A HYMN TO SRI RAMAKRISHNA

SWAMI HARSHANANDA

1. I take refuge in Sri Ramakrishna who is devoid of form and is bereft of the three gunas (sattva, rajas and tamas), who can be known through the pranava and who is supremely pure, who is the creator of this universe and who is full and complete.

2. I take refuge in Sri Ramakrishna who permeates this universe just as oil permeates sesame seeds and ghee pervades curds, who is the highest receptacle (for this universe) and who is well-seated in the hearts of all.

3. I take refuge in Sri Ramakrishna who has descended into this world for the advancement of dharma, for the liberation of the good and for the conversion of the wicked, and who is beyond maya.

4. I take refuge in Sri Ramakrishna whose face is aglow, who is full of knowledge, whose mind is ever immersed in samadhi and who is overflowing with mercy towards the distressed.
5. I take refuge in Sri Ramakrishna who after realizing that clay and gold are equal, and after cultivating the attitude of motherhood towards all women, taught, for the welfare of men, that (discipline).

6. I take refuge in Sri Ramakrishna who purifies the worst of sinners in the manner in which dirty water when it mixes with the Ganges is made pure and iron touched by the philosopher's stone is converted into gold.

7. I take refuge in Sri Ramakrishna by whom was made quite easy of grasp, that philosophical truth which is the essence of scriptures — which truth is inculcated by men endowed with scholarship through utterances which are hard to understand.

8. I take refuge in Sri Ramakrishna who is of nature incomprehensible, but appears just like a child, who is omniscient but is not 'learned' in the scriptures, who is the Lord of Gods, but has incarnated himself as a human being.

ANECDOTES AND OBSERVATIONS—(Continued from page 446)

of the Hindu imagination is a beggar. Covered with the ashes of His sacrificial fire, so that He is white like snow, His hair growing untended in huge masses, oblivious of cold or heat, silent, remote from men, He sits absorbed in eternal meditation. Those human eyes of His are half-closed.... Upright in the middle of the forehead looks forth the third eye, the eye of inner vision.... He is the Refuge of Animals. About His neck have wound the serpents whom none else would receive. Never did He turn any away. The mad and the eccentric, the crazed and the queer, and the half-witted amongst men — for all these there is room with Siva. His love will embrace even the demoniac. He accepts that which all else reject. All the pain and evil of the Universe He took as His share, to save the world, when He drank the poison of things and made His throat blue for ever. He possesses so little! Only the old bull on which He rides, and the tiger-skin of meditation, and a string or two of praying beads — no more. And He is so easily pleased! Only pure water and a few grains of rice, and a green leaf or two may be offered to Him daily, for the Great God, in matters of this world, is very very simple.... Perfect renunciation, perfect withdrawnness, perfect absorption in eternity — these things alone are worthy to be told concerning Him. Such is Siva — ideal of Manhood, embodiment of Godhead.'

A CORRECTION

In the issue of this journal for February, 1970, on page 404 under 'Anecdotes and Observations' line 1 of paragraph two has, wrongly, got repeated as line 1 of paragraph three also. Line 1 of paragraph three must read as:

It has also been said that the Bhagavata is, among the Puranas,