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জাগরণ ভারত Awakening India

6th Edition



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शुभ लाभ

15th September 2021

Discrimination and renunciation. Discrimination means to know the distinction between the Real and the unreal. Renunciation means to have dispassion for the things of the world. One cannot acquire them all of a sudden. They must be practised every day.

— Sri Ramakrishna

Preface

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

This is a monthly edition which is published on **15th September 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

Contact with Some Notables

Sri Ramakrishna's name as an illumined saint began to spread. Mathur once convened an assembly of scholars, and they declared him to be not an ordinary human being but the Avatar of the Modern Age. In those days the socio-religious movement known as Brahmo Samaj, founded by Raja Ram Mohan Roy, was at the height of popularity in Bengal. Sri Ramakrishna came into contact with several leaders and members of Brahmo Samaj and exerted much influence on them. His teaching on harmony of religions attracted people belonging to different denominations, and Dakshineswar became a veritable Parliament of Religions.



About Holy Mother Sri Sarada Devi

Leading the Sangha after the Master's Passing

After Sri Ramakrishna's passing away in 1886, Sarada Devi spent some months in pilgrimage, and then went to Kamarpukur where she lived in great privation. Coming to know of this, the disciples of Sri Ramakrishna brought her to Kolkata. This marked a turning point in her life. She now began to accept spiritual seekers as her disciples, and became the open portal to immortality for hundreds of people. Her great universal mother-heart, endowed with boundless love and compassion, embraced all people without



any distinction, including many who had lived sinful lives.

When the Western women disciples of Swami Vivekananda came to Kolkata, the Holy Mother accepted them with open arms as her daughters, ignoring the restrictions of the orthodox society of those days. Although she had grown up in a conservative rural society without any access to modern education, she held progressive views, and whole-heartedly supported Swami Vivekananda in his plans for rejuvenation of India and the uplift of the masses and women. She was closely associated with the school for girls started by Sister Nivedita.

She spent her life partly in Kolkata and partly in her native village Jayrambati. During the early years of her stay in Kolkata, her needs were looked after by Swami Yogananda, a disciple of Sri Ramakrishna. In later years her needs were looked after by another disciple of Sri Ramakrishna, Swami Saradananda, who built a new house for her in Kolkata.

About Swami Vivekananda



Discovery of Real India

During his travels all over India, Swami Vivekananda was deeply moved to see the appalling poverty and backwardness of the masses. He was the first religious leader in India to understand and openly declare that the real cause of India's downfall was the neglect of the masses. The immediate need was to provide food and other bare necessities of life to the hungry millions. For this they should be taught improved methods of agriculture, village industries, etc. It was in this context that Vivekananda grasped the crux of the problem of poverty in India (which had escaped the attention of social

reformers of his days): owing to centuries of oppression, the downtrodden masses had lost faith in their capacity to improve their lot. It was first of all necessary to infuse into their minds faith in themselves. For this they needed a life-giving, inspiring message. Swamiji found this message in the principle of the Atman, the doctrine of the potential divinity of the soul, taught in Vedanta, the ancient system of religious philosophy of India. He saw that, in spite of poverty, the masses clung to religion, but they had never been taught the life-giving, ennobling principles of Vedanta and how to apply them in practical life.

