



RELEVANCE OF VEDANTA IN MODERN WORLD

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Abstract

Vedanta's name derives from the Sanskrit word meaning "the end of the Vedas." As a result, Vedanta refers to the last section of the Vedas, which includes the Upanishads and the philosophical ideals espoused within. In reality, Vedanta is a set of ideas and principles. systems of thought based on the Upanishads' interpretations Like- Dvaita, Advaita, Visistadvaita, and so on and so on For the most part, the Advaita Vedanta is associated with Sankaracarya's philosophy. The Upanishad is the major source of Vedanta. However, a few sections are missing.

Keywords: philosophical ideals, Vedanta, Brahman, philosophy etc.

Introduction

In Vedanta, certain older aranyakas have been included. The primary the fundamental premise of Vedanta is the concept of Brahman, which is the absolute reality. A key proponent of this school of thought was Sage Vyasa. Most colleges and universities Vedanta adherents believe in the notion of Brahman - the everlasting, self-existing, and omnipresent Brahman. as the divine foundation of all, the supreme and ultimate reality Beings. This source material can be interpreted in six different ways. In these six, three of them (Advaita, Vishishtadvaita, and Dvaita) are well-known in the Hindu community. Those who adhere to Vedanta Schools of thought were established by Adi Shankara, Ramanuja, and Madhvacharya. It has also played a significant part in Vedantic thinking, which draws heavily on the Bhagavad Gita.

All Vedanta masters have agreed that the Gita is fundamental to the practise of Vedanta. thinking and practise of Vedanta in its many forms. Vedanta is not confined to a single religion. Thus, there is no one source for this information. Brahmn, according to Vedanta, is the ultimate reality. Every other living thing and object They are not real. Sivananda maintains that Brahmn is paripoorna, or completely filled. There is a melting pot for all ambitions. To him, Brahmn 'is something after which there is no going back.' nobody can see or become anything else after this point in time.

Which, once known, leaves nothing else to be discovered. It is said about Brahmn: is all-encompassing, encompassing us from every angle — above, below, and all around. Existence, wisdom, and contentment may all be found in satchidananda. It is something which does not have a beginning or an end other. It's a one-of-a-kind experience that never ends. It's a fact. the one continuous experience-whole that is eternal. Vairagya, jnana (divine wisdom), and five other qualities distinguish Brahmn (dispassion), This is aishwarya, power (bala, strength), sri (wealth), and renown'. Swatantra or self-sufficient, Brahmn is good intentions and satkama pray to the gods for good fortune (pure will). Because karmas are jada or non-sentient, they are unable to act on their own. Jivas' acts can't bear fruit, thus Brahmn is the one who distributes their rewards. He's a compassionate and satiating the jivas' thirst. He satisfies our need for knowledge. He gives



out a fair shake for everybody. creation, srishti (creation), sthiti (creation), and sthiti tirodhana/tirobhava (veiling and concealment) and samhara (destruction).

agraha anugraha (grace). Brahmn is beyond the grasp of the senses and the intellect that is present in this world.

why it is impossible to conduct experiments to verify its existence It's just a prank. This is a matter of faith and has to do with the human mind's intuitive aspect. Despite this, the fact that He exists inferences can be drawn from specific scientific facts or ordinary daily experiences. Infinite, immortal, and infinitely happy, he is nitya (eternity) (supreme bliss). When everything around him is changing, he remains the same. He's a constant in the middle of temporary and indestructible in the midst of the transient. The Gita refers to him as such. Light of all lights, "Jyotishamapi tat jyoti," In other words, he is the Adhithana or backbone of awe-inspiring place. As a sutradhara, Brahmn is the string-puller of all the bodies of the universe.

antaryamin, the inner ruler of all beings, is his role in this universe. You are his and he is yours. He is my source of strength. God's attributes may be seen in all five fundamental elements. Vedanta is as old as the Vedas and is the foundation of all Indian religions. Theoretical models. In spite of its practicality, Vedanta has always been regarded as an idealistic philosophy. for the modern world, life It has been given a fresh look by Swami Vivekananda. Practical Vedanta is a type of Vedanta interpretation. Self-examination is a major focus in this course. Tvam-pada-sodhana is the term used in Vedanta to describe it. When the questions are posed, What am I? What is the true nature of my being? And tries to find out the solutions to these kinds of queries when one is finally able to see one's true pure conscious essence (the Atman) without body, ego and intellect are examples of adjuncts.

The school of Vedanta that is most well-known and most influential is that of Advaita Vedanta, the nondualist school of thought founded by Shankara (AD 788–820). Shankara was trying to demonstrate that the Upanishad teachings were a self-consistent system whole. Shankara believes that Brahman, or the Self, is the ultimate reality and this is the purest kind of reality, consciousness, and happiness there can be. How far we've come into being and is completely reliant on Brahman. Reality's criterion the two most important characteristics of immutability and permanence are. To keep up with the ever-changing world, thus named because its existence is contingent on Brahman, the world. a delusion or a misunderstanding. Brahman is the Absolute, without any characteristics whatsoever (nirguna), Ishvara, the personal deity, existing with attributes (saguna) of his own. control the aspect of the planet. There are two parts of the Veda that Shankara broke up, and the karmakanda and that dealing with obligations and rituals The Upanishads contain the knowledge of reality (jnanakanda).

