

## In search of Integral Paradigm of Knowledge: Three Vedic Epistemologies

“The central aim of Knowledge is the recovery of the Self, of our true self-existence.”<sup>1</sup>

### I Three Vedic Epistemologies

Vedic tradition designed many different epistemological frameworks, for the reality can be viewed from many different perspectives. To name only a few examples of such frameworks from the Brahmanic literature here: *adhilokam*, ‘an approach from the point of view of the worlds or levels of consciousness’, or *adhijyautiṣam*, ‘from the point of view of their energies’; or *adhividyam*, ‘from the point of view of dissemination of knowledge’; *adhijrajam*, ‘from the point of view of generations’;<sup>2</sup> etc. etc. But the most famous are *adhibhūta*, *adhidaiva* and *adhyātma*.

Sri Aurobindo explains clearly their meaning in his essays on the Upanishads:

“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, **adhibhuta**.

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, Atman, and everything that has to do with this highest existence in us is called the spiritual, **adhyatma**.”<sup>3</sup>

In the Gita Sri Krishna also briefly defines them, introducing one more category: *adhiyajña*, the ‘concerning the one who receives the sacrifice’ in the heart of man which he assigns to himself:

*akṣaram brahma paramam svabhāvo ’dhyātmam ucyate/  
bhūtabhāvodbhavakaro visargaḥ karmasaṃjñitaḥ// 8.3  
adhibhūtaṃ kṣaro bhāvaḥ puruṣaś cādhidaivatam/  
adhiyajño ’ham evātra dehe dehabhṛtām vara// 8.4*

“The Imperishable is the Transcendental Brahman. *Adhyātma* is of the Self-nature, *svabhāva*. Karma creates [all] in terms of past, present and future. *Adhibhūta* is of perishable nature; Puruṣa is [central in the perception] of *Adhidaiva*. But I reside in the body of those who are born here: *Adhiyajña*.”

Sri Aurobindo comments on this text in the Essays of the Gita:

<sup>1</sup> *The Synthesis of Yoga*, p.335

<sup>2</sup> TaitUp 1.1-2.

<sup>3</sup> *The Upanishads*, p.114

"Akshara is the immutable Brahman, spirit or self, Atman; swabhava is the principle of the self, adhyātma, operative as the original nature of the being, "own way of becoming", and this proceeds out of the self, the Akshara; Karma proceeds from that and is the creative movement, visarga, which brings all natural beings and all changing subjective and objective shapes of being into existence; the result of Karma therefore is all this mutable becoming, the changes of nature developed out of the original self-nature, kṣara bhāva out of svabhāva; Purusha is the soul, the divine element in the becoming, adhidaivata, by whose presence the workings of Karma become a sacrifice, yajña, to the Divine within; adhiyajña is this secret Divine who receives the sacrifice."<sup>4</sup>

To comprehend the relations between these epistemological frameworks we must look into their origin. Here I should briefly present a view on the fundamentals of Vedantic Philosophy.

The Self, Ātman, according to the Aitareya Upanishad, the Self-Existent Being, was alone at the beginning. This Self Being includes all the modes of Consciousness, Power and Delight within its own potential existence. Thus for the sake of manifestation it projects out of itself, as it were, the worlds for its future habitation, for the dwellers to live within them in the form of Purusha.<sup>5</sup> Then it creates the dwellers within this habitat: the faculties of consciousness, which are coined out of the Primordial Purusha as his Word, Breath, Sight, Hearing, Mind etc. These faculties are projected into the habitat and thus Purusha becomes Universal. So the difference between the Primordial Purusha and the Universal one can be defined as follows: the Purusha who has all the faculties of Consciousness within himself is the Original Purusha, and the one who has his faculties dwelling in the Universe, in the habitat created by Atman, is the Universal Purusha, though it is one and the same Purusha. Literally it is said that the faculties of Consciousness plunged or fell into the Ocean of Inconscient *mahaty arṇave prāpatan*, and gradually by climbing back on the evolutionary ladder, as it were, recreated the individual form of Purusha.<sup>6</sup> For without individual form of Purusha it would be impossible for them to come back to the Original one. So basically they recreate the Original Purusha within their habitat in the form of the Individual and thus fulfill their purpose. This plunge into the material Inconscient, this Sacrifice of the Original Purusha to become Universal first and then Individual in the evolutionary movement of the involved faculties of Consciousness creates the division within one Self-Existent Being, Atman, and what was known as true existence, *satyam*, becomes double in nature: 'true and untrue', *satyam anṛtaṃ ca satyam abhavat*, where Truth is complete and incomplete at the same time.<sup>7</sup> On one side it is perceived as infinite and eternal,

<sup>4</sup> Volume: 13 [SABCL] (Essays on the Gita), Page: 110

<sup>5</sup> *lokānnu sṛjā iti*, AitUp1.1.1-2, 'May I create the worlds', the root sṛj, to take out of oneself, indicates the separation with the Ātman. These worlds heaven and earth and space in-between become the separate habitat (adhibhūta). See also 'puruṣa-vidhaḥ' of Taittirīya Upaniṣad 2.3

<sup>6</sup> AitUp 1.1.1-6.

<sup>7</sup> **Taittirīya Upaniṣad 2.6-7** so 'kāmayata / bahu syāṃ prajāyeyeti / sa tapo 'tapyata / sa tapastaptvā / idaṃ sarvaṃ asṛjata / yad idaṃ kimca / tat sṛṣṇvā / tad evānuprāviṣat / tad anupraviṣya / sac ca tyac cābhavat / niruktaṃ cāniruktaṃ ca nilayanaṃ cānilayanaṃ ca / vijñānaṃ cāvijñānaṃ ca / satyaṃ cānṛtaṃ ca / satyam abhavat / yad idaṃ kimca / tat satyam ityācakṣate /... 6

"He (Atman) wished: "May I become Many! May I procreate!" He flamed in Tapas, having flamed in Tapas, he created All This, whatever exists. Having created it, He indeed entered it.

(indicating *ādhyātmika* epistemology), and on the other side as finite and temporal (indicating *ādhibhautika* epistemology). So when the faculties of Consciousness turn towards the inner Self-Existent Being, where there is no change in becoming, *akṣara bhāva*, in the Individual, through his self-realised nature *svabhāva*, they define the *ādhyātmika* epistemology, but when they turn towards the self-becoming of his outer nature, built out of the elements of the habitat, *kṣara bhāva*, developed out of his self-realised nature *svabhāva*, they represent *adhibhūta* approach to knowledge. But fundamentally there are only two entities: the Self, Atman, (inner and outer, *akṣara* and *kṣara bhāva*, approached through the dynamism of the individual, *svabhāva*) and the Consciousness (*puruṣa* with his major faculties) perceiving it.

Sri Aurobindo explains that all phenomena of existence whether they are of the outer material universe or of the inner realms of the Self have corresponding faculties of consciousness to cognize them: "The Unknown is not the Unknowable, 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."<sup>8</sup> So, there is nothing in this universe that cannot be known, for there is always consciousness present in the being to perceive it.

Thus we can call the education of faculties of consciousness Adhidaiva Education, where mind, life and body aim at and work for the realization of the Self (*adhyātma*) in its manifestation (*adhibhūta*).

Adhyātma Epistemology is the paradigm of our spiritual self-finding, of our higher nature of Consciousness, through the formation of true individual being in manifestation, *svabhāva*.

Adhibhūta Epistemology is the scientific, materialistic paradigm of knowledge, related to the outer phenomena of becoming, *kṣara bhāva*.

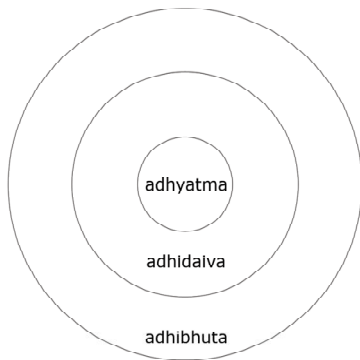
So the *adhibhūta* epistemology is quite clear for us what it actually represents. All the knowledge about the material universe and its functions by the means of the scientific methods is a framework for this epistemology, when the senses are turned outside and are gathering all the data through the outer measurement only.

So let us first deal with the *adhidaiva* and *adhyātma* epistemologies.

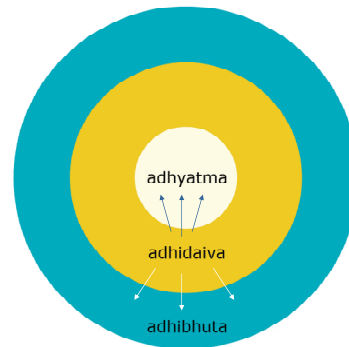
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Having entered it, this and that came into being, spoken and unspoken, located and not located, discerned and not discerned, true and untrue, thus the (one) Truth has become, whatever exists."

<sup>8</sup> *The Life Divine*, p.13



Picture 1



Picture 2

## **II Adhidaiva Epistemology in the light of Sri Aurobindo**

Sri Aurobindo writes in his essay on the Kena Upanishad:

“And when we have gone on thus eliminating, thus analysing all forms into the fundamental entities of the cosmos, we shall find that **these fundamental entities are really only two, ourselves and the gods.**”<sup>9</sup>

“Well, but what then of the Brahman is myself? and what of the Brahman is in the Gods?”<sup>10</sup> The answer is evident. I am a representation in the cosmos, but for all purposes of the cosmos a real representation of the Self; and the gods are a representation in the cosmos—a real representation since without them the cosmos could not continue—of the Lord. **The one supreme Self is the essentiality of all these individual existences; the one supreme Lord is the Godhead in the gods.**”<sup>11</sup>

Thus we have two fundamental entities: the Self and the Lord, Being and Consciousness perceiving it, or Atman and Purusha. The faculties of Consciousness of the Lord were sacrificed and cast down into the lower hemisphere in order to precipitate it with the higher consciousness and thus to start the process of its Redemption, which we call ‘evolution’, and which was known in the Veda as the Sacrifice.

**“The gods of the Upanishad, - says Sri Aurobindo, - have been supposed to be a figure for the senses, but although they act in the senses, they are yet much more than that. They represent the divine power in its great and fundamental cosmic functionings whether in man or in mind and life and matter in general; they are not the functionings themselves but something of the Divine which is essential to their operation and its immediate possessor and cause.”**

The gods, says Sri Aurobindo are “... positive self-representations of the Brahman leading to good, joy, light, love, immortality as against all that is a dark negation of these things. And it is necessarily in the mind, life, senses, and speech of man that the

<sup>9</sup> The Upanishads, p. 167

<sup>10</sup> Kena Upanishad 4.4 *yad asya toam yad asya deveṣu atha nu mīmāṃsyām eva te manye viditam*

<sup>11</sup> The Upanishads, p. 168

battle here reaches its height and approaches to its full meaning. The gods seek to lead these to good and light; the Titans, sons of darkness, seek to pierce them with ignorance and evil. Behind the gods is the Master-Consciousness [Purusha] of which they are the positive cosmic self-representations.<sup>12</sup>

Thus the Vedic Psychology makes a clear proposition to a seeker of knowledge, how to proceed and what to do in order to come out of this situation of being trapped in the midst of ignorance, suffering and death. One has to train one's own faculties of consciousness: senses, mind, vital and even body to become perceptive and open to their own higher realms, to become simply a channel of light descending from their own greater source.

"The cosmic functionings through which the gods act, mind, life, speech, senses, body, must become aware of something beyond them which governs them, by which they are and move, by whose force they evolve, enlarge themselves and arrive at power and joy and capacity; to that they must turn from their ordinary operations; leaving these, leaving the false idea of independent action and self-ordering which is an egoism of mind and life and sense they must become consciously passive to the power, light and joy of something which is beyond themselves. What happens then is that this divine Unnameable reflects Himself openly in the gods. His light takes possession of the thinking mind, His power and joy of the life, His light and rapture of the emotional mind and the senses. Something of the supreme image of Brahman falls upon the world-nature and changes it into divine nature."<sup>13</sup>

So, "they must become **consciously passive** to the power, light and joy of something which is **beyond themselves**."