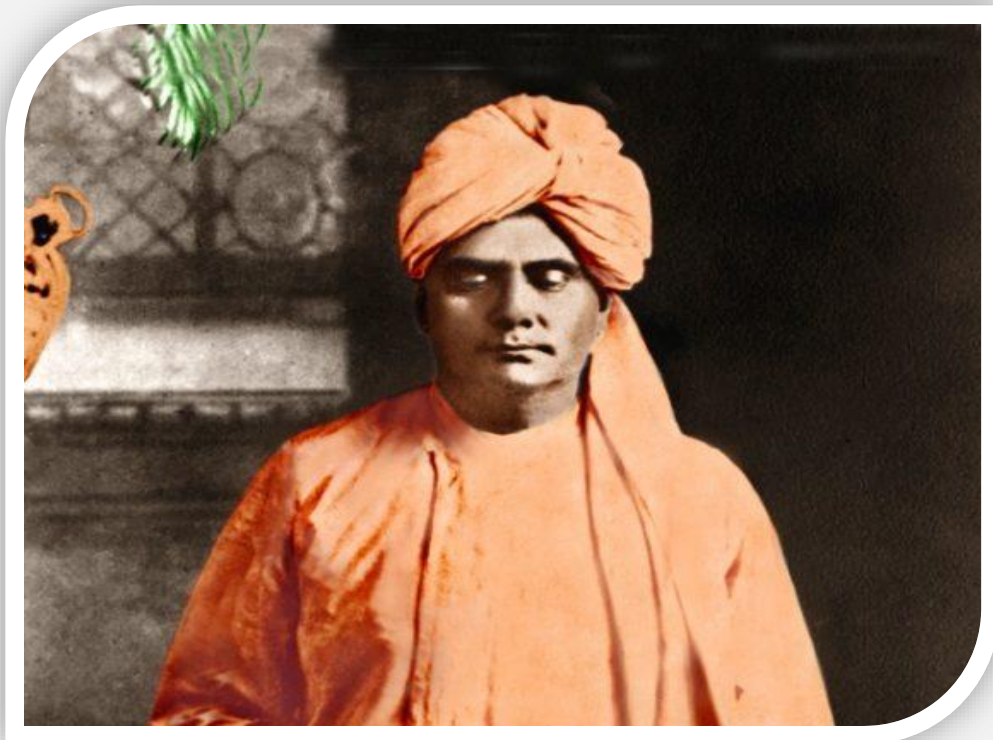


Thus the masses needed two kinds of knowledge: secular knowledge to improve their economic condition, and spiritual knowledge to infuse in them faith in themselves and strengthen their moral sense. The next question was, how to spread these two kinds of knowledge among the masses? Through education - this was the answer that Swamiji found.

About - Swami Abhedananda Ji Maharaj

Swami Abhedananda was one of those rare souls who gathered around the magnetic personality of Sri Ramakrishna at Dakshineswar and afterwards became instrumental in the fulfilment of his divine mission. The name by which the Swami was known before his taking orders was Kaliprasad Chandra, he was born on 2 October 1866, in an enlightened family at Ahiritola in Calcutta. His mother Nayantara Devi was intensely devoted to the Goddess Kali, to whom she offered her whole-souled prayer for the birth of a gifted son.

It was in response, as it were, to her ardent prayer that the child was born, and she named him 'Kaliprasad' to betoken the grace of the Divine Mother. Kaliprasad's father, Rasiklal Chandra, was a senior teacher of English in the Oriental Seminary of Calcutta. He was no less pious than his devoted wife. No wonder that a child, who in after years shone as a bright luminary in the spiritual firmament of India, should be born of such a worthy couple. His school life began at the age of five, and he excelled all his schoolmates in study, games, paintings, and similar other pursuits. He often listened with rapt attention to the inspiring stories of the great Indian epics from the lips of his dear parents who, knowing the mental make-up of the boy, always tried to kindle in him an aspiration to emulate the lives of the great spiritual heroes of the land.



Ganesh Chaturthi

Ganesh Chaturthi also known as Vinayaka Chaturti or Vinayaka Chaviti is a Hindu festival celebrating the arrival of Ganesh to earth from Kailash Parvat with his mother Goddess Parvati/Gauri. The festival is marked with the installation of Ganesh clay idols privately in homes and publicly by Shri Bal Gangadhar Tilak popularly known as Lokmanya Tilak in Pune in the year 1893 on elaborate pandals (temporary stages). Observations include chanting of Vedic hymns and Hindu texts such as, prayers and vrata (fasting). Offerings and prasāda from the daily prayers, that are distributed from the pandal to the community, include sweets such as modaka as it is believed to be a favourite of Lord Ganesh. The festival ends on the tenth day after start, when the idol is carried in a public procession with music and group chanting, then immersed in a nearby body of water such as a river or sea. In Mumbai alone, around 150,000 statues are immersed annually. Thereafter the clay idol dissolves and Ganesh is believed to return to Mount Kailash to Parvati and Shiva. The festival celebrates Lord Ganesh as the God of New Beginnings and the Remover of Obstacles as well as the god of wisdom and intelligence and is observed throughout India, especially in the states such as Maharashtra, Karnataka, Rajasthan, Madhya Pradesh, Andhra Pradesh, Telangana, Odisha, Goa, West Bengal, Gujarat, Chhattisgarh and Tamil Nadu. Ganesh Chaturthi is also observed in Nepal and by the Hindu diaspora elsewhere such as in Australia, New Zealand, Canada, Singapore, Malaysia, Trinidad and Tobago, Guyana, Suriname, other parts of the Caribbean, Fiji, Mauritius, South Africa United States, and Europe. In the Gregorian calendar, Ganesh Chaturthi falls between 22 August and 20 September every year.



