Chapter I

INTRODUCTION

Emergence of the great men is the historical need of times and the advent of Sri Sri Ramakrishna is also traceable to this ordained truth. There is no doubt about the fact that the aroma of Sri Sri Ramakrishna cast its overwhelming impact on later periods.

Before taking up the indepth study of his life and message and appreciate the significance of his advent it will be worthwhile to expatiate on the historical and the religious background of the period in nutshell.

It can safely be assumed that the modern age in the truest sense of the term in Bengal made its debut from the date of British take-over. In short, the victory of the English in the 'battle of Plassey' in 1757 paved the way of British rule in India and subsequently consolidated under queen Victoria.

Under the bondage of 200 years foreign rule the Indian life and outlook took serious veer towards exotic ideas and culture of the West.

The tradition of Bharatcandra and Ramprasad, though held its faint flow in 18th century, but lost its impact under
this overwhelming influence of Western education. Oriental spiritual study of old scripts and sastras was obscured and in its place the Western thoughts and outlook stole in the mind of Indian youth particularly through missionaries. As a result the Indian elites were loosing their social anchor and faith in Hindu religion. They were groping in darkness. Lost of all past values and plunged in spiritual dementia. Such barreness enticed them towards the apparent catholiticity of Christianity.

This apart, the relationship between the Hindus and Muslims of that period was not on good term because of their diametrical oppositions to each other in faiths and behaviour. The hearty relationship that developed between these two communities at the advent of Caitanyadev had collapsed in the meanwhile.

The mental "rame of Hindus towards the contemporary Muslims unveils in the following excerpts:

"The Hindus believed that the majority of the muslims in Bengal were converts from the lowest strata of Hindu society. This is also recorded in the Census Report of 1872. How far this belief is historically correct need not be discussed in the present context, but the belief was there, and there is no doubt that the upper class Hindus treated the Muslim masses like the low castes of their own society." 1

1. Majumdar, R.C., History of the Freedom Movement in India, 1962, p. 36
The above outlook though toned down to a great extent by the British ruler in India but the animosity was not totally absent. In this context it also may be mentioned - "As a religio-social system Islam was inimical to Hinduism, and though hostility had been softened by time and compromise, the basic antagonism remained." 

In the world of Indian culture and religion existed a serious crisis. The total society polarised in two fold - one broad-based reformist and the other conservative anti-reformist. Mill, Bentham and Karl-Marx brought revolutionary change not only in the world of thought of the West but also inspired a handful number of elites of India, who endeavoured to bring in a new change by cleansing the society of unreasonable prejudices and age-old superstition. To salvage the old thought of Indian spiritualism from this crisis many religious stalwarts made their advent bringing a revolutionary change in socio-religious world, of which 'Brahmasamaj' may be mentioned as a fore-runner.

Some historians wrote about it as follows -

"The second-half of the nineteenth century was marked by a strong wave of reforming activities in religion and society, the path of which had been paved by Raja Rammohan Roy. There

was a general recognition of the existing evils and abuses in society and religion. But as usual, the reforming zeal followed diverse channels. Some were lured by the Western ideas to follow an extreme radical and this naturally provoked a reaction which sought to strengthen the forces of orthodoxy. Between these two extremes were moderate reformers, who wanted to proceed forward more cautiously along the line of least resistance."¹

In the early part of 19th century (1774-1833) Raja Ram Mohan Roy appeared and took the helm of the collapsing society. He made his effective effort to stem the virulent influence of Christianity. He along with some broad-minded intellectuals desirous of social reformation formed the 'Atmiya sabha'. Thus "On the one side - full session of 'Atmiya sabha', with discussion of 'sastras' and on the other side publications on monotheisms went in hand in hand."²

"ekdike yemon atmiya sabhar adhibesan o sastriya bicaradi calila, apar dike temni ekswarbad pratipadan karia granther par grantha prakasita haite lagilo."³

1. Majumdar, R.C., An Advanced History of India, Reprinted 1960, pp. 876-877

2. Sastri, Sibnath, Ramtanu Lahiri O tatkalin bangal samaj, 1st (B) ed. October 1983, p. 45

3. Ibid.
Ram Mohon Roy formed 'Brahma Sabha' in the year 1828 and addressed himself to reform Hinduism by advocating the oneness of God and discarded the worship of images with scientific syllogism. In advocating 'Monotheism' he was more or less influenced by the Christianity and Islamism but his new synthesis did a lot to save the youngsters from the disaster of material education of the West. To encounter this new wave of thought, conservative Hindus formed "Bhuma Sabha" protesting against the anti-idolatry ideas prompted by "Brahma Samaj".

