

# Chicago Calling



Bilva tree in Shihar



Mother's home in Jayrambati



Mother's *ghaat* in Baghbazar



Mother in Nahabat's room



Mother's temple in Belur Math



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## I Want a Mother

In the account of Saturday, February 2, 1884, found in the Gospel of Sri Ramakrishna, we find that Bhagavan Sri Ramakrishna was in the mood of a child. Sri Ramakrishna was weeping like a child and saying, “O Brahmamayi! O Mother! Why hast Thou done this to me? My arm is badly hurt.” One day, while going toward the pine grove in Dakshineswar Temple garden, he fell and dislocated a bone in his left arm. The great sage was complaining to his Divine Mother like a child. Again, the same Sri Ramakrishna, in a high spiritual mood, oblivious of the external world and his physical pain, said to Divine Mother, “Mother...don’t make me unconscious with the knowledge of Brahman. Don’t give me Brahmajnana. I am but Thy child. I am easily worried and frightened. I want a Mother.”

From the days of yore, Hindus have realized that the goal of human life should be the realization of God. After long experiments, the Hindus understood that the human mind has different moods. They utilized these moods for the realization of God.

Traditionally, five moods have been prescribed. They are:

1. *Shanta*: Calm, quiet, philosophical approach to God. Example: the Rishis of ancient times.
2. *Dasya*: Desire to serve God with love and respect. Example: Attitude of Mahavir Hanuman towards Sri Rama
3. *Vatsalya*: Mother’s intense love for her baby. Example: Mother Yashodha’s affection for baby Krishna.
4. *Sakhya*: Friend’s attachment to his best friend. Example: Love and faith of Arjuna towards Sri Krishna.
5. *Madhura*: Tremendous attraction between lovers. Example: Divine attraction of Sri Radha for Sri Krishna.

In the modern age Bhagavan Sri Ramakrishna has practiced and propagated another mood of the



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human mind, simple but very effective for God Realization, and that is Santan Bhava: The attitude of a child towards his mother or father.

In all the other attitudes mentioned above, the aspirant (*sadhaka*) must be very cautious not to make any mistake which may antagonize the Lord. But, a child is taken care of by the parents—they are always alert about the needs of the child, watchful for the child’s safety.

The child needs only one thing—complete faith in the mother or father.

Sri Ramakrishna, the child of the Divine Mother, not only realized God but also received the Divine Company of the Almighty God in the form of the Divine Mother, Kali. He denied even the *Brahma-Jnana*, the highest knowledge of the Reality. Every serious religious aspirant aspires to have that knowledge, whereas Sri Ramakrishna was praying not for *Brahma-Jnana* but for a mother.

Who is the Mother for whom Sri Ramakrishna was longing?

In India, from prehistoric days, the divine Power has been regarded as female, Mother. In the oldest spiritual scripture, the *Rig Veda*, this power is known as *Aditi*, which means “boundless”.

*Rig Veda*. (1.89.10) declares, “*Aditi* is the sky; *Aditi* is the atmosphere, *Aditi* is the father, *Aditi* is the mother, *Aditi* is the son, all gods are *Aditi*, all humans are also *Aditi*, and what is and what will be is *Aditi*.”



In the Kena Upanishad we find the same Divine Mother called, “Uma”.

In the Chandi and the Tantras the motherhood of God attains its fullest development.

In the Vishnuyamala the Divine Mother’s attributes have been classified under three aspects:

1. *Para*: Transcendent Aspect. She manifests as Adyashakti, the Primordial Power.
2. *Sukshma*: Subtle Aspect. She manifests as Vak, the Word.
3. *Sthula*: Gross Aspect. She manifests Herself as human forms.

Bhagavan Sri Ramakrishna realized and revealed the highest truth as, “The Primordial Power...when engaged in Creation, Preservation, Disolution, we call It as Kali. But when free from all activities, It is Brahman.”

The Divine Mother has two aspects: Gentle and Terrible.

In this modern age, the “Gentle Aspect” of the Divine Mother was embodied in Mother Sarada.

The almighty God, who was born as Sri Ramakrishna, understanding that it would not be possible for ordinary people to recognize His power (Shakti) embodied in a very humble village woman, described Her in different words on different occasions:

“Do not think that she (Mother Sarada) is ordinary. She is my Shakti (Divine Power).”

Sri Ramakrishna also said, “She is Saraswati (Goddess of Knowledge) born to bestow

knowledge on the devotees and aspirants trying to reach spiritual truth.

Mother Sarada, Herself, admitted that she was the power which is known as Kali.

We may remember the unique conversation that a monk had with Mother Sarada.

—Mother, some say that you are the mother of the universe, is it true?

—Yes, I am the mother of all.

—Well, are you the mother of these animals and birds also.

—Yes, I am their mother also.

To put the Mother Sarada in embarrassment the monk asked,

—Are you the mother of Sri Ramakrishna, too?

Putting him in astonishment, Mother Sarada replied without hesitation,

—Yes, I am the mother of Sri Ramakrishna, too.

Thousands of years earlier in Rig Veda (1.125.1-8), we find a lady Seer, Vak, revealed her Supreme divinity, “I am the power of Rudras, Vasus, Adityas...Mitra, Varuna, Indra, Agni, Ashvins, Moon & Sun...I am the giver of prosperity; as the wielder of men’s destiny...”

The same power has come in this modern age to redeem all our shortcomings and to bestow blessings if only we have faith like a child and call Her as Mother. Mother Sarada has promised, “Whosoever will call Me “Mother”, I will not deny his/her prayer.”

Glory unto Mother!

*You have not yet understood the wonderful significance of Mother's life — none of you. But gradually you will know. Without Shakti (Power) there is no regeneration for the world. Why is it that our country is the weakest and the most backward of all countries? — Because Shakti is held in dishonour there. Mother has been born to revive that wonderful Shakti in India; and making her the nucleus, once more will Gârgis and Maitreyis be born into the world..*

Swami Vivekananda  
From a letter written to Swami Shivananda  
(CW 7, Epistles - Third Series)

# KARMA YOGI SISTER NIVEDITA

SWAMI PURNANANDA

Spiritual Director

Eire (Ireland) Vedanta Society



Sister Nivedita's record is impressive. Achievements associated with her roles of reformer, missionary, social worker, educator, author, innovator, scholar, orator, thinker, devotee and patriot of India are remarkable.

## Components of Success

In considering Sister Nivedita as a Karma Yogi, we should first consider what we mean by Nivedita or one who is dedicated and Karma Yoga, an approach to freedom that is suited to the vast majority of sincere contemporary seekers and how these two things are connected. Every successful endeavor requires 3 successive steps, a strong desire that serves to mobilize activity and in the context of spiritual life this is deemed to be a yearning. Sri Ramakrishna gives the example of a student plunged involuntarily into water and longed desperately for air; a kind of magnificent obsession allows us to discover an individual destiny and pushes us toward its fulfillment; then there is the determination necessary to persist in the face of obstacles and finally dedication; It is the latter that marks out a real-world mover. Nivedita was, as her bestowed name suggests, dedicated to a noble cause. As soon as a noble intention arises, without neutralizing effects and persists with commitment, Nature's subtle forces make matching movements and assures success. It is this nobility of intention and action when inherently selfless, that is karma yoga.

