Chapter 3

WEALTH OF KATHAMRITA.

A. Characters

Life of Sri Sri Ramakrishna:

The biography of Sri Ramakrishna is lying scattered haphazardly in five parts of the 'Kathamrita'. But Sri I., mentioned briefly previous life before his meeting with Sri Ramakrishna.

At the very beginning of the Kathamrita, he referred to three views regarding the birth day of Sri Dev. The first one was the horoscope framed by Ambika Acarya. According to this it was stated regarding the birth date of Sri Ramakrishna - 1756/10/9/59/12.

The second one was the calculation of Khetranath Bhatta - 1754/10/9/59/12.

The third one was the calculation of Jyotirbhusan - 1756/10/5/59/28/21.¹

As the last calculation, that was prepared at Belur Math, was acknowledged by all, so it would not be to imagine that it was the only authentic calculation. Khudiram Chatterjee, the father of Sri Ramakrishna was very simple.

---

¹ Katha, vol. 1, 17th Reprint, 1387, p. 1
sincere and a great devotee. Mother, Chandramoni, too, was an image of simplicity and kindness. They used to live only one and half a couple of miles away from Kamarpukur before hand. But they were rendered homeless eventually at the consiricy of the 'Zamindar' for not giving false evidence in favour of that tyrannical landlord and ultimately they came to Kamarpukur.

The name of Sri Ramakrishna during his childhood was Gadadhar. The writer of the 'Kathamrita' remained completely silent as to when Gadadhar was turned into Ramakrishna. But Christopher Isherwood referred to three principles and the principle that was stated last was considered to be an authentic one.

"The third - and most generally accepted theory is that Gadadhar was first called Ramakrishna by Mathur Mohar - the son-in-law of Rani Rasmani."²

As many tales of the life of 'Sri Ramakrishna' were available in the 'Kathamrita' constitutes the gospels emanating from the mouth of Sri Ramakrishna. The major part was mentioned in connection with the forewords. He often expressed to his devotees the tale of his childhood or his life as a devotee. From this some facts relating to his life,

2. Christopher, Isherwood, Ramakrishna and His Disciples, 2nd In. ed., January, 1969, p. 54
can be had. It is found in connection with the forward the much deep respect and obedience he had for his father Khudiram. In his own language - "When my father walked along the lane of the village wearing his wooden sandals, the shop-keeper would stand up out of respect, and say, 'There he comes when he bathed in the Haldarpukur, the villagers would not have the courage to get into the water. Before bathing they would enquire if he had finished his bath."\(^1\)

"amar baba yakhan khadap pode rastay colten, anayeth dokanira dnadiye uthto, holto ej tini ascher. yekh haldar pukure sran karten, lokera sahas koreaiten yeto na. khapar nita, uni ki sran kore cechen?"\(^2\)

He said regarding the impression of his own father. At Gaya Khudiram had a dream in which the Lord Vishnu promised to be born as his son. Therefore Khudiram said, "O Lord, I am a poor brahmin. How shall I be able to serve you? Don't worry about it, Raghubir replied. 'It will be taken care of'."

"thakur, ami daridra brahman. kemon kore tomar seba korbo? Raghubir bollen, ta hoe yabe."\(^4\)

2. Katha, vol. 4, 17th Reprint, 1387, p. 81
In later years, in course of saying about himself, Sri Ramakrishna said, "My parents knew who dwells inside this body. Father had a dream at Gaya. In that dream Raghubir said to him, 'I shall be born as your son'."  

"er bhitar ke achen amar bapera janto, bap Gayate swapna dekhechilen. Raghubir bolechen, 'ami tomar chele habo'."

He also informed in connection with the fact that it is not possible to shun woman and gold for all. "God alone dwells inside this body. Such renunciation of woman and gold. Could I have accomplished that myself?"

"er Wiltar tinie achen. kaminikancan tyac! eki amar kamma."

Again, he informed, in connection with his studies that though he got himself admitted into the L.P. School, arithmetic seemed to him to be very tough. In this regard his own remark:

"You see, during my childhood I could paint well; but arithmetic would make my head spin. I couldn't learn simple...

2. Katha, vol. 4, 17th Reprint, 1387, 240
Sri Ma informed that he was in possession of a "sweet tone. It means he could also sing well. He could sing everything, hearing the songs in opera. In the language of Sri Ramakrishna -

"I used to sing those songs very often during my boyhood. I could reproduce the whole drama from memory."  

"ami e sab gan chelebelai khub gaitam ek ek yatrān samasta pala geye dite partam."  

Sri Ramakrishna had another astonishing talent. That was the uncomparable power to imitate others. During his boyhood, the men and women of Kamarpukur were equally fond of him. In this context Sri Ramakrishna said -

"They loved to hear me sing. I could imitate other people’s gestures and conversation, and I used to entertain..."
them that way."  

"amar gan sunta, abar lokder nakal korte partum.
sei sab dekhto o sunta."  

His uncommon power of imitation itself, probably endeared himself to the people. But he avoided the sight of sorrow and danger, he added.

But he also said that he was a happy pigeon (seeker of happiness). He fled away from the house where he found sorrow and dangers.  

In connection with his first 'Samadhi' Sri M informed us that in his childhood, he was going to the nearby village across a paddy field. At that time he became senseless at the sight of a strange light. Sri Ramakrishna himself informed in this connection -

"During my boyhood God manifested Himself in me. I was then eleven years old. One day, while I was walking across a paddy field, I saw something. Later on I came to know from people that I had been unconscious and my body totally

2. Katha, vol. 5, 14th Reprint 1388, p. 45
motionless."¹

"chelabelay tnr abirbhab hoechilo. agaro bacharer samai mather upar ki dekhlum! sabai bolle, behuns hae gichilum. kono sad chilona."²

In this way slowly and steadily he advanced towards his life as a devotee.

He was seven years old, when his father died. This incident affected him very much.

At the age of 17 or 18 he was summoned to Calcutta by his elder brother, Ramkumar who wished assistance in his priestly duties. He worshipped God for some days in the Garden of Nath and in the house of Mitra at Jhamapukur.³ Of course, he did all these with a view to helping Ramkumar, his elder brother.

At the same time Rani Rashmoni set-up the temple of Kali at Dakshineswar two and a half couple of miles away from Calcutta. Ramkumar, the elder brother of Ramakrishna was appointed as 1st worshipper of "Kali Mandir", on the 31st May, 1855.⁴ Sri Ramakrishna himself was engaged in the

² Katha, vol. 1, 17th Reprint, 1387, p. 239
³ Katha, vol. 1, 17th Reprint, 1387, p. 2
⁴ Katha, vol. 1, 17th Reprint, 1387, p. 2
activities of worship. Moreover, Sri M then informed that
"From Deed of Endowment executed by Rashmoni on 18th February
1861 we come to know, that Sri Ramakrishna was engaged in
worshipping in the temple of Sri Sri Radhakanta in 1859 and
(Haladhari) Ramataraak worshipping in temple of Kali. But in
the year 1859/1861 Sri Ramakrishna came to worship the Kali.

Sri M also informed that from that time he became
very much unmindful by thinking the God all the time. Even
he was unable to offer puja according to religious custom.
His relatives at that time got him married thinking that his
condition might be changed in case he was married. Regarding
this matter, Ramakrishna himself informed - that when he
first had that experience, he could not perceive the coming
and going of day and night, people said, that he was insane.

Regarding his marriage, Sri M informed us that Sri
Ramakrishna married Saradamani Devi, the daughter of Ramchandra
Mukherjee, in the village of Joyrambati near Kamarpukur in 1860.
He was 22 or 23, Saradadevi was six years of age. But after
the marriage, instead of the improvement of the condition,

---

1. Katha, vol. 2, 17th Reprint, 1387. From the Deed of
   Endowment executed by Rashmoni on 18th February, 1861.
2. Katha, vol. 1, 17th Reprint, 1387, p. 3
insanity continued to increase. In this context, Sri Nar- 
krishna himself threw light - "When I used to conduct the 
worship in the temple, my hand, instead of going toward the 
Deity, would very often come toward my head and I would put 
flowers there." 1

"yakhan thakur pujo korte yetum, hatta anek samay 
thakurer dike na giye nijer mathar upar asita, ar 
phul mathay ditum." 2

As a result, he heard criticism also, many times. 
He told in this context -

"When I first attained this exalted state I could not 
worship Mother Kali or give Her the food offering Haladhari 
and Hriday told me that on account of this the temple officer 
had slandered me. But I only laughed; I wasn't in the least 
angry." 3

"yakhan ei abastha pratham holo, takhan Ma kali 
pooja korte ba bhog dite ar parlam na. Haladhari 
ar hride bolle, khajanchi boleche. Bhatccajji 
bhog diben na to ki korben? ami kubakya boleche

2. Katha, vol. 1, 17th Reprint, 1387, p. 239
sune kebal haste laglam, ektu rag holo na.\textsuperscript{1}

He was very indifferent to his dress also. Its indication is lying scattered everywhere in the 'Kathapun'. At that time of his first paraxysm of love, he could not keep his cloth and sacred thread in his body.\textsuperscript{2}

At that time, he had no sense of racial discrimination, good or bad, or any sense of this type. As a result he had no hesitation to touch the remains of the eaten things of anybody. Rather with a view to feeling a sense of equality, all he touched his head and lips with the leaf-plates from which the beggars ate their food in the guest house of the 'Kali temple'.\textsuperscript{3}

In the same context, he narrated the incident of one day -

"Once, for a few days, I was out on an excursion with Mathur Babu in his house-boat. We took the trip for a change of air ... ... I saw the boatmen cooking their meal and stood and watched them ... ... Kathur babu felt that he might ask the boatmen to give me a portion of their food.

\textsuperscript{1} Katha, vol. 3, 15th Reprint, 1389, p. 168
\textsuperscript{2} Katha, vol. 2, 17th Reprint, 1387, p. 2
\textsuperscript{3} Katha, vol. 2, 17th Reprint, 1387, p. 113
So he said, "Come away! Come away!"  

"sejobabur sange bazra kore haoa khete gelar ...  
bajrate dekhla maghira randhche. ... sejo babu  
bujheche ye, ini ebara ceye khete paren, tai bollen,  
baba, sore eso, sore eso!"  

Again, he had the longing of eating the pulse of the house of a blacksmith and ate also "I ate the dal, but it smelt of the blacksmith."  

"tai khelum. kintu kamare kamare gandha."  

After the realisation of Brahman, after having the vision of the invisible, his feeling of racial discrimining for naturally left him. Although he rose above all the cut of the country, yet, Ramlal's father, i.e., the elder brother of Sri Ramakrishna was seized with fear thinking of the society. Because, they will remain outcasts for such activities of Sri Ramakrishna. The all-renouncing Sri Ramakrishna shunned woman and Gold also. Moreover, hoarding was against his character. He informed in this context, "I get into  

5. Ibid.
another state. It is impossible for me to lay up anything."

"ar ekta abastha ache, kichu sancay korbar jo nai."^2

To explain he give an example - "One day at Kamarpukur I picked some mangoes. I was carrying them home. But I could not walk. I had to stay standing in one place. Then I took the mangoes in a hollow. Only after that could I return home."

He also said in course of making us understand the state of being mad -

"In that state of God-intoxication I used to speak out my mind to all. I was no respecter of persons. Even to men of position I was not afraid to speak the truth."^4

In course of saying the type of his behavior he said -

"At one time, Rani Rashmoni was staying in the temple garden. She came to the shrine of the Divine Mother, as she frequently did when I worshipped Kali and asked me to sing a song or two. On this occasion while I was singing, I noticed

she was sorting the flowers for worship absent-mindedly. Once I slapped her on the cheeks. She became quite embarrassed and sat there with folded hands.\footnote{Gospel, vol. 1, 7th ed. December, 1980, p. 119}

"ekdin rasmani thakurbadite eseche kalichare elo. pujar samay asto ar duiskta gan oajite bolto. gan gacchi dekhi ye anyamanaska hoye phul bacche omni dui capad takhan byasta samasta hoye hatjoc kore railo."\footnote{Katha, vol. 2, 17th Reprint, 1387, p. 3}

In this context, he added that in that state, he felt not like any other talk except the talk on God.

In 1868, when he went on a pilgrimage with Mathur Babu and when Mathur Babu was discussing matters relating to property, Sri Ramakrishna described the condition of that time in this way, -

"I wept bitterly and said to the Divine Mother: Where have you brought me? I was much better off in the temple garden at Dakshineswar. Here I am in a place where I must be here about 'woman and gold'. But at Dakshineswar I could avoid it."\footnote{Gospel, vol. 1, 7th ed. December, 1980, p. 119}
"ami knadte laglam, ka, kothay anle. ami ye ramaner
mandire khub bhalo chilam. tirtha korte esen seti
kaminikancaner katha. kintu sekhane to bisaer katha
tata sumte hay nai."¹

He kept himself so aloof from the material thought
that even hearing anything relating to matter made him
mortified. Though no accurate account or fact was available
regarding the meditative activities of Sri Ramakrishna, Mr
Sri M had given a brief account of it.

Perhaps in 1859, the "Brahmani" came and practised
much in the path of 'Tantra'.² He performed profound and
delicate ceremonies in the Panchabati and under the bell-tower
at the northern extremity of the temple compound. After
completing the Tantric sadhana Sri Ramakrishna followed the
Brahmani in the disciplines of Vaisnavism. Vaisnavism is
exclusively a religion of bhakti. Totapuri came and probably
made Ramakrishna hear Vedanta. Totapuri, a monk of the non-
orthodox type, never stayed at a place more than three days.
But he remained at Dakshineswar eleven months. Sri Ramakrishna
remained completely absorbed in samadhi for three days.³ It is
told that possibly that was in 1866. In this context, Sri

¹ Katha, vol. 2, 17th Reprint, 1387, p. 3
² Katha, vol. 1, 17th Reprint, 1387, p. 3
³ Ibid.
Ramakrishna informed -

"Nangta instructed me in Vedanta. In three days I went into samadhi, under the Madhavi vine, he was quite taken back and exclaimed, 'Ah! what is this'? ¹

"nyangta vedanter upadesh dile. tin dinei samadhi. madhabitalay oi samadhi abastha dekhe se hato-buddhi haye bolche - are e keya re?" ²

Totapuri astonished because what he achieved after forty years of strenuous practice but Sri Ramakrishna attained in a single day. After that he always talked only Vedanta. The Brahmani used to say to him, "Don't listen to Vedanta. It will injure your devotion to God." ³

"baba, vedanta suno na! ote bhaktir hani habe." ⁴

At the same time, Baisnabcaran, the scholars also came to Dakshineswar. It was he who took Sri Ramakrishna in the convention of Caitanya at Kolutola. In that convention, Sri Ramakrishna sat on the seat reserved for Sri Caitanya in trance. ⁵

5. Katha, vol. 1, 17th Reprint, 1387, p. 4
Sri Ramakrishna went on a pilgrimage twice. The first time he took his mother with him. Sri Ram Chatterjee and some sons of Mathur babu were also with him. It was 1863.1

His second journey to the holy place took place five years later, in the month of January, 1868. That time he was accompanied by Mathur babu, his wife and Hriday.2 The story of this second pilgrimage has been described by him at different times in different ways. He also said again and again that he felt inspired when he was in a holy place. He also told that 'Kaliodaman ghat Sri Vrindaban, the scene of the crossing the Jamuna by the cowherd with cows in the evening or Govardhan hill and all these things were causes of his inspiration.3

The all-renouncing sages love for his mother was boundless. Once he thought that he would live in Vrindaban permanently, he came back to Dakshineswar for the attraction to his mother. He also told that he adopted the path of renunciation with the permission of his mother. It is not possible to say anything except a scholar, well-versed in religious scriptures, what he said about the different stages.

1. Katha, vol. 1, 17th Reprint, 1387, p. 4
2. Ibid.
of his religious practices. In this context, he himself said that although he did not read the religious scriptures, he kept those things in memory which he heard from different scholars and wise souls. In this reference he narrated the incident of one day -

"When the Divine Mother one day asked me in the temple, 'Do you want to be Akshara?' I didn't know what the word meant. I asked Haladhari about it. He said, 'Kshara means, jiva, living being; Akshara means paramatman, the supreme soul.'

"Kalighare bolle, 'tui ki Akshar hote cas? akshar mane jani na! jignasa korlam - haladhari bolle, kshara mane jib, akshara mane paramatma.'"

He, as it were, became mad after the religious practice of twelve years for his intimate and all-renouncing devotion. In later years, he himself described to his other devotees about the maddening restless state of the past days. For instance he narrated -

"At the hour of the evening worship in the Kaligha, I would climb to the roof of the Kuthy and cryout, 'O devotees!"

where are you all? Come to me soon."¹

"yakhan arati holo, kuthyr opor theke citkar kortam,
are ke kothay achis ay."²

In this context, he also told that he was in trouble to keep the company of the materialists though all other took it as the illusion of the mind, and he also gave his consent on it. But, in his later life, he saw that it is all coming true, the devotees are coming.³

In course of describing the then state when he abandoned worshipping in a maddening state, he said that at that time he could worship or any other thing any more. Then he said to the Divine Mother that who will look after him? Because he hasn’t power to take care of himself. He also told -

"I want to listen only to take about thee. I want to hear they devotees. I want to give a little help to those who have a chance to meet. How will all that be possible, Mother? Give me a rich man to stand by me. That is why Mathur Babu did so much to serve me."⁴

². Katha, vol. 4, 17th Reprint, 1387, p. 283
³. Ibid.
"tomar katha sunte iccha kare; bhaktader khaaste iccha kare; karuke samne padle kichu dite iccha kare. e sab ma keman kore hay. Ma, tumi ekjan badomanus daal taito sejobabu eto seba korle."\textsuperscript{1}

Regarding service of Mathur babu, he told in another place, that he did a lot for him in different ways. At his request, he arranged a special store-room for the sadhus. He also provided him with carriage and palanquin. And whenever he asked him to give anything to give anyone, he gave.\textsuperscript{2}

In this context, he also informed -

"The divine Mother also showed me in a vision the five suppliers of my needs; first Mathur Babu, and second Sambhu Mallick, ... I haven't yet found out the three other suppliers of my wants. But they were all of a fair complexion. Surendra looks like one of them.\textsuperscript{3}"

"abar dekhaile pncjan sebaet. pratham sejobabu (mathurbabu) tarpar sambhu mallick ... ar tinjan sebaet ekhano thik hay nai, kintu sab Gourbaran, surendra anekta, rasaddar bole"

\textsuperscript{1} Katha, vol. 2, 17th Reprint, 1387, p. 82
\textsuperscript{2} Katha, vol. 4, 17th Reprint, 1387, p. 284
Possibly Balaram Basu and Master mahasay (Sri ...) were his other suppliers.

Again, in the context of the foreword, he said in one place that in a state of samadhi, action automatically leaves us. In course of saying about his own condition, he said, -

"After attaining samadhi, I once went to the Ganges to perform tarpan. But as I took water in the palm of my hand, it trickled down through my fingers. Weeping I said to Haladhari, cousin, what is this? Haladhari replied, 'It is called galitahasta in the holy books'. After the vision of God, such duties as the performance of tarpan drop away."

"ামার এই অবস্থায় পার গঙ্গাজলে তর্পণ করতে গিয়ে দেখি যে, হালদারী ভিতর দিয়ে জল গোলে পড়ে যাচ্ছে, তখন হালদারীকে জিজ্ঞাসা করলে মা, দাদা, একি হোলা, হালদারী বললে একে গালিতাহস্ত বলে, ইশ্বর-দর্শনের পর তর্পণাদি কর্ম নে হয়ে।"

In connection with the offering of water to the names of deceased ancestors, worship, jap, etc. he said -

"After a man has attained samadhi all his actions drop away. All evotional activities, such as worship, fasting, like as well as all worldly duties cease to exist for such a person."¹

"samadhi hole sab karma tyag hoe jay, puja-japa karma, Bisay-karma sab tyag hay."²

By the by, he told once that he went twice, to see his native land, 1st time in 1869-70, and the second time in 1883. It was second time he went Fulni Shyambazar with Hriday and carried the holy name of God with the devotees like Natabar Goswadi, Ishan Mallick etc.

Then in course of discussion, he spoke a lot about Gouri, the great scholar and Narayan Sastri. Although no definite date or year was given, but Sri M informed that they arrived before the arrival of intimate devotees.³ Sri Ramakrishna also informed that Narayan Sastri first saw Ressab Sen and on hearing his description, he himself to see Ressab Sen.⁴

Sri Ramakrishna's renunciation of "women and gold" is known to all. Though he did not impose any restriction to

². Katha, vol. 1, 17th Reprint, 1387, p. 93
⁴. Ibid., p. 108
his household devotees in this regard, yet he imposed different instructions to his Sannyasi devotees. He, as it were, tried to make them understand the importance of giving up woman and gold. In connection with previous stories he said—

"But no spiritual progress is possible without the renunciation of 'woman and gold'. I renounced these three land, wife and wealth. Once I went to the Registry Office to register some land, the title of which was in the name of Raghudi. The officer asked me to sign my name, but I didn't do it, because I couldn't feel that it was my land."¹

"kintu kaminikancan tyag na hole habe na. ami tin tyag korechilam jamin, jaru, taka, rachubirer namer jami odese registri korte giclam. amav sai korte bolle. ami sai korlumna. 'amar jami' hole to bodh nai."²

He also said in this context—

"Once a Marwari devotee wanted to give me some money. Mathur wanted to deed me some land. But I could not accept either."³

¹. Gospel, vol. 1, 7th December, 1980, p. 379
². Katha, vol. 4, 17th Reprint, 1387, p. 58
In course of saying that the path of detachment is better than that of attachment, he referred another tale of his life.

"Once, when I was in a God intoxicated state, I was asked to go to the manager of the Kali temple to sign the receipt for my salary. They all do it here. ... But I said to the manager, 'I cannot do that'."\(^1\)

"ei abasthar par amar maine sai karate dekechilo,
yemon sabai khajancir kache sai kare. ami bolam,
ta ami parbo na."\(^2\)

That means, he realised fully well as to how much injurious money is. Though this all renouncing worldly sannyasi did not accept his wife just like other persons, yet he never disrespect or dishonour his wife.

But citing his own example, in the context of how much the worldly people are under the control of their wives, he said, -

"Once I wanted to go to a certain place, I asked my late's aunt about it. She forbade me to go; so I could not. A little while later I said to myself: 'I am not a householder.' I have

\(^1\) Gospel, vol. 1, 7th ed. 1980, p. 519
\(^2\) Katha, vol. 4, 17th Reprint, 1387, p. 141
renounced woman and cold.' If, in spite of that, this is my plight, one can well imagine how much worldly people are controlled by their wives."¹

"ami ek jaygay yete ceyechilam. ramlaler khudike jijnasa karate baran korle, ar yaoya holo na. khanik pare bhablum - u! ami samsar kari nai, kamini kancan tyagi, tatei e! - samsara nia jani poribarder kache ki rakam basi."²

By quoting himself he wanted to make the devotees understand how the worldly people are under the control of their wives.

Again, sometimes, he described the experiences of the different stages of his religious practice to his disciples. For example - "Oh, what a state I passed through! I passed some days absorbed in Siva and Durga, some days absorbed in Radha and Krishna, and some days absorbed in Sita and Rama. Assuming Radha's attitude, I would cry for Krishna, and assuming Sita's attitude, I would cry for Rama."³

"ki abastha geche. Haragauribhabe katadin chilum, abar katha din Radhakrishna bhaba, kakhar Sitaramer

bhabei radhar bhabe bhabe krishna kartum, sitar
bhabe ram ram kartum." 1

In the state of the highest spiritual knowledge everything seems to be equal. Seeing God in everything and the state of the knowledge of Brahmo he said -

"I began to perceive God in all beings. Formal worship dropped away. You see that bel tree. I used to go there to pluck its leaves. One day as I plucked a leaf, a bit of the bark came off. I found the tree full of consciousness. One day I was about to gather some flowers. At once I had a vision of virat, it appeared that His worship was just over. The flowers looked like a banquet placed on head of the Deity. I could not pluck them." 2

"tmake sarbabhute darsan korte laclum puja uthe
gelo. ei belgache bel-pata tulte aslum, ekdir
pata chidte giye ans khanikta uthe elo. dekhlaarn
gach caitanya maya, gache phul phute ache, yono
sammukhe birat puja haye ache. virater mathav
phuler toda, ar phul tola holo na." 3

In the same context, then he added -

"God sports through man as well. I see man as the embodiment of Narayan. . . . When one is intoxicated with Frema, one sees God in all beings."  

"tiri manus hoye lila korchen. ami dekhi sakshat narayan . . . premormad hole sarabhute sakshat-kar hay."  

