

1: Belur Math - Ramakrishna Math and Ramakrishna Mission Home Page

"Sri Ramakrishna Paramahansa born Gadadhar Chattopadhyay was a Hindu religious teacher and an influential figure in the Bengal Renaissance of the Nineteenth century. His teachings emphasised God-realisation as the highest goal of life, love and devotion for God, the oneness of existence, and the harmony of religions.

TNN Aug 16, , The ultimate mystic and the true yogi, Shri Ramakrishna was a worshipper of goddess Kali and was believed to be a modern-day reincarnation of Lord Vishnu -- although he himself never claimed anything such. Ramakrishna Paramhansa was a central figure in the revival of Hinduism in Bengal at a time that witnessed intense spiritual crisis, and severe downfall of humanism. His preachings even attracted the atheist Narendranath Dutta who ultimately became his most ardent and devoted disciple, Swami Vivekananda. He was a truant student who was quite reluctant to learn Sanskrit or Mathematics at school and would listen in awe to all folk tales his mother told him as stories. Spiritual episodes But from a very early age, people could see that Gadadhar was spiritually inclined and many had seen him experience episodes of spiritual ecstasy quite often. He was married to the 5-year-old Saradamoni Mukhopadhyay, popularly known to us now as Maa Sarada, when he was When Saradamoni came of age, she joined Ramakrishna at Dakshineswar. They respected the Paramhansa and he grew several disciples over the years. Ramakrishna was a man beyond religion and a philosopher, whose teachings have become not just tenets of Hinduism, but life advice. His words like "Many good sayings are to be found in holy books, but merely reading them will not make one religious" -- resonates with the spiritual soul. For him, achieving god was not by salvation, but through work. Paramhansa would say, to be kind to human is to be kind to god - because god resides in every man. Teachings and influence Shri Ramakrishna Paramhansa is still the most celebrated mystic in Bengal, respected for his devotion, loved for his kindness, adored for his eccentricity. The simplest of men, with a childlike enthusiasm, Ramakrishna was known to explain complex spiritual tales in the most lucid manner. He practised different facets of Hinduism as well of other religions like Islam and Christianity, and said that religions are but different paths that lead up to a single goal "God. The Mission was founded as a non-profit organisation which forms the core of a worldwide spiritual movement known as the Ramakrishna Movement or the Vedanta Movement, greatly propagated by Vivekananda. Shri Ramakrishna Paramhansa died on August 16, , suffering from throat cancer. Know for certain that God without form is real and that God with form is also real. Then hold fast to whichever faith appeals to you. Then, through His grace, one realizes Him in course of time. God can be seen, one can talk to Him, as I am talking to you. In whatsoever name or form you desire to call Him, in that very form and name you will see Him. So also the mercy of God remains in the hearts of the lowly, but drains off from those of the vain and the proud. The colour of one may be red, that of another blue, and that of the third black; but all contain the same cotton within. So it is with man; one is beautiful, another is ugly, a third holy , and a fourth wicked; but the Divine Being dwells in them all.

2: Sri Ramakrishna Paramhansa Biography - Life, Facts, Teachings, Contributions

Life of Sri Ramakrishna - Holy Teachings of Vedanta.

Early life[edit] Birth and childhood[edit] Ramakrishna was born on 18 February , [1] in the village of Kamarpukur , in the Hooghly district of West Bengal , into a very poor, pious, and orthodox Brahmin family. His parents were Khudiram Chattopadhyay and Chandramani Devi. In Gaya his father Khudiram had a dream in which Lord Gadadhara a form of Vishnu , said that he would be born as his son. The family shrine is on the left, birthplace temple on the right Although Ramakrishna attended a village school with some regularity for 12 years, [16] he later rejected the traditional schooling saying that he was not interested in a "bread-winning education". He could read and write in Bengali. Ramakrishna describes his first spiritual ecstasy at the age of six: He reportedly became so absorbed by this scene that he lost outward consciousness and experienced indescribable joy in that state. This loss drew him closer to his mother, and he spent his time in household activities and daily worship of the household deities and became more involved in contemplative activities such as reading the sacred epics. Ramkumar started a Sanskrit school in Kolkata and also served as a priest. Ramakrishna moved to Kolkata in with Ramkumar to assist in the priestly work. In Ramkumar was appointed as the priest of Dakshineswar Kali Temple , built by Rani Rashmoni "a rich woman of Kolkata who belonged to the kaivarta community. When Ramkumar died in , Ramakrishna took his place as the priest of the Kali temple. He began to look upon the image of the goddess Kali as his mother and the mother of the universe. Ramakrishna reportedly had a vision of the goddess Kali as the universal Mother, which he described as " And what I saw was an infinite shoreless sea of light; a sea that was consciousness. However far and in whatever direction I looked, I saw shining waves, one after another, coming towards me. Ramakrishna himself mentioned that they could find the bride at the house of Ramchandra Mukherjee in Jayrambati , three miles to the north-west of Kamarpukur. The five-year-old bride, Saradamani Mukhopadhyaya later known as Sarada Devi was found and the marriage was duly solemnised in Ramakrishna was 23 at this point, but the age difference was typical for 19th century rural Bengal. Sarada Devi was fourteen while Ramakrishna was thirty-two. After the marriage, Sarada stayed at Jayrambati and joined Ramakrishna in Dakshineswar at the age of As a priest Ramakrishna performed the ritual ceremony"the Shodashi Puja"where Sarada Devi was made to sit in the seat of goddess Kali, and worshiped as the Divine Mother. Sarada Devi outlived Ramakrishna by 34 years and played an important role in the nascent religious movement. According to his official biographers, he continued his sadhana under teachers of Tantra, Vedanta and Vaishnava. According to Ramakrishna, towards the end of this sadhana, he had a vision of Sita , the consort of Rama, merging into his body. She carried with her the Raghuvir Shila , a stone icon representing Ram and all Vaishnava deities. Tantrism focuses on the worship of shakti and the object of Tantric training is to transcend the barriers between the holy and unholy as a means of achieving liberation and to see all aspects of the natural world as manifestations of the divine shakti. He later proceeded towards tantric sadhanas, which generally include a set of heterodox practices called vamaçhara left-hand path , which utilise as a means of liberation, activities like eating of parched grain , fish and meat along with drinking of wine and sexual intercourse. Under the tutelage of the Bhairavi, Ramakrishna also learnt Kundalini Yoga. According to Ramakrishna, he could feel the presence of child Rama as a living God in the metal image. According to Sri Ramakrishna, madhura bhava is practised to root out the idea of sex, which is seen as an impediment in spiritual life. According to Ramakrishna, he had an intense vision of two young boys merging into his body. The mud hut has been replaced by a brick one. In , Ramakrishna was initiated into sannyasa by Totapuri , an itinerant monk who trained Ramakrishna in Advaita Vedanta , the Hindu philosophy which emphasises non-dualism. Then he instructed him in the teaching of advaita"that "Brahman alone is real, and the world is illusory; I have no separate existence; I am that Brahman alone. Ramakrishna said that this period of nirvikalpa samadhi came to an end when he received a command from the Mother Kali to "remain in Bhavamukha; for the enlightenment of the people". Ramakrishna described a vision in which a picture of the Madonna and Child became alive and he had a vision in which Jesus merged with his body. In his own room amongst other divine pictures was one

