

In our critical survey of the relationship between man and religion, it is necessary for us to discuss the concept of religion from various standpoints. We have to clarify certain questions like whether man is a religious being, what is the origin of religion, what is religion and whether man is a religious being by nature?

We must have to seek a clear picture surrounding the question - is man a religious being.

The answer needs some discussions about the constituents of the concept of man. It is needless to say that the simple definition of man is 'man is a rational animal'. "Man" is a species under the heading of the genus "animal". He has some physical hungers like any other animal.

But his other part points to something which is not merely physical. He has his rational part by which he is differentiated from the other species. His half part is animality and other part is rationality. This rational constituent makes man to fly over the region of his own animality. In this domain of rationality, he has his anxiety, imagination, ambition, the feeling of reverence, the feeling of awe, the love for wisdom etc. These feelings are not due to his animal part as these can not satisfy his physical hunger. Man is then above the physical though at the same time physical too.

Being above the physical plane in his own domain of metaphysics he has his ideas, concepts, imaginations where he meets with some problems which can not be surpassed or bypassed by him. He has no escape.

If we take the case of the love towards children felt by the parent, we find that parent have the life-long love for their children. They can not explain the 'why' and 'how' of this feeling. It is ingrained in their own nature. It exceeds any explanation. In the same manner man has the feeling of awe, the feeling of reverence towards something which supersedes him and he can not give any explanation unto these feelings. But his rational part impels him to seek satisfactory explanation. He then bows down to some one who will quench his thirst for the adventure to the exploration of the domain of feeling of his own.

He wants to know - Is there any design or pattern behind the curtain of the physical world? Is there any meaning of life? This ontological disposition of man, impels him to know the 'whys' and 'hows' of things and drives him to know the meaning and purpose of life and the underlying unity of this world.

Metaphysics being a quest for understanding the cosmos plays an important part in the life of the reflecting person. This reflective attitude drags man unto the door of religion.

But any attempt to define religion is a complicated task. According to Rem. B. Edwards there are some problems of definition of religion.

According to Edwards¹ there are three approaches to define religion - first is the search for a common essence, second is the search for family resemblance, and third is the offering of persuasive definition.

Firstly in our search for the common essence of religion, in socratic fashion we can say that religion is a belief in god but then we are confronted with the fact that many of the great world religions such as early Buddhism, Zen Buddhism, and the Hinayana Buddhism are completely atheistic. If we say that religion is a belief in the supernatural, we are confronted with the fact that many versions of atheism, such as those developed by the Stoics, by Spinozism, Schelling and Schleiermacher, and by some of the religion of Orient, tend to identify god with nature. So all religious men are not devotees of the supernatural.

The search for a common essence of religion is complicated by the fact that humanism has become a religion for some people and communism for others. These may provide answer to the question of the meaning of life or the meaning of history but neither makes a place for traditional religious concerns. Some can have religion out of success or wealth or golf or fishing. But where is the common essence with great religions of the world such as Christianity, Judaism, Islam, Hinduism, Buddhism? Is there any

distinctive mark that all these religion have in common? But for such initial difficulties we should not give up the search for a common essence of religion.

In Christianity, Islam, Hinduism, Buddhism and other religious men find an ultimate set of values, but this also applies to lesser religions as Communism, Nazism, humanism, fishing and golf. If it is so then the man who has made a religion out of wealth is the man to whom all his other interests and activities are made insignificant by his ultimate concern.

This is the problem involved in Tillich's definition of religion and this is due to some form his choice of words. We have now to seek a remedy.

His definition of religion widens the scope of religion no doubt but at the same time it seems it loses contact with the fine concerns of religion and of the concreteness of religion. At the same time it is true that all religious persons are not so well-integrated to have the concern for the ultimate.

But it needs to be mentioned that the strength of Tillich's³ definition lies in capturing a common and distinctive essence for most of the things that can commonly be labelled as religion as he views that the essence of religion lies in human response to them. The ultimacy of human concern seems to be least common and perhaps distinctive of all religions.

Religion touches life on every side for which it becomes too complicated to be defined. It embraces both the individual and the social conduct. In its lower stage it has the similarity with magic and in higher stage with ethics yet it is not identical with any of them. So it is a difficult task to assert any definition of religion.

No definition of religion has ever been framed which can touch its every aspect in life, as religion is amazingly complex. It embraces all the aspects of life yet lies independently in the heart. So we can not expect a clear definition. Without abandoning these we can see some of the various ways in which religion has been defined.

We will begin with some definitions which will entirely expressive of their authors. Kant² said, 'religion' is the recognition of all our duties as divine commands. Kant thought religion interpretes our moral duties. Hegel³ declares, 'In thinking I lift myself upto the Absolute'. For Schleiermacher⁴, man's existence and his relationship with god is immediate existential feeling of man.

But we find that Arthur Schopenhauer⁵ was primarily concerned with the sorrows and sufferings of man. Kierkgaard's⁶ whole emphasis is on the individual self which is an existential question for him. His whole concern is with the individual with his ethical task of becoming. For Feurbach⁷, the

divine being is nothing else than the human being purified.

Marx's³ view makes possible an interpretation of religious ideas that regards them as reflection of a given society.

If we concentrate our attention to the origin of religion then we find that the middle of the nineteenth century when the shock of the Darwinian theory had its recognition, a wave of victorious materialism came in the scene and it seemed to many that religion is nothing but a superstition. But with the twentieth century there came a swift realization of the fact that the character of religion is a basic fact of human culture. Together with this there came a new type of awakened empirical interest in religion and a search for the origin of religion. Religion was an accepted fact, and its origin aroused little curiosity before. A few like Ducretius went further viewing anything beyond fear to account for the belief in God. With the oncoming of Christianity, it was accepted without any question that religion comes out of the realization of God.

After the lapse of fifteen centuries came the Reformation which did not give immediate results to the liberty of thought but exchange the basis of autonomy in religion. Another century then passed and after this century came Hobbes who brought up the origin of religion in his own unwelcome brand. Hume⁹ shows no sign of advance than Hobbes. For Hume, the first ideas of religion comes out from the incessant hopes and fears of the actual human mind and not out from a contemplation of the works

of Nature Hume was answered by Kant for whom religion is wholly based on morality. After Kant religion has been identified by Hegel with philosophy. Schleiermacher declares passionately that religion is an autonomous activity of the human spirit, a feeling of utter dependence.

Within a generation of the death of Hegel and Schleiermacher came Darwinism with the science of anthropology which took the charge of seeking the origin of religion from philosophy. And for them Tylor's¹⁰ theory of animism is the first answer to the question of the origin of religion .

One thing should be kept in kind that the origin of religion can not be a matter of historical knowledge but merely of conjecture. Yet there is no reason to think that such conjecture need be analysed as trustworthy than similar hypothesis regarding the origin of species. The Psychological mechanism of the savages and the civilized people is the same at the root to represent mechanisms which pertain to the very nature of mankind.

The vital criticism is inclined to pass upon the various theories which account for the origin of religion from the characteristics of external world. This is so in the case of spencer¹¹ when he suggests that the origin of religion can be sought in ancestor worship or when Durkheim¹² says that religion is based and developed upon totemism. The oldest view of the origin of religion is based upon the psychological nature of man for which they asserted that religion is based on fear. But to assign religion to fear can not suffice as man's main concern is to be directed

towards the plane where he can approach to Gods.

For Westermarck, man's sense of insufficiency together with the awe-inspiring or numinous affords the grounds for the growth of religion. Man was fully conscious of his helplessness to deal with things which he implicitly believed were affecting him as religion is an attempt on man's part to find his relationship towards the awe-inspiring aspect of his surroundings. It was natural that man should think of the powers surrounding him not as persons but as powers which may be animism or spiritism which are the only known living agencies.

