



Educational Contribution of Vedanta Philosophy in Present Scenario

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Abstract- Vedanta (/vedanta/; Sanskrit.; IAST: Vedanta), also known as Uttara Mms, is a Hindu philosophical tradition and one of six orthodox (stika) schools of Hindu philosophy. With an emphasis on knowledge and freedom, the word "Vedanta" (meaning "end of the Vedas") refers to the ideas that developed from or were connected to the reflections and enumerations included in the Upanishads. Based on the authority of a shared set of texts known as the Prasthanatray, or "the three sources"—the Upanishads, the Brahma Sutras, and the Bhagavad Gita—Vedanta gave rise to a number of sub-traditions. Comprehensive dissertations on ontology, soteriology, and epistemology are found in all Vedanta traditions, despite significant disagreement among the schools. [1] Because of the pronounced disparities in thinking and reasoning, they may appear utterly dissimilar when viewed separately.[2] “Bhedabheda (difference and non-difference), Advaita (non-dualism), Vishishtadvaita (qualified non-dualism), Tattvavada (Dvaita) (dualism), Suddhadvaita (pure non-dualism), and Achintya-Bheda-Abheda (inconceivable difference and non-difference) are the primary Vedic systems”.[3] Neo-Vedanta[4][5][6] and Swaminarayan Sampradaya philosophy are examples of modern advancements in Vedanta.[7]

Most major schools of Vedanta, with the exception of Advaita and Neo-Vedanta, are associated with Vaishnavism and place a strong emphasis on devotion (Bhakti Yoga) to God, who is revered as Vishnu or a similar manifestation.[8][9] Conversely, Advaita Vedanta places more emphasis on knowledge and yoga than it does on theistic devotion. The influence of contemporary Hindus like Swami Vivekananda and Ramana Maharshi has drawn great attention to Advaita's monism in the West, yet Vaishnava theology is the main emphasis of the other Vedanta schools.[10]

Keywords: Vedanta, Human Being., Philosophy, School.

Introduction: ‘Philosophy begins with the need for a Human Being.’ When we study the evolution of any philosophical thinking; we can see this. Indian thinking is well-known around the world for being. At the same time, ideas such as Dharma, Sarvadharm, and Moka are emphasized (Hinyanna, 1993). “Purusa are prominent in several Indian philosophical systems. Indian philosophy

is Heterodox (Nastika) and Orthodox (astika) are the two categories. (Datta, 1948) Sāṃkhya, Yoga, Nyaya, Vaidika, Purvamimansa, and Uttara Mimansa (Vedanta) are examples of Orthodox systems. The Jaina, Buddha, and Charvka are the systems that are unorthodox. The central focus of the study is Uttara Mms, or the Vedanta school of thought. These are some recent and contemporary philosophical developments that belong to the Vedanta school. The school continues to produce new theories and concepts, which makes it more appropriate for the twenty-first century. One of the most modern concepts in the school is pravda. One such institution where academics from the twenty-first century are contributing and developing new concepts is the Vedanta School.

Advaita Vedanta: There are many ways to investigate how thinking has evolved: The school was Adi Shankaracharya's most important philosophical doctrine. According to the Advaita Vedanta school of thinking, Mithya is everything else and Brahman is the ultimate reality. MY, the illusory force of Brahman, is the source of all evil in the universe. Brahman and the individual soul are one and the same. The sole path to emancipation is by knowledge (jñāna), and understanding this non-difference (Advaita) is knowledge of it.

Vishishtadvaita: By stating that the jivātman (person soul) is a part of Brahman and so comparable but not same, Ramanujacharya developed the idea. The main distinction between Advaita and Visishtadvaita is that Brahman is thought to possess attributes like substance and individually conscious souls. Matter, individual souls, and Brahman are distinct yet interconnected things. This school promotes devotion to God as Vishnu, or bhakti, as the path to salvation. My is seen as the creative force of God.

Dvaita: A school of philosophy called Dvaita was proposed by Madhvacharya. It completely links Vishnu or his avatar Krishna with Brahman and Ishwara with Brahman. According to this view, matter, Brahman, and all individual souls (jivātman) are all everlasting and unique beings. This school also advocated Bhakti as a means of achieving emancipation. The idea of MY as an illusory force at the center of the cosmos does not exist.

Dvaitadvaita: Nimbrkacharya presented Dvaitadvaita, which was taken from a previous school called Bhedbheda, taught by Bhaskaracharya. This school teaches that the jivātman is both identical to Brahman and different from him. The link between the jiva and Brahman is seen as either advaita or dvaita, depending on one's viewpoint. Three categories of existence are distinguished: cit, acit, and Isvara. Whereas cit and acit are reliant on Isvara, the latter are self-sufficient and exist on their own. However, cit and acit are not like Isvara in that they have different qualities (guna) and abilities (swabhāva) from Isvara. The distinction signifies an independent but reliant life. (tantra-sattabhava para)

Shuddhadvaita: Shuddhadvaita was suggested by Vallabhacharya. Additionally, this ideology propagated the idea that Bhakti is the only path to emancipation and Goloka². According to Leela, the sport is thought to be the globe. Sat-Chit-Ananda is the representation of Krishna. He promoted Vaishnava theology, which holds that the lovely Krishna in His "Satchidananda" form is the Absolute Brahman. He is present at all times. From His seat in the Goloka, which is situated outside of the pure Vaikuntha, He is engaged in His pastime, leela. Brahman the Creator's dwelling, Shiva's dwelling, Satya-loka's dwelling, and Vishnu's dwelling, Kailas. Creation is his sport.

