A Comparative Study of the Advaita Vedānta of Śrī Sāṅkarachārya and the Advaita Vedānta of Śvāmī Vivēkānanda.

This chapter is devoted for the comparative study of the teachings of the two great personalities namely Sāṅkarachārya and Śvāmī Vivēkānanda. There have been very few personalities in the world who could have contributed something of permanent value for the development of both philosophic and religious awareness and brought about a successful revolution in the vicissitudinous history of human thought and especially when there was a pressing need for it.

Both Sāṅkara and Śvāmī Vivēkānanda are among those few who were known for their synoptic vision of Truth and Reality and for their intellectual analysis and synthesis in interpreting the core of vedic wisdom in such a modest way so as to make it understandable for both the common folk as well as the intellectual fellowmen, besides other great thinkers like Śrī Aurobindo, Śrī Nījagūṇa Shivāyōgi. They fought with every might against the dark clouds cropped upon the shining aspects of the traditional conceptions of Truth and Reality, Soul and Spirit (God) and Humanity and Existence and thus all in all, tried to instill revivalism of tradition in terms of modernity and practicality. However, Śvāmī Vivēkānanda's attempt for the
revival of traditional Vedānta in terms of modernity and practicality claims a greater universality and uniqueness in its applicability for life.

A study in comparisons of thoughts of two great thinkers would not always be without involving a certain element of risk in it. In the course of such a comparative study we sometimes find more differences than affinities in their method of approach, objectives and their final goal. We may sometimes mistake the spurious for genuine similarities. Some of the similarities that we find between the views of two thinkers may be fortuitous and also spurious parallels. It is therefore as Edward Canze remarks that, "Spurious parallels often originate from a wish to find affinities with philosophers recognised and admired by the exponents of current philosophy.....".

There are surface striking similarities between the thoughts of Śāṅkara and Śvāmī Viśeṣānanda. In fact it is seen that similarities are more fundamental than differences. Thus we are justified in our wish to find affinities with these great personalities with regard to fundamental issues. But then we also find certain differences especially in their approach and the practical teachings. While Śāṅkara seems to be very particular about the conceptual and logical consistency of his system of Advaita, Śvāmī Viśeṣānanda has emphasised the practical features of the Advaita Vedānta.

It is noticed that so far as the nature of the ultimate Reality is concerned there seems to be no fundamental differences. But with regard to the individual and his relations to the society and world, we may find some differences in their approach and interpretations. In this connection, it seems clear that Swāmi Vivēkānanda's approach was more practical and humanistic, whereas, Sāṅkara's attitude was primarily theoretical and logical.

Although Swāmi Vivēkānanda had a deep and profound knowledge of both Eastern and Western philosophical thoughts yet his true philosophical career may be said to have started with the blessings of the great Master, Śrī Rāmakrishna Paramāhamsa. Being, as it were, an intimate disciple of Śrī Rāmakrishna, he always claimed that he was preaching and propagating only the teachings of his great Master, Śrī Rāmakrishna himself never gave systematic exposition of his philosophic thought, although he had a clear vision of Truth and Reality. In fact his way of life and his vision of reality themselves constitute the web of his philosophic thoughts. But it was Swāmi Vivēkānanda who was able to read into his sayings and utterances a monistic type of philosophy.

Swāmi Vivēkānanda was himself convinced with the view that Upanisadic teachings are ultimately monistic or Advaitic nature. Therefore he agrees with the main import of the Advaita Vedānta
propounded by Śāṅkara. But his greatness and uniqueness lay in giving a new interpretation to it. This is fact in the greatest contribution of Vivēkānanda to Indian Philosophy and Advaita Vedānta in particular. Throughout his life, he moved from place to place holding up the banner of Advaita Vedānta, giving it a new interpretation and a new shape which was appealing to the minds of both Eastern and Western people. Academic men can derive from his extempore lectures, letters and carefully written works as much food for thought as they can from any other Advaita since Śāṅkara. His new interpretation of Advaita Vedānta is known as “Practical Vedānta” distinguished from the ‘Traditional Vedānta’ propounded by Yajñāvalkya to Śāṅkara. Swāmi Vivēkānanda has always claimed to be an advocate of Advaita Vedānta in the course of his new interpretation of the Vedānta he has introduced some new elements of his own into it, would really justify the claim to his originality & contribution.

