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## **The Preparatory Renunciation and Self- Surrender through the Principle of Karma, Jnana and Bhakti Yoga of Swami Vivekananda**

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**Abstract:** The paper focuses on the spiritual contemplation of Swami Vivekananda who as an embodiment of action, knowledge and devotion envisaged for manifestation of the divinity through the path of karma, jnana and bhakti. Vivekananda encouraged to achieve the goal of life which is the attainment of the Supreme consciousness. The principle of Karma, Jnana and Bhakti Yoga enumerated by Vivekananda is a passage to realize the power of supraphysical consciousness through revelation of the Divine. The Apostle advocated for transcendence to the higher hemisphere with the involution and evolution of matter. According to him elevating the self to the state of super consciousness is the profound goal of every being. The contemporary material world is in the illusion of the outward appearance to a great extent, where there is a mystic force guiding us towards the supracosmic realm of knowledge which reveals its own Supreme truth. Vivekananda contends that the realization of veiled truth by every being is perpetuated in the form of supermind every time, but is gradually manifested. The self-experiences through the inherent spark, manifestation of the supermind and then there is an illimitable effort for up growth of humankind. The Seer believed that, for the divine attainment of knowledge; the earthly existence is not involved even in the least. The soul is sentient and it has no connection with the insentient element. The domination of inert is superficial, and in the words of Vivekananda a person must thoroughly know the fact that whatever appears does not really exist. He envisioned for the elevation of vital force through renunciation, surrender and realization of the instinctual divine energy for achieving everlasting peace, bliss, knowledge and light.



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**Keywords:** Karma-Yoga, Jnana-Yoga, Bhakti-Yoga, supramental revelation, super consciousness

The urge to ramble as a wandering monk projected the path for the people who were forced by their inherent appeal, to attain the higher realm. The endeavour of Swami Vivekananda as an exemplary effort for achieving the supreme goal of life is inexpressible. The subtle contemplative vision of Vivekanand for upliftment of humanity incessantly motivated him to witness the world-knowledge. The deep-rooted wisdom of Indian spiritual legacy and highly technological development outside the subcontinent was continuously appealing the sage, for communion and manifestation of a novel world. By the divine inspiration of his Guru Swami Ramkrishna Paramhansa, Vivekananda began to explore the world. This paper will highlight the thought-process of Vivekananda in the preaching's of whom, there is a vision of integrated universalism and who is the eternal embodiment of Karma, Jnana and Bhakti Yoga. His purity and belief in the Supreme, denial of supernatural superstitious notions established Vivekanand as the torch bearer of a new light of action, knowledge and devotion. The seer's voyage towards eternity and zealous endeavour for betterment of humankind, laid the subtle principles of work being detached, intellect being egoless and surrender being selfless, as a boon to humanity.

The paper is an effort to bring into light the ideal of Vivekananda who as a visionary tread the path towards infinity of divine action, knowledge and surrender to the Absolute. He entrusted Karma-Yoga for the people who believed in action, Jnana-Yoga for the general mass who weighed things with intelligence and Bhakti- Yoga for persons having driven by their internal impulse. According to Vivekananda, dedication to the service of the world is Karma- Yoga, to vest the soul within itself is Jnana-Yoga and surrender to the divine is Bhakti-Yoga.

Consciously or subconsciously all life is yoga. The immersion of soul as a spark of light into the ocean of Supreme light is, yoga. It is an effort towards self-perfection by the expression of the latent energy and a communion of the individual with cosmos and transcendence towards macrocosm. The appearance of life, when looked behind is like a form of nature striving for the attainment of potential divine reality. The effort for elevation towards the higher is the goal of human life. The unison of the spirit internally and externally defines yoga absolutely. Yoga purifies the self and helps the individual to attain the bliss of redemption. It plays a vital role in the unification of self with the Higher self and elevates the individual to



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the height, where the ordinary motive becomes immaterial. The aim of yoga is to lead the individual, merged in the ocean of worldliness, to the realization of the Supernal. It institutes the means by applying which man can realize the Supreme. The consolidation of the inner power of each entity and concentration to achieve the supramental revelation is the way of yoga which an individual when experiences, is exalted in true sense.