Achintya Bhedbheda: Achintya Bhedbheda was suggested by Chaitanya Mahaprabhu. The living soul is intrinsically linked to the Supreme Lord, yet it is not the same as God, according to the

doctrine of inexplicable one-ness and difference; the precise nature of this connection is beyond the comprehension of the human intellect. Contributors for 2021.

Review of related literature:

1. Pravda - Dr. R. P. Parnerkar “The book is a thesis written by Parnerkar that presents the Pravda philosophy as well as refutation of others. It regards Adi Shnkaracharyas Myvada and Gaudapadacharyas Ajativada as the treatise's prvapaka”. This book discusses the basic concepts of Pravda philosophy as well as the Pravapaka commentary.

2. Professor V. P. Apte: Pravda Prabodha Parts 1–5 - The book's study will provide a precise and clear image of Pravda philosophy. In other words, it is a condensed version of the Seven Treatises. It is divided into 5 divisions, each of which divides the treatise's 9 chapters, and an effort is made to make the notion understandable to the average man.

3. The Prawda Philosophy of Satyanarayan Aboti Studying the book may offer you a quick overview of Pravda philosophy as well as a historical overview of philosophy, starting with the writings of the ancient Vedas and concluding with modern thinkers such as Daya Krishnan. The Pravda Philosophy is placed in a contemporary context and its applicability is argued for throughout the book.

4. T. P. Deshpande and Dr. Uday Kumthekar: Why Pravda? This book establishes the Pravda school of thought's relevance in the modern world, which is based mostly on the Vedas. The book that is provided provides a comprehensive analysis of Pravda and the poems that are used in it.

Academic: “Pravda Mahotsav - Darshan ka Jivan aur Jivan ka Darshan This piece, which was included in a book written by a well-known philosophy professor, talks about the annual festival in Parner and how philosophy is different from other fields of study nowadays”.

Professor S. Pannerselvam's work, Poornawad: Philosophy of the Common Man, examines the Pravda as a practical philosophy and its continued relevance and usefulness in modern times.

The Need for the Current Study: - The issue of this study has not yet been investigated or examined by scholars. The subject was selected because modern schools of thought, like Pravda, need intellectual study. Additionally, this research will provide an overview of Pravda's ideas and a critical analysis of them within the current philosophical context. Establishing Pravda philosophy as a separate school of thought is the goal of the present investigation.

Objectives: The following are the primary goals of the current study of Pravda philosophy as a new Vedanta school:

1. To analyze Pravda philosophy as a contemporary, new Vedic way of thinking.
2. To evaluate and juxtapose Indian Vedantic thinking systems with Pravda philosophy.
3. Assess the Pravda philosophy's standing in respect to other Indian philosophical traditions.
4. To honor Dr. R. P. Parnerkar for his contributions to philosophy and society

Hypothesis: The study's hypothesis is as follows:

1. Pravda only offers classic Vedanta views in the new language.

2. Pravda absorbed all existing Vedantic Philosophical systems and created a new Philosophical thinking.

3. Pravda is an entirely new Vedanta Philosophical system.

Methodology: The current study is of the qualitative variety; the accessible information will be analyzed, and the research will be carried out using this method. The comparative analysis method will also be applied, depending on the project's requirements. The researcher will conduct content analysis using the supplied data as a foundation for analysis. As one of the acknowledged measurements of doctoral research design, the researcher first preferred dividing his study into the following sections:

Conclusion and Results: This chapter will include background information on the research and a thorough introduction to Dr. R. P. Parnerkar, the Pravda's author. This chapter will provide a comprehensive overview of the Vedanta schools of thought along with an introduction to Dr. R. P. Parnerkar's personal biography, intellectual, spiritual, and social contributions and achievements. This chapter will try to find out what Pravda and other Vedanta schools of thought think on many topics like what Prama is, what Prama is, and so on. In light of several Vedanta schools of thought and Pravda, an analytical examination of the concept of Jagat and queries about its veracity and mode of perception will be carried forth in this essay. This chapter will go over the details of Jva, Ivara, and Moka, as well as its implications. Refers to the Vedāntaic schools of philosophy. One of the important themes is that of Ivara. determining its interrelationship or distinction from Another according to Pravda and other Vedantaic schools will be examined. The Life Values The relevant chapter will cover the most fundamental principle of Pravda philosophy, which is its Life application. Life values and the implementation of Pravda Philosophy will be investigated in detail.

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