

Swami Vivekananda's Administrative Philosophy: Practical Vedanta as A Catalyst for Social and Institutional Reform

Devendra Singh¹, Pavan Kumar^{2*}, Ruchi Upadhyay³ and Puneet Walia¹

¹Assistant Professor, Department of Education, HNB Garhwal University (A Central University), Srinagar, Uttarakhand, India

²Assistant Professor, Department of Education, Regional Institute of Education, NCERT, Shyamla Hills, Bhopal, M.P. India

³Senior Research Fellow, Department of Education, HNB Garhwal University (A Central University), Srinagar, Uttarakhand, India

*Corresponding author: pavankmredu@gmail.com

Received: 06-10-2025

Revised: 20-11-2025

Accepted: 01-12-2025

ABSTRACT

As a result of Sri Rama Krishna's inspiration, Vivekananda adopted the Advaita school of thought, accepting the idea that only Brahman is real and everything else is false. Brahman that I am. Reality, according to Vivekananda, is one supreme Brahman. He emphasises the reality's monastic nature. Vivekananda, a Neo-Vedantist, acknowledges Brahman as being beyond space, time, and causality. He saw that each person's energy is a manifestation of divinity and created a very uplifting psychology of humanity. His achievement rests in using Advaita Vedanta's social philosophy, which paved the way for social changes in India. Advaita Vedanta practice was promoted by him in aspects of society-related everyday living. He used Advaita Vedanta philosophy to create a more spiritual and humane world. Everything revealed his realistic Vedanta idealism.

Keywords: Practical Vedanta as panacea, Education of the masses, Science of yoga, Caste-less society, Women empowerment

Swami Vivekananda, a remarkable figure known for his exceptional intellect, unwavering patriotism, and embodiment of virtuous principles, is a rare presence in our midst. The individual had a multifaceted personality, with a notable alignment between their emotions, verbal expressions, and actions. The individual had exceptional cognitive abilities, a virtuous character, and a resolute intellect, consistently devoting their whole being towards the advancement of India and the amelioration of human suffering. Swami Narendra Nath Dutt, with extensive expertise in English and Persian literature, often entertained himself and his friends via the recitation of biblical excerpts and poems by Hafiz. He believed that these literary works contained profound insights that were unparalleled in the realm of human contemplation. He had a particular inclination for Islam and the intellectually cultivated Muslim population residing in the northwestern

region of India. In contrast to his father, he achieved substantial financial success via his legal profession. Embracing life to its utmost potential in the global context. Swami Vivekananda undertook extensive travels across many regions of India, thereby acquiring a comprehensive understanding of the nation's political, social, and economic milieu. The individual developed a perspective whereby they came to hold the belief that, despite India's extensive spiritual heritage and resilient cultural history, the nation has been unable to effectively eliminate poverty, vulnerability, and societal maladies. The individual expressed a strong conviction about the need for a spiritual revolution, recognizing the imperative for exceptionally influential spiritual

How to cite this article: Singh, D., Kumar, P., Upadhyay, R. and Walia, P. (2025). Swami Vivekananda's Administrative Philosophy: Practical Vedanta as A Catalyst for Social and Institutional Reform. *Educational Quest: An Int. J. Edu. Appl. Soc. Sci.*, 16(03): 307-317.

Source of Support: None; **Conflict of Interest:** None



leadership in facilitating this transformation process. Swami Vivekananda advocated for his compatriots to avail themselves of Western knowledge and scientific advancements, while also acquainting the Western world with the spiritual wisdom of India, including the philosophies of Vedanta and Raj yoga. In contemporary times, the global community has come to embrace a harmonious coexistence of Western scientific advancements with Indian spiritual wisdom. The perception of knowledge has shifted, wherein it is no longer seen as the exclusive possession of any one country, but rather as a collective asset accessible to all individuals.

Numerous scholars have emphasized the profundity and pertinence of Swami Vivekananda's educational principles. Vivekananda believed that education should be based on love, equality, and mutual understanding and should be used to serve the country and awaken knowledge rather than to get degrees (Sharma, 2012). His concept of man-making education, which emphasizes moral, spiritual, and social development (Barman & Bhattacharyya, 2012). Particularly for the poor his holistic educational framework, which incorporates value-based learning, teacher-student connections, and mind training (Gupta, 2012). Vivekananda's educational objectives include education for everyone, including the adaptive application of Western knowledge, character development, and moral and physical growth (M.M., 2013). According to Vivekananda, education should develop the best in each person by encouraging self-awareness, self-control, and holistic development (Paul, 2013). Vivekananda, Tagore, and Aurobindo shared Upanishadic influences, including the significance of self-discovery, attention, and the role of the teacher as a facilitator (Sengupta, 2014). In favour of Brahmacharya and technical education for national development, Vivekananda's belief is that education is a lifelong process that cultivates character, intellect, and social harmony rather than being rote learning (Hooda & Sarika, 2014). In Vivekananda's character-building model, emphasizes was given to the importance of values, effort, habits, and learning from mistakes (Ali, 2015). A brief explanation of Vivekananda's views is that Education should demonstrate inner potential, including moral, intellectual, spiritual, and physical development. In addition, he stresses the value of critical inquiry and questioning above

