

# Adwaita Vedānta Philosophy in the Lives and Teachings of Śrī Rāmākṛṣṇadeva and Swāmī Vivekānanda: Its Significance in the Contemporary Era

Rupam Dutta

Ph.D. Research Scholar, Department of Sanskrit, University of Calcutta,  
Kolkata, West Bengal, India

## Abstract:

This research paper discusses the review of Adwaita Vedānta philosophy in the lives and teachings of Śrī Rāmākṛṣṇadeva and Swāmī Vivekānanda, the similarities and differences between the Adwaita interpretations of Śrī Rāmākṛṣṇadeva and Swāmī Vivekānanda and the significance of Adwaita Vedānta Philosophy in the lives and teachings of Śrī Rāmākṛṣṇadeva and Swāmī Vivekānanda in social fields, humanitarian fields, moral fields, personal fields, mental fields, spiritual fields, philosophical fields, education field, knowledge fields, in the field of work life and modern life, in the field of religious and communal harmony, in the world and political fields e.t.c, in the contemporary era. It highlights how their personal experiences and messages emphasize the practical application of Vedānta in everyday life. It is not enough to just discuss Vedānta philosophy theoretically, we must apply Vedānta philosophy to our own lives. Both the study of Vedānta and the practice of Vedānta are in great need in this era. In the life and teachings of Śrī Rāmākṛṣṇadeva and Swāmī Vivekānanda, Adwaita Vedānta has emerged as a living, effective contemporary philosophy of life. It is no longer just a classical theory, it shows us the direction in many fields. We are now plagued by many problems. To get rid of these problems, it is imperative to integrate this Adwaita Vedānta with our ultra-modern life, only then can we live well. we must learn how to do that by observing the lives of these great people, only then will a beautiful world be built.

**Keywords:** Śrī Rāmākṛṣṇadeva, Swāmī Vivekānanda, adwaita vedānta, brahman, teachings, contemporary relevance

## (1) Introduction:

Śrī Rāmākṛṣṇa paramahansa is a unique great saint and master of harmony. Śrī Rāmākṛṣṇa Paramahansa in his life and words saw harmony between different religions, between different yoga and between different views of vedānta. Everything is Brahman - he felt it. According to Swāmī Vivekānanda, if vedānta is not incorporated into daily activities, Although Vedānta is ideological, it will have no practical value. He received this education from Śrī Rāmākṛṣṇa Paramahansa. Śrī Rāmākṛṣṇa Paramahansa's Vedānta presents a wonderful combination of knowledge and devotion. This research paper discusses the review of Adwaita Vedānta

Published: 31 March 2026

DOI: <https://doi.org/10.70558/SPIJSH.2026.v3.i3.45640>

Copyright © 2026 The Author(s). This work is licensed under a Creative Commons Attribution 4.0 International License (CC BY 4.0).

philosophy in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, the similarities and differences between the Advaita interpretations of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda and the significance of Advaita Vedānta Philosophy in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda in social fields, humanitarian fields, moral fields, personal fields, mental fields, spiritual fields, philosophical fields, education field, knowledge fields, in the field of work life and modern life, in the field of religious and communal harmony, in the world and political fields e.t.c, in the contemporary era.

In this research, some research questions arise first, which are - (1) How was Advaita Vedānta practically applied in the lives of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda? (2) What did Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda say about the philosophy of Advaita Vedānta in their teachings? (3) What are the similarities and differences between the Advaita interpretations of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda? (4) What is the significance of the Advaita vedānta as embodied in the lives and teachings of Śrī Rāmakṛṣṇa deva and Swāmī Vivekānanda in the present era? (5) Does it have any relation to modern humanism, social service, universality, moral sense, the combination of yoga (jñānayoga, Bhaktiyoga and Karmayoga), and human welfare e.t.c.?

