Chapter V

SRI RAMAKRISHNA PARAMAHAMSA’S VIEWS ON RELIGIOUS HARMONY

SRKP the great saint or rather a prophet gifted to the nation, a religion, that is the religion of oneness and tolerance, which is accepted by the people even today. To quote the words of SRKP, “Greeting to the feet of jñāni! Greeting to the feet of the bhakta! Greeting to the devotee who believe in the formless God! Greeting to those who believe in the formless God! Greeting to those who believe in God with form! Greeting to men old who knew Brahman! Greeting to the modern knower of truth!”¹ These words show that he accepted one and all, irrespective of caste, creed, status and wealth, alike.

The essence of all religions was percolated in by him. His heart and mind was open to receive all kinds of material and spiritual philosophies. He was a staunch devotee of mother Kāli, but this was not an end, but he was so broad minded as to accept the non-dualistic thoughts too. India, being a land of lofty philosophical ideologies and well known sages who had propagated this philosophy of hers had proclaimed that “truth is one but sages call it variously.”² This was proved by SRKP. He did by experimenting the truth of that era by practicing the spiritual rites and rituals of various religions like a true
follower of that religion. The great experiment led him to attest the validity and genuineness of the truths of Vedas

SRKP Kathāmṛtam and Vacanāmṛtam enlightens about the various sādhanas, and behavior of SRKP. He has neither read nor written any spiritual books. It is because his life was itself a spiritual book, which was bent upon the search of the eternal truth, the realization of the self and also the God. He taught the human race what the eternal truth is and also the path to attain it. Though born in a remote village in Bengal, his fame spread world over. It has not because he was a social reformer but his teachings and sayings were the ones which made him famous His disciples formed the monastic order, Sri Ramakrishna Mission with a view to spread the divine and ethnic teachings and sayings and to put into practice what the noble heart did really wanted everyone to follow, the realization of the self and uplifting the society. SRKP had a unique sense to differentiate people, that is, whether the person is assigned to be an aspirant or having unlimited desire to be a man to swim in the waters of worldly pleasures.

SRKP had great aversion for money. In the Sri Ramakrishna Vachanāmṛta one can come across these words of the great saint, “If anyone hands me money, I experience a burning sensation all over my body.” He also adds that what Brahman is that which cannot be said
by word of mouth. Those who have known Brahman were unable to say what it is in word of mouth.\(^3\) Brahman is that which cannot be expressed with words. It is the Supreme; it is both the known and unknown. The assimilation of teachings, sayings along with the views of religious harmony of SRKP is published based on the Gospel. This led to call him as the first Indian practical Vedāntic saint. The golden words of the saint were recorded by his devoted and faithful disciples. At first the words of the great saint was published in Bengali language known as “Sri Ramakrishna Kathāmṛta.” Later it was translated into the lingua franca of the world, English, as The Gospel of SRKP. ‘His words in the Kathāmṛta present the essence of our three thousand year old tradition including the Vedas, Upaniṣads, the Purāṇas, the Epics, the Commentaries on the Brahmāsūtra the Vaiṣṇava and Śakta lore.’\(^4\)

He lived only for fifty one years but had the spiritual experiences and attainments of five thousand years. His life is itself an open book filled with truthful and devotional experiences. When compared with other Indian thinkers, it can be seen that SRKP began from the rural Bengal, just as any other ordinary man, but his fame grew and spread its wings to the whole world. The modern renaissance leaders of nineteenth century had remarked that SRKP was, the God, devotee, Śakti, Śiva, Viṣṇu, Allah and Jesus, all in one.
This all in one form was experienced in abstract and reality by all who had approached him. No one could take his place as a philosopher.

The most remarkable thing is that the religion of the great philosopher is reality in sense, only a brave and purified heart can say so. SRKP is really a candle bearer or the guide to the history of spirituality. It is acclaimed so because in the entire world he was the only soul to say, that as many religions as many paths for liberation. His disciples were keen to give his teachings or rather his sayings to all the human beings in the universe. In the later years the layman also used these sayings for waking up the inherent spiritual feelings in them.