of Christ, and he burnt incense before it morning and evening. There was also a picture showing Jesus Christ saving St Peter from drowning in the water. He is seen supported by his nephew Hriday and surrounded by brahmo devotees. He had also met Swami Dayananda. In the course of explaining the word trance in the poem The Excursion by William Wordsworth , Hastie told his students that if they wanted to know its "real meaning", they should go to "Ramakrishna of Dakshineswar. Vivekananda established the Ramakrishna order , which eventually spread its mission posts throughout the world. Trigunatitananda, Shivananda , Vivekananda , Turiyananda , Brahmananda. Mahendranath Gupta, a householder devotee and the author of Sri-Sri-Ramakrisna-kathamrta. As his name spread, an ever-shifting crowd of all classes and castes visited Ramakrishna. A small group of women disciples including Gauri Ma and Yogin Ma. A few of them were initiated into sanyasa through mantra deeksha. Among the women, Ramakrishna emphasised service to other women rather than tapasya practice of austerities. He gave them the saffron robe, the sign of the Sanyasi , and initiated them with Mantra Deeksha. He was moved to Shyampukur near Kolkata, where some of the best physicians of the time, including Dr. Mahendralal Sarkar , were engaged. When his condition aggravated he was relocated to a large garden house at Cossipore on 11 December Ramakrishna was advised by the doctors to keep the strictest silence, but ignoring their advice, he incessantly conversed with visitors. According to his disciples, this was mahasamadhi. This became the first Math or monastery of the disciples who constituted the first Ramakrishna Order.

3: Bibliography of Ramakrishna - Wikipedia

Ramakrishna Paramahansa *Ramakrishna Parmahansa* is perhaps the best known saint of nineteenth century India. He was born in a poor Brahmin family in , in a small town near Calcutta, West Bengal.

Calcutta, India Indian religious leader and mystic Sri Ramakrishna was an Indian mystic one whose religious beliefs are based on spirituality and practices outside of traditional religion , reformer, and saint who, in his own lifetime, came to be hailed by people of all classes as a spiritual embodiment taking on the physical form of God. His parents were simple but traditional Brahmins Hindu religion deeply committed to the maintenance of traditional religious piety, or religious devotion. Shortly afterwards, Chandra Devi gave birth to Sri Ramakrishna. As a child, Ramakrishna did not like routine schoolwork and never learned to read or write. Instead, he began to demonstrate spiritual qualities well beyond his years, which included experiencing intensely joyful experiences, long periods of thought, and spiritual absorption in the sacred holy and traditional Indian plays, especially with the roles of the gods Shiva and Krishna. During his formal initiation ceremony into the Brahmin caste an Indian social class , he shocked his high-caste relatives by openly accepting a ritual meal cooked by a woman of low caste. Though Ramakrishna resisted traditional priestly studies, at the age of sixteen he went to Calcutta, India, to assist his brother, who was serving as a priest for a number of local families. He was disturbed by the gross business practices and inhumanity of the city environment. However, when his brother was asked to become a priest at a large temple complex at Dakshineswar near the Ganges River outside Calcutta, Ramakrishna found a new and ultimately permanent environment for his spiritual growth and teaching. Spiritual struggles That temple complexâ€”one of the most impressive in the areaâ€”had been built by a wealthy widow of low caste whose spiritual ideal standard was the mother goddess Kali. This great deity god traditionally combines the terror of death and destruction with universal motherly security and is often represented in a statue of ferocious appearance. She represents an immense variety of religious and human emotions, from the most primitive to the highest forms, and therefore has a symbolic universality not easily contained within traditional religious forms. Ramakrishna was selected to serve as priest in the Kali temple, and it was here that he had a series of important religious experiences in which he felt that Kali was calling him to a universal spiritual mission for India and all mankind. His untraditional and often bizarre behavior during this period of spiritual transformation was interpreted by many as a sign of madness. However, it clearly represented his struggles to free himself from routine religious patterns and to achieve a new and deeper spirituality. All of these acts symbolized his inward spiritual transformation. Spiritual maturity When Ramakrishna was twenty-eight his emotional confusion eased, and he began to study a wide variety of traditional religious teachings. His teachers were impressed with his ability to learn, his amazing memory, and his remarkable talent for spiritual skill. He was openly hailed as a supreme sage, one who is regarded for his wisdom and experience. At the age of thirty-three he began to study Muslim tradition, and after a short period of instruction he had a vision of a "radiant figure"â€”interpreted as the founder of Islam Mohammed c. In Ramakrishna undertook an extensive pilgrimage; but despite the honors given to him he was saddened by the poverty extremely poor conditions of the masses and began living with outcaste groups to bring awareness to their situation, insisting that his rich patrons supporters make formal efforts to improve their condition. He was always a man of the people: World mission By now Ramakrishna had a wide following from all classes and groups. He was not merely a great teacher; he was regarded as a physical form of the sacred source of Indian religious tradition and of the universal ideals toward which all men strive. His spiritual energies and attractive personality were combined with a sharp sense of humorâ€”often aimed at himself or his disciples followers when the hazards of pride and self-satisfaction seemed impossible to avoid. In , when Ramakrishna was near death, he formally designated Vivekananda his spiritual heir, or one who takes over his teachings. His disciples recorded his words only in the context of the spiritual force of his personality, and therefore in collected form these sayings have the character of a gospelâ€”a message of salvation centered in the spiritual teachings of his own life. Above all, Ramakrishna had a "grass-roots" appeal equaled by few others in any religious tradition, marked by his love of all men and

