CHAPTER VI
IMPACT OF SRI RAMAKRISHNA’S PHILOSOPHY IN THE CURRENT SCENARIO

Sri Ramakrishna Vivekananda movement was a great influence and spread spiritual and moral teachings of world especially all over India. The work spurred a religious and cultural movement which effectively contributed to the India society. Its watchwords were strength and self-discovery. The internal and external actions are based on the principle of Upaniṣadic tradition. The spiritual humanism emphasized creates the liberal and social awareness of people. The aim of his philosophy fulfilled all fields of the doctrine of Indian spiritual equality and dignity brought about the world, nation building proper messages is giving the society the movements aspired for the institutional based social welfare and upliftment. Based on the spread of his vision the Ramakrishna Mission movement extended to Bengal and other states in India and foreign countries. Its message echoest in India as well as other countries. All the Ramakrishna Vivekananda revolutionary spiritual movements are dynamic. SRKP’s prominent disciple SV associated himself to be the leader. The social context of the movement i.e. the 19th and the 20th century faced many poverty, economic crises and hence this spiritual shower which the movement executed turned to be a great solace to the
common folk. This spurred the development of it. Indian nationalism aims at the spirit of soul and the creation of its identity.

Through the SRKP’s teaching so many disciples were attracted. They are the direct disciples, lay disciples or house hold devotees, and women devotees, foreign devotees etc.

In the seventies of the last century nationalism became self-consciousness and assertive. The national movement was directed to the search of Indian generation which led to the turning point that the complete self-realization for the discovery of national soul. They accepted the principle of new age and these spiritual ideas influenced very much.

In different ages the birth of prophets led to great civilizations. The messages and teachings of these holy men filled the air with the sweet breeze of peace, inner and outer. Such a prophet was none other than SRKP. SRKP led the human race to the path of faith in God. Along with his disciple SV, he tried to establish the religion of universal brotherhood. Besides this, SRKP made one recognize and accept all religions as one.

**Brief Sketch of Impact**

The nineteenth century India focused on two remarkable developments. The one was the British imperialism and the other was
the flaming spirit of nationalism. Many social reformers came to the fore front to spread nationalist ideologies through words and through the spiritual progress. Thus the youth turned to SRKP for inspiration to develop spiritually and thereby awake the national spirit.

This dependence led to the formation of Sri Ramakrishna Vivekananda movement to spread the spiritual moral and ethical teachings all over the world and not constrained to a single village, taluk, country or nation. It can be seen that this movement, especially the religious one, had left a great and deep influence and mark on the Indian society. The motto of this movement was strength and discovery.

The movement placed its foot on the Upaniṣadic tradition to know the inner and outer actions. This foundation led to the creation of spiritual humanism with the full extent of social awareness. The message which is the base of a nation, that is the policy of oneness, was stressed. The aim of this movement was spread and induces the doctrine of equality and dignity along with social welfare and the upliftment of the one word.

The movement though planted in Bengal sprouted and spread its branches all over India as to the foreign lands in between 1893-1922. The messages, teachings and aspirations of SRKP were echoed, all over the Universe. The Mission being dynamic fought for
the cause and rights of the common. The reins of the Mission were in the strong hands of SV.

The onset of this movement was of great comfort to the people then because the economic, social and political crisis was at its summit. Then the people needed a comfort zone and they found it in this movement. The nationalistic spirit combined with the spiritual mentality also leads to self-consciousness and assertive. The nationalistic movement also led to the search of self realization which led to the principle of new age to the brim of spiritual ideas.

Vision of Mission

The emblem denoted by many symbols, and the great motto of the mission is “Ātmano Moksārtham Jagat Hitāyaca” (आत्मनोमोक्षार्थं जगत् हिताय च). It means the salvation of the soul and welfare of humanity. Therefore the ideal of the picture is that by the union of karma, yoga, bhakti, and jñāna. The vision of Paramātman is obtained. The ideology of Math and Mission is based on the principles of Advaita. These principles are the basis of ideology of Ātman realizing the real nature. Karma, bhakti, jñāna, and yoga are the four spiritual attainments. These are the very outcome of knowledge. All ideologies of SRKP Math and mission consist of eternal principles of Vedānta i.e. oneness of humanity. His teachings are divided into three i.e. the modern context, universal context and
practical context. It means the sense that the ancient principle of Vedānta has been expressed in the modern idiom for the humanity. Practical means that the principles can be applied in day to day life to solve the problems of life. All practical applications are for the service of modern world and ordinary people.

