Philosophy is a constant search regarding the nature of life and the world. In solving the various questions of life and world, we confront with the questions like, "is the world real? "Is there anything behind this transitory world"? We face and experience the appearance and our thirst for knowledge compels us to think about reality or a "real world". We experience the diversity and search unity behind these diverse phenomenon. In answering various fundamental questions philosophy takes a shape of thought. It takes a form of thought which serves as foundation in further philosophical investigation. Vivekananda belonged to the great Vedânta tradition. The Vedânta philosophy has inspired the highest minds of both in the east and the west. As renowned Philosopher Schopenhauer himself remarked, "There is not study in the world so beautiful and so elevating as that of the Upaniṣad. They are product of highest wisdom. They are destined sooner or later to become the faith of the people." (1)

Emphasizing authenticity of ancient Vedic tradition, Vivekananda said, "By Vedas no books are meant, they mean the accumulated treasury of spiritual laws discovered by different persons in different times ....the moral, ethical and spiritual spirits and the father of all spirits, were there before their discovery and World remain even if we forget them."(2)

Even those Western scholars who don't believe eternity of the Vedas, they also opine that, Vedas are not only the oldest literary monuments of Indian thought but also the oldest literary monuments of the Indo-European languages. Western scholar Macdonell commented, "The Rig Veda is undoubtedly the oldest literary monument of Indo-European languages."(3)

The Vedas are considered to be the earliest documents of human mind that give us information of all that in most interesting in the relation of spiritual investigation. Dr. Radhakrishnan observed that Upaniṣads contain the essence of the Vedic teaching. "They reveal to us the Wealth of reflective
religious mind of the times. In the domain of intuitive philosophy the achievement is a considerable one. Nothing that went before them for compass and power, for suggestiveness and satisfaction, can stand comparison with them." (4) The most fundamental question which sages of Upanisads tried to answers is, what is the reality from which all things originated, by which all live and into which all things dissolve when destroyed?

In Mundaka Upaniṣad, we find Saunaka asking Angiras, "Revered one, what is that by knowing which everything else could be known? What is Brahman? What is Atman? It is a very significant question that, from which every thing arises and returns to it. Is there any all pervading eternal reality as a source or ultimate basis of the temporal-phenomenal world? The question is still relevant. Modern science also wants to explain the primal point, from which universe comes into existence. Vivekananda rightly observed, "All the books contained in the Upanisads have one subject, one task before them, to prove, following that just as by the knowing of one lump of clay we have the knowledge of all clay in the universe, so what is that, knowing which we know everything in the universe?"(5)

In Chandogya Upaniṣad, the nature of reality is beautifully sketched by the sage Udalaka during a conversation with his son Svetaketu. He is the author of the famous Mhavakya, "tattavam asi (that thou art). According to Udalaka there was only one being (sat) in the beginning. It was without a second and it lives no room for difference of any kind, as he says" of all these created things and beings, my child, pure existence is the support, pure existence is the origin and pure existence is the end...In that subtle essence all has its being. That is Reality, that is self, that thou art, O Svetaketu" (6)

The underlying reality of this universe is called by the different names by Upanisadic sages. Sometime the reality is called 'Brahman', sometime Atman, some time pure-sat (Being). Again, in many places of the Upanisads it is stated, "All this is Brahman", (Sarvam khalu idam Brahman). "The self is Brahman" (Ayam Atma Brahman). Various statements of Upaniṣads echo the same truth by different ways that the Jiva (man), the atman (the self) and the universe (Jagat) and reality are one in ultimate analysis, the same pure
consciousness. In Rg. Veda it is stated, truth is one, though the sages call it by various names.” (Ekam sat vipra bahudha Vadanti).

Vivekananda was greatly influenced by Advaita Vedanta of Sankara and he writes, "According to the Advaita philosophy there is only one thing real in the Universe, which is called Brahman, everything else is unreal, and manufactured out of Brahman by the power of Mâyā. To reach back to the Brahman is our goal. We are each one of us, that Brahman, that reality plus this maya" (7) Sankara advocates an abstract monism as for him Brahman is one and everything in Brahman. For him mind and matter are dependent and governed in the Brahman.

Vivekananda is an idealist. Vivekananda believes that the ultimate reality is essentially spiritual in character. He believes that in certain ideal values and recommends that a continuous and persistent effort shall be made for the attachment of these values. His 'idealism' is therefore not unrealistic. Idealism becomes unrealistic only when the ideal is nothing but a creation of one's imagination. Vivekananda asserts that the ideal that he talks about in a living ideal capable of inspiring and attracting man towards itself. Vivekananda writes the spiritual idealism of Sāṅkara with a dynamic spirit. Vivekananda accepts the description of Brahman given by Sāṅkara but he adds some positive approaches to Brahman. For Vivekananda, “the absolute unity of Reality as pure being-conscious bliss as affirmed by Sāṅkara in the ultimate ground of all meta physical concepts of all religious doctrines and all scientific truth and all ethical ideals.” (8) The Advaita knowledge results not only in the transcendental experiences of nirvikalpa Samadhi but in the constant perception of immanence of the one, was fully proved in the life of Sri Ramakrishna. “It (the view of Ramakrishna) is more positive than Sankara’s Advaita which is more negative. It is reconciled with Dvaita, Visistadaivatta, sakti, Advaita of tantra and other types of Advaita.” (9)

