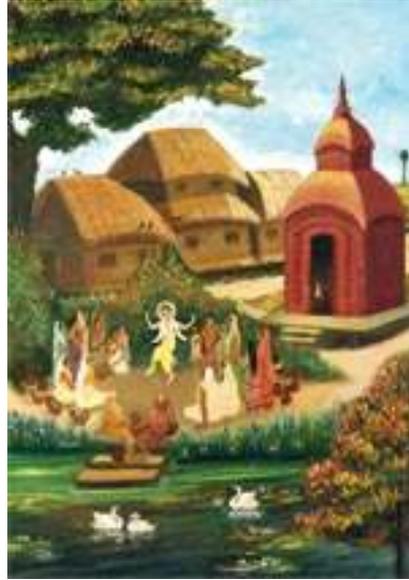


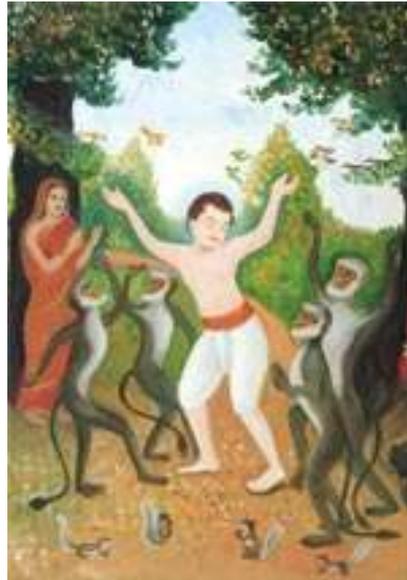
Sri Ramakrishna's father, Sri Kshudiram, gets a divine dream of his future son as an incarnation of Lord Vishnu

Kshudiram Chattopadhyaya, the father of Sri Ramakrishna, visited Gaya in 1835. He offered worship to Lord Gadadhar (Sri Vishnu). One night he had a dream. He saw himself in the holy temple, in the act of offering worship to his forefathers, at the feet of Lord Gadadhar. Pleased by his prayer and worship that Divine Being then spoke to him, 'Kshudiram, your extraordinary devotion has made me very happy. I bless you. I shall be born as your son and be the object of your loving care.' Soon after this Sri Ramakrishna was born. Kshudiram became convinced that it is Lord Vishnu as Gadadhar who has been born as his son. The boy was therefore named Gadadhar or Gadai.



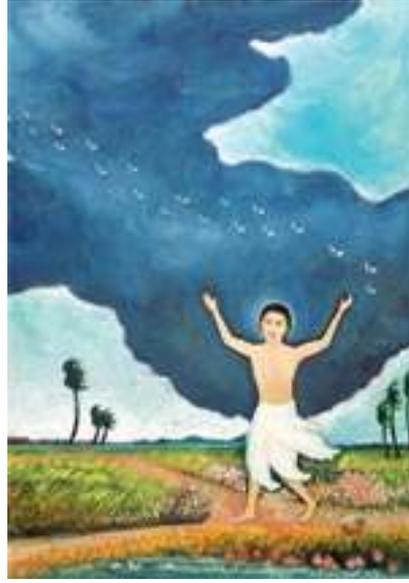
Gadadhar, the divine child in his birthplace Kamarpukur

Gadai or Gadadhar, the childhood name of Sri Ramakrishna, was a child of unusual grace and beauty. The neighbours rushed to look at the child. Those who saw him once were filled with an indescribable joy and love for the child as their very own. They came to see him again and again, even forgetting their own children. Even the people of the neighbouring villages used to come to watch the divine child singing and dancing. Gadai would often sing songs about Shiva, Shyama and Krishna, and whoever would listen to him singing would be moved. The women of the village used to give him sweets, and then ask him to sing for them. Especially, the widows used to set aside for Gadai whatever they could procure.



Child Gadai plays with Hanumanas – the black-faced monkeys

One day, with his mother, Gadai was going to his maternal uncle's. On the way, they came to a place where a large number of hanumanas (black-faced monkeys) were seated on a tree. The child Gadai became excited seeing those monkeys. He ran towards the group of monkeys and started chasing them. Those wild beasts did not attack him; instead they came down from the branches to the ground and started playing happily with Gadai. They were playing and dancing with a three-year-old human child! Gadai was buried in the joy of dancing with them. The monkeys recognized the presence of Lord Sri Rama in the form of the child Gadai.



Sri Ramakrishna's first divine ecstasy-samadhi-at the age of six

As a young boy, when Gadadhar was one day walking through the rice field in his village, he first experienced samadhi, which was to become the natural habitat in his future life. About this first vision he said, 'There appeared a beautiful black cloud charged with rain. I was looking at it while eating parched-rice. Very soon the cloud covered almost the whole sky, when a flock of milk-white cranes flew against that black cloud. It looked so beautiful that I became very soon absorbed in an extraordinary mood. I was overwhelmed with bliss and my external consciousness was lost. I fell down and the rice got scattered near the balk. People saw it and carried me home.'



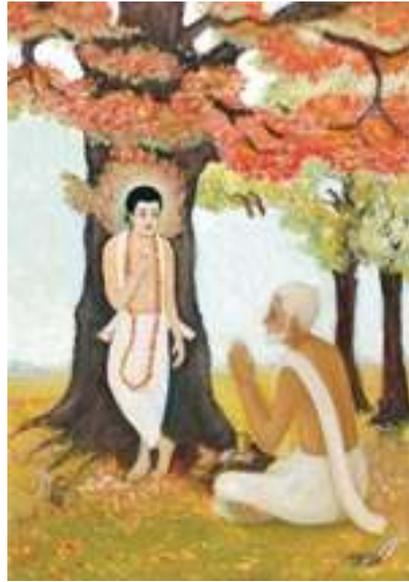
Boy Gadadhar's total absorption in Shiva on Shivaratri festiva

Once on Shivaratri, a drama on Shiva was to be staged in Kamarpukur. The boy who was to play Shiva's role fell ill. The elder people approached Gadai to play Shiva's role and he agreed. Gadai entered the stage with calm and slow steps. Then he stood motionless! The audience felt an indescribable but distinct divine emotion. They were filled with joy and wonder when they saw Gadadhar in that dress, his body smeared with ashes and his head with matted hair. He stood there with streams of tears flowing down his cheeks without external consciousness. He was carried home and he regained normal consciousness only the next day after sunrise.



