

श्रीरामकृष्णसहस्रनामस्तोत्रम्

**SRI RAMAKRISHNA
SAHASRA - NAMA - STOTRAM**



SRI RAMAKRISHNA MATH
MADRAS

SRI RAMAKRISHNA SAHASRA-NAMA-STOTRAM

by

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INTRODUCTION

In meditating on the greatness of Sri Ramakrishna, whose Sahasranama is herewith translated, I feel it necessary to invite the reader to join me in a brief review of the beautiful story about the Sage of Dakshineswar, its philosophical significance and Swami Vivekananda's devoted elaboration of the Master's work. While going through the various aspects of this divine manifestation I have received the greatest benefit personally which I would like to share with the reader.

The world is of the nature of divine order, not of chaos. It is a universe not a multiverse. Orderliness is heaven's first law. However, now and then there arise certain discordant notes. The discord, if kept within its bounds, heightens the harmony of an orchestral work of music, but if it transgresses its limits, it mars the sweetness of the symphony and instead of having a system of soul-stirring sounds we are confronted by a medley of noises. In the same manner the presence of a certain amount of evil and error in the world is not baneful. But if the equilibrium is lost, if evil be on the ascendancy, then to set right the maladjustment, great men are born to the world. They are as much creatures of the Zeitgeist as they are moulders of their times. They come in response to some vital cosmic need.

Every age has seen the light of luminaries in the firmament of the Spirit that lit the way to the heaven of felicity and peace, and leave behind them an undying lustre which guides suffering humanity safely to the port of freedom and bliss. In every epoch and clime they make their appearance, spread their radiance far and wide, heal humanity of its ills and lead those that are heavy-laden, from the unreal to the real, from darkness to light, from death to immortality.

The moral disease which afflicts the contemporary man is excessive outwardness. He makes endless detours and wastes his time roaming the outer courts out of fear to enter the inner sanctuary of his soul. It is not that we seek God and do not find Him, the trouble lies in that we seek everything else except

God. We forget the Mother and cling to the toys instead. Not knowing that he is the impartite self-luminous intelligence, man wanders aimlessly in the avenues of empirical knowledge. Not realizing his fuller identity he hovers around the surface. Taking eternity to be merely what his limited consciousness allows him to perceive he looks for permanent happiness, which is the Self, in everything excepting his own inner Being.

Even many seekers after truth do not know that the Self which they endeavour to realize is not the self of the individual. It is the Self that is the same in all. It is the universal Spirit in which there is no division. However, this need not lead to apprehension, for Advaita does not aim at the destruction of the individual, but at its true preservation. Because, nothing that is finite and limited can be the real individual. The real individual is the universal. As Swami Vivekananda explains, "We are not individuals yet. We are struggling towards individuality and what is the infinite ; that is the real nature of man." In the Upaniṣads the view of Reality is the Supra-personal non-dual Absolute which does not contradict the personalistic conception but goes beyond it. When inwardness is advocated this does not mean concentration on the ego. Ego-centrism is not true inwardness. True, the technique by which the Self is to be realized is the method of inward search but it consists in piercing through the outer appearances which prevent the seeker from getting into the heart of things. This is what is meant by inwardness.

The culmination of inwardness is in Advaita experience. As Sureśvara points out while explaining the meaning of the prefix "*upa*" in the term Upaniṣad there is nothing nearer or more inward than the non-dual Spirit. The realization of this truth is the plenitude of spirituality. It is a realization that is not *in* time though it may take time to realize it. The non-dual experience is one's own natural eternal state. The soul in bondage is oblivious of it on account of ignorance (*avidyā*). When the veil of ignorance is removed the absolute Spirit is revealed. How has this Self-luminous Reality come to be veiled in ignorance? We from our side of relativity and limitation cannot explain. It is *māyā*. From the side of the Absolute, there never was ignorance. It is the realization of this truth that is called *mokṣa* or release. Mere theoretical reasoning will not

bring about such realization. Tons of theory will not be able to dispel the darkness of ignorance. What is necessary for this purpose is the light of intuitive wisdom. This is *jñāna*. This is what is taught in the Upaniṣads and Vedānta. These are not doctrinaire texts intended to instruct only a few. They are meant for all and their meaning should be learnt and understood with a view to translate it into life. This is the true purpose of religion.

“The story of Sri Ramakrishna’s life”, in the words of Mahatma Gandhi, “is a story of religion in practice.” Although his priestly career at Dakshineswar Temple started in quietness and with due ceremony, he soon found himself caught in a spiritual storm which carried him to what may appear as strange lands of supernormal experience. His hunger for God was so consuming that it required for its satisfaction a varied and abundant spiritual fare. Tāntric *sādhana* also came his way; as is known, it is a field full of traps for the unwary aspirant. Many a follower of this dangerous path has succumbed to the temptations of the flesh, with the result that the path itself has fallen into disrepute. But Sri Ramakrishna, like Ācārya Śaṅkara before him, rid the discipline of all impure associations and showed that it took a highly evolved soul to go through and benefit by it. After exploring very thoroughly the region of *Saguṇa-Brahman* he was now set for scaling the heights of *nirguṇa*. Mahāmāyā, whom Sri Ramakrishna had been worshipping, withdrew Herself into Her ground, the pure *Brahman*, and there was only *Brahman*, the non-dual spirit, left. Under the guidance of an adept Vedāntin the child of Kālī tore asunder the veil of name and form and beheld individuality dissolving into limitless blaze of spiritual light. On attaining spiritual maturity Swami Vivekananda also was blessed with this experience in which he understood that “Life is but a dream!..... I am attaining peace that passeth understanding. I am beyond, I am peace. Alone I am, One without a second!” This experience came to the Swami out of the grace of his Master whom he described as “... God incarnate. I have not the least doubt”. And in divine enthusiasm he declared, “Blessed are those who have seen Ramakrishna”. One day he said, “It does not matter who preaches Ramakrishna Paramahansa—whether it is you or anybody else. But him I place before you for the good of our race, for the good of our nation. One thing is sure that it was

the purest of all lives that you have ever seen, or let me tell you distinctly, that you have ever heard of”.

To the modern man who is blind-folded with the bandage of worldliness Sri Ramakrishna has shown the way of deliverance through God-love and God-knowledge. He once said to ‘M’, one of his most important disciples, “God cannot be seen with physical eyes. In the course of spiritual discipline one gets a ‘Love-body’ endowed with ‘Love-eyes’. One sees God with those ‘Love-eyes.’” Out of overwhelming compassion he shared his precious experiences with those who sought him. “It only needed the meeting with a great teacher, Ramakrishna Paramahansa to kindle in me the final determination to follow the path he himself had trod, as in him I found my highest ideal realized.” Thus spoke the great and powerful Vivekananda of his Master, once he had been completely won over by the Devotee of Kālī. Slowly but surely the Master converted his disciple by imparting to him insights into Vedānta in all its comprehensive aspects. The result was that Narendranath, as Vivekananda was known then, became a passionate devotee of Mother Kālī himself as also the most doughty champion of Advaita after Śaṅkara. The knowledge that Narendra had gathered, he realized, was nothing before the limitless wisdom of Sri Ramakrishna. New vistas opened before his vision, new dimensions of experience lay before him. By contrast the ways of the world and its attractions became insipid and worthless. The modern university-educated youth was conquered by the old unlettered temple-priest. Says the Swami: “What I am saying is that he is a God-like man. We offer to him worship bordering on divine worship”. This does not only show us Swami Vivekananda’s own conviction of the worshipfulness of the Sage of Dakshineswar but it echoes India’s reverence for men of the spirit throughout the ages. The place of honour is given in this country not to the intellectual giant, heroic warrior or wealthy magnate but to the spiritual genius who has nothing in this world to call his own. The young Narendra, in spite of his modern education, was quick to notice this when he tells us, “Only the fortunate few can have that renunciation.” He continues: “This man is the holiest of holy, a true Saint and for that alone he deserves the reverential homage of mankind”. To the marvel of the best-learned of the times, words of wisdom flowed from the lips of this unlette-

red priest of Kālī. "His life", the Swami tells us, "is a search-light of infinite power thrown upon the whole mass of Indian religious thought... He had lived in one life the whole cycle of the national religious existence in India". To the nineteenth century world which was starved of spiritual thought and practice owing to scepticism and materialistic science, India gave Sri Ramakrishna as the harbinger of celestial nourishment which comes from the Spirit. This great man was like a tower of light illuminating this age. In Sri Ramakrishna's experience we have an authentic evidence of the identity of truth taught in all the faiths. This truth is of especial significance to our age where the followers of different denominations have been brought together by a shrinkage of the globe owing to scientific marvels and where religion as such is in jeopardy, being identified in the minds of a growing number of people with prejudice and fanaticism, superstitions and vested interests.

True conversion is not a transference from one denomination to another; it is a change-over from the outer view of faith to an inner one. When we point out to the followers of other faiths that according to Hinduism all religions are of the same value, that they are the same not in a superficial sense but the same in a fundamental manner; we admit that externals may vary and modes of worship, rituals etc. may differ, but if you go deep into the heart and core of every religion, you will find that it is the same. All paths lead to the same destination, all roads take us to the same goal. The Upaniṣads compare the various faiths to the cows which are of various hues. Though the external appearance of each cow may vary from that of the others all of them yield the same sweet white milk. Ramakrishna steered clear of the Scylla of creating confusion of faiths and the Charybdis of promoting one of the existing to the position of being universal. And in this lay his very gospel of true universalism. He would say: "Those who have God-vision know no distinctions of caste or creed. They are like the hemp-smokers, who feel happy in each other's company". Referring to Sri Ramakrishna, Swamiji says, "I learned from my Master the wonderful truth that the religions of the world are not contradictory or antagonistic. They are but various phases of one eternal religion... Sri Ramakrishna never spoke a harsh word against anyone. So beautifully tolerant was he that every sect

thought he belonged to them. He loved everyone. To him all religions were true." Sri Ramakrishna certainly had a message for every spiritual aspirant. Every kind of person could go to this fountain of spirituality and comfort and receive the solace he needed. To the man of our times who is in search of his true identity, Ramakrishna has blazoned the path of self-discovery—the path which is so ancient yet ever new.

The teachers of Advaita recognize that reason cannot be ignored. They even advocate that it should be employed as far as it can go. As Śaṅkara observes, that which is accepted or believed in without proper inquiry prevents one from reaching the final goal and results in evil consequences. Nevertheless Vedānta considers that experience is the final court of appeal. So Ramakrishna in training his gifted disciple used to encourage Vivekananda to search in this way. Thus by his precept and practice Sri Ramakrishna demonstrated the wisdom of our tradition. Reminiscing, Swami Vivekananda said at an address delivered in Calcutta that he had "the great good fortune to sit at the feet of one... whose life, a thousand-fold more than whose teaching, was the living commentary on the texts of the Upaniṣads (which are the culmination of the Vedas) was, in fact, the spirit of the Upaniṣads in living human form". Is it a wonder that he describes his Master as Vedamūrti ?

We have seen that Swami Vivekananda's conviction as regards the supreme truth of Advaita has as its source Sri Ramakrishna's life and teachings. Between the Swami's Advaita and that of Śaṅkara there is no difference whatsoever. Says Swamiji "Brahman alone is true, all else is false, and I am Brahman... That which is real in Maya is the reality in and through Maya." The truth of the matter is that the very concept of causation is phenomenal. It does not apply to Reality. As to the question *why* causation? it is an illogical question. To ask why *māyā* came is of no use because the answer can never be given in *māyā*, and beyond *māyā* who will ask it? So we call it *anirvacanīya* the indeterminable. What is *anirvacanīya* is a paradox. Explaining a Sanskrit proverb which is very expressive, Swami Vivekananda says, "it is a headache without a head." Making apparently possible what is essentially impossible is the work of *māyā*. It is no small matter that Swami Vivekananda made Advaita the foundational basis of his teaching to India and the West. He

saw in this perennial philosophy a message which would raise India from her down-and-out condition brought about by foreign domination and native lethargy, torn by philosophical disagreements, religious strifes and national rivalries and communal conflicts. Advaita can show the way to real harmony and peace. That is why the Swami was so firmly convinced that the philosophy for our age is Advaita Vedānta.

The greatest concern of the Apostle of Ramakrishna was for the poor masses of India. Prior to his departure for America to participate in the Parliament of Religions at Chicago he had come into direct contact with the appalling poverty of millions of his countrymen during his pilgrimages all over the land. His primary motive in proceeding to America was for finding some remedy which would relieve at least a little of the suffering he saw in the Indian masses. Yet on seeing the conditions of the Western civilization he was quick to understand that the West was caught in spiritual drought, which only the waters of Vedānta could quench. The glowing response to his compassionate message is well known. India had followed with great admiration and gratitude the triumphal progress of Swami Vivekananda's mission to the West. Not only had he put India back on the map of world-culture but also he had vindicated India's universalistic outlook in religion. Yet the Swami never forgot the primary purpose of his venture to go West. Thus he called to his brethren "Come all ye that are poor and down-trodden! We are one in the name of Ramakrishna!" At the installation of an image of his Master the famous Swami sat before it and burst forth with a *śloka* that is now used daily by those who worship Ramakrishna.

*sthāpakāya ca dharmasya sarvadharmā svarūpiṇe
avatāravariṣṭhāya Rāmakṛṣṇāya te namaḥ*

"Salutation to Thee Rāmakṛṣṇa, the Reinstator of religion, the embodiment of all Religions, the greatest of all Incarnations".

In fact the Disciple described his Master as the embodiment of all Gods and Goddesses *Sarvadeva-devī-svarūpa*. On recalling the days spent with the Master the disciples could hardly bear the pangs of physical separation from him but when they remembered his teachings they realized that he was eternally present in their hearts. "It is my opinion that Sri Ramakrishna

was born to vivify all branches of art and culture in this country", Vivekananda observed.

The Swami's deep intuition as also his observations after having travelled abroad led him to conclude: "In one nation political power is its vitality, as in England, artistic life in another and so on. In India religious life forms the centre, the key-note of the whole music of national life. And, therefore, if you succeed in the attempt to throw off your religion and take up either politics or society the result will be that you will become extinct." He continues: "Every man has to make his own choice; so has every nation. We made our choice ages ago. And it is the faith in an immortal Soul. I challenge anyone to give it up. How can you change your nature?" Having experienced this immortal Soul and governed by a sense of oneness as a result, he exhorts his fellow-men: "Feel therefore, my would-be reformers, my would-be patriots! Do you feel that millions and millions of the descendants of gods and sages have become next door neighbours of brutes? Do you feel that millions are starving today, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you sleepless?" "What our country now wants", declared the Swami, "are muscles of iron and nerves of steel, gigantic wills, which nothing can resist, which will accomplish their purpose in any fashion even if it meant going down to the bottom of the ocean and meeting death face-to-face. That is what we want, and that can only be created, established, and strengthened by understanding and realizing the ideal of Advaita, that ideal of the one-ness of all".

Such a heritage we have received through an unbroken line of sages and seers—the two recent examples being Sri Ramakrishna and his illustrious disciple Swami Vivekananda. The Sri Ramakrishna Sahasra-nama is an invaluable addition to the Sahasra-nama literature. The recitation of the one thousand names of the Great Master and an understanding of the significance of the names will by themselves constitute an efficacious spiritual *sādhana*.

COMPILER'S INTRODUCTORY NOTE

During the Vivekananda Centenary celebrations in 1963 Prof. T. A. Bhandarkar, Sahityacharya, was requested to compose a hymn on Śrī Rāmakṛṣṇa Deva with the help of 108 names collected from the hymns composed by Swami Vivekananda. As a result thereof he composed within a short time a hymn in Sanskrit verse "Śrī Rāmakṛṣṇa aṣṭottara nāma stotram" which was published as a booklet along with Bengali translation and was highly appreciated by all. Actually it was this hymn which gave us hope and encouragement to collect materials for the long-wished-for book Śrī Rāmakṛṣṇa-sahasra-nāma-stotram. Hence about 1500 names depicting the holy life, the divine qualities and the Leela of the Lord Śrī Rāmakṛṣṇa were collected from Rāmakṛṣṇa literature, hymns and songs etc., composed on Him. Collecting these names as the basic material, Prof. T.A. Bhandarkar M. A. (Double) and Gold Medalist, Sahityacharya and Prof. P. G. Bandyopadhyaya M. A. (Double) and Gold Medalist, Chatustirtha and Kavyavisharad, composed 'Śrī Rāmakṛṣṇa sahasranāma stotram' in 200 Sanskrit couplets. We are much indebted to both these Professors. They have performed this great task with a high degree of devotion and skill. May the Lord bless them.

Viṣṇu-sahasranāma, included in the *Mahābhārata* and narrated by Bhīsmadeva, is very old and famous. It is not known whether any other Sahasranāma had been composed earlier. Śrī Śankarācārya wrote the commentary on this Viṣṇusahasranāma, and thus added to its popularity. According to the views of the scholars, before that Viṣṇusahasranāma was considered as but a part of the *Mahābhārata* and had no circulation of its own. Later on Śiva-Sahasranāma and Lalitā-Sahasranāma etc., came to be known widely in different parts of India.

The great Lord has been described as the Thousand-footed etc. Hence it is but natural to attempt to depict the infinite by a

thousand names. In the traditional Sahasranāmas the names mostly describe the qualities and the greatness of Nirguṇa Brahman! But the special and remarkable feature of Śrī Rāmakṛṣṇa Sahasranāma Stotram is that most of the names narrate and elucidate the Divine Life, the entire Leela, along with the significant incidents from the Divine Birth to Nirvana. Also, the need for this incarnation in this age, His wonderful super-human spiritual practices and attainments, novel Ideal for the present age, all these and many other aspects have been depicted through the select vocabulary in the shape of 'Sahasranāma'.

As a result this *Sahasra-nāma-stotram* has undoubtedly come to occupy the place of a melodious and rhymed 'sūtra' (thread-like essence) of which the vast Śrī Rāmakṛṣṇa literature is the explanation (*Bhāṣya*). By reading this Sanskrit book the devotees will be able to meditate upon and understand the significance of the Holy Incarnation of Lord Śrī Rāmakṛṣṇa.

Those who read or recite this 'Sahasranāma-stotram-even partially shall be blessed by Sri Thakur and the Holy Mother.

TRANSLATOR'S PREFACE

I was eight years old when Śrī Rāmakṛṣṇa entered my life. In 1919 in the room of Satchidananda Sangha, established by Swami Rajesvarananda, I saw a large-sized portrait of Śrī Rāmakṛṣṇa installed on a pedestal. At once the portrait captivated me, and I longed to know about Śrī Rāmakṛṣṇa.

In 1922 I joined the Rāmakṛṣṇa Mission Students' Home (Mylapore, Madras) in Form I. That was the year in which the residential school was started and I completed my high-school in 1928. In 1924 Pujya Sri Swami Sivanandaji Maharaj (known as Mahapurusha in the Rāmakṛṣṇa Math circles,) the second President of the Order, came on a visit to Madras. When he came to the Home one day, all of us students of the Home received his benign blessings. On Ekādaśī days we, the students, used to go to the Madras Math in the evening for *Rāma-nāma Saikīrtanam*. One Ekādaśī day fell during Sri Mahapurshaji Maharaj's stay in the Math. We did the *Saikīrtanam* in the hall on the ground-floor in front of the shrine which is on the first floor. I received the blessings of Mahapurushaji Maharaj having been introduced to him by a Swami of the Math. On this occasion I had the good fortune of receiving initiation from Mahapurushaji. This I received in the Śrī Rāmakṛṣṇa shrine at the Math itself. The experience is still vivid in my memory: the venerable and gracious direct disciple of Śrī Rāmakṛṣṇa seated in the shrine in a mood of exultation imparting the *mantra* to me who was just a stripling, and making me repeat it after him. Thereafter, every day I used to go to the Math to pay my respects to him and receive his blessings.

In 1927 I received a copy of the newly published life of Śrī Rāmakṛṣṇa with a foreword by Mahatma Gandhi sent by a Swami from the Belur Math. I started reading it every morning from four-thirty to six, seated in the front veranda of the shrine in the Rāmakṛṣṇa Students' Home (Mylapore, Madras) and did not stop till I completed reading it, which took me

nearly three months. During the entire period I had a strong feeling that I was living in a new world surcharged with holiness and sanctity. In the summer of 1928 I spent nearly a month in Calcutta, visiting everyday the Belur Math and spending the whole day there, paying obeisance to Sri Mahapurushaji Maharaj and the other direct disciples who were living then. I visited every place in and around Calcutta connected with the life of Śrī Rāmakṛṣṇa. The Dakṣiṇeśvar Temple was of course the place which attracted me quite often. I had the unique privilege of meeting 'M', the one who recorded the conversations which *sādhakas* had with Śrī Rāmakṛṣṇa and which was published later on under the title "*The Gospel of Śrī Rāmakṛṣṇa*". I went and saw also the house in which Swami Vivekananda as Narendranath Datta had lived, and met one of his brothers. All this experience was made possible because of Sri Mahapurushaji's affection for me.

It is difficult to comment on the one-thousand names of a Great Master of this age. There are apparent contradictions. Many Names need clarifications by comments but for want of space I could not do that. Each Name depicts one special characteristic of Śrī Rāmakṛṣṇa whose life was a mysterious manifestation of the seemingly contradictory ideas, especially of the different religions. Śrī Rāmakṛṣṇa, born as a Hindu Brahmin practised Islam, Christianity and other religions in order to demonstrate the unity of religions.

Name number nine-hundred and fifty is *Svikṛtānekasadguruḥ* which means "He accepted many good preceptors as his gurus." Śrī Rāmakṛṣṇa accepted many *gurus* although the usual practice for one is to regard oneself as the disciple of only one *guru*. The reason why Śrī Rāmakṛṣṇa accepted several *gurus* is that he wanted to practise the different faiths in a single life. It was possible for Him alone, He being an *avatāra*, to realize the highest ideal within a short period. Generally for *sādhakas* to attain perfection through one discipline takes many lives. But in the case of Śrī Rāmakṛṣṇa he realized *Brahman* through various religions within a few days. This is a unique example in the history of religion all over the world. This one aspect is enough to indicate that He was an *Avatāra varīṣṭha*.

I have written the above paragraphs in order to give the reader an idea of the spirit in which I have undertaken to render into English *Śrī Rāmakṛṣṇa Sahasranāma* at the behest of Swami Apurvananda, the compiler of the book. During the period I was writing the translation with the commentary I had the feeling that I was re-living the experience I had while I read the life in 1927. I am grateful to Swami Apūrvānanda for giving me this unique privilege. And I am happy that the Ramakrishna Math in Madras is sponsoring the publication of this translation.

Madras 18th May 1979.

T. M. P. Mahadevan

श्री गणेशाय नमः

अथ श्रीरामकृष्णसहस्रनामस्तोत्रम्

SRI RAMAKRISHNA
SAHASRA-NAMA-STOTRAM

ॐ यं वैष्णवा विष्णुमुदाहरन्ति
शैवाः शिवं बुद्धमथापि बौद्धाः ।
तीर्थकरं जैनजना महान्तं
तं रामकृष्णं परमं नमामः ॥१॥

*Oṃ yaṁ vaiṣṇavā viṣṇumudāharanti
śaivāḥ śivaṁ buddhamathāpi bauddhāḥ
tirthaṅkaḥ eṁ jainajanā mahāntaṁ
taṁ rāmakṛṣṇaṁ paramaṁ namāmaḥ*

He who is described as Vishnu by the Vaishnavas, as Siva by the Saivas, as Buddha by the Buddhists and as Tirthankara by the Jains, that great and supreme Ramakrishna we bow to.

Purport: The first ten verses are in the nature of Invocation and Introduction to the *Śrī Rāmakṛṣṇa-Sahasra-Nāma-Stotram*. In the first verse obeisance to Śrī Rāmakṛṣṇa is offered identifying him with the God-head of the different religions and the Great Ones of the various faiths. He is Viṣṇu of the Vaiṣṇavas, Śiva of the Śaivas, Buddha of the Buddhists, Tirthaṅkara of the Jains, and so on.



अमेयायातिमायाय ज्ञातलोकाय ते नमः ।
सर्वज्ञाय सुसच्चायाविज्ञाताय हि ते नमः ॥२॥

*ameyāyātimāyāya jñātalokāya te namaḥ
sarvajñāya susattvāyāvijñātāya hi te namaḥ*

To Thee who art unknowable, transcendent of *Māyā* and who knowest all the worlds, this obeisance. To Thee who art omniscient, supremely good and understandable may indeed this obeisance be.

Purport: Śrī Rāmakṛṣṇa appeared from the highest Reality which is Brahman. As Brahman he is not an object which is known through means of knowledge. He is beyond *Māyā*. He knows all the worlds, earth, etc. He is omniscient. His nature is pure *Sattva*. He is beyond empirical knowledge.



लोकानां कार्यसिद्ध्यर्थमजायापि मुजन्मने ।
निर्गुणायपि देवाय गुणयुक्ताय ते नमः ॥३॥

*lokānāṃ kāryasiddhyarthamajāyāpi sujanmane
nirguṇāyāpi devāya guṇayuktāya te namaḥ*

Although unborn Thou didst take birth, as it were, in order that the peoples of the world may achieve their ends. Although without attributes Thou seemest to be united to auspicious attributes. To Thee that art divine may this obeisance be.

Purport: The mystery of *Avatāra* is stated by Lord Kṛṣṇa in the *Bhagavadgītā* (iv,6) thus: "Though I am unborn, of imperishable nature, and though I am the Lord of all beings, yet ruling over My own nature, I am born by My own *Māyā*."

Acārya Śaṅkara in his commentary on this statement of Lord Kṛṣṇa says as follows: "I appear to be born and embodied through My own *Māyā* but not in reality."



प्रसन्नाय प्रपन्नानां निरीहाय तपस्यते ।

अयनाय विरागाणां सच्चित्सुखाय ते नमः ॥१४॥

*prasannāya prapannānām nirihāya tapasyate
ayanāya virāgāṇām saccitsukhāya te namaḥ*

Thou art pleased with those who surrender themselves to Thee; Thou art free from all desires; Thou art austere, the model for those who are free from attachments; Thou art Existence, Consciousness, Happiness; to Thee this obeisance.

Purport: Brahman is described as Existence-Consciousness-Bliss (*Sat-cit-ānanda*). Śrī Rāmakṛṣṇa as we said above is the same as Brahman. He appeared in this world in order to enable mankind to progress on the spiritual path. He did this both by precept and practice. Austerity and dispassion are the essential constituents of spirituality. Śrī Rāmakṛṣṇa's life was austere and completely free from passion.



नमः शुद्धाय बुद्धाय नमः शुद्धतराय च ।

नमो बुद्धतरायैव नित्यमुक्ताय ते नमः ॥१५॥

*namaḥ śuddhāya buddhāya namaḥ śuddhatarāya ca
namo buddhatarāyātha nityamuktāya te namaḥ*

Obeisance to Thee that art pure, obeisance to Thee that art awakened, obeisance to Thee that art supremely pure and supremely awakened.

Purport: 'Pure' and 'supremely pure', 'awakened' and 'supremely awakened' imply that there could be nothing purer and more awakened than Śrī Rāmakṛṣṇa, the eternal Self.

Mukti or Mokṣa is only another name for the Self. It is ever and eternally released. Compare the names that occur in the *Śatarudrīya* “*Śivāya, Sivatarāya ca.*”

कर्मादियोगमार्गाणां समन्वयविधायिने ।
धर्मद्वन्द्वनिहन्त्रे वै सर्वेश्वराय ते नमः ॥६॥

karmādiyogamārgāṅāṁ samanvayavidhāyine
dharmadvandvanihantre vai sarveśvarāya te namaḥ

Thou art the one who has harmonized the various paths like Karma-yoga etc. Thou destroyest the pairs of opposites, Dharma and Adharma, etc. Thou art the Lord of all. To Thee this obeisance.

Purport: The various paths to the ultimate Reality are not contradictory to one another. Śrī Rāmakṛṣṇa showed that these paths are harmoniously related. He is the Supreme Lord who is beyond the pairs of opposites which constitute the world of phenomena.

विभोर्नामसहस्रं तद् रामकृष्णावतारजम् ।
रहस्यं हि रहस्यानामुत्तमानां तथोत्तमम् ॥७॥
पवित्राणां पवित्रं वै सर्वसन्तापहारकम् ।
भक्तैर्विवेकप्रमुखैर्द्योतितं किल मङ्गलम् ॥८॥

vihornāmasahasraṁ tad rāmakṛṣṇāvatārajaṁ
rahasyaṁ hi rahasyānāmuttamānāṁ tathottamam
pavitrāṅāṁ pavitraṁ vai sarvasantāpahāraḥkaṁ
bhaktairvivekapramukhairdyotitaṁ kila maṅgalam

The one thousand names relating to the all-pervading Ramakrishna Avatara are the secret, verily, of all secrets and likewise the greatest of all that are great. It is indeed the purest of all that is pure; it removes all sufferings; it was sung by devotees headed by Vivekananda; indeed it is auspicious.

Purport: The recitation of the one thousand names of Śrī Rāmakṛṣṇa constitutes the potent means for spiritual realization. Compare the statements in the *Viṣṇu-Sahasranāma-Stotram* “*Pavitrānām pavitram yo maṅgalā ām ca maṅgalam*”.



मनःशान्तिकरं पुण्यं मोक्षमार्गप्रवर्तकम् ।
प्रोच्यते सर्वलोकानां मोहनाशाय निर्मलम् ॥९॥

*manahśāntikaram puṇyam mokṣamārgapravartakam
procyate sarvalokānām mohanāśāya nirmalam*

The *Sahasra-nāma* brings peace to one's mind, it is meritorious; it shows the way to release; it is now stated in order that all people will be free from delusion and become pure.

Purport: The *Śrī Rāmakṛṣṇa-Sahasra-Nāma* is the means to attain peace. It is meritorious and sets the aspirant on the path to release and freedom from delusion.



गयाधामप्रभोर्विष्णोरात्तमानुषविग्रहः ।
मङ्गलध्वनिभिः शङ्खैरावेदितशुभागमः ॥१०॥

*gayādhāmaprabhorviṣṇorāttamānuṣavigrahaḥ
maṅgaldhvanibhiḥ śaṅkhairāveditaśubhāgamaḥ*

The all-pervading Vishnu who is the presiding deity of Gayakshetra took the human form. His auspicious birth was announced by auspicious sounds made by conches.

Purport : Here the reference is made to the visit of Kshudirām to the sacred place of pilgrimage, Gayā and his divine vision there which preceded the birth of the Great Master. In 1835 Śrī Rāmakṛṣṇa's father, Kshudirām Chaṭṭopādhyāya, went on a pilgrimage to the holy place Gayā. After offering Piṇḍa (oblation), that night he saw in a dream the figure of Viṣṇu in all His splendour, telling him that He was pleased with his devotion and that He would be born as his son. After this event, in due course, Śrī Rāmakṛṣṇa was born.



गदाधरो गदाश्च दुलालः स प्रियोत्तमः ।
रामकृष्ण इति ख्यातो बाल्ये स्वजनबान्धवैः ॥११॥

gadādharo gadāśca dulālah sa priyottamaḥ
rāmakṛṣṇa iti khyāto bālye svajanabāndhavaiḥ

1. गदाधरः *Gadādharaḥ*.

Comments : Śrī Rāmakṛṣṇa was given the name Śambhu-Chandra after the zodiacal sign at the time of his birth, but his father Kshudirām named him Gadādhara because of the wonderful experience he had at Gayā.

Another explanation of the name which Śrī Rāmakṛṣṇa himself gave is found in the life-story of Swami Advaitānanda : During his last illness the Swami had a vision of Śrī Rāmakṛṣṇa. He saw the Master appearing before him with *Gadā* (club) in hand. Amazed at this sight Advaitānanda exclaimed: "How is it that you have come with *Gadā* in hand." Śrī Rāmakṛṣṇa answered "In this age I have appeared in this form." This means

with the help of the *Gadā* he will destroy irreligion from this world.

2. गदाइः *Gadāih*.

Comments: This is the name of Gadādhara turned into a pet-name.

3. दुलालः *Dulālah*. He is supremely dear.

Comments: He was the beloved of the village.

4. रामकृष्णः *Rāmakṛṣṇah*.

Comments: This is the name by which he was known to the world.

Purport: The *Sahasra-nāma* begins with this verse. In it there are four names mentioned. Thus was he well known in his childhood to his people and relations.



क्षुदिरामात्मजो बालः कामारपुकुरोद्भवः ।

सर्वेप्सितो वराकारः कोमलाङ्गो विभूतिमान् ॥१२॥

kṣudirāmātmajo bālah kāmārapukurodbhavaḥ
sarvepsito varākārah komalāṅgo vibhūtimān

5. क्षुदिरामात्मजः *Kṣudirāmātmajaḥ*. He was born as a son of Kshudiram Chattopadhyaya.

6. बालः *Bālah*. He was of child-like nature.

7. कामारपुकुरोद्भवः *Kāmārapukurodbhavaḥ*. He was born in the village of Kamarpukur.

Comments: The group of villages Kāmārpukur, Śrīpur and Mukundapur—which generally go under the name of Kāmārpukur, on account of the relative importance of this village over the other two—is situated in the north-western promontory of the

Hooghly district where it juts out into the adjacent districts of Bankura and Midnapore. The villages of Bengal hundred years ago presented quite a different aspect from what they do today, At that time Kāmārpukur was a flourishing village. It was well known to the people of the other parts of Bengal because of its being situated on the road to the holy place of Puri.