For Sankara, Brahman is the only ontological reality. It is supreme, perfect absolute reality. The existence of Brahman is proved, as the self of all beings. Every one knows the existence of his own self. The existence of Atman (self) which is self-proved, proves the existence of Brahman. The 'Atman' is the ontological reality in the empirical self (jiva). It is the
foundational consciousness, which is the transcendental ground of the empirical self. It is the foundational consciousness, which is the transcendental ground of the empirical universe. The Atman is Brahman. There is one, eternal, universal consciousness. This is the only ontological reality. Sankara gives this ontological proof for the existence of Brahman.

Vivekananda attempts to make a synthesis or he combines both ideas of monism and monotheism. In his philosophy we find both current of thought, 'monism' and 'monotheism' are flowing side by side. Vivekananda explains that oneness of Brahman can be understood from two standpoints. From the monistic point of view, it is oneness of abstract one, having no distinction. Again from monotheistic standpoint oneness means, oneness of a concrete whole comprising parts.

II.1 Concept of Brahman and the World

Vivekananda writes, "But the one fact I found in that in all the Upanisads, they began with dualistic ideals with worship and all that end with a grand flourish of Advalta ideas.....of there for I now find in the light of this man's life that Dualist and the Advaitist need not fight each other. Each has a place, and a great place in the national life. The dualists must remain, far he is as much part and parcel of the national religious life as the Advaitists. One cannot exist without the other; one is the fulfilment of the other, one is the building, the other in the top; the one in the root, the other the fruit and so on" Therefore any attempt to torture the text of the Upanisads appears to me very ridiculous" (10) Standing on the cradle of spiritual realization Vivekananda attempted to brought that age old Upanisadic words, "Sarvam Khalum idam Brahman" (All that is Brahman.) in practice.

Brahman according to Vivekananda, is beyond space, time and causation, and such it is changeless. It being changeless does not mean that it remains the same in all points of time. On the other hand, it means that the question of time is irrelevant to it. In fact, all these subtitles of thought arise on account of our ways of apprehending God. He writes, "In reality God is neither outside the nature nor inside the nature, but God, nature, soul and universe are all convertible terms. You never see two things, it is your metaphysical words that have deluded you." (11)
Like Śaṅkara, Vivekananda also makes an attempt to describe the Absolute as, "Sat-Cit-Ananda." The concept of Sat (existence) and Cit (consciousness) are similar to the 'Sat' and 'Cit' of Advaita Vedanta. In respect of Ānanda he has developed over the original concept. The concept of Ānanda (bliss) has been greatly enriched by Vivekananda. Vivekananda makes love the essential core of bliss. He asserts that Ānanda is in love. In this respect Vivekananda is influenced by Buddhism and Christianity. Thereby further he proceeds to say that Reality or God is infinite love. Therefore there should be a relation of love to all creatures. Vivekananda attempts to describe God yet he maintains "All attempts of language, calling Him father, or brother or dearest friend, one attempts to objectify God, which can't be done. He is the eternal subject of everything." Here we find that Śaṅkara's metaphysical approach is otherworldly. But the practical Vedanta of Vivekananda is action-oriented. As his practical Vedanta is action-oriented he tried to balance between two positions. He accepts the monistic position of Advaita Vedanta, but somehow he gives reality to this world. He explains Śaṅkara's view by saying that Vedanta does not really denounce the world. It really means that deification of the world, giving up the world as we think as it appears to us, "The world is not zero, it has certain reality, it only appears because Brahman is" that means the world in the projection of Brahman. It makes his philosophy more acceptable.

Discussion on the concept of Brahman pushes us to his explanation of the creation. According to Vivekananda Creation can be best described as the expression of the creator in finite forms. Vivekananda himself raises the question, 'How has the infinite, the Absolute, become the finite? He takes the help of a figure in order to illustrate his answer to this question.

