

## **EVALUATION ON THEME BASED PHILOSOPHICAL THOUGHTS: HUMANISM APPROACH THROUGH VIEWS OF SWAMI VIVEKANANDA**

**Mithu Saha, Dr. Vinay Kumar Tiwari**

*Department of Philosophy, Mansarovar Global University, Sehore, M.P., India.*

**Abstract:** Swami Vivekananda was an extraordinary philosopher and scholar. As humanity is the central principle of Swami Vivekananda's life and teachings, his philosophy constitutes a humanist doctrine. He consistently underscored the notions of "Man," "manliness," and "man-making," derived from his comprehension of the Divine within himself and all existence. Consequently, he raised human value and dignity to the pinnacle of heavenly magnificence. The attention he received throughout his existence exemplified the universal aspect of mankind. By enlightening humanity from inception to perpetuity, he became the most significant and deep humanist. In this article, evaluation on theme based philosophical thoughts: humanism approach through views of Swami Vivekananda has been discussed.

**Keywords:** Philosophical, Thoughts, Humanism.

### **INTRODUCTION:**

Humanistic concepts have influenced India's worldview from ancient times. These concepts were articulated in a theological-philosophical framework that, as it evolved, cleared the path for their ongoing conflict with the world's scholastic, austere, and quiet contemplation. These concepts permeate many ancient Indian epics and other works of Vedic literature.

A belief system known as humanism focuses on people's needs and looks for logical solutions to their issues. Humanism is the comprehension of human issues and the application of human endeavors based on kindness, generosity, and compassion. Modern concepts like humanism, liberty, equality, and fraternity have gained a lot of traction. We frequently hear about the efforts made by organizations like the Human Rights Commission to identify and resolve human rights abuses.

### **RESEARCH METHODOLOGY:**

A research methodology describes the procedures and methods used to locate and analyze data pertaining to a particular subject of study. It is a process by which researchers organize their investigation to achieve

their objectives using the selected research instruments. It includes all of the essential components of research, such as the overall framework, methods for collecting and analyzing data, and research design.

**Research Design:**

The research design is the set of methods and approaches that a researcher chooses to employ when carrying out a study. The design helps researchers set up their studies for success and improve research methods that are relevant to the subject. Qualitative research design involves collecting and analyzing non-numerical data to understand concepts, opinions, or experiences. This investigation employed a qualitative research design. Qualitative research design has been used in this research.

**Data Source:**

A third party, separate from the user, gathered secondary data. This signifies that the data has already become accessible and undergone analysis. Examples of secondary data include periodicals, newspapers, books, journals, e-resources, and documentary evidence. We used secondary data sources for this investigation. Secondary data source has been used in this research.

**Methodology:**

In this study, qualitative research design and secondary data source has been used. Also due to unavailability of statistical data, charts, graphs etc. the quantitative research design and primary data was not applicable in this study.

**Analysis:**

One methodological approach that seeks to highlight the characteristics of an event or subject under investigation is descriptive research analysis. Descriptive research analysis is an essential tool for scientific study, enabling scientists to observe, record, and analyze the nuances of a specific topic. This method provides a thorough and detailed explanation that makes it easier to understand, categorize, and comprehend the subject. Many fields widely use descriptive research analysis, aiming to meticulously observe and document every event and component influencing the phenomenon. In this study, descriptive research analysis has been used.

**EVALUATION ON THEME BASED PHILOSOPHICAL THOUGHTS - PHILOSOPHY OF HUMANISM:**

The Latin word "Homo," which means "human being," is the source of the English word "humanism." Accordingly, humanism is the ideology that places a strong emphasis on man. S. B. Roy goes on to explain

that the term's etymological meaning is not its only meaning; it also takes into account the term's historical usage. Historical tradition gradually reveals the various facets of a term's meaning through its usage.

Therefore, one needs to consider the term's historical development in order to fully comprehend its meaning. The idea of humanism has linked everything beneficial to human welfare throughout history, including the advancement of democratic institutions, the scientific mindset, and the notion of social welfare.

