The life of Vivekananda and the universal gospel. 5th ed - Romain Rolland - 1960

Swami Vivekananda and Non-Hindu Traditions - Stephen E. Gregg - 2019-03-15

The Life of Vivekananda and the Universal Gospel - Romain Rolland - 1979

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The Life of Vivekananda and the Universal Gospel - Romain Rolland - 1965

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Arguably, the greatest achievement of Swami Vivekananda, one of the most celebrated icons of modern India, was the reconstruction of Hinduism. He accomplished by reforming the religion in India and changing its image in the West. Indeed, the Hinduism that Vivekananda expounded at the Parliament of World’s Religions in Chicago was a new, progressive version of an ancient tradition, devoid of the superstitions and distortions with which it had come to be associated. He revolutionized Hindu faith traditions by turning them into a repository of rational, universal philosophy. This book tries to get to the heart of Swami Vivekananda’s legacy and his relevance in the contemporary world. It examines hitherto lesser-known aspects of Swamiji’s life and work including his contributions to practical Vedanta, universal religion, science-spirituality and inter-religious dialogue, dharmic secularism, educational philosophy, poetry, and, above all, to the problem of Indian modernity. Despite the abundance of literature available on him, Swami Vivekananda is still not understood adequately, remaining somewhat of an enigma. A fresh reading of the life and times of the Swami by someone who has studied him closely, Makarand R. Puranjape’s detailed, thought-provoking account shows that in Vivekananda’s visionary thoughts lay the seeds of the creation of a modern India. This book reclaims Swami Vivekananda’s stature as a pioneer of contemporary Hindu thought and nationalism.

Swami Vivekananda - Makarand Puranjape - 2019-12-25

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Practical Vedanta - SWAMI VIVEKANANDA - 101-01-01

Swami Vivekananda was never concerned with world-negating spirituality distanced from the din and bustle of daily living. He was intensely perturbed by the endless suffering of mankind and discovered that the root of all suffering lies in ignorance, disharmony, divisiveness and confinement of consciousness within finitudes. His esoteric experience of Advaita philosophy of vedanta offered him a unique panacea. In the light of his experience of cosmic consciousness he found a bridge between science and spirituality, between religions and between the mundane and divine. From absolutely secular, scientific and experiential philosophy he developed the concept of practical vedanta as a formula of living. Swamiji prescribed the following motto of life as Self-realisation and

The Life of Vivekananda and the Universal Gospel - Stephen E. Gregg - 2019-03-15

Swami Vivekananda and Non-Hindu Traditions - Stephen E. Gregg - 2019-03-15

The Hindu thinker Swami Vivekananda (1863-1902) was and remains an important figure both within India, and in the West, where he was notable for preaching Vedanta. Scholarship surrounding Vivekananda is dominated by hagiography and his (mis)appropriation by the political Hindu Right. This work shows that Vivekananda formulated a hierarchical and inclusivistic framework of Hinduism, based upon his interpretations of a four-fold system of Yoga. It goes on to argue that Vivekananda understood his formulation of Vedanta to be universal, and applied it freely to non-Hindu traditions, and in so doing, demonstrates that Vivekananda was consistently critical of ‘low level’ spirituality, not only in non-Hindu traditions, but also within Hinduism. Demonstrating that Vivekananda is best understood within the context of ‘Advaitic primacy’, rather than ‘Hindu chauvinism’, this book will be of interest to scholars of Hinduism and South Asian religion and of South Asian diaspora communities and religious studies more generally.

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The Life of Ramakrishna - Romain Rolland - 1931

Be one with God - Swami Vivekananda -
“May be that I shall find it good to get outside of my body — to cast it off like a disused garment. But I shall not cease to work! I shall inspire men everywhere, until the world shall know that it is one with God.” said Swami Vivekananda during the closing days of his life. His idea was to teach unto mankind their divinity and how to make it manifest in every action. These two ideas form the core of this book. This book contains 1863 quotes of Swami Vivekananda which have been divided into 12 chapters namely 1. Make your own future 2. Struggle & Hope 3. Religion & God 4. Know yourselves 5. Universality 6. Day to Day guidance 7. The ideal of service 8. Raja Yoga 9. Karma Yoga 10. Bhakti Yoga 11. Jnana Yoga 12. Practical Vedanta The selection of the quotes have been made in such a way that it can be thought about and incorporated into our daily lives.

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Universal Ethics and Moral Conduct - Swami Vivekananda -
In these days of terrible erosion in human values, when man is guided by the deadly materialistic view of himself and the world, the role of this book is like that of a beacon light which awakens him to a new value system. Jesus had said, “love thy neighbours as thyself”, but why? In these pages the readers get the answer to this question. The practice of ethics and morality when based merely on religious precepts leaves the modern man with the seed of doubt in his heart as he fail to understand the rationality, behind them. Ethics need to be founded on the rock of rationality which alone can help the modern man to make them a part of his life whole-heartedly. This wonderful collection from the Works of Swami Vivekananda precisely fulfills this role.

