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Declaration

I hereby declare that this dissertation is my own work and effort and that it has not been submitted anywhere for any recharge degree or educational award to this university or any other university or institution where other sources of information have been used, they have been acknowledge .

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PREFACE

This dissertation submitted to Gauhati University for the B. A final in philosophy subject the title of dissertation is "Vivekananda's view of Religion".

I have divided my project into seven types. These are - (1) Introduction, (2) Religion (3) Vivekananda's concept of Religion (4) Conflict of Religion (5) Universal religion (6) Science and Religion (7) Religion as a foundation of morality and conclusion.

I convey my gratitude to Supervisor Rosen Muchaty for their hearty co-operation in the matter of

writing the dissertation on the short period.

Bekum Raja Baro
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CERTIFICATE

This is to certify the project entitled
"Vivekanda's view of Religion," research
work done by Bhuban Raja Bato's
Roll - A16408, No-0142 under my
supervision during 2019-20 in partial
fulfillment for the award of the
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CHAPTER-1

Introduction

Swami Vivekananda is one of the most important personalities in the context of contemporary Indian philosophy. Vivekananda arose his philosophy from the awareness of the social, religious and economic conditions of the Indian general people. He had realized that some social evils were due to the orthodoxy superstitious prevalent in society. For his deep conviction that is due to the lack of faith in spiritual value. So, he tried to focus and bring

spiritual awakening among us and accept with gratitude which could learn faith and discipline and emphasizing the ultimate of supreme value.

Apart from the Swami Vivekananda had a good study of India Scripture as well as the western thought from the college level. His initial mental framework was a nationalistic and skeptic. His inherent tendency towards spirituality and respect ancient religious tradition was an argumentative nature. Later he meets Swami Ramkrishna.

and that is to be the turning point of his life. Vivekananda there by acquainted himself with the social and economic condition of the country. He came to feel that in India there is rich spiritual heritage and very strong culture history and not to be able root out poverty, weakness and social evils. He strongly felt the need of bringing about a spiritual revolution which he also realizes required a very strong spiritual leadership.

Vivekanand influenced on the ancient Hindu philosophy

especially of the Vedanta, so Vivekananda was known as Vedantist. Because the main source of his thought comes through the Hindu scripture from Vedanta and Upanishad. His basic belief is the essential unity of everything and it is completely monistic nature of reality. It is true that Vivekananda always the need of reinterpreting Vedanta in accordance with the demand and need of the time. But in some sense Vivekanand is influenced by Buddhist philosophy also. Not only had this Vivekananda also carried on this

thought the influence of Christianity.
So, he takes up the ideal of service
and love from the Christianity. So
he takes up the ideal of service
and love from the Christianity.
Though these spiritualities Vivekanan-
da discuss the concept of religion
also. He forces to work and working
to mould the destiny of the hum-
an race that there is manifestation
of which we know religion. He
asserts the religion of human being.
Because religion is necessary aspect
of life. According to him,
religion is the only way to seek
satisfaction for which we cannot

live without this. According to Vivekananda, religion is awakening of spirituality in man, or that it is a realization of Divinity. The 'Divinity' and 'spirituality' are used in a broad sense. And yet there is another characteristic of religion that appears in Vivekananda philosophy. According to him, religion does not have value and significance of the individual, but it is a social content also. That is why he discussed the ~~truth~~ true religion raised objection against the institutional religion. In his true religion every

religion has its own philosophy, mythology and rituals and there is no limit or boundary any religion. Because in universal religion there is no discrimination to any race, sect, caste, etc. to taking the religion. Each individual have capacity to pick up any religion for his will. Because the universal religion must open its gates to every individual. Apart from than Vivekananda was certain other influence too. For the same time he also influence of Brahma Samaj. Because it can be said that, his strong feelings again prevalent of

orthodox and superstitious rites were generated under this influence. But the profoundest influence in the light of which every other influence was re-modeled and shaped was that of his master, Swami Ramkrishna Paramahansa. So, it is true that Ramkrishna initiated him to spiritual discipline and meditation.

CHAPTER - 2

Religion

In his universe there would be no specific answer to the question of religion. Each one would answer his own way. In its long history and development, it has itself many ideas association and external practices that it means different things to different people. Some would say that it is the realization of truth; some other that it is the experience of the highest love; some other that it is the practice of virtue and righteousness;

and still others regards it various way. Many identify it with mythology, ritualistic practice, magic dreams, visions and ceremonies. But even from this a uniform answer to the question of religion is seem to be impossible, as we see from the diversity of the opinion referred to above. But such an answer is too be given it can only be that religion is fundamentally a matter of experience, that anybody has the necessary will and desire to divest himself of his inordinate longing. That is the fundamental fact of religion.

