

1: Ramakrishna - Infogalactic: the planetary knowledge core

*Revisioning Ramakrishna [M. Sivaramkrishna] on www.enganchecubano.com *FREE* shipping on qualifying offers. Biography of Ramakrishna, , Hindu leader and founder of Ramakrishna Mission.*

Save Quotation He is born in vain who, having attained the human birth, so difficult to get, does not attempt to realise God in this very life. 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 vamachara 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-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 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. Philosopher Lex Hixon writes that the Gospel is "spiritually authentic" and a "powerful rendering of the Kathamrita". According to the biographers, Ramakrishna would reminisce for hours about his own eventful spiritual life, tell tales, explain Vedantic doctrines with extremely mundane illustrations, raise questions and answer them himself, crack jokes, sing songs, and mimic the ways of all types of worldly people, keeping the visitors enthralled. It contained obscure local words and idioms from village Bengali, interspersed with philosophical Sanskrit terms and references to the Vedas, Puranas, and Tantras. For that reason, according to philosopher Lex Hixon, his speeches cannot be literally translated into English or any other language. Sen argued that certain terms that Ramakrishna may have used only in a metaphysical sense are being improperly invested with new, contemporaneous meanings. Ramakrishna taught that kamini-kanchana is an obstacle to God-realization. Kamini-kanchana literally translates to "woman and gold. Jackson interprets kamini-kanchana to refer to the idea of sex and the idea of money as delusions which prevent people from realising God. It has been revealed to me that there exists an Ocean of Consciousness without limit. From It come all things of the relative plane, and in It they merge again. These waves arising from the Great Ocean merge again in the Great Ocean. I have clearly perceived all these things. But the distinction between them does not mean a difference. The Personal and Impersonal are the same thing, like milk and its whiteness, the diamond and its lustre, the snake and its wriggling motion. It is impossible to conceive of the one without the other. The Divine Mother and Brahman are one. He explained that avidya maya represents dark forces of creation. These forces are responsible for human entrapment in the cycle of birth and death, and they must be fought and vanquished. Vidya maya, on the other hand, represents higher forces of creation. His teaching, "Jive daya noy, Shiv gyane jiv seba" not kindness to living beings, but serving the living being as Shiva Himself is considered as the inspiration for the philanthropic work carried out by his chief disciple Vivekananda. Chakri can be described as a type of low-paying servitude done by educated men—typically government or commerce-related clerical positions. On a basic level, Ramakrishna saw this system as a corrupt form of European social organisation that forced educated men to be servants not only to their bosses at the office but also to their wives at home. What Ramakrishna saw as the primary detriment of Chakri, however, was that it forced workers into a rigid, impersonal clock-based time structure. He saw the imposition of strict adherence to each second on the watch as a roadblock to spirituality. Despite this, however, Ramakrishna demonstrated that Bhakti could be practised as an inner retreat to experience solace in the face of Western-style discipline and often discrimination in the workplace. Several organisations have been established in his name. The Mission conducts extensive work in health care, disaster relief, rural management, tribal welfare, elementary and higher education. The movement is considered as one of the revitalisation movements of India. The manifold revelation of the joy of the Infinite has given form to a shrine of unity in your life where from far and near arrive salutations to which I join my

own. During the Parliament of Religions, which was held at the Ramakrishna Mission in Calcutta, Tagore acknowledged Ramakrishna as a great saint because He argues that all of our information about Ramakrishna, a rustic near-illiterate Brahmin, comes from urban bhadrakalok devotees, " In , Jeffrey J.

2: M. Sivaramkrishna (Author of The Sterling Book of Ramana Maharshi)

Ramakrishna (), is a 19th-century Indian mystic whose teachings form the foundation of the Ramakrishna religious movement and the Ramakrishna Mission.