Vivekananda eloquently expresses that there are two ways to release oneself from the snare of materiality. One is, to give up all the worldly desires which hinder the positive progress of human beings. The other path is, to enter into the mundane world and learn the riddle of work which is the way of Karma-Yoga. He reiterates to learn the secret of karma by becoming a part of its mechanism. This will make possible to find a way out of earthly existence and acute worldliness. The expression karma of the Karma-Yoga takes its origin from the Sanskrit kri means “to do”. All the performed activities are karma and this word in a subtle manner contains the outcome of all the actions accomplished by every individual. Karma-Yoga allocates only with karma as task. As Vivekananda explicates:

Karma-Yoga, therefore, is a system of ethics and religion intended to attain freedom through unselfishness and by good works. The Karma-Yogi need not believe in any doctrine whatever. He may not believe even in God, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realizing selflessness; and he has to work it out himself. (Vivekananda, Vol.1 11).

Any form of understanding which is translated into action is the karma. Our activities inscribe on us. The effect of karma on an individual is the potential with which he has an affinity. Certain golden opportunities give chance even to the trivial to exalt, but a true being goes on working in the same manner as was their position. According to Vivekananda the karma of a being decides what he can absorb. The power and wish for achieving an aim is inherent in the human will only. One’s present designation is the consequence of his past deeds. What he performs today paves the path for tomorrow and the Karma-Yoga advocates the trail to act in present and attain the future.

The Karma-Yoga is performing activities skillfully and with devotion to bring into light the instinctual energy of mind to elevate the soul. It predicates to go on doing one’s duty without urging for the fruits thereof. This ideal of Gita is further elaborated as; consequence of any great or good deed should not bother a person. Working demands intense action. A karma-yogi is serene in intense activity and active in



great silence. The people who work for work's sake and not for any material gain are the powerful souls. Vivekanand favours to begin an activity and go on working unselfishly by being unattached. Gautam Ghosh elaborates Vivekananda's words:

One has to start at the beginning, take up different works as they come to him, and slowly make himself more unselfish with every passing day. We must do the work and find out the motive power that prompts us, and initially, we will find that all our motives are selfish, but gradually this selfishness will melt by persistence, and at last we will reach a time when we shall be able to do work without any selfish motive. (Ghosh 63).

Vivekananda announces that this will raise a hope to manifest the knowledge inherent in human nature. The spiritual upliftment of humanity is what Karma-Yoga is, the transcendence of every positive thought into fruitful action diminishing the materialistic notions. Vivekanand asserts that superconsciousness is eternally existent in human life. That is why it is the infinite bond between the being and the eternal Self. Humanity is striving for liberation from the insentient to reach the Higher form of existence. Everything has a longing for eternal dispersion. The karma through which the proper form of manifestation is attained is the true action. The struggle of conscient and inconscient is for a progression towards the identical aim of redemption. For sentient, the strive is for experiencing the Infinite Bliss, while for the inert it goes on grappling in the material chains. The realization of the Supreme through karma is destined to be the goal of humankind. Every selfless action according to Vivekananda, leads the being towards the Infinite expansion. He declares:

Suppose a man becomes perfectly unselfish under the personalistic system, how are we to distinguish him from the perfected ones in other system? He has become one with the universe and to become that is the goal of all... (Vivekananda, Vol.1 109–110).

Karma-Yoga is the attainment of salvation through immaterial work, which is the aim of humanity. Every worldly action hinders our approach towards reaching the ultimate Reality and every subtle act exalts us to spiritual zenith. In the vein of highly profound deliberation, Vivekanand establishes Buddha as the appropriate example of ideal Karma-Yogi. He admires Buddha, the prophet who said: "I do not care to know your various theories about God. What is the use of discussing all subtle doctrines about the soul? Do good and be good. And this will take you to freedom and to whatever truth there is." (Vivekananda, Vol.1 117).



Buddha according to Vivekananda was a true and unattached karma yogi. He preached the highest philosophy of life and also had great compassion for humanity. The person who works without any desire for money, name and fame becomes Buddha. Vivekananda declares that such a buddha can only work for the transformation of the universe and could represent the true ideal of Karma-Yoga.

Vivekananda recommends knowledge to be the aim of humanity. He explains that, like cream in the pot, knowledge subsists in the intellect; a reminder is the friction churning it. In numerous situations, knowledge is concealed and its various stages rely on the progression in the course of manifesting one's contemplation. Man's incapability of disclosing and discovery is due to ignorance. Knowledge has its root in man itself and it can be perceived by removing the cloak of ignorance. The person who has unveiled this cloak to a certain extent is an intellectual and the being who has thrown away this veil is a learned. The Karma-Yoga is fulfilled through the divine mantra of Jnana-Yoga. Om Tat Sat, the auspicious mantra of Jnana-Yoga is the compendium and reservoir of deep spiritual knowledge. Jnana-Yoga is the crux of the universe, as it weighs heavier than any material possession. Om is the epitome of the universe which is knowing the secret of the celestial sphere, tat means everything in the world belongs to Him and sat is Absolute Reality. Vivekananda remarks:

...the only way to study the mind is to get at facts, and then intellect will arrange them and deduce the principles. The intellect has to build the house, but it cannot do so without bricks and it cannot make bricks. Jnana-Yoga is the surest way of arriving at facts. (Vivekananda, Vol.6 42)

Vivekananda explicates that a jnana-yogi swims in the river of realization by applying his intellect. The true I is not the objective but the matter of knowledge and is beyond materiality. For, the knowledge can be of related Absolute, man can thus inapplicably comprehend the self as Brahma, within the cosmos. Vedas regularly denote the communion of self with the Divine, but the veil of illusion can be permeated rarely and few can realize this truth. A jnana- yogi has to overcome the bondage of earthly world and strive to know his self as Atman. He should not believe in anything unless he knows it. He should pursue his reason in the quest for his self. Vivekanand elaborates the fact that, the true I is immortal but fragments of ignorance hide it from the being. Knowledge is reality which segregates the matter from higher knowledge. Its dynamic and static outbursts bring down liberation, peace, serenity and identification of the higher consciousness to mental, vital and physical. There is an underlying belief-going beyond the various conjectures of different



creeds in countries- that it has the universal experience as its basis. This experience is imbibed through the practice of Raja-Yoga. Gautam Ghosh quotes the words of Vivekananda:

It declares that each individual is only a carrier for the infinite ocean of knowledge and power that lies behind mankind. It teaches that wherever and whenever a desire, a want, or a prayer has been fulfilled, it has been done so from a supply of that infinite ocean and not from any supernatural being. (Ghosh 65)

Vivekananda enumerates that Raja-Yoga has the ideal of understanding for every individual. Each entity is the sole carrier of the limitless ether of knowledge and puissance which is present everywhere but concealed from common human existence. The instrument of reason is used to see inside and beyond. The requirement is for the inner advancement of mind, to concentrate all its strength and order the mind to inquire itself. It being a difficult process becomes the only way to attain the imperishable knowledge of the soul, which will go beyond eliminating all misfortunes and achieve the Divine knowledge beyond the approach of utility and itself is the coveted accolade. The fire of knowledge burns down the cage of human misery. The circumstances which bring unhappiness and bewilderment itself are washed away when the streams of knowledge gush forth. Vivekananda proclaimed that worldly happiness which has a little time in the transitory world is not the aim of human life. Jnana is the goal of life force. A being enjoys his knowledge and its spiritual nature. The attainment of spiritual wisdom and supreme knowledge is the consistent goal of the being which elevates them to a great living. The Absolute is attained through the knowledge of supraterrrestrial existence and its realization. Nowadays man is progressing without any perfect goal of attainment of God-consciousness. The strive for attainment of the Supreme moves in a circular path, where both the beginning and the end proceed towards the achievement of the Divine spark present in the universe at every hour of movement. The communion of the soul with the Supreme soul is an initiation of realizing the truth behind everlasting human existence. Knowledge is the path through which the unison is experienced subtly. The discovery of the perfect unity is a complete whole in its true sense. Vivekananda explicates:

Take the science of chemistry, for instance. Chemists are seeking to resolve all known substances into their original elements, and if possible, to find the one element from which all these are derived. The time may come when they will find one element that is the source of all other elements. Reaching that, they can go no further; the science of chemistry will have become perfect. (Vivekananda, Vol.3 5).



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The ancient and holy scriptures of Aryavarta i.e. the Veda is the inference of the teachings of Vedanta which declares Brahma to be true and all else his manifestation. Vedanta further proclaims that the soul is a component of the Supreme soul. The gospel about the soul according to Vivekananda should come to ear, from ear to conscience, from conscience to consciousness, from consciousness to voice, to announce the divinity within. This path is the Yoga of Knowledge, the jnana of the ultimate Truth. Knowledge develops insight and vision. The power of knowledge is remarkable because it transforms not only an individual but the community as a whole. The world and the states stand stable due the seed of knowledge implanted in every civilization of nation-states. The intellect behind withdrawal of the human soul from the concretized matter leads to the path of renunciation. This renunciation is serene and overwhelmed with the love towards the Bliss. The love for pleasures is diminished in the aura of the Divine love. This love develops supreme devotion for the Almighty. The gross images and bondages become trivial for him who attains the love of the Omnipresent. Vivekananda gives an instance:

Nothing remains to bind him or fetter his freedom. A ship, all of a sudden, comes near a magnetic rock and its iron bolts and bars are all attracted and drawn out, and the planks get loosened and freely float on the water. Divine grace thus loosens the binding bolts and bars of the soul, and it becomes free. (Vivekananda, Vol.3 72-73).

