Chapter II

AUTHENTICITY OF KATHAMRITA

Regarding any study of the Kathamrita the question may arise as to whether this book is an authentic book or not. Sri Ma gives us the detailed description of day to day life, but how far it is true is a matter of guess. The book has been corroborated by citing supporting facts from different sources.

Swami Vivekananda:

Swamiji's letters constitute one of the unyielding proofs of the authenticity of the Kathamrita.

Probably, from the very beginning, Sri M wanted the readers to be free from suspicion, regarding its authenticity by publishing Swamiji's letters simultaneously. In this context, the remarks of Abhedananda also may be referred to here,

"At that time 'M' wrote to me letters authorising me to edit and publish the English translation of his notes and sent me the manuscript in English which he himself translated, together with a true copy of a personal letter which Swami Vivekananda wrote to him."
This letter of Swami Vivekananda shows that the words of the Master were accurately recorded by ‘M’.  

Now when we come to the topic of the letters of Swamiji, a controversy exposes itself before us. The first of the Bengali Kathamrita, was published for the first time, on the first of Falgun, 1308. But Swamiji's first letter written to Sri Ma was jotted down on the 7th of February, 1889. The question is that Swamiji made this remark by going through which parts of the Kathamrita. Because no edition was published in 1889. According to some author, the English Kathamrita or the 'Gospels' started from the 15th October number, 1897 of the Brahmabadin.

Just after it, the Kathamrita continues to be published in English in different contemporary newspapers. Some critics informed in this connection Gospels, i.e. the Kathamrita in English, continue to be published in the Brahmabadin, the 'Dawn', the 'Light of the east' and some other different newspapers. According to some other critics, "Leaves from the Gospels of Ramakrishna continues to be

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1. Swami Abhedananda, Ramakrishna Kathamrita and Ramakrishna, Fourth ed. May 1984, pp. 11-12


Now, we come to the contents of the letter. The letter which he wrote from 'Antapur' is as follows:

Antapur
7th February 1900

Dear M,

Thanks a hundred thousand times. Master! You have hit Ramakrishna in the right point.

Few, alas, few understand him!

Yours,

Vivekananda

P.S.

My heart leaps with joy — and it is a wonder that I do not go mad when I find anybody thoroughly launched into the spirit of the doctrine which is to shower peace on earth hereafter.

Although no accurate fact was available in this reference, but it can be easily imagined that this letter was written remarks on any manuscript of Kathamrita. In this context, the above mentioned critic has made a detailed discussion in his book and informed later on, "Although we fail to come to a decisive

conclusion from various discussions, it can be believed that
Swamiji wrote this historical letter to Sri Ma in 1889, by
going through or listening to any manuscript written by Srî, either in English or in Bengali and not by reading any printed
booklet.¹

"nana alocona theke amra ei siddhante upanita hote
na parce ekatho bisvas korbo. Srî Ma r lekha bama
ba ingreji pandulipie path kore ba path sune
swamiji 1889 khrisstabde oitiasik patrat SRî Ma ke
likhechilen."²

Hereafter, Srî M published two leaflets named,
"Leaves from the Gospels of Ramakrishna."³ Probably Swamiji
wrote the next two letters on these two leaflets or the
'Gospel of Sri Ramakrishna' published in 'Brahmabadin' in the
year October 1897.⁴ Of these two letters written in 1897,
the first one of Swamiji's letter runs thus:

   March 1985, p. 9
2. Ibid.
   March 1985, p. 15
4. Basu, Sankariprasad, Vivekananda O Samakalin Bharathara
   2nd vol., ed. 4th Print, January 1986, p. 275
Dear M,

C'est bon, mon ami - now you are doing just the thing, come out man! No sleeping all life; time is flying. Bravo!
That is the way.

Many thanks for your publication. Only I am afraid it will not pay its way in a pamphlet form. .. Never mind, pay or not pay, let see the blaze of daylight. You will have many blessings on you and many more curses - but that is always the way of the world. This is the time.

Yours in the Lord,
Vivekananda

The second letter that he wrote from Dehradun, is also mentioned here -

Dehradun
24th November, 1897

My dear M,

Many many thanks for your second leaf-let (leaves from the Gospel). It is indeed wonderful. The move is quite

original and never was the life of a great teacher brought before the public untarnished by the writer's mind as you are doing. The language also is beyond all praise, - so fresh, so pointed and withal so plain and easy. I cannot express in adequate terms how I have enjoyed them. I am really in a transport when I read them. Strange isn't it? Our teacher and Lord was so original and each one of us will have to be original or nothing. I now understand why none of us attempted his life before. It has been reserved for you - this great work. He is with you evidently. With love and namaskar,

Vivekananda

F.S.

The Socratic dialogues are Plato all over; you are entirely hidden. Moreover, the dramatic part is infinitely beautiful. Everybody likes it here and in the West.

Swamiji highly appreciated the style of presentation, incidents, the main theme, its language and everything of Kathamrita. But he pronounced the word, 'Leaflet' again and again and not the book. So, it can be easily surmised that he wrote the two letters on the leaflet published in 1887.


Apart from the letters, Vivekananda, in his essay, "My Master", has put forward a brief life and some facts related to life regarding Sri Ramakrishna, although Swamiji has attached more value to the Gospels than to the life of Ramakrishna.

In course of describing the 'furnishing time' of Ramakrishna, Swamiji informed, -

"It was while reforms of various kinds were being inaugurated in India that a child was born of poor Brahmin parents on the eighteenth of February, 1836, in one of the remote villages of Bengal." 2

Needless to say, the very child was known everywhere by the name of Ramakrishna Paramhansa in his later years. The birth date given by Swamiji has been taken from the horoscope, framed by Narayan Jyotirbhushan. 3 This was made in the monastery in the later years. He informed through his writings the words which he heard at different times about his master's life as a Sadhaka (a man trying to realise God through meditation and other Yogic practices) from Paramhansadeva.

2. Ibid.
3. Katha, 1st vol., 17th Reprint 1387, p. 1
"About this part of his life, he told me many times that he could not tell when the Sun rose or set, or how he lived. He lost all thought of himself and forgot to eat."

The same description can be had in the Kathamrita, also written by Sri M with reference to the forewords -

"Oh, what state of mind, I passed through. When I first had that experience, I could not perceive the coming and going of day or night. People said I was insane."

"Sri Ramakrishna - Uh! ki abasthai geche. Pratham yakhan ei abastha holo din-rat kotha diye yeto bolt' pari na, Sakale bolle pagol holo."

Again, Swamiji informed about his synthesis of religions -

"The next desire that seized upon the soul of this man was to know the truth about the various religions. He wanted to understand what other religions were like. So, he sought teachers of other religions."

Swamiji added more in this reference. "He went to all the sects he could find and whatever he took up he went into with his whole heart. He did exactly as he was told, and in every instance, he arrived at the same result. Thus from actual experience, he came to know that the goal of every religion is the same, that each is trying to teach the same thing, the difference being largely in method and still more in language."¹

That the harmonising Ramakrishna used not to criticise any view or path, had been informed by Swamiji - "For years I lived with that man, but never did I hear those lips utter one word of condemnation, for any sect."² In this reference we are told that Sri Ramakrishna practised all religions - Hinduism, its branches, Vaisnavism, Saktaism, Sabism, etc. Again we have practised the other religions of the world - Islam, Christianity.³ And he understood that the substance is one under different names.

Again Swamiji informed about one of the way of his Sadhana. "One of the Sadhana was to root out the sex instinct. Soul has no sex ... . Having been born in a masculine body,

². Ibid., p. 178
³. Katha, 1st vol., 17th Reprint, 1387, p. 6
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 occupation of men and lived in the household among the women .. .. ..

In Kathamrita also we get the same description. In this reference he also narrated - "This man came to live in Calcutta, the capital of India, the most important university town in our country which was sending out sceptics and materialists by the hundreds every year. Let many of these university men - sceptics and agnostics - used to come and listen to him."  

That Keshab Chandra Sen, Pratap Majumdar, Girish Ghosh, Sibnath Sastri, Ramchandra Dutta, Dr. Mahendra Lal Sarkar, Vijooykrishna Goswami, the leading wisest and the most enlightened men of Calcutta, came to him and heard his sayings impregnated with realisation, needless to say, is lying scattered everywhere in the Kathamrita, as its proof. They were overwhelmed and influenced with his simple sayings surcharged with realisation which were unattached to the so-called university education.

2. Ibid.
3. Ibid., p. 179
The life of Ramakrishna, that we get in the Kathamrita constitutes the history of the last five years of his life, when he used to tell everybody about the realization of his life as a devotee. In this context, Swamiji informed:

"The first part of my master's life was spent in acquiring spirituality and the remaining years in distributing it."

Again he told, - "He would talk twenty hours in the twenty four, and that not for one day but for months and months until at last the body broke down under the pressure of this tremendous strain." 2

The abovementioned remarked made by Swamiji, has made the entire picture of the Kathamrita, brighter and clearer. The history that we have of four years in the Kathamrita, is the history of ceaseless showering of the nectarine instructions. Sri M has painted Sri Ramakrishna everywhere as a speaker, though he wanted to keep himself concealed completely. He added also -

"This is the message of Sri Ramakrishna to the modern world. Do not care for doctrines, do not care for dogmas, or sects, or Churches, or temples, they count for little compared with the essence of existence in each man, which is

2. Ibid., p. 185
Lastly he also told -

"To proclaim and make clear the fundamental unity underlying all religions was the mission of my Master. I left every religion undisturbed because he had realised the reality they are all part and parcel of the one eternal religion."²

It has been mentioned again and again in the Katha-mrita. For example, it may be mentioned here - "All religions and all paths call upon their followers to pray to one and the same God. Therefore one should not show disrespect to one religion or religious opinion."³

"ye dharme hok, ye matei hok sakalei sei ek ishwarke
dakche asradha ba ghrna korte nai."⁴

He also informed the originality of the system of instruction of Sri Ramakrishna -

"He, as a scientist, used to see that different people

2. Ibid.
4. Katha, 5th, 14th Reprint 1388, p. 84
required different treatment."¹

In this context, he also informed about himself -
"He used generally to teach dualism. As a rule, he never
 taught Advaitism. But he taught it to me. I had been a dualist
 before."²

Apart from this, Swamiji mentioned the Gospels of
 Ramakrishna according to his wish in his "Bani O Rachana" and
 it can be considered helpful to the authenticity of the Katha-
mrita.

In this reference he told - "One of his own utterances
 is that those who have a chameleon only once, know only one
 colour of the animal, but those who have lived under the tree,
 know all the colours, that in puts on."³

The repeated mention of the story of Chameleon, has
 been made in the Kathamrita also. Apart from this, it is
 known about the suspicion of Narendranath about "the Goddess
 Kali" by going through the Kathamrita. Sri Ramakrishna's
 going to the 'Kali temple' was criticised by Narendranath in
 severed time. It is also mentioned in Swamiji's works that

1. Complete works of Swami Vivekananda, vol. 7, 1st subse-
2. Ibid.
3. Ibid., p. 412
he accepted "Kali" at last.

Thus, with the help of Swamiji's writings we may prove the authenticity of the contents of Kathamrita.

Swami Abhedananda:

The authenticity of the Kathamrita can be proved also with the writings of the disciples who came in close touch with him. They have included various facts regarding Sri Ramakrishna Deb in their books. Abhedananda may be said to be one of them. His Autobiography and Record of recollection help to throw a flood of light on the Gospels and portraits of life of Sri Ramakrishna.

So, 'My Autobiography' (Amar Jiban Katha) which is rich with facts of various types, may be treated as a helpful book about the authenticity of 'Kathamrita'.

Although the word, 'Kali' has been comparatively rarely announced in the 'Ramakrishna Kathamrita', there is similarity of incidents stated in the Kathamrita with those stated in his work.

For example it has been stated in "My Autobiography", "There was a great festival on the 15th June, 1884, in the garden of Suresh babu. I also was present in that great festival."¹

"15th June, 1884 'hr. suresh babur bacane mahotsab kchilo. ami sei mahotsabe upasthit chilam."¹

It has been mentioned in the "Kathamrita" in connection with the same day -

"Sri Ramakrishna arrived in the morning at the garden house of Surendra, one of his beloved householder disciples, in the village of Kankurgachi near Calcutta. Surendra had invited him a large number of the devotees to a religious festival."²

"Aaj thakur Surendrer (suresh) bagane esechen. Rabibeh, Jaistamaser krisha sasti tithi, poneri June, 1884 sech."³

But the mention of the name of 'Kali' has not been made even there. Again Swami Abhedananda informed regarding the festival of the house of Balaram Bose.

"3rd July, 1884, Sasadhar Tarkachudamani came to the house of Balaram Bose on that day. The images of Jyannath, Balaram and Subhadra were installed there in the house of Balaram Bose."⁴

2. Gospel of Sri Ramakrishna, vol. 1, 7th ed. December, 1921, p. 444
3. Katha, 1st, 17th Reprint 1387, p. 118
"3rd July 1884 khr. sasadhar tarkachudarni sejii balaram basur badite asiachen. balaram basur badite jaçannath. balaram o subhadrar pratima pratistita chila." 1

The mention of the same incident has been made in the Kathamrita in different language.

