

## **Knowledge Generation Process in Indian Knowledge System**

**Dr. Divyesh M. Patel**, Assistant Professor, Vaidya Shri M.M. Patel College of Education,  
Ahmedabad-6, Gujarat, India

### **Abstract**

Indian Knowledge System (IKS) centres are set up for India centric New Education Policy – 2020. Statement in NEP-2020 reflects IKS as one of the aims of education as, “The aim of education in ancient India was not just the acquisition of knowledge as preparation for life in this world, or life beyond schooling, but for the complete realization and liberation of the self.” This statement in the introduction of NEP-2020 indicates the span of Indian education system and hence one can envisage the process for it. ‘India centred education system’ is the core of new education policy in 2020. Hence it is necessary to revisit Indian Knowledge System. Due to development of research in educational psychology, philosophy and other disciplines, knowledge is discussed in many isms. Special branch of philosophy called ‘epistemology’ discusses only knowledge. Concept, components, process, sources, and types of knowledge are well discussed in modern philosophy. Indian Knowledge System has a specific process stretched up to Samskara on Chitta. There are tools such as ‘Karans’ and ‘Upkarans’, which play an important role in knowledge generation process. There are various phases of activation of these ‘Karans’ and ‘Upkarans’. Modern knowledge generation is more focused on cognitive development. Affective and Psychomotor domains are also considered under comprehensive development of the child. But IKS goes beyond this and talks up to Samskara. Development of ‘Karans’ plays an important role in knowledge generation. Both external and internal ‘Karans’ are important in this process. Today knowledge generation is external ‘Karan’ centric while we know that internal ‘Karans’ also play an important role in the processes. Questions like What are ‘Karans’ and ‘Upkarans’?, Why ‘Karans’ are more important than ‘Upkarans’?, Which are the types of ‘Karans’?, How ‘Karans’ play an important role in knowledge generation process?, are discussed in this paper.

**Key Words:** Knowledge Generation Process, Indian Knowledge System

### **❖ Introduction:**

Today knowledge system is developing under the influence of technology. All the audio-visual material, books, learning aids, animation etc. are available for learning. Pedagogies like constructivism, problem solving, information processing theory, learning by doing, project method, inductive-deductive method, experimental method etc. are in support to help process of knowledge generation. All the external experiences are designed in newer and newer way, but human has predefined tools for knowledge generation. One has to understand that external devices won't work until human devices of knowledge generation are not developed to their full

potential. Srivastava (2020) has identified sense perception as one of the sources for knowledge generation. In Bhartiya thinking over education, these tools are well researched and pedagogies were developed in accordance with it. This paper focuses on Knowledge Generation Process discussed in Indian Knowledge System.

❖ **‘Karans’ and ‘Upkarans’ as a Tool for Knowledge Generation:**

Tools play an important role in facilitating the process of knowledge generation. In this context, it is very important to understand the tools involved in knowledge generation process. In Bhartiya literature, importance of ‘Karans’ and ‘Upkarans’ are well thought of. ‘Karans’ are the primary tools for receiving knowledge. ‘Upkarans’ itself means secondary tools. For example, eyes are ‘Karans’ for seeing whereas spectacles are ‘Upkarans’ to facilitate it. We have to understand that ‘Upkarans’ are of no use without ‘Karans’. ‘Karans’ are inborn gift given to humans. We have two types of ‘Karans’

- (i) **External:** ‘Karmendriya’ and ‘Jnanendriya’ are known as external ‘Karans’. There are five ‘Karmendriyas’ – Hands, feet, mouth, anus and genitals while ‘Jnanendriyas’ are eyes, ears, nose, tongue and skin.
- (ii) **Internal:** Manas, Buddhi, Ahamkara and Chitta are four internal ‘Karans’. Internal ‘Karans’ are more extensive and impactful than external ‘Karans’.

