

## Sister Devamata

H. MUKHERJEE

Laura Glenn, later Sister Devamata (1867-1942), was born in Ohio. She along with her mother and sister had gone to attend the ‘Great Fair’ held in Chicago in June, 1893, and had then left the city. They had decided to return to Chicago to attend the ‘Congress of Religions’ which was to be held there in September of the same year. They left for Chicago but had to stop en route on getting news about the death of a member of their family. They stayed in a small town and during their stay there they met a Swedenborgian minister who had just returned from a visit to the Congress of Religions in Chicago. He spoke in glowing terms about the successful holding of the Congress and about various speakers who had spoken there but reserved his best praise for one speaker who stood apart from others in his knowledge, eloquence and personality —and when asked about his name, the minister said—‘A Hindu—Swami Vivekananda’.

The name lingered in Laura’s mind. The family came to New York City in the autumn of 1894 and decided to stay there. Meanwhile, Laura had graduated from Vassar College and lived in Europe for some time. She had actually spent time as a lay sister in a Christian convent. She had studied Edwin Arnold’s *Light of Asia* which was about the life of Lord Buddha and his teachings. She had also studied the *Bhagavad-Gitā* and the Upanishads in English translations and had developed interest in Hindu spiritual teachings.<sup>1</sup>

It was some time in the early months of

1895. Laura Glenn was one day walking along the Madison Avenue in New York and saw a small notice on the window of a hall mentioning one Swami Vivekananda’s talks on two consecutive Sundays. The topic on the first Sunday at 3 p.m. would be ‘What is Vedanta?’ and the topic on the following Sunday would be ‘What is *Yoga*?’. She found the name of the lecturer familiar and recalled the talk the minister had with them about the brilliant speeches given by this Indian monk at the Congress of Religions at Chicago. She became interested and arrived next Sunday before the scheduled time. The hall was small and two-storied and the speaker’s platform was on the second floor. Laura writes later:

By the time three o’clock had arrived, hall, stairs, window-sills, and railings, all were crowded to their utmost capacity. Many even were standing below, hoping to catch a faint echo of the words spoken in the hall above. . . . A sudden hush, a quiet step on the stairs, and Swami Vivekananda passed in stately erectness up the aisle to the platform. He began to speak; and memory, time, place, people, all melted away. Nothing was left but a voice ringing through the void. It was as if a gate had swung open and I had passed out on a road leading to limitless attainment. The end of it was not visible; but the promise of what it would be shone through the thought and flashed through the personality of the one who gave it. He stood there—prophet of infinitude.<sup>2</sup>

Laura Glenn had regularly attended the lectures given by Swamiji in New York in 1895 and 1896. These were held in various

rented halls. The students came from a mixed group consisting of the rich and the poor, old and young, and also included teachers with notebooks in hand. The students did not like to miss a single class. They followed the classes on *Bhakti Yoga*, *Jnāna Yoga*, *Karma Yoga* and *Rāja Yoga*. They were so keen to attend these classes that they felt sorry that there were only four Yogas and not six or eight, for in that case the number of classes could get multiplied. Sometimes there would be three lectures—one in the morning, the next one in the afternoon and the third one in the evening. The topics included philosophy, metaphysics and astrology. The students were totally focused on the message Swamiji gave through his teachings.

On a Sunday, Swami Vivekananda delivered his last lecture on ‘My Master—His Life and Teachings’. It was held in the Madison Square Concert Hall. The large hall was full to its capacity. To quote Miss Laura Glenn:

He began his lecture with a long preamble; but once in his subject, it swept him. The force of it drove him from one end of the platform to the other. It overflowed in a swift-running stream of eloquence and feeling. The large audience listened in awed stillness and at the close many left the hall without speaking. As for myself, I was transfixed. The transcendent picture drawn overwhelmed me. The call had come, and I answered.<sup>3</sup>

Surprisingly, Laura could never become Swami Vivekananda’s disciple or even become close to him personally. She ascribed it to her shyness coupled with a disapproval of her family. As a matter of fact, her father had threatened to disinherit her if she continued her association with Swamiji or his students. Undaunted by all these hurdles, she nevertheless involved herself later in works related to Swamiji and

the Vedanta Society of New York. She used to take down notes during Swamiji’s classes and lectures which were later published in the journal *Messages of the East*; some of them had been included in Swamiji’s *Complete Works* as well.

