

# Sanatanology as Indian Knowledge System

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## Abstract

To understand India's knowledge tradition, society, culture and its widespread influence on South East Asian countries, European scholars had established a new school named **Orientalism**. This school also did some good work which ultimately benefited India. But this benefit was in the same way as the arrival of railways brought a little mobility in the stagnant society of India, but the aim of the British was to use this facility of railways not in the public interest but to make their colonial empire safe, prosperous and extensive. Similarly, they also used oriental knowledge to gather comprehensive arguments and evidence in support of the **colonialist perspective**. Through this approach, they wanted to show that ancient India had touched spiritual heights but due to lack of development of science and technology, it gradually went towards decline. Therefore, there was a need for **Christianity and Science** to make them civilized and cultured, which was fulfilled with the arrival of the British. **Edward Said's book Orientalism** underlines this fact well. Similarly, they also used oriental knowledge to gather comprehensive arguments and evidence in support of the colonialist vision. The picture of India created by oriental knowledge is not only **incomplete** but is also **misleading** to a great extent. The reason behind this is the European people's linear and limited understanding of concepts like **science, philosophy, religion, culture, history, secularism, democracy, law etc.**, which based on the arrogance of formal logic. On the contrary, India's outlook towards life and the world is **comprehensive, complete and integrated** and also embraces **multi-layered diversities**. Assimilating the contradictions in all the traditions here is a part of the natural process. Therefore, for a comprehensive understanding of India's knowledge tradition, society, culture etc., we need a new method and approach instead of **oriental knowledge** which looks at India from the **Indian point of view**.

**Sanatan** is one such word which contains contradictions within itself, that is **eternal** and also bears the **changes** of the present time. This word has often been used in the sense of a sign of truth or reality. But the word **Sanatan** is often not seen as a **method of knowing** and **creating this truth**. In fact, Sanatan is both a **knowledge and a method**. Through this, truth can not only be known but it can also be created. In the presented research paper, an attempt is made to understand **Sanatan Vidya (Sanatanology)** as a study method.

## Introduction

The word **Sanatan** is made from the words 'Sana' and 'Tan'. 'Sana' means eternal and 'Tan' means present, that is, an **element** which is always there, is eternal and is still present in the present. If at present there has been a change or modification on any level or surface or any quality of the element, then that too is largely a part of the element. In this way, such an element which is eternal, stable in all three times and at the same time, if there is any change in it according to the space, time and circumstances, then it is also acceptable, that is, it is **endowed** with the qualities of both **eternal and modification**. But some people ignore the **modification** characteristics of **Sanatan** and give much emphasis only on its **eternal**

**characteristics**, due to which many a times a situation of confusion arises in understanding Sanatan. Therefore, we should pay attention to both the characteristics. Truth is always endowed with the qualities of eternality and modification. In Indian tradition, both the words **Satya** and **Sanatan** are used synonymously. In the context of metaphysics what is **truth** that is **Sanatan** in the broader socio-cultural sense.

**Sanatan** also needs to be considered as a **Vidya**, a branch of knowledge or a school. According to this viewpoint, there is a need to understand India from the Indian point of view instead of **Orientalism**. What is the vision of India? India considers life and the world in its wholistic, as a unified unit, seeing it comprehensively, encompassing various dimensions and diversities within itself, the motto of which is- **Unity in diversity or Diversity in unity**. The complete account of how much diversity could be seen in India's knowledge tradition and by what thread should it be tied to provide uniformity? Its account is also present in various traditions. India has also developed in its knowledge tradition the science of how to analyse any one aspect or dimension of reality while assimilating the **contradictions** and how to integrate it into **life and society**. There is no corner of human **civilization and culture** which India has not developed on the basis and vision of all this is **Sanatan Vidya**. Sanatan Vidya means a genre of knowledge in which every aspect of life and society like **science, technology, philosophy, religion, art, mystery, nature, spirituality, society, politics, business etc.** is studied in an integral form in which, along with absolute knowledge, there is material as well as consciousness science.