8. सर्वेप्सितः *Sarvepsitaḥ*. He was liked by all.

Comments: In his childhood the women from the village used to go to Kshudirām's house quite often merely to have a look at this wonder-child. There are many instances related in the *Līlā-prasaṅga* (Sri Ramakrishna the Great Master) as to how the small child attracted people from far and wide to visit him.

9. वराकारः *Varākāraḥ*. He was of beautiful form.

10. कोमलाङ्गः *Komalāṅgaḥ*. He was endowed with fine limbs.

11. विभूतिमान् *Vibhūtimān*. He was covered with ashes.

Comments: Kshudirām's house consisted of two cottages with two sheds attached. In one of the sheds a paddy-husking machine was kept as also an oven for boiling paddy. This shed was chosen as the lying-in room. It was here that on the 18th of February 1836 Śrī Rāmakṛṣṇa was born to Chandra Devi at five-fifteen a.m. Chandra's blacksmith neighbour Dhani was in attendance. After giving the necessary assistance to the mother she turned to see where the baby was because it was not in the place where she had placed it. The baby had slipped into the oven and was lying there half-covered with ashes. This predicted the all-renouncing nature of the Master. He renounced Kāma and Kāñcana (lust and gold) completely.

Purport: This verse contains names from five to eleven. Mention is made of Śrī Rāmakṛṣṇa's father, of the child-like

nature of the Master which he retained till the end of his life, of the village where he was born, of his endearing nature and handsomeness and also of the spirit of renunciation which was to manifest in him in its complete form,



स्मिताधरोऽखिलप्रेम्यतीवमधुरमोहनः ।

सद्ब्राह्मणकुलोद्भूतः पीयूषवर्षिनामभाक् ॥१३॥

smitādharo'khillapremyativamadhuramohanaḥ
sadbrāhmaṇakulodbhūtaḥ piyūṣavarṣināmabhāk

12. **स्मिताधरः** *smitādharaḥ*. One with a smile on his lips.

Comments: No one who has looked at Śrī Rāmakṛṣṇa's photograph will have missed the sweet smile which is but the expression of his inner bliss.

13. **अखिलप्रेमी** *Akhillapremī*. Lover of all.

Comments: To Śrī Rāmakṛṣṇa the entire world was the expression of the Divine Mother. He looked upon all as the same. To him there was nothing hateful or ugly.

14. **अतीवमधुरमोहनः** *Ativamadhura-mohanaḥ*. One who was extremely sweet and charming.

Comments: He had a fascinating appearance. At one time during his *Sādhana* his body shone like burnished gold and he prayed to the Mother Divine to take away this brilliance. He wanted to avoid curious crowds milling around him.

15. **सद्ब्राह्मणकुलोद्भूतः** *Sadbrāhmaṇa-kulodbhūtaḥ*

He was born in a family of good Brahmins.

Comments: The ancestors of Śrī Rāmakṛṣṇa were known for their piety and good conduct. His ancestral home was Deryepore. A tyrannical landlord of that village had asked Kshudirām

to give a false evidence in a court case. Kshudirām refused to oblige him. And so he had to migrate to Kāmārpukur where he was given asylum by a friend of his boyhood days. Kshudirām lived peacefully in his new habitation. His spiritual exercises became more and more intense and he was respected by all in the village for his devotion and straightforward conduct. Chandra Devi was equally pious and even on the day on which she was expecting the birth of Śrī Rāmakṛṣṇa she helped in the worship of the family deity Raghuvīr (Rāmachandra) by preparing cooked food to be offered to the deity. Kshudirām the father was also greatly pious. He was punctilious in performing the daily worship of Raghuvīr. Just before passing away in the year 1843 he uttered the name Raghuvīr thrice. Of such parents and in such an ideal Brahmin family was Sri Rāmakṛṣṇa born.

16. पीयूषवर्षिनामभाक् Piyūṣavarṣi-nāmbhāk. One who had a name which showered ambrosia.

Purport: In this verse there are the names, twelve to sixteen. There is reference to the Master's inner bliss expressing itself always in a natural smile, to his extremely fascinating form, to his noble parentage and to his immortal name.



जनचित्तसमाकर्षी मातृचन्द्रमणिप्रियः ।

धात्रीधनीप्रपूज्योऽसौ बाल्येऽप्यद्भुतकीर्तिमान् ॥१४॥

janacittasamākarṣi mātṛcandramanipriyaḥ
dhātrīdhanīprapūjyo'sau bālye'pyadbhutakīrtimān

17. जनचित्तसमाकर्षी Janacittasamākarṣi. The one who fascinates the minds of people.

Comments: People were attracted by Gadādhara. Once one saw him one wanted to see him often.

18. मातृचन्द्रमणिप्रियः Mātṛ-candramani-priyaḥ. He was dear to his mother Chandramani.

Comments : The mother had many supernormal experiences. One day when she took the child on her lap he was very heavy. Another day he was light as a feather. Candra-Devi was sure that Divinity had chosen her as mother.

19. धात्री-धनी-प्रपूज्यः *Dhātri-dhani-prapūjyaḥ*. He was worshipped by his nurse Dhani.

Comments : Gadadhara was invested with the sacred thread when he was nine years old. His father had by then passed away. His eldest brother Rāmkumār performed the ceremony. After *Upanayana* it is the custom for the initiated boy to take alms from a relation or from one of equal status, but Gadādhara took his first alms from his nurse Dhani who belonged to the class of blacksmiths. This he did in order to keep a promise which he had made to her.

20. अद्भुतकीर्तिमान् *Adbhuta-kirtimān*. Even as a child he was praised for supernormal manifestations.

Purport : Names seventeen to twenty. Here the endearing nature and supernatural character of Śrī Rāmakṛṣṇa are referred to. He was dear to his mother, he fascinated everyone and his supernormal prowess became well known in that part of the country.



मधुक्षरखरालापो विभुलीलासुगायकः ।
सर्वधर्मसुमर्मज्ञो विद्वज्जल्पविखण्डकः ॥१५॥

madhukṣarasvarālāpo vibhulilāsugāyakaḥ
sarvadharmasumarmajñō vidvajjalpavikhaṇḍakaḥ

21. मधुक्षरखरालापः *Madhukṣarasvarālāpaḥ*. His voice was as sweet as honey.

22. **विभुलीलासुगायकः** *Vibhulilāsugāyakaḥ*. He used to sing hymns in praise of the sports of the all-pervading Lord.

23. **सर्वधर्मसुमर्मज्ञः** *Sarvadharmasumarmajñāḥ*. He knew the inner secret of all religions.

Comments: One of Śrī Rāmakṛṣṇa's main missions was to show the unity of all religions.

24. **विद्वज्जल्पविक्षण्डकः** *Vidvajjalpavikṣaṇḍakaḥ*. He dispelled the futile objections of learned pandits.

Comments: Once in his village in the house of a zamindar there was a discussion among pandits. The boy Gadādhara who happened to be there gave the solution to their problem and thereby astonished them all.

Purport: Śrī Rāmakṛṣṇa had a sweet voice: enthralling music came to him naturally. His main stress was on the harmony of religions and he made even the pandits realize that the Truth was beyond logical quibbling.

वेदपाठविहीनोऽपि परमवेदतत्त्ववित् ।

सुचारुप्रतिमाकारश्चित्राङ्कनविशारदः ॥१६॥

vedapāṭhavihīno'pi paramavedatattvavit

sucārupratimākāraścitrāṅkanaviśāradaḥ

25. **वेदपाठविहीनः** *Vedapāṭhavihīnaḥ*. He was devoid of the study of the Veda.

Comments: Śrī Rāmakṛṣṇa did not go to any Vedic school or study the Veda formally under any preceptor.

26. **परमवेदतत्त्ववित्** *Paramavedatattvavit*. Yet he was the supreme knower of the truth of the Veda.

Comments: He realized the goal set in the Veda through intuition. It seemed as though he made his advent into this world in order to show that the purport of the Veda is Brahman-experience and not mere study.

27. **सुचारुप्रतिमाकारः** *Sucārupratimākārah*. He was skilled in making fine images.

Comments: He learnt from the potters the art of moulding images of gods and goddesses and then made excellent ones at home.

28. **चित्राङ्कनविशारदः** *Citrāṅkanaviśāradah*. He was an expert in painting pictures.

Comments: Painting fine pictures was one of his favourite pastimes.

Purport: Names twenty-five to twenty-eight. Śrī Rāmakṛṣṇa has been described as Vedamūrti. Without any formal study of the Veda he knew the supreme purport of the Veda. He had a natural inclination towards the fine arts. He had the ability to make fine images and colourful paintings.



अभिनयपदुर्धीमान् गृहीतबहुभूमिकः ।

रङ्गरसप्रियः श्रीमान् नृत्यगीतपरायणः ॥१७॥

abhinayapaṭurdhimān grhitabahubhūmikaḥ
raṅgarasapriyaḥ śrīmān nṛtyagitaparāyaṇaḥ

29. **अभिनयपटुः** *Abhinayapaṭuḥ*. He had a genius for acting.

Comments: In those days dramatic troupes used to enact religious and mythological plays in the villages. Śrī Rāmakṛṣṇa as a boy never missed those performances. He watched them

closely, especially the poses and gestures. Often as a pastime he would repeat such dramas before his friends almost verbatim. Such was his wonderful ability of remembering by heart what he had heard only once.

30. धीमान् *Dhimān*. He was intelligent.

31. गृहीतबहुभूमिकः *Grhitabahubhūmikaḥ*. He was skilled in enacting various roles.

Comments : Everyone was greatly impressed at the wonderful intelligence and memory of the boy.

32. रङ्गरसप्रियः *Raṅgarasapriyaḥ*. He was fond of wit and humour.

33. श्रीमान् *Śrimān*. He was endowed with auspiciousness.

Comments : He was auspicious to look at.

34. नृत्य-गीत-परायणः *Nṛtya-gīta-parāyaṇaḥ*. He was a lover of dance and song.

Comments : For instance he used to enact with the other village friends the sports of Kṛṣṇa in Brindavan and the height of dramatic effect would be reached when he himself sang the pastoral songs.

Purport : Names twenty-nine to thirty-four. Śrī Rāma-kṛṣṇa's histrionic talents are referred to here. He could express correctly appropriate moods through gestures and poses. Enacting along with his friends the soul moving sports of Śrī Kṛṣṇa was his favourite pastime. He could dance and sing with super-normal excellence



मुखवाद्यप्रवीणोऽसौ शुद्धताललयाश्रयः ।
पिकालिमुरलीवीणासमुदितस्वरध्वनिः ॥१८॥

mukhavādyapraṇīṇo'sau śuddhatālalayāśrayaḥ
pikālimuraliviṇāsamuditasvaradhvaniḥ

35. **मुखवाद्यप्रवीणः** *mukhavādyapraṇīṇaḥ* He was a great expert in producing sounds of instrumental music simply with his mouth.

36. **शुद्धताललयाश्रयः** *śuddhatālalayāśrayaḥ*. He was a repository of the knowledge of correct musical measures and rhythms.

37. **पिकालि-मुरली-वीणासमुदितस्वरध्वनिः** *pikāli-murali-viṇāsamudita-svaradhvaniḥ*. His voice was as sweet as the combined notes of the cuckoo, bee, flute and Vina.

Purport: Names thirty-five to thirty-seven. These names refer, further, to the aesthetic skill of Śrī Ramākṛṣṇa. He had a melodious voice and superb knowledge of rhythm.



रामारूपविभावी वै रामाभङ्गिप्रदर्शकः ।
रामाविकलकण्ठायुक् चारुचन्द्रनिभाननः ॥१९॥

rāmārūpavibhāvi vai rāmābhāṅgipradarśakaḥ
rāmāvikalakaṅṭhāyuk cārucandranibhānanaḥ

38 **रामारूपविभावी** *Rāmārūpavibhāvi*. He adopted the mode, dress, etc., of women.

Comments: He identified himself with femininity, while practising *madhura-bhāva*.

39 **रामाभङ्गिप्रदर्शकः** *Rāmābhāṅgipradarśakaḥ*. He could show naturally the gestures and postures of women.

40 **रामाऽविकलकण्ठायुक्** *Rāmāvikalakaṅṭhāyuk*. He was endowed with the sweet voice of women.

41 **चारुचन्द्रनिभाननः** *Cārucandranibhānanaḥ*. His face was like the beautiful moon.

Purport: Names thirty-eight to forty-one. The names here relate to the feminine aspect manifested in the Great Master. Especially while practising the *madhura bhāva* he expressed completely the demeanour, dress, voice etc., of a beautiful woman.



माधुर्यमण्डिताशेषबाल्यलीलासमापकः ।

श्रुतिधरो महाधीमाञ्जननीजनकप्रियः ॥२०॥

mādhuryamaṇḍitāśeṣabālyalīlāsamāpakaḥ
śrutidharo mahādhimāñjananī janakapriyaḥ

42 **माधुर्यमण्डिताशेषबाल्यलीलासमापकः** : *Mādhurya-maṇḍitāśeṣa - bālyalīlā - samāpakaḥ*. He completed various kinds of childhood sports (*līlā*) which were full of sweet religious fervour.

Comments: For instance Śrī Rāmakṛṣṇa as Gadādhara would act the role of Śrī Kṛṣṇa with a garland round his neck and flute at his lips; or even playing the part of Rādhika, would

represent in a poignant manner her separation from Kṛṣṇa. Śrī Rāmakṛṣṇa would fall into frequent trances while enacting those roles, being overwhelmed with emotion.

43. श्रुतिधरः *Śrutidharaḥ*. What he once heard he would hold fast in memory.

Comments: He had the gift of even verbal memory.

44. महाधीमान् *Mahādhimān*. He was greatly intelligent.

45. जननी-जनक-प्रियः *Jananī-janaka-priyaḥ*. He was dear to his mother and father.

Comments: He was the darling of his parents.

Purport: Śrī Rāmakṛṣṇa as Gadādhara transformed the village of Kamarpukur into a divine abode by his holy sports. He had prodigious memory and great intelligence. He was the beloved of his parents.



विशुद्धब्राह्मणाचारः सर्वदैवगुणाकरः ।

नन्दितो वन्दितो देवः पिनाकिभूमिकाधरः ॥२१॥

viśuddhabrahmaṇācāraḥ sarvadaivaguṇākaraḥ
nandito vandito devaḥ pinākibhūmikādharaḥ

46. विशुद्धब्राह्मणाचारः *Viśuddhabrahmaṇācāraḥ*. He followed the practices and habits of pure orthodox Brahmins.

Comments: An instance may here be given. When he joined his elder brother at the Dakṣiṇeśvar temple and began to live there with him, he refused to take food offered in the temple. And at the suggestion from his brother he cooked his own food on the banks of the Ganges. But this he got over very soon afterwards.

47. सर्वदैवगुणाकरः *Sarvadaivaguṇākaraḥ*. He was a treasure-house of all divine qualities.

48. नन्दितः *Nanditaḥ*. He was (always) blissful.

50. वन्दितः *Vanditaḥ*. He was worshipped (by all)

50. देवः *Devaḥ*. He was luminous as a god (deva).

51. पिनाकिभूमिकाधरः *Pinākibhūmikādharāḥ*. He played the role of Lord Śiva in a dramatic performance on a Śivarātrī night.

Comments : On a Śiva-rātrī night in Kāmārpukur a performance by a country troupe was arranged to take place in the house of one Sita Nath Pyne. The theme was one of the legends relating to Śiva. At the last moment the actor who was to play the role of Śiva fell ill. The people of the village approached Gadādhara to act as a substitute. At first he refused because he was engaged in performing *pūjā* to Śiva. But he was persuaded by his friends to agree to their request on the ground that while playing the role of Śiva he would constantly be meditating on Śiva. Gadādhara was taken to the green-room and dressed up like Śiva. His mind was so absorbed in Śiva that he lost worldly consciousness and he appeared on the stage in this condition. The audience thought that this was part of the play, but Gadādhara as Śiva stood motionless and without ordinary consciousness. The play had to be stopped and he was taken to his house where he regained consciousness only in the next morning. Such trances became more frequent subsequently.

Purport : Names forty-six to fifty-one. He did not voluntarily break away from orthodoxy. But when the right time came, orthodox and formal habits fell away from him. He embodied in himself the essence of all the divinities. He was always immersed

in the supreme bliss. He was adored by all. When he meditated on or played the role of any divine manifestation, for instance Śiva, he became completely identified therewith.



दर्शकहृदयानन्दः साक्षान्मूर्तमहेश्वरः ।

जातशिवमयावेशः शिवभावसमाधिमान् ॥२२॥

darśakahṛdayānandaḥ sākṣānmūrtamaheśvaraḥ
jātaśivamayāveśaḥ śivabhāvasamādhimān

52. दर्शकहृदयानन्दः *Darśaka-hṛdayānandaḥ*. He was a source of joy to the hearts of those who saw him.

53. साक्षान्मूर्तमहेश्वरः *Sākṣān-mūrtamaheśvaraḥ*. His form was exactly like that of Maheśvara.

Comments : This refers specially to the dramatic performance in the role of Śiva on a Śivarātri night.

54. जातशिवमयावेशः *Jāta-śivamayāveśaḥ*. He had identified or merged himself with Śiva (completely).

55. शिवभावसमाधिमान् *Śivabhāvasamādhimān*. He was in *samādhi* through continued meditation on Śiva.

Purport : Names fifty-two to fifty-five. Through him Lord Śiva became manifest in a complete manner. Those who looked at him became filled with bliss.



सर्वग्रामजनामोदश्चन्द्रमणितनूद्भवः ।

कामारपुकुरप्राणः सुवेणीवद्भक्तुन्तलः ॥२३॥

*sarvagrāmajanāmodaścandramaṇitanūdbhavaḥ
kāmārapukuraprāṇaḥ suveṇibaddhakuntalaḥ*

56. सर्वग्रामजनामोदः *Sarvagrāmajanāmodaḥ*. He was a source of joy to all the people in the village.

57. चन्द्रमणितनूद्भवः *Candramaṇi-tanūdbhavaḥ*. He was born of Candra-maṇi-devi.

58. कामारपुकुरप्राणः *Kāmārapukura-prāṇaḥ*. He was the very life of Kamarpukur.

59. सुवेणीवद्धकुन्तलः *Suveṇibaddhakuntalaḥ*. He had hair which used to be arranged to hang in a beautiful lock.

Purport : Names fifty-six to fifty-nine. These names refer to the birth of Gadādhara from Candramaṇi as the Divine Child who endeared himself to all the inhabitants of Kāmārpukur village. He was the cynosure of the entire place.



क्वचिच्यक्तकुलाचारः सत्यव्रतपरायणः ।

धनीगृहीतमिक्षान्नो धात्रीस्नेहवशंवदः ॥२४॥

*kvacittyaktakulācāraḥ satyavrataparāyaṇaḥ
dhanigr̥hitabhikṣānno dhātrīśnehavaśamvadaḥ*

60. क्वचिच्यक्तकुलाचारः *Kvacit-tyakta-kulācāraḥ*. In one case he gave up the family custom.

Comments : This was when he received his first alms after *upanayana* from the hands of Dhanī, the blacksmith woman.

61. सत्यव्रतपरायणः *Satyavrata-parāyaṇaḥ*. He was steadfast in observing the vow of truth.

62 धनीगृहीतभिक्षान्नः *Dhanigr̥hīta-bhikṣānnaḥ*. He received alms from Dhani.

63. धात्रीस्नेहवशंवदः *Dhātrī-snehavaśamvadaḥ*. He promised to take the first alms from Dhani, who acted as midwife at his birth and as nurse, out of attachment to her.

Purport : Names sixty to sixty-three. These names refer to Śrī Rāmakṛṣṇa's nature of not making the distinctions of high and low and his nature of remaining steadfast to Truth under all circumstances. This is exemplified by his tender behaviour towards Dhani the blacksmith woman who served as his nurse.



देवीगृहीतनैवेद्यश्चिनुद्धिन्नस्वरूपकः ।

चिनुमिष्टान्नसंभोक्ता चिनुभक्तिकृतार्चनः ॥२५॥

devigr̥hitanaivedyaścīnūdbhinnasvarūpakaḥ
cinumiṣṭānnasambhoktā cinubhaktikṛtārcanaḥ

64. देवीगृहीतनैवेद्यः *Devigr̥hīta-naivedyaḥ*. The Mother Goddess accepted his food-offering.

Comments : Śrī Rāmakṛṣṇa, when he offered *naivedya* to the goddess (at Dakshineswar Temple), used to see a light emanating from the eyes of the Divine Mother and touch the offerings.

65. चिनुद्धिन्न-स्वरूपकः *Cinūdbhinna-svarūpakaḥ*. He revealed his real nature to Cinu who was a great devotee of his in the village.

66. चिनुमिष्टान्नसंभोक्ता *Cinumiṣṭānna-sambhoktā*. He ate sweets offered by Cinu.

67. चिनुभक्तिकृतार्चनः *Cinubhaktikṛtārcanaḥ*. He was worshipped with devotion by Cinu.

Comments : Cinu, a person of low caste in the village recognized in (Child) Śrī Rāmakṛṣṇa an *avatāra* of Śrī Gaurāṅga.

Purport : Names sixty-four to sixty seven. When Śrī Rāmakṛṣṇa offered cooked food to the image of the Goddess, the Goddess accepted it and showed evidence thereof. In the village of Kāmārpukur there was one Cinu who was greatly devoted to him and saw in him an *avatāra* of Lord Gaurāṅga (Caitanya).



भक्तार्चितपदाम्भोजः शाखामृगसुपूजितः ।

स्मृतत्रेतायुगाचारो राघवामिन्नरूपकः ॥२६॥

bhaktārcitapadāmbhojaḥ śākhāmṛgasupūjitaḥ
smṛtatretāyugācāro rāghavābhinnarūpakaḥ

68. भक्तार्चितपदाम्भोजः *Bhaktārcita-padāmbhojaḥ*. His lotus-feet were worshipped by devotees.

69. शाखामृगसुपूजितः *Śākhāmṛga-supūjitaḥ*. He was devoutly worshipped by a monkey (believed to be Hanuman).

Comments : One day a big monkey jumped down from a nearby tree, approached Śrī Rāmakṛṣṇa, fell at his feet and with folded hands asked for his blessings. Remembering his previous incarnation as Śrī Rāma, the Master placed his hands on Hanumān's head and gave blessing. (This is according to Sri Ramakrishna Punthi).

70. स्मृतत्रेतायुगाचारः *Smṛtatretāyugācāraḥ*. He remembered his doing in the *Treta-yuga* (as Sri Rama).

71. राघवाभिन्नरूपकः *Rāghavābhinnarūpakah*. His form was non-different from that of Rāghava (Śri Rāma).

Purport : Names sixty-eight to seventy-one. As *avatāra-variṣṭha*, Śri Rāmakṛṣṇa was worshipped by his devotees. Reference is made here to an incident where a monkey (i. e. Hanumān) descended from a tree and offered worship to Śri Rāmakṛṣṇa who himself remembered his own previous *avatāra* as Śri Rāma in the Trteā-age.



धनीभक्त्यर्चनाधारो जातिमानविवर्जितः ।

शुद्धभक्तिधनग्राही प्रेमानन्दसमुज्ज्वलः ॥२७॥

dhanibhaktiyarcanādhāro jātimānavivarjitaḥ
śuddhabhaktidhanagrāhi premānandasamujjvalaḥ

72. धनीभक्त्यर्चनाधारः *Dhanibhaktiyarcanādhāraḥ*. He was adored with great devotion by Dhanī.

73. जातिमानविवर्जितः *Jātimānavivarjitaḥ*. He was absolutely devoid of pride of caste.

74. शुद्धभक्तिधनग्राही *Śuddhabhaktidhanagrāhi*. He accepted only the wealth of pure devotion.

75. प्रेमानन्दसमुज्ज्वलः *Premānanda-samujjvalaḥ*. He was luminous with love and bliss.

Purport : Names seventy-two to seventy-five. The devotion of the blacksmith woman Dhanī is again referred to here. The Master's acceptance of that devotion shows that he did not have even the least trace of caste pride. Wealth had no attraction for him. What captivated him was pure devotion. Love and bliss

which are characteristic of Godhead emanated from him and enveloped the world.



पितृपूजासमाकृष्टः प्रेमपुलकितान्तरः ।

जातरघुवरावेशो राघवमाल्यभूषितः ॥२८॥

pitṛpūjāsamākṛṣṭaḥ premapulakitāntaraḥ
jātaraghuvarāveśo rāghavamālyabhūṣitaḥ

76. पितृपूजासमाकृष्टः *Pitṛpūjā-samākṛṣṭaḥ*. He was greatly drawn to the worship of his father.

Comments : His father died in 1843. After Gadādhara was invested with the sacred thread in 1845, he was permitted to worship the family deity Rāghuvīra whom, he knew, his father had been worshipping with great devotion. Gadādhara did not look upon the image as a piece of stone but as the embodiment of God Himself, the Creator, Preserver and Destroyer of the world. He would spend hours, worshipping and meditating. The result was that his mind reached a high level of consciousness. At such times, he used to experience various visions.

77. प्रेमपुलकितान्तरः *Premapulakitāntaraḥ*. His inside was thrilled with God-love.

78. जातरघुवरावेशः *Jātaraghuvarāveśaḥ*. He was possessed of the Spirit of Raghuvīra.

Comment: One day as his father was worshipping the family deity Raghuvīra a manifestation of Raghuvīra appeared in Rāmākṛṣṇa's body.

79. राघवमाल्यभूषितः *Rāghava-mālya-bhūṣitaḥ*. He was adorned with the garland meant of Raghuvīra.

Comments : On the occasion mentioned above, he wore Rāghuvīra's garland round his neck. When Khudirām, his

father, woke up from his meditation he saw his son in that condition and was greatly overjoyed. (This is according to Sri Ramakrishna Punthi.)

Purport: Names seventy-six to seventy-nine. The identity of Śrī Rāmakṛṣṇa with Śrī Rāma is further referred to here. The family deity Śrī Rāmacandra was worshipped by Khudirām and after him by Gadādhara. The identity was revealed to the father on occasions during the worship.



कलाकलापनिष्णातः सरलः सौम्यदर्शनः ।

परमसुन्दरः प्रेष्ठो दिव्यलक्षणलक्षितः ॥२९॥

*kalākalāpaniṣṇātaḥ saralaḥ saumyadarśanaḥ
paramasundaraḥ preṣṭho divyalakṣaṇalakṣitaḥ*

80. कलाकलापनिष्णातः *Kalākalāpa-niṣṇātaḥ*. He had expertise in a variety of fine arts.

81. सरलः *Saralaḥ*. He was upright and simple.

82. सौम्यदर्शनः *Saumyadarśanaḥ*. He was comely to look at.

83. परमसुन्दरः *Paramasundaraḥ*. He was supremely beautiful.

84. प्रेष्ठः *Preṣṭhaḥ*. The most beloved.

85. दिव्यलक्षणलक्षितः *Divya-lakṣaṇa-lakṣitaḥ*. He was endowed with divine characteristics.

Purport: Names eighty to eighty-five. These names refer to the aesthetic nature of Śrī Rāmakṛṣṇa, his simplicity, endearing character, supreme beauty, plenitude of love, all of which are divine qualities.



तीर्थीकृतनिजग्रामो जन्मभूशेवधिः स्वयम् ।

पूज्याभेदममापन्नः स्वांघ्निन्यस्तोपचारकः ॥३०॥

*tirthikṛta-nijagrāmo janmabhūśevadhiḥ svayam
pujyābhedasamāpannaḥ svāṅghrinyastopacārakaḥ*

86. तीर्थीकृतनिजग्रामः *Tirthikṛta-nijagrāmaḥ*. He sanctified his native village.

87. जन्मभूशेवधिः *Janmabhūśevadhiḥ*. He was a gem of the place of his birth.

88. पूज्याभेदममापन्नः *Pūjyābhedasamāpannaḥ*. He attained complete non-difference from the deity he worshipped.

89. स्वांघ्निन्यस्तोपचारकः *Svāṅghri-nyastopacārakaḥ*. He offered materials of worship to his own feet.

Comment : At Dakṣiṇeśvar where he officiated as the priest of Mother Kālī, he would see the Mother in himself and offer materials of worship to himself instead of to the image.

Purport : Names eighty-six to eighty-nine. Hallowed became the village Kāmārpukur by the advent of Śrī Rāmakṛṣṇa there. In the higher reaches of devotion the difference between the devotee and the deity breaks down. Śrī Rāmakṛṣṇa, in his worship of Kālī, demonstrated this truth.



अभीष्टपार्षदव्रातः पार्षदवृन्दपूजितः ।

नवकलेबरश्रीशः कृष्णलीलाप्रकाशकः ॥३१॥

*abhiṣṭapārṣadavṛātaḥ pārṣadvṛndapūjitaḥ
navakalebarasrīśaḥ kṛṣṇalīlāprakāśakaḥ*

90. अभीष्टपार्षदव्रातः *Abhiṣṭa-pārṣada-vrātaḥ*. He was very earnestly desired by attendants (parshada devotee) who sought him for fulfilling their wishes.

91. पार्षदवृन्दपूजितः *Pārṣada-vṛndapūjitaḥ*. He was worshipped by a group of attendants (parshada).

92. नवकलेबरश्रीशः *Navakalebaraśrīśaḥ*. He bore the nature and form of Narayana.

93. कृष्णलीला-प्रकाशकः *Kṛṣṇa-lilā-prakāśakaḥ*. He manifested the sports of Śrī Kṛṣṇa.

Purport: Names ninety to ninety-three. When an *avatāra* is born the attendant gods are also born with him. They render service to him and worship him. Reference is made to Śrī Rāmakṛṣṇa as the *avatāra* of Narayana who manifested himself in an earlier age as Śrī Kṛṣṇa.



निसर्गालोकनोन्मत्तो भावराशिप्रपूरितः ।

मेघाम्बरबलाकादृक् बाल्याशेषसमाधिमान् ॥३२॥

nisargālokanonmatto bhāvarāśiprapūritaḥ
meghāambarabalākādṛk bālyāśeṣasamādhimān

94. निसर्गालोकनोन्मत्तः *Nisargālokanonmattaḥ*. Observing natural beauty, he was lost in it.

95. भावराशिप्रपूरितः *Bhāvarāśi-prapūritaḥ* He was filled with devotional feelings (*bhāvas*).

96. मेघाम्बरबलाकादृक् *Meghāambarabalākādṛk*. He saw a fleet of cranes flying across a cloud.

Comments: He himself has described the first occasion at the age of six or seven on which he lost earthly consciousness.

“I went along a narrow path separating the paddy-fields. I had with me some puffed rice in a basket. Looking up at the sky while eating puffed rice, I saw a beautiful sombre thunder-cloud. It spread rapidly and enveloped the whole sky when a flight of snow-white cranes flew overhead along that cloud. It presented such a beautiful contrast that my mind wandered to far off regions. Lost to outward sense, I fell down, and the puffed rice was scattered on all sides. Some people found me in that plight and carried me home in their arms. That was the first time I completely lost my consciousness in ecstasy.”

97. बाल्याशेषसमाधिमान् *Bālyāśeṣa-samādhimān*.

He experienced in his childhood frequent *samādhi* (superconsciousness).

Purport: Names ninety-four to ninety-seven. The divine is not separated from nature. Śrī Rāmākṛṣṇa experienced his identity with nature even as a child. Reference is made in this verse to his first experience of trance and its frequent repetition.



संसारासारतादर्शी सदा वैराग्यभावनः ।

न्यासिसङ्गी परप्रीतः परिव्राजकवन्दितः ॥३३॥

saṁsārāsāra'ādarśī sadā vairāgyabhāvanaḥ
nyāsisan̄gī parapṛītaḥ parivrājakavanditaḥ

98. संसारासारतादर्शी *Saṁsārāsāratādarśī*. He saw the essencelessness of *saṁsāra*.

Comments: Quite early in life, even as a child, he realized the transitory nature of the world.

99. सदा वैराग्यभावनः *Sadā vairāgyabhāvanaḥ*. He always had the attitude of dispassion (*vairāgya*).

100. न्यासिसङ्गी *Nyāsisan̄gī*. He liked the company of *sannyasins*.

Comments: He joined the *sannyāsins* who visited Kāmārpukur from time to time and felt at home in their company. He used to join them in their songs and prayers and would serve them by fetching fuel for cooking their meals and water for them.

101. परप्रीतः *Pa-apritaḥ*. He was the beloved of the supreme Godhead.

102. परिव्राजकवन्दितः *Parivrājakavanditaḥ*. He was esteemed by wandering monks.

Purport: Names ninety-eight to one hundred and two. One essential mark of spiritual life is freedom from passion. Śrī Rāmakṛṣṇa exhibited this character from the very beginning. He kept the company of visiting *sannyāsins*. His love for the supreme Godhead was supreme and undivided. Seeing this, the visiting monks honoured him and bowed to him.



गङ्गाम्बुब्रह्मसम्बोधिर्गङ्गाभक्तिपरायणः ।

दृढमुनिव्रताचारी क्षुत्पिपासोर्मिवर्जितः ॥३४॥

gaṅgāmbubrahmasambodhirgaṅgābhaktiparāyaṇaḥ
dr̥ḍhamunivratācārī kṣutpipāśormivarjitaḥ

103. गङ्गाम्बुब्रह्मसम्बोधिः *Gaṅgāmbubrahmasambodhiḥ*
He considered the waters of the Ganga as the waters of Brahman.

