

# CHAPTER -V

## LIFE OF SWAMI VIVEKANAND AS GIVEN IN THE MAHAKAVYA

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Narendranatha Dutta who was later on popular as Swami Vivekananda was son of a well known lawyer of Calcutta, Visvanatha Dutta, and a very intelligent and pious lady, Bhuvaneshwari Devi. He was born on 12<sup>th</sup>, January 1863. It is said that the family was devoid of any male child. So the mother Bhuvaneshwari had made special worship of lord Vīreśvara (Śiva) of Kasi and Narendra was born as a result of her prayer to lord.<sup>1</sup>

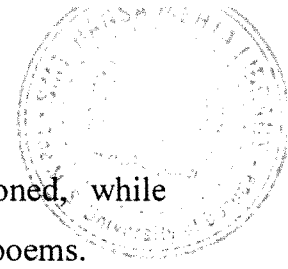
Indications of future greatness were conspicuous in him from his very childhood. He was sometimes given to fits of temper for which his mother found a strange remedy. She has to put him under a tap and chant Śiva's name. As Narendra grew up, he showed signs of an extraordinarily generous nature. Whenever a beggar or mendicant was calling at his house for alms, Narendra was readily giving away even valuable things of his house.<sup>2</sup> He was fond of pet animals and birds, and had several such dumb companions, some of them being a cow, a goat, a monkey, a peacock, a pigeon, and two or three guinea pigs. Among the boys of his group, Vivekananda was the object of their admiration and always their leader.<sup>3</sup> Even in boyhood he displayed great powers of concentration. As a young boy he was one day playing at meditation with some companions in a closed room. Not finding the

boy for a long time, the people of the house began to search everywhere and at last come to the closed room. They broke into it, where upon the other boys fled, while Narendra remained absorbed in meditation without awareness of what was taking place around him.

However, after a long time and a fierce inner struggle before Narendranath's keen intellect and his inherent spirituality could get integrated that the world came to know as Swami Vivekananda in later times for as he grew up into a young man. While studying in the Presidency college and even earlier, he came to study and absorb the philosophy of many western philosophers like Barkle, Hume, Spinoza, Kant, Spinoor, Darwin, Decart, Hegal etc. and the method and conclusion of modern science and philosophy profoundly influenced the keen intellect of Narendra and made him question many of the spiritual truths which he had taken granted in his pre adolescent life.

The question whether, God can be directly experienced or not, therefore became a question of life and death for him. One day in great excitement he went to Maharshi Devendranath Tagore with the question "have you seen God? The Maharshi was much surprised but gave no direct answer. He lovingly made him seated by his side, gave him many good instructions and said that the characteristics of a *yogi* are manifest in you. You will soon experience the result of it.<sup>4</sup>

It was this quest of Narendra for one who had directly experienced God that brought him finally to Ramakrishna. Narendra heard of him from



principal “William Hasite” of his college who mentioned, while explaining the meaning of ecstasy in one of Wordsworth’s poems.

Shortly after he happened to meet the master for the first time, at a religious festival at the house of Surendranath Mitra, where being a good musician, Narendranath was invited to sing religious songs. Being much pleased with the song, Ramakrishna made enquiries about the young singer. Then he went near Narendra, making a close observation of his physiognomy, invited him to Dakshineshwar.

When he reached Dakshineshwar the master asked him to sit on a mat and sing a devotional song, which put him into an ecstasy. After that the master took him to a side room and closed the door. He suddenly caught hold of his hand and shed tears of joy. He also offered some sweets and began to feed him with his own hand.<sup>5</sup> God, he said, can be seen and spoken with just as I am seeing you and speaking with you but who wants to do so? People grieve and shed pitiful tears at the death of their wives and sons and behave in the same way for the sake of money or property. If anyone is in truth equally anxious to see him one calls on him with a longing heart, he certainly reveals himself to him.<sup>6</sup> After this incident Narendra thought that he is truly worthy of respect, reverence and worship by the human heart. Thinking thus, bowing down his feet took leave of him and returned to Calcutta that day.

