

Nexus between Vedic Scripture and Knowledge Creation Process in Vedic Philosophy

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Article History: Received 23 Oct. 2024; Reviewed 12 Nov. 2024; Revised 20 Dec. 2024; Accepted 7 Jan. 2025

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Abstract

This article investigates the traces of Vedic and Vedantic claims of the source, origin, and processes involved in the creation of knowledge. This paper argues that perceptive experience, intuitive inference, and the testimony of the Vedas form the primary epistemology of transcendental knowledge. To examine this argument, it draws on the qualitative data pooled from an array of texts like the Vedic hymns, Upanishadic knowledge, the Bhagavad Gita, and the various critical comments on the Vedas as theoretical/conceptual tools. With the ascendancy of the Puranic age, mythology becomes prominent, overshadowing the Vedic epistemology of Shruti Parampara. Against this background, this article answers the problem of how the Vedanta, one of the most dominant worldviews of six systems of Eastern philosophy propounded by Shankara, examines the process of acquiring spiritual knowledge to attain the level of super-consciousness necessary to create valid knowledge. By problematizing the mythical conception of knowledge tradition as developed in the Puranic age, this study explores the steps of generating knowledge in the light of Shankar Vedanta and the Vedic tradition. Taking a lead from this cue, it concludes that consciousness, inference, and textual testimony of scriptural texts are integral components and valid processes of spiritual enlightenment.

Keywords: Inference, knowledge creation, perception, scriptures.

Introduction

The entire Eastern philosophical paradigm is founded on the four Vedas, collectively known as the Vedic Samhita viz. the Rig, the Yajur, the Sama, and the Atharva. These four Vedas and their interpretative texts of the Brahmana, the Aryanakas, and the Upanishads are regarded as the foundational scriptural texts of Vedic knowledge. Vedic knowledge was sustained orally, a tradition in

which a spiritual mentor imparts his knowledge to a disciple. Such a method of the knowledge transmission which was prevalent at the Vedic time is known as the Shruti Parampara. The sole activity of this collaborative learning partnership revolves around the accurate recitation of the Vedic hymns by the disciple.

The hymns of the Vedas are believed to have emanated from the deep meditation and Musings of ancient Rishis. In this Vedic tradition, the enlightened Guru recites the mantras, and the appointed disciple imitates the recitation with a sedulous attention to the aphorisms of pronunciation and intonation as prescribed in the Shiksha Shastra, one of the six limbs of the Veda. Each Veda Samhita has its own Sikshya system. Among the 1,131 branches, the Rig Veda contains 21; Krishna Yajurveda 86; Sukla Yajurveda 15; Samaveda 1000; Atharva 9 and Patanjali's Vyakarana Mahabhasya 11. Their pronunciation system differs from one another. However, now 17 Siksha texts are available and out of them Shaishiriyasiksha for Rigveda, Vyasa Siksha for Krishna Yajurveda and Yajnavalkyasiksha of Sukla Yajurveda, Naradiyasiksha of Samaveda and Mandukisiksha of Atharvaveda are regarded as the main available one. (Regmi, 2016, p.100).

Vedic knowledge asserted Shruti Parampara as an invariable oral-aural means of acquiring knowledge. Vivekananda (1995) notes that the meaning of Shruti is “that which is heard” (p.vii). However, due to the emphasis on mythical and legendary stories described in the Puranas, scholars from the Europe and West question the validity of the process and steps of Eastern knowledge creation. The doubts created by mythical stories and epics are dispelled by six systems of Vedic philosophy. Vivekananda (2013) questions the consistency in the knowledge of Smritis. He recounts that “These smritis, we see, have varied from time to time. We read that such and such Smritis have authority in Satya Yuga, such and such in the Treta Yuga, some in the Dwapara Yuga, and some in the Kali Yuga, and so on” (pp. 146-147). The Terms “such” and “such” resembles the continuation of the same repetitive form of the knowledge processing and producing.

Vedanta philosophy postulates that the physical phenomenon is the prerequisite Condition for the revelation of the superconscious realm. It is the state of being transcendental where one attains ultimate knowledge, unity of self to the cosmos and realization of higher truth. Against the Puranic trend of mythological and sacerdotal practice of creating knowledge, the Vedantic conception of spiritual knowledge creation process adopts a scientific, systematic, and valid tradition of the knowledge foundation process.

