

Secular Traits of *Śruti*: Exploring its Methodological Implications in the Eastern Epistemic Tradition

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Abstract

Background: In the Eastern tradition of knowledge formation and transmission, *śruti* emerges as the pivotal canon, in which people participate as both experiencers and recipients of knowledge. However, knowledge is never treated as an individual achievement in the East. The knowledge that people directly experience, as revealed to them through deep contemplation, reflection, and observation of the natural world, forms a solid foundation for its transmission to later generations through oral tradition. The paper aims to approach *śruti* as a body of knowledge in the Vedas and then examine it as a method of knowledge within the epistemic tradition of the East.

Methods: This paper provides a historical analysis of the scholarship on *śruti* as a social practice in knowledge formation and transfer in the East. By examining historical and textual data, the paper relocates *śruti* in the contemporary critical debate and examines it as a means of knowledge. The Eastern body of literature on such knowledge refers to this phenomenon as the divine as opposed to human implied in *smṛiti*.

Results: The present study explores that *śruti* emanates from the secular roots even though the contemporary practice treats it as the devotional, sectarian practice founded in the Vedas. The foundation of knowledge building is laid with *śruti* as the approach of reasoning in the Vedic texts.

Conclusion: This paper situates the tradition within the contemporary debate on knowledge and epistemology, reading the historical development of *śruti* in the larger historical backdrop and examining the pedagogical implications in modern academic practice.

Novelty: This study significantly contributes to the ongoing critical dialogue on indigenous pedagogy in the larger backdrop of postcolonial curricular reforms and *śruti* as the mode of reasoning and knowledge building in the East.

Keywords: *Śruti*, epistemology, eastern knowledge, oral tradition, knowledge transfer

Introduction

About 3500 years ago, the first mantras of the Rig Veda were revealed to the sages, who proclaimed that such a revelation occurred through hearing. In other words, the sages heard the words of knowledge and received them as authentic knowledge. It is known by the term *śruti*, implying that the sages had divine revelations about the nature of the world. The sages first realized in words the principles of Nature through such revelation and then expressed it in words. *Śruti* appears in Eastern philosophy as a means to attain and realize knowledge, which is revealed to the sages through the act of hearing. Later, the Yajur Veda, the Sama Veda, and the Atharva Veda were also revealed in a similar manner. Hence, they are categorized as *śruti* texts, as opposed to *smṛiti* texts, which appear later as a retention and interpretation of the *śruti* texts. This paper reviews the relevant discussions on *śruti* in contemporary scholarship. It synthesizes the historical understanding of *śruti* in contemporary times to examine its relevance in the contemporary debate on knowledge production and transfer.

The Hindu philosophical tradition views knowledge as a means of liberation from personal and worldly entanglements, as the verse states, “sa Vidhya ya vimuktaye” (*Vishnu Purana*, 1.19.4). It translates to ‘That which liberates is knowledge.’ In Eastern epistemology, knowledge is closely linked to the realization of ultimate reality, facilitating liberation from mundane existence. The tradition emphasizes on the power of knowledge than on the authority of the person who realizes the principles in world. In other words, the Eastern epistemic tradition prioritizes ‘what is known’ (the known or the knowledge) over ‘who has first known it’ (the knower or the author). The attainment of knowledge satiates the soul by bringing before the seeker the explanation of the inner principles and the corporeal drama. As [Mann \(2025\)](#) states that the Vedas were written “between 1500 and 1000 BCE. The Vedas lay out hymns, prayers, and proper religious rituals as a way to connect to the divine and provide principles for social organization (the varna, or caste system)” (p. 100). It is believed that the Hindu foundational text, the Rig Veda, was composed between 1900 BCE and 1200 BCE. At the time, people began to question their place in the world and within themselves. Questions concerning the self and the world emerge in the early treatises on knowledge in the East. In this sense, the first Hindu texts were composed approximately 3500 years ago, thereby establishing the Eastern philosophical tradition. Similarly, the Yajur Veda (1200 BCE -800 BCE), the Sama Veda (BCE 1200- BCE 900), and the Atharva Veda (BCE 1200- BCE 900) were produced through revelation, following the method to knowledge that the sages had developed while devising the first mantras of the Rig Veda.

