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Pandita Tryambaka Sharmā Bhandārker's Śrī Swāmi Vivekānandacaritam is one of the best Mahākāvyas of the modern Sanskrit literature. The poem deals with the life, philosophy, personality and character of swami Vivekānanda in eighteen cantos bearing significant titles. The titles of the epic poem give us good idea about the subject matter of each canto in an aphoristic manner and are given along with the canto wise summary.

Canto I Positive and Negative Thoughts (Saṅkalpa Vikalpah)

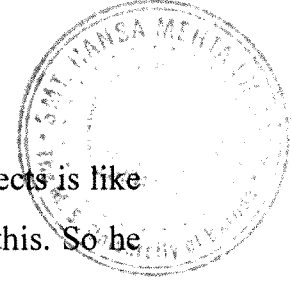
The poem begins with a prayer to Sri Ramkrishna (Rama Krishna with Lakshmi) who kindled a lamp of conscience (*vivekadipa*) Vivekānanda in the form of a lamp when the entire universe was covered with dense darkness of ignorance. Next the poet prays to swami Vivekānanda who was incarnated as a messenger of peace for establishing eternal peace through his wonderful life activities in the society which was divided by the ideas of dualism and for correctly explaining the thoughts of the *Upaniṣads*. Salutation to Vivekānanda who discarded the darkness by the light of his knowledge; who is characterized by bliss and light who refined the entire society and who was having limitless love for people. He took birth to advise the path of salvation to the people when they were divided by the diversity of religious ideology and proceeding to

make quarrels among themselves like Buddha on this earth. Because of the blessing of Vireswara, Visvanatha Datta and Bhuwaneswari Devi were blessed with the son, Vivekananda. Mother Bhuwaneswari watched Samkara in her dream taking birth as her son; he was sitting on her lap and talking to her that I am going to take birth. Narendra took birth in the family of Datta like a gem having brilliant color from a tranquil ocean. He was having wonderful, generous, and immense spiritual power. Indications of future greatness were conspicuous in him from his very childhood. His name was Vireswar as he was received by the blessing of Visvanatha. The sure name was Bile. He was compassionate, sharp witted and fearless. So he was the leader of the boys of his age. Some times he was doing meditation with his friends at the back of the house or sometimes shouting 'here is a snake' going to the place of contemplation. When his friends were going away being afraid of the snake Vireswar was getting engrossed in deep meditation. When Narendra was looking at poor beggar, he was giving whatever was in his hand. Once he gave a cloth to a poor man from the window. He was sometimes making some paintings and asking many naughty questions to his mother and getting involved with strong arguments. Vivekananda was questioning how a cast gets spoiled when a person of higher cast comes in contact with a person of lower cast. Gold is gold everywhere. How can it is possible that we are greater and others are lower. The mother of Vivekananda Bhuvaneswari Devi was expressing her agony many times. She had prayed to lord Siva with devotion for a good son, but he sent a ghost who is not beneficial for the family. Saying so she was flouring water which was sanctified by the utterance of *Siva mantras* on the head of Narendra. His mother Bhuvaneswari Devi was

affectionate, religious minded, pure and an ideal woman. Vivekananda was thinking that Hanuman should be worshipped in every house because he is the symbol of great energy. He was not interested for the study of English language. So Narendra was seriously studying history, philosophy, and other subjects and he was independent in thinking. His intellectual power increased with the function of tranquil mind with the age. He believed the things after understanding the problem and examining it critically with the sound logical arguments. He was also questioning the view of Berkeley who was thinking that there is no external entity. Everything is just an idea. Similarly he was also questioning the view of Hume who was not accepting the view of *Īśvara*. All human behavior is only mental. He was not accepting the view of Spinoza who was accepting mind to be the parts of *Īśvara*. He was also questioning the view of Kant who was accepting *Buddhi* or Mind (pure reason) as an important instrument of knowledge and all the sense organs present before *Buddhi*. The worldly objects and the final knowledge arise though we do not get direct experience of that cognition. The theories of Darwin are about the creation of the universe and the theory of Spenser. He had subjected the view of Descartes the French philosopher i.e. 'cogito ergo sum' (I exist because I know) or other western philosopher "Hegel".

With this type of various thinking in his mind he decided that Vedic *dharma* is only beneficial to him. As one charioteer controls all the horses of chariot similarly *Īśvara* also controls the entire universe. The scriptures also say again and again that in this world to word off the sorrow of people *Īśvara* takes incarnation, because he is the ocean of compassion. With the number of positive and negative thoughts in mind,

Narendra thought that if there is *Īśvara* why then there is no equality in the society. In one side a person is poor and in other side another person has a lot of wealth; somewhere somebody enjoys the festival of birth of a son and in the other side some people wailing behind a person who is dead. Somewhere some people are anxious because of the marriage of their daughters and somewhere people are wailing because they have not son. If *Īśvara* is with full of compassion, why there is difference in this world which is made by himself. Here some are lower, some are higher, some are rich, some are poor, some are touchable, and some are untouchable. If *Īśvara* is here and if we are the son of him, why don't we live together, why are we quarreling with each other on this point. He tried to find out the fact on the strength of his conscience. In this momentary world, people are living with lots of attachment, jealousy, fear, hatred. If the entire world is full of happiness why the human beings live with problems and misery. The human beings are born from Manu. So Manu is their father and *Prakṛti* is their mother but how do the human beings forget it. So why this type of problem among the people, if the god is doing this how he became so merciless. He says "If I am incapable to remedy the sorrow of the people, my life is meaningless, today my major work is to help others without any selfish purpose." The benefit of the society, is better than the personal benefit, even a little good work gives more pleasure. By making a little effort he was able to remember many subjects as his memory was very sharp. Gradually Narendra learnt literature, music, and other difficult subjects. In his childhood he had tremendous confidence on him and he had extraordinary power of eloquence. All those subtle things got developed in his later life. He was seriously thinking of polluted Indian society and



trying to take remedial step. The enjoyment of the worldly objects is like a poison for the students so they should not be interested for this. So he guided his friends to walk on the right path and to make their conduct perfect. He was questioning: Can one achieve the ultimate goal of life by following the principles propagated by *Brahmosamāj* and *Āryasamāj* or what is better between the two he could not decide that his pure intellect desired to obtain *Brahma* after moving in various directions like the river Gaṅgā goes to the ocean with many kinds of streams. He thought of obtaining a preceptor who will guide him the right path to achieve eternal peace. He decided to work for the people, who are suffering from many kinds of miseries. Here ends the first canto of the epic poem with one more concluding verse, which provides some pertinent information about the author of the poem.

Canto-II Union (Saṅgam)

The second canto is entitled with 'Saṅgam'. There are fifty three and one verses. A professor by name Hasty who was well versed in philosophy and history once explained a poem in a class to Narendra whose mind was deeply involved with study and was restless by the various thought currents without having a particular goal in mind. Prof. Hasty was explaining that the minds of people became very much happy, while observing manifold beautiful aspects of nature. Among these people there are few who forget themselves while exercising the uncommon pleasure. One of such great persons resides in the temple of Daksineswar. His name is Śrī Ramkrṣṇa Paramahansa who was always practising meditation and was self established and was experiencing

highest form of pleasure continuously. Nobody else except Narendra among the students could comprehend the meaning of the statement of Hasty. Hasty was also extremely happy to know that Narendra has in fact got it painted on his intellect. He thought of himself that he has visited the number of universities and tired of teaching in many places, but he has not seen such a tranquil intellectual like Narendra. Even he has not seen such a wise person among the youth of Germany. No such young with remarkable intellectual power was born and will never take birth in India. It is a fact that Narendra who is experiencing the extraordinary power of Yoga, has come down to the earth to remove the delusion created by the people. *Brahmānanda* is far away and is difficult to obtain and the worldly pleasure is momentary only. While thinking that all these objects of the world and the world itself is like mirage so is false, only *Brahman* is truth and eternal. With this conviction he tried to follow the path of “*Nirākāra Brahma*” the followers of Brahmosamāj like Kesavchandra Sen. If there is one *Īśvara* who is the cause of origin, sustenance and destruction He must be perceptible. So the person who has direct experience of this almighty should be contacted and to be asked. He wandered to find out the persons who believe in the existance of God and who have direct experience of him. He went to meet Devendra Nāth who was residing in the bank of the river Ganga and asked him with profound devotion “has he seen the God?” He (Devendra Nāth) was not able to answer the question of Narendra. By looking at him very closely he told that there is great evidence about the achievement of *Yogi-Bhāva*. He also blessed him that you are born for the benefit of the people. But Narendra could not get the satisfactory answer to his question and came back to home with frustration. In the