The Life of Vivekananda and the Universal Gospel Translated from the Original French by E.F. Malcolm-Smith. Distributed by Vivekananda Vedanta Society - Romain Rolland - 1931

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The Vedanta Way to Peace and Happiness - Swami Advishwarananda - 2007
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Sisters & Brothers of America - Swami Vivekananda - 2015-09-08
The Parliament of the World’s Religions opened on 11 September 1893 at the Art Institute of Chicago as part of the World’s Columbian Exposition. On this day, Vivekananda gave a brief speech representing India and Hinduisum. He was initially nervous, bowed to Saraswati (the Hindu goddess of learning) and began his speech with “Sisters and brothers of America!” At these words, Vivekananda received a two-minute standing ovation from the crowd of seven thousand. According to Sailendra Nath Dhar, when silence was restored he began his address, greeting the youngest of the nations on behalf of “the most ancient order of monks in the world, the Vedic order of sannyasins, a religion which has taught the world both tolerance, and of universal acceptance”. Vivekananda quoted two illustrative passages from the “Shiva mahimna sotram”: “At the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take, through different tendencies, various though they appear, crooked or straight, all lead to Thee!” and “Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths that in the end lead to Me.” According to Sailendra Nath Dhar, “It was only a short speech, but it voiced the spirit of the Parliament.”

President John Henry Barrows said, “India, the Mother of religions was represented by Swami Vivekananda, the Orange-monk who exercised the most wonderful influence over his auditors”. Vivekananda attracted widespread attention in the press, which called him the “cycloonic monk from India”. The New York Critique wrote, “He is an orator by divine right, and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words, and the rich, rhythmical utterance he gave them”. The New York Herald noted, “Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation.” American newspapers reported Vivekananda as “the greatest figure in the parliament of religions” and “the most popular and influential man in the parliament”. The Boston Evening Transcript reported that Vivekananda was “a great favourite at the parliament if he merely crosses the platform, he is applauded”. He spoke several more times “at receptions, the scientific section, and private homes” on topics related to Hinduisum, Buddhism and harmony among religions until the parliament ended on 27 September 1893. Vivekananda’s speeches at the Parliament had the common theme of universality, emphasising religious tolerance. He soon became known as a “handsome oriental” and made a huge impression as an orator.

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University - Swami Vivekananda - 2020-10-20

“Universality” is a book which is a subset of a much larger collection “Be One with God” compiled from the vast literature of Swami Vivekananda and is intended to lead mankind to their ultimate goal - the ideal of perfection, God. This book has 150 selected sayings of Swami Vivekananda on Universality. It deals with Religious brotherhood and Universal Selfhood. These thoughts of Swami Vivekananda broaden our horizon and look at the whole universe as One. Swami Vivekananda himself said that he will continue to inspire men everywhere until the whole world shall know that it is ‘One with God.’ The contents of this book are based on this very utterance.

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Swami Vivekananda: On Man-Making to Make India - Dibip Datta - 2021-01-12

What though if love itself doth fail, Thy fragrance strewed in vain; What though if bad o’er good prevail, And vice o’er virtue reign— Change not thy nature, gentle bloom, Thou violet, sweet and pure, But ever pour thy sweet perfume Unasked, unstinted, sure! — Swami Vivekananda

O’re hill and dale and mountain range, In temple, church, and mosque, In Vedas, Bible, Al Koran I had searched for Thee in vain. Like a child in the wildest forest lost I have cried and cried alone. “Where art Thou gone, my God, my love?” The echo answered, ‘gone’. — Swami Vivekananda

Man-Making was his own task. But he was born a lover, and the queen of his adoration was his Motherland. Like some delicately poised bell, thrilled and vibrated by every sound that falls upon it, Swamiji’s heart vibrated for anything that concerned his Motherland. In fact, his inner being got merged with the soul of India. India was his Mother. None was ever so possessed by the vision of the greatness of India. — Sister Nivedita

So long millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expenses, pays not the least heed to them! — Swami Vivekananda

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Bharata. However, in the life of Swami Vivekananda written by M. Rolland, it is evident that the author does not for the suffering millions of India, and also his plan for the uplift of his motherland to the position of her past glory. In these pages the reader also finds the great Swami speaking so poignantly about himself, his inner struggle and sorrow. Published by Advaita Ashrama, a branch of Ramakrishna Math, Belur Math, India, this book is a must for all those who want to feel the charm and force of Swami's thoughts.

