

CHAPTER -VIII

RELIGIOUS AND PHILOSOPHICAL IDEAS DEPICTED IN THE MAHAVAYYAS

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Swami Vivekananda was not a man but a movement. He was not a person but a phenomenon. He lived for less than forty years, but achieved in that short span reads like fairy tale, saint and savant, patriot and citizen of the world seer and singer, humorist and orator by divine light, yogi and reencountered. He touched nothing but adorned. He raised our motherland out of her long, land lethargy and gave us the invigorating Mantra "Arise, awake and stop not till the goal is reached."¹ He proclaimed that *jīva* is *shiva* and made renunciation more meaningful by linking it with serving of fellowmen. He roused the materially affluent west to recognition of the richness of India's cultural and spiritual hermitage. And he had assured us that even after shuffling of the mortal coil he will inspire men every where until the world shall know that it is one with God. He took the world by storm at the parliament of religions at Chicago and since then spent himself unsparingly of in spreading the message of Vedanta among mankind.

At the very outset it has to be pointed out that Swamiji's life and work have fold significance. On the one hand he is the first great leader, spearheading the modern Indian resurgence and giving the clarion call to his people to rouse themselves up from the slumber of slavery, and to work for the nation's uplift. He was on the other hand an Acharya a

preacher of the Vedanta, whose message of salvation from the cycle of recurring births and deaths is of world-wide import and makes no distinction of country or nation or religion. The legacy which Swamiji has left pertain to both these fields service and salvation of the soul.

Adversity transformed Narendra into Vivekananda. It is misery that makes man seek the deeper dimensions of his beings philosophy owes its birth to misery; Ramakrishna said 'Misery in human life is meant to manufacture saints'. Swami Vivekananda had been hailed as the prophet of strength.

Ramakrishna was one with the cosmic Divine Realm as in his own illustration. 'A salt doll went into the ocean to measure its depth; it became one with the ocean. It is impossible to explain Brahman by analogy. It is between light and darkness. It is light, but not the light that we perceive, not material light. The aspirant sees only light'.

Swami Vivekananda phrased this once as *Ātman Mokṣhrthan Jagad hitaya cha*, for the liberation of self and the well-being of the world.² The ultimate goal of all mankind, the aim and end of all religious, is but one re union with God, or what amount to the same, with the divinity which is every man's true nature. But while the aim is one, the method of attaining may vary with the different temperaments of men.

Both the goal and methods employed for reaching it are called Yoga, a word derived from the same Sanskrit roots as the 'English' 'Yoke' meaning 'to join' to join us to our reality, God.³ There are various such

Yogas, or methods of union, but the chief one are Karma Yoga, Bhakti Yoga, Raja Yoga, and Jñāna Yoga.

Every man must develop according to his own nature. As every science has its methods, so has every religion. The methods of attaining the end of religion are called Yoga by us, and the different natures and temperaments of men. We can classify them in the following way.

1. Karma-Yoga: The manner in which a man realizes his own divinity through works and duty.
2. Bhakti-Yoga: The realization of the divinity through devotion to, and love of a personal God.
3. Rāja-Yoga: The realization of the divinity through the control of mind.
4. Jñāna-Yoga: The realization of a man's own divinity through knowledge.

These four Yogas represent the various spiritual disciplines according to the human faculties of thinking, feeling, willing and restraining.

First thinking the philosophical approach is mentioned in Jnana yoga; this can eventually lead us to the awareness of the cosmic self. Vedanta says. It is weakness, which is the cause of all misery in this world. There may be weakness, but never mind, we want to grow. Disease was found out as soon as man was born. Every one knows his disease; it requires no one to tell us what our diseases are. But thinking all the time that we are diseased will not cure – “medicine is necessary”.

Vedānta says – Being reminded of weakness does not help much; give strength, and strength does not come by thinking of weakness all the time. Vedānta takes the opposite position and says, you are pure and perfect, what you call sin does not belong to you. Sins are very low degrees of self manifestation; manifest your self in a high degree that is the one thing to remember; all of us can do that. Never say ‘I cannot’; for you are infinite. Even time and space are as nothing compared with your nature. You can do anything and everything, you are almighty.⁴

Secondly the faculty of feeling which is nothing but love and devotion is presented in *Bhakti* Yoga to God or to noble persons *upasana* in the form of *Bhakti* is everywhere supreme, and *Bhakti* is more easily attained of *Jñāna*.⁵ The latter requires favorable circumstances and strenuous practice. Yoga cannot be properly practiced unless a man is physically very healthy and free from all worldly attachment. But *Bhakti* can be more easily practiced by persons in every condition of life. Love is great and noble, but it may die away in meaningless sentimentalism. The one great advantage is that it is the easiest and the most natural way to reach the great divine end in view;⁶ its great disadvantage is that in its lower forms it often times degenerates into hideous fanaticism.