"Sri Ramakrishna was sitting in Balaram Bose's house in Calcutta. It was the day of the "Return Car Festival". The Lord of the Universe was worshipped in Balaram's house as Jaçannath. There was a small car in the house for use during the car festival." 2

"Aaj punaryatra. Brhaspatibar Asadh sukadasami 3rd July, 1884. Sriyukta Balaramer badeete Sri Sri Jaçannather seba ache. ekkhani choto ratho ache - "

There also mention of the name of Abhedananda has not been made. In this context, it has been also mentioned in the autobiography that -

"On receipt of the news I appeared there in the afternoon and found that Ramchandra Dutta and other worldly disciples -

2. Gospel of Sri Ramakrishna, vol. 1, 7th ed. December, p. 492
3. Kathamrita, 4th, 17th Reprint, 1387, p. 103
and Narendranath and other young disciples were chanting the name of Hari playing on tom tom and cymbals. Paramhansa in a state of trance started dancing."

"ami sambad pala baikale sekhane upasthit haiya dekhilam ye, ramachandra dutta prabhriti grhaestha bhaktagan o narendranath prabhriti yahak bhaktara khol-kartal bajaia samkirtan karitechen. .. .. paramhansadeva rather sammukhe varanday bhababese nrtya karite lagilen." 

The same words have been jotted down in the "Kathamrit."

"Sri Ramakrishna danced with the devotees. The musicians and his party joined the master in the music and dancing. Soon the whole verandah was filled with people."

"Thakur nrtya karitechen. Bhaktera sei sance nacitechen o gaitechen. Kirtaria vaisnabcaran sampradaer sahit gane o nrtye yogdan kariachen." 

Abhedananda also informed "when Paramhansa deva accompanied by his disciples went to the 'Star' theatre of Girish Ghose to

2. Ibid.
4. Katha, 4th, 17th Reprint, 1387, p. 113
'Chaitanya lila' and 'Prahalad charit'. I also accompany them.  

"Giriscandra chose 'star theatre' paramhansa dev yakhan 'caitanya lila o prahlad charita dekhite bhaktaganke sange laia giyachilen, takhan amio tahader sange giyachilam."2

The story of Ramkrishna Deva's witnessing the performance has been mentioned in the Kathamrita.3 It may be mentioned here that in spite of the utterance of the names of Rakhal, Rabindranath and little Naren, the name of Kali has been seldom pronounced. In this connection, Abhedananda's own saying and complaints may be mentioned - "In the incidents starting from 1884, mentioned in the Kathamrita by Sri M, I was present in most of the cases. But as I was tender-aged, perhaps my voice has not been mentioned in all the places of the Kathamrita. As a result, I have fallen into etc."4

"1884 khr. haite ye sakal qhatana Sri Ma likhita 'kathamrita' granthe bavnerita haiache, tahar adhikamsa kshetre ami upasthit chilam, kintu

2. Ibid.
In this context, he informed more, "I, of course, said this to Sri M, times without number, during his lifetime. But I do not know why the master left me in the very cordon of etc."  

"ei katha abasya ami Sri M'ir jibaddasay thaahake bahubari baliachi, kintu kijanya janina master mahasaya ityadir ganditei amake felia rakhia-chilen."  

Abhedananda informed about the first ailment of Sri Rama krishna -

"Disease on the throat began (24th April, 1885) to Hansadeva, with his disciples is spending his days through such condensed joy. Suddenly one day, I went to Dakshineswar and found that he was experiencing pain in his throat."  

2. Ibid.  
3. Ibid.  
4. Ibid., p. 58
"galarocer arambha (24th April, 1885), eirup jain + anander madhya diya bhaktader same paramhansa dever din katiteche, hathat ekdin dakehinesvar-gia dekhi, tahar galay bedana haiache."

In this connection, the writer of the Kathamrit informed -

"Friday, April 24, 1885. About one O'clock in the afternoon M arrived at Balaram's house in Calcutta and found the master asleep in the drawing room. ... Master (tenderly to M) Are you well? I am feeling rather uneasy. I have a sore in my throat. I suffer very much during the early hours of the morning." 

"sukrabar, baisakher sukdadasami, 24th April, 1885.
Thakur Sri Ramakrishna aj kolkataya asiachen, mast bela andaz bela ekta samay balaramer baithakkhann-gia dekhen, thakur nirdita ... Sri Ramakrishna (mastarer pranti sasneha - bhalo acho? ke jane baru amar galay bici hayeche. ses ratre bado kasto hay."

In course of referring to another incident of this type Abhedananda informed - "One day a Christian named

Msra of the quaker sect, came to pay a visit to Paramhansa in the house of Shyamapukur. He said, 'You said you cannot recognise him. He and Jesus Christ are identical. Jesus Christ had the same state of trance, as I have witnessed his trance today. I already have dreamt dreams of Jesus Christ and Paramhansa. It is He, who is the Jesus Christ at present.'

"shyampukurer badite ekdin ekjan Koekar sampradaybhukte misra namak khrstani paramhansadevke dekhite asiachilen. .. .. tini balen - apnara enke cinte parcher na, indio jisu khrsta abhina, aj ent ye bhab darsan karlem, jisukhrstero erup bhab hoto. ami itipurbe jisukhrsta ebam paramhansadevke swapne dekhechi. inie bartaman jisukhrsta." 2

The description of the same conversations in Kirtamrita given below:

"You are not able to recognise him. I have seen him before, in visions, though I see him now directly with my eyes." 3

"Apnara enke cinte parchenna. ami age theke erke dekhechi ekhan saksat dekhchi." 4

2. Ibid.
4. Katha, 4th, 17th Reprint, 1387, p. 276
Vijoy Krishna witnessed Sri Ramakrishnadeva sitting at Dacca, was informed by Abhedananda in this connection, -

One day Vijoy Krishna came at Shyamapur and asked Sri Ramakrishna Deva - "I have seen you there (Dacca) in such a material body. Did you go there?"  

"ami apnake sekhane (dhakate) eirakam sthula sarire dekhedhi, apni sekhane giyechilen ki?"  

In this context, we get in the Kathamrita -

"Vijay - I have seen him in Dacca. I even touched his body."  

"Vijay - Dhakay enke dekhechi, ga chue!"  

In 1886, Narendra, Tarak and Kali went out on a tour to Buddha Gaya. In this context, Kali, i.e., Abhedananda, informed through his book. In the month of April, 1886, having crossed the ganges from the ferryghat at Baranagar, we three started for Bali .... On the following day, we came to Buddha Gaya, after having seen Gaya the holy place."

2. Ibid.  
"1886 khrstabder April mase baranacar kheya hat nost gange par haia amra Unjane balir dike yatra karil .. .. pardin gayadham darsan karia buddhaçayay upasthit hailam."¹

Again he informed in the same context -

".. .. We became guests in the house of Umesh Babu, a Bengali gentleman at Gaya. There, after dusk, Narendra sang classical and devotional songs."²

"gayadhame bangali bhadralok umesbabur badite atith hailam. sekhane sandhyar par narendranath abar uccangasangeet o bhajan gan karila."³

Mention of this story has been made in the Kathamrita also.

"Narendra had just returned from a visit to Bodh Gaya where he had gone with Kali and Tarak. .. .. Kali said, 'One day at Gaya, at Umesh babu's house, Narendra sang classical songs to the accompaniment of the mridanga'."⁴

"narendra budhagaya haite sabe fimachen. .. .. Kali balilen - 'ekdin umesh babur badite narendra gan qarîta'

². Ibid., p. 92
³. Ibid.
chilen, - mrdangasange kheyal, dhrupad etc."\(^1\)

Not only facts about Sri Ramakrishna's life, but also many facts can be found regarding the gospels of Sri Ramakrishna in his book, "Amar jivankatha".

Swami Saradananda:

Mention may be made of the name of 'Lila-Prasanga' of Saradananda as one of the proofs of the authenticity of the Kathamrita. Saradananda also published in the contemporary newspapers, part by part. Then it was published in the form of a book. The writer's own statement in this regard, "We interfered with the work in order to inform the readers of 'Udbhavan' a few words only about the life of Ramakrishna in the course of events. We could not understand then that we would have to advance so far."\(^2\)

"ghatanacakre padia sriramkrishna jibaner dui-cariti katha matra udbodhoner pathakbangake janabar arhi-praye ami e kare hastakshep kariachilam udhat etadur ye amadigake agrasar haite haibe, sekha takhan bujhite pari nai."\(^3\)

2. Saradananda, Sri Sri Ramkrishna Lilaprasanga, ed. 1392, 2nd Part "Nibedan", p. 1
3. Ibid.
In his book, Saradananda has given recognition to the horoscope framed by Narayan Jyotir Bhusan. He said more in this connection on the basis of the words of the mouth of Ramakrishna and analyzing different facts, he earmarked 1757 Sak as his birth year and accordingly in the later years in the monastery, the honourable Narayanchandra was requested to predict the birth horoscope of Thakur.¹ The same words have been mentioned in the introduction also of the Kathamrita.² Of course Kathamritakar referred to the day and date of the three horoscopes current at that time.

Saradananda came to Dakshineswar in between 1883–84.³ So all the stories mentioned in the Lila prasanga were not experienced by the writer of Lila prasanga.⁴

He informed us about the mental rift of Keshab-Vidyas. "After the celebration of the marriage of the daughter of Keshab with the minor king of Cooch Bihar, there was a definite difference of opinion between the 'Bharatbarsta Brahma-samaj Sadharan Brahma-samaj'. One day Keshab and Vijay both appeared before Ramakrishna. Both of them, being contracted and unprepared remembering the past conflict, the statement made by

1. Saradananda, Sri Sri Ramkrishna Lila prasanga, ed. 1293, 1st Part, p. 80
2. Katha, 1st, Introduction, 17th Reprint 1387, p. 1
3. Ibid., p. 5
4. Saradananda, Lilaprasanga, 2nd Part, ed. 1393, Introduction, p. 4
"Lo, once there was a quarrel between Bhaqwan Siva and Ramchandra and it developed into a fierce fight. It is known to all that Siva is the preceptor of Ram and Ram is the preceptor of Siva. So at the end of the battle, it did not take much time for their natural reconciliation. But there was never any reconciliation between the Ghosts and spirit attendants of Siva and monkeys, the attendants of Ram."¹

"dekho bhagavan siva o ramcandrer madhye ek samay dvanda upasthit haia bhisan yudher abatarana haia-chila. Siber guru ram o ramer guru siba - ekatha prasiddha. sutaram yudhante tnahadiger paraspare milan haite deri haila na. kintu siber cела bhut-pretadir sange ramer cела bradarganer ar kakhano milon hailo na."²

In this context we recollect the comment of Sri -

"Look here. There is Vijay. Your quarrel seems like the fight between Siva and Rama. Siva was Rama's guru. Though they fought with each other, yet they soon came to terms. But the grimaces of the ghosts, the followers of Siva, and...

¹. Saradananda, Lilaprasanga, 2nd Part Divyabhab O Karendra- nath, ed. 1393, p. 20
². Ibid.
the gibberish of the monkeys, the followers of Ram, would not come to an end."¹ Again, it is stated in the "Kathamrit" 26.11.83, there was a convention of the Siduriapatty Brahma Samaj in the house of Monilal Mullick.²

Regarding this convention, Saradananda informed,

“One of our honourable friends (Balaram) a confirmed devotee of Thakur was incidentally present on that day and according to his custom, that day having kept marked, was written by the side of almanac. At the sight of it I have informed, incident on Monday that 11th of Aghrajan, 1290 of the Bengali year, the 26th of November 1883."³

"thakurer parambhakta amadiger janaika sradhaspa bandhu (balaram) sedin ghatanasthale upasthit chile; ebam tahar prathamata panjika parsve oi tarikh cinhita karia oi katha likhia rakhiachilen, tadadar sane janiachi, ghatana, san 1290 saler 11th aghrajan sombare ingreji 1883 krishabde 26th November tarike upasthit hajchilo."⁴

2. Katha, 1st vol., 17th ed. 1387, p. 111
4. Ibid.
Again, Sri Ramakrishna regarded Narendranath to be a very big vessel. He remarked in this regard, "I found in Keshab, Bijoy, a flame burning like that of a lamp and in Narenpranath, I find the sun of knowledge. Keshab has agitated the world with one power, but in Naren, there are eighteen such powers."  

"keshab vijayer bhitare dekhlaam ek ekti batir sikh mato (jnaner) sikha jvalche, ar narendrer birbar dekh jnana surya rayeche. Keshab ekta saktite jaat matieche, narener bhitar aman atharota sakti rayeche."  

It is stated in the Kathamrita also.  

There is a historical value of the meeting with Sasadhar, Tarkachudamani. Regarding this meeting Saradananda informed us that Sasadhar Tarkachudamani under western influence, with scientific arguments and facts tried to explain Hinduism and the daily activities of the Hindus. In course of telling us about its influence on the people of Calcutta, he said, "People returning from offices and students from schools and colleges began to crowd there. Owing to want of accommodation, they had to remain standing in correction.

1. Saradananda, Lilaprasanga, 2nd Part Dibyabhab O Narendranat, ed. 1893, p. 26  
2. Ibid.  
All were motionless and eager, if they heard somehow something of the astounding religious explanation of the great scholar.