Generally religion is the system of faith and worship which is based on the belief that has created this

universal and controls it. It has different names such as, Brahman Ishwar, God, Allah etc. But it is essentially one supreme being having different name in different religion. Which the Hindu called this Brahman or Ishwar, the Christian call him God and the Muslims call him Allah. But essence of basic of all religion are the same which we may believe and God, Allah, Ishwara, the supreme of live etc. because all religions emphasize the importance of experience. In fact, religions have their origin in the experiences of their founders and derive their validity and substance by the founders, "Moses saw God

in the burning bus; Jesus saw the heavens opened in the spirit like a dove descending upon him; Saul the prosecutor, had the vision of light and was transformed in the Paul the saint and apostle; Mohammed heard the voice of God; and so every prophet. And when we study Hinduism, we find this idea of realizing, experiencing religion and religious truth and not merely talking about them, talking the form of a "passion with its adherents". This is the distinctive character.

The doctrinal are quite natural, all cannot conceive God in the same way, but all the different concept

lead to the same. We may say that we may be good Hindu without having any believe in any God or goddess. An average Hindu seems to be a firm believer in God either in God range from polytheism through abstract monism to a create monotheism. But the philosophy has become in their hands and instrument development to established the truths realized by them or others on the firm foundation of reason and logic. Because its view of experience is only a partial view of the whole truth. Each aspirant may conceive of God, in his own way as he most perfect ideal. One may think

himself a Christ, another a Buddha, still another as Rama, Krishna etc. as the absolute Brahman. "As the Bhagavad tell us, he knows of truth speakers of reality as knowledge of the one without a second; in the same it declared to be Brahman, paramatman and God, Only one should not think that his own view of it the real one and the rest are false." The personal God and the impersonal absolute are not two different entities.

In the world of religion, it is common to speak of two types of

region the personal and mystical on the other hand the institutional region. These two courses are often interrelated and it is sometimes difficult to draw a clear line between personal and mystical religion. man thinking and idealistic man make an adjustment of life which can be described as spiritual in the broadest sense. In this cause, three basic elements are involved. First there is the acceptance of an ideal beyond and greater than the empirical self. Second there is the acceptance of means for reaching the ideal, means which usually involve some degree of self-sacrifice. Finally, there is a sincere

struggle both against external obstacles and the weakness of body and mind which drag one from professed ideal

The nearest analogy to the spiritual intuition is perhaps that of the aesthetic intuition is also direct an immediate experience which cannot be communicate in words. The spiritual religion is the heart of religion. We can also discuss the saint, who has attained who has reached the goal and who has experienced the spiritual intuition in the fullest measure. It is transforming experience.

Institutional and dogmatic religion
the situation we consider personal and my-
stical religion is related one of the great
world religion which is institutional or
orthodox form. Sect and religions being
with a prophet or a saint. At first there
is a movement inspired by the saint and
his disciples, informal in nature and
characterized by enthusiasm and spontan-
eous growth. As generation pass, however
form are crossed, which gradually
harden and all the apparatus of an
institutional religion come into being.
institutional religion has both advantage

and defects. The defects which are particularly obvious during the time of religious decline not be dealt with. All human institutions appear to pass through phase of stagnation-rigidity and decline, it is certainly not something peculiar to religious institutions. But an institutional religion may be helpful in many ways. However the started earlier intuitive experience of spiritual truth is at the heart of religion and therefore the primary value of religious institutions is its role in leading man towards his experience. The scripture, doctrines, rituals and sacraments serve to guide and develop

the mind and heart of the devotee
along helpfull lines. The institutional
religions can easily do this.

CHAPTER - 3

Vivekananda's Concept of Religion

According to Vivekananda, religion is the greatest motives power for realizing that infinite energy which is the birth right and nature of every man. Vivekananda confessed that if his speeches and writings have inspired his listeners and readers it is only because of the teaching of his master. Swami Vivekananda in his address entitled 'my life and mission' delivered in California it tells that all the ideas that he preach are only an attempt to echo the idea of teacher Sri Ramkrishna Paramahansa. He present the central teaching of Sri Ramkrishna as his openness

to all various religions, they all being so many paths leading to the same goal. According to him, religion is the manifestation of Divinity. But from the Karl Marx point of view religion is the opium of masses. Therefore he did not look at the problem of religion from the theologian point of view. It was his firm conviction that no amount of scanning of scriptural texts could give a person experience of God. "Although Vivekananda defines religion in diverse ways, his central view is not difficult to assert. Religion is broadly defined as the manifestation of Divinity already in man. Religion

is the realization of spirit as spirit as matter." Negatively speaking religion do not consist in believing any number of doctrines or dogmas, in going to churches or temples, in reading certain books.