Laura was to become a source for a wealth of information on Swami Vivekananda because of her close association and friendship with Miss Ellen Waldo, a close devotee of Swamiji. The latter was a middle-aged and affectionate lady having a good knowledge of Western philosophy. She was initiated by Swami Vivekananda as a *brahmacharini* (novice) and given the name ‘Haridasi’ meaning the servant of the Lord. Miss Waldo acted practically as Swamiji’s personal secretary. She did everything—right from cooking, cleaning, taking dictations, reading proof, editing and finally seeing visitors. She also had the uncanny ability to follow Swamiji’s line of thinking which gave the latter confidence to give her the type-written transcriptions of his lectures and class talks and ask her to do the final editing, which would then go for printing.<sup>4</sup>

Out of many incidents mentioned by Miss Waldo to Laura concerning Swamiji a very few are related here. Laura reminisces: ‘One morning the Swami found Miss Waldo in tears. “What is the matter, Ellen?” he asked anxiously, “Has anything happened?” “I seem unable to please you”, she replied, “Even when others annoy you, you scold me for it”. The Swami said quickly: “I do not know those people well enough to scold them. I cannot rebuke them, so I come to you. Whom can I scold if I cannot scold my own?” It goes without saying that Miss Waldo no longer felt the same about his scoldings; on the contrary, she was convinced that they were “a proof of nearness”.’

We came to know from Laura many

instances of Miss Waldo's utmost devotion to Swamiji. At the same time, the latter went on watching Swamiji closely to find out whether he had any weakness. One day she found Swamiji watching himself again and again in a full length mirror in a drawing-room at New York. Miss Waldo was also in the room. She thought: 'He is full of personal vanity'. Suddenly he turned to her and said: 'Ellen, it is the strangest thing. I cannot remember how I look. I look and look at myself in the glass, but the moment I turn away I forget completely what I look like.'<sup>6</sup>

Laura mentions another incident which she heard from Miss Crane, the housekeeper at the New York Vedanta Society. One day, during his stay at New York in 1900, Swamiji was taking his breakfast when the printer arrived and requested him to suggest an emblem for a circular for the Society. Swamiji took a piece of paper, drew the waves, the swan, the lotus and the sun circled by a serpent and then gave the paper with the design to the printer and asked him to draw it to scale. Henry van Hagen, the printer, converted the rough sketch into a finished drawing.<sup>7</sup>

Laura saw Miss Waldo often when Swamiji was in New York. Their real friendship started from 1901, when she took charge of the publication department of the New York Vedanta Society from Miss Waldo as the latter's eyes had become weak and she was unable to carry out any further literary work.

The first work which Laura undertook was the editing and sending to press Swamiji's *Jnana Yoga* (two volumes). It was later published with Miss Waldo's approval. Miss Waldo's another important contribution was taking down in long hand the notes of Swamiji's 43 classes in Thousand Island Park in the summer of 1895. They contained the core of his

teachings in the West. Of course, she could take down only a part 'as her long hand lagged behind Swamiji's flow of words'.

Laura wrote: 'Once Swamiji heard Miss Waldo reading a part of the notes taken down by her to some visitors. Later he was to ask her: "How could you have caught my thoughts and words so perfectly? It is as if I heard myself speaking."' "

These notes lay with Miss Waldo and one day she read it to Laura when the latter had exclaimed: 'It is criminal for you to keep the notes to yourself. They belong to the world.' Miss Waldo was hesitant to get them published as she felt that her notes were "too fragmentary, too inadequate for publication—she felt that publishing her notes, as it were, would give a wrong impression of the wonderful teachings of Swami Vivekananda in the mind of the readers". After remaining silent for some time, however, her face lighted up. She told Laura: 'If you are willing to take them and work on them and bring them out, I am glad to pass them over to you.'