This Research Paper has five objectives, which are - (1) To analyze the theories of Advaita vedānta. (2) To prove that Advaita vedānta was practically applied in the lives of śrīrāmakṛṣṇa deva and swāmī vivekānanda. (3) To highlight the philosophy of Advaita vedānta discussed by śrīrāmakṛṣṇa deva and swāmī vivekānanda in their teachings. (4) To highlight the similarities and differences between the Advaita interpretations of śrīrāmakṛṣṇa deva and swāmī vivekānanda. (5) To explain the relevance of Advaita vedānta as mentioned in their teachings in social fields, humanitarian fields, moral fields, personal fields, mental fields, spiritual fields, philosophical fields, education field, knowledge fields, in the field of work life and modern life, in the field of religious and communal harmony, in the world and political fields e.t.c, in the present day. Satis Chandra Chatterjee observes: “On the strength of such indubitable spiritual experiences, Sri Ramakrishna taught many truths for the good of mankind. He lived in an age in which the world was torn by conflicts of creeds and cultures, dogmas and doctrines, theologies and philosophies, and the relation between any two religious sects or communities was embittered by intolerance, jealousy and contempt of each other. It was the mission of his life to end these conflicts and bring about a reconciliation. His teachings contain the germs of a philosophy which may very well bring about a synthesis (samanvaya) of all religions and philosophies. ... This will give us an idea of Sri Ramakrishna's philosophy which may be called Samanvayi Vedanta in the sense of being a synthesis of all schools of the Vedanta. (Chatterjee 104–105).

## (2) Literature Review:

Earlier, this topic has been discussed about ancient Advaita philosophy (commentaries by śāṅkarācārya e.t.c.), the lives of śrīrāmakṛṣṇa deva and swāmī vivekānanda, their teachings, modern research on the subject (S Radhakrishnan, R Rolland, Richard King, swāmī abhedānanda, swāmī gambhīrānanda etc.) and its significance in the present era e.t.c. Although in the present era, various researchers have certainly uncovered new aspects of Advaita vedānta philosophy through the interpretation of Advaita Vedānta philosophy by śrī

rāmakṛṣṇadeva and swāmī Vivekānanda. But most of the research has remained limited to theoretical discussions. In the contemporary context - especially in the social fields, the human fields, the moral fields, the personal fields, the psychological fields, the spiritual fields, the philosophical fields, the educational fields, the practice of knowledge, the fields of work life, the fields of modern life, the religious fields, the field of communal harmony, the global fields and the political fields - there has been relatively little discussion on the practical aspects of this Advaita Vedānta philosophy. This research paper has attempted to fill that gap.

### (3) Research Methodology:

This Research Paper adopts Qualitative Research Method, first Descriptive Method then hermeneutic Method and comparative analytical methodology based on primary textual sources ( śrī śrī rāmakṛṣṇa kathāmṛta, The Complete Works of Swami Vivekananda, swāmī-śiṣya sambāda, gītā, upaniṣada, brahmasūtra e.t.c. ) and secondary sources ( books of modern scholars, journal articles, Reports, interviews, etc.) to analyze the theories of Advaita Vedānta, to review the application and interpretation of Advaita Vedānta in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, to highlight the similarities and differences between the Advaita interpretations of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda and to determine its (Advaita Vedānta Philosophy in the Lives and Teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda) significance in the contemporary era. Because here spiritual experience, philosophical interpretation, textual analysis (brahma, māyā, ātmā e.t.c.), comparison of different views, its significance in the present era e.t.c. are discussed.