104. गङ्गाभक्तिपरायणः *Gaṅgābhakti-parāyaṇaḥ*. He was filled with devotion to the Ganga.

105. दृढमुनिव्रताचारी *Dr̥ḍhamunivratācārī*. He followed the vows of ascetics.

106. क्षुत्पिपासोर्मिवर्जितः *Kṣutpipāśormivarjitaḥ*. He was free from the affliction-waves of hunger and thirst.

Comments: Overpowered by his yearning for God, he did not close his eye-lids in sleep. He was unconscious of hunger and thirst. By this manner Śrī Rāmakṛṣṇa showed to the world—in this age—how to realize God. He did all this only to set an example for the whole of mankind. No one can expect to have God-realization without passing through all the stages which Śrī Rāmakṛṣṇa went through in his life. All this *līla* was for the sake of the world.

Purport: Names one hundred and three to one hundred and six. The supremely holy nature of the holy river Gaṅgā is celebrated in Hindu mythology. It takes its rise from the feet of Viṣṇu and falls to the earth on account of the austerities performed by Bhagīratha, but the ferocity of its current was curbed by Śiva, when He took the Gaṅgā on His matted locks and then allowed it to slowly flow on to the earth. Śrī Rāmakṛṣṇa knew the holy nature of the river Gaṅgā.

As he came to the world to set the right example for mankind, he followed the ascetic vows and showed that one could remain without being troubled by hunger and thirst.

⑩

सदाशिवशिवालापी शमादिविभवान्वितः ।

विहितगांगमृच्छम्भुर्विश्रुतप्रतिभाधरः ॥३५॥

sadāśivaśivālāpī śamādivibhavānvītaḥ
vihitagāṅgamṛcchambhurviśrutapratibhādharaḥ

107. सदाशिवशिवालापी *Sadāśiva-śivālāpī*. He was always uttering the name of Śiva.

108. शमादिविभवान्वितः *Śamādivibhavānvītaḥ*. He was endowed with virtues such as calmness, etc.

Comments: Six virtues which constitute one of the qualifications for the spiritual life are: calmness which restrains the

mind (*śama*), control which is subduing the sense-organs (*dama*), giving up all actions (*uparati*), fortitude in the face of opposite experiences such as pleasure and pain (*tītikṣā*), faith in the teachings of Vedānta (*śraddhā*), and concentration (*samādhāna*).

109. विहितगांगमृच्छम्भुः *Vihitagāṅgamṛcchambhuḥ*.

He made out of clay from the bed of the river Gaṅgā a beautiful image of Śiva.

Comments : One day he sat on the bank of the Gaṅgā and made a fine image of Śiva out of clay, worshipped it, meditated on it and became absorbed in Śiva. Mathura Babu, the son-in-law of Rāṇi Rāśmani saw this and was greatly impressed both by the fineness of the image and the deep meditation of Śrī Rāmakṛṣṇa.

110. विश्वनप्रतिभाधरः *Viśrutapratibhādharah*. He was well known for having extraordinary genius.

Purport : Names one hundred and seven to one hundred and ten. It is the same Godhead that appears as Viṣṇu and Śiva. In the present verse reference is made to the repetition of the name Śiva and the worship of Śiva's form by Śrī Rāmakṛṣṇa. He was endowed with all the qualities that entitle one to follow the path of spirituality. His fame as the exemplar of spiritual life spread far and wide.



छोटभट्चाजिति प्रोक्तः कृतमृण्मयचिन्मयः ।

प्रकटपुलकावेगो दक्षिणेश्वरजीवनम् ॥ ३६ ॥

*choṭabhaṭcājiti proktaḥ kṛtamṛṇmayacinmayah
prakatapu'akāvego dakṣiṇeśvarajivanam*

111. छोटभट्चाजिति प्रोक्तः *Choṭa-bhaṭ-cāj-iti-proktaḥ*,

He was called 'Coṭa-bhaṭ-caj' (younger priest).

112. कृतमृण्मयचिन्मयः *Kṛitamṛṇmayacinmayah*. He made the clay image of the nature of consciousness.

113. प्रकटपुलकावेगः *Prakaṭapu'akāvegaḥ*. The horripilation on his body was obvious.

114. दक्षिणेश्वरजीवनम् *Dakṣiṇeśvarajīvanam*. He was the life of Daksinesvar.

Purport: Names one hundred and eleven to one hundred and fourteen. Śrī Rāmakṛṣṇa went to Dakṣiṇeśvar for the first time when he was about eighteen years old in order to assist his elder brother Śrī Rāma Kumār Chaṭṭopadhāya who was the head-priest of the temple. The Kali-temple at Dakṣiṇeśvar had been built by Rāni Raśmaṇi who belonged to a low caste. The Brahmins of the place were not willing to consecrate the temple and officiate as priests but Rāma Kumār who was running a Sanskrit school in Calcutta at the time agreed at last to consecrate the temple and serve as the priest of Kālī. Rāni Raśmaṇi's son-in-law Mathurā Mohan used to refer to Rāma Kumār as Bada-bhatcaj (elder) and to Śrī Rāmakṛṣṇa as Chota-bhat-caj (younger). After the death of the elder brother Śrī Rāmakṛṣṇa became the priest of Kālī. To him it was no simple image but alive with consciousness. When he worshipped the World Mother he would experience horripilation. Dakṣiṇeśvar became spiritually charged by Śrī Rāmakṛṣṇa's living there.



घृष्टसाश्रुमुखाम्भोज श्रीकालीदर्शनाकुलः ।

कठिनमृत्तिकाशायी ह्युच्चैर्मामेतिरोदकः ॥ ३७ ॥

ghṛṣṭasāśrumukhāmbhojah śrikā'idarśanāku'aḥ
kathinamṛttikāśāyī hyuccai mām. tīrodakaḥ

115. घृष्टसाश्रुमुखाम्भोजः *Ghṛṣṭasāśrumukhāmbhojaḥ*. He used to rub his face smeared with tears against the earth in agony of longing to have a vision of Mother Kālī.

116. श्रीकाली-दर्शनाकुलः *Śrī-kālidarśanākulah*. He was passionately longing to see Kālī.

117. कठिनमृत्तिकाशायी *Kaṭhinamṛttikāśāyi*. He would lie down on hard ground (in despair).

118. उच्चैर्मामेतिरोदकः *Uccairmāmetirodakah*. He used to weep crying out loudly “Mā, Mā!” (Mother, Mother).

Purport: Names one hundred and fifteen to one hundred and eighteen. Śrī Rāmakṛṣṇa's one burning passion was to have a vision of the Divine Mother. He would spend the days in meditation and worship. The days would pass and each day the peal of the temple-bells would sound in the evening. His depression would intensify and he would cry, “Another day is gone in vain, Mother, and I have not seen Thee. Another day of this short life has passed and I have not known the Truth.” Overcome by despair he would rub his face against the ground and lie down on the hard floor. He would often weep crying out, “Mother, Mother”.



मथुरामोहनानन्दः श्रीकालिकासुपूजकः ।

जगन्मातृगतप्राणः प्राणत्यागसमुद्यतः ॥ ३८ ॥

mathurāmohanānandah śrīkālīkāsupūjakah
jaganmātṛgataprāṇah prāṇatyāgasamudyatah

119. मथुरामोहनानन्दः *Mathurāmohanānandah*. He was the source of happiness to Mathurā Mohan.

Comments: Mathurā Mohan was the son-in-law of Rāṇi Rāśmaṇi, the founder of the Dakṣiṇeśvar temple.

120. श्रीकालिकासुपूजकः *Śrīkālīkāsupūjakah*. He was the supreme worshipper of Śrī Kālī.

121. जगन्मातृगतप्राणः *Jagannāṛgataprāṇaḥ*. His life was vested in the World-Mother.

122. प्राणत्यागसमुद्यतः *Prāṇatyāgasamudyataḥ*. He was prepared to cut his own head.

Purport : Names one hundred and nineteen to one hundred and twenty-two. Mathurā Nāth, had great attraction for Śrī Rāmakṛṣṇa. This attraction increased every day although no word was exchanged between them. Although Śrī Rāmakṛṣṇa avoided Mathurā Nāth the latter was keen on Śrī Rāmakṛṣṇa worshipping Mother Kālī as Her priest. After the passing away of Rāmakumār in 1856 Śrī Rāmakṛṣṇa was called upon to worship the Divine Mother. But his worship was not superficial and mechanical. He saw in the image the real manifestation of Mother Kālī and offered his heartfelt-worship to her. He surrendered his entire life to the Mother and was prepared to sacrifice it in order to be able to realize Her.



स्वमुण्डविनिपातार्थी सुतीक्ष्णखड्गधारकः ।

अखण्डचेतनास्फूर्तिर्विलुप्तबाह्यचेतनः ॥३९॥

svamuṇḍavinipātārthi sutikṣṇakhaḍgadhāraḥ
akhaṇḍacetanāsphūrtiḥv'luptabāhyacetanaḥ

123. स्वमुण्डविनिपातार्थी *Svamuṇḍavinipātārthi*. He wanted to cut off his head.

124. सुतीक्ष्णखड्गधारकः *Sutikṣṇakhaḍgadhāraḥ*. He seized the sharp edged sword. Rāmakṛṣṇa's divine hunger became insatiable. His sole desire was now to see the Mother.

Comment : Śrī Rāmakṛṣṇa has described what happened, later on, to his disciples thus : "There was severe pain in my

heart because I could not get a vision of the Mother. I felt as if my heart was being wrung out like a wet towel. It was an excruciating pain. I became desperate and was dying to see the Mother. Lying in agony I said to myself, 'What is the use of living this life?' Suddenly my eyes fell on the sword that hangs on the temple-wall. I rushed towards it and seized it like a mad person to strike off my neck and then I had a marvellous vision of the Mother and fell unconscious."

125. अखण्डचेतनास्फूर्तिः *Akhaṇḍacetanāsphūrtiḥ*. He saw the effulgence of undivided consciousness.

Comment: What he experienced was a vast shoreless sea of light, a sea that was consciousness. He saw the waters of the sea of light closing in on him and engulfing him. He lost worldly consciousness.

126. विलुप्तबाह्यचेतनः *Viluptabāhyacetanaḥ*. He lost external consciousness.

Comment: It was as if everything—houses, doors, temples—vanished altogether; as if there was nothing anywhere.

Purport: Names one hundred and twenty-three to one hundred and twenty-six. These names refer to the first experience which Śrī Rāmakṛṣṇa had of the manifestation of the World-Mother in the Dakṣiṇeśvar shrine. He became desperate and wanted to cut off his head, seizing the sword that was hanging in the *sanctum sanctorum*; at that moment he felt the presence of the Divine Mother and lost worldly consciousness.



सबाह्याभ्यन्तरज्योतिर्देवीमन्दिरशायितः ।

आनन्दसागरस्नातो दृष्टचिन्मयकालिकः ॥४०॥

sabāhyābhyantarajyotirdevimandiraśāyitaḥ
ānandasāgarasnāto dṛṣṭacinmayakālikaḥ

127. सबाह्याभ्यन्तरज्योतिः *Sabāhyābhyantaṁjyotiḥ*.

Inside him as well as outside him, there was only effulgence.

128. देवीमन्दिरशायितः *Devimandiraśāyitaḥ*. He lay down in the shrine of the Mother.

129. आनन्दसागरस्नातः *Ānandasāgarasnātaḥ*. He was bathed in the ocean of bliss.

130. दृष्टचिन्मयकालिकः *Dr̥ṣṭa-cinmayakālikaḥ*. He saw Mother Kālī as of the nature of consciousness.

Purport: Names one hundred and twenty-seven to one hundred and thirty. These refer to the same experience as described above. In Śrī Rāmakṛṣṇa's own words: "All vanished from my sight, leaving no trace whatsoever, and in their stead I found a limitless, infinite, effulgent ocean of Consciousness or Spirit, and as far as the eye could reach its shining billows madly rushing towards me from all sides with a terrific noise, to swallow me up! In the twinkling of an eye they were on me and engulfed me completely. I was panting for breath. I was caught in the rolling waves and fell down without any external consciousness." For Śrī Rāmakṛṣṇa there was no difference between Mother Kālī and the Supreme Consciousness which is the non-dual Brahman.



श्यामानीराजनोन्मत्तः सर्वविषयनिस्पृहः ।

आत्मस्थितिविघातेनापरविद्यापराङ्मुखः ॥ ४१ ॥

syāmānirājanonmattaḥ sarvaviṣayanispr̥haḥ
ātmasthitivighātenāparavidyāparāṅmukhaḥ

131. श्यामानीराजनोन्मत्तः *Syāmānirājanonmattaḥ*. He was inebriated while waving the lights in front of Kālī (Śyāmā)

Comment: For hours together he would sit before the Deity in deep absorption, put flowers on himself instead of on the image, offer Her food and perform the *ārāṅgī* for a long time.

132. सर्वविषयनिःस्पृहः आत्मस्थिति विघातेन *Sarvaviṣaya-niḥspṛhaḥ ātmasthiti vighātena*. He was free from desire for any object, because desire destroys staying in the Self.

133. अपरविद्यापराङ्मुखः *Aparavidyāparāṅmukhaḥ*. He turned away from lower knowledge.

Comment: The Upanisads e.g. the Chāndogya, distinguish between two kinds of knowledge, the higher and the lower. The higher knowledge is knowledge of the immutable Brahman. All other knowledge is lower knowledge.

Purport: Names one hundred and thirty-one to one hundred and thirty-three. Śrī Rāmakṛṣṇa's manner of worshipping the World-Mother was unique and extraordinary. People who watched him perform the *pūjā* thought that he was mad. But his was not worldly madness, it was divine madness. Since through meditation and worship he had identified himself with the World-Mother, sometimes he would offer the flowers on his own head; what the priest would ordinarily do to the image he would do to himself. Since his entire being was centered in the Self which is the same as the Mother Divine he was free from any desire for external objects. And since he was in possession of the highest wisdom, he had no use for lower or secular knowledge.



योगशिक्षापरा मोदो वियोगशिक्षणारुचिः ।

भोगनिष्ठीवनत्यागी परविद्याप्रमानदः ॥ ४२ ॥

yogaśikṣāparāmodo viyogaśikṣaṇāruciḥ
bhogaṇiṣṭhīvanatyāgī paravidyāpramānadaḥ

134. योगशिक्षापरामोदः *Yogaśikṣāparāmodaḥ*. He had supreme longing for the teachings of *yoga*.

135. वियोगशिक्षणारुचिः *Viyogaśikṣanāruciḥ*. He had no taste for anything antiyoga.

136. भोगनिष्ठिवनत्यागी *Bhoganiṣṭhivanatyāgi*. He rejected enjoyments like what is spat out as distasteful.

137. परविद्याप्रमानन्दः *Paravidyāpramānadaḥ*. He held the highest knowledge in great esteem.

Purport: Names one hundred and thirty-four to one hundred and thirty-seven. *Yoga* means union, from the root *yuj*. It is cognate with the English word yoke—it means union with Godhead as also the path which leads to it. Śrī Rāmakṛṣṇa was a *yogin* in the highest sense of the term. Whatever knowledge takes one away from God he rejected as useless filth. What he revelled in was the supreme knowledge of the highest Reality.



‘तोता’संप्राप्तसंन्यासो ह्यद्वैतसाधनापरः ।

ब्रह्मबोधिसमारूढो निर्विकल्पसमाधिमान् ॥ ४३ ॥

*totāsamprāptasannyāso hyadvaitāsādhanaḥ
brahmabodhisamarūḍho nirvikalpasamādhimān*

138. ‘तोता’संप्राप्तसंन्यासः *Totāsamprāptasannyāsaḥ*.

He took formal *sannyāsa* from the monk Totāpuri.

Comment: When the time for practising *Advaita-sādhana* arrived, there came to Dakṣiṇeśvar, Totāpuri, the head of a Nāga sect in the Panjab. He spotted out Rāmakṛṣṇa who was at the time sitting in an obscure corner of the portico of the temple-*ghat*. Without standing on ceremony, he bluntly asked Rāmakṛṣṇa if he would like to practise *Advaita-sādhana*. Rāmakṛṣṇa quietly

replied saying, "I really don't know, it all depends on Mother." Rāmakṛṣṇa went into the Temple of Kālī and returning a little later told Totāpurī with evident joy that the Mother told him "It is to teach you that the monk has come here." Totāpurī instructed Śrī Rāmakṛṣṇa in *Advaita-sādhana* after giving him *sannyāsa*.

139. अद्वैतसाधनापरः *Advaitasādhonāparaḥ*. He was immersed in *Advaita-sādhana*.

Comment: Inward turning was mere child's play to Rāmakṛṣṇa; but he could not take his mind away from the Divine Mother. Śrī Rāmakṛṣṇa himself spoke about his experience later on to his disciples: "Again and again I tried to concentrate my mind upon the Advaita teachings; but every time the Mother's form stood in my way. In despair I said to Totāpurī 'It is hopeless. I cannot raise my mind to the unconditioned state and come face to face with the *Atman*.' Totāpurī grew excited and sharply said, 'What! You can't do it, but you have to!' He cast his eyes around for something and finding a piece of glass he took it up and piercing its point between my eye-brows said, 'Concentrate on this point.' Then with stern determination I again sat to meditate and as soon as the gracious form of the Divine Mother appeared before me I used my discrimination as a sword and with it severed the form into two. There remained no more obstruction to my mind, which at once soared beyond the relative plane and I lost myself in *samādhi*."

140. ब्रह्मबोधिसमारूढः *Brahmabodhisamārūḍhaḥ*. He was firmly rooted in *Brahman*-knowledge.

141. निर्विकल्पसमाधिमान् *Nirvikalpasamādhimān*. He had the experience of *Nirvikalpa samādhi*.

Comment: This is also known as *asamprajñata* or *nirbija-samādhi*. Śrī Rāmakṛṣṇa was in this state for over six months without any interruption. Afterwards by divine will he came

back slowly to the relative world in order to fulfil the mission for which he had come.

Purport: Names one hundred and thirty-eight to one hundred and forty-one. These names relate to the *Advaita-sādhana* which Śrī Rāmakṛṣṇa practised under the guidance of Totāpurī. Totāpurī was amazed at the quickness of Śrī Rāmakṛṣṇa's realization of the non-dual Brahman. In wonder he exclaimed: "Is it true, is it possible that this man has attained in the course of a single day what took me forty years of strenuous practice to achieve!"

अनुलोमविलोमज्ञो विज्ञानभूमिसंदृढः ।

रूपारूपसमापत्तौ प्रज्ञाप्रोत्कर्षसंयुतः ॥ ४४ ॥

anulomavilomajño vijñānabhūmisamḍṛḍhaḥ
rūpārūpasamāpattau prajñāprotkarṣasamyutaḥ

142. अनुलोमविलोमज्ञः *Anulomavilomajñaḥ*. He knew the truth of the order of creation and dissolution (which are the sport of Īśvara).

143. विज्ञानभूमिसंदृढः रूपारूपसमापत्तौ *Vijñānabhūmisamḍṛḍhaḥ rūpārūpasamāpattau*. He was firm in the experience of intuitive knowledge (*vijñāna*) after having attained *samprajñāta samādhi (rūpa)* and *samprajñāta (arūpa)*.

144. प्रज्ञाप्रोत्कर्षसंयुतः *Prajñāprotkarṣasamyutaḥ*. He was endowed with the most luminous experience of consciousness.

Purport: Names one hundred and forty-two to one hundred and forty-four. Śrī Rāmakṛṣṇa went through, for the sake of others, all the levels of Yoga practice and was endowed with the plenary realization of *samādhi*.

षण्मासनिर्निमेषाक्षो हठयोगप्रसाधकः ।

सदाशिवसमाविष्टो भद्रमाल्यप्रभूषितः ॥ ४५ ॥

ṣaṇmāsanirnimeṣākṣo haṭhayogaprasādhakaḥ
sadāśivasamāviṣṭo bhadrāmālyaprabhūṣitaḥ

145. षण्मासनिर्निमेषाक्षः *Ṣaṇmāsanirnimeṣākṣaḥ*. For six months his eyes did not wink.

Comment: This refers to Śrī Rāmakṛṣṇa's state when he was engaged in his worship of and meditation on the Mother.

146. हठयोगप्रसाधकः *Haṭhayogaprasādhakaḥ*. He practised well *Haṭha-Yoga*.

147. सदाशिवसमाविष्टः *Sadāśivasamāviṣṭaḥ*. He concentrated his mind on Sadāśiva.

148. भद्रमाल्यप्रभूषितः *Bhadrāmālyaprabhūṣitaḥ*. Realizing oneness with the Deity he used to decorate himself with beautiful garlands meant for the Divine Mother.

Purport: Names one hundred and forty-five to one hundred and forty-eight. These names refer still further to the austere *sādhanās* of Śrī Rāmakṛṣṇa. For six months sleep did not come to him when he was engaged in meditation on the Mother. He practised the Haṭha-yoga exercises also. He was concentrated in his mind on Sadāśiva and was enveloped in His nature. Beautiful garlands adorned his neck as there was no difference between him and the Mother.



दिव्यज्योतिर्मयाधारो दास्यभक्तिप्रदर्शकः ।

श्यामाध्यानमहावेशी जटाजूटशिवेक्षकः ॥ ४६ ॥

divyajyotirmayādhāro dāsyabhaktipradarśakaḥ
śyāmādhyanamahāveśī jatajūṭaśivekṣakaḥ

149. दिव्यज्योतिर्मयाधारः *Divyajyotirmayādhārah.*

He was the locus of the *Puruṣa* (Self of the nature of divine light).

150. दास्यभक्तिप्रदर्शकः *Dāsyabhaktipradarśakaḥ.* He manifested the attitude of the devotion of a servant (*dāsyā-bhakti*).

Comment : The ideal example is the devotion of Hanumān to Śrī Rāmacandra.

151. श्यामाध्यानमहावेशः *Syānādhyānamahāveśaḥ.*

He was greatly intent on meditating on Mother Kālī.

152. जटाजूटशिवेक्षकः *Jatājūṭaśivekṣakaḥ.* He saw Śiva with matted locks.

Purport : Names one hundred and forty-nine to one hundred and fifty-two. Śrī Rāmakṛṣṇa practised all the nine types of *bhakti-sādhana*. One of the nine is *dāsyā-bhakti*, devotion of a servant to his master. The ideal example of this type of *bhakti* is the devotion of Hanuman to Śrī Rāma. In Śrī Rāmakṛṣṇa both the aspects of Godhead as Mother and Father were exhibited. He was constantly meditating on Mother Kālī. He had visions of Śiva with matted locks.



आनन्दासनसंसिद्धः क्रान्तदर्शी सुमोहनः ।

अखिलविबुधावेशः प्रतिमाज्ञातचेतनः ॥ ४७ ॥

ānandāsanaśamsiddhaḥ krāntadarśī sumohanaḥ
akhilavibudhāveśaḥ pratimājñātacetanaḥ

153. आनन्दासनसंसिद्धः *Ānandāsanaśamsiddhaḥ.* He became accomplished in the practice of *ānanda-āsana*.

Comments : This is part of the *tāntric* practices. According to Bhairavi Brahmani this is the final achievement.

154. क्रान्तदर्शी *Krāntadarśī*. He was seer of Truth.

155. सुमोहनः *Sumohanaḥ* He bore a fascinating form.

156. अखिलविबुधावेशः *Akhilavibudhāveśaḥ*. He experienced within himself the presence of all the deities.

157. प्रतिमाज्ञातचेतनः *Pratimājñātacetanaḥ*. He was aware of the presence of divine consciousness in the images.

Purport: Names one hundred and fifty-three to one hundred and fifty-seven. This verse refers to the culmination of Śrī Rāma-kṛṣṇa's *tāntrika-sādhana*, his realization of the Truth, his supremely beautiful form, the experience of the unity of the deities within himself and the awareness that the divine images are alive with consciousness.



बुद्धावतारसंबुद्धः शून्यतत्त्वरहस्यवित् ।

नानाकृच्छ्रव्रताचारी ज्योतिर्लीनस्वरूपकः ॥ ४८ ॥

*buddhāvātārasambuddhaḥ śūnyatattvarahasyavit
nānākṛcchravratācārī jyotirlīnasvarūpakḥ*

158. बुद्धावतारसंबुद्धः *Buddhāvātārasambuddhaḥ*. He was awake to the significance of the *avatāra* of Buddha.

159. शून्यतत्त्वरहस्यवित् *Śūnyatattvarahasyavit*. He knew the secret of the Buddhist *śūnya-vāda*.

160. नानाकृच्छ्रव्रताचारी *Nānākṛcchravratācārī*. He observed many austere practices.

161. ज्योतिर्लीनस्वरूपकः *Jyotirlinasvarūpakaḥ*. He became merged in *Brahmajyoti*.

Purport: Names one hundred and fifty-eight to one hundred and sixty-one. Śrī Rāmakṛṣṇa realized that Buddha was an *avatāra* and he knew the real significance of the concept of *śūnya*. He practised various austerities and through them he became merged in the Supreme Effulgence.



संकीर्तको नृत्यपरो निराशो दरिद्रदेवो जनचित्तहारी ।
स्त्रीमात्रसंवीक्षितमातृरूपो वेश्यानुभूतोत्तममातृसत्तः ॥ ४९ ॥

saṅkirtako nṛtyaparo nirāśo daridradevo
janacittahāri
strimātrasaṁvikṣitamātrrūpo veśyānubhūtotta-
mamātr̥sattaḥ

162. संकीर्तकः *Saṅkirtakaḥ*. He sang divine songs.

163. नृत्यपरः *Nṛtyaparaḥ*. He used to dance in ecstasy.

Comments: He used to sing and dance with divine ecstasy in Nāṭa Mandir in front of the shrine of Mother Kālī, in his room and other places at the time of *Saṅkīrtana* and such other religious functions.

164. निराशः *Nirāśaḥ*. He was free from longing (for sense-objects).

165. दरिद्रदेवः *Daridradevāḥ* He saw God in the poor

166. जनचित्तहारी *Janacittahāri*. He attracted the hearts of people.

167. स्त्रीमात्रसंवीक्षितमातृरूपः *Strimātrasamvikṣitamātrrupaḥ*. He looked upon all women as forms of the Divine Mother.

168. वेश्यानुभूतोत्तममातृसत्तः *Veśyānubhutottamamāṭṛsattah*. He experienced the being of the Divine Mother even in prostitutes.

Purport: Names one hundred and sixty-two to one hundred and sixty-eight. There is a hall built in front of the shrine of Mother Kālī in Dakṣineśvar. It is meant for performances of *bhajan*. In that hall and in other places Śrī Rāmakṛṣṇa used to sing and dance in divine ecstasy. His look was always inward-turned, the outer objects had no attraction for him.

He saw the same Godhead in the poor people and insisted that they should be worshipped by offering food etc. The divine madness of Śrī Rāmakṛṣṇa fascinated the people at large who lost their hearts to him. He saw the Divine in all women including prostitutes and the fallen ones.



श्यामार्पितप्राणमनःशरीरः श्यामानिदिध्यासपरायणो वै ।

आहारपानस्वपनादिशून्यः श्यामावलोककुकुल उद्गताश्रु ॥ ५० ॥

*śyāmārpitaprāṇamaṇaḥśariraḥ śyāmānididhyāsa
parāyaṇo vai
āhārapānasvapanaḍiśūnyaḥ śyāmāvalokākula
udgatāśruḥ*

169. श्यामार्पितप्राणमनःशरीरः *Syāmārpitaprāṇamaṇaḥśariraḥ*. His life, mind and body were offered to Mother Kālī.

170. श्यामानिदिध्यासपरायणः *Syāmānididhyāsaparāyaṇaḥ*. He merged himself in continued meditation on Mother Kālī.

171. आहारपानस्वपनादिशून्यः *Āhā-apānasvapanaḍi-
śūnyaḥ*. He was without food, drink and sleep (dur-
ing his intense *sādhana* period).

172. श्यामावलोकिकुलः *Syāmavalokākulaḥ*. He was
passionately longing for seeing the Divine Mother.

173. उद्गताश्रुः *Udgatāśruḥ*. He had tears welling
forth from his eyes. (Tears of devotion).

Purport: Names one hundred and sixty-nine to one hundred
and seventy-three. Here in this verse the reference is to Śrī
Rāmakṛṣṇa's intense devotion to and meditation on the Divine
Mother. He had completely surrendered his whole being to Her
(life, mind and body). He forgot the external world and even
the natural needs of his bodily organism such as food, water,
and sleep. His one passion was to see directly the Divine Mother
and he used to weep for gaining this end.



ध्यानानुकूलाखिलपाशमोको ध्यानार्थसंत्यक्तसुवेशसूत्रः ।

तृणीकृतशेषधनोपहारो देवीवियोगव्यथितप्रदग्धः ॥ ५१ ॥

*dhyānānukūlākḥilapāśamcko dhyānārthasamtyakta-
suveśasūtraḥ
ṭṛṇīkṛtāśeṣadhanopahāro deviviyogavyathita-
pradagdhah*

174. ध्यानानुकूलाखिलपाशमोकः *Dhyānānukūlākḥila-
pāśamokaḥ*. He freed himself from all bondages in
order that it might help his meditation.

175. ध्यानार्थसंत्यक्तसुवेशसूत्रः *Dhyānārthasamtyakta-
suveśasūtraḥ*. For the sake of meditation he threw
away also the sacred thread.

Comments: His intense longing was for seeing the Divine Mother, and for this he practised meditation uninterruptedly. He passed the several levels of Consciousness. About this state he used to say later, "No sooner was one state transcended than another crept in. Before that whirl-wind, the sacred thread was blown away. Not only that, even the wearing-cloth hardly stuck to its place."

176. तृणीकृतशेषधनोपहारः *Trṇīkṛtāśeṣadhanopahārah*.
He rejected as chaff offerings of wealth.

177. देवीवियोगव्यथितप्रदग्धः *Deviviyogavyathitapradaghaḥ* He burned within from intense pain when he was separated from the Divine Mother.

Comments: He was convinced that one could transcend misery and evil and reach eternity only after knowing the sweet perennial fountain of all existence. When this conviction became increasingly realized his heart began to feel a great yearning to realize the truth in the form of the Divine Mother. He felt excruciating pangs owing to the separation from Her.

Purport: Names one hundred and seventy-four to one hundred and seventy-seven. These refer to the different aspects of Śrī Rāmakṛṣṇa's meditative disciplines in regard to the realization of the Divine Mother. The conceit in the body, caste etc. fell off of its own accord. He regarded wealth as filth. He could not bear a moment's separation from the Divine Mother.



कर्मैष्टसंहारिमहातिथिज्ञः पत्नीसमाराधितषोडशीकः ।

स्त्रीज्ञातबालत्रिपुराप्रकाशो देवीविलीनात्मकलत्रभेदः ॥ ५२ ॥

karmeṣṭasamhārimahātithijñāḥ patnīsamārādhitā-
śoḍaśikaḥ
strijñāntabālatripurāprakāśo devivilinātmakalatra
bhedaḥ

178. कर्मद्वयसंहारिमहातिथिज्ञः *Karmeṣṭasamhārimahā-thithijñāḥ*. He knew the secret of the auspicious day (as shown in Astrology) which destroys the desire for fruit gained through action.

179. पत्नीसमाराधितपोडशीकः *Patnisamārādhitāṣoḍaśīkaḥ*. He worshipped his wife (the Holy Mother-Śārādā Devī) as Ṣoḍaśī—one of the ten manifestations of Mahāvidya (Divine Mother).

Comments: After the Holy Mother came to live at Dakṣiṇeśvar one night Śrī Rāmakṣṇa made arrangements for formal worship of her in his own room. He asked the materials of worship to be collected, sat on the seat reserved for the priest and beckoned to the Holy Mother to be seated on his right in the place reserved for the Deity. She in the meantime had reached a semiconscious state while watching the preparation for the *pūjā*. There was only one other priest present to help in the arrangement. His name was Dīnanath. Śrī Rāmakṣṇa went through the variety of items concerning ritual worship of the Divine Mother. In the course of this worship both Śrī Rāmakṣṇa and the Holy Mother had reached a deep state of *samādhi*. The worshipper and the worshipped became united in the experience of the transcendental Self.

180. स्त्रीज्ञातबालत्रिपुराप्रकाशः *Strijñātabālatripurāprakāśaḥ*. He experienced the presence of Bālā Tripura-sundarī in his wife (the Holy Mother).

181. देवीविलीनात्मकलत्रभेदः *Devivilīnātma kalatrabhedaḥ*. The difference between him and his wife became lost in the essence of the Mother Goddess.

Purport: Names one hundred and seventy-eight to one hundred and eighty-one. The spiritual practices of Śrī Rāmakṣṇa at Dakṣiṇeśvar were misinterpreted by many people at the

Temple as manifestations of insanity. The rumours reached Kāmārpukur which upset Candramani Devī greatly. She wanted Śrī Rāmakṛṣṇa to get back to the village so that she could bestow on him maternal care and restore normalcy in him. Śrī Rāmakṛṣṇa returned to Kāmārpukur. His mother and the other elders of the place thought that marriage would cure his madness. They were looking out for a suitable bride, but in vain. Śrī Ramakṛṣṇa himself in a mood of super-consciousness said that the bride intended for marrying him was in the village of Jayarambati in the house of Ram Candra Mukhopādhyāya. Śrī Rāmakṛṣṇa was twenty-three years of age at the time. The bride Sārādā Devī was a girl of five years. Some time after the marriage Śrī Rāmakṛṣṇa returned to Dakṣiṇeśvar. Sārādā Devī went to Jayarambati. Later on when she heard about the abnormal condition of her husband, she, at the age of 18, went to Dakṣiṇeśvar to join Śrī Rāmakṛṣṇa in the year 1872. Śrī Rāmakṛṣṇa gave her the choice between leading a wordly life and helping him in spiritual *sādhana*. Sārādā Devī chose the latter. Śrī Rāmakṛṣṇa saw in her a manifestation of the Divine Mother. He offered worship to her and saw in her being the presence of Bālā Tripurasundarī (the ever youthful wondrously beautiful Divine Mother).