**Motto of Mission**

The formation of Math and Mission made SV to think of an emblem. In July 1900, with the help of Mr. Henry Van Hagen, Swamiji drafted the emblem of the Sri Ramakrishna Mission and Math. The emblem is embedded with symbols. The motto which refers to the mission and math means the liberation as atonement of soul and the service for the welfare of humanity.¹ The emblem has a lake which has ripples by the sweep of a breeze, the rising sun which makes one feel is from the waters a full bloomed lotus raising its head above the leaves which are floating, a white swan sailing with full of grace in the ruffled waters and a serpent with its tongue out stretched with hood held high. In the centre of the emblem is the above said motto. The components of the emblem can be deciphered thus. The water with ripples is work; the rising sun is knowledge; the lotus symbolized love; the serpent is yoga and the swan is the self.
In other words the water signifies karma, the lotus stands for bhakti, the rising sun is for the jñana, the serpent is the awakening of the kundalini sakti and finally the swan is the Paramātman.² The emblem unifies the karma, jñana, yoga and bhakti. When these Śaktis are combined the self is realized and thus the Paramātma is attained. This is the Advaitic principle, through knowledge, the karma, yoga, bhakti and jñana, the four spiritual attributes are attained. The modern aspect means the traditional views polished with the idiom of service to humanity. Universal teaching means the love for the entire human race without any caste and creed discriminations. Practical side of the messages refers to the ability to solve the daily trifles. Thus the emblem gives an insight to Vedic knowledge which is the base of Sri Ramakrishna Mission and Math.
The Throng of Disciples

The writings on SRKP by the Brahmo magazines attracted disciples, like bees to the flower. The disciples were from all sections of the society, the educated, and the illiterate and irrespective of caste and creed. He had for everyone who came to him, the easiest way for attaining realization. He resorted to lofty Vedāntic philosophies and the soft Purāṇas with simple and lucid manner. He distributed to all the sympathy, enlightenment, a storage power of soul and infinite or unlimited love.

As said earlier he had himself initiated some of the young strong willed aspirants to the order. These aspirants are seventeen in number and are known as direct disciples, whose unity is seen in writing on some of the direct disciples are given below.

Spiritual Vision Transformed Through his Direct Disciples

SRKP’s great disciples are well known in the spiritual world history. Through these disciples his messages and philosophy became famous in the society and current world. His first disciple SV has given the world for the valuable messages and sayings of his guru. This precious treasure is still carried on by the disciples of SRKP, generation after generation.
Vivekananda

SV was a great prominent disciple of SRKP. He was called SV because he experienced ānanda means bliss. He who earned the chaitanya of bliss and felt ānanda through the real vivekajñāna is the real SV. The meaning of SV is spiritual discrimination, these spiritual discrimination are the primary source of his thoughts and ideas. He was the first to represent the world religious Parliament at Chicago 1893.

SV is said to be the spiritual son of SRKP. He had his first experience spiritual trance when he was only fifteen. SRKP touched Narendranath with his right foot and induced in him his own spiritual powers. SV was a wandering monk; he travelled all over India to know about the existing conditions. He was shocked to see the superstitions, the caste and creed discriminations, untouchability, discrimination of rich and poor and so on. He wanted to build a nation free from all these vices. A small and strong address attracted the foreigners to his speech. The extempore of SV were welcomed by the Western country with great excitement and zeal. He was a man of strength, spirit and iron will, which made him the worthy son of SRKP. It was through him, the world knew SRKP through and through.
Saradananda

Sarath Chandra Chakroborty, Saradananda had studied the Christian and Brahmo learning’s. When he met SRKP, he soon became the disciple of this great master. He was very close to the Holy Mother, Sarada Devi. He was one of the principal attendants of Mother. He was the first general secretary of this organization. He was a man of great learning, experienced religious man, a man of soft temper, strong personality and had a great will to work. He travelled to the West and carried on the missionary work in England. He has penned books on SRKP. Saradananda was not only a disciple of SRKP but also had intimacy with Sarada Devi for many years. His life was fully devoted to religious experience. It can be seen through the tremendous capacity and strong personality he had taken to fulfil his life’s aim.

Abhedananda

Kālīprasad Chandra was named as Abhedananda. He was a renowned scholar in Indian history, philosophy and Sanskrit. He was a member of Brahmasamaj. He was attracted to SRKP and he came to the conclusion SRKP was none other than the embodiment of absolute truth. Abhedananda was the one who pursued forward the mission’s work started by SV in the West. He spent most of his time in the West spreading the message of Vedānta and SRKP. It is not to
be regarded that he forgot his motherland. He set up the Ramakrishna Vedānta society at Calcutta. He was a man who was gifted with the flair of writing and has penned several books. Abhedananda, in short was highly spiritual and intellectual.

Abhedananda was one eminent disciple of SRKP. His name indicates that which has no differentiation that is non-dualism or abheda. He was the symbol of absolute truth of the highest reality. He laid the foundation and built the Ramakrishna Math at Mylapore. Abhedananda spread the message of Vedānta all over the world.

He made a power impact and moral encouragement among the people and devoted wholeheartedly to the great cause of spreading the message of Vedānta all over the world. This man is not only spiritual but also a man of intellectual speculative.

**Thuriyananda**

Harinath Chattrjee was named Tureeyananda. His role model was Mahatma Gandhi. His achievements were the consolidation of Vedānta society at San Francisco and Sānti Aśrama at Santa Clara country. He was into the philanthropic activities, flesh and blood.

Thuriyananda was a social worker and a great organizer of the Mission and Math. The name ‘turīya’ means the fourth state of consciousness, the consciousness is pure Brahman or Ātman. He
encouraged all sorts of philanthropic activities and took great interest in the life and work of Mahatma Gandhi.

