

A Comparative Exploration of Swami Vivekananda's Concept of Universal Religion and The Modern Indian Thinkers

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Abstract:

In this paper I have wanted to show the intermediate relation among Swami Vivekananda's concept of Universal Religion and the other modern Indian thinkers about this matter. So it is very interesting issue. we should know that Swami Vivekananda told about universal religion and it is not a different kind of religion but it is a higher kind of religion above all religions exist. Swami Vivekananda did not want to separate all religion from each-other rather he want to accumulate all religions into a single chain a same umbrella and there is no discrimination about religion to religion followers, caste, creed, sex and any political bias. The modern Indian thinkers are also interpreted about Swami Vivekananda's universal religion. This is very interesting discussion and what are thought about this matter? We have also discussed about this paper gradually.

KEY NOTES: Intermediate, exploration, Universal Religion, Modern Indian Thinkers etc.

Introduction:

This paper has been divided into three different sections. In the first section we would like to focus on the comparative discussion between Swami Vivekananda and Gandhian concept of religion and in the next part we would like to discuss the concept of universal religion after Vivekananda. In the second section we would like to discuss M. K. Gandhi's concept of Non-violence and the concept of Satyagraha and try to make a similarity with the concept of Universal Religion of Swami Vivekananda and in the third section we would like to discuss a comparative discussion between Vivekananda and Tagore's concept of religion, then Vivekananda and Radhakrishnan concept of religion, then Vivekananda and Tilak's concept of religion, then Buddha religion, then Dr. B. R. Ambedkar's concept of Neo-Buddhism. These are all discussed below in the following manner.

Section I

In this section we are going to analyze the concept of Universal Religion. According to Swami Vivekananda, Universal religion is not a separate religion from Hinduism or Muslim or Christian religion rather it is a unification of total religion and it indicates Humanism. This religion does not included in any cast, any creed and any sex rather it is on the high moral religion. Every religion has its own unique nature and principles and disciplines. After all, we are all human being even though we are not equal. We are not equal because some persons are more powerful than other persons and some are not in the sense of physical strength. There are so many differences among all of us but there is one thing common within us i.e., we are all human beings and humanity is present among all of us.

Swami Vivekananda said that 'unity in diversity' is present in our society as well as our country though these two things are different from each other but as a human being, we are trying to assimilate between them for the sake of good society. Likewise, men and women are different but there is one thing common in between them that they are both human being and humanity is present among of them. Different religion has different aspects and there religious motto are different but all of religion are talking about God though the name or concept of God are different in different religions, the ultimate aim is unique and everyone's ultimate goal is that the realization of God.

Swami Vivekananda admits Universal religion as an 'acceptance'. Here Swami Vivekananda did not mean 'acceptance' as a tolerance rather he uses it as positive acceptance. Universal religion is a common platform of all religions. It is essential unity of all religions in the

world. It admires all those who are preceded in a spiritual way in his ultimate aim. It conducts our life norms. Here positive acceptance does not mean that one does not include another person's religion as a Jew or as a Christian or as a Hindu or as Muslim etc. There is no conflict of Universal religion because it is over political bias, caste, creed and national and geographical limits. Every religion has a unique essence. Universal religion is global. Universal religion does not discriminate one man from another man in any aspect because Universal religion wants to bind every man in a single chain. Swami Vivekananda said that there is unity in diverse in this world. Two things are apparently different but there is similarity between of them. Men and women are different but there is similarity within them because they are human beings. Different religions are talked various way of their religious speech though there is one thing is common that everyone talks of only one God but the forms of God is different in different religions. Every religion consciously or unconsciously struggle for realizing the ultimate realization of God continuously. Universal religion does not mean that only and only one opinion is followed by human beings. It is impossible. There are not existed only one universal mythology or one set of rituals which would admit every religion. There is not existing only one time when everyone thinks same matter. If it will happen, we should understand that there is no progress in this world. Diversity is a one kind of motto which vibrant our universe. If everyone thinks same, it will danger in our universe. Though, everyone does not think so. Different kinds of ideology must be remaining in this world because various ideologies will run our universe smoothly. We are always welcome different kinds of ideology because it is our nature. Various types of thinking open our minds, it will helps us to think a newly way of anything in this universe and it is well-being to our nations. Swami Vivekananda told various type of photography and He also said that a same picture will reflect various angles of different outlook. In the same way, different religions have various ways to reach the ultimate goal. Different religions have various sect and motto, in this world. Though every religions ultimate aim is how to reach the ultimate goal? In the historical perspective, it is true that every religions headwall within them to a small issue. But they do not understand that it is only a one kind of silliness. But they increased the dissatisfaction. If we are all of them overcome this narrow issue, we have acquired the knowledge of universal religion in this world and then we understand our worthlessness. Every men's are fitting within themselves to religions but they do not understand that they are expressed their narrow mined for doing this and they said that my religion is better than other religion. Universal religion is a higher religion which is not included in caste, creed, sex, nation, and politics. That is why; universal religion develops human beings as a universal

brotherhood. Swami Vivekananda also told about this kind of universal brotherhood. Every religion has an unseen power but we are the ordinary people do not understand the actual reality for our ignorance. But if anyone said that his religion is true and some special quality of God is present within him, he says false. If every religion has only one Holy book, then why do we accept various holy books for various religions? And why are they fall-out within themselves? Why is there any differentiation of all? But the answer is too easy that we are all is being unable to understand the religious essence. That is why, we are behaved like this. Every religion described his religious book in his own religious stand point. But our opinion is that those person who belongs other religions they did not understand our religious essence. There are many reasons remain behind of this. According to Swami Vivekananda, there are no antagonisms of every religions essential soul. We can see this type of external form of antagonism in various religion books, Holy Spirit and languages etc. To Swami Vivekananda, religion is not opposed but they are complementary to each other. It can be said that every religions truth is one part and falsity is another part. For Swami Vivekananda gave emphasized on Hindu religion. He said that Hindu religion indicates as a ‘Moral Humanism’ and ‘Spiritual Idealism’. Hindu religion is identified as a philosophic intellect. Hindu religion was misinterpreted by the Christian Missionaries. Hindu religion is mainly depended on Selflessness and which was mentioned by Sri Krishna on Bhagavad Gita. His Spiritual song was--

*“Karmonyebadhikarastemaafaleshukadachan
Ma karmofalahaturbhurmate sangohastokarmyoni”.2/47(Bhagavad Gita)*

Swami Vivekananda mentioned religion as a moral power which provides power into a man or a community. Vivekananda believed that -Strength is life and Weakness is death. According to Swami Vivekananda fearlessness is the main content of His education. Jawaharlal Nehru was also inspired by Swami Vivekananda’s education. According to Buddha and Spinoza, Hindu religion is the Universal religion, pessimistic and world centric. Vivekananda’s religion was completely different from late Swami DayanandaSarasvati’s religion. Swami Vivekananda never emphasized on Vedas part on Samhita. But He also inspired by Jnaya Kanda of Veda. Swami Vivekananda’s this Universal religion remembered us the great emperor of Sam rat Asoka’s Catholic culture. Ramakrishna was the teacher of Swami Vivekananda and Vivekananda also inspired by his guru Ramakrishna. According to Him, Hindu religion worked as a moral and spiritual power for human beings development.

