



# Preface

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

This is a monthly edition which is published on **1<sup>st</sup> November 2022** on the Occasion of Sri Sri Jagatdhatri Puja.

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 and to get more information...

With regards

SARADA KUTI

# জগদ্ধাত্রী

ওঁ দুঁ সিংহস্কন্ধসমারুঢ়াং নানালঙ্কারভূষিতাম্।  
চতুর্ভূজাং মহাদেবীং নাগযজ্ঞোপবীতিনীম্।।  
শঙ্খশার্পসমায়ুক্তাম্ বামপাণিদ্বয়ান্বিতাম্।  
চক্রঞ্চ পঞ্চবাণাংশ্চ ধারয়েতঞ্চ দক্ষিণে।।  
রক্তবস্ত্রাপরিধানাং বালার্কসদৃশীতনুম্।  
নারদাদ্যৈর্মুনিগণৈঃ সেবিতাং ভবসুন্দরীম্।।  
ত্রিবলীবলয়োপেত নাভিনালমৃণালিনীম্।  
ঈষৎসহাস্যবদনাম্ কাঞ্চনাভাম্ বরপ্রদাম্।।  
নবযৌবন সম্পন্নাম সর্বাভরণ ভূষিতাম্।  
করুণামৃত বর্ষিন্যা পশ্যন্তীম্ সাধকম্ দৃশা।।  
রত্নদ্বীপে মহাদ্বীপে সিংহাসনসমন্বিতে।  
প্রফুল্লকমলারুঢ়াং ধ্যায়েতাং ভবগেহিনীম্।।  
বিচিন্তয়েৎ জগতাম্ ধাত্রীম্ ধর্মকামার্থ মোক্ষদাম্।।



জগদ্ধাত্রী শব্দের আভিধানিক অর্থ “জগৎ+ধাত্রী। জগতের (ত্রিভুবনের) ধাত্রী (ধারণকত্রী, পালিকা)।” ব্যাপ্ত অর্থে দুর্গা, কালী সহ অন্যান্য শক্তিদেবীগণও জগদ্ধাত্রী। তবে শাস্ত্রনির্দিষ্ট জগদ্ধাত্রী রূপের নামকরণের পশ্চাতে রয়েছে সূক্ষ্মতর ধর্মীয় দর্শন। স্বামী প্রমোদানন্দের মতে,

৬ ধৃতিরূপিণী মহাশক্তি জগদ্ধাত্রী। সগুণ ব্রহ্মের সৃষ্টি, স্থিতি ও বিনাশরূপ তিনগুণের যুগপৎ প্রকাশ যেমন কালীরূপের বৈশিষ্ট্য, তাঁর ধারণী ও পোষণী গুণের যুগপৎ প্রকাশও জগদ্ধাত্রীরূপের বৈশিষ্ট্য।... ধা ধাতুর অর্থ ধারণ বা পোষণ। ভগবতী নিখিল বিশ্বকে বক্ষে ধারণ করে পরিপালন করেন বলে মুনিগণ কর্তৃক তিনি ত্রৈলোক্যজননী নামে অভিহিত।... নিয়ত-পরিবর্তনশীল এই জগতের পেছনে রয়েছে তার রক্ষণ ও পোষণের জন্য অচিন্তনীয় মহাশক্তির এক অদ্ভুত খেলা। সতত পরিবর্তনশীল জগৎ সেই মহাশক্তির দ্বারা বিধৃত – যিনি নিত্য, শাস্ত্রী ও অপরিবর্তনীয়। দেবী জগদ্ধাত্রীই সেই ধৃতিরূপিণী মহাশক্তি।

- মহাদেবী জগদ্ধাত্রী সিংহের স্কন্ধে আরুঢ়া, নানা অলংকারে ভূষিতা ও নাগরূপ যজ্ঞোপবীতধারিণী। দেবীর বাম হস্তদ্বয়ে শঙ্খ ও শার্ঙ্গধনু; দক্ষিণ হস্তদ্বয়ে চক্র ও পঞ্চবাণ। রক্তবস্ত্রপরিহিতা সেই ভবসুন্দরী প্রভাতসূর্যের ন্যায় রক্তবর্ণা। নারদাদি মুনিগণ তার নিত্যসেবা করে থাকেন। তার ত্রিবলিবলয়সমন্বিত নাভিমণ্ডল মৃণালবিশিষ্ট পদ্মের ন্যায়। সেই শিবপত্নী রত্নদ্বীপরূপ উচ্চ বেদিকায় স্থিত সিংহাসনে প্রস্ফুটিত পদ্মের উপর উপবিষ্টা।

## CHAPTER II

### SRI RAMAKRISHNA WITH HIS DISCIPLES AT THE TEMPLE

THE Bhagavan was in His room seated in His usual place on the small platform beside His bed. It was Sunday and the room was filled with a large number of devotees. Among them was a young college student only nineteen years of age named Narendra, who afterwards became the world-renowned Swami Vivekananda. Everyone noticed even at that time that he was a sincere and earnest seeker after Truth and that his mind was above all *worldly concerns*. *His eyes were shining with spiritual light*, his face was aglow with innocence and simplicity, and his words were full of spiritual power. The Bhagavan was discoursing on worldly people who ridicule the worshippers of God.

Especially addressing Narendra, He asked : What do you say, Narendra ? Worldly men will

speaking all manner of things against godly people, but they should act like the elephant. When an elephant passes through a public road, dogs run after him and bark at him ; but the elephant turns a deaf ear to their barking and goes on his own way. Suppose, my boy, people should speak ill of you behind your back, what would you think of them ?