**Trigunanda**

The pre-monastic name of Swami was Saradaprasanna Mitra. He has to his credit the social and organizational work in and out of India. He also adorned the position of an editor publisher, manager and collector of funds of the journal Udbodhan, a Bengali journal. He gave all his support for constructing the first Hindu temple in San Francisco. A lot of American students were attracted to this organization through the speech of and lectures of this lofty personality. The nature of Trigunanda is that which is beyond the three guṇas that is the satva, raja and the tama. His spiritual power is beyond all guṇas. His lectures created a great interest in American students and many of them accepted he was the real spiritual preceptor of the world

**Vijnanananda**

Vijnanananda was named as Hariprasanna Chatterjee in his premonastic period. He was an engineer by profession; his area of work was Uttar Pradesh. He was known as a good organizer. He along with a European architect, Guithar, had designed the temple at Belur. He also authored many books. He was a strong follower of the
philosophy of Neo-Vedānta. Vijnanananda was a good writer, preacher and an organizer of the Ramakrishna Mission. Vijnanananda means the supreme wisdom. The life of Vijnanananda was influenced by Neo-Vedāntism. He played the role in spreading the message of the great mystic, to his heart’s content.

**Subodhananda**

Subodhananda was real jñāni of the world. His name was given to the spiritual intelligence or jñāna. It means the bodha: His nature is super natural.

**Akhandananda**

Gangadhar Ghatak is known as the Akhandananda. He was the one who was very closely associated with the philanthropic activities. His work field was Rajasthan and Bengal. The word social service was in his very blood is evident in his selfless work for the downtrodden that were marked as untouchables or the marginalized. He was never bothered about the caste creed and sex of the population. In his work he has given an account of his visit to Tibet, which was a forbidden land at that time. Akhandananda was a social and spiritual organizer of Ramakrishna Vivekananda movement. Akhanda means of undivided and infinite. His work is completely selfless for the upliftment of world.
Ramakrishnananda

The premonastic name of Swamiji was Sasibhushan Chakraborty. He was a devoted to service of his Master and so was called as Hanuman’s service to Rama. He had a very affectionate and lovable character and this made him have motherly instincts. He was the one who organized the Ramakrishna Vivekananda movement in South India. He also organized a publication department. Swami was well versed in English and Sanskrit. His orthodox background helped him to work in an intellectual manner. He has also authored many works; Swami was a conservative worshipper and a liberal in his outlook. His tolerance, universality and freedom from prejudice are the milestones of his character. Ramakrishnananda was a replica of SRKP. The one who realized Rāma Kṛṣṇa and Ānanda is Ramakrishnananda. His religious conviction is liberal. The universality of outlook towards freedom and tolerance formed the key stone of his thoughts, and ideas which enabled him to create a good structure of the Mission. He was one of the best Sanskrit scholar and saint of Mission and Math.

Brahmananda

His name depicts the real ānanda of Brahman, that is the rūpa of Saccidānanda. The nature of Brahmananda is spiritual, and his life is fully stimulated to the spiritual impulse in others. He was the
President of Ramakrishna Math and Mission. His name comes from the word of Brahman. It is the feel of the real ānanda. His actions are not only seen in spiritual development but also in entire organization of material aspects. The person is regarded to have great responsibility and fulfilled the aim of this great religious organization.

The pre-monastic name of Brahmananda is Rakhal Chandra Ghose. He is called, popularly as Raja Maharaj. He took the reins of the Presidentship of Ramakrishna Mission and Math. He was very responsible and energetic. He has undergone strong spiritual training, and good educational background helped him face all the problems, negative and positive, simultaneously. It was under his Presidentship the organization developed greatly. The material and spiritual aspects were well balanced by him.

**Niranjanananda**

Niranjananda was another disciple of SRKP. The name means one who has no spot of guilt. He realized the spiritual power and reached the level of ecstatic mood of love.

**Yogananda**

Yogananda was the first Vice President of the Sri Ramakrishna Mission Calcutta. Yogananda means the ānanda of yoga. Yogindranath Chowdhury was named as Swami Yogananda after
being initiated. He was very close to SRKP and Holy Mother. His ability is very great and his organizing power is very high. After the death of SRKP he took special care of Sarada Devi. He earned the real yogic power. His nature is very soft and the mind is fully concentrated to the spiritual and religious aspect of the world. A man of soft nature and an epitome of spirituality had a great organizational power. He was a caretaker of Sarada Devi.

**Advaitananda**

Advaitananda was the name given to Gopalachandra Ghose after initiation. He was a called as Gopal senior too. It was while he was being initiated, SRKP distributed the ochre robbers. This was the beginning of the formation of SRKP order. He is considered as the key role in the foundation of this spiritual order.

Advaitananda was spiritual founder of Ramakrishna Mission and he played an unique role in the movement.

**Premananda**

Bahuram Ghose was named Premananda because of his affectionate and lovable nature. SV had entrusted Swami Premananda to set up a Vedic college at Belur. He very fruitfully carried out SV’s advice. Premananda was immersed in monastic and social activities of the organization. His greatest contribution was the training of the
young aspirants at Belur. He was a friend, guide and philosopher to those young monks who had renounced their family and all possessions. Premananda was the mother of the monastery. Premananda was an affectionate and lovable person and his nature yearned for the ‘ecstatic love’ or one who find bliss in love. This saint was a loving spirit of Mission.