The aim is to get rid of nature’s control over us. The internal nature is much higher than the external and much more difficult to grapple with, much difficult to control. Therefore, he who has conquered, the internal nature controls the whole universe; it becomes his servant Rāja yoga propounds the methods of gaining this control. The goal of all its

teaching is how to concentrate the mind, then how to discover the innermost recesses of our own minds, then how to generalize their contents and form our own conclusions from them.

Thirdly, the faculty of willing which is dealt with in Karma-Yoga, where a mere action (Karma) is covered into a discipline action, which can lead to the enlighten of the cosmic life principle.⁷

“The only true duty is to be unattached and to work as free beings, to give up all work unto God. All our duties are His.”⁸

“Any work, any action, any thought that produces an effect is called a Karma.”

To work properly, therefore one has first to give up the idea of attachment, secondly, do not mix in the fray, hold yourself as a witness and go on working.⁹

Only that kind of work which develops our spirituality is work whatever fosters, materiality is no work.¹⁰

This is the central idea of the *Gītā* to be calm and steadfast in all circumstances, with one's mind and soul centered at his Hallowed feet.

“Discrimination between the real and the unreal dispassion and devotion, work and practices in concentration and along with these thee must be a reverential attitude towards women.”

In their perfection, their final these four disciplines take one to that cosmic wholeness, which is the ultimate goal of all disciplines. One may follow any of these Yogas, and may reach the Goal, but to reach perfection of the totality of Being, one should follow all the four Yogas. It is possible although it may be difficult in the beginning.

‘Perfection’ is the goal, which Swami Vivekananda has put before us, and it can be reached by a combination of the four Yogas. These yogas, when followed in unison; work like four wheel drive and lead by us to the ultimate Realization.

I. Concept of Religion

According to Swami Vivekananda: “Religion is not in books, nor in theories, nor in dogmas, nor in talking, not even in reasoning. It is being and becoming.”¹¹

“Religion is the idea which is raising the brute unto man and man unto God.”¹²

Each soul is potentially divine. The goal is to manifest this divinity within by, controlling nature, external and internal. Do this either by work or worship or psychic control, or philosophy – by one or more or all of these and be free. This is the whole of religion. Doctrines or dogmas, or rituals, or books, or temples, or forms, are but secondary details.”

Virtue is that which tends to our improvement and vice to our degeneration. Man is made up of three qualities- brutal, human, and godly. You must kill the brutal nature and become human, that is loving and charitable, you must transcend that too and become pure bliss, *sachidananda*, fire without burning, wonderfully loving, but without the weakness of human love, without feeling of misery. A spring of infinite power is coiled up and inside this little body and that spring is spreading itself. It goes on spreading body after body is found insufficient; it throws them off and takes higher bodies. This is the history of man of religion, civilization, or progress.

In all religions the super conscious state is identical. Hindus, Buddhist, Christians, Mohammedans and even those of no creed, all have the very same experience when they transcend the body.¹³

If there is ever to be a universal religion, it must be one, which will have no location in place, or time which will be infinite like the God, it will preach and whose sun will shine upon the followers of Krishna and of Christ, on saints, or Buddhist, Christian or Mohammedan, but the sum total of all these and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest, groveling savage not far removed from the brute to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman and whose whole scope,

whose whole force, will be centered in aiding humanity to realize its own true divine nature.

The whole of the religious philosophy of Ramakrishna and Vivekananda in the end converges on one point viz. 'man', 'the only God that exists'.

II. Concept Of Universal Religion

Vivekananda perceived, 'spiritual unity is the ultimate ground of all diversity.' This unity is the goal of all human knowledge. It underlies all religious doctrines and experiences, all metaphysical conception, all ethical ideals and scientific truths. As experienced and explained by Vivekananda, one self unities all forms of existence, penetrates, all phases of life 'If you go below the surface he says, 'you find that unity between man and man, between races and races, high and low, rich and poor, god and man, and man and animals. If you go deep enough all will be seen as only variation of the one and he who has attained to this conception of oneness had no more delusion.