Views on Ramakrishna Ramakrishna " , is a 19th-century Indian mystic whose teachings form the foundation of the Ramakrishna religious movement [1] and the Ramakrishna Mission. He later practised Christianity, and later had a vision of Jesus Christ. Romain Rolland referred to Ramakrishna as the "younger brother of Christ". New Interpretations compares the life and spiritual beliefs of Ramakrishna with that of Jesus Christ. According to Ramakrishna, his practice of Islam culminated in a vision of Mohammed. Bhawuk writes that Islam is not to be blamed for the September 11 attacks, and no religion should be blamed for any act of terrorism, because the life of Ramakrishna proclaims that all religions lead to the same God. In addition to his mystical experiences, much attention has been paid to his attitudes towards sexuality and the role of sex in his philosophical and religious views. Some of these studies have been extremely controversial. Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the man who desires to reach the spirit cannot at the same time hold to sex distinctions. Having been born in a masculine body, this man wanted to bring the feminine idea into everything. He began to think that he was a woman, he dressed like a woman, spoke like a woman, gave up the occupations of men, and lived in the household among the women of a good family, until, after years of this discipline, his mind became changed, and he entirely forgot the idea of sex; thus the whole view of life became changed to him. Referring to the teaching of Kama-Kanchana, Vivekananda said, [19] Man is a soul, and soul is sexless, neither man nor woman. The idea of sex and the idea of money were the two things, he thought, that prevented him from seeing the Mother. Every woman was his Mother, he must bring himself to the state when he would see nothing but Mother in every woman. And he carried it out in his life. Rolland also argues the inapplicability of psychoanalysis on Ramakrishna, Swami Vivekananda and other mystics. In his letter of December 5, , Rolland indicated that he was researching a book on the Hindu saints Ramakrishna and Vivekananda. The references to Freud and psychoanalysis in these books are considered as direct response to Civilization and Its Discontents. The first "the transformation of the "madman" of the early years to the benign, saintly figure of the later years" appears to have been brought about more by shifting public opinion than personal spiritual progression. Neevel argues that the saint is incorrectly depicted as an advaitin of the Sankarite school. Neevel does not place the ascriptions of Ramakrishna as an advaitin or vedantin in the historical context of Indian philosophy, as did Western-educated intelligentsia like Ram Mohan Roy. For anyone even casually acquainted with Bengali spirituality and cultural life many of the symbolic visions and fantasies of Ramakrishna, which appear bizarre and even pathological when construed only in isolation or individually, become much less so when one relates the visions and fantasies to nineteenth-century Bengal. Kakar also argued that culturally relative concepts of eroticism and gender have contributed to the Western difficulty in comprehending Ramakrishna. According to the author, the characters were modelled on Ramakrishna and Vivekananda. He told people whatever came into his mind, like a child. His thoughts transcended physical love-making. He saw even the mating of two dogs on the street as an expression of the eternal male-female principle in the universe. I think that is always a sign of great spiritual enlightenment. Perhaps it would be useful to have more academics who are also practitioners, like the authors of this book, who can walk the line between criticism and empathy. Interpreting Ramakrishna brings out some of the best of each side; it mixes the idealism and dedication of a meditative path with the critical scholarship and historical analysis of academia. Jeanne Openshaw, a senior lecturer in Religious Studies who specializes in the area of Bengali Vaishnavism and Culture , argues that the behaviour or religious practices of Ramakrishna are not necessarily abnormal. Openshaw writes that in rural Bengal, male celibacy , and conservation of semen are considered important. Bhattacharya also argues that Ramakrishna cannot be described as a secondary transsexual. I am gradually getting over my feminine nature; I feel nowadays more like a man. Is it right to think of the religious and erotic realms as overlapping, particularly when a homosexual dimension is involved. Second, if Hindus and Hinduism are the subject, should non-Hindus

