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**Exploration on Theme Based Philosophical Thoughts: Religious and
Spiritual Approaches Through Views of Swami Vivekananda**

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ABSTRACT

Swami Vivekananda's perspectives on the matter are apparent in the aforementioned. He closes by stating that bhakti represents love and that Bhakti-Yoga constitutes a genuine, earnest quest for the Lord that commences, persists, and culminates in love. Love is not dualistic; instead, it transitions from dualism to non-dualism. Initially, we all start as dualists in the doctrine of love; yet, ultimately, this illumination of love metamorphoses humanity, unveiling the profound and beautiful reality that love, the lover, and the beloved are unified. Consequently, knowledge and love, referred to as jnana and bhakti, are not opposing forces but rather complementary elements that culminate in the realization of unity. Brahman is an impersonal, indeterminate being devoid of attributes and distinctions that has no connection to either the world of objects or any items themselves. This indicates that there is no difference between Shankara's and Swami Vivekananda's Brahman on this issue; both are nirguna and nirvishesha, or completely formless, quality less, and distinctionless. However, it also indicated a precise and comprehensive assessment of Swami Vivekananda's idea of Brahman. In this article, exploration on theme based philosophical thoughts: religious and spiritual approaches through views of Swami Vivekananda have been discussed.

Keywords: *Religious, Spiritual, Swami Vivekananda.*

INTRODUCTION

Vivekananda advocated for the principles of self-help, unity, mass uplift, the advancement of women's status, and the dissemination of the long-forgotten teachings of the Upanisads. In order for the Indian people to struggle, discover their innate strength, and get above their poverty and illiteracy. In order to do this, he believed that religion needed to emerge from the little, traditional grove, stop considering salvation for individuals, and unite the ideals of renunciation and service in order to revitalize the country. According to Vivekananda, the Gita is an analysis of the Upanisads. India's Bible is the Upanisads. The Upanisads occupy the same space as the New Testament. Karma, Bhakti, and Jnana are merely three ways to achieve this, according to Vivekananda. All three also share the practice of renunciation. We act to realize the indwelling self itself, not to save humanity or institute social reforms, nor to pursue personal benefit. (Radha, R., 2019).



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VIVEKANANDA ON RELIGION

According to him, religion is the concept that elevates man to God and the beast to man. Whereas God is an endless circle with a centre that is everywhere and a circumference that is nowhere, man is an infinite circle with a centre that is no when where. The only difference between God and the devil is their lack of selfishness. Although he lacks the holiness that distinguishes him as a devil, the devil is just as strong as God. Apply the same concept to the current world: people become devils when they have too much power and knowledge without any holisticness.

THE WORLD AND THE ABSOLUTE

According to Vivekananda, the Absolute is actually present in the universe in a variety of ways. 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. "We cannot think of the substance as separate from the qualities; we cannot think of change and not-change at the same time; it would be impossible," according to Swami Vivekananda. However, quality and substance are not the same thing; excellence is the very thing that is the substance. What appears to be changing is actually the unchangeable. (Baier, K., 2019).

Their existence is not non-existent because they manifest everything in this universe. Moreover, they occasionally disappear. Consider an ocean wave, for instance. Even though we recognize it as a wave and distinguish it from the ocean, the wave is identical to the ocean. Its name and shape distinguish it from the ocean. If the wave fades, the shape vanishes instantaneously, yet it remains a reality. As long as the wave was there, you would see the form. It's Maya here. In other places, the Swami further explains that the absolute expresses itself as numerous things through the barriers of space, time, and causality. He continues by quoting an Upanisadic scripture, which asserts that just as the one fire that enters the universe expresses itself in various ways, so too does the One Soul express itself in every soul, despite being immeasurably more apart. Swami Vivekananda confirms this apartness from the perspective of Brahman. According to him, this absolute has permeated space, time, and causality to create the cosmos. When viewed from the lower side, the absolute appears as the cosmos. We perceive the absolute through the glass of time, space, and causality.

