

## CONCLUSION

Let us ask a question: how does man gather knowledge? Looking at Pramana theories of the Nyaya Sutra of Maharishi Gautama, there are four ways of knowing, perception, inference, compassion and testimony. Among these, Anumana, Upamana and Sabda are indirect: they depend on pratyaksha directly or indirectly.

The definition of perception as “Indriyārtha sannikarsha jñānam pratyaksha” says that sense object contact experience is the fundamental method of knowing. The Nyaya philosophers who came after Maharishi Gautama like Annam Bhatta found that this definition of Gautama has a drawback; it only speaks of ‘Indriyārtha Sannikarsha’, which cannot be applied to ‘Yoga Perception’ or Yogaj, which is trans-sensory perception or perception without sense organs. Knowing through Yogaj, or Yoga perception is indeed a situation altogether different. In modern times, sense object contact knowing is generally known as ‘cognitive’ knowledge. All scientific knowledge is cognitive which sense objects contact experience is.

Some invented scientific instruments, and they enable the sense organs to go way beyond their natural limitations and short coming, thus enabling the cognitive abilities to an amazing manifold. Nonetheless, knowledge is arrived at eventually through some organs only: no matter how effectively facilitated through instruments of sciences.

However, should the scientific instruments go wrong the cognitive knowledge found through instruments also shall go wrong. Further, there is no certainty that such scientific instruments are fool proof and shall not go wrong. As a result, we keep experiencing new discoveries replacing the old in the scientific world on a routine!

Another method of knowing predominantly originated in the ancient Greece with the Ionians etc, who are otherwise known as pre-socratic thinkers. They did observe external world through their natural senses on the one hand, and on the other, they simply speculated. They speculated on all kinds of things and made some kind of sciences out of such speculations as physics, mathematic, zoology and botany and the like.

The cardinal difference here between Greek speculative physics and modern physics is that knowledge of causal connection between the antecedent and consequent that is knowledge of causation or causality is wanting. Hence, no real power of predictability also.

But, the speculation that began in ancient Greece had subsequently become the real method in philosophy in European world of thinking and doing. From Greek philosophy, European philosophy had gone into the medieval dark period, where we come across three theologians like Aquarius, Augustine and Anselm who intensely employed Greek philosophy in the service of the Church and theology. This gives the impression that they are also very genuine and normal philosophers of Europe.

We see the same speculations in Descartes and cogito-ergo-sum, Leibniz and his monads, Locke and his Tabula Rasa, Berkeley and Esse est percipi, Hume and bundle of impressions, Kant and Noumena and phenomena, Hegel and the Absolute, Marx and his Historical analysis, Comte and his Social physics, Sartre and existence preceding essence, critical theory till Habermas, Husserl and Phenomenology, Gadamer and Hermeneutics, Heidegger and Dasein, Derrida and deconstruction- they all are seen speculating and weaving out philosophical theories. This makes us say that the method of European Philosophy is Speculative.

So, the method of philosophy for Europe is speculative, and the method of science is Cognitive and based on the knowledge of causation-causality.

For Bharat, for Bhartiya Darsana, the method of knowing is neither speculative, nor cognitive; Bhartiya method of knowing is based on Yoga, Yogic perception, which is called Yogaj. Yogaj is sense organs, without the employment of sense organs, or trans-sensory. This is well explained in the Yoga Sutra text, compiled by Maharishi Patanjali. That is why Philosophy in Bharat is called Darsana or experiential.

We have numerous texts available to us even today. Ancient Bharatiya texts like Surya Siddhanta and Aryabhattiyam that accurately describe modern scientific knowledge of

multiple areas. How did ancient scholars of Bharat gather all these knowledge, that too in all directions of knowing from Advaita to Kamasutra?

The only answer to this question is simple and complicated at one and the same time, it is Yogaj. Maharishi Ramana is considered as the youngest Maharishi in Bhartiya Rishi parampara. But this consideration is only technical: it is only technical because Maharishi Aurobindo was born after Maharishi Ramana, but Maharishi Aurobindo attained Samadhi before Maharishi Ramana. This is where Maharishi Ramana becomes the Youngest in Bhartiya Rishi parampara.

Let us look at Vedas as the ultimate knowledge text for mankind given all kinds of criteria. Let one look at the Vedas through any angle; through any perspective; Vedas shall still be the ultimate knowledge text of mankind.

There are different schools of thoughts with different criteria looking at the Vedas giving different versions of their understanding, or Darsana. Many studies are done on the Vedas, about Chhandas-number of letters in each word, stylistic, interpretation, grammarian's narrative and so on.

Addressing the Aryan Invasion theory we understand it is misleading as it deviates us from reaching the essence of the Veda which could be known through Yogaj or with the grace of the Guru.

Even what Sri Aurobindo has attempted to interpret is not the entire Rig Veda but only selected hymns. Calling the Vedas merely ritualistic further misleads us from reaching the essence of the Veda. It is because of the interpretations provided by the European Scholars have made us to look at the Vedas from that angle. But if that need be true we would not have had the later texts that came up inspired by the Vedas. Sri Aurobindo see the other texts that came up after Vedas as a development of Vedas and not as a revolt against Vedas as often seen from the division of Jnanakanda and Karma Kanda. But what we need to understand is

assimilation of both is what makes up the Vedas therefore it's both aspects are equally important.

Even the rituals that we see in the Vedas are not mere meaningless rituals but have a symbolic meaning to it. What Sri Aurobindo has provided is the spiritual interpretation, though he admits his is not the first. It also helps in recovering of the ancient spiritual conceptions which once prevailed.

Though Sri Aurobindo wanted to revise the Secret of the Veda and fix some errors and imperfections. But he did not get the necessary time to do it and later it was published as it is. So we understand Sri Aurobindo would have done further improvisations in it.

Sri Aurobindo discussed the problems of the Vedas and its solutions. We encounter several problems while trying to understand the Vedas starting from the misleading Aryan Invasion Theory. We see different interpretations provided by several scholars. Now we also have several modern researches on it. For this we also see how the works of Vedas were held by the Rishis which now have been reduced to Research Scholars. Everyone's approach remains different based on their temperament.

What Sri Aurobindo has provided can be considered different from the already pertaining interpretation because Sri Aurobindo talks with his own mystic experience which he later went to confirm in the Vedas. Secondly he is a poet therefore only a *kavi* can understand the language of a *kavi*. The most important aspect provided by Sri Aurobindo is its psychological and spiritual approach which makes it practical. As we are able to relate it with all levels therefore Vedas viewed from different levels will always have different meanings unless we experience the truth in the same way as our ancient Rishis did.

Here we see different Rishis belonging to different clans have created hymns together. So what we know of Vedas that it was contemporary of its own time. So how ancient it is we cannot know. But we surely know the knowledge it provides inclining towards spirituality.

And the people who try to interpret it will take from it whatever interests them. Like for Sri Aurobindo he first had the spiritual experience then he went to confirm it in the Vedas.

Therefore according to Sri Aurobindo different deities in the Vedas represent psychological functioning within us. Also the Hymns when recited have their own vibrational effect on us. That is the purpose of it. But to get to the core of the Veda, we need to have mystic experience.