After Ram Mohon Roy, Debendranath Tagore formed 'Brahma Samaj' and he fought tooth and nail against the missionaries and he was least hesitant in compromising even with the conservation community to rebuff Christianity. He realised that the influence of Christianity could only be checked by the united effort of conservative Hindus and 'Brahma Samaj'. He began to propagate the new doctrine through his journal 'Tattvabodhini Patrika'. This Patrika, the official organ, openly declared the Vedas as a divine revelation and the soul foundation of the religious beliefs of the new Church. But in latter period, Keshab Sen and other youngster did not unite with the conservatives under any circumstances. Rather they advocated and openly celebrated inter-caste marriage and widow remarriage and insisted that Brahmana ministers, wearing sacred threads, should not
be allowed to preach from the pulpits. Keshab Sen's fervent devotion, passionate enthusiasm and wonderful eloquence popularised the movement and increased his supporters. Thus in the year 1865 the 'Brahma samaj' was divided into two - the conservatives and the progressives. Thus 'Bharatya Brahma Samaj' was established by Keshab Ch. Sen and the 'Brahma Samaj' under the leadership of Debendranath Thakur was styled as "Adi Brahmo Samaj".

But as a result of the passion of bhakti, adopting the 'samkirtan' in the Vaishnava style for the purpose of propaganda and regarded Keshab by some as a prophet or divine incarnation led a discord in the 'Brahma Samaj'. As a result of internal conflict out, marriage of his daughter to the 'Maharaja of Cooch Behar' and the Brahma leaders like Shibnath Sastri, Vijoykrishna Goswami alienated and organised "Saifamnr Brahma Samaj". This organisational conflict diminished the popularity of 'Brahma Samaj', which widened the path of Hindu upsurge in the later part of the 19th century.

Another evolutionary glimpse of Hinduism which occupy vital place in Hindu revivalism was brought in by Nadar, Blavatsky and Col. Olcott through Theosophical society in 1876 in Bombay. This society had gone a long way in restoring the confidence in Indian 'Sanatan' tradition and bringing back the progressive mentalities within its fold. Contribution of this society in the Hindu revivalism is enormous.
In the same lineage the 'Arya Samaj' by Dayananda Saraswati though preaching against idolatry but it should be mentioned, this samaj however did not go against the sacrificial rites. He was also sterned to a large extent the influence of Islam, Christianity and Western thoughts.

In all the reform movements the elan vital of Samaj tradition went hand in hand. The protagonists of that lineage were Sri Rajnarayan Basu, Anandamohon Basu, Durgamohon Das etc. 'Dharma Rakshini Sabha' was formed in 1673. Among other were Pandit Sasadhar Tarkachudamoni and Krishna Prasanna Sen, who had gone a long way to revive Hindu thoughts and philosophy.

In this milieu when the people were plagued with spiritual and ritual rifts and contradiction, Sri Sri Sri krishna made his advent. He ushered in a new path of spiritual realization by making his own life an example of. He interpreted Vedas and Upanisads in his own way of realization. He stressed more on practical realization than on philosophical syllogism. He preached 'oneness' in every being. By the realization of 'oneness' he solved the problem of idolatry, dualism, non-dualism and different sects of Hinduism.

The tradition of Hinduism has been groping under age-long superficial conflicts dualism of 'sakar' and 'nirakar'. Pantheism and Jnana yoga but one which are apparently conflicting in essence. In Bengal, Sakti tradition
was there but in 17th century, it got its popularity. It attained its apogee in Ramprasad in middle part of 19th century and contemporary to it was Vaisnavism by Chaitanya, which though had apparent conflict but posed no problem to the pure devotees (sadhak).