The supreme and divine attainment is in the whole process of higher culmination through Bhakti-Yoga. Bhakti-Yoga enunciates the path of supernal love. It asserts the passage to attain the Absolute blessings which leads to spiritual attainment. Bhakti-Yoga avows to love the Supreme. This brings a natural separation from the lower form. When the Divine beauty is realized, the being feels His presence in every form of nature. Vivekananda inspired to observe the human values as a process of nature. Non-attachment makes the being perceive the glory of Higher love moulding itself out in the universe. The Supreme reveals Himself as love. In the most materialistic things one can experience the spirit of the Divine love. The eternal love of God does not give space for any mundane and mortal existence. Vivekananda declares:

...the Bhakta's renunciation is that Vairagya or non-attachment for all things that are not God which results from Anuraga or great attachment to God. (Vivekananda, Vol.3 76).

Vivekananda elaborates the idea as, when we reach this realm of understanding we enter into the abode of Absolute devotion. The artificial and pompous symbols opted for God-realization has no worth for all of us.





We move beyond all the discriminations and realize the Divine spark in each and every level of existence. We feel His presence in the pious and sublime things. We transcend the difficult, hazy and turbulent region of imperfection to attain salvation through surrender. The wrath and anger is sublimated because we have perceived the truth in the form of Reality. Devotion is the most subtle and desperate feeling of emotional affinity to God and Bhakti-Yoga is the trail to proceed for the quest of the Supreme vigour. True love for the Divine inculcates renunciation, surrender, dedication and affection devoid of all affectations. The being regards the service to human race as great devotion towards the Absolute. This assertion of Vivekananda reminds us of James Leigh Hunt's poem "Abou Ben Adhem". In the poem poet gave a tremendous message that, the best way to love God is to love your fellow beings.

Abou Ben Adhem (may his tribe increase!)

Awoke one night from a deep dream of peace,  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel writing in a book of gold :-  
Exceeding peace had made Ben Adhem bold,  
'What writest thou?' - the vision rais'd its head,  
And with a look made of all sweet accord,  
Answer'd, 'the names of those who love the lord'.  
'And is mine one?' said Abou, 'Nay, not so',  
Replied the angel Abou spoke more low,  
But cheerily still; and said, 'I pray thee, then,  
Write me as one that loves his fellow men'.  
The angel wrote and vanish'd.  
The next night  
It came again with a great wakening light,  
And show'd the names whom love of God had blest,  
And lo! Ben Adhem's name led all the rest! (Hunt186).



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A devotees strive is genuine and his love for the Absolute is beyond the transitory realm of existence. In the words of Vivekananda:

Bhakti-Yoga is a real, genuine search after the lord, a search beginning, continuing, and ending in love. One single moment of the madness of extreme love to God brings us eternal freedom “Bhakti”, says – Narada in his explanation of the Bhakti aphorisms, “is intense love to God”; “When a man gets it, he loves all, hates none; he becomes satisfied forever”; This love cannot be reduced to any earthly benefit”, because so long as worldly desires last, that kind of love does not come... (Vivekananda, Vol.3 31).

Vivekananda announced that a soul’s destiny has the spirit of the achievement of a perfect state. Our present state is the outcome of our past actions and thoughts, similarly future will consequently depend on what deeds and actions we perform now. The preceptors, who realized the supreme aura of Divine love, infused the spiritual impulse in their disciples to bring perfection and inspire them to ascend towards higher hemisphere. A devotee follows the path which leads him beyond the chaotic regions of reason towards God-realization. The being, according to Vivekananda rises to a supreme plane above this gross world and experiences the Supernal truth. He further said that human soul is immortal and demise is the conversion of the soul from one corporeal frame to another. The unison of the individual spirit with the Absolute spirit through salvation can be achieved by devotion in the Supreme. Vivekananda, “compared the spirit that had evolved at the Parliament as the culmination of the implanted seed into a plant with the aid of earth, air and water, without actually becoming any of those three, and stressed on ‘Help and not fight’, ‘Assimilation and not Destruction’ and ‘Harmony and Peace and not Dissension’”...( Ghosh 60).