So far, the Swami seems to oscillate between two different understandings of Brahman, also known as the Absolute, its actual representation in the cosmos, and its apparent manifestation in it. It appears that he was unable to fully agree with his master Sri Ramakrishna that everything is in fact Brahman. However, it seems that the Swami also believes that all of this is truly Brahman based on his statements in other areas. According to him, all of the energy you see here originates from the same unit as rain that cascades down a mountain in different streams. He also cites the Upanisadic



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texts, which state that he is in everything that moves and is pure. He permeates the cosmos; the universe's one soul is taking on all of these different forms. The One Soul of all souls and all beings is presenting Himself in all forms, just as the air entering this cosmos manifests itself in many ways. In other sections, Swami Vivekananda expresses the same notion more clearly and forcefully. According to him, we can now perceive that matter, thinking, force, intellect, and all other forms of cosmic energy are merely the expressions of that cosmic intelligence, also known as the Supreme Lord. The entire universe—everything you see, feel, and hear—is His creation; to be slightly more precise, it is His projection; and to be even more precise, it is the Lord Himself. (Nair, A.R. & Hardikar, G., 2021).

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 Swami Vivekananda 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 manifestations are just the universe's contents as a play of energies, powers, and forces—in other words, Sakti. Swami Vivekananda also refers to the Sakti as Mahamaya, the manifest cosmos of space, time, and causality. According to Swami Vivekananda, the cosmos is actually a manifestation of 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. We must figure out how to make sense of Vivekananda's contradictory remarks. Vivekananda himself proposed this method, and Sri Ramakrishna, his master, taught it to him. One could think of it in relation to Vivekananda's efforts to reconcile Advaita, Dvaita, and other religions.

NEO-VEDANTA

Sankaracharya created the old, traditional Vedanta, but Swami Vivekananda's Neo-Vedantism refers to the new Vedanta. Sankara's Vedanta is known as Advaita, or basic and unadulterated non-dualism. Thus, people frequently refer to it as unqualified monism or Kevala-advaita. One may also refer to it as abstract monism, as it asserts that Brahman, the ultimate reality, is devoid of all attributes and distinctions. Because it maintains that Brahman, the ultimate reality, is one without a second, neo-Vedanta is also Advaita. However, neo-Vedanta is a synthetic Vedanta that reconciles Dvaita, or dualism, Advaita, or non-dualism, and other theories of reality, setting it apart from the classic Advaita of Sankara. We can also refer to it as tangible monism, as it maintains that Brahman is both qualified and quality less (saguna and nirguna), possessing both forms and being formless. (Ramulu, C., 2018).



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The life and teachings of Sri Ramakrishna include the seeds of Neo-Vedantism, as well as the justification and the earliest examples of its practical application. The task of transforming them into Neo-Vedantism and establishing the groundwork for practical Vedanta fell to Swami Vivekananda. Naturally, we acknowledge that the Vedas and Upanishads contain the essential ideas that underpin Neo-Vedantism and its practical implementation. However, Sri Ramakrishna's numerous spiritual experiences allowed him to illustrate and synthesize them. Additionally, he provided them with such straightforward, unambiguous, and uncompromising language that it eliminated all qualms and concerns from the minds of contemporary rationalists and unyielding atheists, including Swami Vivekananda. We are to examine the core ideas of Neo-Vedantism and its application as taught by Sri Ramakrishna, as well as how Swami Vivekananda transformed them into a practical Vedanta philosophy. We must first quickly outline the key tenets of Advaita Vedanta as formulated by Sankara in order to highlight its unique characteristics.