## Causal Connections

These inevitable events are noted in Chapter 20 of her book "The Master as I Saw Him" entitled "Woman and the People", she points out that "a woman of the people had been, in a sense, the

mother of the whole movement of which all the disciples of the Master formed parts." Her reference was to Rani Rasmani "a woman of the Koiburto caste". Without this low caste woman's input, the remainder of the drama does not unfold – a drama in which Swami Vivekananda presented the ancient spiritual teachings of India in simple words that everyone can grasp. A practical message that appeals to the common people passes currency in a scientifically minded world and coordinates complex ideas into systematic order. Thousands of years ago, another drama unfolded, and Sister Nivedita connects the two. Vyasa's drama many thousands of years ago also began with a fisher woman Satyawati. Vyasa's revival of the Vedanta movement was exactly duplicated by Vivekananda too and Sister Nivedita understood all this and her role was clearly defined. Hers was a noble impulse to educate others – the British, the girls of Kolkata, the western world at large and finally those men and women whose confidence under British rule faltered. Religion as realisation, social response and improvement and setting the stage for her Master's message were all combined harmoniously. To serve India was tantamount to serving the whole world.

## Karma Yoga

The Srimad Bhagavad Gita supplies the key to yoga and defines it as both "samatvam", [Bhagavad Gita 2.48] a state of mental equilibrium and skill or efficiency in action defined as "karmasu kaushalam" [Bhagavad Gita 2.50].

*This article is based on the lecture delivered at the 150<sup>th</sup> Birth Anniversary Celebration of Sister Nivedita organized by Hindu Temple of Greater Chicago in collaboration with Vedanta Society of Chicago on October 29, 2017*

If yoga is skill in action with an equilibrium of mind the question then arises “How can we, in the midst of so many actions be inwardly poised and still perform action with concentrated effort and mindfulness? Assuming a central goal of freedom how can we deal with all the distractions away from this so that we act efficiently and still be untainted and selfless? Our common experience tells us that when errors are made in any work, it is because of attention deficit or our attention may have drifted, even for a moment. When our attention is not tuned to the glory of the Self or what is theistically called “the Lord”, we remove ourselves from an immediate and ever-present joy that presents itself in every momentary unit. There is no doubt that Sister Nivedita had both skill and equilibrium of mind; but these came to her as it comes to all of us as revaluations of first habitual impulses in the beginning. Training is required and who better to teach her than her inspirational guru Swami Vivekananda.

If we list the various actions and their effects attributed to Sister Nivedita, we stand in awe at the variety, scope and sheer magnitude of her accomplishments within the short span of 44 years. From her pen alone flowed over a dozen books and essays, not to mention her letters. In fact, her indications were that she would have preferred the creative expression of writing to educating, but she was not a sedentary person [Nivedita to Yum, 24 Jan 1906, Letters, op.cit., vol2, p.782]. Her ideas gleaned and inspired as they were by her keen observations and her total absorption of her Master’s plans, ideals and ideas always found an expression in action.

The trouble for every aspirant is our identification with a profit/actor complex that presents itself as an inward scripted position of “I do and I act”. We have to learn to shift our attitudes and available energies so that we can become an open channel for God’s Grace and herein lies the formula for a true world mover. Sister Nivedita was undeniably someone in this

category who left her mark 150 years after her birth.

It is the active field of the mind that prevents us from the revelation of Atman or a vision of the inner Lord of the universe, seated as He is in our “eleven gated city” of a body and is “unborn and of unwavering consciousness [Kathopanishad 2.2.1. *puram ekadasa-dvaram ajasyavakra-cetasah*] and who is also the knower in all the fields or cities.[Bhagavad Gita 13.2. *ksettrajnam ca’pi mam viddhi sarva ksetresu bharata*]. To transcend the sense of doer ship and ownership, two avenues are open to us; we can be a poised witness of a thousand hands and heads etc. [Svetasvatara Upanisad 3.14] including what we commonly think of as “my body/mind”, seeing the divinity in “sarva bhuta” – all beings and acting accordingly, so working for the welfare of all, a Buddha did. (It seems no accident that Sister Nivedita offered flowers at the feet of the statue of Buddha) [Life, op.cit., vol.2 p.320]. Or as an offering to the Indwelling Lord of all. That is, we may see and therefore serve our personal ideal within these various names and forms. Either way, there must be equanimity of mind that is sustained by proper reasoning. Without this we may well adopt a kind of righteous indignation at a messy world that is full of defects awaiting our personal correction. Sister Nivedita, as Margaret Noble was a prolific writer and champion on social issues [Papers on women’s rights 1-6 in misc articles CWSN op.cit., vol.5, pp. 386 - 411]. But, on meeting Swami Vivekananda, this important starting characteristic was transmuted from reformer/corrector type to karma yogi. Sister Nivedita would have considered the Swami’s criticism of her that her great fault was attempting too much and steering her away from the external heroine role to the more fundamental issue of selfless work, such as sanitation. She was cognisant that she was the exemplar for Indian Women who had lost their historical role. Swami Vivekananda saw that her “soul was indeed noble, her heart pure and generous.”

The Holy Mother, consort of Sri Ramakrishna, astutely summarised the essence of Nivedita, leading the Mother to remark about her: “How simple is her faith! How devoted she is to Naren! Because he was born in this country, she left everything and came here to serve it, dedicating her own self. What a respect for her Guru! And how dearly she loves this country.” It is clear from Nivedita’s own writings [Recorded notes published in Prabuddha Bharata, January-December 1935] that she was steeped in her Master’s thoughts, approaches and ideas, mixed with her own sense of independent thought and her adoption of India as her own very own mother land.

In an age where human rights are registered as paramount, Sri Krishna tells us that we only have a right to work, not to results; the fruits of our actions should not have an egocentric motive behind them. We should not be inactive also or be fixated on results as it brings with it anxiety. [Bhagavad Gita 2.47. *karmany eva’dhīrāras te mā phaleṣhu kadācana; mā karma phala hetur bhūr mā te sango’sṭvakarmaṇi*].

