

## AN INTRODUCTION TO VEDANTA'S INTERPRETATION BY SWAMI VIVEKANAND

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### Abstract:

Vedanta is one of the best and most influential schools of Indian thought. Vedanta's philosophy seems difficult for us to understand. But Vivekananda gave a new understanding of Vedanta in a way that everyone can understand it effortlessly. He wanted to free Vedanta from metaphysical and theological dogmas so that everyone could tolerate it. The word Vedanta is a Sanskrit word consisting of two simple words: Veda and Anta. The Sanskrit word "Veda" is derived from the word "vid" meaning "to know or have knowledge " and " anta " meaning " end " or " goal". Vedanta The best explanation of Vedic concepts is found in Vedanta. This is a wonderful reflection and interpretation of Indian thought representing unity behind differences. Vedanta talks about many problems of the human mind, such as why we are born, where we come from, the reason for our creation, what is the purpose of this world, what is the connection of our mind and inner self with the body. What. Charting the historical development of Vedic philosophy, Vedanta captures the teachings of different Vedic schools, their support and differences. This article attempts to focus on Swami Vivekananda's views on Vedanta philosophy. Swami Vivekananda summarized all of Vedanta and its practices in his famous aphorism: "Every soul has the potential for divinity". The goal is to embody inner divinity by controlling the inner and outer. Do this by studying, praying, mind-controlling, or meditating. The main approach of Vedanta is to seek truth and at the same time try to provide a basis for morality. Satyam (truth), Shivam (good) and Sundaram (beauty) are practical concepts.

**Keywords:** Vedanta, Dogmas, Metaphysical, Aphorism, Divinity, Embody, Vedic philosophy, Satyam (truth), Shivam (good) ,Sundaram (beauty).

**Literature Review:** Vedanta Philosophy deserves great attention today for many reasons in the first place for its philosophical value and secondly and more importantly because it is closely bound up with the religion of India and is much more alive in the Indian subcontinent than any other system of thought. Vedanta determines, in one or the other of its forms, the world view of the Hindu thinkers of the present time. It teaches the concept of true truth to those who seek liberation from the cycle of life and death. It contains wisdom about goals, the realities of our lives, and methods for achieving wisdom as described by Torwesten in “Vedānta - Heart of

**Hinduism**” 1991 and Dasgupta in “**A History of Indian Philosophy**” 1957 **Volume I**, and apart from this article is inspired from the lecture on the Vedanta Philosophy delivered by the Swami Vivekananda before the Graduate Philosophical Society of Harvard University, U.S.A. on March 25, 1896.

## 1. Introduction:

Swami Vivekananda is one of the respected spiritual leaders of India. Known throughout the world as an inspirational Hindu monk, his country regards him as the patron saint of modern India, and Hindus regard him as the source of spiritual power, the strength of the spirit, strength and clarity. A scholar of Western and Hindu philosophy who has always been thirsty for the mysteries of creation and the laws of nature. He traveled around India to get to know his country and its people, and found the alma mater of his soul in the Comoros rock at Cape Comoro at the southern tip of the Indian subcontinent. Vivekananda once said that "art, science and religion" are three different paths to show a fact but we need Advaita's thought to understand it. Therefore, there is no difference between helping people and worshiping God; bravery and religion, between true justice and spirituality. According to Vivekananda, there are currently three religions in the world: Hinduism, Zoroastrianism and Judaism, which derive from prehistoric times. They were all amazing and they all proved their inner strength in their own lives. But when Judaism failed to assimilate Christianity and was expelled from its birthplace by its all-conquering daughter, leaving only a handful of Parsis to tell the story of their great faith, what seemed to be heart-shaking sects arose one after another in India. The basis of the Vedic religion is that only sea water is temporary when there is a big earthquake and then comes back with floods thousands more times. When the anger was over, all these beliefs were absorbed, assimilated and merged into the larger body of the parent religion. From the spiritual escapism of Vedanta philosophy (new discoveries of science seem to be mentioned), to paganism and its many myths, to skepticism, God and Jain atheism, each has a role in Hinduism.

Vedanta is the method used by Indian sages in their quest for self-knowledge and liberation from Atman. This is the concept that guides humans in their divine progress and thus makes them aware of their separation from the radiant Absolute Being. In Vedanta, the nature of Brahman (mystery), jīva (Atman) and jagat (world) and their relationships that give man the power to attain knowledge are discussed. It signifies the unity of all human beings in this world, who are divine in nature and arise from the single source of true being called Brahman. Vedanta is a universal philosophy that aims at the unity of existence (Brahman) and embraces all cultures and all people in every country of the world, regardless of race and species.

