Rehabilitation and the Concept of Happiness in Indian Philosophy

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ABSTRACT:
The word "rehabilitation" literally means the process of restoring a person to overcome physical, mental, economic, social, and health issues and problems. The word "rehabilitation" is derived from the two Latin words "re-" meaning "again" and "habilitare" meaning "to make fit" or "to enable." In common words, it's healing from pain and problems with the support of anyone. This paper reflects on the Indian philosophical approach to rehabilitation and the concept of happiness. Rehabilitation is the restoration of balance in spiritual, moral, and social life through self-discipline, knowledge, and ethical conduct.

Indian philosophy is a collection of schools in which rehabilitation plays an important role. Indian philosophy guides how to control desire and make a balance between practical life and spiritual life. Human beings are a part of the universe, and they can achieve happiness by their own efforts. Now the question is, what is happiness? Is it something external or internal? Indian philosophy deals with inner happiness, which is the nature of the self and the original form of the soul. There are two types of happiness—worldly happiness and permanent happiness (bliss)—according to Indian philosophy. This paper is a deep analysis of happiness in Indian philosophy and reflects its practical importance for rehabilitation for everyone.

Keywords: Rehabilitation, Bliss, Habilitare, Ethical Conduct

Introduction

Indian heritage is a mirror of personal and social welfare. There is no discrimination among race, class, or gender. There are certain values that enlighten the life of a spiritual one. If one person gets Mukti (liberation). The roots of Indian philosophy are having a practical approach towards each one, "Sarve bhavantu sukhinah, sarve santu niramayah." (Bṛhadāraṇyaka Upaniṣad, Chapter 1, Verse 4.14) Indian philosophy is having a practical approach to remove pain, sorrow, and dukkha. It leads with several types of schools that focus on a unique definition of happiness. A different way of understanding what pain is and how we can overcome the stage of deep pain and sorrow. The situation of person A is different from person B. Both have different kinds of behavior and ideology for handling reverse situations. Indian philosophy shows the ideal path of a human being, which is based on social welfare, global harmony, peace, and recognizing their personal identity and connection with the universe. Sorrow is not a permanent condition. It is temporary, and with the help of Indian philosophy, we can find deep analysis of human chains, actions, relations, consequences, and methods of attaining happiness. Firstly, Indian

Philosophy reflects a spiritual goal of life. At the same time, Indian Philosophy reflects ethics and virtues like truth, non-violence, care-sharing, celibacy, non-attachment, and self-control for personal growth. The man having these qualities automatically knows that sorrow and pleasure are the parts of life. They do not overreact at the time of failure and in the time of success. Indian philosophy has a spiritual guideline for finding salvation and liberation. Some schools reject the authority of God, the soul, and the Vedas. But they accept the existence of human beings, consciousness, action, and Nirvana Kaivalaya. (Choudhary, Keerti. (2025). Yoga and Rehabilitation of Students: A Philosophical Study. II. 01-09.)

The journey of life is not a bed of roses. We face ups and downs, failure and success, love and hate, and sorrow and joy. Rehabilitation is to uplift anyone who faces any physical and mental loss or trauma. Sometimes storms, landslides, chronic diseases, loneliness, and war crises come suddenly. We do not have any plan for fighting with any problem regarding this. People require help and soft corners regarding these problems. Overcoming is difficult, but with the help of anyone or any institution, humans can change their mindset. Rehabilitation can help in restoring, maintaining, or improving physical, mental, and cognitive functions impaired by injury, illness, surgery, or loneliness. Ramakrishna Mission is the center of rehabilitation. Ramakrishna Mission is a center of rehabilitation. It works according to the Vedantic school of philosophy. Swami Vivekananda says that if you want to serve God, you first serve the human being. Vedantic philosophy accepts man as identical with ultimate reality. This is the ultimate reality of having ultimate bliss and pleasure, which never end. Indian philosophy is facing a deep essence of the needy ones. We have slogans, "Vasudev Kutumbakam" and "Sarve Bhavantu Sukhinah". Indian philosophers search for the root cause of pain and sorrow and try to remove pain according to their principles. This paper reflects the glint of sorrow and pain and how to remove pain according to Indian philosophy, which is common for all. Indian philosophy is the deepest form of knowledge. Practically, they reflect our inner weakness, anger, greed, hatred, lust, and control over desire. This balance will remove our negative thinking process, and it will reflect in human behavior.

