



Practical Vedanta Importance In Indian Context

AJAY KUMAR DAS

Assistant Professor

Department of Philosophy

Vidyasagar Mahavidyalaya, Hooghly, West Bengal

Abstract: Swami Vivekananda was the Contemporary Times' Indian Philosopher. In the western world, he presented Vedanta and Yoga Indian Philosophy. He was a substantial factor in India's reformation of the Hindu religion. In his search for God, He scientifically approached the mystic Ramakrishna Paramhansa and became an outstanding Neo-Vedānta spiritualist. It laid the philosophical foundations for Hindu and Indian society reformation, using the logic of Advaita. His achievement has been focused on Advaita Vedānta's thoughts that enclosed the way for social reform in India. He defined Neo-Vedānta as connected to new thought, theosophy of transcendentalism. He presented four yoga models that finished him Vedāntin realistic to perform the spiritual power within every human being. He united Western materialism effectively with Indian spiritualism. In the everyday life of peoples linked to society, it sponsored the practice of Advaita Vedanta. He preached moral stages through the humanist stage and rejected evil Indian priesthood, the Prince Class, and commercial practice in this process, responding sensibly to poverty and the poor working-class conditions (the Shudras). He reviled untouchability practice and placed a solid foundation for nationalism. He studied Indian philosophy and established ethical creations based on Advaita Vedānta which provide solutions to humanoid salvation. He understood human energy as a form of mysticism and created immense psychology positive for humanity. He used Advaita Vedānta's philosophy to make spirituality and humanity. This all reproduced his practical Vedānta idealism. Therefore, Vivekananda helped in external India as Advaita Vedānta's major philosopher and social reformer. This particular object gives the Swami Vivekananda's views on Vedānta.

Keyword: Vedānta, Advaita Vedānta, Spiritual, Practical Vedānta.

Introduction: Swami Vivekananda, born Narendra Nath Dutta was a Hindu religious and leading disciple of Ramakrishna Paramhansa. He was a true nationalist in the heart and soul and dedicated his entire life to helping the people. Vivekananda's concept of nationalism is extremely rooted in Indian spirituality and morality. He contributed to sowing the seed of nationalism in the mind of Indian people in the light of spiritual philosophy. He first launched spiritual thinking Vedanta and Yoga from Eastern to Western World. Vivekananda was a major power in the reformation of Hindu culture and society. His spiritual speech and inspired the Indian masses to sacrifice their life for the interest of the country.

The concept of Nationalism by Vivekananda was highly critical to British expansionism because he held that due to their rule, Indians lost their confidence, famines overcome the land, farmers and artisans were demolished to poverty. Manipulation was running in every sphere of economic structure. Indians were letdown to save the cottage industry, to build up any big industry. He said that every Indian should know the evil effort of British rule. According to Vivekananda, the national revival of India would start when people became fearless and started challenging their rights. He discoursed Vedanta principles to use the Divine Power of an individual to free the motherland. So, Vivekananda modified Vedanta's philosophy in Practical Vedanta philosophy to growth the strength of the Indian masses. With the funding of practical Vedanta, he tried to develop unity and oneness of the spirit by the exclusion of social and caste evils in Indian society. He acutely subsidized to arouse nationalism on the spiritual aspect among Indians and predisposed the youth society for the nationals.

Review of literature:

The aim of Vedānta is not to get knowledge but to get to know about the Brahman and its nature and help the man with these ideas. He believed that the aim of Vedanta was to an awake man from ignorance and to guide him to knowledge. Love, peace, co-operation, equality, mutual understanding were some of the saint's ideals based on which he propounded his theory of education. He emphasised the role of concentration in Vedānta. The Guru is very significant in Vivekananda's philosophy of Vedānta. C. D. Sharma (2012)

Studied the contribution made by Rabindranath Tagore, Vivekananda and Sri Aurobindo in the field of Practical Vedanta. He brought out the inspiration of Upanishadic thoughts on the three mentioned educators. At the time of setting up Ashram Vidyalaya at Shantiniketan, Rabindranath was influenced by the ideals of the Upanishads. He emphasized the real pursuit of knowledge which has been expressed in Śvetāśvara Upanishad. Vivekananda, influenced by Upanishadic thoughts, thinks that concentration is very important for self-exploration. Aurobindo talks about the role of the teacher as a organizer. Sengupta (2014)

The Methodology of the study : This research study is based on secondary data mostly on the books and articles related to Swami Vivekananda. Advaita Vedānta of Śaṅkara Vedānta philosophy influenced the Vivekananda and here we gave a short discussion on Advaita Vedānta philosophy. Brahman is the absolute truth as per Advaita Vedānta. This is the existence and perfect. The essence of everything is Brahman. It is a less and unconditional attribute. The only truth for him is Brahman, and the misunderstanding is this universe. The soul is not unlike Brahman's own. In mind, word and action, we cannot describe Brahman. It's better defined by the negative formula of Neti's or not. By doing this method one can understand the reality of Brahman.