THE ULTIMATE REALITY

According to Swami Vivekananda, the sole and ultimate truth is Brahman, which is infinite existence, infinite knowledge, and infinite bliss. We can only attribute these qualities to Brahman, and they are all of them. It's nothing more. It has no form, no name, and no stain. It transcends time, space, and causality. It's a second-free one. Overall, there is nothing else. This cosmos is a reflection of the One Eternal Being on the Maya screen—the triad of space, time, and causality. "Nature, God, and the universe do not exist apart from that One Infinite Existence, which creates all these through name and form." These are merely mental notions and have no place in Brahman. The world is a product of Maya's name and shape. The sea and its waves are not all that different. Only their names and forms—the wave's shape and the term we give it, "wave,"—give them the appearance of being distinct. When we combine name and form, the waves become the same sea. We are building various images of things on top of a single exist. Earths, skies, and locations are conceited fantasises skies, and all of these locations are merely conceited fantasies. They are non-existent and have never existed, nor will they ever exist again. When one again once they return and are freed from Maya, this world will become merely a dream.am. Maya resides within him, experiencing all of these dreams.

There are two motions in Swami Vivekananda's Vedantic thought: a positive and a negative. The negative flow of his thoughts is what led to the depiction of Brahman that we have provided above. It is the conventional method of approaching Brahman through negation. However, in addition to the adverse road, he also takes a beneficial one, reinforcing everything that was initially disputed in a fresh way. He asserts that "we have to go through the negation; then the positive side will begin" in order to comprehend Brahman. The truth will start to show itself to us once we let go of ignorance and everything that is untrue. Things that we first gave up will take on new forms, appear to us in a



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different light, and become deified once we understand the truth. Once sublimated, they will become clearly visible to us. However, in order to comprehend them, we must first receive a glimpse of the truth; we must first give them up before receiving them back again as deified. Swami Vivekananda asserts that Brahman does not completely disregard the world of objects. It is not that the world is illusory or false and that Brahman alone is real, as in Shankara's Advaita (brahma sat yam, jaganmithya). However, it is also true that the world is real in a certain sense. (Tiwari, J.S., 2020).

GOD IN EVERYTHING

Swami Vivekananda asserts that the Vedanta does not actually condemn the universe. It aims to teach the deification of the world rather than its destruction. It doesn't provide us with suicide counsel to end our lives and wipe off the entire planet. Its true purpose is to deify the world, give up our perception of it, and realise what it is. The Swami declares, quoting the first verse of the Ishopanishad, "Deify it (the world); it is God alone." He adds, "You can have your wife; it does not mean you are to abandon her, but that you see God in the wife." Similarly, you are to see God in your children. To put it another way, you should see God in everything. The Lord is equally present in both life and death, in joy and sorrow. The Lord fills the entire globe. See Him by opening your eyes. This is the teaching of Vedanta.

We might examine Swami Vivekananda's teachings on how and with what attitude we should work in the world as further evidence of his affirmation of the world in God. He claims that this is the Vedantic mind-set and way. We should function by giving up—that is, by letting go of the seemingly deceptive world. This implies that we should strive to see God everywhere. There isn't another option. A man has lost his footing and is unable to accomplish his objective if he dives headfirst into the world's ridiculous pleasures without understanding the reality. Additionally, a man has missed the path if he curses the world, enters a forest, degrades his flesh, and gradually starves himself to death, turns his heart into a desolate waste, loses all emotion, and becomes harsh, severe, and dried up. These represent the two extremes, the two errors at either extremity of the spectrum. (Bhat, M.S., 2016).

BRAHMAN AS INFINITE EXISTENCE

According to Swami Vivekananda, the sole and ultimate truth is Brahman, which is infinite existence, infinite knowledge, and infinite bliss. We can only attribute these qualities to Brahman, and they are all of them. It's nothing more. It has no form, no name, and no stain. It transcends time, space, and causality. It's a second-free one. Overall, there is nothing else. This cosmos is a reflection of the One Eternal Being on the Maya screen—the triad of space, time, and causality. "Nature, God, and the universe do not exist apart from that One Infinite Existence, which creates all these through name and form." These are merely mental notions and have no place in Brahman. The world is a



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product of Maya's name and shape. Only their names and forms—the wave's shape and the term we give it, "wave,"—give them the appearance of being distinct. When we combine name and form, the waves become the same sea. We are constructing various images of objects on top of the One Existence, which we perceive in different ways and under different names.

