

श्रीसोमनाथसंस्कृतनिम्नविद्यालयान्धमाला - १६

भारतीयदर्शनसिद्धान्तप्रभा

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गीर-सोमनाथजनपदम्, गुजरातराज्यम्

दूरभाषः - ०२८७६ - २४४५३२, फेक्सः २४४४१७

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संस्करणम् - प्रथमम्

वर्षम् - मार्च - २०२०

प्रतिकृतयः - ३५०

ISBN - 978-93-83097-35-7

मूल्यम् - ₹५१०/-

मुद्रकः - जलाराम ग्राफिक्स एन्ड ऑफसेट
परमहंस एपार्टमेन्ट के पास, होटल कावेरी के पीछे,
एस. टी. रोड, चेरावल-३६२ २६६,
जि. गीर-सोमनाथ, गुजरात (भारत)
दूरभाष - ०२८७६-२२१८६१

२१.	बौद्ध दर्शन में वैराग्य निरूपण	प्रि०डॉ० रश्मि प्रद्युम्नभाई महेता	२११
२२.	रामानन्दसम्प्रदाये तत्त्वत्रयविमर्शः	प्रि०डॉ० नरेन्द्रकुमार एल्. पण्ड्या	२२७
२३.	सत्, आत्मा और ब्रह्म का तात्त्विक अद्वैत एक पारिभाषिक अवधारणा	प्रो० राजेन्द्रकुमार चोटलिया	२३१
२४.	भारतीयदर्शनों में जगत् तत्त्व की अवधारणा	प्रो० देवसिंह राठवा	२४७
२५.	वैदिकवाङ्मय में दर्शन शास्त्र के मूल का अन्वेषण	प्रो० मयूरीबेन भाटिया	२७०
२६.	भारतीय दार्शनिक विचारों के परिप्रेक्ष्य में आनन्द सागर में सृष्टिप्रक्रिया की प्रायोजना	डॉ० ललित पटेल	२७९
२७.	सांख्य दर्शन में प्रकृति-पुरुष निरूपण	डॉ० हेमु महेश राठोड	३०३
२८.	ब्रह्मसूत्र शाङ्करभाष्य में वर्णित 'अध्यासभाष्य' के संदर्भ में 'भामती' टीका का अध्ययन	डॉ० हेमा एल. सोलंकी	३१५
२९.	कर्म अथवा ज्ञान से मोक्ष	प्रियंका	३३१
30.	Philosophical Doctrine of Atharvaveda	Prof. Shree Kishore Mishra	३४०
31.	Role of Vedānt in Life Management	Prof. D. N. Pandeya	३५७
32.	Ethics and Morality in the Upanishads	Dr. Shweta Avadhoot Jejurkar	३६२
33.	Philosophical Studies in the Bhīṣhmācharitam of Dr. Hari Narayan Dikshit	Dr. Kartik Pandya	३९३
34.	Relevance of 'Darshan' in Today	Shraddha M. Modi	४०४



Role of Vedānta in life management

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Indian philosophies are the cryptic terse of Upaniṣadic literature[?] generally known as knowledge store house of whole the Vedic literature. It is here worthy to mention that the word *jñāna*=knowledge in Sanskrit literature especially in Upaniṣadas appears as a generic illuminative word of all types of (2) knowledge; emerged not only from subjective knowledge but from all the elements of ethics and

[?] The Upaniṣad do not contain any readymade consistent system of thought. at first they seem to be full of contradictions. Hence arose the necessity of systematizing the thought of Upaniṣads See-Introduction pageS [Brahma Sutra translated by Swami Rajeshwaranand, Advaita Ashram, Publication Department - 5 Delhi Entally Road, Calcutta - 700014