his enthusiasm for all forms of spirituality. For More Information Hixon, Lee. University of Chicago Press, His Life and Sayings. The Gospel of Sri Ramakrishna. Comment about this article, ask questions, or add new information about this topic:

4: Ramakrishna - Wikipedia

Ramakrishna Paramahansa Ramkṛṣṇā Pāromāṅgā (help · info); 18 February - 16 August), born Gadadhar Chatterjee or Gadadhar Chattopadhyay, was an Indian Hindu mystic and saint during the 19th century Bengal.

February 18, Place of Birth: Kamarpukur village, Hoogly District, West Bengal; Dakshineswar Kali Temple Compound, Kolkata, West Bengal One of the most prominent religious figures of India during the nineteenth century, Sri Ramakrishna Paramhansa was a mystic and a yogi who translated complex spiritual concepts into lucid and easily intelligible manner. Born in a simple Bengali rural family in , Ramakrishna was as simple yogi. He pursued the Divine throughout his life in various forms and believed in divine embodiment of the Supreme Being in every individual. Sometimes believed to be the modern day reincarnation of Lord Vishnu, Ramakrishna was the embodiment of spiritual salvation to troubled souls from all walks of life. He was a key figure in revival of Hinduism in Bengal at a time when intense spiritual crisis was gripping the province leading to predominance of young Bengalis embracing Brahmoism and Christianity. His legacy did not end with his death in ; his most prominent disciple Swami Vivekananda carried on his teachings and philosophy to the world through Ramakrishna Mission. In essence, his teachings were as traditional as ancient sages and seer, yet he remains contemporary throughout the ages. Young Gadadhar was sent to the village school to learn Sanskrit, but a reluctant student he would often play truant. He loved to paint and create clay models of Hindu Gods and Goddesses. He was attracted to folk and mythological stories which he had heard from his mother. He gradually leant Ramayana, Mahabharata, Puranas and other holy literature by heart just by hearing it from priests and sages. Young Gadadhar loved the nature so much that he used to spend much of his time in orchards and on the river-banks. From a very young age, Gadadhar was religiously inclined and he would experience episodes of spiritual ecstasy from everyday incidents. He would go into trances while performing pujas or observing a religious drama. Ramkumar left home for Calcutta to earn for the family and Gadadhar, back in his village started performing regular worshipping of their family-deity, previously handled by his brother. He was deeply religious and would perform the pujas ardently. Meanwhile, his elder brother had opened a school to teach Sanskrit in Calcutta and served as a priest at different socio-religious functions. Ramakrishna was married to five-year old Saradmoni Mukhopadhyay from a neighbouring village when he was twenty three years of age in . The couple stayed apart until Saradmoni came of age and she joined her husband at Dakshineswar at the age of eighteen. Ramakrishna proclaimed her as the embodiment of Divine Mother and performed the Shodashi Puja with her in the seat of Goddess Kali. Ramkumar obliged and sent for Gadadhar to join him at Dakshineswar to assist him in the daily rituals. He arrived at Dakshineswar and was entrusted with the duty of decorating the deity. Ramkumar died in , leaving Ramakrishna to take over the position of the head priest at the temple. Thus began the long, celebrated journey of priesthood for Gadadhar. Ramakrishna was perhaps one of the very few yogis who had tried to experience divinity through a host of different avenues and have not stuck to one single way of spirituality. He schooled under a number of different Gurus and absorbed their philosophies with equal eagerness. Under her guidance Ramakrishna completed all 64 sadhanas of tantras, even the most intricate and demanding of them. He also learned Kundalini Yoga from Bhairavi. He learned under the tutelage of Guru Jatadhari during . He visited Nadia and experienced a vision that Chaitanya Mahaprabhu, the founder of Vaishnav faith merging in his body. Ramakrishna was initiated into Sanyaas or formal life of an ascetic during from Monk Totapuri. Totapuri guided Ramakrishna through the rituals of renunciation and instructed him the teachings of Advaita Vedanta, Hindu philosophies dealing with non-dualism of spirit, and importance of Brahman. It was now that Ramakrishna attained his highest spiritual realization. In the subsequent years, he undertook practicing of Islam, with observing all the rituals of the religion in a devout manner. He even experienced vision of a radiant white bearded man. His tryst with Christianity came much later, in , when a devotee read The Bible to him and he got immersed in the thoughts of Christ. He had a vision of Madonna and Child and of Jesus himself. Wikipedia Teachings and Influence on Society Sri Ramakrishna was probably the most celebrated mystic of all times. A simple man, sometimes with