I'm having this whole dream, Maya. According to Swami Vivekananda, Brahman is an impersonal, indeterminate entity, devoid of attributes and distinctions, and it has no connection to either the world of objects or any items themselves. Accordingly, there is no distinction between Sankara's and Swami Vivekananda's Brahman on this issue; they are both totally formless, quality less, and distinctionless (nirguna and nirvisesa). However, as we will see in a moment, this will indicate a precise and comprehensive assessment of Swami Vivekananda's idea of Brahman.

Swami Vivekananda asserts that Brahman is not a whole in the secondary, monotheistic meaning but rather one in the most literal, monistic sense. In actuality, he appears to embrace Monistic Vedanta's Mayavada. Examine the following: Brahman is one, but looks many on the relative plane. Name and form serve as the foundation for this relativism. When you abstract names and forms from a jar, for example, what do you find? Its core is earth alone. Likewise, you are seeing and thinking about a jar, a cloth, a monastery, etc. through deception. This non-science, which hinders understanding and doesn't actually exist, is what the phenomenal world depends on. Through name and form, one perceives variety, including wife, children, body, and mind—only in the world established by science. The realization of Brahman's eternal existence follows the removal of this ignorance. Advaita Vedanta perspective on Mayavada, also known as the Theory of Nescience, and Vivartavada, also known as the Theory of Apparent Creation. "You are but seeing that under different forms and names, through the veil of name and form, which are unreal."

Swami Vivekananda then asserts that Brahman is nirguna, just like an Advaitin would. The final generalization we may reach is Brahman. As a result, Brahman only possesses His own svarupa, or essence. In this regard, Swami Vivekananda makes a novel claim that is not at all contained in the Advaita Vedanta: Brahman is ananda, or bliss, which is synonymous with love.

Now, the fundamental essence of Advaita Vedanta is completely at odds with this idea of love. Only the later Vaisnava doctrines contain it. Thus, the Advaita Vedanta makes no reference to the term "love" (prema or priti). This is due to the emotional, dualistic, and personal nature of love—all of which, as we all know, are unattainable in this context. Here, "Ananda" is a quite distinct concept. The Advaitins believe it to be completely impersonal, non-dualistic, and emotionless.

However, this seems to be merely a difference in terminology. Swami Vivekananda, akin to the Advaitins, posits that the comprehension of the essence of Ananda is synonymous with the comprehension of the essence of Cit. This is because Cit and Ananda are identical.



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The Advaita Vedanta perspective is just this. The Vedantists point out that Sat, Cit, and Ananda are not three distinct essences but rather three aspects an essence in response to the Samkhya objection that same entity cannot have three essences. Thus, Sat denotes Cit, and Cit denotes Ananda. He cannot be imagined by the mind or articulated verbally; only the soul can realize him.

Advaita Vedanta is a wonderful fit with Vivekananda's beliefs. The personal God, for instance, is the same absolute, as seen through the Maya veil. We can only perceive Him as the personal God when we approach Him via our five senses. The premise is that it is impossible to objectify oneself. The Knower knows itself, but how? However, if objectification is a thing, it can throw a shadow, so to speak. Swami Vivekananda asserts that the personal God represents the supreme manifestation of Maya, embodying the urge for self-objectification. Isvara, the personal God of religion and the Creator God of cosmology, is Himself a product of Maya; thus, in conjunction with Jiva Jagat, the Absolute governed by Nature is referred to as Ishvara or the Personal God. Advaita Vedanta says that Isvara, Jiva, and Jagat are all mithya, or illusions, from the transcendental or paramarthika point of view. It says that only the impersonal Absolute is the ultimate satya, or reality. (Sarif, M.N., 2019).

VEDANTA VIEW OF CREATION

Swami Vivekananda adopts the Advaita Vedanta perspective on visible creation, which he designates as the Vedanta concept of Vivartavada. This philosophy posits that, akin to the rope-snake illusion, the entirety of existence is an illusion. Thus, when we misidentify a rope as a snake, we perceive it distinctly for an instant; nonetheless, the rope has not metamorphosed into a snake, not even momentarily. The rope remains a rope, irrespective of our erroneous perception. Consequently, despite the rope seemingly transforming into a snake, it remains a rope at all times. Likewise, we conflate Brahman with the material cosmos and individual souls. Nonetheless, the unchangeable Brahman has never genuinely instantiated the universe. Therefore, we never realize a genuine transition, only an illusory one.

