



The World-Civilization Experiencing a Transformation Manifesting through the Proclamation of Swami Vivekananda Resonating Eternally

Dr. Meghna Singh

Assistant Professor, Department of English, Government Degree College Hansaur, Barabanki, Uttar Pradesh, India.

*Corresponding Author: Dr. Meghna Singh & Email: divine105@rediffmail.com

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ABSTRACT

Swami Vivekananda- an ardent, learned reformer had a divine urge for endeavouring incessantly to uplift the humankind. The study is an effort to disseminate the message which Vivekananda aspired for: culmination of humanity into the divine form. The sage had a great urge for amalgamating the ideal of universal harmony and the inherent divinity of every being upon earth. The precept has set the ground for his doctrine of Universal Brotherhood, which epitomizes the *yoga* and practical *Vedanta*: enumerating the unison of all. The article will be an endeavour to focus on ideals of the saint who presented the Motherland, representing various forms of *Prakriti*. Vivekananda envisioned a future for India where the nation would emerge from the shadows of oppression to reclaim its rich spiritual, cultural, and intellectual heritage. The ideal rooted in the Indian soil found path to manifest at the stage of World Parliament of Religions through the reiteration of Vivekananda which encompasses oneness of all, the thought process is and will be continuing to prevail till eternity.

Keywords: Universal Brotherhood, divinity, humanity, *yoga*, practical *Vedanta*, World Parliament of Religions.

Introduction

A diligent listener, a magnificent orator, an aspirant who never ceased a single day for self-interest, a brilliant personality replete with matchless courage, and an epitome in himself dedicated to the service of mankind; the *atma* of Aryavart is Swami Vivekananda. The seer's divine mentor Swami Ramakrishna Paramhansa always believed that one day he would meet Narendra, who as the forerunner to perceive humanity in its divine form will maneuver for the manifestation and total transformation of every being. "Vivekananda was a traveller on a different path" (Sankar 2). He enumerated human entity to be an expression of a greater universal consciousness, suggesting that all of us are connected by a divine

thread that transcends time, space, and any material boundaries.

The vision of Vivekananda was conglomeration of the universal potential for every individual, all civilizations and cultures. The crux of every conviction as a value is complete and whole that has never changed despite the difference of perspectives. The goal is to attain the One, the path has varied shades to reach divine-attainment. The solution to all miseries prevailing in the world is very simple; that is just a change of perception, free from prejudices. The study is an effort to highlight thought current of the apostle that, in the high time of progress where the world is storming with individualism- it is also diverting towards collective consciousness and signaling for co-existence as well. The converging humankind is on the path of achieving the unity wholly as highlighted



through the principle of practical *Vedanta*. According to the saint, oneness of all existence will spread the spirit of unity, where lies the real strength of humanity. The perpetuity of Vivekananda's message to their brethren, of fraternity; is reflective in its approach to align with human temper for consistently racing all together to never depart. This would be the panacea to heal drastically changing world-order and existence where Vivekananda proclaims that..."in the great life that I have seen, I cannot but think that a double purpose is served — one of world-moving, and another, of nation-making" (Sister Nivedita 191).

Major concern and objective of the study is to explore:

- The discourses of Vivekananda encompassing unison of the self with the universal Self and a transcendence towards subtle domain from gross living.
- Vivekananda's ideal that the amalgamation of cosmic vibrations then could be felt in center of the macrocosm, which is elevating the state of humankind with the revelation where every entity is a child of the Master.
- The announcement of Vivekananda which laid the establishment for Universal Brotherhood through practical *Vedanta* focusing on concord in every forms of creation, which is the epitome of *yoga*.
- The *yoga* which together highlights the divine solidarity amongst the various belief-systems through the ideal of *Vedanta* resulting into imbibing universal human values to build the citadel of Universal Brotherhood.