Dr. K. Satchidananda Murthy points out that "in a daring original way Vivēkānanda developed Advaita Metaphysics as he felt best and tried to reconcile it with logic, experience and science".

1. Ed. By Dr. Satchidananda Murthy and Dr. Ramakrishna Rao, (Andhra University Press, WALT Air.)
2. Ibid.
Sāṅkara's Advaita Vedānta primarily concerned itself with man and the problem of his life. It postulates human suffering and the desire to get rid of the suffering. These two elements namely human bondage and freedom from suffering are inseparable aspects of the activities of life. Advaita Vedānta presupposes the activity of human spirit which constitutes the human existence. Spiritual activity begins with the awareness of human bondage and tries to secure freedom from it. There is struggle with suffering and in the course of this struggle happiness becomes the conquest over the suffering and such happiness lies in the freedom of a bound man and not of the free man. It is not absolute freedom but only relative, in as much, as it is freedom from suffering but not from the potentiality of suffering.

Absolute freedom is conceived as the final goal of the spiritual activity of the synthetic character, in virtue of which the mere desire to get rid of suffering may find its approximate positive content in happiness, and happiness in its turn, may be that very desire so transmuted as to rise above the reach of suffering and bondage. Hence from its very nature, such a spiritual activity is a life-rating process conceived of as 'Mukti' in the Advaita Vedānta advocated by both Sāṅkara and Swāmi Vivākānanda.

The dynamic activity of such spiritual enfoldment seeks to disclose the liberation of the divine in man from its false identification with the not-self. This is the proper remedy which has been implicitly suggested by both Sāṅkara and
Vivekānanda, for the dehumanisation of man into the non-human Ego (Jīva) and the way of his rehumanisation. When the dehumanisation of man is an unquestionable fact his muktī or liberation as a way of his rehumanism is a necessary demand. Hence Advaita Vedānta believes that muktī is realisable. And this belief in the realisability of Absolute Freedom or "Muktī" is fundamental in philosophical investigation. Such a belief in the possibility of rehumanisation constitutes the necessary background of Advaita Vedānta which can be said to be concerned with man and his problem of life.

In the process of dealing with this question we have to consider the basic doctrines of Advaita, in as much as, they are intended to be elaborations of the postulate relating to the realisability of muktī or liberation. These doctrines are:

1. The doctrine of Brahman as the individual, undifferentiated and indeterminate Absolute.
2. The doctrine of Māyā conceived of as the cosmic principle of illusion.
3. The doctrine of Īśwara or Brahman as viewed in reference to Maya.
4. The doctrine of Muktī regarded as identity of the individual self (Jīva) with Brahman.

If one goes by the logic of these doctrines alone then it would be difficult to explain the possibility of complete human freedom. These doctrines are intended to achieve two things (i) the arbitrary expressions of 'I' or the subject, to the extent of infinite at the cost of its empirical realism and (ii) the
affirmation of the perfection of the infinite that is of Brahman in the name of realisability or complete human freedom. But in the identity with Brahman, man himself is conspicuous by his negation. This sort of interpretations obviously points to a way of escape from what Advaita Vedānta takes to be the fundamental problem of human life - the problem of complete human freedom or perfection or Muktī. The question of Muktī can have meaning so as to be of vital concern with a philosophical investigation provided it is a fact. Advaita Vedānta here rightly takes it to be a fact. By drawing an initial distinction between human bondage and complete human freedom or Muktī, 'Advaita Vedānta only wants to bring to the fore-front of philosophic thought the consideration of life as it is worth living in distinction from life as it is ordinarily lived. And thereby it can claim that the philosophy of Advaita Vedānta is no more a theory but the welding of theory and practice.' It is this positive fact to the exclusion of all negative interpretations of the doctrines of Advaita, which has been highlighted by Svāmi Vivēkānanda through out his teachings of Advaita Vedānta.