The anthropologists here found sign of religion in each and every step of the history of mankind. Among the revolutionary theories of religion we can point out the theory of animism which assume the presence of soul in all things. Pre-animistic theory believes in mana or taboo. Polytheism indicates the degeneration in history and culture where man felt the necessity of different duties for subserving his different purposes. Though all the theories mentioned above are merely conjectures yet these signify man's longing and striving for unity which is deeply rooted in human nature. Religion finds its expression in each and every stage of the development of man. There may be qualitative difference because of the qualitative difference of the development of man. The nations of taboo engulfs the kingship in Egypt, Babylon Iran, Rome, China, Peru, Australia, Sir James G. Frazer finds in magics the attempt

of the primitive magicians to practice science as the magicians want to coerce the divine power and they somehow know some secrets of the mysteries of nature. Totemism signifies the sense of all living beings where man feels his closest relation with the nature. Judaism, Christianity, Buddhism, Jainism, Mahammedanism show how some typical personalities in the world of religion acted as determinate to their followers.

Far back as anthropology carries us yet stops short of a period when we can say religion began. Neanderthal seems to have buried his dead ceremonially with implements and weapons laid beside the body. Yet to this race belonged the skull found in 1856, which was considered so definitely sub-human.

The attitude of supernaturalism, may play an important part which exhibited itself very early in human history. So origin of religion are to be sought in man's sense of helplessness and of the awe-inspiring and in his attempt to secure himself in his relationship with it. Such ideas as the Malansian 'Mana' represent the power which can be regarded as an agency that might in its degree be approached as man approached to human agencies. When once man came to think of relationship between himself and the super moral powers he found in his world, the first stages of religion are reached and the subsequent stages, even till now, concern merely the character of that power, and the developments of man's relation with it. The anthropology have found sign of religion in each and every step of history of mankind: Among the revolutionary theories of religion we can

name of the theory of animism which assume the presence of soul in all things. Pre animistic theory believe in mana taboo. Polytheism indicates the degeneration in history and culture where man felt the necessity of different deities for subserving his different purposes. Though all the above said theories are merely conjectures yet these signify man's longing and striving for unity which is deeply rooted in human nature. Man's feeling for "otherness" and "holiness" finds expression in religion; as a result, man can not exist apart from religion. All the excavation in Indus Valley civilization find no trace of cemetery, yet some of the bones show signs of charring. So it suggests that cremation was practised.

Throughout the Ancient East, from the Fertile Crescent to the Indus Valley, the funeral ritual under went little change from the beginning of the Paleolithic to the break up of the urban culture. This uniformity is an indication of the solidarity of the area as a cultural unit in which, all the differences regarding climate and economical conditions in respect of the social and religious structure were submerged and some kind of unity reigned supreme.

Thus the treatment of the body before civilization had truly begun was, almost identical with that adopted in areas where it has scarcely penetrated, at any rate, until very recent times. The dead have been placed in graves supplied with food and drink and other offering believing the next world.

It is necessary for us to have a glimpse of the pre-historic religion since all the mysterious, disintegrating and critical situation with which man has been confronted throughout the ages death appears to have been the most disturbing and the earliest traces of religious belief and practice should centre in the cult of dead. So an examination of the ritual ceremonies concerning the death constitutes a convenient and appropriate starting point for an investigation of the archaeological evidence relating to the pre-historic religion, period long before the arrival of Pre-historic Religion.

The remains of man found in the cave of Dragon bone hill in China shows signs of cannibal feast. In North China, cutting off and preservation of the dead skull and scalp was a prominent feature. This practice was widely adopted in the Prehistoric times. A nest of twenty seven skull found in Bavaria, gives evidence of organised cannibal feast.

This practice was widely adopted in prehistoric times engulfing Paleolithic, Monolithic and Neolithic ages. The Skeleton of a Neanderthal and the remains of a family were found in Dorologne which leave no room for doubt that a cult of dead was definitely establishment in the middle Paleolithic ages.

The custom of burying the dead was widely spread in the upper Paleolithic stage and this is firmly established in the finding of the preserved skulls and extracted brains. It too

indicates the funeral feasts. Rituals of burial was established soon after 1200 B.C. though no clear evidence was found. The Egyptian decoration and furnishings of the royal tombs gave expression of their beliefs, hopes for the achievements here and hereafter. But this preoccupation with the hereafter was absent in Mesopotamia. In Babylonia the hereafter was looked upon as a sombre place of darkness beneath the earth. The centuries, enduring pyramids and high tombs, equipments which reveal so much about the civilization of Ancient Egypt, are not found to signify anything to that extent.

The significant changes in the construction of the tombs was seemed to be effected by a king of Hierakonepolis soon after 3000 B.C. when the unification of the upper Egypt was effected.

In Mesopotamia this preoccupation with the hereafter was strikingly absent. In Babylonia the provision of after life was suggested by the food bowls, pillows and the ornaments which were kept before the body of the dead.

The cult of the dead underwent considerable changes when the Neolithic culture passed from ancient East to Westwards. The excavation of Indus valley at Mohenjodero and Harappa shows signs of the practice of cremation. In the Indus valley, terra-cotta figures indicates that there was the cult of mother-goddess which was practised. It also had the practice of cremation as some of the bones show the sign of charring. The destruction of the crops by fire has fostered the belief in the liberation of the spirit.

Turning from the mystery of the death we find that pro-motion and conservation of life is the most fundamental urge of men. The female figures appeared in granittian culture. It would not be unlikely to say that Venus cult came into Europe from the east.

The practice of a cult connected with the Mother Goddess occurred at all levels in "Mohoenjodaro". In Ancient Egypt, Mesopotamia and Malta the same is observed. This shows that the attention of that line was centered on feminine aspect as a process of generation.

In Mesopotamia, the power manifest in fertility was personified in Mother-goddes who was the incanation of the reproductional forces in nature, In Eastern Mediterranean, mother goddess was the principal object of worship specially in Cyprus Youthful figure of the 'boy-god' functioned to revive the life of vegetation.

In the middle Bronze Age there was a practice of cremation which oriented the concept of hereafter and this concept coincided with the idea of the sky-religion which paves the way for the idea of immortality. At death the body undergoes the process of dissolution and what survived, has an independent existence. The background of this picture was formed by the unobserved figure of the transcendent supreme being in the sky who is the creator of all things and beings in this world. The sky god was such a basic assumption that it had become one of the

fundamental religious concepts of mankind.

We are now going to unearth various types of religions and in this search we find that there are so many various types of religions in the world that for which these various types of religions should properly be catalogued. So our concern now is to concentrate upon some principal alive religion which mould the lives of man. These living religions of the world are best revealed in the writings of their prophets.

If we now concentrate upon the classifications of religions we find "Nature religion" which exists in the primitive men who are dependent totally upon the mercy of nature. This nature worship is polythiestic in nature. The folk religion exists in Greece, Rome, Babylon. Egypt, ancient India, ancient China and in ancient Germany. The 'world religions' appeals to the individual for breaking all cultural and historical limitations of a particular community which springs from their founders Buddhism, Jainism, Confucianism depending on revelations become salvational religions in their characters.

Religion of the eternal world law - without any concept of personal goal is also another type of Indian religion. Hinduism and Zoroastrianism are the types of religions which are monotheistic in nature.

Now we can draw a line of demarcation between the living and extinct religions. One of the extinct religion

outside Europe is Sumerian which was polytheistic in its nature. The Babylonian religion is polytheistic in its nature. The ancient animal cult runs parallel with the personistic deities in Egypt. Their whole state of religion was based upon divine kingship.