साष्टांगपातापितसाध्यजातः पत्नीपदन्यस्ततपार्थमाल्यः ।

पत्नीप्रतिष्ठापितमातृभावोऽसामान्यपूजाचरणप्रकाशी ॥५३॥

sāṣṭāṅgapātārpitasādhyajātaḥ patnipadanyastajapār-
thamālyāḥ
patnīpratiṣṭhāpitamātr̥bhāvo'sāmānyapūjācarāṇa-
prakāśī

182. साष्टांगपातापितसाध्यजातः *Sāṣṭāṅgapātārpitasādhyajātaḥ*. He offered to the Divine Mother the fruit of all *karma(sādhana)* through prostrating before Sārādā Devī.

183. पत्नीपदन्यस्तजपार्थमाल्यः *Patnipadanyastajapārthamālyah*. He placed the *japa-mālā* at the feet of his wife the Holy Mother.

Comments: Late in the night, when he worshipped the Holy Mother and came to a state of semi-consciousness, he surrendered himself and the fruits of all his *sādhana* together with the garland of beads at her feet.

184. पत्नीप्रतिष्ठापितमातृभावः *Patnipratiṣṭhāpitamātrbhāvaḥ*. He installed in his wife his attitude of looking upon her as the Divine Mother.

185. असामान्यपूजाचरणप्रकाशी *Asāmānyapūjācaraṇaprakāśī*. He showed the way to perform supernormal *pūjā*.

Purport: Names one hundred and eighty-two to one hundred and eighty-five. Those names also refer to the attitude of Śrī Rāmakṛṣṇa to Sārādā Devī, the Holy Mother. He prostrated before her, he offered at her feet the garland of beads. He saw in her the World Mother in visible form. He showed to the world how one may be free absolutely from carnal desire, although married. His way of worship of the Divine Mother in Sārādā Devī was supernormal.



माधुर्यभावोऽखिलदिव्यरूपः सर्वोत्तमः साधकचक्रवर्ती ।

सर्वत्रसंवीक्षितवासुदेवः श्यामाधनः कृष्णमयस्वरूपः ॥५४॥

186. माधुर्यभावः *Mādhuryabhāvaḥ*. He was filled with *madhura-bhāva*.

Comments: While practising *madhura-bhāva* he lived, dressed and behaved like a woman. There were physical changes also

in him which show the power of the mind over the body. He meditated on Rādhā and had a vision of her. Subsequently he had a vision of Śrī Kṛṣṇa.

187. अखिलदिव्यरूपः *Akhiladivyarūpaḥ*. He was the repository of the nature of the whole of divinity.

188. सर्वोत्तमः *Sarvottamaḥ*. He was supreme over all *sādhakas*.

189. साधकचक्रवर्ती *Sādhakacakravartī*. He was an emperor among *sādhakas*.

190. सर्वत्रसंवीक्षितवासुदेवः *Sarvatra-samvikṣitavāsudevaḥ*. He saw the form of Vāsudeva everywhere.

191. श्यामाधनः *Syāmādhanaḥ*. His wealth was of the form of Kālī.

192. कृष्णमयस्वरूपः *Kṛṣṇamayavarūpaḥ*. He had a nature which was identical with that of Kṛṣṇa.

Purport: Names one hundred and eighty-six to one hundred and ninety-two. Śrī Rāmakṛṣṇa reached the pinnacle of devotion by practising *madhura bhāva*. Through him all the forms of Godhead became manifest. He was supreme among *sādhakas*. He was the sovereign *sādhaka*. He saw Godhead everywhere in the form of Vāsudeva. His nature was identical with that of Kṛṣṇa. His wealth was *Syāmā*, Mother Kālī.



अखण्डसच्चित्सुखतत्त्वलीनोऽद्वैतप्रबोधो विरजोऽहुतिश्च ।
नारीनिरूढस्थिरमातृभावः पत्नीजगन्मातृसमानबोधः ॥५५॥

akhaṇḍasaccitsukhatattvalino' dvaitaprabodho
virajohutiśca
nārinirūḍhasthīramātṛbhāvaḥ patnijaganmāṭṛsamāna
bodhaḥ

193. अखण्डसच्चित्सुखतत्त्वलीनः *Akhaṇḍasaccitsukhatattvalinaḥ* He was lost in the truth of impartite being-consciousness-bliss.

194. अद्वैतप्रबोधः *Advaitaprabodhaḥ*. He was established in the knowledge of non-duality.

195. विरजोहुतिः *Virajohutiḥ*. He performed *virajā-homa*.

Comments: Before taking *sannyāsa* from Totāpurī Śrī Rāmakṛṣṇa performed the *virajā-homa* uttering the appropriate *mantras*. The purport of the *mantras* is: "Freed from the blemishes produced by *rajoguna* by virtue of offering oblation may I attain the nature of the light of consciousness itself. -svāha I assure all beings of the universe of freedom from fear on account of me." According to custom he offered his sacred thread and tuft of hair to the sacred fire and then put on a pair of *Kaupīnas* and ochre cloth and sat near Totāpurī to receive instruction.

196. नारीनिरूढस्थिरमातृभावः *Nārinirūḍhasthīramātṛbhāvaḥ*. He looked upon all women as forms of the Mother.

197. पत्नीजगन्मातृसमानबोधः *Patnijaganmāṭṛsamāna-bodhaḥ*. He knew that his wife and the Divine Mother were the same.

Purport: Names one hundred and ninety-three to one hundred and ninety-seven. Reference is made here to Śrī Rāma-

kṛṣṇa's *Advaita-sādhana* and his realisation of the non-dual *Brahman* which is Being Consciousness-Bliss; and also to the Great Master's total freedom from lust. He saw in all women, including his wife, the non-dual World Mother.



‘महिम्नः-स्तोत्र’-संप्रीतो भावसमाधिमज्जितः ।

अशेषभावसंसिद्धः कालिकाश्रेष्ठपूजकः ॥५६॥

mahimnaḥ-stotra saṁprīto bhāvasamādhimajjitaḥ
aśeṣabhāvasamsiddhaḥ kālikāśreṣṭhapūjakaḥ

198. महिम्नःस्तोत्र-संप्रीतः *Mahimnaḥstotra saṁprītaḥ*. He was greatly pleased to listen to the recital of the *Mahimnaḥ Stotra*.

199. भावसमाधिमज्जितः *Bhāvasamādhimajjitaḥ*. He was merged in *Bhāvasamādhi*.

Comment: *Bhāva-samādhi* is the identification with the Deity through concentration, adopting various attitudes of *Sadhana*s such as that of a servant of God, of the Mother Goddess etc.

200. अशेषभावसंसिद्धः *Aśeṣabhāvasamsiddhaḥ*. He achieved accomplishment through all the *bhāvas* (spiritual moods).

201. कालिकाश्रेष्ठपूजकः *Kālikāśreṣṭhapūjakaḥ*. He was a great worshipper of Mother Kali.

Purport: Names one hundred and ninety eight to two hundred and one. The hymn to Śiva the *Mahimnaḥstotra* by Puṣpadanta, is a moving litany to Godhead. Śrī Rāmakṛṣṇa loved to recite the hymn or hear it recited. He practised the

various modes of *bhāva-samādhi* and attained perfection in those practices. He offered his heart's worship to his favourite deity, Mother Kālī.



नानाधर्ममतप्रेमी नानाधर्मपरीक्षकः ।

सत्यधर्मपथत्रातः सकलधर्मसारदृक् ॥५७॥

*nānādharmamatapremī nānādharmaparikṣakaḥ
satyadharmapathavrātaḥ sakaladharmasāradṛk*

202. नानाधर्ममतप्रेमी *Nānādharmamatapremī*. He was a lover of the various religious paths.

203. नानाधर्मपरीक्षकः *Nānādharmaparikṣakaḥ*. He made experiments by practising the various religions.

204. सत्यधर्मपथत्रातः *Satyadharmapathavrātaḥ*. He knew that all the religious paths are true.

205. सकलधर्मसारदृक् *Sakaladharmasāradṛk*. He saw the essence of all religions.

Comments : For Advaita, there is no religion that could really be called "alien", for all religions lead to the same goal. After having gained the Advaita experience, Rāmakṛṣṇa wished to tread the paths of other religions such as Islam, Christianity, etc. It was to the Mother that he prayed to show him how people professing other faiths worshipped Her.

Purport : Names two hundred and two to two hundred and five. These names refer to the central mission to fulfil which Śrī Rāmakṛṣṇa came as an *avatāra*. The mission was to show that all religions lead to the same goal. The paths may differ, they may be straight or crooked, but all of them culminate in the same

Godhead even as the different rivers flowing through different areas reach the same ocean. Śrī Rāmakṛṣṇa has given a beautiful simile. There are many *ghats* on the banks of the Gaṅgā. One may bathe in the river at any of these and gain the same merit.



शान्तादिभावसंवेत्ता गोपीभावप्रसाधकः ।

सुदृष्टषोडशीमूर्तिर्ज्ञानयोगव्यवस्थितः ॥५८॥

śāntādhāvasaṁvettā gopībhāvaprāsādhakāḥ
sudṛṣṭaṣoḍaśīmūrtiḥ jñānayogavyavasthitāḥ

206. शान्तादिभावसंवेत्ता *Śāntādhāvasaṁvettā*. He knew well the devotional moods (*bhāvas*) *śānta*, etc.

Comment : The principal moods are *śānta*, *dāsya*, *sakhya*, *vātsalya* and *madhura*. The object attainable through each of these is *Brahman* with attributes or *Īśvara* who is omnipresent and, omniscient. The *sādhaka* by attributing one or other of these moods to himself tries to know *Īśvara* in that way. And He, seeing the single-minded devotion of the aspirant, helps him and in order to encourage him on his path reveals Himself to him, in the form most suited and thus blesses him. In this way God assumes various forms at different times as an embodiment of such moods. He even incarnated Himself as man so as to fulfil the desire of sincere seekers.

207. गोपीभाव-प्रसाधकः *Gopībhāva-prāsādhakāḥ*. He practised intensely the devotional mood of the *gopīs* (milk-maids of *Vṛndāvan*).

Comments : Śrī Rāmakṛṣṇa explained the meaning of the divine play of Kṛṣṇa and the *gopīs* at *Vṛndāvan*, to some English-educated young men who came to him, thus: "Why don't you mark and grasp the attraction of *Śrīmatī's* heart to Kṛṣṇa in the

divine play? When one has that kind of devotion to God, one realises Him. Just see how mad the *gopīs* were for Kṛṣṇa. renouncing their all—husbands, children, family, propriety of conduct, honour and dishonour, shame and aversion, fear of public opinion and of society and so on! When one can be so, one realises the Divine Lord”.

208. सुदृष्टषोडशीमूर्तिः *Sudṛṣṭaṣoḍaśimūrtiḥ*. He saw the Devi vividly in the form of the “*Ṣoḍaśī*” (one of the ten-*mahāvīdyā* forms of Tantra).

Comment: The Master relates: “Thus I saw in a vision the beauty of the person of *Ṣoḍaśī* which melted and spread all around illumining the quarters”.

209. ज्ञानयोगव्यवस्थितः *Jñānayogavyavasthitaḥ*. He was firmly established in the path of *Jñāna* yoga (knowledge).

Purport: Names two-hundred and six to two-hundred and nine. Śrī Rāmakṛṣṇa practised the various devotional moods. He worshipped Śrī Kṛṣṇa with all his soul even as the milk-maids of Vṛndāvan did. He had direct vision of the Divine Mother in the form of *Ṣoḍaśī*. Besides *bhakti-yoga*, he followed also *jñāna-yoga*.



तन्मयपूजकश्रेष्ठो मायामोहनमूर्तिदृक् ।

दिनत्रयतुरीयस्थो निर्विकल्पसमाहितः ॥५९॥

tanmayapūjakaśreṣṭho māyāmohanamūrtidṛk
dinatrayaturīyastho nirvikalpasamāhitaḥ

210. तन्मयपूजकश्रेष्ठः *Tanmayapūjakaśreṣṭhaḥ*. He was a great priest who worshipped Mother Kālī identifying Her nature with his being.

211. मायामोहनमूर्तिदृक *Māyāmohanamūrtidṛk*. He saw the bewitching form of Kālī as 'Mohini'.

212. दिनत्रयतुरीयस्थः *Dinatrayatūriyasthaḥ*. He remained in the *turiya* (transcendental) state for three days.

Comment: After receiving instruction on *Advaita-sādhana* from Totāpurī he soon reached the state of super-consciousness and remained in that state for three days. He was drawn out of it by Totāpurī who chanted the *mantra* 'Hari Om' in a loud voice. Totāpurī remarked that Śrī Rāmakṛṣṇa had attained in a single day what had taken him forty years of strenuous practice to achieve.

213. निर्विकल्पसमाहितः *Nirvikalpasamāhitaḥ*. He experienced *Nirvikalpa-samādhi*.

Purport: Names two hundred and ten to two hundred and thirteen. The reference here is to Śrī Rāmakṛṣṇa's both *saḡuṇa* and *nirḡuṇa* realisations.



सारथिकृष्णसंद्रष्टा बालगोपालवीक्षकः ।

चपलबालिकावेशि-श्रीजगन्मातृदर्शकः ॥६०॥

sāraṭhikṛṣṇasaṁdṛaṣṭā bālagopālavikṣakaḥ
capalabālikāveśi-śrījaganmāṭṛdarśakaḥ

214. सारथिकृष्णसंद्रष्टा *Sārathikṛṣṇasaṁdraṣṭā*. He saw Kṛṣṇa as the charioteer (of Arjuna in the Kurukṣetra-war).

215. बालगोपालवीक्षकः *Bālagopālavikṣakaḥ*. He saw Kṛṣṇa as the cow-herd boy (Bālāgopāla).

216. चपलबालिकावेशि-श्रीजगन्मातृदर्शकः *Capalabālikā-veśi-śrījagann-mātṛdarsakaḥ*. He saw the World-Mother as a young girl (near Kālī-ghat temple in Calcutta).

Purport: Names two hundred and fourteen to two hundred and sixteen. Śrī Rāmakṛṣṇa saw Śrī Kṛṣṇa in the aspect of the World Teacher on the battle-field of Kurukṣetra and also as the child Gopāla indulging in boyish pranks.

The Great Master saw the Divine Mother as a young girl in a prankish and playful mood near the Kālī Temple in Calcutta.



श्यामावेशकरश्रेष्ठः स्वीकृतब्राह्मणीगुरुः ।

साधककुलमूर्धन्यः कृतधर्मसमन्वयः ॥६१॥

śyāmāveśakaraśreṣṭhaḥ svikṛtabrāhmaṇīguruḥ
sādhakakulamūrdhanyaḥ kṛtadharmasamanvayaḥ

217. श्यामावेशकरश्रेष्ठः *Syāmāveśakara-śreṣṭhaḥ*. He was the foremost among the decorators of Mother Kālī.

218. स्वीकृतब्राह्मणीगुरुः *Svikṛtabrāhmaṇīguruḥ*. He accepted the Brāhmaṇī as his *guru*.

Comments: One morning Rāmakṛṣṇa was gathering flowers in the garden of Dakṣiṇeśvar when he saw a country-boat

berthing at the bathing-ghat near the temple. A woman in saffron robes got out of the boat carrying a bundle of books and a couple of garments which seemed to constitute all her earthly possessions. The woman was a wandering nun, a Bhairavi. She recognised in Śrī Rāmakṛṣṇa a great soul and helped him in the completion of his *tāntric-sādhana*.

219. साधककुलमूर्धन्यः *Sādhakakulamūrdhanyaḥ*. He was the crest-jewel among *sādhakas*.

220. कृतधर्मसमन्वयः *Kṛtadharmasamanvayaḥ*. He established the harmony of religions.

Purport: Names two hundred and seventeen to two hundred and twenty. Śrī Rāmakṛṣṇa in his worship of Mother Kālī took infinite care to decorate the image beautifully. Bhairavī Brāhmaṇī was the expert in the *tāntric* tradition who arrived at Dakṣiṇeśvar at the appropriate time to help Śrī Rāmakṛṣṇa in the practice of *tāntrika sādhana*. Śrī Rāmakṛṣṇa was the foremost among *sādhakas* of all religions. He was the harmonizer of all faiths.



प्रकटितमहाभावः स्वदेहलीनराधिकः ।

भवतारिण्यनुध्याता त्वपरोक्षीकृताम्बिकः ॥६२॥

prakaṭitamahābhāvaḥ svadehalinarādhikāḥ
bhavatāriṇyanudhyātā tvaparokṣīkṛtāmbikāḥ

221. प्रकटितमहाभावः *Prakaṭitamahābhāvaḥ*. He manifested *Mahā-bhāva* (as described in the Vaiṣṇava literature).

222. स्वदेहलीनराधिकः *Svadehalinarādhikaḥ*. The form of Rādhikā merged within his body.

223. भवतारिण्यनुष्याता *Bhavatāriṇyanudhyātā*. He meditated always on Bhavatāriṇī (Mother Kālī as called at the Dakṣiṇeśvar temple).

224. अपरोक्षीकृताम्बिकः *Aparokṣikṛtāmbikaḥ*. He directly experienced Ambikā (the World Mother).

Purport: Names two hundred and twenty one to two hundred and twenty-four. Śrī Rāmakṛṣṇa practised the Vaiṣṇava modes of worship and the summit thereof, which is *mahā-bhāva*, was exhibited in him. Rādhā the ideal lover of Kṛṣṇa became merged in his body. The name of Mother Kālī in the Dakṣiṇeśvar temple, Bhavatāriṇī literally means the Mother who takes one across the sea of *samsāra*. Śrī Rāmakṛṣṇa constantly meditated on Bhavatāriṇī and directly saw Her and was filled with infinite bliss.



प्रमूर्तरामसौमित्रिः सीतादर्शनमोदितः ।

परैकाग्रमनोवृत्तिरनेकतन्त्रसाधकः ॥६३॥

pramūrtarāmasaumitriḥ sitādarśanamoditaḥ
paraikāgramanovṛttiranekatāntrasādhakaḥ

225. प्रमूर्तरामसौमित्रिः *Pramūrtarāmasaumitriḥ*. He experienced Rāma and Lakṣmaṇa within himself.

226. सीतादर्शनमोदितः *Sitādarśanamoditaḥ*. He felt extremely happy when he saw in a vision the form of Sītā.

Comments: Once when Śrī Rāmakṛṣṇa was sitting under the Pañcavaṭī (not meditating), an incomparable effulgent female figure appeared before him illumining the whole place. He was wondering what that figure was. Suddenly a black monkey came and sat at her feet. Immediately he knew that the figure was Sītā. He was about to prostrate before her when she swiftly merged into his body.

227. परैकाग्रमनोवृत्तिः *Paraikāgramanovṛttiḥ*. His mental modes were concentrated on Parameśvara.

228. अनेकतन्त्रसाधकः *Anektantrasādhakaḥ*. He practised many *tāntric sādhanas*. (He perfected himself in all the sixty-four *tantras* prevalent in “*Viṣṇu-Krānta*”).

Purport: Names two-hundred and twenty-five to two hundred and twenty-eight. The level on which Śrī Rāmakṛṣṇa spent his life at Dakṣiṇeśvar was the one where divine incarnations are present. He realised his identity with them all; his mind was always centred in the supreme Reality. His God-hunger was so great that he practised all the *tāntric* disciplines.



श्रीगौरांगासनारूढः ‘शिख’ शासनतत्त्ववित् ।

प्रेमाश्रुसिक्ततुण्डादिनेतिनेतीति साधकः ॥६४॥

śrīgaurāṅgāsanārūḍhaḥ ‘śikha’-śāsanatattvavit
premāśru-iktatunḍādirnetinetiti sādhaḥ

229. श्रीगौरांगासनारूढः *Śrīgaurāṅgāsanārūḍhaḥ*. He sat on the seat of Śrī Gaurāṅga.

Comments: Once in Kalutolah near Calcutta at a Hari-sabha he rose from where he was and sat on the seat intended for Śrī Gaurāṅga in a state of ecstasy.

230. 'शिख' - शासनतत्त्ववित् 'Sikha' - śāsanatattvavit.
He knew the truth of the scriptures of the Sikhs.

231. प्रेमाश्रुसिक्ततुण्डादिः *Premāśrusiktatuṇḍādih*. His
face was covered with tears of love.

232. नेति-नेतीतिसाधकः *Netinetitisādhakaḥ*. He
practised the path of 'neti-neti' (not this, not this).

Purport: Names two hundred and twenty-nine to two hundred and thirty-two. Śrī Rāmakṛṣṇa's sitting on the seat intended for Guaurāṅga signifies his identity with Śrī Gaurāṅga. The Master was thoroughly conversant with the truths taught by the Sikh *gurus*. His eyes were always filled with tears of devotion. He practised the *Advaita*-path of 'not this, not this' as indicated in the Upaniṣads, the path of enquiry which consists in discarding everything that is not the Self.



कालतत्कामिनीद्रष्टा शिवारूढशिवाप्रियः ।

ब्रह्मकुण्डलिनिद्राघ्नोऽविगीततन्त्रपारगः ॥६५॥

kālatatkāminidraṣṭā śavarūḍhaśivāpriyaḥ
brahmakuṇḍalinidrāghno'vigītatantrapāragaḥ

233. कालतत्कामिनीद्रष्टा *Kālatatkāminidraṣṭā*. He saw
directly Śiva as Mahā-Kāla and Pārvati His Consort.

234. शिवारूढशिवाप्रियः *Śavarūḍhaśivāpriyaḥ*. He
loved the form of Kālī standing on the stretched body
of Śiva.

235. ब्रह्मकुण्डलिनिद्राघ्नः *Brahmakūṇḍalinidrāghnaḥ*.
He roused the Brahma-Kundalinī-śakti from her sleep.

236. अविगीततन्त्रपारगः *Avigītatānīrapāragah*. He was a master of *tāntric sādhanas*.

Purport: Names two hundred and thirty-three to two hundred and thirty-six. These names refer to Śrī Rāmakṛṣṇa's various *tantric sādhanas* and how he roused the Brahma-Kundalinī from Her long sleep.



विविक्तसेवनाकृष्टो दिव्यप्रेममदाकुलः ।
जगदम्बासमादिष्टो दृढभावमुखस्थितिः ॥६६॥

viviktasevanākṛṣṭo divyapremamadākulaḥ
jagadambāsamādiṣṭo dṛḍhabhāvamukhasthitiḥ

237. विविक्तसेवनाकृष्टः *Viviktasevanākṛṣṭah*. He was attracted to solitary places for purpose of *sādhana*.

238. दिव्यप्रेममदाकुलः *Divyapremamadākulaḥ*. He was intoxicated with divine love.

239. जगदम्बासमादिष्टः *Jagadambāsamādiṣṭah*. He received the plenary teaching from the World-Mother.

240. दृढभावमुखस्थितिः *Dṛḍhabhāvamukhasthitiḥ*. He remained firmly in the state of *Bhāva-samādhi*.

Purport: Names two hundred and thirty seven to two hundred and forty. These names also refer to the *sādhana*-period in Śrī Rāmakṛṣṇa's life. There was a large wooded ground next to the temple where Śrī Rāmakṛṣṇa used to spend many hours each day in solitude performing *sādhana*. He was always inebriated with divine love. The grace of the World-

Mother revealed to him the supreme Truth and he was immersed in the blissful experience of *mahā-bhāva*.



चलतीर्थस्वरूपोऽपि विहिततीर्थसेवनः ।

ब्रंहिततीर्थमाहात्म्यः सुतीर्थीकृतजन्मभूः ॥६७॥

calatirthasva'ūpo'pi vihitatirthasevanaḥ
br̥mhitatirthamāhātmyaḥ sutirthikṛtajanmabhūḥ

241. चलतीर्थस्वरूपः *Calatirthasva'ūpaḥ*. He was a moving purifying *tirtha* (holy tank, river or place of pilgrimage).

242. विहिततीर्थसेवनः *Vihitatirthasevanaḥ*. Yet he visited the *tirthas* as enjoined in the scriptures.

243. ब्रंहिततीर्थमाहात्म्यः *Bṛmhitatirthamāhātmyaḥ*. He enhanced the greatness of the *tirthas*.

244. सुतीर्थीकृतजन्मभूः *Sutirthikṛtajanmabhūḥ*. He made the country of his birth a great *tirtha*.

Purport: Names two hundred and forty one to two hundred and forty four. *Tirtha* means a place of pilgrimage on the banks of a sacred river. As Narada says in his *Bhakti-sūtra*, the places of pilgrimage become sanctified because of the saints and sages who visit them or stay there. Śrī Rāmakṛṣṇa sanctified everything and everyone that came in contact with him. He was himself the most sacred *tirtha*. Although there was no need for him to visit any sacred place, he went on pilgrimages to set an example for others. He knew well the greatness of such places. The very place of his birth and his country became sanctified because of him.



जाग्रद्दृष्टामरत्रातः प्रकृष्टतीर्थपावनः ।

दरिद्रदुःखसन्तप्तः क्षुधातुरसुभोज्यदः ॥६८॥

*jāgraddṛṣṭāmaraavrātaḥ prakṛṣṭatirthapāvanaḥ
daridrāduḥkhasantaptaḥ kṣudhāturasubhojyadaḥ*

245. जाग्रद्दृष्टामरत्रातः *Jāgraddṛṣṭāmaraavrātaḥ*. He saw in his waking-state a host of deities.

246. प्रकृष्टतीर्थपावनः *Prakṛṣṭatirthapāvanaḥ*. He enhanced immensely the sanctity of the *tirthas*.

247. दरिद्रदुःखसन्तप्तः *Daridrāduḥkhasantaptaḥ*. He was greatly pained at the misery of poor people.

248. क्षुधातुरसुभोज्यदः *Kṣudhāturasubhojyadaḥ*. He arranged feeding sumptuously those who were hungry.

Comments: In 1868 he started on a pilgrimage to Vārāṇasī with Mathura Babu. On the way they visited the shrine at Vaidyanāth. While passing through a neighbouring village Śrī Rāmakṛṣṇa was appalled at the intolerable condition of the people. Deeply moved by what he saw he said to Mathura Babu, “You are responsible to these people on the Mother’s behalf. Feed these people one day nicely and give each of them a piece of new cloth.” Mathur was hesitating because the pilgrimage they had undertaken would require a lot of money and these people were so many in number. Mentioning this to Śrī Rāmakṛṣṇa he asked him, “What do you say, Father?” Śrī Rāmakṛṣṇa was adamant. He was crying at the sight of such poverty. He rebuked Mathura Babu saying that feeding the poor people was more important than going to Vārāṇasī. “I won’t go to Vārāṇasī—leaving these poor hungry people.” So saying he left Mathura Babu and seated himself among the poor. At this Mathura Babu realised the need for feeding the people and arranged for clothing and food to be served to them. After this Śrī Rāmakṛṣṇa cheerfully resumed his journey.

Purport: Names two hundred and forty-five to two hundred and forty-eight. Śrī Rāmakṛṣṇa was living on earth in the world of the gods. To him the kingdom of Heaven was here. He saw the various deities with open eyes in the state of waking.

There is a reference in this verse to the pilgrimage which Mathura Babu arranged for, to Vārāṇasī, and to what happened on the way in a village where people lived below the poverty-line. Śrī Rāmakṛṣṇa could not bear the sight of people suffering for lack of food etc. He wanted that rich people should use their wealth as trust-property.



स्वाङ्गसंलीनविश्वेशो दृष्टतारकमन्त्रदः ।

स्वर्णकाशीक्षणानन्दः स्वयंपूजितदुर्गतः ॥६९॥

svāṅgasamlinaviśveśo dṛṣṭatārakamantradaḥ
svaṛṇakāśikṣaṇānandaḥ svayampūjitadurgataḥ

249. स्वाङ्गसंलीनविश्वेशः *Svāṅgasamlinaviśveśaḥ*. He experienced Lord Viśvanātha merging in his body.

250. दृष्टतारकमन्त्रदः *Dṛṣṭatārakamantradaḥ*. He saw Śiva whispering the “saving-mantra” (*tāraka-mantra*—*Rāma*) into the ears of the dying people.

251. स्वर्णकाशीक्षणानन्दः *Svaṛṇakāśikṣaṇānandaḥ*. He rejoiced on seeing Kāśī (i.e. Vārāṇasī) as the city of gold.

Comments: On beholding the eternal city of Siva, he experienced a significant vision. Precious illuminating thoughts of countless monks and devotees have accumulated there so as to render the place an effulgent abode of auspiciousness. The real Vārāṇasī was a conglomeration of spirituality; the city which profane eyes could see was merely like its shadow.

252. स्वयंपूजितदुर्गतः *Svayampūjitadurgataḥ*. He himself worshipped those people who were in a state of misery (seeing them as manifestations of Śiva).

Purport: Names two hundred and forty-nine to two hundred and fifty-two. These names refer to the visit of Śrī Rāmakṛṣṇa to the holy Kāśī (Vārāṇasī). He experienced the mergence of Lord Viśveśvara (Śiva) into him. The entire place of Kāśī is spiritually a golden city. It is aglow with holiness.

Lord Śiva releases the persons who die there by uttering the *Tāraka-mantra* into their ears. The saving *mantra* (Rāma) is a combination of two letters *Rā* and *ma* which are taken out of the *aṣṭākṣara-mantra* of Viṣṇu and the *pañcākṣara-mantra* of Śiva; *Om namo Nārāyaṇāya* and *namaḥ Śivāya*. It will be noted that these two letters Rā-ma constitute the key-letters in these *mantras*. Bereft of these letters the *mantras* would signify the opposite meanings: “*Nāyayanāya*” would mean “not destined to go along the spiritual path”; and “*Naśivāya*” which would mean “not for auspiciousness”. The last name in this verse again refers to the love that Śrī Rāmakṛṣṇa bore towards people in distress.



दीनार्तशुल्कसम्मोची दृष्टज्योतिर्मयेश्वरः ।

प्रकाशितपरप्रेमा प्राप्तकाशीशिवालयः ॥७०॥

dinārtasūlkasammoci dṛṣṭajyotirmayeśvaraḥ
prakāśitaparapremā prāptakāśīśivālayaḥ

253. दीनार्तशुल्कसम्मोची *Dinārtasūlkasammoci*. He freed poor and distressed people from paying *sulka*.

254. दृष्टज्योतिर्मयेश्वरः *Dṛṣṭajyotirmayeśvaraḥ*. He saw the effulgent form of Īśvara (Lord Śiva).

255. प्रकाशितपरप्रेमा *Prakāśitaparapremā*. He manifested supreme love.

256. प्राप्तकाशीशिवालयः *Prāptakāśīśivālayaḥ*. He visited the shrine of Lord Viśvanātha.

Comments: While staying at Kedārgḥāt Śrī Rāmakṛṣṇa went in a palanquin almost every day to pay his homage to Lord Viśvanāth, the principal deity at Kāśī. Even on the way to the temple he would experience *samādhi*.

Purport: Names two hundred and fifty-three to two hundred and fifty-six, Śrī Rāmakṛṣṇa made Mathura Babu absolve his poor tenants from paying taxes.

In Kāśī he saw the luminous form of Īṣvara (Lord Śiva) and visited the Viśvanātha-temple often in a state of superconscious absorption. His supreme universal love was obvious to all those people who saw him.



वीणामधुरझङ्कारश्रवणप्राप्तनिर्वृतिः ।

गोपालकृष्णसुद्रष्टा श्रीवृन्दावनधामगः ॥७१॥

viṇāmadhurajhaṅkāraśravaṇaprāptanirvṛtiḥ
gopālakṛṣṇasudraṣṭā śrīvṛndāvanadhāmagāḥ

257. वीणामधुरझङ्कारश्रवणप्राप्तनिर्वृतिः *Viṇāmadhurajhaṅkāraśravaṇaprāptanirvṛtiḥ*. He attained quiet peace on hearing the sweet musical sound of the *viṇā*.

Comments: While staying in Vārāṇasī Śrī Rāmakṛṣṇa had an urge to listen to the music of the *viṇā*. There was a rich man by name Mahesh Chandra Sarkar who was an expert in playing the *viṇā*. He would not come to the house where Mathura Babu was staying; so Śrī Rāmakṛṣṇa went to Mahesh Chandra Sarkar's house and asked him to play on his instrument. Hardly had the music begun when he went into *samādhi*. When he regained his consciousness he prayed to the Mother to let him listen to the music. Afterwards for three hours he was able to listen to the music and also join with his voice at times. From that moment

on succeeding days Mahesh Chandra Sarkar would go to Mathur Babu's house to play *viṇā* to Śrī Rāmakṛṣṇa.

258. गोपालकृष्णसुद्रष्टा *Gopālakṛṣṇasudraṣṭā*. He saw Kṛṣṇa in the form of the cowherd boy.