The child Ramakrishna breaks caste restrictions by accepting food from a blacksmith mother

Dhani, a widow of blacksmith caste in Kamarpukur was the first person to see Sri Ramakrishna, as a midwife after his birth. To the boy Gadai she told one day that she would consider herself blessed, if at the time of his sacred thread ceremony, he would accept food from her and call her 'mother'. The boy promised to fulfill her desire. On the day of the ceremony, Gadadhar put on the sacred thread and went to his beloved blacksmith mother Dhani for food. The widow felt blessed. Her long-cherished desire was fulfilled. The blacksmith mother, Dhani was now respected as a spiritual mother of Gadadhar.



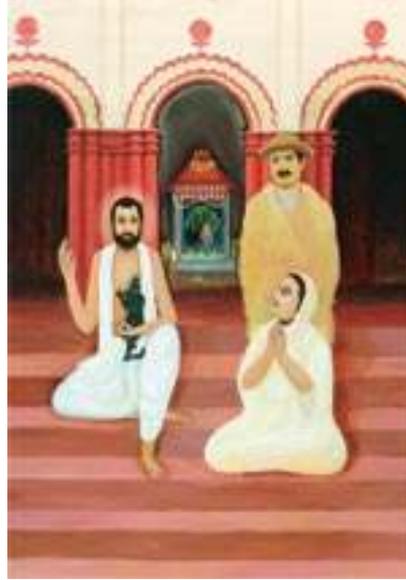
The poor villager Chinu Shankhari first worshipped Gadadhar as an incarnation of God

Chinu was a poor old man of the village Kamarpukur belonging to the caste of conch-sellers. He was extremely fond of young Gadai. One day Chinu prepared a beautiful garland of flowers. In the meantime, Gadai arrived at his place. Seeing him Chinu was overjoyed. He went to the market to buy some choicest sweets. They came to a solitary spot near a tree at the end of the village Kamarpukur. Then Chinu knelt down at Gadai's feet in a mood of worship, and put the garland round his neck. Then with tears of joy in his eyes, his voice choked with emotion, Chinu fed Gadai with the sweets. After Gadai ate, with folded hands Chinu addressed him, 'I have grown old and my days are numbered. I shall not live to witness the divine play you are going to perform. That is my greatest regret. But keep me in your mind and bless this servant of yours.' It was Chinu, the conch-seller of Kamarpukur, who first recognized the presence of an incarnation of God in Sri Ramakrishna even when he was a child.



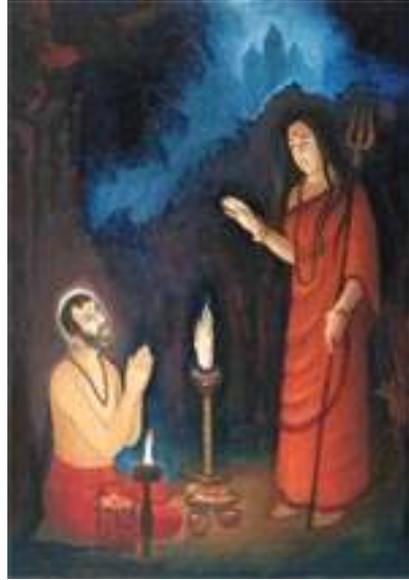
Sri Ramakrishna's intense yearning brings him the vision of Kali

Kali, the black-goddess, standing on the body of Shiva, is an ancient Hindu goddess. With a severed demon head in hand, she stands victorious over evils. A chain of human hands round her waist symbolizes that mother can destroy our accumulated karmas. Her long protruded tongue destroys all the rajas or the intensity of active life. When Sri Ramakrishna became a priest of Kali temple he thought, 'is this image of Kali only stone, or is it alive?' His passion for the Mother turned into an unbearable anguish in his heart. Then came the great moment. In Sri Ramakrishna's words, "My eyes suddenly fell upon the sword that was there in the Mother's temple. I made up my mind to put an end to my life with it that very moment. Like one mad, I ran and caught hold of it, when suddenly I had the wonderful vision of the Mother.' Later on he described the great overwhelming vision, "I found a continuous succession of effulgent waves coming forward, raging and storming from all sides with great speed. Very soon the waves from a luminous sea of consciousness fell on me and made me sink to the abysmal depths of infinity. I had the immediate knowledge of the light that is Mother." When he regained consciousness, he first uttered the word 'Mother' in a vice choked with emotion.



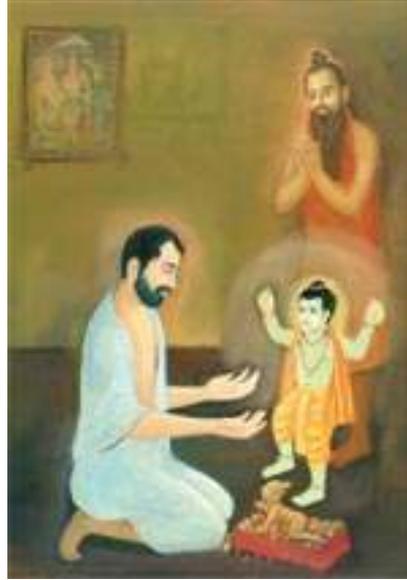
Sri Ramakrishna sees a living and beloved God in the stone image of Krishna

It was the end of A.D. 1855 when young Ramakrishna had just come to the Dakshineswar temple as a priest. The priest, Kshetranath, while taking the image of Krishna, suddenly fell down, and one leg of the image broke. Instantly, there arose a great commotion in the temple over the event. They created much noise and finally agreed that no worship of the deity was permissible with a broken part. Sri Ramakrishna in an ecstatic mood asked the Rani, 'Why do you discard the broken image?' Sri Ramakrishna asked her to ask the pundits this simple question, 'If a woman's husband has broken his leg, what would be the course of action? Should she then discard the leg or the husband himself or arrange for treatment?' Finally they decided to accept the decision of Sri Ramakrishna. The Rani now requested Sri Ramakrishna to mend the broken leg. Sri Ramakrishna agreed and mended the broken leg and everybody was amazed that no flaw could be detected in the image.



