



## **A Systematic Review on Religious Philosophy of Mahatma Gandhi and Swami Vivekananda**

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### **ABSTRACT**

Mahatma Gandhi believed that all religions aspire to the same God and originate from the same divine source. He believed that while faiths pursued the same Truth, each included an element of truth. However, because human agents transmitted religions to us, they inevitably inherited the faults associated with such instruments. Gandhi contended that all religions include certain inaccuracies. He further asserted that because all religions are real yet flawed, the issue of comparative value or supremacy is irrelevant. All religions are equivalent; thus, there is neither necessity nor reason for converting from one religion to another. The primary objective of all faiths is to lead adherents to salvation. Swami Vivekananda asserted that the East and West must converge, merging Western industrialism with Eastern spirituality. He acknowledged that harmony and balance among various facets of life are desirable. The central focus of his philosophy was self-denial and altruism. Vivekananda unified renunciation and service. He asserts that our objective is to attain individual salvation and global welfare. The paramount objective of existence is self-liberation. So, in this article a systematic review on religious philosophy of Mahatma Gandhi and Swami Vivekananda has been discussed.

**Keywords:** *Religious, Philosophy Mahatma Gandhi, Swami Vivekananda.*

### **Introduction**

Mahatma Gandhi, the current necessity is not a singular religion but rather mutual respect and tolerance among adherents of all faiths. We aspire to achieve unity within diversity rather than a uniform stagnation. Efforts to eradicate traditions, hereditary influences, climate, and other environmental factors are certain to fail and constitute a sacrilege. The essence of religion is singular, yet it manifests in various forms. The latter will endure indefinitely. Sagacious individuals will overlook superficial exteriors and recognize the identical essence residing beneath diverse facades. A critical assessment of this approach would demonstrate its potential to establish a constructive framework for a healthy and mutually enriching relationship among religions.

According to Swami Vivekananda, the concept of man is that he is the offspring of an immortal God. The Advaita philosophy forms the foundation of this concept. The Christian religion holds the concept that humanity is inherently sinful. He transgressed, and Jesus Christ, the Son of God, manifested on Earth to redeem him. Vivekananda did not endorse this perspective. In alignment with Vedic religious philosophy, he presented alternative perspectives.

### **Systematic Review of Literature**

Kumar, A. (2024). India possesses a diverse and profound cultural legacy. Many prominent educators introduced their own ideas and philosophies of education to refine the educational system in the 19th century. Swami Vivekananda (12th January 1863–4th July 1902) was the most important and esteemed theorist, educator, and reformer in India, known for his ideas and philosophy of education that represent the culmination of moral and spiritual culture. Vivekananda was not only a staunch advocate of Vedanta but also rendered it a practical application. Vivekananda anticipated the rise of numerous societal ills stemming from an inadequate education system in India. Contemporary India has placed significant focus on scientific and mechanical lifestyles, which is rapidly diminishing human beings to the position of machines. The erosion of moral and religious values is occurring. People are neglecting the essential tenets of civilization. Swami ji asserts that man is a synthesis of animality, humanism, and divinity. The objective of education should be to facilitate his progression from a primal to a transcendent state through self-effort, self-realization, and appropriate instruction. Modern India has unequivocally faltered in cultivating authentic individuals, the essential element of a civilized society, through an exemplary education system. This article aims to elucidate Swami Ji's educational concepts and philosophy. It seeks to evaluate the significance and necessity of his educational concepts and philosophy within the context of the twenty-first-century education system in India. Ultimately, it seeks to elucidate education as an effective tool for fostering sustainable national development.