The new world needed a new religion and Vivekananda has given that- a comprehensive dynamic, religion of man, intensely practical for human growth and development.

The clear eyed prophet saw that religion was the back bone of the Indian nation. India would rise through a renewal and restoration of that highest spiritual consciousness which had made her at all times the

cradle of nations and the cradle of faith. He totally disagreed with foreign critics and their Indian disciples who held that religion was the cause of India's downfall. The swamiji blame, rather, the falsehood, superstition and hypocrisy that were practiced in the name of religion. He himself had discovered that the knowledge of Gods presence in man was the source of man's strength and wisdom. He was determined to awaken this sleeping divinity. He knew that the Indian culture had been created and sustained by the twin ideals of renunciation and service, which formed the core of Hinduism. And he believed that if the national life could be intensified through these channels, everything else would take care of itself.¹⁴ The workers of India's regeneration must renounce, selfishness, jealousy, greed and lust for power, and they must dedicate themselves to the service of the poor, the illiterate, the hungry and the sick, seeing in them the tenable manifestation of the God head.¹⁵ People required education, food, health and the knowledge of science and technology to raise their standard of living. The attempt to teach metaphysics to empty stomachs was sheer madness. The masses everywhere were leading the life of animals on account of ignorance and poverty; therefore these conditions should be removed.

India's weak points, according to Swamiji, were poverty, neglect of masses, caste, denying women their basic rights, and a faulty system of education. He wanted India to take full advantage of modern science and technology to fight poverty and unemployment.

Swamiji used to say that neglect of the masses was a national sin for which India was paying dearly. About the cast system he said it was

indented to be a very scientific system allowing everybody to develop his aptitudes fully, but it ended up being a most heinous machinery of torture for a vast number of people. According to him, the day India started using the word 'untouchable' its downfall began.

Thus in India there is two great evil. Trampling on the women and grinding the poor through cast restrictions.

"Without *shakti* there is regeneration for the world. Our country is the weakest and the most backward of all countries. Because shakti is held in dishonor there.¹⁶ Vedanta declares that one and the same conscious self is present in all beings. There is no any gender distinction in *Atman* (self).

III. The role of education

For uplifting the masses he considered education the most effective instrument for eradication of the social evils, like prejudices and superstitions, to him no other instrument was more effective for building up of productive efficiency nothing else again was more effective. Hence in education Vivekananda saw the penance for all social evils and the most important means of promoting self-reliance for growth, development and prosperity.¹⁷

There is no chance for the welfare of the world unless the condition of woman is improved. It is not possible for a bird to fly on only one wing.¹⁸

All nations have attained greatness by paying proper respect to women. Those countries which do not respect women, have never become great, nor will ever be in future.

Indian women have many and grave problems, but not that are not to be solved by that magic word 'education'.

With such an education women will solve their own problems. They have all time been trained in helplessness, servile dependence on others, and they are good only to weep their eyes out at the slightest approach of a mishaps or danger. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defense.

"Sita is typical of India the idealized India. Sita has gone into the very vitals of our race. She is there in the blood of every Hindu man and woman."¹⁹

Vivekananda was never tired of eulogizing the Indian ideal of womanhood, of the ideal of self sacrifice, strength of character the power of leading an intense spiritual life, all epitomized in the character of Sita, who was also 'pure that purity of itself'. At the same time, he was never tired of praising the freedom that the western women

enjoyed their, practical efficiency, their share in the cultural life of the society. He wanted the Indian women to enjoy the same freedom without losing their old merits. He wanted that the Indian woman must rise in campsites and not fall.²⁰

Vivekananda concentrated his efforts to develop a full fledged, philosophy of equality, equality between men and women, between the privileged and the underprivileged of all categories in the society.

The essence of Vedanta philosophy was expressed in three brief words by Vivekananda's Guru Sri Ramakrishna viz, *Jiva is Shiva*'. In these brief words the genius of Vivekananda discovered the seed of a fierily philosophy of revolution.

If '*Jiva is Shiva*' i.e. if 'every living being is god', then of course every one must be granted the same human rights.²¹ No privilege could be granted to any one on ground of sex, creed, birth or wealth, or on any other ground since everyone has the same potentiality to become great and good, therefore, in a society based on this great Vedantic ideal, women also would enjoy the same rights as men and no discrimination is admissible against them. A true Vedantic society is therefore a revolutionized in the true sense of the term.