In the history of Advaita Vedānta it is a well known fact that no other thinker has expanded the Vedānta philosophy so systematically and consistently as Sāṅkarachārya did. Yet it has given rise to various misunderstandings of Advaita Doctrines, several charges have been put against it. Among these, two are

important - the first being that philosophy is other worldly and life negating and the second is that it is illusionistic. Some of the contemporary Indian thinkers have vehemently refuted these charges. In this respect also Swāmi Vivēkānanda's teachings claim much importance in freeing the traditional Vedānta thought from these charges. He upholds in contradiction to the adherents of the 'Māyāvāda' of Sāṅkara, the reality of this universe. Against the charge of life negating attitude, he points out the importance and significance of human life and the possibility of realisation of its goal - Muktī. He has propounded his Karma-Yoga, the philosophy of action for the well being of all people of all ages. All these positive elements of Swāmi Vivēkānanda's Advaita Vedānta are implicitly contained in his thoughts and teachings, although they have not been organised in the form of a well formulated system of his philosophy.

Conception of Reality:

So far as the conception of ultimate reality is concerned, Swāmi Vivēkānanda is in complete agreement with Sāṅkara. Both of them apprehend that Brahman is the only all pervading Reality and

it is characterised as Infinite Existence, Infinite Consciousness and Infinite Bliss, Sat-Chit-Ānanda. It is formless, indeterminate and one without a second. In the words of Swāmi Vivēkānanda "There is neither nature, nor God, nor the Universe, only that one Infinite Existence, out of which, through name and form, all these are manifested. At one stage Swāmi Vivēkānanda seems to have accepted the contention of Sāṅkara that it is only due to Māyā the triad of space, time and causation, - that this world of things and beings appears to exist. Further he says that, "All these heavens, all these earth and all these places are vain imaginations of the mind. They do not exist, never existed in the past and never will exist in the future". Here he appears to have expressed the ultimate destiny of the contents of the universe. He compares the entire business of worldly life to a long dream and goes on to say, "this world is but a dream and this dream will vanish when one wakes up and becomes free from Māyā".

As is seen from the above description of reality of Swāmi Vivēkānanda appears to have believed in the conception of reality as indeterminate, impersonal being and takes the world nearly for a dream. This shows that there is hardly any difference in this regard between the approaches of Sāṅkara and Vivēkānanda. In Vivēkānanda’s philosophy we observe two aspects, one negative and the other positive. In his negative aspect, he tries to

2. Ibid p.302.
describe ultimate Reality in negative terms by adopting the traditional approach. But apart from his traditional approach there is a clear and distinctive positive aspect of his philosophy in which he with all emphasis asserts the reality of the world and the individual. According to him, negation is simply the first step in awakening of human thought. Thereafter the positive aspect naturally follows. Swāmi Vivēkānanda says that, "We have to go through the negation and then the positive side will begin. We have to give up ignorance and all that is false; and then truth will begin to reveal itself to us. When we have grasped the truth, things which we give up at first will take new shape and form and will appear to us in a new light and become defied." Similarly Śāṅkara does not deny the reality of the world for all its practical purposes but from the ultimate point of view he makes it a way for realising truth behind it. Hence both of them have comprehended that the reality would be revealed only when ignorance is completely removed and such a way of awakening would lead the humanity from ignorance to knowledge, from bondage to freedom, happiness and bliss.

Thus by reinterpreting the Avdaita Vedānta of Śāṅkara, Vivēkānanda advocates the reality of the world and emphasis the life worth living to the exclusion of the life of bound men.