Humanism is a significant and practical ideology that helps people accomplish their objectives. Humanism is the endeavour of men to think, feel, and act independently while adhering to the logic of outcomes. It offers a practical theory of life that is in line with current scientific understanding and helps men to have a clear perspective on themselves and their community. Humanism, according to Robert G. Olson, is a philosophy that holds that worth and intelligibility originate from individual people. However, to build a system of thought and belief, man must fully utilize his knowledge and creativity. It will give him a solid foundation for his current life, a perfect objective for his future growth, and a roadmap and instruction for doable action. Humanism, according to Julian Huxley, is the new ideal system because it can only be based on an understanding of man and his interactions with his surroundings.

According to Norman Foerster, some forces are creating new goals and order. Although they may not be considered movements due to their lack of power, they are garnering attention and presenting opportunities for growth. In its broadest meaning, it indicates the conviction that man is the appropriate subject of study and that this study ought to help humankind recognize and understand its humanity. Humanism is never fresh, even if it is a force that holds forth the prospect of progress. It must deal with fresh issues in both space and time. For instance, otherworldliness was its greatest power during the Renaissance. Today, this worldliness, fixation with material objects, instincts that lead us to conform to animal order, and many forms of naturism have undermined humanitarian understanding, discipline, and elevation.

### **Vivekananda's Views:**

Numerous aspects of Vivekananda's life are worth studying, including his spirituality, love for his nation, message to the West, and humanitarian programs. Vivekananda adapted and modified the religious philosophical concepts of the Vedanta to the circumstances of his new existence. Vedanta or the end of the Veda are other names for the Upanisads. First of all, they represent the Vedas' literal conclusion and the pinnacle of its philosophy. Secondly, they form the core of the Vedic philosophy. The various stages of reality are believed to converge at man.

Humanism once again sums up Jawaharlal Nehru's philosophy. The philosophy of Mahendra Nath Roy (M.N. Roy) was specifically referred to as radical humanism. It should be noted that there are two varieties of humanism among these philosophers. Nehru Jawaharlal and M.N. While M.K. Gandhi and Radhakrishnan adhere to the Indian kind of humanism derived from the ancient Vedas, the Upanisads, and the Bhagavad Gita, Roy supports naturalistic humanism, which was taken from the West. The examination of the Neo-Vedanta movement in modern Indian philosophy will make this even more evident. Although there are no fundamental differences between Indian and Western humanism, the conservative tradition within Indian philosophy represents the latter. Consequently, the essential element of Indian philosophy is its humanism.

It is challenging to understand the differences in how the humanistic foundations of modern Indian culture have changed over time without taking into account the impact of India's main religious philosophical ideology. This is especially relevant if we neglect to thoroughly examine the thoughts and perspectives of Vivekananda and other religious social reformers and intellectuals, such as Rammohan Roy, Swami Dayananda Saraswati, Said Ahmad Khan, and Aurobindo Ghose.

Vivekananda endeavoured to leverage his religious convictions to advance the liberation of his compatriots and the betterment of the nation. Vivekananda enhances humanity by connecting it with the divine. He asserted, "The human soul within the human body is the sole deity worthy of veneration." While those creatures serve as temples, humanity is the most exalted among them; he is the Taj Mahal of temples.

Vivekananda posited that venerating God is synonymous with serving humanity, as Brahman, the supreme divine essence, is embodied in countless ordinary persons. He championed the recognition of humanity's right to happiness and the comprehensive development of the human psyche while fostering a sense of self-respect in the typical individual. Vivekananda's initial declarations in India at the close of the previous century facilitated the emergence of a qualitatively new humanism, which was essential to the overall enhancement of national consciousness and the Indian populace's struggle for freedom.

A lot of active humanism can be found in Vivekananda's idealistic foundation, especially his deep desire to make people feel better about themselves and their destinies, encourage the search for justice, truth, and goodness, and teach people to hate all kinds of suffering. Vivekananda's perspective is predominantly democratic due to his humanistic interpretation of human nature.

Being among the first Indians to focus on the plight and suffering of his fellow citizens, Vivekananda brought attention to the country's most pressing issue of the day. The great national sin of neglecting the

masses may have contributed to our demise, he believes. He asserts that despite building our temples and funding our education, they are rewarded with kickbacks. They essentially serve as our slaves. We have to work for them if we wish to revitalize India.