Laura Glenn edited the notes taken by Miss Waldo with the latter's approval and these were published in 1908 as *Inspired Talks*. She was in India when the notes were published by Ramakrishna Math, Chennai.<sup>8</sup>

Laura Glenn had worked with Swami Abhedananda for a few years at the New York Vedanta Centre. In March 1907 she was initiated by Swami Paramananda, a disciple of Swami Vivekananda, and given the name 'Sister Devamata'. Subsequently she moved to Boston where a Vedanta Centre had been established by Swami Paramananda. At the end of 1907, Sister Devamata left for India and stayed there till September, 1909. She came by sea—a voyage of thirty-eight days. After reaching Mumbai she left for Madras by train and was received by Swami Ramakrishnananda and others and was put up in a house

conveniently situated opposite the monastery (henceforth 'Math' or 'Ashrama'). She had a fruitful stay in India details of which are described in her book *Days in an Indian Monastery* (1927) out of which a few are mentioned below.

Sister Devamata would visit the Ashrama in the evening, as the Swami (Ramakrishnananda) would be busy during day time. She would carry out her duties and participate in the evening *ārati* (waving of lights) in the temple. She would then take her seat near the Swami and listen with attention to his talk which she would record in her notebook at night. Sometimes other devotees would be present and sometimes not. Ramakrishnanandaji's talks, whether conversational or from a platform, used to carry his own feelings. Once when he was talking impressively for a long time on a spiritual subject, she exclaimed, 'Swami you talk to me as if I were an audience of a thousand. 'You are', he replied quietly. 'He admitted to me one day', Devamata wrote, 'that his Master had entrusted to him a certain special message to convey to the world which he did not give even to Swami Vivekananda. Swamiji was given the big, all-round message but a little message was kept for me', he said. One day the Swami while visiting her residence spoke on 'God and godly living' continuously for four hours—his face was alight and glowing with his spiritual thoughts.<sup>9</sup>

The food at the Math used to be prepared as an offering to Sri Ramakrishna and Swami Ramakrishnananda himself used to spend considerable time—some time two hours—in preparing and cutting all the vegetables for the daily curry. A Brahmin boy would cook. Sometimes Sister Devamata would speak to the Swami when she found a particular food item quite tasty. Swami's invariable reply would be: 'Did you like it Sister? You should have it every day.'

This resulted in an additional dish being added to her daily meal which at one time went up to ten. As a result, she stopped praising any dish henceforth. The Sister found out later that the Swami himself used to prepare her meal taking into consideration her sensitive food habits.<sup>10</sup>

Not only Swami Ramakrishnananda had profound knowledge of Hindu scriptures but he had also made deep study of scriptures of other religions including the Bible. On the solemn occasion of Good Friday he gave a talk in the Hindu Theological High School. His talk on 'Crucifixion' was so high on deep feeling and description that the audience was moved to tears. When Sister Devamata enquired from him as to how he could speak so feelingly and with so much understanding on Jesus Christ, he kept quiet for a moment and then said, 'My Master used to tell me that in a previous life Saradananda and I were Christ's disciple'.<sup>11</sup>

The foundation-stone for a new monastery at Bangalore (a small monastery was already existing) had been laid down in 1906 by Swami Abhedananda, who was on a visit to India. Swami Ramakrishnananda and Sister Devamata visited Bangalore as guests of a high official of Mysore government in the summer of 1908. The Swami suggested to Devamata that they beg money to collect funds for the construction of the monastery building. She was initially reluctant but after listening to his comment that 'begging was a test of egotism and one could measure how much ego one had by how much one minded it', she gave in. So they started begging. They used to go out for some hours every day. Of the two she was given the task of making the appeal. They got favourable responses mostly, though once in a while they would return with empty hands. Later the Diwan (Prime Minister) of the Mysore government took interest in the project and the temple complex could be completed in

January, 1909. About 7,000 rupees were spent in those days for the construction of the temple and the monastery. Swami Brahmananda, President of the Math and Mission who was in Chennai came along with Swami Ramakrishnananda and Sister Devamata for the inauguration of the new monastery building.