According to Vivekananda religion is rooted in super-sensuous, intuitive experience of God. The concept of Vivekananda religion does not recommend outright the removal of all sects. Rather he wishes to have as many sects as there are human beings, provided they are fully aware of the underlying unity among various religions. According to him, there are three stages in every

religion, philosophy, mythology and ceremony. In India these three stages have been sharply demarcated. In some religion like Islam and Christianity principles are sometimes sacrificed and the prophet becoming not of Beliving". He also did not say against any religion founder of any religion in the world. All religions are sacred to him. He expresses his sympathy with the people of all sects. Because. "Religion is realization in the heart of our hearts; it is touching God; it is feeling realizing that I am a spirit in relation with the universal spirit and all its great manifestation."

He also made a distinction between religion and sect. In Indian understanding religion embraces all religions were a sect is exclusive in character because of the mentality that we are right; you are wrong. Apart from that he was made a distinction of religion and creed; religion is the acceptance of all existing creeds, seeing in them the same striving towards the same destination. Creed is something antagonistic and combative.

Vivekananda also asserts that religion is necessary aspect of life. Ordinarily only those things are regarded as necessary for life which

satisfy daily and outwards of life. Food, shelter, clothing, etc. are example of this, which we can call physics or material needs. But they are not only needs of life. This need cannot satisfy human life, even in the midst of comfort and luxury something netter. Truly this craving is the religion craving. He also demonstrated a number of way of religion ~~that~~. regarded as the necessary aspect of life. According to him, there appears to be an element of inevitability of religion, it cannot be given up. Trying to give up religion it becomes a religion.

That also proves its necessary aspect. And the historical fact of the survival of religion itself is an evidence of its necessary character. Not only that Vivekananda interested in the problem of the origin of religion also. But philosophy of religion does not originate from fear of fearless. He feels that two theories of origin of religion have accepted by the scholars. One is the spirit theory and the other believes that religion originates in the apprehension of the extra ordinary or the super natural. One party maintains that animism or some form of spirit worship like ancestor worship is the origin of religion and the other

party maintains that religion originates in the awareness of the tremendous power of the force of nature. Thus, one party says that ancestor worship is the beginning of religion, the other says that natural worships the beginning. But Vivekananda says that there is a common element in them. The element which is more fundamental reality, express itself in them both. This is the reason behind both ancestor and natural worship. According to Vivekananda, "Man remains active through his life and suddenly he dies. The primitive man could offer no explanation for this phenomenon because his sense could not

apprehended the realm beyond death. He wanted to have a glimpse of what remains there after the body has dissolved. Ancestor-worship was an expression of what wish. Likewise, natural-worship was an attempt to understand the working behind the forces of nature phenomenon that was not evident of the sense." Thus all these sense it is clear that both the cases attempt had been made to beyond the capacity of the sense. Here, Vivekananda takes the examples of dreams and say that it is quite probable that glimpse of religion might have come through dreams. Such as

of mind can go on working in the state of sleep, which also sleep, which also is apparently almost a state of temporary death, there is no wrong supposing that it can go on working even after the body dissolve forever. Thus according to Vivekananda that the; man's idea of the soul is immortality. A tremendous statement is made all religion, that the human mind transcendence not only the limitation of the sense, but the power of reasoning.

According to Vivekananda, religions are no-contradictory but

complementary. Because each religion takes up part of the great universal truth and spends all its force in embodying it. The understanding of universal truth and the march of humankind to progress, not from error to truth but from truth to truth, from lesser truth to higher truth. Because the journey of human person is from lower truth to higher truth. According to him all truth is no doubt, but relative truth, but different in degree. Some are lesser and other and higher truth, while the absolute truth is only God. Therefore all religions are different forces in the

ceremony of God, working for good of mankind, Thus the laid down that religion is not dog mass, doctrines, rites, rituals and of her extrenals. Through this extrenal man must soon cross come to the higher stage of religion.

CHAPTER - 4

Conflict of Religion

There are many different religions in this world and all religions are its own motives, aims and rituals. We should therefore note certain important difference which exists among different religions have their own scriptures and it is a patent fact that the devotion with which the adherents of the particular religion scriptures cannot be expected to them in relation to the scripture of rival religion. it is perhaps with the regards to the question of god that most important difference are arising. In the first place, there is the conflict theistic religion atheistic religions, between monistic

and pluralistic religion. Again there are conflict in respect of the attributes of God, problem of creation, the relation between God and man, God and the material world and many other points. In Hinduism we find wide variation from polytheism to absolute monistic, none of which may be acceptable to a Christian, a Buddha or a Muslim.