Methodology

Vivekananda dedicated his life for spiritual realization and elevation of the humanity towards a higher, transcendent realm beyond earthly existence. The sage cultivated goodness and reaped the rewards of goodwill through his dauntless spirit. The brooding on speculations of Vivekananda had been outpoured spontaneously with the help of primary and secondary resources without which this paper would not have seen the light of the day. The primary resources comprise of diligent collection of Vivekananda's orations in nine volumes: *The Complete Works of Swami Vivekananda* by Ida Ansell, and literature

incorporated in the form of *Jnana-Yoga*, *Bhakti-Yoga*, *Karma-Yoga*, *Prema-Yoga* and *Raja-Yoga*, by Vivekananda.

The paper is based on qualitative data and emerged from an in depth exploration of the literary works of Vivekananda and prominent spiritual thinker-authors viz. Swami Chetanananda, Swami Mumukshananda, Swami Nikhilananada, Rabindra Nath Tagore, Romain Rolland, Sister Nivedita and many more who have expressed their profound notions on ideals of the seer. The secondary resources consist of philosophical treatise of knowledge: The *Bhagavad Gita*, also *Teachings of Swami Vivekananda*, *The Life of Vivekananda and the Universal Gospel*, *The Master as I Saw Him* and many other scholarly writings, articles, internet resources have immensely contributed in framing the paper. The study presents the lustrous principles of Vivekananda, who practically mentioned the ideal of universal human values which evolves to a supreme state, transcending the material world characterized by living according to moral values, principles and beliefs by giving meaning to the life. The methodology explains various dimensions of the precept of Universal Brotherhood enumerated by Vivekananda, which discloses the enigma of higher realm of existence conclusively establishing the ideal by propagating universal human values highly spirited with *Vasudhaiv Kutukmbakam*.

Literature Review

The reflection on the speculations of Vivekananda presents his role both as a spiritual sage and a social reformer, whose ideas continue to inspire humanity eternally. The dedication of Vivekananda to effort for the well-being of society, being the pillar support for youth, and his deep faith in the puissance of every human being; is the mark of a magnificent seer working tirelessly. The message of saint emphasized self-reliance as the foundation of India's future, urging the citizens to recognize their destiny. It was a call to challenge the callous forces that had crippled the Indian masses, an urge to reform the past for transforming the present and establishing a bright future for the entire universe, through Universal Brotherhood. Vivekananda defined Indian culture and emphasized the need for resources to restore the nation, "One recalls Tagore's words: 'Who are you that sit and read my poem after a hundred years?' And I wonder-



who are you that read the accounts of the last day of Swami Vivekananda's life after a hundred years? If there are still some who are eager to read of such things, should one not write? Should one not rise to the challenge? Let it be my account that is read!" (Sankar 207).

The address at the World Parliament of Religions in Chicago was the defining moment, where Vivekananda introduced to the world his vision of a united, spiritually awakened and euphoric human race. The central idea of his philosophy was the belief in the boundless potential of every human being. The apostle disseminated the message of self-reliance by moving beyond individual independence towards the transformation of the world to seek complete collective liberation. Vivekananda saw the future of humankind which had been rooted in spiritual awakening and the realization of the inner power. The seer urged the youth to take charge of their destiny, emphasizing the importance of balancing material progress with spiritual development. The iconic speech of Vivekananda at the World Parliament of Religions in Chicago exemplified his profound spiritual insights. There, the saint introduced the spiritual philosophy of Bharat to the world and promoted the idea of unity in diversity. The ideal of religious tolerance became the supernal source of motivation in his global appeal for establishment of all-prevailing brotherhood, peace, harmony, plenitude. Vivekananda's vision of spreading his message in the West took shape. The goal was to disseminate the spirit of India to the world which was of self-awakening and attainment of higher consciousness. "His doctrine was no academic system of metaphysics, of purely historic and linguistic interest, but the heart's faith of a living people, who have struggled continuously for its realisation, in life and in death, for twenty-five centuries" (Sister Nivedita 192).