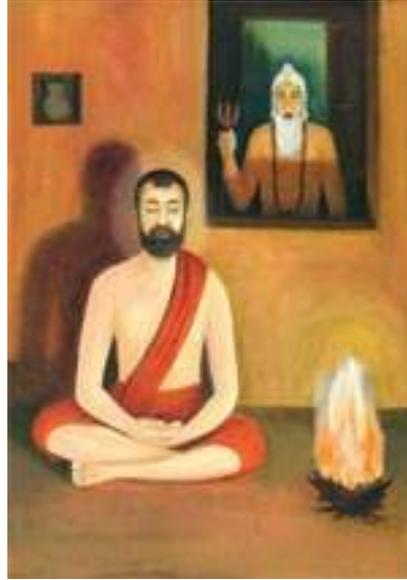
Sri Ramakrishna practises tantric sadhana under the guidance of Bhairavi Brahmani

Bhairavi Brahmani, whose real name was Yogeshwari, was a scholarly woman of aristocratic descent. She dedicated her life for tantric practice as a wandering nun. The Brahmani made Sri Ramakrishna undertake, one by one, all the disciplines prescribed in the main sixty-four Tantras, all difficult to accomplish. Due to this tantra sadhana, Sri Ramakrishna saw the vision of Divine Mother in every single entity of this universe, especially in all women. After the tantra sadhana, he was permanently converted to a child. Sri Ramakrishna became Paramahansa of the highest order for whom this world with all its holy and unholy things turned into a world of purity, holiness and God.



With Sri Ramakrishna's love the stone image of child Rama becomes living

There came to Dakshineswar temple a Vaishnava sadhu, Jatadhari by name. His whole soul was absorbed in worshipping a small metal image of the child Rama or Ramalala. After many years of worship the Babaji actually saw, out of devotion, that Ramalala ate or wished to eat something, or wanted to go for a walk or insisted on satisfying some fancy or other. Sri Ramakrishna was now drawn to the image, his love for Ramalala increased. He was now inspired with Rama mantra from Jatadhari. Sri Ramakrishna described his own experience, "I actually saw, as I see you before me now, Ramalala dancing, sometimes in front of me, sometimes behind. Sometimes he would insist on being carried in my arms. Again, if I took him up he would not stay there. He jumped down to run here and there collecting flowers in thorny jungles."



Sri Ramakrishna practices Nirakara sadhana under Tota Puri

Sri Ramakrishna developed a desire to experience the formless (Nirakara) dimension of God. There came to Dakshineswar a wandering monk named Tota Puri, who had experienced the formless aspect of God. Tota Puri and Sri Ramakrishna soon fell in love with each other. Tota asked the new monk now to meditate on Neti Neti (not this not this) or the unreality of the phenomenal world and the reality of Brahman. Finally, at his Guru's instruction, Sri Ramakrishna cut asunder the relative form of his Mother with the sword of knowledge, and entered the realm of the Absolute—the true abode of his mother Kali, in a state of deep samadhi. Tota who had already experienced Nirvikalpa samadhi became astounded and thought, if this great soul had actually realized in a day what he could experience in forty years of austere sadhana! Tota then began to bring back the disciple's consciousness of the external world, with loud chanting of 'Hari Aum', which filled the sky of the Panchavati.



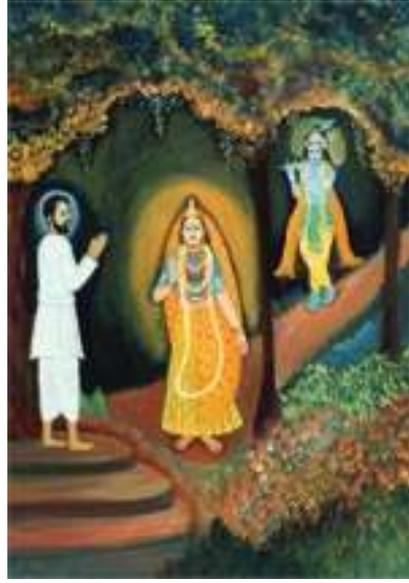
Sri Ramakrishna practises Sufi Islam sadhana under Govinda Ray

A Sufi seeker of God, Govinda Ray, came one day to the Kali temple at Dakshineswar. Sri Ramakrishna was charmed by Govinda's sincere faith and love for God, and his mind was gradually attracted towards Sufi Islam. He decided to be initiated by Govinda Ray and practice Sufi Islam. Govinda initiated him in Sufi faith. Sri Ramakrishna then engaged himself in practicing Sufism according to its prescribed rules. He devotionally repeated the holy syllable 'Allah', wore cloth like the Muslims, said Namaz in a local mosque thrice daily. Sri Ramakrishna spent three days in that mood, and had the full realization of man's divinity through Sufi faith. Ramakrishna at first had the vision of an effulgent, impressive personage with a long beard; he had the mystic experience of the all-pervading God everywhere in this universe.



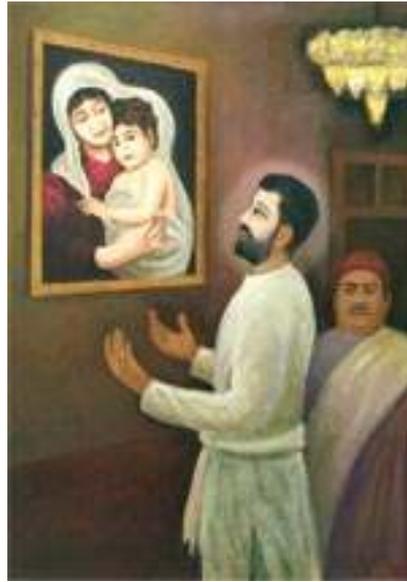
Sri Ramakrishna's vision of Mother Sita and Hanumana, the servant of Rama

One of Sri Ramakrishna's visions with eyes wide open was about Sita and Hanumana. It came to Sri Ramakrishna when he practiced the Dasya-bhakti or the spiritual attitude of a servant of God as practised by Hanumana as an eternal servant of Sri Rama. Sri Ramakrishna described, "One day I was sitting under the Panchavati—not meditating, merely sitting—when an incomparable, effulgent female figure appeared before me illumining the whole place. The extraordinary, spirited and solemn expression of that face, manifesting love, sorrow, compassion and endurance, was not generally seen even in the figure of goddesses. I wondered who she might be, when a black-faced monkey came suddenly, nobody knew from where, and fell prostrate at her feet and some one within my mind exclaimed, 'Sita, Sita.' Calling her as 'Mother' repeatedly, I was then going to fling myself at her feet, when she came quickly and entered this (showing his own body)."