In many places in Calcutta, there was the only talk then — the religious explanation of Sasadhar the great scholar.¹

"Afiser ferta babubhaya o school collecer chatradier bhid lagia yaita, albert halle sthanabhabe thesa-thesi karia dndaia thakite haita. sakalei sthir udgrib — konorupe panditjir apurba dhammabyakhya yadi katakao sunite pay. .. .. kalikatar anek-sthalei takhan o ek alocona — sadhachar panditer dhammabyakhya."²

But there is a slight difference of opinion about the first meeting between the two. Saradananda informed in this context — "In that very year (1885) just on the day of rathayatra, in the morning Thakur's going to the house of Isanchandra Mukherjee at Thanthania to attend the invitation, thence, in the afternoon, going to visit Sasadhar .. .. .."³

1. Saradananda, Lilaprasanga, 2nd Part Dibyabhab O Narendra, ed. 1393, pp. 206-207
2. Ibid.
3. Ibid., p. 208
"ei batsarer (1885) soja rather din prate thakurer
thanthaniyay srijukta isanchandra mukhopadhyayer
badite nimantran rakshay gaman ebam sekhar haite
aparanhe pandit sasadharke dekhite yaoa ... ..."

In this context the author of Kathamrita informed, "Wednesday,
June 25, 1884. It was the day of Rathayatra, the Car festival
of the Hindus. At Ishan’s invitation Sri Ramkrishna went to
his house in Calcutta. For some time the Master had had a
desire to meet Fundit Shasadhar Tarkacudamani who had been
staying with one of Ishan’s neighbours. So it was decided
that he would visit the pundit in the afternoon."

"Aaj rathayatra, budhbar, 25 se june, 1884, asarh
sukla dvitia, sakale thakur Sri Ramakrishna
kalikatay isaner bari nimantrane asiachen.
thanthaniya isaner bhadrasan bati, sekhane asia
thakur sunilen ye, pandit sasadhar anatidure
college street-e catuuyyader badi yaiben, sthir
hailo."

Then the author of Lilaprasanga and Kathamrita both are
narrated the description of the meeting in details. The

1. Saradananda, Lilaprasanga, 2nd Part, ed. 1393, p. 209
2. Gospel of Sri Ramakrishna, vol. 1, 7th ed. December, 1960,
p. 462
3. Katha, 1st vol., 16th Reprint, 1388, p. 134
description of both of them are almost identical but the difference of date and year exactly one year. But the news that was published in the 'Indian Mirror' in this context, if referred to, the slightest suspicions regarding the year can be removed.

The newspaper informs -

"The venerable Ram Kissen of Dakhineswar paid a visit to Sasadhar Tarkachuramani on Friday week last. In the course of conversation the pandit asked the Paramhansa's opinion about the caste system whether it ought to be abolished or not."^{1}

Again Sri Ramakrishna sent Hazra forcibly to see his mother who was seriously ill. It is stated in this context, in the Lilaprasanga -

"It was the month of October, 1984 ... a few days earlier, on the coming of the news of the illness of the mother of Pratap Hazra, Thakur made him realise in different ways and sent him to his native place to serve his mother."

"sata 1884 khri. October mas - ihar kichudin purbe
sriyut pratap hazrar matar pidar sambad asay

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2. Saradananda, Lilaprasanga, 2nd Part Gurubhah, p. 193
In this context, Sri M informed -

"Sri Ram - I have asked Hazra to go home, at least for three days, and see her. Can anyone succeed in spiritual discipline if it causes suffering to his mother?"\(^2\)

"Ekbar barite giye dekha kore eso. Tini ramlalke anek kore bole diechen. Make kasta diye kakhah iswarke daka hay? Ekbar dekha diye banan cole eso."\(^3\)

Saradananda informed in his Lila Prasanga -

"After travelling home and abroad, sauntering in hills and mountains, I found many saints and great souls, but I have no more seen such a type. The revelation of the idea which I have seen in full here, is seen somewhere two annas, somewhere one anna, somewhere one pai, somewhere half a pai of it. I have never seen four annas anywhere."\(^4\)

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1. Saradananda, Lilaprasanga, 2nd Part Gurubhab, p. 183
3. Katha, 1st vol., 17th Reprint, 1307, p. 182
4. Saradananda, Lilaprasanga, 2nd Part Gurubhab, ed. 1303, p. 197
A few days earlier "During the stay at Dacca, one day, having bolted his own house, in a thinking mood, he had the full vision of Ramakrishna ... .. ."\(^2\)

"dhakay abasthan kale ekdina nijer ghare khil diya cinta karite karite Sri Ramakrishner sakshat darsan pan. .. .. .."\(^3\)

In this reference we get the information this way - Vijoy told - "I realise that everything is here where we are sitting now. This roaming about is useless. At other places I have seen two, five, ten or twenty five per cent of him (meaning the master) at the most. Here alone, I find the full one hundred per cent manifestation of God."\(^4\)

After this he also told "I have seen him in Dacca. I even touched his body."\(^5\)

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1. Saradananda, Lilaprasanga, 2nd Part Gurubhab, ed. 1393, p. 197
2. Ibid.
3. Ibid.
5. Ibid., p. 885
"Vijay - ki bolbo, dekhchi, yakhane ekhan base achi ekhanei sab. kebal miche chora! kono kono jairay enri ekana ki dui ana kothao cari ana, ei paryanta, eikhanei purna solo ana dekhchi."\(^1\)

In this reference Vijay also told -

"Daccay enke (paramhansake) dekhechi ga chue!"\(^2\)

Now, some quotations may be given from the book of Saradananda regarding Keshab. For instance Thakur used to treat Keshab to be such an intimate relation that once, or having the news of his illness, he vowed to the mother of the universe with a green coconut and sugar for his recovery.\(^3\)

"thakur srijukta keshabke etadur paramatmiya jnan kariten ye, ek samaye tnahar asusthatar katha sunia, tnahar arogyer nimitta, sri sri jagadambar nikate dabcini manat kariachilen."\(^4\)

These words are used many times by the author of Kathamrita.\(^5\)

1. Katha, 1st vol., 17th Reprint, 1387, p. 225
2. Ibid.
3. Saradananda, Lilaprasanga, 2nd Part Divyabhava O Narendra, ed. 1393, p. 17
4. Ibid.
5. Katha, 2nd vol., 16th Reprint, 1388, p. 77
In the same context, Saradananda informed in his book the example of Basrai Golap also.¹

Sri M also told the same story in his book.²

Thus, with the help of Lilaprasanga we also prove the contents of Kathamrita.

Girishchandra Ghose:

Many of those coming in contact with Sri Ramakrishna, heard about Ramakrishnadeva through the Indian Mirror of Keshab Sen and were eager to meet him. Girish Ghosh also was one of them.

Though Girish Ghosh, purposely from the very beginning, did not put everything in black and white, still in different newspapers published in different times, he published different facts which helped to prove the statements made in the Kathamrita.³

Girish informed in his essay on ‘Bhagavan Ramakrishnadeva’³ “Paramhansa will come in the abode of Balaram Bose”.

¹. Saradananda, Lilaprasanga, 2nd Part Divyabhab O Narendra, ed. 1393, p. 17
². Katha, 2nd vol., 16th Re-print 1388, p. 77
³. Janbhumi, Udbodhan, Tattvamanjai, etc.
Saintly Bose invited many men of his locality to have a glimpse of him. I was also invited. I went out with a view to visiting him. I found that Paramhansa had come."

"... balaram basur bhabane paramhansadeb asiachen. sadhuttoma balaram tnahake darsan karibar nimitta padar anekkei nimantran kariachen. amaro nimantran haiachilo. darsan karite gelam. dekhilam paramhansadeva asiachen."2

Sri M could not give the details description, rather he simply mentioned the incidents, as he was not present on that particular day. In this context it is mentioned in Kathamrita that it was in the abode of Balaram Bose, he had a talk with Girish Ghosh, for the first time, after sitting there.3

Then both of them had a meeting in the 'Star Theatre'.

"Again a few days later, performance is going on (69 no. Road on Street) the play of Chaitanyalila and I am walking in the outer compound of the theatre. At that time, a devotee named Kohendra Nath Mukherjee tells me, 'Paramhansa has come to witness the play. If you let him take his seat, it is well'."

2. Ibid. 
3. Katha, 1st vol., 16th Reprint 1388, p. 188
good; otherwise I am purchasing a ticket."\(^1\)

"abor kichudin yay, star theatre caitanya lilar
abhinay haiteche. ami theatreer bahirer compounde
bedaitechi, emon samay mahendranath mukhopadhyay
namak ekjan bhakta amay balilen paramhansa deva
theater dekhite asiachen, tnahake basite dao
bhalo, nacet tikit kinitechi."\(^2\)

Again he added more, "I said, 'He will have no ticket, but
others will have tickets'. So saying I was advancing
to welcome him. I found that getting down from the carriage, he
made his entrance into the theatre compound."\(^3\)

"ami balitam, tnahar tikit lagibe na, kintu anarer
tikit lagibe. ei balia tnahake abhyartha karite
agrasar haitechi, dekhilam, tini gadi haite namia
theaterer compound madhye prabesh kariachen."\(^4\)

Then Girish Ghosh informed "I brought him to the
first floor and made him take his seat on a box and after
engaging punkha puller, I came home back owing to physical

\(^1\) Ghosh, Girish Ch., Sri Ramakrishnadeva O Swami Vivekananda,
edited by S.P. Basu & B.K. Ghosh, 2nd ed. 24th Bhadra, 1384
sal, p. 70

\(^2\) Ibid.

\(^3\) Ibid.

\(^4\) Ibid.
Sri M informed us same incidents in this way -

"About half-past eight in the evening the carriage with the Master and the devotees drew up in front of the Star theatre on Beadon Street. He was accompanied by M, Baburam, Mahendra and two or three others. They were talking about engaging seats. When Girish Ch. Ghosh, the manager of the theatre, accompanied by several officials, came out to the carriage, greeted the Master, and took him and the party upstairs.

Girish had heard of the Master and was very glad to see him at the theatre. The master was conducted to one of the boxes. .. .. . For every box there was a man to fan those who occupied it." 3

"natyalayer manager srijukta Girish Ghosh kayekjan karmacari sange thakurer gadir kache asiachen.

abhibadan karia tnahake sadare upare laia gelen.

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2. Ibid.

Then, a few months later, on December 14, 1864, Ramakrishna again came to the 'Star Theatre' to witness the performance of "Prahlad Charitra". In this context Girish Ghosh told in his book, "On the day of the performance of Prahlad Charitra he came to the theatre ... by the bye, he said to me, 'There is a spur in your mind'. I thought it is there definitely and asked him, 'How can this spur be overcome?' He replied, 'Have faith'."  

"prahlad caritra abhinayer din, tini theatere asiler
... sedin kathay kathay tini amay balilen, tomar
mone ad ache, ami bhabilam, achei to, jijnasa
karilam - e ad kise yay. tini uttar karilen -
biswa karo."  

In this reference, Sri M told - "Have faith in the Divine Mother and you will attain everything."  

3. Ibid.  
Again once Girish asked him, "I still have that twist in my mind. Tell me what I should do."  

"Si ad tuku ache, ekhan ki upaye balun?"  

Sri Ramakrishna reflected a minute and said, "Give God your power of attorney. Let Him do whatever He likes."  

"Tnake ammoktari dao - tini ya korbar karun."  

In his essay, Girish Ghosh informed us about the affection of Sri Dev. "Off and on he comes to the theatre and comes with edibles from Dakshineswar in order to feed me. I will have no relish for food without being sanctified with offering to God. That was why he offered me to eat after touching it in his mouth."  

"majhe majhe theater-e asen. dakhineswar haite, amake khaoiabar janya khabar laia asen. prasad

5. Katha, 3rd vol., 15th Reprint, 1389, p. 112
In this context the author of Kathamrita informed: "Girish was given the refreshments on a tray. Sri Ramakrishna took a grain and Girish accepted the rest as prasad." 1

"Giriser janya jalkhabar asiache. ... Thakur set samastha khabar sammukhe rakhia prasad karais." 2

In course of describing the depth of his affection, Girish Ghosh informed through his book, "I do not know, how he knew which things were relishing to me. He made me take my seat in front of him and feed me." 3

"ye sakal dravya amar rucikar, tini kirupe janiten, taha ami jani na. seisakal dravya amar sammukhe basaia khaoaiten, svahaste amake jal dhali diler." 4

Sri Ramakrishnadev never treated him to be a guilty soul although sometimes he indulged in evil and abusive.

3. Katha, 2nd vol., 16th Reprint, 1388, p. 225
5. Ibid.
utterances aiming at Ramakrishna, "One day, in the theater, owing to intoxication, I spoke ill of him, uttering evil words to the extreme. ... The strength of my mouth went on as far as it could and he went back to Dakshineswar." 

"ekdine theatere maitalabasatah katai akathya kathane tnahake gali dilam. .. .. amar mukher tod yatadur cale calila, tini dakshineswar-e firia gelen." 

In Kathamrita Sri Ma mentioned the incident -

"You utter many abusive and vulgar words, but that doesn't matter. It is better for these things to come out." 

"Osab berie yaosi bhalo. Badrakta rog karu karu ache. Yata berie yae tata bhalo." 