### Dharma

Even so Nivedita was a dreamer and poet, as seen in some of her descriptive writings, but the art of dreaming is the art of stirring the creative melting pot until a definite crystallization occurs in the waking working world. Nivedita’s dreams for the future were never for herself, they were always in the cause of the other. The other person, India, Jagadish Chandra Bose to mention just a few. Her earnest compassion and sense of justice was supported by her knowledge of geography, history and the stark reality of a situation. In her “Glimpses of Famine and Flood in East Bengal published in the modern Review in 1907 demonstrates this and she shared her analysis of the famine conditions in Bengal with Prof. Patrick Geddes [Nivedita to Geddes 28th Jan 1903 Prabuddha Bharata, July 2015, vol.120. no.7, pp.39 - 40]. Two other examples demonstrate her sense of justice. At a crowded Ramlila celebration in Lahore she severely rebuked a policeman for pushing people in a crowd [Great Women of Modern India: Sister Nivedita, op. cit’,

vol.2.]. In terms of her personal values and conscience there is the following example. In 1905, Lord Minto replaced Lord Curzon as governor and his wife, Lady Minto, happened to be friendly with Marie Coates a disciple of Swami Vivekananda. Lady Minto was told that Sister Nivedita was touted as one who would be able to inform her about the needs of the Hindu women than anyone else. Despite the potential high connection, Sister Nivedita refused to meet her, stating as follows: “Swamiji was never, I think, quite clear on these points. He would have used the Curzon’s or anyone, to get money for me. I would not. It may be that He was right and I am wrong. I quite see this possibility. Even so, however, I see my own conclusion so clearly that I must be true to it.”[Nivedita to Yum, 14th March 1907 letter].

### Yajna

We know that all actions bar those for the sake of yajna or sacrifice [Bhagavad Gita 3.9]. A great example of Sister Nivedita’s great self-sacrificing sacrifice on an intimate level was when Gopaler-Ma, a great and most saintly devotee of Sri Ramakrishna, was brought to Nivedita’s own house in December 1903, where she would massage her feet and attend to her until Gopaler-Ma passed away in July 1906. A few months later Sister Nivedita selflessly fully involved herself in famine assessment and relief and the strain took a heavy toll on her health [Nivedita to Yum, 15th Dec 1906 letter].

What is the greatest sacrifice you can make? It is to give your all to a noble cause. Sister Nivedita gave her all to India; why is that a spiritual yajna? Because without the land of Bharat spreading her universal Vedic message, the world is not “saved” and the Cosmic Balancing Power that we call Sri Ramakrishna’s drama does not unfold. If there is no “Jiva is Shiva” [The Complete Works Swami Vivekananda Volume 5. Epistles LXXVII], India cannot sustain her freedom.

May we also be an instrument in the hands of Lord and be an open channel for His grace is my ardent prayer for us all.

# SISTER NIVEDITA AND INDIAN ART

DR. MADHUVANTI GHOSE

Alsdorf Associate Curator of Indian,  
Southeast Asian, Himalayan & Islamic Art



Born Margaret Elizabeth Noble on October 28, 1867, the Irish disciple of Swami Vivekananda became known to all of us more popularly as Sister Nivedita. She was born in a family of Wesleyan ministers in Northern Ireland and became a teacher with her own school in Wimbledon by the time she was twenty-five. Genuinely inspired when she heard Swami Vivekananda speak in London in November 1895, she decided to make India her home, arriving in January 1898 to receive diksha from Swami Vivekananda in March 1898. It was he who gave her the name of “Nivedita”, the offered one.

Sister Nivedita settled in north Calcutta in the Baghbazar area where she started a school for girls from orthodox families in November 1898 and dedicated herself to working on the issues of women’s education and empowerment. She helped in fostering Indian nationalism and a revival in the arts through her writings, and she promoted science and propagated civic virtues, working on humanitarian relief projects during epidemics and famines such as the plague outbreak in Calcutta in 1899 and the East Bengal famine of 1906. Her home at 16A Bosepara Lane became the hub of intellectuals and revolutionaries from Rabindranath Tagore to Jagdish Chandra Bose, Gopal Krishna Gokhale to Aurobindo Ghosh and Subramania Bharati.

The 1905 call for the Partition of Bengal became a rallying point. Through her writings and lectures, Nivedita supported the Swadeshi movement.

Nivedita became a prolific writer and played a critical role in reviving an interest in Indian art. Through her writings and lectures, she inspired Indian artists to rediscover the roots of their own

artistic traditions. She played a role in the reawakening of Indian artistic traditions, rejecting the claim that Indian art was derived from the classical art of Greece. She was against the Western art and the Academic Realism that was taught in the government art colleges in India. She particularly disliked the work of Raja Ravi Varma for possessing neither spirituality nor dignity. Her Victorian upbringing and artistic decorum found Varma’s women and goddesses lacking in decorum. She preferred instead the chaste mother in Abanindranath Tagore’s iconic Bharat Mata which profoundly moved her. Abanindranath painted it in 1905 at the height of the Swadeshi movement and it came to represent the first nationalist image of the Motherland.

She believed that Indian art needed to be reawakened. She believed in the potential of art as a vehicle for national awakening writing “The Function of Art In Shaping Nationality” in 1907. By this time she had emerged as a prominent critic and champion of Indian art. Traveling extensively, first with Swami Vivekananda, and after his death in 1902, with others, she was especially drawn to the paintings of Ajanta and to Ellora and Elephanta. The greatest revelation for her was Ajanta.



*This article is based on the lecture delivered at the Annual Fall Banquet of the Vedanta Society of Chicago on October 29, 2017*



With Ernest Binfield Havell, the Superintending Principal of the Government School of Art in Calcutta (1896–1906) and Ananda Kentish Coomaraswamy, the Sri Lankan art historian and critic, and later the first curator of Indian art in America, she created a trio against the western bias in teaching art in India. As champions of Indian art, between c.1896–1910, they became the three ideologues of the Swadeshi movement. Nivedita helped Havell understand Indian art and its aesthetics. She felt that the aim of art schools in India should be to revitalize the Indian traditions in order to prevent their extinction. Havell re-organized the curriculum of the Government Art School in Calcutta to make Indian art its basis, and hired Abanindranath Tagore, the nephew of the poet Rabindranath, and made him the Vice Principal of the college in 1905.

Since 1895/96, Abanindranath had been experimenting with a “new” Indian style, which led to the flowering of the Bengal School, the first “Indian” “national” art. Nivedita inspired Aban and mentored many other young art students of his, like Nandalal Bose, Asit Haldar, Suren Ganguly and others. She arranged for Nandalal Bose and Asit Haldar to join Lady Herringham’s group to copy the murals of Ajanta and Ellora in 1910 and 1911. She urged them to find the “soul of India” and express it in their work, asking them to serve the country through their painting. She wrote profusely and extensively on Indian art but also continued to publish on Western masters. Nivedita’s book, *Myths and Legends of the Hindus*

and *Buddhists*, was left incomplete by her sudden death on 13 October 1911, just before her 44th birthday in Darjeeling. It was completed and published jointly by Ananda Coomaraswamy in 1913, and it was illustrated by Abanindranath, Nandalal, Asit Haldar and others.

Nivedita had extensive interactions with Kakuzo Okakura (1862–1913), the Japanese scholar and ideologue who started the Nihon Bijutsuin (Japan Art Academy), the center of a new movement for the renationalizing of Japanese art. When he visited India in 1902, Sister Nivedita acted as a promoter of his Pan Asian aesthetic. She collaborated with Okakura and wrote the introduction to his book, *Ideals of the East* and was personally responsible for encouraging Abanindranath Tagore and his students to interact with Okakura and other Japanese masters, which led to the further flowering of the Bengal School. The Bengal School had a pan-Indian impact in the 1920s and 1930s as its influence and ideas were spread across India when many of the artists went to teach at schools and colleges across the country.