"All this is not done by a sudden miracle, - says Sri Aurobindo. - **It comes by flashes, revelations, sudden touches and glimpses**;<sup>14</sup> there is as if a leap of the lightning of revelation flaming out from those heavens for a moment and then returning into its secret source; as if the lifting of the eyelid of an inner vision and its falling again because the eye cannot look long and steadily on the utter light. The repetition of **these touches and visitings from the Beyond fixes the gods in their upward gaze and expectation, constant repetition fixes them in a constant passivity**; not moving out any longer to grasp at the forms of the universe mind, life and senses will more and more be fixed in the memory, in the understanding, in the joy of the touch and vision of that transcendent glory which they have now resolved to make their sole object; to that only they will learn to respond and not to the touches of outward things. The silence which has fallen on them and which is now their foundation and status will become their knowledge of the eternal silence which is Brahman; the response of their functioning to a supernal light, power, joy will become their knowledge of the eternal activity which is Brahman. Other status, other response and activity they will not know. The mind will know nothing but the Brahman, think of nothing but the Brahman, the Life

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<sup>12</sup> The Upanishads, p. 167

<sup>13</sup> The Upanishads, p. 177

<sup>14</sup> Kena Upanishad 4.5 *tasyaiṣa ādeśah yad etad vidyuto vyadyutad ā itin nyamīmiśad ā ity adhidaivatam*

will move to, embrace, enjoy nothing but the Brahman, the eye will see, the ear hear, the other senses sense nothing but the Brahman."<sup>15</sup>

"For the limit of ego, the wall of individuality will break; the **individual Mind will cease to know itself as individual, it will be conscious only of universal Mind** one everywhere in which individuals are only knots of the one mentality; so the individual life will lose its sense of separateness and live only in and as the one life in which all individuals are simply whirls of the indivisible flood of Pranic activity; the very body and senses will be no longer conscious of a separated existence, but the real body which the man will feel himself to be physically will be the whole Earth and the whole universe and the whole indivisible form of things wheresoever existent, and the senses also will be converted to this principle of sensation so that even in what we call the external, the eye will see Brahman only in every sight, the ear will hear Brahman only in every sound, the inner and outer body will feel Brahman only in every touch and the touch itself as if internal in the greater body. The soul whose gods are thus converted to this supreme law and religion, will realise in the cosmos itself and in all its multiplicity the truth of the One besides whom there is no other or second. Moreover, becoming one with the formless and infinite, it will exceed the universe itself and see all the worlds not as external, not even as commensurate with itself, but as if within it."<sup>16</sup>

### **III The Faculties of Consciousness as they are seen in the old Vedanta.**

The concept of Brahma is defined in terms of the faculties of consciousness by Rishi Bhrigu as *annam prāṇam cakṣuḥ śrotram mano vācam iti*. (TaitUp 3.1.2)  
If we try to examine these faculties, we will find that they correspond to the higher cognitive capacities of Consciousness as well as to our ordinary perception.

#### **Seeing and Hearing**

*cakṣuḥ śrotram ka u devo yunakti*: "Who is the God who unites Seeing and Hearing?"<sup>17</sup>

*Seeing, Dr̥ṣṭi, Cakṣus*, was perceived as a faculty of consciousness which puts a seer into a direct contact with the image of things, which can be translated in terms of a "direct evidence of the truth". *Dr̥ṣṭi* 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.

*Hearing, Śruti, Śrotram*. If *Cakṣus* is direct (revelation) then *Śrotram* is of indirect nature (as inspiration), without this faculty we may not know the relation of the object we see with the objects we don't see. 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 the all-pervading Space, connecting all in its oneness.

<sup>15</sup> The Upanishads, pp 177-178

<sup>16</sup> *ibid.* 178

<sup>17</sup> Kena Up 1.1.1, the answer is implied: it is Brahman.

## **Manas and Vak.**

*Manas and Vāk*, is another constant dvandva in the *Vedānta*. As it is declared in Aitareya Upanishad these two are established in each other, being thus the foundation of the Veda: *vāñ me manasi pratiṣṭhitā mano me vāci pratiṣṭhitam*, "My Speech is established in my Mind, and my Mind is established in my Speech."<sup>18</sup>

*Manas, Mind*, was perceived by the Vedic and Vedantic seers as one of the faculties of consciousness, equal to Seeing and Hearing and not as their master and synthesiser, as it was categorised later in the Post-Vedic period in *Sāṃkhya* and *Yoga*. In the Veda it was equal with the Word-faculty, which later, in the mental structure of consciousness, was completely submitted to the Mind, fully dependent on it. In the Vedic Vision Manas was perceived as the active counterpart of the Seeing-faculty of the self-existent subject, Self, creative of form.

*Vāk*, Speech, was also considered to be an independent faculty of Consciousness, having its own power and character. It was seen as an active part of the All-pervading Spirit: Hearing. Brahman was referred to as mantra in RV, and only later came to denote spirit.

Thus on all the levels of Consciousness we have the Word, later in the tantric tradition known as *Parā, Paśyantī, Madhyamā* and *Vaikhari Vāk*. Similarly other faculties of Consciousness have their representatives on all the levels of being and consciousness, as for instance Manas, Mind, can be viewed as Supermind, Mental Mind, Vital Mind and Physical Mind (and even further down as Subconscious Mind etc). So the faculties of Consciousness can be seen as pervading the whole hierarchy or all the planes of Being, from the Superconscient to the Inconscient.<sup>19</sup>

## **Brahma Chatushpad**

Thus, these four *caṅśus* and *śrotram, manas* and *vāk*, according to Upanishads, constitute *brahma catuṣpād, Spirit on four legs or pillars*,<sup>20</sup> through which Brahman is manifested in the world. *Prāṇa* very often symbolised the embodiment of Brahman itself, especially in the older Upanishads.<sup>21</sup> It was also understood as an offspring of *Manas*, its father, and *Vāk*, its mother.<sup>22</sup> In this way the process of manifestation of the Spirit in matter was conceived, which made matter animated, *annam* ("eatable"). Thus it gives us one more *dvandva: Prāṇa-Apāna*, Breathing in and Breathing out, or *Prāṇa-Anna*, Life and Matter.<sup>23</sup>

There are three constant dvandvas in the Upanishads:

<sup>18</sup> AitUp 1.1.1

<sup>19</sup> Similarly Seeing and Hearing are present on all the levels of Consciousness. On the Supramental plane they are the Supreme Revelation and Inspiration: *dr̥ṣṭi* and *śruti*, but further down they will represent the consciousness perceiving the being of that particular plane; and even on the physical plane they become eye and ear to perceive the physical reality.

<sup>20</sup> ChUp 3.18; KauUp 2.1-2

<sup>21</sup> KauUp 2.1 *prāno brahmeti ha smāha kauṣitakiḥ*

<sup>22</sup> BrhUp 1.5.7

<sup>23</sup> PrUp 1.4; TaitUp 3.7.1 *prāṇe śarīram pratiṣṭhitam śarīre prāṇaḥ pratiṣṭhitah*



- 1) *Manas-Vāk*
- 2) *Cakṣuḥ-Śrotra*,
- 3) *Prāṇa-Apāna*, or *Prāṇa-Anna*

There are also three major streams of cognition, according to Sri Aurobindo: Seeing, Hearing and Touch as three basic cognitive accesses to Reality. In Vedic terminology "...for the truth-consciousness there are corresponding faculties,—*drṣṭi*, *śruti*, *viveka*, the direct vision of the truth, the direct hearing of its word, the direct discrimination of the right."<sup>24</sup>

Seeing and Hearing are perceptive faculties, whereas Mind and Word are their active counterparts. These four are neutralised or, better to say, realised in the Manifestation of Life and Matter. In other words, Mind and Seeing (*manas and cakṣus*) are related to *Rūpa*, Form, as the expression of the aspect of Power, whereas Word and Hearing (*śrotra and vāc*) to *Nāma*, Name, as the expression of the aspect of Knowledge. These Knowledge and Power symbolised by *Nāma* and *Rūpa*, constitute the phenomenon of Consciousness in the Manifestation. It is by these *Nāma* and *Rūpa* that Brahman could enter into this creation.

#### **IV Application of Adhidaiva Epistemology to the studies of the Humanities.**

If we examine the faculties of our cognitive consciousness we will find that there are only a few fundamental faculties, as in the field of the Humanities there are only a few fundamental subjects. What determines this limited number of faculties and subjects is the very nature of our cognitive consciousness, and especially that there are only three fundamental approaches to reality through **Seeing, Hearing** and **Touch**, with the active counterparts of **Thinking, Speaking** and **Feeling** respectively.

|                                   | <i>Active</i>   | <i>Perceptive</i> |
|-----------------------------------|-----------------|-------------------|
| <i>Self-Knowledge</i>             | <b>Thinking</b> | <b>Seeing</b>     |
| <i>Spirit(Relation)-Knowledge</i> | <b>Speaking</b> | <b>Hearing</b>    |
| <i>Manifestation-Knowledge</i>    | <b>Feeling</b>  | <b>Touch</b>      |

Picture 3

At first we have to study our individual faculties of consciousness (including senses). Here we will have to learn how we actually see, hear, speak, think, feel etc. Such courses as: "How to Think and to be conscious in our thoughts", "How to Speak and to be conscious in speech", "How to improve visual memory", "How to improve mental concentration" etc., etc., should be prepared and offered to all. The major object of these studies is to train our consciousness to act within its faculties.

<sup>24</sup> The Secret of the Veda, p. 65



A hint to such an approach we have taken from Vedanta, where the cognitive faculties (to see, to think, to hear, to speak, to breath/live and to touch) were seen as main functions of consciousness. Such approach to our faculties sheds some light on the profundities of their nature. They generate what we may call 'the approaches to knowledge'. These approaches to knowledge create the fields for their expression and then exploration and thus the major subjects of the Humanities also bear their distinct features which can be identified as such.

