

# DOWNLOAD PDF WHAT RELIGION IS IN THE WORDS OF SWAMI VIVEKANANDA

## Chapter 1 : Swami Vivekananda on What Is Religion? - [www.nxgvision.com](http://www.nxgvision.com)

*What Religion is in the Words of Swami Vivekananda Paperback - January 1, by Swami Vivekananda (Author), Swami Vidyatmananda (Editor).*

According to Vivekananda, religion is the manifestation of the Divinity already in man. He also told, religion is the idea which raises the brute unto man, and man unto God. Once Sharat Chandra Chakravarty, a disciple of Swami Vivekananda, asked him, "How is it, Swamiji, that you do not lecture in this country? You have stirred Europe and America with your lectures, but coming back here you have kept silence. He toldâ€” [Source] In this country, the ground should be prepared first; then if the seed is sown, the plant will come out best. The ground in the West, in Europe and America is very fertile and fit for sowing seeds. There they have reached the climax of Bhoga enjoyment. Being satiated with Bhoga to the full, their minds are not getting peace now even in those enjoyments, and they feel as if they wanted something else. In this country you have neither Bhoga nor Yoga renunciation. When one is satiated with Bhoga, then it is that one will listen to and understand the teachings on Yoga. What good will lectures do in a country like India which has become the birthplace of disease, sorrow, and affliction, and where men are emaciated through starvation, and weak in mind? Do you not say that ours is the land of religion and that here the people understand religion as they do nowhere else? Why then will not this country be animated by your inspiring eloquence and reap to the full the fruits thereof? The first thing required is the worship of the Kurma tortoise Incarnation, and the belly-god is this Kurma, as it were. Until you pacify this, no one will welcome your words about religion. India is restless with the thought of how to face this spectre of hunger. The draining of the best resources of the country by the foreigners, the unrestricted exports of merchandise, and, above all, the abominable jealousy natural to slaves are eating into the vitals of India. Chakravarty asked once again "What should we do then to remove that evil? The masses in our country are like the sleeping Leviathan. The education imparted by the present university system reaches one or two per cent of the masses only. And even those who get that do not succeed in their endeavours of doing any good to their country. But it is not their fault, poor fellows! As soon as they come out of their college, they find themselves fathers of several children! Somehow or other they manage to secure the position of a clerk, or at the most, a deputy magistrate. This is the finale of education! With the burden of a family on their backs, they find no time to do anything great or think anything high. They do not find means enough to fulfil their personal wants and interests; so what can be expected of them in the way of doing anything for others? Scope of religion According to Swami Vivekananda, experience is the best source of knowledge. He suggested the way a chemistry or biology student reads book on those subjects, if someone wants to learn about religion, he has to read his own mind and heartâ€” Religion deals with the truths of the metaphysical world just as chemistry and the other natural sciences deal with the truths of the physical world. The book one must read to learn chemistry is the book of nature. The book from which to learn religion is your own mind and heart. The sage is often ignorant of physical science, because he reads the wrong bookâ€”the book within; and the scientist is too often ignorant of religion, because he too reads the wrong bookâ€”the book without. The young man came every day, and insisted that he wanted religion. But the old man knew better than the young man. One day, when it was very hot, he asked the young man to go to the river with him and take a plunge. The young man plunged in, and the old man followed him and held the young man down under the water by force. After the young man had struggled for a while, he let him go and asked him what he wanted most while he was under the water. If you do, you will get Him in a moment," said the master. Until you have that thirst, that desire, you cannot get religion, however you may struggle with your intellect, or your books, or your forms. Until that thirst is awakened in you, you are no better than any atheist; only the atheist is sincere, and you are not. You are what you make yourselves. You are, by the grace of God and your own exertions, what you are. Mere believing in certain theories and doctrines will not help you much. The mighty word that came out from the sky of spirituality in India was Anubhuti, realisation, and ours