259. श्रीवृन्दावनधामगः *Śrī Vṛndāvanadhāmagah*. He went to Śrī Vṛndāvan.

Comments: Śrī Rāmakṛṣṇa was almost all the time in ecstasy while he was in Vṛndāvan. Every spot reminded him of some aspect of the sports of Śrī Kṛṣṇa. He rolled on the sands of the banks of the Jamunā, he saw cows crossing the river along with boy Kṛṣṇa. He was reminded of Śrī Gopāla.

Purport: Names two hundred and fifty-seven to two hundred and fifty-nine. There is a reference here to Śrī Rāmakṛṣṇa's liking for the *viṇā*. From Kāśī he went to Vṛndāvan, the place which is associated with the sports of Gopāla. Everything that the Master saw there reminded him of Śrī Kṛṣṇa's *līlā*. He saw Śrī Kṛṣṇa as Gopāla in Vṛndāvan.



शिविकारोहणत्रज्यापूर्वभावसमाधिमान् ।

गोवर्धनशिलारूढो जनगणसमादृतः ॥७२॥

śibikārohaṇavrajyāpūrvabhāvasamādhimān
govardhanaśilārūḍho janagaṇasamāḍṛtaḥ

260. शिविकारोहणत्रज्यापूर्वभावसमाधिमान् *Śibikārohaṇavrajyāpūrvabhāvasamādhimān*. When he was carried in a palanquin from one place to another he remained in *bhāva-samādhi*.

261. गोवर्धनशिलारूढः *Govardhanaśilārūḍhaḥ*. He climbed the Govardhana hill.

262. जनगणसमादृतः *Janagaṇasamāḍṛtaḥ*. He was greatly honoured by the people (in Govardhana).

Purport: Names two hundred and sixty to two hundred and sixty-two. As Śrī Rāmakṛṣṇa was being carried in a palanquin from one place to another in Vṛndāvaṇ he was in the state of the highest *samādhi*. He climbed the Govardhana hill which was associated with one of Śrī Kṛṣṇa's divine sports. The people of the area were greatly attracted by Śrī Rāmakṛṣṇa's presence there, they honoured him and offered obeisance to him



सन्देहराक्षसध्वस्ता स्पर्शमात्रसमाधिदः ।

अखिलधर्ममर्मज्ञो मूर्खपण्डितसाम्यदृक् ॥७३॥

sandeharākṣasadhvastā sparśamātrasamādhidaḥ
akhiladharmamarmajñō mūrkhapaṇḍitasāmyadr̥k

263. सन्देहराक्षसध्वस्ता *Sandeharākṣasadhvastā*. He was a destroyer of the demon of doubt.

264. स्पर्शमात्रसमाधिदः *Sparśamātrasamādhidaḥ*. He would impart *samādhi* through mere touch.

265. अखिलधर्ममर्मज्ञः *Akhiladharmamarmajñāḥ*. He knew the secret of all the religions.

266. मूर्खपण्डितसाम्यदृक् *Mūrkhapaṇḍitasāmyadr̥k*. He saw the same Reality in the idiot as well as in the scholar.

Purport: Names two hundred and sixty-three to two hundred and sixty-six. Śrī Kṛṣṇa says in the *Bhagavad-gītā* that a man who doubts perishes. Doubt, then, is a great destroyer, a *rākṣasa*. The Great Master was a remover of all doubts.

There are different modes of initiating a disciple. Touch is one of them. Through mere touch Śrī Rāmakṛṣṇa could elevate a disciple to the supreme state of *samādhi*. To him there were no differences of religions. All these religions were but expressions of the one supreme Truth.

He made no difference between the scholar and the dull-witted. The word *sama* (same) means the non-dual Self. He saw the same Self in all; the literate and the illiterate, the virtuous and the wicked and so on.



खांगसंलीनगौरांगः स्मर्तृकलुषनाशनः ।

अस्पृश्यपतितोद्धर्ता धर्मद्वन्द्वविखण्डनः ॥७४॥

svāṅgasamlinagaurāṅgaḥ smartṛkaluṣanāśanaḥ
aspr̥śyapatitoddhartā dharmadvandvavikhaṇḍanaḥ

267. खांगसंलीनगौरांगः *Svāṅgasamlinagaurāṅgaḥ*.
He saw Lord Gauranga merged in his body.

268. स्मर्तृकलुषनाशनः *Smartṛkaluṣanāśanaḥ*. He
destroyed the sins of those who remembered him.

269. अस्पृश्यपतितोद्धर्ता *Aspr̥śyapatitoddhartā*. He
was the saviour of the untouchables and the fallen
ones.

270. धर्मद्वन्द्वविखण्डनः *Dharmadvandvavikhaṇḍanaḥ*.
He condemned the opposition between religions.

Purport: Names two hundred and sixty-seven to two hundred and seventy. As we have already seen, the various forms of Godhead and Sainthood got themselves merged in the person of Śrī Rāmakṛṣṇa. Here the reference is to one more merging, i.e. of Lord Gaurāṅga (Caitanya).

The Master was so holy that even a remembrance of him by a devotee would remove all the defects of the latter. He was the saviour of the lowliest and the lost. He showed the way to religious harmony by removing the apparent contradictions.



आद्यशक्त्यपृथग्भूतः शक्तगणसुपूजितः।

जीवदुःखामयोच्छेत्ता करुणावरुणालयः ॥७५॥

*ādyasaktyaprthagbhūtaḥ śaktagaṇasupūjitaḥ
jivaduhkhamayocchettā karuṇāvaruṇālayaḥ*

271. आद्यशक्त्यपृथग्भूतः *Ādyasaktyaprthagbhūtaḥ*. He became non-separate from Ādyā Śakti (the World-Mother).

272. शक्तगणसुपूजितः *Śaktagaṇasupūjitaḥ*. He was adored by the Śakti-worshippers.

273. जीवदुःखामयोच्छेत्ता *Jivaduhkhamayocchettā*. He was the remover of the sorrows and diseases of the *jivas* (as *Avatāra*).

274. करुणावरुणालयः *Karuṇāvaruṇālayaḥ*. He was the ocean of compassion.

Purport: Names two hundred and seventy-one to two hundred and seventy-four. Śrī Rāmakṛṣṇa had realized his non-difference from the primal Śakti, the World-Mother, and he was adored by all the Śakti-worshippers. He was an ocean of mercy and grace and as such he removed the distresses and diseases of all souls.



च्युताच्युतो ज्ञानदाता सर्वजातिविमुक्तिदः ।

करामलकवत्सिद्धिर्मार्तपूजासमाधिमान् ॥७६॥

*cyutācyuto jñānadātā sarvajātivimuktidaḥ
karāmalakavatsiddhirmārtpūjāsamādhimān*

275. च्युताच्युतः *Cyutācyutaḥ*. He was capable of defeating the undefeatable.

276. ज्ञानदाता *Jñānadātā*. He was a giver of *jñāna* (knowledge).

277. सर्वजातिविमुक्तिदः *Sarvajātivimuktidaḥ*. He was a giver of salvation to the people of all castes.

278. करामलकवत्-सिद्धिः *Karāmalakavat-siddhiḥ*. His yogic accomplishments were like a myrobalan-fruit on the open palm.

279. मातृपूजासमाधिमान् *Mātrpūjāsamādhimān*. He was in *samādhī* while performing the worship of the World-Mother.

Purport: Names two hundred and seventy-five to two hundred and seventy-nine. To the holy ones there is no distinction between defeat and victory. They remain the same in the face of opposite experiences. When one does not become depressed by defeat, one gains victory over it. Or in other words, he was capable of defeating the undefeatable also.

Srī Rāmakṛṣṇa experienced the supreme state of sameness. He was a source of supreme wisdom. For him the distinctions of caste had no meaning. He accepted anyone who had longing for spirituality and helped all to progress towards the goal. The state of final perfection in which he was, was crystal clear. His worship of the Divine Mother was itself the highest *samādhī*.



दत्तभक्तजनानन्दः सुधीन्द्रसेविताङ्घ्रिकः ।

अवतारवरिष्ठो वै पापदूषण-मोचकः ॥७७॥

dattabhaktajanānandaḥ sudhindrasevitāṅghrikaḥ
avatāravariṣṭho vai pāpadūṣaṇa-mocakaḥ

280. दत्तभक्तजनानन्दः *Dattabhaktajanānandaḥ*. He was a giver of happiness to people who were devotees.

281. सुधीन्द्रसेवितांग्रिकः *Sudhīndrasevitāṅghrikaḥ*.

His feet were worshipped by highly learned and intelligent people.

282. अवतारवरिष्ठः *Avatāraraviṣṭhaḥ*. He was supremely adorable as greatest of all the Avatāras.

283. पापदूषण-मोचकः *Pāpadūṣaṇa-mocakaḥ*. He liberated people from the defect of sin.

Purport: Names two hundred and eighty to two hundred and eighty-three. He was the delight of all the devotees; even the most intellectual ones of the day worshipped his feet. He was the supreme *avatāra*. He freed the sinful ones of their sins.



श्रीभगवत्प्रसंगोत्थश्रेष्ठसमाधिभावयुक् ।

श्रीकृष्णमधुराख्यानश्रवणप्राप्तनिर्वृतिः ॥७८॥

śribhagavatprasāṅgotthasreṣṭhasamādhībhāvayuk
śrīkṛṣṇamadhurākhyānaśravaṇaprāptanirvṛtiḥ

284. श्रीभगवत्प्रसंगोत्थश्रेष्ठसमाधिभावयुक् *Śribhagavatprasāṅgotthasreṣṭhasamādhībhāvayuk*. He used to have supreme *samādhi* arising out of discourses on the Lord.

285. श्रीकृष्णमधुराख्यानश्रवणप्राप्तनिर्वृतिः *Śrīkṛṣṇamadhurākhyānaśravaṇaprāptanirvṛtiḥ*. He was overcome by *divya-bhāva* (divine contemplation) when he heard the sweet stories of Śrī Kṛṣṇa.

Purport: Names two hundred and eighty-four to two hundred and eighty-five. These names refer to the state of absorption and the divine moods that came to him while either he spoke about the supreme Divinity or heard about it.



योगदो योगविद्वयः शुद्धसत्त्वप्रतिष्ठितः ।

सर्वद्वन्द्वविनिर्मुक्तो नरेन्द्रन्यस्तधर्मधीः ॥७९॥

*yogado yogavidvayah suddhasattvapratisthitah
sarvadvandvavinirmukto narendranyastadharmadhih*

286. योगदः *Yogadah*. He was the giver of *yoga*.

287. योगविद्वयः *Yogavidvayah*. He was supreme among the knowers of *yoga*.

288. शुद्धसत्त्वप्रतिष्ठितः *Suddhasattvapratisthitah*. He was firmly established in *suddha-sattva* (pure *sattva guna*).

289. सर्वद्वन्द्वविनिर्मुक्तः *Sarvadvandvavinirmuktaḥ*. He was free from all pairs of opposites (such as pleasure-pain, cold-heat, praise-blame etc).

290. नरेन्द्रन्यस्तधर्मधीः *Narendranyastadharmadhiḥ*. He instilled into the minds of devotees like Narendra the knowledge of *dharma*.

Purport : Names two hundred and eighty-six to two hundred and ninety. Śrī Rāmakṛṣṇa was the prince among yogins. He had reached the summit of both yogic practice and yogic knowledge. He imparted *yoga* to those who sought it. He was firmly established in *suddha-sattva* which makes one unaffected by the pairs of opposites. To the most learned ones like Narendra Nāth (Swāmi Vivekānanda) he imparted knowledge of the highest truth.



अध्यात्मशक्तिसंदाता नरेन्द्रनिर्विकल्पदः ।

स्पर्शमात्र-सुविज्ञात-श्रीनरेन्द्रस्वरूपकः ॥८०॥

*adhyātmaśaktisamdātā narendranirvikalpadaḥ
sparśamātrasuviññāta-śrīnarendrasvarūpakah*

291. अध्यात्मशक्तिसंदाता *Adhyātmāśaktisamdāta*. He was the giver of the power relating to the Self.

292. नरेन्द्रनिर्विकल्पदः *Narendranirvikalpadah*. He gave *nirvikalpa-samādhi* to Narendra.

293. स्पर्शमात्रसुविज्ञात-श्रीनरेन्द्रस्वरूपकः *Sparśamātrasuvi-jñāta-śrīnarendrasvarūpakah*. He gave Śrī Narendra (Swāmī Vivekānanda) true knowledge of the cosmic Self through mere touch (and in that *samādhi* state knew from him about his real being and the purpose of his advent on earth).

Comments: Later on Swami Vivekananda, recalling his experience about the spiritual prowess of Śrī Ramakṛṣṇa, said: 'I found him sitting alone on his small bedstead. He was glad to see me and calling me affectionately to his side, made me sit on one side of his bedstead. But the next moment I found him overcome with a sort of emotion. Muttering something to himself, with his eyes fixed on me, he slowly drew to my side, I thought he might do something queer as on the preceding occasion. But in the twinkling of an eye he came quite close to me and placed his right foot on my body. The touch at once gave rise to a novel experience within me. With my eyes open I saw that the walls and everything in the room, whirled rapidly and vanished into nought, and the whole universe together with my individuality was about to merge in an all-encompassing void: I was terribly frightened and thought that I was facing death, for the loss of individuality meant nothing short of that. Unable to control myself I cried out, 'What is this that you are doing to me? I have parents at home: 'He laughed out at this and passing his hand over my chest said, 'All right, let it rest now. Everything will come in time.' "

Purport: Names two hundred and ninety-one to two hundred and ninety-three. Narendra Nath was the foremost of Śrī Rāmakṛṣṇa's disciples. He was the apostle who came to carry out the

Master's mission in the world. He was given the proper training and the highest experience which would make him deliver the Vedāntic message especially to the West. We have already referred to 'touch' as one of the modes of spiritual initiation. Through this mode the Master elevated Narendra to the experience of the highest wisdom.



विलोममार्गनिर्ज्ञाताखण्डनरेन्द्रसंस्थितिः ।

सप्तर्षिमण्डलान्तःस्थप्रेष्ठर्षिकण्ठधारकः ॥८१॥

vilomamārganirjñatākhaṇḍanarendrasaṁsthitiḥ
saptarṣimaṇḍalāntaḥsthapreṣṭharṣikaṇṭhadhārakaḥ

294. विलोममार्गनिर्ज्ञाताखण्डनरेन्द्रसंस्थितिः *Vilomamārganirjñatākhaṇḍanarendrasaṁsthitiḥ*. He knew the true state of Narendra as the undivided Reality through his *samādhi-yoga*.

295. सप्तर्षिमण्डलान्तःस्थप्रेष्ठर्षिकण्ठधारकः *Saptarṣimaṇḍalāntaḥsthapreṣṭharṣikaṇṭhadhārakaḥ*. He hung to the neck of the most venerable sage who was seated in meditation in Saptarṣi Maṇḍala (the region of the seven sages).

Comments: Śrī Rāmakṛṣṇa's vision regarding Narendra is described here in his own words: "One day I found that my mind was soaring high in *samādhi* along a luminous path. It soon transcended the stellar universe and entered the subtler region of ideas. As it ascended higher and higher I found on both sides of the way ideal forms of gods and goddesses. The mind then reached the outer limits of that region where a luminous barrier separated the sphere of relative existence from that of the Absolute. Crossing that barrier even the mind entered the transcendental realm where no corporeal being was visible. Even the gods dared not peep into that sublime realm and were content

to have their seats far below. But the next moment I found seven venerable sages seated there in *samādhi*. It occurred to me that these sages must have surpassed not only men but even gods in their knowledge and holiness, in renunciation and love. Lost in admiration I was reflecting on their greatness when I saw a portion of that undifferentiated Inminous region condense into the form of a divine child. The child came to one of the sages, tenderly clasped his neck with his loving arms and addressing him in a seraphic voice tried to drag his mind down from that state of *samādhi*. That magic touch roused the sage from his superconscious state and he fixed his half open eyes upon that wonderful child. His beaming countenance showed that the child must have been the treasure of his heart. In great joy the strange child spoke to him. 'I am going down. You too must go with me.' The sage remained mute but his tender look expressed his assent. As he kept gazing on the child, he was again immersed in *samādhi*. I was surprised to find that a fragment of his body and mind was descending on earth in the form of a bright light. No sooner did I see Narendra than I recognized him to be that sage.''

Purport: Names two hundred and ninety-four to two hundred and ninety-five. These names refer to the supernormal relationship between the Great Master and his chief disciple Swāmi Vivekānanda.



भक्तकेशसहिष्णुर्वै भवरोगविदूरकः ।

उररीकृतसदासीजगदम्बाऽखिलाऽऽमयः ॥८२॥

bhaktakleśāsahiṣṇurvai bhavarogavidūrakḥ
urarikṛtasaddāsijagadambā'khilā' mayāḥ

296. भक्तकेशसहीष्णुः *Bhaktakleśāsahiṣṇuḥ*. He could not bear the afflictions experienced by devotees.

297. भवरोगविदूरकः *Bhavarogavidūrakah*. He drove away the disease of *samsāra* (in the case of those who were eligible devotees).

298. उररीकृतसहासीजगदम्बाऽखिलाऽऽमयः *Urarikṛtasad-dāsi jagadambā'khilā'mayaḥ*. He took upon himself the disease from which Jagadambā Dāsī (the wife of Mathura Babu) suffered.

Comment: Full of compassion for Mathura Babu the Master in ecstasy told him that his wife would come round. "Jagadambā Dāsī", the Master later told the disciples who were with him, "was gradually coming round from that day and her suffering from that disease had to be borne by this body (showing his own). As the consequence of bringing round Jagadambā Dāsī I had to suffer from dysentery and other diseases for six months."

Purport: Names two hundred and ninety-six to two-hundred and ninety-eight. We learn here how extremely compassionate the Great Master was to his disciples. He freed them from physical and mental afflictions. By his grace the great disease of *samsāra* could be cured.



भक्तात्यन्तकृपावर्षी परतत्त्वोपदेशकः

जितकामादिषड्वर्गस्त्यक्तसर्वप्रतिग्रहः ॥८३॥

bhaktātyantakṛpāvarṣi paratattvopadeśakah
jitakāmādiṣaḍvargastyaktasarvapratiagrahaḥ

299. भक्तात्यन्तकृपावर्षी *Bhaktātyantakṛpāvarṣi*. He showered his immense compassion on his devotees.

300. परतत्त्वोपदेशकः *Paratattvopadeśakah*. He gave instruction on the nature of the supreme truth.

301. जितकामादिषड्वर्गः *Jitakāmādiṣaḍvargaḥ*. He conquered the six internal enemies—desire, etc.

Comments : The six passions are desire, anger, miserliness, delusion, pride and envy.

302. त्यक्तसर्वप्रतिग्रहः *Tyaktasarvaprati-grahaḥ*. He rejected all material rewards.

Purport : Names two hundred and ninety-nine to three hundred and two. The Great Master was compassion incarnate to all those who went to him. He gave his disciples the highest teaching about the ultimate Reality. He had conquered the passions which are the internal enemies. He practised the virtue of non-possession completely.



कामिनीकाञ्चनत्यागी अपूर्वो मातृपूजकः ।

स्थावरास्थावराभोगी सन्त्यक्तमथुराधनः ॥८४॥

kāminikāñcanatyāgi apūrvo mātṛpūjakaḥ
sthāvarāsthāvarābhogī santyaktamathurādhanaḥ

303. कामिनीकाञ्चनत्यागी *Kāminikāñcanatyāgi*. He renounced woman and gold.

Comments : Lust and wealth belong to *māyā*. Śrī Rāmakṛṣṇa renounced both of them. He looked upon every woman as a manifestation of the Divine Mother. He used to take gold in one hand and clay in the other, exchange them from hand to hand several times and throw both of them into the river Ganges. To him gold and clay were the same.

304. अपूर्वो मातृपूजकः *Apūrvo mātṛpūjakaḥ*. He was a unique priest of Mother Kālī.

305. स्थावरास्थावराभोगी *Sthāvarāsthāvarābhogī*. He did not enjoy either stationary or non-stationary possession.

Comments : Stationary wealth such as house, land, etc. Non-stationary wealth such as money, clothes etc.

306. सन्त्यक्तमथुराधनः *Samtyaktamathurādhanah*.
He refused Mathuranātha's wealth.

Comments: Once Mathur proposed to give a property worth several thousand rupees to Śrī Rāmakṛṣṇa for his future use. On hearing the proposal he felt an excruciating pain as if someone was cutting his head in two with the help of a sawing-machine. He at once refused the proposal with great disgust saying: "Mathur, if you come with such a proposal a second time I shall not look even at your face."

Purport: Names three hundred and three to three hundred and six. Lust and lucre are the two binding forces of man. The Great Master was totally free from these two evils. He was not an ordinary priest of Mother Kālī. As we have already stated he saw in the image of the Mother the living Deity. He worshipped Mother Kālī with his soul and heart. He had no use for any kind of property. An instance is given of how he rejected with disgust Mathura Nātha's offer to place a huge sum of money at his disposal.



ब्रह्मयोनि परिद्रष्टा विशदो विमलान्तरः ।
भावस्थिति-परः साक्षी दृष्टचैतन्यकीर्तनः ॥८५॥

brahmayoni paridraṣṭā viśado vimalāntaraḥ
bhāvasthiti-paraḥ sākṣi dṛṣṭacaitanyakīrtanaḥ

307. ब्रह्मयोनि परिद्रष्टा *Brahmayoni paridraṣṭā*. He saw the *Brahma-yoni*.

Comments: While Śrī Rāmakṛṣṇa was practising at Vilva-mul in Dakṣiṇeśvar he saw the Mother in the form of *Brahmayoni*, triangular in shape which pervades the entire cosmos every moment.

308. विशदः *Viśadaḥ*. He was brilliant.

309. विमलान्तरः *Vimalāntaraḥ*. He had a blemishless interior.

310. भावस्थितिपरः *Bhavasthiti-paraḥ*. He remained in the godly state.

311. साक्षी *Sākṣi*. He was the witness (of the merits and demerits of the mind).

312. दृष्टचैतन्यकीर्तनः *Dr̥ṣṭacaitanyakīrtanaḥ*. He saw Caitanya's devotional music party coming towards him (from the Pañcavaṭi at Dakṣiṇeśvar).

Comments: The Master once had a wish to witness the beautiful peripatetic saṅkīrtana of Śrī Caitanya. The Divine Mother fulfilled this in the following manner. He saw from his room waves of saṅkīrtana approaching towards him from the Pañcavaṭi and from there proceeding towards the main gate of Dakṣiṇeśvar and disappearing behind the tree. He saw also Caitanya accompanied by Nityānanda and Advaita and also by numerous devotees dancing in ecstasy. When the Master started receiving his disciples he recognised in some of them former devotees of Śrī Caitanya now reborn.

Purport: Names three hundred and seven to three hundred and twelve. During the period of *Tantra-Sādhana* Śrī Rāmakṛṣṇa saw the Divine Mother in the form of the *Brahma-yoni*.... He had a fair complexion; his heart was supremely pure. He was always rooted in divine *bhāva*. He remained as the witness of the passing show of the world. When he wanted to hear the singing and see the dance of Śrī Gaurāṅga, the Divine Mother fulfilled his wish in a supernatural way.



लोकप्रियो लोकनाथो लोकशिक्षागुरुः प्रभुः ।

लब्धयोगविभूतिश्च लोकानुग्रहकारकः ॥८६॥

lokapriyo lokanātho lokāśikṣāguruḥ prabhuḥ
labdhayogavibhūtiśca lokānugrahakārah

313. लोकप्रियः *Lokapriyaḥ*. He was the beloved of the people.

314. लोकनाथः *Lokanāthaḥ*. He was the Master of the world.

315. लोकशिक्षागुरुः *Lokāśikṣāguruḥ*. He was a preceptor teaching religion to the people.

316. प्रभुः *Prabhuḥ*. He was the Lord (spreading spirituality.)

317. लब्धयोगविभूतिः *Labdhayogavibhūtiḥ*. He had attained yogic powers (through the grace of the Divine Mother).

318. लोकानुग्रहकारकः *Lokānugrahakārah*. He bestowed grace on the world.

Purport: Names three hundred and thirteen to three hundred and eighteen. Śrī Rāmakṛṣṇa came as the *avatāra* and spiritual teacher for the entire world. He was the beloved of all, their leader, preceptor and gracious Master. The spiritual powers he had obtained were all for the purpose of blessing the world.



लीलामयो हरिः साक्षात् पूजितो विश्वन्दितः ।
भूयिष्ठसाधनानिष्ठः प्रथितो देवमानवः ॥८७॥

līlāmayo hariḥ sākṣāt pūjito viśvavanditaḥ
bhūyiṣṭhasādhanaṇiṣṭhaḥ prathito devamānavaḥ

319. लीलामयः *Līlāmayāḥ*. He manifested divine sport (because he was identical with Hari, i.e., Lord Viṣṇu).

320. हरिः साक्षात् *Hariḥsākṣāt*. He was verily Hari.

321. पूजितः *Pūjitaḥ*. He was worshipped (by all people).

322. विश्वन्दितः *Viśvavanditaḥ*. He was worshipped by all.

323. भूयिष्ठसाधनानिष्ठः *Bhūyiṣṭhasādhanaṇiṣṭhaḥ*. He had mastered many types of *sādhana*.

324. प्रथितः *Prathitaḥ*. He was well known (famous) because of his unique spiritual attainments.

325. देवमानवः *Devamānavaḥ*. He was a God-man.

Purport: Names three hundred and nineteen to three hundred and twenty-five. These names refer to the *avatāra*-nature of Śrī Rāmakṛṣṇa. He was Lord Hari receiving the worship of all people. All *sādhana*s culminated in him. He was God in human form.



वेदमूर्तिर्विभुस्त्राता विश्वपाता विशालधीः ।
वाञ्छाकल्पतरुर्वीरो विचित्रेश्वरदर्शनः ॥८८॥

*vedamūrtirvibhustrātā viśvapātā viśāladhiḥ
vāñchākalphatarurvīro vicitreśvaradarśanaḥ*

326. वेदमूर्तिः *Vedamūrtih*. He was a visible form of the Veda.

327. विभुः *Vibhuh*. He was all-pervading (since he was identical with the Lord).

328. त्राता *Trātā*. He was the Saviour.

329. विश्वपाता *Viśvapātā*. He was the protector of all (those who took refuge in him).

330. विशालधीः *Viśāladhiḥ*. He had a vast intellect.

331. वाञ्छाकल्पतरुः *Vāñchākalphataruh*. He was the Wish-fulfilling-tree.

332. वीरः *Virah*. He was a hero (a *vira*) in the spiritual world.

333. विचित्रेश्वरदर्शनः *Vicitreśvaradarśanaḥ*. He saw *Īśvara* in varied forms.

Purport: Names three hundred and twenty-six to three hundred and thrity-three. *Śrī Rāmakṛṣṇa* was the *Veda* in visible form. Although appearing in an individual body he was identical with the all-pervading Lord who is the saviour and protector of the entire world. He was omniscient, the celebrated heavenly *Kalpataru* (the Wish-fulfilling-tree). He was endowed with *vira-*

bhāva (the attitude of a hero). His God-hunger was such that he experienced the ultimate Reality in a variety of ways.



विश्वेश्वरो विराड्रूपो विश्वाधारो विवेकदः ।
वरेण्यो वैष्णवो विष्णुर्वेत्तेशो वेदवित्तमः ॥८९॥

*viśveśvaro virāḍrūpo viśvādhāro vivekadhḥ
vareṇyo vaiṣṇavo viṣṇurvetteśo vedavittamaḥ*

334. विश्वेश्वरः *Viśveśvaraḥ*. He was the Lord of the universe.

335. विराड्रूपः *Virāḍrūpaḥ*. He was of the form of virāt (cosmic Self).

336. विश्वाधारः *Viśvādhāraḥ*. He was the support of the universe.

337. विवेकदः *Vivekadhḥ*. He was the giver of discrimination.

338. वरेण्यः *Vareṇyaḥ*. He was worshipful (the sought for).

339. वैष्णवः *Vaiṣṇavaḥ*. He was a Devotee of Viṣṇu.

340. विष्णुः *Viṣṇuḥ*. He was himself Viṣṇu.

341. वेत्तेशः *Vetteśaḥ*. He was the best among the knowers of the Truth.

342. वेदवित्तमः *Vedavittamaḥ*. He was the best among the knowers of the Veda.

Purport: Names three hundred and thirty-four to three hundred and forty-two. Śrī Rāmakṛṣṇa was the *avatāra* of Viṣṇu and of Īśvara. Advaita makes no distinction between Viṣṇu and Īśvara. As identical with the supreme God-head he was the ground of the world; as the supreme Teacher he was the giver of wisdom and was the universal refuge. He was the source of the *Tantra* and the *Veda*; he knew the truth that they teach.



नानारूपो निराकारो नृदेवो निर्भयोऽव्ययः ।
नित्यो निर्वासनोऽज्ञेयो निर्विकल्पो निरंजनः ॥९०॥

nānārūpo nirākāro nṛdevo nirbhayo'vyayaḥ
nityo nirvāsano'jñeyo nirvikalpo nirañjanaḥ

343. नानारूपः *Nānārūpaḥ*. He assumed many forms.

344. निराकारः *Nirākāraḥ*. He was one who had no form.

345. नृदेवः *Nṛdevaḥ*. He was God who had taken on the form of man.

346. निर्भयः *Nirbhayaḥ*. He was fearless.

347. अव्ययः *Avyayaḥ*. He was without decay.

348. नित्यः *Nityaḥ*. He is eternal.

349. निर्वासनः *Nirvāsanaḥ*. He was without residual impression (*vāsanās*.)

350. अज्ञेयः *Ajñeyaḥ*. He was unknowable.

351. निर्विकल्पः *Nirvikalpaḥ*. He was without *vikalpas* (false notions).

352. निरंजनः *Nirañjanaḥ*. He had no blackness (vice).

Purport: Names three hundred and forty-three to three hundred and fifty-two. As Śrī Rāmakṛṣṇa was the terrestrial manifestation of the supreme *Brahman*, all the Upaniṣadic statements about *Brahman* applied to him perfectly. Being inherently without any form he appeared in many forms especially as the Divine in human form. He was fearless because there is nothing else from which fear might arise. He is immutable, eternal, without *vāsanās* and *vikalpas*, and he is immaculately pure.



कृपासारः कृपाधारः करुणः करुणोक्षणः ।

कालीसूनुः स्वयंकाली कर्णधार-स्वरूपकः ॥९१॥

kṛpāsāraḥ kṛpādhāraḥ karuṇaḥ karuṇekṣanaḥ
kālisūnuḥ svayamkāli karṇadhāra-svarūpakaḥ

353. कृपासारः *Kṛpāsāraḥ*. He was of the essence of Grace.

354. कृपाधारः *Kṛpādhāraḥ*. He was the locus of Grace.

355. करुणः *Karuṇaḥ*. He was of the nature of compassion.

356. करुणोक्षणः *Karuṇekṣanaḥ*. He had compassion-filled eyes.

357. कालीसुनुः *Kālisūnuḥ*. He was the son of Kālī.

358. स्वयंकाली *Svayamkāli*. He was himself Kālī.

359. कर्णधारस्वरूपकः *Karṇadhārasvarūpakḥ*. He was the helmsman (ferrying people across the river of *saṁsāra*).

Purport: Names three hundred and fifty-three to three hundred and fifty-nine. The first four names refer to the profoundly compassionate nature of the Great Master. He was verily the incarnation of divine compassion and grace. He regarded himself as the son of Mother Kālī, he was identical with the Divine Mother. He was the ferry-man taking people across the river of *saṁsāra*.



युगधर्मसुसंस्कर्ता युगभाव-प्रवर्तकः ।

युगाचार-परिद्रष्टा युगग्लानि-विदूरकः ॥९२॥

yugadharmasusāṁskartā yugabhāva-pravartakaḥ
yugācāra-paridraṣṭā yugaglāni-vīdūrakaḥ

360. युगधर्मसुसंस्कर्ता *Yugadharmasusāṁskartā*. He was the purifier of the *dharma* of this *yuga* (age).

361. युगभावप्रवर्तकः *Yugabhāvpravartakaḥ*. He was the promulgator of the *dharma* of this new *yuga*.

362. युगाचारपरिद्रष्टा *Yugācāraparidraṣṭā*. He saw clearly the modes of conduct which should be practised in this *yuga*.

363. युगलानि-विदूरकः *Yugālāni-vidūrakaḥ*. He drove away the dirt and unhealthiness from this *yuga*.

Purport: Names three hundred and sixty to three hundred and sixty-three. Śrī Rāmakṛṣṇa was the *avatāra* particularly for this *yuga*. He is the *Yugācārya*. Although the *Kali-yuga* is said to be the black age, it has its advantages too. The goal that is attained through great effort and severe discipline in the other ages can be achieved in this age through a simple and effective means. Śrī Rāmakṛṣṇa made his advent to reveal the way to release meant for this age. By his life and teachings he purified the *Kali-yuga*; he set in motion the wheel of *dharma* in this age. He saw clearly the spiritual practices appropriate for this *yuga* and preventing the world from sliding down, he set it again on the upward journey to the final goal.