In addition to expressing empathy and compassion for the underprivileged, Vivekananda was one of many liberal reformers of the day who attempted to improve the situation of their fellow citizens by enacting minor changes to their way of life. In order to address the fundamental social and political issues of the time, he berated the glaring insufficiency of such changes, informed those who believed it was feasible through flimsy methods, and pleaded for favours from the colonialists.

By your social change, you just mean female freedom, widow remarriage, or something similar. Undoubtedly, certain people may benefit from such a reform plan, but what good does it serve the entire country?

Swami Vivekananda was an extraordinary philosopher and scholar. As humanity is the central principle of Swami Vivekananda's life and teachings, his philosophy constitutes a humanist doctrine. He consistently underscored the notions of "Man," "manliness," and "man-making," derived from his comprehension of the Divine within himself and all existence. Consequently, he raised human value and dignity to the pinnacle of heavenly magnificence. He embodied the universal aspect of mankind, seen in the care extended to him throughout all facets of his existence. By enlightening mankind from inception to perpetuity, he became the most profound and significant humanist.

Swami Ranganathananda asserts that Swami Vivekananda's uniqueness as a spiritual educator stemmed from his deep compassion for humanity and his relentless commitment to fostering comprehensive human development and fulfilment globally. This interest and effort spanned all dimensions of human existence, including social, economic, moral, and religious aspects. It was not solely religious in the strictest sense, aiding individuals in attaining the salvation of their souls, as all other spiritual instructors have done. The primary emphasis of Swami Vivekananda's life and endeavors was this universal human concern. Romain Rolland examines Swami Vivekananda's humanistic perspective on humanity, which highlighted universal attributes over restricted ethnic, national, or sectarian traits. They exemplified humanism, being both profound and extensive, intellectually and spiritually inspiring, and reflecting a universal dimension characterized by a deep concern for humanity in all aspects of existence.

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Swami Vivekananda's life is remarkable. He epitomized the ideal monk and yogi—a laborer and philosopher, educator and leader, mystic and ascetic. He possessed exceptional knowledge and could dedicate himself to the utmost commitment. Besides being a proficient athlete, he was also a dedicated humanitarian, musician, and orator. He embodies a glimpse of the ideal man. Sri Ramakrishna drew our attention to him. Narendra possesses a remarkable spirit and excels at meditation. With the sword of comprehension, he dismantles the illusion of Maya. The enigmatic Maya will never be able to subjugate him.

India's awakening and the resurgence of Indian religion intertwine with Swamiji's life history. It was imperative to revive a seemingly dormant nation that had forfeited every sense of self-esteem and assurance. It was a monumental endeavour. Swami Vivekananda often asserted that he was born to serve and rejuvenate his nation. He pursued this objective till his demise. "Our esteemed Mother India will serve as our guiding principle for the next fifty years," he stated. The sole deity that is vigilant is our own species, and He is omnipresent with His hands, feet, and ears. He encompasses all aspects. All other deities are slumbering.

### **Arousing The Masses:**

Contemporary religion is the commitment to assist others and the ambition to enhance their conditions. The Indian education system should focus on character development, thereby contributing to nation-building. Notwithstanding their lack of awareness, Indians ought to take pride in their historic and illustrious culture and civilization. Swamiji has consistently maintained that the erosion of our culture will result in the demise of both India and the world at large. Native Americans should conserve, adhere to, and assimilate new civilizations if they prove advantageous.

Swamiji's life exemplifies a profound desire, boundless compassion, and deep affection for the impoverished, the uninformed, and the destitute. Sister Nivedita, a disciple of Vivekananda, articulated,

"The desire for the welfare of others—as an intrinsic goal—the boundless compassion that arises in the heart of an Avatara upon witnessing the plight of suffering humanity constitutes the foundation of nation-building." He asserted that India's decline was not due to the inadequacies of traditional customs and practices but rather because they were not allowed to be pursued to their appropriate conclusion. Swamiji once stated, "My heart is too full to articulate my feelings; you know it; you can envision it," to his disciple Alasinga Perumal. While millions remain hungry and uninformed, I deem any educated individual who has benefited from their plight and exhibits indifference to be a traitor. Swamiji was prepared to undergo any adversity to alleviate the suffering of the uninformed and destitute. "My entire religion will be to feed a dog as long as there is not even one dog in my country." He continues, "May I be born again and again and endure thousands of sufferings so that I may worship the only God that exists, the only God I believe in, the sum total of all souls, and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, who is the special object of my worship."

