

Swami Vivekananda's Karma Yoga and Its Relevance in Contemporary Educational System

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Abstract:-

In the Neo Vedanta humanistic tradition of contemporary Indian thought, Vivekananda presented new philosophy of education. Vivekananda also influenced by 'Gita'. As a result Vivekananda wrote a book of 'Karma Yoga'. The word Karma is derived from the Sanskrit Kri, to do; all action is Karma. Technically, this word also means the effects of actions. In connection with metaphysics, it sometimes means the effects, of which our past actions were the causes. The main aim of karma yoga is way of self-realisation. Swami Vivekananda said, "Education is the manifestation of perfection already in man". In another word meaning of education is self- realisation. So Karma Yoga and Education has same goal i.e., self realisation. In this paper researcher try to understand main principles of karma yoga and how they apply in education for fulfil main aim.

Key Words:- Principles of Karma Yoga, Relevance in Contemporary Educational System.

Introduction

The 19th century India produced a galaxy of great men who have enriched our national life by their talent and personality. Swami Vivekananda was one of them. His life of philosophy was influenced by Vedanta and Gita. As a result Vivekananda wrote a book name entitled 'Karma Yoga'. Principles of karma Yoga direct us how to act in right way and development of self. Aim of education is individual as well as social development.

1.2. Objectives of the Study

A careful observation of the study, researcher will find major objectives of this paper and this information were given below

1.2.1. To understand major principle of Swami Vivekananda's Karma Yoga.

1.2.2. To understand Relevance of Vivekananda's Karma yoga in Contemporary Educational context.

1.3. Delimitation of the study:-

The scope of the study has been delimited only for according view of Swami Vivekananda Karma Yoga and its relevance in modern education.

1.4. Sources of Data:-

For conducting this research various Primary sources and secondary sources relating to Swami Vivekananda were used.

1.5. Methodology

Historical method of educational research was employed for the study.

2. Main Principle of Swami Vivekananda's Karma yoga:-

1. The goal of mankind is knowledge. Pleasure is not the goal of man, but knowledge. Pleasure and happiness come to an end. It is a mistake to suppose that pleasure is the goal.
2. Both pleasure and pain are great teachers, and that man learns as much from evil as from good.
3. Character of any man, it really is but the aggregate of tendencies, the sum total of the bent of his mind; we would find that misery and happiness are equal factors in the formation of that character. Good and evil have an equal share in moulding character.
4. No knowledge comes from outside; it is all inside. What a man "learns" is really what he "discovers", by taking the cover off his own soul, which is a mine of infinite
5. All mans are omniscient. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off, we say, "We are learning," and the advance of knowledge is made by the advance
6. Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out.
7. Every fool may become a hero at one time or another. Karma in its effect on character is the most tremendous power than man has to deal with. Man is, as it were, a centre, and is attracting all the powers of the universe towards himself, and character is manufactured by Karma.
8. We may go on accumulating things for our physical enjoyment, but only what we earn is really ours. A fool may buy all the books in the world, and they will be in his library; but he will be able to read only those that he deserves to; and this deserving is produced by Karma. We have the power to make ourselves.
9. Man works with various motives. There cannot be work without motive. Unselfishness is more paying, only people have not the patience to practise it. It is more paying from the point of view of health also.
10. Love, truth and unselfishness are not merely moral figures of speech, but they form our highest ideal, because in them lies such a manifestation of power.
11. Self-restraint is a manifestation of greater power than all.
12. Self-control will tend to produce a mighty will. We must do the work and find out the motive power that prompts us; and, almost without exception.
13. Sattva, Rajas, and Tamas are manifested in the physical world are what we may call equilibrium, activity, and inertness. Tamas is typified as darkness or inactivity; Rajas is activity, expressed as attraction or repulsion; and Sattva is the equilibrium of the two.
14. Our first duty is not to hate ourselves, because to advance we must have faith in ourselves first and then in God. He who has no faith in himself can never have faith in God.
15. This is a great lesson for us all to learn, that in all matters the two extremes are alike. The extreme positive and the extreme negative are always similar.