The six faculties of our consciousness have therefore essential correspondence with the main subjects of the Humanities:

- 1) Psychology deals with our subjective processes of thinking and self-evaluation;
- 2) Philosophy deals with our mental ability to overview and conceptualize;
- 3) Linguistics deals with our faculty of Speech, as a device of communication and self-expression;
- 4) Sociology and History deal with relationship as such: how the individual and collective relate to one another, on the scale of space (Sociology, Ethnography etc.) and time (History);
- 5) Art and Culture deal with the refinement of our feelings and senses with respect to manifested world.
- 6) Science of Nature deals with matter as such, the physical in objective way.

|                                | <i>Subjective</i>               | <i>Objective</i>             |
|--------------------------------|---------------------------------|------------------------------|
| <i>Self-Knowledge</i>          | <b>Psychology</b>               | <b>Philosophy</b>            |
| <i>Relation-Knowledge</i>      | <b>Linguistics<br/>Language</b> | <b>Sociology<br/>History</b> |
| <i>Manifestation-Knowledge</i> | <b>Art<br/>Culture</b>          | <b>Science</b>               |

*Picture 4*

Every key subject can be combined with another subject, giving it a new dimension, like for instance: Philosophy of Science, Psychology of Art, History of Philosophy, History of Linguistics, etc. These key disciplines, of course, may include other subjects and topics into their field of concern, for instance, History of Psychology may include Mythology of Self-discovery (Vedic Mythology, Egyptian Myths, etc.), History of Occultism and Yoga, History of Religion; etc.:

### **The map of major key-disciplines**

|                                  |                             |                             |   |                               |                         |                          |
|----------------------------------|-----------------------------|-----------------------------|---|-------------------------------|-------------------------|--------------------------|
|                                  | <i>Psychology</i>           | <i>Philosophy</i>           | <i>Linguistics,<br/>Language</i>                    | <i>History,<br/>Sociology</i> | <i>Art,<br/>Culture</i> | <i>Science</i>           |
| <i>Psychology</i>                | <b>Psychology</b>           | Psychology of<br>Philosophy | Psychology of<br>Language                           | Psychology of<br>History      | Psychology of<br>Art    | Psychology of<br>Science |
| <i>Philosophy</i>                | Philosophy of<br>Psychology | <b>Philosophy</b>           | Philosophy of<br>Language                           | Philosophy of<br>History      | Philosophy of<br>Art    | Philosophy of<br>Science |
| <i>Linguistics,<br/>Language</i> | Language of<br>Psychology   | Language of<br>Philosophy   | <b>Language</b><br>( <i>Universal<br/>Grammar</i> ) | Language of<br>History        | Language of<br>Art      | Language of<br>Science   |
| <i>History,<br/>Sociology</i>    | History of<br>Psychology    | History of<br>Philosophy    | History of<br>Language                              | <b>History</b>                | History of<br>Art       | History of<br>Science    |
| <i>Art,<br/>Culture</i>          | Art of<br>Psychology        | Art of<br>Philosophy        | Art of<br>Language                                  | Art of<br>History             | <b>Art</b>              | Art of<br>Science        |
| <i>Science</i>                   | Science of<br>Psychology    | Science of<br>Philosophy    | Science of<br>Language                              | Science of<br>History         | Science of<br>Art       | <b>Science</b>           |

Picture 5

### **The Humanities as approaches to knowledge**

So, let us now reformulate the basic disciplines of the Humanities. When we use these terms, such as Philosophy, Psychology, etc., we apply the most universal and subjective meaning of the approaches to knowledge, which is very different from the collection of data, what we are used to. We try to see in them the universal utility, applicable to the faculties of all individual. So, the basic requirements for the development of human consciousness can be defined as follows:

- 1) *Philosophy*. Everyone has to have a metaphysical picture of the world, as a system of mental views or beliefs - a metaphysical paradigm. It includes a hidden hierarchy of understanding of what is first and what is next, what is important and what is less important, and how it constitutes one reality, without which the reality cannot be approached in a rational manner.
- 2) *Psychology*. Everyone has to know oneself to a certain extent and to have a certain personal attitude towards the world. This knowledge of oneself is not in full accordance with one's own metaphysical paradigm. There is a constant ongoing interaction between the two, which correlates, corrects and even changes the mental picture of the world, and vice versa. Without it the reality cannot be approached in a truthful (sincere) manner.
- 3) *Philology*. Everyone has to use some language (outwardly and inwardly). To become conscious of our speech (as an expression of oneself) and the language (as a system of mental categories by which we think), to know how they function is indispensable

for building a metaphysical picture of the world and understanding ourselves psychologically: how our thoughts and feelings relate to our Speech-faculty and how it influences them. Without this knowledge no serious research is possible in any field, and the reality cannot be dealt with in a correct (precise) manner.

- 4) *Sociology*. One has to know one's roots: history, religion, social and national heredity: what state one belongs to, what nation, what community etc., - to know one's own past in order to understand one's present and future. This knowledge is wider than our individual psychology or even philosophical paradigm. It introduces knowledge about relations between individuals and groups in time and space, beyond our reach. It draws our consciousness to a larger reality of community, country, earth, and finally universal and cosmic existence. It brings the aspect of the Spirit into picture, - a larger reality inside and outside ourselves. It indicates to us a unifying phenomenon of Space and Time, in which we all live. Without this knowledge man will not be able to understand fully the growth and the purpose of his life.
- 5) *Art and Culture*. Cultural phenomenon can be defined as a refinement of all our activities in life in its aspect of Beauty, Harmony, and Perfection. It is what the Spirit has already manifested, conquered, so to say, in Life as a result of a long period of evolution. It is what makes us cultured, without which we will be simply barbarians. It is the aim of creation and it is its path. To develop ourselves fully individually and collectively, we have to learn to manifest Beauty and Harmony, to seek after it, to be it.
- 6) *Science of Nature*. The knowledge of matter is indispensable for the understanding of Manifestation. All the changes: philosophical, psychological, philological, social, cultural are possible only in matter. Matter is a foundation and embodiment of any change. It is fixing everything to certain stability, so that another change can take place. If matter would not be able to fix it, the next step would have no meaning, for it would have no ground to manifest a new change.

Such an approach to knowledge, where all major cognitive functions and capacities of our consciousness could be integrally exercised, is needed for modern education. Having identifying the nature of different studies with their cognitive faculties of consciousness, the scholars themselves in their subjective approach could become the field of research. The self-education then would be direct and effective. The division on subjective and objective approach to knowledge would have only a classifying value within the field of studies and the humanitarian disciplines would become a means for self-education, necessary to develop Metaphysical, Psychological, Social (Historical), Artistic, Linguistic and Scientific modes of Consciousness, tuning them to the One Consciousness beyond. Such integral approach might prepare a wider ground for a truer perception of our life, and lead us eventually to a perception of universal faculties, opening them up to higher possibilities.

### **Some conclusive remarks**

The pure faculties of consciousness are the properties of the Universal Purusha and therefore of every individual, independently from his cultural, national, religious or social heredity, which emerged in the process of evolution. Training and educating these universal faculties in the individual can be considered as a part of universal or spiritual education for all, leading eventually to the discovery of the innermost being.

Sri Aurobindo explains: "...the thought of India has always maintained that a human being is a portion of the Divinity enwrapped in mind and body, a conscious manifestation in Nature of the universal self and spirit. Always she has distinguished and cultivated in him a mental, an intellectual, an ethical, dynamic and practical, an aesthetic and hedonistic, a vital and physical being, but all these have been seen as powers of a soul that manifests through them and grows with their growth, and yet they are not all the soul, because at the summit of its ascent it arises to something greater than them all, into a spiritual being, and it is in this that she has found the supreme manifestation of the soul of man and his ultimate divine manhood..."<sup>25</sup>

This universal education will introduce all the Humanities, and all fields of objective knowledge, into the subjective perspective of the studies of individual consciousness. It will bring the disciplines of the Humanities, which at present exist in themselves, as it were, closer to the individual self-study. It is as if the Humanities as such are not important but the consciousness of the individual growing through the studies of the Humanities, which makes all the subjects a means for knowing oneself and therefore valuable and interesting.

"Those systems of education, - says Sri Aurobindo, - which start from an insufficient knowledge of man, think they have provided a satisfactory foundation when they have supplied the student with a large or well-selected mass of information on the various subjects which comprise the best part of human culture at the time. The school gives the materials, it is for the student to use them, — this is the formula. But the error here is fundamental. Information cannot be the foundation of intelligence, it can only be part of the material out of which the knower builds knowledge, the starting-point, the nucleus of fresh discovery and enlarged creation. An education that confines itself to imparting knowledge, is no education."<sup>26</sup>

This universal education will also introduce Spirituality in the most concrete way, making it less abstract, less imaginative and doubtful exercise, but a concrete experience of every moment of our life. "An integral education which could, with some variations, be adapted to all the nations of the world, - says the Mother - must bring back the legitimate authority of the Spirit over a matter fully developed and utilised."<sup>27</sup>

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<sup>25</sup> Sri Aurobindo, (SABCL, Vol.17, part 6, p.199)

<sup>26</sup> Sri Aurobindo, (SABCL, Vol.17, part 6, p.331)

<sup>27</sup> The Mother, (1965 in reference to the Education Commission, quoted in *India and Her Destiny*, p.18)

Notes:

## I Three Vedic Epistemologies

By the way, these different epistemological frameworks were not contradictory within the higher Vision of the Veda which seemed to be more integral, in Gebserian terms; they were rather contributing to the overall understanding than contradicting one another by trying to give an exclusive view on reality. It is difficult for us to imagine such a paradigm today, for all our subjects of modern science are divided and formed in separate contexts. There is no unity between them. Philosophy and Psychology, for instance, are completely separate disciplines, or Linguistics and History, or even closer disciplines such as Nuclear Physics and Quantum Mechanics, or even within the same discipline as qualitative and quantitative methods of inquiry in Psychology, etc. etc. This division on different subjects is supported by their own languages and has taken place because of the concentrated effort of the mind to go deeper into the details and exclude everything that is not essential. It is due to the major functionality of the mental structure of consciousness taking the reductionist method as its major tool. By doing so the separate contexts are created which develop their own languages mismatching with other subjects, their contexts and terminology. To match these back into one unifying context, as it were, would be not easy, it would require a great deal of effort to create an understanding or perception which is based on higher unifying levels of consciousness independent from the immediate context. It seems that it is difficult for an individual, who is not conscious of integral development, to do both: to keep the higher universal perception and to concentrate on the detailed inquiry (cp. 'contemplative and calculative thinking' of Heidegger). But if there were a consciousness capable to do that, it would be that of the Higher Mind and above, in Sri Aurobindo's terminology. It was this consciousness that was active in the Vedic paradigm of learning, capable of integrating different epistemological frameworks into one perception of reality. Such a capacity of the Higher Mind is that it is able to integrate seemingly contradictory approaches into a unifying vision, even if they are built in distinctly separate contexts, which would be difficult if not impossible for the ordinary mind to reconcile.

As different disciplines are divided so are the individuals studying them. And here lies a core of a problem and a secret of the necessity of integral paradigm. If individuals who are involved in the studies of their subjects are separated by language and context how can they become united on the collective level? Individuals who have a partial understanding of reality have very little chance to understand each other. So the secret of unity lies in a creation of a 'universal individual', individual with universal consciousness. Individual is the key, for he is a gathering point or a framework for all the faculties of consciousness, but he himself is to become universal in his views: universal in width and height and integral in depth. He has to integrate all the faculties into one unifying consciousness.

The very fact that Vedic paradigm deals only with universal and not individual categories and faculties of consciousness indicates that it operates on the levels higher than ordinary sense-mind, where the perspective of the individual as such is not emphasized but is dealt with in terms of universals. There is no individual approach altogether in the Veda. It comes only later with the development of a distinct mental structure with its ability to concentrate on separate topics and issues exclusively. The final outcome of this reduction is the emergence of the individualized soul: the psychic being with its movement of individual Faith, presence in the heart. It is as if the reduction itself was a device to call for the superior power of the innermost individual to enter the arena and to review all the postulates.

Thus the ancient Yoga of universals was left behind giving place to the emergence of the individual perception of reality. All the monotheistic religions were a step or a preparation for

this final creation of the Individual. They all refocus their approaches on the individual development (cp. Buddhism, Jainism, Christianity etc.). So the leveling down the consciousness from the universal heights and depths to the ordinary individualized mental, vital and physical mind was necessary to take grasp of the minutest details in the material world and to evoke the power of the Supreme in the individual frame. It is only when the individual is completely formed or totally captured by the world, as it were, that the inner power of his soul shall dare to act and to come out to the front and conquer 'the resisting world'. It is as if the Vedic sacrifice is to go deeper into the material inconscient to be more effective and to involve higher powers present in the psychic being of the individual.

II Adhidaiva Epistemology in the light of Sri Aurobindo

### On the Origins of the Faculties of Consciousness

The fundamental question is how these faculties of Consciousness come into existence? Where are they coming from? It must be quite obvious that they are not the original or independent formations by themselves, so to say, but the modalities of some higher Consciousness? It is through them that Brahman has access to the outer existence, but they cannot perceive Brahman (cp.: KenaUp 1.1). So they were formed on the level which is not permitting them the original perception of the Spirit, but makes them intermediaries between the original Consciousness and the creation.

