CHAPTER VII

CONCLUSION

In India, Neo-Vedāntic philosophers and their philosophy exerted a lasting influence in religious, social intellectual and cultural in Indian life in general and particularly in the 19th and 20th centuries. They have interpreted the essence of Vedānta to the benefits and welfare of the humanity. The social and intellectual philosophy of SRKP has become role model for many great people around the world especially in India. Practical Vedānta of SRKP is solidly founded upon the spiritualistic humanism. ‘Jñānamiśrita bhakti’ is also keystone of the SRKP’s teachings and it is the major elevating point of his philosophy. The way of jñāna is the knowledge of absolute or impersonal God. The way of bhakti is the personal God or saguṇa Brahman. SRKP has admitted the existence of an eternal energy which is known as Śakti or Kāli that is the divine power of absolute Brahman.

The life of SRKP is seen as a mystic and spiritual intuition. All the events relating to his life is the panorama of realizing God, each and every minute second of his life is like a great teaching and advice to the common man. He never taxed his thoughts or feelings on anyone but all those who had met him and came in to close contract with him experienced the bliss and blessings of this human and God.
He was the loving symbol of kind and noble teachings, sayings and messages are the great lessons to the human being and world. He obtained the spiritual ecstasy which is very higher. He was a real devotee of Kāli but his practical and philosophical and spiritual approaches are fully for the common people. Through his life he brought about the tāntric and Vaiṣṇavaitic paths are realized the same eternal truth, it is very deep and higher that is the reality of pure consciousness. His life is a very deep spirit of ocean, the spiritual experience and ecstatic love was very nature. His all experiences are not only words it is an experiment.

SRKP’s religion or philosophy therefore breathes a new trend of thought and a new spirit to bring a harmony among all nations of the world. The life of SRKP’s took a new turn when he was engaged as a priest in a temple, where they deity is worshipped as the divine mother of the universe under the name of Kāli. Bhakti is an important role in the philosophy of SRKP. According to him bhakti and jñāna is the direct path of liberation. He emphasized that Kṛṣṇa, Hari, Rāma, Christ all are different names of the same God. All types of bhakti are related to jñāna. Bhakti leads to jñāna and bhakti is greater than karma, greater than yoga and it is the most and powerful prayer of mind. All type of bhakti reaches viṣṇāna or viśeṣa jñāna and all religion aim is self realization. Jñānamiśṛta bhakti is also
SRKP’s philosophy is the synthesis of universal principles. It is new and universal which can be practically and theoretically. All his ideas, thoughts and messages, are the creative synthesis of the great doctrines of Upaniṣadic. His religion is truly in the spirit of Vedāntic religion. His Gospel is the message to the entire humanity without any distinction. The philosophy teaches one that one can see God face to face because he proves that the jīva is Śiva. The individual and spiritual soul is one. SRKP’s philosophy is clearly purified and his doctrines is converted and contributed for modern world. His, each and every, thought, is the enquiry of man and the world. He earned the same spiritual realization through the religions of Islamic, Christian and Hinduism etc. The realizations of the all religions are
an enquiry of eternal truth i.e., the ultimate goal. SRKP’s spiritual attainments lead that,

- The ultimate aim of man is to realize the God that is the ānanda of bliss of humanity.
- The saguṇa and nirguṇa Brahman or Īśvara is one, that God is called by different name and placed in different religion.
- Purity of mind is the real path of realization. He says those always thinks positive and do well to others. The Īśvara, God or Brahman lives in all beings; this should be realized.

His philosophy is most commonly discussed by four doctrines; these doctrines are the peculiarities of the philosophy. They are Divinity of Man, Unity of Existence, Unity of God and Harmony of Religion. His ideas and philosophy presents for the modern age the concept of religious harmony and tolerance and is understood by ordinary people. It is new and universal which can be applied practically and theoretically. His experience is a great message and his life was an object lesson of purity and ahimsa. He says that all religions are reaching the same holy land of truth. In the world spiritual history, he was the first religious prophet or rather a saint. His religious and philosophical concepts are entirely different from other saints because he followed not only one spiritual path. He followed several spiritual paths and philosophical thoughts. He
developed the integral philosophy or knowledge, it is unique and for the sake of entire community.

His doctrine is the Dharmasamanvaya of all philosophy. His view on the Kāli or Śakti is the creating, preserving and destroying power of Brahman. The manifest state of Brahman is suguṇa and nirguṇa. The concept of saccidānanta is in the sense of one and real. The reality is always one that is the time or kāla creating different actions.

Thus the Neo-Vedāntic thoughts of SRKP are the part of Indian tradition and revolutionary step for the Indian culture and the life of the entire humanity.