Swami Vivekananda's religious attitude is very much broad. He upholds that religion does not talk or it is not a doctrine or not an ethos. It is a community and association. There is a relation between religion and soul and religion and God. It does not build shrine or erection Churches or Accompanying public worship. Religion does not found into book or any words or oration or in organizations. It is percipience. According to Swami Vivekananda, religion is being and becoming, not hearing or recognize. Religion may be a name in real sense.

-Temples and Churches, books and forms, are simply the kindergarten of religion, to make the spiritual child strong enough to take the higher step. Religion is not in the doctrines or dogmas, nor in intellectual argumentation.¹ Vivekananda said that -Religion is the manifestation of the Divinity already present in man. For Swami Vivekananda, man must be realized God, he feels God and talk with God and It is called religion. Swami Vivekananda foster the idea of universal religion is not dogma or doctrine. To Him, dogma or doctrine is not essential thing but it is important that what we realized. Here one question is raised in our mind that what do we mean by the ideal of universal religion? In this regard, Swami Vivekananda elicit a comment: -I do not mean any one universal philosophy, or any universal mythology, or any one universal ritual, held alike by all; for I know that this world must go on working wheel within wheel, this intricate mass of machinery, most complex, most wonderful.² In modern era, the very essence of universal religion has been highlighted by Raja Ram Mohan Roy, Keshab Chandra Sen., Sri Ramakrishna Paramahansa Deva, Swami Vivekananda, Rabindranath Tagore, Romaine Rolland etc. It is never remember that universal religion is not a dead conformity or dry dogma rather it is an inventing religion.

Section II

In this section we are going to analyze the Gandhi's concept of Non-violence and Satyagraha. Truth and Non-violence are the very important word in M.K. Gandhi's philosophy. Truth and Non-violence are the so complementary that we cannot separate them. In this connection M.K. Gandhi said that -I have nothing new to teach the world. Truth and

¹Jyotirmayananda, Swami (compiled & edited): *Vivekananda, His Gospel of Man Making with garland of Tributes and a Chronicle of Life and Time with Pictures*, P.55.

²Ibid. P.71.

Non-violence are as old as the hills.”³ Truth and Non-violence are the two sides of a same coin. Ahimsa is the means and Truth is the end. M. K. Gandhi lay stress more emphasis on Non-violence whereas many other supporter of Non-violence did not stress strong emphasis other than Gandhi. According to M. K. Gandhi Ahimsa has two sides – one is positive aspect and other is negative aspect. The literal meaning of Ahimsa is doing not violent. That means we should abstain from violence thought. Ahimsa can be accepted as non-injury. Ahimsa can be accepted as opposite of violence. Gandhi accepted non-violence and used it in a broad sense. Gandhi was inspired by Jainism and it demands that we should be non-violent through our thought-speech and action. Gandhi’s negative requirement of ahimsa was not much rigid because Gandhi was aware of that it is impossible that Jainism demands ahimsa is strict and rigid manner. He also said that we should avoid violence in this small matter. Gandhi said that if anyone kill or injure to someone, it is equivalent to violence. The negative meaning of ahimsa is non-killing or non-injury. But for Gandhi, the positive aspect of ahimsa is more basic the negative character of ahimsa. The positive principle of ahimsa proceeds under a basic conviction, according to Gandhi. Ahimsa has some basic and essential qualities of mankind. It does not mean that violence will completely remove from human beings. Violence may bring some goodness in human life but it will not bring goodness forever. Nothing can be constructed permanently through violence. Gandhi said that violence would express weakness. For Gandhi, ahimsa is the weapon of strong minded people not for weak persons.

„Satyagraha‘ is a compound of two Sanskrit words _satya‘ means *truth* and _agraha‘ means *firm grasping*. That is why, the literally meaning of Satyagraha is devotion to truth, remaining firm on the truth and resisting untruth activity but non- violently. According to Michael Nagler Satyagraha literally means –clinging to truth|| and that was exactly how Gandhi understood it: –Clinging to the truth that we are all one under the skin, that there is no such thing as a _win‘ confrontation because all our important interests are really the same, that consciously or not every single person wants unity and peace with every other.”⁴ For professor Nirmal Kumar Bose defines *Satyagraha* “as a way of conducting _war‘ by means of

³ Lal, Basant Kumar (First Edt. 1973). “*Contemporary Indian Philosophy*”, Motilal Banarsidass Publishers, Private Limited, Delhi, P.107.

⁴ Bose Nirmal Kumar (1948): *selection from Gandhi*, Navajivan Publishing House, Ahmedabad, P-86.

non-violence.⁵ According to M. K. Gandhi, –Satyagraha means truth-force, or soul-force, or love –force.¹⁶

Satyagraha is directly or indirectly related with truth and non-violence. It is a one kind of passive resistance in which a man can express his personal opinion. This is mainly based on truth and it is holding non-violent activity. –Truth (*Satya*) implies love and firmness (*Agraha*) breeds and therefore serves as a synonym for force. I thus began to call the Indian movement Satyagraha, that is to say, the force which is born of Truth and Love or non-violence, and gave up the use of phrase ‘passive resistance, in connection with it so much so that even in English writing we often avoided it and used instead the word ‘Satyagraha’ itself or some other equivalent English phrase.¹⁷ Satyagraha is mainly based on love. Because love can change human heart and love inspired human to follow the path of Satyagraha. Gandhi told it religious pursuit. Those people who have followed the path of Satyagraha, they are all of them called Satyagrahi. Satyagraha mainly depended on love. Love makes a man liberal. Gandhi describes –Satyagraha as a force against violence, tyranny and injustice.¹⁸ The aim of Satyagraha is not to intertwine the wrong doer. Its intention is that it wants to change the heart of human being. A Satyagrahi can own the heart of the enemy. A true satyagrahi should have extreme patience on the part of the Satyagrahi.

Ahimsa and Satyagraha have a close connection. They cannot be separated. Ahimsa means non-violence. Actual Satyagrahi should non-violent about speak and deed. Truth and Non-violence are the essential part of Satyagraha. Gandhiji says, –Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather a smooth unstamped metallic disc. Who can say, which is observe, and which the reverse? Ahimsa is the means; Truth is the end. Means to be means must always be within our reach, and so ahimsa is our supreme duty. If we take care of the means, we are bound to reach the end sooner or later.¹⁹ So it can be stated that ahimsa and

⁵ Gandhi, M.K (1973): *Contemporary Indian Philosophy*, Motilal Banarsidass Publishers, private limited, Delhi, p113.

⁶ Gandhi, M.K, Satyagraha in South Africa, Navajivan, Ahmedabad.1111, Pp.109-110.