1. Ibid p.173.
This attitude of affirmation of the reality of the world and the individual life is an important characteristic of Swāmi Vivēkānanda. According to Swāmi Vivēkānanda, Advaita Vedānta in any form does not denounce the world, on the other hand it advocates defication of the world. Swāmiji here quotes the opening verse of Isāpanīṣad, which says:

"Isāvāsyam idau sarvaṁ yat kin cu Jagatyāṇī Jagath tera tyaktera Bhunjitha mā gradhāḥ kayasvid dhānam"

"whatever exists in this universe is to be covered with the Lord." Hence he preaches not to denounce the worldly life and objects but to see the Lord in them. "You can have your wife, it does not mean that you are to abandon her, but that you are to see God in the wife. So, you are to see God in your children. So in everything.... the whole world is full of the Lord. Open your 1
eyes and see him. This is what Vedānta teaches".

However, Swāmi Vivēkānanda in his anxiety to give expression to his synthetic vision of Reality, sometimes wavers between the two conceptions of Brahman (1) its appearance as the Universe and (2) its manifestation in the Universe. These two views commonly expressed in the Upanīṣadic thought seem to be made from different stand points but they belong to the same Reality - the one without a second or Brahman. Swāmi Vivēkānanda's wavering attitude can be seen in the following statement - "The Absolute has become the universe by coming through space, time and causation....time, space and causation are like the glass through

1. Swāmi Vivēkānanda, Jñāna Yōga pp 140 - 141

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which the Absolute is seen; and when it is seen on the lower side; it appears as the Universe". Similar expressions are found in different passages. In one place he contends that the Absolute has become the Universe but in another he says it appears as the universe. This waver ing attitude may be due to two fold loyalties - a strong intellectual adherence to Advaita Vedānta and at the same time a deep sense of reverence for his great Master Śrī Rāmakrishna Paramāhamsa. But at the same time no student of Śvāmi Vīvēkānanda’s philosophy will fail to note that the two cross-currents of thought working on him produce a third one, a unique synthesis of the two, though with a more pronounced leaning towards the teaching of his immediate Master. In many a passage of his work, Śvāmi Vīvēkānanda has emphatically affirmed that the world is the manifestation of the Absolute. The following passage categorically states, "we now see that all various forms of cosmic energy, such as matter, thought, force, intelligence and so forth are simply the manifestations of that cosmic intelligence...."

Thus it is quite reasonable to conclude that the conception of Reality of Śvāmi Vīvēkānanda is to a considerable extent similar to that of Advaita Vedānta propounded by Sānkara, as far as the negative description of the reality is concerned but it parts company, in holding the positive view that this Universe is a real manifestation of Brahman.

1. Ibid p.241.
2. Ibid p.197
The Concept of Māyā

The concept of Māyā is one of the presuppositions of Advaita Vedānta. Śaṅkara introduces this principle in order to account for the multiplicity of existence and the nature of individual. Swāmi Vivēkānanda does not take pain to go into details of the theoretical aspect of this doctrine. He prefers to explain only its practical aspect. In fact Vivēkānanda's whole teachings may be generally looked upon as an attempt to provide practical application to the Vedāntic doctrines. He caught the main theme of the Vedānta "All this is verily Brahman (sarvam khalvidam Brahman) and without indulging in logical controversies, he preferred to follow its practical aspect in his life exhorting others to do the same.