The lamp which keeps on burning as long as the oil is there, the human who lives as along as air is there, so also the teachings of SRKP in connection with society, culture, spiritual will last as long as the world is there. India is made wealthy by the contribution of the golden words of SRKP. The philosophy of SRKP, the trained disciples of SRKP who still contribute their heart and soul for the progress of the country is laudable. This same thing makes one remember and salute the great mystic SRKP. A teacher is one who teaches the right path to the student and it is through them, the teacher becomes popular. So is the case of SRKP who become popular.
through disciples that too direct disciples, especially Swami Vivekananda.

The contribution of direct disciples and other throng of disciples, SRKP’s in the arena of propagating the messages and philosophical sayings of SRKP, are beyond words to explain. It as valuable to the modern era as it was to the past. The day and night effort of his disciples, that too the direct disciples, have made fruitful the ambition of social justice and also universal brotherhood of SRKP. By the vision of their preceptor they set up ashrams, educational institutions, hospitals and the like social institutions, for service and welfare of Humanity. They establishing of educational institutions was aimed for the upliftment of downtrodden, low caste and marginalized classes the periodicals, journals, and books etc are the eye opener to the world of Indian heritage, philosophy, ethics and culture. The world wide accepted Prabudha Bharatam, and Prabudha Kerala, are the evidence of the acknowledgement of the greatness of Indian culture and philosophy.

The journals, national and international is being published by the mission spread the teachings of SRKP and disciples and is still maintaining the highest quality of language and style. The magazine Prabudha Kerala, which is published in turned a century. The celebration was splendorous. The Indians, especially; the Keraliates
can never forget the magazine Prabudha Kerala that had given and is still giving in the field of culture and spiritual tradition and also the influence of the articles which had helped and spread to bring about a radical change in the social and cultural outlook of the society.

The tradition of SRKP and SV, did not stick solely to the spiritual and social upliftment. It spread like the rays of the sun to many areas and brought about great and everlasting results. The Indian national movement was as a whole supported by this tradition. They had made people aware of their slavery and degraded by our own culture. They resorted to the intellectual thoughts of Upaniṣadic philosophy to spread the need of freedom, the influence of this movement, gave courage and confidence to many in the literary fields and the leaders of national movement. The awareness, courage, and confidence provide or rather inculcated by this movement, is beyond any fact, a reality.

India is the land of diversity or rather mother land of diversity. When one goes to the depth of the maxim ‘Unity in Diversity’ one can find that the main stream of Indian thought is based on this maxim. In the nation of India, there are diversities in culture, religion, rites and rituals, beliefs, caste and creed, food habits, mode of dressing, languages, literature etc. In short India is a puzzle of variety in every field. Even though there is a diverse or various thoughts and
outlook, shadow of unity wraps this diversity. This is so because the thought of brotherhood and oneness is the hearts of each and every Indians.

The loftiness of Indian philosophy has been an inspiration for many, to rectify the faults or clear the areas of social, cultural and religious thoughts and views. To name some of the inspired leaders-SRKp, Narayana Guru, Chattampi Swamikal, Rabindranath Tagore, SV, Mahatma Gandhi, Aurobindo Ghosh, Ramana Maharshi, Balagangadhar Tilak, Vinoba Bhave and so on. The list of the inspired souls is such that which never has an ending. These leaders contributed a lot in the fields of spiritual social, educational, cultural and philosophy to lead to the right path of the humanity during that era and its influence is in force still now.

The revolutionary changes they brought about was that they were able to turn even the hard stone in to a soft one, that is, they could cleanse off the dirt and evils that had been lying hard in the minds of Indians because of the strict conservation. It can be said that by cleansing the minds of the people they were able to bring about a new outlook in their minds. In short they changed the inner and outer outlook of the Indian minds. They were raised to the high platform of spirituality and intellectual summit. These revolutionary reformations are scribbled in the pages of Indian history in golden words. This will
remain in the minds of all the people-past, present and future generation. These reformations and thoughts will be an inspiration to the future generation and will last as long as the world last, without losing its luster or beauty.

The main teaching of SRKP was to respect and tolerate all religious, as one respects and honors one’s religion. He encouraged all to follow this. He opined that the essence of all religions was one and the same, in every sense. He, through his message and sayings, gave importance to religious tolerance which in turn is the tolerance of India. This teaching of SRKP made him, honored as the Apostle of Religious Harmony. Religion is to him was nothing a means to experience God. For him religion meant direct experience and not rituals and dogmas.