<table>
<thead>
<tr>
<th>(a) The Absolute</th>
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<tr>
<td>(c) Time space causation</td>
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<tr>
<td>(b) The Universe</td>
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"Here is the Absolute (a) and there in the universe (b). The Absolute has become the universe. By this is meant not only the material World, but mental world, spiritual world-heaven and earths and in fact, everything that exists. Mind in the name of a change, and body, name of another change and so on, all these changes compose our universe. The Absolute (a) has become universe (b) by passing through time, space and causation c" (14)

From the above diagrammatic explanation it is clear that in Absolute there was no time, space or causation. The idea of space cannot there because there is no change no external position of Absolute. The idea of time cannot be there because there is no thought in the Absolute. The Absolute being strictly one, the question of presence of causation in Absolute does not arise. Therefore, it has to be realized that all these began to operate after the creation process starts. Then again the question arises, if time, space and causation are not in Absolute then where from do time, space and causation emerge. If creation has to take place through them and then they become independent entities, and this world affects the ultimate monistic conviction of Vivekananda. Here we can observe Vivekananda’s solution is a development to the original vedantic concept. Vivekananda with due respect to Advaita Vedanta, solves this problem in a very easy manner. He tries to show that space, time and causation are not metaphysical realities, they are mere forms. Space, time and causation are not independent entities because they cannot exist by themselves separate from other things. We cannot have any idea of abstract space or abstract time or abstract causation. Thus, they do not have any independent existence. They are there fore forms in and through which God make creation possible. A form is not a metaphysical entity but for that matter it is not false or unreal. Vivekananda illustrates this with the help of an analogy of ocean and wave. The waves are the same as ocean and yet they are different. But when the waves subside, the forms vanish, this does not mean that forms of waves are illusory. So long as the waves exist, the forms are there, and one is bound to see the forms. In the words of Vivekananda, "The whole of this universe, therefore is, as it wear, a peculiar form of the Absolute. The Absolute is the ocean, while you and I and sun and stars, and everything else are various waves of the ocean. And what makes the wave difference? Only the form and that form is time, space and causation, which are all entirely dependent on the waves. As soon as wave
goes, they vanish. As soon as individual gives up the maya, it vanishes for him and he becomes free."(15)

Vivekananda not merely asserts the reality of the World, and he thinks that the Words ‘Jagat Mithya' has been misunderstood. He states, what Sankara asserts that is not the unreality of the World, by it's mithyatva, it merely emphasizes that Jagat cannot have been fixed, permanent value or Absolute character of its own. It has only transitory and temporary value.

II. 2 Concept of Māyā and Iśwara:

According to Vivekananda there is only one God, the Absolute or Brahman; the only without a second. From the superficial point of view we conceive two Gods (i) Impersonal and (ii) Personal. The impersonal is also known as ‘Saccidananda' which is indefinable by any positive quality. ‘Personal God is no one else but the Absolute or Absolute Brahman which is seen through Māyā. The same Brahman, which is also viewed as Isvara, the impersonal and personal both in one. According to Vivekananda Isvara is the highest manifestation of Absolute by the human mind. The Isvara has only relative existence. As regards to the relation between the Absolute and Isvara we cannot talk of relation where there are two things. But the Absolute and the personal God are not the two but one and the same. He says, "The impersonal is conceived by the mind as the creator, the ruler and dissolver of the universe, it is material and efficient cause, the supreme ruler-the living or loving, the beautiful in the highest senses" (16) In Vivekananda's Philosophy the concept of Māyā and Iśvara, are closely related. The concept of Maya occupies a very significant position in both Advaita Vedanta philosophy of Saṅkara and Vivekananda. In Cambridge Dictionary of Philosophy Māyā is defined as, it expresses the concept of Brahman's power to act. One type of Brahmanic action in the assuming of material forms whose appearance can be changed at will. Demons as well as Gods are said to have māyā, understood as power to do things not within a standard human repertoire. A deeper sense refers to the idea that Brahman has and exercises the power to sustain everlasting the entire world of conscious and non-conscious things. Monothestically conceived, māyā is the power of an omnipotent and omniscient deity to produce the world of dependent things. By association,
Māyā is the product of created activity. The created world is conceived as dependent. Māyā is a veil between Brahman and the devotee. Monistically conceived, maya expresses the notion that there only seems to be a world composed of distinct conscious and non-conscious things, and rather than this seeming multiplicity there exist only ineffable Brahman.

The concept of Māyā has been introduced in various contexts in Vedas and Upanishads and in commentaries. In Rg. Veda the word Māyā is used after to mean the supernatural power attributed to the Gods, especially to Varuna, Mitra and Indra. In a famous verse it is said that Indra through his maya assured various forms. The Stevastaka upanisad says, “know therefore the prakriti is māyā, controller of maya is supreme Lord. All this world with all its beings are but parts of him.”

In Gītā it is said that, “The divine māyā of mine, consisting of the modes is Lord to overcome. But those who take refuge in 'Me' alone cross beyond it.”

From Rg. Vedic conception of the illusion making power of Indra, Sankara has converted Maya to a meta-physical principle. The term Maya means a mystery, that there is a mystery lying behind the creation of the world. Our human intellect is finite and limited and so it is incapable of grasping this mystery. It remains unknown and indiscernible. So creation of this world by God is a mystery to human being.