Swāmi Vivēkānanda says that, "the Māyāvāda of the Vedānta is neither idealism nor realism not it is a theory. It is a simple statement of facts about what we are and what we see around us". We are placed in a world of doubtful existence. Our mind cannot go beyond certain limits - like space, time and causation. Yet we have to depend on this inadequate means of knowledge and hence we say that the world exists. This existence of the world is simply in relation to the mind and senses. The world is existent not in a sense of being eternal and infinite or unchangeable and immovable. Hence it is an undefinable mixture of existence and non-existence and this is a contradiction. But again this contradiction is a fact of life and the very condition of

knowledge. Every where and in all our non experiences we find this contradiction while the fact of death is irrefutable, the immediate and undeniable consciousness of life is no less real. As a matter of fact the Universe is another name for this contradiction. Swami Vivekananda says that this is what is implied by the conception Māyā. The peculiarity of Māyā is that it can neither be defined as existence or non-existence. It is an intermediate form between the Absolute Being or the Utter Non-Being. Hence it is 'the Relative' as Romain Rolland calls it while describing the nature of Maya according to Swami Vivekananda. In Vedānta it is described as the Lila of Brahman, the Absolute, it may be construed as non-existence. But it is existent because the sport exists. Here our conception of being existent or being non-existent depends upon the stand point from which we would like to describe it. Therefore it seems better to call it 'the Relative'.

Swami Vivekananda rejects the word 'illusion' as the English Synonym for the word 'Māyā'. He says that "it is sometimes erroneously explained as illusion....the translation of the word is neither happy nor correct". Illusion is totally unreal, but this is not the case with the universe. This Universe is the fact of our experience and it has significance for human life and

its problem. Swāmī Vivekānanda says that, "It has its significance, in freedom it rises, in freedom it rests and in freedom it melts away". Yet this Universe is full of misery, sufferings and failures. We have to face it boldly and we should try to overcome its negative influence on freedom and happiness. Swamiji asks us to be cautious about it. He says "never mind failure; they are quite natural, they are the beauty of life."

If this Universe is full of contradictions and if there is no certainty, no stability of any kind in it and if this is what is called Māyā, then what we call Māyā is neither real or unreal. This being the case the question arises as to why there is this Maya at all? This question Swāmī Vivekānanda brushes aside as an illegitimate one. "These things", he observes "are going on, day and night, and to find a solution of this problem is impossible, why should it be so? It is impossible to answer this because the question cannot be logically formulated. There is neither why nor how in fact; we only know that it is and that we cannot help it". Hence Vivekānanda here avoids like the Buddha, the minute display of argumentative subtleties. This attitude is similar of the principle of Anirvachanīya (inexpressibility) advocated by Sānkara. Since both Sānkara and Vivekānanda have have ruled out any questions of 'how' and 'why' regarding Māyā, a number of our inquiries remain unanswered.

1. Ibid. P-125
2. Ibid. Vol.II p. 152
For example - what is the relation between the Māyā and the indeterminate Brahman? If it is the sport of abosolute, does it not mean that we are ascribing personality to the impersonal Brahman? Is Māyā an eternal and transitory phase of reality? But just like Buddha, Vivēkānanda prefer to maintain 'silence' in response to such metaphysical speculation.

The fact that these thinkers deliberately refrain from the elaborate logical discussion sometimes shows their greatness. One must really appreciate their lofty vision. Swāmi Vivēkānanda repeatedly emphasized the fact that the entire empirical reality to which we have to react in our every day life is Māyā and it is illusory in the sense that it keeps us absorbed in mundane affairs and hereby it raises the veil of darkness covering the very self which is our real nature. Hence both Sānkara and Swāmi Vivēkānanda call upon men to shun the veil of Māyā and to rise above the misleading distinctions of 'I' and 'You' and to realise inmost being who is the fountain head of all existences in this Universe.

Swāmi Vivēkānanda seem to have realised that the entire humanity is marching towards the supreme goal- that is self realisation. No one can give up the idea of attaining freedom because without it his very being is jeopardised. All beings without any exception have the voice that calls them to freedom. But the tragedy is that all of them fight for it without understanding the real meaning of the voice. Only a few of them understand and realise not only its' meaning but also the fact that there is a grandeur, a marvellous harmony on the
battlefield where saints and sinners, good and bad make efforts to reach their goal of freedom and happiness. Needless to point out is that this goal is nothing but the real nature and essence of each individual. It is Myself (Self) which is the ultimate destiny of the 'I'. Thus realisation of the essential nature of one's SELF is the supreme goal of all individuals.