The word Vedanta means "end of the Vedas, end of Vedic teaching and wisdom". Therefore, the term originally referred to the Upanishads, the last writings of the Vedic period. The thoughts of the Upanishads are also the ultimate goal of the Vedas or the essence of the Vedas. However, Vedanta later gave many explanations and interpretations of the Upanishads. These are summaries of the Vedas and the culmination of Vedic knowledge and wisdom. The

Upanishads are not philosophical; but their style is direct, strong, often practical and conversational. The Upanishads are not philosophical treatises, but merely accounts of the experiences of the sages and their understanding of truth. It is therefore in vain to find a systematic, consistent and developed idea in the Upanishads. One must be prepared for contradictory arguments, overemphasis of one idea here, another, and sometimes even irrelevance to the presentation of an idea or specific topics. Additionally, the Upanishads are sometimes repeated. The same idea can be applied in more or less the same way in different places. How can we explain the unique structure and style of the Upanishads? One answer is that they are not the work of a single author, but a compilation of views from different people over time. Another explanation for the ambiguous character of the Upanishads is their authors. Thus the Upanishads abound in terse and aphoristic statements replete with inspiring meanings. Scintillating significance and dynamic intuition are packed into such short and powerful utterances. Precisely for these reasons the Upanishads give rise to diverse interpretations. In course of time, there emerged different schools of Vedanta, the prominent ones being Advaita (non-dualism) of Sankara, Visistadvaita (Qualified Non-dualism) of Ramanuja and Dvaita (Dualism) of Madhva.

In Hinduism, the term 'Veda' indicates the four ancient scriptures (śāstras) viz. Ṛig, Yajur, Sāma and Arthava. The subject matter of the whole Veda is logically divided into two sections through which humans can achieve their ultimate goal. They are – i). Karma kāṇḍa (ritualistic section) or Purva (earlier) Mīmāṃsā (inquiry into the meaning of sacred writings) and ii). Jnana kāṇḍa (knowledge part) or Uttara (second) Mīmāṃsā. Purva Mīmāṃsā means "preliminary investigation" or "initial investigation" and focuses on explaining the meaning of Vedic duties and religious practices. Jaimini is the author of Purva Mīmāṃsā, written around 500 BC. By 200 BC. Most of the Vedas contain rituals and worship based on the belief that sages can obtain the fruits they desire in this world and enjoy happiness after death. This Karma kāṇḍa part includes Mantras or Samhitā and Brahmanas. Mantras Indra, Varuna, Agni, Soma etc. These are praises or prayers to gods such as: They are sung during sacrifice. Brahmanas are mostly in prose and contain detailed descriptions of various ceremonies and sacrifices performed to obtain valuable things after death, such as wealth, fertility, passage to heaven, and so on. Mīmāṃsā philosophy holds that the Vedas are final and contain all knowledge, and by faith it means the fulfillment of the duties prescribed in the Vedas. The Jnana kāṇḍa or Uttara Mīmāṃsā portion in the Vedas means "after inquiring" or "seeking higher" or "truly seeking higher" and is often associated with Purva Mīmāṃsā. It includes Brahman and the Aranyaka portion of the Upanishads. Jaimini's guru Vyāsa or Bādarāyaṇa is the author of the Uttara Mīmāṃsā. The central work of all Vedanta schools is the triple text or known as Prasthānatrayī – the Brahma Sutras of Badarayana, the Upanishads with their commentaries, and the Bhagavad Gita. So, in this sense,

Vedanta is technically a collection of Vedas, Prasthānatrayī - Brahma Sutras, Upanishads and Bhagavad Gita.

In short, Vedanta is the meaning and purpose of the Vedas. The essence of Vedanta is Brahman, identical with Self. It is based on the idea of great unity and teaches the doctrine of the unity of reality and consciousness. The seeker of truth must pursue truth in thought, word and deed. Therefore the word "Vedanta" means not only the conclusion of the Vedas but also the definitive decision or highest idea of the Vedas.