childlike enthusiasm, he explained the most complex concepts of spiritual philosophies in most simple parables, stories and anecdotes. His words flowed from a deep sense of belief in the Divinity and his experience of embracing God in a very real form. He directed that the ultimate goal of every living soul is God-realization. Having practiced different facets of Hinduism as well of other religions like Islam and Christianity, he preached that all of these religions were different paths that lead up to a single goal – God. To get rid of the thought that he belonged to a higher Brahmanical caste, he began to eat food cooked by the shudras or lower-caste. His influence reached all strata of the society; he did not differentiate between devotees based on caste. He even embraced the sceptics, won them over with his simplistic charm and unselfish love. He was a force of revival to re-energise the decaying Hinduism in nineteenth century Bengal. His teachings also had profound effect on other religions like the Brahmoism that were forced to re-evaluate their beliefs. Vivekananda established the Ramakrishna Mission in to carry out the visions of his Guru Ramakrishna and dedicated the establishment in servitude of the society. All of them were instrumental in propagating the teachings of Sri Ramakrishna not just in India, but throughout the world and carried forward his vision of Seva. He recognised polytheism and heralded the Naba Bidhan movement within the Brahmo order. Among the other noted disciples of Ramakrishna were Mahendranath Gupta a devotee who followed Ramakrishna despite being a family man , Girish Chandra Ghosh noted poet, playwright, theatre director and actor , Mahendra Lal Sarkar one of the most successful Homeopath doctors of the nineteenth century and Akshay Kumar Sen a mystic and saint. Death In Ramakrishna suffered from throat cancer. But with time, his health started deteriorating and he was taken to a large house at Cossipore. His condition kept worsening and on 16 August, , he passed away at the Cossipore garden house.

5: Sathya Sai with Students: Sri Sathya Sai On: The Spiritual Experiences of Ramakrishna Paramahansa

Ramakrishna Paramahansa was an Indian yogi during the 19th-century and the spiritual guru of Swami Vivekananda. Let's have a look at his life, teachings and contribution.

Early life Birth and childhood Ramakrishna was born on 17 February , [1] in the village of Kamarpukur , in the Hooghly district of West Bengal , into a very poor, pious, and orthodox Brahmin family. His parents were Khudiram Chattopadhyay and Chandramani Devi. In Gaya his father Khudiram had a dream in which Lord Gadadhara a form of Vishnu , said that he would be born as his son. The family shrine is on the left, birthplace temple on the right Although Ramakrishna attended a village school with some regularity for 12 years, [17] he later rejected the traditional schooling saying that he was not interested in a "bread-winning education". He could read and write in Bengali. Ramakrishna describes his first spiritual ecstasy at the age of six: He reportedly became so absorbed by this scene that he lost outward consciousness and experienced indescribable joy in that state. This loss drew him closer to his mother, and he spent his time in household activities and daily worship of the household deities and became more involved in contemplative activities such as reading the sacred epics. Ramkumar started a Sanskrit school in Calcutta and also served as a priest. Ramakrishna moved to Calcutta in with Ramkumar to assist in the priestly work. In Ramkumar was appointed as the priest of Dakshineswar Kali Temple , built by Rani Rashmoni "a rich woman of Calcutta who belonged to the kaivarta community. When Ramkumar died in , Ramakrishna took his place as the priest of the Kali temple. He began to look upon the image of the goddess Kali as his mother and the mother of the universe. Ramakrishna reportedly had a vision of the goddess Kali as the universal Mother, which he described as " And what I saw was an infinite shoreless sea of light; a sea that was consciousness. However far and in whatever direction I looked, I saw shining waves, one after another, coming towards me. Sarada Devi " , wife and spiritual counterpart of Ramakrishna Rumors spread to Kamarpukur that Ramakrishna had become unstable as a result of his spiritual practices at Dakshineswar. Ramakrishna himself mentioned that they could find the bride at the house of Ramchandra Mukherjee in Jayrambati , three miles to the north-west of Kamarpukur. The five-year-old bride, Saradamani Mukhopadhyaya later known as Sarada Devi was found and the marriage was duly solemnised in Ramakrishna was 23 at this point, but the age difference was typical for 19th century rural Bengal. Sarada Devi was fourteen while Ramakrishna was thirty-two. After the marriage, Sarada stayed at Jayrambati and joined Ramakrishna in Dakshineswar at the age of As a priest Ramakrishna performed the ritual ceremony"the Shodashi Puja"where Sarada Devi was made to sit in the seat of goddess Kali, and worshiped as the Divine mother. Sarada Devi outlived Ramakrishna by 34 years and played an important role in the nascent religious movement. A disciple Mahendranath Gupta quotes the Master as follows: How can a man conquer passion? He should assume the attitude of a woman. I spent many days as the handmaid of God. With the scarf on I used to perform the evening worship before the image. Otherwise how could I have kept my wife with me for eight months? Both of us behaved as if we were the handmaid of the Divine Mother. According to his official biographers, he continued his sadhana under teachers of Tantra, Vedanta and Vaishnava. According to Ramakrishna, towards the end of this sadhana, he had a vision of Sita , the consort of Rama, merging into his body. She carried with her the Raghuvir Shila , a stone icon representing Ram and all Vaishnava deities. Tantrism focuses on the worship of shakti and the object of Tantric training is to transcend the barriers between the holy and unholy as a means of achieving liberation and to see all aspects of the natural world as manifestations of the divine shakti. He later proceeded towards tantric sadhanas, which generally include a set of heterodox practices called vamaçhara left-hand path , which utilise as a means of liberation, activities like eating of parched grain , fish and meat along with drinking of wine and sexual intercourse. Under the tutelage of the Bhairavi, Ramakrishna also learnt Kundalini Yoga. According to Ramakrishna, he could feel the presence of child Rama as a living God in the metal image. According to Sri Ramakrishna, madhura bhava is practised to root out the idea of sex, which is seen as an impediment in spiritual life. According to Ramakrishna, he had an intense vision of two young boys merging into his body. The mud hut has been replaced by a brick one. In , Ramakrishna was initiated into sannyasa by Totapuri , an

