

CERTIFICATE NO : **ICRESTMH /2024/C0824854****Religious Philosophy of Swami Vivekananda: A Glimpse****Biswajit Ghosh**

Research Scholar, Department of Philosophy, Mansarovar Global University, Sehore, M.P., India.

ABSTRACT

Swami Vivekananda provides a rational analysis of the fundamental importance of religion. He asserts that religion, as a discipline and a field of study, is the most profound and beneficial exercise for the human intellect. This endeavour to comprehend the boundless challenge of transcending the constraints of the senses emerging from matter is what evolves spiritual individuals. The relentless pursuit, both day and night, to unify the infinite with our existence and endeavour is the most magnificent and exalted achievement attainable by humanity. Consequently, the study of religion appears to be vital to me. Swami Vivekananda asserted that experience is the sole source of knowledge. He asserts that religion constitutes the sole science; however, it may not yield certainty since it is not imparted as an experiential science. A contingent of individuals consistently imparts religious teachings based on personal experience. All religions refer to these individuals as mystics, who articulate a common language and impart the same truth. This constitutes the authentic science of religion. In this article, religious philosophy of Swami Vivekananda: a glimpse has been discussed.

Keywords: *Religious, Philosophy, Swami Vivekananda.*

INTRODUCTION

Swami Vivekananda thinks that divinity is inherent in every soul. We can refer to this deity as God. The realization of God, or the expression of divinity, which constitutes the essence of each soul, is religion. Religion recognizes one's fundamental essence, metamorphoses an individual into a divine entity, and emancipates them from all forms of pain. Doctrines, dogmas, rituals, texts, and temples are merely ancillary aspects of religion. Religion primarily encompasses realization, belonging, and being, with philosophy, mythology, and ritual being secondary components. When a guy is religious in this context, he possesses love and compassion for all of humanity. He is capable of solely benefiting others and nothing beyond the way. (Kumar, S., 2022).

Religion, as a manifestation of realization, indicates that there is only one ultimate religion, whereas the various existing religions represent distinct expressions of this singular truth. Humans adhere to religion in various ways based on their distinct preferences and temperaments, resulting in the emergence of diverse religions. Vivekananda posited that an infinite religion has existed throughout eternity and will continue to exist, manifesting in various forms across different nations. He asserts that religion is singular; however, its implementation must vary.



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Religion as realization encompasses a mystical component; yet, this does not suggest that faith is unscientific or irrational. We can examine religion in the laboratory of mysticism. Reason serves as an indication of religion, although the ultimate objective transcends the confines of reason, which possesses inherent constraints. Vivekananda asserts that the science of religion possesses greater authority than physics or chemistry, as the latter disciplines lack an intrinsic obligation to validate their veracity.

The Advaita religion is fundamentally non-destructive and does not refute dualistic or qualified monistic beliefs. It transitions from dualism to non-dualism via qualified monism. According to Swami Vivekananda, our journey is not from error to truth, but rather from a lesser truth to a greater truth. Advaita advocates for non-interference while assisting others in their pursuit of elevation. William James has shown admiration for Advaita religion. He asserts that we possess a religion that, when emotionally evaluated, holds significant pragmatic value, providing an unparalleled sense of security. His monastic music resonates with us, uplifting and providing reassurance. (Tiwari, A.K., 2020).

Vivekananda presents a distinctive interpretation of Advaita philosophy, asserting that service to humanity constitutes service to the divine. He founded the Ramakrishna Mission with this ethos. He derived this distinctive and excellent notion from his esteemed mentor, Sri Ramakrishna. Vivekananda disseminated this concept globally. The religion of serving humanity as divine, distinct from the service rendered by Buddhist monks and Roman Catholic priests. Compassion (Karuna or Daya) motivates the latter, which is based on the duality between the provider and the recipient. However, Swamiji's doctrine of service does not draw its motivation from compassion or dualistic reasoning. Advaita Vedanta, the foundation of Swamiji's religion, holds that the servant ultimately serves himself by serving others. This is truly a favour to oneself. Despite an empirical distinction between the server and the served, the giver is not inherently superior to the receiver. The giver perceives himself lucky to possess the opportunity to bestow something upon the receiver. Swamiji asserts that the giver should kneel in reverence while the receiver stands and grants permission.

