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**REASON AND RELIGION- SWAMI VIVEKANANDA' S VIEW**

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## REASON AND RELIGION- SWAMI VIVEKANANDA' S VIEW

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### Abstract

Religion and Science represent a fight between faith and reason. According to Swami Vivekananda, the Vedas, Astronomy, and Philosophy are secondary. That which makes us realize the Brahman is the highest knowledge. Knowledge of the sciences cover only the of our lives. But religious knowledge brings to us eternal and infinite. Unfortunately, Religions have many times been looked down, by secular knowledge. There is a reason for this. Many times, religions have refused to be justified by the scientific aid. In consequence, we see fights between secular knowledge and religious knowledge all over the world. Religion claims infallible authority as its guide, refuse to listen the claim of the secular knowledge. Secular knowledge with its shining instrument of reason, wants to cut to pieces everything religion could bring forward. This fight has been and is still waged in every country. Religions have been again and again defeated and almost exterminated.

The present paper attempts to discuss whether religion can have a basis of rational. while discussing the problem of Swami Vivekananda, a great philosopher of contemporary India has been taken into consideration.

**Key words:** Religion, Reason, Science, knowledge, investigation, Existence, Generalization etc.

In the latter part of the 19<sup>th</sup> Century Indian Society produced a few leading personalities who re-oriented the traditional Indian spiritualism to meet the demands of modern society. To put it otherwise, they wanted to infuse the spirit of rationality in their way of understanding society. For them, man can become truly conscious of his own self when he becomes conscious of the spirit of unity with society. Among them in spite of his short span of life, Swami Vivekananda champion the classical Vedantic concept of man in a unique way and this is reflected on his aspiration for the actualization of divinity in man. Vivekananda was able to mould a new form of Hinduism and present this to a global audience by drawing on his British-style college education, a grasp of classical Indian religious knowledge, and a strong spiritual impulse from the mystic Ramakrishna. The essay "Reason and Religion" is probably not among Swami Vivekananda's best-known pieces of writing, but it is highly instructive if we want to understand some of the key ideas and forces that were shaping religion at the very end of the nineteenth century.<sup>1</sup>

In his essay, Vivekananda asks, "Is religion to justify itself by the discoveries of reason through which every other science justifies itself? The same method of investigation which are apply to science and knowledge outside, to be applied to the science of religion? In my opinion this must be so, and I am also of the opinion that the sooner it is done the better. If a religion is destroyed by such investigations, it was then all the same useless, unworthy superstition; and the sooner it goes, the better. I am thoroughly convinced that its destruction would be the best thing they could happen. All that the dross will be taken off, no doubt, but the essential parts of religion will emerge triumphant out of this investigation."<sup>2</sup>

In Modern Times Physical Sciences are better equipped than formerly and religions have become less and less equipped. Believing certain things because an organised body of priests or one's whomever people want to believe, because it is written in certain books, which also consider as holly book and believe that these are infallible and certain. Thus people or groups that deviate from the majority in important ways, were either assimilated into the mainstream or marginated. The issue is not only the religious but also of social recognition. As Huntington has observed. "People use religious not only to advance their interest but also to definite their identity. We know who we are only when we know who we are not and often only when we know whom we are against."<sup>3</sup>

Now the question is, are there a way out? To put in a more concrete form: is religion to justify itself by the discoveries through which every other science justifies itself? Are the same methods of