In conclusion, Sister Nivedita had strong views on the importance of art which she elevated art to a spiritual level. For her, the nation had to be free for art to flourish. She made practical suggestions for the creation of a national art that one can see reflected in the work of Abanindranath and that of his students. She thought that Ajanta was the best example of what India had to offer in the realm of art. Nandalal Bose’s painting, *The Lady with the Lamp*, was based on her.

*Science, art, learning and metaphysical research all have their proper functions in life, but if you seek to blend them, you destroy their individual characteristics until, in time, you eliminate the spiritual, for instance, from the religious altogether.*

Swami Vivekananda  
CW7; Conversations And Dialogues, XXXIII

## ARISE, AWAKE, AND STOP NOT



While most of us struggle to stick to our 9-5 work hours, **Goutham Kumar**'s workday often commences at midnight. The Hyderabad resident and his band of dedicated workers and volunteers are most likely to be found at one of the city's many function halls collecting leftover food items to be redistributed among the poor and homeless in the city.

"Nobody should have to go hungry," says Goutham who left behind a lucrative profession to serve the greater good. Having worked for a number of companies across the country, including Expedia, Goutham switched to working full-time with NGOs in Hyderabad five years ago. "I started my NGO because I wanted to serve others," he says. "But I wanted it to be my profession, not a passion to be followed just once or twice a week. I was sure that this would be my sole purpose." Recruiting the help of family members and well-wishers, Goutham set up Serve Needy in 2014 to assist the impoverished and homeless in the city. Recovering leftovers to feed the hungry, better known as the Anna Daatha programme, is just one of the 14 projects Goutham is presently involved in.

One of his earliest projects, before Serve Needy was founded, was aiding in the rescue and rehabilitation of the homeless from the city's streets. Today it is one of Goutham's pet projects — he has named it Save a Life — and is executed in association with the Telangana Police and government bodies. Goutham's emphasis is on children and senior citizens. He describes how it is not uncommon for him and his team to bond with those they rescue. "We treat them with respect, like our family members and often they respond with their life stories. We collect them as case studies and then offer them our support."

Serve Needy also reunites the homeless people with their families, following legal procedures to identify whether those rescued may be missing persons. Those found orphaned or alone are given places in shelters and homes including Serve Needy's own orphanage. "We have 22 children living with us, a mix of kids of single parents, orphans, and some who have been rescued from trafficking," says Goutham. Founded in 2015, the orphanage offers the benefits of safe accommodation and education for these children, and is often visited by well-wishers who celebrate their special days with these kids.

Goutham and his family members, as well as four employees, work with an ever-increasing team of volunteers to aid the poor and homeless. They offer aid for cancer patients—including alternative medicine and birthday parties—at Hyderabad's MNJ Cancer Hospital and Basawatarakam Hospital. They aid government schools, fix pot holes, identify and rescue mentally challenged individuals and even pets from the streets. Serve Needy's special birthday parties in schools, hospitals and old age homes have garnered such a fan following that Goutham even receives special requests from sponsors.

From feeding 200 people daily to undertaking the last rites for those who cannot afford to help themselves, Serve Needy works on a 24x7 schedule. Yet Goutham's zeal is unstoppable. In his latest project, his team has launched a mobile ambulance for the poor. Inaugurated on January 8, the ambulance team is being set up to provide free medical services, emergency picks-ups, and free service for any sudden accidents. "We are aiming at people with serious ailments," says Goutham citing the case of a patient whose wounds were infected by maggots. Serve Needy also extends the ambulance for last rites and help for anyone in need.

(Source:

<https://www.thebetterindia.com/82640/hyderabad-ngo-homeless-children-senior-citizen/>)

# **PANCHAMA VEDA: THE GOSPEL OF SRI RAMAKRISHNA**

SWAMI ISHATMANANDA, Swami-in-Charge, Vedanta Society of Chicago

In his Tuesday evening class on the “Panchama Veda”, the swami discusses, quoting from different scriptures, the words of Sri Ramakrishna enshrined in the pages of the famous book, “The Gospel of Sri Ramakrishna”, *Kathamrita*. Transcriptions of the classes will be published in the “Chicago Calling” eZine from this issue onwards.

From today we are going to discuss the Panchama Veda. Usually, in Sanatana Dharma we consider only four Vedas. Unlike other religions, Sanatana Dharma has no founder. But, then, who can we trace it to? Sri Rama? Sri Krishna? No one! But, it can be said that the *rishis* founded it through their discoveries. They questioned, they enquired, and they went deep within, just like scientific research, scientific discoveries. Once the problems of food, clothing, shelter etc. were overcome, people started asking, “Who am I?”, “Wherefrom have I come?”, “Where am I going?”

Like this they started asking questions. Then some people went into the jungle, into solitude and started meditating.

They went on examining the external world, and all the things around them. They found those things could not be the truth, because everything changes. Anything that changes cannot be true. For change to appear, something static must be there. To find the static, they went inside their own mind.

In very simple Sanskrit they are saying that a few very intelligent people sat in one place to know the truth and did a very peculiar thing. They didn't go here and there. They closed their eyes. They controlled all the five senses (though only *chakshu* or eye is mentioned). Why? Because from the five senses we get information that goes to the mind. It receives the impressions and accordingly works, causing problems all the time. We cannot control the mind directly. So they controlled the senses. The moment they could control the senses, their minds became tranquil and quiet.

With that mind they found the truth. They only discovered the truth and did not create it. That's

why Veda is called *apaurusheya*. No one created it. It has been created by God, the almighty. That is the idea. “Veda” means knowledge. What is the basis of Hinduism? Knowledge. This Veda didn't come to just one person. It came to many people in different places and different times. They discovered it in many ways, gave it to their disciples and kept transmitting it. Then one person, Veda-vyasa, *vishala-buddhi*, very intelligent, with the help of his disciples, gathered all the knowledge. He collected it all into four Vedas: Rik, Sama, Yajus and Atharva.

Now what is the Panchama Veda? The Panchama Veda is the Gospel of Sri Ramakrishna, *Kathamrita*. There is so much knowledge in this world that you cannot say only so much and no more. And, this knowledge has once again given to us by God, himself. *Bhagavan svayam*. Why? Because he loves us, the people. Why? Why unnecessarily take the trouble of taking a human form and roaming about? Lord Jesus was crucified by his own people. Sri Ramakrishna was criticized by his own people. Similarly, Buddha was denounced by his own people in his own time. Why then do they come? Because they love us. That is a wonderful thing. Sometimes you observe the marvel. The mother asks the toddlers to walk in spite of the little one falling. The mother can always take the child in her lap. No, the mother wants that the child should walk and come to her. Because the mother loves her child. Because before the child was born, the mother and the child were one. They were not two, were not separated. So, there is a oneness which is the cause of love. God created us, and before that we were one with God.

