

শ্রীশ্রী রামকৃষ্ণ পরমহংসদেবের ১৭৫তম জন্মবর্ষ উপলক্ষে বিশেষ স্মরণিকা

রামকৃষ্ণায়ন



**SREE SREE RAMAKRISHNA SEVASHRAM
KHARUPETIA**

শ্রীশ্রী রামকৃষ্ণ সেবাশ্রম
খারুপেটিয়া



SRI RAMAKRISHNA AND WOMEN

Dr. Parimal Kumar Datta

Kaviguru Rabindranath Tagore raised some questions in support of women empowerment in the poem Sabala in Mahua-

নারীকে আপন ভাগ্য জয় করিবার
কেন নাহি দিবে অধিকার
হে বিধাতা

শুধু শূন্যে চেয়ে রবে? কেন নিজে নাহি লব চিনে
সার্থকের পথ?

... ..
দুর্গমের দুর্গ হতে সাধনার ধন
কেন নাহি করি আহরণ
প্রাণ করি পণ?

Oh God! Why will you not give women their rights to win their own fate and destiny..... Shall we only look at the open sky? Why shall we not choose our own road to success?.... Why don't we fetch the wealth of austerities from the inaccessible fort by putting bets on life?

These questions raised by Visvakavi are still unanswered. What are causes of these unanswerable questions? The main causes are that women are unable to know their real identity, manifest fully their eternal motherhood and womanhood simultaneously follow on IDEAL Sri Sarada Devi and to awaken the of women at that period and to show the path of women empowerment, was Sri Sri Ramakrishna who was the incarnation of Mother Kali Before the arrival of Sri Sri Ramakrishna, Tantra ventured to give the highest position to women. Though the Vedic and the Upanishadic periods witnessed the honourable position of women in society women were bracketed with the Shudras in the post-Vedic and Smriti periods Just at that time Tantra came forward to place women in the zenith of social status. Tantra says -

স্ত্রীময়ঃ জগৎ সর্বম্ - Women are the parts of Devi. স্ত্রিয়ো দেবাঃ স্ত্রিয়ঃ প্রাণাঃ স্ত্রিয় এব হি জীবিতম্- Women are gods and goddesses, souls and lives.

Tantra allows a woman to be a Guru. It is considered to be an auspicious act if a sadhaka is initiated by a woman guru "স্ত্রিয়া বীক্ষা শূভা প্রোক্তা সর্বকামফলপ্রদা। Sri Sri Ramakrishna practised all the major religions-

In his words- "I have practised all religions - Hinduism, Islam, Christianity and I have also followed the paths of the different Hindu sects".

He knew that only the Tantric cult gives the exalted position to women. So he followed the Tantric



tradition and gave his messages in the simplest languages.

Some criticise him for his view about 'woman and gold'- He said, "It is 'woman and gold' that binds man and robs him of his freedom. It is woman that creates the need for gold. For woman one man becomes the slave of another, and so loses his freedom then he cannot act as he likes".

But this does not mean that he was against women His warning was against the Yogis attachment to women- "But it extremely harmful for a Sannyasi.... A Sannyasi may himself lead an unattached life and may have controlled his passion but he must renounce 'woman and gold to set an example into the world".

For the householder- "But it is not so harmful for a house holder who follows the path of knowledge to enjoy conjugal happiness with his own wife now and then. He may satisfy his sexual impulse like any other natural impulse".

Sri Sri Ramakrishna's Life was his messages. He set six unique examples for the glorification of women. Five examples were set by himself and one was set by Vivekananda who was instrumental in fulfilling the dream of his Guru. His views about women are known from these six examples.

The first example- Acceptance of woman Guru The very basis of Tantra is the Motherhood of God and the glorification of women. Every part of a woman's body is to be regarded as incarnate Divinity. "Sri Ramkrishna set himself to bidding of the Divine Mother Herself he accepted the Brahmi (Kogeshwari) as his Guru".

The Second example- Sarada-worship He took Sri Sarada Devi for the Mother of the universe. Their marriage was unique. The union of Sri Ramakrishna and Sri Sarada Devi was in spirit. "I felt as if he (Sri Sri Ramakrishna) had put a pitcher of bliss into my heart," One day Sri Sarada Devi was massaging Sri Sri Ramakrishna's feet. She asked "The Mother who is in the temple, the Mother who has given birth to this body and is now living

in the Nahabat, the same Mother is now massaging my feet. Truly, I always look upon you as a form of the blissful Divine Mother".

