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PEER REVIEWED**THE CONCEPT OF “BRAHMAN” IN VEDĀNTA PHILOSOPHY: A CRITICAL
ANALYSIS OF
ŚĀṆKARĀCĀRYA’S AND VIVEKANANDA’S THEOLOGICAL APPROACHES****Dr. Amit Kumar Batabyal****Abstract**

In this article I want to discuss about “Brahman” from the perspectives of Śāṅkarācārya’s and Vivekananda’s theological approaches. The renowned Indian philosopher Śāṅkarācārya, who lived in the eighth century, was a highly intelligent thinker who debated a wide range of philosophically significant topics. In a relatively short time, he was able to demonstrate his extraordinary brilliance through profound philosophical reasoning. The most notable of his publications, which are primarily commentaries, is the *Brahma-Sūtra-Bhāṣya*, also known as *Sāṅkara Bhāṣya* or *Sāṅkara Mīmāṃsā* in which know about the nature of Brahman. Śāṅkarācārya affirms that the Brahman is the Absolute or the Ultimate Reality or the intimate Self. Atman-Brahman is one without a second. The multiplicity or duality of this universe is experienced by us, not as many but as one Brahman, the Absolute. All this is Brahman, “sarvaṃ khalvidaṃ Brahma”, puts the Upaniṣads. According to Vivekananda, Brahman is “Sat”, “Cit” and Ananda”. He says that Brahman is not within space, time and causation, i.e., Brahman is beyond these physical factors. To Vivekananda, Absolute and God are not two. God is not the creation of Māyā, God is all pervasive, omnipresent and omniscient. Again, Vivekananda puts that the Absolute possesses being and becoming. The Absolute has become the universe through space, time and causation. Time, space and causation are like ways of reaching Absolute and when reached on the lower stage, it is the universe. We get neither time, space nor causation in the Absolute as the Absolute is beyond them all.

Keywords: Brahman, Māyā, Philosophical Reasoning, Philosophic Religion, Philosophy of Religion, Rational Synthesis.