⁷ Gandhi, M.K, (1973). *Contemporary Indian Philosophy*, Motilal Banarsidass Publishers Private Ltd, Delhi, p114.

⁸ Gandhi, Mahatma, (2001): *Non-violent Resistance (Satyagraha)*. Mineola, N.Y. Dover.

⁹ Lal, Basant Kumar, (1973): . *Contemporary Indian Philosophy*, Motilal Banarsidass Publishers, Private Limited, Delhi, Pp.107-108.

Satyagraha are intertwining with each-other. A real Satyagrahi have belonged all these qualities. From this discussion it can be stated that ahimsa and Satyagraha are inter-related.

Ends and means are the way to reach the Satyagraha. In this way a real satyagrahi can achieve realization. The theory of Satyagraha sees means and ends as inseparable. Gandhi told that –They say ‘means after all, means.’ I would say ‘means’ are after all everything.‘ As the means so the end. There is no wall of separation between means and end. Indeed the Creator has given us control (and that too very limited) over means, none over the end. Realization of the goal is in exact proportion to that of the means. This is a proportion that admits of no exception.¹⁰ End and means has a bottomless meaning in which a man can find the true way to reach Satyagraha. We cannot separate it because it is close related with end and means. So we can state that end-means and Satyagraha are the two sides of a same coin. After all, we can draw the basic features of a Satyagrahi. These are...

1. A satyagrahi must be basically honest and sincere.
2. A Satyagrahi must not have any mental reservation, he must be open-minded.
3. A satyagrahi must be disciplined soldier.
4. A satyagrahi must be completely fearless.
5. A satyagrahi should have similarity between the Speak and work.
6. The satyagrahi must also have tolerance in him.
7. Gandhi asserts that a satyagrahi is required to practice truthfulness and non-violence not only in his actions, but also in thought and speech.
8. A Satyagrahi must be firm in his dealings and behavior.
9. There must be conformity between the thought and action of a Satyagrahi.
10. Gandhi also recommends that the Satyagrahi must learn to put on restraints upon his own self.
11. He also recommends the cultivation of some of the essential virtues of life.
12. The Satyagrahi must also have tolerance in him. Gandhi is not happy with this word, but for want of a better word he uses it.
13. The Satyagrahi is also required to observe other ordinary virtues of life like punctuality and order. These, according to Gandhi, are forms of Discipline that help in the cultivation of the power of self-control.

¹⁰Lat, Basant Kumar, (1973). *Contemporary Indian Philosophy*, Motilal Banarsidass Publishers, Private Limited, Delhi, Pp.123-124.

14. The most fundamental requirement is that a Satyagrahi must have a living faith in God. In fact, the entire principle of Satyagraha is based on the conviction that there is one God and also on the faith that there is an element of Divinity present in everyman. A faith in God, therefore, is the religious pre-requisite of the life of a Satyagrahi.¹¹

In the modern times, Satyagraha has become one of the paradoxes of the 21-st century that on the one hand establishment of peace has become a matter of the greatest importance for the survival of human civilization which on the other hand, traditional instruments of preserving peace have become less effective. M.K. Gandhi was unique in this modern world to advocate non-violent methods for solving social, economic, political and religious problems. It is in the context that we have to examine the efficacy of the warfare without weapons. I shall try to explain Satyagraha as a weapon of war. In the field of religion Satyagraha is a common tool through which we can realize universal religion is the ultimate religion because there is no distinction of caste, creed, sex and political bias etc. Here we can see some common similarity between Gandhi's concept of Satyagraha and Vivekananda's concept of universal religion both of them are highest realization of thinking.

Section III

In this section I am going to analyze the Buddha's concept of religion, Ambedkar's concept of Neo-Buddhism.

According to Swami Vivekananda, religion is the feeling of reality. It is the internal quality of everyman which religion he/she actually born. But Vivekananda told that a religion is not bound to any degrees, like-caste, creed, sex and political ideals etc. which is called the Universal Religion by him. It is not a different kind of religion. This universal religion is present on the higher stage of every religion. But one question raised in our mind is that why it is called the higher type of religion? The answer of this question is that every religion followers follow the norms and motto his/her personal life or it can be said that which religion he/she actually possess but they did not nurture others religion principle and motto and they said that our religion is higher religion because they told it by his ignorance of proper knowledge of others religion. Swami Vivekananda meticulously analyze every

¹¹Ibid., Pp-117-118.

religion and he find out the fault of every religion. He said that no religion is perfect because every religion try to analyze ultimate goal his own way. Any religion did not want to unite other religion. That is why; Swami Vivekananda tried to overcome of this conflict of every person who lived in our society. He discovers a new and higher sort of religion called Universal Religion. Actually, Vivekananda gave stress on humanism and he said that humanity is the higher kind of religion. We should unite everyone by the concept of humanism. It is the only one principle which is presents everyone people may be he/she would belong a Hindu, or a Christ, or a Muslim, or a Buddhist. Vivekananda's religion is called the Practical Vedanta because it has the utility in our practical or day-to-day life. Swami Vivekananda's concept of Practical Vedanta is quite different the Sankara's concept of Advaita Vedanta. Vivekananda says that -he can enter and offer his prayer anywhere, in a temple, or a Church, or a mosque, or any other place. The believer in the universal religion has to be broad-minded and open-hearted,...and keep his heart open for what may come in the future.¹²

According to Rabindranath Tagore, religion is a home sickness. -Tagore had been greatly touched by the verses of the Upanishads and the teachings of Buddha and he has used them in his life as well as in his preaching.¹³ -He was born in a family which, at that time, was earnestly developing a monotheistic religion based upon the philosophy of the Upanishads.¹⁴ -The Upanishad seers sacrifice not material prosperity for the attainment of spiritual truth. In order to find him, one must embrace all.¹⁵ Rabindranath was discovered the supreme reality in and through the nature. Tagore says -The first stage of any realization was through my feeling of intimacy with nature.¹⁶ Tagore finds out God existing in every form of life. -Tagore discovers God within the life of human being. He says that we know God by realizing Him in each and all.¹⁷ For Tagore, -too, salvation consists in the integral divine perfection of the whole being of human being.¹⁸

Tagore was influenced by the Buddha's teaching. Buddha mainly emphasized on the self-resistant of human life and he upholds the moral life through his four main teachings. For

¹² Lal, Basant Kumar, (1973). *Contemporary Indian Philosophy*, Motilal Banarsidass Publishers Private Limited, Delhi, P.45.

¹³ Rabindranath Tagore, Preface, *Sadhana* (London: Macmillan, 1918), V III.

¹⁴ Tagore, *The Religion of Man*, P.91.

¹⁵ Tagore, *Sadhana*, P.16.

¹⁶ Tagore, *The Religion of Man*, P.12

¹⁷ Tagore, *Sadhana*, P.20.

¹⁸ *Edacheriparambil*, Pp.26-27.

