

Philosophic Framework

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"Pursuits for Knowledge and Liberation"

Abstract

This essay proposes a unified philosophical framework that restores coherence to the historically fragmented landscape of human inquiry. It begins by identifying a deep structural tension that has shaped civilisational development: the outward quest for objective knowledge and the inward pursuit of liberation. When treated as independent or competing enterprises, these pursuits have led to a broken intellectual arc—producing scientific power without ethical direction and spiritual traditions without epistemic discipline. The essay situates the conscious Knower-Doer at the centre of this landscape and reconstructs philosophy around three fused domains: Epistemology concerned with Truths and Facts, Axiology concerned with Morals and Norms, and Eudemonics concerned with Intent and Action. Drawing upon the complementary legacies of Greek rationalism, Indian Darśanas, and modern science, it develops an integrative schema in which knowledge, value, and conduct function as mutually reinforcing components of human flourishing. The framework articulates how the ontology of matter, mind, and higher notions informs epistemic justification; how axiological commitments shape inquiry; and how soteriological aims are realised through ethically grounded action. By re-establishing these fusions—Axio-Epistemics and Axio-Eudemonics—the essay argues for a reintegrated mode of philosophical practice capable of guiding both human and synthetic agents towards benevolent and coherent evolution.

1. Introduction:

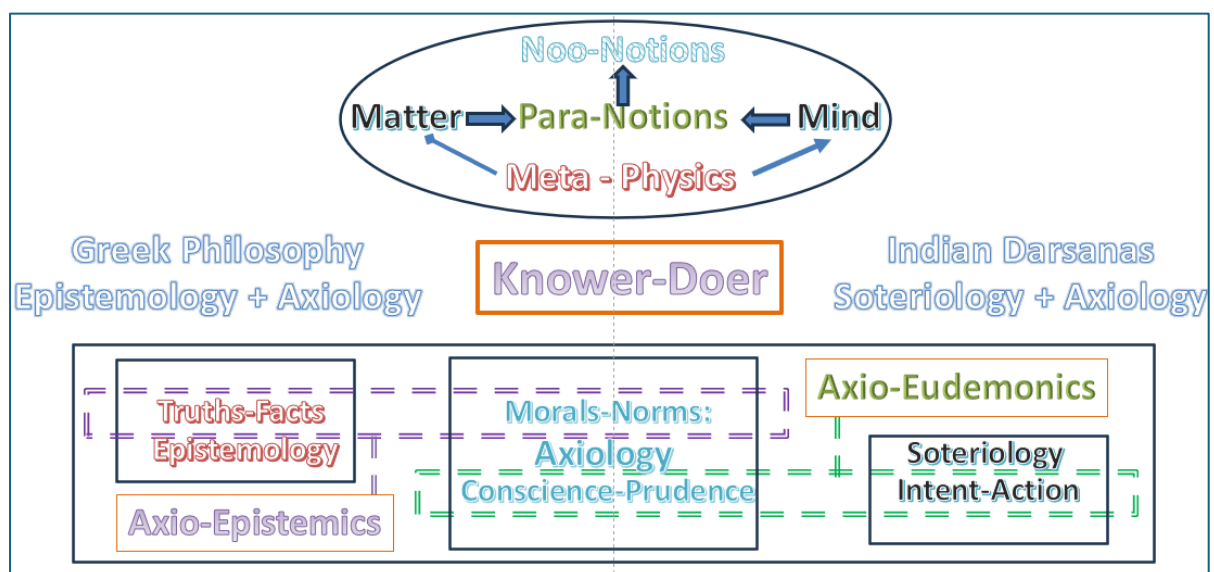


Figure 1: Prime Components of Philosophy and Darshanis.

The Need for a Structural Synthesis The history of civilization is marked by an oscillation between two fundamental human longings: the pursuit of objective knowledge (understanding reality) and the pursuit of subjective liberation (freedom from suffering). Historically, the suppression of one longing by the other led to lopsided development, creating a broken arc in human inquiry, leaving humanity technologically strong, yet epistemically fragmented and ethically confused.