Sivananda

Tarakanath Ghosal was the one who was named Swami Sivananda. He was a married disciple of SRKP. He was a man who had a devotional mentality, meditative mood and stoical attitude. He was the one who was always on the summit of spirituality and never bothered about worldly things. He participated in the plague relief works. He was a good preacher. Many people from Ceylon, South India and Europeans were attracted to this organization due to his preaching. He had provided valuable information to Romian Rolland to pen the books of SRKP and SV. Sivananda was a real symbol of Śiva and the ānanda. He is also known as Maha Purush Maharaj. His nature is of devotional feel and always his mood is meditative social attitude. His ideas and thoughts are for the organization of mission and math.
**Atbhudananda**

Rakhuram became Swami Adbhudananda. He was also called Latu Maharaj. He was an illiterate orphan. SRKP found in him the required qualities of a saint. He was very active in doing the daily chores of SRKP and Sarada Devi. He was a man who could never follow the rules and regulations. Even the strict and disciplined SV had to relax rules for this man of high spirituality. He was the embodiment of SRKP’s spirit. He was so named as a second SRKP. His spiritual experience and loving nature enchanted many people. He never preached but his life was an example of the teachings and messages of SRKP.

Atbhudananda was a man of exceptional spirituality. SRKP found his great qualities and named him as a wonderful master. He was an ardent devotee of SRKP and a lovable character.

**House-hold Devotees**

Renunciation was not for householders, was the opinion of SRKP. He always exhorted them to give prime position to their families and to do their duties as a householder. Only mental renunciation was prescribed for them. It is wrong to escape from the duties assigned to them and resort to spirituality. According to him a married couple, after having one or two children should take the path
of spirituality by spending their time in worship and devotion and not by loose talks. SRKP opined that it was easier for a householder to fight the enemies of distraction more than a monk. A family man should be in solitude for some time to pursue prayer, japa and meditation. The company of sadhus would do well to family persons. A family man and woman should do their worldly duties with one hand and with the other hand to hold tight the God. One should, either a householder or an ascetic, never be less enthusiastic in the field of spiritual struggles. SRKP would always say that it is a coward who practices non-resistance. It is so because one should be in the circle of desires and then practice renunciation.

The foremost two householders were Ramachandra Dutta and Monomohan Mitra. Surendra or Suresh Mitra, Kedar, Harish, Bhavanath Balaram Bose, Mahendra or M, Nag Mahashay, Girish Ghosh, Purna, Mahimacharan, Pratap Hazra are some of the household devotees of SRKP who every excellently balanced both the worldly duties and spirituality. Devendranath Tagore, Michal, Madhusudan, Maharaja Yatindra Mohan Tagore, Kristudas Pal, Iswar Vidyasagar, Pundit Shashadhar, Aswinkumar Dutta and Bankin Chatterji were some famous personalities who too were attracted to SRKP. The noteworthy thing is that SRKP was not a person to fall for flattery or be blind with the show off or high position of his
followers. He was only concerned to know if they possessed any stroke of spirituality in them.

**Effeminate Devotees**

The Mission had attracted many women devotees. SRKP had maintained a very sweet and warm relationship with them. He himself had accepted the traits of Rādha, when in deep devotion towards Kṛṣṇa. His women devotees opined frequently that, ‘we seldom looked on SRKP as a member of the male sex. We regarded him as one of us. We never felt any constraint before him. He was our best confidant.’ He was their child, friend and teacher. SRKP asked them to forego lust and greed. He also advised them to be beware of men and not to fall for their words and luring. Gauri Ma, or Mridani and also called Rudrani, Yogin Ma-Yogindra Mohini Mitra, Gopaler Ma or Aghoramani Devi, Lakshmi Devi, Golap Ma or Golap Sundari Devi- etc. are his prominent women devotees.

**Lay Disciples**

Ram Chandra Datta, Surendra Nath Mitra, Balaram Basu, Mahendra Nath Gupta, Nag Mahashay, Girish Chandra Ghosh, Akshay Kumar Sen, Devendra Nath Majumdar etc are his prominent lay disciples.
Foreign Devotees

The mission movement attracted many foreign devotees like, Prof. William Hastie, C.H Tawaney, Margaret Noble, Better Nones, Sister Nivethida, Christina Greenstidie or Sister Christine, Sara Ellen Waldo or Sis: Haridasi or Yatimata, Captain James Savier, and Charlotte Sevier Josiah John Goodwin Laura Glenn, or Sister Devamata, John Henry Wright, the Hales, Dr John Barrows, Mrs John Bagley etc.

Impact on Social, Cultural and Educational Activities

SRKP had the vision of a society which was filled with harmony of religions and oneness. The activities of the Mission were founded on this dream of SRKP. The sayings and messages of SRKP was commented and translated in to English and other regional languages. It has also been published, spiritual magazines, books and also in the form of audios and the form of video cassettes for spreading the Advaidic principles among common people. SRKP, Sri Sarada Devi and SV are the three spiritual pillars of SRKP tradition or the Holy trio of spiritual awakening in India and all over the world. SRKP was a real devasvarūpa, and Sarada Devi was a śaktisvarūpa⁴ and the great Advaitic propagator SV was a karmasvarūpa. SV gives instructions to other monk as how to develop the mission and activities and he was the real karma yogi. All activities of these persons are devoted to God
and people, because all his selfless actions are fully devoted to for the ordinary people.