The promised visit of Narendra to Dakshineshwar for the second time came about after a month. Describing the happening of that day Narendra said “No sooner did he see then he called joyfully to him and

made him sit at one end of his bed. He sat down but found him in a strange mood. He spoke something indistinctly to himself. He looked steady first and slowly began coming towards. He thought another scene of lunacy was going to be enacted scarcely had thought so when; he came to him and placed his right foot on body, and immediately has a wonderful experience saw with his eyes open that all the things in the room together with the walls were rapidly long and receding into an unknown region. He sensed together with the whole universe was, as it were, going to vanish, in an all devouring great void was then overwhelmed with a terrible fear. Unable to control cried out loudly, saying Ah! What is it you have done to me? I have my parents you know!”

“Laughing loudly at words, Ramakrishna touched chest with his hands and said, “Let it cease now. It need not be done all at once. It will come to pass in course of time was amazed to see how that extraordinary experience vanished as quick as it had come when he touched in this manner speaking those words came to the normal state and saw things inside and outside the room standing still as before.”<sup>7</sup>

All took place in a trice, causing a revelation in Narendra’s mind. The year that followed constitute in Narendra’s life a period of intellectual struggle with the master and his gradual submission to him as a humble disciple, the submission being effected by the master’s unselfish love and divine power. There was none of formality of the traditional relationship between disciple and teacher. Narendra had great interest in music. Once at the time of B.A. examination in the morning he was

wondering here and there and visited his classmates and friends' houses. At that time at the request of his friends he started to sing a devotional song.<sup>8</sup> The frequency of Narendra's visit to the master was interrupted by the sudden death of his father Visvanatha Dutta early in 1884 after Narendra had appeared for his B.A. examination, Visvanatha, who was very generous by nature had spent more than he had earned, and consequently on his sudden death, the family found itself dropped from a state of affluence to one of indigence. Some of Narendra's close relatives were very worse, who had very much benefited by his father's generosity, even filed by cases in order to out him, his mother and brothers from their ancestral house.

As the eldest member of the family, Narendra found himself to be the sole bread winner of that very indigent house hold of five or six members. His efforts to find some job for the support of the family were fruitless. Many of his old friends, who consider it an honour to be associated with him in his prosperous days, now became very cold in their attitude towards him. There were, however, some who were following with him, come close to him, and advised him to follow their ways which Narendra would never adopt even under the pressure of dire poverty.<sup>9</sup> Narendra's poverty and sufferings, however continued. Many days he had to go out without food. Soon the problems of the family became overwhelming. He remembered that God would grant the mother's prayers and so went to Dakshineswar and requested the master to pray on his behalf for the improvement of his worldly condition. The master said to him "My child, I cannot say such words, you know, why don't you yourself pray? You don't accept the mother.

That is why you suffer so much. He forgot all then and completely merged in that thought. Coming into temple, he saw the mother was actually pure consciousness, actually living and was really the fountain of infinite love, devotion and bliss.<sup>10</sup> When Narendra returned to the master after his failure to pray to the mother the master sent him a second and a third time asking him to control his feelings and pray for the improvement of his worldly conditions. But every time the same happened as at first. The master now pointed out to Narendra the lesson of this experience namely, that he was born not for worldly happiness but for fulfilling a divine purpose for the good of the whole world. He however said in reply to Narendra's persistent request for the welfare of his family that it never would be in want of food and clothing. This was a turning point in Narendra's life.

It was in the middle of 1885 that Sri Ramakrishna showed symptoms of cancer in the throat and went for the treatment to a grade house at Cossipur. The intimate devotees of the master not took upon themselves the duty of attending to the medical treatment of their master. The house holder devotees paid the expenses while the young disciple, who later on became *san̄yāsīns*, undertook the duty of nursing the master staying at Cossipur. Narendra was their leader.<sup>11</sup>

During the few days more that the master lived, he did several things for the continence of the spiritual ministration that he had started. He gave clothes to the young men attending him and asked them to take holy alms (*Bhīkṣā*), thus symbolizing their constitution into a monastic community.