Let us now examine the fundamentals of Consciousness. In the essays on the Kena Upanishad Sri Aurobindo describes in detail the four major operations of Consciousness: Samjñāna, Ājñāna, Vijñāna, Prajñāna, as mentioned in the Aitareya Upanishad (3.2). He says that they are the secret operations of consciousness in us present on all the levels of its functioning, from the innermost to the most external.

"Everything begins with vibration or movement, the original kshobha or disturbance." – explains Sri Aurobindo. – "If there is no movement of the conscious being, it can only know its own pure static existence. Without vibration or movement of being in consciousness there can be no act of knowledge and therefore sense; without vibration or movement of being in force there can be no object of sense. **Movement of conscious being as knowledge becoming sensible of itself as movement of force, in other words the knowledge separating itself from its own working to watch that and take it into itself again by feeling,—this is the basis of universal Samjñana.** This is true both of our internal and external operations."<sup>28</sup>

Sri Aurobindo gives his definition of samjñāna as "essential sense".

"I become anger by a vibration of conscious force acting as nervous emotion and I feel the anger that I have become by another movement of conscious force acting as light of knowledge. I am conscious of my body because I have become the body; that the same force of conscious being which has made this form of itself, this presentation of its workings knows it in that form, in that presentation. I can know nothing except what I myself am; if I know others, it is because they are also myself, because my self has assumed these apparently alien presentations as well as that which is nearest to my own

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<sup>28</sup> Sri Aurobindo, The Upanishads, p.195-96

mental center. All sensation, all action of sense is thus the same in essence whether external of internal, physical of psychical.”<sup>29</sup>

“Vijnana is the original comprehensive consciousness which holds an image of things in its essence, totality and 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 possess by apprehension and analytic and synthetic cognition.

Samjnana 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, Samjnana 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 govern and possess it in power. These four, therefore, are the basis of all conscious action.

...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>30</sup>

#### Etymological significances of the terms

Let's have a closer look at the etymological meaning of these four words.

*Pra-jñā* is derived from the root 'jñā' to know (cp. to 'gnosis'); and prefix *pra-*, 'forward', denotes an objective operation.

*Vi-jñā*, on the other hand, gets its significance from the prefix *vi-*, which has several meanings 'to divide in two' or 'to hold two parts in one, together', 'through', 'in-between'. It is a comprehensive knowledge, which includes the opposites, and all the parts, mediating between them as a common awareness. In the later Prakritic traditions including Buddhism, it came to denote a 'discrimination' or 'discernment' only; when the knowledge of the Supermind was completely lost.

The root *jñā-*, by the way, does not really mean 'to know something'. It means rather 'to know oneself', 'to realize oneself as', it does not have an objective connotation of knowing something but knowing oneself in a particular state; for instance, one cannot say in Sanskrit: "*granthasya jñānam*", "knowledge of the book", but only '*granthena jñānam*' "the knowledge by the book", where 'knowledge' refers to a subjective state of the knower, to his self-realized particular state of being. The root *vid-*, on the other hand, from which '*veda*' is derived, means 'to know objectively', 'to discover', 'to find out', it has a kind of objective connotation of knowledge existing outside the knower.

Therefore, *sam-jñā*, would rather mean 'to realize oneself as one with, to become one with, to feel as oneself', where the prefix *sam-* means "joining with", 'together', 'completely'.

<sup>29</sup> Sri Aurobindo, The Upanishads, p. 196

<sup>30</sup> Sri Aurobindo, The Upanishads, pp. 188-89



*Pra-jñā*, is 'to realize oneself forward, toward', where the direction away from the subject is clearly denoting an object.

*Vi-jñā*, is 'to realize oneself in all the parts and properties and essence', it does not have any object or even a direction towards an object, it only includes into oneself all the parts as mediator-knower.

*Ā-jñā*, is 'to realize oneself toward or extending to', as the comprehensive application of oneself in power, imposing oneself on something, expanding one's own presence or being onto another being. The prefix *ā-* means 'up to', 'towards', 'on to'.

So, these four modalities or 'secret operations' of Consciousness, as Sri Aurobindo calls them, in their essence are again represented in the faculties of Consciousness which were projected into manifestation: two apprehensive and two comprehensive operations of consciousness.

**Samjñāna**, an apprehensive knowing by becoming one with the object of knowing or by making it part of oneself, can be identified with the major faculty of subjective self-knowing: **Mind**, (cp. also with *manas* in *Sāmkhya*). It is only by identifying with the image of things that one can actually know it. It is apprehensive because it appropriates the image of things into oneself. It makes an objective image a part of the subjective self and by that knows it. It is based on the 'essential sense' operating through 'knowledge by identity'.

**Prajñāna**, is an apprehensive knowing by dwelling on the image of things bit by bit through analytical and synthetic cognition, recognizing it as such; it can be identified with the objective self-knowing: **Seeing**. The discrimination, **Drṣṭi** (etym. 'as cutting into pieces'), distinguishing the elements in the image of things. It is apprehensive, because it deals with these elements and knows them as such, as if objectively, not as oneself.

**Ājñāna** is a comprehensive movement of consciousness expressed by the power of the Self to rule or command over the image of things. The Logos, the Will is expressed by the Self and can be identified as the essential characteristic of the Word: **Vāc**. It is comprehensive because it expresses the subjective Self.

**Vijñāna**, a comprehensive simultaneous knowing of all the parts in their relations and essence; (supramental subjective and comprehensive knowledge) can be identified as the essential characteristic of **Śruti**, all-including and all-pervading presence of the Spirit: **Hearing**. It is comprehensive, because it holds the image of things in relation to all other images in the subjective way, knowing their essential oneness.

The last two faculties of *Prāṇa* and *Apāna* or *Anna* are actually a production of these four secret operations of Consciousness in the field of manifestation. It is on the level of *Prāṇa* that all the faculties are formed into distinct and clearly demarcated senses, thus building up the organs in the physical body on the level of objectified *Anna* (matter) as eye, ear, skin, etc.

Thus we have representatives of Consciousness on three major levels: Supermind, Overmind-Higher Mind (involutionary), Mind-Vital-Physical (evolutionary). On the Supramental plane these are the 'secret operations' of *Samjñāna*, *Ājñāna*, *Vijñāna*, *Prajñāna*, which are creative of our faculties of the Mind, Word, Hearing and Seeing respectively, when they are formed or projected into the material manifestation. These four in the domains of the fallen Being are reorganized into senses, *indriyas*, with two additional ones of taste and smell, which are purely evolutionary senses, for they have evolved out of material manifestation.

So we can presuppose that *Drṣṭi*, the direct vision, which on the Supramental plane is a revelation, is realised by *Prajñāna*; *Śruti*, the inspiration, by *Vijñāna*; *Vāc*, the Word, by *Ājñāna*, and the Supramental Sense as the proper characteristic of the Mind itself by *Samjñāna*.

We can say that the physical organs of these faculties are invoked and formed in the fallen being by the descent of these faculties. The fallen or physical being, as the *Aitareya* depicts, had only

two original senses: hunger and thirst. These two with the descent of other higher faculties will be formed into two indriyas of smell and taste.

The very fact that Universal Purusha was drawn from the lower waters of the Inconscient (AitUp 1.1) and heated up, as it were, by the concentrated consciousness of the higher Self, Atman, who thus produced these very faculties within the Purusha, is a symbol of application of the Higher Consciousness to the lower being. First it is done on the universal scale where the Universal Purusha is created, generating word and fire, breath and air, sight and light, hearing and space, etc.; then when they are submerged in the waters of the Inconscient they form the consciousness of the individual in the evolutionary process. Once the individual frame which is their carrier is prepared by the evolutionary process they enter it connecting it to the universal planes and dwell in it as they have dwelled in the Universal Purusha. And that is the aim of the whole process of evolution to produce an individual with universal consciousness. (see AitUp 1-3)

Thus the organs of perception on the physical plane represent senses of the vital plane, which on the mental plane are the faculties of consciousness, reaching out to the beyond of the Supramental plane where they are the secret operations of Consciousness. In the upper regions of the Overmind the faculties of Consciousness are still present and described by Sri Aurobindo in his Savitri in this way:

There Knowledge called him to her mystic peaks  
 Where **thought is held in a vast internal sense**  
 And **feeling swims across a sea of peace**  
 And **vision climbs beyond the reach of Time.**  
 An equal of the first creator seers,  
 Accompanied by an all-revealing light  
 He moved through regions of transcendent Truth  
 Inward, immense, innumerably one.  
 (Savitri, p. 299)

### III The Faculties of Consciousness as they are seen in the old Vedanta

#### **For Picture 3:**

The active faculties of Mind, Word and Feeling can be named differently, as Self-perception, Self-expression and Self-manifestation, or Self-knowing, Self-relating and Self-manifesting respectively. And the perceptive faculties of Seeing, Hearing and Touch can be named as knowing-oneself-as-other-Self, relating-oneself-to-other-Self, and manifesting-oneself-as-other-Self.

#### **Self-Knowledge and Spirit-Knowledge**

There is a subtle difference between the Self Knowledge and the Spirit Knowledge, Atman and Brahman of the Upanishads, with regard to the subjectively limited or unlimited perception of the Self, or we can say self-centered or all-centered. In the Self-centered knowledge there is a distinct perception of oneself as such, different from or/and inclusive of others. But in the Spirit Knowledge the perception is quite different; it is boundless and therefore unaltered and alone, as it were, where there are no boundaries to make any distinction, for there is only One Being in All. This fundamental distinction between the Self and the Spirit is thus reflected in the difference of the faculties of Seeing, which is more Self-oriented, and Hearing, which is more Spirit-oriented. On the scale of evolutionary development the stage of Hearing is prior to the formation of the self-distinctive perception of Seeing, according to Gebser. Therefore the mental structure with its

objective seeing is the last to emerge, though it is the most essential for the subjective self-perception.

### Active and Passive

We should clarify the terms of Active and Perceptive. The ordinary movement of consciousness is mainly either active or passive (=perceptive). We are either speaking or listening and it is difficult for us to do both. To be absolutely perceptive and active at the same time we must then realise the state of the Supramental Consciousness-Force, where knowledge and action are one. All other levels starting from the Overmental imply this difference. So in time the methods of yoga (techniques of meditation) were specifically developed to become completely still, pacifying the activities of body, vital and mind, in order to be perceptive enough of the deeper levels of consciousness. This development took place in the post Vedic period when the concept of the dynamic truth, *ṛtam*, was already lost, and the regions of Svar (trī rocanā): the Intuitive Mind, Overmind and Overmental Gnosis, which were the fields for its application, were considered to be Māyā, an Illusion. Thus the whole concept of the Supermind gradually disappears from the Philosophical and Psychological approaches to knowledge giving a way to the Māyāvāda approach.

This division on Knowledge and Power is fundamental for manifestation to take place. It is also essential for the faculties of consciousness to be distinguished in the manifestation, because from the Overmental level down this play between Consciousness and Force is based on their difference. The three movements of consciousness of Self-knowledge, Relation-knowledge and Manifestation-knowledge are thus reflecting this process, being represented in two major modalities of active and perceptive.

If Hearing, for instance, which on the universal scale is an all pervading presence of the Spirit, holding all in its oneness, still and perceptive of its stillness and movement, should become active it would translate itself in terms of *kṣobha*, the vibration of that all-pervading Spirit, the original Word, as a ripple or a wave on the infinite Ocean of omnipresent oneness and peace. That is why on the material plane the space and hearing are also related, for the physical space is only a replica or a symbol of the inner hearing from which it came into being. The word on the physical plane is also a vibration of the air, a wave, a sound, carried and supported by the space, or even the vibration of the space itself. So the perceptive faculty of consciousness which is identified with the space is hearing, maintaining oneness of the Being or the presence of the Spirit throughout; and the vibration of that fabric or substance of Space is the Word, which is more specific in its application than the presence of space, for it has already a purpose, a meaning, an intention. This intention of the Word is not coming from the Space itself but from the Self, initiated for the sake of manifestation.