refrain from speaking? In this study, J. Eros is dangerous" [44] Alan Roland Attempts by modern authors to psychoanalyze Ramakrishna are questioned by practicing psychoanalyst Alan Roland, who has written extensively about applying Western psychoanalysis to Eastern cultures, [67] [68] [69] [70] and charges that psychoanalysis has been misapplied to Ramakrishna. A Philosophical and Psychological Study of Sri Ramakrishna, focuses upon Ramakrishna from both a philosophical perspective and a psychoanalytic perspective. The Tantra sadhana consisted of the "right-handed path" consisting of Kularnava, Mahanirvana and Kamalakala Vilasa involving celibate vegetarian lifestyle, [76] japa , breath control, concentration, meditation [77] and a set of heterodox practices which include but are not limited to the Vamachara "termed as "left-handed path", which involves drinking wine, eating meat, and sexual intercourse. In general, the Tantras classify people into three major groups pasu animal , vira hero , divya godlike. Harding writes that the Tantra practices are aimed at rousing the Kundalini and peircing the six chakras. Harding argues that Tantra is one of the paths for God-realization and cannot be branded as sensualism. For example, the word yoni , which normally means the female sex-organ, would mean for him the divine source of creation. According to Isherwood, for Ramakrishna the most unconditionally obscene words were sacred to him as the vocabulary of the scriptures during the tantra sadhana. Neevel argues that the influence of tantra on this spiritual development is underestimated. Sen writes that "it is really difficult to separate the Tantrik Ramakrishna from the Vedantic", since Vedanta and Tantra "may appear to be differ in some respects", but they also "share some important postulates between them".

3: Ramakrishna | Revolv

Re-Visioning Ramakrishna by M. Sivaramkrishna. Faith is the bird that sings when the dawn is still dark. - Rabindranath Tagore.

On These Shoulders by Jeffery D. Long Although no single person, group of persons, or religious tradition can be solely credited with the emergence of the interfaith movement – a vast and complex movement to which many hands and minds have contributed – it is certainly true that the interfaith movement as it exists today would be inconceivable without the contributions of Sri Ramakrishna and Swami Vivekananda. Sri Ramakrishna Paramahansa – Photo: Wikipedia Sri Ramakrishna Paramahansa was a Hindu sage and mystic whose vivid and powerful visions of divinity transcended religious boundaries. He was born and reared in a poor Brahmin family in Kamarpukur, a village in rural Bengal in the eastern part of India. Ramakrishna was predisposed from childhood to profound states of spiritual absorption, or Samadhi. For Ramakrishna, though, if his experiences were indeed side effects of a disorder, it was a blessed and welcome one; his experiences took him to the heights of ecstasy and gifted him with insight and wisdom that attracted legions of followers. Sometimes, though, they were evoked by the sight of natural beauty, such as his first recorded Samadhi as a small boy when he was overwhelmed by the sight of white geese flying against the background of a dark storm cloud. A few years later he entered Samadhi publicly on stage in front of his entire village while playing the role of the Hindu deity Shiva. For others, however, it was as if he had indeed become Shiva, completely absorbed in a divine state of consciousness. When Ramakrishna was nineteen years old his elder brother, Ramkumar, became the priest at the temple of the Goddess Kali in Dakshineswar, near Kolkata. She is at once the compassionate protector all beings, Her children, and the slayer of the demonic in each person – selfishness, arrogance, and ignorance. She is represented as a demon-slayer holding the severed head of a demon She has decapitated and wearing a garland and a girdle of severed demonic heads and limbs. Kali stands on the body of her husband, Shiva, the divine consciousness who is at all times aware of and observing Her dance of life and death – the cosmic process of death and rebirth over which She presides. Wikipedia Although deeply devout, Ramakrishna was no stranger to skeptical thought. He felt that if he was to serve as the priest of this Goddess, he should not do his duties merely mechanically, but always with the vision of the living Kali in mind. He wanted to know Her in a direct, vivid way, like the sages and saints of old, to know that he was not just waiting upon a cold, dead image made of stone but serving a living Goddess. He became filled with an overpowering desire – some might say even an obsession – with receiving the true vision, the Darshan, of the Divine Mother. I was overpowered with a great restlessness and a fear that it might not be my lot to realize Her in this life. I could not bear the separation from Her any longer. Life seemed to be not worth living. I determined to put an end to my life. When I jumped up like a madman and seized it, suddenly the blessed Mother revealed Herself. 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! I was panting for breath. I was caught in the rush and collapsed, unconscious. What was happening in the outside world I did not know; but within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine Mother. He remained until his last day on earth a devotee of Kali, whose name he called with his dying breath. However, he became equally determined to experience divinity in as many forms as he possibly could. With as much devotion as he had in his quest for the vision of the Divine Mother, he dedicated himself, in turn, to worship of each of main deities of Hinduism and had vivid, direct experiences of Shiva, Rama, Krishna, and under the guidance of a monk of the Advaita Vedanta tradition, of the impersonal absolute beyond any particular form – Nirguna Brahman. Having experienced divinity in the personal and impersonal modes offered by Hindu traditions, Ramakrishna then practiced, in turn, Islam and Christianity. He was nevertheless led to profound visionary experiences of the Prophet Muhammad and of Christ and went into Samadhi at the sight of a painting of the Madonna and Child. Yato mat, tato path. Each religious tradition is a valid path to the same ultimate destination: He finally succumbed to throat cancer in August of 1886. Swami Vivekananda in a photo taken in Chicago in 1893 – Photo: The English-educated son of an attorney, Naren was born to the Kolkata intelligentsia