The master one day called Narendra and entered into *samādhi*. Narendra felt that a subtle force was entering into him. The master said to him feelingly “oh! Naren! Today I have given you my all and have become *fakir*, a penniless beggar. By the force of the power transmitted by me great thing will be done by you. Only after that will you go where you came from”. The master used to sit him by his side and spoke to him in privacy to a considerable length of time, most probably instructing him on spiritual matters, and on how to keep together and guide the small brotherhood that was foamed by his sickbed.<sup>12</sup>

Vivekananda who was very penniless seriously thought of future course of action. He decided to travel whole country. He went away to different places and came back to the Ashrama of Varahanagar. Vivekananda went to Kasi, Vrindavan, Ayodhya and Haridwara. He stayed in those places for some days and also closely observed the socio-cultural situations of India. In Banaras Swami Vivekananda has given some advice “not to go after them. When he was running after monkeys. He went to Agra and surprised to see the Taj Mahal. He started to smoking from a *chandal* to prove that *Dharma* does not exist in caste. When Swamiji reached Haridwar he met to Saradchandra who was a railway officer accepted *Sanyasa*. From Rishikesh he decided to go into the heart of Himalayas. Then he reached Kashmir. While Swamiji was moving he came across people rejoicing in the temple and poor people are living in the small cottages. He came to Delhi and went to Rajputana.. There he created the patriotic feelings in the mind of the princes and was invited guest by Mangal Singh, the king of the Alwar.



The prince was very much anglicized in his views and manners and held many of the Hindu religious practices in contempt. Once the Maharaja raised the topic of image worship with the Swamiji and spoke disparagingly about the practice. The Swamiji kept silent for some time and then asked the Dewan. Pointing to an oil painting of the Maharajah on the wall of the Durbar hall, whose picture is it? On receiving the reply that it was the Maharaja's he asked the dewan to take it down and spit on it. Struck with surprise and awe, the Dewan exclaimed how he could do such an act insulting to the Maharajah since the picture was only some canvas and pain. Then, turning to the Maharajah, he pointed out that just as his picture, though it was not himself was by association of ideas so intimately identical with him, so was a divine image a reveler of the deity to a believing devotee, and it is that deity he worships and not mere mud or stone. The very vivid and dramatic way in which the Swami drove home the point into the maharajah's mind made it a turning point in the religious view of the prince.

Then Swamiji went to Jaipur. He studied the difficult *Mahābhāṣya* of Patanjali under some best known grammarian. Swamiji came to Ajmer and saw here many gigantic bungalows and places constructed by the Mugal emperors.<sup>13</sup> And then he went to Mount Abu and visited the famous jain temple where people are found to be extremely busy not even getting time to eat, and drink. Then being requested by the minister of Khetadi "Jagamohan" he reached Khetadi and the king of Khetadi was also highly pleased listening discourses from Swamiji about religion, social life, spiritual knowledge and political science etc.<sup>14</sup>

Still another striking incident took place while the Swamiji was staying with the Maharajah of Khetadi, who had become a great admirer and disciple of him. One evening a dancing girl was holding a musical concert for the entertainment of the Maharajah. The Swami who was lodged in a nearby camp was invited by the Maharajah to hear the music, but he sent word that being a Sanyasin he would not like to hear a dancing girl sing. This wounded the feelings of that girl, and she in reply to the Swamiji as it were, sang a song of sudras which ran as “ o lord, look not upon my evil qualities!” in the stillness of the evening the voice of the deeply hurt girl reached. The ears of the Swami caused a revolution of feelings in his mind opening his eyes to a great truth which he was preaching, but which he seemed to have forgotten.