Furthermore, Swami Vivekananda posits that a mutable deity would not exist. Vedanta presents a daring concept to contest this pantheistic worldview. The universe, as we perceive and conceive it, is non-existent; the unchanging remains unchanged; the entire cosmos is an illusion rather than a reality, and the notion of divisions and discrete entities as distinctions is only superficial rather than intrinsic. The universe is distinct from God, and God remains unaltered in whatever respect. In our exploration of space, time, and causation, we conceptualize God as the cosmos. The distinction appears to be based on time, place, and causality; however, it is not genuinely so. This is a rather bold idea.



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Swami Vivekananda adheres to the Advaita Vedanta viewpoint. Examine the following comparison: "Jivatman represents Paramatman in the context of Maya, while Isvara embodies Paramatman as the sovereign of Maya." Maya, the entirety of manifestation, will ultimately vanish. Behind the Maya veil, we perceive divine essence, which is fundamentally arboreal essence. Given that the answer cannot be supplied within Maya and no external party will ever pose the question, it is futile to question the reason for Maya's arrival. While ignorance may seem to emanate God's light, it possesses no intrinsic value. The cloud is visible solely when illuminated by sunlight.

These are the fundamental concepts of Advaita Vedanta. They fundamentally possess identical meanings. Mithya is the consequence of Maya, which serves as the cause. What is the current nature of Maya or Mithya? Advaita Vedanta posits that mithya, or "false," is peculiar as it is neither *asat*, or unreal, nor *sat*, or real. Analogous to Brahman, *sat*, denoting reality, is an eternal entity. Once again, "sky flower" or any other concept that is never acknowledged as genuine, even momentarily, is nonsensical or illusory. Mithya, nonetheless, represents a compromise. It resembles the snake in the rope and the world in Brahman illusion—an initial belief that is ultimately refuted by genuine knowledge. Thus, the identification of the rope leads to an initial conviction in the snake's veracity, which later proves to be false. This underscores the importance of empirical or phenomenal existence. Consequently, the realm of souls and matter lacks transcendental or absolute reality, but it is not entirely unreal or non-existent, as per Advaita Vedanta. (Sarkar, R., 2015).

Swami Vivekananda posits that the world is non-existent. What is the significance of that? It signifies that its presence is not definitive. Existence is contingent solely upon the minds of myself, you, and all others. We utilize our five senses to comprehend the planet; nevertheless, our perception would expand with the inclusion of a sixth sense. Should humans possess an additional sensation, it would likely manifest as considerably more pronounced. Consequently, it lacks genuine existence; it is neither immutable, unchanging, nor endless. Moreover, we cannot designate it as non-existence, as we must function within and through it. It represents a synthesis of existence and non-existence. For Advaita Vedanta, this means that the universe is both essentially real and basically not real. We call this "mithya," which means "illusory."

SALVATION

Swami Vivekananda references "two concepts of God present in our scriptures and the resulting dual notion of Mukti" in this and other contexts. Nevertheless, he personally adheres to Advaita. The principles of Vedanta are clear and unequivocal. What are our connections with this impersonal entity? He is us. We unite with Him. Every individual embodies the impersonal essence that underlies all existence. To experience unhappiness is to perceive ourselves as apart from this boundless, impersonal entity; to attain freedom is to recognize our unity with the grand impersonality. (Mohd, W., 2018).



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In contrast to monotheistic traditions, Advaita Vedanta recognizes jivan-mukti, or the potential for redemption in the present moment. Swami Vivekananda concurs with the same theory. He possesses jivanmukta, the capacity to dwell in this world devoid of attachment. He bears a resemblance to lotus leaves immersed in water. His recognition of his unity with God and the Absolute elevates him to the status of the supreme being, if not the preeminent human. As long as you perceive yourself as distinct from God, fear will dominate your existence. However, upon recognizing that you embody all of Him, everything dissipates.