are the only books which declare again and again: Bold, brave words indeed, but true to their very core; every sound, every vibration is true. Religion is to be realised, not only heard; it is not in learning some doctrine like a parrot. Neither is it mere intellectual assent – that is nothing; but it must come into us. Ay, and therefore the greatest proof that we have of the existence of a God is not because our reason says so, but because God has been seen by the ancients as well as by the moderns. We believe in the soul not only because there are good reasons to prove its existence, but, above all, because there have been in the past thousands in India, there are still many who have realised, and there will be thousands in the future who will realise and see their own souls. And there is no salvation for man until he sees God, realises his own soul. Therefore, above all, let us understand this, and the more we understand it the less we shall have of sectarianism in India, for it is only that man who has realised God and seen Him, who is religious. In him the knots have been cut asunder, in him alone the doubts have subsided; he alone has become free from the fruits of action who has seen Him who is nearest of the near and farthest of the far. Ay, we often mistake mere prattle for religious truth, mere intellectual perorations for great spiritual realisation, and then comes sectarianism, then comes fight. If we once understand that this realisation is the only religion, we shall look into our own hearts and find how far we are towards realising the truths of religion. Then we shall understand that we ourselves are groping in darkness, and are leading others to grope in the same darkness, then we shall cease from sectarianism, quarrel, and fight. Ask a man who wants to start a sectarian fight, "Have you seen God? Have you seen the Atman? If you have not, what right have you to preach His name – you walking in darkness trying to lead me into the same darkness – the blind leading the blind, and both falling into the ditch? This society, that I see you before me, and [that] I am talking to you – this is all superstition; all must be given up. Just see what it takes to become a philosopher! The other [paths] are easy, slow, No weakling [can follow this path of knowledge. You must be able to say: Time is in me, not I in time. God was born in my mind. God the Father, Father of the universe – he is created by me in my own mind Think of this, talk [of] this, and [help] each other in this path, and give up all superstition! Religion is the realising of God. It is realisation, perception of God [which alone is religion. We must not forget that. It brings to man eternal life. It has made man what he is, and will make of this human animal a god. That is what religion can do. Take religion from human society and what will remain? Nothing but a forest of brutes. Sense-happiness is not the goal of humanity. We find that man enjoys his intellect more than an animal enjoys its senses; and we see that man enjoys his spiritual nature even more than his rational nature. So the highest wisdom must be this spiritual knowledge. With this knowledge will come bliss. All these things of this world are but the shadows, the manifestations in the third or fourth degree of the real Knowledge and Bliss. The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth; or the air, or the water? It becomes a plant, it develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant. Similar is the case with religion. Do I wish that the Hindu or Buddhist would become Christian? But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. The goal is to manifest this divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy – by one or more or all of these – and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details. Every religion is only evolving a God out of the material man, and the same God is the inspirer of all of them. In the world, religion is the only source where there is no surety, because it is not taught as a science of experience. This should not be. There is always, however, a small group of men who teach religion from experience. They are called mystics, and these mystics in every religion speak the same tongue and teach the same truth. This is the real science of religion. Wikimedia Commons First bread and then religion. For a religion to be effective, enthusiasm is necessary. At the same time we must try to avoid the danger of multiplying creeds.

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## Chapter 2 : Swami Vivekananda, Soul, God and Religion

*This books starts off with a clever anecdote of Swami Vivekananda's journey in the U.S. The book with a title as such, would be thought of as serious but instead starts off with "One morning,"(Isherwood 1).*