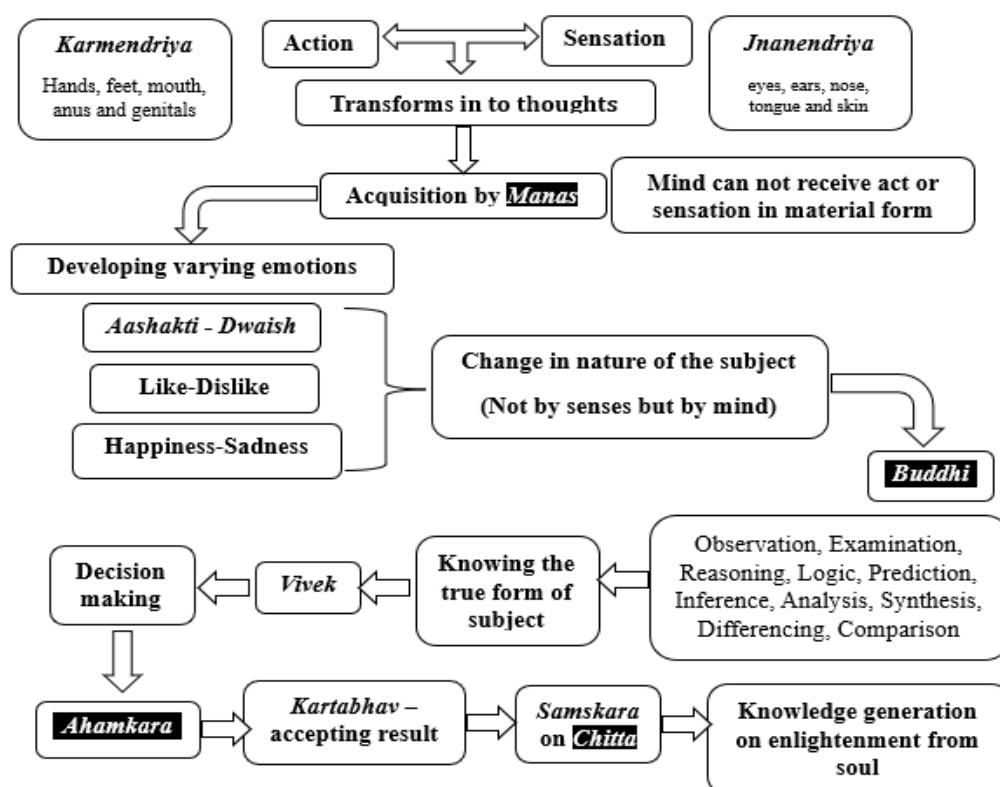
**Functions of internal ‘Karans’:**

- (i) **‘Manas’** has function of originating wishes, thinking and feeling emotions. Manas is the supreme boss of external ‘Karans’ as it receives subject as a wish, likes or dislikes the subject as an emotion and receives the subject at intellectual level as a thought. Mind controls knowledge generation process of karmendriya by action and jnanendriya as sensation.
- (ii) **Buddhi** receives the subject at micro level. Its function is to know, understand and make judgements (vivek). It understands the subject by its tools like reasoning, induction, deduction, logic, imagination etc.
- (iii) **Ahamkara** develops the feeling of kartapan and bhoktapan. Ahamkara is responsible for developing sense of kartapan (doer) and bhoktapan.
- (iv) **Chitta** stores the subject as a ‘Samskara’. It is chitta where the process of ‘Samskara’ acquisition occurs.

Karmendriyas are involved in direct process of knowledge acquisition. In modern education system we are focused on use of these karmendriyas but we fail to recognize internal ‘Karans’ as a means of knowledge acquisition. According to Dave (2014), knowledge generation is related with physical as well as subtle experiences.

❖ **Knowledge Generation Process in Indian Knowledge System:**

Knowledge generation is a very complex and comprehensive process in Bhartiya education system. Recently knowledge generation is limited up to knowledge acquisition by intellect only. Sukla (2013) has emphasized on interaction during teaching. These interactions take place with the help of human tools i.e. ‘Karans’. But in Bhartiya education system, knowledge acquisition is extended up to the samskara on chitta. The whole process of knowledge generation is given in chart as follows.



- (1) In first phase, Jnanendriya senses the world through sensation along with action of Karmendriya. These action and sensations results into generation of thoughts. For example, eyes see a beautiful pink rose and hand picks it up to feel it.
- (2) These thoughts are in material form under effect of an object to be known. These thoughts are further processed by Manas. Manas does not receive an object as it is but it adds various emotions into it. These emotions are amongst dialectic form such as Aashakti – Dwaish, Like – Dislike, Happiness – Sadness etc. These emotions change the nature of the object to be known. For example, a pink rose looks beautiful but on picking it up, it reminds your beloved mother who liked this flower so much. Hence you try to move pink rose away from your sight which looked beautiful few moments ago. Hence Manas changes the nature of the object to be known.

- (3) Buddhi plays important role in deciding the true nature or form of the object. Buddhi uses its tools like observation, examination, reasoning, prediction, inference, analysis, synthesis, comparison etc. this process of Buddhi is known as Vivek. It also plays important role in decision making. For example, if it is of almost important to get a flower to complete some ritual and pink rose is the only flower available. Here Buddhi reasons and decides to pick it up as there is no other option available.
- (4) Modern knowledge theories terminates at – ‘Knowledge acquisition’ stage. Indian theories goes beyond it and talks about Ahamkara and Sanskara. After deeds under the influence of Karmendriya, Jnandriya, Manas and Buddhi, it goes to Ahamkara where a person feels Kartabhav of deeds. It creates feeling that ‘I had done this.’ For example, a brings must needed flower to some ritual and everyone praise him then his internal feeling of pride for his deed is Ahamkara.
- (5) After formation of Ahamkara, knowledge generation process further proceeds to its end by Samskara on Chitta. Every deed left its residue on Chitta known as Samskara.

❖ **Conclusion:**

Indian knowledge system is based on the ‘Karans’. We can observe that external ‘Karans’ like Karmendriya and Jnanendriya, while internal ‘Karans’ like Manas, Buddhi, Ahamkara and Chitta plays important role in the process of knowledge generation. Among all of them, mind plays very important role as it can enhance or weaken the process of knowledge generation. Hence, proper training of mind is necessary. Pedagogy should be redesigned as per the activation of ‘Karans’ during stages of human development.

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