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জাগরণ ভারত

Awakening India

4th Edition



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The world will change if we change; if we are pure, the world will become pure.

— Swami Vivekananda

Preface

This is the **Fourth edition** of the journal “**Awakening India**”.

This is a monthly edition which is published on **15th July 2021**.

This is an online journal which will give some information about holy lives, which will give some information about all the great lives born in India.

Read the journal (9 pages) and to get more information...

With regards

SARADA KUTI

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About Baghwan Sri Ramakrishna

Following Other Faiths

With his unquenchable thirst for God, Sri Ramakrishna broke the frontiers of Hinduism, glided through the paths of Islam and Christianity, and attained the highest realization through each of them in a short span of time. He looked upon Jesus and Buddha as incarnations of God, and venerated the ten Sikh Gurus. He expressed the quintessence of his twelve-year-long spiritual realizations in a simple dictum: **Yato mat, tato path** “As many faiths, so many paths.” He now habitually lived in an exalted state of consciousness in which he saw God in all beings.



About Holy Mother Sri Sarada Devi

Life at Dakshineswar

Sri Ramakrishna looked upon Sarada Devi as a special manifestation of Divine Mother of the universe. In 1872, on the night of the Phala-harini-Kali-puja, he ritualistically worshipped Sarada Devi as the Divine Mother, thereby awakening universal Motherhood latent in her. When disciples began to gather around Sri Ramakrishna, Sarada Devi learned to look upon them as her own children. The room in which she stayed at Dakshineswar was too small to live in and had hardly any amenities; and on many days she did not get the opportunity of meeting Sri Ramakrishna. But she bore all difficulties silently and lived in contentment and peace, serving the increasing number of devotees who came to see Sri Ramakrishna.



About Swami Vivekananda

Beginnings of a Monastic Brotherhood

Sri Ramakrishna instilled in these young men the spirit of renunciation and brotherly love for one another. One day he distributed ochre robes among them and sent them out to beg food. In this way he himself laid the foundation for a new monastic order. He gave specific instructions to Narendra about the formation of the new monastic Order. In the small hours of 16 August 1886 Sri Ramakrishna gave up his mortal body. After the Master's passing, fifteen of his young disciples (one more joined them later) began to live together in a dilapidated building at Baranagar in North Kolkata. Under the leadership of Narendra, they formed a new monastic brotherhood, and in 1887 they took the formal vows of sannyasa, thereby assuming new names. Narendra now became Swami Vivekananda (although this name was actually assumed much later.)



About Swami Ramakrishnananda Ji Maharaj (Sashi Maharaj)

Shashi's father Ishwara Chandra Chakravarty was an expert in ritualistic worship, and Shashi imbibed from him love for ritualistic worship. After passing out of the village school, he went to Kolkata and lived with his cousin Sharat (later, Swami Saradananda) for higher education. A brilliant student, he chose mathematics for the B.A. course which,

however, he could not complete owing to the terminal illness of Sri Ramakrishna at Cossipore.

While studying in college Shashi and Sharat joined the Brahmo Samaj, and heard about Sri Ramakrishna from Keshab Chandra Sen himself. In October 1883 they visited Dakshineswar and were deeply attracted to Sri Ramakrishna. The Master used to say that Shashi and Sharat had been the followers of Jesus Christ in their previous birth.

Shashi distinguished himself most by the self-sacrificing spirit and devotion with

which he served
Sri Ramakrishna
during his last
illness at

Shyampukur and
Cossipore. After

the Master's
passing he joined

the Baranagar
Math and

underwent
sannyasa

ordination,
assuming the
name

Ramakrishnanan
da. He took

charge of the

worship of the Atmaramer kauta, the urn containing the relics of Sri Ramakrishna in the Math's shrine. He felt the living presence of the Master, and so his worship was not a mere ritual but loving service to a living God. It was Swami Ramakrishnananda who formulated and introduced the system of daily ritualistic worship to Sri Ramakrishna that is followed in the Ramakrishna Movement.