SELF

SPIRIT

WORD

In relation to the Self the Word is its self-expression, in relation to the Spirit it is a communication of that Intent with all other selves upheld by the Spirit.

Now if we take Seeing, which is the illumining and reflecting faculty of perceptive consciousness, identifying our self with the image of things, as it were, touching the otherness of self by our own through light as the emanation of our Self, as it were, then it is knowing it directly by a direct identification with it, cognizing the differences. What would be then the active mode of this identification with difference or seeing? How could Seeing act? Not increasing its own status or

power of perception but bringing a movement and change into it, not staying or becoming more perceptive as such but becoming active, in other words, how Seeing could move what it sees? It would become a Thought. Thinking is therefore Seeing, when it is moving images. 'Moving images seeing' is thinking, and thinking which is not moving images is seeing. In order to move images by Seeing one should become subjective in one's perception again. That is why whenever there is a deeper thinking taking place in Philosophy the thinker becomes deeply psychological. Again thinking is activated by the Self, it is the power of the Self fixing and moving or concentrating the light of consciousness upon an image of things.

If we take now the last pair of Manifestation-Knowledge of Life and Matter, or Breathing in and Breathing out in the language of Vedānta, or Feeling and Touch, we could see that they resemble the same double movement of consciousness. The matter becomes a field of action for Life force, it represents inertia of the being, and can be perceived by Touch, for it is something 'solid' already, in terms of objective perception, but in terms of subjective active consciousness-force it is a creative and formative power of the Self. It is open to the influence of the movement of the vital force and is moulded by it into a particular formation of itself. So let's see how we can use these terms in our research.

## Overview of the Faculties of Consciousness

### Thinking or Self-knowing faculty

The essential Thinking in our paradigm is based on the subjective Self-knowing. When we use the term Thinking, we mean the ability of Consciousness to hold onto the image of things and by identifying with it to know. The major faculty of the Mind is to hold, to concentrate upon or to introduce the presence of the subjective Self, and thus to know it as oneself. The very faculty to concentrate upon something, distinguishing it from the rest, is the mental faculty. And to do so it uses its perceptive counterpart the faculty of Seeing.

Sri Aurobindo describes the psychological process of Self-knowing in this way in the Upanishads (196): "I become anger by a vibration of conscious force acting as nervous emotion and I feel the anger that I have become by another movement of conscious force acting as light of knowledge. I am conscious of my body because I have become the body; that the same force of conscious being which has made this form of itself, this presentation of its workings knows it in that form, in that presentation. I can know nothing except what I myself am; if I know others, it is because they are also myself, because my self has assumed these apparently alien presentations as well as that which is nearest to my own mental center. All sensation, all action of sense is thus the same in essence whether external or internal, physical or psychical."

So this is the fundamental faculty of consciousness which can identify with and know everything as oneself. It exists and functions on all the planes of consciousness and is marked as psychological faculty in our system.

### Speaking or Self-relating and Self-expressing faculty

The Word in our system of Adhidaiva epistemology is the faculty of consciousness which can express the subjective Self or relate anything subjectively expressed to the Self. These two major functions of 'expression and relation' are the two sides of the same coin, for the expression of oneself is done only to relate to something which is perceived as different from or identical with the subjective Self. It is done always to manifest something from the Self. When it is done exclusively for oneself (when person speaks to oneself) it is also manifesting from the realms of subconscious or super-conscious something for the mental conscious being to know and see it objectively, as it were, refreshing or enlarging the self-perception or self-knowledge. It is as if one speaks to one's mind. So, in order to manifest something from the Self, first there must be an expression in Consciousness, and that is the Word in our system, then there must be a manifestation of it into a living form, it has to be perceived by feeling, made one's own in the vital and physical realms.

Sri Aurobindo describes the usage of the word by Savitri in his poem, giving us deeper insights into the faculty of the Word.

*Invested with a rhythm of higher spheres  
The word was used as a hieratic means  
For the release of the imprisoned spirit  
Into communion with its comrade gods.  
Or it helped to beat out new expressive forms  
Of that which labours in the heart of life,  
Some immemorial Soul in men and things,  
Seeker of the unknown and the unborn  
Carrying a light from the Ineffable  
To rend the veil of the last mysteries.<sup>31</sup>*

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<sup>31</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 360

It is very significant what Sri Aurobindo says that the Word is to release 'the imprisoned spirit', which descended into the Inconscient and unite it with its 'comrade gods', the universal powers from above which did not fully descend into the Inconscient. This is its major function in the manifestation to match the divinity involved and evolving with the transcendental. It also shapes into manifested forms "... that which labours in the heart of life, Some immemorial Soul in men and things." So its function is to manifest the Intent of the Universal Soul which labours in men and things to create for itself an Abode and thus "to rend the veil of the last mysteries."

### **Feeling or Self-manifesting faculty**

So the ability to enwrap the self-expressive movement of consciousness into a living form, to shape it in the terms of life, to organize its life members, so to say, into a harmonious living environment, to create such living forms, to embody them into a living shape or sound, which can be materially manifested, is the faculty of vital formation or feeling, which in our scheme of things will relate to the faculty of creative ability of Artistic expression, in very general terms. We use the term Art in very broad sense, implying the 'artificial', meaning 'made' or 'created' sense of the word, something which is made, created, formed for the sake of manifestation in the material form. So the life is to be given or introduced to the will of self-expression (the Word) and the means are to be found in the material life to embody it. All these movements of consciousness we name as Self-manifesting faculty operating as a triple vital of Emotion-Feeling-Sense. We can actually make a hierarchy of three vital levels pertaining to the mental as emotions, to the proper vital as feelings and to the physical as senses and sensual movements in the body. But all the three of them represent the movement of the vital force as mental vital, vital vital, and physical vital, formative and creative of the physical form.

So the Feeling or the essential sense can be seen as an action of consciousness which is taking into itself the image of things as if objectively and applies to it the consciousness of a living being; feels it. In the case of the Word, which is an expression of the Self from within, the image created by the Word, though it is subjective, is as if reoriented from the subjective to the objective image and taken in again or perceived as a new or as an unknown image, and that is the essential sense, or Feeling. This reversal from the subjective to the objective and back to the subjective, perceiving it anew is the action of consciousness manifesting things objectively. Since it was reversed and seen objectively already and perceived as a new object, formed by the life force, it can become a new object now. It will need now the resources of the physical plane to make it happen.

This movement is the creation; in our system we call it Art, as manifesting faculty out of the inner realms to the material form. For it creates the world in the subjective sense. There are many forms of Art in human world: Visual Art, Sculpture, Architecture, Music, Dance, Drama, etc. All these forms of Artistic faculty are the expressions and formations of the Vital plane, and they require physical carriers for their formation: paints, colors, materials, sounds, instruments, bodies, etc. Therefore these forms belong in our scheme to the level of manifestation-knowledge. Though the whole process is taking place in the subjective perception still it is using for its creation the material means which already exist in the physical world. It is as if the subjective perception is being accommodated by the physical world, or vice versa.

*Footnote: Unlike other subjects, as for instance the Self-expressing faculty of the Word that is using language as its means for expression and communication, which is not a hard-core material tool, for it exists in the minds of people, though it must use the physical body to be uttered. So we can call language a semi-physical tool. Of course in that sense a melody is closer to the Word than to the Art. And it is quite*



*true that it is rather a self-expression which can be sung, before it is put into the notes and played by other instruments, unless of course it was already envisioned as to be played by some existing instruments. The same process is in the visual Art. It is first seen, felt, perceived within and then it seeks an appropriate form for itself.*

Sri Aurobindo gives an insightful description of the Artistic approach in Savitri:

Overpassing lines that please the outward eyes  
 But hide the sight of that which lives within  
 Sculpture and painting concentrated sense  
 Upon an inner vision's motionless verge,  
Revealed a figure of the invisible,  
Unveiled all Nature's meaning in a form,  
Or caught into a body the Divine.  
 The architecture of the Infinite  
 Discovered here its inward-musing shapes  
 Captured into wide breadths of soaring stone:  
 Music brought down celestial yearnings, song  
 Held the merged heart absorbed in rapturous depths,  
 Linking the human with the cosmic cry;  
 The world-interpreting movements of the dance  
 Moulded idea and mood to a rhythmic sway  
 And posture; crafts minute in subtle lines  
 Eternised a swift moment's memory  
 Or showed in a carving's sweep, a cup's design  
 The underlying patterns of the unseen:  
 Poems in largeness cast like moving worlds  
 And metres surging with the ocean's voice  
 Translated by grandeurs locked in Nature's heart  
 But thrown now into a crowded glory of speech  
 The beauty and sublimity of her forms,  
 The passion of her moments and her moods  
 Lifting the human word nearer to the god's.<sup>32</sup>

To embody the Divine in form using the inner vision is the fundamental characteristic of Art. It must catch "into a body the Divine". And on the other hand it must also 'reveal a figure of the invisible' here, to manifest the Spirit.

So the forms of Art mentioned by Sri Aurobindo are Visual Art, Architecture, Music, Dance, Sculpture and Poetry. Again Poetry belongs to the faculty of the Word but already on the level of subjective creativity of the Artistic formation, 'lifting the human word nearer to the god's', expressing by 'metres surging with the ocean's voice' that which "is locked in Nature's heart".

#### Seeing or Knowing-other-Self or Knowing-Self-as-such

The idea that *other* Self can be known is an absurd idea. If something can be known it must be identical with oneself. The idea of 'other self' comes from the idea of one's Self. This shift in the Self, viewing itself objectively or subjectively, is the mental power of the Self, the origin of which is in the Supermind but the result of its action is present throughout the manifestation as the mental faculty to view things objectively: to see. This is the major faculty of consciousness in

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<sup>32</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 360



manifestation without which manifestation could not take place. If there was not such a need to see oneself objectively there would be no objective world.

'Seeing' is the faculty that holds the image of things separately from itself in order to enter with it into synthetic and analytic cognition, to know it and to fix it as such, to know it as separate Self, distinguishable from others and oneself. This faculty of consciousness recognizing the uniqueness of every self is a *philosophical faculty* in our system. Distinguishing and conceptualizing faculty of the Mind.

*Note: Seeing oneself as such is the power of Consciousness knowing its Being, when the one Being knows itself as such, it uses this 'mirror of consciousness', as it were, looking into it and seeing oneself as such (it is only a metaphor). When the mirror is pure and the being is one, then there is no difference between the two, and still there is something which can be distinguished as Consciousness, perceiving its Being. This mirror then shall become a device of knowledge and self-knowledge; it will identify all the things existing in the world with the Self, perceiving them as its own being.*

*There can be also other, more scientific metaphor used for seeing. The reflection of light from the objects which we see and thus recognize them as such is not really a reflection. It is actually an 'absorption' of the energy (photons) by the atom structure of the object in such a way that the electrons change their level by taking it in and by discharging it they fall back into their original state. So the light (photon) was absorbed and released by matter. What we perceive as a reflection is actually an emanation of light out of the body of the object, as it were. Thus we recognize different shapes, textures and colors of the object, for it is emanating light in a particular way. So this emanation can be seen as self-representation of the being, the material Self, for it is discharged out of its own being. In this way the light we see is representing the self of material being.*

*If we compare it with hearing, what we perceive by hearing is based on the intermediary of the space in which the vibration of the space leads to the perception of the being. The ripples of the space inform us about the Being present elsewhere. It is very similar to 'seeing'; the difference is in this indirect mediation of the space vibrating on its own, where as in the case of seeing the light is of a direct touch of the being, it is its direct emanation.*

*In this sense it is interesting to mention here what Sri Krishna says in the Gita that He is the Light of the Sun, Moon and Fire. Being Avatar of Vishnu, who is the Godhead of the Overmind, according to Sri Aurobindo, where the gap is being expanded within One Self, he thus represents this extension of the Self which is by definition Light itself, for it is an emanation of the Being.*

### **Hearing or Relating-to-other-Selves**

Similarly as the faculty of Seeing views objectively the presence of other selves, the faculty of Hearing relates to others not directly as Seeing, but indirectly, through the word, as it were. It knows others through definitions of their relations, as it were, and expressions and communications between them, through what they do or rather want to do than what they are by themselves. It focuses on and deals with their expressions. It deals with their representatives: customs, habits, languages, relations, social and economic structures, laws, etc. etc. It pervades the whole net of relations and by that it distinguishes the character and quality of the real selves behind them. It judges not directly, for it does not see directly, but indirectly, of what it hears about them, as it were, what it knows about them without seeing them directly. Its media is Space. It knows about the substance or the self through it.