What was the basis of this knowledge when the Vedas were produced? The classical texts state that *śruti* was the basis of the texts; hence, the Vedas are also known by this name. Later on, *smṛiti* emerged as a body of literature that developed out of the retention of memory of such texts. Thus, *śruti* and *smṛiti* form the two prominent threads of living culture in the Eastern epistemic practice. From the outset, the East has consistently employed *śruti* as the primary source of knowledge. For instance, [Rao \(2021\)](#) states that there are four themes that refer to the body of *śruti* and *smṛiti* in the Eastern culture. As he specifies, “They can be found

across all genres of composition such as Veda, *shaastra*, *itihaasa*, *purana*, *naatya* and *kavya*. These threads can be identified as *samvaada* ('dialogue'), narrateme (minimal narrative unit unelaborated), narrative (*aakhyaana*) and non-narrative (*anaakhyaana*)” (2021, p. 21). The existing knowledge of the world appears before the writers of *smriti* who rework on the lived experience of the people. Such experience is stored in the collective memory of the people in the form of history, folklore or other popular mode of performance. Generally, epic poets like Balmiki and Vyas are said to have reworked on previously existing body of human experience in the form of narratives that have been poetically presented in the epic works like the *Ramayana* and the *Mahabharata*. Such *smriti* texts reinterpret the *śruti* texts by retaining them in memory of the learned scholars or the folk memory of the people who continually perform the narratives in their folk life. The sages who had heard the explanation of the world had recorded such knowledge in the words of mantras in the Vedas. However, much of such knowledge does not exist in its original form. Later texts have recreated the knowledge through their personal interpretation, retaining the mantras (verbal expressions) from memory. The pervasive nature of these two modes of knowledge reception and transfer has been a fundamental aspect of Eastern literature, shaping its mindset.

According to the Hindu classification, the Vedas are known as the *śruti* texts, meaning they were revealed to the ancient sages. *Śruti* assumes that knowledge prioritizes itself over the self, which inspires the person to search for it. Although human effort is required to attain any knowledge, *śruti* sublimates the possibility of human arrogance during the production of knowledge by positioning the self as the witness to revelation. After the fall of the Harrapa and Mahenjo Daro, the Aryan wanderers are speculated to have found a huge portion of land to begin a new settlement in the river basin of the Saptasindhu (Lawler, 2008, p. 1282). At the time, the sages attempt to understand the self and the place: the indigenous knowledge begins after the seeker places herself in the place. The interaction of self and the place results in the local knowledge which forms the basis of *śruti*. The seeker of knowledge hears what is revealed to her. In other words, the *śruti* texts are *apaurusheya* (non-authored), which indicates the source and nature of the primordial knowledge embedded in the earliest Hindu texts (Sooklal, 1990, p. 17). Later texts of Hindu philosophy are termed *smriti* texts, which means 'remembered' ones. These texts imply the possibility of intervention of the second party, interpreting the principles that were realized in the *śruti* texts. This study examines the debate on *śruti* as a body of texts and an approach to knowledge production in the East. Its goal is to locate *śruti* as both a body of knowledge and an approach to knowledge production in the Eastern tradition.

Departure

This study addresses two challenges that the prevailing scholarship has not been able to explain to date. First of all, any kind of discussion of the body of Sanskrit literature assumes the nonsecular goal by embedding within itself the necessity of eulogizing or the cultural tenets. In other words, the Hindu agenda emerges at the core of discussion of any Sanskrit text and ends up eulogizing the issue under critical inquiry. In the age of postcolonial scholarship, one is tempted to establish the agenda that the Eastern past was the most blissful state. However,

the modern states of the East/South Asia are wholeheartedly engaged in the modern material transformation of science and technology. In the epistemological backdrop, this paper practically attempts to read *śruti* as a mode of production and transfer of knowledge when the sages were trying to make sense of the world and themselves in 3,500 years ago during the inception of the first mantras of the Rig Veda. The second challenge lies in the other extreme that depicts the East as the emotional space requiring the Western epistemological support to understand, explore, and develop any knowledge in/about the traditions lying beyond the West. Inferiorization equally violates the epistemic ethics and responsibility like eulogization. This paper departs from both these tendencies by deriving data for analysis from the historical documents from across times and places.