Ritual activity does not lead to spiritual freedom; instead, it is for those of by eliminating the ignorance (avidya) that recognises the lesser spiritual ability the world's fictitious multiplicity as genuine, and by learning about the soul. Indicated by Ramanuja's (1017–1137) vishishtadvaita (qualified nondualism), Shankara's argument that Brahman was not devoid of attributes was



rejected by rather, he is endowed with heavenly attributes. Individual souls and the planet are not one.

Despite their reliance on God, they are independent of supernatural intervention. Ramanuja, a devotee of Vishnu, promoted devotion or bhakti as a method of attaining salvation. Madhva (1197–1276), a dualist or dvaita Vedantist, opposed the Shankara adherents who advocated a pluralist approach. Insisting, he said, universe, souls, and God, who is regarded as eternally distinct with Vishnu the influence of Vedanta, in its various manifestations, has been enormous. it still has an impact on the intellectual and religious life of India. Sarvepalli Radhakrishnan is one of the best-known modern Vedantists.

Indian spiritual leader Swami Vivekananda and Indian physicist Aurobindo Ghose (Sri Aurobindo). Suffering, according to the Advaitins, is caused by Maya (also referred to as Brahman's knowledge (called Jnana) is the only thing that can dispel Maya, and only that knowledge can do so. Jiva and Maya are indistinguishable when Maya is removed and Hindu (Isvara). Attaining such a blissful condition while still alive is what we call Jivanmukta. Pragmatically speaking, one can worship God in any way one chooses. whichever manner he wants, like Krishna or Ayyappa; The great Indian mystic Adi Shankara Self-devotion, often known as Bhakti, was a belief system he promoted. Adi Shankara, however, was an exception. jnana (real knowledge) does not lead directly to moksha, but it may be used as a compass. Shukla gati, at its best, is a technique of obtaining moksha.

PRESENT SCENARIO OF MODERN WORLD

Territorial disputes, religious fanaticism, human rights violations, global terrorism, environmental and ecological imbalances, global warming, economic inequity, etc. It is well-known that despite amazing scientific and technical breakthroughs, the globe is experiencing a period of uncertainty and dread due to violence, terrorism, and many conflicts. A global culture of peace is urgently required by well-known scientists, intellectuals, philosophers, educators, academics, spiritual leaders, and socially concerned people. So, as Swami Vivekananda said, "Arise, awaken, and do not stop till the goal is reached." Our goal is to make this declaration a reality and to accelerate the process of developing a "culture of peace."

The modern world is no longer divided into sections. We need to globalise wisdom in a world of domestic and community conflict. While technology has grown, we have neglected people's emotional and spiritual needs. A sense of belonging to the modern world transcends limiting notions of colour, culture, or background. Nous devons examine our previous mistakes, identify social flaws, and foster the human qualities that preserve our planet.

We must first admit that contemporary man lives in a considerably more complicated environment than ancient or mediaeval man. The rise of nationalism has had a profound influence on our economic, intellectual, and social situations. Science has made countries neighbours. Diverse ethnicities, cultures, and outlooks have converged. Jaina ethics sees both the individual and the collective good. Social reliance cannot deprive a person of his spiritual freedom. Thus, the genuine



perspective acknowledges that individuals and societies interact. Society moulds and moulds the person.

As we all know, the modern world is experiencing unprecedented levels of tension and chaos. Conflicts, confrontations, violence, death, and massacres have become the norm in modern society. Despite amazing scientific and industrial advances like nanotechnology, artificial intelligence, and space research, the situation worsens. On the surface, our contemporary world has become a global village, but significant divisions exist between men, nations, religions, sexes, races, and castes. It's too late to promote a culture of peace; human life and Mother Nature are in danger.

After Einstein came Paul Dirac, another Nobel scientist. He claimed not only is this a form of energy, but the entire modern cosmos is. This tape recorder is an energy field. Every electron is an energy field. The contemporary world is an energy field. You, the fan, and the electrons within are all fields of energy. The visible and unseen worlds are merely distinct fields of energy. And these energy fields are colliding with others. The universe is an energy ocean, Praanastvam. They declared the final reality of existence is a field of energy, and Einstein took exactly these phrases and cited everything, saying in the end there is no field of energy or matter. It doesn't matter. It's a field. Fields, fields. The universe is an energy ocean.

RELEVANCE OF VEDANTA IN MODERN WORLD

Vedanta's major contribution to humanity is its universal vision, tolerance, and striving for inner freedom that transcends race, colour, creed, etc. Saviour of the contemporary world from spiritual death, Swami Vivekananda saw Vedanta as a doctrine that would save the modern world from spiritual death. Despite his immense material advancement, the contemporary man will not be able to live a serene existence until he recognises and understands spirituality as the basic component of his nature. For Dharma, the moral force that may keep society together is “toned down materialism” and Spirit assertion. We can't find serenity outdoors unless we find it inside.