that was in the process of rethinking Hinduism in light of the onslaught of British colonial culture. In one way, however, Naren and Ramakrishna were very much alike. Neither seeker was content with the mechanical practice of religion as a habit based solely on custom, but instead longed for the direct experience of the divine. Finally, one of his philosophy teachers, a Scottish clergyman named William Hastie, recommended that he seek out Ramakrishna, the priest of Kali at Dakshineswar. Sadly they remain, for many, radical even today in a world seemingly as divided by ethnic and religious hatred as ever. Even more radical was the teacher behind them, Sri Ramakrishna, a man infused with the spiritual temerity to seek the direct vision of the divine, not simply through the medium of one religion or practice, but through as many as he could. Likewise was the disciple who shared this vision with the world, Swami Vivekananda, who had the courage to speak to Westerners as equals at a time when India was still under the crushing heel of British imperialism. Together, these two figures acted as midwives of the interfaith movement, inspiring people of many traditions to think of their differences in a new way and to act upon this vision of harmony.

4: Talk:Ramakrishna/Reception draft - Wikipedia

Get this from a library! Re-visioning Ramakrishna. [E M ĀšivarĀ•makrīṣā'Ēá'ṭa] -- Biography of Ramakrishna, , Hindu leader and founder of Ramakrishna Mission.