We were not separated. And that is the reason God loves us so much. He loves all beings but especially humans. Humans have the capacity of thinking, of judgement, of discrimination. It is said that man was created out of God's image. Islam says man is the highest. In Hinduism, also, he is the highest.

Because he can think. God has created this universe, this temptation, this fear. Lovely things we find in this world. We see a big McDonalds and we feel like going there. Because of temptation. The same god is asking us not accept it. When the people don't understand it, and almost all of them go that way, particularly the leaders, then God takes a human form.

We know the condition of India in the 19th century. In this condition God took birth.

Shankaracharya says, *as if* God has taken the form of this or that. He doesn't have anything to do here. He comes only out of love. Mothers wait eagerly to pick up their children from school. Out of love they do it. I'm giving the example of mothers again and again because of the tremendous love. So this time Bhagavan Sri Ramakrishna worshiped God as mother. It doesn't mean the one who is giving birth to children. No, mother means all the kindness, all the blessedness. Unselfishness and pure love. Only giving, never accepting anything. This God is "ajo api". He made her "godanam ishvara". He is the master of all of this. He is "nitya". There was never a time when God was not. And there can never be. "Shudh". He is purity. We always think that if we wear clean clothes and take a bath in the Ganges, particularly Hindus, we are pure. Yes, to some extent. But what is real purity? Purity means unselfishness. Out of his own Maya God has created. This is from Shankara's Vedanta, but we find the same thing in Tantra as well. There also it says: God is Shakti. Everywhere, all-pervading is that knowledge. Shiva and Shakti, knowledge and action, that is Tantra. By mistake we think so many

things about Tantra.

To perform the work of the devatas she takes a form and comes down. This is in the Chandi. Same things in Tantra as in Vedanta and of course in the bhakti sutras. God comes and everything is God. Who can we call God?

In India we use Sri as a title. Some may have Sri Sri for respect. When I went to Nepal, the king had five Sri's. Sri panch maharaja dhiraaj. People often say Sri Bhagavan, but what is this Bhagavan? Shankaracharya says, 'All treasure. We think gold is treasure, but no. Sri, the beauty, the knowledge. One who has the six qualities is God'.

*Anima, laghima* etc are the 8 Ashta siddhis. Once Sri Ramakrishna was telling Swami Vivekananda, who was then Narendra, 'I will give you Ashta Siddhi. One is sufficient. Some people become famous because of a little siddhi. Thousands would know and follow Narendra with all eight.' But Narendranath asked if he could realize God by getting those. 'No. But that will help you to work in this world and people will praise you'. So he said he didn't want them. This is "Vairagya". It is complete detachment. Even if I can get the whole world I don't want it. People kept saying many things about Sri Ramakrishna, discussing whether he was an avatar of God, in his very presence. Meanwhile he is asking the person next to him, if they had reached a conclusion about his stature! He knows what he is. This is Bhagavan, having all power. "Utpattim ca." He knows everything. We'll see further what Sri Ramakrishna asks Master Mahashay (Mahendranath Gupta, M). M was a teacher and an excellent person. He knew Sanskrit, English, Bengali and had a photographic memory. He never wrote down his talks with Sri Ramakrishna, only a few points at the end of his dhoti. He would go home, read and meditate on the entire conversation. Then he wrote it. This is the beauty of the Kathamrita.



For the first time in the world (where everyone claims their religious text to be the best), the master, himself, would ask M, if what he spoke was correct, unlike other religious books which are like a dogma. When the book was published, Holy Mother said she felt that Thakur himself is speaking. He gave this knowledge so that it should come out in due course. This Veda should be spread and people will be blessed. Those who are practicing or even just listening. Because it will be in their subconscious mind.

One Swami, our friend and highly qualified, joined the mission and thought he would be given the job of an officer or some responsibility. But the in-charge swami told him to sweep the floor. 'Just to sweep the floor I came here?', thought the swami. These people don't know my respect in society. His ego was hurt, because he thought highly of himself. 'No, tomorrow morning I'm going to leave'. When he was contemplating about whether to continue, he recollected a story told by a very old swami in Uttarkashi:

There was a Sanyasi who slept on the roadside in a hut. He got up early in the morning and swept the whole road up to the Shiva temple out of reverence for his God Shiva. People visiting the Lord should not get hurt. He had a begging bowl and would accept food outside the hut without even looking at the faces of the people. Love for God, for "Ishta" is why we do the seva. God will be happy.

He remembered this story and took the decision that he would sweep the whole ashram. That's why, when you are listening to this, even though you may not absorb it at this moment, later it will surface when the time is difficult and help you. Master Mahashay has taken a sloka from Gopi Gita:

Amrita we know. A few months back they completed Mahakumbha Mela. Millions of people took a dip, because they wanted Amrit. There is a story. The Gods and Demons went to God and he told them to churn the ocean. While churning,

Amrit came and a drop of it gave eternal life. People are all going there to get eternal life, and I also went there once. It was a real experience just to see the people. Millions from many villages. They will tie a rope to their waist and form a chain of people and follow their leader, up to 30 people in a row. Very simple people. 'If I take a dip I will get everything'. Without a proper conception about Amrit. Think about it. If I live a very long life and everyone dies around me, but I alone survive, it will be very difficult. That will be terrible because I will see even my grandchild pass away. Eternal life means the life of Lord Buddha, the life of Jesus, the life of Sri Ramakrishna. Every day, every moment people are remembering them. That is eternal. For that we have to realize God. Sri Ramakrishna says that the goal of every human life is to realize God. Not only to go to the temple, not only to become a good person. But to become God yourself. An excellent idea, an excellent goal. How to reach there? What to follow? He will teach us in the Panchama Veda. This knowledge is coming from Sri Ramakrishna. The knowledge realized by the rishis in a very new form, in a new way and in a lucid language. "Tava katha amritham". Your words that are just like nectar. But to whom? "Tatva jeevanam". Very successful. In Durgapur, Bengal, I was explaining, what is "vairagya". When you feel the whole world is burning and you go to the guru and then he says 'Don't be afraid, I will save you'. The Samsara.

"Dhavagni taptam." See, everywhere it is burning. One lady told me she didn't find it so. The world is so charming. When I wake up and my grand child is crying, it sounds like chirping of birds, so nice. Swami Vivekananda was delivering a lecture and someone said he couldn't accept those things. But someone else said that these things were correct. When God is asking us to realize by renunciation, only those people will accept who have the experience of life. Vanity of life. It is nothing but a circle of life and death.