Bengal is the land vibrant with love and devotion. Juxtaposed though with the cult of sacrifice and renunciation was the lineage of 'Jnanamargo' advocating monotheism, but it had less overwhelming influence on than those of Jaydev, Vidyapati and Ramprasad on the mass mind.

Sri Sri Ramakrishna identified himself with the drift of mass-mind and in tune with plebian mental receptivity he preached Visistadvaitabad. Through dvaitabad, he attained advaitabad, and then he established himself in the plane of Visistadvaitabad. Though he attained high intellectual Jnanamargo, but he stressed on the way of devotion and avoided intricate intellectual syllogism. In this respect Sri Sri Ramakrishna was very much akin to Ramprasad et al.

Before taking up the subject it will be worthwhile to dwell on 'Bhaktibad' of Caitanyadev of 15th Century. It will not be out of place to mention here that there are many similarities between Ramakrishna and Caitanyadev.

In such short canvas it will not be possible to go in details of the subject, but without little hint of it the
personality of Ramakrishna will remain obscured. In message of Ramakrishna the influence of Caitanya is very much to see.

In the religious world of Bengal the names of Caitanyadev and Ramakrishna are the household word. In that religious life, 'Bhaktibad' is the contribution by Caitanyadev and this Bhaktibad centres primarily round the platonic love of 'Radha Krishna' which handed down its influence till the advent of Ramakrishna in latter 19th century. Ramakrishna is also the preacher of Bhaktibad and his theme centres round 'Kali' or 'Bhavatariini'. Hall mark of Ramakrishna is the unification of all religious and universal tolerance.

Caitanyadev was born in 1486 about 300 years ago before the birth of Ramakrishna. During Caitanyadev the whole Bengal was croaning under Muslim dominance one hand and on the other hand the poor section of Hindus was under repression of casticism and exploitation by the upper caste of this society. Under circumstantial compulsion and at the instigation of Muslim rulers many poor Hindus were converted to Islam.

Similar was also the poignant social condition in Bengal under the British regime, when Ramakrishna appeared after the gap of 300 years from Caitanyadev. Caitanyadev

embraced all irrespective of caste, creeds and religions and gave shelter to the untouchables. Likewise Ramakrishna also told that the devotees have no caste and endeavoured to equalise all. Pure devotion clearised even an untouchable and made him pure as told by Ramakrishna.

Ramakrishna found in Caitanyadev the only way of unifications and levelling. Thus he accepted the 'saki sweeper' as whole-heartedly as he accepted the 'actresses' or 'nati' of the theatre, those are very much in a neglecting position in that society. In spiritual world blue-blood is not the factor. In this connection attitude of Caitanya has been expressed by Krishnadas in the following lines:

"He, who is pray to God is great
He is vile and contemptible
who is not devotee.
In the prayer of Krishna
there is no distinction
of caste and creed."\textsuperscript{1}

"yei bhaje sei bado, abhakta hinchar
krishbajane nahi jalikuladi bicar."\textsuperscript{2}

\textsuperscript{1} Sen, Sukumar, Caitanya Caritamrita by Krishnadas 1963, p. 466
\textsuperscript{2} Ibid.
Ramakrishna too did not care for the caste-status of anyone. His favourite disciples Vivekananda came of Dutta family, Girish Chandra Ghosh, Ramandra Dutta, Adhar Sen etc. were all non-brahmins but they were all invested full honour and dignity of devotee by Ramakrishna. Egalitarian outlook in Ramakrishna inspired the down-trodden section of the society.

Spiritual behaviours of both Ramakrishna and Caitanya under inspired moment were almost same. Both of them sometimes in insane dancing, sometimes in trance and reciting 'namadhura'. Some critic puts about Caitanya as such -

"Under the spell of Radha Sri Caitanya is found sometimes in insan dancing, sometimes singing. Sanatan Goswami in describing the Guru of Gopkumar in 'Brihad Bhagabat' says -

"Sometimes chanting the name of Krishna
Sometimes recite and meditating
Sometimes dancing, sometimes singing,
Sometimes laughing also."

