

RELIGIOUS LIVING: A MICROSCOPIC VIEW IN DEVOTIONAL LITERATURE- A CASE STUDY

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ABSTRACT

In the present study, the researcher has tried to show the various religious experiences in human life. Religion is a practice that brings man into a relationship with reality. If we neglect reality we can not survive at least not for long. It has been variously emphasized by several thinkers and philosophers on this aspect. Some on supernatural or mysticism, some on immortality of the soul while others on social service, rituals and ceremonies. Religion differs in their concept of God. Religion is but a reflection of our finitude and also an urge of the divinity present in human beings.

Keywords: Religion, Devotion.

1. INTRODUCTION

Religion is personal and changeable. Religions are many – primal and living form. Dharma is universal and applicable to any religion for all time. It is eternal respect for all religions. Demand for God proves the reality of deity in the same way as hunger is a proof of the existence of God. Religious fundamentals are self-sacrifice and compassion. The teaching of religion is neither demolition of a temple/church nor is forcible conversion.

2. REVIEW OF LITERATURE

Religion is the art of living happily in all circumstances by a proper training of the mind. It provides the essential requirements to humanity. It teaches self reliance and self control and gives solace to suffering (M.K. Singh, 2007). James was not a theologian but a psychologist. He is presenting religious experience from his perspective. A psychologist looks at various mental aspects of human life hence he considered it appropriate to look at the religious aspects too that drive a man to do what he does. He is convinced that the right place to the religious constitution of human is religious literature produced by articulate and finally self-conscious men. One such work cited by him as instructive as well as easily understandable is “documents humains” (James, 1902).

There is a great distinction between the religious propensities and their philosophic significance. In books on logic, distinction is made between two orders of inquiry concerning anything. First, what is the nature of it? How did it come about? What is its constitution, origin and history? And second, what is its importance meaning or significance, now that it is once here? The answer to the one question is given in an existential judgement or proposition of value what the Germans call a *Werthurteil*, or what we may, if we like, denominate a spiritual judgement. Neither judgement can be deduced immediately from the other (James 1902: 13). They proceed from diverse intellectual preoccupations and the mind combines them only by making them first separately and then adding them together.

3. RESULTS AND DISCUSSION

We may not find spiritual judgement as scientific as it supposes that the Holy Scripture as been composed automatically and not by the freewill of the writer. Whereas when we look at a religious scripture that is a record of the inner experience of great - souled persons wrestling with the crises of their fate and it can be termed as existential judgement that we might find more palatable. Dissecting a religious experience purely on biological and psychological experience may sound treating such a sublime subject as simple and straight forward. But to arrive at a cogent view of religion that would be a good starting point.

The religion of a person as been decided for him by others, communicated to him by tradition, determined to fix forms by imitation and retain by habit. In order for us to be handed over a religion, there must have been some point in time before us it should have originated. We must make search rather for the original experiences which were the pattern-setters to all this mass of suggested feeling and imitated conduct. These experiences we can only find in individual for whom religion exists not as a dull habit but as an acute fever rather. But such individuals are 'geniuses' in the religious line; and like many other geniuses who have brought forth fruits effective enough for commemoration in the pages of biography, such religious geniuses have often shown symptoms of nerves in stability.

Religious expressions are in essence human's inner feelings. Religious or non religious expression has their origin in organic dysfunction. Conclusion drawn from medical materialism is easy but drawing a spiritual judgement from psychophysical is illogical and inconsistent. We do certain things it gives pleasure immediately or it promises to give pleasure in the future. Whatever serves us better is the truth for us. Serviceability and inner experience may not agree. Spiritual judgement will not come to everybody to the same degree at all times.

When we search for truth that truth should hold through empirically. Dogmatic philosophies have sought for tests for truth which might dispense us from appealing to the future. Origin of truth would be good criterion. Origin of truth has various origins. Origin can start anywhere like origin in immediate intuition, origin in pontifical authority, origin in supernatural revelation, as by vision, hearing or unaccountable impression, origin in direct possession by a higher spirit, expressing itself in prophecy and warning, origin in automatic utterance generally – these origins have been stock warrant for the truth of one opinion after another represented in religious history.

Practice is the only sure evidence. He is going to deal it with scientifically. Religion can not be defined in a single dimension. It is very complex. The possible causes of religious sentiment – it could be dependents, fear, sexual life and feeling of the infinite and so on. Books talk of religion as a single entity (feeling) but it is not like that. Like all other emotions religious emotion is separate and distinguishable from others.

The concept of the religion is very wide and the author dealt with a fraction of it. He is going to define it in a very narrow sense. These are two religious aspects one is institutional and on the other personal religion. Personal religion is a pure and simple.

“It is a part of religion” – it is not the complete or organized. Personal religion is a fundamental thing. In the more personal branch of religion it is on the contrary the inner experiences of man himself which form the center of interest, his conscience, his deserts, his helplessness, his incompleteness. The relation goes direct from heart to heart, from soul to soul, between man and his maker. Worship and sacrifice, procedures for working on the dispositions of the diety, theology and ceremony and ecclesiastical organization are the essentials of the religion in the institutional branch. “Fetishism and magic that preceded religion”.

4. SUGGESTIONS

1. Feelings, acts and experiences in relation to God when man in his solitude that is called divine. The relation may be moral, physical or ritual, it is that out of religion in the sense in which we take it, theologies, philosophies and ecclesiastical organizations may secondarily grow. For Buddhist, Buddha is a God but their system is atheistic. Emerson talks about being perfect (ideal). He does not need laws. If he is pure in heart then he is religious. Emersonian idea is that he is more literary than philosophic. He says that if we do good, we can not escape from remuneration. If we don't call the inner experiences as religious experiences it will absurd. According to the author Buddhist ideas are pessimistic and Emersonian ideas are optimistic. Whatever he considers the divine that comes from his experience.

2. Everything is gradual whatever action or reaction. That critical point will be embraced by religion. Marcus Aurelius a great philosopher and emperor say “If gods care not for me or my children, here is a reason for it”. Accept everything and nothing is strange. He may be displeased with the world but don't do anything that is disagreeable.

3. They renounce the pleasure and they will be free because they don't have any desires. He doesn't care for anything. All he seeks his eternal Good alone. Religious experience should be distinct. We have on the one hand philosophical mind and another religious mind and moralist. For religious people effort is not required. But moralistic takes as effort of volition. Religion is as illogical as love, hope, ambition, jealous, like every other instinctive eagerness and impulse. Religious feeling is an extreme addition to the range of life. Morality is a religious part.

5. CONCLUSION

Truly religious man can find excitement in his life. Supreme happiness is a religion. Happiness being a religious experience In all countries and in all ages, some form of physical enlargement – singing, dancing, drinking, sexual excitement – has been intimately associated with worship. All the happiness is the religious happiness then exactly “what is religious happiness?” Religious happiness is not a feeling of escape. Outwardly they will avoid everything (i.e.) they act as a sacrifice inwardly it has to be overcome. The world is rich because there is devil. Some people think that suffering (privation) is religion. They fed with negative notion Religiosity impressing happiness

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