Swami Brahmananda had arrived in October 1908 to Chennai Math. Before leaving for Puri to bring him, the Swami had asked a novice monk and Devamata to make all arrangements for his comfortable stay. He told them, 'Remember, Swami Brahmananda was like his (Sri Ramakrishna's) own son and when you see him, you have a glimpse of what Sri Ramakrishna was.' Maharaj (Swami Brahmananda) was accommodated in the renovated room where the Swami used to stay earlier. The latter had said, 'The Master and his son will stay inside. I will stay out in the entrance hall and serve them. What more do I want?'

As mentioned earlier, the book *Inspired Talks* by Swami Vivekananda was published from Chennai Math in 1908 when Swami Brahmananda was there. The manuscript prepared from notes taken by Miss Waldo had been edited by Sister Devamata. Both Swami Brahmananda and Swami Ramakrishnananda had also given her valuable suggestions in the matter. One morning the former had requested the Sister to write a Preface for the book. The same day in the evening she brought the draft of the preface and read it to Swami Brahmananda. After listening to it, the latter did not offer any comment—rather abruptly got up and went to his room. She assumed that the write-up was not up to his liking and decided to rewrite the preface. Shortly, Nirode Maharaj (Swami Ambikananda), one of the young swamis attending to Swami Brahmananda, came from his room with a

small bottle in his hand and said, 'Swami Brahmananda has asked me to give you some of this sweet perfume.' Saying this, he emptied almost the entire contents of the bottle over her head. Sister was to write later: 'For days it lingered in my veil and hair, conveying to me a fragrant sanction.'<sup>12</sup>

One day Raja Maharaj handed over to Sister Devamata an old silk shawl with the words, 'Sister, can you mend this for me? Some insect has eaten little holes all through it. I prize it because it was given me by Ram Babu (Sri Ram Chandra Dutta—a close householder devotee of Sri Ramakrishna).' She took it home, coloured some silk threads she had to the same shade, worked for the whole day and repaired the holes by expert mending. She completed the job by the evening and sent the repaired shawl back on the same day. Maharaj became highly pleased to get the repaired shawl back and praised Sister Devamata whomsoever he met but did not mention anything to her personally—he did not want to praise her directly as that would have cheapened her loving service. On the other hand, he praised Sister one day directly for a service rendered personally to Swami Ramakrishnananda which she thought that Raja Maharaj had not noticed.<sup>13</sup>

Sister Devamata reminisces in her *Days in an Indian Monastery* that with the arrival of December 1908, Maharaj requested her to organize a Christmas Party at her place. Accordingly, she made arrangements to purchase all necessary items including cakes, fruits and other items normally required for celebrating Christmas. When the Christmas day arrived, the students came and decorated the hall. Jasmine garlands were also procured and made as fragrant arch behind the Christmas altar. Swami Ramakrishnananda had made a special request to her to place some bread and wine as a symbol of the Christian Eucharist.

At 4 p.m. the Christmas party including Swami Brahmananda and Swami Ramakrishnananda and the rest reached her residence. The former took his seat at the far end of the hall opposite the altar. The other Swami took his seat beside him—the others including orthodox Brahmins and students also took their seats.

Swami Brahmananda asked the Sister to read the story of Christ's birth. She read from the account of St. Luke. After reading the Sister found Maharaj sitting with his eyes open and fixed on the altar with a smile playing on his lips—'it was evident that his consciousness had gone to a higher plane.' There was complete silence. After about twenty minutes or more he required external consciousness and he signalled for Service to be continued. Then lights, burning camphor and incense sticks were waved before the altar; chants and hymns were sung. All those present bowed to the altar and prayed. Thus the Christmas Service was over. Later, as he was eating, Maharaj told Her, 'I have been very much blessed in coming to your house today, Sister.' She replied quickly: 'Swamiji, it is I who has been blessed in having you come.' 'You do not understand', he replied, 'I have had a great blessing here this afternoon. As you were reading the Bible, Christ suddenly stood before the altar dressed in a long blue cloak. He talked to me for some time. It was a very blessed moment.'