कृतश्रीकालिकालीलो ललितः प्रेमसुन्दरः ।

कामकाञ्चनशून्यश्च कलिकलुषनाशनः ॥९३॥

kṛtāśrikālikālīlo lalitaḥ premasundaraḥ
kāmakāñcanaśūnyaśca kalikaluṣanāśanaḥ

364. कृतश्रीकालिकालीलः *Kṛtāśrikālikālīlaḥ*. He played divine sport along with Mother Kālī.

365. ललितः *Lalitaḥ*. He was easy of access.

366. प्रेमसुन्दरः *Premasundaraḥ*. He had the beauty of love,

367. कामकाञ्चनशून्यः *Kāmakāñcanaśūnyaḥ*. He was devoid of lust and longing for wealth.

368. कलिकलुषनाशनः *Kalikalusaṅāśanaḥ*. He was the destroyer of the evils of the *Kali*-age.

Purport: Names three hundred and sixty-four to three hundred and sixty-eight. He was immersed in the divine sports of Mother *Kālī*. Although supremely great, he was easy of access to all. People were attracted to him by his divine love. He was utterly uninfluenced by the twin drag of men, i.e. woman and gold. He came as a destroyer of the sins of the *Kali*-age.



वृद्धश्रवा बृहत्कर्मा भूतात्मा धर्मधारकः ।

प्रज्ञाघनो महाभावः प्राणरूपो निरन्तरः ॥९४॥

vṛddhaśravā bṛhatkarmā bhūtātmā dharmadhāraḥ
prajñāghano mahābhāvaḥ prāṇarūpo nirantaraḥ

369. वृद्धश्रवा *Vṛddhaśravā*. His fame was great.

370. बृहत्कर्मा *Bṛhatkarmā*. He performed great deeds.

371. भूतात्मा *Bhūtātmā*. He was the Self of all beings.

372. धर्मधारकः *Dharmadhāraḥ*. He was the support of *dharma*.

373. प्रज्ञाघनः *Prajñāghanaḥ*. He was a mass of superconsciousness solidified as it were.

374. महाभावः *Mahābhāvaḥ*. He was endowed with *mahā-bhāva*.

375. प्राणरूपः *Prāṇarūpaḥ*. He was of the nature of the life force.

376. निरन्तरः *Nirantaraḥ*. He was one without rift (duality).

Purport: Names three hundred and sixty-nine to three hundred and seventy-six. As the fine scent of a beautiful flower spreads far and wide without any effort on its part, Śrī Rāma-kṛṣṇa's fame spread everywhere without any effort of his own. He was the doer of great deeds. He was the Self of all beings. He was identical with the highest Reality which is pure consciousness. He was constantly in the highest divine mood. He was the life force of the universe, all-pervading and unintermittent.



पितृमातृस्वरूपश्च जनतापनिवारकः ।

पतितपावनः शुद्धः शुद्धिदः सर्वतोमुखः ॥९५॥

pitṛmātr̥svarūpaśca janatāpanivārakaḥ
patitapāvanaḥ śuddhaḥ śuddhidaḥ sarvatomukhaḥ

377. पितृमातृस्वरूपः *Pitṛmātr̥svarūpaḥ*. He was of the nature of father and mother (to his devotees).

378. जनतापनिवारकः *Janatāpanivārakaḥ*. He was the remover of the misery of the people.

379. पतितपावनः *Patitapāvanaḥ*. He was the uplifter of those who had fallen.

380. शुद्धः *Śuddhaḥ*. He was pure.

381. शुद्धिदः *Śuddhidaḥ*. He was a giver of purity.

382. सर्वतोमुखः *Sarvatomukhaḥ*. He had his face everywhere (he knew the secret of all things).

Purport: Names three hundred and seventy-seven to three hundred and eighty-two. The poet Kālidāsa describes Parameśvara and Pārvati as the world's Father and Mother. Śrī Rāmakṛṣṇa who was identified with both, bodied in himself the Cosmic Parenthood. He was the source of all beings, the remover of the sufferings of people, the uplifter of the downfallen; supremely pure, the purifier of everything. As the Cosmic Being he was aware of all things and would guide the earnest seeker of Truth in the right path.



सर्वज्ञः सर्वशक्तिश्च वासनाबीजभर्जकः ।

आत्मारामो रमानाथः परब्रह्म परेश्वरः ॥९६॥

sarvajñāḥ sarvaśaktiśca vāsanābijabharjakaḥ
ātmārāmo ramānāthaḥ parabrahma pareśvaraḥ

383 सर्वज्ञः *Sarvajñāḥ*. He was omniscient.

384. सर्वशक्तिः *Sarvaśaktiḥ*. He was omnipotent.

385. वासनाबीजभर्जकः *Vāsanābijabharjakaḥ*. He burnt away the seed of *vāsanās* (residual impressions).

386. आत्मारामः *Ātmārāmaḥ*. He revelled in the Self.

387. रमानाथः *Ramānāthaḥ*. He was the Lord of all auspiciousness.

388. परब्रह्म *Parabrahma*. He was of the nature of the supreme *Brahman*.

389. परेश्वरः *Parēśvaraḥ*. He was the supreme *Īśvara*.

Purport: Names three hundred and eighty-three to three hundred and eighty-nine. As identical with Parameśwara he was omniscient and omnipotent. As the Great Guru he was the destroyer of *vāsanās* which are the seeds of transmigration. Since he is non-dual his enjoyment is in the Self. He is the home of all-auspiciousness, verily he is the supreme *Brahman* Itself.



कठोरकर्मकृच्छाक्तो मूर्तकारुण्यविग्रहः ।

कृपाकटाक्षसुक्षेपी निर्मोहो लोकपावनः ॥९७॥

kaṭhorakarmākṛcchākto mūrtakāruṇyavigrahaḥ
kṛpākataākṣasukṣepi nirmoho lokapāvanaḥ

390. कठोरकर्मकृत् *Kaṭhorakarmakṛt*. He performed the most difficult *sādhanas*.

391. शाक्तः *Śāktaḥ*. He was a worshipper of *śakti*.

392. मूर्तकारुण्यविग्रहः *Murthakāruṇyavigrahaḥ*. He was compassion incarnate.

393. कृपाकटाक्षसुक्षेपी *Kṛpākataākṣasukṣepi*. He bestowed (on his devotees) grace through his side-glances.

394. निर्मोहः *Nirmohaḥ*. He was free from delusion.

395. लोकपावनः *Lokapāvanaḥ*. He was the purifier of the world.

Purport: Names three-hundred and ninety to three hundred and ninety-five. Śrī Rāmakṛṣṇa practised the different faiths. Particularly he was the worshipper par excellence of Śakti. He was compassion in visible form. Through his side-glances He poured in abundance grace divine. He was utterly free from delusion. He was the sanetifier of the world.

शक्त्याधारः शिवः शान्तः शङ्करः शक्तिदायकः ।

शुक्लाम्बरधरः शुभ्रः शान्तिदः श्रुतिसारवित् ॥९८॥

śaktyādhāraḥ śivaḥ śāntaḥ śaṅkaraḥ śaktidāyakaḥ
śuklāmbāradharaḥ śubhraḥ śāntidaḥ śrutisāravit

396. शक्त्याधारः *śaktyādhāraḥ*. He was the repository of all spiritual powers.

397. शिवः *Śivaḥ*. He was of the nature of auspiciousness (Śiva).

398. शान्तः *Śāntaḥ*. He was ever in peace.

399. शंकरः *Śaṅkaraḥ*. He was the bestower of auspiciousness.

400. शक्तिदायकः *Śaktidāyakaḥ*. He was the giver of spiritual power.

401. शुक्लाम्बरधरः *Śuklāmbāradharaḥ*. He wore white clothes.

402. शुभ्रः *Śubhraḥ*. He was fair in complexion.

403. शान्तिदः *Śāntidaḥ*. He was the giver of peace.

404. श्रुतिसारवित् *Śrutisāravit*. He knew the essence of scripture.

Purport: Names three hundred and ninety-six to four hundred and four. He was the basis of all spiritual powers. As Śiva he was auspicious, peaceful and the giver of auspiciousness. He was of fair complexion. He was the giver of peace to all and the knower of the essence of scripture.



बुद्धिदो बोधिदः सौम्यः परमानन्ददायकः ।
विश्ववेत्ता त्रिकालज्ञस्त्वद्वितीयो मनोयतिः ॥९९॥

buddhido bōdhidaḥ saumyaḥ paramānandadāyakaḥ
viśvavettā trikālaññastvadvitiyo manoyatiḥ

405. बुद्धिदः *Buddhidaḥ*. He was the giver of intelligence.

406. बोधिदः *Bōdhidaḥ*. He was the giver of awakening (Self-knowledge).

407. सौम्यः *Saumyaḥ*. He had an appearance of poise and peace,

408. परमानन्ददायकः *Paramānandadāyakaḥ*. He was the giver of supreme bliss.

409. विश्ववेत्ता *Viśvavettā*. He was a knower of the universe.

410. त्रिकालज्ञः *Trikālaññah*. He knew all the three times (past, present, future).

411. अद्वितीयः *Advitīyaḥ*. He was non-dual.

412. मनोयतिः *Manoyatiḥ*. He had control over the mind.

Purport: Names four hundred and five to four hundred and twelve. The term *guru* means dispeller of the darkness of ignorance through imparting knowledge. Śrī Rāmakṛṣṇa was *Loka-guru* (world Teacher). *Bodhi* means awakening. People in the world slumber in *samsāra*; being their *guru*, Śrī Rāmakṛṣṇa was the great Awakener. Divine beauty was streaming forth from his being. He was the giver of supreme bliss to everyone. He was the all-knower. As the supreme witness of all time he transcended time. He is the non-dual Reality. Remaining as the inner Self of all beings he was the ruler of all minds.



प्रेमात्माऽरूपरूपो वै विश्वात्मा हृदयेश्वरः ।

महाधारो महाशक्तिरोजोधातात्मतुष्टिमान् ॥१००॥

premātmā'rūparūpo vai viśvātmā hṛdayeśvaraḥ
mahādhāro mahāśaktirojodhātātmatuṣṭimān

413. प्रेमात्मा *Premātmā*. He had the nature of love.

414. अरूपरूपः *Arūparūpaḥ*. His form was no-form.

Comments: He had no form since he had attained the nature of *Brahman*.

415. विश्वात्मा *Viśvātmā*. He was the Self of the Universe.

416. हृदयेश्वरः *Hṛdayeśvaraḥ*. He was the Lord of the Heart.

417. महाधारः *Mahādhārah*. He was of the nature of the great Support (of all things).

418. महाशक्तिः *Mahāśaktiḥ*. He was the bearer of great powers.

419. ओजोधाता *Ojodhātā*. He was the giver of spiritual brilliance.

420. आत्मतुष्टिमान् *Ātmatuṣṭimān*. He was content always in the Self.

Purport: Names four hundred and thirteen to four hundred and twenty. Being identical with the Self which is supreme love he was of the nature thereof. Essentially without form he appeared to be endowed with form in order to save the world. He was identical with the cosmic Self. He was the Lord seated in the hearts of every being. He is the supreme ground of the world, and is of great power. He radiated spiritual effulgence and was always contented in the Self.



साधुमित्रं सदानन्दः सत्स्वरूपः सदातनः ।

सम्प्रदायविहिनोऽपि प्रतिसंघसुधारकः ॥१०१॥

*sādhumitram sadānandaḥ satsvarūpaḥ sadātanaḥ
sampradāyavihino'pi pratisaṅghasudhārakaḥ*

421. साधुमित्रम् *Sādhumitram*. He was the friend of good people.

422. सदानन्दः *Sadānandaḥ*. He was ever blissful.

423. सत्स्वरूपः *Satsvrūpaḥ*. He was of the nature of being ('sat').

424. सदातनः *Sadātanaḥ*. He exists at all times.

425. सम्प्रदायविहीनः *Sampradāyavihīnaḥ*. He was not attached to any particular tradition.

426. प्रतिसंघसुधारकः *Pratisamghasudhārakaḥ*. He imparted sanctity to all traditions.

Purport: Names four hundred and twenty-one to four hundred and twenty-six. Being supremely good Śrī Rāmakṛṣṇa was the friend of all good people. They in turn held him in high esteem. Ever holding Mother Kālī in his heart whose nature is the highest bliss, he was always blissful. One of the terms employed in the *Upaniṣads* to indicate *Brahman* is *sat* (existence). It is that which is never non-existent. Being identical with *Brahman* Śrī Rāmakṛṣṇa is of the nature of *sat*, and he is ever existent, being not limited by time. Since he was universal in religious outlook he was not attached to any narrow tradition. He was the support of all spiritual traditions.



भावातीतो भवस्तुत्यो भक्तिमार्गप्रदर्शकः ।

भगवान् भावपाथोधिर्भवबन्धनखण्डनः ॥१०२॥

bhāvātīto bhavastutyō bhaktimārgapradarsākaḥ
bhagavān bhāvapāthodhirbhavabandhanakhaṇḍanaḥ

427. भावातीतः *Bhāvātītaḥ*. He was above all thought.

428. भवस्तुत्यः *Bhavastyutyāḥ*. He was adored by the *jivās* (seeking release).

429. भक्तिमार्गप्रदर्शकः *Bhaktimārgapradarsākaḥ*. He showed the way of devotion.

430. भगवान् *Bhagavān*. He was *Bhagavān* (endowed with all lordly powers).

431. भावपाथोधिः *Bhāvapāthodhiḥ*. He was an ocean of *Bhāvas* (spiritual moods).

432. भवबन्धन-खण्डनः *Bhavabandhana-khaṇḍanaḥ*. He was the destroyer of the bondage of *saṁsāra*.

Purport: Names four hundred and twenty-seven to four hundred and thirty-two. Śrī Rāmakṛṣṇa, being identical with the supreme Self, is beyond all thoughts and imaginations. Because of his pure divine nature, he was worshipped by all seekers of spirituality. He was *Bhagavān*, the treasure-house of all divine powers. Through various disciplines he had attained all the different spiritual moods. He was verily an ocean of those moods. As the world Teacher he is the dispeller of ignorance which is the seed of *saṁsāra*.



भक्तेश्वरो भयोच्छेत्ता भवसागरतारणः ।

भक्तपालो भवत्राता भक्तहृदयरञ्जनः ॥१०३॥

bhakteśvaro bhayocchettā bhavasāgaratāraṇaḥ
bhaktapālo bhavatrātā bhaktaḥṛdayarañjanaḥ

433. भक्तेश्वरः *Bhakteśvaraḥ*. He was Īśvara to devotees.

434. भयोच्छेत्ता *Bhayocchettā*. He was the destroyer of the fear (associated with *saṁsāra*).

435. भवसागरतारणः *Bhavasāgaratāraṇaḥ*. He was the one who helped people to cross the sea of *saṁsāra*.

436. भक्तपालः *Bhaktapālaḥ*. He was the protector of devotees.

437. भवत्राता *Bhavatrātā*. He was the saviour of devotees.

438. भक्तहृदय-रंजनः *Bhaktahṛdayarañjanaḥ*. He was the source of joy to the hearts of devotees.

Purport: Names four hundred and thirty-three to four hundred and thirty-eight. These names again refer to Śrī Rāmakṛṣṇa as the ideal teacher and Lord of sincere devotees and disciples. Fear arises out of ignorance. *Samsāra* is replete with fear. Śrī Rāmakṛṣṇa, as the *Lokaguru*, is the destroyer of fear. He is the saviour of souls from the sea of *samsāra*. He is the delight of the hearts of devotees.



अमितगुणचरित्रोऽनन्तमूर्तिः प्रशान्तो
हृदयकमलसंस्थो ज्ञानदानावतीर्णः ।
प्रकृतिविकृतिशून्यः सर्वगः सर्वसाक्षी
विमलपरमहंसो विश्वधर्मप्रतीकः ॥१०४॥

amitaguṇacaritro'nantamūrtiḥ praśānto
hṛdayakamalasamsthō jñānadānāvatiṛṇaḥ
prakṛtīvīkṛtisūnyaḥ sarvagaḥ sarvasākṣī
vimalaparamahaṁso viśvadharmapratikaḥ

439. अमितगुणचरित्रः *Amitaguṇacaritraḥ*. His life was full of immeasurable meritorious qualities.

440. अनन्तमूर्तिः *Anantamūrtiḥ*. He was of the nature of the endless Reality.

441. प्रशान्तः *Praśāntaḥ*. He was supremely peaceful.

442. हृदय-कमल-संस्थः *Hṛdaya-kamala-samsthaḥ* He was seated in the heart-lotus.

443. ज्ञानदानावतीर्णः *Jñānadānāvatiṛṇaḥ*. He descended to the earth for the sake of giving knowledge.

444. प्रकृतिविकृतिशून्यः *Prakṛtivilkṛtiśūnyaḥ*. He was devoid of *prakṛti* and its modifications.

445. सर्वगः *Sarvagah*. He was capable of going everywhere (in the subtle body).

446. सर्वसाक्षी *Sarvasākṣi*. He was the All-witness.

447. विमलपरमहंसः *Vimalaparamahaṁsaḥ*. He was the supremely pure *Paramahansa*.

448. विश्वधर्मप्रतीकः *Viśvadharmapratikaḥ*. He was the image of all religions.

Purport: Names four hundred and thirty-nine to four hundred and forty-eight. Śrī Rāmakṛṣṇa's life was a saga of divine events. He was the personification of divinity in all its glory. An Upaniṣadic text defines *Brahman* as Reality (*satyam*), Knowledge (*jñānam*), and Infinitude (*anantam*). Śrī Rāmakṛṣṇa is infinite. As he was always in the state of the supreme Self he was full and peaceful. In the heart-lotuses of those who meditate on him he appears resplendent as the inner light. The very purpose of his *avatāra* was to disseminate God-knowledge. *Prakṛti* is another name for *māyā*. It consists of three *guṇas*: *sattva*, *rajas* and *tamas*. All the factors constituting the world are modifications of these *guṇas*. Śrī Rāmakṛṣṇa was untouched by *prakṛti* and its modes. He was the repository of great *siddhis* (occult powers) such as the ability to be at various places at the same time. He was unattached to anything and thus was the witness of all things. Śrī Rāmakṛṣṇa is known to the world as the great *Paramahansa* the supreme Swan. The Swan has the unique ability to separate milk from water into which it has been poured. The great Master realized the essenceless nature of mere *samsāra* and through his insight he saw that *samsāra* is only an appearance of Godhead, the Reality. Having realized the unity of all religions, he was the image of universal religion.

प्रणयगलितचित्तोऽनादिरूपोऽतिसूक्ष्मः
 शिशुमतिरविनाशी शक्तिपाथस्तरङ्गः ।
 अगतिकगतिदायी शान्तिदानावतीर्णः
 शमनदमनकारी शान्तिवर्षिस्वरूपः ॥१८५॥

praṇayagalitacitto' nādirūpo'tisūkṣmaḥ
śiśumatiravināśi śaktipāthastaraṅgaḥ
agatikagatidāyi śāṅtidānāvatiṛṇaḥ
śamanadamanakāri śāntivarṣisvarūpaḥ

449. प्रणयगलितचित्तः *Praṇayagalitacittaḥ*. His mind was saturated with divine love.

450. अनादिरूपः *Anādirūpaḥ*. He was of the nature of the beginningless Reality.

451. अतिसूक्ष्मः *Atisūkṣmaḥ*. He was supremely subtle.

452. शिशुमतिः *Śiśumatiḥ*. He was of childlike nature.

453. अविनाशी *Avināśi*. He was the indestructible Reality.

454. शक्तिपाथस्तरङ्गः *Śaktipāthastaraṅgaḥ*. He was a wave in the ocean of śakti.

455. अगतिकगतिदायी *Agatikagatidāyi*. He showed the path to those who had lost their way.

456. शान्तिदानावतीर्णः *Śāntidānāvatiṛṇaḥ*. He came down (to earth) for the purpose of giving peace.

457. श्मनदमनकारी *Śamanadamanakāri*. He was the controller of the god of death.

Comments: He removed from his devotees the fear of death.

458. शान्तिवर्षिस्वरूपः *Śāntivarṣisvarūpaḥ*. He was of the nature of the shower of peace.

Purport: Names four hundred and forty-nine to four hundred and fifty-eight. Śrī Rāmakṛṣṇa's heart was ever centred in God-love. It had no other attraction. Being non-different from Īśvara, he is without beginning and supremely subtle. The Great ones are compared to children because they are guileless. Śrī Rāmakṛṣṇa had not even a trace of guile. He was innocence incarnate. He had realized His identity with the indestructible Self. He is free from destruction, he is immortal. He appeared as a wave on the ocean of the primal *śakti*, which is the source of the cosmos. As the *Yugāvatāra* he is the path-finder for all souls belonging to this age. He is the giver of the sure remedy to all those who are tormented by the ills of *saṁsāra*. From those who take refuge in him, he drives away the god of death. On a world that is parched by the scorching heat of misery he showers the rain of peace.



रतिपतिभयहारी सर्वकल्याणराशी
रिपुकुलसुमहारिर्ज्ञानमार्गप्रकाशी ।
यतिमुनिजनतारी रञ्जको भावमूर्ति-
र्मतिमललयकारी मोहमेघापसारी ॥१०६॥

ratipatibhayahāri sarvakalyāṅarāśī
ripukulasumahārir jñānamārgaprakāśī
yatimunijanatāri rañjako bhāvamūrtir-
matimalalayakāri mohameghāpasāri

459. रतिपति-भयहारी *Ratipatibhayahāri*. He removed the fear caused by the consort of Rati (i.e. Manmatha).

460. सर्वकल्याणराशिः *Sarvakalyāṇa rāśiḥ*. He was of the nature of the store of all auspiciousness.

461. रिपुकुलसुमहारिः *Ripukulasumahāriḥ*. He was the destroyer of the family of enemies (consisting of desire, anger etc.)

462. ज्ञानमार्ग-प्रकाशी *Jñānamārgaparakāśi*. He was the illuminator of the path of *jñāna* (knowledge).

463. यतिमुनिजन-तारी *Yatimunijanatāri*. He was the uplifter of ascetics and contemplatives.

464. रंजकः *Rañjakaḥ*. He was the giver of Divine joy to all.

465. भावमूर्तिः *Bhāvamūrtiḥ*. He was the personification of divine moods.

466. मतिमल-लयकारी *Matimalalayakāri*. He was the destroyer of mental impurities.

467. मोहमेघापसारी *Mohameghāpasāri*. He was the remover of the cloud of delusion.

Purport: Names four hundred and fifty-nine to four hundred and sixty-seven. Yielding to lust is the greatest enemy of spiritual aspirants. Śrī Rāmakṛṣṇa, by his example and teaching, removed this obstacle in the case of those who sought his guidance; thereby he bestowed blessedness on them. He was the home of all beatitude. He destroyed completely the six internal enemies i.e. desire, anger, miserliness, delusion, pride and

jealousy. For people in this Kali-yuga he revealed the pure path of Self-knowledge. Ascetics and aspirants derived great benefit from his guidance on the path of Self-knowledge. He occasioned delight in the minds of devotees by engendering in them the fitness for receiving God's grace. He was the repository of the various divine moods. Through his stupendous spiritual power he drove away all impurities from the minds of the seekers after release. His immaculate nature was completely free from the cloud of delusion.



कलुषमलविनाशी सच्चिदानन्दमूर्ति-
निखिलमधुरभावस्वाश्रयः पूर्णरूपः ।
अभिलषितविधातापूर्वशक्तिप्रदाता-
प्यमृतमधुररूपः सर्वविश्वातिशायी ॥१०७॥

*kaluṣamalavināśi saccidānandamūrtiḥ
nikhīlamadhurabhāvasvāśrayaḥ pūrṇarūpaḥ
abhilaṣitavidhātāpūrvāśaktipradātā-
pyamṛtamadhurarūpaḥ sarvaviśvātiśāyī*

468. कलुषमलविनाशी *Kaluṣamalavināśi*. He was the destroyer of the impurity of sin.

469. सच्चिदानन्दमूर्तिः *Saccidānandamūrtiḥ*. He was of the nature of Being-Consciousness-Bliss.

470. निखिलमधुरभावस्वाश्रयः *Nikhīlamadhurabhāvasvāśrayaḥ*. He was the repository of all *madhura-bhāva*.

471. पूर्णरूपः *Pūrṇarūpaḥ*. He was of the nature of the plenary Reality.

472. अभिलषित-विधाता *Abhilaṣitavidhātā*. He was the giver of ends longed for (by devotees).

473. अपूर्वशक्तिप्रदाता *Apūrvśaktipradātā*. He was the giver of Supernormal *sakti*.

474. अमृतमधुररूपः *Amṛtamadhurarūpaḥ*. He was of the nature of the immortal sweetness of ambrosia.

475. सर्वविश्वातिशायी *Sarvaviśvātisāyi*. He was transcendent to the entire world.

Purport: Names four hundred and sixty-eight to four hundred and seventy-five. From those who surrendered themselves unto him he removed all sin. He was firmly established in the state of *Brahman*; so he was of the very nature of *sat, cit, ananda*. He practised for the perfection of the *madhura-bhāva* as taught in the *Vaiṣṇava* texts and gained the plenary accomplishment through that path. Like the wishfulfilling-tree he fulfilled the longings of those who had the necessary virtues. His nature was sweet as ambrosia. As identical with the infinite Reality, he was transcendent to the phenomenal world.



परमशरणदाता शुद्धबोधप्रदीपो
 धृतसहजसमाधिः सक्रियो निष्क्रियश्च ।
 दुरितदलनशक्तो विश्वभावप्रवेत्ता
 त्रिगुणरहितरूपो भास्वरश्चिद्विलासः ॥१०८॥

*paramaśaraṇadātā śuddhabodhapradīpo
 dhṛtasahajasamādhiḥ sakriyo niṣkriyaśca
 dūritadalanaśakto viśvabhāvapravettā
 triguṇarahitarūpo bhāsvaraścidvilāsaḥ*

476. परमशरणदाता *Paramaśaraṇadātā*. He was the giver of supreme refuge.

477. शुद्धबोधप्रदीपः *Suddhabodhapradipaḥ*. He was the lamp of pure knowledge.

478. धृतसहजसमाधिः *Dhṛtasahajasamādhiḥ*. He was one who had accomplished *sahaja-samādhi*.

479. सक्रियः *Sakriyaḥ*. He was divinely ever active.

480. निष्क्रियः *Niṣkriyaḥ*. He was actionless.

481. दुरितदलनशक्तः *Duritadalanaśaktaḥ*. He was capable of driving away all sin.

482. विश्वभावप्रवेत्ता *Viśvabhāvapravettā*. He was a knower of all Divine Bhāvās.

483. त्रिगुणरहितरूपः *Triguṇarahitarūpaḥ*. He was devoid of the three *guṇās*.

484. भास्वरः *Bhāsvaraḥ*. He was the shining one.

485. चिद्विलासः *Cidvilāsaḥ*. His mind was absorbed in pure consciousness (that is the Self).

Purport: Names four hundred and seventy-six to four hundred and eighty-five. Those devotees who took refuge in him found in him a secure support. He was the most brilliant lamp unto those who were seekers of knowledge. He was always in the state of natural *samādhi* i.e. not in any state of induced trance but constantly in the knowledge that the plenary Self is one's own true nature. Apparently he was active always but in reality he was actionless. Śrī Kṛṣṇa says in the *Bhagavad-gita* (iv 18): "He who sees inaction in action and action in inaction, is wise among men. He is a *yogin* who has performed all actions". In this context two *mantras* from the *Iśāvāsya-upaniṣad* may also be cited (4 and 5) "It (that is *Brahman*) is unmoving, one, and faster than the mind, the senses could not outrun It, since It ran ahead. Staying stationary It outruns all other runners; It being

there, Mātariśva allots (or supports) all activities. That moves, that does not move; That is far away, That is very close; That is inside all and That is outside all.” To say that the sage is with action and without action may appear to be a contradiction but if we adopt the standpoint respectively of the empirical world and of the Absolute, it will be seen that there is no contradiction at all.

The great Master drove away the sins of those who sought refuge in him. Being identical with Īśvara he is omniscient and being identical with the supreme *Brahman*, he is beyond *Māyā* and free from the three *guṇas*. He is resplendent, Self-luminous consciousness.



हतशशधरकान्तिर्ह्युत्तमज्योतिरेव
 प्रभवमरणहीनश्चिन्मयो दिव्यरूपः ।
 चिरसहचरइष्टो दीनबन्धुः कृपालु-
 निखिलभुवनधाता तारकोऽनाथनाथः ॥ १८६ ॥

*hṛtaśaśadharakāntirhyuttamajyotireva
 prabhavamaraṇahinaścinmayo divyarūpaḥ
 cirasahacara iṣṭo dinabandhuḥ kṛpālur-
 nikhilabhuvanadhātā tāraako'nāthanāthaḥ*

486. हतशशधरकान्तिः *Hṛtaśaśadharakāntiḥ*. His brilliance surpassed that of the moon.

487. उत्तमज्योतिः *Uttamajyotiḥ*. He was the supreme light.

488. प्रभवमरणहीनः *Prabhavamaraṇahinaḥ*. He was devoid of birth and death.

489. चिन्मयः *Cinmayaḥ*. He was of the nature of consciousness.

490. दिव्यरूपः *Divyarūpaḥ*. He was of divine form.

491. चिरसहचरः *Cirasahacaraḥ*. He was the eternal companion (of those who knew his true nature).

492. इष्टः *Iṣṭaḥ*. He was the chosen deity (of his devotees).

493. दीनबन्धुः *Dinabandhuḥ*. He was the friend of the poor.

494. कृपालुः *Kṛpāluḥ*. He was gracious.

495. निखिलभुवनधाता *Nikhilabhuvanadhātā*. He was the protector of all the worlds.

496. तारकः *Tārakaḥ*. He was the uplifter of those who were caught in *samsāra*.

497. अनाथनाथः *Anāthanāthaḥ*. He was the refuge of those who had no refuge.

Purport: Names four hundred and eighty-six to four hundred and ninety-seven. Śrī Rāmakṛṣṇa was supremely pure. Through his supernormal nature he exceeded the beauty of the moon. He was a mass of spiritual consciousness. Since he had realized the truth of non-difference from the non-dual Self he was free from birth and death. Jñāna was his very nature. He was of the nature of divine consciousness. Since he was the *Yugāvata-tāra* he liberated people from the scorching miseries of *samsāra*. He was the friend of all, the chosen deity of his disciples. Towards the poor he was supremely compassionate. Being identical with Parameśvara he was the support of the entire world, the saviour of the downfallen and the refuge of the forlorn.



महासाध्यो महासिद्धोऽमितवीर्यो दिगम्बरः ।

महाविपन्निवारी च त्यक्तलज्जाभयादिकः ॥११०॥

*mahāsādhyo mahāsiddho'mitavīryo digambarah
mahāvīpannīvāri ca tyaktalajjābhayādikaḥ*

498. महासाध्यः *Mahāsādhyah*. He was attainable by those who practised great *sādhana*.

499. महासिद्धः *Mahāsiddhah*. He was a great *siddha*.

500. अमितवीर्यः *Amitavīryah*. He had limitless power.

501. दिगम्बरः *Digambarah*. He was sky-clad.

502. महाविपन्निवारी *Mahāvīpannīvāri*. He saved (His devotees) from great dangers.

503. त्यक्तलज्जाभयादिकः *Tyaktalajjābhayādikaḥ*. He renounced the false sense of shame, fear etc.

Purport: Names four hundred and ninety-eight to five hundred and three. Śrī Rāmakṛṣṇa performed severe austerities and spiritual practices for the sake of his numerous devotees. On account of these disciplines supernormal powers came to him unsought. Although frail of frame his spiritual power was so great that its force was felt by everyone who came in contact with him. He warded off dangers from the devotees who had taken refuge in him. He was so lost in God-intoxication that he was unconscious of his external appearance and even moved sometimes without clothes. He was free completely from the ordinary afflictions of human beings such as self-conceit, shame and fear.



अद्भुतो मनुजश्रेष्ठो युगपच्चतुराश्रमी ।

जगत्स्वामी महाचार्यो त्यागिवर्यो ह्यखण्डधीः ॥१११॥

*adbhuto manujaśreṣṭho yugapaccaturāśramī
jagotsvāmī mahacāryō tyāgivarīyo hyakhaṇḍadhīḥ*

504. अद्भुतः *Adbhutaḥ*. He was wonderful.

505. मनुज-श्रेष्ठः *Manujaśreṣṭhaḥ*. He was the best among men.

506. युगपच्चतुराश्रमी *Yugapaccaturāśramī*. He remained in the four *āśramas*, (stages of life) at the same time.

507. जगत्स्वामी *Jagatsvāmi*. He was the Master of the world.

508. महाचार्यः *Mahācāryaḥ*. He was a great preceptor.

509. त्यागिवर्यः *Tyāgivarīyaḥ*. He was supreme among renunciants.

510. अखण्डधीः *Akhaṇḍadhīḥ*. He had limitless knowledge.

Purport : Names five hundred and four to five hundred and ten. Śrī Rāmakṛṣṇa's life is a great wonder to the world. It is unique and very special. Ordinarily the four stages of life are prescribed for a man to be traversed in succession. But the Great Master was a life-long celibate (*brahmacārin*); he was a householder in the sense that he was formally married to Sarada Devī the Holy Mother. He was a *vānaprastha* (forest-dweller) in the sense that he performed his *sādhana*s in solitude in the Pañcavaṭī grove; he was also a *Paramahansa-sannyāsīn* as he was initiated into the fourth *āśrama* by Totapuri. Thus he was in all the four stages at once. He was the spiritual Master of the world, the Great *Ācārya*. As Swāmī Vivekananda has described him he is the *Yugācārya*, the Preceptor for this Age. His renunciation of worldliness was absolute. Although unlettered he was all-knowing.