The principle of Karma, Jnana and Bhakti Yoga proclaimed by Vivekananda is the essence of understanding the power of supreme consciousness, the realization through revelation of the Supreme divine energy. The prophet’s vision of the elevation of humanity, towards the supraterrrestrial hemisphere along with the material transformation to immateriality disclosing the supramental establishes the glory of divine design. According to him the exaltation of the self to the Real self is the aim of every human entity as a part of the Absolute existence. Vivekananda mentioned very often in his discourses that, this earthly world is in the state of dilemma performing all actions of life on the stage permeated with mystic divine luster, showing the path to experience the latent force and exhibit the higher truth in every aspect of being and becoming a divine soul.



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The enigmatic higher truth realized in divine form exists since limitless time, but is revealed through the experiential understanding of human beings. The self-experiences through the inherent light of intellect, the upcoming of the higher form and its potentiality for the existence of a divine living and being. The sage believed that for the fulfilment of the abstruse supernal energy; the mundane superficial and transitory domain of existence is futile. They prove their worth for the mortal world and not for the perpetual existence. The soul is pure, permeated with the divine spark and it is discordant with the inert and material element. By doing so it never turns away from the Supreme reality and cannot be captured by the inert aspect. Time and again there is an ascend which is beyond the common level of existence inculcated with values, more deep connection with Divine, which foreshadow the higher purpose and bring the ideal into practice. The supreme light spreads its effulgence on a bleak, gloomy and unsynchronized world. According to Vivekananda, the Absolute existence disseminating the light of its supreme cosmic consciousness is a divine gift, in an enigmatic form to the suffering humanity. The real devotion is through a life surrendered to Creator who is spiritually material, living in the higher realm by being far away from extremities in life. The Divine manifestation through preparatory renunciation and self-surrender brings down the Divine life upon earth; self-realized, self-fulfilled, self-reliant with the principle of Karma, Jnana and Bhakti Yoga. He preached that:

Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control or philosophy-by one, or more, or all of these-and be free. This is the whole of religion. Doctrines, and dogmas, or rituals, or books, or temples, or forms, are but secondary details. (Vivekananda, Vol.1 124).

Vivekananda always overlooked the superstitious and orthodox beliefs of materialistic society. He proclaimed to keep a check on the superficial attitude for the Divine worship. His message was remarkably modern. Along with the ideal of elevation of oneself to a spiritual plane from the mundane life he stood for cultural and spiritual fraternity. He gave a social slant to spirituality. According to him, the life which is far away, from this gross existence is the Divine life. He asserted that we are in a state of illusionary ignorance. Spiritual transformation is possible by the governance of the soul. Soul as the part of the ultimate Reality is great and pious. The merger of the soul with the Supreme brings an inner transformation and attainment of the supraterrrestrial state. Life force is liberated from chaos, ignorance and conflict. To become a realized



soul, the experience of Divine aura is indispensable. In this way the redeemed soul reaches a higher level of existence. The immutable transformation makes the spiritual existence permanent. After self-realization there is neither detachment nor acquisition. Vivekananda remarked that for the transformation in a being there should be an upsurge to get hold of the Real. Instead of wandering in confusion as he says, one should experience the power of consciousness within oneself.

The cosmos cannot be excluded from the Macrocosm. It is not a trap but a field of visibility where man is playing a role, as an actor in this huge Divine spot, in essence is the necessary component of the entirety and transcending all that is. The advancement into the state of spiritual sensibility connects the internal profits to the surrounding atmosphere. Vivekanand related man to community, community to man, man to the Divine and the Divine to man. According to him, there is the two-way process always of descent and ascent, the supramental energy descending to raise the lower energy through involution and evolution. This essence to which one moves after overcoming the bondage of worldly chains is the supramental manifestation as Vivekanand declares. He further says that man's presence should be revealed by the Supreme will because He is the sentient Maker and the Creator of the universe. The consciousness is the inner core and life is the outer exponent, for it gives worldly consciousness a total form. Vivekanand remarked that generally it is said, knowledge is gained through experience. But had one ever thought, what is this experience? The answer to this question is; it is the consciousness, which acts as the foundation stone for all experiences. To make his point accessible, he gives an instance:

A man plays a tune on a piano, he places each finger on each key consciously. He repeats this process till the movement of the fingers become a habit. He then plays a tune without having to pay special attention to each particular key. Similarly, we find in regard to ourselves that our tendencies are the result of past conscious actions. (Vivekananda, Vol.1 320)

A new born child does not come into this world with a blank paged mind. According to Vivekananda this page has certain contents beforehand only:

The old Greek and Egyptian philosophers taught that no child came with a vacant mind. Each child comes with a hundred tendencies generated by past conscious actions. (Vivekananda, Vol.1 320-321). When the human soul seeks attainment it gets visible to him that the Supreme soul is inherent in nature. The non-dualistic (Non-dualism believes the universe to be the manifestation of the Divine Being. He only is



believed to be present in every particle of nature.) state makes man realize that the Divine will is omniscient:

All that is real in me is He; all that is real in Him is I. The gulf between God and man is thus bridged.

