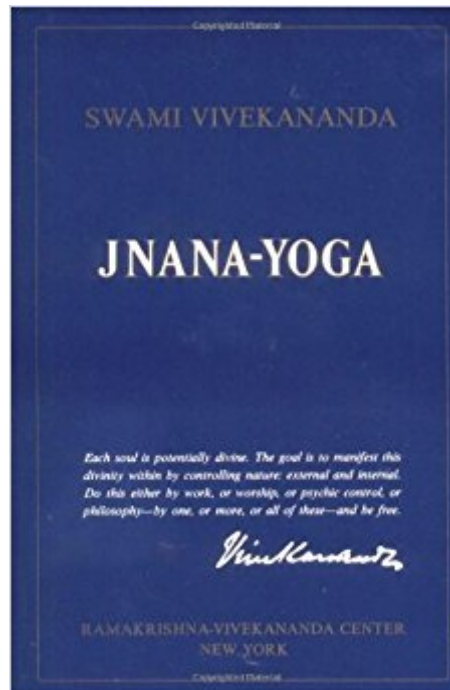




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Jnana-Yoga



Synopsis

By Swami Vivekananda, Jnana-Yoga, the Path of Knowledge, describes the essence of Vedanta philosophy - the wisdom of the Vedas, Upanishads, and the Bhagavad Gita in a modern scientific manner. Jnana-Yoga, along with Swami Vivekananda's Karma-Yoga, Bhakti-Yoga, and Raja-Yoga, are considered classics and outstanding treatises on Hindu philosophy. The Swami's deep spiritual insight, fervid eloquence, and broad human sympathy, shine forth in these works and offer inspiration to all spiritual seekers.

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Customer Reviews

His whole life and teaching inspired my generation . . . he brought his great spirituality to bear upon his patriotism and thus his message was not confined to India only, but was for the whole world. I pay my homage to his memory. -- Jawaharlal Nehru
My homage and respect to the very revered memory of Swami Vivekananda . . . after having gone through [his works], the love that I had for my country became a thousandfold. -- Mahatma Gandhi
The man [Vivekananda] is simply a wonder for oratorical power . . . the Swami is an honor to humanity. -- William James
This book brings together the main teachings of Swami Vivekananda in an easily accessible and readable form. I hope that in these days of uncertainty and confusion of mind Vivekananda's teachings may prove an enlightenment to many troubled souls. -- S. Radhakrishnan, author, philosopher, and former Vice-president of the Indian Republic
To convey Hindu meanings in English words is exceedingly difficult. The difficulty arises from the fact that the reader inevitably reads modern western, rather

than ancient Hindu, meanings into the English words. The problem of any expositor or translator, therefore, is that of so wording the English translation of the Hindu doctrines that the Western philosophical or psychological meanings of the English words will not be introduced to the reader. Especially in his exposition of Jnna-Yoga, Vivekananda showed himself to be the expert in this. -- F.S.C. Northrop, Yale University[Vivekananda is] one of the very greatest historical figures that India has ever produced. When one sees the full range of his mind, one is astounded. -- Christopher Isherwood, author

Swami Vivekananda, India's first spiritual and cultural ambassador to the West, came to represent the religions of India at the World Parliament of Religions, held at Chicago in connection with the World's Fair (Columbian Exposition) of 1893. His message of the unity of humankind and harmony of religions was embraced by the public and press of the time as representing the essence of the Parliament. The Swami wished to create a bridge between the East and the West by bringing to America the gift of India's ancient spirituality, in exchange for the scientific and industrial outlook of the West. After four years of traveling and teaching in America and Europe, the Swami returned to India, where he is revered as a "Patriot Saint." The government of India has declared his birthday a national holiday. In 1976 on the occasion of the American Bicentennial, Swami Vivekananda was honored by the Smithsonian Institution's National Portrait Gallery as one who came to America from abroad during the past 200 years and made a significant impact on its spiritual development. Upon his return to India, Swami Vivekananda founded The Ramakrishna Order of India in the name of his teacher, Sri Ramakrishna, who is regarded as the Prophet of Harmony of Religions. The Order is the pre-eminent religious organization of modern India. More than 1000 monks of the Order serve throughout the world. While in the West the work is mainly in the form of conducting worship, teaching, writing and lecturing, in India the Order is widely known for its vast charitable activities -- running hospitals and schools, rural uplift, and extensive relief work in times of emergency. The Swamis of the Order work tirelessly in the spirit of "Service of God in Man," regarding the service of all people as a veritable form of worship. The Centers of the Order in America, often referred to by such names as Ramakrishna or Vivekananda Centers, or Vedanta Societies, were first organized by Swami Vivekananda for the propagation of the Swami's teachings. Today there are Centers in many of America's major cities, including New York, Boston, Providence, Chicago, St. Louis, Seattle, Portland, San Francisco, Berkeley, Sacramento, and Hollywood. Because of their belief in the underlying truth of all religions, the Centers of the Ramakrishna Order are at the forefront of the Interfaith Movement. (Publisher's comments written by Swami Adiswarananda, Spiritual Leader,

Ramakrishna-Vivekananda Center of New York).