SADHANA

Swami Vivekananda seemingly championed jnana-marga and bhakti-marga, the paths of knowledge and devotion, with equal, if not greater, fervor than other paths. What does he think about this, then? Let's move on to his responses to a disciple's queries.

"Disciple: Sir, you are now discussing jnana; occasionally, you assert that bhaktr is superior to karma, and other times, karma is superior." This makes it difficult for us to understand.

"Well," said Swami Vivekananda, "the reality is this." The ultimate aim and the pinnacle of human destiny is the realization of Brahman. However, man cannot continuously immerse himself in Brahman. He needs something to occupy his time when he emerges from it. He ought to focus on projects that would actually improve people's lives at that time. The trajectory of bhakti, or devotion to God, is progressive, yet it remains uncomplicated to pursue. The rationale for all other doctrines is that just the path of Jnana facilitates swift realization. Nonetheless, even among the discriminating, there exists a peril of the intellect becoming ensnared in an interminable network of futile discussions. Therefore, it is essential to incorporate meditation into your practice. We must attune the objective, or Brahman, for discriminating and meditational purposes. 40 In this context, "meditation" clearly refers to "nididhyasana." There are also three well-known stages in this: "ravana," which means temporarily accepting a truth based on authority; "manana," which means finally accepting a truth based on logic and independent reasoning; and "nididhyasana," which means meditating on the accepted truth in order to reach its ultimate realization (upaibdhi).

PRACTICAL VEDANTA

Consequently, it is reasonable to conclude that Swami Vivekananda was a fervent adherent of Advaita Vedanta in all respects. Nevertheless, his passionate disposition was entirely incompatible with the role of a mere copyist, imitator, repeater, or follower. Due to his esteemed concept of "Practical Vedanta," he was an original input to the history of Indian philosophy. The tone or emphasis is the key consideration in this context, as it significantly influences the outcome. (Samanta, D., 2021).



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Advaita Vedanta proposes that we can understand the phenomenon of world formation by comparing it to a common delusion, like the rope-snake illusion. What exactly is the "snake's" role and value in this context? In reality, it is merely a mental construct, a hallucination, or an illusion lacking any objective validity. We must also consider the cosmos of matter and souls in this manner, properly speaking. Nonetheless, we must dismiss and disavow it. There are two approaches: one from the universe's positive perspective and the other from Brahman's negative perspective. From Brahman's perspective, one can contend that the cosmos is non-existent and that Brahman is the sole reality, or one can assert that the universe is Brahman and that Brahman is the singular reality. In this regard, there are two methods to illustrate the ultimate unity of Brahman: either by misrepresenting the cosmos or by contravening it. The whole phenomenality of the universe can be demonstrated in two ways: by asserting that it is Brahman rather than its apparent nature or by claiming that it is nothing instead of its seen form. Everyone universally acknowledges the cosmos of matter and spirits as "mithya," or simply a "phenomenon" in Western terminology. In essence, all individuals hold the conviction that the universe of matter and spirits is not what it appears. What is it? We can dismiss it and leave it undisturbed. Alternatively, we could construe it as Brahman and treat it with seriousness. Nevertheless, few Advaitins adhere to the practical Sevavada, or principle of love and service, derived from the theoretical Ekatmavada, or philosophy of oneness. Mayavada and Vivartavada, the principles of illusion and delusion, may become so ingrained in them that they entirely lose interest in the external world and in others. The monotheistic Vedantists assert that the world is not Maya or Mithya but a manifestation and genuine transformation of God, and they enthusiastically advocate the elevated principles of Priti and seva, love, and service. Monistic Vedanta asserts that every soul is equal to Brahman, yet remains different from Him; conversely, Advaita Vedanta does not emphasize the principle of serving the living Brahman.

