SRI RĀMAKṚṢṆA-NĀMA-SAṄKĪRTANAM

Śrīramakṛṣṇa-nāma-saṅkīrtanam

SWAMI HARSHANANDA

रवीन्द्र-पापनाश-कारण भोज्ये
स्तवात्र च गर्भवास-देहपाशीत्राय।
यापिन्त स्तवीयत्वा च येन दिव्यजीवनम्
तं नमामि देवदेवारामकृष्णस्वामीश्रमम्।

—स्वामी हिरण्यानंद:-

‘I bow down to the Lord Ramakṛṣṇa, the God of gods, the cause of the
destruction of the sins of all embodied beings, the Master of creation, who accepted
this type of bondage of the human birth (out of compassion for the bound souls)
and who led a wonderful life as if it were a sport.’

ॐ श्रीविक्रमन्द्रि-सचिवय-युपुजयताय श्रीसारदादेववाक्षित-सचिवाय श्रीरामकृष्णामलयाय
अवलोकिताय च ते नमः।

Om. Obeisance to Śrī Rāmakṛṣṇa Paramahaṁsa, the greatest of incarnations,
who was worshipped by true disciples like Vivekananda and served incessantly by
Śrī Sāradādevī.

Description of Life

Note: Every sentence or phrase of the original Nāmasaṅkīrtana ends with the word
“Rāmakṛṣṇa”, in the vocative case. It means ‘O Rāmakṛṣṇa’. The rest of the words are
generally adjectives to the word ‘Rāmakṛṣṇa’. After the first nāma, in the subsequent
translations of the nāmas, the word ‘O Rāmakṛṣṇa’ should be considered as understood. The
translation is not literal but is more like a paraphrase.

Swami Harshananda is the head of Ramakrishna Math and Ramakrishna Mission
Sevashrama, Allahabad. An erudite Sanskrit scholar and creative thinker, he is the author
of Hindu Gods and Goddesses, All About Hindu Temples, Hinduism through Questions
and Answers, and several other books.
O Rāmakṛṣṇa! The Supreme Brahman! The Supreme Sakti (Power Divine or Mother Divine)! Of the form of this world!

You incarnated yourself in this world to protect Dharma.

You sanctified the Brahmin family of Bengal by taking birth (in that family).

You gave happiness to (mother) Candramāṇi Devī and (father) Kṣudrārām.

Even in childhood you were an expert in the arts of sculpturing and singing.

You attained samādhi while witnessing a flight of birds.

You lost the love of your father (because of his death) when you were yet a boy of seven.

Even in boyhood you were consumed by the fire of renunciation.

You were a yogi even in boyhood, immersed deeply in meditation in (the cremation ground), the home of spirits.

You delighted in the company of religious mendicants, yogis and sannyāsins.

You lost consciousness (in samādhi) while on the way to the temple of (Mother) Viṣālākṣī.

At the time of your being invested with the sacred thread you fulfilled the word you had given (to Dhanī).

You were extremely happy to receive the (first) alms from the hands of (the servant-maid) Dhanī.

You shone like the rising sun in the assembly of pundits (in the house of Dhammadās Lāhā).

You became identified with Śiva during the drama enacted on the night of Śivarātri.

Your feet were worshipped by Śrīnivāsa, the bangle-seller.

You were ever immersed in devotional songs and worship of the Divine.

You (verily) became Rādhā, endowed with devotion to Kṛṣṇa.

You forsook secular education and strove for liberation only.

You were ever immersed in services like worship of the Mother Kālī of Dakṣīnēśvar.

You chastised Rāsamāni who showed lack of devotion (to the Divine Mother).

You wept bitterly to have a vision of the Mother of the Universe.

You were vouchsafed the vision of the Divine Mother when you tried to end your life.
24. तर्ककाल-जागरण-दशिनिति त्रिबोध्यप्रति
You were ever endowed with the vision of the Divine Mother.