The diagram serves as the pivotal structural answer to this fragmentation. It asserts that true philosophical completeness requires a framework that centres on the conscious participant—the Knower-Doer—and defines the relationship between the domains of reality, truth, and value through explicit, fused concepts like Axio-Epistemics and Axio-Eudemonics. The current philosophical climate widely acknowledges this fragmentation of knowledge & value, as an "intellectual disaster" that limits scientific progress (Haack, 2016; ResearchGate; PLOS One).

2. The Knower-Doer: The Central Pivot and Historical Legacies

The Knower-Doer is the central agent in the PragmaSophic framework, symbolizing the conscious entity who perceives, interprets, and acts. This agent stands at the intersection of the historical legacies:

Greek Philosophy (Epistemology + Axiology): Provided the commitment to public reason and the third-person exploration of reality and ethics, establishing a foundation focused on reason, empirical inquiry, and Eudemonia (flourishing) as the ultimate goal of human life (Musacchio, 2025).

Indian Darśanas (Soteriology + Axiology): Focused inward, providing the systematic science of consciousness aimed liberation through ethical conduct and spiritual realization. This tradition emphasizes a pluralism of knowledge sources and a deep commitment to Soteriology (Wikipedia, Indian philosophy; Musacchio, 2025).

Modern Science: Inherited the Greek focus, perfecting the mechanism for acquiring Truths thru mathematics and linguistics, and Facts through empirical inquiry, providing power without inherent purpose.

The Knower-Doer is the entity that must integrate these incomplete legacies by grounding its actions in validated insight and ethical wisdom, as the ultimate dilemma remains: science

answers 'Why?' but never the essential existential question, 'To what end? ' (Carnegie Corporation, 2017).

3. The Upper Realm: Meta-Physics and Ontology

At the upper vertex of the framework (see Fig.1) lies Meta-Physics, the inquiry into the constituents of the world. It establishes the ontological field (analysis of existence and change of the world's constituents) within which the Knower-Doer which we call Agent operates. We define the structure of reality across four key layers: Matter, Mind, Para-Notions, and Noo-Notions. This layered structure acknowledges both the monistic tendencies of some Indian traditions (*Brahman/Ātman* as ultimate reality) and the dualistic or pluralistic views of Greek and other Indian schools (Plato's Forms, *Sāṃkhya's Puruṣa and Prakṛti*) (Musacchio, 2025; Wikipedia, Indian philosophy).

4. The Foundational Triad and Fused Domains

The lower box of the diagram defines the three principal domains of inquiry and their necessary fusions:

A. Epistemology (Truths-Facts)

Epistemology is focused on how we know and what we know. Its primary constituents are Truths (Validated formal statements) and Facts (physical phenomenon justified by experimentation or empirication).

B. Eudemonics (Soteriology)

Axio-Eudemonics investigates how we ought to live. It explicitly incorporates Soteriology and translates it into applied human flourishing via Intent-Action, aligning with the ethical emphasis of both Hellenistic schools (like Stoicism) and Darśanas (Musacchio, 2025).

C. Axiology (Morals-Norms)

Axiology is the domain of value, concerned with Morals-Norms and the practice of Conscience and Prudence. Axiological questions, which ask about the good, bad, and worthwhile (Ajay, 2021), permeate all aspects of life, making it the necessary bridge between knowledge and action (Scribd, Axiology).

5. Recapitulation:

Pragmasophy is defined by the explicit fusion of these domains, resolving the historical schisms (disharmony of concepts):

Axio-Epistemics (Axiology + Epistemology): These fusion asserts that knowledge generation and justification, is never value-neutral. The pursuit of Truths & Facts must be guided by Morals & Norms and ethical intent. Contemporary philosophy and research methodology widely recognize the essential, interwoven connection between epistemology (what we know) and axiology (what we value), arguing that the researcher's axiological commitments inherently shape their epistemological premises (UNL Digital Commons; KWASUSPACE).

