



ISSN: 2454-5303
Impact Factor: 4.07(16119)

Vol. 5 Special Issue -1 February 2019

CHRONICLE OF HUMANITIES AND CULTURAL STUDIES

A Peer Reviewed Bimonthly International Journal

Special Issue On
**WORLD LITERATURE:
THEORY AND PRACTICE**



GREAT
EXPECTATIONS

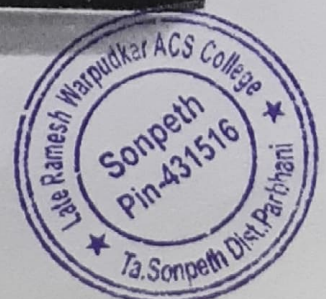
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expression in the world follows two broad courses- one of which is labour and the other literature and so we must read history and literature to know humanity as revealed in those two currents.

The twenty first century discourse on the world literature acknowledges the notion of one world but brings inequality in it to the centre stage. For instance, Moretti in an article "Conjectures on World Literature" argues that the international capitalism is one and unequal, with a core and periphery that are bound together in a relationship of growing inequality. One and unequal: one literature or one literary system, but a system which is different from what Goethe or Marx had hoped for because it is profoundly unequal. Moretti considers world literature neither a canon of masterworks nor a mode of reading but as a system structured not on difference but on inequality. To think of world literature as the corpus of all the literature in the world would be useless. Rather world literature could be defined as the literature of the world system- of modern capitalist world system. The study of world literature can be fruitfully carried out by treating world literature as a problem rather than an object.

This special issue is a collection of deliberations done in the National Conference on 'World Literature: Theory and Practice' held on 18 February 2019 at Dept of English, Dayanand College of Arts, Latur, Maharashtra.

-Prashant Mannikar
(Issue Editor)



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The Worldly Values in Vivekananda's Speech Karma in its Effect on Character

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Character is like a tree and reputation like a shadow. The shadow is what we think of it; the tree is the real thing. -Abraham Lincoln

Introduction:

Most of the times, the photograph of a person verbalize the lot about his or her life, thoughts, ideology and the absolute personality. Likely, when we look at the photograph of the monk Swami Vivekananda with saffron colored turban and *Sanyasi* dress, our head bowed down before the calm, cool, impressive, seer and thoughtful appearance. The visionary eyes, impressive face, genius appearance, brilliant exposure could speak very much about the person. As Dr. Devika Rangachari writes, "This was a man who would not accept anything unless he had reasoned it out for himself. He could be stubborn to the point of exasperation but would not yield his stance once he was convinced of it. He was blunt, frank, and straightforward- someone who had no qualms in speaking his mind" (Rangachari 1). It shows the completeness in the personality of Swami Vivekananda.

Sami Vivekananda was travelled throughout the World and delivered hundreds of speeches on various topics in different religious and philosophical conferences in the World. His speeches and writings are the source of power, inspiration, intellect, vision, genius, life, character building for every reader of the World. The speeches and literature is the all time source of inspiration for the Worldly scholars. His literature and speeches are the fountains of wisdom, morality and spirituality. Though, Swami Vivekananda was an Indian monk, but his scholarship and literature is appreciated and referred by the World scholars. He has given treasure of writings to the World. He wrote and delivered the speeches on various topics, which are now published under the title *The Complete Works of Swami Vivekananda Volume I, II, III, IV, V, VI, VII, and IX*. He wrote and speaks on the topics like *Karma Yoga, Raj Yoga, Paper on Hinduism, Religion Not the Crying Need of India, Buddhism, Fulfillment of Hinduism, Karma in its Effects on Character, The Secret of Work, Why is Duty?, Freedom, The Ideal Karma Yoga, Prana*

Pratyahara and Dharna, Dhyana and Samadhi, Patanjali's Yoga Aphorism, Powers, Independence, Soul, God and Religion, The Vedant Philosophy, Reason and Religion, Krishna, Gita, Mohammad, The Soul and God and many more philosophical topics. His focus was on the human being, the character and internal purification. His religion and God is beyond the Temple, Mosque, Church, and any religious place of the World religions.

In *The Complete Works of Swami Vivekananda Vol. II*, Swami Vivekananda wrote an essay entitled *Karma in its Effect on Character* where he focused on many universal and ideal points and thoughts about the effect of our karma (work) on our character. As the Greek philosopher Heraclitus told around 500 B.C. that 'Character is Destiny', which means that one's destiny or future is not decided by any outside force or fortune but by his or her own character. In first part of the essay, Swami Vivekananda has explained the word Karma (work) in the context of Indian mythology,

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. But in Karma-Yoga we have simply to do with the word Karma as meaning work. The goal of mankind is knowledge. (Vivekananda 30)

Swamiji has focused on the Karma means the work itself and not with the mythology. Everybody has to focus on the work itself. The Karma Yoga is defined in the form of the work and man has to strive for achieve knowledge in the life. There should be pleasure in the work, not in the goal. The life is not only fate, but it has come out from the hard work, character and ceaseless efforts throughout. There should be devotion to the work and not to the destiny.