Your words are like nectar to such people. “Kavi..” the seers are praise it because they have realized it. If you follow this you will find peace. What is the goal of our life? In school when we were asked what we wanted to be, we usually wrote doctor, engineer etc. I had a peculiar dream. That I would become the driver of a double-decker bus. In those days Punjabi Sardarjis in Bengal would drive. Is it true, doctor, engineer? I saw a doctor from London in Calcutta who would purchase books and send it to a particular address everyday. Same books. Once I asked him why? ‘I came to marry a girl but she has left me. So I have a lot of pain’ he said. Though he is a doctor and knows so much about the body, still he cannot stop his misery. Suffering. The futility of life has to be understood. “Kalmashap..” the moment you listen to it, read it, you ponder about all the scenes of unselfishness. The more you are selfish, the more you go down. You have to be unselfish. In the life of Ma Sarada Devi we find so many incidents. The moment you become unselfish, your mind becomes broad and you enjoy the emotions of people around you. Sri Ramakrishna once saw people making merry, and he came out and encouraged them. The joy of God has to be reached. This is only a small step. Once we come closer, we see everything rightly. “Kalmashap” means eradicating the seed. In Islam they call it “gunap”. You reap as you sow. Doing bad things takes you to hell and tortures you. If you scare them, people might do something good but that is not correct.

In this advertisement age, we know how things like soaps are advertised. One person had done 50/50 good bad. After dying, when he reached Yama’s office, they were confused. So they gave him the option. He said ‘Unless I see it, I can’t decide’. So he was taken to heaven. Calm, quiet, people doing japa. He said ‘It is ok, but no life. Let’s see hell’. So many people there were jumping, eating, loud music. ‘Can I use all my days in hell?’, he asked. ‘Yes, but you have to give this in writing.’

So the next day he entered and saw a person with tied legs put in boiling water. The man was confused. The staff said that what he saw the other day was their advertising department! The whole word is tempting us. We have the power to listen to God with faith and develop mental power. “Samagra virya”. We’ll also get tremendous power. Swamiji says “Viryaman bhava”. Mental power. We see that in Sri Ramakrishna’s father. He had cows, etc., as a village person and was happy. The zamindar once asked him to tell a lie and would reward him in return. Even though he was pressured, he said no. ‘If you don’t do it, I’ll throw you out’, said the zamindar. ‘No, I’ll stick to truth’. Mental power. His wife was also like that.

Yudhistira also said likewise. This is not just a story or imaginary things. They are still there. Our devotees purchased the land. The village is located 3 kms from Kamarpukur. What did he get? He got nectar. All over when people read the life of Sri Ramakrishna they read about his father and all the devotees know his name. Suppose he had lied. Thousands would have talked about it. “Sravana Mangalam” The moment you hear it, naturally you will get excellent results in life. You may not think about it now, but slowly you understand. Even casually, right now people are looking at the TV, but one or two words might inspire them and protect them.

Sri means very attractive. Aagatam, great effect. It is said those who spread the message of God in the nooks and they gain all blessings and all good qualities of a “Daata”, one who has donated. Those who read also get the benefit. This message has come to us and now we will read from the Kathamaritam.

Master M has written this book. In their first meeting, M did not know about Sri Ramakrishna. M was a school teacher. It was a low paying but respected job. He had troubles in the family because his mother and wife quarreled often.

He even thought of committing suicide, but his wife understood and when M left to go on a trip, she came along. He came to his friend's place and spent a night there. The next morning M was visiting decorated places. The two friends were roaming about. His friend told him about a beautiful garden, and of a Paramahansa by the side of Ganges.

'They went there at dusk and when they entered, they found him seated on a wooden couch facing the east.' We never describe the surroundings in Indian culture. But westerners do. We don't pay attention to the setting. The historical sense is absent. Sri Rama is in trouble these days. Whether he is God is in the hands of the supreme court! Our people wrote so many things but the historical facts. M is giving all the description and still that couch is there. There are two. He used to give instructions on the small one. Another one is a little higher, where he used to sleep. 'People sat on the floor. M saw the room was full of people drinking in his words in deep silence.' In America, Swamis say there are many people in their lecture even if there are only 20. In India, the minimum is 300. He mentioned the word "drinking", to imply drinking Amrit.

It was as if he was standing where all the holy places met. The moment he entered, the thought came that it was as if Shukadev, himself, was speaking. Of all the personalities, Shuka is the purest. No body sense at all. He was talking about God. When body consciousness comes, all the accompanying problems come. The name and form comes even for a small child. Body and name are closely linked. Sri Ramakrishna could never say "aami", he would say "ita". We cannot think

like this usually. Meditation is useful to come out of this body sense. It was as if Sri Chaitanya was singing the glory of lord with great devotion. People used to become mad when he sang. Rolling on the ground. M had the feeling of Jnana and Bhakti. Shuka is Jnana and Chaitanya is Bhakti. His friend never had such a feeling. So many people never had it. Why did he feel it?

Sri Ramakrishna said: 'When hearing the name of Rama once, you shed tears, your hair stands on end, then you may know for certain you do not have to perform such devotions as the Sandhya anymore. Only then you have right to renounce rituals or rather rituals will drop away of themselves. Then it is enough if you repeat the name of Rama or Hari or simply Om'. 'M looked around him in wonder and said what a beautiful place, what a charming man, how beautiful his words are.' Rama means charming. The moment you see him, you cannot help but to love. You get attracted. "Ramayati.." Sri Ramakrishna is attracting M. 'After a few minutes, he went out to see the compound and would return again later'. Intelligent people always inquire about the place. In our brahmachari days, we would offer pranams to seniors on important days. We used to go to Bharat Maharaj. He would use only words, not even sentences. The day was Mother's birthday. We were 80 sitting in his room. Pointing to the Mother's temple he said 'What she is wearing now, the color, that sari, what is it?' 80 of us couldn't answer so we all went and saw and reported back to him. So, we don't observe. We only see. To become religious, you have to observe carefully everything and take only the good things.

*Ramakrishna has no peer. Nowhere else in the world exists such unprecedented perfection, such wonderful kindness to all, such intense sympathy for men in bondage.*

Swami Vivekananda  
(CW 6; Epistles - Second Series/XXV)

## Introduction to the Cover Page: *Jhaki Darshan of Ma Sarada Devi*

Br. Panchatapa

Through the photos on the cover page we remembered some *Jhaki Darshans*, a momentary viewing, of Sri Sarada Devi. Traditionally this special *darshan* is associated with Sri Banke Bihari (Sri Krishna) of Vrindavan, India. The curtain of his shrine there is drawn every few minutes, thus making the viewing of the Lord very short. This is known as *Jhanki-darshan*. The Lord affectionately grants his view to his beloved devotees but for a very short time. Why he does so -- because of Lord's *bhakta-vatsalya*, his affection for the devotees and his *rasika*, playful nature. The primordial power of Brahman when it assumed the form of Universal Mother Sarada Devi, also granted *Jhanki darshan* to her children. It is very interesting to observe that right after each *darshan* how she quickly put the veil or curtain back in a unique way every single time!

Before her manifestation in the holy land of Jayrambati, the Universal Mother announced her arrival very sweetly to Shyamasundari Devi through whom she assumed the human form. Let us read a few lines from Holy Mother Sri Sarada Devi by Swami Gambhirananda. '*Once when Shyamasundari Devi was living with her father in the northern part of Shihar, she had occasion to sit in the dark beside the potter's oven under a bel (bilva, aegle marmelos) tree. There suddenly issued a jingling sound from the direction of the tree. She laid her soft hands round Shyamasundari's neck, whereupon she felt unconscious. ... On regaining consciousness she felt as though the little girl had entered in her womb.*' The whole incident happened very quickly. Shyamasundari Devi is the first one to have the *Jhanki Darshan*. After her birth mother Shyamasundari could see Sri Sarada Devi through her veil of 'beloved daughter' only.