**Unique features of Sri Ramakrishna’s Religion**

The most remarkable, important not worthy and conspicuous saying of this great saint is that to consider each and every human being as one to visualize only the good of him. A wife for a man should always be the one who loves her husband as God and the husband should love the wife as Goddesses, only then there will be a spiritual equilibrium in the household. The greatest example of this saying is SRKP and Sarada Devi both of them considered each other as the divine, and arouses the beautiful tune of spiritual harmony as the music of Orpheus.
SRKP was one who contributed otherworld of spirituality, not by words or magic but by the experiences he had. His main aim was to build a society based on the principles of faith and devotion. He always gave importance to moral values, spiritual outlook, and tolerance towards other religions sacrifices, universal brotherhood and universal love. The human being however rich and wealthy he may be, should always be one with the divine, says this saint of India.

As said earlier in one of the chapters, all religions are the branches of one tree.\(^5\) According to SRKP all religions are like rivers flowing with abundant water in to the one and only ocean, that ocean is nothing but the ocean of spiritual liberation or mokṣa.

The real religion which is considered to be truthful is the hidden halo in every human. Rites and rituals are the not the ones which alone forms religion but the philosophical, enjoyable experiences, must also be added to get the full essence of the religion. It is often said that a man or a saint will usually follow the religion he likes and takes the path of liberation according to the religion. It was SRKP who opened the window of great truth, that the aim and essence of all religions are one and the same. It can be said that all religions are born from the same mother but having different qualities and different attitudes. He could talk authoritatively on the experience and excitement of religion because he had the first hand experience of
samādhi, darśana accompanied, with different forms of Śakti and the bhakti.

The concept ‘change’ affects each and everyone. SRKP ends through this phase of change after experiencing the Divine vision and fulfillment of Advaitic experience. The outlook of philosophy he had completed changed after the above said experiences and gave importance to two types of yoga- mano yoga and karma yoga. “Mano yoga” means mental disciplines such as meditation, japa etc; and “karma yoga” means performance of selfless work. The manoyoga which is connected with the ‘mano mandal’ is very extensive, affluent and is the storehouse of tolerance. The karma yoga is the one which tells about the karmas one has to do and through that deed one will be able to reach one’s aim, God realization.

The modus vivendi of SRKP was filled with sādhanas and hardships. For the period of twelve years he was practicing rigorous religious rites and this yielded a wonderful and magnificent result of the vision of Goddesses Kāli. At the age of twenty four he got married to Sarada Devi, who was only five and to SRKP she was the very Kāli whom he worshipped. His life was based on the ideologies and principles of God realization and detachment even though surrounded by near and dear ones and worldly pleasures. The most remarkable thing about SRKP is that he never stuck to one sādhana
but practiced many sādhanas and succeeded in all these. He became a ‘servant’ or ‘dāsa’ and had the vision of Sita. Through the tantric sādhana he raised his Kundalini śakti and he used various methods to awaken it. In the affectionate practice he got the darśana of Śri Rāma and through the sweetest mode of practice he had Rādhakṛṣṇa darśan.

He had imbibed the Buddhist teachings to a certain extent. He also knew in depth the Jain and Sikh religion. According to him though the Thīrthankarās of Jainism and the gurus of Sikhs had the godliness in them; they were not the incarnations of any Gods. He also acclaims that when practicing on sādhana a person has to live and breathe in that only. For example if one follows Islamic sādhana he has to live as an Islam and follow it.

Similies and metaphors are the tools through which he rendered his spiritual exhortations. These tools were imbibed into stories and narrated. The language was simple and even the complicated theories of Vedānta and philosophies could be comprehended even by a common illiterate man. For example he used to say that snow and water are same, so also saguṇa Brahman and nirguṇa Brahman. The water bubbles is formed from water, so they are one like the jīvātma and paramātma. Using the simple examples and things related to daily
life and which are known to all, SRKP, made each and everyone understand the philosophy of life.