Among the four Veda Samhitas, the Rig Veda Samhita is the most ancient of all the Eastern philosophical texts. Radhakrishnan asserts (2009) that the Rig Veda is the earliest scripture, comprising “of 1017 hymns or suktas” and rendered in “about 10,600 stanzas” (p.43). The three-fold component of the Vedas as Radhakrishnan (2008) states are “mantras, Brahmanas, and Upanishads” (p.41). The ten books are known as the Mandalas in the Rig Veda, created by the enlightened sages having the three realms of existence: the physical, the mental, and the spiritual.

Focusing on the knowledge-creation process of the Vedas, the Upanishadic portion Puts forward the concepts related to knowledge creation and its dissemination. Knowledge domain during the Vedic creation focused on the insights developed out of disciplined enlightened Atman. The Vedas are the conceptions of the enlightened Rishis exercising beyond human consciousness out of the spiritual awakening. This awakening formed the Rig, Yajur, Sama, and Atharva Vedas. Hence, the Vedas are the results of the self-cultured meditations of the Rishis. In the words of Aurobindu (1998) “Rishi was not the individual composer of the hymn, but the seer (drasta) of an eternal truth, and an impersonal

knowledge” (p.10). He further elaborates that “Rishi got knowledge by a progressive self-culture” (p.10). The enlightenment through self-culture resulted in the Upanishads, which is the dynamic and transformative process of enhancing Eastern spirituality and divine potential.

Vedic tradition is the scholarly tradition known as the Rishi Parampara that involves transmitting knowledge from one generation of disciples to another. Right pronunciation, right use of mantras in rituals, and right grasping of meaning are the prominent features in the Vedic learning tradition. The oral tradition of Guru-Chela (Teacher-disciple) tradition transmits knowledge tradition in the East at an early age. However, Shankar Vedanta asserted “perception, inference, and scriptural evidence” (Radhakrishnan, p.454) as the idea generation process in the Vedic knowledge creation domain in the Upanishadic phase.

The four Vedas are the results of the self-cultured meditation of Rishis who have achieved the transcendental stage and represents the human mind of ages. Radhakrishnan (2008) points out that “The Vedas are the earliest documents of the human mind that we possess” (p.39), noting that it “is the chief” (p.40) of all the scriptural texts that are extant. The knowledge aspect of Rig Veda is of paramount importance because it represents the mind of all the knowledge traditions. Radhakrishnan (2008) argues that the Vedas “are not a single literary work like the Bhagavad-gītā or a collection of several books compiled at some particular time as the Tri-Pitaka of the Buddhists or the Bible of the Christians, but a whole literature which arose in a century and was handed down from generation to generation through oral transmission” (p.29). The Vedic exposition of thought is the result of the enlightened self-culture and relentless study tradition of Rishis.

The Puranic Age valued myths that were highly imaginative going beyond the scientific and logical points because these mythologies contained less philosophical thought and resorted more to mythical stories and rituals during the puranic era. Consequently, it raised questions about the consistency in knowledge. This study investigates the epistemological framework of Vedic philosophy, giving importance to perception, inference, and scriptural testimony. The process of acquiring spiritual knowledge as affirmed in the Vedanta philosophy through the internal organs of sense perception to reach the level of super-consciousness necessary to create valid knowledge.

Research Methodology

This study is based on a qualitative approach relying on the scriptural evidence from the *Rig Veda*, the *Bhagavad Gita*, and the *Upanishads*. The secondary sources for the research were the comments and explanations presented by Shankar Vedanta. The three major epistemological knowledge creation processes of perception, inference, and scriptural evidence, were the analytical procedures' base. The secondary sources were the reference books purposively selected to collect evidence for the assertion of the knowledge-creation process. Raman (2006), Srinivas (2006), Radhakrishnan (2009), Vivekananda (2013), and Aurobindo (2021) were the sources for analysis and interpretation. Evidence-based thematic analysis and interpretation were done for the inference of the knowledge-creation process in Vedic and Vedanta philosophy.