Sister later poured water over his hands, then sprayed some perfume. He returned to the Math along with Swami Ramakrishnananda looking very happy with the joy of the vision.<sup>14</sup>

### **Serving the Holy Mother**

After a stay of about one and a half years in Chennai, Sister Devamata left for Kolkata sometime in June or July, 1909. Her visit to Kolkata was a sort of pilgrimage. She was keen to visit the places where Sri

Ramakrishna had worshipped and preached. She also wanted to visit Belur Math and meet the Holy Mother Sarada Devi.

She was received by Sister Christine at the Howrah railway station and stayed with the latter and Sister Nivedita in their school at Baghbazar. Soon after reaching the school she left for Holy Mother's place (which was not very far) on foot as she was impatient to meet her. She was carrying for her some presents including some rare oranges grown only in southern part of India. She reached Udbodhan house and presented herself and her offerings at her feet. Pleasantly surprised, she exclaimed and said 'Oh Devmata! Oh Devmata!' and blessed her by placing her hands on her head. She wrote, 'At her touch a spring of new life seemed to bubble up from my innermost heart and flood my being.'

Holy Mother took her to the shrine where the latter offered her salutation and then sat on the floor. Holy Mother lay down to rest nearby. A Sannyasini came and started massaging her. As Devamata looked at them wistfully and thought if she could have that privilege, surprisingly Mother motioned her to take the Sannyasini's place and massage her. Though there was no interpreter and they did not know each other's language, there was no difficulty in understanding each other's unspoken feelings.<sup>15</sup>

She soon engaged herself in Mother's household work with her kind permission. She used to come every day in the morning and arrange her bed and household articles. One day, she found that the five large windows in her room were spotted with patches of colour and putty. Next day, she brought some clean clothes and soap and thoroughly cleaned the windows. Mother was very happy to see the bright clean windows and praised her before all devotees. She told her one day that the best time for meditation was between four and six in the

morning and she usually meditated during those hours. On another day when she entered, she found Holy Mother engaged in stringing a rosary of glass beads for Baby Krishna belonging to Radhu (her little niece) with the same devotion as a nun would have done for Baby Jesus on Christmas eve.<sup>16</sup>

Holy Mother used to address Devamata as ‘My sweet daughter’, or ‘My beloved daughter’. And the latter writes ‘By her outward manner she was the most obscure of all the household, yet beneath the veil of simplicity which enveloped her there was a lofty majesty of bearing which caught the heart and bowed it in prayerful homage at her feet. The human covering was too thin to hide the radiance of divine consciousness beneath.’<sup>17</sup>

Sister Nivedita had written to Mrs Sara Bull in a letter dated 22 July, 1909: ‘Sister Devamata here, very very charming, . . . so small and frail looking, and absorbed in Holy Mother and religious practices . . . such innocence and piety’. In another letter to Miss Josephine MacLeod dated on 30 July, she wrote: ‘. . . Devoted to the Holy Mother and every step of Sri Ramakrishna and doing Puja and things and we enjoy so much having a third so different in the house. . . .’<sup>18</sup>

Devamata visited Dakshineswar temple several times. The first visit was made in the company of Swami Saradananda and Yogin Ma (a close devotee of the Holy Mother). She saw the room where Sri Ramakrishna had lived, meditated and taught his disciples and the devotees. She was also taken around the Concert house, Panchavati and Bel tree, the places associated with Sri Ramakrishna’s spiritual practice. Finally she saw the deity of Dakshineswar. She visited Dakshineswar many times later—once with Master Mahashaya and once with Sister Christine. Once she spent some time with Laxmididi (the Master’s niece) who told her many accounts of Sri Ramakrishna’s life. She

made the last visit alone and remained in the Master’s room for some time.