RATH YATRA

Ratha Yatra also known Ratha Jatra(ରଥଯାତ୍ରା) (in Odia) or Chariot festival (in English) is a Hindu festival celebrated Odisha for Jagannath and associated Hindu deities.

His image, along with the other two associated deities, is ceremoniously brought out of the sacrosanctum (Garbhagriha) of his chief temple in Jagannath Puri (Oriya: Bada Deula). They are placed in a chariot which is then pulled by numerous volunteers to the Gundicha Temple, (located at a distance of nearly 3 km or 1.9 mi). Coinciding with the Ratha Yatra festival at Puri, similar processions are organized at Jagannath temples throughout the world. During the festive public procession of Jagannath in Puri lakhs of devotees visit Puri to see Lord Jagganath in chariot.

Rathajatra is a journey in a chariot accompanied by the public. It typically refers to a procession (journey) of deities, people dressed like deities, or simply religious saints and political leaders. The term appears in medieval texts of India such as the Puranas, which mention the Rathajatra of Surya (Sun god), of Devi (Mother goddess), and of Vishnu. These chariot journeys have elaborate celebrations where the individuals or the deities come out of a temple accompanied by the public journeying with them through the Ksetra (region, streets) to another temple or to the river or the sea. Sometimes the festivities include returning to the sacrosanctum of the temple.

Rathayatra of Mahesh

The Rathayatra of Mahesh is the biggest rathayatra in the world after Puri's Trio Rath Yatra and the most popular in Bengal, having been celebrated since 1396. It is held in Mahesh, a historical locality within Serampore in the Indian state of West Bengal.

History

It was the fourteenth century. Drubananda Brahmachari, a great Bengali sage went to Puri for pilgrimage. He had a desire to offer Lord Jagannath 'Bhoga' with his own hand. But the Temple authority prevented him do so. Broken-hearted Drubananda decided to fast until death. On the third day, he heard the Lord's voice in his dream, "Drubananda, go back to Bengal. At the bank of Bhagirathi, you will find a place called Mahesh. There I shall send you a huge Daru-Brahma (Neem trunk). Make Balarama, Subhadra and my Idol with this trunk. I am eager to have 'Bhoga' in your hand." So Drubanada returned to Mahesh and started his Sadhana. Then in a scary rainy night, that Daru-Brahma appeared at Mahesh. He jumped into the water and received it. Then he made the Idols of the Holy Trinity and established a Temple.

After taking sanyas, Sri Chaitanya left for Puri. In the way, he reached at Mahesh. After visiting Drubananda's Temple, he lost his sense, and absorbed in deep Samādhi. Sri Chaitanya christened Mahesh as 'Naba Nilachal' meaning the 'new Puri'. Later old Drubananda requested him to take charge of the temple. On his request he made Kamalakar Piplai, the fifth of his twelve Gopalas, the sebaite of the temple. After few days Dhrubananda died.

Kamalakar Piplai was, as it is mentioned earlier, fifth of the twelve Gopalas of Sri Chaitanya. He was the son of the Zamindar of Khaliyuli in Sunderbans. He came to Navadwip to study Logic. Later he became a favorite of Mahaprabhu and joined his ministry. He was the first of the 64 Mohantas. After taking the charge of Mahesh Temple, he remained there and it is he who started the famous chariot festival, more than 600 years ago. His heirs still lives in Mahesh and some in Kolkata as the Sebait or 'Adhikary' of the Temple.



Awakening India

Let us begin with swami Vivekananda's words **"You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul."**

Believe In Yourself

What do we want to strength, so believe in yourself. We have become weak and that is why occultism and mysticism have come to us --- these creepy things; there are maybe great truths in them but they have nearly destroyed us. Make your nerves strong. What you want is muscles of iron and nerves of still. We have waited long enough no more weeping but stand on your own sweet and be mean. It is a man making religion that we want. It is man making theory that we want, it is a man making education all around that we want.