memorization (Biswas, 2018). Vivekananda's ideas and the National Education Policy 2020 have a lot in common, especially when it comes to fostering moral principles, critical thinking, and experiential learning (Nair's, 2024). Vivekananda's epistemological stance, he supported education that fosters self-discovery, holistic integration, and participatory learning and maintained that knowledge is self-realized by experience rather than something that is imposed from outside (Meher & Meher's, 2024).

The present paper incorporates an examination of Vedanta as a comprehensive remedy and its efficacy in enhancing the lives of individuals. There has been an increased focus on the instructional role of Vivekananda in the context of governing public affairs. This text encompasses an examination of the societal roles of women and their essential contribution to the progress of society. The research included several philosophical issues espoused by Vivekananda. Based on previous scholarly investigations into the educational theories espoused by many philosophers and their relevance to the present-day context, it is evident that there are several uncharted dimensions pertaining to the application of these thinkers' educational concepts. Although a limited number of research studies exist, their significance lies in their comprehensive approach and incorporation of many educational concerns.

Objectives of the study

1. To study the basic ideology of Practical Vedanta as a panacea.
2. To study the Philosophical base for Education for man-making.
3. To explore ways for Women's empowerment through education.
4. To find out the link between Practical Vedanta and administrative thought.

Research questions

1. What is the basic ideology of Practical Vedanta as a panacea?
2. What is the Philosophical base for Education for man-making?
3. What are the ways for Women's empowerment through education?

4. What is the link between Practical Vedanta and administrative thought?

Research Methodology

A qualitative approach was used in this study, in which an analytical method was used for the research. The books and research papers, including national and international journals, have been used for the study.

RESULTS AND DISCUSSION

Before saying anything, it is a very important step to look at the background so that a better insight is gained. The thoroughly we study about Swami Vivekananda, we find out that in Vedanta philosophy, everything is clearly defined that is related to human life. Swami Vivekananda, one of India's greatest spiritual leaders and visionaries, redefined Vedanta philosophy by making it practical, accessible, and socially transformative. The essence of Vedanta, in his opinion, could be applied to daily life for the sake of spiritual development, social advancement, and national renewal rather than being restricted to abstract ideas. The foundation of his idea of Practical Vedanta is Advaita Vedanta, which affirms the unity of all religions, the divinity of the soul, and the oneness of all reality. Practical Vedanta was seen by Swami Vivekananda as a cure-all for societal injustice, personal misery, inter-communal strife, and national decline. Service to God as service to man (Shiva Jnane Jiva Seva) and the notion that spirituality must permeate all areas, education, administration, gender equality, and character development were among his main points.

The practical Vedanta as a panacea

Swami Vivekananda did not prioritise spirituality that rejects worldly matters and isolates itself from the noise and activity of everyday life. The individual had profound distress in response to the perpetual affliction endured by humanity. Through his exploration, he established that the fundamental cause of this suffering may be attributed to a lack of knowledge, disharmony, division, and the restriction of awareness within finite boundaries. The individual's profound encounter with the Advaita philosophy of Vedanta provided him with a distinctive remedy. Based on his encounter with cosmic awareness, he discovered

a connection that exists between science and spirituality, many religious beliefs, and the realms of the ordinary and the holy. He formulated the notion of practical Vedanta as a means of life, drawing from secular, scientific, and experiential philosophy. Swami Vivekananda advocated the adoption of a life motto centred on the principles of self-realization and selfless service to mankind. The phrase "*Atmanomokshartham jagaddhitaya cha*" may be interpreted as a Sanskrit expression that the effective implementation of the twofold complementary agenda may be most effectively achieved via the use of the practical Vedanta idea. It is important to note that practical Vedanta is not a religious doctrine, but rather a spiritual framework that is applicable to all individuals. The fundamental concept explored in Vedanta is the intrinsic unity found within multiplicity, or the ultimate interconnection of all aspects of life. Brahman is the only progenitor of infants. The apparent emergence of names, forms, and characteristics is contingent upon the constraints of time, space, and causality, which are inherently founded in cosmic illusion. Every individual has the inherent capacity for divinity and is fundamentally interconnected. Therefore, the process of attaining self-realization in Vedanta involves an unlimited expansion of the self within the world, serving as a manifestation of the Absolute. The absence of division inside an entity devoid of a separate counterpart, as shown by the experiences of Christ. My father and I are in a state of unity. Practical Vedanta finds its foundation in the discoveries of the Upanishads. The most valuable lesson may be derived from the Gita discourse that took place at Kurukshetra, which instructs us on the concept of detached action accompanied by spiritual grounding. Engaging in actions with a sense of inner joy originates from our core essence, where we are not consumed by external pursuits and material possessions, avoiding excessive attachment. In this perspective, it may be argued that every action can be seen as an expression of divine agency and a manifestation of divine activity within the realm of the divine. The convergence of the ordinary and transcendent realms results in a profound sense of unity, whereby the human experience is imbued with a profound sense of pleasure derived from the interplay of awareness.