The Persians worshipped many gods. Zoraster replaced these cults by the worship of Ahura Mazda. For this religion the ultimate goal of life is to gain victory over falsehood. Archaeological investigations have given some valuable hints about the extinct religions of Aztecs of Mexico, the Mayas of Guatemala, the Incas of Peru. Aztecs had their animism, nature worship, magical customs and rituals which were conjoined with the highly organised forms of civilization. The Mayan gods were given the offerings of plants and animals.

The Incas were the worshippers of the Sun. One of the extinct religions of Europe was the religion of the Teutons who were much involved with the magical powers. This religion was devoid of the concept of sin or salvations. For Celtic religion death was the central event of a long life. Salvic religion which began to be Christianized in the eighteenth century, was a highly developed demonology in its origin.

The life affirming religion of the Greeks was polytheistic in its nature. To them, gods were the beholders of all human potentialities. The sophists posed the greatest challenge to the concepts of religion who were the beholders of the informations of all branches of knowledge. Socrates

attacked these sophists as for him ethical behaviour is the supreme standard of human conduct. Plato maintained the teachings of Socrates and at the same time he criticized the Greek myths. The religion of Rome was utilitarian in its attitude. But this attitude toward religion was changed when oriental deities and the universalistic message of brotherly love of Christianity exerted lasting effect upon the souls of the Romans.

Buddhism developed in Tibet as Mahayana Buddhism which makes room for Lamaism. Chinese religion is an admixture of Buddhism, Taaism and Confucianism. As a whole the Chinese are pragmatists having little attention for metaphysical speculations and for which the Nirvana doctrine does not play any role in Amitabha Buddha. But the relationship between man and nature was of great importance in China. In India Veda emphasises the vast possibilities of man as the supreme is really hideden in the soul of man. It inspires the feelings of love and unit of mankind which paves the path for the oncoming of the Supreme which is really the expressions of true religious life.

Veda initiates intuition which opens the door of Reality. This intuition has the claim of certain knowledge which is immediately and directly known. It inspires us to be one with god in an abiding union as we have that divine possiblity. For the Upanishads, man is a celestial being. The

The Hindu has the full awareness of human fertility to know the Brahman which is the Central Reality.

According to the Bhagavad Gita, the several senses discern the different attributes of one object, so also the different scriptures indicate the many aspects of the One Supreme.

Man has to face the conflict between the divine and the undivine in him. According to the Yoga Sutra Bhasya the stream of mind flows into two directions the one leads to virtue and the other to vice. Religion overcomes and integrates the inner conflict of man. We have to open the inner eye to hear the foot steps of the Spirit.

Love and the unity of mankind is the expression of true religion. There is a persistent misunderstanding which goes on to look upon the world as an illusion. The Brahma-Sutra clears the misunderstanding with its view that the world is non-existent that is not a mental aberration. Samkara has the firm conviction that the world is not Brahman and as the manifestation of Brahman it is real only in a secondary sense. Samkara makes out that the world is a progressive manifestation of the Supreme.

The Hindu faith though devoid of missionary zeal to convert others to the Hindu faith yet it influences other religions like Java, Bali, where still have a Hindu colony and the other parts of the East. Greek leaders like Helidorous became devotees of the Hindu faith.

Buddhism being a product of Hinduism establishes itself as a separate distinctive religious tradition. It splits early into two branches - the Hinayana and Mahayana. Buddhism means a system of spiritual realization. The fundamental spring of the knowledge of the Buddhists is the religious experience of the Buddha who attained spiritual realization.

The Buddha refused to any type of speculation on the nature of the transcendent reality as that enlightened state is not the concern of human being who is submerged into the sufferings of his daily life. Each and every individual has to attain the experience of enlightenment or bodhi by his own individual effort which will attain nirvana or salvation. This needs devotion to the path revealed by the Buddha.

Buddhism unfolded fourfold Truth which each individual must realize and at the same time Buddhism shows us the ways by which we will be able to attain bodhi.

Buddhism is enlisted as a universal religion for its unending labour for saving the souls from the pangs and sufferings of the every day life.

According to the Jainism, the Tirthankara is the Arhat, the object of worship and being the object of worship, Tirthankara, revitalizes the Dharma of the world. By the destruction of the four Karmas, the self when realizes its true nature becomes free from the subjection to time and released from rebirth. Man becomes

perfect if he attains the final spiritual perfection, Jainism emphasises the divine potentiality of man.

In Zoroastrianism there is an open conflict between two forces of Ahura Mazda and Mainya and in their struggle is grounded the dharma of cosmic life and human history. The choice between good and evil is unto man so man with his freedom of will can choose any one of these two and upon the choice rests whether he will be grounded in the dharma or not.

This religion is an explicit definition of a universal religious community which exceeds all differences of race, caste and nationality.

In Hellenistic religious life, a vast transformation that we find is due to the penetration of Indian and Zoroastrian ideas. Persia exerted a powerful influence on the Hebrew prophets and the Hellenic world.

The Zoroastrians think that man can be liberated through music, contemplation, love by he can attain spiritual immortality.

For the Jews, personal sanctification is essential for man. A turning of the soul is essential for to creating a new world and new man.

Christianity is based on the life and experience of Jesus. For Christianity, man has to raise himself above unregenerate

condition of himself and he must have the promise and pledge for humanity. The cross signifies physical sufferings, earthly defeat but spiritual victory lies in defeating these sufferings.

Islam affirms man's insignificance and the supremacy of god. Muhammed has the firm conviction in the brotherhood of man.

Nanak founded Sikh religion which combines Hindu and Muslim religion. Atheists, Pantheists, polytheists, henotheists have their place in India where they live in mutual respects. The Hindu religion is enlivened in India by Sri Ram-Krishna, Sri Aurobindo and by Vivekananda. In Ramakrishna we find that his speeches are the last words of Vedas, Vedanta, and Upanishad and expressed himself with unique dialect and with wonderful examples. Vivekananda propagated the Vedantic messages all over the world by which the western world was Shaken and feels interest to know the Philosophical message of Indian philosophy.

Now we are going to explore the domain that is the search for the family resemblances of religions. For Ludwig Wittgenstein¹³, not all objects which are called by the common name have the common essence but they are related by a complicated fabrication of overall similarities and of detailed similarities. Wittgenstein dealt with the web of the net work of similarities and dissimilarities in a complicated manner. For him, the members of a human family resembles one another and are recognizable as the members of the same family. If we suppose that there are

five brothers and sisters who are recognizable as members of the same family but among whom there is not a single family trait that each has in common with all the others. Then their resemblance to one another may depend not on a common essence but on a complicated web of traits shared with one another or more, but not with all, of the other members of the family. In the following diagram the presence of a family trait is indicated by P and the absence by A. Supposition of five brothers and sisters who are the members of the same family.

Family members are Jimmy, Bill, Alexander, Dave, E Camey

	Jimmy	Bill	Alexander	Dave	Camey
Family traits over 6 feet tall	P	P	P	P	A
Blue eyes	P	P	P	A	P
Blond hair	P	P	P	P	P
Pug nose	P	A	P	P	P
Irritability	A	P	P	P	P

The obvious weakness of the family resemblance comparison is that if we want to add one additional family trait to the diagram namely "Having the same parents" we would have a characteristic that was both common to and distinctive of each member of the family. But even this trait would not necessarily be common to all, suppose that camey resembles all her brothers and sisters in all the respects indicated and yet she can be an adopted child. Nevertheless, there is always the possibility that of an additional family trait that has been overlooked and will later turn up in any attempt to explore the meaning of a

word in terms of family resemblances. When such a trait is discovered, this would seem to mean that our search for family resemblances has turned up to a common essence. This search for family resemblance turns up to a common essence and these two approaches complement each other without conflicting with each other. Now the concern is to find out the family traits of religion. The field of enquiry in the search for family traits is so diversified for which it becomes a difficult task.