The Mission organized the creative works among the people for the spiritual enlightenment, such as temple worships, the bhajans, satsang, study classes of spiritual camps etc. Propagating Gīta by Gīta classes are organized. The mission centers also engage the activities of social services, health care, education, service oriented activities, the villages, and the tribal upliftment and hill areas tribes, relief works during the natural calamities. The spiritual and cultural upliftments are very progressive.

The SRKP Math has many (1341) educational institutions, in India. Numerous(1,82,774) students are getting their education based on Indian moral values and Advaita Vedānta philosophy and (293) non formal education centers and other institutions such as hospitals (14), dispensaries (146), nursing home and institutions (5), medical research institute(1), vānaprasthāśrama (3) and Sanskrit Vedānta collage (1). (3.98) Lakhs of people get the opportunity and service through various activities of relief and rehabilitation works. These great activities are the blessings of Indian society.

Ramakrishnanda was one of the direct disciples of SRKP. He started the first Ramakrishna Ashrama at Chennai and in the year 1909. He also started an Ashrama at Banglore. This Math was handed
over to Nirmalananda. The cities of Bangalore and Chennai were mainly responsible for the propagation of the SRKP and SV’s visions and concepts in South India.

**Impact on Sri Ramakrishna Math and Mission**

Sri Ramakrishna Math and Mission are organized by the spiritual practical application given to the people. All Indian ascetic systems followed the traditional system or path, but the Ramakrishna Mission followed the Indian traditional values and spiritual means along with social and educational service to modern system. Sri Ramakrishna Mission spread all over the world, with its humanistic thoughts enriched by the modern era.

The Ramakrishna Math and Mission were established in the state of west Bengal on 27th December 1897 by SV. The motto of Ramakrishna mission is ‘अत्मनोमोक्षायं जगत् हिताय च’.

It means that the salvation of the soul and welfare of the humanity. Ramakrishna Math and Mission is bona-fide to many social and educational and cultural institutions. They are involved in spiritual, educational, health care, and social-cultural services etc. All contributions are for the progress and self-confidence of common people. The practice of ‘sādhana’ is based on the ‘seva’ or service. His direct disciples SV, Trigunananda and Nirmalananda ultimately formulated the Mission by the theory of practical Vedānta, the service of the spiritual
discipline serving the God through serving the human being as social service based on the essential nature of humanity.

After the death of SRKP his great disciples decided to embellish the spiritual life taught by Guru. The group was initiated with sixteen members. SV was the main leader of the group and the follower of spiritual life based on the ethical and moral values. Math and Mission activities spread all over the world. Brahmamanda Swami was the President of the Ramakrishna Math. Ramakrishna Math provides the leadership and activities for theenrich of the humanity. Mission propagates the service of mankind and human activities. The great disciples travelled throughout India and abroad, Sri Lanka, America, and England etc. The direct monastic disciples are the pioneer of the Mission. They travelled almost all over the world in order to spread Advaita Vedānta, Hinduism and Indian cultural heritage.

SRKP’s organization was classified into two establishments- The Ramakrishna Math and the Mission. The pursuits of spiritual activities are the aim of Ramakrishna Math and the Mission gives the social service, human welfare and the spiritual activities to the world. The Mission and Math is functioning around hundred and seventy- six places worldwide of these eighty five centers are ascetic and ninety-one centers are the branches of the Mission. Twenty ascetics Maths out of eighty five Maths are located abroad. Around seventy five
branches of the mission are very active in India. The great nine mission centers are in different parts of Bangladesh with the social activities which propagate the teaching of SRKP. America, Fiji, France, Malesia, Maurisious, Sri Lanka and Switzerland are the other Maths of Ramakrishna Mission. This shows that the Indian spirituality spread worldwide range and is accepted in universally.

**Ramakrishna Mission Activities in Kerala**

The mission of Kerala had many centers for social and educational activities. SV had come to Kerala before the World Parliament of Religions held at Chicago USA on September 11 in the year of 1893. Thus informal Ramakrishna organization had come into being in places like Palai, Harippad, Thiruvanandapuram etc. These organizations were also called Vedānta Society at certain places. Vivekananda could gain a number of followers at Harippad consequent to his impressive speech on the subject of Indian traditional values.

Nirmalanandaji started the first branch of Sri Ramakrishna Mission of Kerala in September 4th 1912 at Harippad. The Harippad Ramakrishna Mission was the first Ramakrishna Ashrama of Kerala. The second Sri Ramakrishna Ashrama was inaugurated at Tiruvalla on 9th may 1913. Nirmalananda headed the spiritual leadership of Kerala. He was the great pioneer of Ramakrishna Mission of Kerala.
The present state of Ramakrishna Mission in Kerala is that there are forty institutions functioning in Kerala under the tradition of Sri Ramakrishna Vivekananda organizations. Fifteen Ashramas are under the direct administrative control of the Belur Ramakrishna Math and Mission. The twenty five are functioning independently as the ascetic centers of male sanyasis and five are Saradamaths for the female ascetics.

The great Ashramas are under control of the Belur Math. All these are the glorious phases in the philosophical and spiritual history of Kerala.