We know that Sri Ramakrishna repeatedly told in different times God is one and paths are limitless. To realise this how many paths he had to cross for the attainment of perfection cannot be had. But Sri M served us with many facts through Sri Ramakrishna's reference to the forewords. For instance, one day Sri Ramakrishna said -

"I practised all sorts of sadhana."  

"ami sab rakam sadhan korechi."  

"During my sadhana period I had all kinds of amazing visions. I distinctly perceived the communion of Atman . . . A person exactly resembling me entered my body and began to commune with each one of the six lotuses."  

"se abasthay advut sab darsan hoto, atmar raman pratyaksa dekhlam. amar mato run ekjan amar sarirer bhitar prabes korlo. ar satpadmer pratyek padmer sange raman korte laglo."¹

Thus, he realised himself the nature of the synthesis of all religions and diffused the truth realised throughout the world. From his own experience, he knew that God is one and paths are limitless and he said to all again and again. He also informed that at the time of religious practices, he was tempted -

"Once I was meditating under the bel-tree, when 'aati' appeared before me and tempted me in various ways."²

"bentalaya dhyan korchi, pap purus ese kato rakar lobh dekhate lagla."³

He also told he find no distinction between the sacred tulsi and sajna leaf. The feeling of distinction was entirely destroyed.

Thus, Sri Ramakrishna attained the perfection of the life of a devotee and gradually his intimate and devoted persons continued to come to him. Among them the name of

¹ Katha, vol. 3, 15th Reprint, 1389, p. 138
³ Katha, vol. 3, 15th Reprint, 1389, p. 140
Keshab Sen may be mentioned first of all. Their first meeting took place in the garden of the Belghar. A relationship of deep love and friendliness was developed between them. He was the first and principal preacher of Sri Ramakrishna. He published different facts regarding the unique and pure life of Sri Ramakrishna in Sulabh Samacar, Indian Mirror and in such other papers.1

In 1879 at the festival of Brahma festival Keshab Sen invited Sri Ramakrishna in the garden of Belghar. At that time, when Sri Ramakrishna was in a trance, a photograph was taken of him along with Brahmo devotees.2 He loved Keshab so much that at the ailment of Keshab Sen, he vowed green coconut and sugar.3

One of the characteristics of the character of Sri Ramakrishna was that if there was any scholar or pious men, he met him in his own initiative. For instance, since his childhood, Ramakrishna had been hearing the story of the kindness of Vidyasagar. So he expressed the desire to Sri to see Vidyasagar and with the assent of Vidyasagar Sri took Sri Ramakrishna to the house of Vidyasagar. Then Vidyasagar was aged 62/63. That is, he was senior to Sri Ramakrishna by 16/17 years. Thus, after long discussion, he took

1. Katha, vol. 5, 14th Reprint, 1388, p. 8
2. Ibid., p. 9
3. Ibid., p. 11
Thus he met Debendranath Tagore, and such other scholars and wisemen. We often find Sri Ramakrishna in a state of trance, in the Kathamrita. He was also very conscious about this.

"I shall not be able to see everything even if I do. Perhaps my eyes will fall on some certain thing and I shall become unconscious. Then I shall not be able to see the rest." 

"ami gele sab dekhte pabo na, ekta kichu dekhe,
behun's haye yabo. ar kichu dekha habe na."

In the same context, he also told that he went into samadhi at the sight of the lion in Zoological garden. Because lion is the carrier of the Mother. So it is meaningless to see other animals.

Though Keshab Sen and Brahmo's published many about Sri Ramakrishna in their newspapers and journals but

5. Katha, vol. 4, 17th Reprint, 1389, p. 74
6. Ibid.
Sri Ramakrishna who was against publicity said Ramacindradutta -

"Ram - The Brahmos have published something about you in their magazine.

Sri R - Published about me? Why should they write now?"¹

"Ram - ora apnar hisay chapiye diyschilo.
Sri R - chapiye deoa, ekil ekhan chapano keno?"²

In this context he also informed that one day he asked Keshab that he had write about him. Keshab replied - it would bring people there. Then Sri Ramakrishna told that man cannot teach by his own power. He who None but a man of renunciation can teach others.³

So much humbleness and simplicity we find in the character of Sri Ramakrishna.

Inspite of having boundless love and devotion for religion, he did not give indulgence to superstition of any kind not for a day. For example, though he was born in an orthodox brahmin family he made no racial discrimination of the devotees. As Adhar Sen was a goldsmith (swarna-banik), so many were hesitate to take meal there. But he never

² Katha, vol. 4, 17th Reprint, 1387, p. 79
³ Ibid.
hesitate to take meal there. Thus, by following the lines of Sri Ramakrishna the devotees can remove the hesitation.

He did spend time in reading the religious scriptures, or he was not a so-called philosopher still a profound divine feeling, took him to the domain of knowledge. Apart from this, he stored his memory, when and where he heard of religious scriptures. He also admitted that he does not know Sanskrit properly. But for this reason, he had no sense of remembrance or sorrow. Because the attainment of God was the objective of his life, not anything else. And so, we find that scholarly and wise men like Sibnath Sastri, Vijoy Krishna Pratap Majumdar came to Dakshineswar again and again and heard from an uneducated man the easiest and simplest way of realization of religious scriptures.

Besides this, the remarks about human character are certainly the testimony of his farsightedness. For example, the renowned person of that time like, Keshab Sen and other famous men, went to him, but he considered an unknown, reckless youth like Naren as the best of all.

1. Katha, vol. 4, 17th Reprint, 1387, p. 79
2. Ibid.
3. Ibid., p. 80
"Every now and then I take stock of the devotees. ... that some are like lotuses with ten petals, some like lotuses with sixteen petals ... Narendra is a thousand petal one."  

"ek ekbar bose bose khatai, ta dekhi, anya askar dasdal, karu sodosadal. ... Narendra sahaverad."  

On that day, this type of remark seemed to be an exaggeration, but even after one hundred years the veracity of the statement no more waited for any kind of proof. Though he had the powers of Kali, the Mother, yet, he did not pray for any favour. That is, he could not ask any kind of 'Siddhai', rather he ate all these things.  

We find Sri Ramakrishna as an ideal teacher in 'Kathamrita', but we also find his knowledge and various experiences about human character. He was revealed in his expression. For example - "Stories relating to various incidents in the ghat of the Ganges at the time of taking bath" and 'meaningless talks at the time of the worshipping of God' which are the common characteristics of men could not avoid his notice. Again, after attaining fulfilment of knowledge in the path of 'advaitavada', he also goes to the 'Kali-chara' and———

2. Katha, vol. 4, 17th Reprint, 1387, p. 228
3. Gospel, vol. 5, 14th Reprint, 1388, p. 58
also faith in Her. By seeing these contradiction some question may peep into the minds of the devotees. So he himself to his devotees as an answer -

"A perfect soul, even after attaining knowledge, practice devotions or observes religious ceremonies to set an example to others. I go to the Kali temple and I bow before the Kali pictures in my room; therefore others do the same."  

"jnanlabher paro loksikhar janya pujadi karma rakho. ami kalighare yai, abar gharer eisab pat namaskar keri - tai sakale kare."  

So he judged them according to their mentality.

Again, theatre, in that age, was supposed by many as something very vile. But Sri Ramakrishna regarded it media of education with his broad outlook. When Viswanath wanted to leave the theatre, he told -

"No, No! let things be as they are. People will learn much from your plays."  

"na, na, ote liksiksha habe."  

---

Not only that, the actresses were marked as creatures of an abominable society, and the so-called educated society gave up performances disdainfully, as they hated the actresses and even for making the actresses perform.

But he went to the theatre again and again. The reason behind was that he saw the same God in every creature.

There was another strange condition that he experienced was that he could not put his finger on anything made of metal. He remarked in this context -

"It seems that the Divine Mother has been removing from my mind all ideas of possession."¹

"Ma, bujhi oiswaryer byaparti mon theke ekbhare tule dicchen."²

He had been taking his food from plantain trees and took water in an earthen vessel and could not touch a metal pot. If he touched metal plates or pots, his hand ached as if it were stung by a horned dish.³

Thus he made himself free from Gold or property.

³. Ibid.
On the very month of April 1885 his ailment in throat started. In this regard one day Sri Ramakrishna to Sri M -

"Tell the doctor that during the early hours of the morning my mouth becomes filled with water and I cough. Also ask him if I may take a bath."

"dactarke bolbe, ses rate ak mukh jal hay, kashi ache."²

The story of the days following, is the story of painful days.

There is no account of the last three and a half months of his life. Regarding the later part of his life, Sri M was intentionally silent. But he referred to some incidents in the lips of the other devotees in the Ashram. But 24th 1886 was the last day according to the Vathamana. On that day, Sri M informed us -

"M was fanning him, the Master took the garland from his neck and said something to himself. Then in a very benigh mood he gave the garland to M."³

"mari haoa karitechen. thakur galadesh haiti re
laia hate karia apan mone ki balitechen, terpar
yeno prasanna haia monike mala dilen."

That was Sri Ma's last real account of Sri Ramakrishna. Thus in Kathamrita we get a brief character of Sri Ramakrishna described by Sri M or Mahendranath Gupta.

Swami Vivekananda (Narendranath):

To spread the message of Sri Ramakrishna needed strong and pure personality. And such personality was found in Narendranath Dutta, his beloved Naren, later known to the world as Swami Vivekananda.

Narendranath was born in Calcutta on January 17, 1863, of an aristocratic Kayastha family. Though it is not mentioned in the Kathamrita about the birth date of Narendranath, some reference has been made to his age in different places which it can be imagined. For instance, one day (5.3.87) Sri Ramakrishna addressed his words particularly to a young man nineteen. Again, in another day (25.3.87) the author mentioned Naren's age 24 years 2 months at that time.

He came to know from Katharrita that Naradendra possessed deep power of thought, keen intelligence, and tender heart also.

Sri M narrated this way –

He was a college student and frequented the Sadhara-Brahma Samaj. His eyes were bright, his words were full of spirit and he had look of a lover of God.¹

He was also an expert musician and when he joined the Brahma Samaj he became a singer of its choir. He was a rationalist from the very beginning. So he would not accept religion on mere faith; he wanted demonstration of God. His emotional nature, dissatisfied with a mere abstraction, required a concrete support. Though he joined Brahma Samaj, he did not find the guru who could say that he had seen God.

Such a state of mental conflict Naradendra came to Ramakrishna of Dakshineswar. He was then 18 years old. Regarding 1st meeting of both of them, Sri M only mentioned: "The first meeting of both of them took place in the last part of 1881."² The author of 'Lilaprasanga' informed that first meeting took place in the month of November 1881 in the house.

2. Ibid., p. 5
3. Ibid.
of Surendranath Mitra of Simulia.\textsuperscript{1} Probably, a little after the first meeting, i.e., sometime in the month of December, Narendranath came to Dakshineswar for the first time and visited Sri Ramakrishna for the second time. In this context, the author informed that, on being asked by Sri N. Karṇapriya, he informed him that the first meeting of both of them took place at Dakshineswar, the second meeting in the house of Bhagawan, and third meeting was again at Dakshineswar.\textsuperscript{2} Regarding his first meeting, he told that, that day he sang two songs:\textsuperscript{3}

\begin{quote}
"Let us go back, 0 mind, to our own abode."
\end{quote}

\begin{quote}
"mon chalo nija niketane", and
\end{quote}

\begin{quote}
"O Lord, will my days go in vain?"
\end{quote}

\begin{quote}
"yabe ki he din amar biphale calie?"
\end{quote}

Regarding third meeting Narendranath informed:

\begin{quote}
"During that visit he went into Samadhi and began to praise me as if I were God. He said to me, 'O Narayana, I have assumed this body for my sake.'"\textsuperscript{4}
\end{quote}

\begin{thebibliography}{9}
\bibitem{1} Swami Saradananda, Sri Sri Ramakrishna Lilaprasanga, vol. Thakurer dibyabhab O Narendrarath, ed. 1393, p.
\bibitem{2} Katha, vol. 3, 15th Reprint, 1389, p. 273
\bibitem{3} Ibid., p. 272
\end{thebibliography}
"sebare amay dekhe stab korte laclen narayan, turi amar janya deha dharan kore esecha."¹

Sri Ramakrishna also told in this context -

"During one of Narendra's early visits I touched his chest, and he became unconscious. Regaining consciousness, wept and said: 'Oh, why did you do that to me? I have a father, I have a mother'."²

"Narendra yakhan pratham ase, or buke hat dite behuns hoe galo, tarpar caitanya hole knede bolte laglo, oco, amay eman karle keno? amar ye baba ache, amar ye ma ache go!"³

The same words are in the 'Lila-Frasanga'.⁴ Regarding Narendranath, he also informed that he knew these youngsters to be Narayan Himself.⁵

Therefore, naturally the question arose in the mind of everybody that why his mind used to moan for an ordinary boy like Naren. In reply he also informed that when,

¹ Katha, vol. 3, 15th Reprint, 1389, p. 273
³ Katha, vol. 3, 15th Reprint, 1389, p. 161
⁴ Swami Saradananda, Sri Sri Ramakrishna Lilaprasanga, vol. 2, Thakurer divyabhab O Narendranath, ed. 1397, 
⁵ Katha, vol. 2, 17th Reprint, 1387, r. 48
meditative mind came down, he liked to talk to some pure souls. Therefore, he became so anxious for Naren.1

So, sometimes he compared Narendranath to "Homa bird", 2 sometimes again, he was compared with 'Nityasiddha'. Sri Ramakrishna narrated his character in this way -

Narendra and boy of his type belong to the class of Nitya-siddha or ever free. They are never entangled in the world. When they grow a little order they feel the awakening of inner consciousness and go directly toward God. He also told that they never attached to 'woman and gold'. 3

He, often spoke of Naren to other devotees. The devotion of Naren is hereditary or natural. Not only that, Naren's character, his activities, his religious nature nothing in him are acquired. Everything is God-given. We always introduced Naren as a strong personality.

Narendranath was a rationalist from the very beginning. He was not ready to accept anything irrationally and had also placed his own preceptor many times before sharp criticism. He could not believe that a human intermediary was necessary between man and God. Moreover, he laughed at Sri Ramakrishna.

2. Katha, vol. 1, 17th Reprint, 1387, p. 29
3. Ibid.
visions as hallucinations.  

Even after attaining perfection in different religious practices, he did not find any meaning of 'Kali tera' and bowing down to Her. So, Naren is heard to say, 'At he goes to the house of Kali'.

A few more meetings completely changed Narendra's mind. Though Sri Ramakrishna's purity, renunciation and unselfishness were beyond question, yet at first Narendra could not accept that a human intermediary was necessary between man and God.

At the beginning of 1884, Narendra's father suddenly died of heart-failure leaving the family in a state of utmost poverty. In this context, the author of Kathamrita informs:

His father, Biswanath Dutta was a pleader in the High Court. The members of his family was in great distress over his death. Even sometimes they had to experience scarcity of food. Narendranath was in great distress for these troubles.

Sri Ramakrishna was also very eager to relieve the sufferings of Narendranath. In this context, we hear in the

4. Ibid.
lips of Narendranath. One day Sri Ramakrishna met Annada Juta and said to him, Narendra's father has died. His family is in a state of great privation. It would be good if his friends helped him now with money. Rebutted by Naren, he said, 'for your sake I could beg from door to door.'

So deep was his love. Then, in course of saying about the love of Sri Ramakrishna, 'He prayed to the Mother for my sake.' He also said that the Mother said, 'He may have as much rice and clothing as he needed.'

Just then, Narendranath served for a few days in the school of Vidyasagar at Boubazar. As Narendranath's mental make up was not like those of others he always taught Narendra separately from others. One day, when Narendranath said about the taking of food arbitrary, Ramakrishna say -"Only a spiritually wise man can attain that state, but it is not for the devotees. But he also told Naren. Now you are in a condition to taste anything."

He marked Naren, as a devotee of the highest order, he also used to describe the nature of Naren to other

2. Ibid.
3. Ibid., p. 275
5. Katha, vol. 2, 17th Reprint, p. 120
 devotees. For example -

"He is a noble soul and belongs to the realm of the Indivisible brahma."1

"Narendra uncu ghar, akhander ghar."2

He also told that - 'He is as if, roaming about with an unscabbard sword.'3

Narendranath, on the one hand, used to go to Daveswar, and also used to go to the Brahma-samaj. Sri Ramakrishna did not tell anything to him although he knew that young woman also attended in Brahma samaj. But he had a careful eye on Rakhal so that he could not go there. Probably he knew the mental firmness of Naren was stronger than Rakhal. Sri Ramakrishna always spoke the greatness of Narendranath. For example - "I find that some one like lotuses with ten petals, some lotuses with sixteen petals, some like lotuses with a hundred petals. But among lotuses Narendra is a thousand petalled one."5

He also added that Narendra is not the under the control of anything. He is not under the control of attachment.

2. Katha, vol. 5, 14th Reprint, 1388, p. 131
or sense pleasures. He is like a male pigeon."¹

Though he speaks highly of him, but when Narendra raised the views like 'Ghoshpara' or 'Pancanami', Sri Ramakrishna not only criticised the paths, but also restrained him from being curious about those paths.² Regarding Tantra, he also told that the path prescribed by Tantra, was very difficult to follow and very often it led to the downfall of the aspirant. He wants to impress upon Narendra on the point that one should not only pay attention to the goal, but also the means for the realisation of God.

It is also mentioned in the Kathamrita, that Narendranath did not come to Dakshineswar frequently as he was absorbed in the thought of earning his livelihood.³

One day when Vijoy Krishna Goswami said about the visitor of Sri Ramakrishna at Dacca, Narendranath said that he too has seen him many a time. So he cannot say that he does not believe in his words.⁴

Not only that, being a rationalist and also of strong personality, he became a different man, who

---
¹ Katha, vol. 4, 17th Reprint, 1387, p. 228
² Katha, vol. 2, 17th Reprint, 1387, p. 142
³ Katha, vol. 1, 16th Reprint, 1388, p. 192
⁴ Ibid., p. 232
himsel* completely to Sri Ramakrishna. So, we find that Dr. Sarkar told him not to worship him as God, Narendranath informed -

"I am not saying that he is God but a God like man. In this context, he said to Dr. Sarkar something more -

"We offer to him worship bordering on Divine worship."

That Narendranath was gradually attracted to Sri Ramakrishna, is informed by Sri Ramakrishna that, Narendranath's whole mind is being drawn toward him.³

He used to call Naren as Narayan. But as Naren quit in the dark about his identity, so the statement of Sri Ramakrishna may be recalled in this context. "Now the key is in my hands. He will give up his body when he knows who "I" is."⁴

Narendranath also narrated that when he was studying law at home to prepare for the examination suddenly he thought that this is not his job. Then, like an insane person he ran out from his house and coming at Kossipore told him that he want to remain immersed in Samadhi. Then his Guru answered.

1. Katha, vol. 1, 16 Reprint, 1388, p. 253
2. Ibid., p. 255
'Go beyond Samadhi'. Samadhi is a very trifling thing.' Narendra also told that one day Sri Ramakrishna wrote on a piece of paper, 'Naren will teach people.' ¹ Naren replied that he would not do any such things. Thereupon he replied, Your very bones will do it. ² As Narendranath was endowed with the quality of inborn leadership, he was entrusted with responsibility of some of his disciples.

Sri Ramakrishnadasav considered Naren to be a God-intoxicated man who has come to this universe for educating persons who are in the midst of darkens. He is compared to Narada and Sukadeva in this respect. ³

The master wanted to train Narendra in the teachings of the Non-dualistic Vedanta philosophy. He considered it wholly absurd to look on man as with his Creator. One day he laughingly said to his friend - How silly? This cup is God! This cup is God! And we too are God! Nothing will be more absurd. ⁴ But ultimately at the grace of his guru he realises that every thing is Brahma and the words of the Vedanta were also true. Thus we find that Narendranath,

2. Ibid.
3. Ibid.
4. Ibid.
future Vivekananda in his later life, began to be changed in
degress and was getting prepared for his later life.

Thus, although the detailed account of the life of
Narendranath was not available in the Kathamrita, but the
story of gradual transformation of his life is scattered in
five volumes of Kathamrita. The period mentioned in five
years from 1882 to 1886 Narendranath got light by the presence
of Sri Ramakrishna. What is life, what is the end of human
life? What is the philosophy behind this world? — These
burning questions were answered by Sri Ramakrishna in course
of conversation with Naren in Dakshineswar during the period
mentioned above. Sri K gave us a detail description in the
book extending over five volumes.

Brahmananda (Rakhal):

Rakhal, who is known as the spiritual son of Sri
Ramakrishna, himself assumed the name of Sri Brahmananda in
later years. We come to know from the lips of Sri Ramakrishna
that even before Rakhal's coming to Dakshineswar, the Master
had had visions of him as his spiritual son and as a playmate
of Krishna at Vrindaban.¹

¹. Katha, vol. 4, 17th Reprint, 1387, p. 284
According to the first part of the 'Kathamrita'
Rakhal arrived towards the later part of 1881 or at the
beginning of 1882. But probably Rakhal came to Dakshineswar
in the last part of 1881. Because it is mentioned in Katha-
mrita. Rakhal also came to the great Festival of the Brah-
Samaj of Simulia which is held on 1.1.82 along with others.

He informed about Rakhal -

"I had a vision of Rakhal in the midst of Sri Kru-
companion in Vrindaban."

"rakhalke dekhichilam brajamandaler bhitar rayeche."

He informed about Rakhal that he prayed to moth-
(Mati) -

"Certainly I shall not have any children, Mother. But it
is my desire that a boy with a sincere love for God should
always remain with me."

"ma, amar to ar santan habe na. kintu iccha kare,
ekti suddha bhakta chele, amar sance sarbada thake."

1. Katha, vol. 1, 16th Reprint, 1388, p. 5
2. Katha, vol. 5, 14th Reprint, 1388, p. 222
That boy was 'Rakhal'. So, Sri Ramakrishna loved him like his son. Rakhal also respected him like his father. He teased him for this and that like his son.

Sri M, after his seeing him for the first time one day, came to Dakshineswar and found that Rakhal was in a lying condition, being devoid of the consciousness of the external world in a trance and Sri Ramakrishna was helping in the matter of bringing him back to his senses. In this context, Sri M informed more. - It is the second state of trance of Rakhal. At that time he used to stay in the abode of his father. But he regularly came to Dakshineswar. At that time Rakhal read several days in the school of the venerable Vidyasagar.

From this time, the name of Rakhal may be mentioned first of all, among those devotees whom he took wherever he went.

After the expiry of several days in this way, Rakhal renounced the home once for all and started staying with Sri Ramakrishna.

One day, in a trance, he got lost in samadhi. Regaining partial consciousness, the Master said, "Why are you

1. Katha, vol. 5, 14th Reprint, 1388, p. 1
2. Ibid.
He used to think Rakhal as a very big soul all the while. So he said about Rakhal -

"Devotees like Rakhal, Narendra ... may be called nityasiddha. Their spiritual consciousness has been awake since their very birth. They assume have bodies only to impart spiritual illumination to others."²

"rakhal, narendra ... era sab nityasiddha. janma thekei caitanya ache loksikshar janyai sarir dharan.″³

Sri Ramakrishna drenched him with filial love and affection. As a complement to the 'Batsalya rasa', he desired the company of Rakhal, as it were all the while. Sometimes Sri Ramakrishna had been regarding Rakhal as the Gopal.⁴

Again, Sri M informed that though Rakhal was aged eighteen or nineteen, he behaved like a boy of 3 or 4 years. He narrated this way - Rakhal lay on the floor, resting his head on the Masters lap. He also narrated the story of

another day. —

"Just then Rakhal was about to take his meal in the Masters room. He hesitated at the sight of so many people. During those days the Master looked on Rakhal as Gopal and himself as Mother Yosoda."

"ei samaye rakhal gharer madhye ahar karite basitechen, kintu aneka ghare achen balia itastata karitechen. thakur ajkal rakhalke gopaler bhabe palan karitechen. thik yemon ma yosadar bhab."

In this we find the filial affection of the mother towards the son is seen manifested here. On another day, said by the bye, that Rakhal remains always in a trance. It is also informed that Rakhal is getting into such a spiritual mood that he can't do anything even for himself.

"I have to get water for him. He isn't of much service to me."4

"rakhaler emon shabhab hoe dada cehe ye, thake amar jal dite hay. (amar) seba korte pare na."5

2. Katha, vol. 5, 14th Reprint, 1388, p. 118
Once, out of race, Rakhal left Dukhineswar and took refuge in the house of Adhar Sen. At that time, he told Rakhal—

"This religious fervour is not like rainy season, which comes in torrents and goes in torrents."¹

"ekhankar sraban maser jal nay. sraban maser jal khub hudhud kare ase, abar berie yay."²

He also told—

"It is like an image of Siva that has not been set up by human hands but is a natural one that has sprung up, and were, from the bowels of the earth."³

"ekhare patal phora shib, bosano sib nay."⁴

At that time, Rakhal stayed with his father for several days in Calcutta, also.

