movement of apprehensive consciousness... as to possess it in conscious substance, to feel it.* (to be it, to have an experience of it, to be directly it).

Prajnana, the apprehension of it in knowledge follows; *the outgoing of apprehensive consciousness* (of Knowledge) *to possess its object in conscious energy, to know it;*

Vijnana, the comprehension of it in knowledge; *holds an image of things at once in its essence, its totality and its parts and properties;*

Ajnana, the possession of it in power; *it dwells on an image of things so as to hold, govern and possess it in power;*

#### Picture 4

#### Paradigm of Integral Education

**“The central aim of Knowledge is the recovery of the Self, of our true self-existence”** (The Synthesis of Yoga, p.335)

So, the adhidaivic education of mind, life and body should work for the achievement of adhyatmic realization of Knowledge of the Self.

The idea that the world exists outside our mind (adhibhuta) as the object of its studies is an occidental idea, which the mind takes very seriously, looking even at other members of consciousness with its objective judging look, excluding them from the process of knowing, making them finally the subject of its own opinion. But in the ancient oriental metaphysics the cognitive consciousness (adhidaiva) has included all the members into the process of knowing; mind, heart, senses, life and body have their own domains of dwelling and their own knowledge to contribute to the One Knowledge, at it were. The Knowledge was a synthetic phenomenon, for behind all of these members there was one Spirit, Self, which was the main target of Vedic education. It is only when the Self is recovered that the adhibhuta level of consciousness can be truly perceived and understood,<sup>14</sup> because it is essentially of the same nature, only fallen unconscious.

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<sup>14</sup> But of course it does not mean that in moving outside, to the periphery of consciousness, with the ignorant hope of mind to discover the truth, there was no meaning. The whole Western civilization is the result of this movement to conquer and to enjoy the world for oneself. In the divine utility it has its secret purpose: to mould the matter, to globalize communication, and to bridge the inner levels of consciousness with the outer ones in the future.