Through Sri Radha's grace Sri Ramakrishna gets the vision of Sri Krishna

Sri Radha, Indian devotional scriptures say, is the supreme example of prema, divine love based on the greatest purity and intensity. The God-intoxicated mind of Sri Ramakrishna at one time turned to Sri Radha's love for Sri Krishna. And soon he had the vision of Sri Radha 'who shone with a bright yellow splendour, like the stamens of the Nagakeshara flower'. The divine relationship of pure love with Sri Krishna, which was the essence of Sri Radha, now possessed Sri Ramakrishna. His love for Sri Krishna slowly intensified. Soon he had the vision of Sri Krishna. After this vision he was buried in the thought of Sri Krishna for two or three months and sometimes he looked on all beings as different forms of Sri Krishna, who became alive thenceforward in Sri Ramakrishna's life.



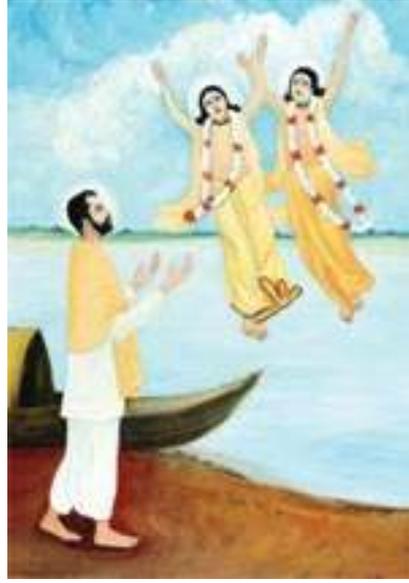
Sri Ramakrishna's vision of child Jesus in the lap of Mary- the Motherhood of God

Sri Jadu Mallick, a rich man of Calcutta was devoted to Sri Ramakrishna. When Sri Ramakrishna went to Mallick's garden house he had a strange experience. A painting of Madonna and child, artist now unknown, hung in Jadu Mallick's parlour. Sri Ramakrishna was in that parlour looking intently at this picture. The child Jesus in the lap of Mother Mary instantly ignited a spontaneous love for Mother as God in Sri Ramakrishna, a child of Kali. Suddenly he felt that both Mother and child in the picture became luminous and alive and both of them entered into his own body. Sri Ramakrishna had the vision of Christ not on the Cross, but on the lap of Mother Mary. He was identified with God as Mother.



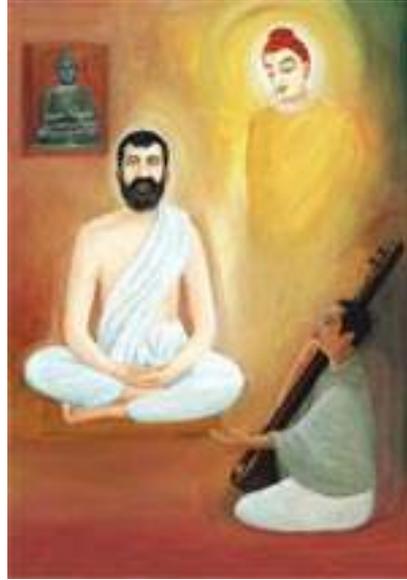
Sri Ramakrishna's vision of Shiva in the cremation ground of golden Kashi

During 1869 Sri Ramakrishna went on a pilgrimage along with Mathur Babu to the Holy city of Kashi, the spiritual capital of India. In Varanasi, one sees the sights of the temples better on boat tours. On one such tour, with Mathur and Hriday, Sri Ramakrishna came to a point opposite to the Manikarnika Ghat, the well-known cremation ground of Varanasi. On the steps of this cremation ground, Sri Ramakrishna had the vision of the majestic Shiva. He later said, 'I saw a tall white person with tawny matted hair walking carefully to each Jiva (the dead body) and imparting into his ear the mantra of supreme Brahman. Sri Ramakrishna's bodyhair stood on end, and he walked out of the cabin of the boat, to its very edge. The boatman cried to Hriday to catch hold of him, but Sri Ramakrishna was seeing only the Lord Shiva, standing on the steps, 'embodying in himself,' he later said, 'all the solemnity of the world'. Finally, the figure of Shiva approached Sri Ramakrishna and merged in him.



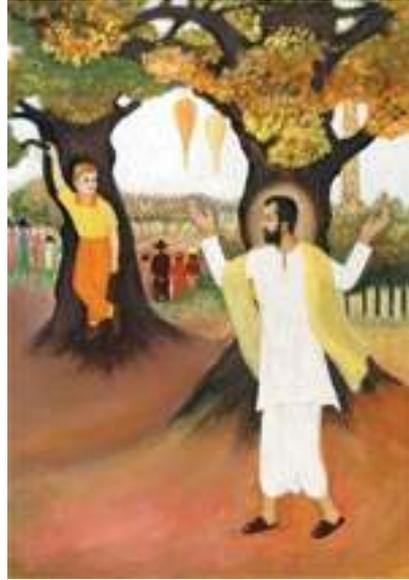
Sri Ramakrishna's vision of Sri Chaitanya and Sri Nityananda at Navadwip

Sri Ramakrishna used to say that God incarnated as Sri Chaitanya for preaching the redeeming power of God's name. Sri Ramakrishna used to go to trance while singing the glories of the two brothers, Sri Chaitanya and Sri Nityananda. Once he went by boat to Navadwip, the birthplace of Chaitanya, in order to feel the presence of the two mighty souls even after hundreds of years. Sri Ramakrishna went here and there. He felt dejected and regretted his going there. Then Sri Ramakrishna said, 'I was going to step into the boat for my trip back, when I saw a wonderful vision; Two beautiful boys of tender age- I never saw such beauty' they had complexion of molten gold-each having an orb of light round his head, raising their hands and looking at me, were running towards me through the sky. And I cried out immediately, 'There they (Sri Chaitanya and Sri Nityananda) come, there they come.' scarcely had I uttered these words before they came and entered here (his own body); I lost normal consciousness and fell down.'