Again Swamiji, wandering in the way with *daṇḍa* and *Kamaṇḍalu*, he was captured by some thieves, but he could not get any trouble by the help of king of Limdi. By request of Hariraj Swamiji went to Junagadh and from there he went to the mount Girnar which is decorated by the best symbols belonging to Jaina and Buddha religion . Then Swamiji went to Porbandar and there he stayed as the guest of the king. He also helped there a person by name Śaṅkara who was writing a book on Vedas. Then Swamiji went to Dwarka and visited Śāradā Pith. He was very pleased while moving in Tirthas and experiencing the pleasure of natural beauty. On the way to Baroda, he went to Khandva. Then he became a guest of lawyer by name Haridas and here he got news about the world religion conference, which was to be held in Chicago.<sup>15</sup> By collecting newer and newer experiences and removing himself from,

the endless source of ignorance and preparing a life line of the future of the action he went to Pune. Traveling by train he met Balgangadhar Tilak. Some of his followers told that India is cheated by such duplicate Swamijis who move in disguise. Swamiji was not affected by it and spoke fluently in English and proved that the great sages like Sankaracarya were true sannyasis. He also in course of discussion with Tilak about divert subject made them surprised.<sup>16</sup> Then he on the way of Kolhapur went to Mysore. There he also influenced Sri Shishadri, a minister and the king Amarajendra. Here he certified many of the vedantic thoughts by discussing with the learned panditas. When Swamiji spoke about his intention to attain world religion parliament, in this respect to Maharaja, who promised to help him in the matter and even offered ten thousand rupees, which Swamiji refused to accept.

In the present time number of kings had bow down under the feet of Swamiji. He went to Trivandrum and there he enhanced his knowledge by knowing more and more about the Aryan culture and its main branches like Veda, *Itihāsa* and other subjects. Then he went to Kanyakumari and from there via Madurai to Rameshwaram. In the temple of Kumārīkā he prayed that he is not desiring for his own salvation, but for the service of the motherland. India is dominated by the materialistic culture in the form of Rāvaṇa and it can only be prosperous by the growth of spiritual knowledge in the form of Rama.<sup>17</sup>

He claimed the great rock existing in the ocean at Kanyakumari, and meditated for three days on the rock, where his great memorial stands

today, and in this meditation he seems to have get a clearly idea of the mission that was before him to fulfill.

In Pondichery an orthodox Hindu spoke something irritating to Swamiji, when he came to know that Swamiji wants to go to America by the way of ocean. He told that they are those who speak of *samudra yātrā*, are not conscientious and they are not capable of interpreting the principals of Dharmaśāstra. Swamiji opposed his thoughts.<sup>18</sup>

Then Swamiji reached Madras from Rameswaram. He was besieged by the best intellectuals of this enlightened city and several of them requested him to attend the parliament. They even realized funds for his trip to Chicago. But the Swamiji was not yet finally decided and he asked the collected amount to be distributed among the poor. He realized that as if Ramakrishna was calling him to make journey on the ocean. From Madras Swamiji came to Mumbai and gave assurance to the king of Khetadi and made a good plan for the future course of action.

Swamiji started to go to Chicago of America from Mumbai for representing world religion conference. People wished his well being and happy return after achieving great success. He became very delighted to see the Lanka (Srilanka) in which Aryan culture has flourished under the kingship of Vibhishana. He was also happy by beholding the religious attitude of people in the Jambu Dwipa where Buddhism was relevant. He was also become pleased to see the height of development in Leona / Tokyo in Japan. China will also achieve that

kind of progress in near future by its men power. Thus, Swamiji reached America, sailing Via Ceylon, China and Japan and he at least reached the city called Chicago after suffering a lot by the ship.

