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Swami Vivekananda's Man Making and Nation Building : Challenges and advancement of present Context.

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ABSTRACT

Swami Vivekananda's action proved as a great contemporary philosopher, new Advaita Vedanta, practical educationist and social reformer in colonial India. He was a major force in the revival of Hinduism in India, and contributed to the concept of Indian nationalism. Vivekananda founded the Ramkrishna Math and the Ramakrishnan Mision. After Ramakrishna's death, Vivekananda toured the Indian subcontinent extensively and acquired first- hand knowledge of the conditions prevailing in British India. He delivered more than hundreds of public and private lectures and classes, through Vedanta philosophy in collaboration of Hindu Philosophy in the United States, England and Europe. Vivekananda believed Indian Philosophy and drew ethical systems and the basis of Advaita Vedanta, mainly explored the salvation of human being.

The essence of saint in spiritual to man making way of individualistic concentration through which a man can infuse himself to his spiritual ideas of life and can be changed his or her mind in terms of nation building through spirituality

1. Introduction

Vivekanand reconcile Hindu philosophy and Vedanta philosophy in a new way that is called his philosophy is practical vedanta. He said, " The Vedanta in India, and what we call Hindusin---has been thought out interpreted by the influence of the vedanta. Whether we are conscious of it or not, we think the Vedanta, we live in Vedanta, we breathe the Vedanta, and we die in the Vedanta, and every Hindu does that---". For him, man are generally spiritual being. God resides in every human heart. So that, the best worship of god is service to mankind and issues of building a strong character among the youth.

“Vivekananda was probably the first philosopher in the history of vedantism to speak so openly and definitely in defense of the reality of this world.” Like other Indian thinkers, he also queries about the conception of God which leads him as a monk through spirituality with the help of his Guru Ramakrishna paramasamsa.

Statement of the problems and basis point of Study :

Swami Vivekananda has always searched his mind as transcendental cum metaphysical abstract things which is not seen by our sense organs. By doing this work he could not apprehend the real methods which he can reach it. That is why he always confused and sometime he question and query others or religious persons, who will be able to solve this problem. In that time he met Ramakrishnan paramasamsa and finally he learned all the devotional domains and activities from him as a disciple. In kanyakumari, after worshipping in the temple, Vivekananda sat on a rock, started meditating on the past present and future for developing of people life happy instead of miseries and explore to abstention from this kind by the way of different spiritualistic thought, where all masses can alive simply and healthy.

Generally man wants to know the truth behind death or the power behind nature which is around us. From ancient to present time man always search the real cause of our transcendental perspectives. In this respect, Vivekananda also searches the truth like Goutama Buddha. From the traditional point of view Risi are jnanni and they find their path to general people. But Vivekananda was confused and leads his dynamic mind which leads to scepticism. He opposed some injunctions of the Hindu scriptures. In that time his master Ramakrishna understood the intensity of his desire, for the truth, would always doubt, but he saw as well that conquer in the end, he would transcend all limitations and became a spiritual giant. That is why Paramahansa completely guided and instruct him with infinite love and patience. And finally he became a Saint made only through his Guru Ramakrishna. He became also a leader, social reformer, educationist and spiritual disciple etc.

Again, he influence Vedanta philosophy. “This is my attempt, my mission in life, to show that the vedantic schools are not contradictory, that they all necessitate each other, all fulfil each other, and one, as it were, is the stepping stone to the other”(The Completes Works Voll.III, P 323). In this way, Vivekananda could gain first hand knowledge and experience about the miseries of the people and deterioration of values of human life. And this is possible only with the resurrection of spiritual values of human life based on Vedantic ideals which is available in ancient times. Swami Vivekananda has intense faith in the Welfare of mankind. He stood for universalisation and spiritual Brotherhood. He realized the dignity and diversity of human beings. According to him man is the divine, and the manifestation of God. He says “ if you can not worship your brother man, the manifestation of god, how can you worship a God who is un manifested?”(Completes Works of Swami Vivekananda, Vol. II, PP.325-326)

Vivekananda was a true vedantist, a true follower of Ramakrishna Paramhansa. Vivekananda regards the Danita, (duality, God and man are separate), Visitadvaita (that God and man have their own special identity) and finally the Advaita (the Oneness of everything with God) as the different expressions of the Vedanta. To him they are merely the stages for helping the individual to proceed towards the realization of higher and higher ideals. The ultimate goal of human life is to attain wonderful Unity with the creator.