Sri Ramakrishna said, again and again that a devotee has no caste. So, we see, when Rakhal, often put up in the house of Adhar Sen, criticising it, Ramacandra Dutta said that he had taken his meal in the house of Goldsmith.⁵

---

¹. Katha, vol. 2, 17th Reprint, 1389, p. 47
Sri Dev informed, Adhar is a confirmed devotee, a devotee has no caste.¹

He used to tell the rationalist Rakhal not to judge too much. All doubts are washed away automatically, when one has a vision of God.²

He stated explaining the nature of Rakhal that "He has a masculine nature."³

At one time Rakhal felt a childlike jealousy because he found that other boys were receiving the Master's affection. Though Sri M assigned no clear reason of Rakhal's going to Brindaban, yet he had given slight indigation of it. Consequently, the jealousy of Rakhal made him bound to go to Brindaban. Of course he soon got over it and realised his guru as the Guru of the whole universe.

Sri Ramakrishna loved him so much that when news came from Brindaban that he was very ill. He became very anxious and concerned at this news.⁴ He also shed tears for the illness of Rakhal who was an image of affection to him. Such cordial was his love.⁵

---

¹ Katha, vol. 5, 14th Reprint, 1388, p. 208
² Katha, vol. 4, 17th Reprint, 1387, p. 55
³ Katha, vol. 4, 17th Reprint, 1387, p. 100
⁴ Katha, vol. 4, 17th Reprint, 1387, p. 157
⁵ Ibid., p. 158
He returned from Brindaban in the first part of 1887.

After coming back from Brindaban he was at home for a few days. Again, he lives with Sri Ramakrishna at Nakhateswar. Just as, Sri Ramakrishna was restless, so also the devotees were in tears restlessly. One day Sri Ramakrishna had remained silent since morning. We find that Rakhal was crying like a boy.

During the ailing condition of Sri Ramakrishna at Kashipur, besides Saradadevi, his intimate and dear devotees were also there. It is needless to say that Rakhal was there.

Not only that, one day, being restless Rakhal cried at the sight of such a state of Ramakrishna, "Please speak to God that He may preserve your body some more." 

"apni balun yate apnar deho thake."

At this time, an incident occurred. A mad woman, often come to see Sri Ramakrishna. Other devotees felt very

2. Katha, vol. 5, 14th Reprint, 1388, p. 149
much annoyed for this reason. Rakhal not only supported 'agli' but also acknowledged this—

He became envious previously, if anybody come to him. Then with the help of Sri Ramakrishna he understands—preceptor is the world's preceptor.¹

Sri Ramakrishna was very much pleased at the sight of the sense of generosity and sympathy of Rakhal towards others.²

Moreover, Rakhal informed that nobody came as a pure soul from the very beginning. Narendra, Dr. Sarkar and others gave way to argument. So nobody is without any 'agli.' In this way, Rakhal gradually undergoing change, attained perfection.

Ramchandra Dutta:

Ramchandra Dutta was one of those who received the special compassion of Sri Ramakrishna by following of whom men were without being sages. He visited Sri Ramakrishna for the first time, at Dakshineswar after the Kalipuja, on the

2. Ibid.
3. Ibid.
13th of November towards the ends of 1879 with the help of Moromohan Mitra, another devotee of Sri Ramakrishna. The story of the first arrival is mentioned in the first part also.¹

Inspite of being born in a Vaisnav family and being devoted to God and brahmin from his infancy the all-embracing materialism of that age converted atheist. Of course, neither as a doctor and chemist lost to some extent, the sense of theism as a result of the cultivation of science.

Sri M informed in this regard - Having learnt from Medical College, he gradually became the assistant chemist examiner in the Medical College.² Again, he was a proponent of chemistry in the Science Association. He got his house built with his own money. Moromohan Mitra and Narendranath, the two relatives of Ramchandra Dutta. He is the resident of the lane of Madhu Roy, at Simulia.³

Just after the establishment of familiarity, he would go to Dakshinawar, almost on every Sunday. He would come even when Sri Ramakrishna came to the house of Balaram in Calcutta or any other place. Being involved in the conflict of 'Theism and Atheism' and by degrees his sense

2. Katha, vol. 2, 17th Reprint, 1387, p. 43
3. Ibid.
He was supposed to have gone one day to Keshab in order to be assured about Sri Ramakrishna. Needless to say, he returned home, more assured, on hearing the words of union of the highest order. Rajendra Lal Dutta was the uncle of Ramchandra Dutta and Monomohan Mitra.

Just as devotees like Ramchandra often rushed to Dakshineswar. So also Sri Ramakrishna sometimes rushed to the house of Ramchandra, Balaram Bose or the house of other devotees.

Sri Ramakrishna always highly praised Ram as he performed world duties following the religious path. The writer of the Kathamrita informed this in this context that Nityagopal, tarak took shelter at the house of Ram Dutta. He also gives the shelter to other devotees. Thus, pious Ramchandra kept his house full with devotees.

Sri M informed in connection with racial discrimination. Because of the criticism Ramchandra for Rakhal's meal in the house of Adhar Sen, Sri Ramakrishna informed

1. Katha, vol. 5, 14th Reprint, 1388, p. 9
2. Katha, vol. 5, 14th Reprint, 1388, p. 10
3. Ibid., p. 73
Jen was a great devotee. So he was pure. Thus he alone did the work of the removal of superstition of Ram Dutta.

In the last part of 1883, Sri Ramakrishna came to see the newly bought garden-house of Ramchandra Dutta. The garden was attached to the garden of Surendra. On coming there, he at first visited the forest of 'Tulsi' and praying this said, "It is a congenial place for the meditation of God." At present, here 'samadhi mandir' was constructed. This garden house of Knakurgachi is now known as 'Yoganandini'.

Sri Ramakrishna was against the publicity. Its proof can be had when we find that Ramacandra telling him about the printing of the teachings of Sri Ramakrishna in the 'Subhak Samachar'. Then instead of being contented, he expressed his dissatisfaction.

Excepting Keshab Sen, in the matter about the name of Sri Ramakrishna, Ramchandra is a remarkable name who involved himself with enthusiasm.

He published 'Tattvasar' compiling the Gospels of Sri Ramakrishna in 1885. Before his passing away, 'Tattvasar prakasika' was also published.

1. Katha, vol. 5, 14th Reprint, 1387, p. 75
2. Sri Ramakrishna Bhaktamalika, vol. 2, ed. 1370 A.D., p. 97
5. Ibid., p. 81
Girishchandra Ghosh:

Girishchandra Ghosh is well-known as a dramatist but his introduction as a devotee is not so humiliating. His firm faith, his unflinching devotion marked him as a bright character in the circle of devotees of Sri Ramakrishna. Of course, this burning faith did not come to him in a day. It took place gradually.

According to the first part of the Kathamrita Girish Ghosh came to Dakshineswar by 1884. But the author of the Kathamrita did not inform the story of the 1st and 2nd meetings. But Girish Ghosh informed in his writings about these two meetings. He also told that though he had a meeting with Sri Ramakrishna in the houses of Dinanath Bose and Balarambhadra, but that time there was not so remarkable influence on him. His third meeting was at the 'Star' theatre. Reference to Girish started in the Kathamrita from the account of this day.

The drama of Chaitanya Lila was being staged then in the Star theatre. Sri Ramakrishna came to witness the performance at the Star Theatre. The manager of the theatre, Girish Ghosh heard of the name of Paramhamsa. Mahendra Mukherjee went to him and informed him about the arrival of Sri Ramaki

2. Basu, Sankariprasad and Ghosh, Bimal Kumar, Sri Ramakrishna O Swami Vivekananda (by Girishchandra Ghosh), 2nd ed. 1382 B.S.
In this context the author of Kathamrita informed:

"Girishchandra 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."

"natyalayer manager srijukta Girish Ghosh kayekjar karmacari sange thakurer gadir kache asiachen, avibadan karia trahake sadare upare laia gelen."

Then making Sri Ramakrishna sit on the box and employing a 'punkha-puller', Girish Ghosh went away.

About three months later, on another day, Ramakrishna has come to witness 'Frahlaad-caritra' in the Star theatre. The Star theatre was then in the Beadon Street. Afterwards, on this stage, performances used to be made of the 'Smarana theatre' and 'Classic theatre'.

On being praised for the talent of Girish Ghosh for the writing of these dramas, Girishchandra informed that:

4. Ibid.
though he himself wrote those, he had no impression regarding them. 1

But in reply, Ramakrishna informed -

"No, you assimilate a great deal. The other day I said to you that no one could sketch a divine character unless he has love of God in his heart." 2

"no, tomar dharana ache, sei din to tomay bollam
bhitare bhakti na thakle calcitra anka yai na." 3

Then Girish told that he did not find any gratification for his involvement in the theatre. Then Sri Ramakrishna imparted to him that famous instruction -

"No, no! Let things be as they are. People will learn much from your plays." 4

"na, na, o thak, ote loksiksaha habe." 5

At the end of the performance, Sri Ramakrishna went to the room of Girish and with reference to the witnessing of the performance - 'Bibaha-bivrat' told that it would give no

On the completion of discussion on different matters Girish Ghosh asked for blessings to Sri Ramakrishna, because he is sinner. Then Sri Ramakrishna told -

"The wretch who constantly harps on sin becomes a sinner."\(^2\)

"ye pap pap sarbada kare se salai papi haye yaa."\(^3\)

Then Girish Ghosh told him to give him this blessing that his devotion, as it were, might be genuine.\(^4\)

One day Sri Ramakrishna spoke with reference to 'Birbhab' that the attitude of a 'hero' is not good. Downfall often be falls in this way. So this attitude is not at all good. At this Girish informed, "I had this impression once, and Girish then wanted to know." There is that barrier, now please tell, what the means is to overcome it?\(^5\) Then Sri Ramakrishna answered - "Give God your power of attorney. Let Him do whatever He likes."\(^6\)

"tnake ammoktari dao - tini ya karbar karun."\(^7\)

---

4. Ibid.
The question of witnessing 'Bibaha-bivrat' was again raised, then he said -

"First sweets and rice-pudding and then a dish of bitter herbs."  

"Age payes mundi, tarpur suktani."  

At the end of the performance, all the actresses came to Sri Ramakrishna. They lay prostrate before him.

From this time onwards, we get unbeliever, atheist and materialist Girish Ghosh as a completely contrary character. Since then, the mental trend of Girish Ghosh probably has started to change.

We get in the next chapter of the 'Kathamrita' such as Girish Ghosh whose conviction was that God had descended as Sri Ramakrishna. He added "All your activities are like that of Sri Krishna." Then Girish also informed in course of discussion that the feeling of devotion became possible by the will of God, i.e., the grace of Sri Ramakrishna. Because when he is analysing his own life, then he is astonished by thinking that what he was and what he became now.

3. Katha, vol. 5, 14th Reprint, 1387, p. 128
Then Sri Ramakrishna replied -

"You had latent tendencies; so they are manifesting themselves now. Nothing happens except at the proper time."

Then he also added, "Everything happens by the will of God. If your spiritual conscious has been awakened at this place, know that I am only an instrument."

"sabi isvarer icchay hacche. ekhane yadi tomar caitanya hay, amake janbe hetumatra."

That is, such a thing became possible because of the existence of the notion of the previous births.

Three days later after that, i.e., on the 25th of February, he went to witness the performance of 'Brsaketu' in the theatre. On the same day, before going to enjoy the drama, Sri Ramakrishna came to the house of Girish Ghosh at the locality of the Boses. Thence, he will go to witness the performance of 'Brsaketu' in the Star theatre. On the previous day, Girish spoke ill of Sri Ramakrishna a good deal. He has a calm attitude. Now, this peaceful mentality is the

2. Ibid., p. 699
3. Katha, vol. 5, 14th Reprint, 1387, p. 139
4. Ibid., p. 139
symptom of his mental steadiness. On the same day, after going to the theatre, Sri Ramakrishna wanted to know from Girish Ghosh as to whose the theatre was. Girish said, 'ours'. Then Sri Ramakrishna said -

"ours is good; it is not good to say 'mine'."  

"amader kathatee bhalo; amar bala bhalo nay."  

After the performance of the drama as soon as Sri Ramakrishna was about to return to Dakshineswar being restless, Girish wanted to know - Will the smell of garlic die away? At this, the sense of egotism stored in the mind of Girish was exposed, as it were.

In response to this, Sri Ramakrishna encouragingly said - "All smell disappears when a blazing fire is lighted. If you heat the cup smelling of garlic, you get rid of the smell, it becomes a new cup."

"ata agun jalle canha fancha paliye yay. rasunra bati purie nile ar gandha thake na, nutan hradi haye yay."  

---

1. Katha, vol. 5, 14th Reprint, 1387, p. 143  
4. Ibid., p. 148  
In this context, he added, He who wants to be liberated forcefully, become free. Again if one says that he is in bondage, day and night, he is remain fettered.¹

One day Sri Ramakrishna discussed about the faith of Girish Ghosh with Naren. At this, he said that past life of Girish Ghosh was completely different. By the burning faith of Girish Ghosh and his devotion to his the incarnation of God - these two things is very much associated by Sri Ramakrishna.²

After ten days from this day, Sri Ramakrishna went to the house of Balaram. On that day, Girish Ghosh also invited him to take his meal in his own house. On that day also Sri Ramakrishna spoke of the deep love and keen faith of Girish to everybody.³

In spite of the night being advanced enough, he went to the house of Girish ultimately as he gave him words and had discussion on different topics. On that day, there was judgement regarding 'Avatar' between Girish and Naren.⁴ for expressing a sense of sorrow, for going to the theatre.

---

4. Ibid., p. 200
again leaving Sri Ramakrishna by Girish Ghosh. Sri Harimadhana informed that both the sides must be caught hold of like Janaka, the king. Because many people are being benefited through this theatre.¹

It was in the first part of 1885, cancer of Ramakrishna originated. A tumour like something developed in his throat. Even in that state, his disciples were not deprived of the nectarian instructions. In the meanwhile, we find that he came to the house of Balaram and joined in the festival in the house of Girish. That day also Sri Ramakrishna asked Girish Ghosh and Mahimachandra to argue.² When Ramacandra took exception to it, he said that it also had the necessity. Sri Ramakrishna, as it were, wanted to know the opinions of all through the argument. Mahim had to yield to the burning faith of Girish and his deep devotion to Ramakrishna as an incarnation.³

Then, Girish's prayer for the desire of the recovery of Ramakrishna. At that time, Ramakrishna said to Girish that he has got a lot of works to do, he has to undergo a good deal of troubles. He came thrice more.⁴ Ramakrishna, the ideal teacher of humanity, could understand, thrice more were enough for the preparation of Girish Ghosh.

¹. Katha, 1st vol., 16th Reprint, 1388, p. 203
⁴. Katha, vol. 5, 14th Reprint, 1388, p. 150
Girish was not only a playwright or a good actor, he was also a good singer. The writer of the Kathamrita praised him also. One day, Sri Ramakrishna praised much about a song of the 'Buddha-charit'. Girish and Kalipada sang some songs at his request.

Sri Ramakrishna loved Girish so much so that it was only possible in the case of a son. In this context, Girish also expressed in his different essays. We get its proof even Kathamrita also.

Girish was given the refreshments on a tray by the order of Sri Ramakrishna. He took a grain and Girish accepted the rest as a prasad. He needed water to drink. Then Sri Ramakrishna was so ill that he had not enough strength even to stand up. In this respect the author of Kathamrita narrated the story in this way -

"He himself was going to pour the water into a tumbler. The devotees were almost frozen with fear. The master poured the water into a glass. He poured a drop or two into his hand to see whether it was cool. He found that it was not very cool but since nothing better could be found, he unhesitatingly gave it to Girish."

"nije jal gadaia diben, bhaktader nisvas, sthir haia giache. Thakur Sri Ramakrishna jal gadailen gelash haite ektu jal hate laia dekhitechen, thanda kina dekhitechen jal tata thanda nay. abasese anya bhala jal paoa yaibe na bujhia anicchasatteo ei jal dilen."¹

On that day, by the bye, Girish wanted to know - "which is wiser - to renounce the world regretfully, or to call on God, leading a householder's life?"²

"konta thik? kaste samsar chara na, samsare theke tnake daka?"³

One day, Girish Ghosh came accompanied by some friends. He said to Ramakrishna with folded hand that you are the perfect Brahman. If that is not so then everything is false.⁴ Or that day he also prayed to Sri Ramakrishna -

"Please tell me that you will accept my service for one year."⁵

"dao bar bhagaban, ek batsar tomar seba korbo."⁶

---

4. Katha, vol. 5, 14th Reprint, 1388, p. 182
6. Katha, vol. 5, 14th Reprint, 1388, p. 182
Moreover, he said to Sri Ramakrishna to give up purity so that he may not have even a trace of sinful thought. Then in counter-reply, Sri Ramakrishna informed - "You are already pure. You have such faith and devotion!"¹

"tumi pabitra to acha - tomar ye bisvasbhakti!"²

Another day, he also said that what he was before and what he has become now by meditating on him! Formerly, he was indolent, that indolence has burned into resignation to God.³ In this way he analyses himself.

It was the day of the Kali puja. It is the dark night of the new moon. Arrangement had been made of the Kalipuja in the house at Shyampukur. All the devotees were present. In the meanwhile, Girish babu approached and offered garland at the lotus like feet of Sri Ramakrishna. The Master also offered fragrant flowers. Then Pakhal and all other devotees made floral offerings at his feet.⁴

Girishchandra Ghosh believed Sri Ramakrishna as an incarnation all the while and he would preach to men accordingly.

2. Katha, vol. 5, 14th Reprint, 1388, p. 183
That Sri M kept note of the Kathamrita was known to Girishchandra and one day he wanted to see it. But Sri M told that it is for himself not for others.¹

Adhar Sen:

Adhar Sen was a Deputy magistrate. He was aged twenty nine or thirty.² 9th March 1883 he first visited Sri Ramakrishna.

Like other bhaktas, Adhar Sen also approached Sri Ramakrishna with different questions. On the very first day, Sri Ramakrishna said to Adhar - "One should not reason too much; it is enough if one loves the Lotus Feet of the Mother. Too much reasoning throws the mind into confusion."³

"besi bichar kara bhalo nay, mar padapadme bhakti thakle holo. besi bicar korte gele sab gulie yaye."⁴

At first sight, he became very much attracted to Sri Ramakrishna. After one month he again came to Dakshineswar.

². Katha, vol. 5, 14th Reprint, 1389, p. 31
⁴. Katha, vol. 5, 14th Reprint, 1389, p. 37
accompanied by one of his friends. On the very second day, Sri Ramakrishna said, "The post which you hold, is the result of the grace of God. Don't forget Him. Know that all roads lead to Rome. He added in this context –

"This world is our field of activity. We are born here to perform certain duties. People have their homes in the country, but come to Calcutta to work."²

"sangsar karmabhumi, ekhane karma karte asa. yemon dese badi, kolkatay karma kare."³

This Adhar Sen was a close devotee of Sri Ramakrishna. He referred to him as his own relative.⁴

He also mentioned Adhar Sen as a real bhakta and repeatedly said that devotees did not belong to any caste. We find that when Rakhal took his meal in the house of Adhar Sen, devotees like Ramcandra Dutta criticised him. Then He told that Adhar Sen was a great devotee. So, there was no harm in it.⁵

4. Ibid.
5. Katha, vol. 5, 14th Reprint, 1387, p. 75
Sri Ramakrishna often used to go to the house of Adhar Sen, whenever he went to Calcutta. In this way, the house of Adhar became a holy place. Sometimes he came to the house of Adhar Sen on the occasion of any festival or sometimes he came without any occasion.

Toward the last part of Adhar's life, he almost every day used to come to Dakshineswar after returning from office but once he could not go to Dakshineswar for a long days. Asking by Sri Ramakrishna he informed that he could not come owing to official meetings and the pressure of some works. Then Sri Ramakrishna informed "All these things are transient."

Once he came to Ramakrishna with a desire for money also. His salary was three hundred rupees for the post he held. He applied for the post of the Vice-chairmanship of the Calcutta Municipality, with the salary of one thousand rupees. In order to secure it, he had interviewed many influential persons in Calcutta though he referred in this context that -

"I said to the Mother : O Mother, Adhar has been violating you. May he get the job, if it pleases you."  

2. Ibid., p. 140
"ami make ektu bolechilam, - ma, e tomar kach anagona kocche, yadi hay to hok na!"\textsuperscript{1}

But at the same time he said to him ‘nibritti bhalo - prabrittibhalo nay’, i.e. detachment is good, not attachment.\textsuperscript{2}

Adhar Sen, often took him to his house at Shobrahazar. On the arrival of Sri Ramakrishna, there prevailed an atmosphere of festivals. Devotees in large numbers would come, and Adhar would feed them sumptuously. Adhar respects his so much that one day he said to him that you have not come to the house for a long time. The atmosphere of the room was gloomy, they had a musty smell.\textsuperscript{4} But today the whole house is cheerful, the sweetness of your presence will fill the atmosphere. Sri Ramakrishna became very much happy by hearing this.\textsuperscript{5}

It was Adhar's house, where Bankim Chatterjee met Sri Ramakrishna. According to Sri M, Adhar invited some magistrates and Bankim Chatterjee was one of them.\textsuperscript{6}

\begin{itemize}
\item \textsuperscript{1} Katha, vol. 4, 17th Reprint, 1389, p. 140
\item \textsuperscript{2} Ibid.
\item \textsuperscript{3} Katha, vol. 5, 14th Reprint, 1388, p. 195
\item \textsuperscript{4} Ibid.
\item \textsuperscript{5} Ibid.
\item \textsuperscript{6} Ibid., p. 196
\end{itemize}
One day he told Adhar, "You have both ways of bhoga."  

Unfortunately, devotee like Adhar Sen did not live for a long time. He fell a victim to an accident and expired. Needless to say, Sri Ramakrishna was severely hurt at the premature death of Adhar Sen and also expressed a sense of grief.

Balaram Bose:

In spite of being the son of an aristocratic family, Balaram Bose, the pure devotee, and a great Vaishnava, was very mild and modest. According to Sri M, towards the later part of 1881, or in the first part of 1882, Balaram Bose came to Dakshineswar.  

In course of giving his paternal introduction, informed - Balaram comes from a family of devout Vaishnavas. His father, now an old man, is a pious devotee. He devotes his time to the repetition of God's name. He owns much property in Orissa and has built temples to Radhakrishna, Kothar, Vrindabar and other places, establishing free guest houses as well.

2. Katha, vol. 1, 16th Reprint, 1388, p. 5
Balaram was at Puri. But for the sake of business, when he came to Calcutta, he visited Sri Ramakrishna and no longer returned to Puri. For this reason he had endured intense trouble at home. Sri Ramakrishna informed in this connection - As a result of deep love for and attraction to him, his Vaishnava relations expressed much dissatisfaction and even stopped his monthly allowances. But by his sincerity Balaram was able to overcome all barriers by dint of the force of devotion.

Sri Ramakrishnadeva considered Balaram, as a rare soul. Often, he had a vision of many things. He, also, informed that he had a vision of Balaram Bose, when he was in a trance.

"The Divine Mother used to reveal to me the name of the devotees before their coming, I saw with these two eyes - not in a trance. The Kirtan party of Chaitanya went from the banyan tree to the bakul tree in the Panchavati and I saw Balaram in the procession."  

Sri Ramakrishna marked him as his 'own man'. He also looked upon him as a preceptor and God. He had the sense of pure service. He used to think himself satisfied and

1. Katha, vol. 4, 17th Reprint, 1384, p. 163
11th March, 1882, Sri Ramakrishna for the first time went to the house of Balaram. He accompanied with his disciples. Balaram was very glad. Even, he did not seem to be the master of his house, rather, we see him standing at the gate most humbly like a real Vaisnava. He was as it were, the living embodiment of devotion and modesty.

Then, again we see him in the house of Vidyasagar. Balaram's love for Ramakrishna was so deep that he derived satiety only at the sight of him. So we see, when Sri Ramakrishna was coming out of the house of Vidyasagar he found that Balaram was waiting in front of the gate. In reply to the question as to why he had not go inside, he said that they were busy in talking; he did not think it wise, to disturb the atmosphere. This obedience and humility were possible in the character of Balaram, who was a worshipper of Bishnu.

Again, sometimes, Balaram Bose bore the expenditure of coming and going of the devotees at his bidding. One day, he sent Balaram to bring Vijoy and other devotees. It is needless to say that Balaram brought them by paying the fare. Again he had the responsibility of arranging for their reaching home.

1. Katha, vol. 5, 14th Reprint, 1388, p. 1
2. Ibid.
His devotion and respect which is beyond common taught him to be so simple and a sincere devotee.