Analysis and Interpretation of Knowledge Creation Process

The Oral Transmission of Knowledge in Vedic Tradition

The Vedic tradition followed an oral-auditory pedagogical approach of imparting knowledge. Specifically, the crux of the Vedic knowledge creation process is oral transmission from Guru to Chela. It focuses on precise listening and accurate pronunciation while transmitting mantras from teacher to student. This tradition depends entirely on the teacher chanting the mantras, with the student attentively imitating and following the guru, both physically and mentally prepared. Aurobindo (1998) emphasizes the accuracy the transmission process: is completely accurate, “An accurate text, accurate in every syllable, accurate in every accent” (p.17). The accurate transmission remained for a long time. Precisely, listening and repeating the version with accurate pronunciation of every accent is a very serious mode of gaining ideas for the Vedic epistemological view.

A new technique of knowledge transmission was adopted in the Eastern tradition to validate thought and pronunciation simultaneously. The dependency in the Eighteen Puranas from the Puranic age created varied responses from age to age in terms of philosophical thought. It results in the questioning of the consistency in the knowledge creation and dissemination of the philosophical thoughts of the Upanishadic age. During the primitive age, Rishis were the drasta and they created disciples of the same tradition having self-discipline and self-culture. The knowledge creation was an infinite process. According to Aurobindo (1998), Shruti is “a divine word that came vibrating out of the infinite to the inner audience of the man” (p.10). Those people who do not have self-culture and knowledge custom could not be the audience of the Rishis. Sight and Head are the source of knowledge. He further pointed out that “dristi and sruti, sight and hearing...signify the esoteric terminology of the hymns, revelatory knowledge and the contents of inspiration” (p.10). The hearing and seeing person reveals the knowledge and inspiration. Seers can see and hear the truth. In the words of Aurobindo (2021) Rishis are the seers of the truth, “kavayah satyasrutah, seers who are the hearers of the truth” (p.3), Rishis gain the truth through their sensory perception, especially from listening. Listening imparted inspiration to develop insight. The enlightened knowledge is transferred through Guru-Sishya tradition. Guru is the source of Knowledge and Adhikaran (Student) receives knowledge from the Guru according to Vedas. However, in the modern age, the consistency of knowledge from puranic to Tantric age received arguments and counterarguments due to the erosion of self-culture and discipline.

With the extreme value emphasis on rituals and tantra in the post-Vedic epoch, people questioned the consistency of knowledge formation. The Vedas represent knowledge and practice relevant to all times. So, it is valid knowledge. But Smirti texts such as Manu Smirti, Narada Smirti represent certain time frames and certain beliefs of the time that is called yuga dharma. Yuga was demoted to the particular cyclic framework of performing the duty. Therefore, there are differences among, Vedic, Smiriti, and Puranic knowledge traditions. It questions on consistency of knowledge that has to be answered by the philosophical documents of Vedas. The philosophical documents are the Upanishads.

Epistemological Framework in Shankar's Vedanta

Shankar Vedanta created three processes of knowledge creation: perception, inference, and scriptural testimony. These processes of knowledge creation function as the bedrock for knowledge formation and transmission in the Eastern philosophical knowledge tradition. In the words of Radhakrishnan, “Shankara refers to three sources of knowledge: perception, inference, and scriptural testimony”

(p.454). The three sources further confirmed the oral tradition not simply as recitation and transmission from teacher to student giving importance to pronunciation but as an internal system of knowledge creation. Shankar Vedanta formally managed to respond to the existing knowledge creation and transmission process by depending on correct pronunciation and transmitting from teacher to student to the development of the transcendental phase of enlightenment. Shankar Vedanta focuses on non-duality that embraces the Brahman-self culture to gain the truth. This philosophical domain asserts the three sources of knowledge in the Eastern philosophical domain. The three sources further confirmed the oral tradition not simply as recitation and transmission from teacher to student giving importance to pronunciation but as an internal system of knowledge creation.