Background[ edit ] Journey to the west[ edit ] Vivekananda began his journey to America from Bombay, India on 31 May ,with the great ship peninsula [3] His journey to America took him to China, Japan and Canada. At Canton Guangzhou he saw some Buddhist monasteries. There he also found many Sanskrit and Bengali manuscripts. Then he visited Japan. First he went to Nagasaki. He saw three more big cities and then reached Osaka , Kyoto and Tokyo and then he reached Yokohama. Tata, a businessman who made his initial fortune in the opium trade with China [5] and started one of the first textile mills in India, was going to Chicago to get new business ideas. In this accidental meeting on the Empress, Vivekananda inspired Tata to set up a research and educational institution in India. They also discussed a plan to start a steel factory in India. He did not have one at that moment and felt utterly disappointed. He also learned the Parliament would not open till first week of September. But Vivekananda did not give up his hope. To cut his expenditure, he decided to go to Boston , which was less costly than Chicago. Professor Wright invited Vivekananda to give a lecture at the University. Vivekananda gave his first lecture on that day. Towards the afternoon his turn came, after so much of procrastination. Though initially nervous, he bowed to Saraswati , the Hindu goddess of learning, and he felt he got new energy in his body; he felt someone or something else had occupied his bodyâ€” "The Soul of India, the echo of the Rishis, the voice of Ramakrishna , the mouthpiece of the resurgent Time spirit". To these words he got a standing ovation from a crowd of seven thousand, which lasted for two minutes. When silence was restored he began his address. He greeted the youngest of the nations on behalf of "the most ancient order of monks in the world, the Vedic order of sannyasins, a religion which has taught the world both tolerance and universal acceptance.! And in the story he told, a frog used to live in a well. It was born there and brought up there and it used to think his well was the biggest water land of the world. One day, a frog from a sea came to that well. When the frog from the sea told the frog of the well that sea is much bigger than that well, the frog of the well did not believe it and drove the frog of the sea away from his well. Vivekananda concludedâ€” "That has been the difficulty all the while. I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Muslim sits in his little well and thinks that is the whole world. You can help by adding to it. December Vivekananda gave a short introduction of Hinduism and spoke on "The meaning of the Hindu religion" He also talks about the 3 oldest religions of the world, namely Hinduism, Zoroastrianism and Judaism and their survival and the emergence of Christianity. He then goes ahead and shares his knowledge of the Vedanta philosophy, the concept of god, soul and body in Hinduism. Religion not the crying need of India In this brief address Vivekananda made a "little criticism" and told, religion was not the most important need of Indians at that moment. He regretted for sending of Christian missionaries and trying to save the souls of Indians although poverty had been a much more important issue at that time. He then told, his aim was to join the Chicago Parliament of Religions and to seek aid for his impoverished people. Buddhism, the Fulfillment of Hinduism 26 September [ edit ] Main article: In his last speech he told that the Parliament had become an accomplished fact. He thanked the "noble souls" for organising the Parliament which he felt "proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character". Impact[ edit ] The lectures of Vivekananda shook America and the whole world.

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## Chapter 3 : Swami Vivekananda at the Parliament of the World's Religions () - Wikipedia

*A collection of the main writings of Swami Vivekananda as compiled by an American swami who gathered Vivekananda's thoughts and words on religion in one book.*

Swami Vivekananda on What Is Religion? It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. In this way it went on and became a little sleek and fat. Well, one day another frog that lived in the sea came and fell into the well. How big is that? Is it as big as my well? There can be nothing bigger than this. This fellow is a liar, so turn him out. I am a Hindu. I am sitting in my own well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Mohammedan sits in his little well and thinks that is the whole world. The purpose of religion in life is to give a spiritual meaning to it, to bring oneness, harmony, discipline and tolerance for each other. But religion more often than not has been the cause of disharmony, chaos and war. History stands upon the ruins of many endless wars and crusades fought for the sake of religion and for innumerable times man has seen the ultimate futility of such acts. Swami Vivekananda, well-versed with the philosophy of the Vedanta and under the tutelage of a mystic philosopher and a simple man of faith, Sri Ramakrishna Paramahansa, understood that the need of religion in life is to lead mankind to the path of self-realization. He opposed all sectarianism and dogmatic preaching associated with religion, emphasized on broadness of vision and that all roads lead to the same. In a very modern approach, he expounded the ancient Advaita philosophy of Vedanta and thus revealed the true meaning of God and Religion: It is self-creating, self-dissolving, self-manifesting, One Infinite Existence, the Brahmn. While he praises the ancient philosophy of Hinduism and Vedanta, he is not blinded by it. Our God is the cooking-pot, and our religion is: It was his true cognizance of the words Religion and God that made him see the drawbacks of his own religion and also of the others and acknowledge them openly. His concern was India and its crying need, humanity and altogether upliftment of mankind towards prosperity. His was an appeal for tolerance and universal acceptance of all religion as true and great and One. No religion is lesser or greater than the other- religion is not mathematics, it is Faith, which in its right path causes emancipation of human kind and in the wrong path, wrecks havoc.

