

A Systematic Review on Theme Based Philosophical Thoughts with Special Reference to Swami Vivekananda

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ABSTRACT

Swami Vivekananda's upbringing deeply rooted him in spirituality and God-realization. He found Ramakrishna Paramahansa and became his student while seeking a man who could disclose God's reality immediately. Ramakrishna, his master, taught him Advaita Vedanta (Hindu religious nondualism), that all religions are real, and that the best way to worship God is to serve others. However, it seems that Swami Vivekananda also believes that all of this is truly Brahman based on his statements elsewhere. According to him, all of the energies originate from that one unit, much as rain cascades down a mountain in different streams. The universe, according to Swami Vivekananda, is a genuine expression of the Absolute in all its manifestations. In this article, a systematic review on theme based philosophical thoughts with special reference to Swami Vivekananda has been discussed.

Keywords: Theme, Philosophical Thoughts, Swami Vivekananda.

1. INTRODUCTION

Swami Vivekananda confirms the world from the perspective of Brahman. We will demonstrate here that the Absolute transcends space, time, and causality. Since their existence is not non-existent because they manifest everything in this universe. Over, they occasionally disappear. Consider an ocean wave, for instance. "Although the wave and the ocean are Although the wave and ocean are the same, we recognize their differences as waves from the ocean. The shape disappears in an instant if the wave fades, but if the wave fades, the shape vanishes instantaneously, yet it remains a reality. Absolute is manifesting itself as many, through the veil of time, space, and causation," according to Swami Vivekananda elsewhere. Swami Vivekananda appears Swami Vivekananda seems to oscillate between two distinct perspectives on Brahman, or the Absolute, its actual expression in the universe, and its apparent manifestation in it. To fully agree with his master, Sri Ramakrishna, that everything is in fact Brahman. Substance refers to the constant foundation and reinforcement of evolving attributes. The term noumenon also refers to the unchangeable reality, or the Absolute, that underlies the world of change and mutation, or the world of shifting objects, which

is known as a phenomenon. According to Vivekananda, "It would be impossible to think of change and not-change at the same time; we cannot think of the substance as separate from the qualities." Quality and substance are different; excellence is substance. What appears to be changing actually represents something unchangeable.

2. SYSTEMATIC REVIEW OF LITERATURE

Bharadwaj, N. & Pradeep, M. D. (2023). The authors are reviewing the 21st-century Indian educational system to identify any gaps and creating a comprehensive strategy to spread knowledge and teach skills in accordance with Swami Vivekananda's educational philosophy of man-making, within the context of ideologies that promote character development. The study employs a descriptive and analytical research design through SWOC analysis, utilizing secondary material such as books and research articles published in international journals that can be searched in the Google Scholar database. According to the report, there is a gap in contemporary schooling that prevents young people from developing holistically. By cultivating values, character, and inner self-manifestation, the study places a strong emphasis on man-making. By tying the core of the New Education Policy 2020 and the essence of Swami Vivekananda's educational philosophy together, the result suggests a comprehensive strategy. Using the SWOC analytical paradigm, the research examines how Swami Vivekananda's educational philosophies relate to the main ideas of NEP-2020. To a greater degree, Swami Vivekananda's philosophical ideas align with the NEP-2020 policy paper. We have made a sincere effort to align Swami Vivekananda's educational philosophy with the NEP-2020 policy, based on pertinent sources.

Zai, A.F. & Wani, G. (2023). A well-known Indian Hindu monk and philosopher, Swami Vivekananda made important contributions to spiritual awareness, education, and the spread of Indian philosophy throughout the world. His focus on the fundamental unity of all cultures and religions encourages respect, tolerance, and an international outlook. His appeal for critical thinking, active learning, and the application of real-world information is in line with the demands of contemporary education. His ideas on education as a means of bringing about social change and the value of uniqueness and autonomy in the educational process are in line with current debates about holistic development. His ideals served as the foundation for the Ramakrishna Mission, which still impacts society today by offering humanitarian relief, healthcare, and education. The teachings of Swami Vivekananda, which are based on spirituality and compassion, provide a timeless manual for anyone looking to improve themselves and the world. As such, his philosophy serves as a source of inspiration and direction for all of humanity. His legacy continues to inspire individuals from diverse backgrounds to immerse themselves in Vedanta, engage in philanthropic endeavors, and contribute positively to a peaceful world.