Sāṅkara uses the two words synonymously. Brahma conditioned by maya is Isvara. Maya is his power or energy (Sakti). It is the source of the names and forms which are modified into phenomena of the World. The name and forms are neither real nor unreal, but indefinable. They cannot be defined as being (sat) or non-being (asat). They are indefinable. They are the seeds of the empirical world. They constitute the nature of Isvara, as it depends upon the limiting objects of there names and forms which spring from avidya or maya.

As Vivekanandas' philosophy is action oriented so he accepts maya of Sankara with little modification. Like Sāṅkara, Vivekananda also believes that māyā is the power of the creator, it is a principle of change, a Sakti that
makes creation possible. According Vivekananda, maya does not necessarily mean being illusory or unreal. It is conceived just as a fact about the nature of the world, it seeks to express the essential character of the world as it exists. Vivekananda states, "Mâyā is not a theory for the explanation of the World. It is simply a statement of facts as they exist, that the very basis of our being is contradiction, that wherever there as good, there must also be evil, and where there is evil, there must be some good, wherever there is life, death must follow as its shadow and everyone who similes will have to weep and vice versa."(19)

According to Vivekananda what is called Avidya from the subjective standpoint, is called mâyâ from objective standpoint. Vivekananda writes "We have seen how the idea of Mâyâ, which forms as it were, one of the basic doctrines of the Advaita Vedânta is in it's germ, found even in the Samhitas and that in really all the ideas which are developed in Upanishads are to be found already in the Samhitas in some form or other...sometimes it is erroneously explained as illusion, so that when the universe is said to be maya, that also has to be explained as being illusion. The translation of the world is neither happy nor correct. Mâyâ is not a theory, it is simply a statement of facts about the universe as it exists, and to understand maya we must go back to Samhitas and being with the conception of the germ.(20)

Vivekananda places maya between Absolute Being and non-Being. This has one great advantage in it. It differs from the Vedanta concept of maya without contradicting it. The Vedanta says that maya is power of God through which the world-illusion is created. Vivekananda states that the power in itself is neither good nor bad, it is neutral. Therefore mâyâ must have a neutral nature, can be retained only if maya is conceived as the name for the fact of contradiction apparent in the World.

The most critical and controversial point of Advaita Vedânta is misunderstood by other philosophers, about the reality of the external world. The World as described by Śaṅkara in neither real ones unreal. In Sankara's view when jiva achieves the liberation and realizes Brahman, the relative world disappears from him altogether. But from our experience we know world is real and it cannot be degraded to a position as the son of barren woman.
Vivekananda defends this position of Sankara by saying that Vedanta does not in reality denounce the world. It really means the deification of the world, giving up the world as we think as it appears to us, "The world as we think is not zero, it has a certain reality. It only appears because Brahman is".(21)

Vivekananda seems to be in favour of what can be called perceptual creation. He proposed the word 'projection' in stead of 'creation'. In his words, "There never was a time when that energy did not work through out the universe. Our Sanskrit word for creation, properly translated should be projection, not creation....It is not that this world was created other day, not that a God, come and created the world and since that time has been sleeping; for that cannot be. The creative energy is still going on. God is eternally creating. He is never in rest."(22) Vivekananda himself remembers, "Remember the passage in the Gita where Krishna says, "If remain at rest for one moment, this universe will be destroyed". If the creative energy which is working all around us, day and night, stops for a second, the whole thing falls to the ground. There never was a time when that energy did not work through out the universe."(23)

Vivekananda's significant uniqueness is that in the first time he showed the world that every evolution is preceded by involution. The whole series is one life from protoplasm to perfect man or God-man. "We see there, that nothing can be created out of nothing. Everything exists through eternity, and will exist through eternity. Only the movement is in succeeding waves and hollows, going back to five forms, and coming out into gross manifestations. This involution and evolution is going on throughout the whole of nature."(24) The whole series of evolution beginning with lowest manifestation of life and reaching up to the highest, the most perfect man.

For Vivekananda the whole universe is a homogeneous intelligence. When any existent come into the network of space-time causation, it takes form.

II. 3 Concept of Jiva or Self:

In Vivekananda's philosophy we he gives much importance to man, his fellow man. Vivekananda opines that ideal of Vedânta is to know the reality of
man. In the words of Vivekananda, "If you cannot worship your brother man, the manifested God, how can you worship a God who is unmanifested? If you cannot see God in the human face, how can you see him in the clouds or in images of dull dead matter or in mere fictitious stories of our brain"?

According to Vivekananda human organism cannot be explained in terms of material elements. For him real man is a sort of "concentration of spiritual energy". Man according to him is a spirit. On other words material constituents of living organism or actually governed by psychic force which is called "spirit". True nature of men is Atman and Atman is identifying with Brahman itself.