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## Chapter 4 : Concept of Religion according to Swami Vivekananda | Asha Nimali Fernando - www.nxgvision.com

*What Religion is in the Words of Swami Vivekananda was first produced by Phoenix House, Ltd., London, (copyright: Advaita Ashrama, Mayavati) in as a Birth Centenary tribute to the great teacher.*

Early life – Birth and childhood left Bhubaneswari Devi ; "I am indebted to my mother for the efflorescence of my knowledge. His mother said, "I prayed to Shiva for a son and he has sent me one of his ghosts". Narendra was trained in Indian classical music , [28] and regularly participated in physical exercise, sports and organised activities. I have travelled far and wide but I have never come across a lad of his talents and possibilities, even in German universities, among philosophical students. He is bound to make his mark in life". Several incidents have been given as examples. In a talk, he once quoted verbatim, two or three pages from Pickwick Papers. Another incident that is given is his argument with a Swedish national where he gave reference to some details on Swedish history that the Swede originally disagreed with but later conceded. In another incident with Dr. Deussen, he apologized to Dr. Deussen explaining that he was too absorbed in reading and hence did not hear him. The professor was not satisfied with this explanation but Vivekananda quoted and interpreted verses from the text leaving the professor dumbfounded about his feat of memory. Once, he requested some books written by Sir John Lubbock from a library and returned them the very next day claiming that he had read them. The librarian refused to believe him until cross examination about the contents convinced him that Vivekananda was being truthful. Not satisfied with his knowledge of philosophy, Narendra came to "the question which marked the real beginning of his intellectual quest for God. This prompted some of his students including Narendra to visit Ramakrishna. Impressed by his singing talent, he asked Narendra to come to Dakshineswar. Narendra, once a son of a well-to-do family, became one of the poorest students in his college. Ramakrishna suggested him to go to the temple himself and pray. At Cossipore, he experienced Nirvikalpa samadhi. The math became the first building of the Ramakrishna Math: We used to get up at 3: What a strong spirit of detachment we had in those days! We had no thought even as to whether the world existed or not. Narendra collected and arranged most of the songs of this compilation, but could not finish the work of the book for unfavourable circumstances. Narendra and the other aspiring monks accepted the invitation and went to Antpur to spend few days. In Antpur, in the Christmas Eve of , Narendra and eight other disciples took formal monastic vows. During his travels he met, and stayed with Indians from all religions and walks of life: Bonney , [92] [93] to gather all the religions of the world, and show "the substantial unity of many religions in the good deeds of the religious life. The New York Critique wrote, "He is an orator by divine right, and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words, and the rich, rhythmical utterance he gave them". After hearing him we feel how foolish it is to send missionaries to this learned nation". I want you to keep your own belief; I want to make the Methodist a better Methodist; the Presbyterian a better Presbyterian; the Unitarian a better Unitarian. I want to teach you to live the truth, to reveal the light within your own soul. His popularity opened up new views for expanding on "life and religion to thousands". He founded the Vedanta Society of New York in Beginning in June , Vivekananda gave private lectures to a dozen of his disciples at Thousand Island Park in New York for two months. In Germany he met Paul Deussen , another Indologist. Vivekananda in Greenacre , Maine August His success led to a change in mission, namely the establishment of Vedanta centres in the West. This society still is filled with foreign nationals and is also located in Los Angeles. He called it "Peace retreat", or, Shanti Asrama. There is also a Vedanta Press in Hollywood which publishes books about Vedanta and English translations of Hindu scriptures and texts. He regularly corresponded with his followers and brother monks, [note 5] offering advice and financial support. His letters from this period reflect his campaign of social service, [] and were strongly worded. Also, let them have oral lessons on geography and such other subjects. No good will come of sitting idle and having princely dishes, and saying "Ramakrishna, O Lord! In Colombo he gave his first public speech in the East. From there on, his journey to Calcutta was triumphant.