Savitri says only spiritual knowledge can end our afflictions permanently, whereas other information just temporarily fulfils desires. The ability of desire is destroyed only by spiritual knowledge....” Western technology has brought the modern world together on a material level. It has armed the peoples of the modern world with lethal weapons at a time when they have been pushed to pointblank range of each other without having learned to know and love one other. The only way out of this deadly situation is an Indian method.

Today we must follow in the footsteps of Swami Vivekananda, whose purpose was to cleanse Hinduism of its cults and reintroduce Vedanta to both the East and the West. We shall only impress the contemporary world when our religion is made understandable to the modern man, when activities incompatible with Vedanta are eliminated, when our education is spiritualized via de-secularization, and when our nation is unified by using Vedanta. Then our Acaryas can show us how to address current and ultra-modern problems like pollution, population growth, growing terrorism, ecological imbalance, unparalleled pauperization of man, 'genetic bomb', etc. Only then can the Puranic ballad song have meaning today: 'Blessed are those who live in the region of 'Bharata,' sang the celestials. Let us explain our devotion for 'Bharata' by our actions and deeds.



The basic reality is that we all belong to this modern cosmos. We are all a part of this vast contemporary cosmos. So why the discord, the mutual hatred? Why the mistrust? "God sent his messengers to tell us that we are all his own creation," says Vedic philosophy.

Isn't this message about living in peace and harmony? We're all equal in his sight. That being the case, why should we alter God's design? We must now work together to realise the one contemporary world ideal.

Consider the vexing ecological issue that has plagued our brains for the last 30 years. What does Vedanta's ancient wisdom have to say about this? The Vedantic epigram: Thou art That!

Inflicting harm on nature harms man, and vice versa.

Modern world peace and harmony will emerge from brotherhood and love. True enlightenment transcends race, religion, language, and nation. We cannot accomplish life achievement unless we have a broad mental perspective. To assert the dominance of our own race and faith. Man's ignorance is the root of the modern world's threat. Understanding the spirit of "Vasudhaiva Kutumbakam" might help bring world peace. The contemporary world is on the brink of extinction. Every country in the world has amassed WMDs for peace and self-defense. But in today's society, such weapons cannot bring peace. Respect for all religions and "Vasudhaiva Kutumbakam" can bring peace in this frightening modern world.

We have all lost our ethos, culture, morals, ethics, and good customs. Human values and soul are absent.

Sadly, this is happening despite a well-designed school system. The old ideals that allowed our planet survive over the aeons are gone. When the value system is absent, there is no distinction between humans and other organisms. It is extremely desired to transform people's thinking and instil time-tested human ideals.

It is predicted that a new divine civilisation would emerge on earth in the next century. Let us now endeavour to unify everyone behind one faith, one God, and one humanity. Remember that we are part of God. All religions stress love, kindness, compassion, forgiveness, and ethical behaviour.

CONCLUSION

Religions have similar core teachings. All faiths' prophets emphasised the need to know and realise God by following his teachings. The Vedas believe knowledgeable people see humanity as a one family.

The Ramayana teaches that God is in everyone. "Be concerned in all humanity's good," says the Gita. "Do not indulge mind, body, and speech in the evil of all animals," says Jainism. "O God, provide prosperity to all humanity," says Islam. "All mankind has arisen from one source, namely God," says Guru Granth Saheb. Who is big? All are equal. "Love thy neighbour as thyself," says the Bible. All religions preach God's oneness.

So all schools should teach pupils to follow all prophets' teachings. A youngster should understand from day one that God, religion, and mankind are all one.

Many people and groups now push for modern world peace and harmony. A contemporary world peace and togetherness was a magnificent aspiration of our forebears, According to our ancient religion Vasudhaiva Kutumbakam, they added article 51 into the Indian Constitution. Taken from the Indian constitution, we should endeavour to generate worldwide support for a Contemporary Globe Parliament and Government, so that the entire modern world becomes one country, and



mankind its inhabitants. When the current World Government is framed, all conflicts will stop. The newly founded Modern World Government will eliminate all current nuclear weapons. An age of eternal peace will thereafter reign on Earth, bringing with it a new civilisation. Join this Modern World Government campaign. India will always be remembered for giving humanity Vasudhiva Kutumbakam.

A country's national and international operations should be directed by non-violence and Anekanta. To function successfully, a country must identify with samyagdarasana, samyaggyana, and samyag chritra. The country's policies must demonstrate unwavering trust in and dedication to the ideal of nonviolence. This will crown the land with samyagdarsana, bringing it enlightenment and samyaggyana. It is samyaggyana to absorb and assimilate Anekanta. The steadfast and astute implementation of nonviolence and Anekanta in the national and international domains will grant the country samyagchritra. Fear, hate of other countries, deception, hunger to expand territory and take other countries' wealth and freedom, pride in wealth, power, achievement, and heritage—all of these should be expelled from the country since they contaminate the true spirit of growth. Surprisingly, samyagdarsana, gyna, and chritra discipline the country.

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