

Conclusion

The meaning of Religion was rediscovered by Ramakrishna in his intuitive experience of Truth.

The reality of religion has its basis in the truth of man's nature in its most intense and universal need and so must be constantly tested by the person himself in his own experience. The veracity of the need of religion never claims any objective proof but with subjective experience it remains unchallenged.

If the need is frustrated, it outrages reason and it repudiates its justification. It is ~~own~~ tendency that very often we ignore the certain and grop into darkness.

Our misunderstanding of the meaning and significance of religion apprehends danger of encouraging the arrogant spirit of sectarianism and religious bigotry. It is thought that religion should develop the ambition of imposing its doctrine on all mankind, it will degrade itself into a tyranny and will be a mere form of imperialism. Any attempt to make religion dominating others

not only destroys the spirit but addict people to follow the divergent path from religion. Antireligious views in modern age infact developed from decaying spirit of religion under the name of religious bigotry.

Ramakrishna recovers the spirit of religion which is one and universal from the evil effects of misinterpretation of religion in terms of its superficial aspects like dogmas, creed, rituals and ceremonies. The beacon light of this great spiritual genius enlightens the arena with a firm conviction of the Truth that if anything beyond dogma, creed, ritual and ceremonies helps a man to be perfect and remoulds him in a form of divinity, is nothing but religion. He established the point after experiments that there is no place of religious bigotry, conflicts among sects and hatred to any kind of faith in religion. Because religion is nothing but the inner spiritual essence in man which inspires him to attain

something higher and greater in his life.

Truth which is eternal vibrated in the past, vibrates at present and will vibrate in the heart of each and every member of the human race. It is a truth that religion beings inevitably related with man is one and common to all ages. Only the concept of religion is found to manifest in different expressions growing more and more universal from the primitive stage. So it may not only be said but has been proved that primitive notion of religion is a rudimentary form of the universal religion in modern age. In spite of different forms of religion in different ages it may be said that the urge for the supreme is the common factor of religion of all ages. It was realised by the ancient Vedic Rishis as the essence of religion and with an open heart they vested this heritage to the human race. Even to-day, to our utter astonishment and bewilderment, we find the very urge

in every human heart to illuminate the globe and to show a world of bliss over the human race by uniting them into 'one and oneness'.

If the attainment of the 'Brahmahood' in a living human form, or 'Ahaṁ Brahmāsmi' as depicted in the Vedas be the goal of religion, it suits to man of every kind of every temperament of any country or place. It is no more confined to any 'ism'. Instead, the vibration of religious urge intermingles with the breathing of his heart. The message of Ramakrishna which pervades the globe from one end to the other is his recognition of man as a spiritual unit always engaged in the function of rising from the lower plane. As man is potentially Divine he essentially partakes an important role in the process of becoming more and more perfect. He aims at the union of the Supreme raising his life power to the top-most centre of God-manifestation in the cerebrum. The Vedas recognise the seven planes in the body and the Tantra says about

six circles. These planes and circles are made of God's light and they all look alike except the seventh plane about which Tantra is silent. These planes or circles are centres of God-manifestation and by His manifestations they are made holy. However after crossing the planes, Kundalini Sakti, the life power enters into the seventh plane and all holiness meet there at the realisation of Ātma i.e. God. Thus Rama-krishna realises that religion is a pursuit of Truth which is already within us and is the attempt of reaching the final stage of a complete union with the supreme self through spiritual upliftment. It is a process of spiritual unfoldment. Union of the finite with the Infinite should be called 'mahāyoga' as it is a Spiritual union at the stage of highest intuitive cognition. It is the great transformation which comes after the unfoldment of embodied soul into Infinite Supreme Soul. Religion is nothing but the sincere attempt to build up personality, to manifest inner spiritual power in order to be strong and courageous at the reali-

sation of the nature of soul and to enjoy the divine attunement in life. It is the realisation of truth in a process of revelation of soul and revelation in Ramakrishna's philosophy in stead of having been accepted on authority is fundamentally based on experience and on this ground the approach is scientific and may be said ^a combination of rationalism and revelation. Religion therefore, may never be a mere belief in sect, creed or caste ignoring the spirit. In fact it is the means of spiritual growth in a process of self-renewal or it is a way of elevating thought and uplifting soul for a direct realisation of truth in this very life.

Ramakrishna's philosophy of universal tolerance which gives equal regard to all sects, creeds and all faiths in the world is ultimately based on the universal principle of 'oneness' of Truth. It not only proves universal brotherhood but emphatically points out the root of our oneness that we all are living spirits. As

the whole world is the manifestation of one spirit, we are not only same as any other man, but also same as animals, good and bad everything. We all are one body, one mind, one soul throughout. Due to ignorance we seem to be divided and limited. Religion should be the worship of spirit within oneself instead of ritualistic use in terms of 'lifeless mockeries.' Thus, ^{if} religion, ^{possibly} if believes that liberation is not the achievement of something new, but is the fulfilment of spirit in us in the heart of the eternal; ~~if in fact,~~ ^{it} aims at the unity of mankind on the strong foundation of spiritual strength, ^{it} then ^{it} should be recognised as universal, ^{and} ~~beyond any dispute.~~

New approach of Ramakrishna regarding interpretation of Ultimate Reality on the ground of universal recommendation of all controversial points taken together and his unique realisation of oneness of Truth are the most important factors which advanced his religious philosophy a step forward from the

traditional view-point of classical Vedanta. Reality is both personal and impersonal, spiritual and material, having forms and ^{is} formless. Reality in his philosophy is God which is not merely a hypothesis but must be realised in this very life. God as one supreme consciousness manifesting through everything in the universe has been proved as both transcendent to and immanent in the world. It is the basic point which actualises Ramakrishna's realisation of Truth as universal synthesising religion and science, sacred and secular, and western humanism and eastern spiritualism. One has been investigated not excluding many but including all.