Now we can look at a selected list of family traits and family members for the concept of 'religion'. Family traits of Christianity, Islam and Judaism is that they believe in a supernatural intelligent being or beings. But it is absent in Vedanta, in Pantheism, Communism and in naturalistic humanism.

Christianity, Islam and Judaism have the common trait in believing a complicated world view which they believe will interpret the significance of human life. This belief is the invigorating force of Vedanta, Hinduism and Pantheism but this belief is absent in Communism and in Naturalistic Humanism.

Vedanta, Hinduism, Pantheism, Christianity, Judaism and Islam believe in experience after death but it is totally absent in Communism and Naturalistic Humanism.

Selected Family traits of some Religions

Family Traits	Christianity,	Vedanta	Communism	Naturalistic
	Islam	Judaism	Hinduism	Human
1. Belief in a super natural intelligent being or beings.	P	P	A	A
2. Complex world view interpreting the significance of human life	P	P	A	A
3. Belief in experience after death	P	P	A	A
4. Moral code	P	P	A	A
5. Belief that the moral code sanctioned by a superior intelligent being or beings	P	P	A	A
6. Theodicy	P	P	A	A
7. Prayer & Ritual	P	P	A	A
8. Sacred object & places	P	P	A	A
9. Revealed truths	P	P	A	A
10. Religious Experience	P	P	A	A
11. Deep, intense concern	P	P	A	A

Belief in the moral code is the common belief of Christianity, Vedanta, Islam, Judaism, Hinduism and Islam though this trait is absent in communism and in Naturalistic Humanism. Belief in theodicy, prayer and rituals, sacred objects and places and deep intense concern are the common traits of Christianity, Judaism, Islam, Hinduism Pantheism but absent in communism and Naturalistic Humanism. Belief in revealed truths and religious experience is common to Christianity, Judaism, Islam, in communism and naturalistic Humanism. From this selected family traits of some religions it is clear that the importance of the traits which a particular religion inheres is not merely numbers of the traits but it should guide us to determine and to decide to call something as religion. This mental exercise indicates the richness and concreteness of religion. The list of family members represents the hard core of the traits of 'religion' though it is not fully complete. Though the list is not complete yet these traits are too nearer to be the necessary conditions of religion. In being nearly if not completely universal, these traits come close to being necessary conditions for calling something a religion as we could expect to find for such a complex ordinary language concept.

Up to this we have been offering a definition of religion that would be representative of the way in which we use the word in our ordinary, everyday discourse, but it is possible to offer definitions with many other ends in view. We shall now examine a selected group of definitions that have been used primarily to influence attitudes and values rather than to communicate factual information.

Now we are going to search some definitions of religion. To define religion is for the historians of religions, a recurring problem. The historians of religion concern themselves with the study of religion in its historical and cultural manifestations and not with the nature of religion itself. The result of this fact gives birth to the existence of a field of study, the object of which is ambiguous and the methodologies diverse.

So far as the historical study of religion is concerned, the problem of the definition grows out of a concern for objectivity which requires an impartial point of departure - that is, a definition of religion which is not itself a part of any particular doctrinal system, but which nevertheless provides a rubric under which neumerous doctrinal systems can be impartially examined.

According to Robert D. Baird,¹⁴ there are two general ways in which the study of religions can be persuaded by the historians of religions.

The one approach is the "Functional Definitional" and the other is the "Essential Institutional".

The latter proceeds either by assuming that every one knows what is meant by the word - religion and thereby covertly assuming a definition - or by stating what is real religion or

the essence of religion. For Baird, neither the institutional manner of study nor the essentialist manner can avoid superstitious assertion of what can be regarded as religious proposal.

A recommended functional definition of religion is Paul Tillich's assertion that religion bears the largest and the most basic sense of the term "ultimate concern". Religion has been defined by him as the state of being grasped by an ultimate concern. By 'ultimate concern' he meant a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of life and men find themselves in possession of some ultimate value or set of values which gives meaning and unity to the whole of their existence and to which all other values and interests are somehow subordinated.

The definition must be free from normative connotations to withhold or to set aside one's personal decision or commitment.

Such a definitional approach avoids the labyrinth of the other definitional approaches by remaining purely functional and utilitarian. No ontology needs shape the study of religion. The utility of the definition is clear. It enables the historian of religions to clearly distinguish the object of his study and to distinguish it from the other areas of study. It remains open to the question: What is the true religion in the proper sense of the term? And it enables the investigator to carry out his study on the levels of both the ideal and the real.

The functional definition allows the historians of religion to carry on his work without having any prior assumption about the truth value of ultimate reality.

Religion being the ultimate concern of men surely implies that religion might conceivably be found in any area of human activity . This requires, then, that all spheres of human activity become in principle, the object of the study for the historian of religions. It at the same time implies that some attention should be given to all the spheres of activity of a particular person prior to any general declarations about religion made by the historians.

Whatever human activity takes place in a given society, there the historian of religion will find materials for his research. As all men and all cultures have ultimate concerns in their thought systems and in their institutions.

A third implication is that given such a functional definition it could be the case that certain areas of concentrated study can be neglected by the historians of religions using the functional definition. When the traditional concerns of men clearly lose their position of ultimacy, then the historian should enquire the new concerns. Whereas the old concerns might be, relevant and interesting to the historians for their academic specialization, an analysis of religion in terms of ultimate concern must move towards the investigation of the new concerns.

For the great majority of people become totally preoccupied with intellectual, moral, aesthetic or political concerns. It would be absurd for the historian of religions to assume that he is describing the religion of religions when he has examined only the traditional forms.

The functional definitional method stated above suggests a new orientation for the history of religion which values a careful study and analysis of any given people in terms of their ultimate concern.

It is true that if we want a proper definition of religion then we must have to go deep into morality as morality is an unavoidable factor of religion. So in this context it is necessary to discuss Kant.

For Kant morality must have to take the place of religion and he defined morality as a code of conduct. The central principle of morality for Kant was the categorical imperative which is "Act only on the maxim which can at the same time be regarded as a universal law". For Kant, the categorical imperative was self-evident, a priori principle of reason by which every rational creature would know himself to be necessarily bound. It did not need to be proved, yet it is firmly grounded in reason. Kant was the first name in the modern philosophy to agree that ethics is epistemologically independent of the Christian from the traditional Christian view. We have in Kant the complete reduction

of religion to morality. For him morality alone constitutes the essence of religion and nothing else really matters.

Kant thought that a kind of practical knowledge of god's existence and nature could be derived from morality. God's existence is required, since there must be a being of sufficient power and knowledge which guarantees the immortality of the human soul and the just distribution of reward and punishment .

Kierkegaard, however, dramatically emphasized the point that the concept of religion is much richer than Kant would allow.

Kant did not include human welfare within his concept of the morality. Kierkegaard followed universalizability of Kant as the sole concern necessary and sufficient for identifying moral acts and separating them from the immoral. His view point is that religion can not be reduced to morality because there are many dedicated men of religion who do not subordinate to theistic values. On this point Kierkegaard found himself to be essentially in agreement with another great nineteenth century religious thinker Friedrich Schleiermacher, who thinks that experience teaches us not only the most admirable things but also the most insane and meaningless things which are done as pious acts.

If we want to seek what actually is the religion of man, we will find that in some there is no morality at all, in others moral duties are subordinated to non-moral theistic duties without any contradiction, and in other theistic obligations

require that the immoral thing may be done.