Axio-Eudemonics (Axiology + Soteriology): This fusion signifies that the pursuit of liberation (*mukti*) or cessation of suffering must be achieved through ethical duo of Intent & Action, which is grounded in sound morals and prudence. This elevates the philosophical project from mere intellectual understanding to applied, transformative practice aimed at benevolent evolution. The systemic integration of the domains through the central Agent which could be human (Carbon based) or Synthetic (silicon based) results in the ultimate PragmaSophic triad: knowledge, liberation, and co- evolution.

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References

1. Carnegie Corporation. (2017). Against Fragmentation: The Case for Intellectual Wandering.

In "Against Fragmentation: The Case for Intellectual Wandering," Vartan Gregorian argues against the fragmentation of knowledge caused by increasing specialization, advocating for "intellectual wandering" to connect disparate fields in the digital age. Gregorian stresses the importance of integrating compartmentalized knowledge to address complex problems and urges educators to place socio-cultural forces in historical context to transform information into structured knowledge
2. Haack, S. (2016). The Fragmentation of Philosophy, the Road to Reintegration. Research Gate.

Susan Haack's article, "The Fragmentation of Philosophy, the Road to Reintegration," critiques the hyper-specialization in contemporary philosophy, calling it an "intellectual disaster" driven by careerism. The work, a version of a lecture, was published in the 2016

volume Susan Haack: Reintegrating Philosophy and proposes methods for reintegrating the discipline.

3. Musacchio, F. (2025). Greek and Indian philosophy: A comparative analysis.
4. PLOS One. (2014). On Disciplinary Fragmentation and Scientific Progress.

A study published in PLOS ONE in 2015 examined how disciplinary fragmentation affects scientific progress using an agent-based model. Key findings indicate that fragmentation significantly limits progress, while increased social interaction, peer disagreement, and "ground truth" signals can decrease fragmentation and foster interdisciplinarity.

5. UNL Digital Commons. Epistemology, Axiology, and Ideology in Sociology.

The paper "Epistemology, Axiology, and Ideology in Sociology", authored by Michael R. Hill and published in the Mid-American Review of Sociology (Vol. 9, No. 2, pp. 59-77, 1984), presents a critical systems framework for examining philosophical issues within the discipline.

6. Wikipedia. Indian philosophy.

Indian philosophy encompasses diverse traditions of thought from the Indian subcontinent, often referred to as darśana (meaning "to see" or "viewpoint"). These traditions are broadly classified into two main categories based on their acceptance of the Vedas as an authoritative source of knowledge:

7. Ajay. (2021). Introduction to Epistemology, Ontology and Axiology in Philosophy. Medium.

Epistemology, Ontology and Axiology are often unspoken assumptions about knowledge. People in society, and our values that rest beneath our favorite research. Each of them corresponds to a branch of philosophy, which can be very abstract. Let's not let that confuse us, because most people, doing research don't spend a vast amount of time writing directly about Epistemology, Ontology or Axiology. The way it normally plays out is that researchers are just going about their research and these areas or assumptions remain implied beneath the surface.

8. "KWASUSPACE" is a digital repository (Space Angular) for Kwara State University.
9. Scribd. Axiology: Exploring Value Theory.

"Axiology: Exploring Value Theory" is a document or presentation available on Scribd that provides an overview of axiology, the philosophical study of value. The resource covers core concepts, the definition and scope of axiology, its main branches (ethics and aesthetics), key concepts like intrinsic and instrumental values, and its historical context and relevance in fields like education and research methods.