RELIGIOUS PHILOSOPHY OF SWAMI VIVEKANANDA

Swami Vivekananda remained faithful to his own faith while exhibiting reverence for all religions. He asserts that at the parliament of religion, a Christian should not convert to Hinduism or Buddhism, nor should a Hindu or Buddhist convert to Christianity. Each individual must internalize the essence of others while maintaining their uniqueness and developing in accordance with their own growth principles. He concluded from his personal religious experience that other religions represent distinct paths to the same objective.

Vivekananda asserts that holiness, purity, and charity are not the sole attributes of any particular church and that every system has generated individuals of the highest moral caliber. Should anybody aspire to the sole perpetuation of their own faith while wishing for the annihilation of others, such aspirations will remain unfulfilled.



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Swamiji opposed the eclectic religions promoted by Shikoh in medieval India and by Rammohan Roy and others in modern India. He supported all religions as alternate paths to enlightenment, fully aware that the multiplicity of religions possesses a unity in the shared objective of divine existence. Vivekananda demonstrated that the world's religions possess two dimensions: a spiritual dimension and a socio-cultural dimension. The spiritual dimension addresses the timeless verities of religion, including the essence of ultimate reality and humanity's connection to it. Through the comprehension of these timeless truths, individuals can liberate themselves from ignorance, enslavement, and pain, ultimately achieving enduring serenity.

We cannot confine esteemed figures like Swami Vivekananda to the boundaries of a single religion or nationality. They are the collective heritage of humanity. He empathized with suffering individuals regardless of their location. During the nine years following his appearance at the Chicago Parliament of Religions, he dedicated himself tirelessly to the benefit of humanity in both the West and the East. He stated that even after relinquishing his corporeal form, he would continue to engage in work. His spirit continues to strive for the welfare of humanity globally. (Smitha, S. et al., 2023).

Vivekananda posits that the necessity of religion pertains not to the individual, but to society as a collective entity. He asserts that among all the factors that have shaped and continue to shape the destinies of humanity, none is more powerful than the manifestation we refer to as religion. Power generates the operation of that unique force and predominant cohesive drive among human units, which forms the foundation of all social institutions. It is the fundamental driving force that propels the human intellect. No other ideal can instill within us the same vitality as the spiritual. Through human history, this has been true and its powers remain active. Religion serves as the paramount driving force for actualizing the boundless energy inherent in the essence and entitlement of every individual. Religion serves as the fundamental driving force in the development of character, the pursuit of goodness and greatness, and the attainment of peace for oneself and others.

Many religions aspire to a vision of the world. The overwhelming majority of individuals aspire to a future devoid of disease, illness, poverty, or any form of suffering. They will enjoy themselves thoroughly. This is what the pragmatic interpretation of religion signifies. Maintain the cleanliness of the streets to enhance enjoyment for all.

Prior to examining the objective of religion, it is essential to understand practical religion. We refer to the achievement of freedom as practical religion. There is practical value in things like possessions, knowledge, beauty, and other things that help us be good. But when they get in the way of our freedom, they become a major threat. All happiness and pleasure derive from the expenditure of the boundless heart and intellect together.

Swami Vivekananda posits that the universe of nature is inherently finite, yet it can never be infinite. Time, space, and causation must constrain the Absolute to manifest as nature. The more primitive the creature, the heightened its sensory pleasure. The more advanced the organism, the diminished its



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sensory pleasure. A dog can consume food; however, it lacks the capacity to comprehend the profound enjoyment of contemplating metaphysics. He lacks the exquisite satisfaction that comes from intellectual engagement. The pleasures of the senses surpass those of the brain. One relinquishes the lesser for the greater joy, which is the essence of practical religion through the pursuit of freedom and renunciation.

According to Vivekananda, we must comprehend the essence of God alongside practical religion. He asserts that the kingdom of Heaven belongs to the impoverished in spirit, making them blessed. The Lord assists us, as stated, "Blessed are the pure in heart, for they shall behold God." This encompasses street cleaning, hospital construction, and all virtuous endeavors conducted with sincerity. The impoverished, the destitute, and the frail, without regard for outcomes, manifest the veneration of God. Thus, the Kingdom of Heaven encompasses such individuals.