### Method of Sanatan Vidya

Now the question is that by which method can **Sanatan Vidya** be known? There is a need to know not only the method of knowing but also the method of what kind of world or creation can be created with the eternal elements. First of all, let us consider the **method of knowing**, and that is called **Tri Sanatan Methodology (Trika Sanatan Vidhi)**. This method which has three dimensions-**Nigam, Agam and Laukik & Lokayat**. Only by combining these three dimensions can Sanatan be known as a knowledge. Although all three dimensions work independently, separated from one unit, their effect is also one-sided and they have to be combined with the other two dimensions for their authenticity and completeness. Apart from this, each dimension also has its own internal independence in which there is not only space for the other two dimensions but both are integrated in their structure. These three dimensions or components are the threefold form of the eternal element, which is completely inseparable. Thus, it can be said that the means and the end are the same.

### Nigam

A **Nigam** is that structure or unit from which something can be logically deduced. In this, some fundamental beliefs or experiences are given linguistic form, which are **self-evident, self-luminous and unambiguous**. These do not depend on anyone else for their truth or falsity. These prove themselves just like the **theorems of geometry**. Their word structure is similar to the basic propositions of deductive logic. Just as in a deductive inference there is a logical relationship between the conclusion and the premise, in the same way, some other sentences can be logically derived from the sentences underlying this structure, whose truth or falsity is inherent in that basic structure. The nature of the subject matter of this structure is logically and intuitive, which is so natural assumption. **Natural assumption** means that there is no room for doubt about its authenticity. Apart from this, all the sentences of this structure are the truth or false is not based on anyone's experience but on logical relationships. It is possible that someone's experience may

be false as a conclusion, but logically it may be valid, and vice versa, someone's experience may be true as a conclusion, but logically it may be invalid. This dimension of Sanatan Vidhi is called Nigan Vidhi. **Veda** is another name of this method.

## Veda

Vedas are the basic texts of the Nigam dimension of Sanatan Vidya, which are the collection of verses, mantras, hymns etc. narrated by many sages and edited by **Vyas Muni**. The number of Vedas is four, **Rigveda, Yajurveda, Samaveda and Atharvaveda**. Earlier only the first three Vedas were valid, but later **Atharva** was also accepted as the fourth Veda. It has four main parts-**Samhita, Brahmana, Aranyaka and Upanishad**. The collected part is called Samhita, the mantra part is called Brahmin, the interpretation part of mantra is called Aranyaka and the last part is called Upanishad. Vedas also have many different texts or codes. Apart from this, each Veda has many different branches and commentaries. Of these, only a few texts, branches and commentaries of the Vedas are available. Each Veda also has its own Upveda - **Ayurveda, Dhanurveda, Gandharvaveda and Sthapatyaveda**. To understand these Vedas, six other subjects have been considered, which are called Vedanga, they are - **Shiksha, Kalpa, Grammar, Nirukta, Chhanda and Jyotish (Astrology)**. From the point of view of language style, the Vedas have been divided into **poetry, prose and singing**. The Vedas are also called **Apaurusheya** because they have not been expressed by any man i.e., human being, but they are given by nature or it has been expressed by **Virat Purusha**. Vedas are also called **Shruti**, which means '**what has been heard**' which is prevalent till now through the traditions of Brahma and various stages. The Vedas are called **Nigam** because being self-verifiable, the truth of the various subjects mentioned within it can be inferred with logical validity as a conclusion. In the Vedas, the knowledge of every subject of life and the world is described.

