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The Concept of Transcendental Unity of Religions with Special Reference to Coomaraswamy and Bhagwan Das

Goutam Das

Assistant Professor, Dept. of Philosophy, Bankura University

Abstract:

The topic of the arrangement and understanding of religion has been a significantly testing one for researchers, antiquarians, and logicians all through the development of human progress. This article tries to explain and exhibit the bogus ideas of the philosophical considered transcendentalism, an idea which evidently declares that all religions are in a general sense and consistently legitimate. It follows its root and spotlights on its spread among strict allies, particularly Muslims. It questions reality and authenticity of the idea as induced by certain prominent present day learned people, Muslims or something different, using knowing checks, traditional and current academic assessments and above all, narrative confirmations. It attempts to exhibit how these resources have been mishandled, and simultaneously, uncovered the lacks and irregularities of the conflicts supporting the idea. It furthermore hopes to assist Muslims with being careful recollect its negative outcomes at whatever point purchased in. In this paper I propose to show the Coomaraswamy's view on extreme get-together of the chapels. We need coalitions of religions, for example, Christianity, Hinduism, Islam, Buddhism, Zoroastrianism, Judaism and so on based on ordinarily perceived first standards. Such collusions while essentially include surrender of every preacher movement.

Key Words: Outline, Ultimate, Transcendental, Philosophical, Religion.

Introduction: Generally talking, different frameworks of religions have thrived across the globe at various purposes of time. Comprehensively talking, religions have started from Asian nations. Judaism, Christianity and Islam have started from West Asia. Zoroastrianism has begun from Persia. Hinduism, Jainism, Buddhism, Sikhism and so on, have begun from India. Taoism and Confucianism are religions of Chinese root. Shintoism is the customary Japanese religion. Every one of these religions has had vertical authentic advancement in various pieces of the world. Notwithstanding, with development of present day world because of political, logical and innovative elements, different strict and social conventions have encountered one another. Considering this tedious interface the essential methodological inquiry of the reality of these religions was normally front grounded. For quite a long time, the votaries and backers of different religions have attempted to show the reality of their individual religions. Nonetheless, such an exclusivist project was full of grave methodological challenges.

The devotees of different religions would never think of consistent or logical grounds with the end goal of showing or demonstrating the reality of their religions and invalidating that of different religions. In course of time, these grave methodological challenges convinced thinkers and researchers to take a gander at religions from another point of view. They came to understand that different religions as far as their convictions and qualities are not explanations of truth but rather different representative translations of the secret of the universe. With the improvement of this agreement and understanding of religions, an inside and out even and pluralistic direction of thought was appropriated by scholarly and social pioneers at the worldwide plane. Kant's epistemological, logical and supernatural standards and perspectives were a defining moment in the foundation of this new strict hermeneutics. India didn't really need a particularly methodological and philosophical direction from the west. It has been, all along, held in India that all religions lead to salvation. Religions can be contraries yet they need not really be contradictories. Before we worked out Coomaraswamy's perspectives on Transcendental Unity of Religions, we might want to introduce it by a rundown of Bhagwan Das and Frithjof Schuon comprehends of the solidarity of Religions.

Bhagwan Das (1869-1958) was an Indian Theosophist and well known individual. For a period he served in the focal administrative Assembly of British India. He became aligned with the Hindustani Culture Society and was dynamic in restricting revolting as a type of dissent. As a supporter for public independence from the British guideline, he was frequently at risk for responses from the Colonial government. Brought into the world in Varanasi India, he graduated school to turn into a representative in the Collections Bureau, and later left to proceed with his scholastic interests. Das joined the Theosophical Society in 1898. Das additionally joined the Indian National Congress during the Non-Cooperation development and was respected with the Bharat Ratna in 1955. As indicated by Bhagwan Das, all religions Such as, Hinduism, Buddhism, Jainism, Taoism, Confucianism, Shintoism, Zoroastrianism, Judaism, Christianity, and Islam, are basically same in their capacity and lessons. All religions show Golden Mean. All religions have fundamental and discretionary lessons. They endorse what is absolute and obligatory and what is supererogatory and recommendatory. They show natural and instrumental qualities. They show total and relative qualities. They endorse all inclusive and furthermore oblige situational or relevant highlights.

The word 'Religion' is gotten from Latin words which intend to tie back. It implies religion is the thing that ties people to one another in the powers of profound devotion and compassion and shared rights and obligations. It tries to lead them back to that World-Soul from whom their lower nature makes them stray away. Religion focuses their brains on that Supreme Principle of Unity in the midst of their day by day tasks. The ability to tie together the hearts of men to All Pervading 'Self' is the ability to bring forth and support the high human advancement. Each extraordinary human advancement has been roused by an incredible religion. Each extraordinary religion trains us to forfeit our lower wants for up keeping and supporting an incredible development. The word 'Islam' signifies 'harmony' implying quiet acknowledgment of God, the quiet renunciation and give up of the little Self and the Great Self, the letting out of pride and allowing in of Universalism.