The Mission has inspired thousands of young men to select the path of ascetic life and take interest in the traditional knowledge and Advaita Vedānta. Highly educated ascetics led their life through the glorified path of spirituality, service, sacrifice and Advaita Vedānta. The mission activities are very popular in Kerala. All ashramas lead to an ideal path of spirituality, giving a new experience to the people.

The social and cultural history of Kerala will reveal the fact that like other parts of India. Kerala is brought up with the spirit of Ramakrishna movement and its deeper impact on the society. The Kerala visit of SV in 1892 made him comment the casteist Kerala as a lunatic asylum. The visit of Vivekananda created a great impact on the society, and it created a transformation which as SRKP says every
jīva is Śiva. It is not daya or compassion but seva or service to Siva that is the duty of the faithful. The idea of social service is the spiritual sādhana according to Vivekananda.

Prabudha Keralam was the unique contribution of Nirmalanandaji and the Prabuddha Bharata is the journal of the Ramakrishna Mission. These two journals are result of the thought of Kerala and India. The spiritual and foremost magazine spread in Kerala for the last hundred years and its centenary is celebrated recently. Mission has given the tremendous impact on social life in Kerala and social reforms an important place and it had attracted the people from the world. The various centers of the Mission, big and small are scattered throughout Kerala. It gives a positive outlook of the educational, medical, moral, religious and spiritual field. This is the positive way of the people to lead the self-confidential life.

**Sri Ramakrishna Advaita Ashrama at Kalady**

Agamananda was a member of Sri Ramakrishna Mission in Kerala. His purva ashrama name was Krishnana Nambyathiri. His birth was at Kollam on the 27\(^{th}\) of August, 1896. His area of specialization was social uplifting and reformation besides being a saint. He was named as Agamananda in 1928. In 1936 he set up an Ashram named Sri Ramakrishna Advaita Ashram at Kalady. Footing on this Ashram, he established the Brahmanandodaya School and Sri
Sankara College at Kalady. Besides these many vocational training institutions were started by him. Many social activities are to his credit.

The son of Kerala, Śrī Śankaracharya’s works and philosophies were made easy and acceptable to the common man by the intelligence and scholastic abilities of Agamananda. His prominent work ‘Veeravani’ is the simplified version of the Śankara philosophy and the literature based on SRKP and SV. This is written for the lay man to understand these great philosophies. His sole aim was to impart the great and vast knowledge of Sanathana Dharma to the society. The Veeravani is an encyclopedia of the ancient wisdom like Vedas Upaniṣads philosophy, Smṛtis Ithihāsa and Purāṇās, in a simplified form. The great achievement of Agamananda is that he made the spiritual knowledge known to all and also made it practical for all to accept.

People working in different areas like Guptan Nair, Trilokyananda Swami, N.V. Krishna Varier, G.Sankarakurup, P.Govinda Pillai, P. Parameswaran Pillai, A. Sankarasharma, A.T. Kovoor etc were attracted to the glowing personality of Agamananda and frequented the Kalady Sri Ramakrishna Advaita Ashrama.  

He had a clear picture of how to develop the small village of Kalady. He first started a Lower Primary School and later it was
upgraded to High School and at present it is a Higher Secondary School. For higher studies he strived hard to set up a college and the result is the present Sri Sankara College. He had dreamt of a University in the name of Śankaracharya, in his birth place Kalady. Recently his dream was fulfilled by the setting up of the university.

A long line of ascetics followed the path of Agamananda like Ganananda, Mridananda, Raganadananda etc. All strived hard to spread the philosophy of Ramakrishna Vivekananda. The contribution of Agamananda stands out because of his aim to spread the neglected Sanskrit language to all sections of the society. His worked hard to educate those who were in the lower strata of the society. He set up a tribal hostel at Kalady, to enable the tribal students to be educated. He did all these to make the downtrodden to come to the forefront of the society. His writings and speeches were eye opener to all those who read or listened to his, to mould their life with righteous thoughts and deeds. He indeed was one of the great leaders of renaissance.

**Impact on the Socio-Religious Movement in India**

The socio religious movement of 19\(^{th}\) Century has a great role and these movements paved the awakening of India. These movements bring about national consciousness and spread the liberal ideas of the Indians. It reconstructs the social and religious spheres. The freedom means the social freedom and equality. It was not
merely a political freedom that was aspired in the 19th century. One of the great confrontations are between modern scientific culture and a traditional culture. Raja Ram Mohan Roy, the Father of Indian renaissance pioneered the new awakening. Keshab Chandra Sen was another reformer of that time. He joined Brahmamaj in 1857. A deep analysis of the movement and the major concerns of religious reformation points out that socio-religious movement of the 19th century were reformist or revivalist. It is to be analyzed as the growth of the national consciousness in the country. This movement was the base of the upstarts of other social religious reformation organizations.