### **Touch or Manifesting-other-Self faculty**

The faculty of touch can be essentially depicted in the objective terms, for it can be touched by other objects. It can be verified as the objective reality by the means of the objective reality. It is a concretization of the faculty of Hearing, as it were, with the focus on a particular or individualized form. There is a narrowing down of consciousness on this level till a particular formation takes place. So it perceives the other self, which is now in the objective form, with an exclusive concentration, as it were. It knows only one object in the moment of time.

Sri Aurobindo gives a glimpse of the Scientific approach to knowledge based on the faculty of Seeing, and its perception of the inner realms and their laws, and in accordance with them 'mapping out the visible fashioning of the world'. In this regard it is interesting to see how the Faculty of Seeing determines the Mental structure of Consciousness, and how it relates to the material world.

Man's eyes could look into the inner realms;  
His scrutiny discovered number's law  
And organised the motions of the stars,  
Mapped out the visible fashioning of the world,  
Questioned the process of his thoughts or made  
A theorised diagram of mind and life.<sup>33</sup>

## **Overview of the Faculties in their interrelations**

Here we shall try to describe the whole process of perception and action of consciousness through particular approaches of the Word, Mind, Vital, Sight, Hearing and finally Physicality. We shall do it as an exercise to see holistically the whole movement of consciousness.

### **Action through the Word**

To describe the process of faculties from the point of view of the Word we can use the image of the face looking directly at us from behind the glass. We can see it but cannot hear it. It tries to speak something to us but we cannot hear it. So we can have a direct contact with the being seeing it directly but cannot hear what it wants and that defines the major faculty of the Word: It brings into the context that which is not yet seen or known, something that wants to be.

So the Word is expressing something from the Self that wants to be manifested, it is partially known in the Self already by the faculty of subjective Seeing, defined by us as the mirror reflecting the image of the Self to oneself. It is known in the Self but it is not known in the manifestation and other selves which are already shaped as separate beings in the manifestation. So in order to bring this new element into manifestation it has to be first expressed and then communicated. It is Hearing that accommodates the Intention of the Self into a wider context of relations with other meanings and intentions.

### **The voices that an inner listening hears**

#### **Conveyed to him their prophet utterances,**

#### **And flame-wrapped outbursts of the immortal Word**

And flashes of an occult revealing Light

Approached him from the unreachable Secrecy. (Savitri, p.37)

Thus, first there must be a movement within the Self to bring out something of itself into manifestation (Mind), it has to be seen or known in the Self (Seeing), then expressed as the Intention in the form of the Word, then accommodated by other relations in the Hearing, and finally it has to be viewed in terms of life (Feeling). It has to be felt, as it were, or given a life formation from the side of matter; to get a material form it needs a life force forming it, and this is Prāṇa, which is inhaling life into the matter in such a way that it manifests the Intention of the Self. And the final step of embodiment of Intention is its materialization. Once the inhalation of

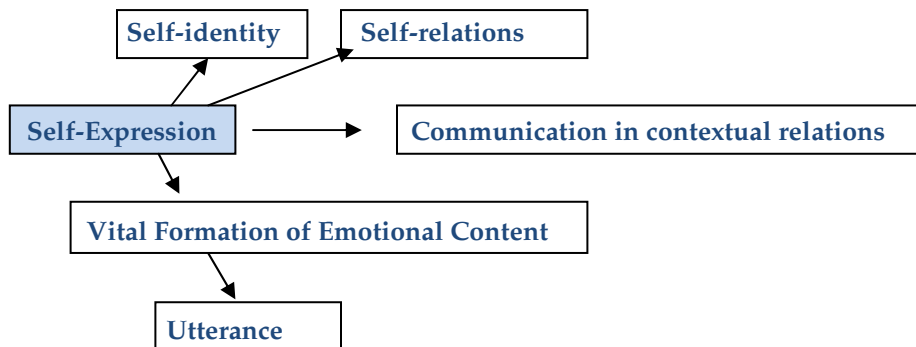
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<sup>33</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 361

the life-form of a particular Intention (Word) and fixed relations in the wider context (Hearing) are done the matter can fit their requirements and this is the objective manifestation. This object then can be touched by other object, as it were, for it has its own separate physical reality now, and the faculty responsible for it we shall call 'Touch'. So on the physical level similar to the Hearing where the accommodation of the Intention was taking place, the accommodation of its living form among other objects is done. If in the case of Hearing the relations are fixed through the intentions and meanings of the language, as it were, on the level of objective manifestation, or Touch, the relations are fixed through the living forms of the objects.

So for the word to be spoken for instance all the faculties of Consciousness are to be active. There must be an intention in the Self, known within the Self, but unknown in the outer self. It is to be expressed as a Will to manifest, the Word, and accommodated by Hearing using other such intentional units in the system already expressed: language. So the Word finds its form in the Language and the context in which it can be expressed. Then the life-force charges it with the material means available for its embodiment, in this case it is physical organs of speech: mouth, tongue, nerves, brain, etc. of a person speaking, to fit the requirement of the Intention to utter it in the material world.

In the *Sphoṭa* theory the Intention, as *Paśyantī Vāk*, is linguistically articulated first in *Madhyamā Vāk* and then it is spoken on the level of *Vaikhari Vāk*. So this subtle articulation of the Word is taking place and heard in the inner perception of mental consciousness. In our scheme it is Hearing which accommodates all possible articulations into one meaningful environment. And on the level of Feeling it is being subtly articulated or charged with the vital force to form it on the physical level before it is finally uttered.



### Action of the Mind

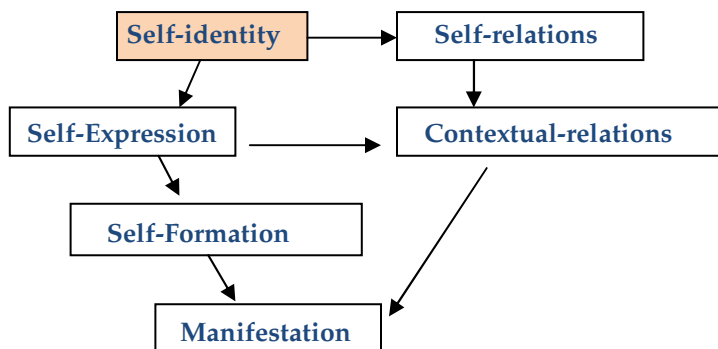
We can also overview our scheme from the point of view of the action of the Mind, or the subjective self-awareness. By the way what we call mind or mental activity is actually a capacity of Consciousness to hold the image of things, or to capture or to arrest it in order to appropriate it, to make it its own. This power of the Self to identify with any other object or subject to know it on the Adhidaiva level or in the realms of faculties of Consciousness is known as the Mind. Because the Self IS, it can always identify itself with anything and be everything. This power of holding in consciousness becomes the faculty of Knowledge, for it is only then that we can clearly see. Thus identifying any object with the Self and making it still like the Self makes it possible for the faculty of Seeing to know it as such.

So, these two faculties of the Subjective-objective Self-knowing stand separate from all the rest, as it were. We may even call them the transcendental faculties belonging to the Self, which is neither relating to other selves yet nor acting towards manifestation, but without which nothing can be

known. We can say that these two are a pivot of all Knowledge and Action and at the same time in themselves they do not need any such action.

There is a radical change when this Self-knowing Being is turned towards manifestation. First it has to project its subjective Will or Intention to manifest something which is hidden within it, unknown, as it were, and has to be revealed: the Word. Then it has to weave it into the fabric of other meaningful projections: Language, thus connecting all other selves into one context of One Self, which we call the Spirit. This faculty of Consciousness to comprehend all the properties and meanings to the minutest detail of the many selves and to hold them in one context, in the Adhidaiva approach we call Hearing. This faculty of Hearing is putting the Self inside out, as it were, creating Space and Time for its manifestation. If the Seeing is stretching out the Self, as it were, and there is still in a direct connection with the Self, for the light itself is that emanation or uninterrupted extension of the Self, we may say, then the Hearing has it interrupted, as it were, in the Self-content, carrying only a meaning of its representation: an Intention, and relates it to all other data of already interrupted self-contents. This interrupted self-content is an action of Time and Space, the subjective and objective manifesting powers of the Self.

Now, once these four completed their action the manifestation of the interrupted content of the Self or the many selves becomes inevitable. The Intention to manifest is thus carried even farther into the otherness of Self to the level of Manifestation-knowledge, using now the means of this otherness to manifest itself in it. On this level the formation of the Intention from above is charged with the vital energy from below to get its physical body. It is this vital energy which can finally accommodate the mental intention into the physical form. It is happening in both ways as a creative energy (Art), when it is done consciously by man, and as a natural evolutionary movement of Nature, creating its species. In the first case Individual is a creator, in the second it is the conscious Universal Self, the Purusha.



### Why do we need to study the Vedantic paradigm of knowledge?

In the Sankhyaic paradigm the faculties of consciousness or senses are feeding the sense-mind, *manas*, with information, which is responsible to the *ahamkāra*, or the ego sense. The sense-mind itself is a creation of *ahamkāra*, from one side, and from another it is a creation of the senses, it is also called the sixth sense, which is thus filtering all the inputs of *indriyas* in the egoistic way, taking all the enjoyment the senses bring for itself, as it were. Moreover it trains the senses to seek self-enjoyment creating the egoistic life of the senses. Thus *ahamkāra* through the sense-mind, *manas*, and senses, *indriyas*, enjoys life as if it was its own.

In the Vedantic paradigm the faculties of consciousness are not yet fully subordinate to the sense-mind, *manas*. Moreover the *manas* itself is one of them and is equally treated. They are not yet cut off from the wider and more universal movements of consciousness and therefore are not

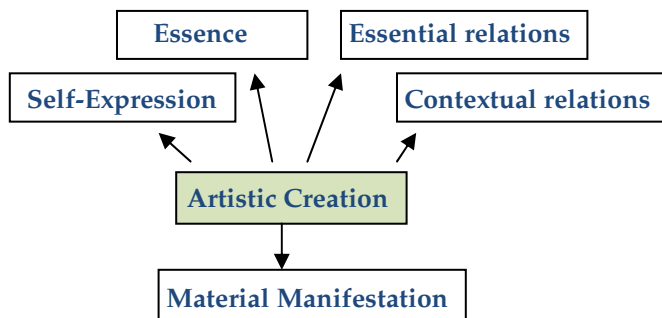
centred around the ego alone. They have their own universal life, as it were, and when they are used by the individual they are not losing their universal qualities. They are accommodating or even bypassing *ahamkāra*, as it were, and still they can be used by it. We can say that *ahamkāra* is not their sovereign master yet; the true sovereign Master is still felt as a Witness-Self lurking beyond. They still have a sense or memory of His Majesty.