**Patanjali Yoga Sutras** - Swami Vivekananda - 2021-02-11
Patanjali Yoga Sutras is an age-old treatise written on the four-fold path of Yoga. It delves into the workings of our mind, body and spirit. Originally written in Sanskrit, this book is by Swami Vivekananda, detailing each sutra, simultaneously guiding us on ways to reach our goals. Starting from the very basics like concentration and meditation, to higher goals like attaining liberation and self-realization, these sutras are meant to teach us ways that help elevate lives and spirits. Easy to practice techniques, simplified life-philosophies and a modern rendering to the age-old wisdom make this book a collector’s jewel.

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**The Vedanta Philosophy** - Swami Vivekananda - 1901
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**The Vedanta Philosophy** - Swami Vivekananda - 1901

**Jnana Yoga (Part II)** - Swami Vivekananda - 2016-08-20
Jnana Yoga (Part II) (The yoga of knowledge) by Swami Vivekananda, based on Seven lectures on this topic delivered in New York in the beginning of 1896.

**Jnana Yoga (Part II)** - Swami Vivekananda - 2016-08-20
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**Is Vedanta The Future Religion?** - Swami Vivekananda - 1970
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**Karma Yoga** - SWAMI VIVEKANANDA - 101-01-01
Based on lectures the Swami delivered in his rented rooms at 228 W 39th Street in December, 1895 and January, 1896. The classes were free of charge. Generally the Swami held two classes daily- morning and evening.

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**THE INFLUENCE OF INDIAN THOUGHT ON THE THOUGHT OF THE WEST** - Swami Ashokananda - 1960
Among the galaxy of scholars, Swami Vivekananda stands out as a majestic tower of light who has given a new tempo to the building up of a new sense of nationalism in modern India. The uniqueness of Vivekananda was his endeavours to translate every ounce of Vedanta into a social living and was never a cold theoretician or an abstract metaphysician. He was aware that India's life is governed by her sovereign sense of the infinite and inclusiveness which nourished her national life and India has been a spiritual strength for her people, implanting the seeds that have continuously sprouted and flowered in her art, literature, religion, philosophy, science and politics. It is a civilization that should be seen, not as a closed system or as a finished product, but as a dynamic and unfolding process. Whatever the differences, India's spiritual heritage should be recognized as the focal point and to be appropriated in the conception of a new resurgent India. Regrettably, what we had been glorifying as the central value of this culture and civilization is disoriented today due to the brutal exhibition of barbarous instincts which were exhibited through the rivalry between religious groups. What is being experienced is the loss of inherited values and our inability in reinventing new values. By virtue of its characteristic pluralism and its continuously evolving synthesis, India represents a nation which is continuously unfolding its civilizational potentialities. In making of such an Indian ethos, the foundational ideal which has been the basis of Indian culture and civilization is the concept of Dharma and Vivekananda was able to comprehend and articulate the relation between morality (dharma) and human affairs which are the concerns of practical Vedanta.

**Social Philosophy of Vivekananda and Indian Nationalism** - Sebastian Velassery - 2021-05-01
Among the galaxy of scholars, Swami Vivekananda stands out as a majestic tower of light who has given a new tempo to the building up of a new sense of nationalism in modern India.
The Universal Mother - Ramakrishna Mission. Institute of Culture - 2010

metaphysician. He was aware that India’s life is governed by her sovereign sense of the infinite and inclusiveness which nourished her national life and India has been a spiritual strength for her people, implanting the seeds that have continuously sprouted and flowered in her art, literature, religion, philosophy, science and politics. It is a civilization that should be seen, not as a closed system or as a finished product, but as a dynamic and unfolding process. Whatever the differences, India’s spiritual heritage should be recognized as the focal point and to be appropriated in the conception of a new resurgence India. Regrettably, what we had been glorifying as the central value of this culture and civilization is disoriented today due to the brutal exhibition of barbarous instincts which were exhibited through the rivalry between religious groups. What is being experienced is the loss of inherited values and our inability in reinventing new values. By virtue of its characteristic pluralism and its continuously evolving synthesis, India represents a nation which is continuously unfolding its civilizational potentials. In making of such an Indian ethos, the foundational ideal which has been the basis of Indian culture and civilization is the concept of Dharma and Vivekananda was able to comprehend and articulate the relation between morality (dharma) and human affairs which are the concerns of practical Vedanta.