He emphasized the importance of realizing the Supreme power not just as an external entity but as an inherent part of our own being. The understanding leads to redemption, inner peace, and ecstasy of achieving the higher consciousness. Vivekananda's vision was that through the understanding, humanity would rise above superficial divisions, and a true sense of Universal Brotherhood would emerge. The most splendid part of Vivekananda's thought was his teaching that different spiritual paths and practices all

lead to the same Ultimate truth. He famously stated, truth is one, paths are many. This was a call for acceptance, tolerance and respect for diverse practices and philosophies. Vivekananda's goal was to maneuver for the betterment of humankind and inspire the masses to envisage their own potential for divinity. The apostle reiterates:

Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control or philosophy-by one, or more, or all of these-and be free. This is the whole of religion. Doctrines, and dogmas, or rituals, or books, or temples, or forms, are but secondary details (Vivekananda, Vol.1 124).

Vivekananda was firm in his belief that every human being is inherently divine. This ideal could be realized through self-discipline, devotion, and the pursuit for higher knowledge. He appealed every individual to look inward and discern their inherent power for greatness.

According to Vivekananda the divine path of *yoga* for the humankind is beginning of the journey towards a blissful infinite existence. The seer announced to imbibe the truth revealing in various forms and understand the inherent power of supreme existence within our very constitution. The ideal is attained through *sadhana*, *samadhi*, *manthan* and incessant progressive thought, action, prayer, devotion. *Yoga*, he proclaimed is the path which leads towards the golden journey of attaining the blessed life. The realization of being establishes the divine living along with developing oneness, collectiveness and universal harmony amongst the nation-states. The ecstatic attainment of understanding the self is exhibited through *Yoga*. *Yoga* aspires humankind to proceed towards the universal-transcendental domain for metamorphosis of terrestrial. *Yoga*, the path of *sadhana* advances the being to attain the higher realm of existence and in this way the firmament is connected with cosmic consciousness. The paper grounded in qualitative data is an extensive review of the deliberations of Vivekananda and an insight of various scholarly writers. It focuses on the divine efforts of Vivekananda for spiritual enlightenment and the elevation of humanity towards a higher plane, transcending the limits of earthly existence. The study



is an exploration of Vivekananda's discourse who envisaged India as a leader in universalizing spiritual resurgence, with its profound ancient wisdom carrying the baton for future huge conversion in every way. The sage emphasized on the potential of each human being and the need to uplift mankind for overall transformation. His faith in India's cultural-spiritual heritage contributed to a significant change in national and global consciousness instinctually, motivating the general mass for elevation towards the higher plane.

Beginning of the Eternal Journey

The child descended upon the earth replete with capacities of all-encompassing inherent power which every soul carries with the initiation of life. The importance is of that realization in a being which elevates their status to the level from where everything is perceptible in its higher form. The characteristics found definition in Narendra, the God-incarnate who always believed in "*Jiva is Shiva*". His nurturing by parents was in a very natural environment where education and human values were inherited fundamentally by Narendra. The surroundings were affluent but an urge for service, renunciation, selflessness, sacrifice was strong enough and at occasions exhibited through various actions by him. This way Narendra was growing reading various texts of wisdom, undoubtedly developing into a multi-dimensional personality. The *dhyān sadhana* were intuitively performed by Narendra. He was the bravest of all, fearless in actions and words and "wanted life to be kindled by life, and thought kindled by thought" (Nikhilananda 47).

It was the turning point in his life which made Narendra the wandering monk and now began the journey of a *sadhak*. For his mentor Narendra was now Vivekananda who had instinctually pledged to sainthood. "We cannot question that Sri Ramkrishna recognised such a soul, 'a Brahmajnani from his birth,' in the lad Noren, when he first saw him; recognised too, like a skilled engineer measuring the force of a stream, the height to which his thought-transcendence had already mounted" (Sister Nivedita 312). The prophet emphasized the supremacy of Divine consciousness and the universality of belief in God, reflecting his profound spiritual insight. "He preached *mukti* instead of heaven; enlightenment instead of salvation; the realisation of the Immanent Unity,

Brahman, instead of God; the truth of all faiths, instead of the binding force of any one" (Sister Nivedita 191-192). For Vivekananda, spirituality was fundamentally an inner realization of the Divine presence permeating the entire universe, inviting a deeper, experiential realization of the sacred in both the external world and within oneself.