The next day on which we got in correction with Balaram was 7th April, 1883.\(^1\) On that day, at the sincere will of Sri Ramakrishna, Balaram invited Rakhal and other devotees. And he said to Balaram, - If anyone feeds these pure souls, one receives the result of feeding the honest persons.\(^2\)

Not only that, whenever he went to Calcutta from Dakshineswar, he acknowledged the hospitality in the house of Balaram. He took his meal many times at his house, thinking that Balaram's food is sacred.\(^3\)

He not only loved Balaram, he looked upon Balaram as a man of high class. He again and again rushed to the house of Balaram.\(^4\) The description of such a day is available here. It was the day of the "Return Car-festival". The Lord of the Universe was worshipped in Balaram's house as Jagannath. There was a small car in the house for use during the Car festival. On that occasion of the 'Ratha-yatra' Sri Ramakrishna gave:

---

2. Ibid.
3. Ibid.
being invited today. Though the chariot was small, but the joy was not small. The car of Jagannath had been brought to the verandah. Inside the car were the images of Krishna, Balaram and Subhadra. Balaram was a sattvic worshipper; there was no outward grandeur in his worship.

At this time, Balaram Bose brought his father to Calcutta for the purpose of visiting Sri Ramakrishna. When Balaram babu went to Brindaban for several days, Rakhal was also with him.

Thus, in the next year also, he again came to the house of Balaram, on the occasion of the Ratha-Yatra.

Thus, we see that Balaram Bose sacrificed himself in the service of Sri Ramakrishna. He was not only satisfied by his own peace, he paved the way for opportunity of many people to resort to the shelter of the Sri Ramakrishna. He brought the member of his family and relatives to Sri Ramakrishna. Hariballav, the son of his uncle was annoyed with him specially, because, he brought there women also. Then He told him, you see him once, then you may do whatever you like. Needless to

1. Katha, vol. 4, 17th Reprint, 1387, p. 103
2. Ibid., pp. 112-113
3. Ibid., p. 103.
5. Ibid., p. 224
6. Ibid., p. 274
say, in later years, Hariballavbabu was turned into a man devoted to Sri Dev.¹

Thus he and the members of his whole family were engaged in the service of Sri Sri Ramakrishna. After going to Kashipur, the arrangements were made for feeding the devotees by Balaram Bose. Not only that, he helped to the best of his ability the devotees renouncing the world after the passing away of his Guru.²

The house of the Balaram Bose may be called "Lilabhumi of Sri Ramakrishna". Sri M also told in the Kathamrit without saying the 'House of Balaram' regarded it as the "Balaram Mandir". Engaging himself in the service of Sri Ramakrishna in the former part of his life and in later life in the service of his devotees, he breathed his last on 13th April, 1890 only at the age of 48.

Sambhu Charan Mullick:

The man whom Sri Ramakrishna marked as the second 'rasaddar' was Sambhu Charan Mullick. The arrival of Sambhu Charan Mullick at Dakshineswar was taking place before the

2. Swami Gambhirananda, Bhaktamalika, 1st Part, 1370 ed., p. 211
arrival of the intimate devotees of Sri Ramakrishna.¹

According to the version of the writer of the 'Katha-mrita', the devotees started coming from 1879 and Sambhu Mullick breathed his last in 1877.²

No fact was available except as much as he said in connection with the forewords of Sri Ramakrishna. "The divine Mother also showed me in a vision the five suppliers of my needs ... second Sambhu Mullick, whom I had not then met. I had a vision of a fairskinned man with a cap on his head. Many days later, when I first met Sambhu, I recall that vision. I realized that it was he whom I had seen in that ecstatic state."³

"abar dekhale pnacjan sebayet. ... tarpar sambhu mullik - take age kakhono dekhi nai. bhabe dekhlar - courbarna purus, mathay taj, yakhon anekdin par sambhuke deklam, takhan mone padlo, ek ace bhabeasathay dekhchei."⁴

He described Sambhu Mullick as a very dispassionate person. Inspite of being in possession of vast wealth he.

1. Katha, vol. 1, 16th Reprint, 1388, p. 6
informed that he also was detached to that wealth. This means the mere possession of wealth should create attachment is by no means true. "Sambhu Mallick used to say to Friday, 'I have packed my things and am ready for the journey'. I said to him, 'God forbid! why do you say such ominous words?"

"sambhu bollo, hrdu potla bnedhe bose achi!
ami boltam ki alukshane katha kao!"  

Again when Sambhu said to Sri Ramakrishna that - Please press him, so that he may spend all his money for good purposes, such as building, hospitals and dispensaries, making roads and digging wells. Then Sri Ramakrishna told, It is good if these works are done in a detached manner. But it is very difficult. Apart from this, attainment of God is the purpose of human life. Erection of hospitals and dispensaries is not the aim or purpose of human life.  

In this context, he said to Sambhu, 'Suppose God appeared before you and said to you, "Accept a boon from me". Would you then ask Him, "O God, build me some hospitals?"

4. Ibid.
5. Ibid.
dispensaries? Or would not rather pray to Him, 'O God, may I have pure love at Your Lotus feet! May I have your uninterrupted vision.' In this context he also said, 'Dispensaries and all such things are unreal, only God alone is real.'

Once Sambhu said to him, 'Please bless me, that I may die leaving my riches at the Lotus Feet of God.' He answered, 'These are riches only to you. These are mere dust and straw to Him.'

In course of discussion, Ramakrishna informed the devotees that Sambhucharan was a great believer in God. In this reference He also told that Sambhu Mullick used to come to his own garden on foot from Bagbazar. Some one said, 'The path is long. It is come by carriage. Danger may come.' Then, Sambhu in a fit of rage with a reddened face, emotionally said, 'What! I have come out uttering His name. How danger will come?' He had such firm faith upon God.

Thus Sambhu Mullick, the householder devotee, an interested man of action, along with doing good to the society as a 'danabir' or a great donor, advanced towards his own path of spiritual development also.

2. Katha, vol. 1, 16th Reprint, 1388, p. 127
Bhabanath:

According to the view of the first part of the Sri Ramakrishna Kathamrita, Bhabanath came to Dakshineswar and made a visit to Sri Ramakrishna towards the last part of 1881 and in the first part of 1882. The writer of the 'Kathamrita' referred to the arrival of the devotees, Narendra, Bhabanath and others, as a contemporary affair.

According to the description of the Kathamrita, Bhabanath was then about nineteen or twenty years old. Bhabanath came to Dakshineswar, so he had free access everywhere with Sri Ramakrishna. Just as we see him in the abode of Vidyasagar, so also in the great festival of Kali we see him with Sri Ramakrishna.

Sri Ramakrishna considered Bhabanath to be a very great soul like Narendra. "Narendra, Bhabanath . . . belong to the group of the nityasiddhas; they are eternally free . . . There is a close friendship between Narendra and Bhabanath. They are just like man and woman."

2. Ibid., p. 32
"narendra, bhabanath era sab nityasidhha isbarbati
... narendra ar bhabanath bhari mil, yeno stri
purus."

On the occasion of the 'Nabami Puja', all the devotees were present at Dakshineswar. Bhabanath also was present. In a of fun, he appeared in the garb of a brahmacari, dressed in an ochre cloth, Kamandalu in hand, his face beaming with smiles.

Sri Ramakrishna then said smiling - The state of the mind is such : so he has dressed himself in this way. So Sri Ramakrishna said when Bhabanath once come after an interval of one month. Why he come here so seldom? By the bye he also told that like seeing, touch and talk are also necessary.

By this time, Bhabanath got married. As a result, the thought of earning his livelihood started. And he wanted to get any job in the Vidyasagar's new school.

1. Katha, vol. 1, 16th Reprint, 1388, p. 102
3. Ibid.
4. Katha, vol. 5, 14th Reprint, 1388, p. 135
5. Ibid.
Sri Ramakrishna, so to speak, did not have peace of the marriage of Bhabanath. Because after marriage, Bhabanath got involved in the worldly life. He could not come even to the garden of Kashipur. So, addressing Narendra, as it were, 'Give him enough encouragement'. So that he does not get lost in the vortex of the world. He also said to Bhabanath-

"Be a great hero. Don't forget yourself when you are weeping behind her veil."\(^1\)

"khub birpurs habi. ghomta diye kannate bhulisne."

He advised Bhabanath to talk to his wife only as to God.\(^3\) He knew Bhabanath to be a very big vessel. He said-

"Bhabanath and Narendra are a pair .. .. Both of them belong to the realm of the formless Reality."

"bhabanath narendrer judi .. .. ora dujanei aruper char.\(^5\)

He also informed that he was very guileless was, as asserted by him. As an example of his simplicity he said, after his marriage he came to him and said, he is getting corn-

---

3. Ibid.
He also told that though he knew Bhabanath to be a very great soul, but he did not belong to the inner circle. He said on this issue - Don't you notice bhabanath? The other day he came to Shyamapukur dressed as a bridegroom and asked me 'How are you?'

That time Sri Ramakrishna was very much ill. He told that this illness is showing who is belong to inner circle or not. Regarding 'Bahiranga' bhakta he told, those who do occasional visits and ask - 'How are you?' Needless to that Being so much big soul Bhabanath belong to the out circle.

Surendranath Mitra (Suresh):

Suresh Mitra, a beloved disciple whom the Master addressed as Surendra. He belonged to an aristocrat family. The writer of the Kathamrita as to when he definitely came to Dakshineswar, that is, he informed, if Naren and other devotees came by the first part of 1882 or the last part of 1881, then Surendra and other devotees arrived some time in 1880.

2. Katha, vol. 4, 17th Reprint, 1387, p. 1
Like many other educated young men of the time, he prided himself on his atheism and led a Bohemian life. He was a man of European mentality in his own life as a successful man. Moreover, he was addicted to wine also following western ideas. But apparently although his days were spent in happiness and comfort, his soul did not rest in peace. So, though he was not an atheist, it goes without saying that there was no special religious feeling in him. Though he came to Dakshineswar at the request of Ram Dutta and Konomohor, he had no respect and devotion, in particular. Of course, radical change took place in him by coming in contact with Sri Ramakrishna.

We know that Ramakrishna often used to come to the house of Surendra accompanied by his disciples. Though he loved him very much or became a guest in his house, he did not hesitate to hurt the eooism of Surendra.

The writer of the 'Kathamrita' informed referring to the incident of one day. One day in the month of Asad 1881, Ramakrishna came to the house of Surendranath, accompanied by his disciples. Surendra offered him a fine garland. Although Ramakrishna took it, but he set it aside. Surendra's view

1. Katha, vol. 5, 14th Reprint, 1388, p. 213
2. Ibid.
3. Ibid., p. 214
was wounded and his eyes filled with tears. He went to the westporch and sat with Ram, Monomohan and the others. In a voice choked with sadness he said, "I am really angry. How can a poor brahmin know the value of a thing like that? I spent a lot of money for that garland, and he refused to accept it."  

"amar raq hoeche; raddaser bamun esab jiniser 
maryada ki jane' anek taka kharac kore ei 
mala."  

Although, not in the beginning, in the next moment, he could understand, God cannot be bought with money. He cannot be possessed by a vain person. So he did not accept the puja of the proud soul.  

In the meanwhile, in the house, Sri Ramakrishna took up the thrown away garland and put it in his neck. Through this incident, Surendra understood that his motive was to remove the sense of pride of the proud soul.  

Then Ramakrishna wanted to eat something from his. On other day Surendra said to Kedar Chatterjee at Kasirpur -

2. Katha, vol. 5, 14th Reprint, 1388, p. 214
4. Ibid.
"Doesn't our gurudeva know our inner feelings? He does not care for money. It is our inner attitude that pleases him."³

"Gurudev ki janen na, kar ki bhab, uni takate tusta nan, uni bhabnie tusta."²

Many times, Ramakrishna went to the house of Surendra under it is stated in Kathamrita.³

There was a oil painting on the wall of the two-storied building of Surendra. Thus he framed with the idea of the synthesis of all religions of Ramakrishna.

In the picture Ramakrishna was pointing out to Keshab the harmony of Christianity, Islam, Buddhism, Hinduism and other religions, and also the synthesis of Vaisnavism, Saktaism, Saivism and all other communities.⁴

It is stated in the Kathamrita that in 1881, the very Surendranath took the photograph of Ramakrishna.⁵

3. Katha, vol. 1, 16th Reprint, 1388, p. 52
4. Ibid., p. 53
5. Katha, vol. 5, 14th Reprint, 1388, p. 10
In this way, with the increase of love, the character of Surendra began to improve. Ramakrishna imparted different instructions to rectify flaws and the loopholes of the devotee. One day, Surendranath gossiped, as the pandas and beggars in Brindaban tease for money, so in order to get rid of them, one day, he came one day before without the knowledge of all, saying that he would come on the following day. Ramakrishna reprimanded him for telling a lie. Then when Surendranath said that he had a meeting with some saints and mendicants, he asked if he had given them anything.¹

Hearing the negative answer Ramakrishna said that "one should give something to monks and devotees. Those who have the means should help such persons when they meet them."²

"o bhalo karo nai. sadhu bhaktader kichu dite hay. yader taka ache, tader orup lok samne padle kichu dite hay."³

Again, sometimes, he acknowledged the faults and the loopholes of the devotees as good qualities. He never said anything contrary to the materialistic and foppish Surendranath. Ramakrishna said -

¹. Katha, vol. 4, 17th Reprint, 1387, p. 48
"You have both - yoga and bhora."

"Tomader yog-o ache, bhog-o ache." 

Ninkrishna also added -

"One I saw you in a vision as the child of the divine Mother." 

"Tomake ekdin deviputra dekhechilam." 

He also said that a man sinks down when there is enough money. As he was completely aware of the spiritual condition of the devotee, one day, when Surendranath wanted to know, that his mind is not absorbed in meditation. Then without stressing Surendranath, by uttering rude words, rather said -

"It will be enough if you remember God and think of him." 

"Smaran-manan thaklei holo." 

He often used to go to the garden of Knakurgachi along with other disciples and participated in chanting the name of 

2. Katha, vol. 4, 17th Reprint, 1387, p. 49
5. Ibid.
in concert. Thus, once at the invitation of Surendranath, he kept everybody mad with the chanting of the name of God. concert along with the devotees in that garden house. On the bye, he on that day said about Surendra, "What a nice disposition he has now! He is very outspoken; he isn't afraid to speak the truth. He is unstinting in his liberty."  

"aha, surendrer bes sbabhabti hoeche bado spasta bakta, karuke bhay kare katha kay na, ar dekhco khub muktahasta."  

But Ramakrishna knew that renunciation was not all. So, he told him to remain unattached to the world, renouncing mentally. Realising the nature of Surendra, he added that he had no necessity of meditation and only advised him to come to Dakshineswar regularly and to keep company with the good souls. In this context, he said –

1. Katha, vol. 1, 16th Reprint, 1388, p. 118
"Nangta used to say that a brass pot must be polished every day; otherwise it gets stained. One should constantly live in the company of holy men."¹

"nangta bolto, ghatri roj majte lay: ta na hole kalanka padbe. sadhu sanga sarbadai darkar."²

He also added here that as Surendra was pure by his charity, he takes food offered by him. In this he explained - "Because, you give your money in charity; you give away more than you earn. The seed of the melon is bigger than the fruit - as the saying goes."³

"tomar ye dan-dhyan ache; tomar ya ay tar ceye besh dan karo; baro hat knakurer tero hat bici."⁴

Ramakrishna accepted with forgiveness the debauchery of the drinking of wine and even the faults and loopholes of his character. In this way, he led his disciples sometimes through affection and sometimes through scolding. This character has some similarities with that of Girish Ghosh.

Sri Ramakrishna, one day, said this sitting in the temple of Balaram pointing at Girish Ghosh, to Surendranath —

2. Katha, vol. 5, 14th Reprint, 1388, p. 134
4. Katha, vol. 5, 14th Reprint, 1388, p. 135
"You talk of having lived a wild life, but here if you could not surpass."¹

"tumi to ki? ini (Girin) tomar ceye!"²

Surendranath also admit Girish as his elder brother in the respect.

Sri Ramakrishna also often used to speak of Surendranath's devotion and faith. We often have the knowledge of his firm faith and devotion to Sri Ramakrishna. For instance, he was then at Kashipur one day, Surendranath came to Kashipur at about 8 P.M. with some fruits and flowers.³ He came well informed with devotion - "Today is the first day of the month, it is also Tuesday, an auspicious day to worship the Mother. But I didn't go to Kalighat. I said to myself, I will be enough if I see him who is Kali Herself, and who has rightly understood Kali."⁴

¹aj ila baisakh, abar mangalbar. Kalighat-e yaa holo na. bhablam yini kali thik cinechen, tnake

² Katha, vol. 1, 16th Reprint, 1388, p. 194
³ Katha, vol. 3, 15th Reprint, 1389, p. 265
In course of discussion, he added that the previous day he could not come, so he decorated the picture of Sri Ram with flowers in his own house.

Though Surendranath was not a man of detachment, he was very liberal and kind. Surendranath defrayed most of the expenditures incurred for the garden at Kashipur. It has been stated by the writer of Kathamrita that the house rent was between sixty and sixty-five rupees. Surendra bore the cost of the expenses and had rented the house in his name.

Inspite of having so much help from Surendranath, some of the devotees became recipients of help to others, he was shocked mentally. We see its exposition in the Katha.

"The Divine Mother also showed me in a vision the five suppliers of my needs: first, Mathur Babu and second Bhuban Mallick ... Surendra look like one of them."  

"abar dekhale pnosjan sebaet, pratham sejobabu,  
tarp sambhu mallik ... surendra anekta

rasaddar bole bodh hay."

The first birth anniversary of Sri Ramakrishna was celebrated in 1881. All the expenditures of the first and second year were borne by Surendranath. Thus he dedicated himself to the service of Sri Ramakrishna as his "rasa

Purna came from the famous Ghosh family of Birudha in Calcutta. By the 1st part of 1985, Purna came to Dakshineswar. He was a lad of thirteen, whom Sri Ramakrishna described as an Isvarkoti, a soul born with special spiritual qualities.

While, Purna was reading in the 'Metropolitan School' at Shyam Bazar, Mohendranath, the teacher of that school was very pleased at the sight of the feeling of devotion of Purna. He continued to teach him slowly by imparting religious instructions to him.

By the bye, it may be mentioned that Sri Ramakrishna gained enough reputation as a "chelebdhara mastar". And we can also know from Sri M that he told Purna to 'Caitanya carita'.

2. Katha, vol. 1, 16th Reprint, 1388, p. 5
and such other religious scriptures and when he was about 15 he imparted religious instructions to him. After noticing the completion of his mental readiness, he one day said to Furna, if you want to see anybody like Caitanya than come with me. Furna came to Dakshineswar with a joyful mind and that was the pre-history of Furna's coming to Dakshineswar.

Sri Ramakrishna realised his inner nature just seeing Furna and was very affectionate to him. Moreover, he told Furna, the boy, to come by car and added that the fare would be given from Dakshineswar.

In course of discussion, Sri Ramakrishna, one day informed, *His external expression, though very less, yet all his symptoms are good. Sri M also informed more that the guardians of Furna did not like Furna's coming to Dakshineswar. So, Furna did want to stay without the knowledge of all and for the same reason when Sri Ramakrishna came to Calcutta Furna did not come. He is seized with fear and that's why he did not want to come to the meeting. Sri M also referred in the same context that - Furna is afraid that Sri Ramakrishna might praise him before others and his relatives might then here about it.*

3. Ibid., p. 294
In this context, Sri K informed more, "His respect and devotion are unparalleled. Perhaps, he remains standing at his door. He comes running at the sight of anybody at this place. He had deep respect for the honourable teacher along with Sri Ramakrishna."\(^1\)

Sri Ramakrishna cherished a very high opinion about Purna. He also stated that -

"Purna was born with an element of Vishnu. I worshipped him mentally with bel-leaves; but the offering was not accepted. Then I worshipped him with tulsi leaves and sandal paste."\(^2\)

"Purner visnu anse janma. manase bilvapatra die puja karlum, ta holo na, - tulsi candan dilm, takhan holo."\(^3\)

He also stated that Purna has a manly nature. He also stated - that he has a divine nature - the traits of God. It makes a person less fearful of men. If you put a garland of flowers round his neck or smear his body with sandal paste or burn incense before him, he will go into

\(^1\) Katha, vol. 4, 17th Reprint, 1387, p. 212
\(^3\) Katha, vol. 4, 17th Reprint, 1387, p. 214
\(^4\) Ibid., p. 212
Samadhi, for then he will know beyond the shadow of a doubt that Narayan Himself dwells in his body that it is Narayana who has assumed the body. ¹

On another day, Sri Ramakrishna came to the house of Balaram Bose. Purna came from home facing many difficulties. Thinking that Purna might be in danger, if the guardians came to know it, there was an attempt made by the honourable master to conceal the identity of Purna.²

One day, when Balaram Bose wanted to know, how Purna had the full realisation of knowledge that the world is false?³ Then Sri Ramakrishna replied that that knowledge was derived from previous births. Everything is done in different births. The body undergoes change but the soul does not.⁴ Then he said more, explaining - "They are like certain plants that grow fruit first and then flowers. These devotees first of all have the vision of God, next they hear about His glories and attributes; and at last they are united with him."⁵

4. Ibid.
“other keman jana, phal age, tarpar phul, age
darsan, - tarpar gunamahimasraban - tarpar
milan.”

In course of describing the spiritual plight of Furna,
Sri Ramakrishna said - He is such an exalted state that either
he will very soon give up his body - because the body is
meaningless after the realisation of God - or his inner nature
will burst forth within a few days.

Furna cannot come to him freely for fear of his
guardians. So the anxiety of seeing Furna was always present
in Sri Ramakrishna. He expressed the desire of seeing Furna,
at least once more. He also told - "It seems he is a part.
How amazing? Not a mere particle, but a part."

"kala bole bodh hay. ki ascarya! ansa sudhu nay,
kala!"

He also told that he feels for Furna and other young boys as
he once felt for Ramlala. He also told that Furna belongs.

2. Ibid., p. 212
3. Ibid., p. 213
6. Ibid., p. 228
to the realm of the Personal God.¹

Playing truant in school Purna goes to Sri Ramakrishna, and the honourable master has support in it, knowing this the member of his family took him from that school and admitted into another school.

Sri Ramakrishna said that Purna was the last of the group of brilliant devotees, who, as he once had seen in a trance, would come to him for spiritual illumination.

Karen (Choto):

According to the date and year at the start of the first part of the 'Sri Sri Ramakrishna Kathamrita' the arrival of Naren took place in 1885.

Sri Ramakrishna was very affectionate to little Naren also. He praised of his moral courage, goodwill and other qualities also. Praising little Naren, one day, Sri Ramakrishna said that he was of great courage. So he wanted to live at Dakshineswar permanently after leaving the house. Many of them were devoid of that courage.² One day, Sri

¹. Katha, vol. 4, 17th Reprint, 1387, p. 228
². Katha, vol. 1, 16th Reprint, 1388, p. 5
Ramakrishna wanted to know from little Naren, that of knowledge and bhakti which one is liked by little Naren? Then little Naren spoke of devotion as the object of his desire. Then Sri Ramakrishna informed that in spite of being devoted to something, one has to know the object of devotion. But when a pure-hearted devotee speaks of devotion, it contains a different meaning. This devotion comes from the previous birth. It is called premabhakti. He also told that the symptoms of little Naren were also very good.

Sri Ramakrishna said to other disciples that the heart of Naren was very pure. He is free from 'woman and gold' and the thought of property. He also added that he could easily realise any teaching or the central idea of the scriptures. In this context, he spoke highly of the subtle knowledge of little Naren, also and informed that he was attached to those types of children. On another day, drawing attention to little Naren, in a state of meditation, on hearing the song of Trailokyanath Sanyal, he said that, that meditation was so deep that he was as if devoid of

2. Ibid.
3. Ibid.
4. Ibid., p. 130
5. Ibid., p. 136
external consciousness. On the eve of his departure, he imparted instruction to little Naren.
"Show great devotion to your parents but don't obey them if they stand in your way to God."  

"tui bap-make khub bhakti karbi - kintu isbarer pathibadha dile manbi na."  

At that time, we see little Naren present in all the festivals in Calcutta.  

And, on another day, in the house of Balaram Bose, the devotees came on the occasion of the Ratha-yatra. That day, Sri Ramakrishna, by the bye, informed that like Narendra and Purna, little Naren had the personality of a man. He also informed that those who have the personality of a man have that feeling diminished.

"The younger Naren has the nature of a man. Therefore, in meditation his mind completely merges in the ideal."  

"choto narener purusbhab - tai man lin haye yay."  

4. Ibid., pp. 159, 172  
One day by hearing the song younger Naren was absorbed in meditation. He sat like a stump. Then pointing his finger, Ramakrishna told that Naren is a very pure soul, unstained by the slightest touch of worldliness.¹

We see that Naren also engaged in a state of service along with other devotees engaged in the service of ailing Sri Ramakrishna Deva.