Vivekananda has beautifully described the nature of self in the following words, "I am neither body nor changes of the body nor I am senses or object of senses; I am existence Absolute, knowledge Absolute, I am He............I am in everything, I am the basis of the universe, every where I am"

For Vivekananda man is potentially divine and this potential Divinity of man is the universal ground of human relationship. Because it transcends all difference between man and man. He maintains that the potential divinity of man is the fundamental teaching of religion irrespective of doctrine or dogma. To realize this divinity is the goal of human life. He says "Never forget the glory of human nature. We are the greatest God ......Christ and Buddha are but waves on the endless ocean, which I am."

Vivekananda believes that man is superior to other beings in both physical capacities and spiritual nature. Initially Vivekananda does not deny reality of the physical side of man. Physical side represents only the inferior nature. His real nature consists in the capacity of going beyond his physical nature. Vivekananda describes the true nature of man as "soul force" or Atman. In his description of Atman Vivekananda has used the expression of Gita. Following the Gita he describes the Atman thus, "It is the self beyond all thought, one without birth or death, whom the sword cannot pierce or fire burn, whom air cannot dry or water melt, the beginnings less and endless, the unmovable, the intangible, the omniscient, the omnipotent Being, that is neither the body nor the mind, but beyond them all." The body being
material undergoes change and decay. But the Atman which has neither form nor shape must be omnipotent. Since it is beyond time, space and causation, it must be infinite. Like a true Vedantist he always identified the true nature of Atman with Brahman itself. He identified both because, unless the two are identified, strict monistic character of reality cannot be maintained. Soul cannot be said to be an aspect or a part of the one, because in that case the one will become composite having parts or aspects within itself.

The real nature of the soul is expressed by Vivekananda very beautifully as, “Who can kill me? Me you kill, Emperor of the material world! Never! For I am spirit unborn and never was born and never do I die; I am the infinite, the omnipresent, the omniscient, and you kill me, child that you are!”

Vivekananda distinguishes between ‘Real man’ and ‘Apparent man’. According to him the real man is one and infinite. It is the omnipresent spirit. The apparent man is the dim reflection of the real man, who is beyond. The real man is beyond the boundary of casual relation and space-time order. Apparent man is limited by causal situation and space-time boundary. Vivekananda tries to explain the difference between soul’s real nature and its apparent nature in various ways. He consistently maintains that apparent diversity in no way affects the true nature of man. The self or souls one all comprehending existence, and it only appears as manifold. He tries to illustrate this idea with the help of various analogies. For example, he stated that, in a sea various waves appear to be different but in reality they are one, they are not different from the ocean. By the Vedantic analogy of “Pratibimba” Vivekananda says, that the same sun may show in its reflection on water kept in different pots, but different reflections are only apparent-reflections of the sun, the real sun in always the one. He wrote, “There is, therefore, but one Atman, one self, eternally pure, eternally perfect, unchangeable, unchanged, it never changed, and all these various changes in the universe are but one appearance in that one self.”

Vivekananda gives so much tribute to human soul and for him human soul is equal to God. He stated that human soul is in his vain reach after various God outside himself. He searches God in hill, in temple and different
places of the outer world and at last he finds it in his own soul. For him human self is the abode of God.

II. 4. The concept of Freedom:

In both Indian and Western philosophy and major existing religions of the world, the concept of freedom occupies an important position. In Indian philosophy it is regarded as 'Moksha' or 'Mukti'. 'Moksha' is variously known as freedom, redemption or liberation. Moksha in Hinduism means, "Freedom from all sorts of worldly bonds, specially freedom from the cycle of birth and rebirth. But it does not necessarily imply immediate cessation of physical body. Hinduism, along with its offshoot Buddhism, believes in what is called Jivanmukto, i.e. liberation in this life itself. The moment one becomes passionless, i.e. devoid of all worldly attraction (Niskama) even inspite of his being present in this world with his physical body, he virtually becomes a man of different world, a spiritual world mean release from the body. It means release from the passions and desires. Hence, although in the final analysis, liberation in Hinduism means redemption from the bonds of the world (samsara), it does not necessarily imply or immediate giving up the world, what is required in detachment, and not escape from this world."*31*

Vivekananda's attempt is to interpret the freedom in modern terms, so as to enlighten mankind by bridging the old and modern, the east and the west. His conception of freedom is based on vedantic thought. The zeal of vedata is sameness for all. Vivekananda true to his spiritualistic, vedantic tradition looked upon man essentially as soul, endowed with a body-mind complex. The soul's identification, with the body-mind complex is root cause of alienation. Vivekananda used to quote the parable of the fall of Adam from paradise, to show that originally men ware pure and free. On account of ignorance and falsehood, there was fall from that position which led to his alienation from his real nature. In Bhagwat Gita we find a memorable passage, "He who looks upon the learned Brahman, upon the cow, the elephant, the dog or the outcast with same eye, he indeed is the sage, and the wise man. Even in this life he has conquered relative existence whose mind is firmly fixed on the sameness for the lord is one and the same to all, and the lord is pure, are said to be living in God."*32* This is the gist of
Vedantic morality the sameness for all. He writes, “We have seen that it is the subjective world that rules the objective. Change the subject and the object is bound to change; purify yourself, the world is bound to be purified....the world will change if we change, if we pure, the world will become pure........The subject changed, so the object was bound to change, so says the Vedanta. All these are which we call causes of misery and evil, we shall laugh at when we arrive at that wonderful state of equality, that sameness. The sign of approaching that freedom is more and more of this sameness and equality. In misery and happiness the same, in success and defeat the same-such a mind is nearing the state of freedom.”