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Common people and rajas gave him an enthusiastic reception. During his train travels, people often sat on the rails to force the train to stop so they could hear him. These lectures, published as Lectures from Colombo to Almora , demonstrate his nationalistic fervour and spiritual ideology. Its ideals are based on Karma Yoga , [] and its governing body consists of the trustees of the Ramakrishna Math which conducts religious work. Two journals were founded: Prabuddha Bharata in English and Udbhodan in Bengali. Tata now asked him to head his Research Institute of Science ; Vivekananda declined the offer, citing a conflict with his "spiritual interests". He consolidated the work of the math and trained disciples for several months. Vivekananda composed " Khandana Bhavaâ€™Bandhana ", a prayer song dedicated to Ramakrishna, in

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## Chapter 5 : Swami Vivekananda - Wikipedia

*What Religion Is In The Words Of Swami Vivekananda [John Yale, Christopher Isherwood] on [www.nxgvision.com](http://www.nxgvision.com)  
\*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

It was an audience which included thoughtful women and men, for the lecturer had been invited by the "Peripatetics," and among the friends who shared the privilege with them were ministers of varied denominations, as well as students and scholars. Vive Kananda is a Brahmin priest, and he occupied the platform in his native garb, with caftan on head, orange colored coat confined at the waist with a red sash, and red nether garments. He presented his faith in all sincerity, speaking slowly and clearly, convincing his hearers by quietness of speech rather than by rapid action. His words were carefully weighed, and each carried its meaning direct. He offered the simplest truths of the Hindoo religion, and while he said nothing harsh about Christianity, he touched upon it in such a manner as to place the faith of Brahma before all. The all-pervading thought and leading principle of the Hindoo religion is the inherent divinity of the soul; the soul is perfect, and religion is the manifestation of divinity already existing in man. The present is merely a line of demarkation between the past and future, and of the two tendencies in man, if the good preponderates he will move to a higher sphere, if the evil has power, he degenerates. These two are continually at work within him; what elevates him is virtue, that which degenerates is evil. Kananda will speak at the First Unitarian Church tomorrow morning. Breeden introduced the speaker to the audience. He arose and after bowing to his audience, commenced his lecture, the subject of which was "Hindoo Religion". His lecture was not confined to any line of thought but consisted more of some of his own philosophical views relative to his religion and others. He holds that one must embrace all the religions to become the perfect Christian. What is not found in one religion is supplied by another. They are all right and necessary for the true Christian. I have often been asked in this country if I am going to try to convert the people here. I take this for an insult. I do not believe in this idea of conversion. Whence comes this change? How do you explain it? The man has not a new soul for the soul must die. You say he is changed by God. God is perfect, all powerful and is purity itself. Then after this man is converted he is that same God minus the purity he gave that man to become holy. There is in our country two words which have an altogether different meaning than they do in this country. They are "religion" and "sect". We hold that religion embraces all religions. We tolerate everything but intoleration. Then there is that word "sect". Here it embraces those sweet people who wrap themselves up in their mantle of charity and say, "We are right; you are wrong. A frog was born in a well and lived its whole life in that well. One day a frog from the sea fell in that well and they commenced to talk about the sea. The frog whose home was in the well asked the visitor how large the sea was, but was unable to get an intelligent answer. Then the at home frog jumped from one corner of the well to another and asked his visitor if the sea was that large. The frog jumped again and said, "Is the sea that large? They seek to eject and trample those who do not believe as they do.