**Nigam** as a method is like geometry whose basic source is the absolute element **Brahma or Vishnu** which is void, indetermined formless as well as determined and is also tangible in the form of creation. Brahma means the absolute power through which space, time, world etc. keep on developing in infinite form, just as a seed develops into the form of a tree, curd develops into the form of milk. There is nothing new in this. Whatever matter is expressed in the form of action remains present in a latent state in the former matter in the form of cause. Theoretically it is called **Satkaryavada**. **Satkaryavada** works just like the theorem of geometry. From the absolute element, two types of creation processes are born – first, in the form of the world of objects and second, in the form of the world of words. Words first appear in the consciousness of the sages in the form of **anahata**, naad, sound, alphabets, word and sentence with an explosion. Due to the three-tier meaning of Veda sentences i.e., spiritual, divine and physical, the revelation of reality and its understanding as a unit is comprehensive. From this point of view, the entire Vedic literature is in a way an extension of the Vedas, which gets expanded through the **Shruti and Smriti** traditions. Both traditions associate themselves with the Vedas and consider them as their evidence. Even all the things said in the Vedas have been classified in the form of **Dharma, Artha, Kama and Moksha** and have been brought to the real level of life and expressed in the stories of **Ramayana, Mahabharata and Puranas**.

In this way, **Veda or Nigam** method works from top to bottom i.e., in vertical format, which being unhistorical and non-native, is also experience neutral. That is why Vedas have been called **eternal and infinite**. It cannot be linked to any chronology or any particular period of history. When did it come before us in written form? This can be debated or left to historical evidence. But, in terms of **content, structure**

**and tradition**, the Vedas are an ahistorical product as a Nigam, just as thoughts and experiences flash into the human mind without any order and process. **Vedas as knowledge** is the greatest achievement of mankind, which needs to be reinterpreted as a process or method.

### Agam

In sharp contrast to the Nigam method **Agama** is the experiential dimension of **Sanatan Vidya** whose truth or falsity is based on the individual's experience rather than literal belief. Relativity of experience is the basic basis of Agama. Someone's power cannot be accepted until it comes into human experience. The Agama system also flows from top to bottom in a vertical format. Here, **Anubhava** does not mean limited sense experience but integrate metaphysical experience. The basic subject of this method is how to realize the **absolute essence**. In Nigam, the Absolute is realized in the form of **verbal structure i.e.**, Veda, which is also called **Shabda Brahma** in the tradition, whereas in Agama, the Absolute is realized in **wordless form**, which in the tradition is called cognitive knowledge or **Shivatva Gyan**. Sometimes it is also referred to by various names like **Self-enlightenment, Brahmgyan, Nirvana, Moksha, Mukti, Kaivalya, Siddha** etc. Agama system is also needed because if the authenticity of the Nigam to be challenged then could be resolved through the experience or Agama. Vedas was challenged on this basis in the Buddhist, Jain and Charvaka traditions. Because at that time there was a contradiction in the thoughts and behaviour of those who knew the Vedas. **Buddhists, Jains and Charvakas** were actually emphasizing on experience. This is the rule in logic too. The truth of deductive propositions is examined only in the inductive logic system. The experimental experience of science is based on this principle. Along with this, to make the experience universally acceptable and universal, some basic rules and beliefs are required, which is fulfilled by the Nigam system. In this way, the **Nigam needs Agama and the Agama needs the Nigam system**. Despite being opposite in form, both are complementary to each other in terms of function. Agama is also called **Tantra and Yamal**, although there is a subtle difference between them. Agama is related to **Shiva substance**; Tantra is related to Shakti substance and Yamal is related to **Shiva-Shakti** couple. But in a broad sense, all the substances come under the category of experience, hence the word Agama is more appropriate for all of them. The meaning of the word Agama is that which comes within us, that is, experience comes within us and later this experience turns into faith, after that slowly the faith gets strengthened and gets transformed into the form of faith and belief. In the Agama tradition the Absolute has been accepted as **Supreme Shiva**. From the point of view of experience, there are a total of **thirty-six elements**, through which the entire process of experience takes place, which is as follows - **Panch Mahabhuta, Panch Tanmatra, five senses of knowledge, five senses of action, mind, intellect, ego, Prakriti and Purush** a total of twenty-five elements which It is also accepted in Nigam tradition. But, the next eleven elements are accepted only in the Agama tradition - **Shad Kanchuk (Niyati, Kaal, Raga, Vidya, Kala, Maya), Shuddha Vidya, Ishwar, Sadashiv, Shakti and Shiva**. All these elements are the steps of human's experiential consciousness which moves in a sequence of ascent and descent. It includes all three viewpoints: **Advaita, Dvaita and Dvaitadvaita**. Within these views, there are also philosophical traditions named **Pratibhigya, Spandan, Kaula and Kram**, the ultimate expression of which has been found in the book titled **Tantralok** by the prominent scholar of Kashmir philosophy, **Abhinavagupta**. To follow the path of the structure of the universe, six paths have been suggested, which are three paths each from the objective and subjective point of view-from the point of view of the objective world, they are **Bhuvanadhwa, Tatvadhwa and Kaladhwa** and from the point of view of language, they are **Padadhwa, Mantradhwa and Varnadhwa**. Similarly, four methods have been considered for the