Mathuranath Biswas:

Mathur babu, the son-in-law of Rani Rashmeri, was the first and best suppliers of the needs of Sri Ramakrishna.² He is a luminous star in the circle of Ramakrishna’s devotees. Sri Ramakrishna’s soft nature, devotion to religion and simplicity from the very beginning attracted him.

When Sri Ramakrishna overwhelmed with devotion, boyish-natured, was unable to do any work of the temple that very Mathur babu gave him protection in every possible way.

In this context, Ramakrishna informed –

"In that state of divine exaltation I could no longer perform the formal worship."³

¹. Katha, vol. 4, 17th Reprint, 1387, p. 262
². Ibid., p. 283
"yakhan ei abastha holo puja ar karte parle na."\(^1\)

Even he failed to take his own responsibility also at that time. So he said to the divine Mother -

"Who will look after me? I haven't the power to take care of myself. I want to listen only to talk about That. I want to feed thy devotees. I want to give a little help to those whom I chance to meet."\(^2\)

"ma, amay ke dekhhe? ma, amar eman sakti nai ve, nijer bhar nijei lai, ar tomar katha sunte iccha kare. karuke samne padle kichu dite iccha kare."\(^3\)

So he requested the mother only and said - "How will all that be possible Mother? Give me a rich man to stand by me. That is why Mathur Babu did so much to serve me."\(^4\)

"esab ma keman kore hay? tumi ekjan badomanus daito sejobabu oto seba korle."\(^5\)

At that time, Sri Ramakrishna used to see God in every creature. As a result of it, he fed the cat the fuch.

---

1. Katha, vol. 2, 17th Reprint, 1387, p. 82
offered to the Goddess, at the sight of the same God in... This was too much for the manager of the temple ce... considered himself responsible for the proper conduct of worship. He reported Sri Ramakrishna's insane behaviour to Mathur babu. "But Mathur Babu had insight into the state of my mind. He wrote back to the manager, 'Let him do whatever he likes. You must not say anything to him'."\(^1\)

Thus Mathur babu tried to make him free from all... Thus Mathur Babu tried to make him free from all... Thus Mathur Babu tried to make him free from all... Thus Mathur Babu tried to make him free from all... Thus Mathur Babu tried to make him free from all...

The manager of the temple considered himself responsible for the proper conduct of worship. He reported Sri Ramakrishna's insane behaviour to Mathur babu. "But Mathur Babu had insight into the state of my mind. He wrote back to the manager, 'Let him do whatever he likes. You must not say anything to him'."\(^1\)

In this way, we find that Mathur Babu served Sri Ramakrishna in many ways for a long time. He made arrangements for what he needed for his devotional and yogic practices. Mathur Babu fulfilled forthwith whenever he had the desire for anything. In this context Sri Ramakrishna informed —

"Once the idea came to me put on a very expensive robe embroidered with gold and to smoke a silver hubble-bubble. Mathur Babu sent me the new robe and the hubble-bubble, and I put on the robe. I also smoked the hubble-bubble in various...

---

Although the mind of Sri Ramakrishna was filled with disgust just after the enjoyment of the object of desire.\(^3\)

Again, Mathur babu, took Sri Ramakrishna twice in holy places. He went on a pilgrimage for the first time in 1863, and for the second time in 1868 along with Mathurbabu and his wife.\(^4\) During this period of pilgrimage, he visited Prayag and Benaras.

At Vaidyanath in Behar, when the master saw the inhabitants of a village reduced by poverty and starvation to mere skeleton - he requested Mathur Babu to feed the people and give each a piece of cloth, otherwise he would not go to Benaras. Mathur babu fulfilled all his demands.\(^5\)

---

3. Ibid.
4. Katha, vol. 1, 16th Reprint, 1388, p. 4
Or another occasion, two years later, Sri Ramakrishna showed a similar sentiment for the poor and needy. 1 Sri Ramakrishna's sympathy for the poor sprang from his perception of God in all created things.

Not only that Mathurbabu did not keep any of his desires unfulfilled.

But when (Sejobabu) Mathurbabu wanted to give a gift to him with a document, he did not accept it.

"Once he wanted to give me an estate and consulted Hriday about it. I over heard the whole thing from the temple and said to him, 'Please, don't harbour any such thought. It will humiliate me greatly.' 2

"ekkhana taluk amar name likhe debe balechila. ami kalichar theke sunlam. sejobabu ar hrde eksange paramarsa kacchilo. ami ese sejobabuke hallam, dyakho, amon buddhi koro na." 3

Sri Ramakrishna often expressed the desire to see the different men also and Mathurbabu also fulfilled the desire, just as -

"Once I visited Devendranath Tagore with Mathur. I said to Kathur I have heard that Devendra Tagore thinks of God. I should like to see him. 'All right', said Kathur. I will take you to him. We were fellow students in the Hindu College and I am very friendly with him. We went to Devendra's house."¹

"abar sejobabur sange Debendrathakurke dekte gichilam. sejobabuke bollum 'ami sunechi debendra thakur isbar cinta kare, amar take dekhabar iccha hay. sejobabu bolle, 'accha baba, ami tomay niye yabo, amra hindu college-e ek class-e padhum."²

Mathurbabu respects him so much that when Sri Ramakrishna to be free from a sense of pride, like Gourindri, he also started saying "He" instead of "I", he objected. He said to him that there is no necessity of saying like that, because he has not at all .....³

Though Mathurbabu was a great devotee and was devoted servant to Sri Ramakrishna, yet he was not without desire and lust. Sri Ramakrishna narrated in this context.

2. Katha, vol. 1, 16th Reprint, 1388, p. 176
Once Mathur Babu was entangled in a law suit. He said in the shrine of Kali, 'Sir, please offer this flower to the divine Mother'. I offered it unsuspectingly, but he firmly believed that he would attain his objective if I offered a flower.¹

His faith and respect regarding Sri Ramakrishna were so firm and deep that Mathur Babu and his consort stayed in the same house along with him.

In this way, having realised his inner spiritual entity, he devoted himself whole-heartedly to his service.

Nitya Gopal:

Although no accurate information was available regarding the arrival of Nitya Gopal, one of the disciples of Ramakrishna, it was surmised that some time in the year 1880, Nityagopal arrived at Dakshineswar.²

Nityagopal was a man of lofty characters. Sri Ramakrishna was very much conscious of this. In a restrained environment, he used to come to Dakshineswar alone with his

¹. Katha, vol. 5, 14th Reprint, 1388, p. 92
². Katha, vol. 1, 16th Reprint, 1388, p. 5
Dutta and sometimes alone. He compared Nityagopal with Paramhansa. Though he was aged twenty three or twenty four, but his conduct was just like that of a boy. But when a woman devotee loved Nityagopal very much in the spirit filial affection, Sri Ramakrishna warned him -

"Beware, holy man! Go there once in a great while, but not frequently, otherwise you will slip from the identity. It is nothing but woman and gold."  

"ore sadhu sabdhan! ek adhbar yabi. besi yasne - pode yabi! kaminikancani maya."  

On the one hand, a vessel of the highest order, the woman surcharged with devotion, on the other, yet, how austere the restraint was.

Sri Ramakrishna was very fond of Nityagopal, immersed in a state of trance. Even sometimes he used to feed him. Then he praised about the state of trance of Nityagopal to Girish and other devotees.

---

2. Ibid.
5. Katha, vol. 5, 14th Reprint, 1387, p. 129
6. Ibid., p. 138
One day he said to Nityagopal in the house of Chandra, "Bring your mind down one or two notes."  

"dui-ek gram nice thakis."  

Although no understandable meaning of it was available, still it could be easily guessed that it was something of a meditative and devotional practice. Even once, he informed in course of discussion that his sense of renunciation was so keen that sometimes he was impatient of his companion Tarak Nath also.

Nityagopal was one of those whom Sri Ramakrishna saw in a trance.

Mahimacaran:

Mahimacaran held the Master in great respect and was a frequent visitor at Dakshineswar. Probably, in 1975 he had the first meeting with Sri Ramakrishna. Mahimacaran travelled in many holy places. The story of his travelling in holy places is often found in the Kathamrita. He told:

2. Katha, vol. 1, 16th Reprint, 1388, p. 199
3. Ibid., p. 5
Mahimacaran, a Vedantin, many things about Vedanta by enunciating it. One day in course of discussion, Mahimacaran said, "May God grant us the power to realise the Gospels." To this Sri Ramakrishna said, "Be on your guard even now. It is different, no doubt, to check the torrent in the rainy season. But a great deal of water has gone out. If you build the embankment now it will stand."¹

"ekhano sabdhan hao: asad masher jal, bate, rodh kara sakta, kintu jal to anek bedie geche! ekhan bnadh dile thakbe."²

Sri Ramakrishna, sometimes told Mahimacaran about the knowledge of Vedanta and sometimes, he told him to acquire true knowledge even in family life also. Though the Vedanta Mahimacaran introduced himself as the Vedantin, but he was a worldly person out and out, and in no way, he was the seeker of the path of knowledge.

Sri Ramakrishna was damn satisfied with Mahimacaran, as he did not serve under anybody. He was a man of independent means, having inherited some ancestral property. He devoted his time to religious thought and to the study of the scriptures. He was a man of some scholarship, having studied

² Katha, vol. 4, 17th Reprint, 1387, p. 89
many books, both Sanskrit and English.¹

"Master - What is this? I see a steamship here. I expect here a small boat at the most, but a real steamship has arrived."²

"ekik ekhane jahaj ese upasthit. emar javagay dire, tingi aste pare; eke bare jahaj.ª³

On another day, he said to Mahimacaran to go forward in the path of Sadhan –

"Go forward, push on. You will discover the forest of sandal wood. Go further and you will find the silver mine. Go farther still and you will see the gold mine. Do not stop there. Go forward, and you will reach the mines of rubies and diamonds. Therefore I say, go forward."⁴⁵

"egie pada! aro egie yao, candankath pabe, aro egie yao, rupar khani pabe, aro egie yao, sonar khani pabe, aro egie yao, hire manik pabe. egie pada."⁵

---

In Narada Pancharatna, I found the following lines from the Narada Pancharatra:

"What need is there of penance if God is worshiped with love? What is the use of penance if God is not worshiped with love?"  

"aradhito yadi haristapasa tatah kim
naradhito yadi haristapasa tatah kim."

At the house of Girish Ghosh Mahimacaran accepted that both the views are right. God has willed the path of knowledge. He has also willed the path of bhakti. Thus he admit that the different paths people ultimately reach the same goal.

Iswarchandra Vidyasagar:

Vidyasagar was born in the village of Birsingha, close to Kamarpukur, the birth place of Sri Ramakrishna. Since his infancy, he had been hearing of the kindness of Iswarchandra and so after coming to Dakshineswar when he heard from Sri M that the master served in the school.

3. Ibid., p. 209
Vidyasagar. Ramakrishna one day expressed the desire to see Vidyasagar. When the Master mahasaya informed Vidyasagar, he agreed joyfully. Being curious, he wanted to know what sort of Paramhansa he was. Does he wear saffron coloured cloths? Then, the master introducing Ramakrishna said, he is an unusual person. He wears a red-bordered 'dhuti'. He is an outer indication of holiness. But he had real renunciation in his heart. There was nothing but God there.²

Then, one day he came to pay a visit to Vidyasagar. Before this meeting, Sri M described a little briefly the life of Vidyasagar by way of introduction. For instance, he said that Vidyasagar was endowed with many qualities. Firstly, devotion to learning, secondly kindness, thirdly love for freedom and fourth care, goodness of men, fifthly devotion to mother and strength of mind.³

Thus Sri M gave a brief description of all the good qualities of Vidyasagar. Again, before entering into the discussion on 'Jnana Yoga' or the judgement of Vedanta, he gave an idea about the erudition of Vidyasagar also. For instance, Sri M told -

2. Ibid.
Vidyasagar was a great scholar. When he was in the Sanskrit College, he was the best boy in his class. He stood first in every examination, got Gold medals and secured scholarships.¹

He informed more, "He became the Professor of Sanskrit College. He had proficiency enough in Sanskrit grammar and Sanskrit poetry."²

He learnt English through great exertion by dint of perseverance. Thus Sri M gave a brief description of the life of Vidyasagar.

Vidyasagar was not only an ocean of knowledge, he was also an ocean of kindness. But he was astonishingly silent about religion. Many regarded him as an atheist. But it was very difficult to say as to whether he was a theist or an atheist. Perhaps the religious sensation of Jywarchari, the principal of Sanskrit College, and the founder of Metropolitan Institution, did not see eye to eye with the current general religious sensation. So, we fail to understand him exactly.

In this context, Sri M informed - Vidyasagar did not teach anybody on religion. He had studied Hindu philosophy.

2. Ibid.
3. Ibid.
In this context, Sri M one day asked him, - 'What do you think of Hindu philosophy? In reply he informed -

"I think the philosophers have failed to explain what was in their minds."¹

"āmār to bodh hai, - orā yā bujhete geche, bujhāte pāre nai."²

But he respected the rules and regulations, manners and customs of Hindu scriptures. Like the Hindus, he used to perform all the religious rites. Even in the heading of letters, prayer to God was visible. But he was silent about God. Probably it seems to him, nothing is known about God by going through Vedas, Vedantas or six systems of philosophy.

Vidyasagar was gossiping with some friends when he accompanied by Sri Ramakrishna came to the house of Vidyasagar. At the sight of Sri Ramakrishna he gave him a warm reception. The difference of age between the two was about sixteen to seventeen years. After the meeting with Vidyasagar, Ramakrishna said smilingly that at last he has come to occupy...

². Katha, vol. 3, 15th Reprint, 1389, p. 6
³. Ibid.
⁴. Ibid., p. 3
⁵. Ibid., p. 5
Not only that he also told that Vidyasagar, this ocean is not full of salt, but full of milk. Ramakrishna also said that Vidyasagar is not the ocean of ignorance, he is the ocean of spiritual knowledge.¹

Thus the talk that stated through smiling humorous discussion ended with the discussion of very deep knowledge of Brahman. The meeting between both of them, today has become a historical incident.

Then, in course of discussion Sri Ramakrishna informed all the works of Vidyasagar as pure works. He added that doing work disinterestedly should be the main interest of our life. In course of saying about Vidyasagar he said,

"Besides, you are already a Siddha ... When potatoes and other vegetables are well cooked, they become soft and tender. And you possess such a tender nature! You are so compassionate!"²

"aar siddha to tumi achai ... alu-patal siddha hale to naram hay, ta tumi to khub naram, tometa dayā."³

Then Vidyasagar humorously said, "But the kernel of Kalai pulse is boiled it becomes all the harder." 1

"Kalai bata siddha to saktai hay." 2

In counter reply, Sri Ramakrishna informed, he was not a scholar of that type. 3 Mere pundits are never desirable. But Vidyasagar was adorned with kindness, devotion, renunciation and such like qualities.

Then, in course of discussing 'Brahman' he said:

"What Brahman is cannot be described. All things in world - the Vedas, the Puranas, the Tantras, the six systems of philosophy - have been defiled, like food that has been touched by the tongue, for they have been read or uttered by the tongue. Only one thing has not been defiled in this way, and that is Brahman. No one has ever been able to say what Brahman is." 4

"Brahman ye ki mukhe balā yāe nā, sab jinis ucchista
hoe geche! ved, purān, tantra, śaṅk-darsan, sab ett
hoe geche! mukhe paḍā hoeche, mukhe uccaran hoeche -

3. Ibid.
On hearing this, Vidyasagar being pleased beyond measure said, "It is entirely a new thing." Then in course of discussion, he discussed about the difference of energy.

Vidyasagar asked Ramakrishna -

"Has He endowed some with more power and others with less?"  

"tini ki karuke besi sakti, karuke kam sakti diechen?"  

Then Ramakrishna informed, "As the All-pervading Spirit He exists in all beings, even in the ant. But the manifestations of His Power are different in different beings.

"tini bibhurupe sarbatra achen, nipdete paryanta kintu sakti-bises."  

---

2. Ibid.
He also added that why is Vidyasagar so well known? He asked whether he has grown a pair of horns. He replied, only Love and Kindness had made him greater than any other person.

After discussing the non-dualism, qualified non-dualism and dualism, Ramakrishna wanted to know the question, does he possess. Vidyasagar who was unwilling to make any remark on any religious topic, said smilingly, well I shall tell you this one day in seclusion.¹

Though he said that he would say it in loneliness, but it was not.

After pithy discussions, Sri Ramakrishna took leave. On the eve of his departure he said to Vidyasagar, what you said is known to you but you are unconscious of it.² He also added -

"There are countless gems in the coffers of Baruna. But he himself isn't aware of them."³

"Baruner bhandare kato ki ratna ache! Barun rajar khapar nai."⁴

2. Ibid., p. 16
Then, Ramakrishna called Vidyasagar to go with a view to see the garden of Rashmoni. Vidyasagar also gave his consent. Although there was no more meeting between the two, but the mention of the tale of Vidyasagar had been made again and again in the Kathamrita. For instance, one day, he said to 'If everything is almost ready in Vidyasagar'.

"He is now engaged in doing good works; but he doesn't know what is within himself. God is hidden within him. God dwells within us."²

"katakuli satkāj korche - kintu antare ki ašche va yangle nā. antare sonā cāpā roché. antare iswar āchen."³

It reveals that Sri Ramakrishna was mentally very disturbed for Vidyasagar’s not going to Dakshineswar insisting of saying he would go. And so, he said to Sri K, Being so profound a scholar, Vidyasagar does not speak the truth. But God is unattainable if one is not in the path to truth.⁴

On another day in reply to what kind of man Vidyasagar is, he informed, -

"Everything is ready in him, yet there is no introduction."

Again he informed that of love and kindness, kindness is utter. Kindness to all creatures teaches seeing all things equally.

So, he admired the kindness of Vidyasagar very much.

Though a meeting between the two took place only once, but the mutual respect for each other was cordial. Sri Ramakrishna too informed everybody after discovering the state of devotee, which lay hidden in the heart of Vidyasagar.

Keshab Sen:

Though the people who were not included in the circle of disciples of Sri Ramakrishna, yet were heartily devoted to him. Keshab is considered as one of them and at the same time, the best of them. In his personal life, he was a leader of the 'Brahma Samaj' and a social reformer. But he was very elevated in the path of spirituality. He was born at Kolotol in Calcutta. His grand father, Ramkamal Sen, was a great devotee. He used to utter the holy name of God inwardly by sitting in the Tulsi-grove. Pyarimohan, Keshab's father was also a Vaisnava devotee.²

---

And so, even being a devotee of formless god, he kept his unflinching devotion to and respect for the cult of devotion. This obedience or devotion brought him to Sri Ramakrishna ever becoming the leader of the Brahmo community. Slowly slowly, the form of a devotee manifested in him.

This very Keshab chandra undertook the responsibility of introducing Sri Ramakrishna to the human society for the first time. He continued to publish various pithy discourses about the holy life of Sri Ramakrishna in the 'Sulabh Pracharita', 'The Indian Mirror' and such other different newspapers. As a result of it, many famous men of different classes arrived at Dakshineswar. The names of Vijoy Krishna Goswami, Sivnath Sastri, Pratap ch. Majumdar and such others need no mention.

The first meeting between both of them took place in the garden of Belgharia in 1875 when Keshab Sen was busy chanting the holy name of God accompanied by the disciples. Sri Ramakrishna went there escorted by Hriday and told Keshab Sen that he has full realisation of God. After the first meeting Keshab Sen wrote in the newspaper about the meeting.

"We met not long ago Paramhansa of Dakshineswar and were charmed by the depth, penetration and simplicity of his \[.

1. Katha, vol. 5, 14th Reprint, 1388, p. 8
are the very opposite to those of Pandit Dayanand Saraswati, the former being too gentle, tender and contemplative, as the latter is sturdy, masculine and polemical.\(^1\)

The proof of the fact that there is no doubt reverie and death in Hinduism, lay in the incarnation of a vortex personality like Sri Ramakrishna inspired with divine feelings.

In this context He wrote Sunday Mirror –

"Hinduism must have in it a deep source of beauty, truth and goodness to inspire such men as these."\(^2\)

As Sri Ramakrishna loved Keshab, so also Keshab loved and respected him. Almost in every year at the time of Brahma festival and at different times also Keshab Sen used to go to Dakshineswar and took him to Kamalkutir.\(^3\) That day Keshab often used to come to Dakshineswar accompanied by his disciples and sometimes spent his time through meditation on the 29th October, 1879. Keshab went to Dakshineswar accompanied by his disciples. That day, after dusk, Keshab Sen was in 'upasana' in the light of the full-moon of 'badha-bhattacharya' and in this prayer when Sri Ramakrishna said, you say, 'Brahma-bhagaban, 'Brahma-maya-Jibjagat', 'Bhagabat, bhaktabharati'.

\(^1\) Katha, vol. 5, 14th Reprint, 1388, p. 8
\(^2\) Ibid.
\(^3\) Ibid.
\(^4\) Ibid., p. 9
Keshab and his brahma devotees in the light of moon, on the bank of the Ganges, chanted the mantras, in chorus with devotion along with Sri Ramakrishna. But Keshab said, 'Guru, Krishna, Vaisnaba'. Keshab did not assent to it. Of course, there is no doubt that He who attaches value to the feelings of others, accepted the views of Keshab with a delightful face.¹

Again, Keshab accompanied by many Brahma disciples came to pay a visit to Sri Ramakrishna on the first of January, 1881. Having known the news of the arrival of Keshab, many disciples appeared there before hand.² Keshab came by steamer. Though Keshab had enough reputation as an orator, it was a matter of astonishment that Keshab, sometimes was a listener in front of Sri Ramakrishna, and sometimes the speaker. So, one day, when Sri Ramakrishna told Keshab to say something he replied, saying something here, is nothing but coming to the blacksmith to sell needles. And, so, we do not get Keshab in the form of a speaker in the Kathamrita."³

On that very day, in the afternoon, when the music from the nahabat in the temple of garden started, Sri Ramakrishna said, —

¹. Katha, vol. 5, 14th Reprint, 1388, p. 9
². Ibid., p. 209
³. Ibid., p. 210
"Do you hear how melodious that music is? The one is producing only a monotone of his flute, while another is creating waves of melodies in different races and melodies."

"dekhle, kemon sundar bajna. tabe kebal ekjan por karche, ar ekjan nana surer lahari tule kata rae ragnir alap karche." 2

He said that he did not like to stick to a particular point in a musical instrument, he would only play seven waves and rags in the seven holes. He wants to call on God through all the moods - through santa, dasya, vatsalya - madhur. 3

Such a great scholar and man of erudition, even to this easy and beautiful explanation was surprised and said that he never heard of such an explanation of wisdom and he turned. Thus, we find that being wise, Sri Ramakrishna's spiritual depth and the style of analysis enchanted him equally. This spiritually inspired man was almost alone behind the other eyes and felt that he would not be able to remain many days any longer. And so, he said to Sri Ramakrishna how long.

3. Ibid.
4. Ibid.
would like himself in this way. Gradually there was thronging here by and by in great crowds.  

He also said he shall gather the crowd. But they all must come to this place.  

In the year 1881, when a small number of people who knew Ramakrishna at Dakshineswar, the remark of Keshab Sen bears sign of his farsightedness astonishingly.

On that day, till the still of the night Keshab Sen and other Brahman devotees, were at Dakshineswar. Pretending to expressing the desire to stay at night,  

Ther Sri Ramakrishna requested Keshab Sen to stay for the night. When Keshab Sen said that he had an engagement, Sri Ramakrishna smilingly told the story of the fisher-woman and the basket with the coating fish and wanted to know as to whether he had the same story as the fisher-woman.  

At Keshab's request Rajendra Mitra arranged a religious festival at his home in Calcutta and invited Sri Ramakrishna and the devotees, including the members of the Brahman inform.

2. Ibid.
3. Ibid., p. 212
4. Ibid.
Two days before, Aghorr-nath, a prominent xromii er, had suddenly passed away in Lucknow. And the other Brahmo devotees were in mourning. Everyone thought that perhaps Keshab Sen would not go. But Keshab was informed that he did not utter the words that he would not. Sri Ramakrishna will be there, so how can he stay away?

On the wall in Keshab's room hung a picture of Sri Ramakrishna absorbed in samadhi. Looking at the picture, Keshab told - "generally one doesn't see such samadhi. Only men like Christ, Mohammed, and Chaitanya experienced it."

"Kesab - (samadhicitra dekhaila) erup samadhi dekh na. Jesukhrsta, Mahammad, Cattanya, eder hoto.