Swami Vivekananda's perspective on renunciation did not include the negation of creation, but rather emphasised the process of divinizing the whole of creation and serving all beings. When we contemplate the manifestation of the Absolute in both our internal and external experiences, our own feelings of loss are transcended, leading to the natural sublimation of desires for gain or ego-gratification. Rather than assuming the role of a participant, we adopt the perspective of an observer in the grand cosmic narrative, experiencing a sense of delight in our being. The ultimate consequence is the manifestation of altruistic affection for the whole of existence and complete liberation from the constraints imposed by human limitations. Subsequently, our state of enjoyment becomes independent of external factors or others, and instead emanates intrinsically. The perception of immortality bestows upon individuals a significant degree of liberation, enabling them to engage in actions devoid of apprehension or consideration for temporal constraints. The profound feeling of harmony that we possess allows us to get pleasure from the seeming variety of ideas. The ultimate consequence is the manifestation of altruistic affection for the whole of Creation and the attainment of complete liberation from the constraints imposed by human limitations. Subsequently, our state of enjoyment becomes independent of external factors or others and originates intrinsically. The perception of immortality gives individuals a significant degree of freedom to engage in actions without apprehension or consideration of time constraints. The profound feeling of harmony that we possess allows us to get pleasure from the seeming variety that exists in many forms, such as thinking, action, belief, and worship. In our collective endeavour, we transition from a state of mere tolerance to one of genuine appreciation for each other, transcending sectarian divisions. This transformation enables us to approach all challenges with a foundation of empathy, so facilitating the emergence of comprehensive answers. The foundation of Practical Vedanta is in the process of self-purification, achieved through the practice of selfless service. This practice can only be undertaken when one establishes a connection with the cosmic Self via consistent self-inquiry and profound meditation. The process of self-expansion might result in developing affectionate feelings

towards others based on one's own self-perception. Subsequently, our existence transforms into a vessel for the manifestation of the cosmic will, serving as a conduit for the performance of a heavenly melody, therefore embodying a limited representation of an indescribable and boundless being.

He showed a profound concern for individuals and expressed a desire for global leaders to actively promote the imperative of peace for humanity. Countries worldwide are allocating significant financial resources towards the development and maintenance of nuclear weapons and military capabilities, hence posing a grave existential threat to the planet. A significant portion of the resources allocated by governmental administrations throughout various countries is being used inefficiently on activities lacking meaningful outcomes. It is important to foster global unity. The potential for achieving world peace may be enhanced if all countries were to embrace and implement the teachings of Swami Vivekananda. In accordance with the sentiment expressed by Swami Vivekananda, one may question the rationale behind the act of appropriating even a single musical instrument from the esteemed religious orchestras of the globe. Continue performing the wonderful symphony. Experience the remarkable symbiosis of the natural world via the practice of cleanliness and the rejection of superstitious beliefs. Each individual should possess the capacity to articulate their thoughts and ideas in a distinctive manner, while simultaneously ensuring that these variations harmoniously contribute to the creation of a cohesive and aesthetically pleasing entity.

Every religious belief system makes a unique contribution to the grand structure. There exists a prevailing belief among individuals that the concept of religion is limited to a singular being, a sole Prophet, and a solitary Incarnation. However, it is essential to acknowledge that this widely held preconception is not grounded in truth. An examination of the biographies of these esteemed messengers demonstrates that they were individually designed to fulfil certain roles within a larger symphony, whereby the collective composition has more significance than any one note. No ethnic group is inherently predisposed to live in seclusion and cultivate an appreciation for the world, much like in the context of human