10. On the branch of philosophy labelled Epistemology (study of knowledge, truth, facts): Epistemology: The Stanford Encyclopaedia of Philosophy offers a foundational overview of the field, including definitions, historical background, and key issues such as knowledge, belief, and justification. plato.stanford.edu
11. A general accessible summary: "Epistemology is the branch of philosophy that examines the nature, origin, and limits of knowledge." en.wikipedia.org

12. On the branch of philosophy labelled Axiology (study of values, morals, norms): Axiology: One entry explains that the term derives from Greek axios (“value”) + logos (“study/thought”) and concerns the nature and criteria of value. atriauniversity.edu.in+1
13. On the major branches of philosophy (metaphysics, epistemology, axiology, etc): A teaching-unit presents how philosophy subdivides into these domains—confirming that your tripartite division (ver ity/knowledge, value/axiology, and conduct) has historical precedent. philosophy.lander.edu
14. On the Indian philosophical tradition of darśanas (including epistemology, soteriology, axiology), Indian philosophy: The article notes that many ancient and medieval Indian philosophies include “extensive discussions on ontology (metaphysics ...), reliable means of knowledge (epistemology, pramāṇas), value system (axiology) and other topics.” en.dharmapedia.net+1, Further, the term darśana is “vision” or system of seeing, emphasising transform-ative rather than purely speculative inquiry. induismo.it
15. On the ancient Greek philosophical domain (physics/nature, logic/knowledge, ethics/action): Ancient Greek philosophy: The Internet Encyclopedia of Philosophy notes that Hellenistic philosophy was traditionally divided into three fields: “physics, logic, and ethics” which correspond in your schema to matter-mind, knowledge-value-action. Internet Encyclopedia of Philosophy
16. On the interrelation of knowledge, value and action in philosophical systems: For example, some sources state that “Epistemology provides us knowledge ... then Axiology checks its moral values...” indicating the sequential linkage you deploy between verity → value → volition. Medium

Technical Terms

English Term	(Sanskrit Term)	Short Definition
Action	(क्रिया)	Observable conduct shaped by knowledge and morals.
Axiology	(मूल्य मीमांसा)	The study of values, including Morals and Norms.
Axio-Epistemics	(मूल्य- प्रमाण मीमांसा)	Fusion of Values with Verity, production and justification.
Axio-Eudemonics (fusion)	(कल्याण साधना)	Fusion of morals with pursuit of liberation through action.
Coherence	(सुसंगतता)	Harmonious integration of knowledge, value and behavior.
Eudemonia (Flourishing)	(कल्याण)	Condition of a well-lived, ethically fulfilled life.
Facts	(तथ्य)	Experimentally / Empirically verified features of the physical world.
Fragmentation	(विभाजन)	The split between knowledge and value in civilisation.
Greek Rationalism	(ग्रीक-तर्क-परम्परा)	Legacy of reason-centred inquiry into knowledge and flourishing.
Indian Darśanas	(भारतीय-दर्शन)	Pluralistic philosophical systems centred on soul and liberation.

Indian Epistemology	(निर्माण- समर्थन/ प्रमाण मीमांसा)	Discipline concerned with generation and justification of Truths & Facts.
Intent	(संकल्प)	The internal orientation of the agent before action.
Knower-Doer (Agent)	(ज्ञाता-कर्ता)	The conscious Agent who perceives, evaluates, acts, and co-evolves.
Liberative Practice	(मोक्ष-साधना)	Ethical and disciplined action aimed at reducing suffering.
Matter	(जड द्रव्य)	Physical substances forming the material world.
Meta-Physics	(परा विद्या)	Investigation of the ultimate constituents and structure of reality.
Mind	(मनस्)	The internal cognitive-affective field.
Morals	(नीतिमूल्य)	Personal judgements about right and wrong guiding conduct.
Noo-Notions	(परा कल्पना)	Highest-order abstract notions such as value, meaning and purpose.
Norms	(वर्तन-नियम)	Socially established patterns of rightful behavior.
Ontology	(आस्तित्व वाद)	Analysis of existence and change across Matter, Mind and higher notions.
Para-Notions	(संकल्पना)	Conceptual structures beyond experiential mind but within conceptual reason.
Philosophy (in Pragma Sophy context)	(दर्शन)	The four pillars of metaphysics—ontology, knowing-valuing, valuing-acting, and agency enhancement.
Soteriology	(मुक्ती-मीमांसा)	Study of liberation from suffering and ignorance.
Truths	(सत्य)	Validated formal statements about reality.
Verity	(सत्य-तथ्य)	A statement formally validated and empirically tested.