The prophet announced in the trumpet voice that the time has come to arise from the slumber, awake the inner puissance and reveal the divine nature of every being for higher living. The world was never fragmented. We as the material beings divided ourselves into earthly boundaries of states and countries. The knowing of our unknowable divine nature is the key to personal and collective transformation. The profound conviction etched in heart of the sage to conglomerate world into the complete whole through his deliberations have put an indelible mark on every soul. The universal human values were thus conceived in spreading the message of Universal Brotherhood which envelopes the crux of *Vedanta* manifesting through *Yoga*.

The Practical *Vedanta* for Universal Unity and Transformation

Vivekananda had a very concentrated contemplation and the sage explained *Vedanta* with divine knowledge, in a very spectacular manner. According to the seer *Vedanta* has the practical purpose which means the transition of all the speculations into very active actions. The observation of the apostle and declaration of *Vedanta* in a very practical form stormed various thought currents with a novel ideal to actually ponder upon which is so simple to understand. The upliftment towards the realm of cosmic consciousness with the devotion to work with heart and soul for exhibiting the inherent puissance of the self, had been the aspiration of Vivekananda for soul-realization. In a very subtle manner practical *Vedanta* can be manifested in, very beautifully with the help of the *yogic* adaptations in life- as Vivekananda has very clearly mentioned in his reverberations on practical *Vedanta* and *yoga*.

Vedanta mentions that all the life forces of centuries remain in the universal consolidation of existence. Vivekananda has very well defined how practical *Vedanta* not only helps us to realize the worth of



human existence but also to reveal it in a very extraordinary manner upon the state of living and existing. In this way the freedom of each and every human being becomes essential in the world-existence. The focal point of the effective parlance of Vivekananda is to understand that whatever we are in the universe; the roles which we play individually they result into the completeness of all. In all the positions of our concrete existence there is always a great possibility to exist in a whole way. Vivekananda had the ideal in every way to make the humankind realize the oneness of all, every particle in the *Brahmanda*, the wholeness of each and every molecule, the unison of every soul-force. Therefore Vivekananda very systematically explained the notion of practical *Vedanta*. The idea in its way is very subtle but when realized and brought into the concrete existence is very thorough in understanding the beauty of being in the firmament of divine- consciousness.

Vedanta and Yoga

Vedanta advocates the unity of all people, the merging of different forces, with the spirit of universal compassion and brotherhood. It describes that the core of every belief-system is One. When there is acceptance and an endeavour for universal harmony, conflict ceases to exist. Vivekananda urged people to live in a way that gradually diminishes the ego and submits to a higher spiritual law. Vivekananda embraced the ideals of *Vedanta* and explicated the *Karma-Yoga*, *Jnana-Yoga*, *Bhakti-Yoga* and *Raja-Yoga* for the understanding of the inner divine power. The sage explained that dedicating oneself to selfless service is the essence of *Karma-Yoga*, realizing the self within is *Jnana-Yoga*, surrendering to the divine is *Bhakti-Yoga* and *Raja-Yoga* advocates for using reason to explore both the inner self and the world beyond, fostering mental growth through self-control and purposeful reflection. *Vedanta* manifests through these paths, which lead us towards spiritual enlightenment. When *Karma*, *Jnana*, *Bhakti* and *Raja* bond with the *Yoga*, the ideal is felt upon earth in great rapture.

