

Adhidaiva Section of Education.

The Aim.

The aim of this project is to create a new educational environment for people who want to study the Humanities to educate and develop themselves. It may also serve young Aurovilians who, after graduating from Auroville schools, seek a higher education.

The Method.

Its method is self-educational. It will map out for the student all the directions of human development and present their essentials and applications in the most coherent and comprehensive way. It will offer the programs for integral education in various fields of knowledge and skills as the complete course of the development of all the faculties of human consciousness.

The Research.

- 1) Development of an integral paradigm of learning that facilitates a comprehensive and universal self-knowledge and world-knowledge.
- 2) Reconstruction of the major branches of Humanities. Classification of all study materials and introductory overview of their essentials and basics of human studies in the light of Sri Aurobindo and Mother.
- 3) The overview of all available directions of research and studies within the subject. Make available all necessary materials for self education.
- 4) The overview of related disciplines, techniques and methods of Self-education available in the world.
- 5) Collecting and analyzing all available data and the methods of development of major cognitive capacities, related exercises, games, etc., for different age-groups.
- 6) Organising regular seminars and forums as well as open discussions.
- 7) The discussions on different topics within the major fields of knowledge. For instance Psychology may suggest the topic of "Evolution of Consciousness", and other fields may participate in this forum from their own point of view, bringing out data of their own research on the topic.

The main principles of Adhidaiva education.

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

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

I Studies of the faculties of human consciousness.

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., and also how we could do it better. 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., could be prepared and offered to all. The major object of these studies is to train our consciousness to act within its faculties.

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 and to touch) were seen as main functions of consciousness (see an Appendix below). Such approach to our faculties sheds some light on the profundities of their nature. The major subjects of Humanities also bear their own distinct features which can be identified as those belonging to a particular faculty of consciousness.

II The Humanities studies.

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

- 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.) or time (History);
- 5) Art and Culture deal with the refinement of our feelings and senses.
- 6) Science of Nature deals with Matter as such, the Physical in objective way.

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

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 could 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, Language</i>	<i>History, Sociology</i>	<i>Art, Culture</i>	<i>Science</i>
<i>Psychology</i>	Psychology	Psychology of Philosophy	Psychology of Language	Psychology of History	Psychology of Art	Psychology of Science
<i>Philosophy</i>	Philosophy of Psychology	Philosophy	Philosophy of Language	Philosophy of History	Philosophy of Art	Philosophy of Science
<i>Language, Linguistics</i>	Language of Psychology	Language of Philosophy	Language (<i>Universal Grammar</i>)	Language of History	Language of Art	Language of Science
<i>History, Sociology</i>	History of Psychology	History of Philosophy	History of Language	History	History of Art	History of Science
<i>Art, Culture</i>	Art of Psychology	Art of Philosophy	Art of Language	Art of History	Art	Art of Science
<i>Science</i>	Science of Psychology	Science of Philosophy	Science of Language	Science of History	Science of Art	Science

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 to the universal and cosmic existence. It brings the aspect of the Spirit into picture, - a larger reality inside and outside of 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 globalisation of our faculties, opening them up to higher possibilities.

The advantages of the Vedantic system of adhidaiva education.

- 1) The faculties of consciousness are properties of every individual; they do not reflect any cultural, national, philosophical, religious or social characteristics. Training and educating these faculties can be considered as universal education for all, leading eventually to the discovery of the innermost being.

"...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..." *Sri Aurobindo, (SABCL, Vol.17, part 6, p.199)*

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

- 2) Being properties of individual consciousness, the faculties can be easily and with interest studied by all, for it becomes a study of oneself (*a note: the EU commission's report recommended the development of increasing individual knowledge as the only future possibility of social development in the multi-national and multi-cultural environment*).

- 3) It introduces all the Humanities, all fields of objective knowledge, into the subjective studies of individual consciousness. It brings the disciplines of the Humanities, which at present exist in themselves, as it were, closer to the individual self-studies. It is as if the Humanities are not being studied as such but the consciousness of the individual through the Humanities, which makes all the subjects a means to know oneself, and therefore they become interesting.

“Those systems of education 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.” *Sri Aurobindo, (SABCL, Vol.17, part 6, p.331)*

- 4) It also introduces Spirituality in the most concrete way, making it less abstract, imaginative and therefore altogether a 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, must bring back the legitimate authority of the Spirit over a matter fully developed and utilised.” *The Mother, (1965 in reference to the Education Commission, quoted in India and Her Destiny, p.18)*