itinerant monk who trained Ramakrishna in Advaita Vedanta , the Hindu philosophy which emphasises non-dualism. Then he instructed him in the teaching of advaitaâ€”that "Brahman alone is real, and the world is illusory; I have no separate existence; I am that Brahman alone. Ramakrishna said that this period of nirvikalpa samadhi came to an end when he received a command from the Mother Kali to "remain in Bhavamukha; for the enlightenment of the people". Ramakrishna said that he "devoutly repeated the name of Allah , wore a cloth like the Arab Muslims , said their prayer five times daily, and felt disinclined even to see images of the Hindu gods and goddesses, much less worship themâ€”for the Hindu way of thinking had disappeared altogether from my mind. Ramakrishna said that for several days he was filled with Christian thoughts and no longer thought of going to the Kali temple. Ramakrishna described a vision in which a picture of the Madonna and Child became alive and he had a vision in which Jesus merged with his body. In his own room amongst other divine pictures was one of Christ, and he burnt incense before it morning and evening. There was also a picture showing Jesus Christ saving St Peter from drowning in the water. He is seen supported by his nephew Hriday and surrounded by brahmo devotees. Many prominent people of Calcuttaâ€”Pratap Chandra Mazumdar , Shivanath Shastri and Trailokyanath Sanyal â€”began visiting him during this time â€” He had also met Swami Dayananda. In the course of explaining the word trance in the poem The Excursion by William Wordsworth , Hastie told his students that if they wanted to know its "real meaning", they should go to "Ramakrishna of Dakshineswar. Vivekanda established the Ramakrishna order , which eventually spread its mission posts throughout the world. Trigunatitananda, Shivananda , Vivekananda , Turiyananda , Brahmananda. Mahendranath Gupta, a householder devotee and the author of Sri-Sri-Ramakrishna-kathamrta. As his name spread, an ever-shifting crowd of all classes and castes visited Ramakrishna. A small group of women disciples including Gauri Ma and Yogin Ma. A few of them were initiated into sanyasa through mantra deeksha. Among the women, Ramakrishna emphasised service to other women rather than tapasya practice of austerities. He gave them the saffron robe, the sign of the Sanyasi , and initiated them with Mantra Deeksha. He was moved to Shyampukur near Calcutta, where some of the best physicians of the time, including Dr. Mahendralal Sarkar , were engaged. When his condition aggravated he was relocated to a large garden house at Cossipore on 11 December Ramakrishna was advised by the doctors to keep the strictest silence, but ignoring their advice, he incessantly conversed with visitors. According to his disciples, this was mahasamadhi. This became the first Math or monastery of the disciples who constituted the first Ramakrishna Order.

6: Ramakrishna, His Life and Sayings Index

Ramakrishna Paramahansa was born as Gadadhar Chattopadhyay to Khudiram Chattopadhyaya and Chandramani Devi on February 18, in the village of Kamarpur, in the Hooghly district of West Bengal.

