

# REFLECTION OF KARMA YOGA IN SWAMI VIVEKANANDA AND OSCAR WILD

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## Introduction

Philosophy depicts the life of human existence govern by the three major forces called in Sanskrit, Sattva, Rajas and Tamas. Tamas is called as darkness or idleness; Rajas is articulated as magnetism or repugnance; and Sattva is the symmetry of the two that are Tamas and Rajas. Every now and then man is posses with the three forces. We often govern with the laziness, or by mere dullness. Sometimes we are force with the activity, power, manifestation of energy; and sometimes with the sweetness, calmness and gentleness. Karma-Yoga deals with these three factors and tells us how to do our work better. The sense of duty in human life is divided into the four stages. Stage of student life which devoted to study, stage of married life -involves in carrying duties as a citizen, retired life in old age and sannyasin life which leads towards the worshipping and religious preaching. In these stages duty plays pivotal role. Duty i.e. karma is the fundamental of human existence. Bhagwad Gita focuses on the theory of karma. Every human being is motivated with the idea which has certain fashion of conduction which varies according to the perception and the bend of the individuals but the central dictum of the idea and the results remain the same which is called as karma. According to Mahatma Gandhi, "every individual is unique because of his peculiar physical and mental inheritance and equipment. What an individual now is is the effect of his actions- his habits of thinking, feeling, speaking and actions in the past. Man makes himself through all these diverse activities, internal and external. They appear to be so insignificant separately, but taken together they create tremendous forces that shape his health, character, and his entire destiny." (Dam, n.p.) The theory of karma speaks only about the action done without the reverse reward of the action. In Sanskrit it termed as

"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मातेः सङ्गोऽस्त्वकर्मणि ॥" ?

In the words of Sri Krishna "Your right is to perform your duty only, but never lay claims to its hit. Let not the fruit of action be not your object, nor let your attachment be to inaction (Geeta). In the Bhagavad-Gita Krishna explains the real world application of the divine ideas which he exhibits in himself and his teachings. Sri Krishna had assured us that, 'svalpamapyasyadharmasyatrayatamahatobhayat' – 'practicing even a little bit of this dharma saves us from great danger' (Campbell- Jones) and had further given the principle of practicing 'mayisarvamidam protamsutrem aniganiva' – 'God is the divine thread that unites all of us like the pearls in a garland'. (Eliot) Human harmony is the uniting force that binds all the different communities together. The modern trend in religion is to remove the inequality among human beings. Help poor and maintain social justice. The philosophy of the east is promulgated in the world since ancient times. Many of the thinkers are hinted the essence of the theory and philosophy in their thoughts and writing.

## Swami Vivekananda – Man of Philosophical Cult

Swami Vivekananda the renowned philosopher and the academician of India acquainted with the realm of the Indian thoughts. According to Swami Vivekananda Human dignity is given more importance than the religious law of rituals. He tries to inculcate the real human values in society "Naren had his education at a period when Calcutta was affected by Western ideas at the expense of India's cultural values. To meet this great challenge a movement was started to modernise Hinduism. This movement was called 'Brahma Samaj' which was founded by Raja Ram Mohan Roy in 1828" (Radhakrishnan.). Swami Vivekananda a man of profound teaching and spirituality. One of his students in California remarks: 'He was one of the greatest souls that had visited the earth for many centuries. An Incarnation of his Master, of Krishna, Buddha, Christ and all other great souls. He came fitted to fill the needs of the times as they are now.' (Marie Louise Burke, Swami Vivekananda: His Second Visit to the West, Calcutta: Advaita Ashrama, 1973).

Swami Vivekananda the prolific writer stress on the element of karma in his writings. He focuses on the real element of humanism and social thoughts in his writing. His Chapter –II written in the book Karma Yoga titled as Each is Great in His Own Place represents the symbolic element of humanism.

### **Swami Vivekananda - Each is Great in His Own Place**

A certain king used to inquire of all the Sannyasins that came to his country, "Which is the greater man — Sannyasin, , house holder? Many wise men sought to solve the problem. Some asserted that the Sannyasin and some settle down as householders. At last there came a young Sannyasin, He answered, "Each, O king, is equally great in his place." "Prove this to me," asked the king. "I will prove it to you," said the Sannyasin, "but you must first come and live as I do for a few days, that I may be able to prove to you what I say." The king consented and followed the Sannyasin out of his own territory. Later on they came to a great kingdom where the Princess of the country wants to marry the handsomest man, but she could not find the right one to please her. Several times these meetings had taken place, but the princess could not select a husband. Then came a young man, a Sannyasin, handsome as if the sun had come down to the earth, princes threw the garland over him. The young Sannyasin seized the garland and threw it off, exclaiming, "What nonsense is this? I am a Sannyasin. What is marriage to me?" saying, "Nonsense! I do not want to marry," and walked quickly away from the assembly.