Schleiermacher's whole conception of religion is coloured with Pietism and Romanticism to form a Pantheistic mysticism. Schleiermacher was particularly anxious to relieve religion from two misconceptions of doctrinalism and moralism. For Schleiermacher it is possible to believe in any or all such doctrines without being truly religious, and at the same it is quite possible to be truly religious without assenting to any one of them. Schleiermacher conceives that many non-moral and even immoral acts had been done out of piety.

For Schleiermacher religion does not impose man to activity but it dictates man to feel. In the feeling of mystical experience the whole soul is merged in the direct immediate feeling of the Eternal and the Infinite.

This description of one particular type of religious experience is merely persuasive as our ordinary understanding of religion is far richer than that .

Now we have taken note of the fact that the past may not be capable do solve all the problems of our existences yet it forms the foundation of the present. So we have no recourse to the world -scene which shievered with the shocks of the two great world wars for which it almost lost its faith in an unknown power. This may probably the reason for which logical positivism has its grip over the world scene.

Logical positivism with its verification principle views that religious propositions are not capable of empirical verifications and being so do not possess any factual meaning.

But the principle of verification is not and can not be a self-evident statement and at the same time it can not stand at the alter of its own criterion of verification by sense - experience for which it loses the same logical character of meaningfulness. Even the concept of modern mathematics and physics are not directly verifiable by sense - experience. Imaginative leap and not facts that lead to the discovery in both religion and science.

At this juncture of discussion we are bound to recognize that positivism assumes to answer the major philosophical problem offering a metaphysics of science. According to Bertrand Russell,¹⁵ metaphysical theories are interpretations of the nature of the world which are verified by their adequacy to the observed data.

If we now look towards Materialism, then we find that they reduce Biological phenomena to physico-chemical terms as materialism attempts to explain all the facts of the universe in terms of matter and motion and for this reason they regard consciousness as unnecessary.

But the fact is that consciousness though itself is not an object yet it enables us to observe objects. And if there is

observing or thinking, there must be an observer or thinker.

Dialectical materialism is an improvement on naturalistic materialism which upholds the view that matter is inert and autodynamic. In dialectical materialism of Marx, the opposition of forces in nature takes place of logical contradiction. The process of development in nature is a series of insignificant quantitative changes which lead to qualitative changes. If development of nature is a struggle of opposites, social revolution expresses class struggle.

Now it is necessary for us to mention that dialectic is possible with thought and not with matter.

It is difficult for us to comprehend the world in its totality which includes the realm of facts and the realm of values. Besides knowledge we are gifted with intuitive understanding which is a total response to reality. Metaphysical truth involves exercise of intuitive understanding.

Scientific metaphysicians like Lloyd Morgan, Bergson,¹⁶ Alexander and Whitehead¹⁷ conceived that there is an empirical root to all metaphysical reality.

For Alexander, mind is an emergent quality no doubt yet it is not the highest possible emergent quality as the whole infinite universe is potent with the highest quality of deity. World is a creative process, where different levels emerge at different stages.

If this power of emergence can be excluded from the absolute then it would cease to be absolute. Empirical Science does not suffice to give us any proof for our urgent feeling for the existence of God or Reality and the existence of the power who not only manifests itself in a process of emergence but also concealed himself behind a veil.

We may here remember Albert Einstein who said God may be very subtle but he is not malicious. Albert Einstein expressed his feeling when he said that his religion consists of a humble admiration of unlimited superior spirit which is the strongest and the noblest source of scientific developments and in each stage of the emergence of new scientific achievements it reveals itself.

Whitehead conceives religion as a transforming power which enriches the lives of the individuals. He recognizes that higher religions are concerned not only with the value of an individual for itself but also with the world of each other. In India, religion means Dharma which is derived from the root (to uphold, to sustain, to nourish). If we look toward the Indian concept we find that according to Buddhism, man has to become as he is yet a man. To become a man he is in urgent need to follow the code of conduct laid down by Buddhism. The two great pronouncements which have been known throughout the Buddhist world as four Noble truths and Noble eight fold paths. These Truths deal with the causes of sufferings and were wholly concerned with the cure of the sufferings which they unfolded in the path which is the practical technique of action.

Humanism is unique in its tune rejecting the traditional religion. It gives high rank to man viewing him as a part of nature who is gifted with immense potentialities. Humanism now becomes a substitute for religion. This humanistic aspect is not the characteristic of modern times but also of the old Christianity which presents the story of the good Samaritan where there is the teaching "Love thy neighbour as thyself". This love for man has a magical power which makes man full of power by which he can stand against god if this god is cruel and is devoid of love. For humanism, love makes man's existence meaningful. For Bertrand Russell, morality and religion is not from the principles of humanity rather is all too human in its nature bridging the aspects of worship of humanity. Every age has labelled humanism with its own peculiar brand. This labelling is due to the notorious ambiguity inhered by the term 'humanism'.

But one thing should be kept in mind that this type of religion does not warrant absolute devotion as one can love man, one can respect him, but can one give absolute devotion to him, who will take the place of God?

It is the spectacular coincidence of history that the figures who most profoundly nourished Chinese culture are said to have lived in the sixth century B.C. which also produced Buddha, Pythagoras. The first was Lao Tzu who composed Tao Te Ching, the noble master work and the second is Confucious. Chinese religion views man as the manifestation of the spirit

and the Confucianist view conceives that man by living in harmony with the nature of himself can be the equal of heaven and it views that man can become a sage with his humanistic, thinking which is just reasonable thinking. This thinking stresses on the humanistic attitude and shows the path by which man will become which he urgently needs to become. They had looked upon man as being who has made himself the true man.

Islam firmly stands on the firm footing of brotherhood of man under a single, all powerful god transcending all barriers of race and nation with great binding force of brotherhood and simplicity.

Jainism by definition is a collective phenomenon which is waiting urgently for its completion as its analysis and ideology is enriched by the contribution of the individual thinkers at every stage of its movements.

Mahavira is the man who was able to realize the inward dignity of his own self and for him religion is a transforming experience in the life of man. Man has to become what he really is.

For the Sikhs, god is not an abstraction, but an actuality and for which this religion asserts a code of conduct by which man will realise his own self.

The basic principle of Brahma Samaj is fellowship and union. The bond of union with the whole of Society is nothing else but love. For them, in religion man wants to find out, the highest value of his existence. He cries out for reality and immortality. The members of this Samaj think that there is the cry for universal brotherhood in the air and this love brotherhood will appease this cry for brotherhood. Vedantic message of a central unity is expected to lead mankind to the realization of universal Religion and to achieve this goal, man has to undergo a fresh turn of the mind in the direction of wisdom and self-restraint.

Humanity being a living organization is tightly interwoven by the human values. These values are the resultant of man's inner quest for the Reality which has his abode in the heart of man. Religion helps us to proceed from this world of secluded consciousness to a world of all religions. Truth can not stand apart from humanity. Man's consciousness is in the quest of his relatedness with whole of humanity.

Nietzsche's ¹⁸ new programme is outlined in the aphorism of Human. All-too-Human. His love, his anxiety for man makes him the great humanist of the history of mankind. His love for man is emphasised in his hope for ideal man of the future and he can be characterised as a revivalist and a mystic.

Naturalistic humanism is unique in its tune as it gives high rank to man viewing him as a part of nature and unique in his possibilities.

In the modern age of scepticism, Naturalistic Humanism becomes a substitute for religion.

In this juncture, one thing should be kept in mind that this type of religion does not warrant absolute devotion. One can love man, one can respect him, but can one give absolute devotion to him, who will take the place of god?