Sabar, H.C. (2024). Sri Aurobindo Ghosh and Swami Vivekananda are two prominent Indian political philosophers and nationalists who played key roles in education. Western educational theory influenced both, but their theories show slight variations. People acknowledge them as the most exceptional philosophers of the twentieth century. They are prominent nationalists, although their contributions to Indian politics are markedly distinct due to their lack of considerable involvement in the political arena. People primarily recognize Sri Aurobindo Ghosh for his ideal of integral education, which he categorized into five domains: spiritual, physical, mental, vital, and psychic. Likewise, Swami Vivekananda's concepts were distinct and predominantly recognized for his contributions to education, culture, scientific thought, and humanism. In addition, he endeavoured to provoke global interest by disseminating Indian philosophies from many perspectives. Their contributions to education are particularly significant due to their commitment to the holistic development of students. They consistently stressed value education. They advocated for the grounding of education in values. They have advocated for the implementation of several educational policies related to the Indian education system, taking into account their philosophy of education. Vivekananda posits that education is the realization of inherent perfection within individuals, serving

not merely to accumulate information but to be purposeful, life-enriching, character-forming, and conducive to personal development. Aurobindo Ghosh asserts that education encompasses not merely the acquisition of information but also the attainment of diverse forms of knowledge. His primary objective of schooling is spiritual advancement. Taking all of these things into account, it is clear that the current education system should incorporate the teaching methods of Aurobindo Ghosh and Swami Vivekananda. This could help students develop their inner values, spirituality, and divinity while also supporting their overall growth. This paper aims to examine the educational philosophies of Aurobindo Ghosh and Swami Vivekananda and their significance within the framework of the National Policy on Education 2020.

Pramanick, S. (2023). Swami Vivekananda's notion of "universal religion" is a novel perspective on faith and is one of his most significant contributions to humanity. It is not a whole new religion with original texts but rather a novel perspective on religion and a renewed spiritual disposition. It transforms religions into a principle of human unification by promoting not only tolerance but also the recognition of diverse religions as valid. Universal religion refers to the identification of universality across all religions, transcending their own creeds, dogmas, beliefs, rites, and conventions. A proponent of universal religion retains allegiance to their own faith, complete with its doctrines and ceremonies, while possessing an educated comprehension and reverence for all other religions. Swami Vivekananda underscored the validity and universality of all religions in his Chicago Addresses in 1893. He asserted that each religion has the capacity to cultivate kindness, sanctity, and purity in individuals. He thus recognized the validity of all religions. He implored everybody to preserve their religious cohesion and to appreciate the commendable aspects of other faiths. He contends that a religion can be considered universal if it can fulfill and comfort adherents of all other beliefs. The inherent essence of humanity is fundamentally divine. However, it is a hidden deity. The attainment of such divinity should thus be the objective of life; this is the essence of religious teachings. The cohabitation of various religions constitutes one of the most effective strategies for addressing the numerous persistent religious conflicts globally. This study will analyze Swami Vivekananda's concept of a universal religion and its connection to current global religious conflicts.

Smitha, S. et al. (2023). This article examines the life and teachings of Swami Vivekananda, a venerated spiritual leader and philosopher who significantly contributed to the rejuvenation of Hinduism and the advancement of global comprehension. The study seeks to elucidate Swami Vivekananda's accomplishments, his philosophy, and the lasting influence of his views globally. This study examines the lasting significance of Swami Vivekananda's ideas in the modern era. Swami Vivekananda, a venerated spiritual leader, significantly influenced Indian society and global spirituality. The research emphasizes fundamental elements of his thought, underscoring its relevance to contemporary issues. Vivekananda's focus on personal empowerment, religious tolerance, social service, comprehensive education, and the amalgamation of science and spirituality aligns with the intricacies of contemporary existence. The study contends that his ideas provide significant insights for facilitating personal development, promoting communal cohesion, and tackling global challenges. As the world grapples with numerous issues, Swami Vivekananda's

enduring knowledge continues to inspire individuals towards self-actualization, social accountability, and a holistic lifestyle. This study utilizes a multi-method approach to deliver a detailed and thorough examination of Swami Vivekananda's life, teachings, and lasting influence on world spirituality and societal ideals.