Although it has been said that all individual has inner spiritualistic aspect of men which is possible only through the study of Vedantic philosophy yet in present time it is not follow the maximum people. Man making concept of Vivekananda which can change the mind spiritually and consequently, it built nation as Vivekananda did. The various ways of spiritualistic aspects is very necessary even though the world is dominated by globalization process. Due to advancement of scientific equipments masses forget the inner aspects of life except in the time of our dangerous outbreak of humankind. Though this aspect, not for all, due to unknown and unknowable as kant said yet it has great impact and benefited from the philosophy of Vivekananda's spiritual aspects which is regarded as spiritual humanistic trend in his philosophy. He emancipated not only east but affected western country as open access as a whole. That is why , how swami Vivekananda's spirituality can change the mind very cool and prepared as impact in enhance the latest technology in general masses. It is a great problem and burning need of the day not only for the very tender ages but also for all aspect of life of the people. Of course, Vivekananda favored and recommended about western sciences, engineering and other modern subjects but not as present time which decrease and as the abstention of spiritualistic human mind as far. That is why "what we want are western sciences coupled with Vedanta, Brahmacharya as the guiding motto and also Shraddha in ones self". He placed great emphasis on the inclusion of subjects on the cultural heritage of India in the formal institution, and insisted on the learning of western technology, (Completes Works of Swami Vivekananda, Vol. V, P. 366)

It is a great problem in day to day life how can we develop our spirituality in terms of man making way. It is also a reasonable task not only over ages it also impact very small stages of masses. So, the study will attempt to explore the different domains which is related through different ways and activities along with the ways of Vivekananda's spiritualistic philosophy of life. The main thrust will be to synthesize the Saint- in the making to man –making through the different spirituality paths of Vivekananda and to determine the significance of it as great details in terms of nation building.

Significance of the Study :

The philosophy of life of swami Vivekananda is based on universal oneness and spiritual brotherhood. That is why, in various activities in India and aboard he is a modal to many philosopher and educationist. His spiritualistic ways are very contemplation and attractive towards the masses due to which India had a dynamic and succesful development of that time. In

this regard, we may say that he was the revolutionary philosopher to enhance India in present time. Now a days, Eke Bharat sresta bharat', Make in India are the present notion of 21st century. But this is happened theoretically, which then philosophers done practically through spiritual notion of man making. That is why it has great importance how can we develop our spiritual ideas. Because of tremendous changes of masses in different aspects of life, spiritualistic revolutionary movement is very necessary. But how can be practical universally and united enough to have such revolution in spiritual journey.

The present concept reveal the scientific ways of spirituality which prescribes swami Vivekananda in terms of Vedanta conception and try to reconcile in a systematic and individualistic way which is accepted for our future generation at all and society has impact open access without any contradiction and conflict.

A research question arrives here that the essence of saint in spiritual to man making way of individualistic concentration through which a man can infuse himself to his spiritual ideas of life and can be changed his or her mind in terms of nation building through spirituality.

As a spiritual leader , thinker and reformer of India, Vivekananda made spirituality is the very backbone of India. It reveals from Vedas and Upanishads and the perception of Lord Krishna, Buddha and Vedanta of Shankar. Vivekananda's spirituality mainly learned from his Gurus and moorings in the Vedanta philosophy. He gives the spiritualistic ideas scientifically which make it practical methods.

In this view he became as a gigantic saint with the continued guide and instruction of his guru Ramakrishna. But question is how he could achieve that position. He applied in the light of sri Ramakrishna's spiritual experiences to modern life after broadcasted truths of Vedanta India and others country of the world. He explained the philosophy of Vedanta to the public in America and later in Europe then he utilized it as theoretically. But in India, Vivekananda applied it practically. That is why, it seems that there are two aspects of spirituality which taught his ideas about it. Therefore, Swami Vivekananda taught theoretical Vedanta in the West and Practical Vedanta in India.

Ways of man making :

a. Concentration : All knowledge either of the external or internal world is obtained through only one method by the concentration of the mind. No knowledge can be attained by our minds upon the subject without concentration. That is why, concentration is the essence of all knowledge ; nothing can be done without it.