### (4) Advaita Vedānta Philosophy in the Life and Teaching of Śrī Rāmakṛṣṇadeva:

Śrī Rāmakṛṣṇadeva attained nirvikalpa samādhi in just three days. Śrī Rāmakṛṣṇadeva floated in the stream of various sādhana (worship) and finally attained non-dual realization. During Śrī Rāmakṛṣṇa's upanayana (initiation ceremony), he went against the prevailing norms and nominated dhanī, the daughter of a blacksmith, as a donor mother. Non-discrimination of human beings as advocated in Vedānta - A practical illustration of this principle can be seen through this incident of Śrī Rāmakṛṣṇadeva. At dakṣiṇeśwara, suddenly saw a man walking across the dūrbā ghāsa (grass), Śrī Rāmakṛṣṇadeva felt an unbearable pang, Śrī Rāmakṛṣṇa's experience of physical pain caused by a dispute between boatmen on the banks of the Ganges, Śrī Rāmakṛṣṇadeva used to accept the objects of mā kālī's puja, feeling himself as Brahman - All these are real manifestations of the non-dual sentiments of vedānta. He saw Brahman in all living things (cats, dogs etc.), in ordinary inanimate objects (doors, baskets, etc.). Śrī Rāmakṛṣṇadeva could unite himself in all and all in himself - that is Advaita. Śrī Rāmakṛṣṇadeva's liberal universalism re-established Hinduism on a moral and philosophical basis and added a new dimension to the spiritual values so highly valued by the Hindus. Thus came a new thinking of vedānta. This thought binds all sects of Hindus and other religions in a golden bond of mutual sympathy, love and sympathy. vaktivāva is given special importance throughout the kathāmṛta Book. Śrī Rāmakṛṣṇa did not preach just any one doctrine—like only monism or only dualism. His messages are derived from a creative thought composed of the major philosophical doctrines of India. He did not deny the originality of Vedānta, but interpreted it in a new way and made it lively. Advaita believes in 'Oneness', by this 'Oneness' is meant the entire universe. Śrī Rāmakṛṣṇa - Contemplation stands on two pillars- A sense of

one, non-dual truth and His search is through jībasebā in śivajñāna. Śrī Rāmakṛṣṇadeva says to do all work, be it practical or religious, with adwaitajñāna in the heart. Such is the message of harmony that has established itself in the world and its truth cannot be refuted by anyone. Again, if Mā Sārādā had not participated in it with equal pure love for all, then the non-dualism preached by Śrī Rāmakṛṣṇa would have been accepted as an extension of Vedānta itself - it would not have been so appealing. The religion we call Śrī Rāmakṛṣṇa's universal religion, It is established on vaidāntika foundation.

In The Gospel of Sri Ramakrishna, translated by Swami Nikhilananda, Brahman is described as being beyond the human intellect. The form of Brahman cannot be spoken, he who knows it becomes silent. Sri Ramakrishna says, "The Absolute is beyond mind and speech. It cannot be described" (55). He further says that "Brahman is beyond knowledge and ignorance, beyond virtue and vice" (134), this Brahman is beyond all relativity i.e. Knowable, knower, knowledge, ignorance, virtue, sin, mind, speech, concentration, meditation, real, unreal - nothing touches Brahman. The name of knowing God is knowledge. Therefore, Until God is found, should say 'not this, not this' (113). Those who are enlightened see everything as Brahman. Then it seems that he is everything including the living world. Śaṅkarācārya says in his book aparokṣānubhūti- " dṛṣṭiṃ jñānamāyīm kṛtvā paśyēt brahmamāyaṃ jagat. sā dṛṣṭiḥ paramodārā na nāsāgravalokinī ". (Aparokshanubhuti 116). God is one, but He has many names and many forms. God can be found by whatever name and in whatever way He is called. For example, if a person wants to climb to the roof of a house, he can climb in different ways like ladder, bamboo, etc. Similarly, there are many ways to reach the one God. Every religion is a path. People mistakenly believe that their own religion is the best due to ignorance. But when correct knowledge is gained, there is no more conflict between each other, then unity will be established. Only then will there be no more conflict in this world. In this way, religions will be harmonized. According to Śrī Rāmakṛṣṇadeva, a person who wants to attain God must be free from pride, hypocrisy, shame, hatred, fear, attachment, lies, etc., and must have pure love, thirst, devotion and faith in God in his pure heart — only then will he be able to attain God. It is said in the Bhāgavata - "brahmeti, paramātmēti bhagavāniti kathyate." (Bhagavatam 1.2.11)

