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Department :- Ayurved Samhita &  
Siddhant

Topic :- Vedanta Philosophy

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## Meaning and Concept:

- Vedanta is an orthodox (astika) School of Indian philosophy.
- Bedanta literally means “end of Vedas” and refers to the Upanishads as it comes at the end of the Vedas. It is called Uttar mimamsa meaning “latter or higher enquiry as it was concerned with the Vedic knowledge and is contrasted with Purva mimamsa meaning “former or primary enquiry” which deals with the Karmakaga or ritual parts in the Vedas.
- However Vedanta is an umbrella term for many sub traditions and is not a single doctrine.
- Vedanta refers to all those philosophical traditions based on the Prasthanatrayi. The Prasthanatrayi refers to the three sources that contain the basic text or axioms of Hindu philosophy that includes the Upanishads, the Brahma sutras and the Bhagavad Gita.

# SIX SUB-SCHOOLS:

## 1. Advaita:

- Propounded by Adisankara
- Means absence of duality and advocates the unity or oneness of existence.
- Brahma is the only ultimate reality and the world is an illusion. Ignorance is the cause of all suffering in the world and only upon the true knowledge of Brahma can liberation be attained. Upon liberation there is no difference between the individual soul jivatma and Brahma.

## 2. Vishistadvaita:

- Propounded by Ramanucharya
- Vishishtadvaita means distinguished non dualism or qualified non dualism.
- Jivatma is a part of Brahma and hence is similar but not identical. It also propounds bhakti or devotional form of worship of God visualised as Vishnu. Maya is seen as the creative power of

### • 3. Dvaita:

Propounded by Madhava

Dvaita means to dualism

According to this school Brahma is the highest, supreme, reality which was eternal, independent and universal while his creation represented the dependent reality.

Brahma and the world are two equally real entities and not related in anyway. It identifies God with Brahma completely and in turn with Vishnu or his incarnation Krishna. It regards individual soul as separate from Brahma and also advocated bhakti. There is no concept of Maya.

### 4. Dvaitadvaita:

Propounded by Nimbarka

According to this, Brahman-Jivan relation may be regarded as the dvaita from one point of view and advaita from another.

## 5. Shuddhadvaita:

- Propounded by Vallabha
- This school believes that Brahman and the individual souls have the same essence and represent the same reality, but they are not the same, because Brahman is the whole while the souls are its parts. Brahman is sat(truth), cit(pure consciousness) and Ananda(Bliss). Maya is the power of Brahman and not unreal. Brahman is the both creator and created. This system also encourages bhakti as the only means of liberation to go to Goloka(the world of cows). This world is said to be the sport(leela) of Krishna who is sat chit Ananda.

## 6. Achintya Bhedabheda:

- Propounded by Chaitanya Mahaprabhu
- Bhedabheda means “difference and non difference” and is more a tradition than a school of Vedanta.
- The schools of these tradition emphasize that the individual self (jivatman) is both

## PRINCIPLES OF VEDANTA:

- **Impersonality and universality of supreme truth:** the reality in Hindu tradition is known as Brahma, an entity whose greatness, power and expansion none can measure. Brahman is the one and only truth.
- **Divinity of the soul:** according to Vedanta philosophy the human beings consists of atman, mind and body. Human body, mind and soul is created by god (Brahma). The human being is divine, as the pure self is the inmost essence of man.
- **Predestination and fatalism are subordinate to faith, experience and the grace of God:** Vedanta does not accept the two doctrine of predestination and fatalism. The vedantic formulation of the ultimate reality as satchitananda satisfies both the philosophic and religious instincts of man.
- **Unity of existence:** nature in Vedanta is given a spiritual interpretation, not a mechanistic or materialistic one, nature is not self-evolving, self-preserving, self-destroying. God as the invisible support and essence of all that exist is involved in every aspect of existence.

## Metaphysics:

- The Brahma or god which is the ultimate reality.
- Atman or jivatma which refers to the individual soul or self.
- Prakriti or jagat which is the empirical world, ever changing physical universe, body and matter.
- Para or Higher Brahman: the undifferentiated, absolute, infinite, transcendental, Supra-relational Brahman beyond all thought and speech and is the absolute of metaphysics
- Apara or Lower Brahman: with qualities and is endowed with attributes and represents the personal God of religion.

## Epistemology:

- Para vidya: spiritual knowledge

Apara vidya: practical or worldly knowledge

Knowledge can be acquired through  
shravan(listening), Manan(thinking), Nidhi-  
dhyasan(practice).

Apart from these, Shadhana Chatusthaya(four  
observation method) is compulsory for attaining  
spiritual knowledge.

## **Axiology:**

- **To perform duties and responsibilities loyally and honestly**

**To realise the eternal universal self in man and practice self control, desirelessness and concentration of mind.**

**Emancipatory approach of discipline**

# VEDANTA IN EDUCATION

## Aims of Education:

- **Tamso-ma-jyotirgamaya: knowledge should dispel doubts, dogmas and darkness of knowledge.**
- **Individual centred education**
- **Nature oriented education**
- **Religion centred education**
- **Education of mind**

## Methods of teaching:

- **Maukhik:** oral method(to memorize the mantras and vedic hymns)

**Chintan:** method of thinking or reflection

Three stages of comprehension were emphasized, i.e.,  
**Shravan**(hearing), **Manan**(meditation), and **Nidhi-dhyasan**(realisation and experience)

**Lecture method, story telling method, Self study method, monitoring method**

## Curriculum:

- Subjects of two categories: 1. Para vidya(spiritual knowledge) and 2. Apra Vidya(worldly knowledge)
- Para vidya includes the study of four Vedas besides Vedangas, Upanishads, puranas, pitrya (rules for sacrifices for ancestors), Vakovakya(logic), Ekayana(ethics), Devavidya(etymology), Brahmavidya etc.
- Apra vidya includes subjects like history, Ayurveda, economics, astrology, physics, zoology, chemistry, science, Bhutvidya, Kalpavidya, Rashi etc.

## **Discipline:**

- **Emancipatory approach**

**Strict rules of discipline for students as well as for teachers and wanted them to strictly adhere to such rules.**

**Self discipline of body and mind considered very important.**

**Observation of brahmacharya or celibacy was compulsory for all peoples.**

**True discipline means akagrata or concentration was also there.**

## **Role of teacher:**

- **Teacher or Guru is the spiritual and educational parent of the people.**
- **He is extremely influential in the life and education of his people.**
- **He had two major jobs: to prepare the people for practical life and to make him acquire spirituality. Among these 2<sup>nd</sup> was the main and most important job of the teacher.**
- **The teacher is the centre of education and no education could be imagined without him.**

## **School Organization:**

- **Brahmanic education was being conducted in the Gurukul or ashramas of teachers.**

**Schools should be situated far away from the hustle-bustle of town and should be situated in the lap of nature for better concentration.**

# EDUCATIONAL IMPLICATIONS:

- All round development of child
- Equality of opportunity
- Education for self sufficiency
- Discipline and people teacher relationship
- Commercial Education and vedic mathematics

## **Merits:**

- **Paid attention to the formation of character and personality of student**
- **Social skills were evolved through the training in the fulfillment of duties**
- **Efforts were made for the preservation and propagation of cultures**
- **Free education and highest social respect of teachers**
- **Arts and handicrafts were given importance**

## **Demerits:**

- **Laid undue stress on spiritual matters**

**The secular and material aspect life were not given much importance**

**Education were provided on the position of caste system**

**Rigid emancipatory approach of discipline**



***Thank you***