world of his imagination somebody with dressed in orange color appeared fully lighted and asked him “Do you want a life full of enjoyment? While listening the speech of this divine body Narendra immediately wanted to come closer to him. At that time the house was lighted with the brilliant rays coming from the body of that person and he suddenly vanished from that place. Then Narendra seriously repented for not being able to catch him in his heart. Vivekananda thought that how unfortunately he left the chance to go. The association of the good people is always good for something. Buddha had come of his own to guide him but unluckily he lost the chance from his hand. The great soul Buddha came to convince that *amṛt-tattva* can be achieved neither by *Bhoga* nor by *Dhana*, nor *Karma*, not even by *Tyāga*. Narendra decided that there is only happiness in Brahma but even though it is very pure it is covered by the worthless objects, So he decided to achieve this Truth and to remove the misery of people. There is description of Buddha who is said to be unique who rejected to Laksmi, kingdom and palace by thinking that they are for moments and son also who is soft like a delicate flower. Than he looked at the miserable condition of the nation, where people followed the method of the expanding religion with narrow mind. He became surprised when he saw this type of blind belief. In ancient time Aryan culture was spreading in various countries. They gave the ornament of brotherhood, equality and compassion. Today people of our nation who followed the western culture with lots of respect, without thinking what are beneficial and what is not for them. Indian people renounce their glory and they like to do quarreling etc. Because of this reason our nation became hale. The poets of ancient India due to the impact of their genius was full of Siva means welfare and peace with the

true message of good teacher but today in the absence of great teachers and proper propagators the world became full of misery. The knowledge Ganga got originated from Āryāvarta, the place of Viṣṇu and went flowing in east, west, and north. In the form of proper education for the benefit of the mankind how does he get vanished like Sarswati today. The divine knowledge river which aroused from the feet of Viṣṇu and flown in thousand streams in all the directions continuously where did it go today? The gems which were obtained by the Indians like the Lakṣmi, Kaustubha, Pārijāt etc. out of the churning of the ocean are now lost from India. So we have become very poor. The great seers who were free from the bondage of world, were endowed with *Dharma*, *Satya*, *Charita* and *Astikta* have obtained the deep knowledge of the Vedas and who have propagated the jewels of their wisdom in the world are now not present. Consequently the Indian society was divided by the tradition of *jātī*, minor sects and sub sects got increased in India where life was regulated by *Varṇā*, *Āshrama* and *Dharma* etc. as per one's own *Guṇa* and *karma*. In both *Śāstra* and *Śāstra* (weapon and knowledge) all people should be given equal right and opportunity to acquire knowledge. To be a low or great is not a quality of birth. East especially India has almost forgotten the great philosophy of our spiritual science. The western countries are after material enjoyment which are external and confined to the form, test etc. He himself was experiencing this great pain while observing these countries where true knowledge was covered by ignorance under the influence of materialistic culture. Being the victim of such type of sorrowful thoughts Narendra could not get sleep and as a result his body becomes weaker day by day. The helpless Narendra was interested for getting a true preceptor who will be able to guide him in a proper path by

the lamp of knowledge. Once Narendra had gone to a friend's house on some occasion where Rāmakṛṣṇa was also invited. So he got a chance to meet him directly with curiosity. The person who is known as a poor, illiterate and always engaged in the worship of mother goddess Kali, who was knowing that he will be the faith- earth of the power of Narendra's logical arguments. The person who has not stayed even for a moment in the residence of a preceptor and is not able to have a good cloth and has not studied even any religious scripture how he can attract intelligent Narendra. The heart of Narendra was full of surprise when he looked at the wealthy and wise followers of Brahmasamaj; the followers of Vedic cult and Christians who all alike sing the glory of Rāmakṛṣṇa. Is he god in the form of a man, is he all powerful incarnated for welfare of the beings not having any kind of attachment for worldly objects like gold etc., a true knower of Vedas and great denouncer of the worldly bondage. The person seems to be an image of religion, brilliant, having divine fame, giver of freshness and inspired of good work, having the motherly love for ladies, calm and looks bright with the power of great achievement and *Samādhī*. While hearing all these glorious speeches of the people Narendra could not decide weather this person has directly seen the god. or not The union of Narendra with Rāmakṛṣṇa was a good sign of human welfare. It has not happened earlier. It is as if a new Tirtha has come into being like that of the Gaṅgā and the Yamunā, or it is an union between science and spirituality for the benefit of entire universe by which the knowledge regarding God will grow gradually, or is it a proper integration of the eastern and western ideologies which was accepted to be impossible by the scholars, or is it a proper union of *Tarka* with *Śruti* in which the former is conducive to latter. The

argument which goes against the scripture and authority creates illusion, not true knowledge. Today Narendra became endowed with *Sādhancatuṣṭaya*. Their union is like that *Shiva* and *jīva* and will continue for thousand and thousand years. In that occasion Narendra's sweet and melodious voice attracted Rāmakṛṣṇa who was pleased to listen the sweet song of Narendra. He then and there recognized the future massager of religion. Sri Rāmkṛṣṇa invited Narendra affectionately to visit Daksineswar, Vivekananda also politely accepted his invitation and promised to come to the place of Rāmakṛṣṇa. On the other hand his father Visvanatha thought of arranging marriage for Narendra when successfully he passed F.A. examination but Narendra did not agree with the proposal for the reason that the path of enjoyment is an impediment on the path of Yoga. Here ends the second canto of the *Śrīswāmivivekānandacaritaṁ mahākāvya*.

Canto III Obtainment of initiation (Dikṣāprāpti)

The third canto begins with the title "*Dikṣāprāpti*". Ramakṛṣṇa after the accidental meeting became very much fulfilled and felt in his heart for the competent disciple in order to extend the spiritual knowledge. There hundreds of devotees were coming to the temple of Daksineshawara daily with the thirst of nectar in the form of knowledge. Once Narendra also came there to the temple existing in the bank of the Ganga and sat on an *Āsana*. He started singing. "Why are you wandering oh! mind in this world without a particular goal in mind ". All the knowledge made of form, test etc. are like poison. Not even for a moment relation is to be established with all these five gross elements. Why do you maintain a

state of difference towards the pure love of God? It is not desirable to discard the relation with good people. In the path of achieving God if you are tired then you meet the particular person who will remove your doubts. On the way if you find some impediment then remember the God. Narendra himself became overwhelmed with the profound feelings of devotion and the entire house was resounded with his melodious voice. “How beautiful it is!” by saying so the Guru Rāmakṛṣṇa achieved the state of *Samādhī*. Rāmakṛṣṇa became so much restless to have proximity of Narendra. He called him to the inside of the house and gave some sweets to eat. He said “I know that you have born for the welfare of mankind, oh! Sage why are you late.” Thus spoke Rāmakṛṣṇa with the tears in his eyes. Why did he say so? Narendra thought of it. He spoke without any back ground. But there was no inconstancy in his speech . Whatever he spoke was true. As it is evidenced by his experience. By listening to his speech one can see the God. By thinking of all these points Narendra’s mind was full of surprise. Not only one can have a vision of God he can have a dialogue with him. All these people are crying for wealth, son, wife and material objects. But nobody is crying for God with profound devotional feelings. He can see him and communicate with him. But who will wait for him, with anxiety and tears. The people of worlds are always with doubts. There is no little doubt about the existence of God as he (Rāmakṛṣṇa) has perceived him. Even though he is affectionate and pure in heart he is no doubt great. Thus considering Narendra came to his house but his mind became more attracted towards his Guru Paramāhansadeva. His mind became disinterested in the study of his subjects; even his mind was not steady in speech, sleeping, eating etc. His mind became full of Rāmakṛṣṇa.

Rāmakṛṣṇa's affectionate respect gradually went on growing as it happens in case of a person who became more attracted towards an object after knowing the value of it. His eyes desired to see Rāmakṛṣṇa residing in the Daksineshwara temple like the ocean waiting for the arising of the moon for his own fulfillment. He therefore came to the Rāmakṛṣṇa's Ashram. He gave his own identification as the son of Vishwanath. Rāmakṛṣṇa welcomed him cordially and offered him a seat and then kept on looking at him and touched with his right foot. Then the mind of Narendra transcended the difference between movable and immovable and moved in the ocean of part less unity. He kept on seeing all the objects like house etc. are losing their identities by the force of some light comparable to the power of thousand stars and constellations. In that greatest universal power of illumination he lost his atomic identity. The significance of worldly objects is completely lost and he experienced. Something wonderful power of light. Why did you do so thus he spoke to Rāmakṛṣṇa? Why did you throw me to the God of death? Where are my parents who have gone to the place of Yama. When Narendra was speaking these words, Rāmakṛṣṇa touched his chest with a smile, when he became normal he thought to himself why my mind became so weak due to the impact of this person. Is it some hidden "Tāntrik Power" or is it some magic or is it yogic power or is this some type occulted science or is this some mystery? The power came like to uproot a tree. He decided to remain as an immovable mountain. The person who was successful to make steady mental power by force, how can he be a common man? He might be a great soul. Narendra's mind was moving in a direction while Rāmakṛṣṇa's mind was walking in opposite direction. Nevertheless he wanted to come to the temple of

