

The View of Sustainability and Inclusiveness in Prasthanatrayi

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This paper aims to discuss the holistic world view that lies in Sanskrit Literature, mainly in Upanic ads, Vedānta and Bhagavadgītā. It also discusses the similarity between Eastern mysticism which prevails million years ago and modern science in the context of sustainability and inclusiveness. Nature and self are the two sides of one and the same coin. It is the holistic world view that helps us to protect the nature and live a peaceful and integrated life. This holistic world view also comes from Indian intellectual tradition which teaches us the universal thought i.e. 'vaisudhaivakum umbakam'.

Introduction: *Prasthānatrayī* literally means “three points of departure.” and they collectively refer to the *Upanic ad*, the *BhagavadGītā* and the *Brahma Sūtra*. These three texts are considered as authentic texts in Hindu philosophy. It consists of:

1. The *Upanish*, known as *Upadeœa prasthāna* (injunctive texts), and the *Úruti prasthāna* (the starting point of revelation)
2. The *Brahma sūtra*, known as *Nyāya prasthāna* or *Yukti prasthāna* (logical text)
3. The *Bhagavadgītā*, known as *Sādhana prasthāna* (practical text), and the *Smri ti prasthāna* (the starting point of remembered tradition)

Prasthānatrayī vis-à-vis sustainable development:

Sustainability functions as inclusiveness and environmental sustainability. There are two world views predominantly occupies central place. They are holistic

and human centric world views. At present the environmental pollution is become a universal problem. If everybody wants to get rid of environmental pollution than must have a holistic world view. Because of this holistic view the whole world is observed like a circle. In this holistic worldview, there is no dominating view point rather it is a view of co-operation. The human centric view is the cause of many problems. Fights among different countries, states, castes are the result of this anthropocentric or human centered world view.

The observation of classical science regarding the world is also dualistic and anthropocentric. The classical scientists always described the world like a machine and divided it into mind and matter two separate parts. But the modern science believes in holistic or ecological view. They spread out the biological thought. In modern science this change called paradigm shift. Systematic thinking is started by the modern science. The base of modern science is natural science. The influence of modern physics goes beyond technology. The ecological thought in modern science comes from eastern mystic.

In such a relationship between nature and human beings is found million years ago in Indian culture. In Indian culture nature is the sign of female. There nature and female are the treated like a great power and mother.¹ The thought of “*Vasudhaivakumt umbaka and* in Indian tradition sounds the holistic or ecological view.

Deep ecology also refers to sustainability:

The word ecology is derived from the Greek word Oikos, it means Earth House Hold. All things are interconnected in ecology. All are embedded in the cyclical process of nature. There is a network of relations and there are no parts at all in this interconnected web. In modern science ecology called the new paradigm. “It may be called a holistic worldview, seeing the world as an integrated whole rather than a dissociated collection of parts”.² Fritjof Capra says that the Ecological word is much broader and deeper in sense than holistic worldview. Ecology is the science of relationship between organism and surrounding outer world. This ecological view in modern science is come from *Vedânta*. In eastern mystics whole world is considered as an ‘organ’. The ecological interconnectivity is also found in *Gîtâ*. It is said in the *Gîtâ* that all living and non-living beings are created by one seed -

“*Bîjam mâm sarvabhûtânâm viddhi pârtha sanâtanam;
Buddhirbuddhimatâmasmi tejastejasvinâmaham.*”³

“There is nothing other than myself (ultimate Reality), pure consciousness. All living and non-living beings are strung in *Me*, like a row of pearls on a thread”.⁴ In *Upanic ads* it is found that all things are created by each-other, there is the interconnectivity in the whole world.⁵

In *Vedânatasâra* also the Supreme Reality is described as *Brahma*. He is the Ultimate Reality and whole world is created by him. It is his self tendency to divide the perceived world in to individual and separate things.⁶ The subject of *Vedânta* is to serves ecology of both the individual self and Supreme Reality. About the illusion of this world modern science says that “when the mind is disturbed, the multiplicity of things is produced, but when the mind is quieted, the multiplicity of things disappears”.⁷

There is no fundamental structure in this world, but one thing is there i.e. the energy. There is a horizontal process nothing is vertical. Fritjof Capra says that “the recognition that mass is a form of energy. Subatomic particles are not made of any material stuff, they are patterns of energy. Energy, however, is associated with activity, with process, and this implies that the nature of subatomic particles is intrinsically dynamic. Dynamic patterns continually changing into one-another a continuously dance of energy”.⁸ The process of cosmic energy is found in *d vetâœvetaropanish.*⁹

In *Îœâvâsyopanic ad* it is also found that this cosmic energy exists in the form of *Brahma* –