This is where the creativity of Swami Vivekananda resides. He, alongside his mentor, Sri Ramakrishna, was the first in the annals of Indian philosophy to amalgamate the monistic Vedantic doctrine of Brahman's unity with the monotheistic Vedantic practice of universal love and service. We intentionally use the phrase 'for the first time,' recognizing that the concept of serving humanity is not new in India. Vedic seers, Jains, Buddhists, monotheistic Vedantists, and numerous others have advocated and implemented this ideal. Nevertheless, no individual has ever advocated the principle of serving humanity like God does. For instance, Jains and Buddhists hold the belief that assisting others is a fundamental value, whereas monotheistic Vedantists perceive it as an additional manifestation of God's divine presence. They perceive people as both distinct and equal to God, referring to humanity as anu, which signifies "infinitely little." J. Chandrashekar asserts that Swami Vivekananda was the first to advocate for the service of humanity, not merely as a human or a reflection of God, but as God Himself—not as His servant, nor as separate from Him, nor as infinitesimal, but truly and unequivocally as God Himself, as the complete God, as the indivisible God, as bhuma, or incomprehensibly vast. (Lalitha, S., 2018).



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BHAKTIYOGA IS GENUINE SEARCH

Swami Vivekananda posits the advancement of the Vyavaharika to the Paramarthika. As we saw before, Swami Vivekananda uses the above-mentioned positive strategy in this situation. He raises the empirical, or "vyavaharika," to the transcendental, or "paramarthika," instead of putting down the empirical. One example suffices: He skillfully explains the true implications of India's Vedanta philosophy in a profound speech he gave in London on October 27, 1896.

His interpretation of the Vedanta theory may be termed "Manavadvaita-vadd" or "Humanistic Monism," as no one has extolled "manava-mahatmya," or the grandeur of man, in more melodious tones than he. "No literature, no scriptures, and no scientific inquiry can fathom the magnificence of the self-manifested as man—the most exalted God that has ever existed, the sole God that has ever existed, or will ever exist." This is one of the best commentaries on Vedanta because it brings together all the previous interpretations in a way that is clear, eloquent, and simple, highlighting their inherent glory, beauty, and boundless wealth.

CONCLUSION

Swami Vivekananda was particularly incensed by the prevalent notion that humanity is insignificant and wicked, a premise widely embraced by numerous theological and philosophical doctrines. No one in human history has ever extolled the splendor and magnificence of humanity—its supreme divinity, boundless greatness, and incalculable dignity—with such fervor. In his impassioned speeches, conversations, and writings, he consistently implored everybody to abandon the erroneous and sinful concept of smallness, sinfulness, and separateness, urging them to acknowledge their true essence as Brahman, eternally and exclusively. (Gupta, S., 2021).

Consequently, our service must be entirely modest. Typically, we perceive ourselves as benevolent and generous toward the individuals we assist. Swami Vivekananda contends that the goodwill is theirs, not ours, as they benevolently provide us the chance to serve them and obtain blessings. He indicates. You undertake all efforts for your own redemption and advantage. Eliminate the term "help" from your thoughts. Your assistance is impossible—it is utter blasphemy! You are present here at His discretion. Are you implying that you assist Him? You venerate. Offering a piece of food to a dog becomes an act of reverence toward the animal, as if it were divine. Our efforts must be entirely altruistic. We ought to engage in Nishkama-karma. Many people think that doing Nishkama-karma just because they have to is a boring, challenging task that doesn't involve any emotion or compassion. However, Swami Vivekananda holds a divergent perspective. He asserts that even niskarna-karma constitutes a vital endeavor. We serve and worship others out of love and reverence, rather than obligation. Consequently, Swami Vivekananda's uniqueness is in his acknowledgment of the essential role of emotion in spiritual existence, notwithstanding his Advaitin beliefs. He asserts



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that without emotion, no degree of academic endeavour may attain God. A strict Advaitin would undoubtedly reject that notion. Knowledge and emotion are not opposing forces; they are complementary, similar to the rigid core and delicate petals of a flower, the sturdy stem and tender leaves of a lotus, or the tough exterior and soft interior of a fruit.

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