In modern times when William James conceived "The will to Believe" we are at the threshold of the new philosophical world of nihilism, pragmatism and existentialism.

This humanistic aspect is not the characteristic of modern times but also of the old Christianity which presents the story of the good Samaritan where we find the teaching. 'Love thy neighbour as thyself'. Religion, in the life of the Hindus and the Buddhists is a transforming experience.

For Bertrand Russell, morality and religion is not form the principles of humanity rather is all too-human in its nature bridging the aspects of worship of humanity.

Every age has branded humanism with its own peculiar label. This labelling is possible as because of the notorious ambiguity inhered by the term 'humanism'.

Now the time is ripe to have the discussion - what really religion means as very few care do inquire what it precisely stands for.

For the scientists, the basic why and how of things are still a long, way off. Some of the scientists have been led to view this universe as the works of a cosmic Mind rather than a huge machine. Upsetting the materialistic outlook the existence of an effective, creative will is sponsored by Henri Bergso. In its search for deeper truths science has been led to a position where it is simply out of its depth.

Pure reason also has made utmost effort to unearth the Ultimate Truth. Since Descartes reationalist philosophers have attempted to prove the cosmos with their keen intellect. Yet confusion reigns in the domain of philosophy. All the while, philosophy has been vascillating between the extremes of Realism and Idealism which enriched itself with certain invaluable findings and astounding guess-works. Vedanta declares that what is unknown and unknowable to the intellect can be realized as one's own self. The intuitive knowledge of a pure mind leads one ultimately to the realization of the self which is the Supreme Spirit. This realization is superconscious realization where the Phenomenal world is no more than passing show. The Vedanta holds that the self of all creatures is One that is no other than the Absolute.

The self dwells in the heart of His own creatures. It is the task of man to tear off the world of phenomena to have the glimpse of the Absolute. Between the reason and impulse there is an almost perpetual war Man's reason is winning step by step. The process of evolution has not come to an end. Man now has to

recourse to pure intuition to have glimpses of the Divinity. Real religion says that to attain the state of perfection, we have to cleanse our minds and this is all that religion teaches us to do and it can be said that this is essence of all religions. The impact of modern science has made broad shifting in man's sensibilities. Now the sociologists have the task for searching out the sociological factors responsible for these shifting. Rapid social changes which have their occurrence in the twentieth century have a close togetherness with the rise of many new religious movements.

When the second world war was at a point of halt there were the rise of various movements like the Methodists Baptists, Disciple of Christ, Latter Day Saints, Christ Unit's Science Church, Seventh Day Adventists, Spiritualists, Baha movements which had their presence scatteredly. The largest among these, are Vedanta, theosophy and the American Ethical Union. The noble efforts of the U. S. Church, and the National Council of Churches (1951) attempted to create a broad platform for the promotion of World Christianity.

The counterpart of this is the World Council of Churches.

Carl Mointire warned the world against modernism and preached the awakening of Christians for which he founded the International council of Christian Churches.

Evangelical groups progressed the missionary zeal by 1952.

United Secularists of American attempted to accommodate the influence of science which is expansive in its nature in 1950's.

A California Movement oriented itself in such a manner by which it wants to replace traditional religion by Science and humanism. In 1954, the organization of the Institute of Religion's concern was primarily with the promotion of communication between Science and Religion. The Rationalist Association tried their best to find a solid foundation for reason and Science in 1955. Christian Crusade, the Christian Citizen's crusade and the Christian anti-communist crusade come under the label of Movements which reacts to the emergence of social pattern. Esoteric movements become an important movement in 1950s which was inspired by belief outside Judaic-Christian tradition.

The Unification church came into the scene in North America in 1978 and in 1959 the Zen centre of San Francisco had its appearance.

If we look towards the topic of the decade of religious turbulence then we find that the Vietnam War, had brought the religious and cultural unrest which invigorated new religious movement activity (1960-1974). At the same time, the Church of Humanitarian god, American Atheists, United Methodist Church, United Presbyterian Church, the Second Vatican Council and the Consultation on Church Union were the liberal forms which gave emphasis on social concern and liberal theology.

The Bible and Reformation doctrines had been organized in 1965 which attempted to establish spiritual disciplines being nationwide organizations.

The Asian religious tradition inspired the great religious movements in 1960s. The International Society for Krishna consciousness (ISCON) has claimed its greater demands in comparison with Transcendental Meditation (TM) and Yoga.

The Healthy Happy Holy organization was a blend of Sikh doctrine and Kula Kundalini yoga techniques, which was founded in 1973 in Los Angeles.

Human potential Movement is dedicated at the alter of self-realization and for the psychic personal growth.

Scientology with a mixture of psychic experience, self-awareness techniques and social concern gained much followings.

1960s were a period of intense religious movement activity. A third category of new religions is only new in orientation though resembled closely to the established religions. For Canada and as for United States, there were a heightened degree of religious activity.

Now the time is ripe for the discussion about the sources of these religious movements. The process church, the Children of God, the Unification Church and other movements have capitalized on the availability of drug addicts. The Jesus people, ISCON and Nichiren Buddhists gave emphasis upon personal evangelization. TM and the creation of Research Society interrelated with religious orientation.

In this context we have to give our attention towards the expansion of scientific technology and higher education as these make room for the decline of race prejudice and prejudice against women. At the same time, there was a growing support towards civil liberties in freedom of speech for the community of atheists and homosexuals.

Side by side there was a shift towards independent and liberal orientations in politics and for the welfare of the environmental protection.

The process of this transformation with such fundamental social transitions was marked by a considerable stress and strain.

The religious movements expressing conservative political orientations included Christian voice, Religious Round table, Christian Action Council, Prayer for Life and Family America.

Life Action Ministries, the Apostolate for Family Conservation was concerned with Women of America and with a broader concerns the Nation Pre-family Coalition comes into the scene of this world. Its dealings are with the threats to the family, with the changes in sex rates and with the opposition to the proposed Equal Rights Amendments.

NRMS operates independently, the followings of which should be taken as representative of N. R. M. S.

As because of qualitative shift in the post war period, the composition of N.R.M.S and their modes of operation in the society is marked by some changes.

The counter-culture had taken its place against a background of major structure in Western societies but this change did not loose its hold upon 1970s. There is no influential tradition of the well-organized and systematic millenialism in Japan but there are a few groups which show elements of this tendency in a vague way. The history of Tenrikyo and Honmichi shows how systematically millennialistic doctrine can develop in Japan though this development is shrouded with the clouds of vagueness. This Millennialism gives stress upon limitation and the evils of mankind.

The elite and progressive Muslims shouldered the responsibility to spread the texts of Islam . These Muslims firmly believed in the superiority of Islam for its call of brotherhood.

The movements of Orthodox reform in the middle East and North Africa has the purpose of reviving the first generation of the Muslism.

The increased vitality of this religion provided by the religious associations were bound to support Khomeini's movements which led to the overthrow of the Shah in 1979.

Sahamanism is a traditional folk belief. Confucianism or

Buddhism were only a few kinds of faith in Korea before the end of the eighteenth century. Now the full gospel Central Church, the Unification Church are two new religious movements in Korea. The motivation for attending the full gospel Church is to get to be healed emphasising on the stability of the family which is a large family and also a blessed family in the world.

The Divine Principle emphasises this world and for which it has the urge for rooting out the structural contradictions of the present life. The Unification Church insists on the unification of all religions of the modern age and the basis of the unity of these religions are some new truths.

The Seventh Day Adventists promise liberation from witchcraft.

The Mahikari movement was founded in 1959 in Japan by Sukui Nushi Sama and it had spreaded to several European countries. This is a mixture of far Eastern religious philosophy and elements of Judaic - Christianity.