Chandrakala (2023). The integration and synthesis of cultural influences shape the philosophy of education. Prominent Indian educational philosophers include Swami Vivekananda, Rabindranath Tagore, Shri Aurobindo, and Mahatma Gandhi, who have significantly contributed to the development of Indian educational philosophy. We have briefly explored the educational perspectives of these four Indian educators. Sri Aurobindo envisions the integration of body, mind, and spirit for self-enhancement. Education facilitates the understanding of oneself and the world. Swami Vivekananda advocates for widespread education. He believed in the potential of human beings, and education is the method of harnessing and cultivating that potential. Tagore utilized his artistic self-expression in the realm of teaching. Gandhi's principles of truth and nonviolence are highly relevant in contemporary discourse. The four educational systems provide a critical evaluation of contemporary peace education.

Kumar, S. (2022). India has produced two distinguished individuals whose ideas and contributions have transformed the destiny of humanity. These two figures are none other than Swami Vivekananda and Mahatma Gandhi. Swami Vivekananda was the most compelling Indian spiritual leader of the 19th century, akin to Mahatma Gandhi in the 20th century. Despite differences in their familial backgrounds, educational backgrounds, and social environments, the two men were equals. Vivekananda was a religious leader and designated successor of the esteemed saint of Bengal, Sri Ramakrishna Paramahansa, whereas Gandhi engaged in politics and spearheaded movements against racial discrimination. Vivekananda dismissed politics, whereas Gandhi contended that religion and politics are inseparable. Notwithstanding these distinctions, the cognitive frameworks and doctrines of both Swami and Gandhi exhibit considerable parallels. Both exemplify a form of humanism, since they cultivate a strong belief in humanity, its fate, and its capacity as autonomous individuals. Gandhi asserted that truth is the sole deity. One's inner voice dictates truth, while Vivekananda asserts the need to pursue the truth regardless of the consequences, encouraging individuals to independently discover and rationalize the truth. That constitutes realization. Vivekananda's educational framework aims to actualize the moral and spiritual well-being and advancement of humanity, regardless of caste, creed, nationality, or temporal context. Gandhi's enlightened perspective on education aimed to improve both society and the nation as a whole.

Roy, M. (2022). This article examines specific texts by Mahatma Gandhi and Swami Vivekananda to identify passages and sentences addressing national education, the methodology of education, and the humanity of the populace. The chosen texts include 'The Story of My Experiments with Truth' and 'India of My Dreams' by Mahatma Gandhi, as well as 'Bartaman Bhatat' and 'My India, the India Eternal' by Swami Vivekananda. The researcher has chosen content analysis as the methodological approach to examine these significant works as a data source. I believe that content analysis is the most reliable method for this type of research inquiry. They recognized the significance of social

ideals. The youth revere M.K. Gandhi as the 'Father of the Nation' and Swami Vivekananda as the 'Youth Icon.' They articulated their esteemed observations on value education in their written works and urged adherence to their recommendations. A wise individual devoid of morals and qualities is equivalent to Satan. In response to the detrimental aspects of human waste, the higher education commission and various committees have integrated select books with ethical ideals into the school curriculum. These great thinkers' ideas about value education, both before and after independence, have a direct or indirect influence on educational commissions or committees. The Government of India has established numerous committees, commissions, programs, and initiatives both prior to and following independence to enhance and advance the value-based educational landscape of the nation.