Sri Ramakrishna realises Lord Buddha as an incarnation of God

There was a stone statue of Buddha in the living room of Sri Ramakrishna in Dakshineswar. On 24th May, 1884 Sri Ramakrishna while in his living room at Dakshineswar said to a devotee, 'I have heard a great deal about Buddha. He is one of the ten Incarnations of God. Brahman is immovable, immutable, inactive, and of the nature of Consciousness. When a man merges his buddhi, his intelligence in Bodha of Consciousness, then he attains the Knowledge of Brahman; he becomes Buddha, the enlightened.' On another occasion when someone pointed out that Buddha was an atheist, Sri Ramakrishna said, 'Why should he be an atheist? He could not express in ordinary language that great experience of final enlightenment which is beyond words.'



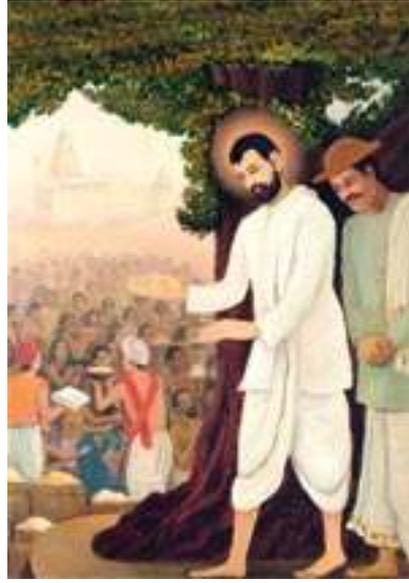
Sri Ramakrishna sees God in human beings: Sri Krishna in an English boy

Once Sri Ramakrishna had the vision of Sri Krishna in a European boy. Perhaps, it was at this time, that Sri Ramakrishna was taken to the maidan (vast open field) in Calcutta, for 'fresh air' or to see balloon ascension. There was a great crowd. 'Suddenly', he tells us, 'I saw an English boy leaning against a tree. As the boy stood there his body was bent in three places. The vision of Krishna came before me in a flash. I went into samadhi.' This is the famous tribhanga posture in which the Krishna is known to be playing on His flute in Vrindavan. All distinctions between a white-skinned English boy and the black cowherd of Vrindavan were obliterated. Only God remained.



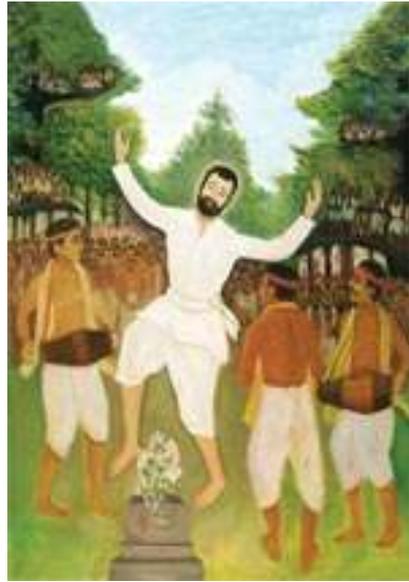
Sri Ramakrishna gets the divine command to remain in the realm of both the Absolute and the Relative

Sri Ramakrishna was blessed for the first time with the vision of the Divine Mother, but many in the temple distrusted his visions. One day Sri Ramakrishna's cousin, Haladari, a pundit in scriptures, who was always skeptical about those visions, pointed out, that these visions were illusions, as God was beyond existence and non-existence. Extremely anxious, he cried with the feeling of a wounded son and said to Mother Kali, 'Should thou, O Mother, deceive me so, because I am unlettered and ignorant? Some time afterwards I saw a fog like smoke, rising suddenly from the floor and filling some space in front of me. I saw in that smoke a beautiful living face of golden complexion, with beard reaching to the breast! That figure looked steadfastly at me and said with a profound voice, 'My child, remain in the state of Bhavamukha.' Remain in the state of 'Bhavamukha'-Remain in both the worlds, the Absolute and the Relative.



Sri Ramakrishna asks rich Mathur to serve the poor, the living Gods, at Vaidyanath

Sri Ramakrishna was on his way to the pilgrimage of Varanasi, Vrindavan and other holy places with his disciple and temple steward Mathur. In Bihar, Sri Ramakrishna's heart was filled with pain after seeing the poverty and misery of the village people. When he was going through a village near Vaidyanath Shiva temple, he told Mathur that he was only a manager of Mother's estate and he must give those people oil for both, a piece of cloth, and one good meal to each of them. Seeing such compassion in Sri Ramakrishna, Mathur brought cloth from Calcutta and served the poor as his Master asked him to do. Sri Ramakrishna was now filled with joy to see the villagers happy and started his journey to Varanasi.