Girish Ghosh also informed - "A few days later, the Lord made his appearance, in the house of Debendranath Majumdar the best of the devotees. I was also present there... He said in a state of trance. Girish Ghosh, don't


2. Ibid.


give way to any kind of thought. People will be struck with wonder at the sight of you.¹

"ihar kichudin pare bhakta cudamani debendranath majumder bassy prabhu upasthit ... . & bhaba dese balilen - girish ghosh tui kichu bhabisne toke dekhe loke abak hoye yabe."²

In the same context Sri M informs us, "You will be purer day by day. You will improve very much day by day. People will marvel at you."³

"tumi din din suddha habe, tomar din din khub unnati habe, loke dekhe abak habe. ami besi aste parbo na - ta hauk, tomar emnie habe."⁴

Apart from this, Girish also gave a detailed and elaborate account of description of worship of Ramakrishna as Kali. In this context Sri M informed - "It is the dark part of the new moon at 7 O'clock the devotees make arrangements for the worship of Kali in Sri Ramakrishna's room on the second floor. Flower, sandal paste, vilwa-leaves, red hibiscus, rice

2. Ibid.
pudding and various sweets and other articles of worship are placed in front of the Master. The devotees are sitting around him. There are present, among others, Sarat, Sashi, Ram, Girish, Chunilal, M, Rakhal, Niranjan and the younger Naren... Presently Girish offers a garland of flowers at Sri Ramakrishna’s feet. M offers flowers and sandal paste. Rakhal, Ram and other devotees follow him.1

"saratkal, amabasya, ratri 7 ta. sei uparer charai pujar samasta ayojon haiache. nanabidha puspa, candan, vilvapatra, jaba, payas o nanabidha mistanna thakurer sammukhe bhaktera ariachen. thakur basia achen. bhaktera caturdike basia achen. sarat, sasi, ram, giris, cunilal, mastar, rakhal, niranjan choto naren, behari prabhriti anekquli bhakta. dekhite dekhite giris thakurer padapadma mala dilen. mastaro gandhapuspa dilen, tarpai rakhal."2

In this context, Girish babu informed, "The day of the Kalipuja was drawing nigh. Necessary puja offerings were placed in front of the Lord in the evening. Edible things of different types are on the one hand and heaps of flowers on the other... My heart is becoming very anxious and...

2. Katha, vol. 3, 15th Reprint, 1389, p. 239
getting restless. I am anxious to go to the Lord... At the sight of me, the Lord said to me, 'What are the types of works that are to be done today?' I without any hesitation, then saying, 'let me make floral offerings at the feet', took flowers with both the hands and offered them at his lotus-like feet uttering, 'Victory to Mother'. Directly, all the devotees started giving floral offerings at his lotus like feet.'

"pidita abasthay prabhu shyam pukurer ekti bati bhada karia achen, kalipujar din upasthit haila ... sandhyar samay prabur sammakhe pujar upayoci samagri sthapita haila, ekdike nana-bidha bhojya samagri .. apardike stupakar phul .. amar antar atisay byakul haiteche-chatfat kariteche, prabhur sammakhe yaibar janya ami asthir .. prabhu amay dekhia balilen - ki ki esab aj korte hay, ami omni, tabe carane puspanjali dei balia dui hate ful laia 'jay ma' sabda karia padapadme dilam. omni sakal bhaktai padapadme puspanjali dite lagilen." 1

Although differences were noticeable in the language and style of narration, the sayings of both of them were all but identical.

2. Ibid.
Ramchandra Dutta:

The biography of Sri Sri Ramakrishna Paramhansadeva written by Ramchandra,¹ is one of the helpful books to judge the authenticity of the 'Kathamrita'.

At first, discussion may be made about the statements made by Ramchandra Dutta as to the birth date of Ramakrishna-deva -

"Paramhansadeva was born on the 10th of Falgun, 1756, of the Bengali year, the 2nd day of the bright fortnight, Wednesday."²

"1756 sakabder 10th Falgun suklapaksha, dvitia tithi, budhbare paramhansadev bhumista han."³

In the very introduction of the 'Kathamrita' of Sri M, it has been informed that there are differences of opinions regarding the birth day of Sri Ramakrishnadeva. He referred to these views. The first one is the horoscope made by Ambica Acharya.⁴ It is this view which has been informed by Ramchandra Dutta, in his book. He informed about the first

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¹ This book was written in the life of Sri Ramakrishnadeva. It is mentioning in the Kathamrita also.

² Dutta, R.C., Sri Sri Ramakrishna Paramhansadever Jiban brittvanta, 2nd ed., 1310, p. 1

³ Ibid.

⁴ Katha, vol. 1, 17th Reprint, 1387, p. 1
meeting of Keshab and Sri Ramakrishnadeva. "Once, he went to see the system of instruction of the 'Adi Brahma Samai . Only the float of the fishing live of that young man is in motion and the remaining people have not a little change up till now."  

"ekada adi brahmasamajer updeshpaddhali darsan karite giachilo. .. .. kebal oi tarun yubaktir 'atna naditeche. abasista byaktiganer ekhan paryanta kichui hay nai. uhara kapat dhyan kariteche."

The same incident has been described in the 'avimrita' also, about the forewords.  

Regarding the incident of another day, Ramchandra Dutta informed, "One day, he said, God, divinity and devotee are one and identical. Then Paramhansa Deva told them to be in agreement with the statement preceptor, Krishna, Vaisnab are one and the same. Then Keshab babu humbly said, "Sir, I cannot entertain the idea now."

"ekdin tini balilen, bhagavan, bhagabat o bhakta tini-i ek. .. .. paramhamsa tadanantar krsna."

1. Dutta, R.C., Sri Sri Ramakrishna Paramhansa Deva Jiban brittvanta, 2nd ed. 1310, p. 57
2. Ibid.
4. Dutta, R.C., Sri Sri Ramakrishna Paramhansa Deva Jiban brittvanta, 2nd ed., 1310, p. 73
In this context, it has been stated in the Kathamrita - "One day when Keshab was here with his discipies. .. I said to him : It is Bhagavan alone who in one form appears as bhakta, and in another as the Bhagabata. Please repeat "Bhagavat - Bhakta - Bhagavan". Keshab and his discipies repeated the words. Then I asked him to repeat 'Guru - Krishna - Vaisnava'. Thereupon Keshab said, 'Sir I should not go so far now.' 

"Ekdin keshab sisyader samge ekhane esechilo .. .. ami bollam 'yenie bhagaban, tinie ekrupes bhakta, tinie ekrupes bhagbat, tomra bolo bhagbat, bhakta, bhagaban, yakhan bollam, balo, Guru, Krishna, Vaisnaba. takhan Keshab halle, Mahasaya, ekhan ato dur nai; ta hale loke Gonra bolbe." 

Then it is stated in the Kathamrita that Sri Ramakrishna said to Keshab, "It will be of what use if everybody

1. Dutta, R.C., Sri Sri Ramakrishna Paramahansa dever Jiban brittvanta, 2nd ed., 1310, p. 73
dives completely. Then what will be the condition of them (women). At intervals, come to the bank, again dive and again come up.  

Ramchandra Dutta informed in this connection, "So long as, you will meditate on God, remaining in the world, you will not dive completely: without going to the world, at intervals, get at the side of the river."  

"samsare thakia yatadin iswar sadhar karihe, tatadar ekebare dub na diya samsare na yaia ek ekbar nadir kinarey uthio."  

Regarding the first introduction Ramchandra Dutta narrated - "I went to see Keshab Chandra Sen in the garden of Joyopal Sen at about 8 or 9 a.m. in the month of Falgun or Chaitra. .. .. Without glancing at any body, having gone in front of Keshab babu, Paramhansa said, 'You have had your tail slipped away'."  

"bela 8/9 tar samay jaycopal sener udyane keshab chandra senke dekhite giachilen. .. .."

2. Dutta, R.C., Sri Sri Ramakrishnadever Jiban brittvani, 2nd ed. 1310, p. 80  
3. Ibid.  
4. Ibid., pp. 60-61
paramhamsadev kaharo prati kataksa na karii
keshab babur sammyeke yaia baliachilen, 'tomar
lyaj khasiache'."¹

Sri K informed us in this reference -

"When I first met Keshab at Jaygopal's garden house, I
remarked, 'He is the only one who has dropped his tail'."² Ramchandra Dutta narrated the another incident in his book -

"One day Paramhansadeva ordered Keshab babu to spend the
night at Dakshineswar. Keshab babu, making many excuses, made up his mind to come away before evening.³ On hearing this, Paramhansa said, "Really, it is not wise for me to request you in this way. Can you sleep without the basket of the coating of fish?"⁴

In Kathamrita also, we get that one day Keshab came. Pratap and some other disciples take decision to stay there at night. But Keshab said, "No, I must go. I have some work to do."⁵

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1. Dutta, R.C., Sri Sri Ramkrishnadever Jiban brittvanta, 2nd ed. 1310, pp. 60-61
3. Dutta, R.C., Sri Sri Ramkrishnadever Jiban brittvanta, 2nd ed. 1310, p. 80
4. Ibid.
"Na kaj ache, yete habe."1

Again Sri Ramakrishna told, "Can't you sleep without the smell of your fish-basket?"2 Then Sri Ramakrishnadeva with smiling told the story of fisher-woman and the basket with the coating of fish.3

In connection with the coming of Dakshineswar, for the first time, Ramchandra informed, "We went to him in 1897."4 The same words can be found in the very introduction of the first part of the Kathamrita.

Ram and Monomohon joined together towards the last part of 1879.5

Dr. Mahendralal Sarkar was brought to visit Paramhansadeva at the time of his illness. "Dr. Sarkar used to come to visit Paramhansa every day afternoon. After talking about the disease, he was engaged in religious discussion and making various arguments and altercations with Girish babu some day, he went away after dusk."6

1. Katha, 5th vol., 14th Reprint, 1388, p. 124
3. Katha, 5th vol., 14th Reprint, 1388, p. 124
4. Dutta, R.C., Sri Sri Ramakrishna Paramhansadever Jivar brittvanta, 2nd ed. 1310, p. 89
5. Katha, 1st vol., Introduction, 16th Reprint, 1388
6. Dutta, R.C., Sri Sri Ramakrishna Paramhansadever Jivar brittvanta, 2nd ed. 1310, p. 139
In Kathamrita also we get the same picture.

In Kathamrita we get - "Although Dr. Sarkar was a very busy physician, he would spend a long time - sometimes six or seven hours - in Sri Ramakrishna’s company. He had great love for the master." ¹

"Dactar Sarkar cikitsa karite asa chay-sat ghanta karia thaken, Sri Ramakrishnake satisay bhakti sraddha karen." ²

Moreover, "he had different types of arguments and altercations regarding the acceptance of the dust of feet with Girish babu. In that argument Dr. Sarkar was so much impressed that he was bound to take the dust of the feet of Paramhansa." ³

"carandhulir grahan kara sambandho giris babur sahit tnahar nanabidha tarka-bitarka haiachilo, sei tarka dactar sarkar etadur utsahita haiachilen ye, tini paramhansadever carandhuli laite badhya haiachilen." ⁴

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2. Yatha, 1st vol., 16th Reprint, 1988, p. 209
3. Dutta, R.C., Sri Sri Ramakrishna Paramhansadever Biban brittvanta, 2nd ed. 1310, p. 141
4. Ibid.
It is stated in the Kathamrita also,

"Doctor - Can't I take the dust of his feet? Look here.
The doctor saluted Sri Ramakrishna and touched the master's feet with his forehead."¹

"Doctor - Ami ki enr payer dhulo nite pari no? -
dekho nicho. Sri Ramkrishner padadhuli orahan."²

Apart from this, the similarity also, of the written sayings of Ramchandra Dutta, will help to give recognition to the Kathamrita as an authentic book. Similarity can be noticed by citing one or two examples.

In the book of Ramchandra we get - "Form and formless are the fruit of the state of sadhaka, just as ice and water are the two of its practical state. One is solid with form, and the other is liquid without any form. This change in water takes place with temperature and its dearth, the power of cold. Similarly, according to the paucity and exuberance of knowledge and devotion of Sadhaka, Brahma assumes the state of form and formless."³

2. Katha, vol. 1, 16th Reprint, 1988, p. 253
3. Dutta, R.C., Tattvaprakasika, 3rd ed., 1314 sal, p. 79
"sakar nirakar sadhaker abasthar fal. yemor baraf ebam jal, ihar duiti pratyaksha abastha ekti kathin akar bisista ebam aparti taral o akarbibhin. jaler ei paribartan uttap ebam tahar abhab himsakti dvare sadhita hay. sei prakar sadhaker jnan bhaktir nunyadhikye brahmer sakar nirakar abastha hail theke."

In Kathamrita we heard Sri Ramakrishna to say like this:

"But to tell you the truth, He who is formless is also endowed with form. To his bhaktas He reveals Himself as having a form. It is like a great ocean, an infinite expanse of water, without any trace of shore. Here and there some of the water has been frozen. Intense cold has turned it into ice. Just so, under the cooling influence, so to speak of bhakta's love, the Infinite appears to take a form. . . . . The ice melts into formless water with the rise of the Sun of knowledge. But mark this: form and formlessness belong to one and the same Reality."  

"ki jano yinie nirakar, tinie sakar. bhakter cakshe tini sakarrupe darasan den. yemon ananta jalarasi, mahasamudra, kulkina na, sei jaler kono kono

1. Dutta, R.C., Tattvaprasakika, 3rd ed., 1314 sal, p. 71  
sthane baraf hoeche, besi thandate baraf hay.
thik seirup bhakti-hime sakarrup darsan hay.