In his conversation at Dakshineswar (March 11, 1882), Śrī Rāmakṛṣṇa says, "There are two kinds of māyā: vidyā and avidyā. Vidyā leads man towards God; avidyā leads him away from God" (Nikhilananda 262). Śrī Rāmakṛṣṇa has given a new interpretation of the theory of māyā in Indian philosophy. This is very much needed in the present era. Śrī Rāmakṛṣṇadeva has not limited māyā to mere unreality or falsehood of objects, but has analyzed it as a very effective force within human experience. In this view, māyā is not a one-dimensional concept, it is two-sided—on the one hand it binds us, on the other hand it also opens the way for our liberation. According to Śrī Rāmakṛṣṇa, māyā of ignorance gives rise to evil things in human consciousness such as division towards others, sensual attraction, egocentrism and attachment. As a result, we are bound by the limitations of the individual "I" and "mine" and are unable to understand the deeper levels of reality. This bondage cannot be completely rejected; rather, it should be accepted as the initial stage of the spiritual journey. That is, bondage is not the final truth, but it is definitely surmountable. On the other hand, in the world, this illusion of knowledge acts as a transformative force, which develops good qualities such as morality, love, devotion and knowledge in the human consciousness. These qualities lead us on the path of

moral progress and at the same time bring about structural changes in human consciousness, through which a person gradually progresses from a limited sense of self to the universal being. As a result, in this case, illusion is not a mere obstacle - it becomes a stepping stone to liberation. Therefore, it can be said that Śrī Rāmakṛṣṇadeva did not completely deny the world; rather, he saw an inherent spiritual potential in this world. This view is definitely more life-oriented and experiential than the strict Advaita view, where liberation is not an abstract theory, but a reality gradually realized in life. Therefore, it would not be an exaggeration to call Śrī Rāmakṛṣṇadeva's māyā-tattva a transformative epistemology; here, knowledge, experience, and spiritual practice are deeply intertwined, and this cannot be denied in any way. one God is present in all. There are three types of living beings in this world; Namely- mukta, baddha and mumukṣu. saṃskāri jīva (man) is bound by his own actions. When his conscience awakens, the body is liberated.

### (5) Advaita vedānta Philosophy in the Life and Teaching of Swāmī Vivekānanda

According to Śrī Rāmakṛṣṇadeva, we should serve people with respect, humility, love and knowledge of śiba, thinking that we are serving God—not with kindness. Swāmī Vivekānanda accepted this Vedānta saying of his Guru (teacher) Śrī Rāmakṛṣṇadeva, applied it in his own life and propagated it to the world. Swāmī Vivekānanda sent some money and some saints from beluṛa maṭha to serve the famine-stricken people in the mahulā region of murśidābāda, and an orphanage was formed. Under the direction and inspiration of Swāmī Vivekānanda, Rāmakṛṣṇa Mission serviced as a worship at dinājapura Famine, kāśīma bājāra Epidemic, bhāgalapura Flood, deoghara Famine, dakṣiṇeśwara Flood Victims, dārjiliṅ Disaster, kiṣeṇagaṛa Famine in rājaputānā, Worshipped as a service. In this era, the saints and monks of the Rāmakṛṣṇa Mission are doing the service work - running schools and colleges, running hospitals, running libraries, running orphanages, conducting relief work in drought-famine-floods, etc., and doing some public welfare work, which is part of their spiritual life. This service is not service, but it is worship. In common sense these are 'karma', but according to 'Practical vedānta' these are not karma – its karmayoga, Karma is religion here. In the Rāmakṛṣṇa Saṃgha, the ideal of unity between work and worship, jīvasevā and God-worship has developed into the Karma. association of Swāmī Vivekānanda combining the ideals of self-emancipation and welfare of the world is a novel achievement in the world. Although Swāmī Vivekānanda formally established this saṅgha, its founder was Śrī Rāmakṛṣṇadeva. Swāmī Vivekānanda's philosophical thought is new-fashioned and original. It has been particularly influenced and enriched by Indian philosophical thought. Swāmī Vivekānanda's thought was especially enriched by the Advaita Vedānta thought propagated by ācārya Śāṅkara. The excellence of Swāmī Vivekānanda's philosophy is that Advaita Vedānta is not only based on the scriptures, but this vedānta deeply involved in our daily life. Swāmī Vivekānanda became proficient in Advaitaism. Realized that God is present in every living being. Just as one cannot see one's own reflection if the mirror is full of dirt, so the human being cannot feel the existence of the soul within himself due to the accumulation of dirt in the mirror of our mind. upaniṣada, gītā and brahmasūtra - śāṅkarabhāṣya are the three main books of Advaita Vedānta which are the main basis of Swāmī Vivekānanda's Philosophy. Indian philosophers karmayoga, dhyānayoga, bhaktiyoga and jñānayoga have a special place in Swāmī Vivekānanda's Philosophy. Swāmī Vivekānanda said, it is definitely possible to build and live life in the light of this philosophy.