Tagore, –the path Buddha pointed to was not merely the practice of self-abnegation, but a widening of love and therein lies the true meaning of Buddha’s preaching.¹⁹ Tagore did not want to attain any conflict whether Buddhism accept God or not. _In the Religion of Man‘ Tagore says –Buddha’s idea of the infinite is not the spirit of an unbounded cosmic activity, but the infinite whose meaning is in the position of ideal of goodness and love, which cannot be otherwise than human.²⁰ Dr. Aronson, in his book, *Rabindranath Through Western Eyes*, says that –Tagore seemed to be more Christian than the Christians.²¹ Tagore says –Nobody has exalted man more in every sphere than Jesus. The divinity of man is stressed by Jesus as by Vaishnava saints.²²

Tagore’s religion is a poet’s religion. He was also said that religion is a sort of homesickness. Rabindranath Tagore was not also a poet but he is a philosopher, novelist and so on. He asserts in clear language: –My religion is essentially poet’s religion. Its touch comes to me through the same unseen and trackless channels as does the inspiration of my music. My religion life has followed the same mysterious line of growth as has my poetical life.²³ Prof. S. Radhakrishnan considers –Tagore’s philosophy not as a product of logical intellect but a sigh of the soul rather than a reasoned account of metaphysics; an atmosphere rather than a system of philosophy.²⁴ Rabindranath Tagore said that religion has no special color but it colors by the help of every religion followers. It may be the color good or bad. Rabindranath wanted to show a colorless religion which is called humanity. He expressed religion the poet’s religion. Tagore says –The _wateriness‘ of water is essentially its religion, in the spark of the flame lies the religion of fire. Likewise, man’s religion is his innermost truth.²⁵ Tagore’s religion is absolutely free from all obligations. Tagore gave emphases on spiritualism. This spiritualism is humanistic. Tagore did not accept religion blindly because he gave emphases on humanist and it is likely different other religion because he tried to reach this humanist to the level of ultimate stage of reality.

Vivekananda took the essential and good elements of all the religions especially Christianity, Buddhism, Jainism, Hinduism and Islam and then he tried to assimilate it in his own way. This shows that Vivekananda’s acceptance is not just tolerance. Tolerance indicates

¹⁹Tagore, *Sadhana*, P.77.

²⁰Ibid., P.70.

²¹A. Aronson. *Rabindranath Through Western Eyes* (Allahbad:Kitabistan, 1943), P.52.

²²Tagore, *The Religion of Man*, P.52.

²³Tagore, Rabindranath. *A Poet’s Religion*, ed. S. Radhakrishnan (London: Allen and Unwinds, 1952), P.25.

²⁴S. Radhakrishnan. *The Philosophy of Rabindranath Tagore* (Baroda: Good, 1961), P.04.

²⁵Tagore, Rabindranath. *A Tagore Testament*, trans. Indu Dutta (London: Meridian, 1953), P. 37.

something which is allowed in spite of its being wrong whereas Vivekananda recommended positive acceptance. He did not refer to religion either as an institution or as an association; he referred to the spirit of religion.

Vivekananda did not consciously enter into the controversy regarding personal and this distinction between a personal God and an impersonal God is not God's nature in anyway. He observed that God is what He is and the distinction between personal and impersonal was the result of our attempts to apprehend God. Vivekananda pointed out that God cannot be described and our language is inadequate to represent Him accurately. According to him, to call God father, or brother, or our dearest friend were attempt to objectify God which could not be done. Vivekananda observed that God was the eternal subject of everything. The greatest contribution of Vivekananda to Indian Philosophy consisted in a new interpretation of the Advaita Vedanta. This new interpretation of Vedanta was known as Neo-Vedanta of Vivekananda as distinguished from the traditional Vedanta propounded by Audi guru Sankaracharya. A remarkable feature of Vivekananda's philosophy was the formulation of what he called the practical Vedanta. It is true that Vivekananda borrowed the doctrine of Maya from Advaita Vedanta, but his conception of Maya was not exactly similar to that of Sankara. In Advaita Vedanta, Maya is the power that creates illusion; it is that divine Shakti which has the capacity of deluding man into believing that the world is real. But Vivekananda did not accept this position. To Vivekananda, Maya did not necessarily mean being illusory or unreal, Maya is conceived just as a fact about the nature of the world, it seeks to express the essential characters of the world as it exists. For Swami Vivekananda another name for Maya was contradiction. He said that our whole life was a contradiction; a mixture of being it was lying within the bosom of the Brahman itself. This shows that Vivekananda somehow gave to the world also a reality. But it cannot be denied that the metaphysics and disciplines of Vivekananda did not deviate an inch from the stand point of Advaita Vedanta of Sankara.

Dr. S. Radhakrishnan is universally accepted as one of the greatest religious philosophers of the world. He was a thinker and an idealist of the 20th century. He also could be treated as a Neo-Vedantin. He had given a new orientation to classical Upanishadic thought. He restated the Advaita Vedanta of Sankaracharya. Dr. Radhakrishnan was not recapitulating nor endorsing the viewer of the Upanishads. He was interpreting them as a scholar, thinker and an idealist of the 20th century. Therefore, his Vedanta is not identical with that of Sankara and Upanishads.

Radhakrishnan defined religion as the insight into the nature of reality. According to him, this experience was the response of the whole personality, the integrated self to the central reality. He rejected religion as a consistent attempt to apprehend truth. Dr. Radhakrishnan pointed out that the purpose of life was not the enjoyment of the world, but the education of the soul. Radhakrishnan stated that Sravana, Manana and Nididhyasana (hearing, reflection and disciplined meditation respectively) are the three stages of religious life, and one has to rise from one stage to another.

Radhakrishnan says that no religion is perfect, because religion is a movement or growth in which the new rested on the old. The different religions, Radhakrishnan felt, were like comrades in a joint enterprise for facing the common problems of peaceful co-existence, international welfare and justice, social equality and political independence. He used these as the basis for the development of human culture. He also asserted that a religion which has not given importance to social reforms and international justice has no appeal to the modern mind like Swami Vivekananda.

Radhakrishnan said that the God-believer loves his fellowmen as he possesses love for himself. He seeks their highest good as he seeks his own by redemptive service and self-sacrifice. To Radhakrishnan, the God-believer can bring justice above civilization, truth above patriotism.

According to Radhakrishnan religion may be many on account of the divergence and the same like Vivekananda. Radhakrishnan says –Religion is not a creed or a code but an insight into reality.²⁶ To him this insight will express that man is always confronted with something greater than himself which is somehow immanent in the human soul and this is eternal or the Absolute Reality which is present in the soul of man as its secret ground and forms a bridge between the finite and infinite. Insight into this truth is the essence of religion.

The Absolute or the Brahman is designated by Radhakrishnan both in the Indian way and in the Western manner. He, at times, called it the Brahman, and at other times the Absolute. His absolute contained in it the element both the Advaita Vedanta and the Hegelian tradition. Like the Advaita Vedantist, Radhakrishnan, too, believed that the Absolute did not have any internal differentiation. To him, the differentiation that appeared to us so only from the point of view of creation. Radhakrishnan conceived the Absolute as pure consciousness and pure freedom and infinite possibility. The first two characters are described more or less in the

²⁶Radhakrishnan, S., *My Search for Truth*, P.27.