Daksineswara. That itself is wonderful. Though he found some kind of inconsistency in the speech of Rāmakṛṣṇa still he could not reject all of his sayings as they were containing some element of truth, he moved back to the temple of Daksineswara. Being departed by Rāmakṛṣṇa but got attracted by his sincere affection just like a bird that comes to its own nest. Narendra looked at Rāmakṛṣṇa having strong faith on him with passion, carefulness, steadiness of mind and controlling of all the sense organs. His doubts were clear, and his mind became steady in spiritual knowledge. Rāmakṛṣṇa gave initiation to Narendra, for the welfare of the world, for the grief of the people. Then he touched him after *Nirviklpa Samdhi*. He lost the external consciousness. Immediately he got the proper answer to the questions asked by his preceptor. In this world why we come, where we are and where will we go and in this world where is the entrance and what is the end, When “I am the infinite form” this type of *Bhāva* arises, then one can reach the state of self realization within the moment. After perceiving his Guru’s detachment, penance and pure feeling he thought that he is the great incarnation on this earth. The contradiction with the person who is respected by all for possessing some extraordinary became fruitless. There is equal passion between this preceptor and disciple, they stand as like two different body and one soul. He is great and clever in the knowledge of *Advait*, Narendra is tremendous, *karmayogāchārya* and good in character. Narendra did not believe in image worship and also did not believe in uncommon feelings. Narendra has doubt in his mind about the extra ordinary experience of God. He also made some protest to the activities of image worship. He told that the perception of God and to have a perception with him is just an imagination. So these kinds of fancies are to be removed. But

Parmahansa had seen the life in the images. Narendra had no such faith. Rāmakṛṣṇa was thinking that only the mother Goddess will help him to remove the doubt of his mind. Even though Narendra had no faith in the philosophy of Rāmakṛṣṇa still spiritual power started functioning in him and so he became Vivekananda – a great sage from Narendranath. Narendra was active day and night relentlessly after the investigation of truth. So he was preferring isolated places and the books of his choice to find out the element of truth. Thus having independent thoughts in his mind and view point opposite to his preceptor he concentrated on his B.A. examination. Rāmakṛṣṇa on the other hand prayed to Mother Goddess Kali to bring a change in the mental attitude of Narendra. A disciple in the form of moon could illumine the entire universe by enquiring knowledge from the preceptor Rāmakṛṣṇa like sun. Then Narendra developed faith on divine compellation as well as the perception of God and *Samādhi* being inspired by his preceptor. Once Ramakṛṣṇa declared that this sage like Narendra will be a great person in future, and he will give the spiritual knowledge to the human beings of universe. Rāmakṛṣṇa was the guide of Narendra who undertook all the possible efforts to give the new lives to the human beings. Narendra bloomed like a hundred petal lotus by the rays of the sun like Rāmakṛṣṇa.. Narendra showed a new path consisting of affection, unselfish service, brotherhood feelings of universal friendship, so he became like beautiful *Upajñā*, The last verse as usual contains the biographical information about the poet. Here ends the third canto of the poem.

Canto IV Achievement of fulfillment (Pūrṇatālābhah)

Rāmakṛṣṇa could not exist without Narendra and Narendra without him. The relation between the two was *Ayutsiddah*; that takes place between an object and its quality. It is like the rays with the sun, fragrance with the flower, sweetness with the sugar and whiteness with the milk. Sri Ramakṛṣṇa was praising him as the best of the devotees daily as he was behaving as for his knowledge, playing, laughing, and doing all his activities. He was very anxious for the acquisition of knowledge and eager to hear the speeches of the learned, serving the Goddess of learning *Saraswati* by way of going to the library daily and having strong ambition for progress. Rāmakṛṣṇa was allowing him and giving him all the freedom to acquire the knowledge from the sources of his choice. The teacher did not create any kind of hindrance on the way of his learning. Narendra like a bee was collecting honey of knowledge from other flowers but he was not getting satisfaction but while he was getting full satisfaction from the teaching of Rāmakṛṣṇa who is like a lotus. Once Rāmakṛṣṇa himself went to Kali Ghat, to see his best of devotees Narendra. After a gape of time, he went into the temple Brahma Mandir and climbed the main place and meditated on that place. Many people criticized and told that this is not good and it led to some problem. Some of the followers of the temple make the extinguished light stop; but the light of Sri Rāmakṛṣṇa stood in front of Narendra, while the entire temple was covered with darkness. Narendra was ready and stood by Rāmakṛṣṇa for his protection and was surprise to see that activity in the temple were one worshiped for formless, quality less and action less entity. The person who believes in the formless person and remains in

the shelter of Mother Goddess Kali why did he go to the temple of Brahmosamj. There is in fact *Advait* the difference are due to the qualities (*sattva, Rajas, Tamas*) just like water became either cold or hot due to its connection with other objects, so there is difference only in name. The truth is one where is then the scope of quarrels. When Narendra came to Dakshineswar, reached at the house of Parmhansa he gave various sweets to Narendra, and here Narendra also cannot stay without him even for a moment. Rāmakṛṣṇa has examined his character and accepted him as disciple as the gold is examined by *Gharshan* on the stone. Narendra was asked to his teacher why are you coming my place frequently with great difficulty? Then he told there is a definitely some love, the cause of attraction. Than Pramhansa was not disturbed whether Narendra comes to Dakshineswar or he goes to his home; still Narendra's mind was getting concentrated as a bee for a lotus. The union between the two was due to some inexplicable spiritual love. The true love does not become a subject of change. Many disciples were coming to the Daksineshwar Mandir. They were followers of Advaita and dvaita. Rāmakṛṣṇa was giving them training about worship, contemplation, meditation, etc. The means of door spiritual pleasure in accordance with their individual power. Ma Sharda was like a mother and both of them were always seriously thinking about the welfare of their devotees. Among them only Narendra was desirous of having the Brahminic Unity, whether it worldly or beyond it. Only the person who has *viveka* or conscience he can cross the ocean of the world of the desire surrounded by the eternal objects. He who is the winner of senses of tranquil mind desirous of own excellence and having a profound faith. Rāmakṛṣṇa was merged in *Samādhi* deep contemplation in the evening when all the faults

removed from his heart, but the light of the worship by the sweet songs of devotees. The temple of Dakshineswar was far better than heaven . Sri Ramakrsna was teaching about the philosophy of *Advait* and at that time he invited Narendra to a private place and he taught him the mystery of *Advaita* (Non dualism). The pure beginning and endless one consciousness appears to be two due to nescience. So there are two forms like that of forest and trees. The cognition of world arises in the place of Brahman by nescience as that of the snake error. When there arises the realization of the real rope the cognition of snake vanishes, similarly when Brahman is known the appearance of world vanishes. When there will be the true knowledge of Brahman and there will be a direct realization of it, one will be merged in the ocean of bliss, and his mind will be free from all these negative and positive thoughts. Thus said Ramakrsna to Narendra. Narendra also told to his classmates about this kind of teaching of Rāmakṛṣṇa . Narendra also underwent doubts after listening the criticism of the friends and he thought that how he could be guided by other that is body, food, house etc is god. Then Rāmakṛṣṇa who had a direct experience of Brahma heard everything from the inside of the temple and answered to the queries of the students about the non violence. He touched to Narendra by his hand and he became lost in *Samādhi*. The trees, deer, people, houses appeared to him to be one and they lost their physical differences. It has happened not only at the time of his contemplation but even also when he was awake. After coming to his home. he also could not find any difference among the different objects, fruit in the dish of his mother. When his mother asked “why are you so silent and not taking your food?” he told that everything is only Brahman. By the great spiritual power of his Guru Narendra was brought

to control like a terrific elephant and he accepted him as his spiritual guide. Rāmakṛṣṇa by way of training explaining, teaching and examining and extending affection to him removed all his faults and developed his faith. In past Ramachandra had obtained that kind of Advaitic knowledge from Vasishtha and Arjuna got the knowledge of universal from Kṛṣṇa. But Narendra got both of them from Ramakṛṣṇa. He did not only gave speeches, he made him perceive the God directly when Narendra experienced practically, all these wonderful things, he came under the shelter of Rāmakṛṣṇa. Both of them appeared to be one and searching after one. The mother of Narendra became worried, she thought what did Rāmakṛṣṇa teach to Narendra that he does have any cognition of the objects which are even put before him He told about the non-existing for everything. And God exists especially in the poor helpless and miserable ones so they are to be worshipped. The *Jīva sevā* is in fact the highest kind of *seva* of the God. The ultimate goal of Narendra was to be merged in Brahma, even better for him the service of Guru and people. once Rāmakṛṣṇa told Narendra about this duty. Rāmakṛṣṇa told oh my dear son, all the eight type of *Siddhis* are given by mother Goddess to me but I don't want to achieve anything out of them as I have directed my mind to the path of devotion. You have to work for the mother like country all those *Aṣṭasiddhi* may be useful to you as it became easier to achieve the goals with the help of this *Siddhi*. He replied that whatever you say is right, but you tell me will *Īśvar aprāpti* be the result of *Siddhis* will create trouble in the way of *Īśvar pāpti*, Guru heard his speech with peaceful mind. The goal of his life was then *lokasevā* by which he could get peace, happiness, and all kind of happiness, how can there be the

progress without the grace of Guru. Here ends the fourth canto of the poem.