Swami Vivekananda is one of the first Hindu monks (Swami). He was a key figure in the introduction of Indian philosophies of Vedanta and Yoga to the western world and was credited with raising interfaith awareness, bringing Hinduism to the status of a major world religion in the late 19th century as he introduced Hinduism at the Parliament of the World's Religions in Chicago in 1893. His books are highly beneficial for the student of yoga.

A very clear view into the Hindi Culture.

Anyone interested in Hinduism bhudda self help yoga or meditation this is a powerfully effective first book to set your center

I read this along with two of Vivekananda's other books, loved them all. I will not get rid of these books. This is the yoga I was looking for.

Though Jnana yoga is presumably the favorite subject of Vivekananda, he himself is supposed to have quoted that his bhakti is covered by a cloak of jnana, while his guru's (Sri Ramakrishna) jnana is covered by a cloak of bhakti. Whatever he may have learnt from Ramakrishna, who spoke in parables, Vivekananda transforms them into powerful words with striking sentences to give a sublime meaning. He is at his best while expounding the Vedanta philosophy. His examples simplify the understanding of such a complex and profound philosophy. The way he coins the words and grammar in his lectures is unbelievable. His logic is almost always unarguable. One of the best lectures is "The Real and Apparent Man" where he lays a solid foundation of the nature of man, the support of which comes in later lectures on Maya and Cosmos. The exposition of Katha upanishad is beautiful and one does not get that picture and depth of understanding while reading the original upanishad. The final lectures delivered in Pasadena, California appeals to the unity of religions and friendship with science - a subject which is probably never more important than now. No wonder during his lectures in America, he was the last to deliver, as the audience would wait patiently to listen to him.

Swami Vivekananda, a major (if not the main) disciple of the famous Ramakrishna, has done both Hinduism and comparative religion a great service by writing several works that address the main

types of transformational yoga. Interestingly, Hinduism has constructed a wonderful model that differentiates among and between these seemingly divergent paths up the spiritual mountain (or paths to God for Theists). These include: Karma Yoga (addressing action) and Bhakti Yoga (of devotion) included in one volume; Raja Yoga (of mind, but addressing more psychic development); and Jnana Yoga (of wisdom). The latter is more difficult, IMHO, to find out about. Religions generally specialize in one of these four with additional elements (sometimes only in subsets such as clerics or monks) from some of the other ones. Jnana or Gnani appears to be among the rarest. Thus, having read this book is a great coup in understanding the higher philosophies and theological approaches to Omneity or spiritual development. In Tibetan Buddhism, for example, it would be applicable to Dzogchen and Mahamudra as opposed to the more normal or pervasive Vajrayana practices. IMHO, Jnana (and its equivalents in other religions) is the most profound of teachings. Vivekananda was obviously a Master and has presented a wonderful exposition on this esoteric subject. We are privileged to have the opportunity to read and study it.

This is a very important work on a difficult subject. Gyana Yoga is the path of attaining the Absolute through the use of right knowledge, that is, through constant discrimination between the true and the false. Learning to recognize what is true can be a difficult path, and there are many philosophical quandaries along this road. But Swami Vivekananda with his powerful oratory and use of his vast knowledge lays bare the basic principles of Gyana. In this book, he shows that Gyana is not a doctrinal path but something that can be reached through reasoning. This is one of the greatest expositions on the beliefs of Advaita Vedanta, specially since it is done not through technical terms but through a direct appeal to logic and reason. The path of Gyana Yoga through this book becomes a path of spirituality that is accessible to those who would not like to abandon science and reason for religion.----- P. J. Mazumdar, author of "The Circle of Fire"

Jnana Yoga literally means Yoga of Knowledge (the path of Wisdom). Of these different paths such as Raja Yoga (Yoga of mind), Bhakti Yoga (Yoga of devotion) and Karma Yoga (Yoga of righteous work); I could best relate to Jnana Yoga. I believe westerners would feel the same because Western Society has scientific bend of mind. This book is about the "Logic" of GOD. It uses deduction as a method to uncover secret upon secret. It contradicts the commonly held belief that there is some Superuser sitting up in the sky, running the whole Universe. It explains how that is false. It preaches nothing. It deduces. I would also like to mention that my profession is about Logic, the discipline of Computer Science. And I find this book no less rigorous than CS books I am used to read.

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