Thus we find the kingdom of heaven within us. (Vivekananda, Vol.1 323).

Vivekananda felt the realization of the Supreme spirit to be the universal religion. The Absolute is like a huge tree from which various branches of existence grow out. Accessing the Divine bliss is the concord of the Supreme power and the living being, which rules the world by being beyond the mortal existence. He explicates:

And a man may have never entered a church or a mosque, nor performed any ceremony, but if he feels God within himself and is thereby lifted above the vanities of the world, that man is a holy man, a saint, call him what you will. (Vivekananda, Vol.1 325).

Vivekananda proclaimed that this intellectual and rational universe is guided by the Unspeakable and Unknowable. From here only emerges the aureole which to this world is known as the indispensable Self. Necessarily this Unknowable belongs to the suprarational plane. It is above reason and logic. It is an impetus, making the unknown the knowable. The quest for the Bliss according to Vivekananda's belief has been from the very beginning of mankind. This search for the Beyond has always created a conflict in human reasoning and intellect. This ebb and flow of the human mind is unknown to us. The microcosm and the macrocosm remain at equal footing, passing through similar stages. The realization of the Supreme power comes from within. Vivekananda believed the eternal consciousness to be present in man's very constitution and its existence is unavoidable. There is a concord throughout the discordant voices of intellectualism and reasoning. Man must have an appeal for the achievement of the Beyond. This present and expressed is the part and parcel of the Unexpressed. The mundane world is a phase of that innumerable spiritual universe which is projected into the plane of gross existence. For understanding the Beyond, Vivekananda gives an illustration of Socrates:

...while lecturing at Athens, he met a Brahmin who had travelled into Greece, and Socrates told the Brahmin that the greatest study for mankind is man. The Brahmin sharply retorted: "How can you know man until you know God?" This God, this eternally Unknowable, or Absolute, or Infinite, or without name—you may call Him by what name you like- is the rationale, the only explanation, the *raison d'être* of that which is known and knowable, this present life. (Vivekananda, Vol.3 2).



Vivekananda proceeds further by telling to take the most material sciences like chemistry or physics, astronomy or biology. As the study moves on and on, the gross form melts to become fine, until it is bound to be made subtle. In each field of knowledge, the material becomes immaterial and metaphysics is the outcome of physics. In this way man finds himself driven towards the knowledge of the Absolute. The life of a being is worthless without the Supreme knowledge. When man looks forward and seeks the Divine perfection, he attains salvation. As soon as man begins to reach higher, he raises himself towards the notion of Truth as redemption. It depends upon the treasure of spiritual speculation in mind. This is the cause behind the human development and the inspirational energy of enthusiasm which takes the humanity on a forward march.

The Absolute is independent. There is neither time, space nor causation regarding the Supreme existence. The Real becomes finite when it is assumed by the ignorant mind. The knowledgeable mind perceives the Absolute as the Infinite. God is beyond the known because he is the Unspeakable knowledge. The facts known to us come through Him only. He is the substance of our own spirit. One has to understand and know everything through the Brahma. He is eternally nearer to us yet infinitely higher. The Divine does not perform certain activities for us but what makes us active is His entity present in every particle of nature. One cannot claim to know Him because it would be declining His glory. One cannot get out of oneself, so one cannot know Him. The impressions which an individual cultivates in his mind is projected through knowledge but the Absolute cannot be experienced by projecting Him outside ourselves because He is the life of our souls. Vedanta affirms:

“He that is the Essence of your soul, He is the Truth, He is the Self ... (Vivekananda, Vol.2 134).

There is an intellectual development beyond our dreams and therefore humanity cannot be limited into the shackles of utilitarianism. This limitation destroys the moral life of the human beings. The need is for the culmination of the highest wisdom and great hearts filled with infinite love and knowledge. Vedanta regards the importance of unlimited Existence, eternal Knowledge and infinite Bliss to form them as one. There is the need for the concord of unlimited Bliss, Knowledge and Existence. The visibility of God-consciousness in every form of nature is the optimistic approach towards the Divine. According to Vivekananda, the people who admire this ignorant world always remain in darkness. Those who spend their whole life in this universe and never find anything great are still moving in a void. The person who has



recognized the Beyond has crossed the borders of death and enjoys the eternal Bliss. The inheritance of the selfish possession thought to be apt is a false belief. To experience the Absolute one must need to uplift his consciousness to a subtle level of existence. The solution to the problem of human wretchedness cannot be given by the mundane world. This is because matter is only a portion of the phenomena of nature. What we perceive is just a worldly aspect. The role played by the internal part is very vast. The outward world becomes trivial in front of the inner thoughts and feelings. Mind should not be disturbed by useless arguments because it obstructs us to know the Supreme consciousness. Vivekananda proclaims:

....The question whether there is a God or not can never be proved by argument, for the arguments are as much on one side as on the other. But if there is a God, He is in our own hearts. (Vivekananda, Vol.2 163). When our senses and mind are not in our proper control, the Absolute realization goes far away from us. The attainment comes to a realized soul. The being's upsurge from lowest to the highest is evolution, as Vivekananda asserts:

But from that how can you insist that it is always from the lower upwards, and never from the higher downwards? The argument applies both ways, and if anything is true, I believe it is that the series is repeating itself in going up and down. (Vivekananda, Vol.2 173-174)

Vivekananda enumerates that in the process of evolution the evil is gradually eliminated. The involution and evolution go by way of the whole nature. The mind catches the glimpse of the knowledge of oneness which saves the dying humanity. The One soul pronounces itself in various forms. The omnipresence of the Supernal is felt when its realization comes to the being. The Impersonal manifests itself in manifold forms. The theory of maya pronounces that the Reality has not become manifold and has not lost its true nature. The multiple is visible for the crude human eyes. In the real form man is the unknowable being. Apparently Supreme is a person only but actually, He is the Impersonal principle. Vedanta announces the presence of divinity in man. It just needs a call to be revealed. After manifestation the self becomes one with Liberation, Existence and Knowledge. The Sat-Chit-Ananda Existence- Knowledge -Bliss is accessed by the soul and is revealed itself. Construction and destruction, dimness and brightness, birth and death are all His manifestations. Vivekananda asserted that the being should take the responsibility of his fate and realize the supremacy of His entity. The prayer propounded by Vedanta will help the being for supreme living. This is the sole path to receive the Divine light and glory. By doing so the dilemma in human mind "will vanish as



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the light becomes more and more effulgent, load after load of ignorance will vanish, and then will come a time when all else has disappeared and the Sun alone shines.” (Vivekananda, Vol.2 202).

Through the principle of Karma, Jnana and Bhakti Yoga, Vivekananda wished for the concord of the East and the West by purgation of static, dogmatic and orthodox thoughts of humanity. Towards the movement of culmination of the East and the West his oncoming was a fabulous commencement. He crossed the vast seas to disseminate the Eastern knowledge on the foreign land. Swami Ramakrishna Paramhansa infused a subtle force in the inner consciousness of Vivekananda. His advent was to announce the goal of humanity moving in divergent directions. His deliberations were centralized on the inner human self as receptor full of immense power and the realization of the Supreme.

He travelled the whole nation to see the life of his fellow-beings, their hopes and despair, joys and sorrows, ideals and deviations from his own eyes. He did conversation with people belonging to every strata of the nation. He was enchanted to know the fact that the filament of homogeneity had tied the people of India throughout the ages nevertheless there had been existed the variations on the grounds of cast, creed, colour and language. He very well understood the necessary feature of Indian culture which is its customs and their power. Simultaneously he was grieved on the sufferings of the masses. With his spiritual speculations, the trembling social and economic conditions started tormenting his mind. The sage took whole three years to become aware of the condition of his countrymen and framed a message which he could convey to his fellow-countrymen. The map of spreading the message in the West was drawn in Vivekananda's mind. He was to carry the spirit of India of spiritual awakening and the attainment of perfect consciousness. It was a message of self-reliance in the very root of Indian nation and anticipation for its destiny. The message was against the callous forces which made Indian masses lame, a request even an order-to amend the follies of bygone days. He defined Indian culture and explained the need of assets for the restoration of the country. In the bereft and marginalized he instilled faith and fortitude and into the wealthy, he inserted a feeling of compassion for the suffering folks.