Vedantic way. The third character is explained in the manner of Hegel's Absolute Idealism. The Absolute, according to Radhakrishnan, has to be spiritual in nature. He called the Absolute the whole of perfection. According to him, everything else is imperfect. In respect of the God and the Absolute, Radhakrishnan holds his position with saying that the supreme is conceived as revealing itself in two ways-Absolute and Iswara. The Absolute is the object of metaphysical aspiration, God of the religious aspiration. Radhakrishnan did not agree to reduce God to unreality by making it a product of Maya and ignorance. For him, God is real in so far as creation is real and God is an aspect of the absolute. According to Radhakrishnan, God is the perfect as well as the highest moral being, free from all sorts of evils. He says that God performs His act in accordance with his own laws.

Radhakrishnan unlike Vivekananda treats the world as just an accident of the Absolute. Like sankara, Radhakrishnan too believed that the world is not necessary to Brahman. Radhakrishnan borrowed this element from ancient Indian thought. For him, also creation is Lila and this Lila is real. Dr. S. Radhakrishnan has been widely regarded as one of the great religious philosophers of the contemporary world. His philosophy is spiritualistic. Spiritualism is a religious outlook of the world. Radhakrishnan is not a theoretician of religion. He does not look at it from outside with disinterested curiosity. But he looks into it from within as a committed believer of true religion that is born of spirit, not of flesh and blood, not of codes and customs, not of races nation.

Radhakrishnan puts that the spirit in man is life and it resists death in all its forms. –A man's religion must be his own and not simply accepted on trust or imposed by authority.²⁷ Trust and authority may put him on the way. But it is his own independent search that will take him to the goal. God or the ultimate reality is the object of man's religious experience. Radhakrishnan observed that we may not know the ultimate meaning of God though we may know something about God through religious experience. Radhakrishnan says –we have certain experiences which we try to account for by the assumption of God. The God of our imagination may be as real as the electron but it is not necessarily the reality which we immediately apprehend.²⁸

²⁷Dr. Radhakrishnan, S and Eds, Muirhead. *Contemporary Indian Philosophy*, Pp.503-504.

²⁸Dr. Radhakrishnan, S. *An Idealistic View of Life*, Pp.67-68.

Vivekananda says –of all the forces that have worked and are still working to mold the destiny of the human race, none certainty is more potent than that, the manifestation of which we call Religion.²⁹ According to Swami Vivekananda religion is a necessary of life. Actually, that requirements which fulfills our daily necessary and which satisfy our external needs in our life. We can take an example, it can be said that food, clothing, shelter etc. are fulfilled our physical needs. But they are not the actual needs of our life. According to Swami Vivekananda, religion has a super natural content. For him, religious conflicts are only palpable but this does not affect the essence of religion. If everybody thinks the same thought, then nothing can be found about this thinking. –It is the clashes of thought, the differentiation of thought that awakes thought...whirls and eddies occur only in rushing, living stream. There are no whirlpools in stagnant, dead water.³⁰

But then a question arises in our mind that, How can all these varieties be true? How can opposite opinions be true at the same time? The answer of this question is that it is possible by the universal religion. According to Swami Vivekananda if universal religion is actually universal then it is possible only two agreements. **First**, this (religion) is opened to everyone who lived in our society anywhere in India, and then it must admit that none can born with this or that religion; weather he/she takes one religion as supreme and he/she must left inner choice. In this point, we can realize that individuals religion must be universalize. **Secondly**, universal religion actually gives satisfaction and reliability to every religion followers. If we talked about ideal religion, then first of all we talked about universal religion because it gives large and broad thinking above on the handy religious thinking which religion we actually possesses. Vivekananda's universal religion is to be accepted all kinds of people who lived in our society. Swami Vivekananda's universal religion balanced all sides of religion, like as— philosophy, emotion, work and mysticism. –And this religion is attained by what we, in India, call Yoga-union. To the worker, it is union between men and the whole of humanity, to the mystic, between his lower and higher self, to the lover, union between himself and the God of love, and to the philosopher, it is the union of all existence. This is what is meant by Yoga.³¹ Vivekananda says –Religion is realization, not talk nor doctrine, nor theories...It is being and

²⁹Swami Vivekananda, *Jnana Yoga*, P.01.

³⁰Ibid., P.379.

³¹Swami Vivekananda, C.W.S., Vol. III, P.419.

becoming not hearing or acknowledging, it is the whole soul becoming changed into what it believes.³²

Swami Vivekananda told that religion is based on the spiritual texts, like—Vedas, Upanishads. To him, religion is self-realization which could be attained through experience and not a system of creed. His main aim is to break down the barriers of religion and remove to all conflict about religion. He observed –May be who is the Brahman of Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhist, the Jehovah of the Jews, the Father in heaven of the Christians, give strength to you. The Christian is not to become a Hindu or a Buddhist nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his law of growth.³³ According to Vivekananda, all religions aim is to attain truth and they all lead to the realization of God. Vivekananda did not want to grow a religion with the blemish religion. Like Vivekananda, Bal Gangadhar Tilak upholds the unity between God, man and the world. Tilak accepts the world as an existent, because God wills it so. Tilak also said in support of Vivekananda's religion is nothing but to serve the poor, needy, greedy, hungry, down-trodden people. According to Tilak to serve the people is to serve the God which means to man's service into the God. In this case, Vivekananda's concept and B.G.Tilak's concept of religion is very much similar. B. G. Tilak was the first nationalist leader who investigates his close contact with the messages and in this regard, he was an ambassador of Vivekananda. B. G. Tilak always talked about our Pan-India issues not outer country whereas Vivekananda discussed international perspective of religion. Swami Vivekananda talked about the concept of universal religion whereas B. G. Tilak talked about the brotherhood. In this case, Vivekananda's universal religion and B. G. Tilak's brotherhood are the same aim to attain the ultimate goal. B. G. Tilak called the Indian nationalist because he dedicated his all life to get independence from the British rule. Tilak gave emphases on the Gita's concept of karmoyoga and he tried to apply it in human beings life for the upliftment of humanity as an entire. According to Tilak, niti and dharma are the synonymous term. But Vivekananda used the term religion in a spiritual sense. Tilak tried to solve the social problem by the help of political ideals. Swami Vivekananda service to the poor is like service to the God. Tilak believed in jivan-mukti. In the work called the Naiskarmya-Siddhi by Suresvaracarya (one of the four main disciples of Adi Sankara), we find this point clearly expressed : –If the man

³²Ibid., P.432.

³³Srivastava, Rama Shankar. *Contemporary Indian Philosophy*, P.70.

who has awakened to the non-dual reality behaves as he likes, what then is the difference between a dog and man of knowledge in the matter of eating prohibited food?³⁴ To Tilak, religion in Indian Philosophy controls karma and artha, but leads to liberation.