Vivekananda asserts that the Kingdom of Heaven resides within us. He exists as the essence of all souls; perceive him within your own soul, for this embodies the practical religion of freedom. To what extent are we devotees of the physical body, or genuine adherents to God and the spirit, and how much do we perceive ourselves as spiritual beings? Such is altruism; such is liberation. That is authentic adoration. Self-realization is the sole imperative; recognize yourself as an infinite spirit. Practical religion is the only viable form; all others are impractical and will ultimately dissipate. That alone will never dissipate. It is everlasting.

Consequently, comprehending the spirit as being becomes practical religion. All other aspects are satisfactory as they culminate in this singular magnificent concept. Swamiji asserts that renunciation and meditation lead to realization. He states that he desires to transcend material existence and sensory experiences in pursuit of something superior. That constitutes renunciation.

Contemporary enlightened individuals are exhibiting a profound curiosity in the exploration of both science and religion. In their established view, a harmonic integration of the two can yield a comprehensive manifestation of human creativity. They concur that science and religion can mutually coexist without compromising their respective purposes and contributions to the betterment of humanity. (Tiwari, A.K., 2020).

Swami Vivekananda is a prominent intellectual of the contemporary day. Romain Rolland asserts that the terms equilibrium and synthesis encapsulate Vivekananda's constructive brilliance. He embraced all avenues of the spirit. The four yogas encompass renunciation and service, art and science, and faith and activity, ranging from the most spiritual to the most pragmatic. He embodied the harmony of all human energy. Science can denature plutonium, yet it cannot eradicate the malevolence inherent in humanity.

Humanity is currently in a state of despair. To escape that condition of dissatisfaction, he must seek solace in religion, the understanding of which will allow him to discover the true meaning of human existence. Contemporary science is increasingly acknowledging that its innovations must derive significance from religion.



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The truth is singular. The material and spiritual constitute two facets of the same truth. Science dedicates itself to the pursuit of material truth, hidden within the truths of nature. Science is the quest for truth concerning observable phenomena in the material world, accessible via the senses. Religion serves as a discipline for the search of spiritual truth. Swami Vivekananda asserts that those with audacity strive to transcend consciousness. Furthermore, individuals must transcend sensory perception to attain truths of the spiritual realm, and there are even new individuals who manage to go beyond the limitations of the senses. Due to their direct encounters with spiritual truths, we refer to these individuals as rsis (seers of truth).

Spirituality constitutes a lifestyle grounded in some fundamental truths that are both everlasting and universal. It constitutes a lifestyle centered on God and dedicated to Him. It is a manner of being, movement, and being in God that assists others in achieving the same realization.

The domain of religion dedicates itself to the pursuit of spiritual truth. We examine both material and spiritual truth in the context of human beings, the intended recipients of truth. Humanity yearns for spiritual truth, but the entanglements of material reality disillusion it. Religion, solely focused on the spiritual realm, addresses the endeavors that elude scientific inquiry.

Swami Vivekananda posits the existence of two realms: the microcosm and macrocosm, representing the interior and exterior worlds, respectively. Experience derives truth from both realms. Psychology, philosophy, and religion derive their veracity from interior experience, while exterior experience yields the truth of physical science. A definitive truth must align with experiences in both realms. The microcosm must mirror the macrocosm, and vice versa; the physical world must align with the inner world, and the inner world needs external validation.

All scientific discoveries and achievements by humanity will yield no value unless they are employed for the welfare of mankind, which is feasible only via the manifestation of the inherent divinity within individuals. Vedanta can proficiently facilitate the revelation of the divinity inherent in humanity. Swami Vivekananda asserts that a Mahatman (great soul) is one whose heart aches for the impoverished; otherwise, he is a Duratman (wicked soul). Vedanta serves precisely this purpose: it enables a finite individual to comprehend the true nature of their existence, which embodies the essence of every experiential object.

Swami Vivekananda based his integration of science and religion on the nature of humanity. Each group should evolve in accordance with its own regulations. He saw each individual for who they truly were, neither extolling nor condemning, but offering spiritual assistance along with their inclinations. He aimed to show that man's spiritual aspirations can align with all forms of human endeavour. No being is entirely secular or wholly religious; all experiences ultimately lead humanity to the recognition of a spiritual unity underlying all transient phenomena. (Singh, V., 2019).