**Education:**

Swamiji discovered that the sole cure for India's problems was education. "Education brings faith in oneself, and through faith in oneself, the inherent Brahman is waking up in them, while the Brahman in us is gradually becoming dormant," he wrote. Swamiji's definition of education extended far beyond current teachings. "We need to have control over the nation's secular and spiritual education," he stated. "Education does not involve ingesting a vast amount of information that remains undigested throughout your life." "A negative education or any training that is based on negation is worse than death." It must be life-building, man-making, and character-making. "You have more education than any man who knows a whole library by heart if you have taken five ideas and made them your life and character." Nivedita interpreted Swamiji's statement favourably. According to what she wrote, we need to instil in our kid's national pride. For them, their identity must lie beyond the family unit. For the sake of India, we must expect sacrifices, Bhakti, and education from them. India is the epitome of perfection. India should be prioritized for its own sake. For them, this should be their primary focus. Both at home and in school, we must educate children about India. While some lessons need to develop the sense of contrast, others need to complete the idea. Love without boundaries— love those burns. The passion we must require of them is love that has no self-interest and solely looks out for the beloved's best interests. We need to instil a sense of heroism in them. The notion that we create heroes is false. That's not the case. Heroes shape them, not birth them.

Only a full education—and one that truly teaches man-making—can foster this heroic mindset. According to Vivekananda, Indian women should ignite their inner light of knowledge, harness the power that knowledge bestows, cultivate courage, kindness, and big-heartedness, and cultivate practical efficiency.

Consequently, it is evident that Swamiji was intent on adequately educating women to enhance India's social, cultural, and spiritual milieu. He asserted that the educational conquest of India could need fifty years with five hundred men but merely a few weeks with an equivalent number of women. Affection and altruism are the sole means to achieve this. Swamiji endeavoured to enlighten Indians on the true significance of the term, which encompasses living for others and utilizing resources such as finances, skills, and knowledge for the benefit of the community. His motto was "for the benefit of humanity and for the purpose of personal emancipation." He allegedly wrote to the Maharaja of Mysore, "Life is ephemeral; the superficialities of the world are fleeting, yet those who live for others truly exist; the remainder are more lifeless than alive."

The factors contributing to India's decline were egotism, self-absorption, and the consequent detrimental effects. Indians must now possess a fervent commitment to "This is our nation; these are our people." We must do everything we can to assist our individuals in becoming more masculine and feminine. The main principle of the universe is self-sacrifice above self-assertion. Without its population cultivating self-discipline, social responsibility, and the capacity and drive to collaborate diligently and efficiently, no nation can expand or prosper.

**Dharma and Law:**

The Bhagavad Gita asserts that prosperity, victory, comprehensive well-being, unwavering justice, and ethical conduct would prevail whenever Krishna, the Master of Yoga, and Arjuna, the Bowman, are present. This stanza refers to the convergence of two energies essential for the holistic well-being of each individual. Sri Krishna embodies the essence of yoga, insight, and tranquil serenity. The second is Arjuna, the protagonist, who epitomizes the essence of vigorous and impactful action. This Gita philosophy is equivalent to the Chinese Taoist concept of being kingly without and wise within. In his sociological research, Herbert Spencer refers to it as bringing together philosophical serenity and charitable fervour. This is education's real purpose.

According to Indian philosophy, dharma is the idea that unites all people in society. Each citizen's spiritual development essentially shapes moral legislation, which the state's rules and regulations uphold. Respecting and consistently upholding moral law strengthens, integrates, and stabilizes a democratic state. State rules and regulations are effective because of the citizen's awakened moral sense, which manifests itself in human values. When morality is lacking, people tend to manipulate laws to suit their personal interests, thereby losing their effectiveness. We must reawaken the self's dignity to cultivate morality. " Swamiji's message to the youth is, "You, the progeny of Immortal Bliss, must be vigilant and cautious in

this world. Adhering to the principles of morality and dharma ensures that you have no cause for fear in life. Demonstrate fortitude and persist until you attain your objectives."