Kumar, S. & Devi, S. (2023). The belief that edifying leads to knowledge and enlightenment is as ancient as the sun. It is a secure, long-term, and rapidly expanding developmental process that has been essential to human civilization since the beginning of time. The irony of fate is that most people on this mother planet don't know about how important learning inculcation is becoming as a basic

human need. This is true even though many generations of people have reached this level of sophistication. As a result, this insensitivity has spawned a plethora of social reformers, intellectuals, activists, and educators who have made their most extraordinary and significant contributions to awakening the souls of people all over the world. Numerous well-known and outstanding thinkers have shown their educational expertise and mode of thought to the populace, enabling them to progress and keep up with the global civilization. The demands and goals of the students have been evolving along with human civilization, the changing circumstances of each new generation, and the cultural influence of the surrounding environment. Since then, we have recognized the necessity of periodically altering the educational system. Some enlightened minds from various nations and continents around the world have viewed the obligation of transforming educational systems and circumstances as the greatest duty humanity has. Among these enlightened individuals, Swami Vivekananda showed his remarkable ability to assume this exact duty by putting his most important theories into practice through his educational philosophy for the next generation.

Barman, K. (2023). Rabindranath Tagore and Swami Vivekananda are two of the best instructors in the world. Through philosophy, they promoted educational principles that are important to all of humanity. Despite not being a philosopher in the conventional sense, his insightful writings and spiritual perspective provide valuable perspectives on the subject. The teachings of Vaishnavas refine or flavour his view of humanism. We call the poet's religion the faith he practiced. India's best poet of the modern era was Rabindranath Tagore. The purpose of life is central to his religion. Tagore views God as the product of diversity. According to Vivekananda, religion is a man's spirit and his ongoing search for the truth. The core principles of Hinduism are neither a creed nor a statement of faith. Because every religion is unique, it might be challenging to identify certain universal principles or characteristics. The religious ideals of Tagore and Vivekananda are crucial for living a morally upright and tranquil life in the current era. This essay thus highlights the ideas of Rabindranath Tagore and Swami Vivekananda in Indian philosophy, with particular attention to religion and education.

Ram, M. (2022). Swami Vivekananda was a renowned philosopher and a saint. He adhered to Vedanta and was an idealist. He served humanity. In 1897, he gave his famous speech in Chicago and founded the Ramakrishna Paramhans mission. He used yoga, meditation, and self-discipline to emphasize the moral, spiritual, and social development of personality. Real success reflects the essence of our effort. The result of our efforts is the evolution of character and personality types in society. It is what successful living is all about. Swami Vivekananda's educational philosophy generally improves the shortcomings of the current educational system.

Samanta, D. (2021). Instead of merely imparting knowledge, education should aid in the development of people's lives, personalities, and assimilation skills. Therefore, the goal indicates the children grow their morals and build their character. Enabling pupils to acquire information and moral values of main objective of education. Religion is the foundation of society, the main issue of life, and the fundamental component of education. "Indians live in cottages; education must reach them," he says. The impoverished boy must receive his education if he is unable to go. His belief is

that education reveals human perfection. He views the process of education & knowledge construction an inculcation rather than construction. A youngster learns this information via suggestion, just as fire is in a piece of flint. Education is the recommended method to bring this information out. It serves as the cornerstone of contemporary child-centered education.

Gupta, S. (2021). Spiritually enlightened and well-versed, Swami Vivekananda explored the principles of the Vedas and was a prominent Vedantist. He attempted to modernize India while preserving its culture, and in his brief life, he impacted the entire world. His theories are dependable at all times and uplift the human soul. According to Swami Vivekananda, education should promote harmonious development. He supports all forms of intellectual, social, moral, spiritual, and physical growth. He believes that in addition to character development and man-making, education should foster the ability to reason. His ideas transcend all cultures and eras. His opinions provide the strongest basis for rebuilding India's contemporary educational system. Throughout his life, he put the Vedic principles of self-awareness, independence, courage, and focus into reality.