Karma-Yoga is to perform an action with dedication devoid of selfishness. An act of kindness is the boon in itself, as it serves the humanity and is the service to the Immaterial always longing for generosity to be the true way of living. The ceremonial celebration of Truth is one action performed in its real nature. The infinity is

that attainment which is replete with devoted actions. It is like sweets in a box which continue to taste best when treated with intensive care. The nature is the reservoir of divinity and all-pervading paradisaal aura conferred upon us to grow in our best way which happens according to Vivekananda when there is selfless action. The *Vedanta* in its practical nature confirms the translation of words into action, but with a condition which is sweet like honey and that is truth and reality prevailing till eternity. Vivekananda enumerating the central idea of *Karma-Yoga* has defined it as, “Karma Yoga is purifying the mind by means of work” (Vivekananda, *Reflections* 434).

Jnana-Yoga is the intelligence attained through diligent learning resulting into wisdom. The power of discrimination to understand the Reality and exhibit the true nature of the self is what defines the *Jnana-Yoga*. The whole universe is a pool of knowledge, to dive deep in it and fetch the pearls of meditative energy establishes the being on a higher platform. The *Yoga* is distinguished into threefold parts. “First: hearing the truth — that the Atman is the only reality and that everything else is Maya (relativity). Second: reasoning upon this philosophy from all points of view. Third: giving up all further argumentation and realizing the truth” (Vivekananda, *Reflections* 435-436). The realization is felt when the Almighty is experienced in real form, the renunciation of all desires takes place, the mind is in the control and there is a strong desire for liberation.

Bhakti-Yoga, “Bhakti or worship or love in some form or other is the easiest, pleasantest, and most natural way of man” (Vivekananda, *Reflections* 434). The divine knowledge when realized attains the peak of joy where the *Bhakta* forgets all materialism and dives into the ocean of Supreme love. The consequently reaching towards the higher state of devotion leads to achieve the love of God and the being is selflessly attached to the divine-consciousness. Vivekananda has announced that the three essential things to become successful are purity, patience and perseverance but above everything in the world is love. The *Bhakta* attains a very special place in the universe to become the channel of divine light.

Raja-Yoga emphasizes that each person is a vessel of the infinite ocean of knowledge and power that resides in every human being. This philosophy encourages the



use of reason to look inward and beyond, promoting the cultivation of the mind through self-discipline and focused inquiry. The process, though challenging, is seen as the only path to attain the eternal wisdom of the soul, which, in turn, eradicates suffering and leads to the divine knowledge that transcends material needs. The power of knowledge dissolves the barriers of human suffering, the wave of wisdom emerges and engulfs confusion and sorrow.

The World Parliament of Religions and Universal Brotherhood

The time before the commencement of the World Parliament of Religions grew more crucial when Vivekananda had developed the perspective under the guidance of his *Guru* that each individual whether following the different paths stand united with the ideal of *Vedanta*. Nothing is perpetual except the formless Form channelizing every being equally may be the versions are not similar in stature and state. The Master is all-prevailing, self-fulfilling, self-consecrate and serene now being in existence guiding the bewildered Naren in Vivekananda to stay calm, focused and original to present himself in representing the nation but with a universal approach. The spark enlightens Vivekananda to gravely hold the responsibility delegated to him by his *Guru*. The showers of blessings by the Mother and best wishes of his countrymen strengthened Vivekananda.

Vivekananda was accepted as a delegate for the World Parliament of Religions. The dignitaries present in the Parliament represented various belief-systems of the world. The youngest participant in the Parliament, Vivekananda was amongst the thousands present in the convention. The distinguished peoples from various parts of the world gathered in The Art Institute of Chicago at the Hall of Columbus for the Parliament. Vivekananda requested the President to announce his name in the end, for his speech. He offered his prayers to *Maa Saraswati* and mounted the dais when Dr. Barrows announced his name. The auditorium echoed with the voice of Vivekananda when he pronounced the words, 'Sisters and Brothers of America!' (Rolland 29). The saint advocated the transcendence towards the state of existence where every negativity sublimates and attains a supramental state to establish an effulgent state on the earth. Romain Rolland beautifully explains:

Each of the other orators had spoken of his God, of the God of his sect. He- he alone --spoke of all their Gods, and embraced them all in the Universal Being. It was the breath of Ramakrishna, breaking down the barriers through the mouth of his great disciple. The Parliament of Religions gave the young orator an ovation (30).