Happiness in Indian Philosophy

"Sorrow," "pain," and "Dukkha" are synonyms of terms in Indian philosophy. These are conditions and phases of life according to Indian philosophy; there are multiple aspects of Dukkha and pain. Some thinkers accept that pain is due to our vision and thinking process. We feel sorrow in a practical approach, but at the level of ultimate reality or transcendental reality, there is no pain. Another classification accepts that we are having pain due to our actions' results (fruit) and desires in life. Sorrow is related to an endless desire and lack of something, loneliness, attachment, failure, detachment, illness, misunderstanding, and bodily and mental pain. A common man generally finds these kinds of difficulties in their lives. (Choudhary, Keerti. (2023). Philosophy, Yoga and Human Destiny.) Human beings are surrounded by pain and sorrow in life. Life is full of advantages and surprises. When we plan A, something different happens in life. So, the question arises: why are we facing these sorrows and pain? It's a general question faced by everyone. Indian philosophy gives the path of salvation and focuses on happiness in life. In Indian philosophy there are many parameters of removing pain. Indian philosophy deals with how to remove pain. Different schools of Indian philosophy explain different kinds of explanations. Indian philosophy is derived from the Vedas. There are two types of schools. One set of the schools accepts the higher authority of the Vedas; it is known as "orthodox schools," and another school rejects the higher authority of the Vedas; it is known as a "heterodox school." According to Indian philosophy, one who has unity instead of diversity, all human beings have the same soul and same identity, so why are they having a different condition? According to their deeds and actions, they are suffering from their pain. The different philosophical schools reply according to their concepts. According to Charvaka

philosophy, worldly pleasure is higher pleasure. There are several dimensions of removing pain according to Indian Philosophy. The Concept of Happiness in Indian Philosophy.

Vedantic Approach: Vedantins believe in universal unity; all human beings are part of the one ultimate reality. There are not any divisions and discrimination at the level of ultimate reality (in the transcendental level). Pain is due to ignorance and avidya. After knowing self, we will realize ultimate bliss or permanent pleasure. True happiness lies in the realization of the Self (*Atman*), which is identical with *Brahman*.

"Satyam Jñānam Anantam Brahma"[i]

Brahman is truth (being), knowledge (consciousness), and infinite.

It is not sensory pleasure but *Ananda*, the bliss of spiritual realization. Ramkrishna Mission except for the Vedanta ethics. It is talking about universal goodness and the universal soul. If you want to realize ultimate reality, you have to serve the common man. Swami Vivekanand accepted universal brotherhood from the Vedanta. The practical approach of Vedanta, which was accepted by Swami Vivekananda, led him to establish the Ramakrishna Mission for social welfare and rehabilitation of the common man.

The Bhagavad Gita is about equanimity, devotion (*bhakti*), selfless action (*karma yoga*), and inner peace as pathways to happiness. [ii]

Buddhist Perspective: Buddhism was established by Gautam Buddha with the motto of removing sorrow. Gautam Buddha finds "Sarvam dukkha" means sorrow is everywhere. There is pain everywhere. All over, Buddhist philosophy tries to remove the pain. Buddhist philosophy gives them an eightfold path to solve human suffering. They are the process of liberation (Nirvana), which is the symbol of removing the pain and finding happiness. Overcoming suffering through the Eightfold Path—right conduct, mindfulness, and detachment.

The first noble truth is the tyranny of pain. Life is suffering. Now this is the noble truth concerning suffering. Delay is painful; desires are painful. [iii] Death is painful; union with the unpleasant is painful. Painful is the separation from the pleasant and any craving that is unsatisfied; that too is painful. In brief, the five aggregates.[iv]

Jain philosophy discloses the characteristics of karma (fruits of actions) and the result of action. We are having several types of links of fruits of actions (kasaya); due to these kinds of factors, human beings are facing sadness and pain. When we release these kinds of barriers, then we can get automatic happiness. In Jainism, *duḥkha* (suffering) is an inherent feature of the world (saṃsāra), caused by the bondage of karma to the soul (jīva). The soul is by nature pure, conscious, and blissful, but due to ignorance and passions such as attachment (*rāga*), aversion (*dveṣa*), and delusion (*moha*), karmic particles attach themselves to the soul. This karmic bondage results in repeated birth, death, pleasure, sorrow, avidya, pain, and suffering.