The existing literature has largely centered on the critical debate of *śruti* as a source of knowledge. Often viewed in disbelief, *śruti* appears as the traditional practice of learning in Sanskrit Schools. Since such discussions are bent primarily on devotional mode of treating *śruti*, they fail to see it as an epistemic means to comprehend self, the world, and the relationship between the two. This study firstly discusses *śruti* as the foundation of the Eastern body of knowledge instituted about 3,500 years ago in/around the delta of the Sindhu River. This paper treats *śruti* as a critical vocabulary in the epistemic tradition of the East in order to locate itself in the humblest tradition of knowledge production and transfer. As a living tradition of the East, *śruti* has served the sages and the rishis for ages to minimize their authority upon the knowledge which they experience by observing the phenomena of the world and reflecting upon it. *Śruti* mystically treats knowledge as the narrative of the natural phenomenon that reveals itself to the seeker, for as a method to knowledge, *śruti* assumes knowledge revealed in the form of *śabda* (words) to the seeker who receives the words as the humblest recipient of knowledge through hearing. The verbal reception and verbal transfer of knowledge distinctly position *śruti* as both a form of discursive narrative as knowledge and method. This paper departs from the prevailing discussion for the same reason: it treats *śruti* as a mode of knowledge in the first place; and then, *śruti* is approached as a method to reach the highest form of revelation in the process of acquiring knowledge in the Eastern epistemic tradition.

Methods and Materials

This study is based on interpretation of the historical documents with the goal to critically telescope the understanding of the *śruti*. Generally, it is perceived as the body of the Vedic and devotional literature. Even materials published more than half a decade have also been incorporated in the study because of the knowledge of knowledge under investigation. The study is built on the analysis of historical materials that help to understand the critical implication of the interaction of people and place in the formation of indigenous knowledge available to us through the *śruti* texts in our time.

Origins of Śruti

In the Eastern tradition of knowledge, *śruti* is represented as the body of texts produced between approximately 2000 BCE and 800 BCE. About 3,000 years ago, sages discovered a unique way of discerning a specific order in the way the world revealed itself to humanity. The Rig Veda (1900 BCE -1200 BCE) stands as the first document for *śruti*. Since the knowledge

of the Vedas is considered beyond the creative control of human beings, *śruti* often refers to the knowledge that is revealed to the seeker. For instance, [Hirst and Zavos \(2013\)](#) write, “The Vedic texts are often classed as *Śruti*, literally ‘hearing’. They were also said to have been ‘seen’ by the ancient *rishis* or seers. From a theological view, this stresses their authority over their human transmitters” (p. 55). Also, [Flood \(2020\)](#) also synonymously uses *śruti* as the sacred revelation (p. 10). Instead of emphasizing the superiority of human beings, the tradition focuses on the role of knowledge itself. In other words, knowledge is often treated as divine and authorless (*apaurusheya*). Like [Hirst & Zavos \(2013\)](#), [Pandit et al. \(2017\)](#) argue, “*Śruti* in Sanskrit means “listening,” and it involves direct revelation from the one who knows or possesses the knowledge; therefore, the teacher must have seen, observed, and or experienced what is being described” (p. 47). The production of such knowledge also involves various phases of research before the revelation occurs for the sage to listen to.