realization of **Shivatva - Anopaya, Shambhopaya, Shaktopaya and Anopaya**. Under these categories, all the categories of the world have been included. In the same tradition, one hundred and twelve methods of meditation are also mentioned in a book called **Bhairava Vigyan**

In order for the experience to be not only blissful and rational but also to be active, the Shakti substance has also been accepted which remains associated with the experience in the form of **vibration i.e., action**. There is a detailed mention of vibration in **Bhatt Kallat's book Spandankarika**. The development of the tradition of Srividya has also developed in this Aagam tradition. Although Shiva is the absolute substance at the centre of experience, material experiences have also not only been included in its periphery, but full respect has been maintained towards him and in a sense, physical experiences have also been considered essential, which is named as **Kul tradition**. From the point of view of time, there is also a sequence of experiences, which is measured by units of time. That is why it is believed that liberation is not only ahistorical, but also gradual. This tradition of experience has been named **Krama Parampara**.

Thus, in Sanatan Vidhi or Dimension, all types of experiences including physical experience are included under Agama, but the absolute substance at the centre of experience is either **Shiva or Shakti or both** whose form is material, divine and spiritual i.e., **trik**.

### **Laukik and Lokayat**

The **Laukik and Lokayat (Cosmic)** dimension of **Sanatan Vidhi** means the principles and procedures of pure physical, scientific and historical laws of knowing the truth. The aim of Laukik and Lokayat is to reveal the secrets of nature and find solutions to the problems of individual and society on the basis of logic and common experience by interviewing the experiences and problems of daily life. Laukik Vidhi is the exact opposite of Agama and Nigam Vidhi, a process of moving from **bottom to top**. But it is not in vertical format but in horizontal format which moves like a **straight line**. The basic belief of cosmic law is that life and the world are not governed by any supernatural being but are governed by pure physical and mathematical laws. There is no place for spirituality here. Spiritual experiences and events are accepted only to the extent that their physical and mathematical explanation is possible.

It is believed that modern science started from the **Renaissance period of Europe** till the present time. European science assumes that religion and spirituality should be limited to individual life and belief. **Secularism, science, technology, democracy, state, law, administration, economics, business, military power, history** etc. are regulated by physical laws of society and culture that should play a role in public life. On the basis of this role of science in public life and Christianity in personal life, Europe has till now been fulfilling its **colonial and imperialist** objectives in the name of **civilizing people** all over the world. More or less, **socialism and communism** have also been trying to so-called civilize people by falling victim to similar attitudes by using **science and political thought as religion**.

Modern science may have developed in Europe, but there is no society in world history where the seeds of scientific thinking are not found. Scientific thinking means empirical logical thinking based on the concept of **cause-and-effect and possibility and uncertainty**. But it is believed that organized, experimental and instrumental science starts with **Galileo**. Before this, European thinking was also based only on the **theory of Aristotle**. Regarding India also, most of the scholars have the same belief that the scientific tradition here is only theoretical. The discovery of **atoms, zero, infinity, chemical substances, astronomical calculations** etc. has been limited to only the theoretical level, there has been no experimental basis for them. In fact, this notion is also based on **illusion**. Even in India, scientific concepts have been established on the basis of experiment and observation. If this had not happened, we would not

have been able to achieve material progress. Now it is a well-known fact that till the seventeenth century, India was contributing about one fourth of the total **GDP of the world**. Today what America's economic position is in the world similarly India was remained for century in the world.