It is your character, and your character alone, that will make your life happy or unhappy. That is all that really passes for destiny. And you choose it. No one else can give it to you or deny it to you. No rival can steal it from you. And no friend can give it to you. (McCain and Salter xi)

Your life and happiness is totally depends on your character only. No external agency or personality can effect to build your character and the life itself. In the present essay, Swami Vivekananda has affirmed that the knowledge should be the key of life before mankind and the pleasure and pains are the great teachers. It is, "What a man 'learns' is really what he 'discovers", by taking the cover off his own soul, which mine of infinite knowledge" (Vivekananda 30). He has given the example of Newton, who is the pioneer of many scientific discoveries. human mind is the source of all sorts of knowledge. "All

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knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind. The external world is simply the suggestion, the occasion, which sets you to study your own mind, but the object of your study is always your own mind" (Vivekananda 30). The knowledge is the spiritual product of the holy and pure mind. Vivekananda focused on the character of the mankind. He has mentioned that man can be omniscient and omnipotent in his life with the help of knowledge. The feelings, actions, happiness, grief and the various blows in our life are called the Karma, which built our strong character and responsible to achieve the knowledge through the experiences. Everything is discovered by our own power of knowledge, which is called the Karma. "Thus we are all doing Karma all the time. I am talking to you: that is Karma. You are listening: that is Karma. We breathe: that is Karma. We walk: Karma. Everything we do, physical or mental, is Karma, and it leaves its marks on us" (Vivekananda 30). This is the definition of Karma done by Swami Vivekananda. Our major actions like talking, listening, breathing, walking as well as the long physical actions we are performing are our karma and have the long lasting consequences on our character.

Vivekananda asserted that, like the uncountable small as well as the large waves of the sea, there are small and large actions in man's life, which should be counted for judge the character. "If you really want to judge of the character of a man, look not at his great performances. Every fool may become a hero at one time or another. Watch a man do his most common actions; those are indeed the things which will tell you the real character of a great" man (Vivekananda 30, 31). It is the most significant observation about the character in the present essay. Our daily and continuous actions are our Karma, which built the good or bad character. If we are discussing with the knowledgeable person on any fruitful topic will built your character itself. It shows the power of Karma. How the Karma and character both are interconnected is asserted by Vivekananda in the present essay. He writes,

When it, as it were, a centre, and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again sending them off in a big current. Such a centre is the real man-the almighty, the omniscient-and he draws the whole universe towards him. (Vivekananda 30)

The Karma and the character are fully interconnected like the mechanism of the machine. All actions around us are the outcome of our Karma and responsible to build the thousands of the characters. "The villagers, cities, machines and products are responsible to build the character through the Karma of everybody."

In next part, Vivekananda has focused on the will power of man and connection with the Karma and the character. "The Karma is the strong

manifestation of human will. The will power is the source behind the every gigantic work, tremendous victories and researches and thoughts which are all time guiding force for the World. "Such a gigantic will as that of a Buddha or a Jesus could not be obtained in one life, for we know who their fathers were" (Vivekananda 31). Everybody wanted to earn a great character, but it is not possible without the will power of the Karma. The great figures were determined not by their race or country but by their Karma. "This is an eternal law. We may sometimes think it is not so, but in the long run we become convinced of it" (31). Whatever we have earned or going to earn or achieve is the outcome of our Karma. The Karma means not the fate or destiny: it is our continuous work which helps us to build our character. Everybody is responsible for his past, present as well as the future also. The work, which he is going to do will build the character itself. The happiness, grief, achievements in the present is the outcome of our Karma (work). "We are responsible for what we are; and whatever we wish ourselves to be, we have the power to make ourselves" (31). Man is known by his work, not by the race and country. The work is worship. Many inspirational personalities are appreciated throughout the World not by their race or country but by their work and achievements. The work is the only source which brings the power to the mind. Swamiji has given the message from *Gita*, "With regard to Karma-Yoga, the *Gita* says that it is doing work with cleverness and as a science; by knowing how to work, one can obtain the greatest results. You must remember that all work is simply to bring out the power of the mind which is already there, to wake up the soul" (31). So, the power is not outside, but it is within. The work, actions, blows and experiences through the work is going to build the character. The will power, work and the character are the parallel elements to build the country as well as the World. Swami Vivekananda has given many theories and explanations regarding the motives, activities, questions about the work and character. Everybody should hard work which can build the character itself. Always do the good and great works, do not think about the fruits and the results. The work works itself for the fruit and the results.

Swami Vivekananda mentioned in the essay that, we have to learn the lot from the nature, the mountains, the flowers, the sea and the beautiful blue sky. For great work and achievement of the character, the man should learn the solitude and calmness in the life. "The ideal man is he who, in the midst of the greatest silence and solitude, finds the in tensest activity, and in the midst of the in tensest activity finds the silence and solitude of the desert. He has learnt the secret of restraint, he has controlled himself" (32). The silence and the solitude are the pillars and the secret of every work. The work should come out through

the character itself. The self restraint is important to build the universal character. In the end of the essay, Swami Vivekananda has focused on the selfishness and its effects on the Karma and the characters. Persistently, there should not be the selfishness behind any work. Such unselfish work will built the character of the man. Finally, in the essay, his expects from the World, "We may all hope that someday or other, as we struggle through the paths of life, there will come a time when we shall become perfectly unselfish; and the moment we attain to that, all our powers will be concentrated, and the knowledge which is ours will be manifest" (32). Vivekananda is always expecting everything from the man himself or herself. The unselfishness values are also crucial to build the character of man.

Conclusion:

It was the way of perfection to everybody to achieve the great will power, which will come out through the Karma and responsible built the great character itself. Throughout of the essay, man and his character are in the centre and all elements are at periphery. The man is the major tool which can build the silent, peaceful, unique building of the forthcoming World. It is the way going towards *Vasudaiva Kutumbakam*. The World should be united by the great Karma, which will generate the great characters. Those characters will be the pathfinders of the universal peace and prosperity. Such Karma and character will be the idols for the coming generations. In the science and information technology World, again coming generations should re-thing about building the great universal, ideal characters. Such characters will be away from all sorts of awful lifestyles and addictions. Now days, the World must think about to build the characters which can lead the universe towards the perfection of peace and serenity.

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