### Action of Vital Formation: Emotions and Feelings

When an artist is concentrating on the creation of a new form, or wants to express some particular movement of consciousness or feeling, he is first of all looking into the meaning of it: the Idea, - what is to be expressed and why. Sometimes these movements go together and the artist does not distinguish between the Idea and the Form embodying it. Or even he wants to be guided by it silently seeing it being embodied in the Form, as if he wants to discover the Idea through the creation itself. Nevertheless without the Idea the Art will be pointless or even impossible. The artist is to have an Inspiration coming from elsewhere, or from above, as it is usually said, as a flash of Intuition, showing him what is to be done. Having had that flash of Intuition, the insight ('aha!'), which reveals to him something of the Idea, he gets inspired and looks for more hints related to that Intuition on one side, and for the materials suitable for its embodiment on the other.

When he looks for more hints related to the Idea, he is looking within and has to deal with certain movements of consciousness of identifying the essence of it in the form of Thought-Image or Thought-Idea (mind), viewing it also as if objectively or in relation to other essential selves (seeing), creating thus a wider context for the Truth of this Idea to be a part of.

For the Idea is a complex phenomenon, it has a subjective truth of its own in the Mind, it also relates to other truths in a particular way (Seeing), it has its own form of self-expression in a given context of that particular Art or action (Word), it has also the deeper relations with other contexts and expressions (Hearing), and all these elements are of utmost importance for the artist to dwell on and clarify for the sake of his creation.



Now when he looks for the materials to embody his Art, he looks at manifested world of things, colours, shapes, sounds, spaces, etc., and tries to see in them the same process of embodiment from the subtle realms of the Self-knowing Mind to the very material form of its own. And because he is subjectively involved in the process of creation and goes inwardly through all the steps necessary for its embodiment he develops a sharp perception of things as being a part of the same process of subjective creation. In ordinary things he does not see the ordinary anymore but a deeper significance and this gives him a great support in his own artistic creativity.

So when the Idea with all its four major movements is clarified, its expression is becoming a leading force and needs to be projected into the objective world, as it were. It has to be reversed to its subjective life and taken as a new in the objective sense. This essentially is the process of

artistic creativity: taking the subjective self-expression of the Idea in the objective terms of embodiment. It needs to be charged with vital force as its new life: a new creation. It has to be born into the world of material existence as a distinct addition to the already existing material environment.

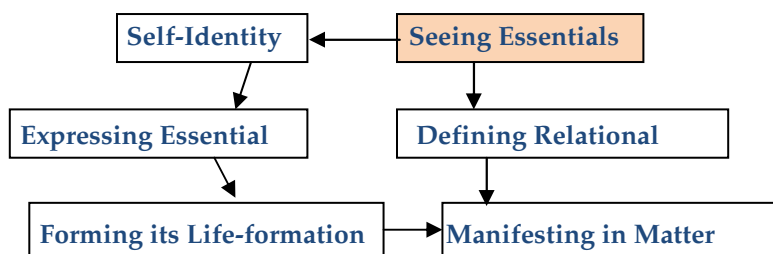
### Perception of Seeing

To discover and to know the Truth is a quintessence of Philosophical approach to knowledge. The Truth is to be seen, perceived directly, and conceived in the mind. This process of looking for and trying to see the Truth is the major characteristic of the faculty of Seeing. It operates on all the levels of our being: physical, vital, mental and beyond. But it will always exercise the same function of looking for a 'difference' of the essential elements from unessential, of something that is truth. If we are to compare it with the faculty of the subjective self-perception of the Mind, it is rather a movement of consciousness trying to put into focus an image of things in the field of that subjective self-perception. Like with a beam of light it illumines that which thus can be held and identified with or known as such by the Mind. Therefore both of them, Mind and Seeing, are closely related, and we shall see that none of them is possible without the other. It becomes quite obvious especially when we read the treatises of philosophers. None of their true discoveries in the philosophical field are independent from a deep psychological insight. The ability of the subjective self-perception of the Mind becomes a pole or a pivot around which the philosophical data can be unfolded.

It is not enough for this faculty to admit the truth of being, which would be enough for the subjective Self. It has to be seen, as if objectively, and known as such, without the subjective identification. In other words it has to be conceived, conceptualised, and not only perceived. And because of this 'objectivisation' of the subjective truth, it can be viewed and understood by other selves. It is as if a first movement of consciousness towards the manifestation of the subjective truth.

Once the seeing has done its part, the truth perceived can be reformulated by the Word and communicated in the vaster context by Hearing, where the immediate perception of a direct contact with it is no more available. The truth perceived by Seeing can be put into language for others to have contact with it and to make it their own through communication, concentration and subjective identification with it.

Once the process of these four is accomplished we are ready to proceed towards manifesting it in matter. To embody it we need again a review of it in subjective terms on the level of the vital formation, to charge it with the vital emotion and feeling. It has to be felt by the living creature in terms of life energies. These subjective life energies, which appear in the vital consciousness-force of man, are restructuring the truth perceived by seeing into another dimension of the material existence. They give it a material form.



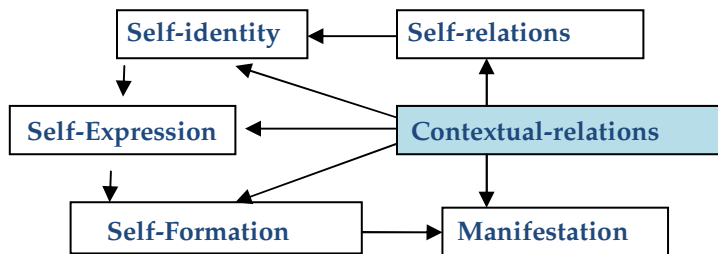


### Perception of Hearing

When we approach the knowing of an image of things through the relational faculty of our consciousness, we deal with data which is already expressed and by not yet communicated by the Word, understood by the subjective self-perceptive faculty of the Mind and seen and conceptualised by the consciousness of Sight. We must be clear about these three before we can proceed any further.

So to identify the relations of the image of things with other possible relations seen and unseen we need to know how it relates to the Self, and its Will expressing it in a particular way for the sake of manifestation, only then we shall be able to relate it to already manifested relations. So from one side we need to know the Intention of the Self in this particular movement of itself and from the other the wider vision of it related to other essential relations with other selves, as it were.

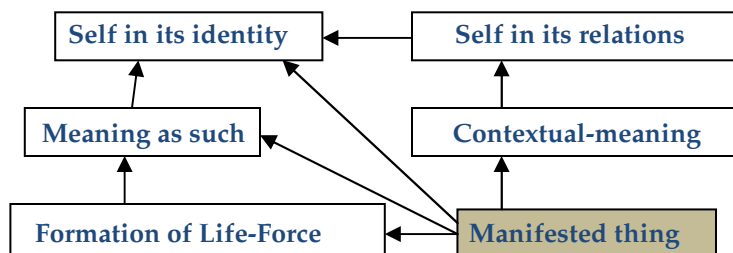
Once that is done the all relating faculty of the Spirit finds a place for it in the context of other relations and that becomes a ground for further movement towards manifestation. Now the subjective self manifesting faculty can reengage with it in its own terms, reviewing it for the point of view of embodiment in matter.



### Perception of the Manifested

But when we start our investigation from the material level, where we have only the thing as such perceived by our outer senses, we have to recreate all the inputs of other faculties in our consciousness before we can know it. The end of this process is in the subjective self-perception of the Mind, representing our Self-perception here in manifestation.

So, when we see an object, how do we proceed towards the knowledge of it? What do we do first? First we try to feel it; to form its life-body in ourselves, to know it by living it in our feelings and emotions. We try to identify with it in our vital being: to like or to dislike it. It is a general movement of adaptation of it into a life-sphere of our being. In the next stage we try to understand what it means by its appearance in our own and wider context (Hearing), and what it really wants, represents, intends (Word). And finally what it is as such (Seeing) and what it is in itself (Mind).





As long as these faculties are not activated or do not introduce a coherent data about the object our knowledge about it will be partial or erroneous. So to know in the objective terms, by the objective means, is not actually possible. It is not 'knowing'. It is a manipulation of some kind of the thing for some other purposes, different from knowing. The scientific approach to learning is to be fulfilled by the realisation of Self-Knowledge.

To have a power to do things does not necessarily mean that one has knowledge of what is going on. Many scientific institutions start their research in pursuit of power but then they have to change and to fill all other data to make it coherent with the rest of understanding, and it is there that all the faculties are to be activated and make their inputs.

#### IV Application of Adhidaiva Epistemology to the studies of the Humanities

|                                     | <i>As it is</i>                        | <i>In the context</i>              |                  |
|-------------------------------------|--|------------------------------------|------------------|
|                                     | <i>Subjective or<br/>Self-centered</i> | <i>Objective or<br/>Contextual</i> |                  |
| <i>Self-Knowledge</i>               | <b>Psychology</b>                      | <b>Philosophy</b>                  | <i>Adhyātma</i>  |
| <i>Relation-<br/>Knowledge</i>      | <b>Linguistics</b>                     | <b>Sociology</b>                   | <i>Adhidaiva</i> |
| <i>Manifestation-<br/>Knowledge</i> | <b>Art</b>                             | <b>Science</b>                     | <i>Adhibhūta</i> |

Even on the *Adhidaiva* level itself there will be the same structure of three major Epistemologies, where all the knowledge begins from the pure subjectivity which is knowledge of oneself (*Adhyātma*) over relational knowledge within oneself or environment (*Adhidaiva*) towards the knowledge of manifestation (*Adhibhūta*). If there is no *Adhyātma*, self-knowledge there can be no knowledge at all. Whatever we know of ourselves or rather by ourselves as true we project into other kinds of knowing. So this purely subjective knowledge we call in our system a 'psychological approach to knowledge' or simply Psychology, where one knows subjectively oneself. And whenever it is projected into the world and wants to know it in its true relations of subjectivity it brings out the movement of Philosophy, the power of Seeing and understanding things within their true relations of subjectivity: how truths relate to one another in the most fundamental way, or we may say, in their true relations. The larger picture of these conceptualized truths of subjectivity is reflected in the Vision or Understanding of things: how and why they are as they are and what they actually constitute together. We can compare it with the subjective Sociology, as it were.

The true subjectivity or Psychology needs also a proper tool or means for its expression in order to relate to itself or to other selves. This tool is the Word. Here we retain the subjectivity but shift in the level towards the self-expression. So it is no more about the self but about its self-expression. The Word is thus a vibration or a direct action of Consciousness in terms of self-expression. The true subjectivity chooses to express itself in order to relate to the world and itself through a means of self-expression, and this is what we call the faculty of the Word. It is still fundamentally subjective though it uses language, the formation of itself, which was already realized in the social context. Language is a formation by the Word and the Mind of objectified

true subjectivity or Philosophy, from the first level of self-knowledge, as the vision of the whole. It is this vision of the whole that makes possible the establishment of the knowledge of social structures and relations: Sociology on the level of objectivized relation-knowledge. Sociology is the vertical descendant of Philosophy, as it were. So, these two Psychology and Philosophy create two forms of expression: Speech and Language on the level of the Relation-Knowledge of expressed subjectivity. Speech is more subjective and Language is more objective, as it were.

Now when this relational knowledge of expressed subjectivity is turned outside and wants to perceive or rather to connect to all other possible relations in the world and hold their expressed subjectivities and social contexts or languages and their expressions it formulates the knowledge of objectified relations, which we shall call 'Sociology' on the scale of space, and 'History' on the scale of time. Sociology will now view all the relations between all possible expressions and why they are held together in clusters and units. It will define the laws of their relations based on their subjective expressions: languages, in the most abstract way defining their communications, and on the level of truths they represent, the ideas, in terms of vertical relation to the Philosophy. Communication is therefore the social contribution to the relational knowledge within the need of the subjective expression. Communication was defined as the major purpose of language, and it is in a way true, if applied to the wider context of the world-relations. History has different dynamism; it views things in their relation but on the scale of time. We can compare the two with synchronic and diachronic approaches to reality. Languages are the social formations of the Word. They keep the Word acting in the meaningful context of its application: socially cognized structures. It is interesting to see how different social milieus are reflected in a particular manner of speaking, acting, behavior, customs, etc.