.. .. jnanasurya uday haoyate sakar baraf cole gelo. kintu dekho, yari nirakar, tari sakar."¹

Again we find in Ram Dutta's book - "If anybody does not want to attain to divinity after being attached to vegetarianism, his vegetarian diet is turned into beef or pork and who becomes restless to accept the lotus-like feet, after relishing beef or pork, his food acts as vegetarian diet."²

"ye habisyamna bhakshan karia iswar labh karite na
cay, tahar habisyamna gomamsa sukar mamsabat haia yay, ar ye sukar garu bhakshan karia horipadapame labher nimitta byakulita haia thake, tahar sei ahar habisyamna bhakshaner nyay karya kare."³

In Kathamrita we find the same thing - "Blessed is he who feels longing for God, though he eats pork. But shun on him whose mind dwells on 'woman and gold' though he eats the purest food - boiled vegetables rice and ghee."⁴

². Dutta, Ramchandra, Tattvaprapakasika, 3rd ed., 1314 sal, p. 283
³. Ibid.
Thus, Ramchandra Dutta's book are help us to prove the contents of the Kathamrita.

Keshab Chandra Sen:

The judgement of the authenticity of Sri Sri Ramakrishna Kathamrita may be made in different ways. Many facts about the life and Gospels of Sri Ramakrishnadeva are scattered in the writings of contemporary newspapers. Particularly, the people of Brahma samaj, who walked down to Dakshineswar or those who were closely connected with Sri Ramakrishnadeva, had in their works many facts. Again, inspite of being closely linked Keshab wrote nothing in particular yet his biographies have thrown a flood of light on this issue.

The names of Gour Govinda Roy\(^2\) and Trailokyanath Sanyal\(^3\) deserve mention among many biographers of Keshab

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2. Roy, Gour Govinda, Acarya Keshabandra (vol. 1), 1st ed. 1813 sak, (vol. 2) 1st ed. 1815 sak, (vol. 3) Satabar\(^*\) ed. 1860
3. Sanyal, Trailokyanath, Keshab Charit, 1st ed. 13th March 1806 sakabda
The traces of the meeting and talk between Keshab Chandra and Ramakrishna are there in the biographies. From this it is mentioned in the contemporary newspapers also. Sour Govinda Roy informed about the first meeting of both of them. "At that time (in about March 1875) Keshab Chandra met Paramhansa Ramakrishna at tapoban in Belgharia Garden House. The latter had along with his nephew Hriday, gone over to Keshab's residential house at Kolutola to see him and having learnt that Keshab and his friends were engaged in religious exercises in the Belgharia Garden house."¹

Then it is stated in the said book, "The Paramhansa was the first to speak and asked, 'Babu, is it a fact, that you see God, if so, how is it'?"²

Regarding this incident Girish chandra Sen told in his book, 'Paramhanser Ukti O Samkhipta Jivan' that "In March 1875, one day about 8 or 9 A.M. Ramakrishna accompanied by Hriday came to the garden of Babu Jaygopal Sen at Belgharia where Acharya Keshab Chandra Sen with his missionary friends was staying for the purpose of 'Sadhan and bhajan'."³

2. Ibid.
3. Sen, Girish ch., 'Paramhanser Ukti O Samkhipta Jivan', (taken from) Banerjee, G.C., Keshab and Ramakrishna, 1931, p. 211
The author of the Kathamrita did not put forward many facts. Probably, as it was happening many years back, so the writer of Kathamrita only referred to it. When he was engaged in meditative activities with his disciples in the garden of Belgharia, that is, after the Magh festival 1875. Sri Ramakrishna one day went to the garden and he had a meeting with him. He was accompanied by his nephew Pradányn. 1

In this context Sri M informed more - "The moment I saw Keshab I said, 'of all the people I see here he alone dropped his tail. He can now live on land as well as in water, like a frog'." 2

"Dekhei bolephilam, 'enri nyaj khoseche, - ini jaleo thakte paren, dangateo thakte paren'." 3

Again, in the context of the forewords (purba-katha) Sri M described the day of the first meeting of Keshab Sen and Sri Ramakrishna in this way -

"I first met Keshab at a meeting of the Adi samaj. Several members of the samaj were sitting on the platform. Keshab was in the middle. I saw him motionless as a log. Pointing to -

1. Katha, 5th vol., 14th Reprint, 1388, p. 6
Keshab, I said to Mathur Babu 'Look there! That bait has been swallowed by a fish'.

"Keshab senke pratham dekhi (1864 khri) adisamafe. taker (bedir) upar kajan baseche, keshab majhkhane boseche. dekhlatn yeno kasthobat. sejobabuke bollum, dekho, or fatnay mach kheyeche."  

But in the 'Gospel of Sri Ramakrishna' by Nikhilibnanda, we get a slightly changed description. Probably, Nikhilananda, sought aid from other contemporary books in this matter.

On the same discourse, Trailokyanath Sanyal informed us through his book -

"Ramkrishna said, 'Long ago, I once visited the Adi Brahmo Samaj. There I saw that every one was sitting with their eyes closed. But it seemed to me that in their minds they were up in arms. Looking at Keshab it appeared it that his float had sunk deep, meaning thereby that his mind had sunk deep into God'."

2. Katha, 2nd vol., 16th Reprint, 1388, p. 156
4. Sanyal, T.F., Keshab Charit, 13th Mach 1806 sakabda, p. 133
"Ramakrishna bālen, ami bahukal purbe ek din adi
samaj dekhite giachilam. tathay giya dekhibar
cakshu bujia sthir bhabe sakale basia ache,
kintu bodhhaila, bhitare yeno sab lathi dharia
rahiache. keshabke dekhia mone haila, ei byekti-
fata dubiache, arthat, tnahar chipe mach khaitche."¹

Again, Sri Ma informed us that on the 23rd February, 1882.
12th Falgun, Thursday, Keshab again accompanied by disciples
came to pay a visit to Ramakrishna at Dakshineswar. Joseph
Cook, Miss Pigott, the American Padri, Keshab with Brahma
devotees took Thakur into the steamer.²

"1882 khr. 23rd February, 12th Falgun, brhaspati-
bar keshab Sri Ramakrishnake dakshinesware bhakta
sange abar darsan karite asen. sange Joseph Cook,
American padri Miss Pigot, Brahma bhaktagan saha
keshab thakurke steamer-e tulia lailen."³

The echo of the same words, is found in the contemporary
newspapers, 'the Bengali year, Thursday (23.2.82) in honour of
Joseph Cook, the famous American religious orator, the
community sent and some friends gathered together and went

¹. Sanyal, T.K., Keshab Charit, 13th Magh, 1806 Sakabca,
p. 133
². Katha, vol. 5, 14th Reprint, 1388, p. 11
³. Ibid.
to Dakshineswar by a steam carriage. Manarha Miss Pigot was also with them. The honourable Paramhansa was taken in a steam carriage from Dakshineswar.¹

"12 Falgun, brhaspatibar american prasiddha dharmabisaye bakta, Joseph cooke saheber sammanartha prerita mandali ebam katipay bandhu samabet haia, baspia sakal yoge dakshineswar geman karen, ei sange manarha Miss Pigot-o chilen. dakshineswar haite paramhansa mahasayke baspia sakate tulia laoa hay."²

In connection with the coming of Sri Ramakrishnadeva to Kamal Kutir, during the ailing condition of Keshab, the writer of the Kathamrita informed, Ramakrishna has come to the 'Lily cottage' at about 5 p.m.

After a long wait he became impatient to see Keshab. Keshab's disciples said that he was resting and would be there presently. Sri Ramakrishna became more and more impatient.³

1. Bhattacharjee, Sri Ramasarbaswa, Dharmatattva, 1803-1999 sak, 16th bhag, 3rd samkhya, p. 44
2. Ibid.
Ramakrishna was so restless for the desire to see Keshab that he anxiously began to tell the disciples of Keshab—

"Look here, what need is there of his coming to me? Why can't I go in and see him?"

"Hyena ga baar ashar ki darkar? ami-dhi tare yai na krom?"

Gour Govinda Roy has given quotations from Dharmanatattva in his book that—Ramakrishna was so restless for the desire to see Keshab that he anxiously began to tell everybody.

"If he cannot come now, show me the house where he sleeping. Let me go there running, I cannot stay without seeing him."

Yadi tini ekhane na asite paren, ye ghare tini sayan karina achen, sei gharti asey dekhaia deo, ami doudia ekhani tathay yai, tahake na dekha aar thakiteparina."

2. Katha, 2nd Vol., 17th Reprint, 1367, P. 71
4. Ibid.
We get the same description of the restlessness of Sri Chaitanya Krishna in *Kathamrita*.¹

Then, when Kesab came, there was discussion of different religious theories.

Though he came to see the ailing Kesab, there was little talk between the two on physical ailment.

Only Ramkrishnadaya said to Kesab Chandra -

“In order to take full advantage of the dew, the gardener removes the soil from the Basra rose down to the very root. The plant thrives better on account of the moisture."²

"sisir pabe bole mali basrai golaper gach sikadsudda. tule dey, sisir pele gach bhalo kore gajabe. tai bujhi tomar sikad suddha tule dicche. fire firti bujhi ekta bada kanda habe."³

The same description flowed from the pens of contemporary critics -

"At times, the gardener digs out the rose-sapling from Basara. When the feeding of dew is finished, he keeps soil as

¹. *Katha*, 2nd vol., 16th Reprint, 1388, p. 71
³. *Katha*, 2nd vol., 17th Reprint, 1387, p. 77
before. This enables the sapling to be fruitful and luxuriart.
You are rose-sapling of Basra to the mother."

"samaye samaye mali basrai golap brksher goda
khudia dey, sisir khaoano hoile abar mati diya
taha purbamato purna karia dey, tahate gache
khub phal o tej hay... e tomar pida nay,
tumi mar basrai golap gach."\(^2\)

In this context, he added, "Last time, when you were
seriously ill, I was in extreme anxiety. I vowed green coconut
and sugar to Siddheswari. This time, I am not so anxious."\(^3\)

"sebar yakhan tomar atyanta rog haiachila, amar
bado bhabna haiachilo, amar bado bhabna haiachilo,
siddhesarike dabcini maniachilam. ebar tata
bhabna hay nai."\(^4\)

The same thing has been noted down in the Kathamrita
by Sri M -

"Whenever I hear that you are ill I become extremely
restless. After hearing of your last illness I used to wear

\(^1\) Roy, G.G., Acharya Kesabchandra, vol. 3, Satabarsiki ed.,
1860 Sak, p. 2047
\(^2\) Ibid.
\(^3\) Ibid.
\(^4\) Ibid.
to the Divine Mother in the small hours of the morning I prayed to Her, 'O Mother, if anything happens to Keshab, with whom, then shall I talk in Calcutta? Coming to Calcutta I offered fruits and sweets to the Divine Mother with a prayer for your well-being.'

"tomar asukh holei amar pranta byakul hay. acer bare tomar yakhon asukh hay, ratri sesprahare ami knad tum, boltum, ma' keshaber yadi kichu hay tabe kar sathe katha kabo. takhon kolkata ele dab cini siddhesvarike diechilum. mar kache menechilum yate asukh bhalo hay."²

Contemporary critics like Yogendranath Gupta also mentioned in his books the same words.³

Contemporary newspaper also mentioned the same news.

Though Keshab Sen came to Dakshineswar frequently in the first phase of his acquaintance with him, towards the later part he could not go frequently. So Ramakrishnadeva heard to say, "You have so many things to attend to. Besides

3. Gupta, Yogendranath, Keshabchandra O Sekaler Samaj, 1st ed., 1354
you have to edit a newspaper. You have so many things to attend to. Besides, you have to edit a newspaper. You have no time to come to Dakshineswar. So I have come to see you."¹

"tomar anek kaj. abar khaparer kagaj likhte hay; sekhane (dakhsinesware) asar abasar nai, tai ami tomay dekhte esechi."²

In the same context the remark of Rev. Bhai Mahendranath Bose may be referred to -

"Keshabchandra could not go to Dakshineswar as he used to do before, but the Paramhansa used to come to him all on a sudden at times."³

The facts, we have, regarding Keshab chandra Sen, the Brahma leader, are not so much found regarding any other characters in the Kathamrita. This does not prove the authenticity or facts of other incidents to be false. Because it is not applicable in the case of any other character so much as Keshabchandra was exposed by the newspapers or the writer of his biography.

². Katha, 5th vol., 14th Reprint, 1988, p. 11
³. Banerjee, G.C., Keshabchandra and Ramakrishna, 1931, p. 243
Sibnath Sastri:

Sibnath Sastri, the distinguished leader of the Brahma Samaj was very closely acquainted with Sri Ramakrishna-deva. He was very affectionate to Sivnath. That Sivnath too, held Ramakrishna-deva in high esteem, has found expression through his writings.