He also said that the application of Vedānta in today's society and in daily work should be done. Swāmī Vivekānanda's Philosophy is not limited to the narrow confines of theoretical discussion. The harmony of his philosophy with our real life and worldly experience is completely present. Swāmī Vivekānanda established the Vedānta of the forest to the common man. In his preached Vedānta, human being service and the method he prescribed for the betterment of human society were based on this monism. So Advaita Vedānta is the foundation of Swāmī Vivekānanda's doctrine and work. It is in the light of this monism that religious harmony is possible. Because Advaita Vedānta does not deny anyone (dualists even any view) from a practical and relative point of view. Not only that, Advaita Vedānta impartially discusses in depth all the fundamentals of religion, such as the nature of humanity, the underlying truth of all in the world, according to Swāmī Vivekānanda, Advaitaism can be the best basis for all principles. Swāmī Vivekānanda, while turning Advaita Vedānta into action, said that it should be applied in worldly work. Swāmī Vivekānanda states, "It is in the everyday life, in our actions, that the Vedānta must be realized" (Vivekānanda, vol. 2, 142). Swāmī Vivekānanda's concept of world brotherhood and world friendship is capable of removing the isolation and narrowness of the world.

Some of the main topics of Swāmī Vivekānanda's Philosophy are Nature of man, Nature of religion, The Ideal of a universal religion, applied vedānta, Nature of the world, opinions expressed about various Philosophy and previous philosophers etc. Nature of Man- Swāmī Vivekānanda's entire philosophy is centered around man. According to the upaniṣada, Swāmī Vivekānanda elevated all humans to divinity by considering man as sanātana ātmā (eternal soul) or citśvarūpa brahma. The religion of Man is the gradual realization of the Supreme Soul 'Brahman' within man. If man realizes 'ekamevādwiṭīyama īśvara" (Chandogya Upanishad 6.2.1) that is to say There is no second, only one God Exist, then man has no more fear, hatred and jealousy. If people realize this, then there will be no crime, corruption and evil in the human world, All will do good deeds. A person who forms his life by realizing this ultimate truth, never again has to fall into the darkness of ignorance. Nature of Religion- According to Swāmī Vivekānanda, the view of the non-difference of own soul with 'Brahman' or the Supreme Soul, the worship of man, the knowledge that "sarvaṃ khalvidaṃ brahma" (Chandogya Upanishad 3.14.1) that is to say 'everything is Brahman' is the true nature of religion. A attendant should have sincere respect, honor and gratitude towards the people he serves. God is also in him whom he serve, the attendants actually get the chance of self-realization only through the service of God in human form. Here human service not only provides physical comfort but also helps ignorant people to realize their true nature (self-realization) by informing them about their true nature. Silent praying, meditation, penance, scripture reading, Temple visit and fruitless work e.t.c. are not religion, these are only means of attaining religion. Swāmī Vivekānanda states, "Religion is not in doctrines, in dogmas, nor in intellectual argumentation; it is being and becoming, it is realization." (Vivekananda, vol. 2, 142) The Ideal of a Universal Religion - The different religions of the world are not contradictory, they have a common link. In all religions, self-realization is the goal of religion, but sometimes the way is different. Advaita Vedānta holds the core of universal religion. Everything is 'Brahman'. If religion is accepted according to Advaita Vedānta, all religions can be reconciled while maintaining their distinctiveness. In such a universal religion there is no place for narrowness, strife, annihilation