"The spiritual upsurge of the present age will continue unabated for the next seven or eight centuries," predicted Swami Vivekananda in a state of profound rapture. The reality of this remark is becoming more and more apparent every day. "What you see now is only the prelude." We can only fully comprehend Sri Sarada Devi and Sri Ramakrishna via Swami Vivekananda. When he was a youngster named Narendra, Swami Vivekananda, the Yugacharya, the age's teacher, went to his Guru and asked him to bless him so that he could experience nirvikalpa samadhi. When Sri Ramakrishna heard his request, he became very serious and informed him that he was born to aid everyone on the planet, especially the poor and suffering, to get across the ocean of samsara. He went on to say that he may experience the same joy by perceiving God in everything rather than by partaking in Nirvikalpa Samadhi. He questioned Narendra on whether or not he would complete this assignment. Narendra acknowledged the awakening of his eyes that day.

### **A Worldwide Spiritual Revival:**

Swami Vivekananda championed the reclamation of our true Self, the essence of universal unity, and cautioned against the dire repercussions of neglecting the spiritual interconnectedness of all entities. The unforgiving nature of history will impact our civilization if we disregard this admonition. Vivekananda asserted that even in the absence of belief in divine retribution, one must acknowledge the consequences of historical transgressions.

Numerous individuals regard Vivekananda as a global educator who instructs us on the restoration of human dignity. Millions of compassionate individuals worldwide draw inspiration from his life and teachings. His doctrines have infused the spiritual currents of our time. A new generation of spiritual seekers, focused on attaining genuine peace and self-fulfilment rather than mere religiosity, has emerged through his comprehensive, universal teachings.

In India and beyond, people revere Vivekananda as a significant prophet. India observes his birthday as a national holiday. This marks the inaugural instance of a secular Indian government establishing a university named after a religious figure. The present Indian government created an all-India university in his honour via parliamentary legislation. No Indian leader has evaded his influence. His teachings provide a framework for education and training that the younger generation can utilize to recognize our deficiencies and acquire the skills necessary to address the challenges of the contemporary world.

We possess optimism for the future due to Vivekananda's teachings. His profound love for humanity provided the impetus for his message, while his purity endowed him with unparalleled strength. Vivekananda was the reincarnation of the Compassionate One, whose love inspired the Buddha. Although he lived for only 39 years, his influence on modern history and culture has been substantial. Vivekananda was a polymath who significantly contributed to global philosophy. His concepts of spiritual democracy, spiritual humanism, and steadfast dedication to global unity represent his primary contributions to religious thought worldwide.

## **DISCUSSION:**

Vivekananda's teachings promote spiritual democracy. To achieve the ultimate objective of self-knowledge or God-consciousness, he offers a multitude of goals and pathways. Without spiritual democracy, religion becomes authoritarian and oppressive, requiring people to believe in rituals and creeds without question and follow strict doctrines and dogmas without question. Spiritual freedom ensures individuality, critical thinking, genuine skepticism, freedom of choice, and verification of truth through personal experience. Vivekananda's philosophy is antithetical to the concepts of a chosen people, a jealous God, and exclusive salvation.

In opposition to secular humanism, Vivekananda promoted spiritual humanism. Spiritual humanism involves serving the divine with love and recognizing its presence in all beings rather than merely performing charitable acts. It embraces all individuals, irrespective of race, culture, nationality, religion, or social status.

Humanitarian ideals, cultural connections, economic motivations, or political factors cannot sustain global unification. The bonds of such unity are too fragile to withstand the pressures of social diversity. An overarching world soul that encompasses the vast diversity of human experiences and aspirations is essential for the organic and authentic unity of the global community. All beings must possess this universal soul. According to Vivekananda, "the God in you is the God in all." "If you have not known this, you have known nothing." The unity of the world-soul includes all living entities, encompassing plants, animals, and humans.

Swami Vivekananda, a global educator, succinctly articulates his fundamental teachings as follows: Spiritual bankruptcy precipitates a nation's or culture's collapse, while spiritual enlightenment necessitates its elevation. A decline in morality ensues from spiritual degradation, intellectual obscurity follows moral decline, and material deterioration results from intellectual obscurity.