The speech of Vivekananda on 11 September, 1893 was compendium of the manifestation of India's spiritual strength. The apostle established the ideal of *Vasudhaiva Kutumbakam*: Universal Brotherhood. The message of tolerance, peace, love, light, bliss, compassion as a great source of impetus, is echoing till today and the resonance will be felt infinitely in the form of subtle vibrations. The world will experience a consolidation in every way and world-citizens will stay together strongly. An inspirational contemplation to the world for performing duties in an excellent manner, holding the responsibilities diligently, developing nations wholly is what the message to the world was by Vivekananda. The prophet's address had been the lighthouse for all the ages and will prevail till eternity.

Findings and Conclusion

The embodiment of universal human values, the sage-patriot Vivekananda conveyed to the world a dictum: spiritual and divine. The seer realizing the crux of *Vedanta* and *yoga* took the ideal not only to the world but also charged the cosmos with his remarkable oration on Universal Brotherhood. The doctrine of realization and cosmic connection amongst individuals universally flooded the world with an emotional insight for liberty, equality and fraternity. The sage who took the world towards the path of realization exhibited the divinity of each soul which has the supreme power to rise higher and higher. The way towards the Self is the ideal of identification not only with the Higher but also it is a recognition of very inner self. The energy which we inherit by birth is the vigour of that Supreme which motivates the *prana* to stay in the realm of deeper emotional conscious-self.

Consequently Vivekananda invoked humanity for social and cultural revival of the nations. The sage believed in the power of India's ancient wisdom and advocated for the education and empowerment of marginalized communities as key to the nation's revitalization. He aimed to raise human consciousness beyond worldliness, offering a vision of humanity



united by spiritual truth, compassion and reverence for all cultures. In many ways, he remains a symbol of hope, encouraging individuals and nations to progress in every way. The doctrine of knowing the Unknown is the key to that supreme state of understanding from where we develop a sustainable efficiency to survive in the earthly state where there the presence of higher energy is also felt. The world and the universe is in the realm of that magical circle from where the perception is transformed into an ethereal form which is blissful, peaceful, replete with energy, lighted up with charismatic speculations and a place of human existence away from the bondage of I, me, mine. Vivekananda exclaims:

The guide, the guru, the leader, the teacher has passed away; the boy, the student, the servant is left behind. Behind my work was ambition, behind my love was personality, behind my purity was fear, behind my guidance the thrust of power! Now they are vanishing, and I drift. I come! Mother, I come! (Sankar 237-238).

The courage to express the way one is from inside, was only and will be in Vivekananda which surely reverberates through the lines he wrote to Josephine Macleod from Almora in April 1900, two years before his journey towards eternity. The universal human values manifest through the remarkable thought current of Vivekananda for completeness in every aspect of human life; the doctrine took shape long ago

and the present is witnessing its everlasting mark on every human soul. The living legend Vivekananda kindled the light of the knowledge which spreads through the spark, then returns again to rejuvenate and disseminate the radiance again. The perpetuity of the aura will remain till the last breath of a minute entity surviving upon the earth. Nikhilananda writes:

For centuries to come people everywhere will be inspired by Swami Vivekananda's message: O man! first realize that you are one with the Brahman-aham Brahmasami- and then realize that the whole universe is verily the same Brahman-sarvam khalvidam Brahma (381).

Eventually we all remember the words when Vivekananda enthralled every soul conveying to the world of no sin and no misery being present in anyone. Each entity is receptacle of supreme energy and requirement is to manifest the cosmic divinity for universal unison. Romain Rolland exclaims that it was next to impossible to keep Vivekananda on second place as he was a unique personality who never drifted from the thought; oneness of all. In the words of Subhash Chandra Bose, the whole life of the seer was dedicated to only single notion: that is spiritual up growth of the nation, the world and the humankind. The effort in completeness of this paper lies in Vivekananda's doctrine of absorption of universal human values echoing through his sermons till infinity.

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