Swami Vivekananda's integration of science and religion will be more intelligible if we examine some attributes of science. Science endeavors to comprehend reality in conceptual terms, as both Einstein and Newton assert, independent of any observational act. It is an endeavour to understand



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and categorize the myriad intricate phenomena of nature. Scientific theories originate in the scientist's head; nonetheless, they must yield experimentally testable propositions to gain acceptance as scientific. Anything that is not perceivable by the senses or their extensions lies beyond the scope of science. The scientific way of looking at things is based on analyzing real-world evidence and coming up with a coherent set of ideas that explain how facts change over time. Measurement serves as the method, mathematics as the language, and conceptual understanding as the objective.

Swami Vivekananda asserted the congruence of his religion with contemporary science. He asserts that any scientific hypothesis must encompass three concepts. The general elucidates the specific, and the broader elucidates the general, leading us to the universal. Existence is the most universal idea, followed by the principle of self-consistency. Along with the idea of evolution, the explanation of phenomena lies in their own nature, without any outside beings or entities to explain how things work in the world. Evolution essentially replicates the character of an entity, transforming its causes into effects through varying conditions; it does not require searching beyond the universe for the origins of these changes.

Swami Vivekananda's integration of science and religion relies on an examination of our perceptions of nature. Human research encompasses two domains: exterior and internal nature. The external nature encompasses all phenomena from which the senses acquire information. It extends beyond the dermal boundary to encompass the physical body and its functions. The internal essence comprises the 'realm of thinking,' which encompasses all that contributes to our self-awareness. We can systematically acquire reliable information about our internal nature through established approaches. Experience substantiates both internal and exterior theories; there is no alternative criterion for a scientific hypothesis.

Consequently, as scientific research into nature reaches its limits, Swami Vivekananda posits the existence of a unified energy, prana and a unified matter referred to as Akasa. Can we re-establish any unity among them? This question marks the commencement of the comprehensive spiritual investigation. The mind and its categories constrain all knowledge. Law is the framework through which the intellect comprehends a sequence of phenomena. The desired unification transcends intellect and legal frameworks. The investigation of physics ultimately culminates in metaphysics. The examination of the mind transcends the mind itself, revealing the singularity from whence multiplicity arises. Swami Vivekananda proclaimed this Brahman, the Sachidananda. The attainment of Sachidananda concludes all inquiry and desire in the tranquility of fulfilment; the confluence of science and religion has achieved its objective in guiding the seeker toward his well-being.

Swami Vivekananda's integration of science and religion does not impose one upon the other. Scientists independently investigate phenomena, generalizing from one concept to another. Swami Vivekananda encourages scientists to maximize their study, striving to transition from physics to metaphysics and ultimately to the experience of ultimate unity. In conjunction with the scientists' unwavering faith in the intelligibility and order of nature, Swami Vivekananda advocates for a



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conviction in the absolute oneness of all entities. Not only a logical coherence in the theoretical foundation, but as the Gita articulates, an organic wholeness 'like pearls threaded on a string.' He who perceives that unity will attain Ananda-bliss, derived from the Sachidananda of scientific religion.

In every faith, mystics perceived God within the profound depths of their hearts, and their enlightened lives attested to the authenticity of their inner beliefs. As a result, people consistently regard authentic religious life with great respect. Genuine religious practice ought to engage our entire essence in the pursuit of identification. Spiritual consciousness transforms our existence; the spiritual expression of divine potential within human personality becomes the essence of religion. When the heavenly spirit governs our lives, we remain entirely humbled. We attain divinity. Vivekananda asserted that religion is the expression of the inherent divinity within humanity. We cannot entirely disregard this internal spark that drives us to pursue the holy. It provides us with inspiration and motivation for spiritual endeavour. The world's religions are a genuine source of inspiration, which accounts for their remarkable energy and activity. Swami Vivekananda asserted that none of the major world faiths has perished; furthermore, each is evolving.