Concentration of the power of the mind is our only instrument to help us see God. The concentrated mind is a lamp that shows its every corner of the soul. And that leads to man-making. It is the way and is the key to the treasure house of knowledge. He said, ".....Brahamacharya is necessary for concentration. The learner must have great power of endurance. The learner must be able to control the internal and external senses. These must be a continuous struggle, a constant battle, an unremitting grappling with our lower

nature, till the higher want is actually felt and victory is achieved “ (Complete Works of Swami Vivekananda, Vol. V, p.369).

b. Meditation : Meditation is the nearest approach to spiritual life. Vivekananda had interest in meditation in his childhood. It is very surprise that even he meditated for few hours on 4th July 1902 too, the day he died. So, meditation plays a big role of his spiritualist life till the death of the day. Therefore, it is clear concept that through meditation victory is possible and it will also affect the general masses and united universally as a whole. In a lecture on meditation delivered at Alameda California on 18 April 1900 told “ What is meditation ? Meditation is the power which enables us to resist all this. “Nature may call us, Look there is a beautiful things!” I do not look. Now she says, “There ia a beautiful smell it!” I say to my nose, “do not smell it”, and the nose doesn't. “Eyes, do not see!” Nature does such an awful thing- kills one of my children, and says , “Now, rascal, sit down and weep! Go to the depth! I say, “I do not have to.” I jump up. I must be free. Try it sometimes.....(In meditation), for a movement, you can change this nature. Now if you had that power in yourself, would not that be heaven, freedom ? That is power of meditation.”

Again, Swami Vivekananda taught how to meditate too. In an another lecture on meditation, delivered at the Washington Hall, San Francisco, on 5th April, 1900 said “ first, to sit in the posture in which you can sit still for a long time. All the nerve currents which are working pass along the spine. The spine is not intended to support the weight of the body. Therefore the posture must be such that the weight of the body is not on the spine. Let it be free from all pressure.

There are three stages in meditation- Dharana, Dhyana, and Samadhi. These three stages are very important for spiritually man making for developmental aspect of humankind.

In this way meditation help to spiritual life and easily man- making could be drawn through his philosophical perspectives.

C. Prayer :

Prayer is the highest form of communication with the Lord, and can be offered in simple words or as an elaborate ritual. The modes of prayers may differ from person to person, but the attitude is fundamental to all.

The purpose of prayer is to help one achieve an object of desire, be it mental clarity or a given end. Ultimately, prayer helps one gain the maturity to be a qualified recipient of spiritual knowledge. The knowledge teaches us our identity with the Lord and helps us discover freedom and happiness, the nature of oneself.

Prayer is expanded in three ways: physical, kayika; oral, vacika; and mental, manasa. A ritual or a puja is a physical form of prayer. Singing in praise of the Lord or chanting verses and Vedic hymns is an oral prayer. Japa or worship done silently is a mental prayer.

d. Bhajan :

It is a devotional song with spiritual ideas, speaking among Indian religions, in any languages from the Indian subcontinent. Swami Vivekananda

was a great musician as a spiritual teacher. He has composed a few hymns in Sanskrit and Bengali as also song in the latter language. His Hymns, *nikhilabhavana* (on siva) *katvam siva subhakare* (on the divine mother) and *acandalapratihat taryo* (on sri Ramakrishna) are a rare combination of literary beauty, philosophy and devotion. Another famous poem *Om hrim rtam* on sri Ramakrishna is sung during the evening service in all the centres of the Ramakrishna order. Vivekananda favoured Indian music lay in *dhrupad* and the *Kirtan*. Therefore, bhajan is an important spiritual songs of man making aspect.

Spiritual Festivals cum man- making :

a. Formal festivals :

Puja is one of the most beautiful ways to bring out the devotee within oneself and establish a relationship with Isvara, the Lord. Puja is called *kayikam karma*, an action involving one's limbs. It also includes speech and mental action in the form of chanting. In a physical form of worship, such as a puja, there is a greater field of expression of one's devotion than is possible in purely oral of worship. The body, mind and speech are all involved in a puja.

A puja is performed in order to express one's gratitude to Isvara for all one has to been given in one's life. The very creation in which one is born is considered to be a gift of the Lord. The body-mind-sense complex is made up of five basic elements: space, air, fire, water and earth which also constitute the creation.

b. Non- Formal Festivals :

There are some non-formal programme which enhance the people to communicate to each other and automatically man-making principles come out through it. Seminars, workshops, orientation and refresher programs also help in man making process. Open stage, street programs etc. also unite people and help in feeling a unity among nature. As a result of which man making process is possible.