The spiritual experience of SRKP should be lauded. He never taught or advised what he had not experienced or learned. He studied and understood each and every religion, by following that religion or through the eyes of the follower of that religion. He never valued any religion without accepting that religion and the customs and rituals it prescribed. It is said that he became an Islam and also a Christian to know that religion through and through. He understood almost all religions he followed; he came to the conclusion that the end, goal of all religions was the experience of the Absolute. This led him to
formulate the doctrine or dogma. Dharmasamanvaya or Harmony of Religions, or “Yata Mata Tata Path”, that is, as many faiths so many paths. It is said that he had once questioned one of his disciples, whether religion is Chemistry or the Science of Mathematics or any other branches of science. He also added that if one has not experienced God and religion, how one can speak about it so fluently

Religion cannot be taught by the soul or any speech can never help one to learn religion. It can be studied or known only through religion. Religion is not for trifles or quarrels, but for love and help to love; to bring together the people under one head and it also teaches self-control and sacrifice.

SRKP though a villager and an illiterate person became one of the great preceptor practical sayings 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 spirit and aim is one- The realization of God. He taught two kinds of yoga ‘mano yoga’ and ‘karma yoga’.

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.
His viewed the Kālī in everything he came in to 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 to 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.

The Dark Age started glowing by the halo of SRKP, a common, illiterate and a rustic rose to the altar of a prophet.

In India, SRKP the revolutionary spiritual teacher and much contributed to revival of traditional knowledge and Religious ethics in the modern context. This was followed so many intellectual, social reformers and freedom fighters they were much contributed to the society for the formation of modern Indian society.

The current world view that how the philosophy has popularized and it passed on to the day life for the common people. His philosophy is living presence of all beings and this philosophy is also ethical, spiritual and social. He opined that the essence of all religions was one and the same in every sense. Through his message and sayings, gave importance to religious tolerance which in turn is
the tolerance among the Religion of India. His philosophy is the synthesis of all, and the goal of all religion was the experience of the absolute.

**Findings**

The Research based on the academic circle has opened my eyes and to these findings, which are the gems of life.

Many have written about SRKP, in journals, books, and so on, but a study in the circle of academic is few. So this study would be valuable to the academic circle. SRKP’s life depicts that he was an Advaitin following the service of humanity along with it. This was a democratic approach to the spiritualistic outlook of SRKP. His spirit of messages will pass on to generations after generations and would be the greatest treasure and pride of India.

- The sweetness of bhakti, the medicinal and sooting Advaita is combined in his philosophy as well as in the jñāanamiśrita bhakti and he gives ample stress to this bhakti. He also believes that the sparks of life in all beings are one and the same, so all living beings are equal. These views are to his unity of existence, which is the worthy motto of life.

- Service to mankind, he considers, as the service to God. He gave a valuable lesson of the equality and similarity of
individual self and the unity of Harmony were emphasized by him.

- The illiterate, SRKP has given messages on spirituality. These messages are to the core practical and can be imbibed in the day to day life of every human being. The messages and so filled with Godliness that there is no space for religion, caste, creed and race. Through this indiscrimination he has shown the world that there is space for spiritual footage in the universe.

- The religious renaissance had given birth too many religious and social reformers. SRKP being one among them could win the hearts of many, through his simple and practical approach towards bhakti and jñāna.

- The philosophical knowledge which had its roots in India was twisted to the humanitarian lines with great depth and practicality. This became a tradition of Indians and it runs through the veins of Indian culture.

- SRKP is the one who brought about the Harmony of Religious in the new era. He practiced rigorously the rites and rituals of all the religious like Christianity, Islam, Buddhism, Jainism etc. and found that all had the same goal-the seeking of the truth. The paths are entirely different and difficult, but the end is the same-that is eternal bliss. This led him to proclaim the oneness of all religions.
• He was a very particular and strict in his policy of religious tolerance which is the highest pinnacle of his philosophy.

Suggestions of the Researcher

SRKP and his golden words and thoughts still exist in all hearts. A man like SRKP is the need of the hour. Now the society is lacking true spirituality, morality and ethics. Now is the value of SRKP’s messages and teachings throw light into the dark mind and ignorant. The unwanted elements in the human heart and mind can be completely cleansed off by the reading, comprehending and applying the philosophy of SRKP in one’s life. Even though SRKP exhorted householders to practice spirituality, to a certain extent it is impossible. The times have changed and the outlook also, so many of his teachings are not much of relevance today. As SRKP was an illiterate man, most of his teachings were handed down to the society by his disciples, so one can be doubtful about its authenticity. Today the world is competitive and so one cannot regard other as his equal. Yet, majority of his teachings is applied by all in their daily lives.

As the topic is spread over a wide range, as a researcher I could go to some extent only. More over the time was also limited, as the study of SRKP is without boundary and it will take ages to study him and his ideologies in depth.