On another day, in the annual festival of Brahma Samaj, Sri Ramakrishna, by the bye told Keshab that nobody can make a man great by writing about him in books and magazines. If God makes a man great, then everybody knows about him even though he lives in forest. But towards the last part of his life Keshab Sen could not come again and again any longer as before. Sri Ramakrishna came to the "Samadhi-ghar".

1. Katha, vol. 5, 14th Reprint, 1388, p. 218
4. Ibid., p. 224
with that complaint and said that Keshab had a lot of work to do. So he himself came to see him.

He also informed -

"When I heard of your illness I vowed green coconut or sugar to the Divine Mother for your recovery. I said to her, 'Mother, if something happens to Keshab, with whom shall I talk in Calcutta?'"

"tomar asukh sune dabcini menechilum. Make ballum, 'Ma! keshaber yadi kichu hay, ta hale kalikatay gele kar sange katha kaiba.""

Sri Ramakrishna had such type of love and attraction to Keshab.

Again, we find that Keshab again came to Dakshineswar. It was the day of the Lakshmi Puja. He arranged a boat to go to the Ganges for Sri Ramakrishna.

Keshab had a difference of opinion, with Bijoykrishna, Sivnath Sastri and other Brahma leaders. Sri Ramakrishna was in his room talking with Vijay and others. So Keshab went.

2. Katha, vol. 5, 14th Reprint, 1988, p. 11
embarrassed to meet Vijoy, since Vijoy hid himself from Keshab's organisation, joining another sect.  

Ramakrishna also noticed, however, that Keshab and Vijoy shrank from each other, and he was anxious to reconcile them. He said in this context that the quarrel between Siva and Rama, Siva was Rama's guru. Though they fought with each other, they soon came to terms. But the grimaces of the ghosts, followers of Siva, and the gibberish of the monkeys, the follower of Rama, would not come to an end. He also said that these are all necessary.  

Once Sri Ramakrishna went to witness the performance of 'Navabrindaban', the drama, both Naren and Keshab performed in that drama. Keshab took the role of 'Tawharihab'.  

After the disturbance of Cooch-Bihar marriage, Keshab had to make inhuman exertion. He had been attacked with Diabetes since 1883. Towards the last part of 1883, Sri Ramakrishna went to see Keshab whose illness had taken a severe turn, and there was very little chance of his recovery. In this context he said that Keshab is ill, because many such feelings passed through his body. Therefore it was felt so.  

1. Katha, vol. 1, 16th Reprint, 1386, p. 38  
2. Ibid., p. 48  
5. Ibid., p. 76
He also said -

"In order to take full advantage of the dew, the runner removes the soil from the Basra rose down to the very root. The plant thrives better on account of the moisture. Perhaps this is why you too are being shaken to the very root."  

"sisir pabe bole mali basrai golaper each sikanuddha tule dei. sisir pele each bhale kore
gajabe. tai bujhi tomar sikanuddha tule
dieche."

He also informed that during the previous illness of his, he became more anxious and restless.

When Keshab Sen was in the Brahma Samaj of Debendranath Tagore, 'Brahma dharma' was to some extent had a leaning towards Christianity. But gradually, the new opinion of Keshab was established and he came to 'Sakar' from 'Kira'. At that time, Sri Ramakrishna also informed that in the latter part of his life, he had faith in Kali or 'Sakti'.

Referring to Keshab's association with 'woman and gold', which had hindered his work as a spiritual teacher, and

3. Ibid.
4. Katha, vol. 1, 16th Reprint, 1388, p. 91
Ramakrishna commented to Vijay - He could not achieve much because he wanted to satisfy both God and the world. Because, himself being worldly life and having immersed worldly enjoyment, if he instructs that the world is false and God is the only reality, people will not pay heed to it. So he said to his disciples that popular teaching is impossible without being a man of renunciation.²

But needless to say, Sri Ramakrishna not for a single day, underestimated the boundless strength of Keshab. He praised the power of Keshab again and again. Even once, when a certain devotee said that there was no pure thing in him.³ Sri Ramakrishna said, 'Had there been no pure thing in Keshab, people would not have so much faith in him and his name would have been circulated so much.'⁴

Keshab also held Sri Ramakrishna in high esteem. Sometimes he regarded him as John the Baptist, again sometimes as the Chaitanya of the nineteenth century.⁵ Not only this, whenever he went to Sri Ramakrishna at Dakshineswar, the

1. Katha, vol. 4, 17th Reprint, 1387, P. 97
2. Ibid.
4. Ibid., p. 101
5. Ibid., p. 102
according to the custom of the Hindus about going to the temple, he also went with fruits and flowers with him, and offered them to Sri Ramakrishna.¹

Sri Ramakrishna was very mortified at the death of Keshab. It is also narrated by Sri M in the Kathamrita.

Acharya Vijoy Krishna Goswami:

Acharya Vijoy Krishna Goswami was one of those who, without being the disciples to Sri Ramakrishna, were converted into his devoted disciples. He was the descendant of Advaitacharya, the famous follower of Chaitanya. In spite of not being the preacher and leader of 'Brahmadharma', he in the latter part of his life, again was dedicated to devotional practices and reached the status of spiritualism.

Although it was mentioned in the 'Kathamrita' that he was a contemporary to Keshabchandra about coming of Dakshinaghat, still there was no specific date or year as to when he came.

The first day, on which the name of Vijoy Krishna was first mentioned, was the 'Kojagari Purnima'. Both of them...

¹. Katha, vol. 5, 14th Reprint, 1388, p. 125
². Katha, vol. 1, 16th Reprint, 1388, p. 6
made various discussions, when Peshab Sen came to Kolkata by steamer and expressed the desire of journeying in the area of Ganges and invited Sri Ramakrishna. Vijoy Krishna was a big fan of Ramakrishna then. A few days back, he criticised the marriage at Cooch Bihar and different activities of Keshab and as a result of it, he became separated from 'The Adi Samaj' but was included newly in the General Brahma community. So Keshab was embarrassed to meet Vijoy. 1

Thus, we see that an adherent of the Brahmo Samaj, Vijoy no doubt meditated on the formless Brahma, but his inner love of God inherited from his ancestors, had merely been waiting for the proper time to manifest itself in all its sweetness. Thus Vijoy was attracted by the God-intoxicated state of Sri Ramakrishna. 2 He would listen to the Master's words with great respect, and they would dance together in an ecstasy of divine love. 3

On that day, Sri Ramakrishna imparted an instruction.

"Io, the work of Acharya is very tough. Education cannot be imparted to people without having direct command from him."

1. Katha, vol. 1, 16th Reprint, 1388, p. 37
2. Ibid., pp. 67-68
3. Ibid., p. 68
4. Ibid., p. 74
In course of discussions, Sri Ramakrishna said that Vijoy Krishna was very guileless. He also added that God cannot be attained without being very liberal and simple.¹

He loved Vijoy so much so that sometimes he brought him by sending men.²

Sri Ramakrishna was invited in the convention of the 'Brahma Samaj' in the house of Moni Mullick. Vijoy also came. Devotional practices had started in accordance with the rules of the 'Brahma Samaj'. After prayer, in a state of fervour the Master began to dance with the devotees. Soon and the other Brahmos danced around him.³

Vijoy Krishna had just returned from Cava, where he had spent a long time in solitude and holy company. He had turned towards God considerably as a result of engaging himself in devotional practices and kept company with wise men. He was visit it were, all the while introvert.⁴ Sri Ramakrishna humorously wanted to know. "Have you found your room?"⁵ That is, his mind.

¹ Katha, vol. 4, 17th Reprint, 1389, p. 183
² Katha, vol. 1, 16th Reprint, 1388, p. 82
³ Ibid., p. 105
⁴ Ibid., p. 106
⁵ Ibid.
was fixed on God and told other devotees also, "The sprit of
Vijoy was so long under pressure; this time it has opened."
It is needless to say that he was able to make such remarks
about his state of devotional practices.

On another day, he had come to general Brahma Samaj. Vijoy
still belonged to the Sadharan Brahma Samaj. He was a
payed preacher of that organisation but could not obey its
rules and regulations. He mixed with man like Sri Ramakrishna
who believed in God with form also. This was creating dis-
understanding between him and the Brahma authorities. In
this context Sri Ramakrishna said, "He who is a devotee of
God must have an understanding that cannot be shaken under
conditions. He must be like the anvil in blacksmiths shop. It
is constantly being struck by the hammer; still it is unshaken"

"ye bhagabaner bhakta ntar kutastha buddhi haag di,
yemon, kamarsaler nai, haturi gha anabarata padcho,
tabu nirbikar."  

That means bad people will say this and that and blame you
if anybody really wants God he will endure everything.

1. Katha, vol. 1, 16th Reprint, 1388, p. 106
At the end of this meeting we find Vijoy Krishna dancing in a trance uttering 'Hari', 'Hari'. The beginning of the future life, as I started through this.1

Once Sri Ramakrishna came to the house of Ashar. Getting the news, Vijoy Krishna also came. With the question of God with form and formless God, Adhar Sen informed. Subrata has disbelief in God with form.2 In counter reply, Vijoy said, "That is his mistake (pointing to the Master). As he said, the chameleon assumes different colours - now this colour, now that. Only the man who lives under the tree knows the animal's true colour."3

"seta tnaar bujhbar bhul. ini yemon balen, bahururi kakhano erong, kakhono serang, ye cachtalay bosen thakte pare, sei thik jante pare."4

The he narrated about his own experience -

"While meditating I saw images of Gods painted on a canvas. How many Gods! How many different things they said! I said to myself, I shall go to the Master. He will explain it all to me."5

2. Ibid., p. 147
"ami dhyan karte karte dekhte pelam calcitra, kai
devata, tna koto ki bollen, ami bollur, tar
kache yabo, tabe bujhbo."¹

On hearing this Ramakrishna informed, "Your realiza-
tion is real. On the following day, in course of dis-
cussion, he criticised Vijoy Krishna in an admiring tone to other
devotees. He said that the forms of God that Vijoy sees a-
days are all real.² He also told the Vijoy Krishna that he
guileless. One cannot realize God without being guileless
liberal minded.³

Again he stated about the father of Vijoy Krishna, he
lost his consciousness about the external world in tran-
scending the 'Bhagabata'.⁴ Vijoy also can hardly control his
emotion; while uttering "Hari's" name, he sometimes stands up
from his seat.⁵

Then we find in the festival of autumn of Brahma
Samaj being celebrated in the beautiful garden house of
Benimadhab Paul. Sri Ramakrishna also has come to the scene.

¹. Katha, vol. 2, 16th Reprint, 1888, p. 151
². Katha, vol. 4, 17th Reprint, 1887, p. 183
³. Ibid.
⁴. Ibid.
⁵. Ibid.
house. 1 Sri K informed regarding this day -

"Vijay sat on the platform and conducted the worship according to the rules of the Brahmo Samaj. At the time of prayer he repeatedly called on the mother, touching the name of all." 2

"Bijoy hedite asin haja brahma-samajer pathhati anusare upasana karitecher. Bijoy prartharar samay Ma, Ma, kari dakitecher." 3

In context to this 'motherly feeling' Sri Ramakrishna said, "Your motherly feeling is very good. Because, thou art more attracted to the mother than to the father." 4

Then, after one year, he came to the Shyamapukur respectfully took the dust of the Sri Ramakrishna's feet. He had lived in Dacca a long time. Recently he had visited some sacred places in the West. Vijaykrishna had cut off his connection with the Brahmo Samaj and was practising spiritual discipline independently. After travelling so many countries and so many holy places, he was asked by some devotees about 1. Katha, vol. 1, 16th Reprint, 1978, p. 147
2. Ibid., p. 161
3. Ibid.
4. Ibid.
the experiences. \(^1\) Vijaykrishna told, "I realize that here is here where we are sitting now. This roaming about is over.

At other places, I have seen two, five or twenty-five of him (meaning the master), at the most. Here alone is the full one hundred per cent manifestation of God." \(^2\)

"dekhchi, yekhane ekhan bose achi ekhanei ebo. kebal miche ghora, kono kono jaygay eri ek an, dui ana. kothao cari ana ei paryanta eikhanei purna solo ana dekhchi." \(^3\)

At this meeting, Sri Ramakrishna remarked at the sight of Vijoykrishna "what has become the condition of you. His symptoms have totally changed." \(^4\)

Then, after various religious discussions with Ramakrishna, Vijaykrishna told Naren - "I have seen him (meaning the master) in Dacca. I ever touched his body."

"dhakay enke (paramhansadevke) dekhechi, ga churey.

Thus we find, that just as Sri Ramakrishna united the inner entity of Vijoy, so also Vijoy realised... the inner...

---

4. Ibid.
Bankimchandra:

One day Ramakrishnadeva went to the house of Adhar Sen, his dear devotee. Adhar Sen, on that day, invited some of his friends also. Bankimchandra also came with them. Adhar Sen himself was a Deputy Magistrate. Bankimchandra also was instated in that post.

Adhar Sen introducing Bankimchandra said, "He is a great scholar and has written many books. He has come over to see you. His name is Bankim Babu." 2

"ini bhari randit, arak boi-toi likhechen. arake dekhte esechen. inhar nam Bankim Babu." 3

On hearing this, he said with a smile, "Bankim! Oh!, what has made you bent?" 4

"Bankim! tumi abar kor bhoje bhoja Go!" 5

1. Katha, vol. 5, 14th Reprint, 1388, p. 196
5. Katha, vol. 5, 14th Reprint, 1388, p. 196
Bankim then humorously replied that the wicked white masters has bent his body.¹

But Ramakrishna then himself said, "No, my dear. Sri Krishna was bent on account of His ecstatic love. His body was bent in three places owing to his love for Krishna."

"na go! Sri Krishna preme bankim hayechilen.
Srimatir preme tribhanga hoechilen."³

Then, in course of discussion, when Bankimchandra told Ramakrishna to start the work of preaching, he informed that it is not possible to preach with human power, but if one has a glimpse of God, then everything is possible for the one.

He said to Bankimchandra on this issue -

"One must increase one's strength by sadhana; otherwise one cannot preach."⁴

He also added, "As the proverb goes, 'You have room to sleep yourself and you invite a friend to sleep with you'."⁵

1. Katha, vol. 5, 14th Reprint, 1388, p. 196
Hereafter, Ramakrishna asked Bankimchandra about their duties. "If you ask me about them, I should say they are eating, sleeping and sexlife."  

"tā yadā bālen, tā hole āhār, nidrā o maithun."  

On this reply, Ramakrishna was very astonished and disheartened and said, "Ah! You are very saucy! What you eat at day and night comes out through your mouth. A man belches what he eats. If he eats radish he belches radish; if he eats green coconut, he belches green coconut. Day and night, you live in the midst of 'woman and gold'; so your mouth utters about that alone."  

"eh! tumī to bodo chayar! tumī ya ratdin karo, tah tomar mukhe berucche. lok ya khay, tar dhekur uthe mulo khele mulor dhekur uthe. dab khele daber dhekur uthe. kaminikanchaner bhitar ratdin roecha ar ei kathai mukh die berucche!"  

---

1. Katha, vol. 5, 14th Reprint, 1388, p. 198
5. Katha, vol. 5, 14th Reprint, 1388, p. 199
Although he said this very rudely, on hearing the reply of Bankim, in the very next moment his mien was filled with compassion and so he requested Bankim mildly not to say for that in the least.  

In reply, then Bankim informed that he had no use to hear sweet words.  

He, as if, informed that he had come to hear true utterances and not the false words of a sycophant.  

On hearing Ramakrishna's words, "Money is mud, and is money". Bankimchandra informed -  

"If money is clay, then a man cannot give in charity and do good to others."  

tākā yadi mati, tā hole dayā paropokar karā babā parāvā  

In this connection he said that a householder, who in charity in a spirit of detachment, he is really doing good to himself not to others. Because, God dwells in all beings and through men and animals he serves God only. Therefore, he is really doing good to himself and not to others.  

---

1. Katha, vol. 5, 14th Reprint, 1388, p. 200  
2. Ibid.  
5. Ibid., p. 201
Barkimchandra informed Ramakrishna that he was not so sick as Sri Deva was thinking of him and he put forward a prayer to him. It was an invitation to go to his cottage once.¹

Though Ramakrishna acknowledged the invitation, he informed that all this depends on the will of God.²

Though Bankim expressed the desire to come once, yet it did not materialise.³

Dr. Mahendranath Sarkar: In the last half of 1885, at the time of the last ailment of Sri Ramakrishna, when it was suspected as cancer and that illness was beyond remedy, Dr. Mahendranath Sarkar, the celebrated homeopath of Calcutta, was invited to undertake his treatment.

Though he came to Dakshineswar for the purpose of treatment, yet his cordial respect and devotion towards him exposed in his every behaviour.⁴

1. Katha, vol. 5, 14th Reprint, 1388, p. 207
2. Ibid.
3. Ibid., p. 208
4. Katha, vol. 1, 16th Reprint, 1388, p. 208
Not only him, we see his son Amritalal also.

Dakshineswar. Sri Ramakrishna had a high opinion about his son. He told that Amritalal is a nice boy. He asks—shouldn’t he be? Does a mango-tree of the fine ‘Bombay’ variety ever bear sour mangoes? He also told in this context that his belief in God is firm and strong.¹

One day, there were much arguments and counter-arguments with Girish on the theory of ‘Incarnation’ and judgement. Sri Ramakrishna remarked that he will not now tell him very much. When the trunk of a tree is cut almost the other side, the cutter steps aside. A little later the tree falls down of itself.²

Sri M also informed that even Dr. Sarkar who gave the medicine forgot the matter of medicine.³

Sri M also informed us that the ‘Homeopathic Hospital’ was started in the teeth of great opposition. Dr. Sarkar was much devoted to homeopathy.

The history of those incidents, i.e., the letters or be had in the ‘Calcutta Journal of Medicine’ of 1876. Dr. himself was the editor of that journal.⁴

---

1. Xatha, vol. 3, 15th Reprint, 1389, pp. 216, 217
2. Ibid., p. 212
3. Ibid., p. 223
4. Ibid., p. 225
Besides this, Dr. Sarkar was a profound scholar. That Dr. Sarkar had a library of his own can be known from the assertion of the writer of the 'Kathamrita'.

On another day, when Dr. Bhaduri stated that one cannot have wisdom without reading the scripture, Dr. Sarkar said that Sri Ramakrishna uttered the words supported by scriptures without reading the scriptures. He also told that a man may mistake the meaning if he only hears. But in this case it is not mere hearing.

But he could never accept joyfully the acceptance of the dust of the feet of Sri Ramakrishna without hesitation.

Though he could not accept him as an incarnation, in spite of that he loved him very much because he thought that Sri Ramakrishna was a child of nature. So he thought that Sri Ramakrishna was sustaining loss thereby.

On hearing this, Sri Ramakrishna uttered some words, then he said that either he should go on logical argument or he should do his own work, i.e., he should

---

3. Ibid.
4. Ibid., p. 219
5. Ibid.
This was the character of Dr. Sarkar. He was firmly-minded that he did not want to adjust himself or resorting to falsehood. Again he was not the supporter of the expression of the feeling to a great extent. As a rationalistic and introvert person he did not allow the expression of Sri Ramakrishna. So he told -

"You must suppress your emotion. My feelings, too, are greatly stirred up. I can dance much more than you."  

"bhab chāpbe, ámār khub bhab hay, tomar oye bānī tari pāri."  

Regarding Dr. Sarkar, Sri Ramakrishna told that it was very hard at first, but now he is softening from that.

Realising the depth of his knowledge from the teachings of Sri Ramakrishna, Dr. Sarkar understood that the depth of realisation is far greater than the knowledge through reading of scriptures. So he is heard to say - If he had studied books he could not have acquired so much knowledge. Because, different scriptures sometimes deceive us and so we regarded the wisdom of Sri Ramakrishna as the true wisdom.

4. Ibid., p. 220
5. Katha, vol. 1, 16th Reprint, 1387, p. 217
In that era, theatre was shunned by the educated gentle community. The main reason of it was the ascension of the actresses from the lower strata of society. But in spite of being influenced by western ideas and education, it was found that he went to witness the theatre, introduced Girishchandra and was very much charmed to witness the theatre.

Though he did not acknowledge Sri Ramakrishna, the incarnation of God, but he said this, 'As a man, I have greatest regard for him.'

Even he was so attracted to him that he could not come regularly. As a result of this he could not visit the patients house in proper time. So this was a great love for him.

Though Dr. Sarkar was very wise and scholarly, he held Sri Ramakrishnadev in high esteem. Even he felt something like a feeling of love towards Sri Ramakrishna, the expression of which has been revealed in his words. One day he told that, he was much worried about Sri Ramakrishna last night three o'clock. He also added - there was raining, so he thought about Sri Ramakrishna. Such was his love and

1. Katha, vol. 1, 16th Reprint, 1388, p. 217
2. Ibid., p. 223
3. Ibid.
thoughtfulness for him. He felt anxious for Sri Ramakrishna like an intimate relative. He did not hesitate to criticise the activities of Sri Ramakrishna. Specifically he was liked to worship Sri Ramakrishna as a God and humble surrender of the devotees to him. For instance, one day he said to Girish - "But don't worship him as God." But he wanted to say, "Feeling or emotion should always be kept under restraint. It is not good to expose it."

He also blamed for putting leg or the person to be in a trance. But Sri Ramakrishna informed in counter - "But in that state, he was unconscious. So how he will judge what is right and what is wrong?"

The illness in the throat of Sri Ramakrishna has augmented more. As a result, doctors specially Dr. Sarkar forbid him to talk totally. But at the same time he also said, "But you may make an exception in my case." That is, Dr. Chatterji was so much attracted to Sri Ramakrishna inspite of his illness that he was eager to hear the teachings of Sri Ramakrishna.

2. Katha, vol. 1, 16th Reprint, 1988, p. 253
3. Sri., p. 240
In a word, Dr. Sarkar gradually became attracted to Sri Ramakrishna. Its expression is laid bare on the pages of the 'Kathamrita'.

Monilal Mallick:

Monilal Mallick was a Brahma-bhakta. But he used to go to Sri Ramakrishnadeva. Although the exact first meeting with Sri Ramakrishna was not available, the story can be had in the Kathamrita from 1883.\(^1\)

Monilal Mallick has his residence at Siduriannath in Calcutta. The convention of the Brahma Samaj of Siduriannath used to be held in his house. He was a business man as a means of earning his livelihood. They had their own house in Benaras. He used to go there off and on for the sake of business and in Benaras he visited Bhaskarananda and Trailangaswami. He also had a long talk with Bhaskarananda.

Monilal was very prudent. Although he had plenty of money, yet he used to spend money very carefully. All he spent money in many good works also. In later years he set-up an endowment of twentyfive thousand rupees for the

\(^1\) Pather, vol. 2, 17th Reprint, 1987, p. 27

\(^2\) Ibid., p. 24
One day Monilal was speaking of an exhibition said in course of discussion that if he visited the exhibition only once, we could receive instruction for ten to fifteen years. When Sri Ramakrishna wanted whether it is true or not. That is, He used to use everything in Simile. Monilal saw anything. It was known to all his devotees also, there was no doubt that the sight of exhibition was in his stock of simile. For the non-existence of any holy man at his house. Divine feeling is awakened through such pictures.

"sadhuder chabi rakhle isvarer uddipan hay." 2

Monilal then referred to two photographs in the house of his daughter, Nandini. In one of them, a European girl is offering prayer to God and in another one, some girls were sitting filling the lamps with oil in the hope of the bride-groom. A sleeping virgin will not be the bride-groom when he arrives. God is described here as the bridegroom when he arrives. God is described here as

bridegroom. 1 Sri Ramakrishna admired such pictures.

Mandini, the daughter of Moni Mallick was also a devotee of Sri Ramakrishna. 3

Sri Ramakrishna always imparted instruction in view of the mental make-up of any person. So he imparted various instructions to Moni Mallick and other devotees of Ramakrishna about Brahman (formless God).
"Sri Sri Ramakrishna Kathamrita" is not only a compilation of religious instructions, it is also a historical document of society, culture and religious life. The period of Sri Ramakrishna is an extremely critical time of the birth of Indian society and civilisation. On the one hand, the class dependent on service came into being accepting Western education and culture and there was also the old school abiding by the rules and regulations of conservative Western devotion to the traditional practices on the other. In the place of mediaeval thinking and conception, blind conformity and superstition, man's power of discrimination, rational and scientific consciousness manifested themselves.

Let us, at first, come in connection with Western education and culture. Most of the characters that were in the 'Kathamrita' were adorned with Western education in this context, the name of Keshab Chandra may be mentioned first of all. For instance, Keshab was a man who read Western books, he went also through English philosophy and literature.

In this context, the remark of Sri Ramakrishna...
"You see, Keshab was a great scholar. He knew English, many people honoured him. Queen Victoria herself talked to him."¹

"Keshab eto pandit, imrejite lekcur dito, kato lok take manto. sbayam Queen Victoria ter shote kose katha koyeche."²

An impression regarding how much knowledge he had of Western education and culture can be had through this passage.