The word 'dharma' connotes 'holding together' individuals in shared rights and obligations through regular accommodation to the Will of the Divine Self. The word 'Shinto', the old religion of Japan, signifies 'the Way of the Spirits', 'the Divine Way', 'the Way of God'. The word 'Tao', again signifies 'the Way', indeed, all religions, imply 'Lifestyles prompting bliss, harmony, independence from subjugation to vanity, independence from dread and passing; driving us to the God inside, to the acknowledgment of the character of the person with the Universal Self. This is the major educating of the multitude of prophets, Nabis, Rasuls, Massiahs, Rishis, and Avatars. It is given to the sincere and looking for spirits, 'the men of heart', the veritable loners, anchorites, bhikshas, fakhris, sannyasis, durvashes, dikshitas, starts, miskinis; to all the spirits that are prepared to get. As indicated by Bhagwan Das, all religions have social, recorded and religious conviction explanations and their profound variants. Sufis, spiritualists, quabbalas, holy people, yogis and so forth show a similar all inclusive otherworldliness and ethical quality. We need to recover this fundamental solidarity of all religions with the end goal of setting up a true worldwide otherworldly civilization.

Frithjof Schuon was a vital twentieth century backer of the Transcendental Unity of Religions. Schuon distinguishes two authenticities in every religion: the exoteric and exclusive. These domains are not really against one another. The exoteric measurements will in general be more obstinate though the obscure measurements will in general be more enchanted. The exoteric side of religions shows more noteworthy assortment for every religion has its own specific manners set up to support particular philosophical, religious and authentic qualities. Considering the equivalent, the exoteric cases of religions will in general be selective. Then again, the elusive domain shows certain similitude's running underneath all religions. Such similitudes are additionally shown at the pinnacle of religions. More profound the obscure measurement get, the more profound these likenesses become. The significant profundities just as most elevated pinnacles of religions both demonstrate that all religions arrive at a similar Ultimate Reality. Schuon claims that recondite or the mysterious element of all religions exhibit the Transcendence and Universality, all things considered. Schuon analyzes differentiates and compares religions in their exoteric and exclusive components. Regardless of whether the exoteric measurements, comprise the 'structure' the elusive measurements establish the 'Soul', all religions encapsulate both 'structure' and 'soul' substance. Schuon inspects the recondite measurements regarding their philosophical or religious. He reaches the resolution that all significant religions show the endless, the endless and indistinct Essence. A large portion of significant religions esteem magical solidarity with an extreme reality and this ideal is as the core of every religion.

Ananda K. Coomaraswamy (1877-1947) was brought into the world in Ceylon (Sri Lanka) and experienced childhood in England, shown the west the best approach to approach and comprehend human expressions of India. His entire life was committed to the investigation and piece of Indian culture and craftsmanship. Coomaraswamy was an uncommon man, an unprecedented man. Coomaraswamy experienced childhood in his moms care. In 1889 he joined the Wycliffe College. He read there for a very long time. Coomaraswamy joined the University of London in 1909. He chose for study Geology and

Natural sciences in school. In any case, his spirit was drawn towards India and her way of life and craftsmanship. Indeed, even in his garments he needed to look Indian. The investigation of the Vedas, the Upanishads, the Bhagavad Gita, the Ramayana and the Mahabharata expanded his commitment and adoration towards India.

As per Coomaraswamy, religion is the wellspring of heavenly facts humanity can't bear to be uninformed of or careless in regards to. Obliviousness of strict realities can prompt the pulverization of the extremely human civilization. Religion has exoteric and exclusive perspectives. The exoteric parts of religions draw out their extraordinary and assorted highlights. Then again, the elusive parts of religions underline their equivalence and embodiment. They uncover the bringing together center. They mean the highest point to which all ways lead. Every one of them joins at a similar culmination. In the profound all inclusive request, it is solidarity that directs at the highest point. All religions as lifestyles imply different streets prompting a similar highest point. Coomaraswamy progresses the view that all extraordinary religions of the world have substantial cases to realities. These cases should be regarded and perceived in a near mode and not simply endured. Doctrinal contrasts at the base ought not to keep us from perceiving the pinnacle where all distinctions disappear. Underlining the meaning of cross-strict arrangement, Coomaraswamy has guaranteed that probably the best Indian spiritualists have venerated Christ and Allah and found that all such methodologies lead to a similar objective. He guaranteed that his own experience has persuaded him regarding the equivalent legitimacy of every one of these lifestyles, despite the fact that he liked for himself the one which his entire being was normally receptive to by nativity, by personality and via preparing.

As per Coomaraswamy, religions make an interpretation of widespread facts into one sided language that are open to the more extensive public through confidence. Fundamental the fanatical convictions of religions are widespread realities of enduring importance. The truth of the supernatural solidarity of all religions lives in the unity of the Truth that oversees all methods of appearance and presence. Strict masterminds need to follow the cycle of contrasts back to its supernatural source. Coomaraswamy is an inadequate promoter of strict pluralism and strict catholicity. All religions share a typical base with the goal that every religion obliges a rendition which can be considered or characterized to be widespread religion. All religions mean the flowering of our essential profound journey to value the alpha and omega of the universe; the *raison d'être* and locus remain of man in the plan of the universe we working through.