life. There is a lack of willingness to reject among individuals. In order to attain a state of ideal harmony among countries, it is essential that each racial group assumes a distinct function. Every racial group has a distinct set of obligations to fulfil and a certain mission to undertake. The concept of amazing harmony encompasses the whole. The absence of violence, bloodshed, and fanaticism is vital for the progress of any society. The progress of every civilization is contingent upon the cultivation of a benevolent disposition among its members. A crucial first stride towards fostering this vital empathy involves adopting a magnanimous outlook towards the religious convictions held by others. In contemporary society, it is essential to recognise the significance of fostering mutual kindness and active support among individuals, irrespective of the variations in their religious views and values. The author provides more explanation or details as this religious practice is achieved by a discipline known as Yoga-union, as referred to in India. For the labourer, the concept of unity pertains to the connection between individuals and the whole of humankind, while for the mystic, it refers to the harmonisation between their lower and Higher selves. For the individual who is really enamoured, the concept of unity pertains to the harmonious connection between oneself and the deity associated with love. On the other hand, for the philosopher, union signifies the amalgamation of all aspects of life. The concept of Yoga encompasses the pursuit of unification and the attainment of a state of oneness. According to Vivekananda, religion is a matter of personal realisation rather than mere verbal expression. Neither doctrine nor hypotheses. The process of transformation involves being and becoming, rather than only seeing or recognising. It encompasses the whole alteration of the soul to align with its convictions.

Man-making is aided by learning and education

As we know that people rather than money are the key to progress, human resources development is a current focus in public administration. It was brilliantly said by Swami Vivekananda: "Education is the manifestation of the perfection already present in man." Education is not how much knowledge is crammed into your head and allowed to run

amok there, undigested, for the rest of your life. Assimilation of ideas must be life-giving, man-creating, and character-building. Is education worth the term if it does not assist the general populace in preparing themselves for the fight for survival, if it does not bring forth character strength, a charitable spirit, and lion-like courage? Man-making should be the goal of all training and education. All training has one goal in mind: to help the guy develop. Education is the process of bringing the current and expression of the will under control and making them productive. Our nation now seeks individuals with iron wills, steel nerves, and gigantic muscles who can penetrate the mysteries and secrets of the cosmos and will do whatever it takes to achieve their goals, even if it means facing death at the bottom of the ocean. We want a religion that is created by man. We seek hypotheses on how humans are made. We wish to promote education that will make men. "We want that education," he continues, "by which character is formed, mental fortitude is increased, intellect is expanded, and one can stand on one's own two feet."

Education of the populace

Even after 75 years of independence, the majority of our population still lacks 100% literacy. To paraphrase Swami Vivekananda, "My heart hurts to think of the poor and low in India." Every day, they descend more and further. They experience the blow dealt to them by a harsh society, but they are unaware of the source of the hit. They are guys, too, but they've forgotten that. My emotions are too intense to put into words. I consider any individual who received an education at their cost but gives not the slightest attention to the millions of people who are starving and ignorant to be a traitor as long as they do. The neglect of the people, according to Swami Vivekananda, is the "great national sin" and one of the reasons for our decline. Politics will be useless until the Indian people's masses are once again nourished, clothed, and well-cared for.

As knowledge and intellect become more widely available to the populace, a country advances. The primary factor in India's downfall has been the concentration of all national knowledge and intellect in the hands of a small group of persons. It will be necessary to educate the populace if we are to ascend once again. Giving education to our lower

classes so they may develop their uniqueness is the only service that can be rendered to them. Ideas are to be presented to them. Their eyes must be awakened to what is happening in the world, and only then will they be able to save themselves. Each country, each person, and each woman must find their own way to redemption. The only assistance you can provide is ideas; the rest will take care of itself. Our job is to combine the ingredients; nature's rule governs crystallisation.

Swami says, "He deplores that education in India is monopolised by a handful of men, and the education of the masses is ignored. He suggests that, first of all, everything should be done so that the common man in India may recover his lost individuality. The gems of spirituality stored in our sacred books should be brought to the common man. This can be done by spreading education among the masses through the medium of the mother tongue. Ideas can easily be understood and assimilated even by the commonest man, if they are taught through their own mother tongue."

It is important to acknowledge that the country resides inside the cottage. The current responsibility entails traversing various regions of the nation, moving between villages, with the objective of enlightening people about the inadequacy of idle inactivity. The aim is to foster an understanding of their genuine circumstances and encourage them to articulate their thoughts accordingly. "O Ye Brothers, all arise! How much longer would you remain asleep?" Go and advise them how to improve their own condition and make them comprehend the sublime truths of the shastras, by presenting them in a lucid and popular way. Impress upon their minds that they have the same right to religion as the Brahmans. Initiate, even down to the Chandalas, in these fiery mantras. Also instruct them in simple words about the necessities of life, and in trade, commerce, agriculture, etc."