Reaching Chicago on the 30<sup>th</sup> July, 1893, he learnt from the information bureau that the parliament would be held only in September and that to be admitted as a delegate one is required to show credential issued by a recognized religious organization. He had no such letter of introduction to prove his being a representative of Hinduism nor had he sufficient money to carry on for two months in that expensive country. The man of destiny that he was, he overcomes all the apparently formidable obstacles in providential ways on his way to Boston. A lady became acquainted with him and invited him to stay at her house. She also introduced him to Mr. J.H. Wright; the professor of Greek in the Harvard University. Prof. Wright was very much impressed by Swami in the course of a long conversation. When Swamiji expressed his difficulty for attending the Parliament of religion for lack of credential the Professor replied, "to ask you, Swamiji, for your credentials is like asking the sun to state his right to shine."<sup>19</sup> He immediately gave him a letter of introduction to Dr. Barrows, the chairman of the committee for admitting delegates, and also provided him with a ticket to Chicago. Reaching Chicago Swamiji found that he had lost the address of the office of the parliament and being a colored man, on one whom he accosted on the way, showed any inclination to help him. He walked along the road until he was quite weary and the approach of night he was near at hand. He found a big empty box at a railway yard which is improvised as his shelter for that cold night in the

right royal fashion of a *Parivrājaka*. This perhaps may be called the last day of his *Parivrājaka* life, for the day after the next, he was destined to shine on the world's platform as the famous swami Vivekananda.

In the morning he got up and walking a little, found himself in a fashionable quarter on the city. Trudging along the road, he begged for food and shelter at several houses, only to be rudely rebuffed. At last, weary and hungry, he sat on the road side resigning him to the divine will. Just then happened an event which was nothing short of a miracle. Preplanned by a kind providence from a fashionable house just opposite to where the Swamiji was sitting a tall regal looking lady came out and approached him; she courteously enquired whether he was an oriental delegate to the parliament of religion. On the Swamiji answering in the affirmative, she offered to take him to the office of the parliament, but before she wanted him to visit her home for break-fast.

The lady was Mrs. George Hale. This was the beginning of the Swamiji's friendship with the family of the Hales and in America their home was the centre from which he moved about in the different parts of the united states, and the correspondence.<sup>20</sup>

Swamiji's first lecture at the Parliament of religion made him so famous that the most distinguished people of Chicago invited him to their homes. Everybody wanted to be his host. It is also remarkable that at a time when the vast majority of people in the West still believed that Christianity was the only true religion where delegates representing

Hinduism, Jainism, Buddhism, Judaism, Confucianism, Shantoism, Islam, Mazadaism, etc. sat side by side with and protestant churches. There might have been Swami Vivekananda made his debut on the world stage, when he opened his fires shore speech at the Parliament with that endearing from of address “sister and brothers of America ” the utterance of this five words worked like a magic spell on that huge audience of nearly six thousand who gave a standing ovation to the Swamiji for several minutes. He declared, after of Hinduism. From the high flight of Vedanta philosophy, of which the latest discoursed of science, seems like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhist and the atheism of the Jain, each and all have a place in the Hindu religion.<sup>21</sup>

Swamiji's mission in America was thus a great success and he received a warm reception from large number of people. After having established a permanent centre of Vedanta work in New York Swamiji's next turned his attention to England and delivered number of speeches and arranged number of seminars. The course of lecture and discourses that Swamiji gave in London drew large crowds of English men and women to his teaching with the great influenced by the speech of Swamiji on Lady Mrs. Margaret became very impressed, who was known with name of sister Nivedita.<sup>22</sup>

During his stay in England and the consent, he had meeting with the most distinguished Indologist of those days Prof. Max Muller who invited him to his home at Oxford and the Swamiji had an exchange of thought with him. Max Muller has already written his well known

article, a real Mahatma on Sri Ramakrishna in 19<sup>th</sup> century. It is remarkable that the great Master Ramakrishna attracted the attention of the professor Max Muller who was anxious to get more information on the subject from Swamiji, and it was with the information thus supplied that he produced his book, *Ramakrishna his life and saying*. It was probably the first comprehensive book on Ramakrishna Paramhansa, to appear in the English language. At London Swamiji visited Switzerland with Prof. Max Muller, and he became very pleased with the natural beauty of this place. Dausen, the noted Indologist and Vedantic scholar of Germany invited the Swamiji to Kiel, while the latter was touring the European continent. The Swamiji had exchange of thoughts with him at Kiel. He also met Prof. Pole, and discussing about the Vedanta philosophy. Then Swamiji visited Holland in Europe. When he returned to London, in the way he visited Rome, Venice, city of Italy, Misrae land, France, Istanbul, of Turkistan etc. He gave all the responsibilities for all the activities of western countries to his two friends.<sup>23</sup> Swamiji was accompanied by Mr. and Mrs. Sevier from London and was joined by Mr. Goodwin.