The professors in all significant religions of the world, generally talking, experience the ill effects of what can be called prevalence complex. They have been prepped to have confidence in the prevalence of their own religions *weltanschauung*. They have been adapted to have confidence in the elite reality of their particular religions. Taking into account these adapted and rather unconfirmed reactions, strict gatherings of fluctuating have and colors, have been at loggerheads, all through the recorded mankind's set of experiences. Indeed, even in 20th century of extraordinary logical accomplishments, social logical examinations and verifiable examinations, we keep on developing these archaic mentalities and outlooks. The facts demonstrate that cutting edge man is by all accounts more lenient considering the high level anthropological, chronicled and sociological examinations

moving relative strict investigations across the globe. Notwithstanding, resilience isn't sufficient. Coomaraswamy underlines that the word 'resistance' is certainly not a lovely word. To endure is too endured, or endure the presence of what seem different approaches to speculation than our own.

In is neither lovely to endure our neighbours nor charming to feel that one's own most profound foundations and convictions are by and large calmly endured. Coomaraswamy further underlines that contemporary accentuation on 'resistance' isn't such a lot of a result of the appreciation and comprehension of different religions than one's own, however conceived out of an extreme wariness about the reality of ways of thinking, religious philosophies, belief systems and religions including one's own. Taking into account the predominant discount doubt and resultant vulnerability we are situated to resilience. Considering a similar we are slanted to the majority rule point of view that small time's assessment is comparable to another's in such fields as governmental issues, workmanship, and religion. Coomaraswamy composes, tolerance, then, is a merely negative virtue, demanding no sacrifice of spiritual pride and involving no abrogation of our sense of superiority; It can be commended only in so far as it means that we shall refrain from hating and persecuting others who differ or seem to differ from our-selves in habit or belief. Tolerance is still to pity those who differ from ourselves, and are consequently to be pitied. (Coomaraswamy, 1936, p.36)

Coomaraswamy stresses on the foundation of an instructive framework and scholarly environment in which tenets of various religions can be completely discussed a lot. The understudies should be approached to attempt to gauge the legitimacy, truth or deception of different regulations of religions in a free and straightforward climate. They should learn concerning what is fundamental and what is unplanned with deference so different religions. What really happens is that larger part of devotees to different religions does underline or call attention to the distinctions among religions, howsoever coincidental or transient they may be. A more profound comprehension of religions uncovers us that closeness among religions is for more lasting then the unplanned contrasts. Profoundly progressed strict diviners have consistently recognized the components of significant worth and truth among the promoters of agnosticism too. For instance even St. Tomas Aquinas was prepared to discover in progress of the agnostic savants most likely confirmations of the certainties of Christianity.

He was knowledgeable with the old Jews and Arabians. For what reason can't current Europeans perceive the plausible confirmations of the reality of Christianity in Vedantic and Sufi, and Taoist plans? Understudies of Christianity, who have been raised in a climate of suspicion pervasive in present day Europe, can significantly profit by trade of thoughts with understudies of religions in the East, where nominalist confusions have not been capable till date to flame out the pragmatist direction of strict grant. Coomaraswamy advocates an extreme gathering of the temples. We need coalitions of religions, for example, Christianity, Hinduism, Islam, Buddhism, Zoroastrianism, Judaism and so forth based on generally perceived first standards. Such partnerships while essentially include surrender of every single teacher movement. Such exercises should be supplanted by interdenominational meetings. We are all similar in require of contrition and transformation. We need to change

our hearts and psyches. We need to change over from unbelief to conviction as opposed to change over starting with one type of conviction then onto the next. Transformation can go on just to the extent that we are uninformed about different religions and societies. We need to separate ourselves structure 'socializing mission' and 'white man's weight mentality'. Coomaraswamy had the right to be cited in the accompanying lines.

For there are as a large number of these Hindus and Buddhists whose information on Christianity and of the best Christian scholars is practically nil, as there are Christians, similarly realized, whose genuine information on some other religion yet their own is essentially nil, since they have never envisioned what it very well may be to live these different beliefs. Similarly as there can be no genuine information on a language in the event that we have never at any point inventively partook in the exercises to which the language alludes, so there can be no genuine information on any "life" that one has not in some measure lived. The best of current Indian holy people really rehearsed Christian and Islamic controls, that is, loved Christ and Allah, and found that all prompted a similar objective: he could talk for a fact of the equivalent legitimacy of every one of these "ways," and feel a similar regard for each, while as yet liking for himself the one to which his entire being was normally adjusted by nativity, personality, and preparing. What a misfortune it would have been to his comrades and to the world, and even to Christianity, in the event that he had "become a Christian"! There are numerous ways that lead to the culmination of indeed the very same mountain; their disparities will be the more evident the letdown we are, however they evaporate at the pinnacle; each will normally take the one that begins from where he gets himself; he who goes indirect the mountain searching for another isn't ascending. Never let us approach another devotee to request that he become "one of us," however approach him with deference as one who is as of now "one of His," who is, and from whose constant magnificence all unforeseen being depends.

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