Focusing on methods rather than ends may enhance governance

In the realm of politics, the pursuit of outcomes without regard for associated expenses often engenders inefficiency, corruption, and instability. Swami Vivekananda eloquently said that a significant flaw in our existence lies in our strong inclination towards the ideal, as the allure and grandeur of the

ultimate objective captivate our thoughts to such an extent that we inadvertently overlook the intricacies and specifics. Upon closer examination, it becomes evident that failure may be attributed to our neglect in considering the methods in around 90 per cent of cases. It is important to exercise meticulous attention towards the improvement and fulfilment of the methods. The achievement of a desired outcome must be contingent upon the availability of sufficient resources or methods. It is sometimes overlooked that the occurrence of an effect is contingent upon the presence of a cause, since the effect itself lacks the ability to manifest independently. Furthermore, it is crucial to acknowledge that the generation of an effect necessitates the existence of exact, suitable, and impactful causes. Once the decision about the ideal and the means has been made, it is possible to practically disregard the ideal, since its existence will persist even after the completion of the means. When the causal factor is present, the issue associated with the resultant outcome is handled, hence ensuring the occurrence of the said outcome. By addressing the underlying issue, the resultant consequence will be resolved. The realisation of the ideal represents the ultimate result. The primary essence of existence is in the conscientious consideration of the methods used, since they serve as the fundamental cause. Upon perusing the aforementioned paragraph in the Gita, it becomes evident that a key takeaway is the imperative nature of ceaseless and wholehearted effort in order to attain success in any endeavour. It is vital to maintain a sense of detachment and avoid excessive connectivity. In essence, it is imperative that we remain undeterred in our professional pursuits while simultaneously retaining the autonomy to discontinue these pursuits at our discretion. We are advised to prioritise self-care and temporarily suspend our caretaking responsibilities towards others. If the methods are enhanced, the outcome will be effectively managed. The world can only achieve a state of nicety and purity when our individual lives embody these qualities. We serve as the intermediary, while it serves as the resultant outcome. Let us engage in a process of purification. Let us endeavour to attain a state of perfection.

Empowerment of women through education

We can observe that attitudes towards women are quite discriminatory. Swami Vivekananda is

offended by this. According to him, it is quite difficult to comprehend why there are so significant differences between men and women in our nation, since the Vedanta teaches that all creatures have the same self. The males have reduced the women to being nothing more than production robots by writing down Smritis, etc., and enforcing strict standards. The priests stripped the women of all their privileges during the degrading era when they rendered the other castes incapable of learning the Vedas. You will discover that Maitreyi, Gargi, and other renowned women of memory have replaced Rishis in the Vedic and Upanisadic era. Gargi aggressively questioned Yajnavalkya in front of a thousand Brahmanas who were all knowledgeable about the Vedas. There is a debate about Brahman.

The person who understands that God is the Omnipresent force in the cosmos and sees in women the manifestation of that power is the true Shakti worshipper. Men in America treat their women properly and see them in this way, which explains why they are so successful, educated, liberated, and active. Women face a variety of serious issues, but none can be resolved by education's magic bullet. Swami Vivekananda's focus on the predicament of women was appropriate given his attempts to define the national ideal and provide solutions to societal ills. He desired their advancement since the advancement of a country rests on the advancement of its women. He said that all countries have achieved greatness by treating women with respect in his essay on the critical necessity for women's advancement. The nation or the country that does not respect women has never been great and will never be in the future. The main cause of your race's extreme degeneration is the lack of respect you showed for these living manifestations of Shakti.

Manu says, "Where women are respected, there the gods delight; and where they are not, there are works and efforts come to nought." Swami Vivekananda says, "There is no hope of rise for that family or country, where there is no estimation of women, where they live in sadness. For this reason, they have to be raised first. In this connection, he was particularly against the early marriage of girls. He deplores those girls in India are married at the age of eleven years, lest they should also observe Brahmacharya like boys and should be educated by their parents. He believes that there can be

no hope of the well-being of the country unless the condition of the women is bettered." Again, Swami Vivekananda says, "Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world."

Science of yoga

Yoga encompasses a comprehensive and integrated approach to living. The use of yoga practices in administrative settings has the potential to enhance efficiency and foster a heightened level of responsiveness. According to Swami Vivekananda, the discipline of Yoga asserts that it has identified the principles that foster the development of one's personality. By diligently adhering to these principles and using the prescribed procedures, individuals have the capacity to enhance and fortify their own personalities. This phenomenon represents a significant practical aspect and serves as a fundamental principle underlying all educational endeavours. This concept has a broad scope of applicability. The fortification of one's personality has significant value in the lives of individuals across many societal roles, including householders, the impoverished, the affluent, businessmen, and those pursuing spiritual endeavours. There is a set of rules, often referred to as fine laws, which underlie the physical laws that are now understood. It might be argued that the existence of distinct realities such as the physical world, the mental world, and the spiritual world is unfounded. The statement posits that any existing entity is unified and indivisible. In this context, one may posit the notion of a gradual diminishment in existence, whereby the most substantial aspect resides in the present moment, then diminishing in magnitude until reaching a state of utmost refinement. This ultimate refinement is often referred to as spirit, while the most corporeal manifestation is denoted as the body. Similar to the situation seen inside this microcosm, the same phenomenon may be observed throughout the macrocosm. The structure of our cosmos may be likened to a gradual transition from a coarse outward layer to more refined dimensions, ultimately culminating in a divine essence. Swami Vivekananda successfully reconciled the conflicting mindsets. According to his statement, he asserts

that each individual should cultivate their own personal growth in alignment with their inherent characteristics. Just as every scientific discipline has its own set of methodologies, so too does each religious tradition. The techniques used to achieve the ultimate goal of transcending religious beliefs are often referred to as Yoga. Within our teachings, several types of Yoga are tailored to accommodate the diverse dispositions and temperaments of individuals. The classification of these entities is organised into four distinct categories:

1. **Karma Yoga:** The path through which an individual realizes their own divinity by performing righteous actions and fulfilling their duties.
2. **Bhakti Yoga:** The realization of divinity through devotion to and love for a personal God.
3. **Raja Yoga:** The realization of divinity through mastery and control of the mind.
4. **Jnana Yoga:** The realization of one's own divinity through the pursuit of true knowledge.

Scientific approach to religion

Vivekananda concluded his Parliament of Religious Addresses on September 11th to 12th, 1893, with a resounding declaration of the timeless wisdom inherent in Indian culture, resonating on a global scale. The Parliament of Religions has shown that holiness, purity, and generosity are not limited to any one religious' institution, but rather are qualities that can be found across several religious systems. This event has showcased individuals of exceptional character from diverse backgrounds. Given the above data, could anybody have aspirations for the exclusive perpetuation of their own religious beliefs while advocating for the annihilation of other faiths? I empathise deeply with him, expressing my heartfelt sympathy, and proceed to highlight the imminent inscription, despite potential opposition, on the emblem of each religious faith: 'Aid and Nonviolence', 'Integration and Preservation', 'Concord and Tranquillity, as opposed to Discord'.

Sincere appreciation for all authentic efforts to aid the impoverished

He told his brother disciples at the Abu Road

Station, just prior to his leaving for the West, the following passionate words: "I have now travelled all over India, and lately in the Maharashtra area and the Western Coasts. But alas! It was agony for me and my brothers to see with our own eyes the terrible poverty and misery of the masses, and I could not restrain my tears! It is not my firm conviction that it is futile to preach religion amongst them without first trying to remove their poverty and their sufferings. It is for this reason that I am not going to America."

Respect for natural patrimony

Swami Vivekananda often emphasised the need to revert to India's historical cultural legacy in the process of rejuvenating the nation. What were the reasons for his excessive glorification of the past? According to Swami Vivekananda, in order to instil excitement among a vast country, it was imperative to evoke a sense of national pride. What other sources of pride do Indians have, other than their cultural heritage? He said that in contemporary times, there is a prevalent tendency to assign blame to those who persistently dwell on past events, which is believed to be the root cause of all our afflictions. As long as the Hindu Nations choose to disregard historical events, they remain in a condition of inertia. Conversely, when they begin to examine their history, many new expressions of vitality emerge in all directions.

A society devoid of caste distinctions

Swami Vivekananda opposed any conflict because he believed that it would weaken the country and undermine his efforts to eradicate the ills of social inequalities. Therefore, it is useless for castes to fight, he remarked. What purpose does it serve? It will further undermine us, further weaken us, and further humiliate us. The answer lies in elevating the lower to the level of the higher, not in pulling down the higher. And despite what you may hear from certain people who have no understanding of their own scriptures and no ability to comprehend the grand designs of the ancients, that is the field of study that is covered in all of our works. What's the strategy? The Chandala is the ideal at one end of the spectrum, and the Brahmana is the notion at the other. The goal of the whole effort is to elevate the Chandala to the level of the Brahmana.

What a life!

We need to know what Swami Vivekananda has to say about India's particular impact on the globe. We never used fire and sword to promote our ideas. If there is one word in the English language to explain the contribution that India has made to the globe and the impact that Indian literature has on people worldwide, it is "fascination." It is the complete opposite of everything that abruptly captures you; it bestows charm imperceptibility onto you. Many people find Indian philosophy, literature, manners, and thought to be repulsive at first glance. However, if they persevere, read about the major ideas that underlie these concepts, and become familiar with them, there is a ninety-nine to one chance that they will become charmed and enthralled.

Rabindranath Tagore said, "Slow and silent, as the gentle dew that falls in the morning unseen and unheard, yet producing a most marvellous result (the flowers), has been the work of the calm, patient, all-suffering spiritual race upon the world of thought." If you want to know India, study Vivekananda. In everything, he is positive and has nothing negative.

