



## Sreenarayana Guru - Teachings, Caste, Religion and God

Shini Joseph<sup>1\*</sup>, Ajith Kumar M P<sup>2</sup>

<sup>1</sup>Research scholar, Mahatma Gandhi University Kerala, India.

<sup>2</sup>Mahatma Gandhi University Kerala, India.

### Abstract

A society that segregates caste, religion and God is growing in traditional times and expanding in modern times. This article explains about Teaching, Cast, Religion and God in the opinion of SreeNarayana Guru. Through this article we are able to clearly understand and think about the social views and opinions of SreeNarayana Guru. Through this introduction one can understand the social history and social activities of SreeNarayana Guru. This article is also useful to reflect on the social activities and ideas of SreeNarayana Guru, known as the 'Father of the Renaissance in Kerala'. Also, a section on Teaching of Sree Narayana Guru has been added to the article. Points 1 - 18 can be seen in it. The difference that existed in the traditional era can still be seen to be secretly growing like a deadly disease among the people. Reading the part of the teachings of Sree Narayana Guru, although the poison of cast in the human mind has not completely changed, it can change to some extent. At the same time, it makes clear about Religion and God from the point of view of SreeNarayana Guru..

### Paper Status

Received : Nov 2020  
Accepted : Nov 2020  
Published : Dec 2020

### Key Words

Caste  
God  
Religion  
Teachings  
Untouchability  
Vidya

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**Citation: Shini Joseph, Ajith Kumar M P.** "Sreenarayana Guru - Teachings, Caste, Religion and God". International Research Journal of Science and Technology, 2 (1), 319-322, 2020.

### 1. Introduction

Sree Narayana Guru is a great person in the sense that he is the Father of modern Kerala. He freed a section of superstition and practicality. Thus the lower caste people were given life back as part of the renaissance of Sree Narayana Guru and saved them from the customs and practices of upper castes. Thus, Sree Narayana Guru was the hero and prophet of the Kerala Renaissance.

Narayana Guru was born in the village of Chembazhanthi near Thiruvananthapuram in 1856. He was very much interested in spirituality and devotion till his last days. The Guru who excelled in Sanskrit language and Hindu philosophy has devoted his life to ending the social and social backwardness of the Ezhavas and other backward classes.

Sree Narayana Guru's dream was of a world where all human beings are united. The Guru tried to eradicate whatever was preventing that from the society and the human mind. The first sound of that effort was made in 1888 by the Shiva idol on the stream. Those who view the statue as a mere temple statue cannot find the philosophical ground behind that act. It is dedicated to fulfilling the philosophical power to transform human beings internally and externally.

In 1888, he established a Shiva temple at Aruvippuram and dedicated himself to Lord Shiva. It was the turning point in a significant change in the social structure of the day, in which the Brahmins considered the right to worship the Lord Shiva. He told the critics that he did not put up a Brahminical deity. The Shivgiri Temple was founded in 1904 and the Advaita Shastra in Aluva in 1913. In 1924, the Sarvamsa Conference was convened in Aluva. Schools and libraries were set up near the temple. He felt that education would lead to freedom.

\* Corresponding Author: Shini Joseph  
Research scholar, Mahatma Gandhi University Kerala, India.  
Email: [shinijoseph12@gmail.com](mailto:shinijoseph12@gmail.com)

The Guru had the objective of creating a society that was beyond caste and religious thought. He overcame the untouchability of caste and religion, armed with the knowledge that one nation and one religion was sufficiently human. Guru who gave importance to karma is a guide for all those who belong to caste differences.

In Kerala, where the caste thoughts and untouchability are flawed, the Gurus message has opened a new door of view. Religion, whatever its religion, has changed mankind's vision. The essence of all religions is the same, so religion is not different; The Guru has taught that it is one.

## 2. Teachings of Sreenarayana Guru

1. "Discretion is not automatic; you have to read a lot."
2. "Vidya is not to argue or win, but to know and convey."
3. "Religion is only a means of becoming God, the religion is not God."
4. "This world is in the truth, so don't lie. Only tell the truth."
5. "Everyone worships Ishwar not idol".
6. "It is not right to be lazy."
7. "Start with cleanliness in the kitchen".
8. "It is not possible to make a fortune without industry."
9. "Farming is the backbone of life." "Whichever the religion,  
It suffices, If it makes a better man."
10. "One in kind, one in faith, One in God is man  
Of one same womb, one there is at all."
11. "All are of one Self-fraternity Such being the dictum to avow,  
In such a light how can we take life and devoid of least pity go on to eat"
12. "Ask not, Say not Think not caste"
13. "Acts that one performs for one's own sake  
Should also aim for the good of other men."
14. "Love of others is my happiness, Love that is mine is happiness for others.  
And so, truly, deeds that benefit a man must be a cause for other's happiness too."
15. "Grace, Love, Mercy -all the three Stand for one same reality  
- Life's Star He who loves is who really lives."

16. "Whatever may be the difference in men's creed, dress, language etc. because they all

Belong to the same kind of creation; there is no harm at all in their dining

Together or having marital relation with one another."