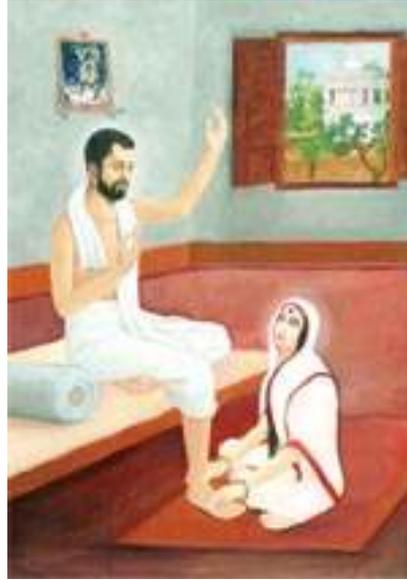
Sri Ramakrishna brings divine bliss to the common masses

Phului-Shyambazar is a simple Bengal village situated a few miles away from Sihor, the native village of Hriday, Sri Ramakrishna's nephew. Accompanied by Hriday, he went there lived there for seven days and enjoyed the devotional music. Then he went to common people of Shyambazar. Hearing the news of Sri Ramakrishna's coming, many music parties from villages around gathered and he started singing with them night and day and frequently went into samadhi. People forgot food and sleep by listening to Sri Ramakrishna's song. Anxious to see him in samadhi, many climbed up trees and got on the roofs of houses. People began to talk of Sri Ramakrishna in samadhi as a devotee of God who dies and revives many times a day.



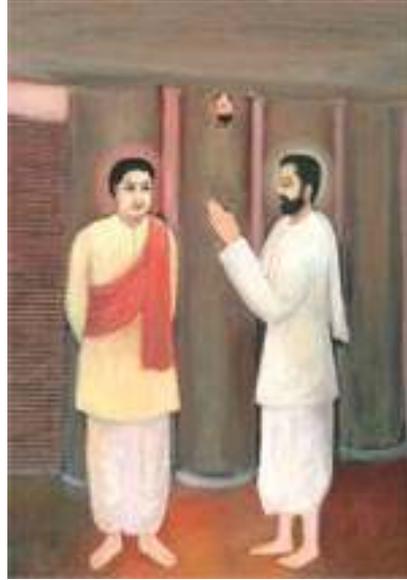
Sri Ramakrishna worships his young wife, Sri Sarada Devi as the Divine Mother

It was the new-moon day in May, 1873, the holy occasion of the worship of the Phalaharini Kali, or the Kali. Sri Ramakrishna had made special preparations on that day to worship Mother Kali not in the temple, but in his own room. Sri Sarada Devi who had just completed eighteen years was asked to sit on the wooden seat meant for the Kali image. Afterwards, Sri Ramakrishna worshipped Kali in the person of Sarada Devi with all the necessary rituals and after that offered forever at her feet the results of his sadhanas, his rosary etc. with the prayer 'O Thou, the auspiciousness of all auspicious, things! O doer of all actions! O refuge! O the three-eyed One! O the fair complexioned spouse of Shiva! O Narayani! I bow down to thee, I bow down to thee!'



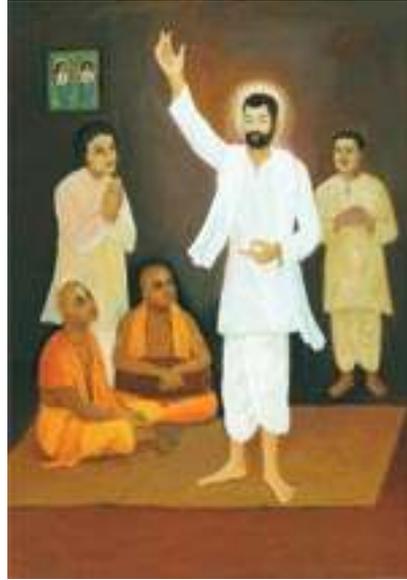
Sri Ramakrishna sees the Divine Mother Kali and his own mother, in his wife Sri Sarada Devi

One day in Dakshineswar, while Sri Sarada Devi, the Holy Mother, was massaging Sri Ramakrishna's feet, she asked him, 'How do you look on me?' He replied, 'The same Mother who is in the temple, the same Mother who has given birth to this body and is now living in the music tower-it is the same Mother who is now massaging my feet. Truly, I always look upon you as a form of the blissful Divine Mother.' Later on, Sri Ramakrishna spoke about her; 'She is my Shakti'. Again he said, 'She is Sarada, she is Sarasvati, the goddess of learning. She has come to give knowledge.'



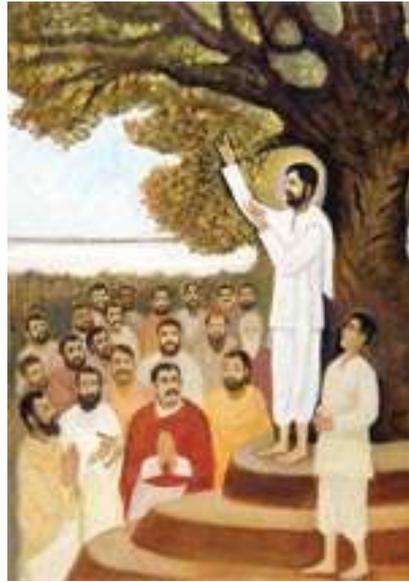
Sri Ramakrishna's vision of Nara-Narayana in Narendranath

Accompanied by a devotee and a few friends, Narendra one day came to Dakshineswar and entered the small room of Sri Ramakrishna. He came by the western door, as Sri Ramakrishna described afterwards, careless about his body and dress, and unlike other people, not mindful of the external world. On Sri Ramakrishna's request, he began singing a Brahmo song, 'Shortly after I sang the song; he suddenly rose and, taking me by the hand, led me to the northern veranda, shutting the door behind him. He said, 'Ah, you have come so late! How could you be so unkind as to keep me waiting so long! My ears are well nigh burnt by listening to the profane talk of worldly people.' The next moment he stood before me with folded hands and began to address me, 'Lord, I know you are that ancient sage, Nara, the incarnation of Narayana, born on earth to remove the miseries of mankind.'