The veracity of religion is demonstrable. It culminates in a comprehensive experience that enhances life, expands our perspectives, and clarifies our vision. Upon attaining universality, our ideas and actions harmonize with the divine. Swami Vivekananda decided that the genuine science of religion enables us to fully enjoy life and emanate peace and joy to others. Mathematics is universally consistent, much as mystics are uniform in their beliefs.

Despite their diverse names and manifestations, religions share common ideals and aspirations. An infinite religion has existed throughout eternity and will continue to exist, manifesting in various ways across different nations. The main truth that can be seen in all of these different religions is that there is an ideal unit abstraction that we can see as a person, an impersonal being, a law, a presence, or an essence. (Pramanick, S., 2023).

Universal love and empathy can only emerge through the recognition of spiritual oneness. This oneness among humanity also serves as the foundation of ethics. Swami Vivekananda asserts, that the infinite unity of the soul is the eternal basis of all morality; you and I are not merely brothers—every literary work reflecting humanity's quest for freedom has proclaimed this truth—but you and I are fundamentally one: This is the tenet of Indian philosophy. This unity is the foundation of all ethics and spirituality.

The fundamental objective of all religions is inherently similar. Across all faiths, individuals have sought the 'true' amidst transient phenomena. This has been the pursuit throughout the annals of human cognition. In ancient periods, we frequently observe insights illuminating human consciousness. People are seen going beyond their physical form and finding a complex essence that looks like their body but is much completer and more perfect, lasting even after the body dissolves.



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All religions revere the experiences of enlightened individuals documented in sacred texts. These sacred texts are beneficial across all religions. Numerous similarities can be found in the religious rituals of different faiths. Many of the world's major religions share similarities, so much so that Vivekananda suggested they may have borrowed from each other.

The principle of unity in diversity, rather than uniformity, serves as the foundation for global culture; one manifestation of life does not conflict with another, provided that the core ideal remains intact. Swamiji foresaw the future trajectory of global circumstances and strongly conveyed his message of universalism. No atom in this universe can move without affecting the entire globe. Global consensus is essential for progress, and it is becoming increasingly clear that ethnic, national, or parochial perspectives cannot achieve solutions to any issue. Every notion must expand to encompass the entirety of the globe, and every goal must grow until it encompasses all of humanity.

Religion is not otherworldly; it is all-encompassing and influences every facet of life. We, as contemporary humanity, have become estranged from our essence and separated from our Creator, God. Religion, as Swamiji elucidated, may mend the afflictions of life. Religion is revelation. It is a spiritual experience that enhances our existence, expands our perspective, and fortifies our character. It requires nothing short of the complete unity of existence under its own paramount authority.

Its principal objective is comprehensive and encompasses the entirety of existence. The sole source of genuine significance and the only divine aspect capable of achieving true notoriety and glory in our lives is religion. It encompasses and addresses morality, art, science, and philosophy, yet surpasses each of them. A true religious experience will provide us with synthetic vision. This vision imparted an unusual radiance to Swami's existence. With this gift, Sri Ramakrishna elevated him above others and empowered him to spread the values of religious peace, a holy inheritance from him. The coexistence of religions is essential. It is essential for harmonious coexistence. All narrow-mindedness and bias originate from a juvenile perspective on religion.

The spiritual values of religion constitute the salvific principles of existence. Religion serves as a fundamental driving force for actualizing the boundless energy inherent in every individual by virtue of their birth right. We should examine religion from this perspective, as it serves as the fundamental driving force in character development, the pursuit of goodness and greatness, and the attainment of peace for oneself and others. We must examine religion from a broader perspective than in the past. (Smitha, S. et al., 2023).

The religious principles of the future must encompass all that exists in the world. We must preserve all the beneficial aspects of the past and maintain opportunities for future enhancements to the current inventory. Religious groups should not discriminate based on God's image.

The synthesis, or harmony, is the defining characteristic of swami's religious philosophy; like his mentor, Sri Ramakrishna, Swamiji not only articulated the theory of religious harmony but also embodied it in practice. Their lives epitomized a congress of faiths. We have not observed such a



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seamless integration of multiple religions anywhere. Prior to the emergence of Sri Ramakrishna, the religious atmosphere was rife with tension. Religious groups in India and abroad clashed. Sri Ramakrishna conducted trials with several religions. He asserted that the realization of God is the ultimate objective of human existence.