The Sanskrit tradition of understanding the world poetically presents ideas that require deep contemplation and historical awareness for proper interpretation. Even though the sages learned the first principles stated in the Vedas through their tireless and continuous efforts, contemporary scholarship often presents them in a mystifying manner. For instance, [Heintzman \(2011\)](#) states that *śruti* refers to the body of texts that were derived from hearing. The Hindu tradition celebrates the texts as the foundation of knowledge in the early days. As he further states that such texts “simply come to us, often unbidden. They simply *are*. But they are not unreal. In fact, they are every bit as real as anything in our waking world” (p. 91). He further adds that such knowledge is derived from human experience with the natural world, in which deeper contemplation and reflection help the seeker of knowledge understand a particular phenomenon as it is revealed in empirical research. The submissive character of the sages is reflected in *śruti* in that the ego of the knower is completely obliterated by claiming that the known is realized in the form of voice from the outside. In other words, the knower is an obedient listener of the phenomenon that lies beyond her self. [Fisher \(2017\)](#) suggests that *śruti* and *smṛiti* are the two primary sources of Hindu knowledge, as these texts serve as the cultural framework for regulating rituals and modes of sacrifice (p. 42). In the Eastern philosophical tradition, sacrifice at a ritual is viewed as a means of appeasing supernatural forces, which are assumed to vouchsafe the salvation of the soul. Fisher believes that knowledge obtained through *śruti* results in the liberation of the soul ([Fisher, 2017, p. 42](#)). Metaphorically speaking, the wandering sages kept the flame of burning social and political issues alive in their journey to produce knowledge. They listened to the inner voice of their soul to find the answer. In this sense, *śruti* implies the self-exploration of the sages into the *terra incognita* in the early days of human civilization.

In ancient times, knowledge was realized through the ears and then through the eyes: *śruti* and *darsana*. In the beginning, the sages emphasized on the ears more than on the eyes. The natural world required rigorous inquiry and reflection blended together in order to approach and make sense of it. The sages realized the primordial principles that imposed order upon the chaotic world or unorganized human experience of the world. As a critical concept in the epistemic tradition of the East, *śruti* embodies the first phenomenal experience of

knowledge that the sages encountered in history and termed it *śruti*. As [Coburn \(1984\)](#) analyzes that the sages apply metaphors of hearing and seeing to refer to the divine revelation that occurs to them. The realization of knowledge is embedded with metaphoric flavor in order to convey the holistic experience of the seeker of the knowledge. As he argues, “It engages one through, and yet transcends, the senses. It seizes one with a unique and irresistible immediacy. It is in such experiences that the human becomes contiguous, even identical, with the divine” ([1984, p. 442](#)). As the divine moment that occurred through the revelation of knowledge in the sages, *śruti* moves beyond their control by transporting their consciousness to the natural phenomenon as they realize it in their words. As the seeker of the knowledge, she realizes the actual process underlying in the nature. She now develops the expressions to articulate the thought. However, the Vedas do not directly put the experience of *śruti* in plain words. As [Rambachan \(1996\)](#) critically states,

The Vedas are more aptly referred to in Sanskrit as *śruti* (that which is heard) or *śabda* (sound), and these terms correctly underline the traditionally aural character of these texts. The Hindu tradition, especially in the Vedanta schools has relied on and elaborated the idea of *śruti* as a *pramāṇa* (source of valid knowledge) and any unique features of this idea must be included in the "richness and depth with which human life has been imbued over long stretches of time for most human beings and societies, through their use of their involvement with their scripture. ([p. 1](#))

Rambachan writes that the only valid source of knowledge is *śruti*. The agents of knowledge now realize the approach and goal to understanding the world through *śruti*. Rambachan further argues: “*Śruti* fulfils the criteria of being a valid source of knowledge by generating a fruitful knowledge which cannot be obtained through another source and which is uncontradicted” ([1996, p. 4](#)). As a method of knowledge, *śruti* demands patience, diligence, and high sense of reflection upon the principles of nature. The seeker does not have any prior memory of such events as the empirical evidence to testify anything. She depends on what grows within her epistemological universe and gathers every bit of the changes gradually developing in her world of observation and reflection.