विद्यायां मुख्यया कृत्या उपिषच्छब्दो वर्तते। (Acharya Shankarsee)
Dhoomikepace7 Shvetashwataropaniṣadby Pandit
Gannathshastri talangah-bhartiya vidya prakashan - 2002.
त्रिवर्ग धर्मकामार्थशतुर्वर्गः समोक्षकैः। ड. अमरसिंह, सं. तावतसंस्कृत-संस्थानम्।
भूमिका-पृ. ५

moral values of human life. In other words before occupying the centric place of pride in Upaniṣadas the word *jñāna* = Knowledge passes through the practical affairs of human life prescribed in scripture for human life in social arena. Also this is the knowledge the spirit of eternal Nature which is called by various spiritual names as the products of stable, purified, and conscious mental business. Further it streams out in material knowledge, divine knowledge and spiritual knowledge. This- triplet-the source of knowledge par excellence is largely pictured out in the Vedic literature. Here it is worth mention that the Smṛiti – Vedāṅgas (3) are the source books of human life management to lay down four pillars of human life ends, namely *Dharma, Artha, Kāma and Mokṣa*. The last one end of human life is the seminal element of the Indian philosophies.

The Vedānta philosophy has its special a credit of being connected with that of the human life management. Aiming at the central theme of the paper cited, the related subjects condensed in below mentioned sub topics are being enlarged

**GENERAL
INTRODUCTION TO VEDĀNTA PHILOSOPHY**

The compounded word -VEDĀNTA reflects the

grave philosophical phenomenon and basic ground of human life and a philosophical treaty to link the empirical life with trans-empirical world through the Upaniṣadic study. It is the last part of the Veda known as Upaniṣad that accumulate the profound knowledge oriented sermons of the Vedic seers to supply the solid material for the building up most scientific Vedānta philosophy directly linked with human life management. In fact this is the reflection of the centric spiritual and metaphysical panorama of the Vedic literature in which the Insight of the Vedic seers related to the four **puruśārtha**-s or the four pillars of human beings' generic ends, to show the perennial ascent of human beings prescribed by the Indian scriptures with profuse focus on ethics and life management. The reason of that exercise of the conceptualized.

Injunctions of Vedānta attached with the maintenance of life management- the perennial systematic human life under the direction of supreme soul works as the root cause of the vast vistas of Nature. Keeping these all obligatory factors of human life system **Sadānanda Yogī** clearly gives exhorting voice in these following reflecting terms

and condition for the Vedantic study वेदान्तो नाम उपनिषत्प्रमाणम् - (4) that means the Vedānta philosophy rises from the established authority of the Upaniṣadic literature. So it comes that the mansion of the Vedānta philosophy is erected on the foundation stone of the last part of the Vedas. Also it shows that the ancient authors of the Vedānta philosophy first of all went through the Upaniṣadic literature and with their instrumental great wisdom they collected the factors of Vedānta scattered there in and gave them the forms of cryptic aphorism on which in the course of time many a branch of Vedāntic school of Indian philosophy came in the galaxy of metaphysics. **Subject matter of the Vedānta philosophy**

It might not be exaggeration to say that the seer or Yogī Bādārayaṇa Vyāsa saw very first the seminal elements of the Vedānta in the form of अहं ब्रह्मास्मि (5). Then he found himself in the possession to connect the sentence आत्मा वा अरे द्रष्टव्यः with it as the instrumental factor in Upaniṣadic literature. After that other seers of the day appeared with a very intuitive outcome from the deep study of the Upaniṣads that all the material substances are the