25. शिवोन्मादविद्याय कृन्तोत्तात्र तत्रतत्रत्तिति
You were married to (Śrī Sāradā Devī) (by your mother) to rid you of your divine madness.

26. अन्वाये कृते अन्न-नित्यन्तत्वानि
Your mind remained unaffected even after marriage.

27. भैरवसादलेश्वर-शिवमूल
definitive
you became a disciple at the feet of Bhairavi Brāhmaṇī.

28. तंत्रालङ्क-साधनेन सिद्धांशम
you attained perfection through the disciplines of the Tantraśāstra.

29. भक्तिसिद्धित-समधा-नाम
you are a supreme devotee, endowed with a mind immersed in devotion to God.

30. तत्तत्वात्म-समस्य-वाणस्य
you are equal to [Hanumān the great] monkey who effaced himself in his devotion to Rama.

31. कृष्णभक्ति-विस्मृतात्म-राधिकेन
you are verily Rādhikā, who effaced herself in her devotion to Kṛṣṇa.

32. तत्तत्वपुरी-विद्वद्वेदिसूतस्य
you were taught the principles of Vedānta by Totāpurī.

33. चिन्तामाणी-मेघशाली-दहस्ताय
you were ever stationed firmly on the highest peak of Samādhi.

34. साधनानिये-शिशीतलस्येषे
you taught your gurus even while you performed sādhanas (under their guidance).

35. कैलासपर्वतस्य दर्शनानिति
you were engaged in practising a variety of (alien) religions like Christianity.

36. सर्वदर्श-समाज-सन्ततदिहि
you realized the truth that all religions are equal.

37. एकाकानु-विश्वानाम-तत्तत्त
you realized the truth that the One Ultimate Reality assumes several names and forms

38. विखण्डङ्ग-दशरथमानु-विकारहोतु
you gave pure joy and spiritual knowledge to your wife.

39. प्रयागः-तीर्थनिर्मितस्य
you went on a pilgrimage to holy places like Prayāga

40. तत्र वदु विजयनान श्रीवध-मोतिनाथ
you shed tears [of compassion] when you saw there, people afflicted with misery.

41. विपन्न-वाचसपूर्वावधिकावर्त
you were filled with the unique attitude, as towards the Divine Mother, even towards your wife

42. समस्यन्तः साद्या सुप्रीतजतन
you worshipped Śrī Sāradā Devī (during the Sodāśīpūjā) when she was in samādhi

43. आश्रामस्य-केनावादि-कर्मिनतन
you attracted the attention of the leaders of the Brāhma Samāj like Keśavendra Sen and others

44. भक्तैश्वरवत्प्रतीक्षामाण
you eagerly awaited the arrival of your devotee servants.

45. सामुद्धिल्य-भक्तृ-भुक्तामल समक्षाम
you were like the lotus attracting the bees, the bees being the monastic disciples and [other] groups of devotees.

46. सामुद्धिल्य-भक्तृ-हुद्यम-कमलं-नणिः समक्षाम
you were like the sun to the lotus of the hearts of the monastic disciples and [other] devotees.
47. नंदन्द्रि - छात्रकोटि - धिक्षामान
You trained a number of disciples like Narendra.

48. भक्तपाप - करणागुणस्वयंप्रस्ताव
You were consumed by the disease got as a result of drawing into yourself the sins of your devotees.

49. रोगधुर धनिष्करण - मनोयुक्त
Your mind was unaffected by the suffering brought about by the disease.

50. महासामाधि हि परब्रह्मी
You were merged in the Supreme Brahman at the time of your Mahāsāmādhi.

51. निर्विकार - निरक्त - पतञ्जल
You are the highest Brahman, without modifications and without forms.

52. जातु - सृष्टि - कृत - पात्र - हंसु - देव
You are the Lord [God] who creates, sustains and destroys the world.

53. तैहृतीलेषु जात्तमिब्यायम
You have permeated the world as oil permeates the oil-seeds.