Sharma, S.S. (2021). India has produced two distinguished individuals whose ideas and contributions have transformed the destiny of humanity. The two individuals in question are Swami Vivekananda and Mahatma Gandhi. Swami Vivekananda was the most compelling Indian spiritual leader of the 19th century, akin to Mahatma Gandhi in the 20th century. Despite their differences in familial backgrounds, educational backgrounds, and social environments, both men were considered equals. Vivekananda was a religious leader and designated successor of the esteemed saint of Bengal, Sri Ramakrishna Paramahansa, whereas Gandhi engaged in politics and spearheaded movements against racism. Vivekananda dismissed politics, whereas Gandhi contended that religion and politics are inseparable. Notwithstanding these distinctions, the cognitive frameworks and doctrines of both Swami and Gandhi exhibit considerable parallels. Both exemplify a form of humanism by fostering a strong belief in humanity, its destiny, and its capacity as a "free" person or individual. Gandhi asserted that truth is the sole deity. Truth is defined by one's inner voice, while Vivekananda asserted the importance of adhering to truth irrespective of the consequences, encouraging individuals to discover and rationalize the truth independently. That constitutes realization. Vivekananda's educational framework aims to actualize the moral and spiritual well-being and advancement of humanity, regardless of caste, creed, nationality, or temporal context. Gandhi's perspective on education was profoundly progressive, aimed at the enhancement of both society and the nation as a whole. Both individuals responded to Western influences with careful discernment, embracing what was beneficial and rejecting what was harmful. Gandhi continued the efforts for the reform and regeneration of India that Swami left incomplete. Hindu monk Vivekananda delivered his renowned address on September 11, 1893, in Chicago, articulating the principles of tolerance and universalism. Swami established the foundational principles of contemporary India.

Nair, A.R. Hardikar, G. (2021). Education is essential for the advancement of individuals and communities. Due to the influence of its socio-cultural surroundings, different times, places, and civilizations have viewed education from various perspectives. Regardless, one common theme among the educational goals pushed by teachers and reformers around the world is that education should help students develop their minds, bodies, and souls in a way that works well with each other. The development of the learner's intrinsic capacities and competences is essential for achieving a more fulfilling life and making a constructive contribution to society. In order for students to do this, they need to have life skills, which are a group of psychosocial and interpersonal abilities that help



people make smart choices, solve problems, think critically and creatively, communicate clearly, build healthy relationships, understand others, and run their lives in a healthy and useful way (WHO, 2003). Consequently, life skills education facilitates the attainment of educational objectives. Mahatma Gandhi, who spearheaded the Indian independence movement against colonial oppression, championed education as a means to cultivate inherent human abilities. Themes are also evident in the four pillars of education outlined in the Delors study, *Learning: The Treasure Within*. The four pillars of education—learning to know, learning to live together, learning to do, and learning to be—serve as the philosophical foundations for life skills education. UNICEF MENA has developed a four-dimensional model of life skills education centered on four educational pillars and employs a rights-based approach. This study intends to examine Mahatma Gandhi's educational philosophy, the four pillars of education as outlined in the Delors report, and the UNICEF MENA framework for life skills in relation to the objectives of education and life skills education. The study examines Mahatma Gandhi's writings on education, the Delors report titled *Learning: The Treasure Within*, and the UNICEF MENA four-dimensional model to establish a framework correlating Gandhi's educational philosophy with life skills education. The established framework emphasizes the significance of Mahatma Gandhi's educational philosophy in relation to the philosophical foundations of contemporary life skills education.

Barman, K. (2021). Swami Vivekananda and Rabindranath Tagore are among the preeminent instructors globally. They promoted educational principles through philosophy that are profoundly important to all of humanity. They recognized the significance of education in modern India. Rabindranath Tagore is considered one of the most significant figures in contemporary India. Despite not being a philosopher in the conventional sense, his exceptional writings and spiritual perspective provide significant insights into this domain. Vaishnava teachings refine his understanding of humanism. The faith he advocated is known as the poet's religion. Rabindranath Tagore was the preeminent poet of modern India. The essence of his faith is the significance of existence. Tagore perceives God as a manifestation of diversity. Vivekananda thinks that religion embodies the active quest for truth and constitutes the essence of each individual. Hinduism is a religion characterized by principles that are neither dogmatic nor declarative in nature. Identifying commonalities or universal elements throughout religions is challenging due to their inherent differences. The religious ideals presented by Tagore and Vivekananda are crucial in contemporary society for fostering an ethical and peaceful existence. This article examines the philosophies of Rabindranath Tagore and Swami Vivekananda, focusing specifically on their perspectives on education and religion in Indian thought.