Narendra : I would look upon them as a lot of barking dogs.

The Bhagavan laughed and said : No, my boy, do not go so far as that. You should love

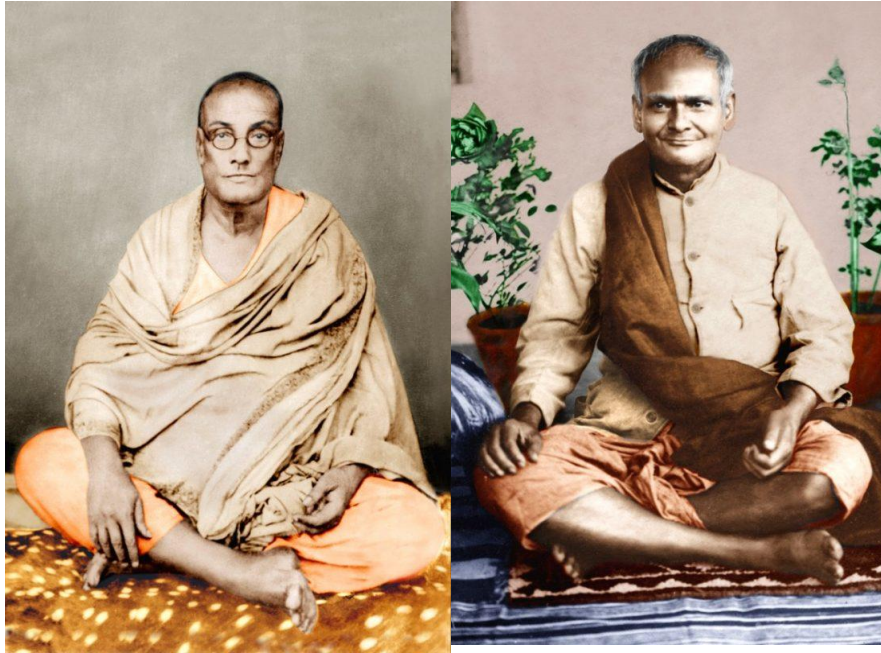
God dwells  
in all. everyone ; but mix with good people.

God dwells in all beings ; without Him nothing can exist. When Prahlada\* realized Him, the Lord asked him to crave a boon. Prahlada replied : "When I have seen Thee, what other boon do I need ?" The Lord asked him again. He then prayed : "If Thou wishest to grant me a boon, do Thou forgive those who have persecuted me." Prahlada meant that by persecuting him they had persecuted the Lord dwelling within him. Know that God

\* Prahlada was a great Bhakta who, from his childhood showed his extreme faith, love and devotion for the Supreme Lord of the universe. He is the Ideal Bhakta among the Hindus. His life is described in the Puranas.

resides in all things animate and inanimate. Hence everything is an object of worship, be it men, beasts or birds, plants or minerals. In our relation with men all that we can do is to take heed to ourselves that we mix with good people and avoid bad company. It is true, however, that God resides in bad people also, yes, even in a tiger ; but surely it does not follow that we should embrace a tiger. It may be asked : "Why should we run away from a tiger when God is dwelling in that form ?" To this the answer is that God abiding in our hearts directs us to run away from the tiger. Why should we not obey His will ?





## Spiritual Ministration

In imparting spiritual instructions also, he spent himself without any reserve. During his tours, he had to undergo great inconvenience and to work very hard. From morning till late at night, with little time left for personal rest, he had to meet people and talk of religious things—about the message of the Master and Swami Vivekananda. But never was his face ruffled and nobody could guess that there was one who was passing through great hardship. The joy of giving was always on his face. The number of persons who got spiritual initiation from him was very large. He even initiated some children. He would say, ‘They will feel the efficacy when they grow up.’ But in this act of spiritual ministration there was not the least trace of pride or self-consciousness in him. If people would approach him for initiation, he would very often say, ‘What do I know? I am a Khoka.’ He would refer them to the more senior Swamis of the



Order. Only when they could not afford to go to them, did he grant their prayer. In accepting the supplicants as disciples, he made no distinction between the high and the low. He initiated many who were considered untouchable by the society. His affection for them was not a whit less than that for those disciples who held good positions in society or were more fortunately placed in life.

Swami Subodhananda was one of the first group of trustees of the Belur Math appointed by Swamiji in 1901, and was afterwards elected Treasurer of the Ramakrishna Mission. His love for Swamiji was next to that for the Master. Swamiji also had great affection for him. Sometimes when Swamiji would become serious and none of his gurubhais dared approach him, it was left to ‘Khoka’ to go and break his seriousness.

## **The plan for Belur Math**

Swamiji had a great desire to raise a big memorial temple to the Master at Belur Math and entrusted the task of planning it to Swami Vijnanananda, giving him specific instructions for it. The Swami, in consultation with a noted European architect of Calcutta, prepared a design of the proposed temple, which had the approval of Swami Vivekananda. Swamiji’s premature passing away in 1902 nipped the project in the bud. But the serious thoughts of spiritual giants never die out; they only bide their time. Thirty years after Swami Vivekananda’s

exit from this world, a magnificent offer of help came from some of his devoted American students, which made it possible for the authorities of the Belur Math to erect the present beautiful temple of Sri Ramakrishna after the design left by Swamiji. The foundation stone of this noble edifice was set in its proper place in **July 1935**, by Swami Vijnanananda as Vice President of the Order.