54. सर्वभूत - हरिपदेशा - बुधसाहसिति
You, situated in the heart [as the indwelling Spirit], are the witness of the minds of all beings.

55. साधकाचार्यमहाय वपुर्खसिः
You incarnate yourself [in this world] for bestowing your grace on the spiritual aspirants and others.

56. सुदर्शन - दीपमदन - कुमारदिशि
You [are endowed with] a handsome body, bright face and eyes full of compassion.

57. सर्वकाल - मन्दहाम - धिशवकन
Your face is beautiful, being ever lighted up with a gentle smile.

58. सुमनालहि छेत्रयोय - मुकस्मिति
Your body is so delicate that it can be hurt even by a flower.

59. वेदाश्च - पुराणादि - सारावतु
You know the essence of the Vedas, Śastras and the Puranas.

60. संविदाशात्वाक्रमणकर्त्त
You bestow authority to the words of all the Vedas and Śastras.

61. ज्ञानिनो यथस्त्व पदेभक्तितो
Even the learned ones became like children at your feet.

62. कुरलोमते तीक्ष्णमना: प्राण कवे
You are wise, of sharp intellect, a man of deep knowledge and a seer.

63. दीनवेश - घासिद्वु - सांक्षितगति
You are the friend of the lowly, an ocean of mercy, and the goal of the people who take refuge.

64. अमरिद्रुद्र - गिरिशकेतज - शारणदातु
You gave refuge to the wayward Girisacandra.

65. पुज्योक्तस्त - मातृ - शातिदिमि
You conferred peace on the sorrowing Mother who had lost her son.

66. कृतोषि - चोरुजो विनाशायसि
You destroyed the fell disease of a leper.

67. मुन्तुर्वं शरावलं दिशिनकुम्भ
You looked upon both a clod of earth and gold with an equal eye.

68. सर्वद्वार - वनक - वाम - वर्जन - यति
You are a sannyasin (par excellence) who has eschewed lust and greed in all states (of consciousness).
69. आमरण प्रसविनित - अचर्चया गामकृपण
Your celibacy was unbroken till the last day of your life.

70. निकिल्याग्रेश - हंस - भास्मान गामकृपण
You are (like the sun) shining, destroying all kinds of darkness completely.

71. धमीकूल - सत्यचयु - हर्षपाल गामकृपण
You are Sāc-cid-ānanda, solidified as it were.

72. प्रेमलिपि पूर्णलिपि शाक्तिलिपि गामकृपण
You are Love, Perfection and Power in the fullest measure.

73. सकल - कुआणम - बीज - नाशकारी गामकृपण
You destroy the seeds of all evil tendencies [in us].

74. कलक्षण - मधुकर्ण - भलकुर्वेद गामकृपण
You are the best physician for the disease of worldliness, destroying the impurities and restoring sweetness.

75. सहस्रनित्य - शूद्र-शूद्र-मुक-रूप गामकृपण
The nature of being eternal, pure, awakened and liberated is intrinsic to you.

76. ज्ञान वेदतिसिद्धिविस्मात भवानु गामकृपण
You have attained the fulfilment of Jñānayoga in no time.

77. निर्मित्यशिरसिद्धिमार्ग - रागश्रोति गामकृपण
You are a Rājayogin, who has attained nirvikalpa samādhi.

78. देशमान - विशालात अशुद्धियुगः गामकृपण
You [are a bhakta] who sheds tears on hearing the names of God.

79. लोकश्राद्धय सतत - कर्म - नित गामकृपण
You are (a Karmayogin) ever immersed in work for the good of the world.

80. कुलकोल्पिनिर्मििर्विज़ुम - पादवर्क गामकृपण
The dust of your [lotus] feet is equal to the attainments of all Yogas.

81. योगाः प्रेमाः अविनायस्य देस्वेऽ रामकृपण
You are the God of gods, the goal of Yoga and the goal of Yogins.