The transformation from a ritualistic concept to an intellectual process created credibility in Eastern philosophy. Upanishads, the extended versions of Vedas, are the bedrock to generate this credibility in Eastern philosophy. They are the extended versions of Vedas. Aurobindo (1998), reasons about the process of knowledge creation, “Intellect in man has built itself upon a basis of sense association and sense reaction” (p.52). Sense has a vital role in perceiving and reacting through their sense towards their surroundings. Upanishads have strengthened such philosophical stems. Intellectual mind and questioning ability form the philosophy that is against ritualistic materialism. He affirmed the role of sense association as well as response to knowledge creation. The philosophical current has been strengthened by the Upanishads. Aurobindo (1998) reasons that Upanishads were the result of “Philosophical and speculative minds against the ritualistic materialism of Vedas” (p.5). That functions as bedrock of the philosophical thought. Upanishads are the keystone or foundation of the knowledge. He further asserts that Upanishads are the bedrock for philosophical thought, “The true foundation or starting point of the later religions and philosophies is the Upanishads” (p.5). Upanishads expounded ideas philosophically from Vedic Samhitas. The Veda Samhitas contains the root of Upanishads philosophy which became the foundation for the six systems of Vedic philosophy.

The processing of ideas or knowledge depends on the operation of the human organs. For these philosophical thoughts, human organs have a significant share in knowledge production. Human internal organs have a significant role for the finite knowledge creation in the Vedantic tradition of eastern philosophy. Internal organs function for the intellectual process for the processing of knowledge formation. Perception is the primary source that gives due importance to the functions of the internal organs of the human body for knowledge formation. Perception serves the important function of the internal organs of the human body for knowledge formation. Human expression does have the undercurrent of intellectual process from perception to scriptural evidence. For Srinivas (2006) “Every linguistic expression that we make represents whether grasped by our intellect through the internal organ” (p.53). He indicates the intellectual knowledge created by the intellectual process through internal organs. Furthermore, he states the finite nature of knowledge creation through sense organs, “The knowledge obtained using an internal organ is finite, relative, transient, mediate, and informative” (p.53). The limited and momentary knowledge is formed through internal organs. The knower knows the physical world through a limited and predetermined process.

Tri-Gunas for Knowledge Creation

In Eastern philosophy, Sattva, Raja, and Tama food habits determine ideas' conception and expansion. These attributes positively impact knowledge creation. Srinivas (2006) reasons “Sattva-guna is responsible for intellectual activity, rajas for courage or chivalry, and tamas for dullness” (pp. 54-55). Sattva, rajas, and tamas are the main attributes derived from Sankhya philosophy for the social and

intellectual management of the knowledge practice. The Bhagavat Gita discusses in details about these Gunas in in 14th, 17th, and 18th chapters for the creation of knowledge. These aspects relate faith and food have association for knowledge creation: “Soul is related to body due to three gunas”(14:5), “Satya is illumination, joy and knowledge” (14:6), “it gives rise to light and discernment “ (14:11), wisdom follows from Satya (14:17), “raja binding due to passion and attachment” (14:7), and greed (14:17), and “Tamás deludes to ignorance, error, sloth, and sleep” (14: 8 and 14:17). People in the earth cannot be devoid of these attributes. The intellectual brightness and dullness depend on the activities of the persons in the physical and divine world contingent on these qualities. Ganganathananda (2005) reasons that “Starvation is the correct word, resulting in ethical, moral, and spiritual malnutrition all around” (pp.9-70). Therefore, the knowledge creation process is affected by tri-gunās.

Role of Internal Organs: Finite for the Infinite

Indeed, the result of the use of internal organs is very productive for knowledge generation. Knowledge developed out of internal organs supports for finite knowledge. This finite knowledge for Eastern philosophy is the base for the process of infinite knowledge. The movement from finite knowledge to infinite knowledge is the process for enlightenment. The principal facet is the determinate knowledge for the movement to the infinite knowledge.

The process from determinate to infinite system was primordial, but it was only internalized as Gurukala tradition systematically functioned in the East. During the ancient period, the correct pronunciation of teacher and accent was memorized by the disciples for which there was the partial acceptance of the functions of internal organs for the knowledge creation process. Srinivas (2006) further points out that “Hearing, repetition and profound reflection are prerequisites for any spiritual aspirants” and “they can also be made mandatory for any type of learning process even in this world of action” (p.55). Recitation is the mandatory aspect of knowledge creation as the evidence shows during the Vedic period is the acceptance of internal organs as the important domain for knowledge in the earlier phase. After hearing the hymns from the teacher, the disciple recited and developed reflections that transformed the knowledge orally from generation to generation.