Swami Vivekananda - Chaturvedi Badrinath - 2015-09-20

The Vedanta was an inseparable part of Swami Vivekananda’s personality. He lived and breathed this philosophy while preaching it to India and the west. While Vivekananda’s landmark address at the Parliament of Religions in Chicago in 1893 established him as modern India’s great spiritual leader, his popularity and appeal is attributed to his ability to integrate his human side with his profound spiritual side. In this beautifully written biography, Chaturvedi Badrinath liberates Vivekananda from the confines of the worship room and offers an unforgettable insight into the life of a man who was the very embodiment of the Vedanta that he preached.

Swami Vivekananda - Chaturvedi Badrinath - 2015-09-20

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The Ideal of a Universal Religion - Swami Vivekananda - 1896

Political Philosophy of Swami Vivekananda - Kalpana Mohapatra - 1996

The present work is a modest attempt to systematise Vivekanandas political ideas and preachings for the glorification of todays politics. It deals with a rich legacy of political ideas, conceived and believed by Vivekananda in the context of social, political and economic tendencies of his time. A careful study of Vivekanandas philosophy in preparing the ground for the politics of independence and giving the country a new political ideology through his re-interpretation of Vedanta and the Hindu religion. The present work is divided into five distinct chapters, the political, social and economic crisis, the early days of Swami, the concept of Vedanta, and the concept of his political ideas, besides preface and bibliography.

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The Universal Mother - Ramakrishna Mission. Institute of Culture - 2010

Practical Vedanta Movement - Satya P. Agarwal - 2016-01-01

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Swami Vivekananda's History of Universal Religion and Its Potential for Global Reconciliation - Sister Gayatripriana - 2020-09-01

This book presents in the words of Swami Vivekananda (1863-1902) a history of Vedanta, the deep exploration of the inner human world going back to the most ancient rishis or seers whose testimony is still revered in India. He traces the tradition up to the beginning of the twentieth century, showing how the dynamics of social structures within Vedanta and the appearance from within Vedanta of traditions such as Jainism, Buddhism, Hinduism and Sikhism influenced and molded the tradition. In addition, he studies the impact of the Western, Abrahamic invasions of India that began around the eleventh century CE. These brought to bear on Vedanta a worldview which operated on the assumption that the physical world was the primary reality and that the kind of radical exploration of the inner world embraced by Vedanta was highly suspect and not valid. The Vedantic tradition adapted in many different ways, producing a variety of philosophical positions that are still extant today. Along with these traditions went various forms of yoga or self-transformation, in Vedanta the key to experiencing the inner meaning of not only philosophy, but also of our human condition, and of reality itself. This tradition presents four contexts of experience (chatushpard), suggesting the “right brain” mode of approach as described by Iain McGilchrist (2009). Under the influence of Shri Ramakrishna (1836-1886) Vivekananda gained access to vijnana or a knowledge higher than those classically described and known in the chatushpard. Vijnana permitted the acceptance of not only the traditional, deeply experiential truths of Vedanta, but also of the validity of Western materialism when seen as related to each other on a continuum of consciousness to be traversed by contemporary forms of yoga. I see the result as a resolution of “right-left” brain conflict à la McGilchrist and thereby a model for universal human understanding, conciliation and co-operation. In my introduction I attempt to show how the whole picture can be related both experientially and conceptually to matrices of consciousness developed in India as far back as the early medieval period. A large glossary and index-cum-concordance indicate the various contexts and depths of thought that emerge from Vivekananda’s multi-contextual vijnana.

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Complete Book of Yoga - Swami Vivekanand - 101-01-01

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Science and the Akashic Field - Ervin Laszlo - 2007-05-03
Presents the unifying world-concept long sought by scientists, mystics, and sages: an Integral Theory of Everything • Explains how modern science has rediscovered the Akashic Field of perennial philosophy • New edition updates ongoing scientific studies, presents new research inspired by the first edition, and includes new case studies and a section on animal telepathy Mystics and sages have long maintained that there exists an interconnecting cosmic field at the roots of reality that conserves and conveys information, a field known as the Akashic record. Recent discoveries in vacuum physics show that this Akashic Field is real and has its equivalent in science’s zero-point field that underlies space itself. This field consists of a subtle sea of fluctuating energies from which all things arise: atoms and galaxies, stars and planets, living beings, and even consciousness. This zero-point Akashic Field is the constant and enduring memory of the universe. It holds the record of all that has happened on Earth and in the cosmos and relates it to all that is yet to happen. In Science and the Akashic Field, philosopher and scientist Ervin Laszlo conveys the essential element of this information field in language that is accessible and clear. From the world of science he confirms our deepest intuitions of the oneness of creation in the Integral Theory of Everything. We discover that, as philosopher William James stated, “We are like islands in the sea, separate on the surface but connected in the deep.”

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Approaches to Human Development - Sukanya Ray -
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Ramakrishna the Man-gods and the Universal Gospel of Vivekananda - Romain Rolland - 1964
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