Nair, A.R. & Hardikar, G. (2021). In the modern day, life skills education has drawn a lot of attention to fostering the holistic development of people, which in turn promotes societal advancement. "The ability (capability) that can be imbibed and improved through practice—to translate the knowledge, attitude, and values to support adaptive and positive behaviours and to deal efficiently with the needs and challenges of everyday life"—is how the World Health Organization (1994) defines life skills. Research indicates that teaching people life skills improves their social, emotional, physical, and intellectual performance. As a result, life skills are now frequently covered in academic curricula worldwide. According to Delors (UNESCO, 1996), the four pillars of education serve as both the structure and the philosophical foundations for incorporating life skills into the curriculum. Agencies in the field have designed and implemented a variety of life skills education models. Life skills are contextual by nature, and they work best when applied in a way that is consistent with the individual's cultural background. Philosophical ideas from all civilizations have enormous potential for teaching life skills. For life skills education to be successfully integrated and result in an enhanced implementation and conversation, these links must be carefully considered. In order to develop a conceptual framework, this paper will examine the philosophy of education of the famous Indian Sannyasin (monk), Swami Vivekananda, in the context of the four pillars of education. This will be achieved by examining the connections between the three pillars of Swami Vivekananda's philosophy of education—manifestation of oneself, character building, and man-making—as well as the four pillars of education defined by UNESCO, the ten core life skills defined by the World Health Organization, and the four dimensions of life skills defined by UNICEFMENA. The aim of this investigation is to examine the ancient knowledge of Indian philosophical traditions regarding life skills as a means of navigating the many difficulties of contemporary life.

Tiwari, J.S. (2020). India regards Swami Vivekananda as a poet and orator, one of the brightest stars in the constellation of Indo-Anglican literature. He is known across the world as a brilliant thinker, a social reformer, a philosopher, a religious teacher, a strong patriot, and someone who feels cosmopolitan. His magnificent endeavour to raise the Hindu flag is widely acclaimed worldwide.

The Chicago Assembly in 1893 was a spiritual event that allowed India's soul to communicate with the outside world. In a single thread, he recognized humanity, rejecting the diversity that seems to exist. His quest for mankind brought all religions together. In fact, the globe has been illuminated to avoid peering into his literary soul because of how captivating his reforming spirit is. His writings exhibit a specific quality and distinction in terms of composition in the Longinus language and style. His writings, which are strong, pure, and knowledgeable, are the pursuit of truth. His poetry and speeches are not meant to portray the outside world; rather, they are the outcome of a man's quest to discover his own permanent identity and transform it into the identities of others, transforming the soul into "the super soul." We learn from his writings and speeches that there is always brightness hidden in the shadows.

Sarif, M.N. (2019). One of the key Vedantist philosophers who introduced the intellectual circles of the globe to India's cultural legitimacy and historical pride was Swami Vivekananda. As an Indian Vedantist, he taught people to recognize and value diversity and to foster sentiments of religious tolerance and worldwide fraternity. The current study makes an effort to consider Vivekananda's philosophical teachings as well as his ideas and opinions regarding education. It includes his main philosophical beliefs and thoughts on epistemology, ontology, and axiology. It also includes his ideas on the philosophy of education, including its goals, curricula, teaching strategies, delivery methods, disciplines, teacher-student relationships, bringing East and West together, and how religion and science can work together in a way that is harmonious. This retrospective study employs both descriptive and analytical methodologies. Swami Vivekananda believed that God was the ultimate reality and truth and that all human souls belonged to him. While the soul is ultimate, everlasting, and eternal, the human body is prone to disintegration. A person's physical body decomposes after death, but via salvation, his soul reunites with the Supreme Soul, which is Brahma. According to Swami Vivekananda, education is essential to society's ongoing evolution and transformation. Swami Vivekananda believed that commitment, the expression of perfection already present in people, calls for efforts to awaken the dormant innate virtues in each individual. He was an outspoken opponent of the current educational system, which emphasized knowledge acquisition above all else and disregarded efforts to foster pupils' innate abilities. He believed that true education cultivates character, fortifies the mind, clarifies the intellect, and empowers individuals to stand independently. By balancing material education with vedantic-spiritual education, he placed a strong emphasis on children's spiritual and material development. Among the main goals of his educational philosophy instruction are self-education, spiritual elevation with material wealth, character development, life-making, and nation-building. He advocated for caste abolition, women's education, and underprivileged education.