Cano V Determination (Lakṣaṇīśya)

The two, the knowledge of vedantic philosophy from Paramahansa and B.A. degree from the university were the seed of unity between east and west. If the number one is united with one it became two according to mathematics, but it is wonderful that Vivekanand synthesized many religions and found them into one. In the early morning of the day of his examination Narendra was moving here and there to meet his friends and was singing the song in praise of God. The song was like this oh! Lord of universe you are sitting in the highest pedestal made of very costly object and listening songs independently made of different melodious tunes. I am like a dust particle and the song coming out of my atomic thought is in fact nothing. The sun and the moon form two eyes of you, still I am trying to make you hear my insignificant song. By listening to the song of Narendra, his friends were getting delighted and were telling him “Why are you moving on the day of your examination?” Narendra told them for the remembrance of God, we should have tremendous power in mind. It is not proved that only by the appearing the examination the power of knowledge is increased. Whether the work is difficult and miserable one should have peace of mind. Narendra reached in the houses some of his friends for the refreshment of his mind and he made all of them delighted by the sweetness of his songs. In such a moment full of pleasure Narendra received the saddest news that his father expired suddenly because of the heart-attack, and that created a heavy pain in him. He

went immediately to see his mother who was overpowered by the flood of tears with his friends. He gave solace to his mother and finished the last purificatory ceremonies of his father in the bank of the river Ganga. Though Naendra received B.A. degree but he became helpless by the sudden death of his father, he became so much worried for taking the burden of the member of the family in the absence of the proper source of living at home. The absence of Rāmakṛṣṇa, the quarrels among the relatives and the burden of the loan and non co-operation of his friends created the series of troubles for him. Mother Bhuvaneshwari told him with anger, where did your God go in this critical time and not coming for the help. He met the demon of poverty directly in front of him. He moved here and there for a source of living but could not get satisfaction of mind in any place. He was going out of home saying that he has been invited by his friend to eat without taking any food and the family members were surviving some how eating only rice and salt. When his mother was inviting Narendra to eat he was telling that he has already taken the food from the friend's houses. By listening to this mother's eyes were loaded with tears. Narendra was thinking that mother had made lot of worship to obtain the son like me but I am not able to help her at this crucial moment and therefore he was blaming himself for his helplessness. If I am not able to clear the debt of my mother then life is fruitless ; If I cannot give food and protection to mother suffering from the unbearable pain of hunger how can I serve tomorrow the mother land or it's inhabitants. How can I have the peace of mind by looking the relatives moving towards death without food? When Narendra heard a song that the lord of the universe is an ocean of compassion he thought that it is a false saying .God is always pleased with the wealthy people,

family member dieing in front of me. Than Rāmakṛṣṇa told that the mother Goddess Kali is in fact the remover of all the sorrows. she can fulfilled all your desires. If you pray to her with profound devotion she will direct you some means. The person who does not have faith in her only invite problems, so you go immediately to that mother and ask as per your desire. While listening to this instruction of Rāmakṛṣṇa, he immediately went to the temple of Mother Kali. She is just not an image but just a highest form of universal energy. She is endowed with endless beauty consisting of existence, consciousness and bliss and pleasant while looking at her Narendra forget to ask what he had kept in mind. His eyes were illumined with the divine light and he experienced unique happiness he lowdown there with pure sense of devotion and forgetting everything and started praying as follows; I don't want to see you always, you make me powerful to combine knowledge with devotion and *Viveka* with *Vairagya*. When Narendra came back from the temple of Kali Ramakrsna asked him "did you ask for your objects?" "No I forgot everything" replied Narendra. This happened for three times when Ramakrsna knew about for three times he became very happy. Narendra became silent by understanding that everything is due to the result of the impact of his preceptor. Then there was no problem of food and clothes in the family. Rāmakṛṣṇa told him that as long as I am living you have to stay with me and serve mother goddess who is the giver of worldly enjoyment and salvation. The mother Goddess is remover of misery of all the beings and she is the substratum of three attributes i.e. *sattav*, *Rajas*, and *Tamas* and highest of all. She is compassionate and will take away all our troubles. She is present in all the places in water or earth and root of everything. She is having a form and formless, she is

Canto VI Salvation of Guru (Gurunirvanam)

The sixth canto is entitled Gurunirvanam. Narendra was staying with Sri Rāmakṛṣṇa who was under treatment of his cancer in a hospital in Kashipura village. His disease day by day got increased. All the doctors opinion that it cannot be cured. All his devotees had known that there will be an end of the life of Sri Rāmakṛṣṇa. Even though Rāmakṛṣṇa was in an advanced stage of cancer still then he was full of divine power and initiated Narendra into Sannyasa along with his other friends and gave them clothes of saffron color. Narendra then became Vivekananda like a new sun arising for lighting the universe. Vivekananda started Rāmakṛṣṇa Yati saṅgha. (Rāmakṛṣṇa Mission), the organization which motivates people to serve the individuals in the Siva form. The young Snnayasis were very learned, strict to the vows, having perfection in conduct, compassion etc. without selfish attitude, maintaining their lives only on the alms were activate for the well-being of universe. They were having the faith of Brahman on themselves and were careless for own physical bodies, were activate day and night for salvation and welfare of the world. The earth sustains only by such Sannyasis who are always devoted to God, conscience (viveki) having no concern for their own well-being and those whose conducts are respected by the people of the world and who have complete control over themselves-. They are the propagators of peace, happiness, unity, universal love, compassion, sacrifice. Swami Vivekananda went to Buddhagaya and practiced meditation for continuously three days as Buddha had practiced penance and had the cognition of sacrifice under the tree Buddhi Vṛksh. There he received the greatness of his teacher Rāmakṛṣṇa and to collect the hidden

treasure of spiritual knowledge from him. When Vivekananda came to know that Rāmakṛṣṇa's life will come to an end in that hospital, he devoted his entire energy to serve Rāmakṛṣṇa day and night. He was very thoughtful that he could not get *Nirvilpa Samādhi* (Transcended meditation) due to the blessing of Rāmakṛṣṇa even though he had already received direct experience of *Brahman*. Then Vivekananda lost all the external cognition in the state of deep contemplation, while desiring the unique happiness of Nirvikalpa Samdhi by the blessing of his teacher like Suka. When he got back his consciousness he found that Rāmakṛṣṇa is sitting by his side and telling him about the needlessness of *Samādhi Sukha*. He told him that the service of Motherland is the great work in front of him and that will lead to the well fare of entire mankind after the completion he will once experience that unique pleasure. The young yati Vivekananda became very pleased. He got highest form of pleasure, similarly Rāmakṛṣṇa was also highly pleased with the feeling that Vivekananda is getting ready for the service of Motherland. Rāmakṛṣṇa thought that if Vivekananda will realize his own nature, he will not continue in this world. He was know the mystery about the birth of Vivekananda i.e. only for the well fare of universe. Vivekananda thought that there is no need of getting degrees from the university and studying the scripture which is not useful for internal happiness. He therefore visited places, small cottages, bungalows, temples and other places for the collection of alms without any preference and everywhere he was welcome with reverence. In the mean time Rāmakṛṣṇa was getting ready to merge in the great ocean of Para-Brahma. He was imparting the secret spiritual knowledge to the devotees without giving little attention to the physical pain arising out of disease. He told in the last moment that the

world appears to him in the form of Rāma and Kṛṣṇa, so what thought and whom even the advice for working for the entire mankind of his devotees to spread the Upanisadic knowledge and spread the Aryans culture being united under the leadership of Vivekananda. He also instructed to Vivekananda to take care of all devoted who are like his sons to take care of them and Vivekananda also accepted his advise with tears in his eyes. The great religious teacher Rāmakṛṣṇa blessed Vivekananda with the words that oh! dear son, you are the great teacher of the human world. The Goddess of speech which came forth from the pure lotus like mouth of Rāmakṛṣṇa and which contain the form of the sage Vivekananda will purify the human world in all the ages to come. Vivekananda was like the right hand of Sri Rāmakṛṣṇa, He for the benefit of the mankind had put the seed of vedantic religion on all the corners of the world in the form of his sublime advice. Vivekananda listening carefully the auspicious features of Ramakrsna which is beneficial for the people who were divided by the different religious ideologies under the influence of the age of Kali, was benefited by his compassionate. One day he called on Vivekananda to a very private place to meet alone in absence of other devotees and also closing the door of the temple. He told him to sit before him and looked strait way to his eyes and then he entered into *Nirvikalpa Samādhi* to make equal of his stature. Very powerful light came out of his body as lighting comes out of clouds and that entered into Vivekananda who became very much motionless while remembering the tears that rolling down from the eyes of Ramakrsna. I had with me oh! My dear son, let your speech be beneficial for the mankind. Go and do the good work for the world. Vivekananda kept mum and eyes were merged with the dose of