From Nepal he returned to India. Traveling through the important cities of Ceylon the Swamiji in his Parivrājaka days had a large number of ardent devotees and admirers.<sup>24</sup>

Next he went to Rawalpindi and from there to Jammu where he had several interviews and discussions with the Maharaja of Kashmir. He next proceeded to Lahore via Sialkot on the 9<sup>th</sup> December 1898, a grand event in Swamiji's life took place, and that was the consecration of the



new and permanent *matha* of the Ramakrishna order, Belur Math in the year 1897.<sup>25</sup>

On his last day, the Mahā Samādhi day his actions were all deliberate and full of meaning getting up very early. He entered in the shrine of the *Matha* and closing its windows and doors, spent three hours in meditation. Then coming down to the courtyard of the math, he placed it up and down in a grave and indrawn mood, the tenseness of which released in a whispering soliloquy loud to be heard and by Swami Premananda who was close by. “If there was another Vivekananda he would have understood what Vivekananda has done.”<sup>26</sup>

On 4<sup>th</sup> July, that day he came to the common dining hall to take his launch with all the brethren, breaking his usual habit of taking his food, in his room. After meditation he stretched himself down on a bed on the floor, called in the waiting disciple. Then he passed away on.<sup>27</sup>

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व्याकुलेक्षण इव क्षणादभूत् संविदं समाधिगम्य सम्पदम् ॥ *Ibid.* VI. 33 p. 79

(iii) तुभ्यमद्य सकलं समर्पितं निःस्वतां पुनरहं स्वयं गतः

गीः शुभाऽस्तु तव विश्वभारती याहि पुत्र ! जगतोऽसि मङ्गलम् ॥ *Ibid.* VI. 34

13. गतोऽजमेरं रचितानि मोगलैर्निजप्रजोपप्लववीतवैभवैः ।

ददर्श हर्म्याणि विशालदर्शनान्यथास्मदर्थश्रमसाधितान्यहो ॥ *SSVC VIII. 34 p. 103*

14. न चानुभूताखिलभतगेश्वरो निवासमिक्षादिनिषेधवानभूत् ।

अथो जगन्मोहकरं स्वखेतडी नृपस्य मन्त्री जगमोहनोऽनयत् ॥ *Ibid.* VIII. 37

15. परार्थवादी हरिदासलक्षणः

पुरि स्थितो यद्भवनेऽतिथीभवन् ।

‘बुधैः समां धर्मसभां स भाविनी’

पुरो ‘शिकागो’ श्रुतवाञ्छुतज्ञतः ॥ *Ibid.* VIII. 59 p. 107

16. सुपर्ववाग्दर्शन-सर्वधर्म-चित्

समाज-विज्ञान-मुखप्रसंगतः ।

न तत्क्षणं केवलमात्मनिन्दकान्

स लोकमान्यानपि चित्रितान् व्यधात् ॥ *Ibid.* VIII. 63 p. 108

17.i) त्रिवेन्द्रपल्लीं त्रिदिवेन्द्रपत्तनोपमां समासाद्य मतेर्विशालता ।

प्रदर्शिता तेन मह्यसंस्कृतिश्रुतीतिहासाखिलशास्त्रसंविदा ॥ *Ibid.* VIII. 69 p. 109

ii) ततः स ‘रामेश्वर’ वर्त्मना मुनिः कुमारिकामन्दिरमेत्य सन्नतः ।

ब्रवीति मातस्तृषितो न मुक्तये त्वदेकसेवात्मकमस्ति मद्बृत्तम् ॥ *Ibid.* VIII. 70 ॥