He wanted to awaken the divinity among women. He worshipped Sri Sarada Devi. In the language of Swami Nikhilananda in the introduction to the Gospel of Sri Ramkrishna-

"A few months after Sarada Devi's arrival Sri Ramakrishna arranged, on an auspicious day, a special worship of Kali, the Divine Mother. Instead of an image of the Deity, he placed on the seat the living image, Sarada Devi herself. The worshipper and the worshipped went into deep samadhi and in the transcendental plane their souls are united. After several hours Sri Ramakrishna came down again to the relative plane, sang a hymn to the great Goddess and surrendered, at the feet of the living image, himself, his rosary, and the fruit of his lifelong sadhana. This is known in Tantra as the Sorasi Puja, the 'Adoration of woman'".

The third example- Kali -the female divinity-as Ishtadevi

Sri Sri Ramakrishna chose Kali as his Ishtadevi leaving behind all other male divinities, He worshipped Siva, Rama and Krishna. He practised the disciplines of Islam and Christianity, he accepted the divinity of Buddha. He showed great respect for the Tirthankaras and the Gurus of Sikhism. He honoured all the sects of Hindu including Shaiva, Vaishnava, Ganapatya, Saura and other Sub-sects. But he was always in the Mother intoxicated state. He prayed-

"Oh Mother, I have taken refuge in thee. Teach me what to do and what to say. Thy will is paramount everywhere and is for the good of the Children. Merge my will in thy will and make me thy instrument".

He saw Mother Kali in women. He said, "One day I was sitting and meditating on Mother in the Kali temple. I could by no means bring the Mother's form to my mind. What did I see them? She looked like the prostitute, Ramani, who used to come to bathe in the river, and she peeped from

near the jar of worship. I saw it, laughed and said, "Thou hast the desire, O Mother, of becoming Ramani today. That is very good. Accept the worship today in this form". Acting thus, she made it clear that a prostitute is She, there is nothing else except her".

The fourth example— **Sadhana in the form of woman**

. -Sri Sri Ramakrishna often used to dress himself as a woman sadhika and practised austerities. Sometimes he regarded himself as one of the gopis of Vrindavana, mad with longing for her divine sweetheart Sri Krishna. Later on he said,

"The manifestation in the same individual of the nineteen different kinds of emotion for God is called, in the books on bhakti, mahabhava. An ordinary man takes a whole lifetime to express even a single one of these. But in this body (meaning himself) there has been a complete manifestation of all nineteen".

Sister Nivedita said, "Then came the most wonderful chapter. Being a woman, he will know God.... He came to the conclusion that the mystery of victory may be achieved by the simple expression of womanhood".

"We seldom looked on Sri Ramakrishna as a member of the male sex. We regarded him as one of us.... He was our best confidant", commented a female devotee of Sri Sri Ramkrishna.

The fifth example— **placing a woman in the seat of Sangha Guru**

Sri Sri Rama Krishna left behind Sri Sarada Devi as Sangha Guru. Sri Sarada Devi, being a woman, became the guide, leader, philosopher, friend and Guru in absence of Sri Sri Ramakrishna. In the history of the religions of the world this is the first and the lone example that a woman became the Head of a Sangha. She was previously chosen by Sri Sri Ramakrishna himself as the Spiritual Guide of the Ramakrishna order.

"He said to her, "Well, my dear, won't you do anything? Should this (body) do everything single-handedly? The Master seemed to have returned

from some far off land and while still in that mood of aloofness, he said, "see, the people of Calcutta appear to be crawling about like worms in the dark. Do look after them". The Mother pleaded, "I am a woman. How can that be?" The Master pointed towards his body and continued in the same strain, "What, after all this one has done? You'll have to do much more".

In the language of Swami Vivekananda, "Then came the sad day when our old teacher (Sri Ramakrishna) died.... We had no friends. Who would listen to a few boys a with crank notions? Nobody. Just think of it – a dozen boys, telling people vast big ideas, saying they would sympathies with me? None-except one... That one's sympathy brought blessing and hope. She was a woman". And she was Sri Sarada Devi.