Sri Sathya Sai On: That was what Ramakrishna accomplished at Dakshineswar. He transformed himself into a brilliant gem by intensive process of Sadhana. On the contrary, men who profess to believe in God do not live up to their belief because of their attachment to useless trifles. Here is an illustration from the life of Sri Ramakrishna Paramahansa. One-night thieves broke into the temple and carried away all the jewels on the idol of Krishna in the temple. Mathuranath was angry and proceeded with Ramakrishna to the temple. Are You not ashamed of Yourself? If You are unable to protect Your jewels on Your own idol, how are You going to protect the whole world? Were You paralysed when the thieves were carrying away the jewels? Or were You asleep? Shut up your mouth! For the sake of your petty jewels and trinkets, is this the way you should berate God? When the Goddess of all wealth, Lakshmi, is the Consort of the Lord, why do you get so agitated over the loss of a few trivial ornaments? The Lord can have no such petty feelings. You are feeling so much for the action of a few thieves who loved some jewels and came to the Lord to get them. It is because of your love for jewels that you are getting distressed so much. But the Lord has no desires. He is ready to give Himself away. God is prepared to offer Himself. Such a One, will he be worried about this petty loss? Hence, change your vision. At these words Mathuranath felt ashamed of himself. As long as one is caught up in the coils of the world, he will speak like an intoxicated man. Only when he gets immersed in God will he become oblivious to himself. Therefore, do not let me get intoxicated. Confer on me the boon of self-forgetfulness. When one experiences the Divine, he sees the Divine in everything. Unity must be as symbolised by the experience of the unity of mud and gold; the sight, the seen and the seer, that is, the search and the success. Ramakrishna prompted this yearning, promoted this agony in Vivekananda and the others who came to him. Try with all your strength; test with all your doubt, earn it the hard way and enjoy the fruit of your exertions, that was the teaching he gave. Swami Vivekananda center , Swami Brahmananda extreme right and other monastic disciples of Sri Ramakrishna Paramahansa "The key to liberation has to be cast and forged and filed and fitted by each aspirant. It cannot be gibed in one moment by one word. Ramakrishna himself sought for it through years of inexplicable anguish; how then can we short-circuit the process for another? So too, Paramahansa realised person, who has achieved Truth can separate the illusory from the Real and experience the Bliss, communicated only by the Truth. Ramakrishna was a Paramahansa; he knew how to separate milk Truth from the water untruth added to it. When he was suffering from cancer of the throat, unable to swallow food, his disciples entreated him to pray to mother Kali, that the cancer may be cured; they felt that Kali will certainly answer the prayer if he but made it. But, Paramahansa refused to ask any such boon from God. His attention could not be diverted to any such low desire. Expand it so that all beings can share in it. Ramakrishna Paramahansa had that Prema; when someone around him was sad, he felt sad; when someone was glad, he felt glad. He made himself one with all, in his great Prema Bhava state of Love. Have your Prema fixed on the Lord, whether your petty wishes are fulfilled or not. Do not let slip the treasure, on some silly excuse or other. Ramakrishna Paramahansa could not tolerate someone walking on grass; he felt the weight of the feet and the crushing himself. Some people think of their footwear when they sit for Bhajans inside. Once, Ramakrishna Paramahansa was giving a discourse in a temple. Rani Rasmani, the owner of the temple, was sitting in the front row. All of a sudden, Ramakrishna got up, went to Rani Rasmani, and slapped on her cheek. They thought Ramakrishna had become mad. What for have you come? You are here to listen to my teachings. Whether you practice or not, at least you should listen to what is being said. If you do not like to listen to the discourse, you had better stay back at home. This Rani Rasmani is thinking of her legal disputes. Why should she come all the way to think of the court affairs? In the modern age, many people attend spiritual discourses and get impressed by them. But they do not put them into practice. Sri Ramakrishna Paramahansa took great care to see that Saradamani Devi did not take his simple jokes and ridicules too much to heart, for then she might shed tears. Sri Ramakrishna had to cut asunder even the form of Kali when it came across his path

towards the realisation of the Nirguna formless aspect of God. Do not do spiritual practice off and on; do it in an unbroken disciplined way. Otherwise, it will be like watering a plant for some time and leaving it to go dry before you start again. But he achieved worldwide fame by his pursuit of Truth and his realization of the Divine. Self-realisation is the goal for every human being. It is only when one respects his mother and wins her love, that he can be called a human being in the real sense. A person who could win the love of his mother can win everything else. Sri Ramakrishna Paramahansa could earn such a great name for himself only because he could win the love of his mother. How many great people are there in the state of West Bengal? How many people of noble qualities, rich and educated are there? But, they could not succeed in life due to lack of faith in God. It was only Ramakrishna Paramahansa who could lead an ideal life by loving his mother and obeying her commands, due to his implicit faith and devotion to his mother. All the mothers should take her as an example and strive to put their children in the right path. There are many Nobel Laureates. How many remember them? But the great benefactors of mankind, the men of noble qualities, are cherished by all mankind. For instance, there is the example of a noble soul from Calcutta. Calcutta produced many great intellectuals. After a time, they are not remembered at all. But if today Ramakrishna Paramahansa, an illiterate person, is enshrined in the hearts of millions all over the world, is education responsible for it? Likewise, if many noble persons are enshrined in the hearts of people, what is the reason? They have earned their good name by their faith in God, their character, magnanimity and. God has been the prime factor in their lives. But both Ramakrishna and his wife Sarada Devi were totally illiterate. But Ramakrishna is treated as a Divine phenomenon even today. What is the reason? He followed the path of truth. He could realise that Truth alone could lead him to merge with the Divinity. That is the main objective of life. Ramakrishna Paramahansa, though ignorant of letter followed the path of truth. But today, there are very few who respect the truth. For Ramakrishna, Satyanarayana Vrata was the holy Trinity of word, thought and deed. But awareness of the Atma failed to illuminate them to any extent. As a result, the names of the scholars, pundits, and experts are not heard today. Only the name of Ramakrishna, who could not claim scholarship in any material or objective field of knowledge, has spread all over the world. Sugar water and plain water look the same. Then you distinguish the one as sherbet and the other as just water. Many have read this in the Ramayana and the Bhagavata. Even Ramakrishna, though he was divinely-born, prayed to Goddess Kali for he could not bring Dharma about to send someone who could preach to the whole world the Dharma that would uproot injustice and selfishness. This is known to all who have read his life history.

7: SWAMI ABHEDANANDA – Sri Ramakrishna Paramahansa

Sri Ramakrishna's teachings are given in a great work entitled, The Gospel of Sri Ramakrishna. It consists of his daily talks recorded by one of his very faithful disciples, Mahendra Nath Gupta. It is a marvellous book giving us the teachings of the great Master in a simple, lucid form.