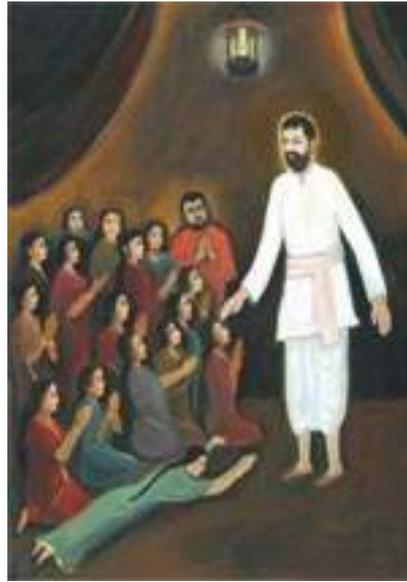
Sri Ramakrishna's epochal message of Shivajnane Jivaseva - Serve living beings as Shiva

Some time in 1884, in Dakshineswar Sri Ramakrishna was sitting in his room surrounded by the devotees. Narendra also was present there. There arose the topic of the Vaishnava religion in the course of the conversation. Speaking on the essence of Vaishnava doctrine, Sri Ramakrishna said, 'That doctrine teaches that one should always be careful to observe three things, namely, a taste of God's name, kindness to all beings and the worship of Vaishnavas. No sooner had he uttered the words, 'compassion for all beings,' than Sri Ramakrishna suddenly went into ecstasy. Regaining partial normal consciousness in a short while, he continued, 'Talk of compassion for beings! Will you, a little wretch, bestow compassion on human being? Is not a human being God Himself? No, no; not compassion to Jivas, but service to all living beings as Shiva Himself—Shivajnane Jivaseva.'



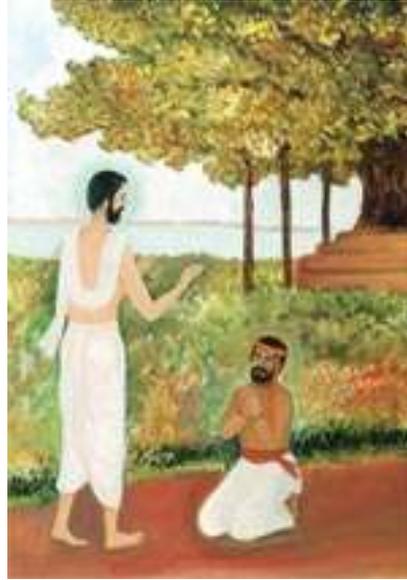
Sri Ramakrishna prophesies to Keshab Sen that his message would travel far and wide

The Brahma leader Keshab Chandra Sen stirred England and India with his eloquent lectures. He was honoured by even Queen Victoria as one of the most eminent religious leaders of nineteenth century India. In January 1881, during the winter festival (Maghotsava) of the Brahmans, Keshab went to visit Sri Ramakrishna at Dakshineswar. He offered two bouquets at Sri Ramakrishna's feet and bowed down to him. Sri Ramakrishna also saluted him. Sri Ramakrishna gave no publicity, held no meetings, yet people of all faiths and from all walks of life flocked to him, turning his room every day into 'a parliament of religions'. Sri Ramakrishna spoke in parables full of similes culled from everyday life. Yet they would immediately reveal deep spiritual truths in a single flash of illumination.



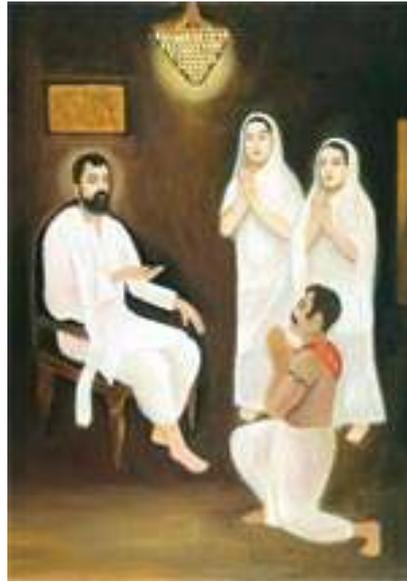
At Girish Ghosh's theatre Sri Ramakrishna blesses sixteen actresses rejected as fallen by the society

Girish Ghosh was a well-known dramatist-actor-poet of Bengal. His play on Sri Chaitanya stirred Calcutta and a large area of Bengal. One day, Girish was very happy to welcome Sri Ramakrishna at his theatre. Fully conscious of Sri Ramakrishna's divinity, he called all the actors and actresses to come to Sri Ramakrishna and take his blessings. On his call, everyone assembled there; the male actors came and took the dust of his feet. Being assured by Girish's call, the prostitutes who were actresses in his theatre, came in a group. There were sixteen of them, all in their full youth, nicely dressed. Seeing them Sri Ramakrishna was seized with a divine mood and started singing with his sweet voice a song about Mother Kali. Listening to his song, all those women were spell bound. One of them, Binodini by name, dropped unconscious on the ground under Sri Ramakrishna's feet and a divine lustre began to glow on her face. Sri Ramakrishna blessed them all.



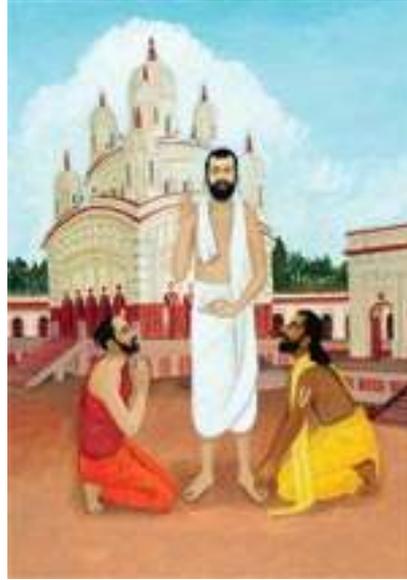
Sri Ramakrishna's grace for the neglected ones: Rasik - the sweeper of Dakshineswar

Rasik was a sweeper in the temple garden of Dakshineswar. He used to call Sri Ramakrishna 'Father'. One day when Sri Ramakrishna was returning from the direction of the Panchavati, absorbed in a spiritual mood, Rasik prostrated before him and prayed with folded hands, 'Father, why don't you bless me? What will happen to me?' Sri Ramakrishna assured him, 'You have no need to fear. You will see me at the time of death.' And that is exactly what happened. To be freed from brahminic pride, he cleaned the open drain of the sweeper Rasik's house with his own hair while praying, 'Mother, destroy my pride of being a Brahmin.'