1. Majumdar, Bimanbehari, Caitanya Cariter Upadar, 1950, p. 591
Similar state of behaviour is also found in case of Ramakrishna - while dancing insane singing and sometimes reciting loudly the barden (akhar) in accompaniment of kirtania. Allusion of such scenes are not rare in Kathamrita. Further, about Caitanyadev is said, it was not possible for him to recite himself the 'krisnanam' by counting meticulously the number of beads. For him, the name of God and the God Himself was inseparable. But he showed off all these rigid practices for mass education. In this connection one critic says -

"Sanyasi Caitanyadev observed rigidly all the rituals of ascetic life. Once Jagadananda brought for him a pot of sesame oil, but Lord declined to accept it."1

"Sannyasi sricaitanya kathorbhabe sannyaser niyamar pratipalan kariten. ekbar Jagadananda tnahar jany-

2. Ibid., p. 594
ek kalas candanadi tail aniachilen. prabhu tahi grahan karilen na.¹

Rather, he said -

"Lord says, sannyasi has no right to enjoy oil.
And more than that of it scented oil, which is fied upon."²

"prabhu kahe, sannyasir taile nahi adhikar
tahate sugandhi tail parar dhikkar."³

Ramakrishna too advised the sannyasins to observe the rules rigidly to make themselves example to the household devotees. Besides this Ramakrishna also held the path of Bhakti than Jnan and Karma like Sri Caitanya. Ramakrishna described sometime recapitulated Caitanya and that he would undergo three states while in the spell, viz.,

(1) bahyadasa,
(2) ardhabahyadasa, and
(3) antordasa.

1. Majumdar, Bimanbehari, Caitanya Cariter Upadan, 2nd edn, 1959, p. 594
2. Sen, Sukumar, Caitanya Caritamrita by Krishnadas Pavitra, Sahitya Academy, 1963, p. 557
3. Ibid.
Ramakrishna also in fact did undergo the same three stages while he was in still moment of spiritual spell.

The contribution of Ramakrishna and Caitanya in socio-cultural history is enormous. Mass-consciousness is the accountable factor in Caitanyabad, which was further widened in the latter period by Ramakrishna. The social complex and problems in Ramakrishna’s period was comparatively more complicated than that of Caitanya, and Ramakrishna was more social-conscious and votary of equality.

Caitanyadev was the preacher of Vaisnavism but Ramakrishna did not preach any ism or new religion. He preached oneness in every being which was the need of the society at that time and in that way Ramakrishna was pragmatist.

On further discussion, Ramakrishna’s similarity with Ramprasad is traceable in his Sakti sadhana, influenced by Ramprasad that Shyama and Shyam, Kali and Brahma are the same and one, was the theme of the song composed by Ramprasad and et al. Ramakrishna realised this oneness and in tune with Sakta padakarta he also recited -

"kali-brahma jene marma dharmadharma
sab cherechi"

Course of the time indicates that the very theme of the songs of Ramprasad and et al. as if presaged the arrival of Sri Ramakrishna as an emblem of their realisation. "Ramakrishna
expressed his realised truth about 'Sakta dharma' through vehicle of saktapadabali. In this connection one critic says, "The vastness of all embracing Sakta sadhana which has a sectarian boundary found its ultimate fulfilment in the savation of Sri Sri Ramakrishna."¹

"sadhak ramprasader ehani tahr anubartiganer sacher sangite bamlar saktdharmer sampradesik candibimoti ye ekhi gahir ebam byapakrup dekhite pai, aitihasik drstite tahrare parinati lakshya kariti pani Sri Ramakrishner dhamasadhanay."²

Sri Ramakrishna often heard to say, God is one, but somebody says it Iswar, somebody Allah, somebody God etc. The same tone is expressed in the song of Ramdulal Kandy (Deobar) which is as such -

"mage bale faratara,  
God bale firingi yara ma,  
khoda bale dake tomai  
Mogol pathan saiyan kaji."³

Ramprasad was 'bhaktibadi' though his cult was Sakti, though.