He was born in a poor Brahmin family in , in a small town near Calcutta, West Bengal. As a young man, he was artistic and a popular storyteller and actor. His parents were religious, and prone to visions and spiritual dreams. In the vision, the god told him that he would be born into the family as a son. Young Ramakrishna was prone to experiences of spiritual reverie and temporary loss of consciousness. His early spiritual experiences included going into a state of rapture while watching the flight of cranes, and loosing consciousness of the outer world while playing the role of the god Shiva in a school play. Ramakrishna had little interest in school or practical things of the world. In , he became a priest at a recently dedicated temple to the Goddess Kali located near Calcutta on the Ganges River. It was built by a pious widow, Rani Rasmani. Ramakrishna became a full-time devotee to the goddess spending increasing amounts of time giving offerings and meditating on her. He meditated in a sacred grove of five trees on the edge of the temple grounds seeking a vision of the goddess Kali. At one point he became frustrated, feeling he could not live any longer without seeing Kali. He demanded that the goddess appear to him. He threatened to take his own life with a ritual dagger normally held in the hand of the Kali statue. At this point, he explained how the goddess appeared to him as an ocean of light: When I jumped up like a madman and seized [a sword], suddenly the blessed Mother revealed herself. The buildings with their different parts, the temple, and everything vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness. As far as the eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up. Sri Ramakrsna Math, , Book 1, p. He would take on ritual and mythical roles identifying with figures from the Puranas medieval Indian holy books describing the adventures of gods. His parents found him a wife hoping his mental instability was a result of his celibacy. He was literally mad for the vision of God. They concluded that this was a case of divine madness similar in nature to that of other famous saints such as Caitanya a fifteenth century Bengali saint. From this point on, people began to treat Ramakrishna with more respect though his unusual behavior in worship and meditation continued. The holy women stayed with Ramakrishna for some time teaching him yogic and tantric meditation techniques. Ramakrishna adopted the role of renunciant and learned a nondualist form of Vedanta philosophy from him. In this system, God is understood to be the formless unmanifest energy that supports the cosmos. Ramakrishna experienced a deep form of trance nirvikalpa samadhi under the guidance of this teacher. This state can be described as complete absorption of the soul into the divine ocean of consciousness. He embarked on a long period of teaching where he gathered a group of disciples around him. This period of his life is well documented by two sets of books written by his disciples. These references are listed below. Ramakrishna explained on different occasions that god is both formed and formless and can appear to the devotee either way. He often asked visitors whether they conceived of god as having qualities or as being beyond qualities. He then proceeded to teach the devotee according to the way he or she viewed the divine. His acceptance of different approaches to the worship of God and the validity of different religious paths, such as Christianity and Islam, is in the best tradition of the universalist approach to religion common throughout India today. In the West, religions like Christianity and Judaism tend to be exclusive, and find the contradictions that arise from a religion that is too broad to be objectionable. If one religious approach is right, the others must be wrong. This is illustrated by Ramakrishna describing God as a mother who cooks fish differently for her children according to their tastes, temperaments, and their ability to digest different types of foods. For Ramakrishna, God is both the mother of the universe and of individual souls who are her children. In India, a mother is often idealized as one who sacrifices herself for her children and goes to great lengths to satisfy them, and bring them happiness. Of course like other theistic religions that focus on benevolent deities, there is often the mystery of explaining the origin of suffering and evil in the lives of devotees who are devoted to the Mother and under her protection. The famous

Shakta poets like Ramprasad Sen and Kazi Nazrul Islam often questioned how a loving mother could allow her children to suffer in myriad ways in their poetic works. In spite of the complaints and protestations directed at the goddess, these poets generally conclude that the Mother always knows what is best for her children, and will eventually do what is right for them in spite of any appearances to the contrary. His description of Kali as an ocean of light had much in common with the ocean of Brahman that the Brahmins the traditional priest caste seek to encounter when they are initiated into the Gayatri mantra, or the mantra of the sun. One divine ocean of consciousness may be difficult to distinguish from another. Ramakrishna also appealed to those with an interest in yoga and esoteric practices by practicing a non-dual form of meditation prescribed by Totapuri which seeks samadhi. The most popular religious practice by far in India is bhakti, or devotion to a deity. As an example, Ramakrishna worshiped the divine mother Kali as a protective and benevolent deity. Kali also has a fierce and destructive side which she generally does not show to those who worship her. These devotees saw him as a great teacher and bhakta who sang the names of God and talked incessantly about God. Ramakrishna believed the sincere devotee could even hope for a vision or dream of the divine mother or other deity. Though Ramakrishna was devoted to Kali, he showed respect and gave guidance to many visitors who worshiped other gods and spoke highly of the past Indian saints who were devoted to other deities. Those who followed the Vedic prescription of religious universalism summed up in the phrase "There is but one Truth, but sages call it by different names" noted that Ramakrishna practiced the rituals of many religions, and found that they all brought him to the same divine reality in the end. For those who worshiped many different saints and deities throughout India, this universal approach echoed their own multi-faceted religious practices. Hindus for generations could point to their indigenous traditions with pride after his exemplary speech. Vivekananda also promoted a more activist form of Hinduism, which focused on education, feeding the poor, and developing libraries and other institutions. His works were a way of showing Hindus that it was not only the Christian missionaries that could benefit society, but that Hindu religion was also valuable with respect to improving society and combating social ills. Ramakrishna died of cancer of the throat in 1886, leaving his wife Sarada Devi who was considered a saint in her own right to take charge of his disciples and carry on his message. Though numerous psychologists and writers have been doing this kind of psychological reductionism over the years, it has recently been done with a major focus on sexual abuse. There are, however, some serious problems with the attempt to apply this form of psychological reductionism to Ramakrishna. First, the most recent proponent and popularizer of this theory is not a psychologist and has no formal training in psychoanalytic or any clinical theory. Second, he is doing his analysis based on a set of biographical texts rather than direct contact with an individual patient in a clinical environment. Psychoanalysis is a highly interactive process, and analysis of textual data cannot begin to approximate the complex and detailed information provided by the one-on-one relationship that develops between patient and analyst. Applying the psychoanalytic method to one or more texts about a person is therefore likely to result in a failure to understand the patient. Third, the author is working in a thoroughly non-western culture where it is highly questionable whether Western psychoanalytic theory even applies. He spent a mere eight months in West Bengal most of it apparently in libraries and on this basis makes grandiose claims about understanding both the mind and cultural environment of the renowned saint. Also the Bengali language is rich with meaning and many words and idioms have literally dozens of definitions and interpretations. So a scholar doing translation can easily intentionally distort meanings by looking at a long list of possible definitions and choose the most lurid and sexually-oriented interpretation. But even if we assume good faith on the part of scholars, this limited exposure to the language makes them subject to serious errors in translation and to misinterpretation of both historical and textual data. These would be serious problems even if psychoanalysis was supported by a great deal of experimental data and was a widely accepted and respected theory in psychology. This work is a recent addition to a long series of psycho-biographies in which the biographer sees every virtue in their subject as a secret vice or weakness. Thus the great people of history become either traumatized victims, or master manipulators and con men. The fact that some respected historians of religion have eagerly embraced this antiquated Freudian methodology in an attempt to understand Ramakrishna and mystical phenomena in general is an indication that the field may be in trouble. Historians of religion and