IV The core of religion

The central theme of this universal religion is the divinity of man, for this is core of every religion. The knowledge of divinity is the secret of man's development secular as well as spiritual. It gives him infinite faith in himself and the awareness that he has infinite potentialities. He is thus invested with great strength which finds expression in creativeness of various types and dimensions enriching the society.

At Khetadi and incident occurred that the Swamiji remembered all his life. He was invited by the Maharaja to a musical entertainment in which a nautch-girl was to sing, and he refused to come, since he was a monk and not permitted to enjoy secular pleasures. The singer was hurt and sang in a strain of lamentation. Her words reached to Swamiji's ears.

Look not, o Lord, upon my sins!
Is not same sightedness Thy name?
One piece of iron is used
Inside the holy shrine,
Another for the knife;
Held in the butcher's hand.
Yet both of these are turned to gold.
When touched by the philosopher's stone,
Sacred the Jamuna's water,
Foul the water in the ditch;
Yet both alike are sanctified
Once they have joined the Ganga's stream

So, Lord, Look not upon my sins!
Is not same sightedness Thy name?

The Swamiji was deeply moved. This girl whom society condemned as impure, had taught him a great lesson; Brahman the ever pure, every free, and ever Illumined is the essence of all beings. Before God there is no distinction of good and evil; pure and impure. Such pairs of opposites become manifest only when the light of 'Brahman is obscured by maya.' A *snnyāsin* ought to look at all things from the stand point of Brahman. He should not condemn anything, even a so-called impure person.

V. Universal form of worship

Service to Man. Practice of *Jiva* is *Shiva*. Swami Vivekananda has also introduced a universal form of worship since every human being has the same divinity in him. We can worship God by serving man you may invent and image, he says through which to worship God, but a better image already exists, the living man.²²

Image worship

The Maharaja of Alwar, ridiculed the worship of images, which to him were nothing but figures of stone, clay or metal. Swamiji tried in to explain to him that Hindus worshipped god alone, using the images as symbols. The prince was not convinced. There upon Swamiji told to the

prime Minister to take down a picture of the Maharaja, hanging on the wall, and spit on it. Everyone present was horror struck at this effrontery. Swamiji turned to the prince and said that though the picture was not the Maharaja, himself, in flesh and blood, yet it reminded everyone of his person and thus was held in high respect; likewise the image brought to the devotee's mind the presence of the deity and was therefore helpful for concentration, especially at the beginning of his spiritual life. The Maharaja apologized to Swamiji for his rudeness.

Thus, the very vivid and dramatic way in which the Swamiji drove home the point into the Maharaja's mind it a turning point in the religious view of the prince.²³

VI. The Power of Unity

Vivekananda is regarded as the patriot of modern India and inspirer of her dormant national consciousness. To the Hindus he preached the ideal of a strength giving and man-making religion. Service to man as the visible manifestation the Godhead was the special form of worship he advocated for the Indians devoted as they were to the rituals and myths of their ancient faith.²⁴

Thus he taught that there is power in unity. Nothing can be achieved without being united. So we should be united without having selfish interest.²⁵

The Swamiji's mission was national and international. A lover of mankind, he strove to promote peace and human brotherhood on the spiritual foundation of the Vedantic oneness of existence. A mystic of the highest order, Vivekananda had a direct and intuitive experience of Reality. He derived his ideas from that unfailing source of wisdom and often presented them in the soul stirring language of poetry.²⁶

The Aim and Ideals of Ramakrishna Mission

The aim of the association that Ramakrishna, for the good of humanity,²⁷ had preached and taught through the example of his own life and to help others to put them into practice for their physical mental and spiritual advancement.

The duty of the Association was to direct, in the right spirit, the activities of the movement inaugurated by Sri Ramakrishna for the establishment of fellowship among the followers of one undying Eternal Religion.²⁸

Its methods of action were (a) to train men so as to make them competent to teach such knowledge and sciences as are conducive to the material and spiritual welfare of the masses; (b) to promote and encourage arts and industries; (c) to introduce and spread among the people as elucidated in the life of Sri Ramakrishna.²⁹

VII. Concept of Samāj-Deva

Swamiji had taught that we should reject all the gods and goddess and serve only the form of God as long as society is illiterate and poor. He also said that you may build a temple in which to worship God, and that may be good, but a better one, a much higher one already exists, he human body. Similarly he also considers the Nation as 'God'.