Again different religions have different attribute towards the problem of incarnation. Islam for example, does believe incarnation, similarly the Brahmas, a modern set among there formed Hindus does not believe in incarnation. Here

different religions have different beliefs. Each religion have a strong point of own side. Even all religions aim is same but there is a jealous, hatred to one religion to other religion. All religion are try to focus his own religions are best among the others. So, there is a religious conflict among us. Such a Hindu which they believes is called Iswara, the Christian which they believe is known as God and Islam which they believe is called Allah. We know that there is a conflict of religion, this conflict of religion is comes to conclusion only through the meeting of religion. In the meeting all religious group

are entered changed their dialogue .
So we need ~~inter~~ dialogue to comm-
unicate one to other religion . Therefore,
if there is inter change views of one group
to other group than the conflict becomes
less or there may be an understanding
of one religion to other religion . So inter-
faith dialogue is needed in the better-
ment of the religious group .

CHAPTER - 5

Universal Religion

The idea of universal religion was presented by Swami Vivekananda at the world parliament of religion held Chicago in 1893 and later he had lecture in USA and England. It is important to note that Swami Vivekananda gave new meaning to universal religion.

Before Swami Vivekananda the term 'universal religion' meant any religion which was not limited to a particular nation race or for caste but was open to all people, all over the world. George Trallaway in his book 'Philosophy

of religion, classified world religion in two groups ethnic religion and universal and universal religion. The ethnic religion membership is determined by birth. Only those who belong to a particular race or as in the case of Judaism, Zoroastrianism, shintism or too the case of hierarchy as Hinduism can become member of ethnic religion. By contrast, in universal religion anybody can with become a member of understanding simple rituals. Galloway regarded only three religions namely; Christianity, Islam and Buddhism as universal religion.

But its of these three religions claim only to be the only

religion in this world and regarded other religion false. This kind of claim contradicts the universal of these religions. Regarding this Swami Vivekananda said, we find them that it by the idea of a universal religion it is meant that one's act or doctrine should be believe in by all mankind it is only impossible. (Again if we accept that there will be one universal mythology that is also impossible. Nor there can there be one universal ritual. Such a state of things can never come in to existence if it never

come in to existence if it never did,
the world would be destroyed because
variety of his the first principle of
life.

According to Vivekananda, a uni-
versal religion must satisfy at least
two conditions. First "it must open
its gates to every individual, it must
admit that nobody is born with this
or that religion or the other must ult-
imately be left to his inner like and
choice". and second, "a really univer-
sal religion must be able to give
satisfaction and comfort to every religious

sect". So, if there is going to be a really universal religion, it must be broad and large enough to supply food of all these minds. But does a religion of this kind exist? Vivekananda believes a such religion of this kind is already there. But in the external conflicts of religion fails to notice its presence. Vivekananda demonstrate this in a very clear manner. He says, firstly the nature of the different religions will show that they are not actually contradicts to each other, but supplementary to each other. Secondly

Vivekananda wishes make it clear that there may be contradictory point of view of the same things. If we take photograph of the same object from different angles, not to photograph will be alike, they may even give opposite impression but they are photograph of the same thing. Thus the universal brotherhood of man is here although some of us are not aware of it.

CHAPTER - 6

Science and Religion

Religion and Science are entirely two different disciplines. There are scientists who think that they are not only different; they are opposite to each other. But modern times have not much difference between science and religion. Science has an objective approach whereas religion has a subjective approach. But in their practical application both are concerned with welfare of man. Science as well as known is concerned with man's physical welfare of man. Science as well as known is concerned with man's physical well-being. If we have problem about clothing, housing

health, better standard of living them we turn to science, but we turn to religion when we are trying to raise our moral standards. For instance if we want to know how we can improve our relation with our neighbors, how we can have peace and happiness, how we can grow not outwardly but inwardly, how we can become a perfect man.

Religion and Science are both attempt to help us out the bondage, only religion has the more ancient we have the superstitions and believe that is the more holy. Because it makes morality a vital point. The subject of science and religion are

getting more important to man in the modern age, They are the two great disciplines.