Views on Tăntric, Śakta, Vaiśṇavite Sādhanas

The sādhana of SRKP was not merely God realization but going deep into the fathom depth of all religions was one and it was self and God realization. His life was a journey of experiences and excitement. The most important thing, if any in his life, is nothing but his tăntric sādhana. In tantric systems there are temptations which are as instincts with tremendous potential. In clear terms the master tells: ‘what the Vedas and the Purāṇas ask people to shun as impure is extolled by the tantra as good.’ He understands many hardships to make fruitful the aim of his life, by practicing many sādhanas, to know the eternal truth. For example, if he thinks or speaks of Śiva, he turns to be Śiva, who is the symbol or rather, the embodiment of yoga. He speaks of Śiva as the supreme master of yoga and philosopher and also will have a very serious mood. On the other hand when he speaks of Kṛṣṇa, he will be a lover longing to meeting his lost love. The love here is divine love. In short he can assume all the forms and emotions of the divine and also the common human being. These forms, emotions and experiences points out to the Unity of Religion, which SRKP aimed at.
He was a staunch devotee of Kāli. To him Kāli was his mother, embedded with immense power and strength. While speaking of Kāli; he would be full of femininity. The feminine form of God is Kāli. The yogi considers the worshipping of the feminine form, is the divine Kāli, as the affectionate Mother. SRKP worshipped Kāli as a disciple, son and above all the worship were in extreme solitude with full surrendering of comforts, pleasures and lust. The love for Kāli made him respect and honor all women folk as mother. This was the custom and is the custom of Indian culture which was followed by all, sages and common man, for ages before.

He was never greedy for anything. To him wealth in the form of money was like being in the clutches of evil, witches and spirits. The touch or sight of money used to burn him physically and mentally. It was like women who sacrifices gold. This unusual sacrifice is the secret of the pure life.

The rites and rituals especially that which was filled with religious vigour, was self satisfactory to him. These filled in him an ecstatic mood; SRKP taxed himself with painful tortures as well as hardships to rise to the level of bhaktaniśṭa which was ascribed for the supreme devotees. This he underwent not for selfish motive or publicity, but for his own fulfilment of the highest aim-realization of self and God. As said earlier, he did not put down in words all that he
experienced. He is the true ascetic, in all the meanings attributed to the word, because he was the embodiment of purity, charity and holiness.

His contributions to the Indian spiritual renaissance are beyond any measure. The paths he followed in spiritual life with intense vigor and excitement, is extremely different and extends over a wide area. This is the most remarkable contribution made by him. He was also able to make a strong bond with humans, footing on spirituality, with great precision, as if studying and researching in science, did SRKP study and comprehend all other religions with keen observation. This was to know the internal truth of all religious through and through. According to SRKP all religious are nothing but the path to realization of self and God. The internal secret of each and every religion is the ultimate goal to be one with the eternal truth. So it is the unhealthy thinking of the people to fight in the name of religion.

Gandhi opines that SRKP’s life is the story of a master of religion and his life is a way for one who is seeking God or God realization. Aurobindo remarked that the spiritual ability of SRKP is par excellence. Radhakrishna opined that the age old Indian culture believed and were into the realization of mysticism and Sri Ramakrishna is the most apt representative of this culture.
“Religion is the path of God.” SRKP had attracted the Bengali population with his sincerity, faith, trust, innocence and the simple life he led. Besides these philosophies, the in discriminatory feelings towards the rich and poor, literate and illiterate attracted many. Swami Vivekananda had remarked that his life excelled his philosophies; what the Upaniṣads had ascribed was made practical or rather each and every word of Upaniṣads was put into perfect use in SRKP’s life. SRKP was a guru who could synthesize all religions, such a guru was a boon to India.

In the age which gave importance to science and rationality, SRKP through his life made even a layman understand the importance and necessity of spiritual belief and life. The golden words of this great seer were accepted without opposition by one and all. Even today these words haven’t lost their lustre. He never followed a single and easy path to know and propagate his ideas, but was adept in all ways and manner which was easy to comprehend the theories of philosophy. Education, he said, is the one which should be based on observing nature and should also build up a new character and should not be restricted to books alone. In order to practice Christianity and Islamic religious rites and rituals, SRKP even encroached the limits of a Hindu seer.
Romain Rolland opines the glorification of three hundred million populations over the period of two thousand years, is compiled in one and that is Sri Ramakrishna. SRKP had the realization of God through the vision of divine Kāli, because of his deep belief. He did not agree fully with the concept of Śankara that through jñāna, mokṣa can be attained. When sun arises the snow melts and it loses its shape likewise when the sun of knowledge rises, the ice of ignorance melts, it becomes the same water as it was before. SRKP differs from other seers or Āchārya’s because of the path he chose to attain the ultimate aim of God realization. It is because the road through which he treaded was intense, different and extensive ‘He who has seen God knows really and truly that God has form and that he is formless as well. His practices and also words speaks out that there are the different ways to reach the same truth. He also gave the example of blind man describing an elephant ‘The blind man perceives through touch, and accepts whichever part he touches true.’ Indeed all the aspects are true, but only partially. If one lay stress on the word partially then all their bickering will come to an end.