There is any fundamental basic principle and laws of modern science whose discovery is not found in the scientific tradition of India, for example-description of the method of electricity and battery in '**August Samhita**', in the commentary written by **Prashastapada** in **Vaisheshika Darshan of Kanada**. Explanation of motion like Newton's three laws of motion, description of the properties of elasticity of matter in **Udayan's treatise 'Nyayakarikavali'**, description of hydraulic machines and instruments in '**Samarangan Sutradhar**' and '**Yantraarnav**' treatise written by **Raja Bhoj** description of the motion. In **Bodhayana's 'Shulba Sutra'**, various concepts of geometry and Bodhayana theorem which later became popular as **Pythagoras theorem. Decimal, zero, infinity, value of pi, calculus, Vedic mathematical method of calculation and arithmetic, algebra, trigonometry** etc. Who does not know the contribution of mathematicians like **Aryabhata, Bhaskaracharya, Bodhayana**? The comprehensive and accurate calculation of time that has been done in India is astonishing. **Panchang, calendar** etc. are proof of this in which **Samvatsara, Manvantar, Kalpa, Yuga, Year, Ion, Month, Paksha, Week, Day**, are found as units of time.

India has also had notable achievements in the field of astronomy for example, in the first chapter of **Rigveda**, there is a description of the **speed of light** which is very close to the calculations of modern science. **Bhaskaracharya** has mentioned about the concept of gravity in '**Lilavati**'. Similarly, long before Galileo, Aryabhata had talked about the motion of the Earth that the Earth revolves around the Sun while rotating on its axis. **Aryabhata** also described the distances of various planets on the basis of observations from observatories. which according to current calculations It is a well-known fact that every field of health, including **surgery**, has advanced under **Ayurveda** in which **Charak, Sushruta, Vagbhata, Jeevak** etc. have been notable medical scientists. There is also description about trees in '**Vriksha Ayurveda**' written by **Mahamuni Parashar**, about horse treatment in '**Shalihotrasamhita**' and about various animals in '**Charak Samhita**'. There is extensive discussion about agriculture in **Rigveda, Charaka and Sushruta Samhita**.

Thus, India had also made considerable progress in the field of **science, technology and crafts**, but after the arrival of the British, their conspiracies and the education system established by them made all these forgotten in the Indian mind and we were told that we could only there have been religious and spiritual countries, science and technology have come here after them. The work of **Gandhian thinker Dharampal** is noteworthy in this field. He has discussed all this in detail in his book '**Indian Science and Technology in Eighteenth Century**'. There is no doubt that European countries have played an important role in the current technological development, which should definitely be accepted. In fact, in the West, science means division of facts, their systematicity and comparative study, whereas in the **Sanatan tradition**, science has always been associated with knowledge. Knowledge means spiritual or self-knowledge. Science is incomplete unless it is related to knowledge. Similarly, knowledge is useless to others unless it is linked to science.

India, the tradition of physical and secular thinking has been developed by philosophers like **Rishi Brihaspati, Shukracharya and Charvak**, which has been highlighted mainly by thinkers like **D.P. Chattopadhyay, Ramvilas Sharma**. Not only this, even in the Vedic framework, **Nyaya, Vaisheshika, Sankhya, Yoga and even Mimamsa** philosophy have been thinking only on physical-mental elements without God. Only in the **Advaita Vedanta** tradition has there been contemplation on God and spirituality

and the world has been called Maya. In other traditions of Vedanta like **Dvaita, Dvaitadvaita, Shuddhadvaita, Vishishtadvaita** the world has been accepted in reality instead of Maya and God or God has been accepted with human soft emotions like **love, compassion, grace, service etc.** Even in the Agama tradition, the world has been accepted with its reality. Rather, this philosophy inspires gradual liberation only by completely consuming materialism. Even in Advaita Vedanta philosophy, this world has been called **Maya** from the transcendental point of view and from the practical point of view it has also been considered as truth.