Rāmakṛṣṇa. Power got translated from one to other the river merged into sea. The full power was transmitted from one source to another for the well fare of the world in the form of light to illumine the entire world by which the entire world was lightening. The energy moved from one slokas to another in the fragment from like the spark of the fire and got it immensely increased by getting a proper place by Vivekanand., or Sri Rāmakṛṣṇa put the seed of tree in the form of universal religion. The sweetest fruit of which are now enjoyed by the people of all of the world. In the last moment even though he was experiencing very serious pain still then he gave solace to all of his devotees. At the time of his *Mahāprayaṇa* (last journey) Vivekananda thought that he has never said that he was one of the incarnations of lord. Vivekananda told in very cool voice that how surprising it to know that who was Rama in satya and Kṛṣṇa in Dwāpara, he himself is Rāmakṛṣṇa in Kali. I say so not according to statement *Sarvaṁ Khalu idam Brahma* given in the Upanishads but as he had the experience of it he was stunned to realize the truth of this mystery. He saluted to Rāmakṛṣṇa with great reverence who established the unity of all religions and who was the establisher of Vedic path. Rāmakṛṣṇa had received the entire lore of knowledge for which the entire race thousand and thousand years. Swami Vivekananda propagated the religious principles as taught by Rāmakṛṣṇa avoiding the complexes of different paths and cast and cults and taught the principle of universal religion. Vivekananda attempted for a synthesis of all the philosophical schools like Shaiv, Bhagavat, Sākta, Saugata, Buahmā, Mohammad, and Christ; and also explained the unity among all this path. He also emphasized that all these sub religious are flowing like rivers in different paths are having one life i.e. *Sanātana Vedic Dharma* and that is

the only right path which can give us true happiness by removing quarrels continuing among the religions. Sri Ramakrishna merged light on Monday. His earthly body was given to fire in the bank of the river Gaṅgā and he survived through his friend. His wife Sarada was in very painful state, while she was trying to remove her Bengals, Ramakrishna appeared before her for a moment. He went from one place to other, I am here always. By hearing this she did not remove her Bengals. By the order of Mother Sarada Devi the devotees and his disciples came to the temple everyday and continue the religious duties regularly as we were instructed by Sri Ramakrishna. Then all these disciples were in search of a permanent place to continue their religious practices and to spread the teaching of Ramakrishna in an organized manner. Here ends this canto.

Canto VII Visit to Himalaya (Himāchal Darshana)

The canto describes the traveling of Swami Vivekananda and also his observations and feelings about the places, people and the natural beauty of mother India. Vivekananda, who was very penniless, seriously thought of future course of action to spread the teaching of Ramakrishna. There was no house to stay for the young disciples and want of money was a big impediment on the way of their progress. They were dedicated persons who were trying to serve without any selfish interest. They were surviving only with the food with salt. Ramakrishna himself had appeared before him and had ordered to take care of all those boys. By hearing this incident all those boys were also very satisfied and they did not think of the problems. After searching a lot they found out a *Bhutvāsa*; (a house of Ghost) in the city Varahanagar. When they

enchanted the name Ramakrishna all those ghosts vanished from that house because the name had immense power. Ramakrishna Ashram was the root of the great universal religious movement. From the time immoral Indians have been propagating the religious principals of *Ārya Dharma* in the world. The great learned people of India had taught the people of the universe, the rules of *Dharma*. Without carrying for the obstacles coming on their way, they were taught the principles of Brotherhood, compassion, love and peace. They had only two goals in mind i.e. emancipation of oneself and welfare of the world; the people of different religious paths had respected them. The great king Ashoka, had sent messengers to different countries to spread the idea of Buddhism. When this religious activity did not continue the foreigners attacked India as the power of the Kshatriya is essential for the protection of the country, similarly the power of the knowledge of Snnyasi, was also important for our country. First India was attacked by Mohmmad Ghori , Taghlag Maugals and they established their emperors in India. Because of the lack of religious activities Somanath became unsecured and Changis khan made the sacrifice of *Nara*; so all the Sannyāsis should now continue rigorously the prerogative activities of religion as guided by Vivekananda. The idealistic characters like Vivekananda and his followers went on discussing the problems and prospects of religion in that Ashram existing in Varahanagar. They attempted to win over the world by the qualities like sacrifice and penance like the great teachers Buddha and Jesus Christ without thinking of food and other essential elements. They tried to read and understand the philosophy of both east and west with desire to unite both east and west. They tried to compare the philosophy of Spinoza, which admit to truth (matter and mind) with

that of Sri Ramanuja the propagator of Dvaitvada. They compared the philosophy of Saṅkaracharya with that of Decart, the Philosophy of Barkley with that of Yogacarya Vijñānvada, the philosophy of Hume with that of Carvaka. The philosophy of Hegel and Kant with those of other Indian philosophical schools. They also examined the Jagat Karmavāds like Brahmvād, *Parmaṇuvād*, *Vivartvād*, *Ārambhavād* and *Satkāryavād*. Their intellect got enhanced due to the study of world religion, histories, and other senses. All those young Sannyasis were having sward in the form sacrifice of selfish interest and are winner of all the internal ennui's like *Kāma*, *Krodh* etc. and having purity in internal organs, so they were strong characteristic of noble character. They had self confidence and strong will, selfless actions, passion, study and having clothes saffron colors. They had accepted Sannyasi by adopting the process of Virjayaga and Vivekananda was the main of the rosary. They went away to different places and came back to the Asrama of Varahanagara. Vivekananda went to Kāśī, Vṛundāvan Ayodhyā and Haridwar. He made out a plan of his future action for protecting this miserable country while moving from place to place. In Benaras swami Vivekananda was given some advice not to go after them, while he was running after monkeys. Rejecting all other *Mañtras*. He started recanting of Ramakrishna's *Mañtras* he was a traveled having Copin as his dress. He went to Agra and surprised to see the Tajmahal. In Vṛundāvana he started smoking from a chandal to prove that Dharma does not exist s in cast; while looking at him a Sannyasi by name Saradchandra, excepted sannyasi in Haridwar. He is a railway officer. That person was named Sadanand and started bagging from door to door. In Rishikesh he decided to enter into the heart of Himalaya, the birth place of Pārvatī; and that

Himalaya is the main pillar of Dharma which is protected by Siva himself, and which is like a Kirita of motherland and abode of Mahāsenā (Kartikēya). The place in the Himālaya was the origin of Gaṅgā and the head of its mountain known as Kalidasa was surrounded by the wealth of dense forest. Swamiji was ill on the way and came back with him to Varāhnagar. He reminded again all of the disciples to walk on the way of Ramakrishna and work for the nation. He tried to bring a unity between east and west and to revise the past glory of India. The glory of India was in religion(*dharma*) knowledge (*jñāna*) and *Karma*. All three were spreading in the world and India was therefore the resting place of all the people of the world. It is the special quality of India even though it is attacked frequently by foreigners still it tries to establish the universal peace. The highest goal of Swamiji was to attain the direct experience of Brahman but by the advice of Sri Ramakrishna he took up the inferior work of serving the people on earth. The group under the leadership of Swamiji was unique one. They were desiring to strongly establish the flag of Arya Dharma i.e. Vedānta Dharma. Swamiji desired to build one dispute less world and that is by the propagation of *Satdharma*. He was interested to see the Himālaya by the studies of the *Kavya Kumārsambhavam* etc. in that city of Varāhnagar he stayed for some days for the light of knowledge and to get the blessing of mother Śārādadevi and then went away alone rejecting all his co-workers. Sri Śārādadevi was not only the wife of his Guru but she was energy of Ramakrishna in the form of direct Mother. He went to the heart of Himalaya by remembering Śri Śārādadevi mother and Gadadhar. Swamiji got lot of good experience out of this journey and he made all people delighted by his divine power. Even though he was poor, he was a

conquer of the world and a great leader of motherland. He was wandering in the dense mountain. Religion without anybody's held and also without any kind of fear and illusion. There he was standing under the tree and feel the unity of the world he took a decision that the service of mankind only the knowledge of Śiva. Swamiji greatly surprised to observed the image of great India on the Himalaya and also the greatness of own heart. On the way he also tried to prove unity of the all religion while giving food and protecting the life of some Muslims his mind was full of pleasure looking at Alaknanada which is similar to the Nandanavana of Indra. The steps foot by Vivekananda on different places on the mountain range of Himalaya is now also seen. He became pleased in the Prayāga (Allhabad) while looking the confluence of the rivers which is very hear touching and experience the validity of the statememat "Anando Brahmano Vidvāna Na Bibheti Kadāchana". His mind was became so much painful looking the miserable condition of the women on Himalaya the clouds were looking very beautiful being reflected upon the water with the beautiful scenarios of the forest. There was the highest abode of the great Śiva and that was a proper place for Swamiji obtains more and more spiritual power. The blessing of the mother sarada was successful his mind was greatly engrossed with motionless portion which has given worth to gems. Whose intellect will not be desirous to observe the gross of the flower and the roots of the auspicious rivers and mountains containing all kinds of gems. By meditating upon Śiva with Pārvatī and drinking the nectar of the streams of rivers and moving on the stone of mountains and also looking the rivers coming out of Himalayas the sage became overwhelmed. Himalaya has the highest peak and the mind of Swamiji also equally

highest. While the stones of the mountain are harder and strong mind of the Swamiji is delicate soft and sensible.

