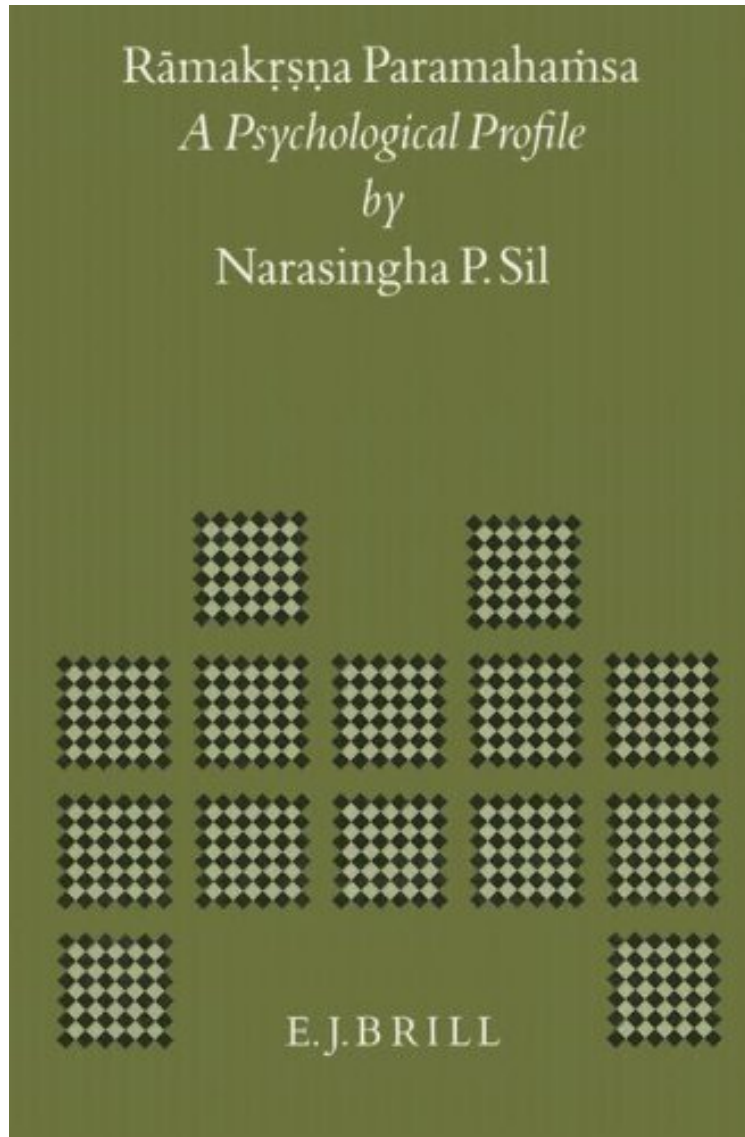


[Mobile pdf] Ramakrsna Paramahamsa: A Psychological Profile (Brill's Indological Library)

Ramakrsna Paramahamsa: A Psychological Profile (Brill's Indological Library)

Narasingha Sil

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Narasingha Sil : Ramakrsna Paramahamsa: A Psychological Profile (Brill's Indological Library) before purchasing it in order to gage whether or not it would be worth my time, and all praised Ramakrsna Paramahamsa: A Psychological Profile (Brill's Indological Library):

3 of 6 people found the following review helpful. Ramakrishna having problems?By A CustomerThe book might shock anyone, who believed, that Ramakrishna was a divine incarnation (which might not be too bad). Ramakrishna is

depicted as a total lunatic. Much of his behaviour would have to be explained rather by sexual problems than by divine fervour. It's clear that sexual suppression, as it is quite common in Indian religious circles leads to massive psychological problems. The author uses the same sources for his thesis as do the proponents of Vivekanandaism but replaces the spiritual component with a psychological one. When I read a few passages in the "Gospel of Sri Ramakrishna" after reading this book, I found that Ramakrishna was very much mistaken in the book under discussion. On the other hand, if the Gospel is not, what one commonly assumes it to be, a nearly stenographical account of the conversations with Ramakrishna, but rather a mystical hagiography, created over a period of decades, with one of the purposes being to make Ramakrishna holier than he was, then, considering the still many critical things in the Gospel, it could well be, that the real happenings were worse and a psychological analysis of the present kind may make sense and help one to better process a possible influence through the Ramakrishna movement. It is just to hope, that more data will show up over time, for instance that the Ramakrishna movement will make publicly available the original diaries of Mahendranath Gupta.

In the entire corpus of Ramakrishna research, carried out mostly by his disciples, devotees, and admirers, only a handful have attempted to analyze his divine reputation. Yet none has examined the Ramakrishna phenomenon fully. This is the first comprehensive psychoanalysis of Ramakrishna's sexuality in general and his androgyny in particular, as well as a critical examination of his sermons and his. Instead of the popular paramahansa there now emerges the less attractive but more authentic profile of an utterly selfish, capricious but highly intelligent spiritual master who elicited awed submission from everybody by his unpredictable and frenzied behaviour. The author asserts that Ramakrishna's spiritual odyssey is better explained as his desperate but successful effort to deal with his emotional and sexual crisis, rather than as the universally acknowledged outcome of a divine teleology. Attempting to distinguish the historical Ramakrishna from the godhead of hagiography, this study offers a challenging debate on the mystic phenomenon.

'..'. anyone wanting an authentically Bengali, [...], should turn to Sil for the wicked pleasure he provides.' William Radice, "Bulletin School of Oriental African Studies, 1995." "...anyone wanting an authentically Bengali, [...], should turn to Sil for the wicked pleasure he provides." William Radice, "Bulletin School of Oriental African Studies", 1995.' "...anyone wanting an authentically Bengali, [...], should turn to Sil for the wicked pleasure he provides." William Radice, "Bulletin School of Oriental African Studies," 1995.' "...anyone wanting an authentically Bengali, [...], should turn to Sil for the wicked pleasure he provides.' William Radice, Bulletin School of Oriental African Studies, 1995...' "...anyone wanting an authentically Bengali, [...], should turn to Sil for the wicked pleasure he provides." - William Radice, in: Bulletin School of Oriental African Studies, 1995 About the Author Narasingha Prosad Sil, Ph.D., University of Oregon, is Associate Professor of History, Western Oregon State College. His publications include William Lord Herbert of Pembroke, c. 1507-1570: Politique and Patriot (1988) and Kautilya's Arthashastra: A Comparative Study (1989), and numerous articles in European and English history and in political and educational philosophy in international journals.