This attempt to establish oneness of Truth has its practical implication in the universal application of the Great Truth 'Jiva is Siva' in the life of man. Religion becomes inevitably universal if in stead of being mere theories is established on the practical

grounds of actualisation of the living ideals realised from the intuitive consciousness. The gulf between God and man has been overcome by Ramakrishna which being the root of humanistic philosophy well furnishes the complementary elements of one religion. God is no more purely transcendental as we find in the old concept but God is everywhere and is the inherent essential principle in man. No distinction regarding caste or creed should be needed for manifestation of God in human being. What this humanistic philosophy essentially needs is the 'only law' of God's highest expression in the world. It is but one fundamental rule — the highest manifestation of God in the human body. It is better therefore to find out God in man than to find out in temples and churches. Man will be worshipper in place of God and any reverence may be paid if there is a feeling of intense love. Hence the principle of love of mankind and worship in the form of service made religious philosophy of Ramakrishna such an elevating and inspiring that it evokes the spirit of world soul for

an ever embrace of suffering humanity. It may be said a sincere attempt to develop the feeling of equality and fellowship.

However in-stead of encouraging asceticism the work or service has been emphasised in the humanistic philosophy of Ramakrishna. The teaching which exceeds the theoretical approach to humanism in Vedanta for its attempt to establish oneness of Saccidananda in the shape of a living person within every human being leads us to an universalism which reveals the true man.

No distinction is entertained in universalism and a free approach to take any path for the attainment of Truth is found in Ramakrishna's experiment on different religions. Free attitude of accepting Truth on universal ground originates from intuitive consciousness of the thinker and it is the point due

to which we find similarity of many great thinkers of different ages. Even the great spiritual geniuses are mostly found to realise oneness with all pervading consciousness. As we see some three thousand and five hundred years back Moses was talking with God and three thousand and five hundred years after Ramakrishna is engaged in talking with Divine Mother in the temple of Dakshineswar. For the same reason we find Ramakrishna's similarity with Kabir in many respects. Kabir was the seer of Truth and his teachings were based on his intuitive experience. Realisation made by one can be shown to others only in case of the incarnations and from their utterances and teachings their common point of universal notion of Truth is discovered.

The humanistic religion which lies in the attunement of divine plan inspiring man to expand himself throughout the world overcoming the limitations of ego is needed in the world as its unique and universal flame

cleanses the mankind. It gives man guidance, self-confidence, faith and courage. Like a generator it generates the Spiritual power to the whole world and the half dead world to-day will get back its life and strength developing this idea of religion of love and religion of man and actualising the ideals into practice.

Hence it is the concept of universal religion as realised by Ramakrishna which may be a safeguard of decaying morality in the paralysed society of ill practices, malice and hatred to other faiths. In this age of Spiritual crisis men really boasts of his power due to the scientific achievements and his humanitarian side is almost lost. The time has come when the development of sense of humanity in man is urgently required because in this mechanised society in modern age which has been formed due to evil influence of science, man himself has become ^a machine

losing his sense of moral values, even he does not know how to love his neighbours and to perform any responsible duty to others. Universal religion which teaches to meet hatred and violence with calm and dignity is needed in modern age to reshape the ideals of man. Neovedantic approach of Ramakrishna based on the combination of head and heart, science and religion, the synthesis of East and the West and the investigation of Truth lying in man may be hoped to give birth a new world of strength and prosperity. Religious Truth is not antagonistic to science because science also finds out the root of mysterious and mighty power which is all pervading in the universe. So at this age of extreme crisis of humaneness the world to-day urgently needs a religion along with science which will point out the right path of using the Scientific achievements for the sake of human welfare. It is a great challenge before modern scientific mind that self-seeking man if be converted into a servant of God-in-man will find out the 'Great Man' within him. It is the

only way that unity of mankind may be established realising man the universal, man as a Spirit beyond his physical and mental constructions. It is love that brings the whole world in a room but not the swords.

As the best proof of the universal approach Ramakrishna's thought containing the humanistic ideal is found to develop in the contemporary humanistic philosophy of Vivekananda, Tagore, Aurobindo and Radhakrishnan. Vivekananda's interpretation of religion as growing, expanding and unfolding of soul to learn how to love mankind and the concept of man as the abode of Divinity, Tagore's conception of religion as unending journey of man towards the Infinite and in course of this journey there is a constant attempt of man the animal to be transformed into man the universal, Aurobindo's emphasis on the point to fulfil God in

life is man's manhood' which is the aim of religion and his idea of cosmic salvation which aims at the divinisation of the whole universe and Radhakrishnan's vivid expression on the concept of man as the owner of creative energies, invincible hopes and spiritual powers and idea of spiritual humanistic religion as refreshing, restoring our spirit within us — are nothing but the modifications and more and more sophisticated representation of the fundamental points of Ramakrishna's religious philosophy. In fact the idea of humanistic religion is still growing in this age as it is a great responsibility of each individual to-day to take a part in the construction of a new civilization of peace, prosperity and strength.

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