Swami Vivekananda, as an Advaitin (monist), cultivated a holistic perspective that allowed him to perceive the manifestation of the singular among the multitude. Therefore, synthesis or harmony is the distinctive feature of his perspective. Each religion is merely transforming a deity from the corporeal human, and this same deity serves as the source of inspiration for all.

Religions originate from within; as long as humanity perceives its battle as ongoing, the need for religion persists. As a result, we witness a variety of religious expressions throughout the world. The study is perplexing; nonetheless, it is not, as many presume, a futile conjecture. Within this turmoil, there exists harmony; amidst these dissonant sounds, there is a note of concord, and those who are willing to listen will perceive the tone. Thus, Swamiji asserted that true religion is singular; all disputes arise from the forms, symbols, and representations.

Swami Vivekananda's ethos of universalism originates from his profound spiritual experiences. He perceived the divine inside humanity and dedicated all his efforts to awakening human spiritual potential. (Tiwari, A.K., 2020).

Swamiji imparted a universal religious message and an extensive perspective on life. He perceived spiritual unity as the foundation of all varied objectivity. The paramount objective of life is to uncover the unity that underpins all religious doctrines and experiences. This unity manifests itself through diversity. Although there are many expressions, the essence behind these diversifications remains singular.

Swamiji rejected the concept of theological imperialism. We noted that each traditional religion, when practiced correctly, expands the seeker's perspective and fosters universality. He clarified that religion aims to transcend the realm of relativity, asserting that the religion pertains to the supersensuous, not the sensory domain. This spiritual drive to overcome human frailty has led to the emergence of various pathways to divine excellence. Consequently, within the framework of spiritual fulfilment, each traditional religion holds intrinsic value for its followers.

Vivekananda's concept of universal religion, which acknowledges unity in diversity, significantly contributes to spiritual development, as it does not emphasize creed or dogma. He explained the unique purpose of each traditional religion and said that the fact that these old religions are still around shows that they can keep their purpose even though they have made mistakes, faced challenges, fought, and taken on many superficial forms. The essence of each remains vibrant—a pulsating, living core. None of them have abandoned the profound purpose that guided their establishment.



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Swami Vivekananda said that the four main ideas of universal religion are studying religious plurality, how each religion is different, talking to people of other religions, and accepting a common standard of validity. Swamiji envisioned the cultivation of spiritual culture grounded in mutual respect and acceptance. He proposed that we should not perceive religious plurality as a hindrance, but rather as a chance for personal development. Instead of fostering animosity, we can cultivate spiritual fraternity while maintaining our individuality. To quote Swamiji, he asserted that religions are not contradictory but supplementary. Each religion, in essence, represents a facet of the overarching universal truth, dedicating its entirety to embodying and exemplifying that aspect of the greater truth. Thus, it is a matter of addition rather than exclusion. This encapsulates the idea that systems often emerge, each embodying a significant concept, and ideals require cumulative integration. This represents the progression of humanity.

Swamiji's second point emphasizes the distinctive characteristics of each religion. He posits that every religion possesses a unique path and central theme. Christianity prioritizes love and fellowship, while Buddhism underscores high moral virtues, advocating renunciation, compassion, non-violence, and rationality. Islam is characterized by its principles of equality and brotherhood. Hinduism focuses on spiritual practice to achieve direct, intuitive experiences of the divine. The philosophy of Vedanta, which promotes the unity of spiritual consciousness, fosters an attitude of acceptance rather than mere tolerance. Swamiji possessed a remarkable ability to recognize the inherent value of each religion, asserting that each is significant in its own context. He clarified that each race also has a distinct inclination, a unique *raison d'être*, and a specific mission to fulfill in the world.

Swami Vivekananda posited that each religion possesses a distinct mission in the world, in addition to its unique characteristics. He has previously articulated his perspectives on this matter. The third principle of the universal religion, as conceived by Swamiji, is the wholehearted acceptance of the essence of other religions. This appreciation fosters assimilation, leading to the enrichment of the total personality. Swamiji established the foundation for this inclusive spirit at the parliament.