The person who is in search of knowledge travels through the bits of experience she has gathered over a period of time. Through synthesis, the larger picture of the principle of nature is revealed to the person who faces a linguistic challenge now. The divine revelation of knowledge empowers the sages to make sense of the world. Now, they have the words that hold the entire world for them to analyze and scrutinize, making further sense of it. As [Cenkner \(1982\)](#) critically remarks that the *śruti* texts were not authored. Instead, such texts were received by the sages. He states that the *śruti* holds the knowledge that was first “heard by the sages as it resonates throughout time. It has no personal origination. In this particular age, it is heard by ancient Indian seers who codify it in a body of wisdom called the Veda” ([p. 120](#)). The encounter with the first knowledge about the world also resulted in a methodological contribution to the understanding of *śruti* – the phenomenon was termed the divine revelation for sages to apply and understand the reality of the world. Eternal wisdom implies the realization of the deep-seated, abstract values that guide the human world. The expressions that

germinate in the mind of the seeker of knowledge (the sages/ the rishis) reveal the perceptions of the forces like *maya*, *atma*, and other esoteric dynamics of life that people generally do not understand or conceptualize in their quotidian world.

Śruti as Instrument of Knowledge

In Eastern philosophy, *śruti* also serves as an approach to knowledge since the revelation of the Vedas some 3500 years ago. Advaita School of Philosophy treats *śruti* as one of the conclusive *pramanas* (testimony). In other words, *śruti* is also considered a *sabda pramana* (verbal testimony) (Cloony, 2014, p. 5) due to its foundation in the textual tradition of the Vedas. While receiving the knowledge through *śruti*, the sages also hear the words that are further reproduced in words to disseminate them to the mass. Sastry (1977) examines the nature of knowledge arriving from the *śruti* by stating that the *apaurusheya* is achieved through *śruti*. He argues that the empirical evidence reveals knowledge that is not *śruti*. Only the rationalist mindset can access things beyond the mundane world through reflection in *śruti*. Also, Sastry (1977) writes that as authority in the domain of knowledge building, “*śruti* is intended as an authority only for knowing what lies beyond the range of human knowledge” (as cited in Rambachan, 1996, p. 5). Since *śruti* is embedded with the validity of truth, it is considered the most authentic source for presenting arguments. With one's ability to refer to the Vedas, one attains the credibility to put forth their ideas to the masses.

As a method, *śruti* is associated with the words (*sabda*) of the Vedas and the approach to realize the verbal expression during reception and transfer. The mode of building knowledge assumes a specific place in which people exercise the authority of their critical inquiry into the phenomenon of their self and the world and realize unique perceptions to guide their life and further quest in life. The inner call of the soul is realized through it, as *śruti* reveals the principles of the abstract to the seeker of knowledge. As Skoog (1989) writes, “Rambachan marshalls three areas of support for his interpretation of Samkara's position on *śruti*: (1) *śruti* as the logical source of brahmajnana, (2) *śruti* as the adequate source of brahmajnana, and (3) *śruti* as the fruitful source of brahmajnana” (p. 69). To Samkara, *śruti* finally turns into an instrument of reasoning to arrive at the ultimate understanding of the self, world, and the relationship between the two. Additionally, Watson (1972) states that Śruti has the innate equation of *Aatman* as the *Brahman* (p. 215). In the core of *śruti*, the inner call of the conscious soul is heard by the seeker of the truth, and she begins to live by it. It results in liberation of the soul when she hears the profound call of the divine in the comprehensible expression and makes sense of what was chaotic earlier. Skoog states that careful examination of the knowledge from *śruti* leads to liberation and realization of the true nature of *atman* and *Brahman* (1989, p. 70). As source and means to the brahmajnana or the ultimate understanding, *śruti* shapes the perceptions of the seeker of knowledge who transfers it to other people.