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Addresses at The Parliament of Religions

KARMA IN ITS EFFECT ON CHARACTER

The word Karma is derived from the Sanskrit Kri, to do; all action is Karma. Technically, this word also means the effects of actions. In connection with metaphysics, it sometimes means the effects, of which our past actions were the causes. But in Karma-Yoga we have simply to do with the word Karma as meaning work. The goal of mankind is knowledge. That is the one ideal placed before us by Eastern philosophy. Pleasure is not the goal of man, but knowledge. Pleasure and happiness come to an end. It is a mistake to suppose that pleasure is the goal. The cause of all the miseries we have in the world is that men foolishly think pleasure to be the ideal to strive for. After a time man finds that it is not happiness, but knowledge, towards which he is going, and that both pleasure and pain are great teachers, and that he learns as much from evil as from good. As pleasure and pain pass before his soul they have upon it different pictures, and the result of these combined impressions is what is called man's "character". If you take the character of any man, it really is but the aggregate of tendencies, the sum total of the bent of his mind; you will find that misery and happiness are equal factors in the formation of that character. Good and evil have an equal share in moulding character, and in some instances misery is a greater teacher than happiness. In studying the great characters the world has

produced, I dare say, in the vast majority of cases, it would be found that it was misery that taught more than happiness, it was poverty that taught more than wealth, it was blows that brought out their inner fire more than praise.

Awakening India



Inspiring Lives

Sarvepalli Radhakrishnan

Born: 5 September 1888

Died: 17 April 1975

About:

Sarvepalli Radhakrishnan was an Indian academic, professor, philosopher, and politician who served as the first Vice President of India (1952–1962) and the second President of India (1962–1967).

One of India's most distinguished twentieth-century scholars of comparative religion and philosophy, after completing his education at Madras Christian College in 1909, he became Assistant Professor and later Professor of Philosophy at Madras Presidency College then subsequently Professor of Philosophy at the University of Mysore (1918–1921); the King George V Chair of Mental and Moral Science at the University of Calcutta (1921–1932) and Spalding Professor of Eastern Religion and Ethics at University of Oxford (1936–1952) by which he became the first Indian to hold a professorial chair at the University of Oxford. He also served as a Lecturer at Manchester College, Oxford in 1926, 1929, and 1930. In 1930 he was appointed Haskell lecturer in Comparative Religion at the University of Chicago. At the time of his hanging, Khudiram was 18 years, 8 months, and 11 days, 10 hours old making him one of the 2nd youngest revolutionaries in India.

Occupation - Politician

Awards --

Profession - -

Bharat Ratna (1954)

Philosopher

Templeton Prize (1975)

Academic professor

Tirtasthal : Tarapith



Tārāpīṭh is a Hindu temple in Chandipur village Rampurhat II CD block in Rampurhat subdivision of Birbhum district of the Indian state of West Bengal, known for its Tantric temple and its adjoining cremation (Maha Shashan) grounds where sādhanā (tantric rituals) are performed. The Tantric Hindu temple is dedicated to the goddess Tara, a fearsome Tantric aspect of the Devi, the chief temples of Shaktism. Tarapith derives its name from its association as the most important centre of Tara worship.

Tarapith is also famous for Sadhak Bamakhepa, known as the avadhuta or "mad saint", who worshipped in the temple and resided in the cremation grounds as a mendicant and

practised and perfected yoga and the tantric arts under the tutelage of another famous saint, Kailashpathi Baba.

Bamakhepa dedicated his entire life to the worship of Tara Maa. His ashram is also located in bank of Dwaraka river and close to the Tara temple.

The shrine gets its name being a Sidhho Pith. Sidhho Pith holy temples of TaraMaa. They are believed to have originated due to the falling of body parts of the corpse of Sati Devi, when Lord Shiva carried it and wandered in sorrow. There are 51 Shakti Peeth all over South Asia is linked to the 51 letters in Sanskrit. The Shakti Peethas are associated with the mythology of Daksha yaga and Sati's self immolation. These shrines are important place of worship for Tantra practitioners.



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