Vivekananda's errand as a preacher in the West began, immediately after his landing on the American soil. The rapid decrease of his financial aids pushed him to take shelter in Boston, where he very early got a chance to talk about India. His influential output aroused the interest of an average American in India. He was enthralled by the glorious atmosphere of America. There he found the high tide of progress which denied





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entering his nation. Major cause behind it was the painful slavery which was like a sore on the Motherland's pious image. He went to America for the cure of this disease. He landed on the Western soil to make the world know the glory of India. His endeavour was to make the world realize the spirit of Indian ideals. He appeared in the Parliament of Religions in Chicago on 11th Sep' 1893. His progressive declamation established him as the preacher of the supreme goal of life which is the realization of the God-consciousness. Vivekananda's aim was to light the Divine spark in every closet and corner of the world. He believed that the upsurge of the lower to higher plane will make humanity realize the oneness. Then there will be established, equality and fraternity. People will realize the spirit of liberty after Supreme attainment only. The Higher existence will only overcome the gross minds from the bondage of degrading the latter.

The address of Vivekananda kindled the light of knowledge which the Vedanta explicates to be the culmination of truth, love, light, bliss, ecstasy, realization, renunciation, detachment, selflessness and surrender. The practical Vedanta reverberated by Vivekanand is the strong root of spiritual tree of Indian cultural heritage. The philosophy highlights the ideal that, we all are the part and parcel of the integrated Self which is all powerful with the inherent potential of wonderful action, magnificent intelligence and joyous surrender perfected with sublime devotion. The world as a complete whole has an appeal in itself to uplift and reach the supracosmic region of celestial glory. The firmament, according to Vedanta is continuously in the process of transformation and creation of the great endless human chain of excellence in every way so that the enigma of existence can be attained at every hour of progression. The eternal journey of Vivekananda through karma, jnana and bhakti yoga is his tireless manoeuvre for upliftment of human consciousness to God consciousness. The karma, jnana and bhakti yoga manifests on the condition of the translation of contemplation into eminent action.

His oration in the Parliament of Religions "was like a tongue of flame. Among the grey wastes of cold dissertation, it fired the souls of the listening throng. Hardly had he pronounced the very simple opening words 'Sisters and brothers of America!' than hundreds arose in their seats and applauded" (Rolland 29). This beautiful expression of Romain Rolland conveys the spirit of Vivekanand's efforts for peace and harmony. The gospel of Karma, Jnana and Bhakti Yoga of the sage was a call to the universe, to bring down the supramental manifestation. His bent of thought mesmerized the Westerners and many of them were proud to be recognized as Vivekananda's disciples. Sister Nivedita, Merwin-Marie Snell, Madam Emma Calve,



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Josephine Macleod, John J. Begle appreciated the core of Hinduism which is the realization of the supracosmic Eternal. A religion which is a metaphor for loving all and hating none made their hearts feel respect for the Hindu monk and Hinduism.

Vivekananda prepared the solid ground to accomplish the plan of nature for the emergence and descend of the supramental consciousness. Through him the masses were enlightened by the true power of Supreme consciousness. He accumulated and elaborated the religious principles and ideals to make the people understand the dimensions of Truth and Absolute revelation. The core of his message was the superiority of Divine consciousness and the universality of belief in Him. It was a gospel of universal brotherhood and realization of the Supreme power. He advocated to accept the truth expressed in any form and realize the divinity inherent in human nature. He proclaimed that in following Him, the human race may tread many paths but eventually they will lead towards the Supreme bliss. The recognition of man as he is will bring a Divine life upon this earth as well as the glory of the Absolute aura. The achievement of this joy will elevate humanity to a Supreme zenith. The unselfish advancement towards the Divine perfection will manifest the knowledge which is ours. The knowledge of infinity of the soul will remove all sufferings and will bring about a higher living.

The enlightened endeavour and speculation of unveiling the enigmatic potential divine consciousness propagated by Vivekanand today also reverberates the world-auditorium. The stupendous revolution of Vivekananda by motivating humanity to understand and reveal the mystic supramental cosmic consciousness brought a huge transformation in the whole world. The prophet propounded that the conversion will flow till the eternity of existence. The mundane human existence has a common perspective of understanding that the expedited process of change, is reaching to apocalypse. The erudite speaker announced that the superconscious state is eternal and it can never be experienced through prejudiced perception. The broad and clear vision according to Vivekanand will lead the mankind towards a perfect phase of life force. The ideal of Karma-Yoga: execute every action with honesty; the crux of Jnana-Yoga: eliminate the darkness of inconscience through the spark of higher knowledge; the principle of Bhakti-Yoga, self-purification through divine love compliment Vivekananda and manifest through the spiritual deliberations and actions of the seer. The vision of Vivekananda is for the humankind escalating the boundaries of bondages and travelling towards the regime of ethereal plane. The ideology of the sage, who



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implanted, nurtured and expanded the perennial growth of human existence till infinity, is par excellent a wonderful state of being and existence.

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