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Brahman According to Rāmakṛṣṇa Paramhansa

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Brahman, according to Rāmakṛṣṇa, is an excellence arrived at in universalising the intuition in such a way that primary inhibitions surrounding the subjective self are cast off and the pure consciousness due upon *vidyā* is made conclusive and explicit. Brahman entails absolute law of unity wherein all converge into one in such a way that nothing whatsoever is wanting and lacking in terms of purity and truthfulness. It stands out that while nothing whatsoever is wanting or lacking, *Brahman* authoritatively becomes Ultimate and some of the logical consequences which could be admitted for such an evolution would be the inception of order of permanence, infinity and eternity. It is apparent now that the qualitative excellence inducted into the situation imminently places *Brahman* as being the highest that is above what is second to none. The ways suggested by Sri Rāmakṛṣṇa for the purpose are to expound realistic measures of comprehension, understanding, realisation, recreation and transmutation of object into subject, becoming into being, appearance into reality, and matter into form. Consequently, each of such realisations produces, depending upon the nature, extent intensity, commitment and sincerity, the established versions of absolutes in the form of *Brahman*, *īśvara* and *ātmā*. In his discourses, time and again, he comes to the understanding of the fact that this body of ours is both an occasion and an event where obstacles and hindrances are purposefully created or laid, and, on the other hand, we really don't understand the entire scheme of arrangement. Consequently, we proceed to intend a meaning in indulgences, infatuations and the like. In other words, we can say that the involvement of a man with the world is so much so that he finds it difficult to move out of the compulsive situation and purposefully commits himself to the figure with a perception that he has come across the end of efforts thus has got the logos of the life. According to Rāmakṛṣṇa truth and reality are underlain elsewhere and success in overcoming the crisis brought about by infatuation is, therefore, success and therein we have comprehension of each of the designated absolutes in the form of *Brahman*, *īśvara* and *ātmā*. We can now make it out that the imperative is on looking into, thereby, on looking beyond, thus, it would be cognizing the reign of the illusion mounted on us. Once the authority of cognition is reasonably established we are far from being the ones who live in this world rather we become those who know how to live beyond this world. In