and sectarianism, only support, mutual understanding, harmony and peace. In this universal religion, people stand above discrimination and get the taste of great humanity. In such a situation, according to Vedānta, human religion became universal and universal brotherhood is established in the human world. People can happily accept such a universal religion. Applied Vedānta – Vedānta Philosophy preaches the basic principle of action. Vedānta Philosophy is not only theoretical but also has practical aspects. There is an inseparable relationship between theory and practice. Vedānta Philosophy preaches the basic principle of action. Oneness is the central ideal of Vedānta. Everything is Brahman or God. He is the world, the living being also, Realizing the abode of God in man through love, every human being should always be engaged in action for the welfare of all, this is the theory of Advaita Vedānta Philosophy and its practical application. If everything is Brahman, then there is no other person, everything is own. That oneness appears to us to be many. People will work by being strong in their own strength. Our experience of divinity is the proof of God Himself - this is the real Vedāntic ideal. Vedānta Philosophy says there is nothing that is not God. God is in man, service to man is the best religion. Swāmī Vivekānanda states " You must remember that humanity travels not from error to truth, but from truth to truth; it may be, if you like it better, from lower truth to higher truth, but never from error to truth." (Vivekananda, vol. 4, 147) Nature of the World - According to Swāmī Vivekānanda, everything is Brahman. He is the sun, earth, sea, air, light and everything else. Swāmī Vivekānanda states "Maya is a statement of fact... the world is a mixture of truth and untruth." (Vivekananda, vol. 4, 145)

#### **(6) Similarities and differences between the Advaita interpretation of Śrī Rāmākṛṣṇadeva and Swāmī Vivekānanda -**

There are some similarities between them from a philosophical and practical point of view. For example - (1) Unity of Brahman - Both have accepted the concept of Brahman as the only truth, which is the basic principle of Advaita Vedānta philosophy. That is, they have accepted that the soul is Brahman. (2) Unity within all religions - Śrī Rāmākṛṣṇadeva, by achieving enlightenment through various means, showed us that all paths can lead to the same truth. Swāmī Vivekānanda strongly propagates this very great concept as a universal religion in the world. (3) Importance of direct realization - Both believe that it is not enough to just gain knowledge of the theory, but also to realize God directly. (4) Importance of service to life - Both have given great importance to service to life. They have repeatedly emphasized that God is within the living being, so serving living beings is serving God. Through this, I think they are giving the message to people to be more humane. Which is very necessary in this present era.

Although there are some similarities between them from a philosophical and practical point of view, there are also some differences. For example - (1) Experiential vs. Philosophical Explanation - Śrī Rāmākṛṣṇadeva saw Advaita vedānta mainly as a spiritual experience, he talked about merging with Brahman through sādhanā. But Swāmī Vivekānanda gave this Advaita Vedānta a rational philosophical and social explanation based on spiritual experience as well. Sometimes he also explained it according to Western philosophy. (2) Presentation of Philosophy - Śrī Rāmākṛṣṇadeva explained philosophy in simple analogies, stories and folk

language. But Swāmī Vivekānanda analyzed his philosophical concepts in his lectures and his writings.

**(7) The significance of the application and interpretation of Advaita Vedānta philosophy in the life and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda:**

in the contemporary era the significance of the application and interpretation of Advaita Vedānta philosophy in the life and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda in the contemporary era is immense. For example, (A) in the social, humanitarian and moral fields, (B) in the personal and mental fields, (C) in the spiritual and philosophical fields, (D) in the field of education and knowledge, (E) in the field of work life and modern life, (F) in the field of religious and communal harmony, (G) in the world and political fields e.t.c.

**(A) In the social, humanitarian and moral fields -**

In the social, humanitarian and moral fields, the significance of the Advaita Vedānta Philosophy, as applied and explained in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, is immense in the Contemporary era. For example - (1) to establish human equality, (2) to eliminate discrimination, (3) to create a mentality of altruism, (4) to create social harmony, (5) to form human values, (6) to establish social peace, (7) to reduce violence, (8) to form moral character, (9) to increase tolerance, (10) to provide moral leadership, (11) to inspire social service, (12) to increase empathy, (13) to create a sense of mutual respect, (14) to create a cooperative attitude, (15) to strengthen the sense of justice, (16) to increase the dignity of women, (17) to establish unity in society, (18) to teach a sense of social responsibility, (19) to create an inclusive society, (20) to bring awareness of the right to life, (21) to feel the suffering of others as one's own and (22) to overcome differences of race, religion and caste e.t.c.