**Impact on the World Community**

The staunch belief and sincere and selfless attitude of the disciples of SRKP, helped to eradicate the deep rooted superstitions, rites and rituals which had covered the religion. The changes were seen not only in India but also abroad. Besides education, many hospitals with specialty treatments were set up. This helped the rich and poor to regain their health, the downtrodden were uplifted by educating them spiritually. They translated the complicated works which gave awareness of simple and colloquial language. The mode of education was so set up by this organization, as that fitted to educate the marginalized class of people. To propagate the importance
of spiritual knowledge, discussions seminars, classes etc were held, all over world. Thus the activities of this organization were universal, which in turn made India famous for its intellectual and spiritual ideas and thoughts. The ideas and thoughts pertaining to the field of spirituality, humanity and intellectual ability spread the message of brotherhood, oneness and religious tolerance. All religions were respected and honored. The aim of SRKP, that is the unity of spirituality beyond the religious constraints, was fulfilled by this Mission. The insight of SRKP regarding secularism is the one which has lauded India as a country which maintained Unity in Diversity. This policy helped the national integration of India.

**Sri Ramakrishna Mission and Indian Awakening**

Ramakrishna Mission produced the spiritual awakening quest. It represents the inward quest for spiritual awakening. The movement represented by SRKP and his disciples was the result of an inner resurgence of the Hindu spirit to recover and reassert itself. ⁸ The principles are borrowed from the West. The main thrust was social service, which is an integral part of the nation building activity. Ramakrishna order was not committed to any particular caste creed or community. They gave prominence to humanity. The universalism is the great strength of mission. The Missions two ideals are carry out that are a ‘man making education’ and a ‘man making religion’.
unique features of movement in India were to change the social level and freedom of equality, and achieve the religious spirituality of the Indian people.

The Indian awakening is the growth of national movement. Rabindranath Tagore says that ‘the Indian Nationalism was not fully political, but began to give voice to the mind of our people.\(^9\) Self-renewal processes which aimed at attaining fulfillment was evaluated by Ramakrishna Vivekananda movement. Ramakrishna Mission was founded in different parts of India. The worship of God through the service of humanity, this is the positive outlook of man. This idea brought to the Mission for the upliftment of society. This is the aim of human and social welfare of all. In India and abroad so many propagations and allied spiritual disciplines are brought in through a vast structure of universe.

In the latter half of the 19\(^{th}\) century the Ramakrishna Mission has spread all over the world. The Mission shaped activities to propagate its concepts worldwide. It functions in the Eastern as well as Western countries with its rules akin to that of Madras. The movement is to help and check to certain extent the influence on the Christian as well as materialistic thoughts of the period. Like the Brahmasamaj, Aryasamaj influenced a lot in the functioning of Ramakrishna Mission. The nation needed not only a philosophy of
action, but also a man who could articulate such a philosophy. Sri Ramakrishna’s great influence in Indian awakening was lauded by the great French philosopher Romain Rolland praised Ramakrishna was the consummation of two thousand years of the spiritual life of three hundred million people.

SRKP was the psychological movement in the spiritual history of India. The conflict between rationalism and empiricism was a never ending process during the period of modern reformers and traditionalist. In other words that era was a period of re-interpretation, re-examine, re-adjustment of the ancient Indian religious ethical thought in the light of modern thinkers. In fact SRKP came in the spiritual horizon or Bengal to fulfil that purpose. SRKP was not an ordinary Indian monk. He says the highest wisdom or greatest truth in the simple sentence and parables.

SRKP’s religion was universal. Religion is to him was nothing but a means to experience God, “For him religion meant direct experience and not rituals and dogmas.”

The contemporary religious underlying failed to display and pinpoint the principles underlying all religion. SRKP flourished at such a time, and his universal religion propped up in the world. His ideas had spread knowledge among the ‘poor and ignorant folk’
throughout a ‘door to door’ campaign in villages. His clarion call was “Come! Apply yourselves heart and soul to it. The day of gossip and ceremonials is gone, my boy, You must work now.”

Religion means the reality in sense; it is the ideal of all religions. Spirituality means direct experience of God. God is both one and many, with and without forms and attributes. It is conceived either as a great universal spirit or through symbols. SRKP not only believed, but also realized in his life that all religions lead to the same goal of God realization.

It is the core of religion that is reality and his doctrines and dogmas for the hungry man and proper people. The great contribution of SRKP is that it makes a difficult effort to bring all religions together ‘in a golden bond of understanding and love.’ All religions of the world reach the different ways of the same realization. He longed for the company of monks and pilgrims, acquired from them some knowledge of Hindu scriptures, participated in local religious festivals, sang devotional songs and acted the roles of godly characters.

Through the humanism and universalism SRKP gave the new dimension of a spiritual significance.

SRKP accepted the attitude of pluralism or the same thing SV says as the universalism. The pluralism says that all religions are true. They are different ways and views are used for the ultimate. In modern times it is used under the term of religious pluralism.
Harmony of religions creates the new establishment of Ramakrishna Math and Mission and whole movement of Mission. The harmony is based on two principles. One is the principle of acceptance; the second principle is the awareness of the underlying unity. It is the divine consciousness. It can be applied not only in the field of religion but also in all places of human interactions, examples are the social, national and international. In thus the tidal wave of SRKP’s love has unified all.\(^\text{17}\)

Dharmasamvanvaya or Harmony of Religions, or “Yata Mata Tata Path” that is, as many faiths so many paths.\(^\text{18}\) It is said that he had once questioned one of his disciples, whether religion is Chemistry or the Science of Mathematics or any other branches of Science. He also added that if one has not experienced God and religion, how one can speak about it so fluently. The Śruti says,

\begin{align*}
\text{नायमात्मप्रवचनेन लघुये न मेघया न बहुना श्रुतेन।} \\
\text{यमेवेषा वृणुते तेन लघ्य स्तस्येष आत्मा विव्रणुते तनू स्वाम्।} \quad \text{\textit{19}}
\end{align*}

Religion cannot be taught by the soul or any speech can never help one to learn religion. It can be studied or known only through religion.