According to Vivekananda, science is a part of religion, religion being more comprehensive perhaps religion itself is a science. According to Vivekananda, religion is the science which teaches the transcendental in nature thought the transcendental in man. Further he adds the science of religion is based on the analysis of the human soul. It has no creed. Because no man is born to any religion, he has a religion in his own soul. "Nevertheless the

principle of religion is simple and clear and where they are concerned, there is no room for any secretiveness. You can discuss them freely with everybody. Most religion has the same aim and objectives, the same method and the same result. They hold good everywhere and every age. So, there is no room for secrecy?

CHAPTER - 7

Religion as The Foundation of Morality

According to Vivekananda religion is the foundation of morality. Religion is commonly defined in terms of beliefs in scriptures, prophets, institutions, creeds, sects and gospels. Such elements or a selection of their mixtures make different interpretations in the study of the phenomenon of religion. The information of different religious categories is an area for theoretical studies of specific religious practices. Each religion confines itself to its narrow shell, propagates its gospel, claiming its convictional superiority over that of the other. These

attitude breeds hatred and intolerance towards the other religions in either known history of civilization the resulting fanaticism as often led violence and bloodshed. However, the above scenario according to Vivekananda is the degeneration of religion. The purpose of religion is not to divide humanity but rather unite it. Unity for Vivekananda is the key to religion.

The core of religion for Vivekananda is the realization of divinity. Realization of God in the soul. Realization means encountering God and getting

transformed. The dichotomy between knowing and being breaks down. To know God is to be God-like. It is not a question of what-knowing some or that truth but how to become the spirit, what implies a theoretical enquiry but "how implies a process of becoming. Vivekananda remarks; Religion is realization; no talk, nor doctrine, nor theories however beautiful they may be. It is being and becoming, not hearing or acknowledging. It is the whole soul's becomes changed in to what it believes. That is religion.

Vivekananda argues that the essence of all religions is one - realization of divinity in man. Therefore, the core of all religions is universal. The universal religion is neither the amalgamation to all religions nor in addition to many religions. It is point out to all religions lead to the same goal only the paths are different. All-historical religions are variations of the universal religion. The starting point of the individual may be particular religion which personal God. But as he steps higher, he communes with undifferentiated pure spirit. Every religion has

its own mythologies, dogmas, beliefs and God that can lead to exclusiveness. As he believes in impersonal God is no ideas and particular religion can bring harmony in all religions. Vivekananda does not want to subsume all religions under the one religion. Each religion should follow his own practices. His aim is to find out unit in diversity. He is for diversities ~~for~~ should not lead to disharmony and discord. His emphasis is on the harmony of all religions of a symphony produce by notes. He seems the universal in and through the particulars.

Vivekananda is critical of conversions imposed by a particular religion, spreading one's own religion, spreading one's own religion at the cost of one religion. One should stick to one's own religion and find the bond of unity among all religions. The unit of spiritual, which makes one to be open to others; mere tolerance is not enough but one should wholeheartedly accept other religions. To develop fellow feeling is common to all religions. Vivekananda's view point Mazumdar says - toleration must necessarily lead to acceptance and for this followers of different paths

must develop and mutual understanding
which result in what may be called
a confluence of science.

Conclusion

Finally we come to conclusion that the religion is the system of faith and worship which is based on belief. That religion originated in the struggle to transcend the limitation of religion. Religion is the highest motive power for realizing the infinite energy which is the bright and nature of every man. According to Vivekananda, religion is the manifestation of divinity. For him religion originated in fearlessness. Therefore he also talked that religion is necessary aspect of life. But religious is

neither is doctrines or dogmas nor in intellectual argument it is being and becoming. Religion is extremely in the dynamic process of transformation of man of manifestation of Divinity. In every religion there must have its own philosophy, mythology and rituals.

Swami Vivekananda also talked about the universal religion. In universal religion, the religion which is not limited to any particular nation, race or caste but as open to all people all over the world. And a universal religion must open its gates to every individual.

Through universal religion Vivekananda tries to bring all religion in an umbrella. According to him, all religions are same, only the way which we believe is different. Because Vivekananda tries to communicate one religion to other. So, he organised a meeting of religion. In his meeting of religion different religious groups are gives their own religious view or dialogue. For him, the main aim of meeting of religion is to interchange the dialogue of one religious to other religion. Because there is a very religious conflicts this world. The meeting point of his religion is to communicate each other and

understanding one religion to other religion. It is possible only through the interfaith dialogue. It understands for exchange of ideas between different religious faith and the appreciation of each other striving towards the ultimate goals of life. Interfaith dialogue offers realistic philosophy dialogue among different faith, group and peaceful co-existence. He also talked about the religion in a science. There is not much different between science and religion. Only the science has an ~~welfare~~ where as religion has subjective. But in practical application both are concern with

welfare of man. Therefore, science is
also a part of religion.

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