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## Chapter 6 : Swami Vivekananda at the Parliament Of World's Religions, - Pravs World

*The book explores the meaning of religion and reflects upon its true purpose in an individual's life. Summary Of The Book. Swami Vivekananda is widely credited for reviving Hinduism in India in the 19th century.*

I read my Bible better in the light of your Bible and the dark prophecies of my religion become brighter when compared with those of your prophets. Truth has always been universal. If I alone were to have six fingers on my hand while all of you had only five, you would not think that my hand was the true intent of nature, but rather that it was abnormal and diseased. Just so with religion. If one creed alone were to be true and all the others untrue, you would have a right to say that that religion was diseased; if one religion is true, all the others must be true. Thus the Hindu religion is your property as well as mine. Of the two hundred and ninety millions of people inhabiting India, only two millions are Christians, sixty millions Mohammedans and all the rest are Hindus. The Hindus found their creed upon the ancient Vedas, a word derived from Vid, "to know". These are a series of books which, to our minds, contain the essence of all religion; but we do not think they alone contain the truths. They teach us the immortality of the soul. In every country and every human breast there is a natural desire to find a stable equilibrium — something that does not change. We cannot find it in nature, for all the universe is nothing but an infinite mass of changes. The Vedanta philosophy teaches that man is not bound by his five senses. They only know the present, and neither the future nor the past; but as the present signifies both past and future, and all three are only demarcations of time, the present also would be unknown if it were not for something above the senses, something independent of time, which unifies the past and the future in the present. But what is independent? Not our body, for it depends upon outward conditions; nor our mind, because the thoughts of which it is composed are caused. It is our soul. The Vedas say the whole world is a mixture of independence and dependence, of freedom and slavery, but through it all shines the soul independent, immortal, pure, perfect, holy. For if it is independent, it cannot perish, as death is but a change, and depends upon conditions; if independent, it must be perfect, for imperfection is again but a condition, and therefore dependent. And this immortal and perfect soul must be the same in the highest God as well as in the humblest man, the difference between them being only in the degree in which this soul manifests itself. But why should the soul take to itself a body? For the same reason that I take a looking-glass — to see myself. Thus, in the body, the soul is reflected. The soul is God, and every human being has a perfect divinity within himself, and each one must show his divinity sooner or later. If I am in a dark room, no amount of protestation will make it any brighter — I must light a match. Just so, no amount of grumbling and wailing will make our imperfect body more perfect. But the Vedanta teaches — call forth your soul, show your divinity. Teach your children that they are divine, that religion is a positive something and not a negative nonsense; that it is not subjection to groans when under oppression, but expansion and manifestation. How is it, then, that every child is born with an experience that cannot be accounted for by hereditary transmission? How is it that one is born of good parents, receives a good education and becomes a good man, while another comes from besotted parents and ends on the gallows? How do you explain this inequality without implicating God? Why should a merciful Father set His child in such conditions which must bring forth misery? It is no explanation to say God will make amends; later on — God has no blood-money. Then, too, what becomes of my liberty, if this be my first birth? Coming into this world without the experience of a former life, my independence would be gone, for my path would be marked out by the experience of others. If I cannot be the maker of my own fortune, then I am not free. I take upon myself the blame for the misery of this existence, and say I will unmake the evil I have done in another existence. This, then, is our philosophy of the migration of the soul. We come into this life with the experience of another, and the fortune or misfortune of this existence is the result of our acts in a former existence, always becoming better, till at last perfection is reached. We believe in a God, the Father of the universe, infinite and omnipotent. But if our soul at last becomes perfect, it also must become infinite. But there is no room for two infinite unconditional beings, and hence we believe in a Personal God, and we