**(B) In the personal and mental fields -**

In the personal and mental fields, the Significance of the Advaita Vedānta philosophy, as applied and explained in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, is immense in the Contemporary era. For example - (1) to increase the depth of self-identity, (2) to build self-confidence, (3) to bring self-reliance, (4) to clarify the purpose of life, (5) to bring a positive outlook on life, (6) to control ego, (7) to eliminate inferiority complex, (8) to reduce fear, (9) to reduce anxiety, (10) to reduce loneliness, (11) to increase mental stability, (12) to increase intelligence, (13) to increase the ability to self-criticize, (14) to increase tolerance, (15) to increase introspective thinking, (16) to lighten thoughts of death, (17) to teach self-control, (18) to give strength to endure sorrow, (19) to bring spiritual maturity, (20) to realize the true source of joy, (21) to bring harmony of personality, (22) to bring mental freedom, (23) to expand consciousness, (24) To show the way to self-development, (25) To increase self-worth and (26) To understand the impermanence of life e.t.c.

**(C) In the spiritual and philosophical fields -**

In the spiritual and philosophical fields, the Significance of the Advaita Vedānta philosophy, as applied and explained in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, is immense in the Contemporary era. For example - (1) to gain the understanding

of the unity of Brahman-ātmā, (2) to gain self-knowledge, (3) to understand the difference between māyā and reality, (4) to get guidance on the path of liberation, (5) to determine the ultimate goal of life, (6) to practice religion based on experience, (7) to eliminate religious fanaticism, (8) to bring depth to meditation and self-analysis, (9) to combine reason and spirituality, (10) to gain spiritual freedom, (11) to gain spiritual peace, (12) to develop introspective thinking e.t.c.

#### **(D) In the fields of education and knowledge -**

In the field of education and knowledge, the Significance of the Advaita Vedānta philosophy, as applied and explained in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, is immense in the Contemporary era. For example - (1) to get the idea of holistic education, (2) to strengthen moral education, (3) to connect knowledge and values, (4) to get integrated thinking, (5) to get self-knowledge-based education etc.

#### **(E) In the fields of work life and modern life -**

In the field of work life and modern life, the Significance of the Advaita Vedānta philosophy, as applied and explained in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, is immense in the contemporary era. For example - (1) To bring dedication to work, (2) To understand the meaning of work, (3) To get inspiration for Non-addictive action, (4) To help others at work, (5) To increase creativity, (6) To increase responsibility, (7) To combine spirituality and daily life, (8) To maintain balance in life, (9) To show humanity in leadership, (10) To reduce the pressure of competition e.t.c.

#### **(F) In the fields of religious and communal harmony -**

In the fields of religious and communal harmony, the Significance of the Advaita Vedānta philosophy, as applied and explained in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, is immense in the contemporary era. For example - (1) To gain religious tolerance, (2) To maintain communal harmony, (3) To engage in inter-religious dialogue e.t.c.

#### **(G) in the global and political fields-**

in the global and political fields, the Significance of the Advaita Vedānta philosophy, as applied and explained in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, is immense in the present day. For example - (1) to get the idea of global humanity, (2) to understand global unity, (3) to adopt an anti-war perspective, (4) to peacefully coexist, (5) to create global solidarity, (6) to promote human development, (7) to adopt global ethics, (8) to lay the foundation for world peace, (9) to adopt pluralism, (10) to adopt humanitarian diplomacy, (11) To express cultural feelings, (12) to reduce racial discrimination, (13) to link nationalism with humanism and (14) to provide a moral basis for reducing the abuse of power e.t.c.