The Tattvārtha Sūtra clearly explains that actions motivated by passions lead to karmic influx and bondage, which is the root cause of duḥkha: "Yogaḥ karmāsravaḥ"[v]—Activities *of body, speech, and mind cause the inflow of karma* (Tattvārtha Sūtra 6.1). Further, bondage is caused specifically by passions; the chain of emotions connects each other: "Saṃyamaḥ tapo nirjarā"—self-control *and austerity lead to the shedding of karma* (Tattvārtha Sūtra 9.3) As long as karma remains bound to the soul, the jīva experiences duḥkha in various forms—physical pain, mental suffering, negative emotions and existential bondage across different births. Thus, according to Jainism suffering is real, not illusory, and continues until karma is fully destroyed.

Liberation (*mokṣa*) in Jainism is defined as the complete and permanent cessation of duḥkha; we can achieve freedom from pain by the Three Jewels (Ratnatraya):

1. Right Faith (Samyak-darśana)
2. Right Knowledge (Samyak-jñāna
3. Right Conduct (samyak-cāritra)

When all karmas are destroyed, the soul rises to the top of the universe (*siddha-śila*) and abides in its own pure nature, free from all suffering; this situation is known as happiness.

"Bandhahetu-viparyayaḥ mokṣaḥ" [vi]— *Liberation results from the complete destruction of the causes of bondage* (Tattvārtha Sūtra 10.2)

This idea is also emphasized in the Uttarādhyayana Sūtra, which repeatedly states that freedom from karma is freedom from duḥkha for humanity.

Yoga Philosophy: Yoga philosophy is having a different vision for happiness. Yoga philosophy is a discipline and path for removing pain by meditation as postures of yoga[vii]. In practical life there are several kinds of pressure and trauma for human beings. Yoga philosophy is trying to remove all the pain and rehabilitate individuals at the worldly level.[viii] We celebrate International Yoga Day on the 21st of June , every year. Liberation from karma and union with the divine as the highest happiness.

In Sāṃkhya philosophy, *duḥkha* (suffering, dissatisfaction) is basically the sorrow .which is the disbalance of tri qualities namely sattava,rajas and tamas inherent in Prakrti.

The three kinds of duḥkha according to Samkhyakarika-

duḥkha-trayābhighātāj jijñāsā tad-abhighātake hetau |

dṛṣṭe sā apārthā cen naikāntātyantato 'bhāvāt | |[ix]

Sāṃkhya says suffering comes in three flavors:

1. Ādhyātmika—internal *suffering related to* physical pain, illness, anxiety, depression, confusion, ego drama, and existential dread. Basically, it's related to human body and mind problems.

2. Ādhibhautika is an *external suffering from other living beings.* People hurting others, animals, social conflict, betrayal and exploitation .

3. Ādhidaivika – *cosmic, natural, and environmental suffering.* Natural disasters, climate, fate, things "beyond control of human beings."

Sāṃkhya's claim is bold: no ordinary solution fully eliminates all three. Medicine helps the body, therapy helps the mind, society helps relations—but *none* touch the root, after attaining true knowledge ,we can remove that pain and suffering.

duḥkha-janma-pravṛtti-doṣa-mithyājñānānām

uttarottarāpāye tad-anantarāpāyād apavargaḥ[x]

Translation

Liberation (apavarga) results from the successive cessation of false knowledge, defects, activity, rebirth, and finally suffering (duḥkha).[xi]

According to Nyāya philosophy, *duḥkha* (suffering) is real and is a quality of the self (ātman). when self is connected with the body, senses, and mind. The root cause of duḥkha is mithyā-jñāna (false knowledge), which gives rise to defects (*doṣa*), actions (*pravṛtti*), rebirth (*janma*), and continued suffering. It's also known as aprama (invalid knowledge). Liberation (*apavarga*) is attained through the destruction of false knowledge, leading to the complete and permanent cessation of duḥkha remove all kinds of pain, as stated in Nyāya Sūtra .1.1.2 (Gautama).Another aspect of Nyaya Philosophy is action (adrsta) orientation which causes bondage.