Vivekananda and B.G. Tilak. Of course, Tilak was not in favor of asceticism. He rejects the idea of renunciation of the worldly life after the attainment of the ultimate goal. B.G. Tilak was the first nationalist leader who sought close contact with the masses and in this respect, he was a forerunner of Vivekananda. He always talked about India and not of international issues like Vivekananda. Vivekananda talked the world religious perspective. Vivekananda talked about the concept of universal religion where he holds to bring a worldwide understanding and brotherhood. To get freedom from British rule, B.G. Tilak devoted all his abilities. By his extreme dedication, he laid the foundation of India's freedom without which we could not have received the freedom in the true sense of the term. While Vivekananda can be said to be the true spiritual figure of India, Lokamanya Tilak is the father of Indian nationalism. He felt more strongly that for the strength of any nation and the success of any nationalist movement, the people of the country must have a strong activist outlook. That is why Tilak wrote the secret of the Bhagavad Gita (Gitarahasya) in which he wanted to prove that without the path of action, no salvation was possible. Tilak had molded his entire life on the basis of the teaching of the Gita. In accordance with the Bhagavad Gita, Karma comprises all types of action which a man performs, no matter where these actions are bodily (kayika) or vocal (vacika) or mental (manasika). Tilak has put emphasis on the Gita's concept of Karmayoga and tried to apply the same for the upliftment of humanity as a whole. To Tilak, there is no exposition which is as scientific as the Karmayoga of the Gita. Vivekananda advocates function of right action through jnana so as to realize the real nature of One's Self. In this case, Vivekananda was very much influenced by the Bhagavad Gita as well as the Vedanta.

Tilak was using Karma as an instrument for the attainment of swarajya. He as a political philosopher has given us a theory of nationalism. His theory of nationalism was a synthesis of the Vedantic ideal of the spirit as supreme freedom and the western concept of Mazzini, Burke, J.S. Mill and later on Wilson. In 1919 and 1920, he accepted the Wilsonian concept of self-determination and pleaded for its application of India. Tilak held that the attainment of Swarajya would be a great victory for Indian nationalism. He regarded swarajya not only as

³⁴Mahadevan, T. M. P. and Saroja, G. V. *Contemporary Indian Philosophy*, P.11.

right, but as dharma. Tilak encouraged two festivals of Sivaji and Ganapati. Sivaji is the symbol of boldness and greatness and Ganapati is the symbol of wisdom. He tried to establish unity among the people through festivals. But unlike Tilak, Vivekananda does not directly think about politics. He says that man's freedom can be had through the real knowledge of the indifference between the general self and the Brahman, the highest reality. Vivekananda wanted to do service for the betterment of the poor, illiterate and ignorant masses of India. He wanted them to be free from the constant impact of ignorance, lack of food stuff, nutrition etc. Vivekananda wanted purification of the self and the real liberation of his people.

Tilak has not supported the view of certain ancient Sanskrit treaties which bifurcate the same into niti dharma meaning legal-jurisprudence and good conduct respectively.

To Tilak, niti, Kartavya or dharma are all synonymous. We have seen that religion meant for Vivekananda the practical religion from the practical Vedanta. Religion for Vivekananda is a matter of experience about non-duality between the self and the Brahman. Tilak's religious thinking was highly influenced by the then political circumstances and the changes. He wanted to establish a complete swarajya through religious ideals. He tried to solve social problems in terms of religion. To Vivekananda, service to the poor is like service to the God. Here lies similar of ideals of thought between Tilak and Vivekananda.

Tilak agreed with Sankara in making a distinction between Nirguna Brahma and Saguna Brahma, the absolute without attributes and God as endowed with attributes. He was also in agreement with Sankara when he said that the endowment with attributes was the result of the illusory Maya. But Saguna Brahma and Nirguna Brahma are equally valuable for Vivekananda though he regards God as a matter of deep contemplation through right knowledge.

Tilak was sometimes not consistent in his teaching. At some places he said that jnana, the path of knowledge was the only way for realizing the identity of Atman and Brahman. But at other places he considers that means to self-realization consists of a combination of jnana and karma. But this combination is not possible in the view of Advaita. The reason is that the content and the fruit of jnana are different from Karma. The self which is the content of jnana is one, independent and eternal whereas actions are many and are dependent on causal correlates and are transient. The fruit of knowledge is release while the enjoyments of those actions bound the soul all the more in samsara. The non-dual self is ever existent and it does not depend on human activity.

As an advaitin, Tilak agrees with Adi Guru Sankaracharya in maintaining the fact that the Ultimate Reality, Brahman- Atman is non-dual and of the nature of Existence-Consciousness- Bliss; that the world of plurality is an appearance of Brahman, that what is responsible for this appearance is the illusory Maya; and that the so-called individual soul (jiva) is no other than Brahman.

To Tilak, Karma (action) has a very dominating influence in the religious life style. He distinctly upholds the necessary role of Karma in one's religious life with the assistance of Sri Krishna's declaration in the Bhagavad Gita: 'what is action and what is inaction.... here even the learned people are deluded.' And again he says 'he who sees action in inaction and inaction in action.... he alone really sees.'

Tilak maintains that a combination of jnana and karma (jnana karmasamuccaya) is the means to release but this combination is not possible in the view of Advaita. It cannot be the object of doing, not doing, or doing otherwise. It is modifiable. Action disappears along with its cause which is nescience or ignorance. The aspirant, who is eligible for Vedanta study which leads to release, is the one who has renounced all attachment to works.

The religious philosophy of Tilak is very important for his realistic interpretation of the Vedanta philosophy. He says that man can never bring into grip the realization of one's own Self without its realistic understanding through the fire of true knowledge. Tilak, therefore, can be said to be a very good follower of the Vedanta philosophy. According to Tilak, the jivan mukti is virtuous by nature, and not under the compulsion of any ethical law. In the work called the Naishkarmya- siddhi by Suresvaracharya (one of the four main disciples of Adi Sankara), we find this point clearly expressed : -if the man who has awakened to the non-dual reality behaves as he likes, what then is the difference between a dog and man of knowledge in the matter of eating prohibited food?³⁵

Tilak asserts that to understand the indifferent identity between Brahman and Atman is the destination of human beings. To Tilak, one who has realized the true identity of Brahman and Atman before death is called jivanamukta. The man of jivanamukta, Tilak comments, reaches the Brahmaloaka after this body is cremated. This is also known as karma-mukti or gradual release or videha mukti or bodily release. According to Tilak, three duties are prescribed in the Gita to the jnani or the realized person. By realizing the identity of Brahman and Atman,

³⁵Contemporary Indian Philosophy by T.M.P. Mahadevan and G.V. Saroja, p. 11.

his mind should be peaceful, non-contradictory, equal and free from the objects of pleasures. Secondly, one should perform one's duties to set an example for others. Thirdly, he should make everyone progress step by step peacefully. Tilaksays that the jnani should perform all the specific functions even in his perfect state, the specific functions pertaining to one's family and to one's nation. One has been to accept religion or right action as a revelation, as one accepts the existence of the non-dual Brahman as revealed by the Vedas. According to Tilak, dharma (religion) in Indian philosophy, is controls karma and artha, but leads to moksa.

