



SWAMI VIVEKANANDA AND YOGA IN DIFFERENT DIMENSION

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ABSTRACT

This paper will lead us to realize the contribution of swami Vivekananda towards society to understand yoga in a different dimension, where the society already benefited and will be benefited to realize the essence of life through yoga. In this context the four concept of yoga emphasized by swami Vivekananda has taken into consideration, namely 'Karma yoga', 'Bhakti yoga', 'Raja yoga', and 'Jana yoga'.



KEYWORDS: Lead, Realize, Contribution, Swami Vivekananda, Society, Yoga.

INTRODUCTION

Yoga means the way of life. It leads an individual to reach the highest level of achievement in life. Yoga is the spiritual 'kamdhenu' which gives what we wish. It is the science of healthy and better living in physical, mental, moral, intellectual and spiritual spheres. It imparts us to integrate not only within ourselves but also with the society. It provides with the proper techniques of an ideal code for personal and social conduct of life.

The Sanskrit word yoga means yoke or union. It conveys the idea in harness oneself to a discipline and at the same time of unifying the part of one's body, mind and spirit and the individual self with something greater and transcendental. It is a concept which may be expressed as 'Isvara' the absolute, the greater self, the universal flow of life and so on, according to one's religious and philosophical stance.

Yoga is as old as India herself. It is recorded in Vedas and it is derived from the Sanskrit root 'Yuj' to join or 'Yoke'. Yoke was the basic symbol of India at Vedic time and it continues to be so. Yoking the oxen was a primitive deed of Harappa and prehistoric civilization of India.

In Patanjala yoga sutra yoga defines as 'yogascittavrttinirodhah' by mean yoga bringing to complete cessation 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.

Here in this paper a humble attempt is made to realize the contribution of swami Vivekananda towards society to understand yoga in a simplified dimension. In this context the four concept of yoga emphasized by swami Vivekananda has taken into consideration, namely 'Karma yoga', 'Bhakti yoga', 'Raja yoga', & 'Jana yoga'.

METHODOLOGY:

The ideas and thoughts of swami Vivekananda available in different books are analyze to establish the purpose of the study.

DISCUSSION:***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.

Bhakati yoga

'Bhakati' 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 Bhakati yoga. He told that 'Bhakati' 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 uhader lakshya) but 'Bhakati' is itself is means and aim (Bhakati 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 'Bhakati' will may also feel that he need not even salvation. And in last the desire less love will appear.

Raja yoga

In 'Raja yoga' context Samiji 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).

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'. Here Swamiji told will power or wish power or think around of own self in absolute is the key

to achieve whatever you wish. In fact whatever we wish in heartiest way one day that we become, it may anything or even salvation or self realization.

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', 'Bhakti', '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 they all are same, in the way due to their dominating nature they look like different. In conclusion we can say that Swamiji has a great contribution to understand yoga in different dimension in a very easy and simple way for mankind who are in the society and if we follow the thoughts and ideals of him the entire society will get a new shape of wisdom and by the way peace and which will lead us to understand the essence of life.

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