17. "Liquor is poison Make it not, Sell it not, Drink it not"

18. "Devoid of dividing walls of caste or race or hatred of rival faith we all live here In Brotherhood"

## 3. The Guru's Caste

The Guru's great message that 'one caste one religion and one god is man' is the most discussed in society. Many people define this equation as the simplest equation in mathematics. For some, this message is like a slogan. The slogan may be similar to their equation.

The 'one caste' in the great message of the Guru is not just one of the castes that we usually practice. To understand it, one has to know about the ideological universe in which the Guru's Caste Index is revealed. The caste of one is determined by its characteristics. Those symptoms must be consistent with philosophy, science and logic.

The Guru did not say that caste should be violated or denied. Rather, he advised that "Do not ask for caste and do not think" and that the thought of caste should go away. For this purpose, he has written works which declare the caste as a manifestation of the philosophy of consciousness.

Human beings are a nation because the origin, birth and appearance of all the people in the world are irreversible. There is only one religion for such a man. There is only one God. For reproduction, any organism mates with the same species. The body shape, appearance, sound, smell, appearance, food and temperature of each breed of breed are different, each of which is a different species. This is the revelation of the biological, philosophical and universal guru of the nation.

## 4. The Guru's Religion

When one person defeats another, the conflict between nations and communities ends. Religions can never beat each other, because there is no conflict. If this religious war is to end, all religions must be taught with proper judgement. Then it will be revealed that there is little difference between them in the main principles. The religion we teach is the religion that is revealed. "This is the religion of the Guru."

The ultimate goal of all religions is self-realization. Unaware of this truth, blind people must recognize the truth without touching the elephant, as they do in various ways, as do lovers of various arguments. For

one who believes that my religion is the absolute truth, the truth of another religion is incomplete. His illusion will not end until he learns that all religions are the only truth. No religion can overcome another religion and win. There is no end to this religious war.

### 5. The Guru's God

The teaching of the Guru "One caste, one religion and one God is mankind" has nothing to do with the concept of God in any religion, creed or myth. If we look at the concept of God we are familiar with, we will not find the teacher's image so quickly. Sachi is the image of Ananda (Sat + Chit + Ananda), the God of the Guru. In the decade of God, God is defined as "the truth and the wisdom and the joy."

Human existence is part of the overall existence. Man has no control over it. However, by nature man is a free will. He uses it to examine his life. He realizes the purpose of life he envisions for himself. In fact, the freedom to choose one's life goals and the means to attain it makes life meaningful to man. But this sense of freedom is urgently curtailed. One does not have control over what happens to oneself as part of the overall flow of nature. Whether one is considered good or bad, only what happens naturally can be obeyed. This is what Sree Narayana Guru says. At the beginning of the sect, the autobiography says: Even the virtuous people are caught helpless in the whirlwind of nature and so rotate. The most basic of all human beings is to request protection from the accident. More and more people are making conscious efforts towards this goal. They are ineffective. Here comes the need to integrate a person's free will with the will of nature. Otherwise known as 'Destiny'. Only this synergistic result can make human life peaceful. There are only two ways to do it: one is twisting nature's will to act in the will of man. It is to raise the will and liberty of both. Understand the will of nature. The first, as everyone knows, is impossible. Because, despite all the advances in science, the way nature reveals its events is completely unfamiliar to humans.

### 6. Conclusion

The philosophical word of "One Caste, one Religion, One God for mankind" is the contribution of Sree Narayana Guru, known as the "Father of the Renaissance in Kerala". At the same time, we can understand through this article that Sree Narayana Guru has made it clear that 'everyone is equal' in this world. Through the Teaching of Sree Narayana Guru section, it can be said that there is no better word for abandoning the selfish interests of human beings who are segregated into caste, religion and God. We can understand that Sree Narayana Guru, a pioneer in social work and philosophy, dreamed of a world where all human beings would be united. Sree Narayana Guru tried to remove anything that was blocking the

society and the human mind. At the same time, the Guru's goal was to create a society that transcended caste and religion. In the same way, from this point of view, we can learn about religion and God from the point of view of Sree Narayana Guru. Sree Narayana Guru says about religion here makes it clear that the ultimate goal of all religions is self-identification.

### 7. Acknowledgement

"Gratitude can never be expressed in words, but this is only the deep perception, which makes the words to flow from one's inner heart."

At the very outset, I avail myself of this opportunity to acknowledge those who have helped and supported for the successful completion of this project.

First of all I would like to give the full honours to God Almighty who gave the wisdom and knowledge and for his immense grace at every stages of this dissertation.

I owe my sincere gratitude to prof. M. H. Illiyas, Head of the department, School of Gandhian thought and Development studies, M.G. University for giving me permission to carry out the Article successfully.

I wish to extend my sincere thanks to Dr. M. P. Ajithkumar, Department of History for his valuable support, which Guidance me in completing this Article

I thank my parents, my classmates, especially my friends and all my well-wishers who had supported me directly or indirectly during this Article.

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