Concerning the fourth point—the acceptance of a singular, immutable standard of validity—Swamiji praised the elegance and logic of Vedanta. Among all enigmas, the human being remains the most profound. Vedanta elucidated this significant mystery at the inception of human history. Hindus uncovered the profound truth through their intuitive insight that humanity is divine, with infinite potential deeply embedded within. The ultimate objective of religion is to actualize this divine potential through the practice of spiritual discipline. Without acknowledging the spiritual unity of humanity, the aspiration for a universal religion will remain unfulfilled. This represents the common foundation where individuals from diverse backgrounds can converge and benefit. (Singh, V., 2019) While the objective remains singular, there are suggestions for diverse routes. In the parliament of religions, Swamiji proclaimed that all paths converge in Rome. He asserts that, akin to various streams originating from distinct sources that ultimately merge in the sea, so too, O Lord, do the myriad paths pursued by individuals, despite their apparent divergence—whether convoluted or direct—all lead to you.



Swamiji's idea of a universal religion included accepting religious diversity as a basic principle, seeing the similarities between religions, and having ongoing conversations to combine different people's values. The scientific and logical philosophy of Vedanta was used as a foundation for these discussions. It is evident that a rational intellect will find his principles pertinent. Despite their differences, adherents of various faiths should coexist as one family.

CONCLUSION

Swami Vivekananda significantly contributed to global religion by advocating Hinduism as a universal doctrine of ethical humanism and spiritual idealism. Christian missionaries, under the influence of an imperialistic mind set, grossly misrepresented Hinduism, feeling compelled to 'civilize' individuals of African and Asian descent to facilitate economic exploitation in those regions.

Vivekananda argued that Hinduism is a comprehensive doctrine that embraces profound philosophical intellect through the teachings of Nyaya, Sankhya, and Vedanta. He thought that Hinduism wasn't just a bunch of strange cults, ritualistic superstitions, orthodox dogmas, and old-fashioned ceremonies, as many European critics do. Instead, he saw it as a set of moral and spiritual rules and basic, eternal laws that were meant to make people better.

Vivekananda epitomized the entirety of Hinduism, spanning from the Vedas to Vaishnavism. Unlike the later Swami Dayananda, he did not place significant emphasis on the Samhitas of the Veda. The Jnanakanda of the Upanishads profoundly influenced him. Vivekananda's universalism reflected one of the inclusive cultures of Asoka. His teacher Ramakrishna, who's entire being exemplified and validated the inherent spiritual truths present in all religions, nurtured him. Swamiji partially revived the practice of proselytism within Hinduism, which had been diminishing. Hinduism underscores the unity underlying the apparent diversities of nature. Nature, comprising both matter and mind, is merely an illusion; the sole reality is God. The true essence of humanity is none other than God, while the mind and body are merely transient forms. (Pramanick, S., 2023).

Human suffering and the infliction of suffering upon others stem from a fundamental ignorance that obscures self-awareness of the mind, which is merely a collection of forms. Hinduism urges individuals to transcend this ignorance and acknowledge their intrinsic unity with all of creation. Hindu philosophy refers to this realization as 'Moksha', or liberation from the constraints of nature, as the ultimate purpose of human existence. Consequently, Hinduism delineates a trajectory of self-sacrifice and service for every individual. In Hindu thought, the archetypal person perceives the self in all beings and all beings in the self. This realization fosters personal perfection by revealing one's divine essence and undoubtedly enhances societal peace and welfare. To liberate oneself from the constraints of nature and achieve eternal tranquility and blessedness, one must love and serve others, striving to recognize the fundamental unity with God in all existence. Throughout the history of Hindu civilization, there have been numerous instances where the dedicated endeavors of saints and sages prominently highlighted the ideals of selflessness and service in both individual and communal



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life. During these periods, Hindu society exhibited remarkable examples of unity, harmony, generosity, and tolerance. The basic Hindu way of life, which is based on a path of renunciation and service that is meant to reveal the divinity within everyone, got new support and energy during this time, showing that people were feeling inspired and had a bigger picture in their minds. Sri Ramakrishna's exemplary practices have elucidated the elevated principles of Hinduism, leading to the establishment of the Ramakrishna order of monks. We assert that the tenets of our faith will once again serve as a driving force within Hindu society, significantly cleansing it of the impurities accumulated over the centuries and fostering a sense of universal peace and harmony, which the world urgently seeks.

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