18. समुद्रयात्राकरणादमेरिकां  
 यियासुमेनं नवधर्मशिक्षकम् ।  
 निशम्य पाण्डेचरिपण्डितब्रूवो  
 रुषारूणः कश्चन चाचमुक्तवान् ॥ *Ibid.* VIII 74 p. 110
19. i) सैवातिथेयी यमिनं निनाय 'राइट' सदध्यापकमुक्तकीर्तिम् ।  
 यः प्रत्यजानाद्यतये सहायं तदुक्तिपीयूषरसप्रसन्नः ॥ *SSVC* IX. 36 p. 119
- ii) प्राध्यापकः सस्मितमाह विद्वन् !  
 सर्वज्ञकल्पेन च वाच्यमित्थम् ।  
 प्रकाशदानेऽधिकृतोऽस्ति भास्वा-  
 न्न वेति कोऽज्ञः कुरुते समीक्षाम् ॥ *Ibid.* IX. 38 p. 120
20. 'हेला' भिधैका महिला कयापि प्रोत्साहितेवान्तरदिव्यशक्त्या ।  
 समीपमेत्यानुयुयोज साधोः किमागतो धर्मसदःसदस्यः ॥ *Ibid.* IX. 46 p. 121
21. हिन्दूनां ब्रह्म साक्षा 'दुहूर' इति मतो जूरथुस्त्रीय 'मज्दा' ।  
 बौद्धानां बुद्धदेवोऽप्यहतिमुपदिशन् मुस्लिमानां तथाऽल्ला ।  
 ख्रिस्तानां स्वर्गतानां जनवृजिनहरो याहुदो वा यहोवा  
 सर्वे वोऽस्याः सभाया ददतु बलममी साधुसाफल्यसिद्धयै ॥ *Ibid.* X. 42 p. 135
22. i) स ददर्श समृद्धिसम्भृतां नगरीं लन्दनलक्षणां मुनिः ।  
 सुमहोद्यमसाधनेन या सधनालंकरणं भुवोऽजनि ॥ *Ibid.* XII. 2 p. 154
- ii) अथ नैकसभासु भाषणप्रसितेऽस्मिन् बहुधा प्रभाविता ।  
 इह मार्गक्रताऽमलान्तरा विदिताऽभूद्गिनी निवेदिता ॥ *Ibid.* XII. 3 ॥

23. अतः प्रतीच्यां दिशि पोलमुल्लरोपमा भवेयुर्भवतां सुहृत्तमाः ।  
यैरम्मदीयोपनिषत्सु भाषितं सन्देशसर्वस्वमिहोपदिश्यताम् ॥ *Ibid.* XIII. 26 p. 171
24. इत्थं यमी खेन्दुदिनानि लङ्कालंकारवद्बोधिरुचिं वितेन ।  
तेनेदृशं प्रेम नृणाममानं मानश्च तस्मिन्नभवत् समेषाम् ॥ *SSVC* XIV. 19 p. 182
25. वर्षे मुन्यङ्गदिव्चन्द्रे शरे मास्यादिमे दिने ।  
सेवाश्रमः स्थापितोऽभूश्चिरकालस्थितिश्रुतिः ॥ *Ibid.* XV. 42 p. 197
26. मत्तः परश्चेदपरो विवेकानन्दो विवेकी जगतीह मन्ये ।  
अनेन किं किं कृतमस्य पूर्णमूल्याकनं कर्तुमसौ समर्थः ॥ *Ibid.* XVIII. 57 p. 235
27. बेलूरतीर्थऽक्षिवियद्ग्रहेन्दौ वर्षे मुनेर्मासि दिने तुरीये ॥  
भृगौ निशि ध्यानजपप्रसक्तौ महामहाशान्तिमसौ प्रविष्टः ॥ *Ibid.* XVII. 58