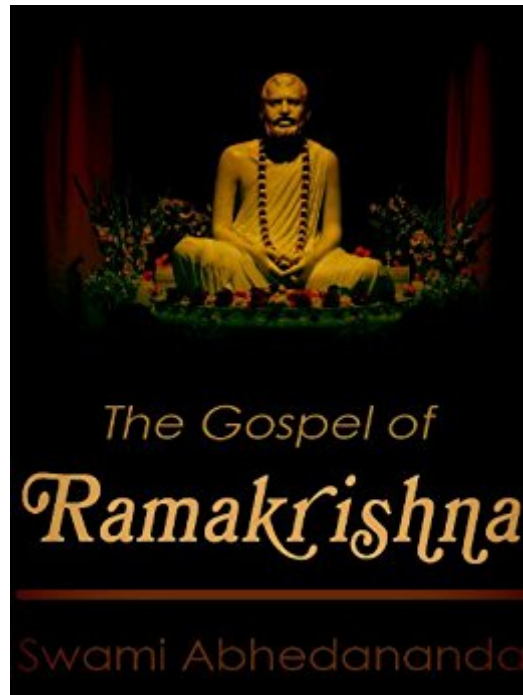




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The Gospel Of Ramakrishna



Synopsis

Sri Ramakrishna, (1836-1886) was a Bengali mystic who had a huge impact on the development of modern Hinduism. His chief disciple, Swami Vivekananda, not only helped revive Hinduism in India, but also introduced Hinduism to the West. Ramakrishna was a non-dualist worshipper of the Goddess Kali. However, he also experimented with Christianity and Islam, and repeatedly preached the diversity of paths to God. This is the story of Ramakrishna told first-hand as a series of days and nights spent with his disciples and lay followers. Imagine someone following Buddha or Jesus around with a steno pad and then publishing candid transcripts of their notes. This is the Victorian-era equivalent. We watch Ramakrishna go into his trances, sing devotional songs, and dispense parables. We get to listen into his profound discourses, including lucid descriptions of very high-level yogic techniques. This is a unique look at a holy man.

Book Information

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Customer Reviews

THE GOSPEL OF RAMAKRISHNA by "M," is a book I should have read at the beginning of my spiritual adventure, rather than at the end. It is a classic which no devotee of the Spirit should deny himself the pleasure of reading. Secularists, too, should acquaint themselves with his life and teaching, to be "in the know" about the diversity of religious thought. Bhagavan Ramakrishna has been widely regarded as an incarnation of God, both inside and outside his native India. And not

without cause! "Notwithstanding His illness, hundreds of people came every day to pay reverential homage to Him. They were eager to receive His blessing and to sit in His presence if only for a few minutes; for His presence brought peace and celestial happiness in the hearts and souls of all." (The Gospel Of Ramakrishna. Kindle Locations 3648-3650). How is such an improbable phenomenon possible? Toward the end of his life, Bhagavan declared his own credentials: "He who was RÃfÂçma, who was Krishna, Buddha, Christ and Chaitanya has now become RÃfÂçmakrishna." (Locations 3997-3998). Such claims today meet with cynicism and ridicule. But where is the wholesome alternative the cynic offers in its place? Does his secularism instill peace and joy in other people? Has he found peace within himself, or does he live in a world of jangling confusion? What is his own testimony about his anxiety, bewilderment, and insecurity? Why not learn to see instead, as Ramakrishna did, God in all things, including each individual and the world he inhabits? (Locations 3549-3551) And which is better, to see the world as a mindless killing machine or as "the kingdom of God"? (Location 856). The way to such a vision is a well-trodden path, and there are Teachers to give comfort.

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