The Buddha religion was building on life and teaching of Gautama Buddha. He born in a Royal family of Kapilavastu (at the foothills of the Himālayas, north of India) in the six century B.C., Siddhārtha renounced the world early in life. The sights of disease, old age and death impressed the young prince with the idea that the world was full of suffering, and the life of a care-free mendicant suggested to him a possible way of escape.³⁶ He sought light from many religious teachers and learned scholars of the day and practiced great austerities; but nothing satisfied him³⁷ With an iron will and a mind free from all disturbing thoughts and passions, he endeavored to unravel, through continued intense meditation, the mystery of the world's miseries, till at last his ambition was crowned with success.³⁸ Buddha religion was spread on Nepal, China, Japan, Korea, Tibet, Sumatra, Java, Malloy etc. and finally Buddha religion would became an Universal religion. Buddha's own speech is the main source of Buddha religion. Gautama Buddha did not write any book or any religious scriptures. He delivered His realization into Pail language. Gautama Buddha's followers would collect His speech and they would form a book. This was known as Tripitaka. The word 'Tripitaka' mainly sub-divided into two ways—'Tri' means 'three' and the word 'Pitaka' means 'basket'. The three pitaka are---1.BinayPitaka, 2.SuttaPitakaand 3.AvidhammaPitaka. According to Binay Pitaka, it indicates some norms and regulations how Buddhist monks lived his/her daily life's.

For Sutta Pitaka, it would indicate some sutra of Buddhist monks and Avidhamma Pitaka would indicate the philosophical theory which was explained by the Gautama Buddha.

³⁶Chatterjee, Satish Chandra & Dutta, Dharendra Mohan, (2007): *An Introduction to IndianPhilosophy*, Rupa Publications India Pvt. Ltd, 7/16, Ansari Road, Daryaganj, New Delhi-110002, p-106.

³⁷Ibid., P. 106

³⁸Ibid., P.106

Actually Avidhamma Pitaka interrupted metaphysical theory. Gautama Buddha's many theories were similar with Upanishad description. Buddha cleared much Upanishad idea which was hidden. Upanishad said that the soul is attributing less. But Gautama Buddha admitted the soul. According to Upanishad follow Buddha said that the ignorance was the main cause of bondage. Gautama Buddha used the ignorance in a different sense. According to Upanishad, ignorance means the lack of knowledge of Brahma whereas Buddha used the term ignorance in a different sense. He used the term ignorance as an absence of Four Noble Truth's. Gautama Buddha's philosophy was mainly divided into two categories—1.*Hīnayāna* or *Theravāda* and the *Mahāyāna*. Buddha's ancient theory was known as *Hīnayāna* whereas Buddha's new or present theory is known as *Mahāyāna*. Gautama Buddha is not a systematic philosopher. Buddha is a positivistic philosopher. Gautama Buddha's main tenets are-- 1.Pratityasamutpattatva or Theory of dependent origination, 2.Doctrine of Karma, 3.Theory of Impermanence —Momentariness and 4.Doctrine of no-self. Buddha's whole philosophy depended on these four tenets. In this connection, we can describe Dr. Bhimrao Ramji Ambedkar's Neo-Buddhism. Why B. R. Ambedkar converted Neo-Buddhism? First of all we should describe Ambedkar's brief life history.

Bhimrao Ramji Ambedkar born in 14th April 1891 in Mhow of Madhya Pradesh state in central India. Ambedkar was born into a poor low Mahar (dalit) caste, which were treated as untouchables and subjected to socio-economic discrimination.³⁹ Ambedkar is the fourteenth child of this parents who belonged to the very lowest ledge of Hindu society which was known as Untouchables or Dalit caste in India. He studied economy from Columbia University and later He studied London School of Economics and he acquired a reputation as a scholar for his research in Law, economic and Political Science. Ambedkar in his early life was an Economist, Professor and lawyer and in his later stage or life he was a famous politician, journalist etc. He was a social reformist from Dalit Community and He was a first reformist in his Dalit Community. Although they attended school, Ambedkar and other untouchable children were differentiated and given little attention or help by teachers. The untouchable students were not allowed to sit on the same classroom. They were seat outside of the classroom on the Gunny Sack. When they needed do drink water, someone from a higher caste had to pour that water from a height as they were not allowed to touch either the water or the contender. This task was usually performed for the young Ambedkar by the

³⁹ 'Maher', *Encyclopedia Britannica*. Britannica. Com Archived from the original on 30th November. 2011. Retrieved 12th January, 2012

school peon, and if the peon was not available then he had to go without water, he described the situation later in his writings as –No peon, No water. ⁴⁰ Dr. B. R. Ambedkar was bitterly criticized Hindu religion because Hindu religion was created Untouchability and forgot humanitarian ideology which he realized in his whole life and every step of his whole life. According to Ambedkar, Hindu religion is nothing but a multitude of commands and prohibition. He said that Varna system is the poison of Hindu society. In Hindu religion Brahmins are regarded as the heights position and they spoiled the Hindu religion by their own right. Brahmins were the main iniquitous to create this type of distinction in Hindu society. That's why Ambedkar loathed Hindu religion. He loved Buddha religion because for Ambedkar, this is the only peaceful religion in the world. This religion did not create any distinction from man to man. But Buddhist religion wants to united everymen in a single chain into our society.

Table – 1: Reason for Conversion to Buddhism⁴¹

Rejection of Hinduism	38 (33 percent)
Linking for Buddhism	22
Because of Ambedkar	18
In order to live as a man	12
To go with one's own people	11
Equality, freedom, brotherhood	06
Pre	02
The Scientific nature of Buddhist teaching	02
It is my own wish	01

⁴⁰Ambedkar, B. R. "Waiting for a Visa", Frances Pritchett, translator". Columbia, Edu. Archived from the original on 24th June 2010. Retrieved 17th July 2010.

⁴¹Adele M. Fiske. *Understanding of Religion and Buddhism among India's New Buddhism*, P-107.