The Apostles of Infinite love was founded in Canada in 1952. Both the Urban and the rural dwells coming from the classes make up the larger part of the Apostless' membership.

As an anti-colonial and anti-racist movements Rastrafraianism was founded in the 1920s and 1930s.

The Mita sect is now experiencing great success in several countries. All the signs indicate that Mita sect is an underground movement.

The Palma sola is a movement which was founded between 1961 and 1962. It caused the public authorities suspicious of the movement on the political level.

The cult of the god Huniyan originated entirely in the city dwellers. The Huniyan cult will appeal to those villagers who have experienced drastic population increase with social and psychological consequences.

The new Hindu religious movements include the Sai Baba movements, the Ananda Marg movement, the Siddha Yoga movement, the Chinmoy Mission, the Divine Life Society, Transcendental meditation, the International Society for Krishna Consciousness, the Divine light Mission and the neo-sannyasa movement. The growth of the Brahma Samaj and the Ramkrishna Mission, Bharat Sevaashram were new for the time as these movements come in the pre independence period since 1800.

Most of the movements have a major social service finding expression in the setting up of schools and colleges

These movements have induced an upward revision of the status of women and Hinduism.

Gandhism heritage has profoundly influenced the political and moral culture of India.

Now in this context, we can have a glimpse upon the views of the Western thought about the Veda. Vedanta philosophy confirms that man's real nature is divine and the aim of human life

is to realize this divine nature. It also propagates that all religions are essentially in agreement. Vedanta asserts that the universe which we can perceive is only an appearance. But this outward appearance is subject to continuous change. According to Vedanta, Brahman is existence itself and consciousness itself. Brahman has almost indefinable attributes and this is called in the Sanskrit language as "ananda".

At this juncture, the Scientists will become sceptical as none of his attributes or He Himself do not and can not stand at the alter of verification.

Then Vedanta then come to the scene to discard all clouds surrounding the concept of Brahman as conceived by the scientists. They will reply that scientists in probability can not catch the real Brahman as Brahman is beyond all sense perception.

Vedanta teaches that the stuff of this universe is an effect of power of Brahman. We must have the knowledge of the Reality. It is upon the nature of the final mystical experience. Reality unveils Himself where we will be merged into the vast ocean of Oneness.

For the Upanishad, the supreme spirit that is all alike in the universe and in man being the essence of all. It is a Being without a Second. Without limitations of any kind whatever there is, or seems to be, mind and matter, nature and man, is one science only, namely, Brahman.

Schopenhauer became acquainted with the thought of the Upanishads who is the father person of Western Pessimism. For him, Upanishads are the fruit of the profound of insight. For him the fundamental thought of the Upanishads, is that plurality is only apparent .

Vedanta's proposition, that all religions are essentially in agreement is psychologically very important as it seeks to establish a sort of religious synthesis. It offers a philosophical basis for the modern age is which is crying for the soul which it has lost. Naturalistic humanism proposes to men a religious object which does not require absolute devotion. One can love man, one can respect him but he cannot give absolute devotion unto him and this is the most fundamental difficulty of this 'ism'.

Man is neither infinite non perfect and his ideal ends are worthy of devotion only in so far these are subordinated to the purposes of one who is both.

According to whitehead religion and science must appreciate each other in the face of apparent contradictions.

Whitehead's metaphysics consists of a plurality of actual entities, each of which is a process of becoming. There is a growth of God in His consequent nature as He is affected by the world's creative advance into novelty. God being a reality is

also a 'process'.

Whitehead's view of God and the world, as it is developed in Process and Reality, is his distinctive and important contribution to the Philosophy of Religion.

Manabendra Nath Roy¹⁹ in his "Philosophy and Theology" says that an enquiry which denies the very existence of the object, is bound to be an idle dream. Everything is matter and nothing but matter - which goes under different transformations.

He thinks that we should have a correct method which will penetrate into the unknown, if it at all exists. Then the unknown is nothing but the prolongation of the known.

He views that in India, the Brahman of the Upanishad is an a priori assumption which exceeding any verification blocks the road to positive knowledge.

Whereas Christian monotheism triumphed being the ideology of a whole human progress.

In the Greek Philosophy, the concept of a First Principle and Absolute Truth became a social necessity though Greek Philosophy had no transition from the materialistic standpoint. From the antiquity of materialism comes the sophist philosophy which recognized the reality of knowledge and this victory of philosophy of the sophists gives birth to social revolution.

Socrates turned the subject matter of discussion from physics to ethics, plato firmly affirmed the possibility of Absolute truth.

But Aristotle conceived that true knowledge could be acquired through perception of things as they exist.

Democritus had given a comprehensive system to the ancient materialism which became more developed by Epicurus and by Christian materialism.

M. N. Roy views that materialism in India can be found in the Upanishads. Until the fall of Buddhism in India, materialism flows down continuously in the thought of India.

For the Realist School of Buddhism, external aggregate engulfs the outer and the inner nature.

The Jainas had given the dynamic view of nature with a high degree of clarity.

In the modern age, Bacon paved the path for empirical knowledge and the Cartesian method of Descartes marks the birth of modern physics.

Spinoza with his mathematically rigorous system of Pantheism has the implication of materialism.

In Leibnitz's "pre-established harmony" there is the inherent quality by which we can arrive at the unity of matter and the spirit which lands in the ground of materialism.

The sensationalist philology of Locke was more developed by Condillac as for his conception that the root of all knowledge is sensation. Berkeley did not deny the things immediately perceived. By developing the monist conception of the world to the extreme of Pantheism his theory is merged into the vast realm of materialism.

For Kant all knowledge is necessarily based upon experience, so his position had a very little difference with materialism and Kantian thing-in-itself spans the gap between materialism and Idealism.

Hegel's materialistic outlook is revealed when he declared that change itself to be a reality.

Marx and Engles taking over this aspect of Hegel, culminated in the new method of reasoning which logically reinforced materialism.

Modern positivism was positive in the sense as it comes in a battle field to combat what was condemned as the metaphysics of matter.

Comte combatted the quasi-materialism of Saint Simon and other French Socialists.

Phenomenalists like Hume, Mill and others viewed that the causal relations have no substantiality, but is only a mental habit. From the thesis of phenomenalism only one conclusion can be derived that is sensations only exist and

nothing else. So as a result positivism rejected the very principle of materialism and opens its door for theology. Materialism is the assumption of the world without the assumption of anything supernatural which has its firm footing in the eighteenth and the nineteenth of modern science centuries.

In 1758, we found the great work of Helvitus, the Mind, the basic principles of which is that our superiority comes from the physical body which we inhere. as thought is the product of two faculties common to man and other animals, namely the faculty of receiving impressions from external objects and the faculty of remembering these impressions. All essential principles of our moral actions and all notions of duty and virtue must be tested by their relation to senses.

With the advancement of science, man placed phenomena under the jurisdiction of mechanistic laws of nature.

In 1809, Loronz Oken had given to the world his Manual of the philosophy of Nature. For him, life is purely a physical phenomenon. The central nervous system imprints its being in the emotional phenomena of the ideas and actions.

Darwin's theory of evolution leaves no room for a creator as he was confirmed with his theory of natural selection.

The German Scientist Haeckel's²⁰ discovery of the simplest and lowest organism gives the full focus upon the superstition about the origin of life.

The eighteenth century gives us the concept of electron which gives more light on the construction and movement of matter. Physics becomes free from the dualistic conception of matter-in-motion, because of Einstein's Kinematic interpretation of gravitational effect. The Schroedinger - Heisenburg theory of wave mechanics represents a new theory of matter.