Canto VIII Touring of India (Bhārat Bhrāmaṇam)

The eight canto entitled “Bhārata Bhramanaṁ” and the canto contains 79 stanzas Swamiji was wandering in the foot hills of Himalayas and due to this he was also getting some extra-ordinary spiritual power. His mother friends like Turya nanda gets surprised to behold, compassionate Swamiji in such energetic form. He was study seriously the religious scriptures with his co-friends. He was also made the library on that temple surprised by his regular regarding habits. He himself wanted to closely observe the mother India of whose crown is Kashmir and the series of forest are like its blue Kunta in the neck less in the form of Bhāgirathi and having Viṇdhychal as its Bracelet being decorated by different gems whose fact were served by the oceans like Hindumāhāsagar. She had earrings in the form of weaves arising out of eastern and western seas. She had produced the great sons like Suka, Vyāsa, Munindra, Sankaracarya, Arjuna Sati Ansūya, Sita and others who were living on this land. She is remembered for its wealth in the form of the Vedas and has instructed the paths of good conduct to the people of the world. She has also taught the knowledge known as para, so it is the temple of highest form of knowledge, and should be worshipped by learned people always. India is rich by the wealth of crops and has always guided the path of unity among diversities, so it is the source of all the religion and best of all the countries. Even though the country like India has so many distinctive qualities but it has

forgotten its ancient glory because it is attacked from time to time by the enemies and has lost all its grand sources. It is remaining as it has been slipped for getting back its lost splendors. She is able to get back her own position so that she can work for the welfare of the people of the world so Swamiji started moving to see mother India living behind all his friends and keeping God only in mind. While Swamiji was moving he came across people rejoining in the temples, and some are worshipping in the temples and poor people are living in the small cottages, some are worshipped in the temples and some are taking rest under the places by the marks of his steps Delhi, the main centre of religious movement in future. The place of his residence was highly crowded by the people. The sage was expert in English language and having high order of intelligence. His fame was increased gradually like the rays of the newly arising sun and the long slumber of India lost for the welfare of the patriotic feeling in the mind of the princess and was an invited guest of the Mangal singh, the king of Alwar. People starting from child to old ladies, young, learned, illiterate people of all cadre were coming to see him and were getting overwhelmed. The king of Alwar came to know from his minister that Swamiji is expert in many Sastras, many branches of knowledge, good looking, a divine and a good speaker. He became so curious that he himself came to see him and to extend hospitality and also asked why did you accept Sannyas? And this kind of begging profession? You are able to earn lot of wealth but why did you accept this miserable condition wearing saffron clothes, why are you moving like this and victimizing your good physic? Swamji told him that your *Dharma* is to take care of your subjects but without doing that work you are going for hunting, similarly I have rejected the profession of earning

money and accepted this begging. He became so much astonished to know from swamiji that even in the age of science people are worshipping stones and it is the sign of their foolishness. If the stones are able to give us all kinds of prosperities then it will exert an influence on the king and it can also remove the demerits or sins accumulated in the past life. While understanding the suggestive criticism from the speech of king, Swamiji kept mum. He told if the pictures and the images of the king are demolished and thrown away, can they bring any auspicious thing things? Can anybody make the painting of the king inauspicious, just by splitting on it? By listening to this speech of Swamiji, all the members of the assembly thought that it is very insulting to the king. Swmiji also told a painting is having multy colors, but it is not creating any auspicious thought on us. The insult to this painting is an insult to the king is proved by your silence. If highest God is worshipped in the images that worship is not of the images because God which is in the form of consciousness exists in all the objects in a symbolic form does not mean the worship of the stones. He is all-pervading, all-mover and seen by the learned once. His power is seen in many forms at the time of creation, sustenance and destruction of the world. From the time onwards the king was very pleased and developed respect for this symbolic worship. Swamiji stayed there for some days and was pleased with hospitality of the king. Then he went to Jaipur which was like the city of Indra. He there studied the difficult *Mahābhāṣya* of Pātañjalī under some best known grammarians. He was getting moved while looking the miserable and poor people of country especially the Harijans. He thought it is better to worship the poor people instead of searching God here and there. So he prayed to God for their progress and development instructed

to the king to work in this direction and made it his mission of his own. How can a sudra be a subject of suppression by whose hard labour, the people of higher class like Brahmins collect lots of wealth and enjoy all kinds of pleasure on the word (Dalit) is not removed from the dictionary of country. India cannot raise its head in the world. Swamiji went to Ajmer and there he saw many gigantic bungalows and palaces, constructed by the Mugal emperors by means of our wealth, labors and the resources. He then went to Mount Abu and visited the famous Jain temple and was extremely busy not even getting time to eat and drink. He experienced the presence of God in the heart of every human being. He was requested by the minister of Jagmohan and went to Khetadi. There the king of Khetadi was also highly pleased listening from discourses of Swamiji about religion, social life, spiritual knowledge and political science etc. By the blessing of Swamiji he got a son and was became very happy. By the request of this king he went to the assembly for listening the songs of a dancing girl and was influenced by her melodious tones. The song was a kind of prayer addressed to God for removing miseries. Swamiji's slumber went away while listening to the song and for him the quarters became lighted, he addressed to that lady as Mother and requested her to excuse him because for his illusion was removed. Even though he stayed in the places of the king he was always remembering the pangs of suffering people, so he guided to the king to take initiatives for the spread of education and other developing activities. He went to America to spread the teachings of Ramakrishna for the service of the poor people. even today the impact of vedantic religion is found in the American literature. He dedicated his life for the welfare of the people he told death is better than not doing for betterment

of the situation and if the status of people is not up graded. Swamiji once met some thieves in the forest but he could not met any trouble by the help of the king of Limidi. When the world is full of mischievous people and also by non religious people they should be removed from the society by the people who are engaged in social service. By the request of Hariraj, swamiji went to Junagadh and there he gave a talk about the nature of vedic religion. Therefrom he went to the Mount Giranara which was decorated by the best of symbol belonging to Jain and Buddhist religion and there he had a mixed feeling of both pleasure and pain by remembering the ancient glory of India. Then Swamiji went to Porbandar and there he stayed in the palace as the guest of the king. He also helped there a person by name Sankar who was writing a book on Vedas. Sankar told him that he had a very magnificent intellectual power and it is not realized by Indian but if he goes to western countries the people of those countries will be highly influenced, but Swamiji replied him by saying that he wants to do something for mother land. India is the origin of all transcendental knowledge. It has taught friendship, faith etc. to the world. The welfare of the world depends on the welfare of India. When there was no civilization in Greek and Rome India was in the peak of highest civilization. India was the house of nectar like knowledge and was continuously working for the progress of the world from this land Idealistic tradition was spread in all parts of world. From time immemorial the best humanly qualities like equality, friendship, compassion etc. were originated as those of the gems and India was distinctly known for universal peace. Then Swamiji went to Dwarika and then he stayed some days in the house of Tilak. Here he discussed about prominent social and philosophical issues with him and also received

respect of the people of Pune. There he clarified by discussing with the learned pandit he did not accept the great treasure of wealth given as gift by the king as there of no use for him. Swamiji replied that he was highly fulfilled and felt himself enriched by observing the people of that country religious minded wealthy, free from sufferings educated and have in the sense of equality. The king Vindhyachal had bow down under the feet of Aṅgasi to conquer the certain part of India. In the present time all the kings had bow down under the feet of Swami Vivekananda who went to Trivendrum and there he enhanced his knowledge by knowing more about the Āryan culture and its main branches like veda, *itihasa* and other subjects. Then he went to Kumārika on the way to Rameshwara. In the temple of Kumārika he prayed that he does not desire for his own salvation but for the service of the motherland. India is dominated by materialistic culture in the form of Rāvaṇa and it can only prosper by the growth of spiritual knowledge in the form of Rāma. He climbed the great rock existing in the ocean and continuous dashed by the streams of waves and he there from looked at India affected by poverty in tearful eyes and consoled his mind with the thought that one day India will free from this trouble. His mind had contained ideas that he will make sleeping India awake and will triode the new path of vedantisam. In Pondichary an orthodox Hindu spoke something irritating to Swamiji when he came to know that Swamiji wants to go to America by the way of sea. He had told that they are not capable of interpreting the principles of Dharmasāstra. Swamiji thought that it is surprising to see that the great ocean of Ārya Dharma was made so narrow. From the use of the word Melccha the down fall of the Aryan culture begun. Then Swamiji went to Madras and there he met the students and the teachers of the university.