---

2. Ibid.
based on the oneness of God and in Bengal, all the cults like
\textit{bhaktibad} based on the non-dualism. So, to Sri Ramakrishna
'Brahma Utsava' and Kalipuja, both are synonymous. Like
Ramprasad, it is known to him - Tara amar nirakara - Ramprasad
tried to realise Brahma through the image of Shyama and he did
not find any difference.

Like Ramprasad Sri Ramakrishna also realised 'mother'
in everything and he stressed on Saksar worship. He wanted his
entity did not lose its identity in the vastness of realisation, but on the brink of vastness with all sensibilities
So he did not want to be sugar itself, but to taste it.

Sri Sri Ramakrishna was neither a hard-liner in
'\textit{Advaitabadi}' nor only a simple 'Kalisadhak'.

To him '\textit{Saktism}' and '\textit{Vedantism}' was all the same or
so far as his higher realisation is concerned. Prior to Sri
Ramakrishna this conception was admired and in thinking like
in theory, which he realised in practice. Though he realised
this high truth in his life yet he had his innate proclivity
to the joyous sensation of '\textit{Lilaras}' which is imbibed through
\textit{bhakti}.

This bent of his thought is explicit from his spontaneous love for mother and son; filial feeling in \textit{Saktiads-}
bali and Shyama Sangeet.
The throbbing expression of his feeling and realisation is best delineated in Kathamrita. Though the Kathamrita records the events 4 years of Ramakrishna's flag-end of life, yet the references to his boyhood and life of sadhana are galore. This biography which is full of information of his life and teachings, based on a Diary written by Sri Mahendranath Gupta.

Sri Ma or the honourable Master-mahasay

Sri Ma, i.e., Mahendranath Gupta, the writer of the 'Kathamrita', today is a known name to the people having a thirst for religion of the whole of Bengal, nay the world.

In the introduction of the writers that exists in the appendix in the first part of the 'Kathamrita' it is stated there - "Mahendra Nath was born in Sibnarayan Dighi, existing in the village of Simulia, Calcutta, on the day of the 'Nagpencami', 14th of July, 1854 corresponding to the first Asad, 1261, Friday. The name of his father was Madhusudan Gupta, and that of his mother Swarnamayi Devi."¹

¹ "1261 saler 31st asadh, Sukrabar, ingreji 1854 ko 1'th July nagpencami dir mahendranath, Kalikata simuli pallistha sibnarayan das lane e jarmagrahan kare. pitar nam madhusudan gupta, mata swarnamayi devi."
The name 'Sri K' is a pseudonym of Mahendranath Gupta. Sri Ramkrishnadeva addressed him as the venerable "master". So, he was known as 'master-mahasaya' in the community of devotees of Sri Ramakrishna. Apart from this in the book, he is known as Moni, Mohinimohon, a bhakta, insitter man etc. He used to read in Hare School in his childhood and he was a very meritorious pupil.

In this context, it is stated in his biography.

"He passed in every one of the Entrance, F.A. and B.A. examinations with distinction and scholarships. He stood 5th in the Entrance examination. He stood 5th in the F.A. examination without appearing at one paper in Mathematics. In 1874, he stood 3rd in the B.A. Examination."¹

"tini medha o parisramer bale Entrance, F.A., B.A.
parikshay pratyektite britti o sammaner sahit uttaran.
han. Entrance e 2nd sthan adhikar kare. F.A. parikshay
dale amker khaia ekkhani na diyao pancham sthan adhikar
kare. ebam 1874 sal e B.A. parikshay tritiya sther
adhikar kare."²

Apart from this he acquired immense knowledge in Western philosophy, literature, history, economics, science.