Then our other Sannyasin, who had brought the king there, said to him, "King, let us follow this pair"; The young Sannyasin who had refused to marry the princess walked out into the country for several miles. Now this young Sannyasin was well acquainted with that forest and knew all the intricate paths in it. He suddenly passed into one of these and disappeared, and the princess could not discover him. Then our king and the other Sannyasin came up to her and said, "Do not weep; Here is a big tree; let us rest under it, and in the morning we will go early and show you the road."

Now a little bird and his wife and their three little ones lived on that tree, in a nest, who said to his wife, "My dear, what shall we do? Here are some guests in the house, and it is winter, and we have no fire." So he got a bit of burning firewood and dropped it before the guests But the little bird was not satisfied. He said again to his wife, "My dear, what shall we do? There is nothing to give these people to eat, and they are hungry. We are householders; it is our duty to feed any one who comes to the house. I must do what I can, I will give them my body." So he plunged into the midst of the fire and perished. The guests saw him falling and tried to save him, but he was too quick for them. The little bird's wife saw and she too fell into the fire and was burned to death to satisfy the hunger of the guests. Then the three baby-birds, when they saw what was done and that there was still not enough food for the three guests, said, "Our parents have done what they could and still it is not enough. It is our duty to carry on the work of our parents; let our bodies go too." And they all dashed down into the fire also.

Then the Sannyasin said to the king, "King, you have seen that each is great in his own place. If you want to live in the world, live like those birds, ready at any moment to sacrifice yourself for others.

### **Oscar Wild – The Real Aesthetics**

Oscar Wild an Irish writer with great wit and the brilliance. He published his short stories and only novel which brough him lasting recognition on the literary horizon. Known for his biting wit, flamboyant dressing style and glittering conversation he was one of the great personality of his days. His cult in the writing stories was towards the philosophical endings. He compel the readers to think over the theory behind his writing. His story Happy Prince first published in 1888 and remain one of the most beloved tales. It states how true happiness is obtained through the reward less karma and not through the material wealth. It tells us hoe the happiness is gained through the virtue of charity, self-denial and sacrifice.

### **Oscar Wild – The Happy Prince**

Here we have a statue who, at one time, was a real prince. He was happy when alive, because he was kept ignorant of any sadness or suffering outside his palace walls. His life was one of joy and fulfilled desires. And then he died. Upon his death, a statue was made depicting him which was covered in gold, had beautiful sapphires for eyes, and a ruby attached to his sword-gilt. Because of the value society places on gold and jewels, he was thought to be quite beautiful. "Useless," remarks a Town Councilman, "but beautiful." He is adored by all who see him. Unfortunately for the statue, his placement atop a high hill allows him to witness,

for the first time, the pain and misery experienced by the poor of the city, of whom he had remained ignorant. The statue, once happy, now weeps with sadness to learn the plight of so many who have so little. A self-serving swallow arrives to take shelter beneath this statue and eventually becomes touched by the statue's kindness and desire to help others. He becomes the statue's messenger and agrees to remove the jewels and the gold from the Happy Prince in order to bring contentment, badly needed financial security, and compassion to the masses. In an allegory, the characters stand for ideas or for people in history. In this story, the swallow can be seen as Socialism -delivering necessities to all so that all are on equal footing.

As the statue's gold and jewels are taken and redistributed among the poor, he is no longer able to see the impoverished around him. He knows it is there, and he is not blind to the sufferings of others as he once was. Even without eyes to see, he knows that it exists. Eventually, the little swallow lies at the feet of the statue and dies from exposure and exhaustion. He never made it to Egypt because he exchanged his dream of warm climates and comfort with a bigger dream -to bring help to those who are in need. The sculpture cracks with sadness at the loss of his friend, and his heart is exposed. The most beautiful part of the statue -the kind and giving heart- could not be seen on the outside.

### Reflection of Karma Yoga

Both the stories are the symbolic representation of the Karma Yoga. In the first story the centre of the communication is the family of the bird. Entire family of the bird sacrifices in the fire to give heat and food to the guest. They never think of the outcome of the real deeds. They know that the ultimate end of the jump into the fire is death, still they pounced into it and perish only for the sake of the human thoughts. The centre of the deeds is karma. They utilised their life for the sake of the karma. Same is the story of Happy Prince. The statue is the symbolic incarnation representation of the Karma yogi who devoted to karma even after the real death. Whereas the karma is personified through the activities of the bird. Both stories are symbolic representation of the karma. In both the characters stressed only for the sake of the humanism and sacrifice their life and all the characters who are the centre of the deeds. Their life lead to death only of for the case of Karma, Thus the reflection of Karma yoga is the center of the work of Swami Vivekananda and Oscar Wild.

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