Domains of physical Activities :

a. Social Work:

Through Social works men's spiritual aspects are extended in various activities. There are numbers of activities which enable to make man success. These are as follows- child right programme , community health, Awareness on mother & child Health, Free Health check up camp for the poor people, Water and Sanitation programme, Livelihood training programme for rural adolescent Girls and Women etc.

b. Environmental Activities:

Agricultural development and Herbal Medicinal plantation, Road Repairing, celebration of Environment days etc. also create a bond between man and nature. Man can realize that he is the part of nature and he should protect nature to keep himself safe. It creates a feelings of humanity towards others.

c. Love for Animals and other living things:

Love for yourselves love for all, love for animals, love for everything. Love should be unconditional, even when we love wrongly, it is the same use it as

we may. Its very nature is peace and bliss. Therefore, Vivekananda said, 'Love is beyond time and space, it is absolute'.

d. Good Behaviors to Others:

Good behavior is another aspect of external spirituality which bring to man nearer to humanity. The very nature of human being is expressed through behavior which impacts others and as a result the other people may be affected to change themselves. So good behavior is a key to make others loving, kind and a good human being. In this way, good behavior help in man making process.

Challenges of Advancement Society and Spirituality

a. Materialistic society: The present society is gradually becoming more materialistic and as a result of which each person runs after material pleasure and forget about the spiritual and humanistic nature of life. This is one of the major challenges of present society.

b. Rapid Scientific Development: Due to rapid scientific development, people became busy and attracted towards luxuries materials Gifted by science. As a result, people don't have even a moment for thinking of spiritual aspects of our life. Everyone is busy with some attractive elements like computer, internet, smart phone, web browsing, watching videos online etc. This puts a challenge to the spiritual society.

c. Lack of Spiritual Environment : Now a days, the interest of people towards mystic value, morality, mutual respect, spiritual prayer etc getting lower and lower. Seniors and guardians also do not put their ward to have spiritual activities. The other environment in which a baby grows is more material rather than spiritual. As a result this type of environment is a challenge for spiritualism or man making process.

d. Pragmatic Outlook : Indian society and Indian philosophy is famous and known for its spiritual outlook. But since colonial period, the society is gradually going towards pragmatic society. Most of the persons now a days are more concerned to make their children an earning machine rather than human being. A person may be a professional and earn more but may not be concerned for the human value and spiritual outlook. Everyone is running for earning money and he or she may do any illegal activity to do so. Therefore, it is better to say that the pragmatic outlook of today's people is a major challenge for man making process.

If we look carefully then we shall see that the following point will become which he is regarded as a nation builder in terms of man making in India.

Firstly, As we seen most of the great philosophers are great educationist. In this respect, many more have all reflected their philosophical views in their educational schemes. In the same manner he affiliated in his guru Ramakrishna and dedicated all passion to get success in this strategy. And finally he got success for the help of entire people of the world. Through this Mission Hindu religious and spiritual concentration is built through which a new Vedantic movement also began. Ramakrishna experienced spiritual ecstasies from a young age, was influenced by several religious tradition and gradually

Vivekananda gained him widespread acknowledgement, attracting to him various spiritual teachers, social leaders. As a matter of fact, swami Vivekananda also influenced by him and spent time with very poor and general people of the world as a man making.

Secondly, from his skeptic point of view he did not have faith in Hindu Gods. He criticized many of the injunctions of the Hindu scriptures. He is influence by his teacher Ramakrishna whose personality was a demonstration and vindication of the inherent spiritual truths in all the various religions. So, most of times Ramakrishna guided him and instruct him with infinite love and patience. From this standpoint his life became, that of a saint-in –the Making. In this regard, Swami Vivekananda's ideas on nation building in India come down to us through his concept of 'practical Vedanta' and Man-Making. He believed that development of good personality in every human being is very very essential in case of nation building. So, he emphasized on man making education by which we can made a good citizen for our national development. It is to be pointed out that Vivekananda Kendra kanyakumari is a spiritually oriented organization which is running in many schools with twin objectives- man Making and nation Building. To achieve these objectives many policies have been framed. These objectives great goal demands greater united efforts. Mananeeya Eknathji Ranade, the founder of Vivekananda Kendra Vidyalaya, a dynamic soul, with his untiring efforts, clear vision and mission has set on example to make us feel the importance of Man-Making education through spirituality.