¹. Katha, vol. 1, 17th Reprint, 1387, Biography of author's life, p. 1
². Ibid.
ain as he read Sanskrit literature, poetry and ornamen, also philosophical scriptures and the puranas, by heart. Then he read very excellently the 'Bible', particularly the gospels of the New-Testament. In the first part of his life, he did other works, for sometime, still teaching was the current of his life. He acted as the Headmaster of different schools, like Ripon, City Metropolitan School, Arya Oriental Seminary model School. Apart from this, he acted as a Professor, of English, Psychology and Economics in Ripon, City and Metropolitan Colleges. In 1882, when Sri M went to Dakshineswar, for the first time, he was the Headmaster of Shyampukur Branch School of Vidyasagar School at Shyampukur.

Regarding the first meeting, it is stated in the first part of the 'Kathamrita' - It was on a Sunday, in spring, a few days after Sri Ramakrishna's birthday, that M met him for the first time. "M, being at leisure on Sundays, had gone with his friend Sidhu to visit several gardens at Baranagar."

"master sidhur sanre baranagar e bagane o bagane bedaite bedaite ekhane asia padiachen."  

2. Ibid.  
3. Ibid., p. 2  
5. Katha, vol. 1, 17th Reprint, 1387, p. 16
On the eve of evening, Sri M came and stood on the portico of the house of Thakur and heard, Sri Ramakrishna saying - when one gets harripilated, with the utterance of the name of Hari or Ram once, and sheds tears, one will certainly know that one should not do perform devotional activities like the sandhya, any more.¹

The habit of writing of diary that was the source of the 'Kathamrita' for a long time, and he also had sharp memory by virtue of which he could remember the happenings of the entire day.

In this context, Sri M also informed, "From the very beginning, Thakur formed in me the habit of writing diary. When I was reading in the 3rd class of Hare School, 1867, had been writing diary since then. I continued to write my daily activities or where I went and such other things. And towards the end of February 1882, I visited Thakur. Then this habit was of great use to me."²

"amar diary lekhar abhyas ace thekei thakur karie
nilen, hayar school e third class e yakhan padi
1867 e, takhan thekei diary likhchi kramagala,
dainandin ki korlam, kothay gelam ei sab. ar

1. Katha, vol. 1, 17th Reprint, 1387, p. 16
In this context he also stated that his habit of many days was useful to him for this. "I had to labour hard as an apprentice for fifteen years. It was of immense use to me. My memory became sharp, the technique of writing enhanced. The happenings of six or seven hours, even those of the entire day became fresh in my mind one after another at night."

"panero batsar apprentice - siksha nabis khatle hoe chilo, ote kato upakar hoto, memory sharp - smritisakti tikshna hoto, likhbar kansal badto, chay-sat chanta, eman ki saradiner ghatana parpar ratrite mone padto."

Thus, by virtue of sharp memory, he used to bring everything in his memory, and noted them down in his diary.

It is needless to say that he did not go there every day. He went there on Sundays and holidays only. But through the perusal of the Kathamrita, it seems that Sri M. was if in the company of Sri Ramakrishna all the while.

2. Ibid.
3. Ibid.
On the first meeting, there was a little talk between them. But he gathered all the information of Sri M, or the 2nd meeting, Sri Ramakrishna was hurt when he heard that Sri M was blessed with a child. Afterwards, he imparted instructions to Sri M -

"Do all your duties, but keep your mind on God." ²

"Sab kaj korbe, kintu mon iswarete rakhbe." ³

That is, even if you are in the world, you will know that they are not your own, in a words, he instructed him to remain in the world as a detached person. He led Sri M to the path of detachment for the good of the people and also for establishing the ideal of a householder. Thus, gradually, Sri M was turned into a householder sannyasi. In later years he uttered to say this, also, -

"I scolded you on learning that you had a son. Now go home and live there. Let them know that you belong to them. But you must remember to your hearts that you do not belong to them nor they to you." ⁴

---

"chele hoeche sune bokechilam. ekhan giye badite thak
"tader janio yeno tumi tader apanar bhitare janbe teri
tader apanar nao, terao tomar apanar nay."¹