The name of Narendranath or Vivekananda may be referred to in this context. He was at the forefront of an educated young community. It has been stated in the Kathamrita regarding him -

"a young man of nineteen, named Narendranath, who was a college student and frequented the Sadharan Brahms society."³

"cheletir nam narendra, college-e paden o sadharan Brahma samaj-e yatayat karen."⁴

In the Kathamruta, many other qualities of Narendranath has been made mentioned -

“Kareendra excels in singing, playing on instruments, and everything. The other day he had a discussion with and tore his arguments to shreds.”

“Kareendra, gaite, bajate, padasunary sab tate! kha'le sedin kedarer samee tarka korchilo, kedarer karta ouli kackac kore katchilo.”

Apart from this, it is known through the reference to the 'Kathamrita' that he was getting prepared for appearing at the law examination and also served in the school of Vidyasagar for some months.

In this context, the name of Srishachandra, the son of Ishanchandra Mukherjee also may be referred to. He was a distinguished student of the university. It is stated in the Kathamrita -

“Shrish, Ishan’s son .. .. practised law at Alipore. He had been a brilliant student having stood first in two examinations, but he was extremely modest.”

“Shrish M.A., B.L. pas karia alipure okalati karitechen. Entrance o P.A. parikshay prathan sthan adhikar karjachilen.”

Apart from this also, Mahendranath Gupta, the author of the 'Kathamrita' was himself endowed with English education. We know from Kathamrita that he had a brilliant scholarship career at Hare School and Presidency College at Calcutta. He stood 2nd in Entrance, 5th in P.A. examination without missing one paper. He also stood 3rd in B.A. examination. The range of his studies are vast - English literature, history, economics, western philosophy on one hand and Sanskrit literature and grammar, Darasanas, Puranas, Smritis etc. on the other. Beside these, many other young disciples' name also mention in this respect.

Among those who were educated and in service of their means of livelihood, the name of Ishanachandra Mukherjee may be mentioned. He had been a superintendent in the Accountant General's Office.¹

Then it is stated more - Ishan's children also occupied high government position. The eldest son Bora became District Magistrate, 2nd son, Grish became District Magistrate. Srijukta Satish was a classmate of Mahendranath. He was also a Government servant at Sajipur. Girish, one of the son of Ishan became Registrar of Calcutta University.

1. Katha, vol. 5, 14th Reprint, 1388, p. 64
2. Ibid.
Adhar Sen, one of the favourite disciples of
Ramakrishna, also was a deputy Magistrate. In this connection we get -

"Adhar held the post of deputy magistrate, a government post that carried with it great prestige. He earned three hundred rupees a month. He had applied for the office of vice-chairman of the Calcutta Municipality. The salary attached to this office was one thousand rupees."¹

"adhar deputy, tinsata taka betan pan, kalikata municipyalitir vice chairman-er karmer janya
darkhasta kariachilen - mahina hazar taka.
karmer janya adhar halikatar anek bado bado
loker sahit sakshat kariachilen."²

That the service of Deputy magistrate is not bad at all, it is good to be satisfied with it. Sri Ramakrishna told in this connection -

"I saw a deputy magistrate at Kamarpukur. His name was
Iswar Ghosal. He had a turban on his head. Men's very bones tremble before him. Is a deputy magistrate a person to be trifled with?"³

Sri Ramakrishna makes him understand that 'sixth of alone is good, and not pravritti'. That means, instead of having wealth, fame and dignity, the aspiration to have pecuniary progress was created gradually, as a result of coming in contact with Western education.

Pranakrishna Mukherjee, whom Thakurjeerad at 'mota-bamun' was the manager of the auction house named Exchange of Myakenj Layalö.²

Again, the person whom Sri Ramakrishna addressed a captain was Biswanath. He was the barrister of the king of Nepal - the representative of the king.³

The name of Hirananda also mentioned in this respect that he was the editor of two newspapers and he secured the B.A. Degree in 1883.

Again, the Professor of Sanskrit in the Presidency College, Rajakrishna Banerjee's name also be mentioned in the Kathamrita.

Iswarchandra Vidyasagar was an illustrious and worthy name as educationist and the department of education of that age. Many facts are available in the Kathamrit regarding him Sri M informed -

Vidyasagar was a best boy in Sanskrit College, when he was a student. In every examination he stood first and accepted gold-medal or scholarship. Afterwards he became the chief prof. of Sanskrit College. 1

"vidyasagar mahapandit, yah kan sanskrit college paditen, takhan nijer sarbot krsta chatra chilen.
prati parikshay pratham haiten o swarnapadakadi ba chatrabriti paiten, krame sanskrit college pradhan adhyapak haiachilen." 2

In this context, the name of Kalikrishna Bhattacheria may be mentioned. In later year he became the chief professor in Sanskrit language and literature of 'Bidyasagar College'. 3

Apart from this, mention has been made of some doctors in the Kathamrit, on the occasion of the illness of Sri M. At first, the name of the famous doctor, Mahendra Lal Samara may be mentioned. Homeopathic hospital was established thanks -

2. Ibid.
Dr. Sarkar told M, how the first homeopathic hospital started in the teeth of great opposition. He asked M to read the letters relating to it, which had been published in the "Calcutta journal of Medicine" in 1876.

"Dactar majhe majhe galpa karitechen. kato kaste homeopathic hospital haihachilo, sei sakal sambandhiya cithipatra padite baiyle, ar halilo ye, ei sakal cithipatra 1876 khr Calcutta Journal of Medicine-e paoa yaibe."^2

Besides this, among others, mention of the name of Dr. Pratap Majumdar has been made -

"The previous day Dr. Pratap Majumdar had prescribed 'nux vomica' for the Master."^3

"gatakalya pratap majumdar thakurke 'nux-bhomica' ousadh diachilen. dactar sarkar sunia birakta haiachen."^4

Pratap Majumdar was the son-in-law of Dr. Bhadur.

It is also mentioned in the 'Kathamrita' that Dr. Bhadur -
Apart from this, it is also mentioned about Dr. Rudra in the Kathamrita -

"Master - We have decided to ask Bhagavan Rudra to come once. He is an M.D. and an expert physician,"\(^2\)

"Master - amra ekbar bhagaban rudraka dekha to tri korechi, - K.D. pas kara, khub bhalo daaktar."\(^3\)

It is also stated in the 'Kathamrita' that his visiting charges was from twenty to twenty-five rupees.\(^4\)

Besides this, mention may be made of Ramchandra Chatterjee, the devotee of Sri Ramakrishna in this context. He was a doctor, but no particular fact was available regarding his profession as a Doctor. In this context, it is stated only in the Kathamrita -

After passing the Medical science he became the first chemical examiner of Medical College and professor of Chemistry in Science Association.\(^5\)

\(^1\) Katha, vol. 3, 15th Reprint, 1389, p. 226
\(^3\) Katha, vol. 4, 17th Reprint, 1389, p. 246
\(^4\) Ibid.
\(^5\) Katha, vol. 2, 16th Reprint, 1388, p. 43
Thus it is found that the then learned and educated people came and congregated there at Dakshineswar or Calcutta. But just as, there were service-holders, making learning in the capital so also there were wealthy businessmen. In this context the remark of some critics may be remembered -

"The keynote of the renaissance was free trade and the main capital was both money and learning. Among the intellectual classes of the society there was expression of free trade endeavour befitting the merchant class of the society."¹

"naba-jagaraner mulmantra hola abadh banijya chham tar pradhan mulchan bitta o bidya dui-i. samajer budhijibi srenir madhye nabayucfer banik srenisulabh ei svadhin banijyik udyocfer bikash haechilo."²

Mention has been made of this free trade in the Kathamrita. Regarding Mahendranath and Priyanath Mukherjee, the two brothers, it is stated in Kathamrita that there is a flour mill of Mahendranath Mukherjee at Hati bazar.³ These are also mentioned in this context -

2. Ibid.
"Kahendra, the elder, had his own business. Tribhuvo, the younger had been an engineer. After making some money for himself he had given up his job."¹

Thus it is found in a scattered manner that mention of some businessmen has been made in. Such as, the name Moni Mallick also may be mentioned.

As a result of western education, rationalism were influenced the lives of the people of that age. Its proof have been laid bare through the dialogue of Narendranath, Dr. Sastri and others. In their conversations, sometimes philosophy and sometimes science have been discussed.

One day, in course of discussion regarding 'avastha' Narendranath is heard to say -

"Without proof how can I believe that God incarnates himself as a man?"²

"Naren - Proof na holo kemon kore hiswas kari ye,
    iswar manus hoe asen."³

Again he said in this connection -

3. Ibid.
"How can I believe in the words of scripture?"1

"Naren - Sastrai ba biswas kemon kore kari."2

On other day, Narendranath said to master mahasay, "

"I want truth. The other day I had a great argument with Sri Ramakrishna himself."3

"ami truth cal, sedin paramhansa mahasayer samei khub tarka korlam."4

Narendranath also said -

"He said to me, 'some people call me God'. I replied, 'Let a thousand people call you God, but I shall certainly not call you God as long as I do not know it to be true.'5

"uni amaya bolechilen, amake keu keu iswar hale. ami bollam, hajarloke iswar heluk, amar yatakshar satya bole bodh na hay, tatakshan bolbo na."6

Master mahasay then make a comment -

2. Ibid.
"Your attitude is that of Western savants - Copernicus and Berkeley, for instance. The whole world said it was a sun that moved, but Copernicus did not listen. Everybody said the external world was real, but Berkeley paid no heed." ¹

"tomar bhav Copernicus - Berkeley - eder mata.
jaqater lok bolche, surya calche, Copernicus
ta sunle na; jagater lok balche External world
ache, Barkeley ta sunle na." ²

On another day, in course of discussion, inquiring to solve the problem that the world was automatically created but there is a God, Narendra Nath is heard to say -

"You have not studied chemistry? Who combines all the elements? It is human hand that combines hydrogen, oxygen and electricity to prepare water." ³

"chemistry padis ni? are combination ke karhe?
yemon jal talar korbar Oxygen, Hydrogen and
Electricity esab human hand-e ektra kare." ⁴

Again Narendra Nath discussed the state that is something between 'asti', is and 'nasti', is-not –

2. Fatha, vol. 4, 17th Reprint, 1387, p. 293
"It is a state in which contradiction meet. A combination of hydrogen and oxygen produces cool water, that hydrogen and oxygen produces 'Oxyhydrogen blow-pipe'." 

"ye abashhay contradiction meet, ye hydrogen and oxygen-e sital jel taiyar hay, sei hydroaer ar oxyger diye Oxyhydrogen blow-pipe utpanna hay."

This tendency to judge everything with reason and scientific outlook is mainly the result of Western education. Again, one day, Sri Ramakrishna wanted to know from Dr. Sarkar why does such a thing happen in a trance? In reply, Dr. Sarkar gave a scientific explanation of it -

"In that state the nerve centres cease to function. The limbs become numb. Again the legs totter because all the energy rushes toward the brain. Life consists of the nervous system. There is a nerve centre in the nape of the neck called the medulla oblongata. If that is injured, one may die."

"Nervous centre - action bandha hay - tai asad edike pa tale, yata energies brain-er dike yav. ei nervous system niye life, ghader kache ache."

One day Dr. Sarkar discussed the demerits of mere book-learning, and gave an example - "Faraday communed with Nature", therefore, he discovered so many scientific truths. He wanted to say realisation is far better than learning. In this context he also told - "Mathematical formula only tends to confuse the brain into confusion" - this knowledge is a bar to insight the original things.  

Another day, Sri M said to Dr. Sarkar - "According to Stebbing, the human mind is wonderful, whether it be the result of evolution or of special creation. . . . . ."  

"Stebbing balen, Human mind yar dvarai hauk - evolution dvarai hok ba iswar alada base srsti karun - equally wonderful."  

Thus we find that though western education and science were then confined to a handful of communities, but we have information also of that limited number of people in the

Kathamrita. The Western thought and culture influenced on few people in India at that time, and it is matter of attachment that they all gathered around Sri Ramakrishna. Sri Ramakrishna placed them in toto.

Though Kathamrita is a religious book, but we get some picture of the economic condition of that society.

One day, in course of discussion, Pratap Majumdar said to Sri Ramakrishna that in England people worship gold or gold. Then Sri Ramakrishna replied - It is not in England alone that one sees attachment to gold or money, it is everywhere. That is, in that age also money regulated the lives of many men. Its proof also is sufficiently available in the Kathamrita. In this context, he said about a so-called pandit: "This pandit has been worrying about money day and night. He has come to Calcutta to earn money; otherwise his people at home will have nothing to eat."  

"ei pandit rat din taka taka karche, kolkatay eseche. pet peter janya, ta na hole badir segulir pet cale na."

In this context Sri Ramakrishna told other day -

"The other day I went to Calcutta. As I prowled the streets in the carriage, I observed that everyone's attention was fixed on low things. Everyone was brooding over his stomach and running after nothing but food."\(^1\)

"sedin kalkatay gelum, gadite yete yete dekhlar, jib sab nimnadrsti - sabbair peter cinta, sab peter janya dauducche."\(^2\)

Sri M said in reply:

"The present age has aggravated this stomach-worry. In order to imitate the English, people have turned their attention to more luxurious; their wants have also increased."\(^3\)

"ajkal aro peter cinta badiye diyeche, incomrder anukaran karte die, lokder bilaser dike aro mom hayeche, tai avab bedeche."\(^4\)

Thus, we find that the western civilisation and culture increases our need and lead our life to a luxurious life, as a result we are afflicted with poverty.

---

The Kathamrita was written centering Calcutta suburbs. The influence of the country life was not very great present there. But it is needless to say that just as there were service-holders, cultured in western education, so also there were villages with agricultural occupation. The impression of it is available in the words of Sri Ramakrishna. One day in course of Sri Ramakrishna said his nephew, Hriday -

"Have you had a good crop in the country?"

Hriday - It is not bad.¹

"ebar dese dhantan kemon hayeche? Hriday - hua ta ekrakam manda hay nai."²

That is, it is understood that the way of life of the village people was involved with the merits and demerits of agriculture.

On another day, Hriday brought a calf and told Ramakrishna that he will sent the calf to his village. Afterwards it will help in ploughing. The plan of using a calf in agricultural operation, it became evident that the way of thought of the village people was based on agriculture.

One day Sri Ramakrishna by the way of discourse that in the village the women of the carpenter family flattened rice with a husking pedal. That means, though various machine was introduced in the town such as Flour mill of Mahendra Mukherjee, but village was also habituated with 'Husking pedal' that know from the words of Sri Ramakrishna.

Thus, just as there was modern mind free from petition, so also there was conservative class denying the progressive thought and conception. Then, on the one hand, the Brahma community was advocating the formless God and the followers of it were then reforming all the customs and conventions vehemently, there was also traditional idea of religion on the other - a succession of festivities all the year round, the worshipping of different Gods and Goddesses and life was full of religious preaches. Even most of the conservative class thought that the progressive one had done blunder. In this context also, mention may be made of many incidents in the 'Kathamrita'.

First of all, the name of the captain may be mentioned. Sri Ramakrishnadeva cherished high impression about the devotion of captain. For instance, "When he worships he performs with camphor. When he recites hymns he becomes a totally 1.

1. Katha, vol. 4, 17th Reprint, 1387, p. 146
different person.¹

"kintu khub bhakti, yakhan puja kare, karpurer arati
kare. ar puja karte korte asane bose stab kare,
takhan ar ekti manus."²

Sri Ramakrishna also narrated -

"Once I used one or two English words before him and that
made him angry. He said, English educated people are
repugnant.³

"ami du-ekta ingreji katha koyechilam - ta rao korle
bale ingreji pada lok bhastacari."⁴

Such was his conviction. In that time, not only
Carent, many other people also called the people with
education to be vile. In the same context, the names of
Sasadhar and Krishna Prasanna Sen also may be mentioned. Sasadhar
Tarkachudamani and Krishnaprasanna Sen then used to roam about
delivering lectures in different places for the revival of
Hinduism. It is also known from Kathamrita that the conservative
community made much endeavour for Hinduism. Such as one day Sri
Ramakrishna told -

"I hope I shall not put up a signboard like Chintan. Krishnaprasanna Sen announcing my lectures."\(^1\)

"Krishnaprasanna Sen ba sasadharer mato sainbord to habe na - amuk samay lecture haibe."\(^2\)

Thus, we have got the picture of the then religion also. With the reforming of various social customs, the biggotry of the custom of racial discrimination was gradually disappearing. Sri Ramakrishna's taking of food in the house of everybody, is its best example. But at the same time, the proof of racial discrimination was in existence also lies in 'Kathamrita'. For instance, in the house of Adhar Sen, a sincere devotee of Sri Ramakrishna, one day everybody was called for taking meal, both the Mukherjee brothers were reluctant to take meal, probably for the pride of their noble descent. In this context Sri M informed us - Adhar was a low caste Hindu. Therefore at first the Brahmin devotees were hesitant to take food in his house.\(^3\)

On that day when Sri Ramakrishna said them - "Wont you eat? They said humbly 'Please excuse us'."\(^4\)

---

"Hi go? tomra khele yabe na? tnahara binitabhabe halitechen - ajna, amader thak."¹

In the same context, the tale of Kedar Chatterjee may be said. He also in the house of Adhar Sen was going away without informing the householder. Being asked by Sri Ramakrishna he replied, -

"I am not feeling well. Besides, I am a little nervous about my social conventions. Once before I had trouble with the community."²

"ar kichu asukhboodh hoeche - ar biye thaoar janya ekta bhay hay - samaj ache - ekbar to gol hoeche."³

It is clearly revealed here that he was unable to everything without demur for the pressure of society, even becoming free from superstition.

Regarding transport, it is found that generally people travelled by carriage, tram and by boat. Sri Ramakrishna also went to different places, sometimes by carriage, sometimes by palanquin,⁴ sometimes by boat or steamer. Mostly he travelled in carriage. Such as -

1. Katha, vol. 4, 17th Reprint, 1387, p. 130
"Sri Ramakrishna accompanied by Akhal and several devotees came to Calcutta in a carriage and called the school." ¹

"Srimakrishna shyampukur vidyasagar schooler karis asi upasthit, heli tinta haihe, madite mastark tulia lailen." ²

Or

"On the afternoon of August 5, the Master left Dwarika in a hackney carriage, accompanied by Bhabanath and Karle.

"Thakur Srimakrishnakalikatar rajpath dia thi, cadi karis badudbaganer dike asitechen, sance bhabanath, hazra o mastar." ⁴

Thus he took the help of carriage, whenever he went to the houses of Adhar Sen, Balaram Bose, Ishar Mukherjee and other devotees. But it is needless to say that carriage was drawn by horses.

Not only he, but the devotees also generally used carriage. Such as -

2. Katha, vol. 5, 14th Reprint, 1389, p. 15
The residence of Achar Sen was at Benetola. He went to Dakshineswar by carriage and gave two rupees and two annas. Again at the Kandanbagan, when all the devotees were blindfolded for the management of Brahma Samaj and ready to contribute, then Sri Ramakrishna told - "Keep quiet! The carrier has been given three rupees and two annas, who will pay that?"1

"Are ros - cadibhada tin taka du ana ke debe?"1

Again, sometimes, he travelled by steam boat along with Keshab Sen on the 23rd of February, 1900.2 This, he travelled several times with Keshab Sen by his own boat. Such as -

It was Friday, the day of the Lakshmi Puja. Keshab Chandra Sen had arranged a boat trip on the Ganges for Sri Ramakrishna.3

Apart from this, the rest of the garden at Nossi was Rs. 60 to Rs. 65.4

Through the buying price of trifling things, the index of the market of that time can be imagined to some extent.5

One day Sri Ramakrishna said -

2. Katha, vol. 4, 17th Reprint, 1387, p. 10
4. Ibid., p. 37
"The chaddar will cost ten annas and then the slippers. What will be the total cost? Latu - One rupee and ten annas.

"Chadar das ana o juta, sarba suddha kato dar? Latu - ek taka das ana." ²

The fact that performance can be seen fairly well, a ticket costing Re. 1 can be had in the Kathamrita.² It is also known through a perusal of the 'Kathamrita' that the tramfare was only four piece. We have also an impression how the economic condition was at that time.

Then, let us come to the context of its books. As no detailed discussion of it is available here, but we have names of some books in it in a scattered way. For instance, Canon Farrar's 'Life of Jesus' and Munger's New Theology, Humphrey Davy's 'Theory of Incarnation'.⁵ Besides this, 'Stebbing on Darwinism' is also mentioned in the Kathamrita. Such as Sri P told to Dr. Sarkar "I have seen your library, Stebbing on Darwinism."⁶

5. Ibid., p. 214
Apart from this, we see a book that was prepared by Sri M written by Dr. Sarkar. It is stated in the title: "Physiological Basis of Psychology - as a token of love and regards."1

Besides this, mention of the books entitled, "Venice, Comus, Blackies, Self-culture and such others" have been made in the Kathamrita. Such as, we find in the note: Rakhal is reading Smiles 'Self-help' - subject is love and life. Besides this, also the discussions on the 'Krishna-charity' and 'Devi Choudhurani'4 - written by Bankim Chatterjee are sufficiently there in this book.

Again, the discussion of book entitled 'Vishakha' - written by Trailokyanath Sanval, has been made in the note: Sri Ramakrishna also instructed his disciples to read Trailokya's 'bhakti caityamya candrika'. It has been also mentioned of the book entitled 'The saying of Ramchandra'. Ramchandra Dutta.6

2. Ibid., p. 29
Besides all these, mention has been made of the 'Caitanya caritamrita', the most famous poetical composition of the Vaishnavas. One day by the bye Sri N to Sri Ramakrishna about Purṇa - "I asked him to read the life of Caitanya. He is familiar with the incidents of his life."  

"caitanya caritamrita padte bolechilam - tror se katha bes bolte pare." 

It is also stated in the 'Kathamrita' about the reading of 'Bhaktimal' a famous book of the Vaishnavas. instance, one day Sri Ramakrishna asked the master to read him hear the contents of the book, 'Bhaktamal' by reading out. 

Besides this, the name of 'Adhyatma Ramayana', 'Govinda', also mentioned in Kathamrita. We find also in Kathamrita that Ram Dutta has been made arrangement in the garden to make him hear 'Srimadbhagwat Kathamrita'.

4. Ibid., p. 86
Thus, it is found that just as the roots of the
of modern philosophy and literature are there in the natures,
society, rather it was in existence in abundantly.

Now, let us come to the dramas mentioned in the
Kathamrta. Going to enjoy the play in the Star Theatre,
Ramakrishna in glory surpassing the ace. In this context,
we find - Girish had heard of the Master and was very
see him at 'Caitanyalila' show.1

Again we find -

"Sri Ramakrishna at the Star Theatre on Beadon State
Calcutta to see a play about the life of Prahlada."2

"Sri Ramakrishna at star theatre-e prahladcaritra-
ay dekhite asiachen."3

Besides this commercial theatre Sri Ramakrishna once went to Keshab's house to see the drama 'nimbai sannyas' etc.


The printing press then was in its infancy. In the names of some newspapers are mentioned in the list. For instance, mention has been made of Mirror, Sunday Times, "Sulabh Samacar", etc. Apart from this, "Sindhu Times", "Sindhu Sudhar" also edited by Hirananda may be mentioned. 

The fact that female education spread thanks to the influence of Western education, has been also referred to in the literature. Of course, this progress was specially confined to the Brahma community. For instance, we find in "Brahma Samachar" that the women of the Brahma Samaj of Nasabah used to attend "Victoria College". It is also mentioned that women were allowed at the "prayer house" of Brahma Samaj. For instance, "women of the Brahma ladies sat on chairs, with music books in their hands." 

"Kayakti brahmika gacher uttar dike ceyare asi basiler - hate sameet pustak."

Sri K also point out the characteristics of the women of that age, as a result of western education and culture.

"Master bowed low before him and took a seat, before he had saluted the master with folded hands, like one with English education."

"Mastar asia bhuristha haia pranam karie basiler - age hatjod karia dinadi pranam kariten - in eker pada lokera yemon kare. kintu aj tiri bhuristha haia pranam karite sikhicher."  

Again Sri Ramakrishna once complained -

"That is the one hobby of you Calcutta people - giving lectures and bringing others to the light."  

"tomader kolkatar loker oi ek kebal lecture deoa, are hujhie deoa."

He also criticised mere book-learning or asceticism everything the conformity with any authentic book in their daily life, i.e., what is called scientific outlook. In a story regarding this, Bankimchandra has faith in 'Biswa' yet has no faith in 'Radha' noticing this incompleteness of pedantry. Sri Ramakrishna said -

2. Katha, vol. 1, 17th Reprint, 1387, p. 32
"But these things are not written in the newspaper, will he believe him." 

"o sab katha ye khabaree kagaje nai, kemon kora mana yav?" 