It is impossible to illustrate the concept of Buddhism to identify the Ambedkar's Neo-Buddhism. The concept of Buddhism is to indicate the classical Buddhism which was provided by Gautama Buddha whereas Dr. B.R. Ambedkar's concept of Neo-Buddhism was modern or contemporary Buddhism. The term 'Buddha' is a word in ancient Indian languages including Pāli and Sanskrit which means 'one who has awakened'. It is derived from the verbal root 'budh', meaning 'to awaken' or 'to be enlightened', and 'to comprehend'.⁴² Here one question rises that what is Buddha? The answer of this question is that one a person who followed the teaching and preaches of Gautama Buddha and lived in the way of monk and someone embarrasses the four noble truths in his life. Neo-Buddhism is a modern Buddhist movement in India. Ambedkar was converted Neo-Buddhism on 14th October 1956 and with his 4, 00,000 followers. According to Ambedkar Hinduism and Buddhism had different into three ways. These are—Hinduism believed that Iswar (God), Atman (Soul) and Varna whereas in Buddhism there was no Iswar, no God and no Varna. In Buddhism, he believed that morality would take a supreme place of God. Though, Ambedkar would not believe any God or any supreme power. He only believed in morality, equality, fraternity, humanity and individuality. He said that man and religion were complementary to each-other. He felt that Buddha Dharma was more democratic than Hindu religion. Ambedkar publicly converted Neo-Buddhism on 14th October 1956 at Nagpur. He gave only 22 vows to all the people who gathered there---

- 1 -I shall have no faith in Brahma, Vishnu and Mahesh nor shall I worship them.
- 2 I shall have no faith in Rama and Krishna who are believed to be incarnation of God nor shall I worship them.
- 3 I shall have no faith in 'Gauri', Ganapati and other gods and goddesses of Hindus nor shall I worship them.
- 4 I do not believe in the incarnation of God.
- 5 I do not and shall not believe that Lord Buddha was the incarnation of Vishnu. I believe this to be sheer madness and false propaganda.
- 6 I shall not perform 'Shraddha' nor shall I give 'pind-dan'.
- 7 I shall not act in a manner violating the principles and teachings of the Buddha.
- 8 I shall not allow any ceremonies to be performed by Brahmins.
- 9 I shall believe in the equality of man.
- 10 I shall endeavor to establish equality.

⁴²*Modern Indian Thought*, Distance Education Materials, North Bengal University, (undated), P.95.

11. I shall follow the ‘noble eightfold path’ of the Buddha.
12. I shall follow the ten ‘paramitas’ prescribed by the Buddha.
13. I shall have compassion and loving kindness for all living beings and protect them.
14. I shall not steal.
15. I shall not tell lies.
16. I shall not commit carnal sins.
17. I shall not take intoxicants like liquor, drugs etc.
18. I shall endeavor to follow the noble eightfold path and practice compassion and loving kindness in everyday life.
19. I renounce Hinduism, which is harmful for humanity and impedes the advancement and development of humanity because it is based on inequality, and adopt Buddhism as my religion.
20. I firmly believe the Dhamma of the Buddha is the only true religion.
21. I believe that I am having a re-birth.
22. I solemnly declare and affirm that I shall hereafter lead my life according to the principles and teachings of the Buddha and his Dhamma.⁴³

These 22 vows are important as they make the Anti-Hinduism and Pro-Buddhism stances very clear. The 9th and 10th vows are in line with the principle of equality the out castes have been fighting for since the time Dr. Ambedkar returned from his higher studies abroad. 13th to 17th vows are relating to the social ethics that is badly needed in any society. 18th vow is striving to lead a life according to the three principles of Buddhism-Prajna, Sila and Karuna. Ambedkar was mentioned this type of Buddhist religion motto. 19th vows ought to refute Hinduism oath and to adopt Buddhist religion. 20th, 11th and 12th, 22nd and 7th vows were entitled about this kind of motto.

According to Ambedkar Buddhist religion is a one kind of religion who did not accept Caste and offer full scope for progress everyone. Buddhist religion was based on reason. According to Ambedkar, Buddhism demands living experience and a life divine, attainable here and now, not after death. It was realism and never idealism.⁴⁴ Hindu religion and Caste was Corner-Stone to the arch of Hinduism. He weighed the merits of the Hindu dharma against the above merits of Buddhism and finally resolved to embrace Buddhism.⁴⁵ Buddhist religion was an Indian religion and Buddha wants to nearer to the untouchables. Ambedkar liked

⁴³Ibid.Pp-95-96.

⁴⁴W. N. Kuber,(2001): *Ambedkar: A Critical Study* ,New Delhi: People’s Publishing House, ,Pp-92-93.

⁴⁵Ibid. Pp.92-93.

Hinayan to Buddhism. He liked Buddhist religion because Buddhist religion was talked three principle of this religion which was not mentioned in any other religion. Ambedkar was realized that Buddhist religion's outlook was very high quality about women's whereas ancient Hindu religion's outlook was retrograded. Buddhist religions main motto was equality. In the time of Buddha, most of the converts were Brahmins then Sudras.⁴⁶ Ambedkar told that Hindu religion did not appeal to me and my consciousness. It did not appeal for self-esteem. B. R. Ambedkar was studied for a long time about Christianity, Islam and Sikhism. He analyzed the pros and cons of each trying to identify a neutral path. Ambedkar was called Chandramuni MahaThera of Kushinara to start him into Buddhism. It is our great wish, he wrote to Chandramuni, -That you should officiate at ceremony, you being the oldest monk in India; we think it would appropriate to have the ceremony performed by you.⁴⁷

Conclusion:

On the above discussion it can be said that, there are many religions in our country and the goal of different religions are different but the ultimate aim is unique, i.e., to attain God's grace. Here we have discussed only three religions, i.e., Hindu religion, Muslim religion and Christian religion. Every religion has its own perspective to reach God's contiguity. Every religion followers said that our religion is great but they don't understand that it is our inaccuracy to understand the unique truth. Religion is dependent in everyone which community he/she belongs, in narrow sense. But it is not the actual truth in a broad sense. So we should change our outlook about religion. Otherwise, religious conflict will present into every human beings. That is why; Swami Vivekananda said one kind of religion which is called universal religion. Here one question arouse in our mind, is universal religion different from other religions? The answer of this question is that no, universal religion is a unique combination above all religions in a broad sense. There is no discrimination about sex, creed, caste and political bios into universal religion. Swami Vivekananda is the first person who said about the universal religion at first. He was a Modern Indian Philosopher as well as he is a path finder of universal religion at modern times. If we look out ancient times, we saw that the religious conflict was too at that time. But at present era, the religious conflict is present and this conflict is too loose. Vivekananda's universal religion is the only way to solve the religious conflict at modern times. Because the conception of universal religion is different from another religion that's why, it is unique. My personal opinion about religion is that first

⁴⁶ AleyommaZchariah, Op. Cit., pp-150-151

⁴⁷ Sheshrao Chavan, the Betrayal of Dr. Babasaheb Ambedkar..., P.20.

of all, we belong in any religion but it is not a matter because after all, we are all human beings. As for example, it can be said that, when a child is born, he/she does not know what actual religion his /her is.? The child gradually grown, he/she know what is the actual religion which family he/she actually born. And gradually he/she know his religious principles and after that they deviate from another religions prime motto. May be what religion I have belonged but we should not ignore others religion rather we should welcome every religion parallel. Swami Vivekananda is a noble man who parallel welcomes every religion in a new dimension. His religion is called universal religion and we can remove all conflicts about religion through universal religion in our modern society because our modern society does not obey this type of conflict. At present time, religious conflict is too loose as earlier as present. Swami Vivekananda's universal religion is a one kind of step towards solving the religious conflict in our modern society. Without Swami Vivekananda's way it is not possible to get rid of this problem in modern times.