Sister Devamata had visited Belur Math along with Sister Christine by boat. They were received by Swami Atmananda and other junior monks at the landing place and later by the senior monks, Swami Shivananda and Swami Premananda, near the entrance to the temple premises. Swami Premananda took them to the temple, library and around the monastery; later they all had tea under a banyan tree along with the inmates of the monastery. They had a long talk and returned to Kolkata at night.<sup>19</sup>

She met a few direct disciples of the Master during her stay in Kolkata. After her arrival, Swami Saradananda wrote in a letter dated 11th August, 1909: ‘Sister Devamata (Laura Glenn) has come from Madras to meet Holy Mother. She is now staying with Sisters Nivedita and Christine. She is calm and quiet by nature—on seeing her it appears that her inner consciousness is aroused.’ In her book she has described as to how Swami Saradananda used to sit surrounded by devotees in his small room in the ground floor at Udbodhan in the evening hours while a devotee would read aloud a holy book—their voices could be heard from the upper floor where the Holy Mother used to stay.

She used to meet Latu Maharaj during her visits to Balaram Basu’s house. She could see from the open door of his room that he lived a simple life—sleeping on a wooden bench and mostly cooked his own meals on a clay stove. Sometimes she would present him Western bread and butter (which he liked) while he would send to her fruits. When she told him that she had heard about the Master’s special liking for him he replied that the Master loved all his disciples equally.

She met Swami Premananda during her visits to the same house as he was staying there for treatment of his injured eyes. He

would always speak with joy and glowing face about the Master. He wrote several letters to Devamata. In one he had mentioned his visit to Holy Amarnath Cave along with Swamis Brahmananda, Shivananda and Turiyananda and the vision they had of the 'great white cave'. In another letter he wrote: 'Let this prayer constantly rise in you that self-conceit, egoism may not creep in the soul. Real preaching, I say, consists in realizing him, even more than in raising to Him thousands of Temples all over the world.'<sup>20</sup>

Sister had lived for about three months with Nivedita and Christine and naturally they find a place in her book. She had mentioned that Nivedita used to be very busy in literary pursuit and in assisting Dr J. C. Bose, the famous botanist so that she could hardly give any time for the school. She had also mentioned that Nivedita was a very good speaker and exercised a strong influence on Indian politics. About Christine she wrote that she had a sacrificing nature who was fully committed to running the school.

Devamata became quite intimate with Yogin Ma and Golap Ma, who were close companions of the Holy Mother. Both were affectionate to her. Yogin Ma used to often tell her: 'Devamata, I wonder why Thakur send you so far away to be born. You belong here. You are one of us. . . .' Before she left Kolkata Holy Mother had arranged 'a special party' for her at Kankurgachi temple premises. This was attended by about thirty women devotees including Sri Thakur's niece Laxmididi.<sup>21</sup>

Sister Devamata had planned for a short visit to the US and then return to India to continue her work. Before her departure Holy Mother told her, 'Devmata be careful. If you get even the hem of your garment caught in the American work, you will not get back.' And it happened actually because she got caught in work with Swami

Paramananda in US and could not get back eventually. Sister Nivedita in a letter dated September 8, 1909, to Devamata wrote: "The Holy Mother speaks of you often. The first night, she pointed to your empty place with great pathos!' Be that as it may, Devamata remained engaged in Vedanta work with Swami Paramananda and was mainly based in Boston and then shifted to the Los Angeles area."<sup>22</sup>

In March, 1922, she had to face a serious illness that virtually crippled her. Nevertheless, unable to leave her home for appearing in public and deliver lectures, she then directed her energy to writing. She wrote her reminiscences of the Vedanta classes of 1895 and 1896 in the *Prabuddha Bharata* magazine in 1932. She wrote many books including *Days in an Indian Monastery* (1927) which describes her two years' stay in India during 1907-1909. She followed up with *Sri Ramakrishna and His Disciples* (1928) and many other books including *Memories of India and Indians*, *Sri Ramakrishna and St. Francis of Assisi* (1935).<sup>23</sup>

Many years after her return to US, Swami Shivananda, the then President of the Order wrote to her after the celebration of the 30th anniversary of her entrance to the Vedanta work. A part of the letter is quoted below:

. . . I know what great a part you have played in it and still are doing with a frail body, but with a spirit which is getting stronger and stronger in conviction. Your connection with the work is not of thirty years of experience, but I think your whole existence is related with it. Pioneers do not take birth but they come along with the birth of a movement. The stage gets arranged, behind the curtain of birth. As it rises up, the characters come one by one to play their part in different climes and countries. You are one of such characters. . . . So to my mind your association with the work and with Paramananda has taken place with the

will of Sri Ramakrishna. You are a blessed one. You will live as long as his name will be honoured here.<sup>24</sup>

