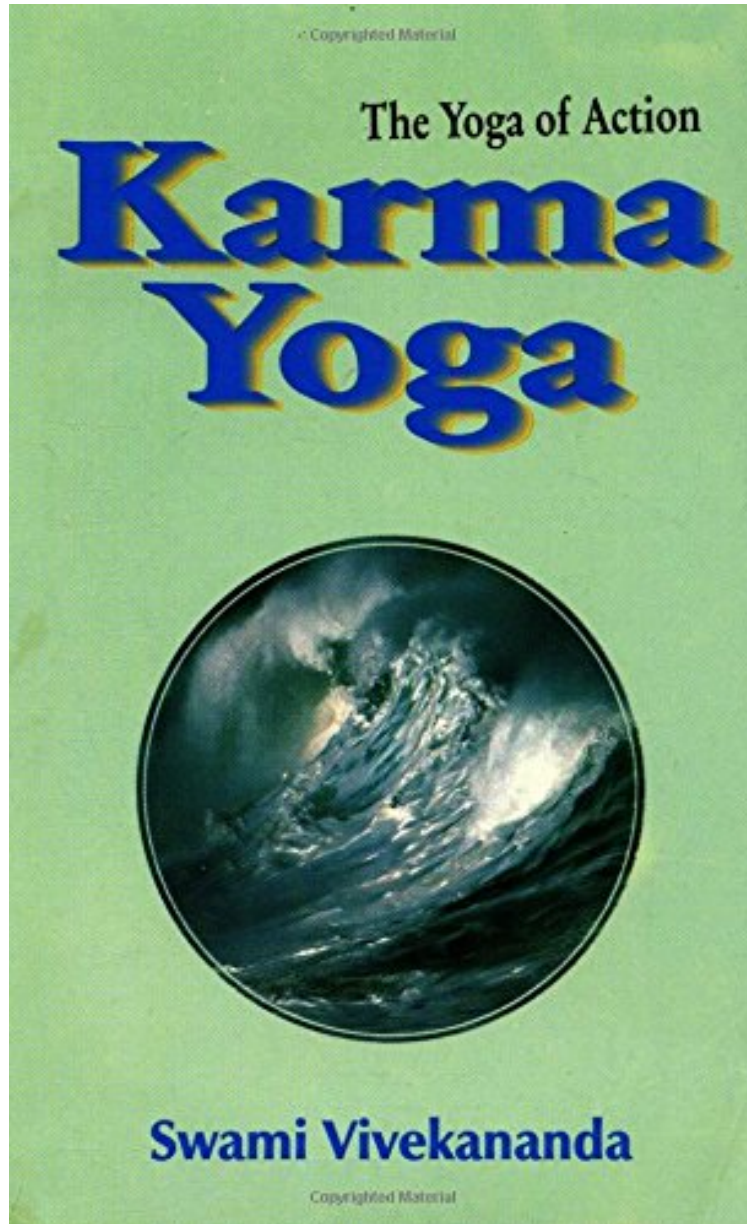


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## Karma Yoga: the Yoga of Action

*Swami Vivekananda, Vivekananda Swami*  
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#361915 in Books Vedanta Press - Advaita Ashrama 1999-06-14 Original language: English PDF # 1 6.00 x 4.00 x .251, .0 #File Name: 8185301891131 pages | File size: 54.Mb

**Swami Vivekananda, Vivekananda Swami : Karma Yoga: the Yoga of Action** before purchasing it in order to gauge whether or not it would be worth my time, and all praised Karma Yoga: the Yoga of Action:

3 of 3 people found the following review helpful. gr8 !!!!!!!!By Frater taunoxsame as bhakti yoga this is another branch of discipline needed to advance and attain to thy H.G.A.! 93! may all attain!1 of 1 people found the following

review helpful. An awesome book!By Double VisionWhat can me a mere mortal say about such mastery. I know Swami Vivekananda says we are already immortal but even so a I have to admit that I have "Miles to Go, before I sleep" to reach that state the Swami is talking about. An awesome book!3 of 3 people found the following review helpful. Infinitely InsightfulBy AmeliaI learned so much from this book. It arguably changed my life - for the better. If you are interested in learning more about yoga this is a decent place to start. It is a short text dense with wisdom.

It is said in the practice of Vedanta that we have a right to work, but don't have a right to the results of our actions. We have to work as hard as we can, give the work our best quality effort, then step back and let the results take care of themselves. Or in the practice of yoga, offer the results to God. Work purifies the soul. This concept is a bit different than many of us have been taught in the West, but the book offers an interesting approach that can save us from a lot of misery and bring us closer to God. In fact, you don't even need to believe in God to practice this yoga.

His words are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of his, scattered as they are through the pages of books at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports must have been produced when in burning words they issued from the lips of a hero. --Romain Rolland, famed 19th-century authorFrom the AuthorThe author founded the Vedanta movement in America in 1893. He is regarded as a great patriot-saint in modern India.Excerpt. Reprinted by permission. All rights reserved.We read in the Bhagavad Gita again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage-producing nature of work is that, if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. We shall try to understand what is meant by this "non-attachment" to work. This is the one central idea in the Gita: work incessantly, but be not attached to it. Samskara can be translated very nearly by "inherent tendency". Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing, is what is called Samskara. Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum total of these impressions on the mind. What I am just at this moment is the effect of the sum total of all the impressions of my past life. This is really what is meant by character; each 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 they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working, and their resultant must be evil, and that man will be a bad man; he cannot help it. The sum total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hand of his impressions, and they will force him to do evil. 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. When a man has done so much good work and thought so many good thoughts that there is an irresistible tendency in him to do good, in spite of himself and even if he wishes to do evil, his mind, as the sum total of his tendencies, will not allow him to do so; the tendencies will turn him back; he is completely under the influence of the good tendencies. When such is the case, a man's good character is said to be established.