The sixth example— **Math for Brahmacharinis and Sadhvis**

Swami Vivekananda was the greatest commentary of Sri Sri Ramakrishna. Under his able leadership, many dreams of Sri Sri Ramakrishna were fulfilled. Swamiji proposed to establish Sarada Math in which women should be allowed to enter. For the first time in the history of religion for the uplift of women a separate Math for sannyasinis was established in India. During the time of Buddha, due to the insistence of Ananda, Buddha permitted about 500 women along with his step mother for admission into the Viharas. But this Math was and is different from those Viharas.

Swamiji said, "With the Holy Mother as the centre of inspiration, a Math is to be established on the eastern bank of the Ganga. As Brahmacharinis and Sadhus will be trained in this Math here, so in the other Math also, Brahmacharinis and Sadhvis will be trained". Thus we see that Sri Sri Ramakrishna (wanted) the awakening of women. To him women are the veritable images of shakti. Swamiji said, "We have seen in Sri Ramakrishna how he had this idea of divine motherhood in every woman, of whatever caste she might be, or whatever might be her worth".

Now India is a free country. No power on earth can prevent the Indian women from untying their chains of bondages and prejudices, breaking all the hindrances to knowledge. And their movement in all the directions and near their victorious footsteps at all quarters. In spite of this tremendous progress of women in India, "Women have always been discriminated against men and have suffered denial and are suffering discrimination in silence. Self-sacrifice and self-denied are their nobility and fortitude and yet they have been subjected to all kinds of inequities, indignities, incongruities and discrimination".

Taking the weapons in the forms of constitutional provisions, legal advice, acts and supports of the intellectuals and political parties, they are fighting against sexual harassment, dowry death, bigamy, forceful termination of pregnancy, unlawful confinement, adultery matrimonial cruelty, kidnapping, abducting, inducing, modesty, procurator for prostitution, unnatural offences and cruelty etc. In spite of all these, the number of divorces, separations, and conjugal conflicts is increasing day by day. Women should find out the remedies for all the problems and ills in the life and teachings of Sri Sri Ramakrishna. Swami Vivekananda suggested— "No man shall dictate to a woman, nor a woman to a man. Each one is independent. What bondage there may be is only that of love. Women will work out their own destinies much better, too, then men can ever do for them. All the mischief to women has come because men undertook to shape the destiny of women".

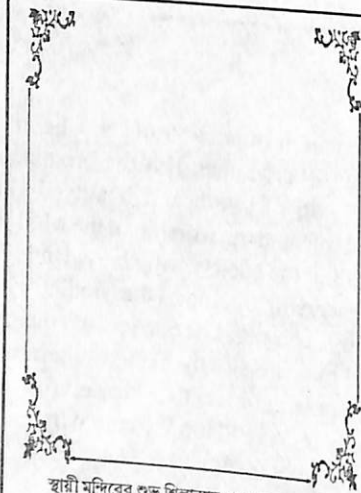
The remarkable trend of the blind imitation of the present 'disintegrating west' among the educated women in India has been a growing problem in our traditional society. Indian women may reach the zenith of progress, achieve dignity and attain siddhi with the help of the knowledge of both the East and the West. To sum up we may quote a famous scholar— "In the west the status of women

was raised after the introduction of the Christian worship of Mary-The Mother. But the prominent role is the worship of youth and beauty. India through ages established the worship of the Mother in the family and in the society, which evidently is the result of the worship of God as the Mother. The new world order is coming. The barriers of country and culture and race are slowly being obliterated. Swami Vivekananda believed that the contract of the Eastern Motherhood and the Western wifehood will be harmoniously developed to the advantage of both". Sri Sri Ramakrishna also believed it.

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□ An Eminent Scholar of Sanskrit, now he is the Head of department in Sanskrit in Kharupetia College.