According to Vedānta, *duḥkha* (suffering) is caused by avidyā (ignorance), due to which the Ātman is wrongly identified with the body, mind, and worldly experiences. In reality, the Self is free from all suffering and is of the nature of sat–cit–ānanda. Duḥkha exists only at the empirical level and is destroyed by true knowledge of Brahman. Liberation (*mokṣa*) is thus the complete cessation of duḥkha through knowledge, as stated in the Bṛhadāraṇyaka Upaniṣad 1.4.10 ("*brahma veda brahmaiva bhavati*") and explained in Brahma Sūtra 1.1.4 with Śaṅkara's commentary.

Charvaka philosophy explains sensual pleasure; the foundation of their philosophy is Hedonism as a Sukhwad. Charvak focuses on sensual pleasure and worldly desires. The Charvak philosophy accepts sensory experience as the ultimate goal of life, known as a hedonist and

empirical worldview, rejecting supernatural beliefs like God and soul. According to them, pleasure is natural. Pain may come along with pleasure, but it should not be bitter." While life remains, let a man live happily; let him feed on ghee even though he runs in debt, the body becomes ashes; how can it ever return again?"

Also known as hedonism and empirical worldview, rejecting supernatural beliefs like God, soul, Papa (punishment), and punya (reward). According to Charvak, pleasure is natural and desirable. They believe in "Yavat Jivat Sukham Jiwe. Renam karo grittam pibet."[xii]

Buddhist Philosophy believes in dukkha; the origin of dukkha, or sorrow is trishna. Mahatma Buddha try to remove the pain of mankind. He tries to remove all kinds of pain and tries to establish a balanced understanding and happiness in humankind. Buddhist philosophy accept that happiness is not a temporary or momentary pleasure, but it is known as inner peace, wisdom and freedom from all kinds of suffering. Gautam Buddha practically faces Dukkha or pain. He established four noble truths. Mainly practically, we have to face several kinds of Dukha in life. Buddhism searches for the causes of Dukkha in twelve steps. These are related to the root cause of pains. The Ramakrishna Mission is one of them, having the principle of the Vedanta school. The Ramakrishna Ashram was founded as part of the broader Ramakrishna Movement, inspired by the teachings of Sri Ramakrishna Paramahamsa (1836–1886), a renowned 19th-century Indian mystic and spiritual leader and teacher of Swami Vivekananda. The mission established under this movement aims to promote spiritual growth, religious harmony, and social service based on the principles taught by Sri Ramakrishna and his disciple Swami Vivekananda on the Vedanta principle. The foundation of the Ramakrishna Ashram typically involves spiritual inspiration based on the teachings of Sri Ramakrishna, emphasizing devotion to God, realization of the self, and universal acceptance of all religions of the world. Swami Vivekananda played a crucial role in organizing and establishing the monastic order and ashrams that carry forward Ramakrishna's legacy and vision. The ashrams focus on spiritual practice, education, social welfare, and cultural activities to uplift individuals and society. The specific date and founder of a particular Ramakrishna Ashram may vary depending on the location, but all share the common mission of spreading the ideals of Sri Ramakrishna and Swami Vivekananda. Ramkrishna Mission educational and vocational training encourages the marginalized. Ramkrishna Mission spiritual counseling and values-based living give the original platform for self-realization. Motto of the Ramakrishna Mission: Service to the poor as service to God (Daridra Narayana Concept), Ramkrishna mission Holistic rehabilitation: Physical, mental and spiritual. The history of the Ramakrishna Ashram is closely linked to the lives and teachings of Sri Ramakrishna Paramahamsa (1836–1886) and his student Swami Vivekananda (1863–1902). It is part of the larger Ramakrishna movement, which has had a big effect on people's spiritual and social lives in India and around the world. Sri Ramakrishna Paramahamsa is a well-known priest and spiritual teacher who lives in Dakshineswar, which is near Kolkata (Calcutta). Ramakrishna stressed that all religions are the same and that people can find God in different ways. After Ramakrishna died in 1886, his followers, led by Narendranath Datta (later known as Swami Vivekananda), tried to keep his spiritual legacy alive. As a Ramkrishna math, they set up a monastic order to follow his teachings. Swami Vivekananda started Belur Math in 1897 as the main office for the Ramakrishna Order in Belur, which is on the outskirts of Kolkata. This became the main center for the movement's spiritual, educational, and charitable work, all of which were done for the good of humanity.