_Individual and his goal (Muktī)_

Śvāmi Vivēkānanda agrees with Sānkarā in describing the principle of Māyā as the fundamental cause for all particularity, all sorts of distinctions and divisions. It has a power of producing these appearance by covering up the reality. But as a matter of fact the individual being (Jīva) is in its essence identical with the Reality itself. In fact the realisation of such identity with the Absolute Reality (Brahman), through spiritual activity is the supreme goal of all. This is Muktī or Freedom from bondage.

According to Śvāmi Vivēkānanda, every individual being is analysable into three constituents—the body, the mind and the self. Here we are faced with some problems. Whether these are one existence or exist as three constituents of one whole or as three different states of existence of the same unit? It is natural for a Vedaṇtin like Vivēkānanda to reject the first and the second views. He has discussed at length the position of the

1. Ibid. p.254 & 267.
dualists and also pluralist (Visistādvaitins) and brought out their shortcomings. The dualist's belief in two-fold realities involves us into the age-old problem and its controversies of the relation between mind and matter, consciousness and body. Hence Swāmi Vivēkānanda remarks—So long as anyone thinks that there are two ultimate realities, he is mistaken, When he comes to know that there is but one, he is right. This is what is being proved to us everyday, on the physical plane, on the mental plane and also on the spiritual plane”. Thus he comes to conclude that the body, mind and the self are the three states of existence of the same unit of Reality. However, he sometimes says that body and mind are mere appearances and the self or soul substance is all that exists in the Universe. In some other passages he says that Brahman appears to be manifold by the interposition of name and form. Thus we observe that the Swāmiji again is waver ing between the two views—the appearances of Brahman and the manifestation of Brahman.

It is quite obvious that Swāmi Vivēkānanda shows a definite inclination towards preaching the doctrine of realistic Advaita, in which it is held that the world and its individuals are as much real as Brahman. Thus he seems to be departing from the traditional Advaita by his new interpretation. Wherever Swāmi Vivēkānanda keeps himself aloof from the traditional Advaita, his

1. Ibid. p.268 - 274.
2. Ibid. p.276.
spirit is that of a realistic Advaitin. But his reverence for Advaita seems to compel him occasionally to use the Advaitic language causing some obscurities in his usual position. But a discerning mind can read a clear departure from the illusionistic views of the Advaitic Vedanta in the following utterances of his:—"It, therefore, follows absolutely that the perfect man, the free man, the Godman, who had gone beyond the laws of nature and transcended everything, who has no more to go through this process of evolution through birth and death, that man called the 'Christman' by Christians, the "Buddha-man by the Buddhist and 'free' by the Yogi". Further he says, "Man ... is the greatest being that is in the Universe, and this world of work the best place in it because only herein is the greatest and the best chance for him to become perfect. Angels or Gods, whatever you may call them, have all to become men, if they want to become perfect. This is the great centre, the wonderful poise and the wonderful opportunity - this is human life". In the above passage we find a great stress on the potentialities of human individuals. Upolding the reality of the world and its individuals in categorical terms Swāmiji's attitude may be well characterised as one of the greatest humanistic and realistic approach evermade by Indian Philosophers.

According to Swāmi Vīvākananda the individual is not an illusory being, but a real being with every constituent, such as body, mind and soul, being the manifestation of Brahman. Man is

1. Ibid Vol.II p.209
2. Ibid p.271.
involved in the process of evolution in which he is yet to realise the nature of his own self. Again there is a distinction made between the apparent man and the real man by Swāmiji. The apparent man means the super structure of the body-mind organisation and the real man is equivalent to the self or the Ātman. He says, "the real man is one and infinite, the omnipresent spirit. And the apparent man, however great he may be, is only a dim reflection of the Real man, who is bound. The Real, the spirit, being beyond cause and effect, not bound by space, must thereby be free ..... The apparent man, the reflection, is limited by time, space and causation, and is therefore bound".