He later practiced Christianity, and according to Ramakrishna, he later had a vision of Jesus Christ. Romain Rolland called Ramakrishna as the "younger brother of Christ". New Interpretations compares the lives and spiritual beliefs of Ramakrishna with that of Jesus Christ. According to Ramakrishna, his practice of Islam culminated in the vision of Mohammed. Bhawuk writes that, Islam is not to be blamed for the incident of September 11 , and no religion should be blamed for any act of terrorism, because the life of Ramakrishna proclaims that all religions lead to the same God. Besides his mystical experiences, much attention has been paid to his attitudes towards sexuality and the role of sex in his philosophical and religious views. Some of these studies have been extremely controversial. Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the man who desires to reach the spirit cannot at the same time hold to sex distinctions. Having been born in a masculine body, this man wanted to bring the feminine idea into everything. He began to think that he was a woman, he dressed like a woman, spoke like a woman, gave up the occupations of men, and lived in the household among the women of a good family, until, after years of this discipline, his mind became changed, and he entirely forgot the idea of sex; thus the whole view of life became changed to him. Referring to the teaching of Kama-Kanchana, Vivekananda said, [19] Man is a soul, and soul is sexless, neither man nor woman. The idea of sex and the idea of money were the two things, he thought, that prevented him from seeing the Mother. Every woman was his Mother, he must bring himself to the state when he would see nothing but Mother in every woman. And he carried it out in his life. Rolland also argues the inapplicability of psychoanalysis on Ramakrishna, Swami Vivekananda and other mystics. In his letter of December 5, , Rolland indicated that he was researching a book on the Hindu saints Ramakrishna and Vivekananda. The references to Freud and psychoanalysis in these books are considered as direct response to Civilization and Its Discontents. The firstâ€”the transformation of the "madman" of the early years to the benign, saintly figure of the later yearsâ€”appears to have been brought about more by shifting public gaze than some personal spiritual progression. Neevel argues that, the saint is incorrectly depicted as an advaitin of the Sankarite school. Neevel does not situate the ascriptions of Ramakrishna as an advaitin or vedantin in the historical context of Indian philosophy which had the influence of Western-educated intelligentsia like Ram Mohan Roy. Jeanne Openshaw, a senior lecturer in Religious Studies, and who specializes in the area of Bengali Vaishnavism and Culture , argues that the behavior or religious practices of Ramakrishna are not necessarily abnormal [32]. Openshaw argues that from the context of devotional Bengali Vaishnavism , where femininity represents the highest attainable condition, the cultivation of femininity by men in various ways is not necessarily abnormal, nor can it necessarily be taken as a sign of homosexuality. Openshaw writes that in rural Bengal, male celibacy , and conservation of semen are considered important. Kakar also argued that culturally relative concepts of eroticism and gender have contributed to the Western difficulty in comprehending Ramakrishna. According to the author, the characters were modelled on Ramakrishna and Vivekananda. Bhattacharya also argues that Ramakrishna cannot be described as a secondary transsexual. I am gradually getting over my feminine nature; I feel nowadays more like a man. Alan Roland claimed that Freudian approaches are not applicable to study Asian cultures. Is it right to think of the religious and erotic realms as overlapping, particularly when a homosexual dimension is involved. Second, if Hindus and Hinduism are the subject, should non-Hindus refrain from speaking? In this study, J. Eros is dangerous" [57] Alan Roland Attempts by modern authors to psychoanalyze Ramakrishna are questioned by practicing psychoanalyst Alan Roland, who has written extensively about applying Western psychoanalysis to Eastern cultures, [58] [59] [60] [61] and charges that psychoanalysis has been misapplied to Ramakrishna. A Philosophical and Psychological Study of Sri Ramakrishna, focuses upon Ramakrishna from both a philosophical perspective and a psychoanalytic perspective. The Tantra sadhana consisted of the "right-handed path" consisting of Kularnava, Mahanirvana and Kamalakala Vilasa involving celibate vegetarian lifestyle

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5: Ramakrishna and Vivekananda: Midwives of the Interfaith Movement – The Interfaith Observer

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Admiration for him amongst Bengali elites led to the formation of the Ramakrishna Mission by his chief disciple Swami Vivekananda , [4] [5] [6] who acquired worldwide influence in the spread of modern Hinduism. Early life Birth and childhood Ramakrishna was born on 17 February , in the village of Kamarpukur , in the Hoogli 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, [10] 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. 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. 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 vama chara 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: William B. Parsons | Revolv