The growth of the Ashrams: Sri Ramakrishna's ideas about spirituality, study, and living in a community were the inspiration for the Ramakrishna Ashrams. These ashrams also became places for cultural, educational, and social service activities, which was in line with Vivekananda's idea that serving others is a form of worship. Many Ramakrishna Ashrams were built in India and other countries during the 20th

century. They usually have temples, places for monks and devotees to live, schools, hospitals, and places to help people in need. The main goal of the Ramakrishna Ashram is to help people grow spiritually by following the teachings of Sri Ramakrishna. Focus on religious harmony and the idea that everyone should accept that there is only one ultimate reality. Helping people, going to school, and helping others. The Ramakrishna Ashram is a place where deep spiritual practice and active social engagement come together, just like Sri Ramakrishna and Swami Vivekananda wanted. The Ramakrishna Mission: Goals and Ways of Doing Things Swami Vivekananda started the Ramakrishna Mission in 1897 in Belur, Calcutta. Its motto is "service to humanity." The Ramakrishna Mission: Vision and Methods The Ramakrishna Mission was founded by Swami Vivekananda in 1897 in Belur, Calcutta, with the motto of human service. The Ramakrishna Mission's motto: *help in one's own liberation and for the welfare of the world.* The Ramakrishna Mission accepts the concept of Advaita Vedanta spiritual growth through service to human beings. Advaita Vedanta combines Advaita Vedanta (non-dualism) with Karma Yoga (selfless service). Rehabilitation in the Light of Indian Philosophy: Rehabilitation as restoration of dignity and selfhood, not just recovery. (Choudhary, Keerti. (2021). The Relevance of Sri Aurobindo's Educational Philosophy. 01-09.) It focuses on ethics, values, spiritual practices, and community service as integral to healing any internal and external pain.[xiii]

The Ramakrishna Mission's Approach

The Ramakrishna Math and the Ramakrishna Mission have 279 branch centers around the world as of April 1, 2024. There are 211 centers in India and 68 centers in 24 other countries. These include 27 in Bangladesh, 14 in the US, 3 in Brazil, 2 each in Canada, Russia, and South Africa, and one each in Argentina, Australia, Fiji, France, Germany, Ireland, Japan, Malaysia, Mauritius, Nepal, the Netherlands, New Zealand, the Philippines, Singapore, Sri Lanka, Switzerland, the UK, and Zambia. There are also 56 sub-centers that work under the above branch centers. 24 of these are in India, and 32 are outside of India. The Math and Mission run 748 schools, colleges and other educational institutions, including 12 colleges, 22 higher secondary schools, 41 secondary schools, 135 schools of other grades, 4 polytechnics, 48 vocational training centers, 118 hostels, 7 orphanages and more. More than 200,000 students attend these schools. In addition to these branch centers, there are about a thousand independent centers around the world that were started by followers and devotees of Sri Ramakrishna and Swami Vivekananda. These centers are often called "private centers." There are two main types of Ramakrishna Order centers outside of India. In Bangladesh, Nepal, Sri Lanka, Fiji, and Mauritius, the kinds of service activities are very similar to those in India, which are humanitarianism and spirituality. In other parts of the world, like Europe, Canada, the United States, Japan, and Australia, most of the work is limited to preaching Vedanta, writing and publishing books and journals, and giving people personal advice on spiritual matters. A lot of the centers that aren't in India are called "Vedanta Society" or "Vedanta Center." Rehabilitates by giving people education, health care, and spiritual guidance. The Ramakrishna Mission believes that education is the best way to help people and society as a whole. One of the main parts of the Ramakrishna Mission's social service work is rehabilitation through education. The goal is to give people more power in their minds, morals, and social lives. For hundreds of years, the mission has been raising awareness and helping people learn new skills. The Ramakrishna Mission sees education as a basic right and a way to help people get better and change society. The Mission aims to empower marginalised individuals with knowledge, skills, and ethical grounding rooted in Vedanta principles through formal schooling, value-based education, and vocational training. Swami Vivekanand believes that education is not just a way to get ahead in life, but a whole process that builds character, self-reliance, and social responsibility. This is in line with the humanistic and spiritual ideas of Sri Ramakrishna. Rehabilitation through education constitutes a central dimension of the Ramakrishna Mission's approach to social