Arockiasamy, T. (2020). A crucial aspect of educational philosophy is its establishment of a comprehensive educational framework. India has seen distinct phases of advancement at various times. Emerging demands in training have arisen due to the influences of dedicated educational, rational, optimistic, and pragmatic trends. The founders assert that the Indian philosophical approach to education could enhance the lifestyles and traditions associated with Mahatma Gandhi, Rabindranath Tagore, Sri Aurobindo, and Swami Vivekananda. This methodology could assist in

developing a cohesive approach among instructors toward training and reinforce their role in effectively enhancing a student's internal capabilities.

Tiwari, A.K. (2020). The tradition of Indian knowledge, science, scripture, and philosophy is exceedingly ancient. Since antiquity, people have regarded India as the origin of mythology. These remarkable individuals each contributed a cultural legacy that stemmed from their spiritual ideas. Rabindranath Thakur, Maharishi Aravind, Dr. S.P. Radhakrishnan, Swami Vivekananda, and Mahatma Gandhi are renowned Indian educationists of global repute. Swami Vivekananda was a remarkable figure who established Vedanta theory and practical Vedanta as the foundation of public life. Swami Vivekananda views education as the paramount right that enables comprehensive personal growth. Swami Vivekananda believed that the essence of education is inherent in the individual. In addition to academic understanding, he deems spiritual development essential. He has prioritized spiritual and physical education. She has underscored the necessity of women's education, asserting that individuals and nations who fail to respect women should not mature. Women have existed and will continue to do so in the future. The investigation into the content and methodology of education inherently connects to another crucial question: what goals can education achieve in terms of capacities and values? All individuals should possess it universally. The instructional methodologies, curriculum, and objectives must be coherent. Swami Vivekananda's work presents innovative educational concepts that infuse freshness and enthusiasm, alleviating the burdens of any educational system while emphasizing the vision and its significance.

Singh, V. (2019). This essay examines the recurrent references to spirituality by Vivekananda, Gandhi, and Radhakrishnan. It seeks to comprehend the nature of the interaction they forged between the spiritual and secular realms while summoning the spiritual. The article says that the unique thing about the spiritual is that it can be used to talk about both every day and spiritual things in different ways. Furthermore, none of them are entirely secular, as this entails the separation of the social and political spheres from religion, along with the emergence of 'exclusive humanism.' For them, the secular realm is the sphere of actualizing the spiritual. Instead of being two distinct worlds, they form an entire totality, defining and reinterpreting secular actions in relation to the pursuit of the spiritual and vice versa.

Valmiki, A. (2018). This essay seeks to identify, if not an ideal, at least a satisfactory pedagogy in India. India is at the intersection of modernity and postmodern conflict. A learner experiences obscurity and uncertainty from kindergarten to post-graduation. Does India, a nation characterized by diversity and a rich civilization, lack a philosophy of education that is pragmatically viable, vocationally fulfilling to address the needs of its enormous population, and spiritually enriching? The response is a definitive 'no.' Several eminent intellectuals and social reformers, including Jyotiba Phule, Savitribai Phule, M. K. Gandhi, Sarvapalli Radhakrishnan, Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, Annie Besant, and B. R. Ambedkar, posited that education is the sole avenue for achieving 'real progress, encompassing physical, mental, social, and spiritual advancement. Nevertheless, the education system in India continues to exhibit disinterest. At least three of the notable reformers I find most impressive are Gandhi, Vivekananda, and Tagore. Their

educational concept has been highly reformative, inventive, and suitable for Indian culture, given India's complex diversity. Given India's diversity, the education system is fundamentally precarious. The system requires revitalization through transparency, acceptability, and tolerance. All three theorists referenced in the article have demonstrated one or all of the aforementioned requirements in the field of pedagogy. By combining "intentional ethics" (looking at axiology) with the "ethos of the populace," the education system can achieve amazing results. As a result, the future of Indian educational philosophy looks bright if we use these reformists' ideas in our education system, but in a way that fits with today's needs.