82. निकिल्याग्रेश - दृष्टिकृद - दातु गामकृपण
You are the Lord of all the Yogins. You are the giver of perfection in Yoga.

83. अक्षमहत्यापिति वर्तितेऽ गामकृपण
Though the star is not seen in the day-time, it does verily exist.

84. अनुभुन्त ईश्वरपूर्वि नथा भवति गामकृपण
Similarly, God, though hidden to the ignorant people, does exist.

85. भास्माः पित्तित्वादिविस्तित्वतु गामकृपण
But He is not seen, since He is covered by Māyā.

86. देशक्रमण तत्तदीत्व विद्याः गामकृपण
I understand that [objects belonging to] the group of "lust and greed" constitute Māyā.

87. तत्त्वं बोधिकुंवड़ इतिविद गामकृपण
Its friend is called 'Egoism'.

88. मनविषिद्धिअनि गृहसमो गामकृपण
A scholar who has no devotion [to God] is like a vulture.

89. साधिकार-पुष्कर एव गृहस्थादिक गामकृपण
It is only a man 'commissioned by God' that can become a guru.

90. अति जग्नं नामज्ञो मूत्र एव गामकृपण
People who are immersed in this transient world will remain verily bound.

91. साधुसम - नामसारी मोक्षको गामकृपण
Company of [spiritually] good people and repetition of the divine name help in attaining liberation.
92. One who is performing sadhanas must give up evil tendencies.

93. Is a person with desires (in his heart) fit even to hear the word ‘mukti’?

94. ‘Self-control’ is attaining the attitude as towards the mother, towards all women.

95. One who has faith [in these teachings] will attain this liberation very soon.

96. Surrender to God is an easy path [to salvation].

97. He who has no discrimination between the pure and the impure is a brute.

98. One who is extremely attached to God is verily free.

99. The paths of Jñāna, Karma and Bhakti give us liberation.

100. The Highest Brahman is both with attributes and without attributes.

101. Even God became puny (in the Vāmanāvatāra) due to begging!

102. He in whose house the name of God [is chanted] has no fear

103. O Father! Grant me a smooth departure from this world!

104. O God! Give me a life free from wretchedness!

105. Make my mind free from worries.

106. May there always be words purified by truth, in my mouth.

107. O Hari! May non-violence permeate my very being!

108. Let [me] verily have discrimination between righteousness and unrighteousness.

109. May there verily be the power of continence in my mind.

110. May greed never enter into my heart.

111. Give me wisdom! Give me strength! Give me a place at [your] feet!

112. May I ever cherish pure devotion to your lotus feet!

113. You are Rāma! You are Krsna! You are both (in one)!

114. O Paramahamsa! You are Brahman! You are Sakti!
I bow down to Śrī Ramakṛṣṇa (who is) the great teacher of harmony, the personification of the Religion of the Age, the embodiment of all deities, the bliss of Brahman, the auspicious, of the form of love, the stainless, the Lord of Yogins, the wonderful, the eternal, of the nature of continuous Unity, the wisdom (itself), beyond the three gunas, christened as the ‘Fourth’ and ‘the Undifferentiated’, the excellent knowledge, the giver of essence, and who is adorned with the moon of discrimination.

Note: This composition by Svāmī Acalānanda Sarasvatī is unique in the sense that the names of all the sixteen direct disciples of Śrī Rāmakṛṣṇa have been used as adjectives to him.  

Śrī Rāma-Nāma-Saṅkīrtanam

Swami Brahmananda first heard the singing of the names of Śrī Rāma in Southern India. He enjoyed it very much and introduced it here at the Belur Monastery... In no time this singing of the names of Śrī Rāma has spread all over the country, bringing peace and joy to so many! It was the earnest desire of Swamiji to see the worship of Hanumān Mahāvīra established in every Indian home. Mahāvīra was a perfect example of absolute continence. With his worship the sleeping energies of the nation will wake up!

—Swami Shivananda
[from For Seekers of God, p. 38]