### 1.1 Upanishads:

Upanishads are the result of the Vedas as they explain the main teachings of the Vedas and provide an understanding of the true nature of the individual and the Supreme. All the Vedas have a collection of texts called the Upanishads. They are considered the pramaṇa (witnesses) of sastra-vichara (classical sciences) that lead to the morality of the whole world. They are also considered to be the essence of all systems of Indian thought and culture. According to Torwesten, "The Upanishads are not only the foundation and beginning of Vedanta, but they can also be said to be the foundation from which future Indian thinkers will leave to think at their best about thinking; more importantly, they are the foundation for such thinkers to go back and clean the well from the dust of education." The main teaching of the Upanishads is absolute. The Absolute is called Brahman. The main teachings of the Upanishads introduce the idea that behind everything is a divine source, Brahman. Almost all the Upanishads unanimously declare that Brahman is the ultimate immutable reality and that one who recognizes Brahman as Brahman.

### 1.2 Bhagavad-Gītā:

Bhagavad Gita is a famous poetic dialogue between Arjuna and Lord Krishna, known as the "Song of God". It is a Sanskrit text taken from a section of Bhishma Parva, the epic poem of the Mahabharata, and consists of a total of 700 verses. Some scholars believe that the Bhagavad Gita was a later addition to the Mahabharata. Just like the Bhagavad Gita, we also have the Gita. Some of them are Anujita, Avadutagita, Astavarajita, Iswarajita, Uttarakita, Uddhava Gita, Ribu Gita, Rṣabha Gita, Kapila Gita, Gayatri Gita, etc. They all more or less explain the main points of the metaphysical music of the Upanishads and Vedanta. Bhagavad Gita is generally considered the essence of Vedanta philosophy and the law of self-realization and explains the principles of the Vedas and Upanishads. This is a book that anyone can read to appreciate their path to self-knowledge and realization of their greatest power. Vedanta declares that the true Essence of the Self is none other than Brahman itself.

### 1.3 Vedanta:

The early tradition of Vedanta began around 1700-900 BC. The sages of the time before the Upanishads tried to understand that the reality behind their existence and everything in the universe was Brahman. Enlightened sages defined Brahman as eternal existence (sat), eternal consciousness (chit) and eternal bliss (ānanda). The word "Brahman" appears more than 200 times in Rigveda. Rig Veda says that the first manifestation of the inanimate world was the birth

of Hiranyagarbha (golden womb) from this human being from the thought of the Holy Spirit (Brahman), from which every creature and deity (gods) were born.

We know that Badarayana's Brahma Sutra is the most comprehensive commentary on Vedanta.

Vedanta is the most studied and leading school of Indian classical philosophy. According to the history and stories of Vedanta, we can say that Vedanta is the theory of learning Brahman and Atman, so many people want to develop their own theory of relationship of Atman and Brahman, independent ideology of Brahman and Atman. All schools of Vedanta philosophy explain in detail the nature of Brahman and show the relationship between the personal Atman and the Supreme Self. All branches of Vedanta schools believe that each of us should have a clear goal to achieve eternal peace to free ourselves from worldly suffering. Every machine helps us find a way to find immortality or self-realization by lifting the veil of ignorance and immersing ourselves in the ocean of bliss or Brahman. In ancient times and the Middle Ages, Vedanta became the highest form of Indian philosophy. Shankara was the first sage to convert this into a coherent and efficient system. Later, many people were given special tasks. This Vedanta tradition is still very popular in India today. Today, it has attracted Western interest and attention as a way to gain spirituality. It is still the most appreciated for teaching because of its realism and imagination.

## 2. Conclusion:

Swami Vivekananda believed that all religions would take a new direction from the teachings of contradiction and spread kindness to them. With great hope and hope for humanity. Vivekananda also believed that men and women were pure divine, which meant that everyone was himself, the Atman. This is perfect non-dualism and pure spiritual freedom. Knowledge of human truth will help correct human inequality. Vivekananda said: I believe that it (Advaita) is the religion of enlightened humanity of the future. Many of his thoughts seem to be the result of his unconditional love for humanity and he believes that only Vedanta can give us the foundation or foundations on which we can build the "house of international harmony" for human beings. His interpretation of Vedanta is that it should include the entire world of life, permeate all our thoughts and find expression in everything we do. Vedanta deals not only with the afterlife but also with present life. Vivekananda expounded Vedanta in such a way that it enlightens our minds, inspires and applies it to the framework of human life even in the age of science with a wide range of problems.

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