There he decided to go to Chicago and collected necessary amount of money for his purpose. He was willing to accept that amount of money and remembered the advice of Ramakrishna and there he realized that as if Ramakrishna was calling him to make journey on the ocean. From Madras Swamiji came to Mumbai got assurance of the king of Khetadi and made a good plan for the future course of action.

Canto IX Visiting to Chicago (Chicagogamanam)

The ninth canto is entitled “*Chicago -gamanam*”. The canto contains fifty two verses and it gives the description of journey. Swamiji started going to Chicago of America from Mumbai for representing Hinduism in the world religion conference and people wished his well being and happy return. The sage from the ship looked at Mother India for moment keeping hands on chest and loudly told Oh! Motherland! You have been enslaved for some years. Your worthy sons have cut up the strong rope by which you have been bound. Your life is not only for living and to lead a very lazy life but for illumining the world by the flashes of knowledge. Once again the ocean of knowledge will be churned and the treasure of knowledge will be revived. He became very delighted to see the Lanka (Srilanka) in which the Āryan culture had flourished under the kingship of Vibhishana. He also became pleased thinking of developing the relationship of India with other countries in which the Buddhism has flourished. A question arose in his mind that why Buddhism removed from India? Indians were not only showing reverence to Buddha but they have also accepted him as one of the incarnations. The followers of Buddha could not properly represent the teachings of Buddha and the

develop the theories like Anīśvaravāda and anātmavādsā etc. and that became the cause for its removal from India. He was also overjoyed by beholding the religious attitude of people in the Jambu Dwipa where Buddhism was prevalent. He was also happy to see the height of development in Leona otherwise known Tokyo in Japan. Japan has made tremendous progress in the fields of science, art, architecture, industries, arms, animation and education etc. The neighboring country China is also happy to observe this kind of progressive attitude of Japanese. China will also achieve that kind of progress in near future by its man power. Swamiji addressed to the young by saying that we are going to Japan and we should learn something from this. Don't you think that other country should imitate the culture of our country since we have been lazy and not working in the direction of progress. Being fatalist we are not able to bring that kind of progress so that others will accept us as a model. Swamiji thought that we are spoiling our time unnecessarily making quarrels with each other. We are not understanding that our mother India which is waiting for us to prove our heroic deeds in making her free from the clutch of others. What is said that one should not cross the ocean living our motherland is a false statement and it has no base and therefore is like a foolish statement and it leads to laughter. We should in fact learn our ancient system of knowledge perfectly as well as the modern sciences. We should also give our wealth of knowledge to the west and also take the relevant knowledge system from the west. The mutual contribution will lead to mutual progress. We should remove our narrowness and should have higher vision with broad mindedness if we in fact desire the progress of India. Our motherland wants thousands and thousands hero sons who will be ready to sacrifice themselves, removing

their faults in the form of deep slumber (shushupti). We should reject our selfish attitudes and to try to humanize our fellow being who are living like animals by extending frontiers of knowledge. We should also make attempts to provide food to the poor with the feelings of their sufferings. Swamiji gave the message to Indian that Indians should learn this higher concept from Japan. Then he crossed Prāsanta Mahasagar. He at last reached the city called Chicago after suffering a lot, by the ship due to want of adequate clothes and heavy cold. Chicago is one of the best cities in which there are big bungalows and people are mainly using airplane and flying on the sky root. Nights are appearing to be days by the flashes of lights like lightening so the owls and uneducated people have left city. In that city poverty had vanished without getting any scope to flourish as there are people like Kubera who are always industrious for making money. America was discovered by Columbus and it is known as united state of America, and it has achieved name and fame for wonderful development of sciences. The citizens of America have organized such an international conference of religion to show their progress and development in all the fields of life and also desiring for more and more excellences in the fields of human activities. Swamiji was one of the non-invited members of one of the sessions and therefore he without getting an accommodation went to hotel to stay there. He went alone to see a wonderful exhibition. There he became overjoyed by watching the objects in arts and architecture. He thought where is America which has achieved remarkable success in the field of sciences which cannot even thought of by mind, very activate life and where is India covered by poverty. While he was going on a road children were laughing at him by watching saffron color of his dress. Swamiji was under serious

thoughts because he had all most spent what ever he had, and the time of the conference had not even come. He had not a definite place to stay, his cloth were object of laughter and heavy cold but he had a commitment that he had to work for as per the instruction of his guru Ramakrishna Paramhansa. So Swamiji came to Boston for less expenditure where he was invited by lady and stayed in her house as a guest. When she came to know that Swamiji had come all the way from India to represent in world religion conference. she took Swamiji to a professor by name Wright who became very much pleased after having discussion with Swamiji. Professor Wright told to Swamiji that he is a proper representative of India, but how can he enter in to the conference without having an identity card. Professor Wright again told to Swamiji with a smile, “don’t ask for identity card, you are omniscient. It should not be asked to a person like you who is omniscient. There cannot be a question like can the sun gives light or not? He himself requested to the chief of the assembly that Swamiji had the equal amount of knowledge which had been possessed by the teachers of all the universities. In this way he went to the place of assembly by train. His way was full of troubles; still he was ready to attend and to represent India in the conference. He spent a night in the railway station where he was suffering from cold. He was very much ridiculed while he was moving to get a residence in morning. He went to many places but he was rejected. He was treated as an African. He became very much tired after moving without food and so sat on a particular place. In the mean time a lady by name Hale who was sitting near by got some curiosity about Swamiji. She came as if making some divine inspiration and asked Swamiji. Are you a representative of conference of religion? When Swamiji said “yes” she took him to her

house with great affection and extended hospitality with all the members of her house. Swamiji went to the office of the conference and there he requested for an accommodation. Then came the most beautiful, remarkable, pure and auspicious day. The day which is the cause of India's glory. This day is remembered in Indian history. East merged with the West. Vedantic religion was put in high pedestal and the quarrels in the name of religion are proved to be useless. After innumerable problems, difficulties and impediments, like gold after burning by the fire received the best of the beauties and power and he went to the conference to establish the seed of universal peace for the welfare of the Vedantic path. Here ends the canto entitled Chicago-gamanam.

Canto X Presentation in Religion Parliament (Americāvakṛuta)

The tenth canto is entitled Chicago Dharmasabhā. It contains fifty seven cantos which are composed in different metres. The conference was held in a big palace containing the session on sciences, arts etc. The chief of almost all the major religions were there as representatives to present the significant distinctive features of their own religion. This religious get to gather was wonderful and unique for the reason that representatives were there from many countries following many paths and having many types of dresses and ornaments. They were getting refresh by the continuous flows of the fanning. In that assembly Gibbons Cardinal was appearing like Vasanta Tillak or the spring in the presence of all the representatives appearing to be different seasons. There were Christians, Buddhists, Janis, Muslims, Hindus, Shinto, Jorathrians and they came and slowly

adorned their sit. The stage of the assembly was full of representatives coming all over the world,. The unique religious meet was begun with auspicious prayer. The ultimate goal was to establish the supremacy of Christianity. Swamiji Vivekananda was the representative of Hinduism and he had put on the clothes given by 'Hale'. After listening of the speeches of the great representatives, he was getting ready to speak. He the ocean of knowledge started to speak about sustain Dharma.

Canto XI Activities after Religion Parliament (Dharmasabhānantaram)

The title of the eleventh canto is "After Chicago". After attaining religious parliament, Swamiji achieved fame, and number of people invited him but Swamiji's mind always worried about the condition of poor people of his nation. In America he gave number of speeches to the western people about religion, spiritual knowledge etc. He also said that quarrel with each other is such a meaningless thing. We are forgetting our real Ataman form, and running behind the meaningless materials as dogs wandering here and there.

America published his book namely 'Rajayoga'. He also gave lecture on Pātanjali Yogasūtra. He said that after following all Yama, Niyama, etc. of YogaSutrā, one can get the higher state of Brahman. Here Swamiji gave number of lectures in various places like educational institutes, temples, assembly, church etc.

After hearing the success of the Swamiji in India all the people celebrated his success. Swamiji gave the message to the Indians that we should leave the selfish nature and we have to serve the poor and illiterate people. We should believe our self as a servant of whole Universe (Visvasevak) because soul is the form of Brahman. In India also some disciples of he Swamiji in Madras published the monthly magazine namely “Brahmavadini” for awaking the people of India.