Whatever knowledge he got or comprehended, he made use of all these philosophies in his life and only later he advised this to his followers. His ideas had opened a new realm is the area of philosophy.
and religion. For example Mādhva, Rāmānuja, Śrī Śankarācārya and so on saved only their religions. SRKP on the other hand unified Vedānta and its philosophies along with other religions like Christianity and Islam and so on. This philosophy, a novel one, was practiced and preached by him.

Tāntric philosophy states that Vaiṣṇavism, Śāktism, Śaivism are one and same and this was the same thing which SRKP followed. He gave prominence to five types of bhakti in aiVṣṇavism and this led to the conquering of mahābhāva. The study and observing the facts of philosophy is of two types, one is to observe and study and the other study through learning or reading. The acceptance for eternal truth or the observance of satyaniṣṭa. Here it signifies word and deed or action SRKP could bring out the unity of word and deed and action and contributed it to the world. Sanyāsa as stated in Bhagavadgīta was followed word by word and was directly opened in front of all as a book by SRKP. If one follows what SRKP preached and practiced, one will be able to attain all these varied sādhanās and sidhīs because he was free from, even a speck of desire.

Totāpuri, the Guru of SRKP was well profound in Vedānta. It is said that even this great wise man stood awe-stuck in front of SRKP. It is because Totāpuri had taken forty years to attain tāntric sādhana and that was learned and attained by SRKP in just three days. Surprised
Totāpuri asked SRKP what divine power resided in him to acquire this sādhana. The reply was as quick as a bullet that the supreme soul which resides in all is only one and that particular one also resides in him. He also adds that the soul and divine that is jīvatma and Brahma are the same, residing in him. He says ‘I’ and ‘mine’-that is ignorance ‘Though’ and ‘Thine’-that is knowledge.¹⁷

The philosophical ideologies and messages in the Veda and Upaniṣads were stated by him as intuitions. He was not a professional teacher but whatever he taught was easily grasped and understood by the literate and illiterate alike. The Vedāntic philosophies are so complicated and these philosophical concepts were explained and narrated by SRKP in a very simple manner that too through stories. A modern phase was rendered by SRKP in the plane of Indian renaissance. The best example is none other than SV as a Guru SRKP had moulded such a disciple who propagated SRKP’s philosophies worldwide. SV was known for his gurubhakti and also for his modern outlook inspite of being a sanyasi. He exhorted that a sanyasi should never spend his life in the cave but has to work for the welfare and prosperity of the people, being in the midst of them or being one with them.
Philosophical Views of Śrī Śankara and Sri Ramakrishna

Paramahamsa

The main point of difference between Śrī Śankara and Sri SRKP was that Śankara had acclaimed that only through jñāna mokṣa can be attained. SRKP had stringed both jñāna and bhakti on the same thread. Jñāna alone is not enough to attain Mokṣa, but bhakti along with jñāna is needed. This is “jñānamiśrta bhakti” coined by SRKP. He proclaimed that one should concentrate on bhakti and accept the saguṇa upāsana mode and there by attain jñāna. When bhakti and jñāna is attained then mokṣa can be obtained. SRKP pronounces that jīva is śiva as the Lord himself. Even in that era, which was deep in religious fight, SRKP could accept all religions as one or rather he was tolerant towards all religion.

Śankaracharya through commentaries, slokas and interpretations had contributed much to awake the spiritual feelings. The exhortations, sayings and messages of SRKP’s were spread all over the world by his disciples. His message was that one should always tread on the path of peace and happiness. He was the one who dared to turn the route of traditional Vedānta into the new channel of practical Vedānta. The thoughts, ideologies, and principles of Vedānta found a new and bright light and outlook. Swami Vivekananda had proclaimed that SRKP through his life had taught
how to uncover the truth which is hidden in the core of all religions and how to realize the self and the divine. SRKP wanted each and every one to see one’s inner self and thereby know one’s goodness, with this knowledge one has to seek mokṣa. Besides, the goodness of a man has to be aroused for the welfare and upliftment of human race. SRKP cannot be labeled as a sanyāsi. He can rightly be called real mystic saint because he was always on the extreme state of emotions and feelings. The mind has three phases i.e.; the emotional phase, thoughtful phase and the action phase. All the three phases will be on the high a mystic. The worship of Kāli by SRKP with immense love, devotion, admiration etc. that too in the highest form of feelings can be marked as mysticism.