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ourselves are He. These are the three stages which every religion has taken. First we see God in the far beyond, then we come nearer to Him and give Him omnipresence so that we live in Him; and at last we recognise that we are He. The idea of an Objective God is not untrue – in fact, every idea of God, and hence every religion, is true, as each is but a different stage in the journey, the aim of which is the perfect conception of the Vedas. Hence, too, we not only tolerate, but we Hindus accept every religion, praying in the mosque of the Mohammedans, worshipping before the fire of the Zoroastrians, and kneeling before the cross of the Christians, knowing that all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realise the infinite, each determined by the conditions of its birth and association, and each of them marking a stage of progress. We gather all these flowers and bind them with the twine of love, making a wonderful bouquet of worship. Thus my religion means expansion, and expansion means realisation and perception in the highest sense – no mumbling words or genuflections. Man is to become divine, realising the divine more and more from day to day in an endless progress. Reproduced from the Brooklyn Standard Union.

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## Chapter 7 : What Religions is (In The Words of Swami Vivekananda)

*For Swami Vivekananda, religion is a total concept. All the religions of 12 Ibid, p32 13 The Complete Works of Swami Vivekananda, Vol,ii p 7 the world together constitute one whole.*

Introduction Religion is deeply rooted in man and his blood since many centuries ago. Still it has been dominating man and his way of thinking and behaviour. Within the framework of human rights, religion is considered as an inherent and individual right of the man. Therefore religion is a very personal matter in man and his life. Within the Eastern Philosophical traditions we can find a great thinker and the religious man who was not limited to the East and the one who spread that new ideal of the religion to the Western world. He is Swami Vivekananda. He was born in and expired in Early days His pre-monastic name was Narendranath Dutta. Narendra, even from his childhood had started to practice meditation. At the age of six very easily he learnt by heart the whole of a Sanskrit grammar and long passage from the Mahabharata and Ramayana. As a boy, he observed and questioned the nature of man. This religious organization broke away from the rituals, image worship, and priestcraft of orthodox Hinduism. Young Narendra as a member saw the uncovered area of this organization that was the spiritual side of the man. The meeting of Narendra with Sri Ramakrishna was a symbolic one. It symbolizes the meeting of ancient Indian culture with the modern civilization. He practiced intense spiritual disciplines under the supervision of Sri Ramakrishna for several years. Ananda means divine bless or the peace which is obtained through enlightenment<sup>2</sup>. Swami Vivekananda lived only for 40 years. Within this short span of life, he left a rich legacy of spectacular achievements in the religious and cultural history of the world. Concept of Religion To him, Religion is not just a talk and doctrines or theories, nor is it sectarianism. Religion can not live in sects and societies. It is a relationship between soul and God. He explains that religion does not consist in erecting temples or building churches or attending public worship. As well as it can not find in the books or in words or in lectures or in organizations. Religion consists on realization. Religion does not consist in subscribing to a particular creed or faith but in spiritual realization. Therefore, spiritual realization is religion. Another thing is that, it is within the man. Each and every one should understand God within their soul through self-realization. Religion is the manifestation of the divinity already within man. Therefore, it is not necessary to have doctrines or dogmas and intellectual argumentation. It is realization in the heart of our hearts. It is touching God; it is feeling God and realizing that I am a spirit in relation with the universal spirit and all its great manifestations. That is the religion. To him material prosperity and wealth is not an important thing. But the wealth of the spiritual thought in brain that is needed to the human progress. To him, religion has been a great healer as well as cruel killer. In this he try to explain if one religion given a true and bless to the people, it has capacity to heal evil thoughts in human mind, as well the false religion has a capacity to bring darkness in human mind. Hence, the true welfare of man is his predominant impulse, and a true religion is the only agent for that purpose. He further said that the supreme reality is the only source of happiness. Vivekananda said that, man is like an infinite spring, coiled up in a small box, and that spring is trying to unfold<sup>5</sup>. His ideal of religion is a spiritual concept. So that without inner growth religion has no value. The very soul of religion is experience. To realize it his suggestion was the yoga system. Through practices of yoga, people can achieve the inner divinity. Why they want perfect ideal somewhere, either in man, in God, or elsewhere? The idea is within you. He told that, God is within your own self. That is propelling you to seek for him, to realize him. That is his concept of God. To him God exists, but he is not the man sitting upon a cloud. But if you approach to your real self you can see the God within you. He is pure spirit. That is your self. God is body, mind, soul and everything in this world. He is something still higher than known, unknown, and unknowable. God can only be known in and through man. He told to the people to see each and every man or woman in the world as God. His identification of God is in everything, in every work, every thought, in every feeling. Such realization of divinity in humanity leaves no room for arrogance. By realizing it, a man can not be jealous of or have pity for, any other being, saving man, knowing

