

Some anthropologists have claimed that the origin of religious thoughts lies in some form of animism. The primitive man found himself unable to explain the phenomena of dream, unconsciousness and death. He was forced to believe that the real man was not the man that was apparently seen moving and living. This crude idea about the mysterious being started taking shape as man's capacity to think and speculate grew. That is why Vivekananda says that this was the main object of inquiry for the Upanishads. "The Katha Upanishad begins with the inquiry: when a man dies there is a dispute. One party declares that he has gone for ever, the other insists that he is still living, which is true?" He himself tries to answer the question by saying, "Two positions remain to mankind. One is to believe with the nihilists that all is nothing, that we know nothing, that we can never know anything either about the future, the past or even the present. Then there is the other position - to seek for an explanation to seek for the real... In this body which is an aggregate of molecules of matter, is there anything which is real?"

Vivekananda seeks for the real in his own way. According to him the real in man is a root of a 'concentration of spiritual energy.' Man, according to him is a spirit. The word 'spirit' has both a negative import and a positive one. Usually the negative import is given more prominence, it is believed that the spiritual is not the ordinary, is different

from the empirical. Vivekananda would not reflect this implication of the word 'spiritual'. Man, is not what he ordinarily appears to be: over and above this, Vivekananda also asserts that man is spiritual in positive terms also, - because he represents some aspirations and urges which only he is capable of having. He has devoted much time and energy in trying to determine the spiritual dimensions of man, his emphasis on spirituality is <sup>so</sup> great that even the bodily aspects of man get spiritualised.