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According to Swami Vivekananda, almost is the only significance to the Vedanta Philosophy. Practicality means that it is high ideal and at the same time it is to be put into preparation without any cooperation. The actual should approve to the ideal, the present life should be made to accord with life eternal. The model of religion, according to Vedanta, necessity cover the whole field of life and must enter into all our opinions and find look in all out actions. It is to designate this extreme practicality of Vedanta that various of the upanishadic discourses are put in the mouths of ruling monarchs and not in those of ministers. The excessive Vedantic text, the Bhagavat Gita was delivered in the field of battle by Sri Krishna to Arjuna. Therefore, the Vedanta is not only a high ideal but it can be put into repetition without any concession.

The essence of the Vedanta is the declaration of the divinity of man. The spirit in man is constantly pure and perfect. It is eternal. The Vedanta imparts men to have faith in themselves for the tenure of the divinity. It is essential teaching according to Vivekananda's words, is that "Each soul is possibly divine. The goal is to manifest this divinity within by directing nature: external and internal. Do this either by work, or worship, or cognitive regulator, or philosophy – by one, or more, or all of these – and be free, this is whole of religion. Doctrines, or dogmas or rituals, or books, or temples, or forms are but secondary details." The new approach not only declares that a human individual is divine, but also has daring faith in that spirituality. Practical Vedanta is not just a thinking but it is a guide for strong living for being heavenly and also fully human.

The central ideal of Vedanta is oneness. According to Swami Vivekananda "There are no two in anything, no two lives. There is one life, one world, one Existence, every thing is that one, the difference is in degree and not in kind". It is the same life that throbs through all beings, from Brahma to the amoeba, the difference is only in the degree of appearance. We must not look down with contempt on others but we should respect them. According to Vivekananda "Vedanta can be carried into our everyday life, the city life, the country life, the national life, and the home life of every nation." A religion that cannot be placed into practice, that cannot help man wherever he may be, is not of much use and value.

According to Vivekananda must provide men with strength and stimulation in all situations of life. The Vedantic teaching of faith in oneself is passed on the idea all one's essential divinity. This faith is the best means for making strength and inspiration. To Upanishadic teachers also followed the practical process of teaching. The early thinkers were practical first and philosophical subsequent. The truth was not an intellectual theory but a lesson learnt by the heat through every aspect of nature. This is one of the most important parts of practical Vedanta. The theme of Vedanta is to perceive the Lord in everything, to perceive things in their real nature.

In the Vedanta a difference is made between heaven and salvation. All heavens are transitory. The attainment of salvation is also not possible for those who are in Brama Loka, without knowledge. The persons who have realized the impersonal. Absolute need not worry about their destinies. They need not go anywhere. They identify their oneness with the impersonal God and they will not care whether it goes to hell or heaven. The impersonal God is a living God. According to Vedanta the living God is within you. The only God to worship is the human soul in the human body and impersonal conception will destroy the narrow and limited ideas of our mind. Universal love can spring in the heart only when we see the whole universe as one being and that each one's self is involved in the selves of all. When we realize it then we are free from limitations of Karma and the bondage of nature.

The Vedanta acknowledges that there are no two entities – only one exists. Only one entity is practiced at a time as changeless substratum or as changing attributes. It is illustrated with the support of the analogy of rope and snake. The rope positions for spirit or changelessness and the snake for the body or change. When the snake is perceived the rope would have vanished and when the rope is seen the snake would have disappeared. Applying this to ourselves, when we come to appreciate ourselves as the spirit the body would have vanished and when we are with body consciousness, we are conscious of the body only. This shows that whatever exists is one and that is appearance as there are various forms.

Vedanta enquires us to find God in ourselves and worship the God. What is more practical than this? God is not a being far off. He is the self in you. It is concluded the self that you know anything. According to Vivekananda without knowing Him we can neither live or move. We cannot breathe or live a second. Is it not preaching a practical God? We perceive the God inside me, outside me, before me, behind me, a God omnipresent, in every being and in every thing. We are to adore God in all men and women, in the young and the old, in the sinner and the saint, in the Brahmin and the pariah, in the poor, the sick, the ignorant, the destitute and the down-trodden. According to Vedanta, serve them, adore them and that will be serving and worshipping the living God. "He who sees Shiva in the poor, in the weak and in the unwell, actually adores Shiva and if he perceives Shiva only in the image, his worship is but primary." We are actually serving them not helping them.

Another important practical side of Vivekananda's Neo Vedanta is acceptance not mere tolerance of other forms of worship. We should see others with eyes of love with compassion. The Advaita of Swami Vivekananda not only tolerates but receives and respects other religions of the world as but different paths that lead to the same goal-God.

Conclusion: From the above discussion we have come to know that, Vivekananda's New-fangled Vedanta is a living and practical Vedanta. He has tried to apply the principles of Vedanta at the level of common people. Before his time, of course Vedanta philosophy was a valuable theory. But, he is the first man who has made it practical and applied its valuable teaching in the world. At the last we should say that, this New-Vedanta philosophy of Swami Vivekananda is relevant not only in modern life but it will remain equally relevant forever.

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