Spirituality signifies the manifestation of an individual's intrinsic divinity. Regardless of the allure of words, doctrines, or theories, religion embodies realization. It transcends mere listening or acknowledgment; it encompasses existence and evolution. It represents the complete metamorphosis of the soul in alignment with its convictions. Spirituality entails the immediate experience of this inherent divinity, while philosophies, theologies, doctrines, and dogmas serve as supplementary elements.

Various traditions have assigned distinct names to the nondual ultimate reality of the universe. Theists refer to it as "God," temporalists as "time," and proponents of consciousness as "consciousness." For our convenience, we attribute names and epithets to this reality, which are merely symbolic.

Swami Vivekananda posits that each soul is akin to a star, located within the infinite azure of the Lord's eternal firmament. This embodies the essence, veracity, and distinctiveness of every individual. God represents not only an absolute reality but also the synthesis of all souls. Religion commenced as a quest for the stars that had vanished beyond our horizon and culminated in the realization that they reside within God and ourselves. When we elect to disregard or overlook this fundamental truth, it manifests in our lives as sorrow and suffering. We transcend the constraints of material existence when we acknowledge, comprehend, and embrace this reality.

The direct apprehension of ultimate reality constitutes the bedrock of religious concord. Although the paths may differ, the objective remains consistent. A universal conversion to a singular faith would not advance the cause of unification. The cosmos's design is unity amidst diversity. To preserve religious unity, we must focus on the fundamental tenets of each faith, which provide the common foundation upon which we all stand. The scientific epoch compels us to recognize this shared unity. We must either embrace the intrinsic spiritual unity of all religions or persist in our isolated religious enclaves.

## **CONCLUSION:**

We must first recognize our own spiritual connection as a species. Despite our inability to alter the entire world, we possess the power to transform ourselves. We can only create a positive and pure world when we live a positive and pure life. We are the means, and it is an effect. So, let us cleanse ourselves. Let us strive for perfection. We will never be able to recognize God outside of ourselves unless we start to see God within. Once again, we will never know God within ourselves unless we recognize Him in the hearts of all beings. All people have a holy duty to help the less fortunate and consider their well-being. This duty extends to all morality and ethics. Finding the Self and seeing all beings as manifestations of that self-fulfills our life's purpose. According to Swami Vivekananda, we are not living in the last stages of our fate. By understanding and being conscious of who we really are, as well as by working selflessly and practicing

spiritual humanism, we may alter our fate. According to Vivekananda, "Is education worth its name if it does not help the general public prepare for life's challenges, if it does not instill a spirit of generosity, courage, and strength of character? Regaining our spiritual equilibrium may appear challenging or unattainable; nonetheless, Vivekananda asserts that it is feasible with diligent effort. The four principal principles of Vivekananda's teachings are the nonduality of ultimate truth, the divinity of the soul, the unity of existence, and religious harmony. It is necessary for everything to go beyond human limitations and individuality. The ultimate reality is always not two things at the same time. The main aspect of our existence is the divinity of our soul. Engaging in pilgrimages, bathing in sacred springs, or meticulously performing rites and ceremonies does not confer divinity upon us. The implicit conviction in our own divinity underpins religion. Rituals and rites merely reinforce our faith in this deity. A sinner relies on his transgressions, while a saint believes in his virtue. This delineates the distinction between the two. The fundamental principle of the cosmos is the unity of existence. Personal avarice and self-interest disrupt this bond, perhaps endangering one's own existence. The consequence of the initial three principles is religious concord. All disputes arise when religion forfeits its spiritual significance; they do not commence prior to that point. Conferences, workshops, and lectures alone are insufficient to foster religious unity. Harmony and unity will remain an elusive aspiration until we uncover the essence of all religious doctrines, pinpoint a common ground, and adhere to these principles.

Swami Vivekananda asserts that the world is presently undergoing a profound crisis that is intrinsically spiritual. The global educator Vivekananda urges all individuals to take action and bring about transformation and spiritual rejuvenation worldwide. He contends that society thrives due to the application of its most fundamental ideas. That is my opinion. If society is unprepared for the most significant truths, expedite its readiness without delay. In this situation, people dare to embrace and implement the truth!

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