Above passage shows that Vivekananda's concept of freedom which is based on Vedanta.

Vivekananda was aware of the fact that human mind is unstable and every moment we are stimulated by our desire, action, dreams and hopes. External world with its colour, beauty and touch make us unstable and mind can not easily conquer. He states, “The unstable condition of the mind must be changed. We must ask ourselves how far we can be acted upon by the external world, and how far we can stand on our own feet, in spite of all the forces outside us. When we have succeeded in preventing all the forces in the world from throwing us off our balance, then alone we have attained to freedom, and not before. That is salvation.”

Vivekananda conceives that real nature of man is freedom and freedom constitutes the essence of the soul. Freedom is not a quality of the soul, because quality is something different from to which it belongs.

Vivekananda’s view of alienation is so comprehensive that, he is also aware of the social and material aspect as well. He realized quite well that man has to overcome both types of alienation. Vivekananda found it in all men. Not only the working class under the spell of alienation. This was ‘alienation’ from men’s true nature and this could be overcome only by realizing the true nature, and not by mere reordering of socio-economic order. The real nature of men, according to Vivekananda is spiritual. Ignorance of his original Divinity makes him feel miserable, weak and helpless. So Vivekananda says, “Teach every one his real nature, call upon the sleeping
soul and see how it awakes. Power will come, goodness will come when this sleeping soul is roused to self conscious activity."\(^{(35)}\)

How to arouse the sleeping soul? Vivekananda’s prescription is clear and authentic, he says that each soul is potentially divine. The goal of life is to manifest this divinity within, by controlling nature, external (by science, technology and socio-political process) and internal (by ethics and religion). “Do this either by work or worship or psychic control or philosophy, by one or all of these and be free. This is the whole of religion. Doctrines or dogmas or rituals, temples or forms are secondary details.”\(^{(36)}\)

Vivekananda believes in the law of karma like ancient Vedic sages. He believes that man normally performs his action out of ignorance. Out of ignorance or dominated by ‘tamas’ he fails to realize his own real nature and the discrimination between real and unreal is ignored. Divine spirituality is in every spirit; that we have to realize. It is ignored; due to our ignorance. Consequently the human beings perform his action with false notion and such actions create Samskara or tendencies which determine his future nature. Law of karma is conceived as law of causation by Vivekananda. In his words, “All things in nature work-according to law. Nothing is exceptional. The mind as well as everything in external nature is concerned and controlled by law. Internal and external nature, mind and matter, are in time and space and are bound by law of causation. We must become free. …..The idea of freedom is the only true idea of salvation, freedom from everything, the senses, whether of pleasure or pain, from good as well as evil……Everything in time, space and causation is bound. The soul is beyond all time, all space, all causation. That which is bound in nature, not the soul and be what you are ever free, even blessed.”\(^{(37)}\)

According to Vivekananda, Brahman is the source of freedom, freedom cherished by every men and women. With every moment man asserts his freedom from highest thinker to the most ignorant man. Every one knows that he is free. “There for proclaim your freedom and be what you are ever free and ever blessed.”\(^{(38)}\) When all the distinction of mine and those disappears, and an individual realize that he is one within Brahman, then individual attains freedom. That is the self realization, the end of human life. For Vivekananda
freedom is totality in its various aspects such as physical, spiritual which are watchwords of the Upanisads. "Freedom is the watch word. Be free. A free body, a free mind and a free soul. That is what I have all my life; I would rather be doing evil freely then be doing good under bondage."[39]

For Vivekananda human being is the highest creation and men alone attain freedom. He warns us never to forget the glory of human nature. "We are the greatest God. Christ and Buddha are but waves on the boundless ocean which I am."[40] Divinity is manifest in man more than in other objects. All human beings are marching towards freedom and beings without any exception hear the voice that calls them to freedom. As we know that he distinguishes between real man and apparent man. The real man is already free and the apparent man is merely a struggle to express. In his words, "The apparent man is merely a struggle to express, to manifest this individuality which is beyond, evolution is not in the spirit. No perfection is going to be attained by man (real man) is already free and perfect."[41]