products of that Supreme Soul or Brahma. Then they took glimpse of Purush in Upaniṣad as the sentient entity to run the whole world creation with the energetic and creative connection of Māyā. And it is here worthy to mention that under these main factors the study and practice of the Vedānta philosophy proceeds. Addition to those factors of Vedānta philosophy the concept of Jīvātmā or प्राज्ञः (6) ईश्वर (regulatory divine force) व्यष्टि (individual sovereignty of supreme Soul) समष्टि, (collective or organic sovereignty) पञ्चीकरण (7) (five gross elements- in the connection of world creation) अज्ञान (8) (unreality) सूक्ष्मशरीर (Subtle-body) स्थूलशरीर (gross-body), अध्यारोप (imposition of unreal face on real substance), अपवाद (teaching and learning of fact finding way) सविकल्पक समाधि (multi facet meditation or unstable meditation) निर्विकल्पक समाधि (stable meditation or one pointed meditation), तत्त्वमसि (9) (thou art that you are conscious individuality beyond time and space) जीवन्मुक्ति (emancipated life) etc. are the subjects dealt in Vedānta philosophy, to have the purpose of understanding for the unified form of INDIVIDUAL SOUL and SUPREME SOUL as it runs thus- विषयो जीवब्रह्मीकयं शुद्धचैतन्यं प्रमेयम् तत्रैव वेदान्तानां तात्पर्यात्

(10). Here it is legitimate to clarify that the detail face of the Vedānta Darśana is not aimed to take up here but to correlate some concepts of the same with the human life management to show the contemporary contribution of the Vedānta Darśana. Hence only some thrusting thoughts of the same have been exhibited in अर्थ and काम life.

Human life stands closer to Nature- the first product of super conscious entity. Intellect, language, and expression of feelings in unambiguous signs of words and through cluster of sentences regulated by natural semantic phonemes are especial gifted merit by **Brahma** to human beings, that help them to make a civic but civilized society of general category and of profound rank. Owing to that upgraded merit human beings like their Natural life in which they feel peace and bliss of higher class. Beasts are not so. Hence the society of human beings always tries to enjoy the real pleasure through their constant arduous efforts under the light of cultural literature. This is the perception that stands as a main light post of life management probably enumerated as four kinds of **puruṣārtha-s** or human life ends in our **Śāstra**.

The Indian scriptures emerges out from all the religious and metaphysical literature - such as Vedas, Purāṇas and Darśana-s. It is here worthy to say that Indian Life system is a well managed stream of human life that reflects different life values of human beings. Hence it accepts empirical or corporeal life and spiritual life systems to have the meaningful, truthful and real life-fruit.

The life management depicted in Indian Scriptures in the terms of four ends of life also, for that purpose, may be classed in to three parts - (1) *Dharma* (2) *Artha and Kāma* (3) *Mokṣa*. The first category of life - end (AF) is a regulatory instrument to command over the next-2 (अर्थ and काम) categories of life end to prevent them from transgression of limitation. The अर्थ And काम of **puruṣārtha** are related with the worldly affairs of human life system to enjoy the vast extent of creation while the last end of human life is called the excellent and paramount life end for human beings.

Hence to have the last end of human life -a life system conceptualized under the perception of life management was fabricated by our past Vedic seers.

For that purpose the teachings of Ved ānta Darśana came to being.

But here it is worthy to draw the attention of people that without the proper enjoyment of material world trans-empirical enjoyment of Mokṣa or bliss of Brahma is not possible for all people, except (11) some extraordinary personages or accomplished prophets by birth. Hence the Vedānta Sāra (12) of Sadānanda Yogī drops hints for the purging out the empirical life of human beings before stepping in the arena of Vedānta Philosophy. So it is taken in account as the qualification for the study of Vedānta Philosophy. Before throwing light on the qualification for the Vedānta-study the feelings of the Vedic seers is here remarkable-

असतो मा सद् गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मा अमृतं गमय ।
८.1,3,28. It means-O God! From the unreal lead me to real,

From darkness lead me to light
from death lead me to immortality (13)

To achieve these, some moral conducts and ritual activities are obligatory to execute. These all points of moral conducts for the purging out the material

life of human beings are hinted in the essential qualification prescribed for an aspirant of Vedānta philosophy as such-

अधिकारी तु -----

विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधिगताखिलवेदार्थोऽस्मिन्जन्मनिजन्मान्त
रेवा काम्यनिषिद्धवर्जनपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन
निर्गतनिखिलकल्मषतया नितान्तनिर्मलस्वान्तःसाधनचतुष्टयसंपन्नः ।।