Thus, we see that in the **Sanatan tradition**, material life has been seen as linked with spiritual life, not separate from it. It is noteworthy that the thinkers who see only the tradition of material life in the Sanatan tradition or who praise only the spiritual tradition or who only highlight the **divine, Yagya, rituals or subtle science**, are familiar with only half truth. It happens, not the whole truth. Some thinkers like **Marxist thinkers** search only material life in the Vedas, thinkers like **Mahrishi Arvind and Govind Chandra Pandey** search only spirituality and **Sayanas, Sri Ram Sharma Acharya and Brahmins** see only divine powers, in fact they have a narrow view of the Vedas or Nigams. In fact, there is coordination of these three in the Vedas. That is why in Sanatan Vidya there has been discussed of Para i.e., spiritual and Aparā i.e., material knowledge, whoever wants can take whatever he wants. Attainment of Artha, Dharma, Kama and Moksha could be possible through the attainment of both **Aparā and Para Vidyas**.

## Discussion

There are some fundamental questions related to **Nigam, Agama and Laukik & Lokayat** which need to be considered. Are Vedas a religious-spiritual book like **Bible, Quran** etc.? Or something else? Are the Vedas claimed only by Hindus or is it the achievement of the entire human race? Is Vedic knowledge and science applicable only to **Hindus or Sanatanis** or **to the entire human race**? Is the study and teaching of Vedas limited only to Brahmins or to **all castes, castes, communities, countries, men and women, all countries and all human species**? Since except the Vedas, the basic holy books of all religions like Bible, Quran etc. have been spoken by someone particular one **Messiah, Prophet or great man**. That is why they insist on following one **sect, religion, sect or specific method of worship** and those who believe in it, their words apply only to them and not to others. But Vedas are the natural truths experienced by many **sages and great human beings** which are **religious-spiritual, scientific, philosophical, social, art, literature, science in nature**. It believes in many paths. Therefore, this is not a religious book.

Since Vedic knowledge reveals the secrets of universe, the revealed truths apply to all mankind irrespective of **gender, caste, region, community, country** etc. whether they believe in these truths or not. From the point of view of practical and natural properties, its use is according to the **space, time and situation**. Therefore, it is the property of the entire human race. Yes, it was brought to India by Hindus, hence it should be given entire credit to them. The study and teaching of Vedas is for everyone irrespective of **gender, caste, region, community, country** etc. But, just as special qualities, abilities and discipline are required to know specific knowledge and techniques, similarly in the tradition this task was given to **Brahmins**. But over time, due to some **historical, social, political and psychological reasons**, by depriving **Shudras, Dalits and women**, a feeling of negative superiority developed among the Brahmins, which led to distortion in the society, which is not only condemnable but also against the **Sanatan tradition**.

A question is often asked regarding Aagam that the problem of social morality and activism arises by accepting all the forms of personal enjoyment like **Panch Makara** etc., then what is the solution to this

problem? In fact, enjoyment has been taken in the sense of sublime personal freedom and not in the sense of uncontrolled high-handedness, in which the enjoyment of others i.e., morality is also taken into consideration. The purpose of personal activism has also been seen to be linked to humanitarian and social activism. But, due to misuse of this tradition, it was condemned and often ignored by the society. Therefore, we should adopt the true form of **Aagam which has a sense of both discipline and sublimity**. Similarly, it is often said in Sanatan about scientific traditions and research that if most of the fundamental discoveries of modern science have already been discovered in the Vedas and Shastras, then why is this announcement made only after the modern discovery is made, that this is already present here and if we already had everything here then why don't we announce all future discoveries today itself in the larger human interest? In fact, Sanatan Vidya claims that we have revealed all the secrets of the universe. The sages of the Upanishads repeatedly declare this fact through great expressions like '**Aham Brahmasmi**', '**Tatvamasi**', '**Sarvam Khalvidam**', '**Shivoham** and also say that '**Yad Pinde Tad Brahmande**' i.e., as is the structure of individual existence. Due to the structure of the universe itself, by knowing the individual i.e., oneself, the entire universe is known. To know means to know the basic source or 'single universal law' or in essence of all the laws of science. This knowledge, in the form of science and technology, is used according to the values of the then **geographical-natural environment, society and culture**. In this sense, four yugas like **Satyayuga, Tretayuga, Dwaparayuga and Kaliyuga** are discussed here. Therefore, Sanatan claims to know everything in essence, but knowing from a practical point of view depends on the space, time and circumstances. Therefore, in essence, future discoveries can be predicted, but in reality, we will have to depend on the times to come. **Bhavishya Purana and time calculation** have already done.