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him to be the manifestation of God. Purifies the heart, and in a short time the aspirant who does realize this. God in you is the God in all. Needs for Universal Religion He realized the nature of man, according to that mankind in the whole world has been trying to look beyond in the quest of his ultimate destiny or search for God. Therefore, whole of the world community is expecting a religion, which is acceptable to the whole world. Humanity in the society with different social organizations are representing different needs of the man. Man and his spiritual aspiration and struggles are represented by the various religions of the world. The various world religions have been indulging in mutual criticisms, vilification, and persecutions. We can see in the world several religions claiming universal empire in the field of religion over all mankind and engaged themselves in ruthless wars and bloodshed to achieve this end. To parallel this situation, some intellectuals and peace workers are searching a way to establish peace among these. But he did not just jump into this conclusion. He questioned the truth and the religious plurality. Because if we say that one religion is true, automatically the rest of other religions become false. According to him, all religions are not really contradictory but supplementary. Then he questioned the diversity of views, all of them alike by referring to the same thing and revealing different phases of it. He explained it by giving an example. If, someone takes photography of some building from different angles, we can see different faces of the same object. But those differences apparent can not be called contradictions, but only shows the many-sidedness of a single unique entity. We can only know as much of truth as is related to us, as much of it as we are able to receive. Thus, Vivekananda gave equal importance to the all of the religions in the world. He illustrates from the Islam. The followers of Islam are equal. This is the special excellence of that religion. What comes to preach to the world is the brotherhood of all belonging to their faith. Therefore, this ideal is necessary for the development of social harmony. In Hinduism, spirituality is its soul. They tried to define the idea of soul, so that no earthly touch might mar it. The spirit must be divine; and the spirit understood as spirit must not be made into a man. The same idea of unity, of the realization of God, the omnipresent, is preached throughout. They think it is all nonsense to say that he lives in heaven, and all that. Christianity also has same kind of ideals which is very much needed for the mankind. In the above sense, Vivekananda identified the need for universal religion. Then he searched for, the way to form that universal religion. He realized under the circumstances of universal religion can not be established by any one of world religions converting the followers of all others into theirs. It is possible only to the extent of having a conception of universalism in which there is a place for all religions suited to different types of humanity. Therefore, he gave a place for the humanity in society. There may be different types of people with different mentality, with a different habits, rituals, and 9 Ibid. All of these various minds and various types of people are needed to the society. That was his liberal idea on formation of universal religion.

### Chapter 8 : What Religion Is the Words of Swami Vivekananda by Swami Vivekananda

*To Swami Vivekananda religion meant not ritualistic practices and following any single God but having Faith in the Self and respecting humanity - Jiva is Shiva and Shiva Jnane Jiva Seva. His was an appeal for tolerance and universal acceptance of all religion as true and great and One.*

### Chapter 9 : Swami Vivekananda's Quotes On Religion ~ Swami Vivekananda Quotes

*Swami Vivekananda was religious, but never a superstitious [www.nxgvision.com](http://www.nxgvision.com) to Vivekananda, religion is the manifestation of the Divinity already in man. He also told, religion is the idea which raises the brute unto man, and man unto God.*