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

At the end of Ramakrishna started the practice of Christianity, when his devotee Shambu Charan Mallik read the Bible to him. 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. Romain Rolland referred to Ramakrishna as the "younger brother of Christ". New Interpretations compares the life and spiritual beliefs of Ramakrishna with that of Jesus Christ. Bhawuk writes that Islam is not to be blamed for the September 11 attacks, and no religion should be blamed for any act of terrorism, because the life of Ramakrishna proclaims that all religions lead to the same God. In addition to his mystical experiences, much attention has been paid to his attitudes towards sexuality and the role of sex in his philosophical and religious views. Some of these studies have been extremely controversial. Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the man who desires to reach the spirit cannot at the same time hold to sex distinctions. Having been born in a masculine body, this man wanted to bring the feminine idea into everything. He began to think that he was a woman, he dressed like a woman, spoke like a woman, gave up the occupations of men, and lived in the household among the women of a good family, until, after years of this discipline, his mind became changed, and he entirely forgot the idea of sex; thus the whole view of life became changed to him. Referring to the teaching of Kama-Kanchana, Vivekananda said, [25] Man is a soul, and soul is sexless, neither man nor woman. The idea of sex and the idea of money were the two things, he thought, that prevented him from seeing the Mother. Every woman was his Mother, he must bring himself to the state when he would see nothing but Mother in every woman. And he carried it out in his life. Rolland also argues the inapplicability of psychoanalysis on Ramakrishna, Swami Vivekananda and other mystics. In his letter of December 5, , Rolland indicated that he was researching a book on the Hindu saints Ramakrishna and Vivekananda. The references to Freud and psychoanalysis in these books are considered as direct response to Civilization and Its Discontents. The firstâ€”the transformation of the "madman" of the early years to the benign, saintly figure of the later yearsâ€”appears to have been brought about more by shifting public opinion than personal spiritual progression. Neevel argues that the saint is incorrectly depicted as an advaitin of the Sankarite school. Neevel does not place the ascriptions of Ramakrishna as an advaitin or vedantin in the historical context of Indian philosophy, as did Western-educated intelligentsia like Ram Mohan Roy. For anyone even casually acquainted with Bengali spirituality and cultural life many of the symbolic visions and fantasies of Ramakrishna, which appear bizarre and even pathological when construed only in isolation or individually, become much less so when one relates the visions and fantasies to nineteenth-century Bengal. Kakar also argued that culturally relative concepts of eroticism and gender have contributed to the Western difficulty in comprehending Ramakrishna. According to the author, the characters were modelled on Ramakrishna and Vivekananda. He told people whatever came into his mind, like a child. His thoughts transcended physical love-making. He saw even the mating of two dogs on the street as an expression of the eternal male-female principle in the universe. I think that is always a sign of great spiritual enlightenment. Perhaps it would be useful to have more academics who are also practitioners, like the authors of this book, who can walk the line between criticism and empathy. Interpreting Ramakrishna brings out some of the best of each side; it mixes the idealism and dedication of a meditative path with the critical scholarship and historical analysis of academia. Jeanne Openshaw[edit] Dr. Jeanne Openshaw , a senior lecturer in Religious Studies who specializes in the area of Bengali Vaishnavism and Culture , argues that the behaviour or religious practices of Ramakrishna are not necessarily abnormal. Openshaw writes that in rural Bengal, male celibacy , and conservation of semen are considered important. Bhattacharya also argues that Ramakrishna cannot be described as a secondary

transsexual. I am gradually getting over my feminine nature; I feel nowadays more like a man. Is it right to think of the religious and erotic realms as overlapping, particularly when a homosexual dimension is involved. Second, if Hindus and Hinduism are the subject, should non-Hindus refrain from speaking? In this study, J. Eros is dangerous" [50] Alan Roland[edit] Attempts by modern authors to psychoanalyze Ramakrishna are questioned by practicing psychoanalyst Alan Roland, who has written extensively about applying Western psychoanalysis to Eastern cultures, [73] [74] [75] [76] and charges that psychoanalysis has been misapplied to Ramakrishna. A Philosophical and Psychological Study of Sri Ramakrishna, focuses upon Ramakrishna from both a philosophical perspective and a psychoanalytic perspective. The Tantra sadhana consisted of the "right-handed path" consisting of Kularnava , Mahanirvana and Kamalakala Vilasa involving celibate vegetarian lifestyle, [82] japa , breath control, concentration, meditation [83] and a set of heterodox practices which include but are not limited to the Vamachara –termed as "left-handed path", which involves drinking wine, eating meat, and sexual intercourse. In general, the Tantras classify people into three major groups pasu animal , vira hero , divya godlike. Harding writes that the Tantra practices are aimed at rousing the Kundalini and piercing the six chakras. Harding argues that Tantra is one of the paths for God-realization and cannot be branded as sensualism. For example, the word yoni , which normally means the female sex-organ, would mean for him the divine source of creation. According to Isherwood, for Ramakrishna the most unconditionally obscene words were sacred to him as the vocabulary of the scriptures during the tantra sadhana. Neevel argues that the influence of tantra on this spiritual development is underestimated. Sen writes that "it is really difficult to separate the Tantrik Ramakrishna from the Vedantic", since Vedanta and Tantra "may appear to be differ in some respects", but they also "share some important postulates between them".