Relevance

His ideas, both spiritual and national, would remain relevant for the generations to come. These ideas are based on Vedantic Philosophy, which is based on thousands of years of research by Maharishis in India. It is rightly stated by Dr. R.C. Majumdar and R.G. Pradhan that, "The nascent nationalism in India received a great momentum from the life and activities of modern Indian Nationalism; he largely created it and also embodied in his own life its highest and noblest elements." He dealt with all the main problems of modern India and pointed out their solutions in his "Lectures from Colombo to Almora. In 1897, he said, "Let the country be your only God for the coming fifty years." Although he was not a politician, his beliefs and sense of patriotism motivated many people to serve their country by fusing spirituality with a lot of personal effort; we may remember the names of the revolutionary movement heroes. Five years after Swamiji's initial clarion appeal, Mahatmaji and Netaji made the most significant contributions to India's political independence. Across the cultural world, Swami Vivekananda is renowned for being

a strong Hindu missionary who upheld India's spiritual splendor even in places other than his own. His spiritual mission to the peoples of other countries has been glorious, but his message to his own people about developing a positive plan to rebuild the country from the ground up has been just as glorious.

In addition to being a way to achieve personal freedom, or Moksha, he has positioned the ideal of spirituality as a foundational philosophy that should guide the organization of the nation's collective ideas and actions. Religion is a national activity in his view. In contrast to other nations, he has established that India's political, social, and economic rehabilitation must follow a completely different path. With exceptional insight and vision, he has interpreted our past, highlighting the great nation-building principles of Indian civilization and culture and demonstrating their practical application in resolving the pressing issues that are currently plaguing us. "National union in India must be the gathering up of the scattered spiritual forces," the Swami stated in one of his lectures, indicating the fundamental idea of national reconstruction in India. In India, a nation must be the union of people whose souls are in harmony with one another.

He discovered that the life-blood of the Indian nation is spirituality and consequently delivered his message to modern India as follows: "When the blood is strong and pure, no disease germs can live in that body. It is right; political, social, and any other material defects, even the poverty of the land, will all be cured if that blood is pure. For if the disease-germ is thrown out, nothing will be able to enter into the blood." Swami Vivekananda wished for us to achieve this divine consciousness and make it our only goal. Conflict is a curtain of ignorance, creation is a cosmic drama, and our individual pain is enacted in that higher consciousness. The blissful singular existence and consciousness of the universal Self, concealed by the multitude of names, forms, and attributes, persist behind all of these. Consequently, he declared, "Arise, awake, and do not stop until the goal is accomplished."

The swami clearly explained this in these words

"I see that each nation, like each individual, has one

theme in this life which is its centre, the principal note round which every other note comes to form the harmony. In one nation, political power is its vitality, as in England, artistic life is in another, and so on. In India, religious life forms the centre, the keynote of the whole music of national life; and if any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries, that nation dies. And therefore, if you succeed in the attempt to throw off religion and take up either politics or society or any other thing as your centre, as the vitality of your national life, the result will be that you will be extinct."

Indian scriptures are full of treasures which Swami Vivekananda was proud of. He will always remain relevant. In a brief period, the whole of India has set up thousands of institutions named after Vivekananda and Lord Rama Krishna Parmhansa, which are engaged in the promotion of knowledge enshrined in our ancient literature to make India strong based on spirituality.

ACKNOWLEDGEMENTS

I express my sincere gratitude to Prof. Anil Kumar Nautiyal for his constant guidance and encouragement throughout this study. I am also thankful to Prof. Rama Maikhuri for her valuable support and inspiration during the research.

CONCLUSION AND DISCUSSION

Speaking about Swami Vivekananda, C. Rajagopalachari said, "But for him, we would not have gained our freedom. We, therefore, owe everything to Swami Vivekananda. May his faith, his courage and wisdom inspire us so that we may keep safe the treasure received from him." Pt. Jawaharlal Nehru's views about Vivekananda are worth mentioning. He has written at one place, "Rooted in the past and full of pride in India's prestige, Vivekanand was yet modern in his approach to life's problems and was a kind of bridge between the past of India and her present. His mission was the service of mankind through social service, mass education, religious revival and social awakening through education." In praise of Swami Vivekananda, Remain Rolland said, "He was less than 40 years of age when he lay stretched upon the pyre. But the flame of that pyre is still alight today.

From his ashes, like those of the phoenix of old, has sprung a new conscience of India-the magic bird faith in her unity and in the Great message, brooded over from Vedic times by the drawing spirit of his ancient race-the message for which it must render account to the rest of mankind."

It will be interesting for you to know about the impact of Vivekananda on India. He powerfully influenced India's Independence struggle and many progressive social reform movements, like the one for the removal of untouchability, and others for the uplift of women and the weaker sections. His influence is deepening decade after decade. And something significant has happened in a very humble way recently. The Government of India presented Vivekananda before the youth of India, by its circular D.O. No F.6/1/84 dated October 17, 1984: "That the birthday of Swami Vivekananda is to be observed as National youth Day every year from 1985 onwards as it was felt that the philosophy of Swamiji, and the ideals for which he lived and worked, could be a great source of inspiration for the Indian youth."