Dash, N. (2018). The researcher has attempted to examine the educational ideas of Mahatma Gandhi and Swami Vivekananda. The study's conclusions indicate that the concept of education from 2018 to 2028 should involve the establishment of a national education system grounded in Indian educational and cultural legacy and national ideals. Genuine education must elicit the best from students and align with the prevailing realities. These should be the goals of education from 2018 to 2028: character development, following brahmacharya for better focus; personality development; building self-confidence; fostering shradha; promoting a spirit of renunciation; fostering universal brotherhood; and promoting self-realization through self-discipline, character, and abstinence; as well as practical goals for making a living; cultural enrichment; the harmonious development of all faculties; and moral or character development. Between 2018 and 2028, the best ways to teach should include yoga, meditation, discussion, reflection, imitation, personalized instruction, counseling, lectures, hands-on activities, cooperative principles, careful planning, precision, initiative, and personal responsibility within an educational framework that is centered on the child. The topics of Vedanta, religion, philosophy, and theology are absent from the school curriculum, necessitating a revision of the education system from 2018 to 2028. Subjects such as agriculture, spinning and weaving, cardboard, wood and metal crafts, and the mother tongue have not garnered significant attention among young students in the country from 2018 to 2028. Because of this, these subjects should be taught in the country's schools along with general science subjects like chemistry, physics, biology, physiology, hygiene, physical culture, astronomy, and general studies subjects like social studies (which includes the social, economic, governmental, and physical environments), drawing, and music. The responsibilities of teachers in the current educational landscape from 2018 to 2028 should encompass stimulating the inherent knowledge inside students, fostering encouragement, instilling self-confidence for personal excellence, and promoting contributions to society at large. The educator must possess exceptional intellect and graphical skill. Teachers must consistently adopt the mindset that they are required to instruct daily. They must maintain detailed records of their daily educational practices to employ them in relevant instruction. We must reorganize the timetable to make it more comfortable for teachers, allowing them to prepare and instruct in line with children's interests within the current educational framework from 2018 to 2028. The educator must possess the autonomy to implement his own strategy for addressing various components of the curriculum. The school should gather all educators to discuss the correlational technique's work design. The exchange of ideas will enhance planning and maintain interest in relevant instruction. Primary education should encompass the fundamental principles of sanitation,



hygiene, nutrition, personal responsibility, and assisting parents at home. Educators should incorporate physical education, home science for girls, and social and civic instruction into the curriculum. From 2018 to 2028, educators must integrate the activity curriculum, which aims to transform schools into environments of work, experimentation, and discovery.

### Conclusion

Gandhi regarded morality as the fundamental essence of religions. He asserts the inextricable link between genuine religion and authentic morals. He stated that if we abandon our moral foundation, we no longer remain religious. Religion does not supersede morality. A man cannot be deceitful, harsh, and incontinent while asserting divine support. Gandhi's faith was a combination of the finest elements from all principal religions. In response to the inquiry, would you assert that your faith constitutes a synthesis of all religions? He responded affirmatively, contingent upon your willingness. However, he quickly clarified that he would refer to that synthesis as his Hinduism, while for a true Christian, the same synthesis constituted Christianity, and for a Muslim, it represented Islam. Upon a profound examination of the principal world faiths, Gandhi concluded that all religions are fundamentally equivalent. He recognized that all faiths emerged as responses to the essential and enduring human inquiry over the meaning and purpose of existence.

Vivekananda's thought is characterized by a pursuit of balance and harmony across all dimensions and varieties. He believed that the acute intellect of Sankaracharya and the magnanimous spirit of Chaitanya should converge in Ramakrishna. Vivekananda stated that the illumination of intellect and the compassionate empathy of Buddha must converge; science and religion should coexist together, while poetry and philosophy would unite in love and adoration, culminating in the religion of the future. Such comments convey a tone of reconciliation and peace. Romain Rolland asserts that Vivekananda attained the utmost unity among many philosophical schools. He has achieved a reconciliation between faith and reason. He has diminished the antagonism between these two more than anyone else.

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