The Vedas valorize the knowledge more than the one who experiences it. In other words, the Vedas dispel the arrogance of the sages by portraying them as seekers of knowledge rather than as possessors of it. Śruti is primarily associated with the revealed, the divine, and the heard. Orthodox Hindus believe that the Vedas were texts revealed to sages through divine intervention thousands of years ago (Reagan, 2018, p. 201). The word "seeker" implies that

knowledge is already present in some form, and the person only discovers it. In this sense, *śruti* highlights the mode of receiving knowledge rather than the person or the source. As [van Buitenen \(1974\)](#) writes, “Śruti ... is the primary revelation, which stands revealed at the beginning of creation. This revelation was ‘seen’ by the primeval seers (rsi) who set in motion an oral transmission that has continued from generation to generation until today” ([p. 932-33, as cited in Coburn, 1984, p. 439](#)). The sages have utilized their knowledge to reorganize their society through specific rituals and procedures. In this attempt, they have associated the knowledge with the transcendental. In other words, [St. Amant \(2021\)](#) states that *śruti* and Brahman can be taken as synonyms ([p. 145](#)). The words 'realize the Brahman' refer to the knowledge that is revealed to seekers through *śruti*. As the method, it leads to the ultimate realization of oneself and one's world. Thus, *śruti* connects the self and the place, revealing the meaning to the consciousness and devising ways for the consciousness to cope up with the emergent circumstances in the place.

In the Hindu system of logic, *śruti* is also considered one of the *pramāṇas* when establishing specific claims. As an instrument of knowledge, *śruti* aligns itself with verbal testimony as it is first heard and then transferred through the use of words. [Malhotra \(2012\)](#) states that the Hindu philosophy understands Śruti as a means of *pramana*, which is the instrument of knowledge ([p. 388](#)). According to the Advaita school of the Hindu philosophy, there are various types of *pramana*: *pratayaksha* (perceptions), *anumana* (inference), *sabda* (verbal testimony), *upanmana* (comparison), *arthapatti* (postulation), and *anupalabdhi* (non-perception). Since Śruti directly relates to *sabda* (verbal testimony), the *pramana* refers to the Vedic texts. Malhotra treats *śruti* as the third type of *pramana* in Advaita school of philosophy. Similarly, [Rambachan \(1996\)](#) analyzes *śruti* as the means of knowing the ultimate and states:

... *śruti* is at once the logical, adequate, and fruitful source of *brahmajnāna*: logical, in that the view is implied by Śankara's epistemology; adequate, in that there is no need to posit an alternative means of knowing Brahman; and fruitful, in that the (proper understanding of) the Vedāntavākyas serves immediately to remove ignorance and reveal the true nature of the Self. ([pp. xi-xii, as cited in Alan A., p. 726](#))

The transcendental reveals itself to the seeker through *śruti*, as such knowledge helps to realize the abstract principles that underlie the functioning of the world. The mantras from the Vedas become a vehicle to transform the human soul, leading it to the transcendental realm of knowledge and light.

Since *śruti* precedes any other forms of knowledge in Eastern philosophy, it occupies a pivotal position in terms of its scope and influence. As [Reagan \(2018\)](#) writes, “The two most significant of the elements in the sacred literature of Hinduism's ‘living tradition’ are *śruti* and *smṛti*” ([p. 201](#)). Right from the time of the Rig Veda, this tradition has continued to serve human beings as a living practice of acquiring knowledge in the East. As [Bilimoria \(1984\)](#) critically remarks that the Vedic knowledge places itself beyond human authorship, implying that it was revealed through words to the rishis. He further states, “... the Vedas were revealed in Sanskrit which is apparently a universal grammar; thus the Vedas are universal and meant for all mankind. Still, however, śudras were excluded from the study of the Vedas, as also the

mlecchas (aliens)” (p. 52). *Śruti* establishes a mode of critically addressing the challenges of ignorance and leads people to the path of revealing knowledge in the humblest ways.