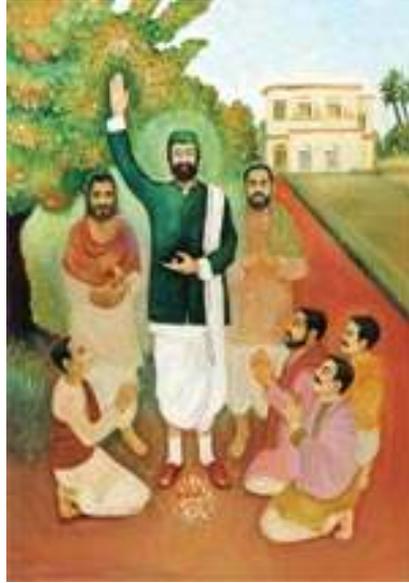
Sri Ramakrishna's grace on the ruffian Manmatha in the house of Yogin-ma

Yogin-ma or Yogindra Mohini Devi was a great woman devotee of Sri Ramakrishna, who met him at a moment of terrible torment in her family. Once when Yogin offered flowers at his feet, Sri Ramakrishna touched her head and chest. When for the first time Yogin-ma invited Sri Ramakrishna to her house, her brother Hiralal asked Manmatha, a local ruffian, to be present on order to frighten Sri Ramakrishna away. But Manmatha, after seeing Sri Ramakrishna and hearing a few of his words, fell at his feet and wept, saying, 'My Lord, I am guilty. Please forgive me.' When Manmatha went to Dakshineswar Sri Ramakrishna treated him very kindly touched his body and asked him to put on the Brahmin's sacred thread. Manmatha went to see Sri Ramakrishna for the last time in Calcutta. Sri Ramakrishna asked one disciple to bring a photograph and with his own hand gave it to Manmatha. Without speaking a word to anyone Manmatha ran out repeating, 'Priya Nath, Priya Nath (Beloved Lord, Beloved Lord).' Shortly after Manmatha died of cholera.



Sri Ramakrishna reveals himself as a mighty incarnation power before Gauri Pundit and Vaishnav Charan at Dakshineswar

One day, Sri Ramakrishna had gone to the Kali temple accompanied by Gauri Pundit. As soon as he came near the temple, Sri Ramakrishna began to feel divinely intoxicated. At that time, Mathur arrived there and soon after was followed by Vaishnav Charan, the well-known Vaishnava saint, whom Mathur had invited at the wish of Sri Ramakrishna. As Sri Ramakrishna saw Vaishnav Charan, he at once gave a loud cry, and ascended, as if in a trance, on Vaishnav's shoulder. By Sri Ramakrishna's touch it appeared that Vaishnav was empowered with some supernatural power. A divine consciousness now dawned upon him. He began to compose there itself new hymns in praise of Sri Ramakrishna. Gauri, the tantric pundit hearing the beautiful hymn just composed by Vaishnav Charan, became silent with wonder and was silently contemplating the significance of Sri Ramakrishna's actions. Gauri now rolled on the ground again and again at Sri Ramakrishna's feet. He was yearning for Sri Ramakrishna's grace.



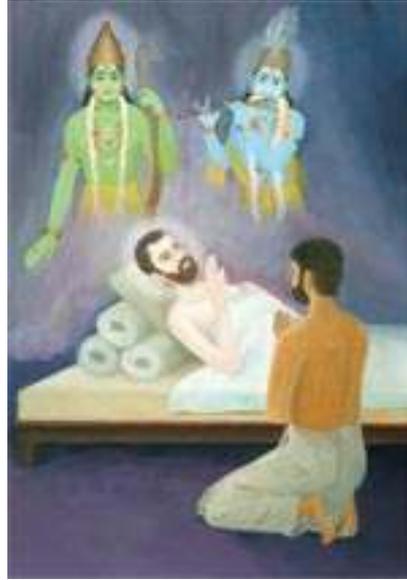
Sri Ramakrishna's self revelation as divine incarnation on 1st January, 1886

It was the first day of January 1886 in Cossipore garden house. Sri Ramakrishna who was suffering from throat cancer felt rather well that day. He expressed a desire to come out of his room and have a walk in the garden for sometime. More than thirty devotees like Girish Chandra Ghosh, Ram Chandra Dutta, Akshay Kumar Sen and others gathered in the garden. As soon as they saw Sri Ramakrishna coming out, all got up and bowed down to him. The fervent utterance of the devoted Girish immediately brought an exalted divine mood in Sri Ramakrishna and he blessed all the devotees assembled there with the words, 'What more shall I say to you? May you all be illumined!'



Sri Ramakrishna distributes ochre cloth and rosary among his young disciples

Every year during the Indian festival of Makara-Sankranti monks and pilgrims from all over India go to the pilgrimage of Gangasagar, which is the confluence of the Ganga and the Bay of Bengal. Gopal, an aged disciple of Sri Ramakrishna had a little money and wanted to acquire virtue by offering cloth to holy people on the auspicious day. On Tuesday, 12th January 1886 the auspicious day of Makara-Sankranti, Gopal gave the ochre cloths and rosaries to Sri Ramakrishna who sanctified them with a mantra. He himself then distributed them among his young disciples. They put on the ochre cloths and saluted Sri Ramakrishna who was pleased to see them in monastic cloths and blessed them. The disciples who received the ochre cloths were: Narendra, Rakhal, Niranjan, Baburam, Shashi, Sharat, Kali, Jogin, Latu, Tarak and Gopal. The twelfth cloth and rosary, according to Sri Ramakrishna's instruction, was set aside for Girish Ghosh.



Sri Ramakrishna reveals himself to Naren as an incarnation of Sri Rama & Sri Krishna

As the days of Sri Ramakrishna's passing away came near, his emaciated body frightened many. The earlier self-revelations of Sri Ramakrishna were getting eclipsed. One night while standing by his bed at night, the doubt arose in Naren's mind, 'Sri Ramakrishna has said many a time that he is an Incarnation of God. If he now says in the midst of the throes of death, in this terrible moment of human anguish and physical pain, 'I am God incarnate', then I will believe.' No sooner had Naren thought this than Sri Ramakrishna said, 'O my Naren, are you yet not convinced? He who was Sri Rama, He who was Sri Krishna, He Himself is now Ramakrishna in this body: but not in your Vedantic sense.'