She chose her first vision to be held under the Bel tree. It may not be just a coincidence.

According to Skanda-purana, Bel tree grew out of the sweat droplets of Goddess Parvati, which fell on the Mandara Mountain. It is said that she resides in these trees in all her forms; in the leaves, flowers, fruit and roots. Girija lives on the root of the tree, Maheswari on its shoulder, Dakshayani on its branches, Parvati among its leaves, Katyayani in its fruit, Gouri in its flowers, while in thorns the numerous Shaktis find a home. It is also believed that Lakshmi, the Goddess of wealth, also lives in the Bel tree.

The mother of Sri Ramakrishna, Chandramani Devi, too, had a vision. Once, Ramkumar, her eldest son, went to perform Lakshmi puja in a neighboring village. It was getting late and as he did not return, Chandramani came out of the house and was waiting for his return. Then a small girl with many jewelries came from the direction of the village. Chandramani asked her, 'Did you see my son? He has gone to that village for doing today's puja.' The girl replied, 'Yes mother, I am coming from that very house where your son has done the puja and he is also coming.' Then Chandramani invited the girl to her house, 'In this dead of night, where are you going alone with these precious jewelries? Stay in my house tonight and leave in the morning?' The girl replied, 'No, no, this time I will not be able to stay. I shall come next time.' Saying so, she went towards the house of Lahas. Chandramani seeing from the distance that the girl was not going in the regular path; chased her to guide her the right path but the girl soon disappeared. Then Chandramani realised it was 'Mother Lakshmi Herself who had come in the form of young girl.' When Chandramani invited the girl to come to her house, the girl replied that she would come later. A few years later she found her again behind the curtain 'the wife of her son Gadadhar'.



Ramachandra Mukherji, father of Sri Sarada Devi, also had a vision. He was having the idea of going to Calcutta to earn his living. The day before his leaving, his mind was engrossed in different concerns. He fell asleep and had a dream of a little girl of golden complexion embracing him from behind by throwing her arms round his neck. On seeing the beauty of the girl with precious jewelries he became surprised and asked, 'Who are you, my child?' The girl replied, 'Here I have come to you'. Ramachandra woke up and the conviction grew in him that the girl was none other than Lakshmi.

Hence, from *Vaikhuntha*, abode of Vishnu, Mother Lakshmi appeared in this earth plane at Jayrambati on 22<sup>nd</sup> December 1853 (Bengali calendar 1208, 8<sup>th</sup> of Poush). The village got blessed by the touch of her feet. Mother's cottages in Jayrambati village, the silent witnesses of many such short divine visions of Mother, are on the cover too.

We may look deeper in the relation between Bilva tree and Holy Mother. This three pointed leaf is symbol of the Hindu Trinity of gods known as Brahma, Vishnu and Ishan (Shiva). In *Durga Saptasati* we see that god of creation Brahma is praising the Divine Mother in this way, *'By you, even he who creates, sustains and devours the world, is put to sleep. Who is here capable of extolling you? Who is capable of praising you, who have made all of us -- Vishnu, I and Ishan -- take our embodied forms?'* Sri Ramakrishna worshiped Sarada Devi as 'Shodashi' or 'Tripura Sundari' form. Gods of these three (Tri) Pura (cities) are Brahma-Vishnu-Shiva. Bilva leaf is thus very close to Divine Mother. Before sending Mother Durga an invitation to come to us for her worship in the autumn, at the very outset the invocation of Mother Durga in Bilva tree is performed with the appropriate mantras. This ritual is known as *Bilva nimantran* means invitation.

In Dakshineswar, when Mother was staying at Nahabat, Yogin Ma, an intimate companion of

Mother, got another *jhanki darshan* of Sarada Devi's Divine Mother form. Swami Gambhirananda mentioned an incident of the old Dakshineswar days in his book *Holy Mother Sri Sarada Devi*. The story goes like this, *"Yogin-Ma had then become very intimate with the Mother. One day the Mother asked her, 'Yogin, do you worship with dry bel leaves?' Yogin-Ma used to pluck green bel leaves from the trees at Dakshineswar and offer them in her worship even after they became dry; and lienee she replied, 'Yes, Mother. But how could you know this?' Cheerfully the Mother said, 'This morning during meditation I saw you offering dry bel leaves to m . . . ' and without completing the word she quickly concluded, during your worship.'* The intelligent Yogin-Ma looked astonished at the Mother, who blushed and held her in a warm embrace. That created in the latter's mind the impression of her own daughter Ganu holding her in her arms; and not knowing what she did, she held the Mother fast to her bosom and kissed her. When she returned to her senses she saluted the Mother and took the dust of her feet."

Yogin ma, too, got the *Jhanki Darshan* of the omniscient Divine Mother, but quickly a curtain of her own daughter Ganu came in between. Let's have a quick glance of Mother's room in Nahabat, Dakshineswar on the cover.

Later, when Mother was staying at Udbohan, Baghbazar in Kolkata, she regularly used to go for bathing in the Ganges. The bank of the Gnages where she used to go for bathing is now known as 'Maayer Ghaat' (bank of Mother). Swami Abjajananda in his book *Prakritim Paramam* has mentioned an incident of a young man, which might be worth mentioning here. This young devotee was suffering from some incurable disease. He used to visit M, the writer of the Gospel of Sri Ramakrishna, every now and then. M suggested this young man to recite *Sri Sri Chandi* regularly to please the Divine Mother. M even taught him a particular tune of chanting the *Chandi*. This man used to go Baghbazar *ghaat* and would do his chanting by the Ganges.

One day Sri Sarada Devi came to the same bathing *ghaat*. After taking the dip in the Ganges, she sat by the bank and started doing her own *japa*. This devotee was sitting far, far away from Mother, but he could see her sitting from the back. He was reciting very softly, 'You are pleasing, yea more pleasing than all the pleasing things and exceedingly beautiful. You are indeed the supreme *Isvari*, Goddess, beyond the high and low'. At physical level it was impossible for Mother to listen to him. But suddenly meditation-absorbed Mother not only looked at that gentle man with an affectionate glance, but also blessed him raising her hands. Soon after that she got reabsorbed in her *japa*. It took longer to describe the incident. In reality it happened within a split second. Even many people who were present there did not notice it. But the gentle man attained what was to be achieved in this life sitting in that crowded bank of the Ganges. A photo of *Maayer Ghaat* at Baghbazar is on the cover would remind us the quick glance of that fortunate young devotee.