From the above discussions M. N. Roy deduced his humanism as a real resort: The source of the origin of religion is shrouded with mystery but he conceived life above all, in its metaphysical significance. In this era of science we are to be reborn with spiritual recovery. The super-sensuous Reality can have the existence claim as it exceeds natural explanation. Yet a certain type of yogic training can lead to mystical experience of Reality.

The dedication of the Scientists towards the pursuit of truth is surely the service towards God, Who is Truth. The advancement of science is going to win the paranormal phenomena. The case is the same with religion too as it also wants to unveil the range of which is above the physics.

Naturalistic humanism is a conscious break with the traditional religious framework yet it recognizes the heritage of moral values.

The humanist's keen interest in scientific emergent evolutionary process finds no logic for a First Cause.

The humanist finds his religious emotions expressed in heightened sense of personal life and in co-operation with his fellow - beings to promote the institutional aspects of humanism signifies the affirmation of life and the extension of its full promise to all.

Another stream of humanism which is scientific in its attitude looks upon humanism as a means of science in all its reaches with the life of community and Julian Huxley is the brilliant representative of scientific humanism.

Newtonian science gave rise to the assumption that every event is completely determined by causes which in its general thesis is called determinism. It was Newtonian Science which became influential in the making of the modern mind. Recent physics has shown reasons for doubting the complete truth of this view. Some physicists assert that indeterminism of recent Science does nothing to relieve the difficulties of the problem of free will.

The postulate of determinism provided the modern argument against free will. The human action is wholly determined by its past causes. It could not possibly be otherwise than it is. The outcome of this theory is simply that all human actions must be wholly determined by causes of some kind which is totally inconsistent with the belief in free will. This deterministic theory has two versions which may be called respectively materialistic and dualistic view.

The principle of determinism holds that whatever happens is wholly determined by the causes and this principle is applicable in both the worlds of mind and matter. If this is so then the mind which is also determined by causes, have no free will that science bears has no stamp to cause break down of moral faiths and the basic tenets of religious faith.

Admitting that belief in free will is necessary for belief in moral responsibility, it is an open question whether the modern mind denied of free will has had any noticeable effect on morals. Newtonian science has no tendency to prove that the world is not a moral order. We have drawn from it the conclusion that god and world purpose are not any rate obvious in our daily lives, whereas the existence of free will is obvious. In the modern era the concern with which we are now engaged is to reconcile the Scientific view and the religious view to have a world picture of the world. The second problem is whether morality is secular or religious and whether morality is committed to a realistic view of morals.

In the modern culture there is the conflict between scientific view and the religious view. Religious view of the world imports a way of life as every religion offers a way to life. The hard core truth of religion is to lead life towards a destination. The living of a good life means living life in moral direction. But we should not be misled by the concept that religion is nothing but morality as morality is the essence of

religion and religion means something, more than morality.

Now if we are now concerned with the way, or with the destination of religion we shall find that religious experience are ineffable. We can hear the whispering sound if it in the mystic experience of Buddhism, Christianity, Mohammanism, Hinduism. In every religion there is a way or a path and there is a destination or experience to which it leads. I am the way, the truth and the life' is the saying of Jesus, of St. Joseph's gospel. The Buddhist speaks of 'the noble eight-fold path' as the destination, the experience which is hidden is variously described as 'nirvana'. Salvation', 'heaven' union with Brahman' of the different religions seem to refer to different paths and different destinations.

All religious doctrines and dogmas are myths and images and none of them is literally true to pierce the veils of the mystery of the world yet these myths and allegories lead us to a way of life, a destination, an experience.

Every religion gives the call that from this darkness of life there is a way out, a way into the light. It is possible for us to attain the light if we have the real hankering for it.

Religion always insist on a moral life. It is a necessity. But the moral way alone will never lead to bliss or to salvation.

These feelings are ineffable. And this word 'ineffable' must be understood in its strict sense as meaning that which cannot be uttered at all. The essence of religion is not morality but mysticism. In the ordinary religious man that mysticism is implicit.

We can notice a few of the mystics who come from different cultures and religions but which is common to all of them is the assertion that there is an experience of the world in which all distinctions between subject and object, self and the not self are vanished and all the differences in the world become one .

This voyage of the life are common in all Christians, Muslims, Pagans, Hindus, or Buddhists.

The unifying vision of the religiously disciplined mind lead to love and compassion and the source of the good life, because in it all differences are abolished, including the difference between 'I' and 'You' which is the root of all egoism and selfishness.

In this connection we have to remember Christian phrase which tells us that the peace of God, passeth all understanding. The peace of God, which is the same as the blessedness of Nirvana.

From Buddhism if we turn to Hinduism, the Upanishads have been the chief source of the best Hindu thought till now. The great theme of the Upanishads is that the individual soul or self or a man, is identical with Brahman. The difference which we make between ourselves and Brahman is maya or illusion and we have to discard the illusion or maya to have the glimpse of Brahman. In the supreme mystical experience, the soul passes into an immediate, experienced union with Brahman. It is of this mystical experience that the Upanishads everywhere speak. This self can not be understood as its essence transcends all multiplities in the unifying vision of the one. That the world is an illusion is the standpoint finds expression in the Hindu doctrine of maya and in a less fully developed form in all these philosophies of Plato and Spinoza and in Bradley, who hold that the space - time world is an appearance or is not 'true reality'. It will be observed that this view confirms to the great insight of Kant according to whom, man is an inhabitant of both worlds.

In this context we have to remind ourselves of the fact that pure reason can not unearth the ultimate Reality. One of the latest guess-works declares that in the search for truth ~~intuition~~ intuition can go further than intellect. Though we are on the threshold of a new era of Scientific and technological achievements. Yet at the same time we are lurking for the meaning of our lives.

Religiously disciplined nature of man can make way for the emergence of a new world where world-~~solidarity~~ solidarity can be

find out where all the geographical boundaries will be immersed.

Humanity engulfs all the differences of men as the moral law binds the members of the human family as one and this membership of humanity makes man to shoulder the responsibility of safety and peace of the whole mankind. The humanity is a living organization which is tightly interwoven by the human values. Man is finite no doubt but at the same time he himself is infinite being aware of his unique intrinsic significance which makes him to step in the ladder of moral law to find out the world of super-nature . The exemplary luminous life of man, god like Sri Ramakrishna, Nanak, Budha, Jesus, Mohammad, Sankara, Sri Chaitanya will dispel that darkness of confusion about the potential divinity of man. This divinity is attained not with pure reason. We then are now at the door of Vedantic Standpoint which cultivates intuition as the surer approach to the ultimate Reality.

Now we can give our attention to the present state of religion. We are now in one of those great periods of history when humanity is taking a leap into the future . We are now the transitional figures with widened intellectual perspective and with increasing secluarization of life. The rapid dissolution of accepted values paves the path for a new orientation of human solidarity. The world-over anxiety, the note despair are preparing the path for a radical change in our views, of life signifying a clearer recognition of man's inherent

dignity and of the brotherhood of man.

We can deny the religious instincts on the plane of reason as because of our scientific and technological achievements. But the dread of meaninglessness haunts us at each and every moment which makes room for inner disorder in our mental make up. But we are hopeful now as religion now comes back with its all radiance to shoulder the responsibility to save the utter ruins of our civilization. This religion with a reasonable faith, intellectual integrity and ethical conviction can claim loyalty to the whole of mankind.

All the living religions of the world that is Hinduism , Buddhism, Islam, Catholicism and Protestantism are revising their social values and attitudes. These religions are now engaged in examining whatever their basic tenets are relevant to the present conditions of the world.

CHAPTER - II

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