Vivekananda's concept of nationalism is an integral part of internationalism gradually covering into universalism. This is a unique idea of nationalism fed on the ideal of universal brotherhood, peace and amity that he preached rising above all parochialism, narrow ideas of nationalism. 'A distinctive characteristic of Swamiji is the comprehensiveness of his vision. He is remarkably worked, universal, his life and mankind in general, without distinction of race or nationality, creed or age. He has in his view all types and grades of human beings, takes into account the various aspects of human life and dwells on the basic problems of human existence. He sees the divine self of man and looks upon the human form as the very symbol of the divinity. In Vivekananda, the universal spirit has found a loving, dynamic, and all-encompassing, expression, which is rarely to be found elsewhere.

Thus, the keynote of Vivekananda's nationalism is Universalism.

'Divinity of man' is the core of the new revolutionary philosophy of Vivekananda. By this doctrine Vivekananda makes man almost almighty. Man's inherent strength is infinite and his latent capacities are also infinite. In *Atharva veda* we find man declaring- 'Mighty am I, super by name upon the earth all conquering am I, completely conquering every region. According to Vivekananda, this strength latent in every man must be manifested and he did not like a mild approach in this respect. It must be manifested here and now. He lays down two practical maxims which form the quintessence of his philosophical of man making. 1) Get hold of yourself, 2) Get hold of the self.

Form these two, a few more valuable maxims of great practical importance in man's life. 1) Self Efforts 2) Self Reliance 3) Self Mastery.

The two words that were constantly on the lips of Swamiji were 'strength' and 'fearlessness' the word which the considered were the quintessence of the Upanisadas. 'If there is he say, that you find coming out like a bomb from the Upanisadas, bursting like bomb shell upon masses of ignorance, it is the word 'fearlessness'. The doctrine that added a new dimension to the concept of man was the doctrine of Shakti or Strength. Strength is life, strength is felicity, life eternal, immortal, and weakness is death. Man is his opinion is the repository of infinite strength since he is one with Brahman.³⁰

Swami Vivekananda had studied also western philosophy of the western philosophers like Berkeley, Hume, Spinoza, Kant, Darvine, Spencer, Descart, Hegal etc. they try to compare the philosophy of Spinoza, which admit to truth (matter and mind) with that of Sri Ramanuja the propagator of *Dwaitvād*.

He compared the philosophy of Śaṅkaracharya with that of Descart, the philosophy of Berkeley with Yogacaraya, idolism, the philosophy of Hegal and Kant with those of other Indian philosophical schools. They also explained the *Jagat Karnava*, like *Brahamavād*, *Parmaṇūvāda*, *vivartavād*, *Asambhav vād*, *Satkāryavād*. Their intellect got enhance due to the study of world religion, histories and other senses.

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 निजकर्मफलस्पृहां विना
 व्यवहर्तव्यमिदं तयेष्यते ॥ XII .60 ॥ p. 164

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भवति स्वार्थपरा नहि क्रिया ।

ध्रुवमान्तरिकी समुन्नतिः

परलक्ष्यं शुभकर्मवर्त्मनः ॥ XII.62 p. 165

11) नोच्चैर्वादा नापि सिद्धान्तधारा

नाप्यस्माकं चारुनानामतानि ।

धर्मः किन्तु स्वानुभूतेरवाप्तिः

किञ्चित्तस्याः कार्यजाते प्रकाशः ॥ X.38 p. 134

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नराश्चापीश्वरायन्ते विना धर्मं नरः पशुः ॥ XIV.36 p.133

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प्रत्यक्षं तेन संभाषा प्रोच्यते धर्मलक्षणम् । XV.20 p.194

iii) स्नेहः समग्रसंसारे स्थितप्राणिषु निर्मलः ।

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सर्वव्यापी यो विराण्णामधेयः ।