According to Vivekananda, laws are imposed on material world and law means slavery from whose clutches it is impossible to escape. According to Vivekananda material body is subordinate to the laws of nature and the spiritual soul is independent of the laws of material world. Vivekananda's concept of freedom is a synthesis between materialism and idealism. Materialists opine that the voice of freedom is a delusion, and idealist opines that idea of bondage is delusion. In the words of Vivekananda, "The individual is free and not free at the same time, never free on the earthly plane place, but even free on the spiritual"[42] Freedom is within the possession of man, but he is not always conscious of it. The difference between the wise and ignorant men is that the former is conscious of freedom and later one is not conscious of it. For materialist man is wholly a creation of necessity. Vivekananda opposes this position. Vivekananda has beautifully described the nature of soul, "I am neither body nor changes of the body, nor I am senses or object of senses, I am existence, Absolute knowledge, Absolute Bliss. I am He....I am neither form, without limit, beyond space and time. I am in everything I am the basis of the universe, every where am I"[43]
Vivekananda repeatedly mentioned that human life is potentially divine, and purpose of human life is to realize the Divinity, when an individual realizes his Divinity in him, he finds that the Divine is the essence of everything. On other words, ‘Vivekananda’s view of ‘man’ is similar to other Vedatic philosophers. Lokamanya Tilak, Rabindranath Tagore, Mahatma Gandi, Aurobindo and Dr. Radhakrishnan, all of them were too much optimistic about the nature of men, conceived man as son of immortality, "Amartashya Putrah".

As true monist he has belief in the Absolute and further, proceeds to find interchangeability between the idea of man’s self, of God and of freedom. He states, "The God of heaven becomes the God in nature, and the God in nature becomes the God who is nature, and the god who is nature becomes the God within this temple of the body, and the God dwelling in the temple of the body at last becomes the temple itself. He whom the sages have been seeking in all there places is in our own hearts....That ideal of freedom that your perceived was correct. But you projected it outside yourself, and that was your mistake. Bring, it nearer and nearer, until you find that it was all the time within you." The conception of immortality of soul is inseparably connected with freedom, according to Vivekananda. To quote Vivekananda, "You cannot establish immortality of the soul, unless you grant that it is by its nature free, or in other words, that it cannot be acted upon by anything outside."  

Freedom can be attained by the three fold means of work, worship and knowledge. "The universal struggle for freedom attains it's highest expression in man in the conscious desire to be free. The freedom is attained by the three fold means of work, worship, knowledge (a) Work-------constant, unceasing effort to help others, Love others (b) worship-------constant in prayer, praise and meditation (c) knowledge-------that follows meditation."  

The four elements—philosophy, mysticism, emotion and work are equally present in mind. According to Vivekananda, this is the idea of perfect man, and the ideal of religion is to become harmoniously balanced. All the four elements can be attained by yoga or union. "To the worker, it is union between his lower self and the higher self, to the lover, union between himself and the God of love, and to the philosophers, the unity of all existence. The
man who seeks after this union is a yogi the worker is the Karma yogi, the devotee, the bhakti yogi, the mystic, the raja yogi, the philosopher in the jnana yogi."(47) Yogis mind is not disturbed by desires of mind, his sense is completely controlled and he reaches the goal. Different yoga does not conflict with each other, each lead to the same goal-perfection.

Karma-Yoga-----Vivekananda says, "What is Karma-yoga? The knowledge of the secret of work....the whole universe is working for salvation, for liberty......All tings are always trying to get freedom, flying away from bondage....Karma yoga makes a sincere worker. Karmayoga is the attaining through unselfish work of that freedom which is the goal of all human nature. That which is selfish in immoral and that which is unselfish is moral."(48)

Karma-yoga, therefore, is a system of ethics and religion intended to attain freedom through unselfishness, and by good work. The Karma yogi may not believe in God, may not ask what is soul is, nor think of any metaphysical speculation. Karma-yogi got his own special aim of realizing selflessness; and he has to work it out himself.

Karma means action and effects of action also. Every good action leads to the highest idea of eternal and entire self obligation, where there is no 'I' but only 'thou'. Karma-yoga leads to this end, and jana, Bhakti and Karma come to same point. In Karma-yoga, work is not done as duty which implies attachment. The Karma yogi, works as a free-being, being unattached and considers his duties as God's duties. Duty is sweet only when love greases it's wheels to avoid friction. Love shows alone in freedom. The secret of work is the identity of means and end. So Vivekananda writes, "Karma-yoga is a system of ethics and religion introduced to allow freedom through unselfishness and by good works."(49)

Karma Yoga means work for work sake. If we wish to help a man, we should never think of; what that man's attitude should be towards you. When we do a great work, we do not trouble to think what the result will be.

Bhakti-Yoga------ According to Vivekananda, "Bhakti yoga is real, genuine search after the Lord, a search beginning, continuing and ending in love.....Bhakti is intense love to God.....The love cannot be reduced to any
Bhakti has been the constant theme of our sages. There is not really so much difference between knowledge and love as people sometimes imagine. In the end they converge and meet at the same point. Love of God or in para bhakti or in supreme devotion, rituals fly away. In supreme bhakti there is only anuraga or attachment to God and vairigya is caused by great attachment or anuraga to God. In Bhakti yoga we have to control our feelings and emotions and give the soul higher and higher direction towards God. Bhakti has no second option and it is for its own sake.