16. Manifestation of this highest power, namely, non-resistance. Before reaching this highest ideal, man's duty is to resist evil; let him work, let him fight, let him strike straight from the shoulder. Man must be active in order to pass through activity to perfect calmness. Inactivity should be avoided by all means. Activity always means resistance.
17. Unity in variety is the plan of creation.
18. The mother is pleased, and the father, God is pleased with the man. That child is really a good child who never speaks harsh words to his parents. Before parents one must not utter jokes, must not show restlessness, must not show anger or temper. must we perform our duties.
19. Fear is a sign of weakness. A man must go about his duties without taking notice of the sneers and the ridicule of the world.
20. Each is great in his own place, but the duty of the one is not the duty of the other.
21. The gift of knowledge is a far higher gift than that of food and clothes; it is even higher than giving life to a man, because the real life of man consists of knowledge.
22. Ignorance is death, knowledge is life. Life "non-attachment" to work becoming attached to it; and as soon as this attachment comes, there is the deep impression on the soul, which binds us down and makes us work not from freedom but like slaves. Ninety-nine per cent of mankind work like slaves and the result is misery; it is all selfish work. Work through freedom! Work through love! The word "love" is very difficult to understand; love never comes until there is freedom.
23. Always try to see the duty of others through their own eyes, and never judge the customs of other peoples by our own standard.
24. No duty is ugly, no duty is impure. Mans birth placed stand in these circumstances and environments.
25. We need not bother our heads wishing to help it. Yet we must do good; the desire to do good is the highest motive power we have. Let us give up all this foolish talk of doing good to the world.
26. If we were really unattached, we should escape all this pain of vain expectation, and could cheerfully do good work in the world.
27. According to Karma-Yoga, the action one has done cannot be destroyed until it has borne its fruit; no power in nature can stop it from yielding its results. If I do an evil action, I must suffer for it; both good and evil, are intimately connected with each other.
28. We cannot put a line of demarcation and say, this action is entirely good and this entirely evil.
29. Nivritti is the fundamental basis of all morality and all religion, and the very perfection of it is entire self-abnegation, readiness to sacrifice mind and body and everything for another being.
30. No one was ever really taught by another; each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things.
31. We have first to hear about it and understand what it is; and then do it.

4. Relevance of Vivekananda's Karma yoga in Contemporary Educational context:-

From above knowing main principle of Vivekananda's karma yoga, we may conclude the relevance of those principles in contemporary educational context. These are as follows.

4.1. Self development:-

Vivekananda advocated education for self development. According to him, education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand his own feet. Education is the realization of the knowledge inherent in man. True knowledge does not come from outside, it is discovered with the individual in the self which is the source of all knowledge. So the main aim of education is self development.

4.2. Freedom:-

Vivekananda is against any type of external pressure upon the child. He is a staunch champion of freedom in education. Freedom is the first requirement for self development.

4.3. Misery and happiness both moulding character:-

Character is the solid foundation for self development. According to his view, Character of any man, it really is but the aggregate of tendencies, the sum total of the bent of his mind; we would find that misery and happiness are equal factors in the formation of that character. Good and evil have an equal share in moulding character. So when we judge character of any man, first we understand in which circumstances he/she behave. Vivekananda said, if you really want to judge the character of man, look not at his great performance, watch a man do his most common action. Character is manufactured by karma.

4.4. Practising Good Habit:-

Character is intimately connected with habits. Habit expresses character and good habit makes good character. Man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and man will be a bad man; Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good; and they, in a similar manner, will force him to do good even in spite of himself. Vivekananda said, "give up all this foolish talk of doing good to the world".

4.5. Learning through Errors:-

According to Vivekananda, "Both pleasure and pain are great teachers, and that man learns as much from evil as from good". Errors are the stepping stones to our progress in character. This progress requires courage and strong will is the sign of great character, will make men great. Therefore there is no occasion to be discouraged or to weep, one should exercise his will and he will see that things which he considered to be impossible become easy and possible.

4.6. Unselfishness:-

Unselfishness is the essence of Indian philosophy and its main concern is 'Sarvajana Sukhino bhavantu' (happiness for all) and education's function is to serve this end. Education must inculcate the spirit of all unselfishness activity.

4.7. Faith in one self:-

The aim of education must be to faith in one's own self. Self confidence is power of action. It is again, the source of all goods. According to Vivekananda," Our first duty is not to hate ourselves, because to advance we must have faith in ourselves first and then in God. He who has no faith in himself can never have faith in God". God is always on the side of goodness. To fight for goodness is therefore service to god. Weakness is the source of all evils. Fearless and power are eternal truths, the real nature of the self.

4.8. Role of teacher:-

According to Vivekananda, the major qualities of a teacher should be as follows-

- i. A teacher must be Tyagi. Vivekananda believe that only a tyagi would be an ideal teacher. Tyagi means one who has dedicated his life to the service of others and mankind.
- ii. A teacher must have sufficient love for his pupils.
- iii. The teacher must be a man with high character. He must be pure in mind and heart.
- iv. A teacher should be sinless. Swamiji believed that a teacher must possess the quality of sinless. If the teacher did not perform any sin, he would be regarded as an inspirer or idol to the students.
- v. A teacher should come down to the level of the student and do according to their inherent tendencies.

5. Conclusion:-

Swami Vivekananda's educational ideas and ideals are unique in the history of Indian education. After discussing the main principle of Karma yoga and it relevance in educational system, we may conclude that creating such educational system where main focus is learner. Learners will do their action with unselfishness, fearless and with concentrate. In this system learner construct their won knowledge and teacher only give suggestion.

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