Again he told — Once a man said to his friend that when he saw a scene of crashing a house. But his friend did not believe it as it was not mentioned in the paper. The friend said —

"I saw it with my own eyes. 'Be that as it may' — the man, 'I can't believe as long as it isn't in the book.'

"ami ye dekhe elam, o bolle — ta hok, yekale khabarer kagaje nai, sekale okatha biswas karle na." 

That, only the knowledge based on book is incomplete and escape Sri Ramakrishna's notice to his keen power of observation and so, he made the abovementioned remark. It is found that he made always remarks where he found.
Apart from this, reference to many pictures is available in the 'Uthnamrit'. The proof of money given to picture, also in that age, is found in the 'Uthnamrit'. First of all, it may be said of the room in which Sri Ramakrishna used to live at Dakshineswar.

In Sri Ramakrishna's left was a picture of Saur and Vital singing kirtans with their devotees. In front of Sri Ramakrishna hung pictures of Dhruba, Prahlada, and mother Kali. There is also another picture where Peter was sinking and Jesus Christ picking him up.

There are also many beautiful pictures in the house of Pandalal Basu at Bagbazar. Sri Ramakrishna came to Basu's house only to see the pictures. In the drawing room of Pandalal, many pictures are seen on the wall. Such as, pictures of Vishnu with four arms, Rama blessing Hanuman, Krishna engaged in playing upon the flute, the picture of incarnation of 'Baman', and the picture of 'Gosthobil'. Besides this, there are photographs of Kali in different names.

Sri Ramakrishna was very glad for keeping the pictures instead of keeping English pictures.

A picture of Keshab's 'Navavidhan' also hung on the wall. Suresh Mitra, a beloved disciple of Sri Ramakrishna, had had it painted.  

Apart from this the name of famous artist Annada Bagchi also mentioned in Kathamrita. He presented Sri Ramakrishna with a good number of pictures. Sri Ramakrishna himself could draw well. So, he attached proper value to an art of excellent type.

Again, we mention of some pictures in the house of Nandini, the widow daughter of Moni Mallick, has been made.

In the room, there is a picture of a pious Christian woman engaged in prayer, the another picture in which a man holds to the Hill of faith; below is an ocean of immeasurable depth. If he gives up his hold on faith, he will drop into the vast ocean. There is another picture, that is—parable of the ten virgins.

Sri Ramakrishna was all praise for all these photographs.

In the writings of Kathamrita, we find not only Hinduism, but also Buddhism, Christianism have been made in it.

By the bye, the name of Dayananda, the founder of Arya Samaj, may be mentioned. During his tour in Benral, his meeting with Sri Ramakrishna took place, it has been mentioned in the Kathamrita.\(^1\) As Dayananda was very famous in Benaras - so a scholar informed in this connection.\(^2\) He accepted the challenge of Islam and Christianity. The orthodox flavoured of Arya Samaj appealed to many Hindus.

As narrated by some pandit we have learnt about Theosophist also.

"I saw Colonel Olcott too. The theosophists believe in the existence of mahatmas. They also speak of the 'lunar', solar, 'steller' and other planes. A Theosophist can go in his 'astral body' to all these planes."\(^3\)

There is a lot of discussions about Buddhadev in the Kathamrita. He accepted the divinity of Buddha and point out the similarity of his teachings to those of the Upanisads.

2. Ibid.
"I have heard a great deal about Buddha. He is one of the ten Incarnations of God. Brahma is immovable, immutable, inactive and the nature of consciousness. When a man merges his buddhi, his intelligence, in Bodha, Consciousness, then he attains the knowledge of Brahma, he becomes Buddha, enlightened."

"buddhadever katha anek sunechi. tini dasabatarer bhitar ekjan abatar. Brahma acal, atal, nirkria bodhsvarup, buddhi yakhan ei bodhsvarupe lay hay, takhan brahmajnan hay, takhan manus budha hoe yay." ²

Sri M has attachment or devotion to Jesus Christ. In many places of Kathamrita, Sri M also tried to show the similarity to Jesus Christ with Sri Ramakrishna. Just like, like Jesus Christ Sri Ramakrishna did not like his disciples to be austere in taking meal. Again Jesus said - If new wine is kept in the old bottle it may crack. For instance, Sri Ramakrishna was mentioned - 'New vessel is needed if instruction is to be realised.' ³

Again, Sri Ramakrishna said - "The Divine Mother and he are one", so also, Jesus too said, "I and my father are one." ⁴

2. Katha, vol. 5, 14th Reprint, 1388, p. 119
4. Ibid.
The stories of Trailanasa Swami and Bhaskaranania are also referred to in the Kathamrita.  

Besides all these, there are also different traditional puja like, 'Siva-worship', 'Annapurna worship', 'Kali puja' also.

Again the proof of 'Sundari puja' or 'Kumari puja' exists in the Kathamrita.

Apart from this, the description of different religious festivals can be had in the Kathamrita.

On the occasion of Kali puja at Dakshineswar may be referred to. Ramlal Chatterjee was then the priest of Kali puja. The worship of Kali started at dead night. Sri Rammkrishna also came accompanied by disciples. But when the sheep was taken for slaughtered, He could not bear the sight. Mention of opera has been made in the portico of the temple.

Again, we find Sri Rammkrishnadeva in the great festival of 'Annakut' celebrated by the marwaris of the Burra

2. Katha, vol. 5, 14th Reprint, 1388, p. 121
4. Ibid., p. 49
6. Ibid.
bazar section of Calcutta.¹

We also have the description of Dewali in the Katha-mrita. Such as - "The carriage rolled along Burrahazar. Everywhere, there were signs of great festivity. The right was dark but illuminated with myriads of lights. The carriage came to the Chitpur road, which was also brightly lighted."²

"badobazar diya gadi caliteche. deosalir bhari dhum.
andhakar retri kintu aloy alokmay. badobazarer gali
haite gadi Citpur rod-e padilo, se sthaneo alokrist
. . . .³

Apart from this, it is also mentioned about the hal-yearly and annual festivals of the Brahma Samaj. For example, the ceremony was to be performed in Manilal Mallick's house.

"The worship hall was beautifully decorated with flowers, wreaths and evergreens, and many devotees were assembled . . . The preacher was seated on the dais. After the opening prayer he recited holy texts of the Vedas and was joined by the congregation in the invocation to the Supreme Brahman."⁴

¹ Katha, vol. 2, 17th Reprint, 1387, p. 178
³ Katha, vol. 2, 17th Reprint, 1387, r. 183
"upasanagriha aj anandapurna. bahire o bhitar
harit brkshapallabe nana puspa o puspamalay
susobhito. .. .. bedir upar acarya, sammukhe
sej. udbodhoner par acarya parabrahmer uddese
bedokto mahamantra uccaran karite lagilen."¹

Again, in the field of the great festival of 'Tetali'
in the public thoroughfare, crowded with many people, Sri
Ramakrishna was seen dancing in the midst of the party singing
in chorus the holy name of God.

Thus, we find in Kathamrita, the different festivals
of that time.

Now, let us come in connection with the song. We find
in Kathamrita that Sri Ramakrishna sang many songs. Not only
he, many other persons sang many songs. Sri Ramakrishnamay
generally used to sing songs about Shyama. Kirtan was also
his favourite song.

How much song can influence the religious life -
Kathamrita is the glowing example of it. In this context, a
critic said -

"It may be said that he lived in the environment of
continuous song. In the account of as many days as was given

¹. Katha, vol. 1, 17th Reprint, 1387, p. 103
by Mahendranath, there are mostly songs... "bala cale, tini bās korechen sangeeter nirantar paribese, tnār yata diner Vivaran Mahendranath diechen, tār adhikanse āche gan." 4

Before going to the points as to the total songs, let us come its musical instruments. Like the then society, in the musical instruments also, both the influence of eastern and western currents mingled. The sayings will be clear, if examples are put forward. It is sufficiently mentioned in the Kathamrita, that it was the fashion at that time to sing songs playing on "Tānpura,." 2

Not only "Tānpura," there also mentioned the name of "esraj" in the Kathamrita, once a Nepalese girl came here, she sang devotional songs to the accompaniment of the "esraj." 3. Again at the time of the prayer of the Brahma community, it is also mentioned in the Kathamrita. The songs of the Brahma samaj were sung to the accompaniment of harmonium and piano. 4

1. Mukherjee, Filif Kumar - Sangite Sri Ramakrishna 1st ed. 1386 san/ 1. 91.
2. Katha/Vol.4 / 17th reprint; 1387, A.13
3. Katha/Vol.2 / 17th reprint; 1387, A.201
4. Katha/Vol.4 / 17th reprint; 1387, A.18
The total list of the songs of Kathamrita are given below:

VOLUME - 1

1. 'dák dekhi mon, dákér mato' ... (P1/23)
2. 'ami durgă, durgă bole mā yadi mori' ... (P/23)
3. 'Cintaya mama mānasa hari cidghana niranjana' ... (P.31)
4. 'Cidānandarase bhaktiyogā bēse hao re ciramagan' ... (P.32)
5. 'Āmar ki phaler abhab,' ... (P.33)
6. 'shyāma mā udācche ghudi' ... (P.43)
7. 'ami ei khede khed kari,' ... (P.44)
8. 'Āy mon bedāte yābi' ... (P.46)
9. 'Dansi bājila bipine' ... (P.47)
10. 'dub dub dub rup-sāgare āmār mon' ... (P.65)
11. 'Yatane Hrdaye rekho,' ... ādarini shyāma māke' ... (P.105)
12. 'bhebe dekh mon, keu kāro nay,' ... (P.107)
13. 'emni mahāmāyār māya rekhecho ki kubak kore,' ... (P.112)
14. 'Mon re krai kāj jāno nā' ... (P.113)
15. 'mariba mariba sakhi niscay mariba,' ... (P.119)
16. 'āmāy de mā pāgol kore' ... (P.148)
17. 'nāco ma, bhaktabrinda bēde bēde'... (P.150)
18. 'āpnhā āpnhī theko mon yeonako kāro ghare,' ... (P.164)
19. Keshab kuru karuna dīne ... (P.173)
20. 'kiscoorir prem ke nibi āy' ... (P.173)
21. 'বাড়ীর ভাবে গৌর বেসে

বুদ্ধিতে হে প্রণ', ...

(5.193)

22. 'গো অনন্দাময়ী হো এ মান

নির্মান্দা করো নি'

(... 5.195)

23. 'ই্ব সাঙ্গে, সাধা মাংশে

নান্দা মাণগান', ...

(5.196)

24. 'সাব দুঙ্কা দুর কারিল দর্শন দিয়ে', (5.204)

25. 'গুহম বংরেশে, আর কি গুহমাই' ...

(5.204)

26. 'জয়, জয়, পরাব্রহ্ম অপার তুমি আগমায়', (5.226)

27. 'চিদানন্দা সিঙ্গহনীরে প্রেম নানদ তাহরি'...

28. 'তুতালা ভরাম ভিতি, ভরাম কর্মন নিতি .....

29. 'সুন্দরা, তোমার নাম দিনসরানা হে'...

(5.230)

30. 'আমায় দে মাপাগাল কোরে' ..

(5.230)

31. 'কার তনার নাম গান,

যাতারে দেহ রাখে প্রাণ', ...

(5.234)

32. 'সমস্তকার অপার জগত রাগনা টমা' ...

(5.24)

33. 'নিবিদ এধারে মাত তোর কমাকে রূপরাসি,'...

(5.24)

34. 'স্কি এ সুন্দরা সোভা, কি মুখ হেরে এই',...

...

35. 'কি সুখ জিবনে মামা ওহে নাথ দযামায়া হে', ...

(5.248)

36. 'তোদাইনা হাবে সে প্রেম সাঙ্গার' ...

(5.248)

37. 'জুদাইটে চাই, জুদাইটে চাই কথয় জুদাই'...

(5.248)
38. 'satyam sib’a sundara rupa bhati hrdimandire’...
39. 'ananda badane balo madhur brahma nam’...
40. 'cidākāše holo purna premochandroday he’...
41. 'dub dere mon kāli bole’...
42. 'mandire tor nāhika mādhava’...
43. 'dhanya dhanya āji din ananda kāri’...
44. 'shyāmāpada ākāse te mon ghudi khan udte cīto’...
45. 'majlo āmār nil bhramarā,
   shyāmāpada nil kamale, ...
46. 'shyāmā mā ki kol koreche’...
47. 'bhabe āsā khelte pāsā
ekato āsā korechilām’...
48. 'dos kāro nay go ma’...
49. 'e ki bikār sankari, ...
kripa - carantari pele dhannantari’...
50. 'hrdi brindābane bas yadi kāro kamalapati’...
51. 'Naba nirada barana kise ganya shyamachand
   rup here’, ...
52. 'nāth. tumi sarvasva āmār’...
53. 'dhoror nā, dhoror nā ratha-chakra
   rath ki chakre cale’...
54. 'pyari, kar tare ar gnaṭho har yatane’...
55. 'jiva sājo samare, ranab ṣe
kāl prabeśe tor ghare,' ...

56. 'dhani mālā gmāthe,
shyamagale dolōite,' ...

57. 'nidhubone shyām binodini bhor', ..

58. 'balo re balo sridurgā nām',...

59. 'āmi mukti dite kātar nai'...

60. 'sakali tomār icchā, icchā mayī tārh tumi'...

61. 'ki dekhi am re, kesab bhāratir kutīre' ...

62. 'gour-nitai tomār dubhāi
param dayāl he prabhu'...

63. 'knahā mera brndāban knahā yosoti mā ... (.)

64. 'de go, bhiksā de
āmi nutan yogī firi knede knede' ...

65. 'ār ghumāionā mon, māyāghore
kato rabe acetan' ...

66. 'ye abadhī geche viswarup'...

67. 'sārthak jīban; satya mama folēche swapan'...

68. 'prān bhore āy hari bali
nece āy jogai-mādhai', ...
69. 'moner katha kaiba ki sai kaite rāna,' ...

70. 'gour premer dheu legeche gāy'...

71. 'je jan premer ghāt cene nā' ...

72. 'tāre kai pelam saih hotām yār janya pāgal,' ...

73. 'ār shulāle bhulābo nā mā ', ...

74. 'ek puratan purusa niranjane citta samadhan karo re' ...

75. 'hari hari balre bīne' ...

76. 'bhab habe boi ki re' ...

77. 'vridurga nām japa sadā rasanaṁ āṁrīr'...

78. 'cala acala tumi mā, sukṣema, sthula'..

79. 'bāyu, andhakār, ādi sumya ar ākās' ...

80. 'mon karo ki tatva tāre'...

81. 'saddarsane nā pāy darsan'...

82. 'gayā gangā prabhasādī kāśi kāncī keba cāy'...

83. 'āmrprasadād bāle bhakti-sukti ubhay māthāy rekhechi,' ...

84. 'āmrprasadād bāle bhakti-sukti ubhay māthāy rekhechi,' ...
85. 'ময়েপোয়ে মোকদ্দম ধুম
ahbe rāmprasad bole'... (:166)
86. 'মার আমি কি আতাহে চেলে'... (:166)
87. 'তে সব ক্ষেপ মায়ের খেলা'... (:173)
88. 'তাই তোমাকে সুখার কাঠি'... (:174)
89. "সাদানন্দাময়ী কালী
mahākāler manomohini'...
(:174)
90. 'জয় কালী জয়-কালী বোলে, যদি ভীম
prān jay,'...
(:174)
91. 'সামর সো কারে কার কামিনী',... (:174)
92. 'কে রানে রেন্ডু রান্নামা'...
(:175)
93. 'হরিতে লাঙ্গি রাহে বহু বিষী'... (:180)
94. 'কথা বলে দাদাই
নে বললে দাদাই,...
(:202)
95. 'সৌ সানসর মাজার কুটি'...
(:204)
96. 'অরে মর গোরী দ্বিজামুনি',... (:210)
97. 'গ্রহের বাহিরে দানে সাতার'... (:210)
98. 'kaho kaho subadoni rache',...

99. 'kadamber bone, thake kon jane'...

100. 'pahile suninu, aparup dhbani'...

101. 'ye dekhechi yamunātate
sei dekhi ei citrapate'...

102. 'yader hari bolte nayan jhare
tara dubhai esseche go'...

103. 'nade talmal kare, gour premer hillole re'...

104. 'prthbir dhulite debo moder janam'...

105. 'prabhu, may golām, may golām
may golām tera'...

106. 'nāmeri bharaśā kebal
shyānā go tomar'...

107. 'moko knaha dhudho
may to tera pas mo'...
108. 'bhabile bhāber uday hay'...
109. 'bhuban bhulāile mā haramohini'...
110. 'bhabadārā bhabahara nāmsunechi'mōri'.
111. 'tor kole lukāye thāki mā'...
112. 'lajjā nibāran hari āmār'...
113. 'tua padasār kari, jēti kulaparihāri'...
114. 'gharer bāhir kari, majāile yadi hari'...
115. 'yaś, apayaś, kuraś, suraś,
    sakal ras tomaři'....
116. 'āpni nēco, āpni gāo,
    āpni bājāo tāle tālā'...
117. 'mā ki sudhui siber satī'...
118. 'āmi surā pān kari nā,
    sudhā khāi jaykālī bole'...
119. 'shyamōdhan ki sālāi pay'...
120. 'ebār āmi bhālo bhebechi'...
121. 'abhay pade prān snapecchi'...

122. 'kālī nām kalpataru',
hrdaye ropon karechi'...

123. 'kālī ke tomāy mā'...

124. 'tār tārīni, ebār tvarita kariye'..

125. 'Nirguna kamalā kānta tabu se
caran cāy'...

126. 'Bhāba arikānta, narakānta kārire'..

127. 're mādhabā; āmār mādhab de'...

128. 'sahaj mānus nā hole sahajke yāy nā cena' (1.135)

129. 'darbesh, dnādāre, sadher
karo kistidhān'..

130. 'esechen ek bhāber phakir'...

131. 'kato bhālobāso go mā mānab santāne' (1.151)

132. 'mon ekbar hari bolo, hari bolo'...

133. 'ke hari bol, hari bol baliye yāy?' (1.152)

134. 'Jay sacinandan, gour gunākar'...
135. 'parabat pāthār byoae jēgo,
rudra udyata bāj'...
( .166)
136. 'bipad bhay-bāran, ye kare, ore mon
tnāre keno dāko nā,
( .166)
137. 'dēkhile tomār sei atul premānanae'
( .166)
138. 'harirasa mādīrā piye mama mānasa'
( .167)
139. 'camaṭkār apār jagat racanē tomār'
( .167)
140. 'gaganer thāle rabi candra
dipak jāle'...
( .167)
141. 'eso eso mā, o hrday ramae'...
( .167)
142. 'āmīy dhara nitāi'...
( .239)
143. 'kākhan ki range thāko mā
āhyama sudhātaramgini
( .241)
144. 'tumi āmār, āmār bādhu ki bāli'...
( .254)
145. 'kahe sai jiyata marata ki bidhan'
( .253)
146. 'holi khelbo aj tomār sane'
( .264)
147. Yābe ki he din āmār bifale caliye' ( .273)
148. 'नित्यानंदर जहाज एसेचे' ...
149. 'साखी, से बोन कातादुर'...
150. 'कमर प्रान फनजर पिक्ही -
गाँग नारे'...
151. 'विश्वाभुबन, राम ब्रह्मा
परम ज्योति' (4)
152. 'ओ, राज्राजेश्वर देखा दाँ'...
153. 'दयाग्नि तोम भें नीत काकारिकी'
154. 'ताराते हबो मा तार हाय सरानागता'...
155. 'रिगवरंगा सुंदरा नाबनाताबर
tपाताकान्नक काय'...
156. 'जागो माकुलकुंडली,
तुमি नित्यानंद श्रुपिनी' (4)
157. 'फ्रेमा गिरि कांडरेस, योगी बाये राहिब' ...
158. 'रमद्हन बिलाय गोराराय' ...
159. 'दुर्गङ्गाम जपा सदा रासान अमीर' (4)
160. 'योसोडा नित्यो श्याम बोले निमानी' (4)
161. 'amar goud nace'...
162. 'cānība kemone he tomāy hari'...
163. 'Brubanaranjan rup nade
gour ke ānila re'...
164. 'shyamer nāgāl nelum nā sai'...
165. 'toder khyāpār hāit-hāgār mā(ṭāra)
166. 'yatane hṛdaye rekho ādarini shyama māke
167. 'mojlo āmār nilbhramarā'...
168. 'mā ki āmār kālo re'...
169. 'āmāy de mā pāgol kore' ...
170. 'malina pankil mone kemone'...
171. 'lemon kore parer ghare
chili uma bal mā tāi
172. 'amar gour ratan' ...
173. 'amar anga keno gour'...
174. 'trisandhya ye bale kāli'
175. 'bhebe dekh mon keu karo nay'..
176. 'antare jāgīcho go mā antara yaminī' (195)
177. 'keno re mon bhabis eto'... (195)
178. 'madhur harinām nase re,'... (195)
179. 'braje yai kangālbeśe'... (195)
180. 'gour nitai tomra dubhari'... (196)
181. 'giri ganesh āmār sabhakari'... (211)
182. 'ma tvani hi tārā, tumī
trigunadhara parātpara'... (225)
183. 'tomārei kariāchi jibaner dhrubatāra' (225)
184. 'antare, jāgīcho go mā antarayāminī' (262)
185. 'ciniba kemone he tomāy hari' (226)
186. 'āmār ei sādher bine,
yatne gnātha tārer hār' (261)
187. 'tomārei kariāchi dhrubatāra' .. (267)
188. 'ahanākāre matiśa sadā, apār bāsanī' (262)
189. 'āi sukh jibane mama ohe nath'... (253)
190. 'ohe rājrājeswar, dekhā ḍhō' ... (265)
191. 'সব দুঃখ হারান করিলে দরাশন'...
192. 'আমি পাগল বাবু, পাগল আমি হ'...
193. 'তথ্যাত তথ্যাত নির্জ ভোলা'...

VOLUME-5
194. 'দেখো পাল কের রাখাল'...
195. 'স্মৃতি মহাময়ির ময়ি রেকেচা'...
196. 'পাদীর ভবাসাগর দুবে মাত তানু'...
197. 'যে ভাব লাগি পরম যোগী'
198. 'তীর্থে কি মেন স্মৃতি বোসে'...
199. 'হরিধর্ষণ বনে বস যদি কারা'...
200. 'জাগে জাগে জাগান্ত'...
201. 'গলে-লে এই রে প্যেচে,
    গলের চোঙে এই বেচে বাইরে'...
202. 'দৈর্ঘ পয়ে দুটি দুঃখে কাহা কাহা'...
203. 'গারে বাহির দানে সতাবা'...
204. 'সিতাল তুচ্ছ অঙ্গ'...
205. 'এই করিল হে কান্তা'...
<table>
<thead>
<tr>
<th>No.</th>
<th>Bengali Text</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>206</td>
<td>'sunechi nām tārak brahma'...</td>
<td>.48</td>
</tr>
<tr>
<td>207</td>
<td>'mon re krisi kā jāno nā' ...</td>
<td>.56</td>
</tr>
<tr>
<td>208</td>
<td>'saman asbar path ghuceche'...</td>
<td>.56</td>
</tr>
<tr>
<td>209</td>
<td>'bhābile bhāber uday hay'...</td>
<td>.57</td>
</tr>
<tr>
<td>210</td>
<td>'abhay pade prān snapechi'...</td>
<td>.61</td>
</tr>
<tr>
<td>211</td>
<td>'tāro - tārini, ebār tāro tvarita kariye'...</td>
<td>.73</td>
</tr>
<tr>
<td>212</td>
<td>'bhūban bhulālī mā haromohini'...</td>
<td>.80</td>
</tr>
<tr>
<td>213</td>
<td>'bhāb ke bhebe parān gela'...</td>
<td>.80</td>
</tr>
<tr>
<td>214</td>
<td>'nirāk loke gol kare mā' ...</td>
<td>.81</td>
</tr>
<tr>
<td>215</td>
<td>'ghare yābai ye nā go' ...</td>
<td>.93</td>
</tr>
<tr>
<td>216</td>
<td>'gour he, ṭami sādhan bhajan hān'</td>
<td>.96</td>
</tr>
<tr>
<td>217</td>
<td>'ṭami geru nā basan ange te pariba' ...</td>
<td>.96</td>
</tr>
<tr>
<td>218</td>
<td>'eśi sansār majār kuti' ...</td>
<td>.104</td>
</tr>
<tr>
<td>219</td>
<td>'ṭami deha bece bhāber hāte' ...</td>
<td>.137</td>
</tr>
<tr>
<td>220</td>
<td>'shyarmadhan ki sabāi pay' ...</td>
<td>.143</td>
</tr>
</tbody>
</table>