Reception and filtering work are crucial for the preliminary phase of knowledge creation. Internal organs receive and filter the knowledge to give the touch of philosophical enlightening. Radhakrishnan (2009) significantly asserts the value of outer organs and senses' function to filter information and support for knowledge formation, “Internal organ receives and arrange what is conveyed to it from outer organs. It receives and arrange what is conveyed to it through the senses” (p.452). He asserts the process of evolution from internal to external since the former receives and the latter articulates.

External body intake the information and knowledge into internal world. Radhakrishnan (2008) discourses about the process of knowledge formation from external to internal, “Man everywhere on earth starts with the external and proceeds to the internal” (p.45). The corporeal body is the source of external knowledge consumption and a way to transform it into an internal part of the body. Arrangement of the information for the enlightenment of knowledge is the main aspect of the idea formation process. He further points out that “Through the internal organ is said to shed its luster on the objects and reflect them” (p.452). He categorizes the types of internal organs as “Indetermination, determination, self-consciousness, and remembrance” (p.453). These internal organs “function like

light” (p.453). This light enlightens the knowledge diffusion. The perceivers’ ability differs from one to the other and the kindling of light varies from person to person.

Determine and in-determine perception plays a catalyst in making a distinction between the determined and non-determine attributes. Radhakrishnan argues that “In determinate perception, we have the distinction between the thing determined, the jar, and the determining attribute, jariness” (p.456). He adds that “In indeterminate perceptions, all determining attributes are left out of view” (p.456). However, mistaken observation leads to the wrong formation of ideas. The value of the internal organs has been accepted by the philosophical scriptures in the Eastern philosophical tradition.

Epistemological Framework in Vedantic Philosophy

A state of awareness is a key factor in the Vedantic philosophical epistemology since it is the first phase of knowledge illumination. Awareness is the prerequisite for the idea-creation process in the Vedanta philosophy. Vedantic knowledge formation accepts the process from perception to verbal evidence. Giving due importance to verbal evidence is the implied value of scriptural form. For the development of inference, consciousness is one important aspect that links between subject and an act of understanding. As Singh (2006) states, “Consciousness implies the awareness of a situation characterized by the relationship of subject and object in an act of cognition” (p.110). Ramanuja points out that consciousness has the quality of binary opposition. He further points out that “Ramanuja interprets consciousness as attributes consciousness as opposed to unconsciousness which in action and related to prakriti” (p.111). Singh interprets the relationship between substance and essence, “Consciousness is also both a substance and a property, consciousness is a substance as it constitutes the essence of the jivas and isvara” (p.112). The awareness to create a demarcation line between jiva and Isvara is also one aspect of knowledge formation. However, Sharma, (1987) asserts the significance of perception as the only means of knowledge creation., “The epistemological doctrine of the Charvaka school is that perception is the only means of valid knowledge” (p.42). This shows a shift in the movement of the sources of knowledge from consciousness to super-consciousness.

Perceived knowledge demands inference through the filter of internal organs for those who have not got inborn enlightened insight. Radhakrishnan (2008) states that “For those who are incapable of integral insight perception and inference are the only available means” (p.104). This shift to inference leads to the scientific knowledge creation process.

Modern Framework: The Scientific Way of Knowledge Formation

The scientific way of knowledge perception delves into the sensory perception, mind, and body, Which plays a vital role in receiving the information and forming the knowledge. In the words of Sharma (1987) “Mind is helped by the senses which take the fleeting and scattered manifold of sense impressions caused by external objects to the mind which arranges them into the order and gives meaning and unity to them” (p.21). Mind supports the inference of the knowledge for enlightenment. Likewise, Adamkova (2000) views, “If the person’s consciousness is ready for the acceptance and assimilation of knowledge, he will be gradually liberated from the influences of diverse laws of the phenomenal world” (p.21). He further points out that “This is done through the process of neti, neti, ‘not this not this’” (p.21). Viveknanda (2013) talks of steps of knowledge formation, “first the external instruments, then, the internal organs, and lastly the mind” (p.179). This is the scientific process for knowledge formation. Singh (2006) “Perception and inference favor the temporal character of knowledge” (p.117). Therefore, the knowledge tradition in Eastern philosophy is scientific.