Bhakti yoga, is divided into gauni or the preparatory and the para or the supreme forms. Regarding the method and the means of Bhakti yoga, Vivekananda reminds us the commentary of Ramanuja on the Vedanta sutra “The attaining of that comes through discrimination, controlling the passions, practice sacrificial work, purity, strength, and suppression of excessive joy.”51) According to Vivekananda, if we take refuge in a man who has already broken his bondage, in time, he will free us through his mercy. To take refuge in God, one has to feel nothing, know nothing, do nothing, have nothing and give up all to God and say “Thi will be done,” by this way we can cross the desert of Maya. Vivekananda says that the moment a men sees God in the temple of every human body, he is free from bondage. The jivan muktas donot worship as they have realized God in themselves.

**Rāja-yoga**

The aphorism of Patanjali are the highest authority of Raja-yoga. The system of patanjali is based upon the system of the Sankhyas, the points of difference being very few. Raja yoga is the method of psychic control and by it
mystic union of the lower self with the higher self is held. He writes, "The science of Raja-yoga proposes to put before humanity a practical and scientifically worked out method of reaching this truth". It owes its origin in Patanjali's yoga and it is divided into eight steps. The first is *yama-*non killing, truthfulness, non stealing, continence and non-receiving of any gifts. Next *Niyama-*cleanliness, austerity, study and self surrender to God. Then come *Āsana* or posture, *prānāyama* or control of prana, *pratyāhāra* or restraint of the senses from their object, *Dhāranā* or fixing of the senses on their objects. *Dhyāna*, or meditation and *samādhi* or super consciousness. These eight steps stop mental activities, there by attachment and bondage disappear. These steps purify the mind, the chitta. So Raja-yoga is restraining of mind stuff (chitta) from taking various forms (vrittis).

**Jñāna-yoga**

"Thou are that" – means that men is essentially divine and all human beings are potentially divine and rays of ultimate truth. At first, due to maya real nature of soul remains hidden. By the virtue of knowledge and meditation, maya or veil of truth goes away and we realize that 'we all are divine and part of the absolute or Brahman.' "As soon as we understood the voice we see the reason why this struggle be here....We are destined, whether we know it or not." Man has to realize is divine nature, man is the greatest God. According to Vivekananda when a man rises above the ordinary level and realizes the glory of human nature he is becoming free. Vivekananda writes, "The Atman (Brahman) is not to be gained by the weak. If there is no strength in body and mind, the Atman cannot be realized....you must retaining strength in your mind and words." I am low, I am low- repeating these ideas in the mind man belittles and degrades himself. Therefore, the shastra (Ashtavakra smahita1.11) says, 'He who thinks himself free, free he becomes, he who thinks himself bound, bound he remains' this popular saying is true. 'As one thinks, so one becomes. He alone who is always awake to the idea of freedom, becomes free, he who thinks he is bound, endures life after life in the state of bondage."
Vivekananda is regarded as spiritual humanist. According to Vivekananda Ultimate freedom is the true basis of all our activities in life. For Vivekananda ignorance is death and knowledge is life and spiritual knowledge can destroy our miseries forever. He writes that, if a man's wants can be removed for an hour, it is helping him. If his wants can be removed for a year, it will be more help for him. But if his wants can be removed forever, it is surely the greatest help that can be given him. Spiritual knowledge is the only thing that can destroy our miseries forever; any other knowledge satisfies wants only for a time.

From our above discussion we have seen that Vivekananda gives more importance to the practical aspect of Vedanta. He tried to mould Vedânta as guiding principle of common men. He never thought that Vedânta is an intellectual gymnasium only for high philosophers. He redirected Vedânta from strict philosophical principle to guiding principle to re-order our life. That's why his philosophy is known as practical Vedanta. Vedanta asserts oneness of all creatures. Vivekananda has emphasized on this point and try to actualize this in practice. For him from lowest worm to human being all are expressions of divine. Every creature is reflection of Brahman. On the basis of this he establishes his Vedantic humanism. So in his philosophy we observe a transition directly to worship man which he termed as 'living God'. All through his discourses and lectures all over the world his prime point was to focus Vedantic truth, that all are Brahman. In this respect he was more than an egalitarian. For him every human being is essentially a spirit. That's why in every human being there is latent divinity. There is no distinction between one self and another self. On this ground he dis-admitted distinction of sex, caste and gender. He derived his basic principle of his view of religion from this potential divinity of man. For him the purpose of religion is to pave the ground to realize our divinity. He believed that if we realized of our divinity than we will work accordingly with our divine nature. Then, there will be no evil. Spiritual regeneration was his life mission. This spiritual re-generation is nothing but his endeavor to establish Vedânta on practical ground.
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