In his reminiscences of Swami Brahmananda appearing in the book, *Swami Brahmanander Smritikatha* (Bengali) edited by Swami Chetanananda, Swami Visuddhananda wrote:

Being impressed by Sister Devamata's natural instinct for offering selfless service Raja Maharaj confided to Brahmachari Jiten Maharaj (later Swami Visuddhananda) that he wanted to offer a 'boon' to Sister Devamata and asked me to give a suggestion. I could not give any suggestion. Then, he said on his own: 'In her next birth

she should be born in India and spend her life as a brahmacharini devoted to Sri Thakur.' I said, 'Why do you want Maharaj to make her spend another cycle of life? It is all in your hands.' 'No, no', he said, 'Don't you understand. She is just in the beginning of her devotional life; however, she has served me very well.'

Many years later, a monk of Kasi Math asked Swami Visuddhananda whether the boon was actually given in person to her. He replied: 'Definitely. The boon given need not be spoken to the recipient. The moment such desires arise in the mind of great spiritual persons totally established on truth, the same is fulfilled.'<sup>25</sup> ■

#### REFERENCES

- 1 By His Eastern and Western Admirers, *Reminiscences of Swami Vivekananda* (henceforth *Reminiscences*). Advaita Ashrama, 1983, p. 121.
- 2 *Ibid.*, pp. 122-23.
- 3 *Ibid.*, pp. 124-25.
- 4 Asim Chaudhuri, *Swami Vivekananda in America: New Findings* (henceforth *New Findings*), Advaita Ashrama, 2008, p. 190; *Discoveries*, p. 463; *Reminiscences*, p. 126; Gopal Stavig, *Western Admirers of Ramakrishna and His Disciples* (henceforth *Admirers*), Advaita Ashrama, 2010, p. 251.
- 5 *Reminiscences*, p. 127.
- 6 *Ibid.*, p. 128.
- 7 *Discoveries*, p. 335, *Admirers*, p. 264.
- 8 *Discoveries*, pp. 463, 131-133.
- 9 *Swami Ramakrishnananda As We Saw Him* (henceforth *As we saw him*), Sri Ramakrishna Math, Chennai, 2012, pp. 188-89.
- 10 Sister Devamata, *Days in an Indian Monastery* (henceforth *Monastery*), Sri Ramakrishna Math, Chennai, 1975, pp. 60, 62.
- 11 *As We Saw Him*, pp. 200, 202.
- 12 *Ibid.*, pp. 206-207, 212; *Udbodhan* magazine (Bengali), January, 2013, p. 34.
- 13 *Holy Mother, Swamiji and Direct Disciples At Madras* (henceforth *Madras*), Sri Ramakrishna Math, Chennai, 2010, pp. 111, 113, 124-125.
- 14 *Monastery*, pp. 158-161.
- 15 *Ibid.*, pp. 212-214.
- 16 *Ibid.*, pp. 214, 223, 227.
- 17 *Ibid.*, p. 226.
- 18 Ed. Shankari Prasad Basu, *Letters of Sister Nivedita*, Vol. 2, Nababharat Publishers, 1982, p. 987.
- 19 *Monastery*, pp. 243-246; 277-278.
- 20 *Ibid.*, pp. 257-263; *Janma Janmantarer Ma* (Bengali), Sri Sarada Math, Dakshineswar, p. 342.
- 21 *Monastery*, pp. 274, 275, 282, 283; *Admirers*, p. 211.
- 22 *Admirers*, p. 209.
- 23 *Ibid.*, p. 134.
- 24 Sister Devamata, *The Living Presence*, pp. 1/7-2/7.
- 25 Edited by Swami Chetanananda, *Swami Brahmanander Smritikatha*, Udbodhan Karyalaya, 2003, p. 29.

\* Sri H. Mukherjee is a devotee associated with the Ramakrishna Math, Nagpur.