

श्रीरामकृष्णप्रपत्तिः

## A HYMN TO SRI RAMAKRISHNA

SWAMI HARSHANANDA

आकारशून्यं त्रिगुणैर्विहीनम्  
ओङ्कारवेद्यं परमं पवित्रम् ।  
प्रपञ्चकारं परिपूर्णरूपं  
श्रीरामकृष्णं शरणं प्रपद्ये ॥१॥

तिलेषु तैलं दधनीव सर्पि-  
र्व्याप्तं च विश्वे परमं निधानम् ।  
सर्वस्य सुस्थं हृदयप्रदेशे  
श्रीरामकृष्णं शरणं प्रपद्ये ॥२॥

धर्मस्य वृद्ध्यै सुजनस्य मुक्त्यै  
दुष्टप्रजायाः परिवर्तनाय ।  
विश्वेऽवतीर्णं समतीतमायं  
श्रीरामकृष्णं शरणं प्रपद्ये ॥३॥

दीप्ताननं तं परिपूर्णबोधं  
सदा समाधौ परिममचित्तम् ।  
कृपाभिपूर्णं प्रति तत्सलोकं  
श्रीरामकृष्णं शरणं प्रपद्ये ॥४॥

मृदं सुवर्णं प्रतिपद्य तुल्यं  
नारीषु मातुः समवाप्य भावम् ।  
तद्बोधयन्तं च हिताय नृणां  
श्रीरामकृष्णं शरणं प्रपद्ये ॥५॥

गङ्गासु सिक्तं मलिनांबु शुद्धं  
रसेन्द्रसक्तेरय एव रुक्मम् ।  
पापिष्ठमेवं विपुनाति यस्तं  
श्रीरामकृष्णं शरणं प्रपद्ये ॥६॥

पाण्डित्यपूर्णाः कठिनैर्वचोभि-  
र्यद्बोधयान्ते श्रुतिसारभूतम् ।  
येनैव तत्त्वं सुगमायितं तं  
श्रीरामकृष्णं शरणं प्रपद्ये ॥७॥

दुर्ज्ञेयरूपश्शिशुवद्विभाति  
सर्वज्ञमूर्तिर्न तु वेद शास्त्रम् ।  
देवाधिदेवोऽपि नरत्वमाप्तं  
श्रीरामकृष्णं शरणं प्रपद्ये ॥८॥

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 sesamum 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.

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### 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.'

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### 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, what