The process of knowing is different in terms of external objects and thought because it processes from the finite to the infinite. External objects are grasped through external visible sense organs but the thought needs to be apprehended. Radhakrishnan (2009) points out that experiential objects are outwardly observed whereas inward realization develops knowledge, “Empirical objects may be known by outer observation or inner introspection” (p.97). In the words of Osho, “Man has to move from mind to mind -that is the journey” (p.11). The journey from mind to mind is the process of filtering to attain true knowledge. The ultimate bliss is the result of movement from the conscious to the super-conscious state.

Wisdom, another source of the origin of knowledge, is the ultimate point for knowledge creation that is devoid of the influences of external objects. Radhakrishnan (2009) states that wisdom precedes scientific knowledge, “Science is the knowledge of secondary causes, of created details; wisdom is the knowledge of primary causes of the uncreated principle” (p.29). The movement from secondary causes to primary causes leads to supreme knowledge. Swami Ranganathananda (2005) states two types of knowledge; *apara vidya* and *para vidya*. The former is the physical phenomenon world whereas the latter is “inward penetration in knowledge and realization” (p.39). Thus, knowledge proceeds from logical and scientific processes.

External to the Spiritual Realm: Nexus between Scriptures and Knowledge Creation once a person who is to attain knowledge moves away from the influences of internal organs and the physical domain to the spiritual realm, super consciousness dwells. This is the state of knowledge illumination. Raman (2006) discusses super-consciousness, “The super-consciousness is the spiritual consciousness, where new aspects of reality reveal themselves or experienced” (p.271). The revealed knowledge is the true knowledge asserted in Vedanta. Realized knowledge is the ultimate reality. Raman further points out the contribution of Radhakrishnan (2009) to assert the process asserted by Shankar Vedanta, “The spirit propounded by Radhakrishnan is all-encompassing super-mind, possessing goodness and creativity” (p.268-269). Vivekananda (2013) moves one step ahead and differentiates between consciousness and transcendental state: “Consciousness is only one of the many planes in which we work. You will have to transcend the field of consciousness, go beyond senses, approach nearer and nearer own center” (p.183). This is the process of knowledge creation. He further points out that “training is needed to take us beyond senses” (p.183). The training is through food, meditation, and dwelling beyond the senses through Sadhana and Satsang. Going beyond sensory perception is not an easy process because the physical organs need training to go beyond sense perception and attain a super-conscious level.

Knowledge dispels diversity and generates unity in the world in the transcendental phase. In the words of Vivekananda (2013) “Knowledge is nothing but finding unity amid diversity” (p.421). The diverse aspects of worldly matters affect the process due to which he needs to detach from the senses and dive into the super-conscious state. He further points out, “The real vision belongs to the internal organs, the brain centers inside ... the total of all these Indriyas plus the Manas, Buddhi, Chitta, Ahamkara, etc., is what is called the mind” (pp.425-426). This mind is the enlightened mind that is devoid of physical attributes.

Similarly, Atman is modeled by the mind of the beholder in the intellectual process. In this sense, Vivekananda (2013) indicates, “Atman is simply the Atman plus the mind. That is to say, the Atman covered over, fashioned and molded by the mind” (p.427). According to him, there are three steps, “There are three steps, therefore, in our knowledge of things, the first is that each thing is individual

and separate from every other, and the next step is to find that there is relation and correlation between all things; and the third is that there is only one thing which we see as many” (p.443). This is what Vedanta indicates merging of many with one and visibility of one in multiple aspects. In this process, the pure self that gets enlightened is devoid of any attributes for Shankara. In the words of Sharma (2013), “Ultimate reality, according to Shankara, is Atman or Brahma which is pure consciousness or consciousness of the pure self which is devoid of all attributes” (p.252). He further elaborates on the similarity between dreams and worldly knowledge. Dreams are real only before a person awakens and enlightened knowledge is the same, “The world is quite real as long as true knowledge does not dawn. But dreams are private. They are creations of the Jiva. The world is public. It is the creations of Ishwara” (p.253). Knowledge of the phenomenon world is guided by outward reality but true knowledge is created by Ishwara that goes beyond temporal and physical aspects.