Baier, K. (2019). Narendranath Datta (1863–1902), better known by his monastic name Swami Vivekananda, is the subject of this article. Vivekananda represented the Bengal Renaissance, a movement renowned for its role in modernizing India. Vivekananda was a pioneer of contemporary yoga and one of the founders of neo-Hinduism. His theories also furlled the growth of Hindu nationalism. The article describes his life story and religious upbringing. We will examine his

understanding of religion and its connection to India's national identity in more detail. The article's second significant section explores Vivekananda's conception of religious experience, which is central to both his yoga philosophy and his broader philosophy of religion.

Radha, R. (2019). Education significantly impacts every person's life, especially in today's highly competitive, international economy. Everyone agrees that a solid education is a surefire way to live comfortably since it ensures a decent profession, possibly an international assignment, or opportunities for further education at reputable universities. One of the most well-known thinkers and educationalists in Indian educational history is Swami Vivekananda. His philosophy of life has shaped his beliefs and opinions about schooling. Swami Vivekananda adhered to the Vedanta school of thought, which holds that achieving "unity with the Creator" is the ultimate aim of human existence. "God resides in every human heart," he said. Therefore, serving others is the greatest way to glorify God. The problem of developing strong character in young people is one of Swami Vivekananda's major issues. He promoted a genuinely human-made educational system. He asserted that such education will result in the realization of man's inherent perfection. Swami Vivekananda has always held that without effective education, a country cannot progress. He asserts that the formation of a positive personality in all people is crucial for the advancement of a nation. Swami Vivekananda therefore placed a strong emphasis on human-making education producing decent citizens for the advancement of our country. "Man-making means a harmonious development of the body, mind, and soul," says Swami Vivekananda.

Mohd, W. (2018). India possesses a profound and varied cultural heritage. A multitude of prominent educators introduced their distinct ideas and ideologies to refine the education system throughout 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, which represent the culmination of moral and spiritual culture. Vivekananda was not only a staunch advocate of Vedanta, but he also rendered it into a practical application. Vivekananda anticipated the rise of numerous societal ills stemming from the flawed 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. Moral and religious values are being eroded. People are neglecting the essential tenets of civilization. Swamiji asserts that man comprises animality, humanity, and divinity. The objective of education should be to facilitate his progression from the animalistic to the divine state by self-effort, self-realization, and appropriate instruction. Modern India has unequivocally faltered in the realm of cultivating authentic individuals, the essential element of a developed society, via an exemplary education system. This subject article aims to elucidate Swamiji's concepts and educational philosophy. It seeks to evaluate the significance and necessity of his educational concepts and philosophy within the context of the twenty-first-century educational framework in India. Ultimately, it seeks to elucidate education as an effective mechanism for fostering the enduring advancement of the nation.

Ramulu, C. (2018). Swami Vivekananda was a contemporary Indian philosopher. He presented the Indian philosophies of Vedanta and yoga to the Western world. He was a significant influence in the reformation of Hinduism in India. He initiated his pursuit of God with a scientific methodology; throughout this journey, he encountered the mystic Ramakrishna Paramhansa and evolved into a prominent spiritualist of Neo Vedanta. He established conceptual underpinnings for the reformation of Hindu culture and Indian society through Advaita reasoning. His success is attributed to deriving social philosophy from the principles of Advaita Vedanta, which facilitated social changes in India. He embodied Neo-Vedanta associated with transcendentalism, new thought, and theosophy. He presented four yoga methods, establishing himself as a pragmatic Vedantin capable of recognizing the holy essence within each individual. He effectively integrated Western materialism with Indian spiritualism. He advocated for the integration of Advaita Vedanta into daily life within society; he promoted spiritual development through humanistic principles while rejecting the malevolent practices of the Indian priestly, royal, and merchant classes, and he empathetically addressed the poverty and deplorable conditions of the working class (the Shudras). He abhorred the practice of untouchability and established a robust foundation for nationalism. He examined Indian philosophy and formulated ethical systems based on Advaita Vedanta, proposing answers for the salvation of humanity. He acknowledged the vitality of individual humans as a manifestation of divinity and established a profound positive psychology for humanity. He utilized the principles of Advaita Vedanta to cultivate humanity and spirituality. It all exemplified his pragmatic Vedanta idealism. Consequently, Vivekananda served as a prominent philosopher of Advaita Vedanta and a social reformer during colonial India. This page presents Swami Vivekananda's perspectives on Vedanta.