Pedagogical Implications

Śruti refers to both the means and the end product of knowledge. The Rig Veda and the later development of the Vedic knowledge treat it as the product that describes the self, the world, and the relationship of the self to the world and the world to the self. In the later treatises, it has been treated as the ultimate form of the evidence or the *pramāna* as well. It has been treated with such huge trust as the knowledge derived in *śruti* is deeply rooted in the place. After the fall of the Harappa and Mahenjo Daro about 4,000 years ago, the wandering shepherds found an extensive pastureland in the basin of the Sindhu River which is in Pakistan at present (Lawler, 2008, p. 1282). The sages deeply reflected on the nature of the place, people, and possible ways to institute society. The Rig Veda presents hymns in praise of certain ‘*devta*’ which at the time meant ‘subject.’

The sages praised the five primordial elements: the earth, the fire, the water, the air, and sky. Each of them was personified with a proper name and discussed as if the hymns were the narratives associated with them. However, the Rig Veda explores and records the properties of the elements at the foundation of the Aryan civilization in the Subcontinent. However, the Vedic knowledge is understood as the body of literature promoting devotion or *bhakti*. As the *śruti* functions as the approach to interact with the place and produce indigenous knowledge (specific to the place and its people), it is pertinent for the modern educational system to reclaim it in the modern world and appropriate it through curricular reforms. Since the knowledge system resides at the heart of the Eastern civilization, it holds the potential to act as a bridge between the modern and the ancient world in the postcolonial world where societies have turned the critical lens upon their own native tradition in search of their own intellectual/epistemic approach of critical inquiry. The indigenous pedagogy bases itself in the local places since the experiences of the people form the most authentic source of data to work and build specific explanations of the local issues. In such context, *śruti* can serve modern national quest to develop pedagogy based on local practices.

Indigenous heritage of knowledge plays a crucial role at present in that generalization encounters much resistance in the modern world. For instance, the explanation of ‘rain’ cannot be true in all parts of Nepal. The monsoon wind enters into the Eastern part of Nepal and brings a huge rainfall from June to August. Such rainfall profuse in the eastern hills, terai, the Kathmandu Valley, and the Gandaki Basin. However, the Karnali region experiences a very satisfactory amount of rainfall that the west wind brings from the Arabic Sea. The experience of rainfall cannot be generalized in the textbooks and our pedagogic practices in classroom. The teacher training programs and curriculum design experts must pay attention to the critical questions concerning the place. The people, their place, and their cultural practices must always find due position in designing particular types of programs to enhance and assure quality of pedagogic exercise in class.

Conclusion

In the Eastern tradition of knowledge, *śruti* emerged approximately 3,500 years ago, when sages began their first attempts at theorizing the world and understanding themselves in relation to it. As the sages revered both the product and the process, they mystically treated *śruti* as the means to knowledge. The humble approach of the sages sublimated the arrogance of the seeker by placing the product and the process as the center, whereby emphasizing the revelation as the nature of knowledge. The Eastern epistemic tradition prioritizes knowledge and its approach over the person. Thus, the *śruti* literature narrates that obtaining knowledge is an objective process in which the seeker listens to the explanation of the world, her relationship with the world, and her inner being (soul) through hearing the words revealed. The world reveals itself through the words to the seeker of knowledge, who later records them; hence, *śruti* attains the place of the divine for its appreciation as both product and process.

Śruti establishes itself as an original cultural heritage of knowledge production, dissemination, and practice. In the most intangible form, it has survived more than 3,500 years (at least) as a way of making sense of the world, the relationship between the self and the world, and the self. As the primordial ways of approaching the world, *śruti* has helped in explaining the first principles as recorded in the Rig Veda, the Yajur Veda, the Atharva Veda, and the Sama Veda. The later tradition continues the practice of philosophical inquiry founded in the *śruti* texts. In contrast, the *smṛiti* texts retain from memory the first of the mantras developed and set in the Vedic era. Since *smṛiti* texts follow the *śruti* texts in the Sanskrit philosophical tradition, individual interpretations have also been incorporated in the later types of texts. However, the *śruti* texts preserve the original knowledge the sages had realized during the foundation of the Eastern philosophical tradition. Through such texts, one can examine and understand the nature of *śruti* as the critical vocabulary for referring to the process of knowledge formation and the nature of knowledge in the Vedic era.

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