Swami Abhayananda was Mother's direct disciple. This great monk later became the manager of the Belur Math and Mission. When he was a Brahmachari, he used to visit Mother to offer *pranam* on Saturdays. She was staying at Udbodhan then. At some point he decided to go for pilgrimage to Manas Sarovar. 'Sarovar' means fresh water lake and 'Manas' means the mind. This lake is born from a glacier of Mount Kailash, holy abode of Shiva, and therefore considered as a very sacred place especially to the Shiva devotees. Anyhow, Mother was very sick that time but was enduring all her pain peacefully. He expressed his wish to Mother and she gave her permission saying, 'I have heard that this is an impassable place of pilgrim. Be careful, my child. Whatever you do, where ever you stay, always keep holding on to Thakur (Sri Ramakrishna)'.

Among the followers of Ramakrishna-Vivekananda ideology, Swami Abhayananda was

known as a practitioner of the path of Knowledge or *Jnana Yogi*. Usually he would not get any mystic vision or so, which are common for aspirants traveling in the path of devotion. However he got a special vision on his way to Manas Sarovar. The day he had the vision he recorded the date and time when woke up. It was 2 am. In the book *Shata-rupe-Sarada*, which is a collection of essays on Holy Mother, he described his vision wonderfully. 'I saw Holy Mother in dream. Mother was decorated extraordinarily; both her feet were dyed with red *Alta*. She was wearing beautiful, clean *sari* and had a flower garland around her neck. Mother was looked full of effulgence. I even clearly saw the place where she was brought and kept. That place is by the Ganges where her temple is now located. I saw many people were there too.... However, it is strange that, centering Holy Mother I never ever had any other vision or even this vision for the second time. ...' On his return from the pilgrimage he stayed at a devotee's, where he got a newspaper and found Holy Mother has left this mortal plane. The date and time was the same of that when he had the dream.

In the *Puranas* it is said that the Divine Mother manifested her one particular aspect or specific type of power in the different parts of the earth in the ancient time. Each of those places is founded on a 'body part' of Mother and is known as *shakti peeth* or the seat of *Shakti*, primordial power of Brahman. There are 51 or 52 as such places. This time the total manifestation of all the powers or aspects of Divine Mother was shown through the body of Sri Sarada Devi. Her temple in Belur Math is established on that totality. She gave that quick view to her disciple about the greatest *Shakti peeth* of today. This is the final photo on the cover.

Sri Sarada Devi, Mother of all, still gives her *Jhanki Darshan* to her beloved children. All we need is to have minds free from delusion to catch that moment. May Mother bless us all with that mind!

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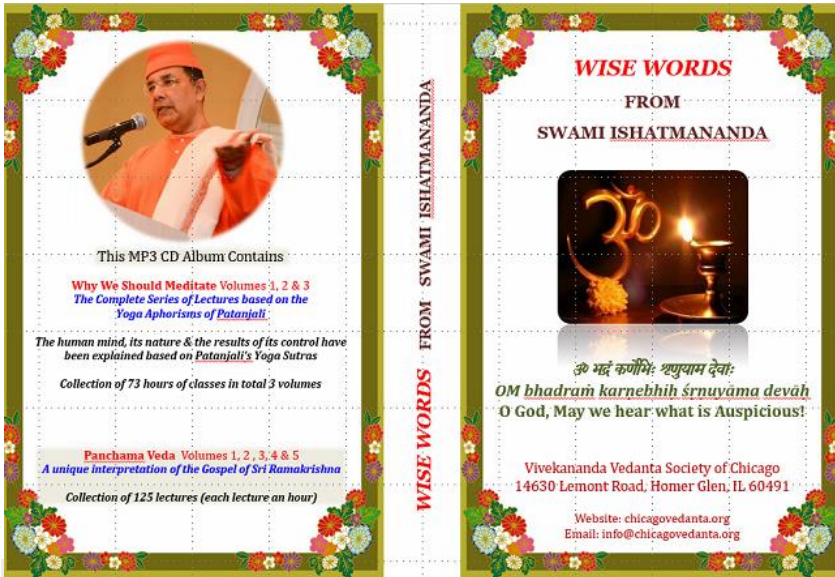


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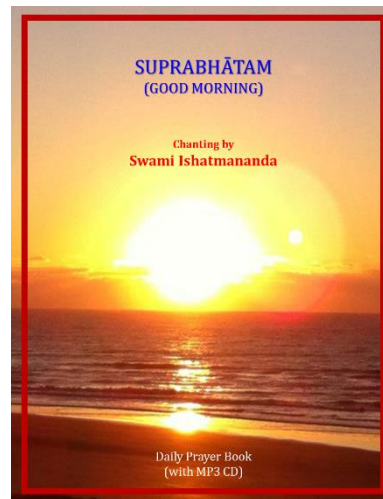
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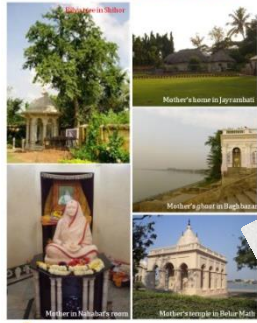
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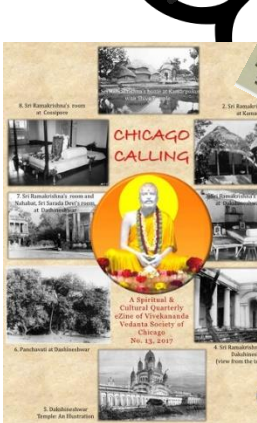
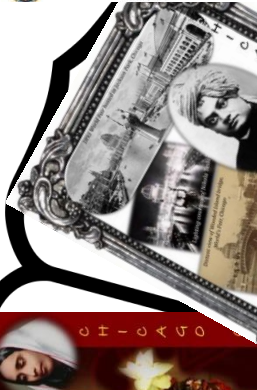
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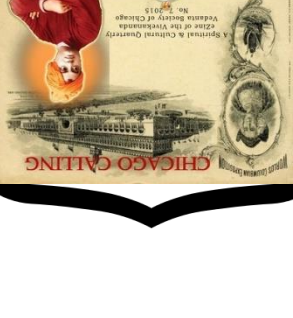
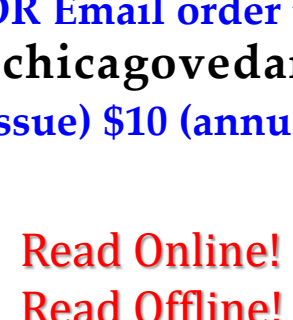
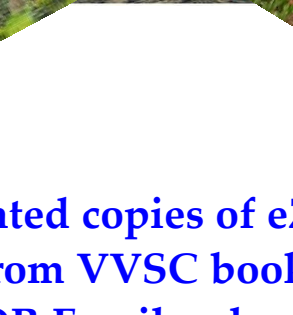
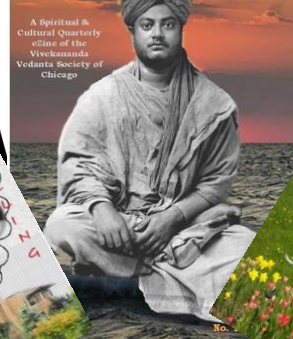
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