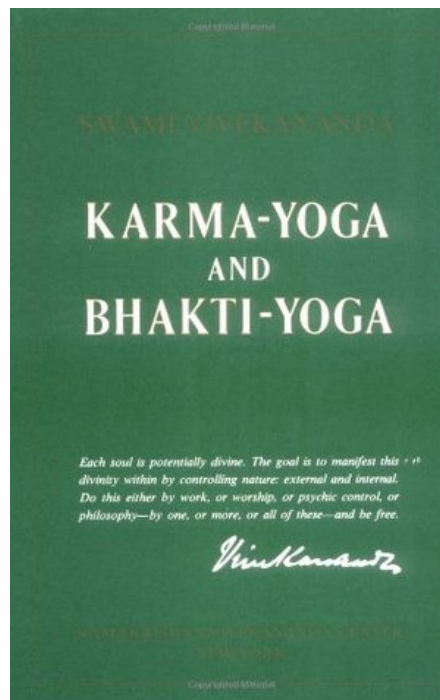




Karma-Yoga & Bhakti-Yoga

Swami Vivekananda

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Karma-Yoga & Bhakti-Yoga Swami Vivekananda

By Swami Vivekananda, *Karma-Yoga and Bhakti-Yoga* describes the way to reach perfection through the performance of daily work in a non-attached spirit (i.e. Karma-Yoga - the path of selfless action) and by sublimating human affection into divine love (i.e. Bhakti-Yoga - the path of divine love). *Karma-Yoga and Bhakti-Yoga*, along with *Jnna-Yoga* and *Rja-Yoga*, are considered classics and outstanding treatises on Hindu philosophy. Swami Vivekananda's deep spiritual insight, fervid eloquence, and broad human sympathy shine forth in these works and offer inspiration to all spiritual seekers.

Karma-Yoga & Bhakti-Yoga Details

Date : Published October 1st 1982 by Ramakrishna-Vivekananda Center (first published February 21st 1955)

ISBN : 9780911206227

Author : Swami Vivekananda

Format : Paperback 316 pages

Genre : Religion, Hinduism, Spirituality, Philosophy

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From Reader Review Karma-Yoga & Bhakti-Yoga for online ebook

Sharad says

Good book for self visualisation and to control your self and evil karma.

Jeffrey says

I remember reading this book ten years ago and still Vivekananda's words speak louder to me than my own voice. This book is recommended for anyone who's faith needs a good kick in the ass! The translation of this amazing book is flawless!

P.J. Mazumdar says

This book covers two of the most important spiritual paths of Hinduism in eloquent and evocative language with a direct appeal to the heart.

However, by no means is it restricted to a particular belief or sect. This book is a collection of speeches and writings of Swami Vivekananda on Karma and Bhakti Yoga; the lectures read together very well and if one were not told in advance that this was a collection, it would read just like a book.

Swami Vivekananda has a genius for giving an unexpected angle of thought to these subjects. The logic and reason of these paths are brilliantly treated. We see that these are not doctrinal paths but teachings which are in harmony with modern science and thought. The wisdom of Karma Yoga provides a vital input on leading our lives in the modern age, and Bhakti Yoga, interpreted in such rational language, is as relevant today as it was in ancient times.

It is to the credit of Swami Vivekananda that he makes us realize the importance of these teachings and brings them alive for us. This book is a must for all who wish to practice spirituality in the modern age.

Acharya Vamshi says

Nice...

Indranil Mukherjee says

Simple way to understand one self

JM says

Wisdom for life. Read it for my yoga teacher training and found the concepts deeply thought-provoking and applicable to my own Christian beliefs. Definitely changes the way that you think about your day job. If it feels unsatisfying now, reading this book can help you see purpose in work, whatever it is that you do. He also touches on love and virtue in relation to each other, wisdom that young people need these days. Still relevant!

