POSSIBILITY OF UNIVERSAL RELIGION
ACCORDING TO SRI NARAYANA GURU

Mystic experience is the source of all religions whether it is in the east or in the west the inner thread is the spiritual experience. The essence of each religion is thus is either self realization. Self or God are invisible entities. They are not material entities but spiritual entities. They do not occupy in the space but space is in it. That spirit is within and without it is below and above, It is immanent as well as transcendental reality.1 Buddha has realised it as Dhamma, Jina has realised it as ‘kevala’ Paigamber realised it as Allha, Jesus has realised it as God and Hinduism names it as Tadekam.

The intention of all religion is to make humanity to realise the above reality to follow spiritual path, to love
the fellow beings as if one loves oneself, to have compassion towards other fellow beings. Further, attainment of final happiness, peace within and without, harmony within and without is the motto of all religions. There is no diversity whatsoever. Only thing is one has to realise the inner core of any religion, peace and tranquility are the essence of any religion for that matter.

Buddha has never practiced Buddhism and preached later like that, all prophets in the world. Whatever they realised they taught it for benefit of entire humanity. They have just branded the glorious thoughts of each prophets in the respective names and gangre in the name of ism and spoiled the real spirit of such glorious thoughts addressed to entire humanity. Later on priests have further deviated such a divine realities for the mandar level and converted religion as
bundle of customs and traditions. Thus, the spirit of religion has degenerated, degraded and deteriorated.

Persons like Sri Narayana Guru, The mystic-philosopher and social revolutionary could realise the above deteriorated picture of religion. Hence, they gave the clarion call for the unity of religions. Sri Narayana Guru has convened the meet of all religions for the first time in Asia.²

The purpose of this meet was religious amity, unity and realisation of brotherhood of entire mankind, in the words of Sri Narayana Guru: “All religions in essence, help man to evolve into a perfect human being and lead him to salvation. All religions have same apparent absurdities in their mythology. These stories were originally the search for meaning in spiritual matters and fables for code of conduct. They are magnified thousands of times through the lens of poetic
imagination. So that, they look absurd to the modern mind. It is meaningless to take this as the tenets of religion and start arguing and ridiculing. Rituals and stories alone are not religion. This type of ridiculing will only increase rivalry and destroy the unity of the people..... Mankind can hope to free itself from immoral manipulation of priests only if religion is acknowledged as the exclusive spiritual prerogative of each individual.\textsuperscript{3}

Narayana Guru during his life time established academy at Sivagiri which aimed at comparative study of all religions. In it inter-religious and intra-religious in depth study was undertaken alongwith Guru's compositions. This study has led the formation of universal religion.

As advaitic teacher, Sri Narayana Guru accepts the authority of vedanta along with yogic experience to
establish the non-dual reality. So Sri Narayana Guru re-established the advaitic philosophy and religion. Sri Narayana Guru proclaims the theory of one Caste, one Religion, one God for universal religion and for the welfare of the whole world on the principle of Advaitic vision. “Tattvam asi” (that thou art) and “Aham Brahma Asmi” (I am Brahman). Advaita vedanta asserts the non-dualism of Brahman and Atman at the higher level of knowledge. Sri Narayana Guru has applied the same principle to the empirical level of social existence. In this connection A.K. advaitam writes:

“From its ivory tower ..... Narayana Guru brought it down to the market place and gave it a down to earth freshness and flavour, thereby rendering an invaluable service to the downtrodden communities of our country who were subjected to degradation and demoralisation for many thousands of years.”"
The Guru showed the practical way of life based on the one God theory for the welfare of the whole world. The theory of one caste based on non-dual knowledge is the corner stone of the theory of one universal religion which shall be accepted as the basis of human religion and the present caste system shall be abolished in every spare of life. It is evident in Guru’s composition of Anukampa desakam, that is grace, kindness or compassion is reflected to or the ‘guiding star’ of life and regarded as a universal principle to different kinds.

Sri Narayana Guru’s view of the universal religion is identical with Advaitic concept of the world. According to this, there is nothing besides Brahman for the creation of the world just as the spider which is both efficient and material cause of the web. So also Brahman itself must be the source of all.
For the realised soul everything in Brahman and nothing else. Sarvam Khalvidam Brahman. The so called world is a bundle of names and forms but in essence it is Brahman itself. As cause Brahman is Chitsagara.

The entire manifestation is nothing but cit-swarupa. Hence, there is no dichotomy or difference whatsoever. Metaphysically all is one and one is all. Socially everybody is equal and as God or Brahman who is the creator is like father and we all are like brothers and sisters. No caste, no race but one caste of humanity and one God and one Religion. Hence, one Caste, one Religion and one God to humanity is unique contribution of Sri Narayana Guru to advaitic philosophy and universal religion, it is as follows:
"With a species it is not that offspring truly breed? The community of man thus viewed, to a single caste belongs"

It is spiritual globalization. Here, the spiritual doctrine of all religions are inter-woven systematically, so as to eradicate the difference in all religions and establish unity and amity among the religions which paves way for the establishment of one religion for the entire mankind which is nothing but universal religion. Universal religion aims at uniting the whole mankind by codifying the spiritual doctrines of all world religions in order to establish universal harmony and world peace. Sri Narayana Guru has attempted to evolve such a kind of universal religion in the light of the above fashion and made humanity to realize, as this is the only way to bring all people together belonging to different religions, nations and to share merits of all prophetic teachers of the world, in order to established harmon, tranquility and peace within and without.
Foot Notes:


3. Ibid. P.81


7. See, Ch. UP 1.7.8