He also emphasized for woman education and for strength of unity. Thus in the end of the canto Swamiji visited the various country of England and visited to parish city.

Canto XII Visiting to England and America (England-Americābhramaṇam)

“Activities of England-America” is the name of twelfth canto. Swamiji reached London. Here he attained number of assemblies gave wonderful lectures and met with a lady Margaret who became impressed with the personality of Swamji. Swamiji appreciated the knowledge of science, various art, politics, Economics Agriculture of the Americans, but he criticized their activities of the enjoyments of the worldly subjects and culturing activities of Negrose.

Here he also gave the philosophical lectures. He said that except parmatama, there is no separate existence of any other entity. Then he told about the theory of Karma and said we should do always *Nishkama-*

Karma, means the work without and desire of results and this is only the way of Nivrtti. In this way one cannot bind with any Karma to three Gunas namely Sttava, Rajas and Tamas. Only enjoyments of worldly objects cannot give true spiritual knowledge, but the efforts help to identify the *Īśvara*. Thus, in the end of the canto swamiji again reached London.

Canto XII Visiting to Europe (Europe-bhramaṇam)

“Traveling of Europe” is the title of the thirteenth canto. In the beginning of the canto, some verses describe the meeting of Swamiji with Max muiler who is the lover of Sanskrit language, learned, and he had a great respect for Indian culture and its spiritual knowledge. When Swamiji met him, he came to know that he was writing a Bio-Grapy of Sri Ramakrishna Paramahansa. Swmiji became very pleased, and he gave all the possible information about his Guru, Sri Ramakrishna Paramhansa. In England Swamiji gave the religious messages to the people and he visited Switzerland, with Max Muller. Here he saw the beautiful natural scenery of water fall, gardens, church etc.

Then, in Germany, he met with Prof. Pole Daysen. Swamiji discussed on Vedanta philosophy, with him and Prof. Daysen became very impressed with the knowledge of Swamiji. Having see the prosperity of the European country, he was thinking of about the condition of India and he gave the massages to Indians – “Oh! Indians awake leave your laziness and become active.

He visited to Holland and from Holland he came to London. In the way he also visited Venice city of Italy, French, Istanbul city of Turkey. He also visited Ethanese city of Rome which represent the strength, unity and three Gunas Satyam, Shivam and Sundaram. Here he also visited the ancient country like Egypt and Misers, which are known for pyramid and Greece which represent the theory of rebirth, imagine of Upanishad which is declared by Pythagoras.

Thus in the end of the canto Swamiji gave all the responsibilities of activities of the Ramakrishna mission in western countries to Abhedananda and Sharadananda and he now eagerly wished to reach India. Here is the end of the canto.

Canto XIV Return to India (Bhāratagamaṇam)

The name of the fourteenth canto is (Bhāratgamnam) visiting of India. As, Swamiji wanted to reach India, he was traveled by ship and he reached Srilanka. Here the people warmly welcome to Swamiji. They were chanting the auspicious Mantras and loudly sound the victory of Swami Vivekananda they worshipped to Swamiji with Chandan and flowers.

Having heard the glory from the people Swamiji requested to them – “ I am not king, not the politician not a rich person. I am one of the ordinary persons like you, if you want to praise something then praise the glory of the spiritual knowledge and Vedic religion of India.

He also said that no one can be able to sing the complete glory of India. “*Dharma*” is the only means by which India can achieve the highest position in this world. Spirituality is the one of the true and real wealth of India. In Srilanka, the people and the king of Ramanada city worshipped and praised to him. Swamiji was the profounder of new Vedantic way. He was like a moon which shone in the sky of India.

Swamiji said that Unity is strength. It is an important means to get success. We should try to increase our spiritual, physical and mental power. Then Swamiji reached Madras, Number of people eagerly waited for him, when Swamiji reached by train there people were bow down to his feet and number of people like Aurobindo, Gandhiji, Subhash, Lokmanya Tilak at al. were impressed by his massages and lectures.

He gave massage to the Indians about Non Violence, unsociability, serve to poor and miserable people, because, god is present in them. There is no need to image worship. Thus in Madras he received number of awards and fame. Here ends the canto.

Canto XV Establishment of the Ramakrishnashrama (Ramakrishnashramasthāpana)

The title of the fifteenth canto is “Establishment of Ramakrishna Ashram”. From Madras Swamiji reach Calcutta and gave the massage of Sanatan Veidic Dharma and spreaded the glory of India. He said about four type of work (*karma*). 1) Unity between work and knowledge, 2)

unity of all religions, 3) service of the human beings, 4) unity in diversity. He also gave the message of four fold sentences of Upanishads – 1) *Ahaṁ Brahmasmi*, 2) *Tatvamasī*, 3) *Ayamātam Brahma* and 4) *Sarva khalu idam Brahma*.

He dedicated all his activities, which he had done in western countries, to his Guru Sri Ramakrishna paramhansa. He said about religion that, without *Dharma*, a man is an animal and by religion an animal became man and man became God. He also said about the future of religion that God is omnipresent, omniscient. We should think about Him and the gist of all religions is the feeling of pure unselfishness love, towards all human beings. He also has the message to the youth that we should keep our culture to serve our mother and aged people. A selfish man, who is doing good works to reach heaven and a person who is doing bad works to reach hell both are here,.

Number of people became impressed with the philosophy of Swamiji. Some people passed their whole life in serving the poor people. In the year 1897 Swamiji established “Ramakrishna sevashrama” on the bank of river Gāṅgā. A good number of Sannyasins and Gr̥hasthas (House Holder) zealously joined this auspicious work. “All the humans are the form of Shiva and service of human beings is the service of God.

Canto XVI Advises (Upadeshatmaka)

“The Messages” is the name of the Sixteenth canto. This canto described various types of messages of Swami Vivekananda. Here he gave the

message of patriots, of women education for upliftment of society. He said to people to leave “weakness”. India is the soul of every religion, unique immortal and complete with all qualities whenever spiritual strength and light increased in one’s body, all the beneficial way became unobstructed.

Swamiji believed that spiritual knowledge is the best knowledge; it should be spread in everywhere, by which new cycle of religion moving. We should always try to realize our real form. Thus, sixteenth canto is the collection of the swamiji’s messages.

Canto XVII Revisiting (Punabharamanam)

The name of the seventeenth canto is “Second Visit”. After establishing Belur Math Swamiji with some of his disciple reached Almora, at Himachal. He felt supreme pleased when he again visited Himalaya and in Mayāvati he wished to establish Advait Ashram. In some verses poet gave the reference of sister Nivedita whose previous name was Miss Margaret and Mr. and Mrs. Sheviyer. Swamiji told about Sister Nivedita that she is the best and invaluable gift of England to India. She is pure hearted, and she is like Hindu woman by her Soul. Mr. and Mrs. Sheviyer and Sister Nivedita were the disciple of Swamiji and they passed their whole life in India in servicing of poor people under the guidance of Swamiji. Mr. and Mrs. Sheviyer published the monthly magazine namely ‘*Udbodhan*’ for awakening the people of India.

Than from Pnjab swamiji reached to Srinagar. In Kahmir he got success to win the heart of the people by his speeches. The king of Kashmir and His minister both were became very pleased with the knowledge of Swamiji and they gave lots of respect to him. Then he reached and here he establishes Belur Math on the bank of the river Gaṅgā. Swamiji again visited England and European countries. He gave the massage to western people to follow the Veidic path. Here some people believed that Vedas is nothing but only the collection of hymens of natural element and various types of deities. But Swamiji refused their thoughts and he said that Vedas are not the mere the collections of hymns but here is the thought like '*Ekam sad viprā bahuda vadnti*' (only there is one truth which know by the various name by the sages) which express the thought of unity.

He had visited the places like Rumania, Bulgaria, Turkey, etc. as messenger of the peace. He gave the massages of brotherhood. And here is the end of the canto.

Canto XVIII Salvation (Nirvaṇam)

The name of the eighteenth canto is "salvation". Swamiji became very perturbed, when heard the death of Mr. Sheviyer at Almoda. He reached there with Swami Sadananada and Shivananda. Here he gave the consolation to Mrs. Sheviyer and here he declared that he might be not completed his fourteen years. Now Swamiji became very weak due to his overloaded work. He came to BuddhaGaya with two Japanese philosophers, on his last birth day and from there he reached Varanasi.

Thus his born was on 12th January 1863 and his salvation day was on 4th July 1902.

Swamiji wish to establish the best veda vidyalaya, where the student can studied about the Aryan culture, ancient culture and Sanskrit language. In the year 1921, Gandhiji came there, on the day of Non-cooperate movement.

On the last day Swamiji was in deep meditation in the prayer temple for long time. Here he was singing the prayer of goddess kali. He also said that in the world whatever Vivekananda was done; only other Vivekananda can understand.