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Vivekananda's Vedanta thought and today's life

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Abstract:

Human life is very complicated. The consequences of life are therefore extremely serious. Life's frustrations, selfishness surround life. So we cannot be happy under any circumstances. So in today's life grief is increasing. If we can't trust ourselves today, how can we trust others? Today a newborn baby is afraid to believe the world. He does not know if he will be able to absorb pure oxygen after birth, so the sound of crying floats in the air. Today we cry for a better relationship. We live in a world like this today. Whether Vivekananda's Vedanta thought can show us the way out of today's problem is the essence of my paper.

Keywords: Vedanta thought, Shrutiprasthan, Smritiprasthan, Nyayaprasthan, Upanishad, Anandatattva, Unity, Practical life.

“असतोमासद्गमय
तमसोमाज्योतिर्गमयः
मृत्योर्माअमृतंगमय।”¹

From the earliest times of civilization, the question arose in the minds of people-who am I? Where did I come from? And where do I go? The perception that the envious people gave birth to while searching for answers to the questions is known as Upanishads. The Upanishads are called Vedanta because they are at the end of the Vedas. However, the three departures of Vedanta are-1) Shrutiprasthan 2) Smritiprasthan 3)Nyayaprasthan. Shrutiprasthan is the Upanishad. Smritiprasthan is the Gita etc. and Nyayaprasthan is the Brahma Sutra of Bedavas. Paul Deussen says that-

“According to S’ankara, the Upanishads were so named because they “destory” inborn ignorance, or because they “conduct” to Brahman, Apart from there interpretations, justifiable neither on grounds of philology nor of fact, the word Upanishad is useally explained by Indian writers by rahasyam.”²

¹ The BRIHADARANYAKA UPANISHAD, Swami Sivananda, 1st Edition, 1/3/28

² Paul Deussen, The Philosophy of the Upanishads, Page No-10

Vedanta does not refer to any particular book. Vedanta is the realization of the heart of the devotees. Behind that realization, on the one hand, as the real secret of life is hidden, on the other hand, in the feeling of Vedanta, one can observe hedonism, renunciation, humanism and integrity—

“Upanishad is the concluding portion of the vedas and the very basis of the vedanta philosophy in which human speculation seems to reach its acme.”³

Vivekananda is one of the many nineteenth-century saints who have explained the Vedanta theory by their own judgment. He applied Vedanta in practical life and explained how to apply Vedanta theory in every step of life.

So, it can be said that, I am says that Vedanta is the last part of the Vedas. Many times many of the Vedanta explains. All explanations are in need of the era. During the 19th century, two persons explained the Vedanta their own perspective. One of them is Rabindranath Tagore and the other was Swami Vivekananda. Swami Vivekananda followed the explanation of Shankaracharya. According to him the lie only Brahman is the reality. So the goal of life is to worship God. According to Vivekananda Brahman is the goal in the life. His explains the phenomena of Vedanta.

Anandaattattva and Vivekananda of Vedanta: The basic theory of Vedanta is Anandatattva. It is said in the Upanishads that the world is created from joy, the world is settled in joy and the world is destroyed in joy. The sage of the Upanishad says-

“आनन्दाद्ध्येवखल्विमानिभूतानिजायन्ते।”⁴

Vivekananda has enjoyed many pleasures in the world of his mind since childhood. Just as he enjoyed having fun with his school friends, he also enjoyed endless joy in helping helpless friends. According to Vedanta, your happiness is not in your hands; your happiness is hidden from others. Now we will clarify the matter with the help of a story.

A speaker got up on the stage to give a speech but he left the stage without giving a speech. Then he took all the listeners to a room. How many inflated balloons were kept in that room? He asked all the listeners to pick up the balloons one by one, write their names and throw them on the ground again. Then he told everyone to look for the balloon with his name on it. But no one could find the balloon with his name on it. Then the speaker said takes the balloon with any name written on it. Then give back to those whose names are written there. The audience did the job very quickly. Then the speaker said I wanted to convey through my speech that your own happiness or happiness is not in your hands, your happiness is with others. Vivekananda has explained this hedonism of Vedanta throughout his life.