Awakening India

Inspiring Lives

Chandra Shekhar Azad

Born: 23 July 1906

Died: 27 February 1931

About:

Chandra Shekhar Tiwari popularly known as **Chandrashekhar Azad** (23 July 1906 — 27 February 1931), was an Indian Freedom revolutionary who reorganised the Hindustan Republican Association(HRA) under its new name of Hindustan Socialist Republican Association (HSRA) after the death of its founder, **Pandit Ram Prasad Bismil**, and three other prominent party leaders, **Roshan Singh**, **Rajendra Nath Lahiri** and **Ashfaqulla Khan**. He hailed from Bhavra village of Madhya Pradesh and his parents were Pandit Sitaram Tiwari and Jagrani Devi. He often used the pseudonym "Balraj" when signing pamphlets issued as the commander in chief of the HSRA (Hindustan Socialist Republic Association).



Known for:

He became very popular after the **Kakori Train robbery** in 1925 and the killing of the assistant superintendent Saunders in 1928.

Azad had made a pledge that the police will never capture him alive.

Tirtasthal : Puri (Jagannath Temple)



The Jagannath Temple is an important Hindu temple dedicated to Jagannath, a form of Vishnu, in Puri in the state of Odisha on the eastern coast of India. The present temple was rebuilt from the 10th century onwards, on the site of an earlier temple, and begun by Anantavarman Chodaganga Deva, the first king of the Eastern Ganga dynasty.

The Puri temple is famous for its annual Ratha Yatra, or chariot festival, in which the three principal deities are pulled on huge and elaborately decorated temple cars. Unlike the stone and metal icons found in most Hindu temples, the image of Jagannath (which gave its name to the English term 'juggernaut') is made of wood

and is ceremoniously replaced every twelve or 19 years by an exact replica. It is one of the Char Dham.

The temple is sacred to all Hindus, and especially in those of the Vaishnava traditions. Many great Vaishnava saints, such as Ramanujacharya, Madhvacharya, Nimbarkacharya, Vallabhacharya and Ramananda were closely associated with the temple. Ramanuja established the Emar Mutt near the temple and Adi Shankaracharya established the Govardhan Math, which is the seat of one of the four Shankaracharyas. It is also of particular significance to the followers of Gaudiya Vaishnavism, whose founder, Chaitanya Mahaprabhu, was attracted to the deity, Jagannath, and lived in Puri for many years.

(Structure)

(Nila Chakra)

The Nila Chakra is distinct from the Sudarshana chakra which has been placed with the deities in the inner sanctorum.

Nila Chakra is the most revered iconic symbol in the Jagannath cult. The Nila Chakra is the only physical object whose markings are used as sacrament and considered sacred in Jagannath worship. It symbolizes protection by Shri Jagannath.

(The Singhadwara)

The Singahdwara, which in Sanskrit means The Lion Gate, is one of the four gates to the temple and forms the Main entrance. The Singhadwara is so named because two huge statues of crouching lions exist on either side of the entrance. The gate faces east opening on to the Bada Danda or the Grand Road

(Rosaighara)

The temple's kitchen is the largest in the world. Tradition holds that all Mahaprasad cooking in the temple kitchens is supervised by the Goddess Mahalakshmi, the empress of Srimandir herself, and that if the food prepared has any fault in it, a shadow dog appears near the temple kitchen, a sign of her displeasure. If the shadow dog is seen, the food is promptly buried and a new batch cooked. All 56 varieties of food produced are vegetarian and prepared without onions, garlic, or chillis, as prescribed by Hindu religious texts. Cooking is done only in earthen pots using water drawn from two special wells near the kitchen called Ganga and Yamuna. The most awaited offering is Kotho Bhoga or Abadha, offered after midday. After being offered to Jagannath and the other deities, the food is sold at Ananda Bajara, an open market near the temple.



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