#### **(8) Research Limitation:**

Śrī Rāmakṛṣṇadeva's spiritual experiences are generally psychological and personal. These cannot be scientifically verified at many times, but have to be based on descriptions and interpretations. The interpretations given may vary from person to person. It is not uncommon

for the same statement to have multiple meanings, which can lead to researcher bias. Vedānta philosophy is very broad, but here only the application and interpretation of Advaita Vedānta in the lives and statements of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda have been reviewed, not the entire Vedānta philosophy. In this Research Paper, some Bengali and Sanskrit sentences have been translated into English. There may be subtle differences in some of the English translation.

### (9) Conclusion:

Swami Ranganathananda states " when speaking on the subject of Vedanta and The Future of Mankind, I can strike a note of hope, a note of cheer, in spite of knowing fully that contemporary human conditions are murky and depressing. It is not the ancient philosophy of Vedanta alone that sustains one in that hope and assurance, but also the great shining modern teachers like Sri Ramakrishna and Swami Vivekananda, whom Romain Rolland introduces to his readers in his Life of Ramakrishna as the splendid symphony of the Universal Soul, and who exemplified that dynamic and universal Vedantic vision in this modern age. Yes, what we could not achieve in the past, we can achieve in this modern period. " ( Ranganathananda 92). Some research related to this research can be done in the future, such as - (1) Swāmī Vivekānanda's Vedānta can be compared with Western philosophy's Existentialism, Phenomenology etc. (2) Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda's Vedānta can be compared with feminist philosophy. (3) Quantum physics can be compared with the concept of non-duality. (4) The role of Advaita Vedānta in Applied Ethics can be reviewed. (5) A comparative discussion of neuroscience and Consciousness studies with Advaita Vedānta philosophy can be made. (6) A comparative analysis of Classical Advaita and Neo - Vedānta can be made e.t.c. This research paper discusses the review of Advaita Vedānta philosophy in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, the similarities and differences between the Advaita interpretations of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda and the significance of Advaita Vedānta Philosophy in the lives and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda in social fields, humanitarian fields, moral fields, personal fields, mental fields, spiritual fields, philosophical fields, education field, knowledge fields, in the field of work life and modern life, in the field of religious and communal harmony, in the world and political fields e.t.c, in the contemporary era. It highlights how their personal experiences and messages emphasize the practical application of Vedānta in everyday life. It is not enough to just discuss Vedānta philosophy theoretically, we must apply Vedānta philosophy to our own lives. Both the study of Vedānta and the practice of Vedānta are in great need in this era. In the life and teachings of Śrī Rāmakṛṣṇadeva and Swāmī Vivekānanda, Advaita Vedānta has emerged as a living, effective contemporary philosophy of life. It is no longer just a classical theory, it shows us the direction in the social field, the human field, the moral field, the personal field, the mental field, the spiritual field, the philosophical field, the educational field, the pursuit of knowledge, the field of work life, the field of modern life, the field of religious field, the field of communal harmony, the global field and the political field. We are now plagued by many problems. To get rid of these problems, it is imperative to integrate this Advaita Vedānta with our ultra-modern life, only then can we live well. we must learn how to do that by observing the lives of these great people, only then will a beautiful world be built.

## References

- Chatterjee, Satis Chandra. *Classical Indian Philosophies: Their Synthesis in the Philosophy of Sri Ramakrishna*. University of Calcutta, 1985.
- Nikhilananda, Swami, translator. *The Gospel of Sri Ramakrishna*. Ramakrishna-Vivekananda Center, 1942.
- Prabhupada, A. C. Bhaktivedanta Swami, translator. *Bhagavatam: The Śrīmad Bhāgavatam*. Vol. 1, Canto 1–2, The *Bhaktivedanta* Book Trust, 1972.
- Radhakrishnan, S., translator. *The Principal Upanishads*. HarperCollins, 1994.
- Ranganathananda, Swami. *Vedanta and the Future of Mankind*. Advaita Ashrama, 1980.
- Shankaracharya. *Aparokshanubhuti*. Translated by Swami Tapasyananda, Advaita Ashrama, 1983.
- Vivekananda, Swami. *The Complete Works of Swami Vivekananda*. Birth Centenary ed., vol. 2, Advaita Ashrama, 1963.
- . *The Complete Works of Swami Vivekananda*. Birth Centenary ed., vol. 4, Advaita Ashrama, 1963.