**Views on Religion**

SRKP was an encyclopedia of knowledge of religion. The religious pluralism brought to the world reality. He had not read books, but his ideas and thoughts are very super natural. Mahābhārata Rāmāyana, Upaniṣads, Bhagavadgītā, are very much approached his life but he has not read any books, only by hearing and experience he acquired the supreme knowledge. He quoted the words that his life experience is not a book. He says that, “I have not read but I have heard the learned. I have practiced all religions, Hinduism, Islam, Christianity, and I have also followed the paths of the different Hindu
sects...I have found that it is the same God towards whom all are
directing their steps, though along different paths.” This is an extra
ordinary quality which makes him different from others.

The different religion takes different ways but the goal is
same. Hinduism, Islam, Christianity etc follow different paths. They
realize that the truth is only one. The name Kṛṣṇa, Śiva etc are
energy. The Jesus and Allah are the one and the same. The substance
is one and the names are different. The aim and religion claims to the
process of the ultimate reality of God, it does not mean merely a way
of life. It means the ultimate truth.

The religious knowledge is always internal and intellectual,
rationa l or scientific knowledge. Supreme reality is possible through
mystic revelation. Religious affirmation is the divine knowledge.
The Upaniṣads says that the supreme knowledge cannot be gained by
mere study of text. It is attained by the supreme self. The supreme
self is the achievement of humans. Every great religion is the ware
house of the knowledge of god. The realization of God is the highest
end of life. He learnt the secrets of all religions and his experience
was to reach the reality through the paths of Hinduism and Islam. He
was very fascinated by the life and teachings of Jesus Christ.

SRKP also follows the noble teachings of Buddha and Jaina
Tīrthankaras. SRKP could speak with authority of the ideas and ideals
of different religions of the world. He had practiced not only the
sense of Hindu religion, but also those of Christianity, Islam and all other religions. The spiritual experience of different religions reaches the same goal was found out by SRKP. Sri Rama SRKP’s fundamental practice and principle have not merely an imagination but the living presence of life. He is the embodiment of all faiths; his method is entirely different that is Sarvadharmasvarūpa.

The practicing of the tenets of Christianity made him have the vision of Jesus. He believes in true vision of God. He realizes Rama, Śiva, Kālī, Kṛṣṇa, Jesus and every other god or goddess or prophets is one and the same. Through the experience he spoke of each of them as the akhaṇḍa saccidānanda. It can be seen that he was a great religious man of the entire universe.

According to Romain Rolland “SRKP and his disciple Vivekananda was the splendid symphony of the universal soul.” He had brought the spirituality of Hinduism, Buddhism, Christianity and Islam etc. into a garden of harmony, it is not only a human spiritual experience but it is the Indian heritage of human spiritual experiences. He presented that aspect of unique greatness that lived in religion. The truth of religion was proved by him through spiritual experience. ‘I have come to the final realization that God is the whole and I am a part of Him that god is the master and I am His servant. Furthermore I think every now and then that he is I and I am He.’

The true nature
of religion is beyond all religions. The role of religion in life is collective and individual. He thinks that the religion is not of any one type. He stresses the unity or reality.

**Universal Religion**

The religion which lays importance on thoughts will be brilliant and not concrete. The action or deed based on religion gives prominence to deed. The real or factual religion is the experience one gets when thought, emotion and action are combined. SRKP was a seer who had changed the conception of seers. He was not a mere yogi or thinker but the one who revolutionized the human community with the upliftment of humanitarian concern. His disciples were made able to revive the Indian culture and traditions by discarding the conventional methods. The disciple Swami Vivekananda was the greatest gift SRKP gave to the entire Indian human race. SV, following the advises, teachings and messages of SRKP made the world know about the glory of Indian culture and tradition, along with the greatness of his guru SRKP. He said that ‘I had to practice each religion for a time, Hinduism, Islam, Christianity. I realized that there is only one God toward whom all are travelling; but the paths are different.’

The life, teachings and messages of SRKP is very useful in the realm of philosophical thoughts and practical approach. The first hand
example of this practicality can be seen in the activities of Sri Ramkrishna Math and also Mission. A large number of disciples of SRKP have been on to spread the messages and teachings of this great saint. The mission has been active even today, as it was in the beginning. SRKP always laid emphasis on the welfare of human and leading them on the right path. This message has been the motto of the Mission. The Mission is for the most common and down trodden people.