7: cfp | call for papers

Ramakrishna's teachings and experiences have been studied from the perspective of Islam, and compared with teachings of the Sufi saints by scholars like A. J. A. Tyeb. Tyeb notes that Ramakrishna's sadhana of meditating alone at night in the forest for several days is similar to the 19th century mystic, Sayed Sah Murshid Ali Quaderi. [13].

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

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8: Views on Ramakrishna - Wikipedia

Books by M. Sivaramkrishna, Pathway to Paramhansa Ramakrishna, Critical Responses; Commonwealth Literature, The Art of Writing a Biography, Revisioning Ramakrishna, Ramakrishna, Never say no to life, Reflections on Swami Vivekananda, Radiant Eternity, Reflections on Sri Ramakrishna.

A Journal of Interdisciplinary Studies contact email: A Journal of Interdisciplinary Studies Vol. In the context of India, it is not possible to distinguish between theology and philosophy as the term darsana encompasses both a theos and non-theos Flood. When theologies and lived practices are so intrinsically linked to each other and when political theology becomes a dominant discourse easily, it is most important to revisit the darsanas themselves and look for points of communication, dialogue and enrichment between various religious philosophies that find themselves in unique positions in India from time to time. Raimon Panikkar is remembered for his famous quote that talked of him coming to India as a Catholic, realizing his Hindu-ness and leaving as a Buddhist without ceasing to be a Christian at any point. This statement opens up the possibilities for locating theologies in their respective contexts while allowing for participative and pluralistic experience at first hand. In the thoughts of mystics, philosophers, poets and artists, we have seen the possibility and promise of accepting other religious philosophies through individualised experience. In Indian academia, there is an immediate need to study theology, especially in humanities and social sciences. Only when theology is understood in its original contexts, secularism will cease to appear as an antithesis of faith but a refinement and expansion of faith leading to assimilation, inclusion and pluralism. Hindu theology is in need, perhaps more than any other time, of re-visiting to understand its formation and discourse, its exclusionary practices and its pluralistic promises. We invite papers that identify and explore theological dialogue, or papers that recount and critique the traditions of inter faith dialogue in India. Some of the possible areas could be but not limited to: Liberation theology-Christianity and Buddhism 2. Influence of Islam on medieval Hinduism 4. Islam and Dayanand Sarawati 5. Christianity and Hindu Reformers 6. Sufi thought and syncretism 9. Sanskrit poetics and Biblical hermeneutics Vedic and Agamic epistemologies Saiva and Vaishnava traditions Revised submissions should be sent by 1st January for the March edition.

9: Revisioning Nepal as an Interfaith-Friendly Hindu State – The Interfaith Observer

-- *Ramakrishna Puligandla Using the psychohistorical schema of Jean Gebser, Kealey analyzes the positions of "environmental ethicists" and concludes that the first four of Gebser's structures of consciousness are inadequate to meet the present crisis.*

Biography Birth and childhood Ramakrishna was born on 18 February , 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, [10] 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. 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 vama chara 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

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