welfare. Inspired by the teachings of Sri Ramakrishna and the educational philosophy of Swami Vivekananda, the Mission perceives education as a transformative force that enables individuals to overcome social, economic, and moral deprivation. Its educational initiatives extend beyond conventional literacy and schooling to include value-based education, vocational training, and character formation, particularly among marginalized and disadvantaged sections of society with boarding schools. In this context, education is not just a way to move up the economic ladder; it is also a way to build self-confidence, moral awareness, and a sense of social responsibility. Swami Vivekananda said that true education is "the manifestation of the perfection already in man." This idea is at the heart of the mission's work to help people get better by teaching them to be self-reliant and strong inside. The Ramakrishna Mission's educational programs help people get better in a way that lasts by combining moral and spiritual values with intellectual growth. This helps people reintegrate into society as empowered, responsible, and socially aware citizens of the nation. Provides purpose and meaning, encouraging self-reliance for the needy—Ramakrishna Mission is providing a healthy atmosphere for the marginalized. Ramakrishna Mission Rehabilitation provides purpose and meaning to the lives of the needy by empowering them with skills, values, education, and confidence that foster self-reliance. Through compassionate service and holistic development, the Mission helps individuals rebuild dignity, independence, and hope, enabling them to become self-sustaining members of society because the mission focuses on the development of all humanity. Engages the person in selfless service, aligning with Karma Yoga. Ramakrishna Mission Rehabilitation engages individuals in selfless service, aligning their actions with the principles of Karma Yoga with deep Vedantic principles. By encouraging work performed with dedication, compassion, and detachment from personal gain, the Mission nurtures inner growth while fostering a spirit of service that uplifts both the individual and society. Creates supportive spiritual communities Ramakrishna Mission Practical Application of Rehabilitation—Examples of Ramakrishna mission- Tribal rehabilitation through education in Arunachal Pradesh.

Education in Arunachal Pradesh Disaster

Rehabilitation of drug addicts or prisoners through spiritual discourses and community. In this paper, the rehabilitation and happiness in Indian philosophy have a practical approach. Followed by Ramkrishna Mission and their deeds. Indian philosophy deals with practical rehabilitation of an individual. After natural disasters like floods, earthquakes, and tsunamis, physical and mental trauma rehabilitation to help and re-established the society. There are several organisations working separately in India. Sometimes natural disorders are taken from each institution. Ramkrishna Mission was started in 1897 by Swami Vivekananda and till date they are spreading happiness for each one's life. The objective of this paper to reflect the current ceremony of happiness and the rehabilitation of Indian philosophy. presenting the approach of the Ramakrishna Mission. There are many people who have lost their organs having a chronic disease and lack of something in their body. Some people are mentally disabled they cannot be as stable as others. Disability is not what an individual is, it's a situational and genetic disorder. But these kinds of people find many difficulties in their personal lives to survive as normal people. Some philosophical thoughts are reflecting that each one is part of ultimate reality. But practically this person feels very mental trauma and psychological pressure. The question is how we can remove that disability by philosophical norms. Does philosophy remove the pain of an individual? There are so many types of pressure in the life behind the mirror. Disabled lives have a lot of difficulties and pain. Who can care for them? Who knows them? There is a race and competition everywhere. For them normal persons are only saying their personal progress and profile, and then they leave disabilities to the main mainstream of the society. All the government policies are helping them, but they cannot directly find the consequences of these schemes. Emphasis on inner

transformation, detachment, service, and ethical living. Indian philosophy has broader aspects of life. Indian philosophers try to solve basic problems of life. They lead with permanent bliss and happiness by knowing ignorance, Maya, and the hardships of life.