It means the person who has purged out himself through the study of the Vedas with Vedāngas and through the performing of obligatory activities in form of regular acts such as daily performance of Sandhyā, casual acts such as the acts related to child birth and the like and the acts related with the sacrifice which are performed to have a definite aim, expiatory acts such as candrāyaṇa etc and ascetic acts such as the meditation on attributive Brahma etc, is qualified for the study and practice of the Vedānta Philosophy

Here it is worthy to mention that these are the pillars mentioned above for the human life management. In abstract these discoursing factors may be classified into various pillars of life management. But before going ahead towards the co

relation of these elements, with the life management; we have to understand the idea of management in general as such (1) Management is a scientific approach towards a systematic human life

Management arranges the articles of a system to make easy approach towards human life. This is clarified by the above mentioned factors of four types of end of human life called *puruṣārtha catuṣṭaya*. It is clearly comprehended through the aphorism of Cāṇakya. He says

सुखस्यमूलम् धर्मः (pleasure derives from righteous deeds) धर्मस्य मूलम् अर्थ (Dharma rises from the proper use of wealth) (14) अर्थस्य मूलम् राज्यम् (Right source of economy depends on the right policy of a state) राज्यमूल्यम् इन्द्रियजयः (Restrain on emotion and desire of a king or states man brings the glory of state), इन्द्रियजयस्यमूलम् विनयः, (Modesty pacifies the emotion and desire of a statesman) विनयस्यमूलम् वृद्धोपसेवा (service and respect extended towards experienced and old men secures modesty) वृद्धोपसेवया विज्ञानम् (And the service and respect extended to old people paves the way of real knowledge). It appears that for the proper acquiring of knowledge one needs to take resort of *Dharma*. Though the sequence given by

Cāṇakya is related to the political and social management but it applies to life management also. The Vedāntasāra of Sadānanda Yogī has reflected these all moral values and ethics mentioned above in its beginning

(2) Management pays attention on the merits and quality of human life- The aphorisms of human life management depicted in scripture are not merely aimed at on productive aspect but to upgrade the status of human beings. Hence the Vedānta Philosophy speaks of the unification of Jīva and Brahma. Virtually it (the Vedānta philosophy) promotes human beings from their lower grade state of प्राज्ञ - individuality to the status of ईश्वर and then teaches the lesson of to realize their own real spiritual form

(3) Skill development for social development is a main teaching of management Constructive Skill Development (CSD) always remains lucrative for our society. To upgrade the social status of human beings: the management-operating system is a fit instrument. The Vedānta philosophy focuses on the well education system to make human mind more capable to understand the human life value on

collective level. Knowledge and education differ a bit in practical affairs of life. Education system wipes out the dust of illusion from the mind of an aspirant and makes his mind strong through the teachings of moral conduct under the pragmatic light of perfect teacher, while knowledge acquired in this condition by an aspirant streams variously and finds out the way to realize the single spirit between empirical and trans-empirical world

Correlation of Vedānta teachings with life Management

Indian culture within itself incorporates the material human life and spiritual life. The material human life passes through three to six stages in different opinions of our past seers. These stages are called भावविकाराः (Bhav-vikara-s) (15). The most scientific classification of Human life stage is of Ācārya Yāska who divides the life stages in general into six various conditions. Such as yet getting birth or be in the process of creation) अस्ति (this is the 2nd stage of life system in which a Jīva or individual soul incarnates and now it is visible as a solid individual substance For instance in the shape of a inborn infant such as crying, and movement of it) वर्धते (develops-

this is the stage in which an individual soul or a man develops himself all round such as physically, mentally and affluently development) अपक्षीयते (after full growth individual soul decays in the course of limited time duration according to the law of Nature) विनश्यति (total destruction).