Sri Ma followed these words in his life in toto. Though his children received proper attention from him, his real family, consisted of saints, devotees, sannyasins and spiritual aspirants. He also stated -

"I recognised you on hearing you read the "Chaitanya Bhagabat". You are my own. The same substance like father and son."²

"tomay cinechi, tomar caitanya bhagabat pada sune,
tumi apanar jan ek sattva, yemon pita ar putra."³

Again, he said regarding his vision in a trance, one day - "I saw the whole universe as a salgram and in it I saw your two eyes."⁴

"bramhanda ekti salgram, tar bhitar tomar duto
caksu dekhechilam."⁵

¹. Katha, vol. 4, 17th Reprint, 1387, p. 61
³. Katha, vol. 4, 17th Reprint, 1387, p. 45
⁵. Katha, vol. 4, 17th Reprint, 1387, p. 221
Though Sri Ramakrishna uttered many such eulogising words regarding Sri M, but Sri M was mortally hurt all the while, for the sorrow of his inability for becoming a sadhu. But Sri Ramakrishna giving him consolidation again was a sign by telling this - If one renounces in the mind, he is a man of renunciation. In this context, Sri Ramakrishna said to Sri M - "The mother keeps a Bhagavat pandit with a bondage in the world."¹

"ma bhacabater panditke ekta pas diye samsara raken, nay to bhacabat ke sonabe?"²

In this context, it may be said Sri M as a bhacatab pandit was not released from that cord, any longer. In this respect the remark of some critics may be quoted -

"The arrival of Sri M was due to the publication and propagation of the Kathamrita. He went away like a Baul, publishing and preaching the Kathamrita for fifty years. Once at Furi, Sri M told me in a tone of sensitiveness. Thakur told me, you shall have to do some works for your mother. I have been doing this for fifty years, I am not getting release up to now."³

1. Katha, vol. 1, 17th Reprint, 1387, Authors biography, p. 6
2. Ibid.
Thus Sri Ramakrishnadeva made Sri M do yogic practices, keeping him in the world, through different instructions. He was engaged in yogic practices at Dakshineswar from December 1883 to the middle of January, 1884.

Then, of course, he again went home, and led the life of a householder. But it was just like tearing open the fruit by smearing the hand with oil, that is, he remained in the world, but he was unattached to it.

Though he acted as a teacher in schools, yet he came to Dakshineswar or in the house of a devotee, when opportunity favoured him. Such as -

"After school hours M. returned to Balaram's house and found the Master sitting in the drawing room, surrounded by his devotees and disciples."2

Again we cited an example of another day —

That was Wednesday, the master was free at 1.30 p.m. to 3 p.m. he made his appearance to Sri Ramakrishna in the temple of Kali at Dakshineswar. On that day, Sri Ramakrishna wanted to know if he had no school duty, he said in reply, that Vidyasagar visited the school that day. So, the school was suspended.

Just as the power of memory of Sri M was unprecedented, so also was his power of imagination. His power of writing was also boundless. In this context, the remark of a critic, may be remembered. "To see a thing with the eye of the mind is one thing and to put it in black and white is another thing. It is a very difficult thing to write something vividly and elaborately. So Sri M was not only a technician, but also was a great artist. He was also an artist of language."

"manas drsitite pratyaksha kara ek jinis ar take kacote libibadh kara are ek jinis, bisadbhbe abam jihante kare lekha atyanta duraha kaj tai Sri Ma sudhu Kali..."

The remark of Sri Sri Sarada devi may be remembered regarding the works of Sri M. "Everything about his sayings that lie with you is entirely true. One day, on hearing your lips, it seemed to me, that he was uttering those words:

"tomar nikat ye samasta katha ache taha sabi saty.
ekdin tomar mukhe sunia amar bodh hailo, tiri oi samasta katha balitechen."³

That is, the Kathamrita, bore to us, the gospel of Sri Ramakrishna, like the tape-recorder. Herein lies the achievement of Sri M, i.e., the venerable master. He was absorbed in eternal samadhi at the end of the 'Falahari' Kali puja' on Saturday, the 4th of June 1932.

---