As mentioned earlier, Vedic scriptures are the authoritative source of true knowledge of Rishis that provision to erase evil imposed on human beings due to ignorance. Written scriptures are the results of enlightened knowledge. Gambhirananda borrows the reference of Sankaracharya’s assertion in Prasna Upanisad (1998) asserts the function of the written scriptures, “The scripture is written for the sake of removing the evil superimposed through ignorance” (p.88). Enlightened thought prevailed in written scriptures removing ignorance. So, Vedic knowledge rests on the scriptures that deserve value as the medium for knowledge illumination. Adamkova (2000) points out the functions of scripture, “By revealing in one’s consciousness an intellectual intuition, scriptures help essentially in accomplishing this passage, acting as a bridge from one world to another” (p.28). Scriptures maintain a journey from the unknown to the known, from ignorance to enlightenment.

Scriptures support epistemological preservation and dissemination for the perversion of enlightened minds. Adamkova (2000) discusses the value of Vedic scriptures to arise out of ignorance and reach to the truth, “Vedic statements as the quintessence of the scriptures represent simultaneously the gnoseological process of mental ascent to the truth, as well as the corresponding ontological state” (p.28). Therefore, Vedic scriptures are the product of the revealed mind due to which they support moving one step further from the sensible state to the super-conscious phase for knowledge creation.

Scriptures propel the upliftment from the physical phase to the enlightenment phase those who do not have the time and ability or unwillingness to go through the scriptures or desire to get enlightened through holy places, have to participate in the journey from one holy place to the next. Moving from one holy place to the other is similar to the movement from sutras to the other of the Vedas. Reading also acts as the tirtha for the person. Vivekananda (2013) says, “Those by whose grace the knowledge of the Atman, which is extolled so much in the scriptures, is attained in a minute are the moving tirthas (holy places)” (p.253). The value of scriptures is similar to the holy places for knowledge creation and transmission. Therefore, Vedic scriptures are the means to cross the bridge from ignorance to enlightenment.

Different forms of knowledge creation of Gyatri mantra, invoking Agni, and nature worship, for example, are the facets of enlightenment. One example of such creation is Gyatri mantra. Aurobindo (1998) asserts “The scared Vedic formula of the Gyatri...is a verse from Rig Veda, from a hymn of Rishi Vishwamitra” (p.7). He further indicates the significance of Agni, “Agni is invoked for purely moral functions as the purifier from sin” (p.7). In the words of Aurobindo (1998), “The pantheistic nature worship has developed discipline among people for interconnectivity and it is the highest achievement of the human race” (p.8). The knowledge creation process is associated with spiritual

inking and this has a positive impact on the spiritual advancement of the human race. Due to the pervasive spiritual malnutrition, the knowledge-creation process has failed to achieve illumination.

Conclusion

The objective of this study was to explore the process of generating knowledge as practiced in Vedic philosophy. Because it relied on myths, in the Puranic age, the oral transmission processes and steps of knowledge creation aroused suspicions in Eastern philosophy. The Vedantic claim of the valid means of creating knowledge resolved the inconsistency inherent in knowledge formation during the transition from Satya Yuga to Kali Yuga. Vedic and Vedanta philosophy addressed the ambiguity of the knowledge formation process through purely scientific process. Anchored to the scriptural evidence in the Upanishads and Vedas, the knowledge creation process is spiritually and scientifically valid. Vedas and Upanishads responded to the lacuna of the Eastern philosophical thought. Vedanta lends equal value to perception, inference, and scriptures to experience enlightenment for the reason that physical knowledge is the primary step to moving from the conscious to the super-conscious phase. Internal organs, like the five sense organs, that filter the perceived knowledge help to grasp reality, paving the way for the super-conscious phase. Rishis with their super-sensuous power are capable of creating knowledge in the super-conscious phase. Consequently, systematization of Vedic philosophy took place in Upanishadic texts in which these texts functioned as a bridge between earlier and the latter phase of Vedic tradition, creating a situation for the shift from ignorance to enlightenment. The process from consciousness to super-conscious is the ultimate process for knowledge creation. Therefore, knowledge creation in the Vedic Samhita and Upanishads has a systematic process, ranging from the lower stage to the higher stage of thinking. Knowledge dissemination has to prioritize the scientific process in public discourse while disseminating knowledge in the modern age.

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