Conclusion & Suggestions

Indian philosophy gives us deep insights into why people suffer, what happiness is, and how to be happy. Sāṃkhya looks at the causes of pain and imbalance in the body and mind, Yoga focuses on disciplined practice (āṣṭāṅga yoga) to get over physical and mental barriers, and Vedānta says that knowing oneself and realising the ultimate reality (Brahman) are the keys to lasting happiness. In this philosophical sense, rehabilitation is not just about getting someone back to normal physical or mental function; it's also about helping them achieve overall health—mental, emotional, and spiritual. The Ramakrishna Mission is an example of how these ideas can be put into practice by helping people in crisis with food, shelter, and moral support. Swami Vivekananda taught that serving others is serving God. These efforts fit with the Vedantic idea of universal happiness and welfare. Sarve Bhavantu Sukhinah (may all be happy) and Vasudev Kutumbakam (the world is one family) are ideas that show the moral and spiritual need to stop pain and bring happiness.

Life is not a certain pattern. There are consequences of chain of actions according to Indian philosophy. If anyone wants to get rid of chain of bondage and ignorance, they should follow the way of life which reflects by Indian philosophical schools. Firstly, realize what is real, permanent, and what is temporary or momentary. According to Indian philosophy, actions are the fruits that are interconnected. If we do anything, we will surely fear the result of that one. Must do actions without any desire and greed. Is this possible? Yes, according to Indian philosophy, we should control our sense organs by vision and practice, which is Yama, outer discipline, and Panch Mahavrata, five vows, and truth, non-violence, celibacy, non-stolen, and non-possession. After practice, saying these virtues, anyone can control over anger, greed, lust, and worldly desire. They find wisdom by knowing real truth and unreal truth. True happiness is the form of purity, wisdom, light, harmony, peace, care, and when we realize human life is for social welfare and help for others, we should find real knowledge and happiness. As Swami Vivekananda says, if we want to serve to God, we should serve the humanity first.

So, rehabilitation based on Indian philosophical ideas does more than just heal; it changes people, lifts them up, and protects their dignity. It connects personal happiness with social well-being by showing that real happiness comes from serving others, being kind, and finding balance within oneself. By combining these old ideas with new ones, society can help people heal both physically and mentally, as well as bring about lasting happiness and peace.

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[i] Taittirīya Upaniṣad, Brahmānanda Vallī, 2.1.1.

[ii] Bhagavad Gītā 2.47; 6.5; 12.13–14.

[iii] Dhammacakkappavattana Sutta, Saṃyutta Nikāya 56.11.

[iv] Sarvepalli Radhakrishnan and Charles A. Moore, eds., A Source Book in Indian Philosophy (Princeton: Princeton University Press, 1957), 273–285.

[v] Umāsvāti, Tattvārtha Sūtra 6.1.

[vi] Umāsvāti, Tattvārtha Sūtra 10.2.

[vii] Patañjali, Yoga Sūtras 2.29, trans. Swami Prabhavananda and Christopher Isherwood (Vedanta Press, 1984).

[viii] Vyāsa, Yoga Bhāṣya, trans. Swami Prabhavananda (Vedanta Press, 1984).

[ix] Sāṅkhya Kārikā (also cited as Sāṅkhya Sūtra), Kārikā 1, traditionally attributed to Īśvarakṛṣṇa.

[x]Yoga Sūtra of Patañjali, Sādhana Pāda, Sūtra 2.25.

[xi] Gautama, Nyāya Sūtra 1.1.2.

[xii] Cārvāka (Lokāyata) school of Indian philosophy, attributed to Bṛhaspati; preserved through later texts such as Mādhavācārya's Sarva-darśana-saṅgraha.

[xiii] Śaṅkara, commentary on Brahma Sūtra 1.1.4.