And still these two Word and Hearing, or Speech/Language and Sociology/History are only the expressions of pure subjectivity (Psychology) and its conceptualized (differentiated) vision (Philosophy).

To be finally grounded these expressions need something that is more concrete. And this level we call the Manifestation Knowledge. In terms of pure subjectivity and its expression there must be a particular formation which is yet different from the already manifested world, for it reflects something from the subjective realms and at the same time it should match with the manifested world, for it is always presented in its context. So this subjective expression in the manifestation or subjective presentation we call Art. It reflects the beauty, harmony and truth of pure subjectivity through its particular expression/language, which is not only verbal language but any language of any subjective or Artistic expression: dance, architecture, music, visual Arts, etc. etc. So, when the manifestation knowledge finally has found or formed its subjectivity, the Artistic form, it seeks its objectivisation in terms of manifestation. It wants to find the objective means for its embodiment and it turns to the material elements for help. And here we come to the objectively existing laws of Nature with all possible technologies and means developed and undeveloped, which are already created or must be created for the embodiment of this subjective formation (Art), which has descended from the subjective expression, (Speech/Language), of the pure subjectivity, Self-knowledge (Psychology, supported by the overall understanding of the truth (Philosophy), and related to the proper social context (Sociology) with its dynamic unfolding in time, (Historical or developmental perspectives)).

Thus these three epistemologies of *Adhyātma*, self-knowledge, *Adhidaiva*, the expression of subjectivity in relational terms, and *Adhibhūta*, the knowledge of formation of the expression of subjectivity in the objective manifestation, are the major three approaches to reality within the hierarchy of Integral consciousness, oriented from within towards without. Therefore all the disciplines of the Humanities in order to be truly understood must be grasped in their integral relations, through the same process of the subjective accommodation, or rather subjective-objective accommodation.

So we can see that Science as an approach to objective manifestation of the Self needs to fulfill two levels more to support its workings: the Sociological and Historical approaches, to see how all the elements relate to one another synchronically (Sociology) and how they unfold and change within a particular period of time diachronically (History). It would require one more level: the Philosophical approach, to know their true relations within existential framework, the Ideas. On the other hand in its subjective support, in the parallel and seemingly unrelated column, Science needs Artistic approach of subjective vital formation of harmony, the Linguistic approach for the truthful and accurate expression and communication of its Idea and Being, and on the highest level the true relation to the Self-Knowledge. As long as Science is not reflecting all the levels in their proper relations and degree it cannot fulfill its purpose. It is through the relations of all these intermediary approaches that the objective Science and the subjective Self-knowledge can be understood and consciously established in every scientific research methodology. This approach can liberate Science from its own limitations, bringing it to the depth of perception and understanding of its own data in a more comprehensive manner. On the other hand it can give a firm ground for the subjective studies of Psychology and Philosophy introducing finally the Linguistic and Social sciences into a meaningful framework, where all of them can finally become true contributors to the manifestation of the Spirit in Matter.

Many examples can be easily found in every branch of the Humanities of how these subjects are getting isolated. For instance, if we compare the existential Philosophy of Kierkegaard with Hegelian system of Absolute idealism we shall find that they are very different in their approach. Kierkegaard directly speaks of Hegel as being only intellectual in his philosophizing considering the concepts to be a reality. It is a good example for us to see a deep dissatisfaction of someone who seeks an integral truth in the isolated branch of knowledge seemingly existing for its own sake. So when Philosophy isolates itself and builds up its own world with exclusively mental approaches to reality it becomes Hegelian-like, very efficient within its own domain but useless outside it. Kierkegaard's Philosophy on the other hand was more religious and psychological in its approach, it dealt with the issues of choice, decision, faith, etc. There were no remote speculations on the nature of the Spirit which are not connected to the thinker himself in the most intimate way. His philosophy was therefore called existential and the whole movement of this kind of thinking: Existentialism. In our scheme it would be named as psychological philosophy. In this regard it is also interesting to mention an attempt of Husserl to disengage the Philosophical approach from any Psychological influence and the return to it by Heidegger again.

We can use this scheme to understand all other subject of the Humanities. If we take for instance Philology, Humboldt's view on Language was deeply psychological and sociological at the same time, which helped him to formulate very subtle processes within the language and foresee the development of the linguistic knowledge helping men to develop their higher capacities of thinking. His definitions of the 'inner form of language' as a unique signature of a particular development of the nation is of a deep psychological insight projected into a social context. So basically Humboldt tried to integrate four upper levels of Psychological, Linguistic, Philosophical and Sociological approaches to reality in treatment of language. Humboldt is considered to be the father of modern Western Linguistics. But there was no further development of his thinking, but rather narrowing down and focusing more and more on proper linguistic studies by Saussure, where not only psychological and sociological approaches were banished from the domain of Linguistics but also direct linguistic issues of phonology and semantics were no more welcome. Thus the Word was left without sound or meaning and had no relation to the speaker or hearer. What was declared to be a proper domain of Linguistics was the study of a pure structure: morphology and syntax. This gave birth to Structuralism and finally Post-structuralism in the West. The final touch of this development we can find in Derrida's definition of *trace* and

*differance*. In our scheme Saussure should be seen as an isolator of the Linguistics from every possible domain dealing with pure relations for the sake of knowing the relations. To paraphrase Derrida the 'signifier which is never that' and the 'signified which is never there' create something which is tangible: the trace is the best example of the absoluteness in relativity. We perceive things only through the movement of difference of structures and nothing more. This is a peak or a 'dead end' of Structuralism, there will be nothing else to add or to discover after this. Looking from the perspective of an Integral Paradigm these observations are very valuable for us to define the end of structural approach to semantics and language in general. Such an approach is sharpening the reason, as it were. It is like the tools for the mind to keep it sharp, but in itself it is not integrated into life of a thinker. Of course these tools have their utility in the development of man and his capacities. It is only now when they reached their peaks that they can be easily understood and seen where they belong. They completed their journey to formation and can be easily included into the Integral Paradigm of Learning.

The holistic approach to language we can find in the Vedic Paradigm of Knowledge as it is explained by Sri Aurobindo (The Upanishads, p.126):

"Let us suppose a conscious use of the vibrations of sound which will produce corresponding forms or changes of form. ... Let us realise then that a vibration of sound on the material plane presupposes a corresponding vibration on the vital without which it could not have come into play; that, again, presupposes a corresponding originative vibration on the mental; the mental presupposes a corresponding originative vibration on the supramental at the very root of things. But a mental vibration implies thought and perception and a supramental vibration implies a supreme vision and discernment. All vibrations of sound on that higher plane is, then, instinct with and expressive of this supreme discernment of a truth in things and is at the same time creative, instinct with a supreme power which casts into forms the truth discerned and eventually, descending from plane to plane, reproduces it in the physical form or object created in Matter by etheric sound. Thus we see that the theory of creation by the Word which is the absolute expression of the Truth, and the theory of the material creation by sound-vibration in the ether correspond and are two logical poles of the same idea. They both belong to the same ancient Vedic system."

Thus in our scheme of *Adhidaiva* epistemology we can compare these three levels of physical, vital and mental with manifestation-knowledge, relation-knowledge and self-knowledge respectively, where all these three are pointing to the existence of the forth one beyond: the consciousness-power as the origin of all things, which is the supramental in Sri Aurobindo's terminology. In our scheme it is *Adhyātma* epistemology, which would include all the levels on the way to the Supramental. We are not yet differentiating them in our general overview.

Similar changes we find in the domain of Psychology with many branches of cognitive, clinical, biological, comparative, developmental, educational, paranormal, social, transpersonal and other approaches. Not to mention Art with its rich history of different approaches of Symbolism, Romanticism, Classicism, Realism, Modernism, Postmodernism, with many different varieties of Impressionism, Post-impressionism, Fauvism, Cubism, Neoclassicism, etc. etc., or Science with its many branches of Mathematics, Geometry, Physics, Chemistry, Biology, Geology, Astronomy, etc. etc.

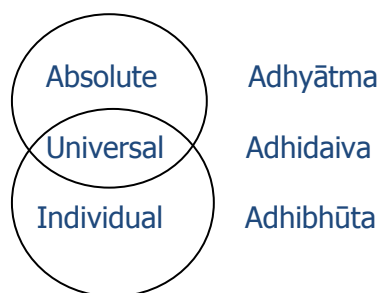
All these specializations are actually deviations from the common source, created a rich ground for a newly emerging understanding and reintegration of all of them into one vision.

Deviation from the source is not seen as final in the framework of the Integral paradigm but as a temporal necessity to gain more knowledge and to return with it back to the source of knowledge: the all perceiving Self. The problem is in the fixation of a particular approach as final and separate against any such integration. The difficulty lies mainly in this double movement of reintegrating the deviation from the source. Once the deviation takes place it becomes

independent, it enjoys its own separate formation and movement. So it forgets the source, as it were, and is happy to have its independent life. It is only with the help of the psychological approach that this difficulty can be overcome. The senses that are enjoying their own state of being and action within a limited context of enquiry have to become aware of what they actually are and to redirect their attention to the universal perception and even beyond it, to the very source of their origin: the Spirit. They have to agree to become consciously passive and attentive to the action of their source and to allow it to come to the surface. It is only when the light of the Spirit can touch through them the surface of being that the outer manifestation of being can be understood and integrated with the inner one.

### Integral approach through every discipline

Thus the integration can be attempted starting from every approach to knowledge or every subject of the Humanities. Two things are needed. First, every approach or subject is to be developed independently, as it were, be self-sufficient to certain extent. Once it is individualized enough in its own context it must recapture its data in a new way by redirecting it to the absolute self-perception, and thus reach out to the universal perception. It is only on the level of this universal perception that other subjects may find their natural entries and become truly integrated into a greater Knowledge.



It is still relatively easy to link some subjects which are on the same level, at least formally, such as Physics and Biology creating Biophysics, or even more distant Psychology and Philosophy, or Linguistics and Sociology, but it is far more difficult to find a common ground for, let us say, Psychology and Science or Linguistics and Science, etc. Partial interdisciplinary attempts are already known, for instance, Philosophy of Language, Philosophy of Science, Philosophy of Art, etc. There are also many known attempts to create interdisciplinary approaches in studying several subjects in the interdependent manner. But all of them have an artificial character and do not contribute much to the overall understanding of how the faculties of consciousness function within individual consciousness.

It is only when the link is meaningfully and consciously established between all the major approaches from the top of the subjective self-knowledge to the bottom of objective manifestation, including all intermediary levels, that we may finally see or rather have a glimpse of an integral structure of consciousness. Such attempts are rather rare. For they require the deeper understanding of all the faculties and their relations.

These fundamental subjects-faculties exist on all levels and therefore have their deeper structures which are more basic and also more fundamental than the phenomena seen by reasoning. Without the philosophical approach, for instance, science would not be able to function altogether, only it is not counted or acknowledged as such in the scientific context but it is being used all the time, as well as other approaches: psychological, linguistic, historical, artistic.

From the point of view of the developmental psychology of structure of Consciousness, we can clearly see that the rational approach is not the only contributor, especially if we view every discipline from the absolute point of view. How much is really being manifested before the

operation of the mental structure could take place. Therefore we shall view the development of Integral Paradigm diachronically and synchronically: (1) the development from the depth of our evolutionary past, and (2) the complex relations of the faculties as contributors to the Integral knowledge paradigm.