Lalitha, S. (2018). Sri Aurobindo was an Indian nationalist, independence warrior, philosopher, yogi, guru, and poet. He participated in the Indian independence movement against British rule, briefly emerged as a prominent leader, and subsequently transformed into a spiritual reformer, presenting his ideas on human advancement and spiritual development. Swami Vivekananda, originally named Narendranath Datta, was born into a wealthy family in Kolkata. His father, Vishwanath Datta, was a prosperous attorney with diverse interests, while his mother, Bhuvaneshwari Devi, possessed profound devotion, robust character, and further attributes. A prodigious youngster, Narendra excelled in music, gymnastics, and academics. Upon graduating from Calcutta University, he had amassed considerable knowledge in various topics, particularly Western philosophy and history. The Shâstras, the Guru, and the Motherland constitute the three elements that harmonize to create the essence of Vivekananda's works. This dissertation presents a critical comparative analysis of the ideas of two prominent spiritual philosophers and writers.

Bhat, M.S. (2016). Swami Vivekananda, the eminent Indian figure recognized as a mystic, philosopher, educator, and yogic saint. The Western world acknowledges his role in disseminating the concepts of Vedanta and Yoga. He instilled pride in India by delivering his address at the 'Parliament of Religions' in Chicago, USA, in 1893. He firmly believes that a nation's progress is contingent upon the advancement of its populace and that education must adhere completely to the principles of comprehensive human development. The proponents articulated diverse objectives of

education, ranging from individual to societal to universal dimensions. His ideology directly links self-development, capacity growth, and universal advancement to the curriculum he promoted. He exclusively bases his instructional approaches on Western and Indian ideas. He has allocated a distinct area for the teacher and a separate area for the learner. His educational perspective places a strong emphasis on women's education, peace education, and moral and value education.

Sarkar, R. (2015). India possesses a diverse and profound cultural legacy. A multitude of prominent educators introduced their distinct ideas and ideologies to refine the education system throughout 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, which represent the culmination of moral and spiritual culture. Vivekananda was not only a staunch advocate of Vedanta, but he also rendered it a pragmatic expression. Vivekananda anticipated the rise of numerous societal ills resulting from the flawed education system in India. Contemporary India has placed significant focus on scientific and mechanical lifestyles, which is rapidly diminishing humanity's level of machinery. Moral and religious values are being eroded. People are neglecting the essential tenets of civilization. Swamiji posits that man comprises elements of animality, humanity, and divinity. The goal of his education should be to help him move from a basic to a transcendent state through self-effort, self-realization, and the right kind of instruction. Modern India has unequivocally faltered in the realm of cultivating authentic individuals, the essential element of a developed society, via an exemplary education system. This subject article seeks to elucidate Swamiji's concepts and educational philosophy. It seeks to evaluate the significance and necessity of his educational concepts and philosophy within the context of the twenty-first-century educational framework in India. Ultimately, it seeks to elucidate education as an effective tool for fostering the enduring advancement of the nation.

3. CONCLUSION

Swami Vivekananda made these significant remarks. Here, he actually explains Sri Ramakrishna's doctrine that Brahman and Sakti are the same thing (abheda) from a philosophical standpoint. What he refers to as the noumenon, or the universe's immutable substance, is the same as Brahman, and what he refers to as the characteristics or phenomena are just the universe's contents as a play of energies, powers, and forces—in other words, Sakti. We also refer to the Sakti as Mahamaya, the manifest cosmos of space, time, and causality. Swami Vivekananda asserts that the universe actually manifests Brahman. However, it is still true that occasionally his mind wanders to the opposite pole, where he asserts that the cosmos is an illusion, a dream, and so on, and that it is an apparent manifestation of Brahman, reflecting space, time, and causality, which comprise Maya. Swami Vivekananda himself proposed this method, and Sri Ramakrishna, his master, taught it to him. One could think of it in relation to Swami Vivekananda's efforts to reconcile Advaita, Dvaita, and other religions.

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