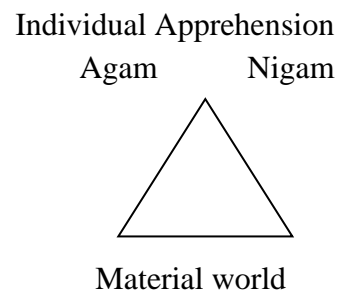
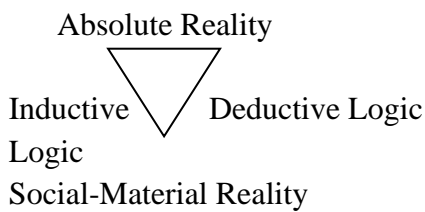
Apart from this, burning of a **Nalanda university, ending the Sanatan education system, tampering with the scriptures, interpreting them from a colonial point of view, unawareness of Samskrit Language and continuously attacking India for a long time**, the links of continuously flowing chains of knowledge-science stream got shattered. From this, a clear picture does not emerge before us. For this we will need more study. We should also accept the fact that we do not have to live only on the basis of the knowledge of the past, we also have to add something from our side to it, only then the stream of infinite flow of knowledge will continue to flow uninterrupted. The significance of the word **Sanatan** also lies in this.

## Conclusion

From the above analysis, it is clear that by combining these three dimensions or components, Nigam, Agama and Laukik & Lokayat, the triple eternal method is formed, using which the relative world can be created by experiencing the absolute truth at the individual level or the absolute truth can be derived from the general experience of the relative world. There can be a sense of. Similarly, on the basis of personal truth at the social level, an understanding of the absolute system can be created and at the individual level, a relative world can be created on the basis of social truth. It is worth noting that the **Law of Contradiction** works in Nigam and Agama, then later on in the historical process and at the moment of ahistorical expression, the **Law of Association** works in it, and then at the social level the material world understanding. The identity of the person and the identity of the spiritual being (**Law of Identity**) are realized at the personal level. In this method there is a three-fold integration between **materiality, spirituality and the quantum world**.



From the Western point of view, in the **Trika Sanatan Vidhi** there is a beautiful combination between the **dialectical materialism of Karl Marx, Hegel's dialectical idealism and the materialistic consumerism of capitalism**. This method does not only occur outside the triad but also occurs within it, such as in Nigam for the interpretation of Veda mantras by **Rishi, Devata, Chhand**, in Agama for the interpretation of experiences **Shiva, Shakti and Jiva** and in Laukik & Lokayat for the interpretation of physical world works as Law of Contradiction, Law of Association and Law of identity. In order to Philosophical interpretation **Advaita, Duality and Plurality** are accepted in one place. If it is understood through a picture, then two vertical arms for Nigam and Agama, one horizontal arm for worldly and a point for personal realization of absolute truth and social-physical power are considered as symbols, then its form is as follows:



If we connect the three triangles of **physical, spiritual and divine (quantum world)** levels together, then the initial form of **Shriyantra** will be formed which is the symbol of the origin of **Gyaan and Vigyaan**, which has been explained in **Sanatan Vidya** for centuries.

Thus, to **understand, transform and live the world**, we will have to adopt the **Trika Sanatan Vidhi**. Only by the use of this method will we be able to understand the basic intentions of **Sanatan Vidya** and we will be successful in creating a new world and society through the trinity of **liberation, creation and instinct for creativity** and only through this understanding and success will we be able to improve the life of human. Through this new horizon will open before us for the study of society.

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