“*Tadejati tannaijati tad dûre tadvantike;*

Tadantarasya sarvasya tadu sarvasyâsya bâhyata% ”.¹⁰

In *Gîtâ* this intrinsic dynamic is described like this –

“*Gâmâvicœya ca bhûtâni dhârayâmyahamojâsâ;*

PucG âmi cauc dhî% sarvâ% somo bhûtvâ rasâtmaka% ”.¹¹

‘Ecology’ is divided in two parts- Sallow Ecology and Deep Ecology by biologist Arne Naess. Sallow ecology is the self-assertive aspect “Sallow ecology is anthropocentric or human centered. It views human as above or outside of nature, as the source of all value, and ascribes only instrumental, or ‘use’, value to

nature”.¹² Sallow ecology is the mechanistic worldview. In the same way in *Bhagavadgîtâ* it is said that ‘*râjas guG a*’ an anthropocentric view –

“*P[thaktvena tu yajjânam nânâbhâvâm p[thagvidhân;
vetti sarvec u bhûtec u tadjânaA viddhi râjasaA*”.¹³

Deep ecology is the universal worldview and the integrative tendency. Deep ecology is ecocentric. “Deep ecology does not separate humans- or anything else- from the natural environment. It does see the world not as a collection of isolated objects but as a network of phenomena that are fundamentally interconnected and interdependent. Deep ecology recognizes the intrinsic value of all living beings and views humans as just one particular strand in the web of life”.¹⁴ The deep ecological awareness is spiritual or religious awareness.

‘*Sâttvika guG a*’ has the deep ecological view. It is connected to whole world as a cyclical process:

“*Sarvabhûtec u yenaikaA bhâvamavyayamîkc ate;
avibhaktam vibhktec u tadjânam viddhi sâttvikam*”.¹⁵

The self-assertive (sallow ecology) and integrative (deep ecology) must have a dynamic balance. In Upanic ads explained this dynamic balance is explained through *vidyâ* and *avidyâ* –

“*Vidyâm câvidyâm ca yastadvedobhayam saha;
Avidyayâ m[tyum tîrtvâ vidyayâ m[tamaœnute*”.¹⁶

Sustainable society is a high thinking for the safe of future generation, “a sustainable society is one that satisfies its needs without diminishing the prospects of future generation”.¹⁷ The limited use of the nature is sustainability. In a sustainable society every person must use the things less than their needs. In *Îûâ* Upanic ad this thought of renunciation is like-

“*Îûâ vâsyamidaA sarvaA yatkica jagatyâA jagat;
Tena tyaktena bhujîthâ mâ g[dha% kasyasviddhanam*”.¹⁸

In *Bhagavadgîtâ* the sustainability is found in the thought of ‘*LokasaE graha%*’. It is that interdependency is the way of progress –

“*Devân bhâvayatânena te devâ bhâvayantu va% ;
Parasparam bhâvayanta% shreya% paramavâpsyatha*”.¹⁹

Conclusion:

So the nature and self are identical to each other. They are not separate from each other. Expansion of the self all the way to the identification with nature is the basis of deep ecology. At the present situation it is necessary to have holistic view in each and every human being. Every problem can be solved by the holistic or ecological view because these are connected to each-other. So when human being will realize that the self is the part of the nature than there will be no problem in this world. It is declared by Indian culture and Indian mythology before million years ago. The thought of “*Vasudhaivakum umbakaA* ” in prasthāntrayī echo the voice of sustainability and inclusiveness progress.

End notes

1. *Sâ no bhûmirvis[jatâm mâtâ putrây me paya% . - P[thvî Sûkt, 12|1|10*
Mâtâ bhûmi% putro ahaA p[thivyâ% . - Ibid, 12|1|12
2. Fritjof Capra, *The Web of Life*, page 6
3. *Bhagavadgîtâ, 7|10*
4. *Matta% parataraA nânayatkicidasti dhanajaya;*
5. *Mayi sarvamidaA protaA sûtire maG igaG â iva. – Bhagavadgîtâ, 7.7*
Taittirîya Upanic ad, 2|1|1
6. *AkhaG daA saccidânandamvâE manasagocaraA ;*
Âtmânamakhilâdhâr amâshraye'bhisiddhye. – Vedântasâra, 1
7. Fritjof Capra, *The Tao of Physics*, page 29
8. *The Tao of Physics*, page 362
9. *Āvetâœvtaropanic ad, 4|5*
10. *Îûâvâsyopanic ad, 5*
11. *Bhagavadgîtâ – 15|13*
12. *The Web of Life*, page 6
13. *Bhagavadgîtâ – 18|21*
14. *The Web of Life*, page 7



15. *Bhagavadgîtâ* – 18|20
16. *Îûâvâsyopanic ad* – 11
17. *The Web of Life*, page- 4
18. *Îûâvâsyopanic ad* – 1
19. *Bhagavadgîtâ* – 3|11

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