Swami Vivekananda advised us to discover our inner strength and to utilize that unitely and fully for the welfare of society. Mananeeya Eknathji manifested his inner strength and brought lakhs of people together for a divine task that resulted in the birth of Vivekananda Rock Memorial and Vivekananda Kendras. As a matter of fact, the organization which is a Hindu spirituality oriented semi mission runs with the man making, nation building as its mission. And that is the great tremendous task as social revolution moving from saint- in –Making to Men- Making, only through spiritual aspects. A meaningful and prestigious life is the motto of human being. After the long enquiry he reached some positive inner latent talent of all human being which the life leads to worth living. In this respect he favored positive psychological aspect of life. All the energy of individual human as a form of divinity which affiliated as positive psychological aspect for human kind. In this respect Vivekananda applied philosophical aspect in terms of positive psychology. Though, In that times this concept is not emerged, yet, he applied and installed individually through spiritual side.

Thirdly, Vivekananda is deeply influenced by some spiritual Gurus which leads his life as practical spirituality. He advocated the monism of Upanishads as systematized by Badrayana and Samkara. The world can be known and apprehended only by the inner feelings through only spirituality. On the otherhand his different lecturers of vedantic metaphysics which teaches spiritual equality to the people and Vivekananda try to Vedanta the bridge

between humanity and spirituality. In other hands, all these aspects seen his practical vedantic conception. Vivekananda said, 'Men are more valuable than all the wealth of the work'. In this sense, Vivekananda tries to establish his spiritualistic humanism in vedantic conception thought which is seen in his various writing of his works. That is why, Humanism is also occupied in his practical Vedanta also. In a personal letter to an Indian friend in November 1894 he writes ' I am not a metaphysician, no philosopher, nay no saint but I am poor, I love the poor, who feels for the two hundreds millions of man and owned sunken for ever in poverty and ignorance'

This shows that it is not only proof in vedantic thought that makes a great but also it is the extend to love and to rectify the own problems through which each man help each other, only through loving spirituality. His different address out of India give a new awaking to the Indians and stimulated world interest in spiritual moorings which is regarded as love spirituality. In this aspects, Vivekananda reconcile mind- wise ,body- wise and to the soul. In this love there are no desire and expectations. You just present yourself as you are, and do not see anything big under the Sun. The philosophy of Vedanta provides the metaphysical foundation for the special consciousness for the Spiritual way of life. These are also called love of spirituality beyond which the way or the path cannot be reachable. This does not mean that it is made but it is felt by the same practical point of view. And that is why, as a practical vedantist he guided the people to understand the actual meaning of it. Therefore, as a man making it is a great importance of him. Vivekananda was influenced difference gurus, in his spiritualistic foundation of life . He greatly influenced his life spiritual, physical, and intellectual and all aspects of life from different gurus. His own spiritual attitude with that of Ramakrishna is compared, Swami Vivekananda said he was a jnani within, but a bhakta without ; but I am a bhakta within, and a gnani without. This statement greatly seen that how much he has the belief and devoted to him. Vivekananda believes that reflection is inherent in man, that has to manifested. Swami demonstrated to the world that the great Indian special tradition was still alive and vigorous. And that is why, the ancient Vedanta were interpreted in the light of Ramakrishna's spiritual experiences and applied to modern life. In that task, he prefer very sincerely in very tender age which taught theoretical Vedanta in the west and practical Vedanta in India. He declared that the most practical form of Vedanta in India was the uplift of masses.

2. Conclusion :

Swami Vivekananda philosophy of practical Vedanta has became popular in the world as a man making concept which he made the nation building as challenges and advancement of present context. His different lectures in different places of the world has got immense recognition. Everyone of the world felt the value of spiritualism and humanism because of Vivekananda's lectures. There is a great need of spiritualism, humanism, morality and realization ownselves and the universe which is tried to be focused and discussed by Vivekananda in his philosophy. He perhaps already know that the society gradually divert away from spiritualism in future. So Vivekananda's

spiritual philosophy is a drop of water in the desert of materialistic society. His recognition of science and technology to his Vedanta thought of spiritualism, humanism and man making process is very relevant and need of present time. He also accepted the practical reality of the world. With modern technology. So his idea has become acceptable for everyone irrespectively of any region, religion, caste and condition. Therefore Vivekananda's man making process gives more important on human creature than the unseen God. So his philosophy is more humanistic than Vedantin. Therefore , his spiritual development is greatly influenced in the society and that is why these development is very relevant and necessary in day today life of people of the world.

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