Sivnath Sastri spoke a lot about Sri Dev in his book, although he did not give the exact day or date in this record or it was not possible for him to do so. In his own words, "I have not kept any record of our meetings, consequently shall not be able to state things in chronological order. But shall narrate events as they linger in my memory without any special reference to him."¹

He informed about the first meeting of both of them, that when he was a teacher at Bhawanipur in South Calcutta in 1875,² he heard many admiring words in the lips of one of his friends about Sri Ramakrishna-deva he is willing to meet with him —

"One day I accompanied my friend to see him. He was not known to fame then, which came to him afterwards, when the

¹. Sastri, S., Men I have seen, Reprint 1966, p. 59
². Ibid.
late Brahmananda Keshab Chunder Sen began to visit him and publish the accounts of his visits in his paper.1

Though he did not write his account of recollection with definite day or date like the Kathamrita but different incidents have been referred to in a scattered way in his record of remembrance.2 For instance the story of mud and money, money and mind, on the bank of Ganges has been described in this way -

"With a quantity of dust in one hand, for instance, and some pieces of coin in the other he would sit by the side of the river, flowing nearby and then would compose himself into a state of meditation, trying to realise the equal nothingness of both of them, the quantity of dust and the pieces of coin."3

It has been mentioned in the Kathamrita with the same context -

"And 'gold'. Sitting on the bank of the Ganges below the Panchavati, I used to say, 'Rupee is clay and clay is rupee'. Then I threw both into the Ganges."4

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1. Sastri, S., Men I have seen, Reprint, 1966, p. 50
2. Ibid.
3. Ibid., pp. 59-60
"Ar 'kanchan'. Ami panchabatj r t-ilay gancar 'bare base 'taka mati', 'mati taka', 'matie taka', 'takai mati' bale Gancar jale fele dichlum."\(^1\)

At the time of engaging himself in meditative activities and devotional practices under panchabati in the temple of Kali of Rasmani, he sat on the bank of the Gance and trying to feel both of them of the same class, he threw both mud and money into water thinking both of them belonging to the same category. Again, regarding 'woman and gold' also, Sivnath Sastri was fully conscious of his cherishing how much firm attitude to them. In this context, it is stated in his book -

"I recollect some of them as related by the saint. The idea that struck him most, and had an abiding influence on his mind was to avoid as poison. "Kaminikanchan" or woman and wealth, as the most effective way of ensuing spiritual attainment."\(^2\)

In this context Sri Ma informed - "But no spiritual progress is possible without the renunciation of 'woman and gold'. I renounced these three - land, wife and wealth."\(^3\)

\(^{1,2}\) Katha, 5th vol., 14th Reprint, 1388, p. 200

\(^{2}\) Sastri, S., Men I have seen, Reprint, 1966, p. 60

He was so conscious about the women that toward the end he asked the woman devotees to bow-down to him from a distance. It has been narrated in the 'Kathamrita' about his reaction, when a woman named Bharawati Dasi one day made her obeisance to (saluted) Sri Dev by touching his feet. Sri Ramakrishna informed us about the reaction of Sri Ramakrishnadeva -

"Like a man stung by a scorpion, Sri Ramakrishna stood up and cried out, 'Govinda! Govinda!'".

"Brschik dansan karile yeman lok chamkia uthe o asthir haia daraja pade, Sri Ramakrishna seirup asthir ba. Gobinda, Gobinda ei nam uccaran karite karite dnam padilen."  

Sastri also informed us about this attitude of Sri Ramakrishna - "Similarly his efforts to rise above the attraction of woman were also very peculiar. Suffice it to say that ultimately his adherence of the touch of woman became so great that he would not permit in after years, any woman to approach him within some feet of distance."

1. Katha, 4th vol., 17th Reprint, 1387, p. 58  
3. Katha, 2nd vol., 17th Reprint, 1387, p. 53  
4. Sastri, S., Men I have seen, Reprint, 1966, p. 62
He informed referring to gold or money also —

"I was personally present on occasions, when pieces of coin were placed in his hand by an enquiring visitors, to experiment, and the saint tell into his usual fits and did not come back to consciousness, until the pieces of coin were removed from the hand." ¹

Though the accurate account of day or date was not given, he informed about the meeting of one day —

"On another occasion he had been invited to be present at a Brahmo festival in Garden house at Dum Dum. I arrived a little late. .. .. As soon as he saw me he clasped me to his bosom, declaring, 'Oh! bosom is now soothed'. After that his proceedings went on with unusual fervour and enthusiasm." ²

That Sri Ramakrishnadeva was transported with joy at the sight of Sivnath, is scatteredly mentioned in many places of the 'Kathamrita'. Mention of such a day's incident has been made in the 'Kathamrita'.

"Ah! Here Shivnath! You see, you are a devotee of God. The very sight of you gladdens my heart. One hemp smoker feels very happy to meet another." ³

¹ Sastri, S., Men I have seen, Reprint, 1966, p. 61
² Ibid., p. 73
"Ri je sibnath! dekho, tomri bhakta, torader sakha
bada Ananda hai. Gnajahorer swayab, ar ekjan
Gnajakhorke dekhle atyanta khushee hai."\(^1\)

It has been slightly mentioned in the 'Kathamrita'
that Sibnath Sastri took Ramkrishna with him in order to go
to the zoo. Sibnath Babu informed in his book in this
connection.

"He repeatedly asked me, did I not like to see the Mora,
the celebrated riding beasts of Goddess Durga?"\(^2\) He also
informed - "but unfortunately I have another engagement to
attend too. I shall however accompany you down to the Suker-
Street and then shall send for Naren from his school and he
will take you to the Zoological garden."\(^3\)

"Though Sri Ma mentioned only the incidents, but
Suresh Ch. Dutta give the details description of his book.\(^4\)

It is known by going through the 'Kathamrita'
afterwards Sibnath Sastri rarely came to Dakshineswar.\(^5\)
Sibnath Sastri informed us in this connection -

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1. Katha, 1st vol., 17th Reprint, 1387, p. 56
2. Sastri, S., Men I have seen, Reprint 1966, p. 75
3. Ibid.
   1907 sal, p. 38
5. Sastri, S., Men I have seen, Reprint 1966, p. 76
"During the last few years of the saints life my visits became less frequent than they were before."¹

He himself explains the cause of it, -

"His visits and friendship many objectionable characters such as the actors of the Indian Theatre. I do not like to be associated with such men."²

Again, Sastri told - "Some of his new disciples began to preach him as God Almighty. I was afraid my meeting with such men would give rise to unpleasant discussions. So I kept away."³

Afterwards, he once again came to pay a visit to the ailing Sri Ramakrishna Deva. We do not have its reference in the Kathamrita.

Although he took exception to calling Sri Ramakrishna an incarnation but he also said - "Ramakrishna was originally a poor unlettered Brahmin. .. .. But there was something extraordinary in the nature of this poor priest."⁴

1. Sastri, S., Men I have seen, Reprint, 1966, p. 76
2. Ibid.
3. Ibid.
Not only this, he had no delicacy in declaring that:

"He was one of the most remarkable personalities I have come across in life." ¹

Iswar Chandra Vidyasagar:

Reference may be made of the discourse of Sri Ramakrishna with the venerable Vidyasagar as one of the proofs of the authenticity of the book, 'Kathamrita'. In the biography of Vidyasagar also, we have the description of the dialogue. Even in contemporaneous newspaper also reference to this topic can be had.

A discussion on the 'Ramakrishna Kathamrita', this truth is clearly believed that Ramakrishna was very anxious to have a meeting with saintly persons with religion identified with their lives or the people of pious disposition. This anxiety made him restless to call on Vidyasagar.

In this context, the biographer of 'Vidyasagar' said, "Once he said to his disciples, 'I shall meet the honourable Vidyasagar, once.'" ²

¹ Sastri, S., Men I have seen, Reprint, 1966, p. 76
² Banerjee, Candicaran, Vidyasagar, ed. Falgun, 1376
"ekada tini sisya bargaek balileen ekhar vidyaar: mahasayer sahit sakshat kariba."¹

On being asked by the disciples as to the reason, he said:

"A great soul like him is not incarnated without the kindness and compassion of God."²

"bidhatar krpa o bidhatar bhakti bhinna tatasdra mahapuruser abhyday hai na."³

Sri Ramakrishna, the holy soul has been all ears to the stories relating to his kindness since his infancy, while staying in the temple of Kali at Dakshineswar he heard about his kindness and erudition.

The writer of Kathamrita informed as an introduction to the meeting between the two -

"Learning from K that he was a teacher at Vidya school, the master asked - 'Can you take me to Vidya? I should like very much to see him'."⁴

"Kastar vidyasagarer schoole adhyapana karen suria tnahake baliachilen, amake vidyasagarer kache ki

¹ Banerjee, Candicaran, Vidyasagar, ed. Falgun, 1376, r. 466
² Ibid.
³ Ibid.
Then the author has given a description of the meeting between both of them in this way:

"Vidyasagar rose to receive the master, Sri Ramakrishna stood in front of the bench, ... Sri Ramakrishna, still in an ecstatic mood, sat on the bench."²

"Hakur prabes karile par vidyasagar dandayamar haja abhyarthana karilen ... Thakur bhababisto haja bencer upar basitechen."³

The biographer of Vidyasagar described the meeting between the two in this way. "As Vidyasagar is about to forward to receive Paramhansa warmly, just with his arrival, Paramhansa having taken his seat on the floor of the house near Vidyasagar."⁴

"Paramhansa asiba matra vidyasagar mahasay tahake samadare grahan karibar janya yemon agrasar haiseben, omi paramhansa vidyasagar samipe graha-tale upabista haja balilen."⁵

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1. Katha, 3rd vol. 15th Reprint, 1389, p. 1
3. Katha, 3rd vol., 15th Reprint, 1389, p. 4
4. Banerjee, C.C., Vidyasagar, ed. Falgun, 1376, p. 46
5. Ibid.
Here a slight difference is noticeable in the study of description with the Kathamrita. Probably, the biographer of Vidyasagar having been absent from the place of occurrence heard a slightly changed story.\footnote{The writer mention in his book that this account was from the lips of Sri Rajendra Nath Banerjee, p. 469.}

Just after this, the biographer stated that Sri Ramakrishna told "I have fallen into the sea after having crossed ravine, pond, canal and swamp."\footnote{Banerjee, C.C., Vidyasagar, ed. Falgun, 1376, p. 469}

"khana, doba, khal bil par hais eibar sagare asi parilam."\footnote{Ibid.}

The same description is given by the writer of 'Kathamrita' in this way - "Today, at last, I have come to the ocean. Up till now I have seen only canals, marshes, or a river at the most. But today, I am face to face with the sagar, the ocean."\footnote{Gospel of Sri Ramakrishna, vol. I, 7th ed. December, 1934, p. 100}

"Aaj sagare ese millam, etodin khal bil hadda nadi dekhechi, ei bar sagar dekhchi."\footnote{Thatha, 3rd vol., 15th Reprint, 1389, p. 5}

In this context, the writer of Kathamrita informs briefly -

\footnote{Ibid.}
"Then please, take home some salt water."\(^1\)

"tabe lona jal khanipta niye yan."\(^2\)

The biographer has made a detailed statement in this regard. "You are come. There is, I suppose, no other way out, please go away by picking up one or two pots of saline water, you will have nothing more but salt water in this sea."

"ese padechen, ar to upay nai. du-ek ghati lona jal tulia laia yan. e sagare lona jal bhinnar ar kichui paiben na."\(^4\)

Sri M, of course, did not discuss so accurately this treatise in his book. He has given only a brief description.

"Oh, no! why salt water? You aren't the ocean of ignorance. You are the ocean of vidya, knowledge. You are the ocean of condensed milk."\(^5\)

"Nago, nona jal keno? tumi to avidya sacar nao, tumi vidyar sagar! tumi khirsamudra."\(^6\)

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4. Ibid.
Then the biographer said, "Conversation had a continuation for a long time. All sitting nearby felt deeply satiated on hearing the discourse."¹

"alap o bahukshan dharia haila, nikatashta iri se alape sakale param tripti anubhab karilen."²

The matter of this conversation and the deep satiety felt by all sitting nearby are found in the book written by Sri M, in a detailed and precise manner.³

The conversation starting through wit and humour and ending in conversation surcharged with wisdom at the very end is also known by going through 'Kathamrita'.

Sri M did not give precise account of this meeting. He only valued it as the very introduction to the first meeting. Then he preferably made a detailed discussion on the educative sayings of Sri Ramakrishna, the holy seer. It was the main purpose of Kathamrita, yet other writers without making a slight reference to his sayings throw light on the matter relating to the meeting alone.

But the aforesaid book and tidings of the newspapers have helped to establish the authenticity of Kathamrita.

¹. Banerjee, C.C., Vidyasagar, ed. Falgun, 1376, p. 460
². Ibid.
³. Katha, 3rd vol., 15th Reprint, 1389, pp. 5-17
Sri Sri Ramakrishna Kathamrita is not only a compilation of the teachings of Sri Ramakrishna Dev, we also get a perfect picture of society, culture and religious movements in it. Even before the publication of the Kathamrita, the Gospels of Sri Ramakrishna had been published in different books and journals. Example of such books - 'Paramhansa Ukti', 1 'Paramhansa Ramakrishner Ukti', 2 'Tattva Sar', 3 'Tattva-prakasika'. 4 Only Gospels had been recorded there carefully. But the Kathamrita described by Sri M, was a witness of the short history of the then religious movements along with the society and culture of that age.