अनादिनिधनोऽनन्तोऽव्यक्तोखिलहृदीश्वरः ।

असीमबलशाली वै गुणाढ्यश्च गुणातिगः ॥११२॥

anādinidhano'nanto'vyaktokhilahṛdiśvaraḥ.
asimabalaśāli vai guṇāḍhyaśca guṇātigaḥ.

511. अनादिनिधनः *Anādi-nidhanaḥ.* He had no beginning and end.

512. अनन्तः *Anantaḥ.* He was devoid of end.

513. अव्यक्तः *Avyaktaḥ.* His nature was of the unmanifest (*avyakta*).

514. अखिलहृदीश्वरः *Akhilahṛdiśvaraḥ.* He was the Lord of the hearts of all souls.

515. असीमबलशाली *Asimabalaśāli.* He had limitless strength.

516. गुणाढ्यः *Guṇāḍhyaḥ.* He was endowed with all good qualities.

517. गुणातिगः *Guṇātigaḥ.* He was beyond all qualities.

Purport: Names five hundred and eleven to five hundred and seventeen. Śrī Rāmakṛṣṇa knew the true nature of his non-difference from the non-dual Self and so he has neither birth nor death, he is without beginning and end. He is the infinite unmanifest and the Lord residing in the hearts of all souls. As he had attained supernormal powers through the path of *yoga* his spiritual strength knew no limits. He is identical with *Brahman* as *saguṇa* and *nirguṇa*, therefore it may be said of him that he is endowed with all auspicious qualities and at the same time is absolutely qualityless.



भूरीदाताखिलप्रेमी विश्वमैत्रीप्रसाधकः ।

मोक्षदो वरदो दिव्यः परमः पुरुषोत्तमः ॥११३॥

bhūridātākṣhilapremi visvamaitriprasādhakaḥ.
mokṣado varado divyaḥ paramaḥ puruṣottamaḥ.

518. भूरीदाता *Bhūridātā*. He was the giver of plenty.

519. अखिलप्रेमी *Akhilapremi*. He was the very life of the entire universe.

520. विश्वमैत्रीप्रसाधकः *Viśvamaitriprasādhakaḥ*. He accomplished universal friendliness.

521. मोक्षदः *Mokṣadaḥ*. He was the giver of release (*mokṣa*).

522. वरदः *Varadaḥ*. He was the giver of boons.

523. दिव्यः *Divyaḥ*. He was divine.

524. परमः *Paramaḥ*. He was supreme.

525. पुरुषोत्तमः *Puruṣottamaḥ*. He was the supreme *Puruṣa*.

Purport : Names five hundred and eighteen to five hundred and twenty-five. Śrī Rāmakṛṣṇa was the giver to all his devotees of the knowledge of and devotion to God in full measure. He looked upon all living beings with the same love and friendliness. As the great Ācārya he imparted to the supremely eligible aspirants knowledge of the Self and led them to *mokṣa*. He stayed always in *divya-bhāva* (divine mood); he experienced his identity with the supreme Self. As he was firmly established in the divine state he was the supreme *Puruṣa*—*Puruṣottamaḥ*.



दान्तः स्वल्पाक्षरो ज्ञानी ज्ञानमूर्तिरुदारधीः ।

सर्वज्ञो ज्ञानसिन्धुश्च ज्ञेयो ज्ञानरविः सुधीः ॥११४॥

dāntaḥ svalpākṣaro jñāni jñānamūrtirudāradhiḥ.
sarvajño jñānasindhuḥca jñeyo jñānaraviḥ sudhiḥ.

526 दान्तः *Dāntaḥ*. He was endowed with the quality of self-control.

527. स्वल्पाक्षरः *Svalpākṣaraḥ*. He had read little.

528. ज्ञानी *Jñāni*. He was *jñāni* (wise one).

529 ज्ञानमूर्तिः *Jñānamūrtiḥ*. He was of the form of *jñāna*.

530. उदारधीः *Udāradhiḥ*. He was endowed with a liberal intellect.

531. सर्वज्ञः *Sarvajñaḥ*. He was omniscient.

532 ज्ञानसिन्धुः *Jñānasindhuḥ*. He was the ocean of *jñāna*.

533. ज्ञेयः *Jñeyaḥ*. He was the object of knowledge.

534. ज्ञानरविः *Jñānaraviḥ*. He was the sun of knowledge.

535. सुधीः *Sudhiḥ*. He was endowed with a good intellect.

Purport : Names five hundred and twenty-six to five hundred and thirty-five. Śrī Rāmakṛṣṇa was endowed with supreme self-control. There was no question at all of the senses and mind dragging him away even for a moment from the inner Self.

He was not learned in the worldly sense of the term. He had not read even the *śāstras*, but the plenary knowledge came to him of its own accord. In fact he was himself of the nature of the ultimate knowledge. Since he had realized his identity with Godhead he was endowed with omniscience, he was the veritable ocean of Self-knowledge. For the devotees and seekers he was himself the object of knowledge. As emanating the supreme wisdom he shone as the sun of knowledge.



पूतदेहः पवित्राक्षो ह्यात्मज्ञानप्रजागरः ।

ज्ञानविज्ञाननिष्णातश्चाज्ञानमोहमुद्गरः ॥११५॥

pūtadehaḥ pavitrākṣoḥ hyātmajñānaprajāgaraḥ
jñānavijñānaniṣṇātaścājñānamohamudgaraḥ

536. पूतदेहः *Pūtadehaḥ*. His body was pure.

537. पवित्राक्षः *Pavitrākṣaḥ*. His look was pure.

538. आत्मज्ञानप्रजागरः *Ātmajñānaprajāgaraḥ*. He was the illuminator of Self-knowledge.

539. ज्ञानविज्ञाननिष्णातः *Jñānavijñānaniṣṇātaḥ*. He was an expert in mediate and immediate knowledge (of the Self).

540. अज्ञानमोहमुद्गरः *Ajñānamohamudgaraḥ*. He was a pestle destroying the delusion of ignorance.

Purport: Names five hundred and thirty-six to five hundred and forty. As his body was constituted of *śuddha-sattva* it was perfectly pure. He had sanctifying eyes. As he was the destroyer of the darkness of ignorance in the case of his devotees he was of the nature of the lamp of Self-knowledge. He was the Great Master who imparted to his disciples both mediate and immediate

knowledge of *Brahman*, himself being firmly rooted therein. His teachings may be compared to the hammer strokes that destroy the delusion that is of the nature of ignorance. It may be of interest here to recall that one of Ādi Śaṅkara's poems popularly known as *Bhaja Govindam* bears the title *Moha-mudgaraḥ*.



ओंकारबीजरूपो वा ऐं ह्रीं-बीजस्वरूपकः ।

सबीजवाङ्मयद्रष्टा मन्त्रचैतन्यकारकः ॥११६॥

omkārabijarūpo vā aiṁ-hrīm-bijasvarūpakah.
sabijavāṅmayadraṣṭā mantracaitanyakārah.

541. ओंकारबीजरूपः *Omkārabijarūpakah.* He was of the nature of the seed-sound Om.

542. ऐं-ह्रीं-बीजस्वरूपकः *Aim Hrim bijasvarūpakah.* He was of the nature of the *bija-mantras*: *Aim, Hrim.*

543. सबीजवाङ्मयद्रष्टा *Sabijavāṅmayadraṣṭā.* He was a seer of *mantras* along with their *bijas*.

544. मन्त्रचैतन्यकारकः *Mantracaitanyakārah.* He was the manifestor of *mantra-caitanya*.

Purport : Names five hundred and forty-one to five hundred forty-four. *Om* is the sound-symbol of *Brahman*. There is an Upaniṣadic *mantra* which declares : "That World or state which all the Vedas proclaim, that which is stated by all austere disciplines, desiring (to attain) which, they observe *brahmacarya* I tell you about that World in brief : It is Om." Śrī Rāmakṛṣṇa was the visible representation of Om which is the essence of all the Vedas. Svāmī Vivekānanda describes his Master as *Veda-mūrti* and also as of the form of all Gods and Goddesses. *Sarva-deva-devī-svarūpa*). *Aim* and *Hrim* are seed-*mantras* of Gods and

Goddesses. Śrī Rāmakṛṣṇa was identical with these *mantras* and the Deities which they indicate. He got himself initiated into multifarious *sādhana*s and by going through them he gained their respective accomplishments. In this sense he was the seer of the various *mantras*. By virtue of seeing the *mantras* and realizing clearly their meanings, his life became *mantra-maya* (of the form of *mantras*) and he gave to his devotees liberally from his rich spiritual treasure out of compassion for them. He enabled them to obtain (realize) *ātmacaitanya* (the Self which is Consciousness).



मोहारिर्हृत्तमोहारी शोकतापनिवारणः ।

भुक्तिमुक्तिप्रदाता च रामो मानसरंजनः ॥११७॥

mohārirhr̥ttamohāri śokatāpanivāraṇaḥ.

bhuktimuktipradātā ca rāmo mānasarañjanaḥ.

545. मोहारिः *Mohāriḥ.* He was the destroyer of illusion.

546. हृत्तमोहारी *Hr̥ttamohāri.* He was the remover of the darkness within the heart.

547. शोकतापनिवारणः *Śokatāpanivāraṇaḥ.* He was the preventor of sorrow and pain.

548. भुक्तिमुक्तिप्रदाता *Bhuktimuktipradātā.* He was the giver of enjoyment and release.

549. रामः *Rāmaḥ.* He was of the nature of Rāma.

550. मानसरंजनः *Mānasarañjanaḥ.* He was the giver of joy to the minds (of devotees).

Purport: Names five hundred and forty-five to five hundred and fifty. The *Guru* is so called because he is the destroyer of

the darkness of delusion Śrī Rāmakṛṣṇa was the universal *guru*. The seat of this darkness is the heart which is really the centre of the Self. Śrī Rāmakṛṣṇa was the remover of the darkness and the revealer of the Self. Ignorance is the cause of sorrow and pain. By removing ignorance Śrī Rāmakṛṣṇa was the destroyer of these; he was the giver of joy and release. He was identical with Śrī Rāmacandra. The last two of the incarnations of Viṣṇu that have occurred so far viz., Rāma and Kṛṣṇa are combined in the form of Rāmakṛṣṇa. Svāmī Vivekānanda calls him *avatāra varīṣṭha* (the supremely adorable *avatāra*). Being of such a nature Śrī Rāmakṛṣṇa was the delight of all hearts.



संकीर्तनाप्लुतात्मा वै संसृतिस्थितिविस्मृतिः ।

कृष्णदृग् भक्तिमान् धीरः सिद्धकैवल्यनिर्वृतिः ॥११८॥

saṅkīrtanāplutātmā vai saṁsṛtisthītivismṛtiḥ.
kṛṣṇadr̥k bhaktimān dhīraḥ siddhakaivalyanirvṛtiḥ.

551. संकीर्तनाप्लुतात्मा *Samkīrtanāplutātmā*. His soul was overwhelmed by the singing of divine songs.

552. संसृतिस्थितिविस्मृतिः *Saṁsṛtisthītivismṛtiḥ* He was oblivious of the state of *saṁsāra*.

553. कृष्णदृक् *Kṛṣṇadr̥k*. He was the seer of Śrī Kṛṣṇa.

554. भक्तिमान् *Bhaktimān*. He was a devotee

555. धीरः *Dhīraḥ*. He was calmness personified.

556. सिद्धकैवल्यनिर्वृतिः *Siddhakaivalyanirvṛtiḥ*. He had accomplished the perfection of *Kaivalya* (release).

Purport : Names five hundred and fifty-one to five hundred and fifty-six. It is the mystery that one and the same Reality splits Itself into Bhagavān (Godhead) and *bhakta* (devotee). Śrī Rāmakṛṣṇa, who was Bhagavān, was at the same time a *bhakta* lost in the divine music with the sole theme of praising Godhead. Often he saw the vision of Śrī Kṛṣṇa, love incarnate and the essence of Vedānta; in that experience the Great Master was completely lost to the world which has neither meaning nor reality. Being supremely devoted to Godhead, his mind became inward-turned and he was above the dualities that constitute the empirical process and by great spiritual prowess he gained the supreme goal of perfection (*Kaivalya*) which is of the nature of undisturbable peace.



ज्ञानोद्भासिततुण्डश्रीः सर्वग्रन्थिविदारणः ।

कृपाकटाक्षसंवर्षी संशयपुञ्जपाटनः ॥११९॥

jñānodbhāsitatuṇḍaśrīḥ sarvagranthividāraṇaḥ.
kṛpākāṭākṣasaṁvarṣī saṁśayapuñjapāṭaṇaḥ.

557. ज्ञानोद्भासिततुण्डश्रीः *Jñānodbhāsitatuṇḍaśrīḥ.* His beautiful face was bright with *jñāna*.

558. सर्वग्रन्थिविदारणः *Sarvagranthividāraṇaḥ.* He was a breaker of all the knots (of ignorance).

559. कृपाकटाक्षसंवर्षी *Kṛpākāṭākṣasaṁvarṣī.* He showered grace through his side-glances

560. संशयपुञ्जपाटनः *Saṁśayapuñjapāṭaṇaḥ.* He was the destroyer of the host of doubts.

Purport : Names five hundred and fifty-seven to five hundred and sixty. Śrī Rāmakṛṣṇa's benign face beamed with the rays of divine knowledge. An Upaniṣadic *mantra* says the knot

of the heart is cut, all doubts are dispelled, the *karmas* are destroyed in the case of him who has seen the highest Reality. Śrī Rāmakṛṣṇa had not only got the knot of *ajñāna* lodged in the heart destroyed, but he also through his compassion enabled the competent disciples to break loose from *ajñāna* and removed all doubts from their minds.



निराकारोऽथ साकारो लीलाविग्रहधारणः ।

मानमेयस्वरूपश्चाद्वयः केवलचेतनः ॥१२०॥

nirākāro'tha sākāro lilāvighrahadhāraṇaḥ.
mānameyasvarūpaścādvayaḥ kevalacetanaḥ.

561. निराकारः *Nirākāraḥ*. He was without form.

562. साकारः *Sākāraḥ*. Yet he was with form.

563. लीलाविग्रहधारणः *Lilāvighrahadhāraṇaḥ*. He bore a sportive body.

564. मानमेयस्वरूपः *Mānameyasvarūpaḥ*. He was of the nature of means of valid knowledge and object of valid knowledge.

565. अद्वयः *Advayaḥ*. He was non-dual.

566. केवलचेतनः *Kevalacetanaḥ*. He was of the nature of pure consciousness.

Purport : Names five hundred and sixty-one to five hundred and sixty-six. Śrī Rāmakṛṣṇa is identical with the formless *Brahman*. For the sake of uplifting the world he took *avatāra* as *Gadādhara*. In order to save the souls in this age of Kali he bore a body that is a mere sport of the Divine. In truth, however, he is the non-dual, pure consciousness-being. He is non-different

from the supreme Self. For this reason it may be said he is the ultimate object of knowledge i.e. *Brahman-Atman* which is the purport of scriptures.



निर्मोहो निर्मलो जुष्टो बुद्धो मुक्तो महेश्वरः ।
प्रेमामृताकरः पूर्णोऽखिलपातक्रितारणः ॥१२१॥

nirmoho nirmalo juṣṭo buddho mukto maheśvaraḥ.
premāmṛtākaraḥ pūrṇo'khilapātakitāraṇaḥ.

567. निर्मोहः *Nirmohaḥ*. He was devoid of delusion.
568. निर्मलः *Nirmalaḥ*. He was without impurity.
569. जुष्टः *Juṣṭaḥ*. He was worshipped.
570. बुद्धः *Buddhaḥ*. He was the Awakened.
571. मुक्तः *Muktaḥ*. He was the liberated one.
572. महेश्वरः *Maheśvaraḥ*. He was the great Īśvara.
573. प्रेमामृताकरः *Premāmṛtākaraḥ*. He was of the form of love immortal.
574. पूर्णः *Pūrṇaḥ*. He was the full
575. अखिलपातक्रितारणः *Akhilapātakitāraṇaḥ*. He was he saviour of the fallen ones.

Purport: Names five hundred and sixty-seven to five-hundred and seventy-five. Śrī Rāmakṛṣṇa is the pure plenary Reality which is eternally awakened and ever released *Brahman*. He is also the supreme Īśvara, who is the ground of the universe. His form is of the nature of immortal love. He was

the saviour of many fallen ones and for this reason he was worshipped by numerous devotees through their devoted service.



प्रेमाब्धिः प्रेमवाही च प्रमूर्तप्रेमविग्रहः ।

प्रेमलीलाप्रकाशी च प्रेमरोमाञ्चितान्तरः ॥ १२२ ॥

premābधिḥ premavāhi ca pramūrtapremavigrahaḥ.
premalilāprakāśi ca premaromāñcitāntaraḥ.

576. प्रेमाब्धिः *Premābधिḥ.* He was the ocean of love.

577. प्रेमवाही *Premavāhi.* He was the flood of love.

578. प्रमूर्तप्रेमविग्रहः *Pramūrtapremavigrahaḥ* He was love personified.

579. प्रेमलीलाप्रकाशी *Premalilāprakāśi.* He manifested the Prema leela of Isvara by distributing Supreme love which is *mokṣa* to innumerable men and women who took refuge in him.

580. प्रेमरोमाञ्चितान्तरः *Premaromāñcitāntaraḥ.* His heart was endowed with a thrill of love.

Purport: Names five hundred and seventy-six to five-hundred and eighty. One of the definitions of Godhead is that It is Love. Śrī Rāmakṛṣṇa was love incarnate, he was the river of Love and the ocean of Love. All his divine ministrations manifested the supreme Love. Both his mind and body expressed the thrill of Love.



जगत्पिता जगन्माता जगन्नाथो जनार्दनः ।

जगन्निवास आसीनः सर्वभूतलयस्थितिः ॥ १२३ ॥

jagatpitā jaganmātā jagannātho janārdanaḥ.
jagannivāsa āsinaḥ sarvabhūtalayasthitiḥ.

581. जगत्पिता *Jagatpitā*. He was the Father of the world.

582. जगन्माता *Jaganmātā*. He was the Mother of the world.

583. जगन्नाथः *Jagannāthaḥ*. He was the Master of the world.

584. जनार्दनः *Janārdanaḥ*. He is the destroyer of the affliction of the people.

585. जगन्निवासः *Jagannivāsaḥ*. He was of the nature of the basis of the world.

586. आसीनः *Āsinaḥ*. He remained firm (in the divine state).

587. सर्वभूतलयस्थितिः *Sarvabhūtalayasthitiḥ*. He is who alone exists after the dissolution of all beings.

Purport : Names five hundred and eighty-one to five-hundred and eighty-seven. In the eleventh chapter of the *Bhagavad-Gītā* Arjuna prays to Śrī Kṛṣṇa “Thou art the Father of this world, moving and unmoving. Thou art to be adored by this (world), Thou the Greatest *Guru*: (for) Thy equal exists not, whence another, superior to Thee, in the three worlds, O Being of unequalled greatness?” We can address the same prayer to Śrī Rāmakṛṣṇa who is identical with Śrī Kṛṣṇa. We may also address him thus in the words of the popular verse “Thou art the Mother, Thou art the Father too. Thou art the Relative and Thou art the Friend, Thou art Knowledge and Thou art the Wealth. To me Thou art everything, O God of gods.” Śrī Rāmakṛṣṇa as

the Godhead is the resting-place of the world and the Reality that remains after all beings have been dissolved.

प्राणेशः प्राणकान्तश्च प्राणारामः परावरः ।

प्राणदः प्राणगोपालः प्राणश्रीश्च परात्परः ॥१२४॥

*prāṇeśaḥ prāṇakāntaśca prāṇārāmaḥ parāvaraḥ.
prāṇadaḥ prāṇagopālaḥ prāṇaśriśca parātparaḥ.*

588. प्राणेशः *Prāṇeśaḥ*. He was the Īsvara of life (of devotees).

589. प्राणकान्तः *Prāṇakāntaḥ*. He was the Lord of life.

590. प्राणारामः *Prāṇārāmaḥ*. He was the giver of happiness to life.

591. परावरः *Parāvaraḥ*. He was one to whom even Brahmā the creator was inferior.

592. प्राणदः *Prāṇadaḥ*. He was the giver of life.

593. प्राणगोपालः *Prāṇagopālaḥ*. He was the protector of life (by spiritual instruction).

594. प्राणश्रीः *Prāṇaśriḥ*. He was of the nature of the wealth of life.

595. परात्परः *Parātparaḥ*. He was absolutely supreme.

Purport : Names five hundred and eighty-eight to five hundred and ninety-five. One of the terms applied to *Brahman* is that it is the life of life (*prāṇasya prāṇaḥ*). Life is that which

supports and pervades everything. As the supreme Godhead Śrī Rāmakṛṣṇa is the Lord of life, the resting place of all living beings, the giver of life, the preserver of life and the beatitude of life. There is nothing superior to him. He is the supreme being.



प्रेमदाता परप्रेमी प्रेमगद्गदभाषणः ।

परप्रेमा प्रेमघनः प्रेमाकुलितवीक्षणः ॥ १२५ ॥

premadātā parapremī premagadgadabhāṣaṇaḥ.
parapremā premaghanāḥ premākulitavīkṣaṇaḥ.

596. प्रेमदाता *Premadātā*. He was the giver of love.

597. परप्रेमी *Parapremī*. He was the lover of the supreme type.

598. प्रेमगद्गदभाषणः *Premagadgadabhāṣaṇaḥ*. His speech was choked on account of love.

599. परप्रेमा *Parapremā*. He was immersed in the love of the supreme God.

600. प्रेमघनः *Premaghanāḥ*. He was a mass of love, as it were.

601. प्रेमाकुलितवीक्षणः *Premākulitavīkṣaṇaḥ*. His look was moist with love.



पाशमुक्तो विमानोऽसौ प्रकटबलेशनाशनः ।

पुराणपुरुषोऽनादिरवतारी कृतार्चिताः ॥ १२६ ॥

pāśamukto vimāno'sau prakāṭakleśanāśanaḥ.
purāṇapuruṣo'nādiravatari kṛtārcanaḥ.

602. पाशमुक्तः *Pāśamuktaḥ*. He was liberated from all bonds.

603. विमानः *Vimānaḥ*. He was devoid of egoity.

604. प्रकटक्लेशनाशनः *Prakāṭakleśanāśanaḥ*. He was the destroyer of the well-known afflictions.

605. पुराणपुरुषः *Purāṇapuruṣaḥ*. He was the ancient *Purūṣa*.

606. अनादिः *Anādīḥ*. He was beginningless.

607. अवतारी *Avatāri*. He was the cause of all incarnations.

608. कृतार्चनः *Kṛtārcanaḥ*. He was worshipped (by his devotees).

Purport: Names six hundred and two to six hundred and eight. The bonds of ignorance etc., are those which bind the soul to the empirical process. Śrī Rāmakṛṣṇa who is identical with the ever-free non-dual Self is totally unaffected by the bonds. He was absolutely free from egoity and was the *Guru* who destroyed the afflictions of his devotees. He is the ancient and beginningless *Puruṣa*, the *avatāra* principle which is responsible for the periodical *avatāras* and the most worshipful Being. Śrī Kṛṣṇa declares in the *Bhagavad Gītā* (ii,20) "The Self is not born nor does it ever die and it does not become anything after being born; for it is unborn, eternal, everlasting and ancient. The Self is not slain even though the body is slain." And again: (vii,9) "He who meditates on the all-wise, ageless Being, the ruler of all, subtler than the subtle, the support of all things possessing a

nature which is beyond the reach of thought, effulgent like the sun and which transcends the darkness of ignorance”.



प्राच्यपाश्चाच्यदेशस्थप्रकृष्टिसुसमन्वयी ।

विश्वसंस्कृतिमालिन्यापसारकजनाग्रणीः ॥ १२७ ॥

prācyapāścāṭtyadesastha prakṛṣṭisusamanvayī.
viśvasaṁskṛtimālinyāpasāarakajanāgraṇīh.

608. प्राच्यपाश्चाच्यदेशस्थ-प्रकृष्टि-सुसमन्वयी *Prācyapāś-cāṭtyadesastha-prakṛṣṭi-susamanvayī.* He was the harmonizer of the religions of the East and West.

610. विश्वसंस्कृतिमालिन्यापसारकजनाग्रणीः *Viśvasaṁskṛtimālinyāpasāarakajanāgraṇīh.* He was the best among those who removed the impurities of religious traditions of the world.

Purport: Names six hundred and nine to six hundred and ten. The very purpose of this incarnation was to show demonstratively the harmony of religions which is in fact the essential teaching of the Vedic *dharma*. It is this message which was carried by Svāmī Vivekānanda to the Chicago Parliament of Religions. In the nineteenth century there was a new flowering of culture in India. Among those who were responsible for the renaissance Śrī Rāmakṛṣṇa was the foremost. Removing the accretions of ages Śrī Rāmakṛṣṇa proclaimed the universal nature of Vedānta *dharma*.



प्राणसखो महाप्राणो दीननाथो दयाघनः ।

एषणात्रयनिर्मुक्तो नारायणांशसम्भवः ॥ १२८ ॥

prānasakho mahāprano dinanātho dayāghanaḥ
eṣaṇātrayanirmukto nārāyaṇāmśasambhavaḥ

611. प्राणसखः *Prāṇasakhaḥ*. He was the friend of life.

612. महाप्राणः *Mahāprāṇaḥ*. He was the great *Prāṇa*.

613. दीननाथः *Dīnanāthaḥ*. He was the protector of the poor.

614. दयाघनः *Dayāghanaḥ*. He was compassion personified.

615. एषाणात्रयनिर्मुक्तः *Eṣaṇātrayanirmuktaḥ*. He was free from the three desires (*eṣaṇās*) viz. for son, wife and wealth.

616. नारायणांशसम्भवः *Nārāyaṇāmśasambhavaḥ*. He was born as a part of *Nārāyaṇa*.

Purport: Names six-hundred and eleven to six-hundred and sixteen. He was the life-friend of all beings. He was the great life-principle resident in the hearts of all devotees. He was the protector of the poor and the embodiment of compassion. As an incarnation of Lord *Nārāyaṇa* he was eternally free from the three desires viz., desire for son, desire for wife, and desire for wealth. An Upaniṣadic passage says that those who seek *Brahman* relinquish these desires and go about as mendicants. (See the *Bṛhadāraṇyaka-Upaniṣad* III, vii, I).



स्वभूः शम्भुः स्वयम्भूश्च विरूपाक्षो विलोचनः ।
परमेशो महादेवो देवदेवस्तपोधनः ॥ १२९ ॥

*svabhūḥ śāmbhuḥ svayāmbhūsca virūpākṣo vilocanaḥ
parameśo mahādevo devadevasīapodhanaḥ*

617. स्वभूः *Svabhūḥ*. He was self-existent.
618. शम्भुः *Śāmbhuḥ*. He was Śāmbhuḥ.
619. स्वयम्भूः *Svayambhūḥ*. He was self-born.
620. विरूपक्षः *Virūpākṣaḥ*. He was one with the third eye.
621. विलोचनः *Vilocanaḥ*. The one with a distorted eye.
622. परमेशः *Parameśaḥ*. He was Parameśvara.
623. महादेवः *Mahādevaḥ*. The Great God.
624. देवदेवः *Devadevaḥ*. He was the Deva-deva (the God of gods.)
625. तपोधनः *Tapodhanaḥ*. He was endowed with the wealth of asceticism.

Purport: Names six-hundred and seventeen to six-hundred and twenty-five. All these names refer to Lord Śiva with whom Śrī Rāmakṛṣṇa was identical. There is no cause for Śiva's being and therefore He is called Self-born, or born of His own accord. He is the origin of all auspiciousness. He is endowed with the third or extraordinary Eye which is the Eye of knowledge. He is the supreme Īśvara. The term Īśvara or Parameśvara in Hinduism refers to Lord Śiva. While mentioning the synonyms of Śiva the Amarakosa says “*Īśvaraḥ-śarvaḥ iśānaḥ*” Lord Śiva is the great God (Mahādevaḥ) and the God of Gods (Deva-devaḥ). He is the Prince among ascetics. Asceticism is His wealth. Hindu mythology depicts Him as the Great Ascetic seated in meditation on Mount Kailāsa.



कल्याणकृत् सुकर्माथो युगावतार एव च ।

रामकृष्णोभयात्मा वै कुलधर्मप्रबोधकः ॥ १३० ॥

*kalyāṅakṛta sukarmātho yugāvatāra eva ca
rāmakṛṣṇobhayātmā vai kuladharmaprabodhakaḥ*

626. कल्याणकृत् *Kalyāṅakṛt*. He was the maker of auspiciousness.

627. सुकर्मा *Sukarmā*. He was the doer of good deeds.

628. युगावतारः *Yugāvatāraḥ*. He was the *avatāra* of this *yuga*.

629. रामकृष्णोभयात्मा *Rāmakṛṣṇobhayātmā*. He was of the nature of both Rāma and Kṛṣṇa.

630. कुलधर्मप्रबोधकः *Kuladharmaprabodhakaḥ*. He was the teacher of the Tāntric way (*kula-dharma*).

Purport: Names six-hundred and twenty-six to six-hundred and thirty. Śrī Rāmakṛṣṇa was the Source of all auspiciousness, the bestower of blessedness on all. He is the doer of good deeds the *avatāra* specially meant for our age, Rāma and Kṛṣṇa rolled into one. At a time when the Tāntric practices were being abused he taught the right *kaula*-path.



समस्तशास्त्रतत्त्वज्ञो ब्रह्माविष्णुहरातिगः ।

कूटस्थो ब्रह्मरूपस्तु द्विजचण्डालसाम्यदृक् ॥ १३१ ॥

*samastāśāstratattvajño brahmāviṣṇuharātigaḥ
kūṭastho brahmarūpastu dvijacaṇḍālasāmyadṛk*

631. समस्तशास्त्रतत्त्वज्ञः *Samastāśāstratattvajñaḥ*. He was the knower of the truth of all the sacred texts.

632. ब्रह्माविष्णुहरातिगः *Brahmāviṣṇuharātigaḥ*. He transcended even Brahmā, Viṣṇu and Śiva.

633. कूटस्थः *Kūṭasthaḥ*. He was the immutable.

634. ब्रह्मरूपः *Brahmarūpaḥ*. He was of the nature of *Brahman*.

635. द्विजचण्डालसाम्यदृक् *Dvijacandālasāmyadṛk*. He looked upon the twice-born and the Caṇḍāla as the same.

Purport: Names six-hundred and thirty one to six-hundred and thirty-five. Without reading any scripture, Śrī Rāmakṛṣṇa knew the essence of all scriptures. He taught the truth as experienced by him. As he was of the nature of the supreme *Brahman* immutable and non-dual he was even beyond the appearance of Godhead as Trimurti viz., Brahmā, Viṣṇu and Śiva. Distinctions between high and low were meaningless to him. He looked upon all beings as manifestations of the same Reality. Śrī Kṛṣṇa says in the *Bhagavad-Gītā* (v.18) “The wise ones look with the same eye on a *Brahmaṇa* endowed with learning and conduct, a cow, an elephant, a dog and a dog-eater.” Ācārya Śaṅkara has the following as the refrain of his *Maniṣā Pañcakam*: “He to whom there is such firm knowledge (of *Brahman*) is the preceptor, be he a *caṇḍāla* or a *brāhmaṇa* this is my conclusive view.”

बोधसाक्षी विशुद्धात्मा विश्वज्योतिरुदारधीः ।

बाह्यसंवेदनाशून्यो ब्रह्मशक्त्यैक्यभावनः ॥ १३२ ॥

bhodhasākṣi viśuddhātma viśvajyotirudāradhīḥ
bāhyasamvedanāśūnyo brahmasaktyaikyabhāvanaḥ

636. बोधसाक्षी *Bhodhasākṣi*. He was the witness of Self-knowledge.

637. विशुद्धात्मा *Viśuddhātmā*. He was supremely pure in nature.

638. विश्वज्योतिः *Viśvajyotiḥ*. He was the Light of the universe.

639. उदारधीः *Udāradhiḥ*. His intellect was all-pervasive.

640. बाह्यसंवेदनाशून्यः *Bāhyasamvedanāśūnyaḥ*. He was devoid of external consciousness.

641. ब्रह्मशक्त्यैक्यभावनः *Brahmaśaktyaikyabhāvanaḥ*. He meditated on *Brahman* and *Śakti* as one.

Purport: Names six-hundred and thirty-six to six-hundred and forty-one. As one who had realized the plenary Self-experience Śri Rāmakṛṣṇa remained constantly in the state of witness-consciousness. His mind was absolutely pure. He was of the nature of the light of consciousness driving away the cosmic darkness of ignorance. In him there was the perfection of generosity and magnanimity. He was devoid of external consciousness since he had realized the sole reality of *Brahman*. He perceived the non-difference of *Brahman* and *Śakti*.



बोधेच्छाकर्मशक्तिश्च योगभक्तिपरायणः ।

अवतारवरिष्ठोऽपि विक्रान्तो देशिकोत्तमः ॥ १३३ ॥

bodhecchākarmaśaktisca yogabhaktiparāyaṇaḥ
avatāravariṣṭho'pi vikrānto desikottamaḥ

642. बोधेच्छाकर्मशक्तिः *Bodhecchākarmaśaktiḥ*. He was endowed with the powers of knowledge, desire and action.