³ Encyclopaedia Dictionary of Sanskrit Literature (Volum-5), Page No-1537

⁴ Taittiriya Upanishad-3/6

This hedonism of Vedanta can provide the means of subsistence to today's people. There is no joy in our lives today. If we can apply the theory of Vedanta in practical life, then we can overcome all the sorrows of life and enjoy the real joy of life. According to Vivekananda-

“The Vedanta recognises no sin, it only recognises error. And the greatest error, says the Vedanta, is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that. Every time you think in that way, you, as it were, rivet one more link in the chain that binds you down; you add one more layer of hypnotism on to your own soul. Therefore, whosoever thinks he is weak is wrong, whosoever thinks he is impure is wrong, and is throwing a bad thought into the world. This we must always bear in mind that in the Vedanta there is no attempt at reconciling the present life — the hypnotised life, this false life which we have assumed—with the ideal; but this false life must go, and the real life which is always existing must manifest itself, must shine out. No man becomes purer and purer; it is a matter of greater manifestation. The veil drops away, and the native purity of the soul begins to manifest itself. Everything is ours already — infinite purity, freedom, love, and power”⁵

Unity of Vivekananda and Vedanta:

An important theory of Vedanta is Advaitattva. Where there is no duality, it is called Advaita. According to the Advaita theory of Vedanta, God or Bhagavan resides in all living beings. The real explanation of the Advaita theory of Vedanta is found in Bhagavata. Rasalila shows that Krishna is with Radha. But all the friends see that Krishna is with everyone. That is, Krishna resides in the heart of all. This theory is called Advaitattva. It is said in Isopanishad-

“ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मागृधः कस्यस्विद्धनम्।”⁶

This means that God is present in everything in the world. So no one should be hated. The day we realize this theory, there will be no hatred for anyone in the world. In the language of Vivekananda - "God loves those who love the living."

Also say that-

“The Vedanta says, there is nothing that is not God. It may frighten many of you, but you will understand it by degrees. The living God is within you, and yet you are building churches and temples and believing all sorts of imaginary nonsense. The only God to worship is the human soul in the human body. Of course all animals are temples too, but man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be of any advantage. The moment I have realised God sitting in the temple of every human body, the moment I stand in reverence before

⁵ Practical Vedanta : Part I Swami Vivekananda, Complete Works of Swami Vivekananda, Vol.-2

⁶ Isha Upanishad-1
Volume-X, Issue-V

every human being and see God in him — that moment I am free from bondage, everything that binds vanishes, and I am free.”⁷

If we can experience the duality of Vedanta at every level of our lives every day, then we will see the other within ourselves. It is said in the Upanishads-

“यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते।।”⁸

This unity of Vedanta filled Vivekananda's life. So he also addressed a Shudra class man as a brother. This unity of Vedanta can give moral education to the present society.

Humanism of Vivekananda and Vedanta: Vivekananda's Vedanta interpretation is not complete without explaining the humanism of Vivekananda's life. He realized from the pages of Vedanta that humanism is hidden behind his working life. He said that there is infinite power in every human being. He says the Upanishads are telling each of us at the moment—

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत”⁹

Realizing this statement of Vedanta; he applied it in practical life.

Human love is one of the manifestations of humanism. Vivekananda has selflessly served the people all his life. He has taken away the narrowness of life and made it his own. He has learned from Vedanta a new religion of life. The Upanishads say -Realizing this saying of the Upanishads “तेन त्यक्तेन भुञ्जीथा”¹⁰ Vivekananda has lived a non-attachment life all his life. So it can be said that he has done human welfare all his life by learning Vedanta renunciation, love and asceticism.

“Thy service true, complete thy sacrifice,
Thy home the heart of love transcendent find.”

Vedanta and Vivekananda in practical life: Applying the theory of Vedanta to every action of life is called practical Vedanta. Vivekananda applied the theory of Vedanta in his career. Today's society is very complex. Today people do not trust people. But in Vedanta it is said that God dwells in man. God is in you too. So first you have to believe in yourself. Only then will faith in each other grow. Only if man can realize the infinite power within himself can he apply the theory of Vedanta in his career. The Vedanta speaks of infinite power within oneself. Swami Vivekananda told-

“The Vedanta claims that there has not been one religious inspiration, one manifestation of the divine man, however great, but it has been the expression of that infinite oneness in human nature; and all that we call ethics and morality and doing good to others is also but