those in the field of religious studies who grant awards to books based on cultural and psychoanalytic illiteracy seem to be at a loss to find a better methodology by which to understand saints and their religious experience.

8: A short biography of Ramakrishna

Shri Ramakrishna Paramahansa was a man beyond religion and a philosopher, whose teachings have become not just tenets of Hinduism, but life advice.

God-realisation[edit] Ramakrishna noted that God-realisation is the supreme goal of all living beings. That is what the Gita says. By practice one acquires uncommon power of mind. Such a man behaves like a tortoise, which, once it has tucked in its limbs, never puts them out. You cannot make the tortoise put its limbs out again, though you chop it to pieces with an axe. He explained that avidyamaya represents dark forces of creation e. These forces are responsible for human entrapment in the cycle of birth and death , and they must be fought and vanquished. Vidyamaya, on the other hand, represents higher forces of creation e. I have found that it is the same God toward whom all are directing their steps, though along different paths. You must try all beliefs and traverse all the different ways once. Wherever I look, I see men quarrelling in the name of religionâ€™Hindus, Mohammedans, Brahmos, Vaishnavas, and the rest. But they never reflect that He who is called Krishna is also called Siva, and bears the name of the Primal Energy, Jesus, and Allah as wellâ€™the same Rama with a thousand names This taught his disciples, "Jive daya noy, Shiv gyane jiv seba" not kindness to living beings, but serving the living being as Shiva Himself. According to scholars, Vivekananda derived his inspiration from this message and took initiative in social activities like famine relief , pm on maintenance of orphanages, opening of training centers, educational institutions, dispensaries and the likeâ€™"Where should you go to seek for God? Are not all the poor, the miserable, the weak, god? Why not worship them first? Let these people be your God While he asserted the supreme validity of Advaita Vedanta , he also stated that "I accept both the Nitya and the Leela , both the Absolute and the Relative. Reading his heart, the Lord said, "Narada, go to such and such a place, a great devotee of mine is living there. Cultivate his acquaintance; for he is truly devoted to me. Narada said to himself "How can this rustic be a lover of God? I see him busily engaged in worldly duties and he has no signs of a pious man about him. There upon the Lord said, "Narada, take this cup of oil and go round this city and come back with it. But take care that you do not spill even a single drop of it. But look at that rustic, who, though carrying the heavy burden of a family, still remembers me twice every day. One of them, a pandit , was making a great display of his erudition, saying that he has studied various booksâ€™the Vedas , the Vedanta , the six systems of philosophy.

9: Sri Ramakrishna and Swami Vivekananda

Here is an illustration from the life of Sri Ramakrishna Paramahansa. The Dakshineswar Kali Temple, Kolkata, where Sri Ramakrishna served as a priest Sri Ramakrishna Paramahansa used to ecstatically enjoy himself in the worship of the Goddess in the temple built by Rani Rasmani.

To understand more about Trigunas, please read: Rajas and Tamas separate us from God. People with rajas engage themselves in many activities. They will earn just to have enough meals to live; they will not go out to sing praise on the rich to get money; their houses will not be properly maintained and may look unkempt. They will not bother about dressing impressively. They will not run around in hunt of name and fame. Rajasic worship of God? If someone visits their Puja Room, they will proudly take the visitor to show them around. They will donate to charities in a way visible to all. As regards people of Sattwa guna, their contemplation about God, their acts of charity and their meditation will all be done secretly without the knowledge of others. They will sit inside the mosquito net and meditate. By the next step, one can reach the roof. A little more progress will make one attain God. Once a rich man was traveling through a forest. Midway, he was suddenly surrounded by three thieves and they relieved him of all his possessions. There is no use killing him; let us bind him thoroughly so that he cannot go and complain to the police. After a while, the third thief returned to the place alone. I will release you right now. Our family will be very much pleased. I will get caught by the police. Ramakrishna explains that in the above parable, the thief who wanted to kill the rich man represents tamoguna. The second thief is rajas. It binds people to activities and make them forget God. The third thief is sattwa. It shows the way to reach God. Qualities like devotion, compassion, charity etc come from Satta. Out of sattwa comes compassion; even if your activities are based on compassion, activity by its very nature is rajasic. Ramakrishna used to frequently state that little children are divine because they too are beyond the fetters of Triguna. Only when a child grows, the three qualities start establishing their dominance on the character permanently. We shall study further what Sri Ramakrishna says about Triguna and the behavior of children in the subsequent article.

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