Religion is not for trifles or quarrels, but for love and help to love; to bring together the people under one head and it also teaches self-control and sacrifice. This is what SRKP meant by Harmony of
Religion or Dharmasamanvyaya. This is what he explained and made clear to the world.

**Resume**

The lamp keeps on burning as long as the oil is there, the human lives as along as air is there, so also the teachings of SRKP in connection with society, culture, spiritual will last as long as the world is there. India is made wealthy by the contribution of the golden words of SRKP. The philosophy of SRKP, the trained disciples of SRKP who still contribute their heart and soul for the progress of the country is laudable. This same thing makes one remember and salute the great mystic SRKP. A teacher is one who teaches the right path to the student and it is through them, the teacher becomes popular. So is the case of SRKP who become popular through disciples that too direct disciples, especially SV.

The contribution of direct disciples and other throng of disciples of SRKP’s, in the arena of propagating the messages and philosophical sayings of SRKP, are beyond words to explain. It is valuable to the modern era as it was to the past. The day and night effort of his disciples, that too the direct disciples, have made fruitful the ambition of social justice and also universal brotherhood of SRKP. They set up ashrams, educational institutions, hospitals and the like social institutions, for service of humanity. The establishing of
educational institutions was aimed for the upliftment of downtrodden, low caste and marginalized class. The periodicals, journals, and books etc, are the eye opener to the world of Indian heritage, philosophy and culture. The worldwide accepted Prabudha Bharatam, and Prabudha Kerala, and so on is the evidence of the acknowledgement of the greatness of Indian culture and traditions.

The journals, national and international are being published by the organization and are still maintaining the highest quality of language and style. The magazine Prabudha Kerala, which is published in Kerala, turned a century. The celebration was splendorous. The Indians, especially; the Keraliate’s can never forget the contribution the magazine Prabudha Kerala had given in the field of culture and tradition and also the influence of the articles which had helped to bring about a radical change in the social outlook.

The tradition of SRKP and SV, did not stick solely to the spiritual and social upliftment. It spread like the rays of the sun to many areas and brought about great and everlasting results. The Indian national movement was supported by this movement. They had made people aware of their slavery. They resorted to the intellectual thoughts of Upaniṣadic philosophy to spread the need of freedom, the influence of this movement, gave courage and confidence to many in
the literary fields and the leaders of national movement. The awareness, courage, and confidence provide or rather inculcated by this movement, is beyond any fact, a reality.

India is the land of diversity or rather mother land of diversity. When one goes to the depth of the maxim ‘Unity in Diversity’ one can find that the main stream of Indian thought is based on this maxim. In the nation of India, there are diversities in culture, religion, rites and rituals, beliefs, caste and creed, food habits, mode of dressing, languages, literature etc. In short India is a puzzle of variety in every field. Even though there is a diverse or various thoughts and outlook, shadow of unity wraps this diversity. This is so because the thought of brotherhood and oneness is the hearts of each and every India.

The loftiness of Indian philosophy has been an inspiration for many, to rectify the faults or clear the areas of social, cultural and religious thoughts and views. To name some of the inspired leaders – Chattambi Swamikal, Balagangadhara Tilak, Narayana Guru, Rabindra Nath Tagore, Vivekananda, Mahatma Gandhi, Aurobindo Ghosh, Vinoba Bhave and so on. The list of the inspired souls is such that which never has an ending. These leaders contributed a lot in the fields of social, educational etc.
The revolutionary changes they brought about was that they were able to turn even the hard stone into a soft one, that is, they could cleanse off the dirt and evils that had been lying hard in the minds of Indians because of the strict conservation. It can be said that by cleansing the minds of the people they were able to bring about a new outlook in their minds. In short they changed the inner and outer outlook of the Indian population. They were raised to the high platform of spirituality and intellectual summit. These revolutionary reformations are scribbled in the pages of Indian history in golden words. This will remain in the minds of all the people—past, present and future generation. These reformations will be an inspiration to the future generation and will last as long as the world last, without losing its luster or beauty.

The main teaching of SRKP was to respect and tolerate all religious, as one respect and honors one’s religion. He encouraged all to follow this. He opined that the essence of all religions was one and the same, in every sense. He, through his message and sayings, gave importance to religious tolerance which in turn is the tolerance of India. This teaching of SRKP made him, honored as the Apostle of Religious tolerance.

The spiritual experience of SRKP should be lauded. He never taught or advised what he had not experienced or learned. He studied
and understood each and every religion, by following that religion or through the eyes of the follower of that religion. He never valued any religion without accepting that religion and the customs and rituals it prescribed. It is said that he became an Islam and also a Christian to know that religion through and through. He understood almost all religions he followed; he came to the conclusion that the end, goal of all religions was the experience of the Absolute. This led him to formulate the doctrine or dogma.
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