⁷ Practical Vedanta: Part-II-Swami Vivekananda, Complete Works of Swami Vivekananda, Vol.-2

⁸ Isha Upanishad-6

⁹ Katha Upanishad- 1/3/14

¹⁰ Isha Upanishad-1

Volume-X, Issue-V

the manifestation of this oneness. There are moments when every man feels that he is one with the universe, and he rushes forth to express it, whether he knows it or not. This expression of oneness is what we call love and sympathy, and it is the basis of all our ethics and morality. This is summed up in the Vedanta philosophy by the celebrated aphorism, *Tat Tvam Asi*, "Thou art That"¹¹ We will now try to understand the subject through a story.

A lioness was living in a forest as a child. One day he suddenly chased a group of sheep. The flock of sheep began to run in front, and the lioness began to run after them. Suddenly a ditch appeared on the road. The sheep crossed the ditch together. But the lioness jumped and gave birth to a baby and died. The helpless lion cub joined the flock of sheep. And began to eat grass like sheep, and began to call like them. Another lion in the forest noticed the matter for a long time. And one day he called the lion cub that was in the herd and said - you are a lion cub, not a lamb. So why are you eating grass like lambs? And calling like lambs? Without giving any answer, after a long reformation, the lion cub went back to the flock of sheep. Again he took the lion cub to the clear water of the river. And said see if you can see the resemblance of my face with your face? The lion cub rejoined the flock without answering. The lion called to the child again and said, "There is a piece of meat in front of you.

"You roar like a lion and jump on the flesh. But after a long period of reformation, the lion cub called like a sheep and joined the flock of sheep. Then, after many attempts, the real roar of a lion came out from inside the baby. Through this story it is understood that every human being has eternal power like a lion. Vedanta identifies that power. Swamiji says that-"Vedanta philosophy is not the outcome of meditation in the forests only, but that the very best parts of it were thought out and expressed by brains which were busiest in the everyday affairs of life."¹²

Conclusion: Before leaving the pen at the end of the discussion, it can be said that it is possible to apply the complexities of Vedanta in life by the people of today's busiest society? Vivekananda himself answered this question. He said that in order to find the answer to this question, we have to look at Kurukshetra, where Arjuna, in his busy schedule, heard the words of Lord Krishna and applied them in his life. If you think about it, people living in today's age of science are no busier than Arjun. So no matter how complicated the theory of Vedanta may be, it is possible to apply it in life. We do not know whether any other great man will explain Vedanta in the course of evolution, but as long as there is Indian philosophy, Vivekananda's interpretation of Vedanta will remain immortal in the world.

So keeping Vivekananda's Vedanta interpretation in mind, how many conclusions can we come to? He beautifully explained how Vedanta theory solves small problems in daily life. Let me clarify the matter with the help of some examples.

¹¹ Practical Vedanta:Part-II-Swami Vivekananda, Complete Works of Swami Vivekananda, Vol.-2

¹² Practical Vedanta: Part I Swami Vivekananda, Complete Works of Swami Vivekananda, Vol.-2

1. We get upset when someone uses us too much. But with Vivekananda's Vedanta theory in mind, we can easily solve this problem. We may think that the person who has treated us badly is a normal person and I am also a normal person. So we can't expect extraordinary behavior from another ordinary person to become an ordinary person. Someone will always be nice to us - that's the decent thing to do. So this is how we can overcome everyday problems.
2. Every day I take a bus or train home from the office or from school. Suddenly one day I didn't get a bus or a train. Then we are upset. Vivekananda's Vedantattva has given the solution beautifully. He says this world will not benefit us every day. So if I can think from the first day that I will not benefit from the world every day. Then someday I will be nothing. I will not be upset anymore. In this way the theory of Vedanta can solve the problem of every chapter of our life.
3. We hate many people without realizing it. But in Vedanta it is said that God exists in every worldly object and in every living being. If this theory is mixed with life then there will be no hatred towards anyone. In this way, if we can apply Vedanta in the way of life, then our life will become more beautiful.

So I am concluding with the hope that when the world is again filled with the darkness of ignorance, people's faith in man is lost, we will reach the extremes of violence, then someone like Vivekananda will be born again in this world whose inspiration will inspire us to get the best seat in the world assembly.

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