Devvrat Kumar says

This book i guess, is one of the best work to help understand the Hindu religion from a rational point of view. A complete delight to read. Swami vivekananda breaks the myth and misunderstanding related with yoga and religion in such a holistic way, it becomes difficult to stop reading once we start the book. All praise for this one.

Comptes Rendus de René Guénon says

Karma-Yoga

Traduit de l'anglais par Jean Herbert (Union des Imprimeries, Frameries, Belgique). – Ce livre est, dans l'ensemble, meilleur que le précédent, sans doute parce qu'il touche moins à des questions d'ordre proprement doctrinal et intellectuel ; c'est, si l'on veut, une sorte de commentaire de la Bhagavad-Gîtâ, qui n'en envisage à vrai dire qu'un aspect très partiel, mais qui est en somme acceptable dans les limites où il se tient ; l'idée du swadharma, celle du « détachement » à l'égard des résultats de l'action, sont assez correctement exposées ; mais l'action ne devrait pas être prise seulement sous l'acception trop restreinte du « travail », et, malgré tout, les tendances « moralisantes » et « humanitaires » de l'auteur sont parfois un peu trop sensibles pour qu'on n'en éprouve pas une certaine gêne, quand on sait combien elles sont étrangères au véritable esprit de la doctrine hindoue.

Bhakti-Yoga. Traduit de l'anglais par Lizelle Reymond et Jean Herbert (Union des Imprimeries, Frameries, Belgique). – Il y a dans ce recueil des choses assez hétérogènes, car les considérations sur les Avatâras, sur la nécessité du guru, sur les mantras et les pratîkas (et non prâtikas comme il est écrit par erreur), n'ont pas de rapport direct et spécial avec la voie de bhakti, mais ont en réalité une portée beaucoup plus étendue ; elles se réduisent d'ailleurs ici à des aperçus très sommaires et plutôt superficiels. Quant à la notion même de bhakti, des idées comme celles d'« amour » et de « renonciation » ne suffisent peut-être pas à la définir, surtout si, comme c'est ici le cas, on ne cherche pas à les rattacher à son sens premier, qui est celui de « participation ». Il n'est peut-être pas très juste, d'autre part, de parler de la « simplicité » du Bhakti-Yoga, dès lors qu'on reconnaît qu'il se distingue nettement des formes inférieures de bhakti ; celles-ci peuvent être pour les « simples », mais on n'en peut dire autant d'aucun Yoga ; et, pour ce qui est de l'aspiration vers un « idéal » quelconque, ce n'est plus là de la bhakti, même inférieure, mais un pur enfantillage à l'usage des modernes qui n'ont plus d'attache effective avec aucune tradition. Nous devons aussi noter, comme erreur de détail, la traduction tout à fait fautive de para et apara par « supérieur » et « inférieur » ; on ne peut les rendre que par « suprême » et « non-suprême », ce qui marque une relation totalement différente ; et, étant donné ce à quoi ces termes s'appliquent, il n'est pas difficile de comprendre qu'il y a là beaucoup plus qu'une simple question de mots.

Piyush Zambad says

As pleasure and pain pass before his soul they have upon it different pictures, and the result of these combined impressions is what is called man's "character". If you take the character of any man, it really is but the aggregate of tendencies, the sum total of the bent of his mind; you will find that misery and happiness are equal factors in the formation of that character. Good and evil have an equal share in moulding character, and in some instances misery is a greater teacher than happiness. In studying the great characters the world has produced, I dare say, in the vast majority of cases, it would be found that it was misery that taught more than happiness, it was poverty that taught more than wealth, it was blows that brought out their inner fire more than praise.

Knowledge is inherent in man. No knowledge comes from outside; it is all inside. What we say a man "knows", should, in strict psychological language, be what he "discovers" or "unveils"; what a man "learns" is really what he "discovers", by taking the cover off his own soul, which is a mine of infinite knowledge.

Jen says

A good description of true yoga philosophy and leading, or attempting to lead, a life of virtue.