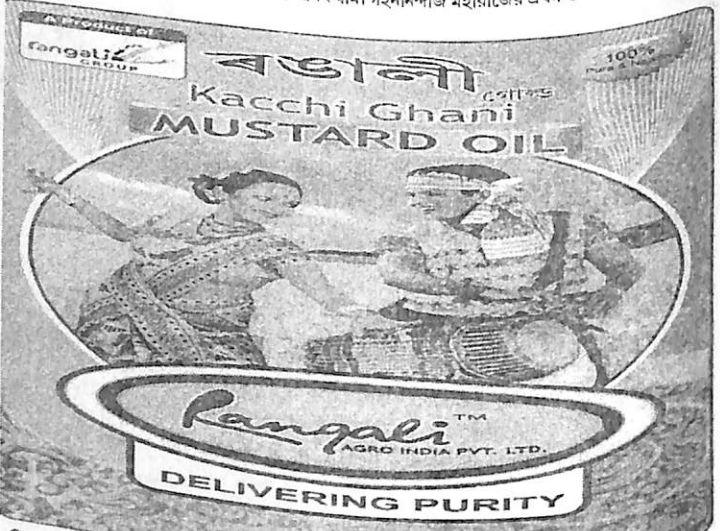


স্বামী মন্দিরের শুভ শিলান্যাস পূজা করছেন স্বামী ইজ্ঞানন্দজি মহারাজ।

স্বামী মন্দির উদ্বোধন উপলক্ষে উপ-সংস্খাধ্যক্ষ শ্রীমৎ স্বামী গহনানন্দজি মহারাজের প্রথম শুভ পদার্পণ ও অভ্যর্থনা।



ভগবান শ্রীশ্রী রামকৃষ্ণ পরমহংসদেবের নামে মন্দির উৎসর্গকালীন উপ-সংস্খাধ্যক্ষ মহারাজজির প্রতিকৃতি সহ মন্দির পরিক্রমা।



মন্দির উদ্বোধন শোভাযাত্রার উপ-সংস্খাধ্যক্ষ শ্রীমৎ স্বামী গহনানন্দজি মহারাজ, স্বামী প্রথমানন্দজি মহারাজ সম্পাদক, স্বামী মুক্তিকানন্দজি মহারাজ ও প্রকচারণীজি মহারাজ।



ভক্তসঙ্গে উপ-সংস্খাধ্যক্ষ শ্রীমৎ স্বামী গহনানন্দজি মহারাজ।



মন্দির উদ্বোধন উপলক্ষে উপস্থিত মহারাজবৃন্দ।



মন্দির উদ্বোধন উপলক্ষে উপস্থিত স্বামী ইজ্ঞানন্দজি মহারাজ সম্পাদক ছাত্রীদের প্রণাম গ্রহণ করছেন।



ভক্ত সঙ্গে স্বামী ইজ্ঞানন্দ মহারাজ।



উত্তর পূর্ব রামকৃষ্ণ বিবেকানন্দ ভাব প্রচার পরিষদ সম্মেলন উপস্থিত স্বামী উদগীতানন্দজি মহারাজ, সভাপতি, পরিষদ



ভক্তসঙ্গে স্বামী গুমেশানন্দজি মহারাজ, সম্পাদক, চেরাপুঞ্জি মিশন।



স্বামী ভাগবতানন্দজি মহারাজ ভক্তদের প্রণাম নিচ্ছেন।



জাতীয় যুব দিবসে শোভাযাত্রা।



জাতীয় যুব দিবসে দুস্থদের কঞ্চল বিতরণ।



জাতীয় যুব দিবসে দুঃস্থদেরকে কঞ্চল বিতরণ



অমিদক্ষে গৃহস্থারদের বাসনপত্র বিতরণ।



মা সারদা কিভারগার্চেনের ছাত্রছাত্রীদের উদ্দেশে চিলড্রেন পার্ক উন্মোচন করছেন নগর সমিতির সভাপতি।



চিলড্রেন পার্ক উন্মোচনে সাংবাদিকের সঙ্গে সাক্ষাৎকার।



চিলড্রেন পার্ক উন্মোচনে সাংবাদিকের সঙ্গে সাক্ষাৎকার।



স্বনির্ভর পরিকল্পনায় তিনজন গরিব মহিলাকে কিনা খরচে সেলাই শিক্ষা গ্রহণের ব্যবস্থা।



জাতীয় যুব দিবস সম্পর্কে আলোচনা



জাতীয় যুব দিবসে দুস্থদের কঞ্চল বিতরণ।



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