SRKP always expostulated that one should always stick on to the life of spirituality and there by realize the self. If one goes through this path one is sure to be one with the Divine. The things which stand as boulders in the spiritual practices are three wealth, women and wine. If the lust and desire are conquered and chained, one is sure to be free from all evils and reach the summit of self realization. This advice of SRKP was heeded word by word, by his wife Sarada Devi and thereby realized the divine, purity and spirituality are co related. One cannot exist without the other. When mind is pure, the darkness of ignorance is removed.

The most prominent necessity of a human is to obtain the bond with the Divine. If one is able to reach this liberated stage; he should be able to help others also to reach the stage of liberty. The noble and great seers all around the world are the ones who have known all the
religions to the core and speak out about the eternal truth in different languages. The understanding of this fact will help one to be tolerant towards all religions which will lead to the same circle of Paramātma. The most important Dharma is ultimate freedom, happiness and jñāna.

The real and true religion is the relation with Īśvara. First, one must know oneself only then he will be able to know God. The Lord who resides in all should be served and not the God elsewhere. SRKP proclaimed that Kṛṣṇa, Śiva, Kāli, Rāma, Allah and Christ are one and he could say with such confidence because he had seen and experienced their vision and bliss. To him all the Divine powers dwell in all human beings. SRKP had great respect for women. There was no gender difference for him. As a devotee of Kali, all women were mother like to him. He wanted to give an esteem position to women. His first guru was a woman, besides he was the priest of the temple built by women more over he used to worship his wife Sarada Devi.

His birth’s intention was not to create a new religion, but to boost up the existing age old spiritual thoughts and practices of India. It was he who had unfolded the actual intention of all the customs and practices of India. SRKP was the practical image of all the rites and rituals of religions which existed in India.
The main treatise or lesson which was taught by SRKP was humanity. The sense of humanity was based on the principles of religious harmony. He always stressed the point, “as many faiths, so many paths to God.” Almost all schools of thought have come up with this idea, that is, there are different or several paths to realize the eternal truth or spiritual reality. The most remarkable thing is that SRKP did not proclaim off-hand that “as many faiths so many paths to God.” But he lived in all these religions and arrived at this statement. He also experienced the rigorous struggle with earnestness and sincerity which the followers of these religions practiced to attain God. A soul which struggles earnestly, sincerely and whole heartedly in the pursuit of God or the divine experience is said to fulfill the spiritual enjoyment as prescribed in the respective scriptures.

As a founder, teacher and propagator of harmony of religions, he was of opinion that mutual respect and cooperation will surely be able to put an end to the war between faiths. He was a man of universal outlook and his mind was like a sponge absorbing every minute details. Besides religious tolerance he also taught dynamic acceptance. SRKP’s view on humanity is each faith has one unique mode of living, leading to God. Distinct characteristics can be seen in all faith. This leads to the difference among religions. The difference in turn leads to the economy of an enriching divine life. Even though
he was a great devotee and also realized God many a time, he never wavered from the path of serving mankind.

The prime importance which SRKP gave to spiritual experiences was based on true religion. The spiritual experiences are the one which gives birth to religious harmony. As said earlier, “as many faiths so many paths to God” was the thread in which he threaded the gems of different religions. He, by establishing the harmony of religion and by proving the truth of Vedānta, exhorted the people to respect and salute all the sages and prophets who have established and given humanity the exalted position of truth. This exhortation leads to the truth of Unity of existences which means that each human being is fundamentally and potentially divine, the Chāndogya Upaniṣad states, “From God so all things originate, in to his do they dissolve and by him are they sustained. On Him should one meditate in tranquility.”

Humanity, according to SRKP, is to know God in all his dimensions; one must experience truth by practicing other faiths. His famous parable of the description of an elephant by a group of blind men illustrates this concept; His unique contribution of religious harmony has enriched collective life. The magnacarta of religions is the Vedic dictum, “truth is one sage call it variously”.

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This is made clear by SV through the following words, “in reality the metaphysical and the physical universe are one and the name of this one is Brahman, and the perception of separateness is an error — they call it māyā, avidya or nescience. This is the end of knowledge.”

One of the elements which are against the universal message of eternal truth is the idea of separateness. The freedom of thought, dynamic living philosophy mixed or merged with fresh sights are the ones which the Upaniṣads are known for imparting the intensity of emotion to the seeker of truth. It speeds up or rather forces the unity with divinity which is nothing but, “soul of truth, the delight of life and the bliss of mind and fullness of peace and eternity.”