In the Kathamrita, we get ample social pictures although they are lying scattered. The different religious movements of the contemporary Bengal, the movements of the Brahma Samaj (community) and how the society was ever changing with its influence had their traces in the Kathamrita. The contemporary best intellectuals of Bengal nay India gathered at Dakshineswar. Its indication, also, is known by going

1. Sen, Keshab ch., Paramhansa Ukti, 1st ed. 24th January, 1878
2. Dutta, Suresh ch., Paramhansa Ramakrishner Ukti, 1st ed., 23rd December, 1884
3. Dutta, Ramachandra, Tattva-sar, 1st ed., 1885
4. Dutta, Ramachandra, Tattva-prakasika, 1st ed., 1885
through the 'Kathamrita'. In this context, a famous literature wrote in his book - "We do not have a small number of social pictures in the Kathamrita. There is a lot of findings there of different communities expressed or hidden in Hinduism and of the different religious movements of the contemporary Bengal."¹

"Kathamrite amra samajcitra kam pai na, samasamayi bangladeser nana dharmiya andolon, hindu dhamer antargata byakta o gupta nana sampradayer bahu sambad ekhane ache."²

Moreover, he said in this context - "The sketches that are available here of many famous men, in many places are their best sketches. Among the remarkables, we get more or less Keshab Sen, Sivnath Sastri, Bijoy Krishna Goswami, Debendranath Tagore, Sasadhar Tarkacudamani, Vidyasagar, Mahendralal Sarkar, etc."³

"anek bikhyata byaktir ye rupcitra ekhane mele, ta anek kahete tnader sresta rekharakan khyatanamader madhye kambese pai keshab ch. sen, sibnath sastri vijoykrishna goswami ..."⁴

2. Ibid.
3. Ibid.
4. Ibid.
Apart from this also, persons saturated with the religious world like Krishna Kishore, Gouri Tardit, Varvi Castri, Totapuri, Bhairabi, Brahmani, Baisnavcaran and other renowned persons like Dayananda Sarawati or Pratinidhi swami also can be found.

Though the female Brahma members of the Keshab Front's society were educated, liberal-minded and owners of fresh thoughts but the system of "parda" that was in existence in that age, was also stated in the 'Kathamrita'.

There is a humorous statement of Sri RamaKrishnadeva,
"The woman were behind the screen .... I told Kesbach smiling, 'If you dive completely ....'."

"The ladies were seated behind the screen. I said to Keshab, 'How can you all dive once for all?' Pointing to the ladies, I said, 'Then what would happen to them? now and then you must return to dry land. You must dive and rise alternately.'

"ciker bhitar meyera chil. ami hese kesabke bellam, bhakti nadite yadi ekbare dube yabe, ta hole ciker bhitar ynara rayechen, onder dasa ki habe? tabe karma karo, dub debe, ar majhe majhe aday uthbe."

Vivekananda's younger brother, Mahendranath Dutta, also informed in connection with the description of the drawing room of Ramchandra Dutta -

"Women, sat in the small building existing in the southern direction of the drawing room. . . . but nobody could see women from inside the house for not giving light there. That was the arrangement made for sitting. There was no necessity of giving screen."\(^1\)

Although, the screen was not in existence, it could be found from the description that women did not come out in broad daylight.

The aforesaid writer moreover informed, "Salt was not applied in curry before. Curry without salt was served and salt was served in the dish."\(^2\)

The discourse on the unsalted curry is stated in Kathamrita also.\(^3\)

That the chanting of the name of God in concert with "khol-kartal" also stated in the Kathamrita. It also stated that after the meeting with Sri

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1. Dutta, Mahendranath, *Sri Sri Ramakrishna anudhyar,* 2nd ed. 16th Chaitra, 1361, p. 37
2. Ibid., p. 66
3. Katha, vol. 4, 14th Reprint, 1370, p. 10
Ramakrishna he ranted the name of 'Hari' and 'Kali'. In this context, the remark made by the critic is comparable. "New eagerness and new devotion were engendered from the daily devotional practices. As an aftermath of it, they began to discuss the theory of devotion of Caitanya and introduced the system of chanting the name of God in concert in accompaniment with tomtom and cymbal among themselves."

"Eidainik upasana haite naba-byakulata o naba-bhaktir sancar hailo. Tahar falsvarup inhara mahatma caitanyer bhaktitattva aloconkorite lagilen, ebam apnader madhye khol kartal sath samkirtaner pratha prabarttita karile."\(^3\)

It may be mentioned in this context that Mahendranath Dutta narrated a story about a Hatha-Yogi of Bhukailas in his book. That Hathayogi was found under the ground inside the temple at the time of digging railway line - "He was aged about thirty, he was dead still and was without the pulsation of life. At last, through different attempts and an attempt made by an English doctor, he came to himself and took a little food. A few days later, that 'Hathayogi' breathed his last."\(^4\)

1. Katha, vol. 5, 14th Reprint, 1371, p. 131
3. Ibid.
4. Dutta, Mahendranath, Kalikatar puratan kahini o pratha, 2nd ed., 5th October, 1975, p. 44
"bayas tris batsar haibe, ekbare niscal nispanda
.. .. abasese nana procesta o,ingrej dactarer
cestay jnan asilo. samanya kichu aharya-o
grahan karil. alpadin pare hathayogir dehatyaq
hay."  

Incidentally, it may be mentioned that this sage of Bhukalash has been referred to in the Ramakrishna also. Hazra, one day, by the bye, said to Sri Ramakrishna -

"Take the case of the sadhu of Bhukailash. How people tortured him, and in a way, killed him! They had found him in samadhi. First they buried him, then they put him under water water, and then they branded him with a hot iron. Thus, they brought him back to consciousness of the world. But in the end the sadhu died as a result of these tortures."  

"Bhukailaser sadhuke kato kasta diye ek rakam
mere fela holo. sadhutike samadhistha peye-
chilo. kakhan matir bhitare pnote, kakhan
jaler bhitar rakhe, kakhan gaye chneka dey.
ei rakam kore caitanya karale. ei sab
yantranay deho tyag holo."  

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1. Dutta, Mahendranath, Kalikatar puratan kahini o pratha, 2nd ed., 5th October, 1975, p. 44
Although, practically, there was no discussion regarding female education, reference to it can be found in the Kathamrita. "On eastern side of the Circular road was Victoria College, where the ladies of Keshab's Brahmo Samaj and their daughters received their education."

"rastar purbadhare victoria college, ekhane kesaber samajer brahmikagan o tnahader meyera anake paden."

Though female education started many years back but critics informed regarding its source.

"Mr. Beathan, for the first time, set up Girls school for the purpose of imparting education which was devoid of educative value and for communal religion. The setting up of that work occurred in 1849."³

"sampradayik dharma- sikshabihin siksha dibar uddesye balika-vidyalaya sthapan beatan saheb sarbaprathame karen. se karyer pratistha 1840 sal-e hay."⁴

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2. Katha, vol. 2, 17th Reprint, 1387, p. 70
3. Sastri, Sibnath, Ramtanu Lahiri O Tatkalin Banga Samaj, 1st (B) ed., Aswin, 1390, p. 140
4. Ibid.
The description of vehicles and roads are also in the Kathamrita. Journeying on the bosom of the Ganges in the steamer or ship was a special luxury with the sons of rich men.\(^1\) The steam ship, then, was popular as a water carriage. Keshab Sen's journey on the bosom of the Ganges, is a concret example of it. That yacht, of course, belonged to his son-in-law the Maharaja of Cooch Bihar. It is stated in the Kathamrita -

"In the year 1881, 15th July, Friday Keshab Sen went to Dakshineswar by a Steam Yacht of his son-in-law, the Maharaja of Cooch Behar."\(^2\)

Regarding this steamship we get in the contemporary newspaper, "On the 10th of December, 1825, the 26th of Agrahayan, 1232, we are expressing with great delight that the steam yacht (ship) reached Calcutta, yesterday from England."\(^3\)

In this way, we get innumerable picture which undoubtedly have reflected that age.

\(^1\) Katha, vol. 5, 14th Reprint, 1371, p. 10
\(^2\) Katha, vol. 5, 14th Reprint, 1388, p. 225
\(^3\) Bandyopadhyay, Vrajendranath, Sambadpatre sekaler katha, ed. 4th Caitra, 1377, p. 332
Different articles which published in different times in different papers are also prove the contents of the book. Such writings are given as follows:

Nagendranath Gupta did not occupy a remarkable position among the circle of devotees and persons devoted to Rama- krishna, the facts that he had put forward regarding Rama- krishna, or Sri Ramakrishna Kathamrita, are very valuable in the sphere of the authenticity of the 'Kathamrita'. Because, his testimony is that of an eye-witness.

At the very outset, he narrated in details about the meeting of both of them in his book. In this context, the writer of the Kathamrita, only mentioned the incident. Because, this incident was taking place before the arrival of Sri M at Dakshineswar.

Regarding the first meeting the author narrated -

"I saw him in July 1881, when I was a lad of nineteen. I saw him in company with Keshab Chunder Sen and a number of missionaries. We were on board a small steamer, or steam yacht belonging to Maharaja Nripendranarayan Bhup of Cooch Behar, Keshab's son-in-law." The evidence of the author was also necessary, because of the reason that it was he who

1. Gupta, N.N., Sayings of Paramahansa Ramakrishna, April 1936, Introduction
2. Katha, vol. 5, 14th Reprint, 1388, p. 225
3. Gupta, N.N., Sayings of Paramahansa Ramakrishna, April 1936, Introduction, p. xx
came and told Sri M about the news of Sri Ramakrishna, and according to his version, a few months later, Sri M visited Sri Ramakrishna at Dakshineswar. In the writings of Gupta,

"After seeing and hearing Ramakrishna I went and saw Mahendranath Gupta, who was related to me and was my senior by several years and told him everything and urged him to go to Dakshineswar. This he did the following year and he was so much impressed by the manner of speaking of Ramakrishna that he began keeping a diary in which he wrote down everything Ramakrishna said."¹

In this context, it has been mentioned in Kathamrita, Sri Gupta also narrated -

"He told me that what he heard in a day it took him three days to write . . . . These diaries were the beginning of the Gospel of Paramhansa Ramakrishna according to M.²

Again he wrote - "This is the only authentic and to a certain extent, complete record of the sayings of the Ramakrishna. Mahendranath could not go everyday, nor could be stay constantly with the master . . . . It is due

1. Gupta, N.N., Sayings of Paramhansa Ramakrishna, April 1936, Introduction, p. xx

"Srijukta Nagendra told this incident (after) two-three months later. Master first visited Sri Thakur after few months of this date, February, 1882.

2. Gupta, N.N., Sayings of Paramhansa Ramakrishna, April 1936, Introduction, p. xxvi."
So we can also say that it was he who, in a sense, was responsible for converting Mahendranath Gupta into Sri M.

By going through the 'Kathamrita', we also see that Ramakrishna was the speaker, Vidyasagar, Keshab Sen, Jesabandhu Fundit and all others were listeners. The echo of this statement is found in the writing of the said author - "It was not a conversation at all. From beginning to end, for nearly eight hours, only a single voice was heard, the voice of Ramakrishna." 2

Regarding the conversation Sri Gupta narrated, "Keshab then asked him, 'Will you not tell us something of the Nirakara?'." 3

Immediately the half open eyes opened for a moment, there was a new gleam in them and the Paramhansa self, "Can you ask me about the Nirakara? This is a very difficult thing, 'Nirakara', 'Nirakara' and without another word he passed into samadhi." 4

1. Gupta, N.N., Sayings of Paramhansa Ramakrishna, April 1936, Introduction, p. xxvi
2. Ibid., p. xxii
3. Ibid., p. xxii
4. Ibid.
In Kathamrita we also get the same information.

The name of Aswini Kumar Dutta, the famous patriot and educationist may be mentioned in this context. In reply to the letter written by Sri M, the letter which he wrote to Sri M, remains printed in the Kathamrita. We also know from his writing that he has not recorded the month or date.

The contents of the letter is also known as the 'recollecton of memory' of Aswini Dutta, in separate books. But in this context, the name of the works of Aswini Dutta may be mentioned. In the introduction of this book, it is narrated -

"Once I asked the honourable Paramhansa, Sir what is the difference between the Hindu community and the Brahma community? In reply, Sri Ramakrishna gave the simile of concert of pipes and small drums and said, 'A follower of Brahma has kept sitting catching hold of the main string of Brahma. The Hindus imagining the different images of Brahma have coloured it inwardly. Then that Sri Ramakrishna referred to the water of the tank and its different phases.

1. Katha, 5th vol., 14th Reprint, 1388, p. 226
2. Katha, 1st vol., 15th Reprint, 1387, p. 260
was also informed by the writer".1

A sense of doubt has been expressed regarding the meeting of Bankimchandra with Sri Ramakrishna. On this topic, a critic in his book, expressed doubt about the truthfulness of the meeting of both of them.