Here it is noticeable that these all material human life stages are well managed by people under the great purging out influence of scriptural light to prepare him for his joining up the school of Vedāntic studies. And these all practices mentioned as the instrumental of human life purification are authentically conceptualized by the Mīmāṃsā Philosophy (Epistemology) of Jaimini. This is the contribution of Karm Mīmāṃsā in the field of Vedāntic study that has been supported by Sadānanda Yogī in the terms of एतेषां नित्यादीनां बुद्धिशुद्धिः परं प्रयोजनम्। it means these all prescribed routine works to be followed regularly and uninterruptedly are for the purification of heart and mind.

The rules of each and every stage are prescribed in our scriptures for the better management of human life and human society. As we know that if a man improve his attitude towards family and society,

it would be a guide line other fellows as it is said in the Gītā

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ (३.२१)

Translation by Svāmī Svārūpānanda "Whatsoever the superior person does, that is followed by others. What he demonstrates by action that people follow.

The purport of the Vedāntic perception through the teachings of the essential qualification directs toward the sermon of Īśa Upaniṣad that says that human beings should be detached from the material turn of mind. This teaching, of course, makes a man sincere, dutiful and humanitarian for the sake of social development. And by this way the Vedānta philosophy leads human beings to improve themselves for the well management of society, in which pampered child and orphan child may live together in the same generous feeling of human life values.

The concept of Māyā is a vital force in Vedānta philosophy, which is used for various teachings such as mentally detachment, creation of the material world and for the development of human beings

personality. It has double role in the human life management related to empirical honest social life that paves the way of trance-empirical world. Through the teaching of hazing and unreal face of human beings, in the light of Māyā, it runs world and makes human beings afraid of social corruption and cruelty, sin and on the other hand it's unreal face compels human beings to run after the discovery of real spiritual face of the world in which people enjoy the bliss of perennial rank. In this quest of Brahmānanda people carefully live in material world without making any harm to the Natural system of family and social life. It is here worthy to mention that also the Māyā appears as a bridge to cross the ocean of low grade life of human beings to join up the divine life what has been depicted as ईश्वर in Vedānta philosophy.

Hence it comes that the Vedānta philosophy actively pays its constructive role in the human life management and shows its valuable part for the peace and prosperity of human society in which all creatures live with the positive and meaningful life sense. Svāmī Vivekānanda lived his life on this theory

of Vedāntic life system and taught to world human beings, a universal truth of brother hood.

In the terms of modern life system the Vedānta philosophy establishes the paramount existence of Supreme Brahma who stands as a director of the world phenomenon and shows that He is the manager of the world in real sense. He wants to run the human life on the rule of Nature depicted in our scripture of India. The rules of Nature drop hints that the world is perishable so, knowing that thing human beings are suggested to live their life very sanctified and treating their life as a means to join up the spiritual world. Also it shows the way of practice of detachment from the material world life system that fetters human beings with the pillar of M āyā-being in which creatures suffers a lot. It is here worthy to mention that human beings' most pragmatic problem is to protect them from the horror of death. The 2nd weakness of human beings is that they want not to get physical and mental pain. The Vedānta Philosophy knows this symptom of the disease related to human mind and suggest them the right way out of that through the teaching of self-realization of their own spiritual forms that is

supposed to be beyond pain and death. Also it means, the Vedānta philosophy prepares human beings to fight with death. The dialogue of Naciketas in Kathopaniṣad (17) is an apparent edify of this kind. It is here remarkable that when the knot of illusion of human beings is destroyed and once they find through the teachings of the Vedānta, that they are not other but the part and parcel of Supreme Soul, then all their negativity and other weakness go away and they do all works in the favor of human society to live together under one nest of Nature. Automatically the feeling of equanimity and world brotherhood by this philosophical method would arise in the heart and mind of Human being by that way. This is the great contribution of Vedānta Philosophy in human life management that remains always of contemporary importance.