मार्गेर्भिन्नैः शालिनी तस्य कीर्तिस्त-

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त्यागेन लाभो यशसः सुनिश्चितः
सनीतिधर्मो हि निदानमुन्नतेः ॥ XIV.56 p.189
- 16) ईशः स्थितो दलितदुर्बलदुःखितेषु
येदर्हन्ति सेवनमलं प्रियबान्धवास्ते । XIV .53 p.189
- 17) शिक्षाप्रसारेण निजार्थशून्यान्
नरान् विधातुं पशुतुल्यबन्धुन् ।
दीनेषु नित्यं समवेदनाङ्का
क्षुत्पीडिता भोजयितुं यतध्वम् ॥ IX .21 p.116
- 18) संसारमंगलसंभवमेव भाति शिक्षान्नितो
न भविता महिलागणश्चेत् ।
वैहायसाध्वनि खगाः परिपुष्टदेहाश्छि-
न्नैकपक्षतिरयाः कथमुड्डयन्ते ॥ XVI .24 p. 206 ibid

- 19) चेदस्मदीयपरिशुद्धतरे समाजे
सीतासमा निरुपमा महिला अभूवन् ।
जानाति किं न वनिताऽपचितिं स कर्तुं
यः सद्गुणी भवति सौऽन्यगुणानवैति ॥ XVI .29 p.207
- 20) पाश्चात्यकृत्यनुकृतिर्यदि भारतस्य
नारीजनेन वहिता त्यजता स्वलक्ष्यम् ।
ताभिः सहैव भविताऽवनतिर्नराणां सर्वो
भविष्यति पुनर्विफलः प्रयत्नः ॥ XVI .25 p.206 ibid
- 21) जनार्दनो जनः सेव्यो मूर्खो निःस्वः प्रपीडितः ।
अन्यो वः पूजनं नार्हेदीदृग्जनजनार्दनात् ॥ XI .58 p.149
- 22) i) परमप्रियतामहेश्वरं मनुजः
प्रेममयान्तरीभवन् ।
यदि पूजयति ध्रुवं समः
समुपास्येन भवेदुपासकः ॥ XII .46 p.162
- ii). सगुणेश्वरमर्चयन्ति ये
क्वचिद्वहन्ति न ते तिरस्कृतिम् ।
सगुणः खलु मूर्तिपूजकोऽप्य-
धिगन्तुं सुतरां निराकृतिम् ॥ XII .47 ॥p.162

- 23) न केवलं मूर्तिषु विद्यते शिवः
परं दरिद्रेषु च दुःखितेषु च । XIV .52 p.189
- 24) बलवन्तो भवन्त्यार्या लोकासंग्रहेतवे ।
न केवलं शरीरेण परमध्यात्मचिन्तनात् ॥ XI.73 p.151
- 25) संघशक्तिं विनाद्यत्वे कार्यं किञ्चिन्न सिद्ध्यति ।
अस्माभिः संहतैर्भाष्यमतो निःस्वार्थबुद्धिभिः ॥ XV.43 p.197
- 26) कवीन्द्रस्तां नरेन्द्रोक्तिं रवीन्द्रोऽप्यन्वमन्यत ।
सत्यमद्योन्नतिर्देशे तस्यैव वचसः फलम् ॥ XV. 49 p.195
- 27) i) संघोऽयं रामकृष्णाख्यो जगत्यां विदितोऽजनि ।
कल्याणं मानवानां यल्लक्ष्यं निश्चिमुत्तमम् ॥ XV.45 p.197
- ii) शिवज्ञानाज्जीवसेवारहस्यं पुरतः स्थितम् ।
अनुसृत्य तदेकं ते भ्रमन्त्ववनिमण्डले ॥ XV.46
- iii) राष्ट्राणां जातिवर्णानां घर्माणां चापि भिन्नताम् ।
परित्यज्य जगत्सेवा ध्येयं संघस्य गौरवम् ॥ XV.48 p. 198
- 28) रामकृष्णस्य हृदये या विश्वप्रेम-भावना ।
तां साकारं विधातुं च संघः प्रधान्यतः स्थितः ॥ XV.49

- 29) i) यथाहं भारतीयोऽस्मि तथा संसारसेवकः ।
इति संघसदस्यानामस्तु जीवनदर्शनम् ॥ XV.51 p.198
- ii) अस्माभिरस्तु परित्याज्यमिदानीं देवतान्तरम् ।
समुपास्यो विराडेको राष्ट्रदेवो निरन्तरम् ॥ XI.65 p.150
- 30) बलं जीवनं दुर्बलत्वं च मृत्युर्बलं
शाश्वतं स्यादलं सिद्धिबीजम् ।
बलं सौख्यकृद् दुर्बलं च दुःखं
बलान्यर्जयध्वं बलान्यर्जयध्वम् ॥ XIV.33 p.185

Notes: This all given reference are collected from SSVC.