The President of India and the Prime Minister of India both addressed the youth on the year's January 12th Observance. It was a significant step toward educating youth in human excellence. "I cannot conclude this speech without sharing with you a famous passage from Swamiji's lecture on The Mission of the Vedanata in which he sends out to everyone this inspiring message of the means of achieving total human excellence." Teach yourselves, teach everyone, his real nature; call upon the sleeping soul and see how it awakens. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when this sleeping soul is roused to self-conscious activity.

So, on the basis of the above discussion, we can conclude that the teaching and philosophy of Swami Vivekananda have their own importance in each and every aspect of life. Whether it may be in the form of Advaita Vedanta or it is used as a way of living life. It also helps us eradicate bad customs and rituals. It helps us strengthen women's positions in society. Sometimes his teachings help us in public administration while we are at the top of the system. Philosophy of Advaita Vedanta of Vivekananda gives an idea to lead a nation in a progressive and

healthy way. The teachings of Vivekananda are a guide to us for every difficulty in our lives.

REFERENCES

- Avinashlingam, T.S. 1967. Swami Vivekananda. Sri Ramakrishna Mission Vidyalaya.
- Chinnabai, R. 2018. Swami Vivekananda's practical Vedanta: Ideas and thoughts. *International Journal of Academic Research and Development*, 3(3): 66–67.
- Educational Thought and Practice. 2004. In R.B. Lal & S. Palod (Eds.), *Educational thought and practice* (pp. 367–383).
- Goel, S.L., Tagore, R. and Bose, S.C. 2017. Swami Vivekananda: The Administrative Thought. *Indian Journal of Public Administration*, 59(1): 7-19. (Original work published 2013)
- Hussain, M. (n.d.). Swami Vivekananda's philosophy of education. Ratna Prakashan.
- Lal, B.K. 2002. Contemporary Indian philosophy. Motilal Banarsidass.
- Mannumel, T. 1991. The Advaita of Vivekananda: A philosophical appraisal. J.R. Publication.
- Meher, S. and Meher, V. 2024. Educational relevance of epistemological constructs of Swami Vivekananda in 21st century. *Journal of Research in Humanities and Social Science*, 12(3): 272–280.
- Nair, V.S. 1987. Swami Vivekananda –The educator. Sterling Publishers Pvt. Ltd.
- Rama Krishnan, R. 1996. Swami Vivekananda: Awakener of modern India. Sri Ramakrishna Math.
- Sanade, E. 1959. Vivekananda and his speeches in Chicago. Prabhat Publication.
- Sen, G. (n.d.). The mind of Swami Vivekananda: An anthology and a study. Jaico Publishing House.
- Singh, K. and Saxena, D. 2024. Swami Vivekananda's Educational thought and it's relevance in context with NEP 2020. Shodh Kosh: *Journal of Visual and Performing Arts*. 5. 10.29121/shodhkosh. v5.i1.2024.5574.
- Swami Abhedananda. (n.d.). Life of Swami Vivekananda. Ramakrishna Mission.
- Swami Nikhilananda. 2006. Vivekananda: A biography (17th ed., pp. 1–25). Advaita Ashrama.
- Swami Ranganathananda. 2004. Swami Vivekananda and human excellence. Advaita Ashrama.
- Swami Swahananda. 1932. The complete works of Swami Vivekananda (Vols. 1–8, Mayavati Memorial Ed.). Mayavati.
- Swami Tapasyananda. (n.d.). Swami Vivekananda: His life and legacy. Sri Ramakrishna Mission.
- Swami Vivekananda. 2003. Bold message for world peace (pp. 38–47). Sri Chamundeshwari Printers.
- Shinde, S.J. 2024. Educational Philosophy of Swami Vivekananda. *International Research Journal of Humanities and Interdisciplinary Studies*, 4(6).
- Swami Vivekananda. 2006. Education (p. 86). Sri Ramakrishna Math.
- Swami Vivekananda. 2006. Education (pp. 61–64). Sri Ramakrishna Math.
- Swami Vivekananda. (n.d.). Education (pp. 26–27).
- Swami Vivekananda. (n.d.). India and her problems (p. 84).
- Swami Vivekananda. (n.d.). The complete works (Vol. III, p. 193).
- Swami Vivekananda. (n.d.). The complete works (Vol. V, pp. 23, 152).
- Talukdar, A. 2020. Swami Vivekananda's Life and Philosophy. *European Journal of Molecular & Clinical Medicine*, 7(05), 193–196.
- The Life of Swami Vivekananda: By his Eastern and Western disciples. (1915). (Vol. III, p. 14).
- The Times of India. (2015, January 12). [Newspaper article], p. 14.
- <https://www.google.co.in>
- <https://www.academia.edu>
- <https://scholar.google.com>
- <https://www.researchgate.net>
- <https://shodhganga.inflibnet.ac.in>

