To question the age old religious beliefs and practices is, perhaps, the greatest legacy of renaissance and modern science. The work undertakes the analysis of the sacred-secular in the context of the sacred-secular controversy in the philosophy of religion. Prima facie, the secular culture, an off-shoot of the age of reasoning is deemed to be antithetical to the concept of the religious. This work is an humble attempt to uphold that the sacred-secular dichotomy is more apparent than real and stems from an inadequate understanding of the notions. Religions at the core are secular. Religion is not merely God-centric but man-centric and is broad based on a system of universal values. These are nothing other than the values that constitute the bed-rock of a secular culture. Hence, to be truely religious is to subscribe to the secular values and vice versa. The sacred-secular synthesis has been most lucidly enunciated in the philosophy of Vivekananda. He pleads for the unity of religions and deems spiritual humanism to be the central message of all religions. Hence a study of sacred and the secular in the philosophy of Vivekananda is an academic necessity.
I have no words to express my deep sense of indebtedness to Dr. G.C. Nayak, Professor and Head of the Post-graduate Department of Philosophy, Utkal University, my guide, who has been the fountain-head of inspiration for me. Without his personal care, advice and involvement, perhaps, the work would not have taken the present shape and whose deep insights have gone a long way in shaping the content and style of the thesis.

I record my deep gratitude to Mr. Sarat Ch. Panigrahi, for his sustained incentive and inspiration in going ahead with the preparation of the work.

Needless to state the moral support and silent sacrifices of my husband, Mr. S. Jagdeb, which made me overcome the moments of diffidence.

I remain grateful to Mr. R. Ramasubbarayalu, typist for his personal concern in typing out the thesis.

(JAYANTI JAGATDEB) 13.5.29