PREFACE

The following pages constitute the author's thesis for Ph.D degree, and are the outcome of several years of research work under the guidance of Dr. Noni Gopal Bhattacharjee, Retired Principal, Belonia College, Govt. of Tripura. The title of the thesis is “The Philosophy of Swami Vivekananda and the Vedāntic Humanism”.

Swami Vivekananda is one of the famous exponents of the Vedānta philosophy. His philosophy originates as a result of re-interpretation of the great tradition of the country to suit the condition of the time. He is not a system maker but a great interpreter of Vedānta philosophy. He preaches the Vedāntic Humanism in his own way.

In this thesis an attempt has been made to show Vivekananda’s ‘Vedāntic Humanism’, which synthesizes all conflicting views of Vedānta and different types of religions. Vivekananda’s Vedānta advocates the harmony between different schools of Vedānta, between individual and society, among the different religions of the world and the synthesis of Yoga.

It has also been shown that with this spirit of synthesis, it gives the message to the world that all religions are different ways leading to the same goal. He actually made the platform for establishing the parliament of religions inspite of brightening the individual religions to avoid the religious conflict.
It is tried to show in this work how Vivekananda has been able to show supremacy and also the uniqueness of the spirit. Vivekananda’s humanism is based on realization of self. The old religion says that atheist is he, who does not believe in God. But to Vivekananda, he is the atheist who does not believe in himself. It is faith in the universal self, the self that exists in me, in you and within all. This idea makes Vivekananda an almost unparallel humanist.

The great ācāryas, Śaṅkara, Rāmānuja, Madhva, Vallabha and many others have their different interpretations from the wondrous suggestions of the scriptures mainly the Upaniṣads, Bhārata Sūtra and Bhagavad Gītā, upon which the edifice of their Vedānta schools stand. The author have concentrated herself to those points relevant to her line of thinking without developing different theorems in detail.

This dissertation is divided into seven chapters. The first chapter is introductory one. An attempt has been made in this chapter to show the Indian humanism, Western humanism and the Vedāntic humanism of Vivekananda. The second chapter concerns with the three stages of Vedānta philosophy and also explains how Vivekananda synthesizes them. In the third chapter the nature of Reality, Brahma and Īśvara with reference to Vivekananda’s point of view are discussed. The fourth chapter is related to universal religion of Vivekananda where the nature of Pluralism of Religion is discussed. The author tried to establish that Religion is one but Religionism is many. In the fifth chapter the author have concentrated on the real meaning of the Vedāntic doctrine of Māyā and how Vivekananda does interprets the
concepts of Māyā when he explains the reality of the world. The sixth chapter concerns with Yoga and in this chapter an attempt has been made to show how does Vivekananda synthesize the all kinds of Yoga and in the concluding chapter of the thesis the author have tried to establish the Vedāntic humanism of Vivekananda and also explained why his Vedāntic humanism is relevant in the present modern society also.

It may be mentioned here that diacritical marks have been used in all the Sanskrit words throughout the text irrespective of quoted parts or parts not quoted from other sources. Some authors’ names frequently used (e.g., Swami Vivekananda, Swami Lokeshwarananda) have, however, been excepted for obvious reason.