The real man, is the soul, the self or Ātman and the apparent man with body and mind is due to our ignorance. Thus the real story of man is the story of finding out this 'Real Man' through repeated births and deaths.

Both Sāṅkara and Vivēkānanda advocate the Vēdic doctrine of re-birth. Human existence according to Vivēkānanda is an outcome of repeated efforts of the self travelling from birth to death, from the lower to the higher levels of existence. The chain of re-birth forms a means for the soul to move towards its own goal of realisation or freedom from bondage. But again the attainment of mukti in this life without further re-birth is not ruled out, for Swāmi Vivēkānanda emphasizes that the self is moving from the

1. Ibid Vol.II p.78.
lower levels of existence to the higher and higher levels through births and deaths and it has reached the human level which is the nearest approach to Mukti or freedom.

Swāmi Vivēkānanda has done a tremendous service to Indian Philospohy by re-interpretating the traditional Advaita Vedānta in realistic and humanistic manner. According to Swāmiji's interpretation, Advaita Vedānta does not teach that the world is illusory rather it teaches that there is Brahman even in this Illusion. "The main theme of Vedānta is to see the Lord in everything, to see in their real nature, not as they appear to be". This stand of Swāmi Vivēkānanda prevents the individual from being swallowed up by the Absolute. The real status of individual is a Divine one. Thus Vivēkānanda emphasizes the truth of the Upanīshads that the Real man is the soul, the Ātma which is nothing other than the Brahman. It is due to ignorance that the real nature of the individual has been veiled. "But man is divine, that all this which we see around us is the outcome of that consciousness of the Divine. Everything that is strong good and powerful in human nature is the outcome of that divinity and though potential in many, there is no difference between man and man, essentially, all being alike are divine". Here one finds the essential link connecting the Upanīshadic conception of the individual and the contemporary Indian thinkers like Swāmi Vivēkānanda. Again by emphasizing the dignity of the

1. Ibid p.312
2. Ibid p.312

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individual, Swāmi Vivōkānanda has awakened to the awareness of his own original nature - the identification of the individual soul, the finite with the Absolute spirit, the infinite as the ultimate goal of human life or Mukti.

But then, with regard to the paths leading to the ultimate goal of life, Swāmi Vivōkānanda seems to have no finity about it. His attitude appears to be more catholic in this regard. Among all multitudinous ways, Vivōkānanda like the traditional Vedāntin approaches the three great yōgas - namely, Karma, Jhāna and Bhakti. These three paths are in conformity with the three aspects of Ultimate Reality - Infinite Existence, Infinite Knowledge and Infinite Bliss. But it is wrong notion to consider these paths as a separate from each other. Swāmi Vivōkānanda preaches a 'Triveni' of the three-fold paths each one complimentary to the other. Here again like a Vedāntist he opts for harmony and not a one-sided development. Sānkara on the other hand seems to emphasize Jhāna (knowledge) as the means to the goal more than the other two. According to Swāmi Vivōkānanda, Man as human has both a head and heart and both must be satisfied simultaneously. The intellectualist like Sānkara could not deny the claims of the heart though he would not recognise it is his philosophy. But according to Swāmi Vivōkānanda the ideal man is one who has the heart of a Buddha and

1. Ibid vol.v p.276-277

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the head of a Sāṅkara. The union will result in the highest Philosophy. This unique blend is not an Utopia but a reality, Swāmi Vivēkānanda believes that "it is possible to have the intellect of a Sāṅkara with the heart of a Buddha".

Thus we are justified in saying that with the advent of Vivēkānanda the ancient spiritual glory and legacy was resurrected in the heart of India which was formerly shrouded by the age-old darkness and decadence. It was Swāmi Vivēkānanda who pioneered a glorious awakening and cultural conquest of the East over the West.