



Swami Vivekananda on bhakti, karmayoga, vedanta and spirituality

SK Ghosh

Assistant Professor in Physical Education, Kab Nazrul Mahavidyalaya, Sonamura, Tripura, India

Abstract

This paper will lead us to realize the contribution of swamiji to understand spirituality in a simple way through 'Bhakti yoga', 'Karmayoga', and Vedanta philosophy, it also will lead us to know the key of universalism, peace in the world and to realize the absolute peace within.

Keywords: lead, realize, contribution, Swami Vivekananda, bhaktiyoga, karma yoga, vedanta philosophy, spirituality, universalism, world peace and absolute peace

Introduction

Spirituality derived from the word spirit in English and in Sanskrit from the root 'Atma', then 'Adhyatmik' and become 'Adhyatmikata' means the 'Atma' is under possession of some one. Now the question who is someone? If it is 'citta' or may be called mind then 'cittavrttiniradha' itself is 'Adhyatmikata' or spirituality. 'cittavrttiniradha' means the complete cessation of the functional modification of 'citta'. When an individual will achieve this state at that time he/she be able to understand the self and will be in a self-realize state. And there we are in need to practice the process of 'cittavrttiniradha'. Patanjala yoga darsan is the ideal text to this context. In other reference if someone is 'Maya' or may be called illusion then by overcoming that the manifestation in the Absoluteness or 'Brahma' is the spirituality or 'Adhyatmikata' and Vedanta is the ideal one for this understanding.

Here in this study a sincere approach is made to realize the contribution of Swamiji towards Understanding spirituality in a simple way through Bhaktiyoga, Karmayoga and Vedanta etcetera which also lead us to know the key of universalism, peace in the world and to realize absolute peace within.

Methodology

Based on the ideas available in books of swami Vivekananda related to the paper have analyzed critically to establish the purpose of the study.

Discussion

Bhakti yoga

'Bhakti' means love with devotion or love with respect. Here Swamiji expressed that to finding out of 'Iswara' is Bhakti yoga. Affection is beginning, middle and end of Bhakti yoga. He told that 'Bhakti' is more powerful than that of 'Karma', 'Jana' & 'Raja yoga', because all other three types of yoga is mean for solution of cause and it is there aim (karan sadhyabisesi uhadar lakshya) but 'Bhakti' is itself is means and aim (Bhakti Svayangi Sadhya o Sadhanasvarup). Swamiji also expressed that love, lover & to whom love is same (Prem, premik o premaspada aki). He also expressed that an individual through 'Bhakti' will may also feel that he need not even salvation. And in last the

desire less love will appear.

Karma yoga

In concept of karma yoga swamiji very simply told that it is needed to be given importance to the means in the same degree as we are concentrating on the subject. Hence means and subject both are equaled important. Here according to Swamiji subject is 'Uddesya' and means is 'Upai'. He told that definitely we be succeeded if we take the 'Karma' with this regard. In fact we are not being succeeded if we pay less importance on 'Upai'. All the success will come by giving importance on both in same degree. In 'Gita' it has told that duty is for the sake of duty and nothing. When we are performing duty for the sake of duty then it become desire less action or 'Niskam Karma'. In fact this is the highest level of action.

Swamiji told if means or 'Upai' is perfect then subject or aim must be achieved. All the work if we performed beyond 'Indriyas' or desire then all action comes under Karma yoga.

By paying due respect on the concept of 'Niskam karma' of 'Gita', Swamiji told that by following 'Niskam karma' of 'Gita' if we pay same respect on 'Uddesya' and 'Upai' then the ultimate achievement of life also possible through work and this is Karma yoga.

Raja yoga

In 'Raja yoga' context Swamiji translated the Patanjala yoga sutras in a very simple way to us in Bengali from Sanskrit text where all the sutras are commented by him very nicely and easy understanding for us who knows Bengali. This is also a great contribution of him towards us in the society. Here the Astanga yoga and the entire sutras are explained in step by step. In Astanga yoga he has explained about Yama (Ahimsa, Satya, Asteya, Bramacarya & Aparigraha), Niyama (Saucha, Samtos, Tapas, Svadhya & Iswarpranidhana), Asana, Pranayama, Pratyahar, Dharana, Dhana and Samadhi.

About dharana he has explained for contemplating the citta or mind on a particular object. In dhyana he has explained for continuous thinking for the object what taken in dharana and in Samadhi it was explained the state where the contemplating object be visible (Dhya bastur darsan haya).

In kaivalya pada also he explained what kaivalya is, means the ultimate aim of yoga that is achievement of kaivalya (only oneness). And here it has also cleared that the practice of calmness and ultimately the manifestation of absolute calmness is the manifestation of kaivalya only and nothing else.

Jana yoga

In the book of Jana yoga Swamiji has explained about the real knowledge or jana. Here he presented about the thoughts of Vedanta in a very simple Bengali. In fact for our understanding it is a valuable book in our hand. In this book he presented about 'Maya', 'Mukti', 'Bramha', 'Jagat', 'Bramhadarsan', etc. from Sanskrit to Bengali language. Here he told that the 'will power' is the key to understand the real truth or 'Bramha'. And the Jana yoga is the way or 'Marg' for understanding the 'Bramha'.

Vedanta teaches us about 'oneness' or 'Akhandavad', 'self-confidence' or 'Atmavisvas'---In this context swamiji told us that this belief help us not to hate other and this concept is the real key to the world peace and prosperity.

---In the context of spirituality swamiji told simply that oneness, self-confidences and other views like I am beyond birth and death, I am full of all, pure and peaceful etcetera are to be feel in such a way until it really touches your heart and one day in fact you become on that state.

---About 'Mukti' or free from bondage swamiji told simply that by dare if you really believe you are 'Mukta' or free from bondage on that instance you become 'Mukta' means everything is depend upon willness.

---swamiji also told that the highest level of truth is very simple, easy and open and this is the reality of truth. In fact this is the contribution of swamiji regarding spirituality.

Conclusion

Vedanta teaches us that through different ways we may achieve the same goal. And Swamiji from different ways has presented four important for us separately that is 'Karma', 'Bhakati', 'Raja yoga', & 'Jana yoga'. He also told us that this four are not so restricted, are not so different and their aim is same, at the end the all are same, in the way due to their dominating nature they look like different.

In conclusion we may conclude that according to swamiji spirituality is the way of life and he has a great contribution to understand spirituality very simply through Bhakti, Karma, Raja and Jana yoga and also with the Vedanta for us who are in the society and if we follow him then world peace, universalism and absolute peace is no longer far.

References

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