Chapter : 13

CONCLUSION

Sri Narayana Guru, A \textit{s}annyasi of action and great religious intellectual, has brought a total revolution in Kerala - which has spread \textit{slowly} to the entire county - is a all time philosopher, prophet and social revolutionary like Buddha, like Basaveswara, like Ambedkar, like Siddharuda, like Valluvar of Tamilnadu and like Vemana of Aandra. It is because \textit{his} Thinking was fresh, original, creative, revolutionary, down to the earth and most relevant to the all kinds of the people \textit{like Tolstoy in the begining he has addressed to the laste man, later on, his direction was towards entire humankind. This transition} is quite common to those who took birth in the suppressed and oppressed families. In order to over come their humiliation, suppression and
oppression and to eradicate the discrimination among the human beings first they addressed to the most suffering beings, just to get the social justice and equality to them also. But for a saint, that is not the end of it, because their aim is to eradicate the total ignorance in the entire humankind and to establish peace within and without and harmony everywhere. Hence, they address to the entire humankind for the inner revolution and brought out. Hence, Narayana Guru gave the strategy of reconstructing the entire humanity on the basis of equality, faternity, and liberty. Therefore, for him non-violence of Jainism, brotherhood of Islam, compassion of Buddhism and universal love of Christianity are equally important. They are inter-dependent and inter-related. Sri Narayana Guru's approach was holistic, comprehensive and all inclusive. Instead of opposing *Vedic* Dharma, he has undergone
train of Vedic Dharma, studied the Samskrit and proved himself as a great scholar of Samskrit. Through his writings one hundred verses of self-instruction and a critique of caste (Five verses, the first in Samskrit, the remaining in Malayalam) etc., he established temples in the beginning and made Sudras as Priests, just to prove that Sudras are also competent to perform religious activities. He showed that they are also equal to any higher caste people i.e. Brahmins. Then later on his idea of temple was changed. Being a mystic he used to tell man's body itself is a temple where in God resides as Jesus says: *the kingdom of heaven is in your own heart.*

His main motto was to make man to realise his self. Self is the witness of all our activities, jagrat, swapna, susupti the three states of our experience. It is Turiya, Nityavibhuti the witness of the witness, the self-
effulgent principle (swayam jyothi tatvam). It is verily itself Tatwamasi, Ayamatma. Brahma are the breathing manthras of Sri Narayana Guru. He was advatīn practical vedantin and applied philosopher who created echoes of social philosophy, social justice and equalities in the entire globe.

In my Thesis I have tried to analyse the social vision of Sri Narayana Guru quite methodically in the following major headings.

1. The need and scope of the study 2. The methodology adopted in my study. 3. The life, time, personality and works of Sri Narayan Guru.

In the fourth chapter I have given the detailed picture of social background and caste structure of Kerala as it was prevailed in that society during the period of Sri Narayana Guru.
Fifth chapter refers to the bull-dozer ing of such caste system through the Advaitic vision of Sri Narayana Guru. Through the Advaitic vision and mystic ion Sri Narayana Guru has seen the presence of divine in the entire existence and brought his advaitic vision in practice and proclaimed ‘one caste, one re legion and one God’ notion. This has been discussed in sixth chapter. After realisation of oneness in the entire manifestation, he has established S.N.D.P. (Sri Narayana Dharma paripalana Sangha) and brought in Socio-Religo-Politico and Economical change through value oriented education. This has been exposed in chapter seven.

Sri Narayana Guru has took up the problems of woman and her emancipation, because due to the influence of Hinduism and Islam the position of woman was worst in Kerla. The low caste women were not
allowed to cover upper portion of the body and they were never treated as human beings. The marriage system was also inhuman. Guru has given his attention and led several movements to uplift the condition of women. This is discussed in eighth chapter. Sri Narayana Guru was a practical philosopher. He has advocated for the economical development of the suppressed and oppressed people because without economical upliftment we cannot talk about equality. This aspect has been discussed in ninth chapter.

Sri Narayana Guru was great religious reformer too. For the first time in Asia he has organised all religion meet and addressed to the leaders of the religion for the religious amity, unity and harmony. This led his vision for the possibility of universal religions. This has been discussed in the tenth chapter.
In the **eleventh chapter** Sri Narayana Guru's Socio-Religious philosophy has reflected on the individual society, nation and world order. In this chapter, I have also discussed Narayana Guru's contribution to global harmony and world peace.

**Chapter twelve** refers to the relevance of social philosophy of Sri Narayana Guru in modern world. Here I have exposed the merits of Sr. Narayana Guru’s social philosophy which is all time relevant for the humankind.

In my above thesis, I have culled out social philosophy of a very great visionary of this country. Social saints like Sri Narayana Guru, Sri Siddarudha (Karnataka), Valluvar, Vemana (Andhra) and Basaweshwara have destroyed discrimination, injustice, ignorance and established justice, equality and effulgent knowledge. They realised the presence of God everywhere (Sarvam Kalvidam Brahma). That is why,
they have not made any discrimination and hence they were able to bring in total change in the society by re-
constructing the society by destruction of caste, community, creed etc. I have also digged, analysed and exposed socio-religious contributions of Sri Narayana Guru and tried to expand the horizon of the knowledge in this area.

अस्यतोमा सद्यमया तम्योमा ज्योतिर्गमया
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