So from this it can be said that the consciousness is the foundation and support of all activities. Aitareyopaniṣad states, “All this is guided by consciousness and is based on consciousness, this universe has consciousness for its guide, consciousness is its base, consciousness is Brahman.”

The supreme reality is the ultimate consciousness. If the ultimate consciousness was absent then knowledge and experience of knowledge would have been impossible. Hence it can be said that the base of existence at all levels is nothing else but consciousness. The Brahman which is stated in the Upaniṣad is not an abstract or formal principle; instead it is life and the soul of universe. The active consciousness of the universe or
universal consciousness is the active Brahman. This particular Brahman is the active Brahman. This particular Brahman is the cause and source of orderliness in nature. Attaining the summum bonum of peace is the goal of all religion which is the root cause of all and is also self caused.

Erwin Schroedinger, the Nuclear scientist, is of opinion that, “Consciousness is never experienced in the plural, only in the singular ------ Consciousness is a singular of which the plural is unknown: that there is only one thing and that, what seems to b a plurality, is merely a series of different aspects of this one thing, produced by a deception” (the Indian doctrine of Maya).  

One is enabled to have universal vision and sympathy by the experiences of supreme truth. The content of an ultimate consciousness which has the power to sustain, illumine and absorb forms the thought of entire life. As the waves have no existence apart from the ocean, pot apart from clay, so also the manifoldness has no existence apart from the Supreme Being. The old seers of India have loudly proclaimed that there is divinity inside each and every human being. This is the most remarkable, worthy, valuable and singular contribution by Indians to the world.

SRKP opines that when he thinks of the Supreme Brahman, he imagines it as in active which neither creates nor preserves nor
destroys. SRKP but calls it active and names it as Śakti, Māyā or Prakṛti. These are his personal God. There is no difference in these powers, one can never distinguish or differentiate the whiteness of milk and the lustre of diamond. So also the powers of the Supreme Being and its different forms. His Kāli or Divine Mother and Supreme Brahman are one and the same.

SRKP being a mystic presupposed his belief that, “God is in everything that He is everything and that it therefore follows that whoever opens his eyes and looks around him will of necessity and by meeting Him! This union with God was such a deep and constant.”

SRKP is lauded as the world teacher, was the model copied by many belonging to various fields such as thinkers, intellectuals, renaissance leaders, reformers of religion, freedom fighters and so on. SRKP is better known as the prophet of religious harmony. The golden messages and sayings, as sunlight have spread all over the world scattering the light of knowledge. These sayings and messages have spread peace and harmony in the present world scenario.

The message of spirituality of SRKP has taught the fundamental unity of all in the arena of divinity through the elevated lives of their lives. The great teachings and motto of SRKP like the universal temperament of love and harmony, peace and enlightenment, renunciation and service, has left great and uneraseable impression in
the minds of all Indians. Romain Rolland states about SRKP as, “the man whose image I have evoked was the consummation of the two thousand years of the spiritual life of the three hundred million people.”

S Radhakrishnan lauds SRKP thus, “SRKP is an illustrious example of the mystical tradition which runs right through the religious history of this country from the days of the Vedic Ṛṣis.”

SRKP’s messages and sayings are unique as they can be expressed in action. The messages of this great saint were the perpetual messages of Indian thought.

The words, messages, sayings and the life of this great mystic saint has marked a great impact on the society then and it continues even now.

Resume

The evils in the society started fading out by the halo of SRKP, a common, illiterate, and a rustic rose to the altar of a prophet. SRKP though a villager and an illiterate person became one of the practical saint of India. No written works can be credited to his name, because it was his word of mouth that was heard. He was the one who made people understand that all religions are one- the realization of God. He taught two kinds of yoga, manoyoga and karmayoga.
To become a prophet though not willingly, SRKP had to undergo many hardships with whole heartedness. He detached himself from all worldly comforts and pleasures. Even his wife was a Goddess to him.

He viewed Kālī in everything he came into contact with. He practiced all religions according to their rites and rituals. He then came to the conclusion that the essence of all religions is one and the same. The concept of God is also the same and the aim of life is also the same. This led him to the formation of new religion based on oneness and brotherhood. Religious tolerance was the main philosophy of SRKP, and this is even now the landmark of the Math and the Mission. SRKP footed his philosophy on practicality rather than being theoretical.
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