There were many arguments and counter arguments on this issue. But only the writing of the biographer of Bankimchandra has been mentioned without entering into that topic. The biographer of Bankimchandra narrated -

"One day, a meeting took place between Bankimbabu and Ramakrishna Paramhansa in the house of Adharlal Sen. By the bye, Paramhansa said, 'I have heard that you are very proud of your learning'. Bankimbabu, rather wanted to hear religious instructions without being perturbed at this. Paramhansa was not softened at this also. Bankim Babu laughed away everything. I do not know as to whether, there was ever any meeting or not between them, later on."2

But though we do not enter into a detailed discussion about the meeting with Bankimcandra, it will not be out of place to say that Bankimcandra's idea about religion was different from the current religious conviction. In this

2. Chatterjee, Sachisch ch., Bankim Jivancarit, Bangabasi 1318, p. 145
context, the remarks of the biographers of Bankimchandra may be accepted - "The indication of religious sense was very meagre in him. Only at the time of the illness of his eldest daughter, once, and at the time of the dying contemplation of his eldest grand son, the small spring of devotion flowed out a little." 1

"dharma bhaber sucanā tnahar madhye kami chilo.
sudhu jestha konyar ekbar asukher samay jestha
douhitrer maranapanna abasthay bhaktir khudra
nirjharinir samanya prabahita haila." 2

Moreover, the writer informed in this context, "I have picked up Krishnacaritra and dhamatattva from scattered waves and got the instruction that little knowledge ends in pride and atheism. Again, the more that knowledge increases, the more our minds are turned towards Do". 3

The author also informs - "From the arguments and counter arguments of letters made in the 'Statesmar', between Hasty and Bankimchandra, on the occasion of the funeral of the royal house at Shova Bazar in 1882, this truth may be imagined that although both of them were famous scholars,

2. Ibid.
but there was doubt about the fact as to whether they had any clear idea about Hinduism."¹

"1882 sale sobhabazar rajbatir sraddha upalakshe Hesti saheb o bankimer madhye statesman-e ye cithipatrer badanubad hay, ta theke anumita hay ye, yadio tnahara ubhayei bikhyata pandit chiler, kintu hindu dharmer samyak dharana tahader chile kina sandha."²

It will not be unwise to imagine from this that the religious sense being not deep as a famous novelist and scholar, it is quite possible to make light remarks on this part, as described by the author of Kathamrita.³ On this topic some critics has made a discussion in his article 'Sri Ramakrishna and His Kathamrita.'⁴

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2. Ibid.
3. Ibid., p. 397
(c) Apart from these, in another way also, the authority of the Kathamrita may be proved. Its influence on literature gradually increases in a great extent. If any biography, any book, or any criticism of Sri Ramakrishna is to be written, one may rely upon authentic book like "Sri Sri Ramakrishna Kathamrita". Of course, the books of Ramchandra Dutta, Saradananda, Suresh Dutta, Aksay Sen deserve mention. But as the day, date and year were mentioned in the Kathamrita, its value may deserve consideration to be the best of all.

Of course, although it is possible to make mention of books influenced by the 'Kathamrita' arbitrarily, it is impossible to mention all the examples for want of space. The remarks is analysed only by referring to the names of some particular book and by giving a few quotations from the books.

In this context, first of all, the name of "Sri Sri Ramakrishna Carit" may be mentioned. The author, Gurudas Barman, wrote in the introduction in this connection:

"Some incidents have been gathered from the biography written by Ramchandra Dutta, the best of the devotees, the biography of Satyacaran Mitra, the book on Sri Ramakrishna by Sri Aksay Kumar Sen and the Kathamrita of Sri M."  

"bhaktaprabar Srijukta Ramchandra dutta likhita jivancarit, Srijukta akshaykumar sener Sri Sri Ramakrishna punthi O Sri Ma likhita Kathamrita haite katakguli ghatana samghrita haiache."  

Mention may be made of another book in this context - the book is 'Sri Ramakrishna O Antaranga Prasanga'. The author Kamal Krishna Mitra wrote in the preface of the book, "The honourable Ram Lal Chatterjee, the nephew of Sri Sri Ramakrishna Paramhansadeva, and Mahendranath Dutta, the second brother of Swamiji and the talk on Thakur and the incidents with day and date emanating from the lips of Sri K."  

"Sri Sri Ramakrishna paramhamsadeber bhratus-putra pujiyapad ramlal chatterjee o swamijir madhyam bhrata sri Mahendranath dutta ebam sri mayer mukhaniharta din o tarikhsaha thakurer katha o ghatanadi."  

In the introduction of the book, he moreover informed -

"I heard that Maharaj Baburan one day spoke something about Thakur to some devotees. Hearing this, they said that these words were not really in the 'Kathamrita. On hearing..."  

3. Ibid.
this Baburan Kaharaj said, the non-existence of these words in Kathamrita, did not mean that Sri Ramakrishna did not utter words like these. Have I told you a lie? You are harping on the same string – when, these words of Thakur are not present in the Kathamrita – then he did not say like this.¹

"kamal! sunechilum baburam maharaj (swami premananda) ekdin kayekti bhaktake thakurer katha kichu bale. tara sune bolechilen – e sab kathamrite ba konce baiye nei. baburam sune bolechilen, kathamrite ne bole ki thakur balen ni? ami tomay mithya bolechile, tomader oi ek hoeche katha. yakhan Sri Ramakrishna kathamrite thakurer esab katha nei, takhan tini balemmi."²

This is one of the best proofs of the popularity of the Kathamrita. This popularity is beyond doubt and also the major proof of the authenticity of the 'Kathamrita'.

Apart from this, many incidents mentioned in the Kathamrita, also mentioning in the abovementioned book.

2. Ibid.
3. Ibid., pp. 14, 55, 64, 70 etc.
The said author, in his 'autobiography' wrote, "I have seen Ramkrishna Paramhansa many times, in the festival of Brahma, in house of Nepalcandra and Gopal chandra Mullick at Sinduriapatty and in the festival of the garden house of Beni Madhab Das at Sinthi Uttarpara."\(^1\)

"paramhansa ramakrishnake sadharan brahmasamajer sinduriapatir nepalcandra o gopalcandra malliker batir mahotsabe ebam benimadhab daser sniti uttarpadar bagan batir utsabe bahuber dekhischi."\(^2\)

In this context, he also added that he had heard his sweet devotional Brahmo song. He also informed that he was lost in 'Samadhi' being overwhelmed singing Brahmo song and he regained his consciousness on hearing the sound of "om".\(^3\)

Again, the author of 'Gitatattve Sri Ramakrishna' informed in the introductory section, "Without resorting to the old communal and modern uncommunal commentaries at the time of explaining the Gita, mainly on the life and thought of Sri Ramakrishna was relied upon ... ... . It was 'Ramkrishna Kathamrita' which was the main source of this book."\(^4\)

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1. Mitra, Kamal Krishna, Atma carit, 2nd ed. 1351, p. 225
2. Ibid.
3. Ibid.
4. Singha, Sri Harishchandra, Gitatattve Sri Ramakrishna, 1st ed. 11th Baisakh, 1371
"gitar byakhya karar samaye sudhu pracin sampradayik athaba adhunik asampradayik bhasya abalamban na karia Sri Ramakrisher bani o jibaner uperei pradhanatah nirbhar kara haiache. ... Sri Sri Ramakrishna Kathamritai pradhan akargrantha."¹

"Paramhansadeva" written by Debendranath Bose, may be mentioned in this context. At the starts of the book, the writer informed in context of "Nivedan" (Introduction) -

"From the 'Ramkrishnalila prasanga' written by the most respected Srimat Swami Saradananda, and the Kathamrita by Sri M, the best devotee, the sum and substance of the book have been taken. The debt of the writer is unmeasurable to them."²

"param pujyapada srimad swami saradananda pranita sri sri ramakrishnalila prasanga o param bhaktibhajan Sri Ma likhita 'kathamrita' haite ei oranther saramsa samgrhita haiache, ihader nikat lekhaker rn aparimeya."³

1. Sincha, Sri Harishchandra, Gitatttte Sri Ramakrishna, 1st ed., 11th Baisakh, 1371
3. Ibid.
By going through the book it is known to us that the writer again and again took the help of the Kathamrita, in the context of biography.¹

Mention may be made of another book in this context. The name of the book is 'Life of Vijoy Krishna Goswari, the great Soul' written by Jogendra Nath Gupta.² Although the writer himself in this book did not make any confession, there were quotations put forward in most places of the book from Kathamrita. In this context, an example may be cited. As for example, Sri Ramkrishna, at a certain time, said this at the sight of Vijoy Krishna. "Have you caught hold of accommodation? or Lo! the spring of Vijoy was so long under pressure. This time it has found an outlet."³

In this way, he wanted to draw his life quotiation 'discourse on Vijoy, from the Kathamrita'.

The name of another book may be mentioned and that is 'Sri Ram Krishnadeva'.⁴ In the introduction the author informed in this way –

². Gupta, Yogindranath, Mahapurus Vijoykrishna, 1st ed. January, 1956
³. Ibid., p. 248
"The respected Srimat Swami Vivekanandaji expressed a desire that a book on the life of Ramakrishna would be written in the light of his Gospels. To fulfil that hope, to some extent, a man of little learning like me has advanced to publish the nectarous character emanating from the holy mouth of Sri Ramakrishna, following the Katha in many respects."  

"pujyapada srimat swami vivekananda iccha karit
chilen ye ekkhani Sri Ramakrishna jibani lekha
habe tnar upadeser svarupe, kebal tnar katha
tar madhye thakbe, pradhan lakshya thakbe tnar
siksha, tnar upadesh jagatke deoa ar jibaniti
tari udaharan svarup habe. swamijir sei mahati
asa, amar alpamati, kathancit purna karibar
janya, anekamse Kathamrita abalamban karia Sri
Ramakrishner 'Srimukh kathita caritamrita'
prakas karite agrasar haiache."  

In the later years, this influence became more extensive and deeply immanent.

For example, mention may be made of the name of the book "Yugadevata Sri Ramakrishna".

2. Ibid.
3. Sen, Pralay, Yugadevata Sri Ramakrishna, 1st ed. 2nd Sraban 1371 sal.
The author in the context of the Kathamrita informed in his book—

"All these Gospels of his (Ramakrishna’s) have been described as 'Kathamrita'. The Headmaster of a certain school, in the locality of Shyambazar has compiled with sincerity the religious talk of Thakur. The name of this compiled book is "Sri Sri Ramakrishna Kathamrita". The devotional practice of Sri Ramakrishna and the record of his thought on God is kept in that book."¹

"tnar ei samasta dharmakatha 'Kathamrita' bole akhyata kara hoeche. shyambazar ancaler korob ek vidyalayer ekjan pradhan sikshak thakurer dharmakathake nisthar sange lipibaddha karen. tnar ei samkalan granther nam 'Sri Sri Ramakrishna Kathamrita'. Ramakrishner dharmasada-dhanao iswarcintar anulipi ei granthe abikel dharta ache."²

The name of the book entitled 'Sri Ramakrishna upama' may be mentioned among the books influenced by the nectar-like sayings. In its introduction the author informed — "Although many parts of the religious topic

1. Sen, Pralay, Yurjadevata Sri Ramakrishna, 1st ed. 19 Sraban, 1371 sai, p. 58
2. Ibid.
became impregnable to the unworthy like us, the words and stories though served as by products of instructions resorting to simile capture our hearts. Then, picking out the similies from the 'Ramakrishna Kathamrita', the attempt to serve his 'rasa' with the unworthy writings was started.\(^1\)

The author of the book "Sri Ramakrishner Sadhanas" in course of discussing the devotional practices of Ramakrishna, resorted to the Kathamrita, at every step. He established every remark in the light of the 'Kathamrita'. Many quotations of the Kathamrita have been used with exactness\(^3\) arbitrarily everywhere in the book. Apart from this, he made detailed discussion about the yogic practices of Ramakrishna.

He stated in this connection, "When we taste the nectar like sayings of the 'Kathamrita', we are struck with wonder at the extent and depth of the scriptural knowledge of a man who was not a scholar."\(^4\)

"sriramakrishner kathamrita yakhan asvadan kari takhan 'spandit' loker sastra jnaner byapakata

2. Chakrabarty, Nirodbaran, Sri Ramakrishner Sadhana, 1st ed. 29th Asarh, 1377
4. Chakrabarty, Nirodbaran, Sri Ramakrishner Sadhana, 1st ed. 29th Asarh, 1377, p. 50
o gabhirata amader bismay bimugdekkare."¹

The name of another remarkable book, bearing the influence of Kathamrita, may be mentioned. The author of 'Bharatatma Sri Ramakrishna' informed in the introduction that for the collection of facts of the book, we mainly depend upon Lilaprasanga written by Swami Saradananda and Sri Ramakrishna Kathamrita by Sri M., the two main source book of this book.²

The name of other books may be mentioned in this connection, such as 'Parampurusa Sri Ramakrishna',³ 'Kabi Sri Ramakrishna',⁴ 'Sri Ramakrishna O Bangaranamanca',⁵ 'Sri Ramakrishna O Bangla Sahitya',⁶ 'Sri Sri Ramakrishna O Bhaktavairab',⁷ 'Sri Sri Ramakrishna Carit',⁸ 'Viswavivek',⁹ 'Bhaktamalika'¹⁰ and many other books are mentioned in this regard.

5. Chatterjee, Naliniranjan, Sri Ramakrishna O Bangaranamanca, 1st ed. October, 1978
7. Dasgupta, Hemendranath, Sri Ramakrishna O Bhaktavairab, 16th June, 1953
8. Choudhury, Kshitish ch., Sri Sri Ramakrishna Carit, 2nd ed. Falgun, 1376
It is found on discussion that the writing of *nvtbinr* is almost impossible in the post-Kathamrita Bengali literature, without referring to the Kathamrita.

Thus, it may be said that there is not even a slightest doubt regarding the Authenticity of Kathamrita.