643. योगभक्तिपरायणः *Yogabhaktiparāyaṇaḥ*. He practised both *karma-yoga* and *bhakti-yoga*.

644. अवतारवरिष्ठः *Avatāravariṣṭhaḥ*. He was the best among *avatāras*.

645. विक्रान्तः *Vikrāntaḥ*. He was endowed with great valour.

646. देशिकोत्तमः *Deśikottamaḥ*. He was supreme among preceptors.

Purport: Names six-hundred and forty-two to six-hundred and forty-six. Śrī Rāmakṛṣṇa's supreme knowledge and supreme power stood united. He showed by example how to follow the paths of *karma-yoga* and *Bhakti-yoga*. He was endowed with the heroic valour of the Spirit. Since all the previous *avatāras* appeared before Śrī Rāmakṛṣṇa and entered into him, Svamī Vivekānanda described him as *avatāra variṣṭha*. He was the great preceptor who guided his disciples along the different disciplines appropriate to them.



पूर्णयोगरहस्यज्ञो योगदाता महायमी ।

युगदेवो युगादर्शो विश्ववर्णाश्रमाश्रयः ॥ १३४ ॥

pūrṇayogarahasyajño yogadātā mahāyami
yugadevo yugādarśo viśvavarṇāśramāśrayaḥ.

647. पूर्णयोगरहस्यज्ञः *Pūrṇayogarahasyajñaḥ*. He knew well the complete secret of *yoga*.

648. योगदाता *Yogadātā*. He was the giver of *yoga*.

649. महायमी *Mahāyami*. He was great among those who practised restraint.

650. युगदेवः *Yugadevaḥ*. He was the God of this *yuga*.

651. युगादर्शः *Yugādarśaḥ*. He was the exemplar for this *yuga*.

652. विश्ववर्णाश्रमाश्रयः *Viśvavarṇāśramāśrayaḥ*. He was of the nature of the basis for all *varṇas* and *āśramas*.

Purport: Names six hundred and forty-seven to six hundred and fifty-two. Śrī Rāmakṛṣṇa knew the secrets of all the yogas, having gone through them himself. He gave that discipline to each of his disciples for which he or she was eligible. *Yama* means restraint. The yoga-system of Patañjali sets down five *Yamas* such as non-violence, truth etc. All round restraint was natural to the Master. He set a glorious example in self-restraint and self-control to the entire world. He is the Deity specially meant for this age. He is the path-finder for the modern times. He was the common support for people belonging to various classes and stages in life.



स्थितप्रज्ञो महाप्राज्ञः सदाप्रज्ञालयस्थितः ।

वीतरागभयक्रोधः स्थितधीर्मुनिसंज्ञितः ॥ १३५ ॥

sthitaprajñomahāprajñaḥ sadāprajñālayasthitaḥ
vitaraḡhabhayakrodhaḥ sthitadhirmunisamjñitaḥ

653. स्थितप्रज्ञः *Sthitaprjñāḥ*. He was one with steady wisdom.

654. महाप्राज्ञः *Mahāprajñaḥ*. He was well established in absolute wisdom.

655. सदाप्रज्ञालयस्थितः *Sadāprajñālayasthitaḥ*. He was established always on the seat of wisdom.

656. वीतरागभयक्रोधः *Vitarāgabhayakrodhaḥ*. He was free from attachment, fear and anger.

657. स्थितधीः *Sthitadhīḥ*. He was endowed with a steady intellect.

658. मुनिसंज्ञितः *Munisamjñitaḥ*. He had attained the wisdom of sages.

Purport: Names six hundred and fifty-three to six hundred and fifty-eight. Śrī Kṛṣṇa in the second chapter of the *Bhagavad-Gītā* gives a description of the sage who has attained steady wisdom (*sthītaprajña*, *sthitadhīḥ*). When a person is satisfied in the Self alone and completely casts off all the desires of the mind he is said to be a *sthītaprajña*. Such a one is not distressed in calamities nor does he exult in pleasures. He is free from attachment, fear and wrath. Abandoning all desires he attains peace, moving about without attachment, without selfishness, without vanity. The names under reference apply this description to the nature and states of Śrī Rāmakṛṣṇa.



अनासक्तोऽनिकेतस्तु स्तुतिनिन्दाविवर्जितः ।

आत्मतुष्टोऽनहंवादी त्यक्ताखिलशुभाशुभः ॥ १३६ ॥

anāsakto'niketastu stutinindāvivarjitah

atmatuṣṭo'nahamvādi tyaktākhilashubhāśubhah

659. अनासक्तः *Anāsaktaḥ*. He was without attachment.

660. अनिकेतः *Aniketaḥ*. He was homeless.

661. स्तुतिनिन्दाविवर्जितः *Stutinindāvivarjitaḥ*. He was indifferent to praise and blame.

662. आत्मतुष्टः *Ātmatuṣṭaḥ*. He was content in the Self.

663. अनहंवादी *Anahamvādi*. He was without egoity.

664. त्यक्ताखिलशुभाशुभः *Tyaktākhilashubhāśubhaḥ*.
He had renounced all that is auspicious and inauspicious.

Purport : Names six hundred and fifty-nine to six hundred and sixty-four. In many of these names one finds echo of expressions used in the *Bhagavad Gītā*. Śrī Rāmakṛṣṇa had no attachment to anything. He had no home. Praise and blame were equal to him. He was contented in the Self. He was free from the conceit of I and mine; the distinction between the auspicious and the inauspicious had no meaning for him.



ईशार्पितमनोबुद्धिर्योगमायासमावृतः ।

शुभनामा शुभागारः शुभाशीः शुभदर्शनः ॥ १३७ ॥

iśārpitamano buddhiryogamāyāsamāvṛtaḥ
subhanāmā subhāgāraḥ śubhāśiḥ śubhādarśanaḥ

665. ईशार्पितमनोबुद्धिः *Īśārpitamano buddhiḥ*. He was one who had offered his mind and intellect to God.

666. योगमायासमावृतः *Yogamāyāsamāvṛtaḥ*. He was enveloped in *yoga-māyā*.

667. शुभनामा *Śubhanāma*. His name is auspicious.

668. शुभागारः *Śubhāgāraḥ*. He was the support of auspiciousness.

669. शुभाशीः *Subhāśīḥ*. His blessing was always auspicious and fruitful.

670. शुभदर्शनः *Subhadarśanaḥ*. A sight of Him was auspicious.

Purport : Names six hundred and sixty-five to six hundred and seventy. In the previous verse it was said that this distinction between the auspicious and the inauspicious had no meaning for him. But in relation to the world and for its people he was all-auspicious. His name was auspicious. He was the substrate of all auspiciousness; his blessing was auspicious, his very look was auspicious.—He had offered his mind and intellect to the ultimate God-head and like that Reality he was covered with *yoga-māyā*.



निगीर्णाहंमज्ञानो द्वेषहीनो गतव्यथः ।

समद्रष्टा क्षमावाञ्छानपेक्षो विश्वनायकः ॥ १३८ ॥

nigirṇāhaṁmamajñāno dveṣahino gatavyathaḥ
samadraṣṭā kṣamāvāṁścānapekṣo viśvanāyakaḥ

671. निगीर्णाहंमज्ञानः *Nigirṇāhaṁmamajñānaḥ*. He renounced the conceits of I and mine with reference to his body.

672. द्वेषहीनः *Dveṣahinaḥ*. He was free from animosity.

673. गतव्यथः *Gatavyathaḥ*. He was devoid of mental pain.

674. समद्रष्टा *Samadraṣṭā*. He was the seer of the same (*Brahman* in all beings).

675. क्षमावान् *Kṣamāvān*. He was endowed with forbearance.

676. अनपेक्षः *Anapekṣaḥ*. He had no longings.

677. विश्वनायकः *Viśvanāyakaḥ*. He was the Master of the universe.

Purport: Names six hundred and seventy-one to six hundred and seventy-seven. As Śrī Rāmakṛṣṇa had transcended *māyā*, there was not even the least trace of I and mine in him. He was utterly devoid of hatred for any being. There was not in him any mental anguish. He saw the same non-dual Self everywhere. He was not expectant of anything nor was he in need of anything. He was patience incarnate. He was the Lord of the entire universe spreading spirituality.



पीयूष-रसपाथोधिः कथामृतप्रवर्षणः ।

अस्पष्टमधुरालापो ग्राम्यभावप्रदर्शकः ॥ १३९ ॥

piyūṣarasapāthodhiḥ kathāmṛtapravarṣaṇaḥ.
aspaṣṭamadhurālāpo grāmyabhāvapradaśakaḥ

678. पीयूषरसपाथोधिः *Piyūṣarasapāthodhiḥ*. He was the ocean of ambrosial Rasa.

679. कथामृतप्रवर्षणः *Kathāmṛtapravarṣaṇaḥ*. He poured (for the benefit of devotees) *kathāmṛta* (stories of the Lord).

680. अस्पष्टमधुरालापः *Aspaṣṭamadhurālāpaḥ*. His sweet speech was unclear (sometimes when he was in *mahā-bhāva*).

681. ग्राम्यभावप्रदर्शकः *Grāmyabhāvapradarśakaḥ*. He showed (sometimes to his devotees) the modes of rural life and speech.

Purport: Names six hundred and seventy-eight to six hundred and eighty-one. Having attained identity with the Lord who is the ocean of immortal ambrosia Śrī Rāmakṛṣṇa became of that very nature. To the devotees who went to him he showered his sweet words of ambrosial wisdom. When he used to enter the divine ecstatic moods his words became unclear. Sometimes his speech was pitched in the colloquial language of the village-sides.



सर्वज्ञाता त्वविज्ञातो विश्वयोनिः स्वयंजनुः ।

सर्वेश्वरः स्वतन्त्रश्चैकरूपोऽनेकरूपकः ॥ १४० ॥

sarvajñāta tvavijñāto viśvayoniḥ svayamjanuḥ
sarveśvaraḥ svatantraścaikarūpo'nekarūpakāḥ

682. सर्वज्ञाता *Sarvajñāta*. He was a knower of all.

683. अविज्ञाता *Avijñātaḥ*. His nature was unknowable.

684. विश्वयोनिः *Viśvayoniḥ*. He was the source of the universe.

685. स्वयंजनुः *Svayamjanuḥ*. He took on a birth of his own accord.

686. सर्वेश्वरः *Sarveśvaraḥ*. He was the Lord of all.

687. स्वतन्त्रः *Svatantraḥ*. He was Self-dependent.

688. एकरूपः *Ekarūpaḥ*. He was of one form.

689. अनेकरूपकः *Anekarūpakaḥ*. He took on many forms.

Purport: Names six hundred and eighty-two to six hundred and eighty-nine. These names assign to Śrī Rāmakṛṣṇa the attributes of the Lord of the world. He is omniscient, he is beyond the reach of our knowledge; he is the Source of the universe, he is self-born. Being the Lord of the entire universe he alone is independent; being essentially of one consistent form he takes on many forms as it were.



अनुद्विग्नोऽमलप्रज्ञो वीतमानावमानकः ।

प्रार्थनीयोऽप्यर्थशून्योऽव्यक्तः सुव्यक्तिकारणम् ॥ १४१ ॥

anudvigno`malaprajño vitamānāvamanakaḥ
prārthanīyo`pyarthaśūnyo`vyaktaḥ suvyaktikāraṇam

690. अनुद्विग्नः *Anudvignaḥ*. He was unperturbed by anything.

691. अमलप्रज्ञः *Amalaprajñāḥ*. He possessed knowledge without any impurity.

692. वीतमानावमानकः *Vitamānāvamanakaḥ*. He was free from the sense of honour and dishonour.

693. प्रार्थनीयः *Prārthanīyaḥ*. He was worshippingable.

694. अर्थशून्यः *Arthaśūnyaḥ*. He had no attachment to wealth.

695. अव्यक्तः *Avyaktaḥ*. He was the unmanifest.

696. सुव्यक्तिकारणम् *Suvyaktikāraṇam*. He was the cause of the manifestation of the world.

Purport : Names six hundred and ninety to six-hundred and ninety-six. Further characteristics of the Sage are mentioned in these names: freedom from agitation, endowment with pure wisdom, equanimity in the face of honour and dishonour, total non-attachment to wealth. The Master was approached by his devotees with their prayers. He is the supreme *Brahman*. He was unmanifest, and as *saguṇa-Brahman* he was the ground of the manifestation of the world.



अजेयो जयशीलश्च निःस्पृहोऽपि तपःपरः ।

अजोऽपि जायमानो वा अपापः पापमोचनः ॥ १४२ ॥

ajeyo jayasīlaśca niḥspr̥hoapi tapaḥparaḥ
ajohapi jāyamāno vā apāpaḥ pāpamocanaḥ

697. अजेयः *Ajeyaḥ*. He was unconquerable.

698. जयशीलः *Jayaśīlaḥ*. He had the ability to conquer,

699. निःस्पृहः *Niḥspr̥haḥ*. He had no desire for ends.

700. तपःपरः *Tapaḥparaḥ*. He resorted to ascetic practices.

701. अजः *Ajaḥ*. He was devoid of birth.

702. जायमानः *Jāyamānaḥ*. Yet he was born.

703. अपापः *Apāpaḥ*. He was sinless.

704. पापमोचनः *Pāpamocanaḥ*. He was the liberator from sin.

Purport : Names six hundred and ninety-seven to seven-hundred and four. Since real conquest is spiritual conquest Śrī Rāma-

kṛṣṇa was the great conqueror. Although he had no desire for any selfish end, he performed austerities for the sake of world-welfare. Being identical with the supreme *Brahman* he had no origin and yet for the purpose of saving the people of the present age he came as the *yugāvatāra*. There was no trace of any sin in his nature. He took on the sins of his devotees and released them therefrom.

सर्वधर्मसरित्सिन्धुः सद्भक्तहृदयाश्रयः ।

मुनियोगियतिध्येयो वीतरागगतिप्रदः ॥ १४३ ॥

sarvadharmasaritsindhuḥ sadbhaktahṛdayāśrayaḥ
muniyogiyatidhyeyo vitarāgagatipradaḥ

705. सर्वधर्मसरित्सिन्धुः *Sarvadharmasaritsindhuḥ*. He was the ocean into which the rivers of all religions entered.

706. सद्भक्तहृदयाश्रयः *Sadbhaktahṛdayāśrayaḥ*. He resided in the hearts of all godly devotees.

707. मुनि-योगि-यतिध्येयः *Muniyogiyatidhyeyaḥ*. He was the object of meditation for ascetics, yogins and renunciants.

708. वीतराग-गतिप्रदः *Vitarāga-gatipradaḥ*. He was the giver of liberation to those who were devoid of attachment.

Purport: Names seven hundred and five to seven-hundred and eight. Śrī Rāmakṛṣṇa was like an ocean into which the rivers of all religions entered. The hearts of all good devotees were centred on him. He became the object of meditation for ascetics, yogins and aspirants. He was the giver of release to those who had freed themselves from attachment.

ब्रह्मस्तुतो ब्रह्ममुखाधिवासो ब्रह्माण्डगो ब्रह्ममुखार्चनाहः ।

ब्रह्मादिबोधतिगशेमुषीकोब्रह्मार्पितो ब्रह्मविगाहिचेताः ॥ १४४ ॥

brahmastuto brahmamukhādhivāso brahmā ṇḍago

brahmamukhārcanārhaḥ

*brahmādibodhātigaśemuṣīko brahmārpito brahmavigā-
hīcetāḥ*

709. ब्रह्मस्तुतः *Brahmastutaḥ*. He was praised by the Creator Brahmā.

710. ब्रह्ममुखाधिवासः *Brahmamukhādhivāsaḥ*. He was the locus for the gods Brahmā and others.

711. ब्रह्माण्डगः *Brahmāṇḍagaḥ*. He was pervasive in the cosmos.

712. ब्रह्ममुखार्चनाहः *Brahmamukhārcanārhaḥ*. He was fit to be worshipped by gods like Brahmā and others.

713. ब्रह्मादिबोधतिगशेमुषीकः *Brahmādibodhātigaśemuṣīkaḥ*. His Excellence was beyond the meditation of Brahmā and others.

714. ब्रह्मार्पितः *Brahmārpitaḥ*. He had offered himself to Brahman.

715. ब्रह्मविगाहिचेताः *Brahmavigāhīcetāḥ*. The modes of his mind were dissolved in Brahman.

Purport : Names seven hundred and nine to seven-hundred and fifteen. The word Brahmā is in the masculine gender. Of the Hindu Trinity He is the Creator-god. Hindu mythology says that Brahmā appeared seated on the lotus which issued forth from the navel of Viṣṇu reclining on Ādi Śeṣa upon the milk-ocean. Brahmā thus is one aspect of *saguṇa Brahman* (Brahman

with attributes). Śrī Rāmakṛṣṇa who was identical with the supreme *Brahman* (the term is in the neuter gender) was superior to the Creator *Brahmā*, hence it is stated here that he was prayed to by *Brahmā*, that he was the support of *Brahmā* and the other gods, that he was fit to be worshipped by them, that he was immanent in the entire universe. The term *Brahman* in the last two names refers to the supreme Reality. Śrī Rāmakṛṣṇa had offered his own being to *Brahman*. All the modes of his mind had resolved themselves in *Brahman*.



सत्कर्मलीलाप्रकटः सुदृष्टिः सुदृष्टिदः संसृतिपाशनाशी ।
 श्रद्धानिवासः सुमनोविलासः कन्दर्पहृत् कामकलाविलोपी ॥ १४५ ॥
satkarmalilāprakaṭaḥ sudṛṣṭiḥ sudṛṣṭidaḥ saṁsṛtipāśa-
nāśī
śraddhānivāsaḥ sumanovilāsaḥ kandarpahṛt kāma-
kalāvilopī

716. सत्कर्मलीलाप्रकटः *Satkarmalilāprakaṭaḥ*. He made himself manifest through the sport of good *karma*

717. सुदृष्टिः *Sudṛṣṭiḥ*. His look was auspicious.

718. सुदृष्टिदः *Sudṛṣṭidaḥ*. He was a giver of pure sight.

719. संसृतिपाशनाशी *Samsṛtipāśanāśī*. He was the destroyer of the bond of *samsāra*.

720. श्रद्धानिवासः *Śraddhānivāsaḥ*. He was the home of faith (*śraddhā*)

721. सुमनोविलासः *Sumanovilāsaḥ*. He resided in pure minds (of devotees).

722. कन्दर्पहृत् *Kandarpahṛt*. He was a destroyer of the pride of the god of love.

723. कामकलाविलोपि *Kāmakalāvilopi*. He was the vanquisher of *Kāma-Kalā* (the art of mundane lust).

Purport: Names seven hundred and sixteen to seven hundred and twenty-three. Śrī Rāmakṛṣṇa made manifest to all the play of good deeds. Being naturally endowed with divine looks he had the ability of making the looks of others also divine. As the universal preceptor he was the destroyer of the bonds of *samsāra*. In the hearts of his devotees he remained in the form of divine faith. He shone with brilliance in good minds. He was the destroyer of lust. In the minds of the seekers of *mokṣa* he destroyed the passion of lust and rendered them untouched by the art of mundane lust.



भक्तेश्वरो भक्तवरस्तपस्वी भक्तिप्रकाशः प्रियभक्तिभावः ।

भक्तप्रियो भक्तवृत्तस्तमोहा भक्तावतारो भवकर्णधारः ॥१४६॥

bhakteśvaro bhaktavarastapasvī bhaktiprakāśaḥ priya-
bhaktibhāvaḥ

bhaktapriyo bhaktavṛtastamohā bhaktāvatāro bhava-
karṇadhāraḥ

724. भक्तेश्वरः *Bhakteśvaraḥ*. He was the Lord of devotees.

725. भक्तवरः *Bhaktavaraḥ*. He was supreme among devotees.

726. तपस्वी *Tapasvī*. He was an ascetic.

727. भक्तिप्रकाशः *Bhaktiprakāśaḥ*. He revealed himself through devotion.

728. प्रियभक्तिभावः *Priyabhaktibhāvaḥ*. He had the mood of loving devotion.

729. भक्तिप्रियः *Bhaktipriyaḥ*. He was a lover of devotees.

730. भक्तवृतः *Bhaktavṛtaḥ*. He was surrounded by devotees.

731. तमोहा *Tamohā*. He drove away the darkness of ignorance.

732. भक्तावतारः *Bhaktāvatāraḥ*. He took incarnation as a devotee.

733. भवकर्णधारः *Bhavakarṇadhāraḥ*. He was the ferry-man on the ocean of *samsāra*.

Purport: Names seven hundred and twenty-four to seven hundred and thirty-three. Most of the names here centre around the nature of Śrī Rāmakṛṣṇa's devotion and his devotees. He had mastered all the secrets of devotion, he was the best among devotees. *Bhakti* involves great austerity and self-denial. He was perfect in these. In him devotion was most luminous. His mind was always in the mood of love-devotion. He was dear to devotees and he was surrounded by them. In short he was devotion incarnate. As the Great Teacher he was the destroyer of the darkness of ignorance and the one who ferried people across the ocean of transmigratory existence.



भक्तिप्रभो भक्तगणादृतो वै सुग्रन्थदीपो यमभीतिहारी ।

सुव्यक्तवक्षःस्थितहारतुल्यो भ्रमप्रमादाकलितो मदारिः ॥ १४७ ॥

bhaktiprabho bhaktagaṇāḍṛto vai sugranthadipo
yamabhītihārī
suvyaktavakṣaḥsthītaḥāratulyo bhramapramādākalīto
madāriḥ

734. भक्तिप्रभः *Bhaktiprabhaḥ*. He was endowed with the light of devotion.

735. भक्तगणादृतः *Bhaktagaṇāḍṛtaḥ*. He was resorted to by a group of devotees.

736. सुग्रन्थदीपः *Sugranthadīpaḥ*. He was like a lamp illuminating spiritual texts.

737. यमभीतिहारी *Yamabhītihārī*. He was a remover of the fear of death.

738. सुव्यक्तवक्षःस्थितहारतुल्यः *Suvyaktavakṣaḥsthīta-
hāratulyaḥ*. His chest was as bright as if a brilliant jewel-garland had adorned it.

739. भ्रमप्रमादाकलितः *Bhramapramādākalitaḥ*. He was never overcome by delusion and sloth.

740. मदारिः *Madāriḥ*. He was the enemy of pride.

Purport: Names seven hundred and thirty-four to seven hundred and forty. Śrī Rāmakṛṣṇa was framed by the halo of supreme devotion. Naturally he became the ideal for all *bhaktas*. The teachings of the sacred texts which were hidden from even the learned scholars became lucid when Śrī Rāmakṛṣṇa explained them. The fear of death is the greatest spectre that terrifies every man. The Master removed from the minds of his devotees the fear of death. His chest was luminous with divine moods. It appeared flushed with devotion. There was no place in his nature for delusion, negligence and sloth.



अनन्तभावो जितशास्त्रसारो दाक्षिण्यदायी कलिदोषनाशी ।
असीमरूपः समतानिदानं दिव्याकृतिर्दिव्यमुखप्रकाशी ॥ १४८ ॥

anantabhāvo jitaśāstrasāro dākṣiṇyadāyi kalidoṣanāśi
asimarūpaḥ samatānidānam divyākṛitirdivyamukha-
prakāśi

741. अनन्तभावः *Anantabhāvaḥ*. He had endless spiritual moods (*ananta-bhāva*).

742. जितशास्त्रसारः *Jitaśāstrasāraḥ*. He had mastered the essence of all *śāstras*.

743. दाक्षिण्यदायी *Dākṣiṇyadāyi*. He showed compassion.

744. कलिदोषनाशी *Kalidoṣanāśi*. He was the destroyer of the evils of the *kali* age.

745. असीमरूपः *Asimarūpaḥ*. He had a limitless form.

746. समतानिदानम् *Samatānidānam*. He was the dispenser of sameness (*samatā*).

747. दिव्याकृतिः *Divyākṛtiḥ*. He had a divine form.

748. दिव्यमुखप्रकाशी *Divyamukhaprakāśi*. Divinity shone in his face.

Purport: Names seven hundred and forty-one to seven hundred and forty-eight. Śrī Rāmakṛṣṇa was a repository of endless divine moods. He had a thorough mastery over the essence of all *śāstras*. He showed compassion to all beings. He was the destroyer of the sins of the *kali* age. His form was

endless. Sameness was the truth he established. His form was divine and his face was scintillating with divine effulgence.



सर्वात्मकः सर्वसुलक्षणांगो निष्कामकर्मप्रकटः परेशः ।

सुधामयः स्निग्धरसार्द्रभावः सर्वसहः सर्वघटाधिरूढः ॥ १४९ ॥

*sarvātmakaḥ sarvasulakṣaṇāṅgo niṣkāmakarma-
prakaṭaḥ pareśaḥ
sudhāmayaḥ snigdharasārdhrabhāvaḥ sarvaṁsahaḥ
sarvaghaṭādhirūḍhaḥ*

749. सर्वात्मकः *Sarvātmakaḥ*. He was the Self of all.

750. सर्वसुलक्षणांगः *Sarvasulakṣaṇāṅgaḥ*. He was endowed with limbs which were indicative of Godliness.

751. निष्कामकर्मप्रकटः *Niṣkāmakarmaprakaṭaḥ*. He showed the way of action without selfish desire.

752. परेशः *Pareśaḥ*. He was of the nature of the supreme Īśvara.

753. सुधामयः *Sudhāmayaḥ*. He was of the nature of ambrosia.

754. स्निग्धरसार्द्रभावः *Snigdharasārdhrabhāvaḥ*. His nature was drenched in friendly love.

755. सर्वसहः *Sarvaṁsahaḥ*. He bore the pairs of opposites.

756. सर्वघटाधिरूढः *Sarvaghaṭādhirūḍhaḥ*. He was seated in all perishable bodies.

Purport: Names seven hundred and forty-nine to seven hundred and fifty-six. As the ultimate Reality the Great Master was identified with all. He was the all-pervasive supreme Lord. His body bore all auspicious signs. He was the teacher of the path of *karma-voga*. His nature was as sweet as ambrosia; his nature was always saturated with friendliness and compassion to all. The pairs of opposites did not trouble him. He was the *kṣetrajña* of all bodies (knower of the field. i.e., body).



सदाप्रफुल्लोऽशुभनाशिनामा कल्याणवर्षी सुखदायिर्मूर्ति
विशुद्धविज्ञानमयोऽप्रमेयो विशुद्धसत्त्वः सुविशालवक्षाः ॥ १५० ॥

sadāpraphullo'subhanāśināmā kalyāṇavarṣī
sukhadāyimūrtiḥ
viśuddhavijñānamayo'prameyo viśuddhasattvaḥ
suviśālavakṣāḥ

757. सदाप्रफुल्लः *Sadāpraphullaḥ*. He was ever in bloom (pleasing)

758. अशुभनाशिनामा *Aśubhanāśināmā*. His name destroyed all inauspiciousness.

759. कल्याणवर्षी *Kalyāṇavarṣī*. He used to shower auspiciousness.

760. सुखदायिर्मूर्तिः *Sukhadāyimūrtiḥ* His form yielded happiness.

761. विशुद्धविज्ञानमयः *Viśuddhavijñānamayaḥ*. He was of the nature of supreme pure knowledge.

762. अप्रमेयः *Aprameyaḥ*. He is unknowable.

763. विशुद्धसत्त्वः *Viśuddhasattvaḥ*. He was endowed with pure *sattva-guṇa*.

764. सुविशालवक्षाः *Suvisālavakṣāḥ*. He had a broad chest.

Purport: Names seven hundred and fifty-seven to seven hundred and sixty-four. Śrī Rāmakṛṣṇa's name and form are bright and auspicious. His name is like a full bloom and is the destroyer of all inauspiciousness. He is the showerer of blessedness; his form affords happiness to all. He is of the nature of supremely pure wisdom. His nature is impeccably pure. He had a broad chest, a sign of great men.



अगाधसत्त्वोऽमितवीर्य आत्मा तत्त्वप्रकाशी सुतनुर्महात्मा ।

अखण्डरूपो निखिलावतंसः संसारसारावगतो निरीहः ॥१५१॥

agādhasattvo'mitavīrya ātmā tattvaprakāśi sutanur-
mahātmā
akhaṇḍarūpo nikhilāvataṁsaḥ saṁsārasārāvagato
nirihāḥ

765. अगाधसत्त्वः *Agādhasattvaḥ*. He was endowed with immeasurable *sattva-guṇa*.

766. अमितवीर्यः *Amitavīryaḥ*. His valour was limitless.

767. आत्मा *Ātmā*. He was of the nature of the supreme Self.

768. तत्त्वप्रकाशी *Tattvaprakāśi*. He was the illuminator of truth.

769. सुतनुः *Sutanuḥ*. He had a brilliant form.

770. महात्मा *Mahātmā*. He was a *Mahātmā* (great Soul).

771. अखण्डरूपः *Akhaṇḍarūpaḥ*. He was of impartite nature.

772. निखिलावतंसः *Nikhilāvatamsaḥ*. He was the very jewel of the universe.

773. संसारसारावगतः *Samsārasārāvagataḥ*. He was the knower of the essence of the world (which is *Brahman*).

774. निरीहः *Nirihāḥ*. He was free from desire.

Purport: Names seven hundred and sixty-five to seven hundred and seventy-four. The Great Master was endowed with *sattvaguna* whose depth was immeasurable. His spiritual valour was beyond measure. He was the supreme Self, the illuminator of the Truth, the Great Soul with a handsome body. He was of the nature of the undivided and indivisible Reality. He was the crown of the entire universe, he had realized the essence of the world. He was totally free from any desire.



मायाश्रयो मनोऽभीष्टो मायाधीशः सुरेश्वरः ।

मोदमानो मनोहारी मायातीतस्तुरीयचित् ॥१५२॥

māyāśrayo mono'bhīṣṭo māyādhiśaḥ sureśvaraḥ
modamāno manohāri māyātitaśturiyacit

775. मायाश्रयः *Māyāśrayaḥ*. He was the locus of *māyā*.

776. मनोऽभीष्टः *Mano'bhīṣṭaḥ*. He was the desired end of all minds.

777. मायाधीशः *Māyādhiśaḥ*. He was the Overlord of *māyā*.

778. सुरेश्वरः *Sureśvaraḥ*. He was of the nature of the supreme Deity.

779. मोदमानः *Modamānaḥ*. He was blissful.

780. मनोहारी *Manohāri*. He was the fascinator of minds.

781. मायातीतः *Māyātitaḥ*. He was beyond *māyā*.

782. तुरीयचित् *Turiyacit*. He was of the nature of the fourth State of Consciousness (*turiya*).

Purport: Names seven hundred and seventy-five to seven hundred and eighty-two. In this verse several names refer to *māyā*. *Māyā* is the adjunct of *Īśvara* which is responsible for the world-appearance. *Śrī Rāmakṛṣṇa* who has realized his identity with *Īśvara* is the support of *māvā*, he is the Lord of *māyā*, he is beyond *māyā*. He is the supreme God-head; he is the fascinator of all minds, he gives delight to all, he is the enchanter of all minds, he is the transcendent reality *turiya*. The word *turiya* means the Fourth. In the three states of waking, dream and sleep the Self is called respectively: *viśva*, *taijasa* and *prājña*. Their cosmic counterparts are: *virāṭ*, *hiraṇyagarbha* and *avyakta* or *Īśvara*. The *turiya* is the fourth and has no particular designation, it is the supreme Being, which is *Ātman-Brāhman*.



मङ्गलो मोहनो मूर्तो मायागूढस्वरूपकः ।

नवदशमहाभावो राधिकामयजीवितः ॥१५३॥

maṅgalo mohano mūrto māyāgūḍhasvarūpakaḥ
navadaśamahābhāvo rādhikāmayajīvitaḥ

783. मङ्गलः *Maṅgalaḥ*. He is auspicious.

784. मोहनः *Mohanaḥ*. He was fascinating.

785. मूर्तः *Mūrtaḥ*. He had a visible form.

786. मायागूढस्वरूपकः *Māyāgūḍhasvarūpakāḥ*. His real nature stood veiled by *māyā*.

787. नवदशमहाभावः *Navadaśamahābhāvaḥ*. He exhibited the nineteen spiritual moods (*mahābhāva*).

788. राधिकामयजीवितः *Rādhikāmayajivitaḥ*. He lived like Rādhikā (while practising *madhura-bhāva*).

Purport: Names seven hundred and eighty-three to seven hundred and eighty-eight. By the splendour of his *māyā-śakti* which is indeterminable, unknowable and wonderful he veils his own nature and generates auspiciousness to the souls and the world. By bearing a body he bewitches them. He experienced the various divine moods related in the Vaiṣṇava texts. While practising *madhura-bhāva* he lived, identifying himself with Rādhikā.



ऋत-सत्य-तपःपूर्णो नित्ययुक्तोऽखिलेश्वरः ।

ऋतम्भरो धरादेवो लोकातीतः चिदम्बरः ॥१५४॥

ṛtasatyatapaḥ pūrṇo nityayukto'khileśvaraḥ
ṛtāmbharo dharādevo lokātitaḥ cidambarāḥ

789. ऋतसत्यतपःपूर्णः *Rtasatyatapaḥpūrṇaḥ*. He was the plenary manifestation of rightness, truth and austerity.

790. नित्ययुक्तः *Nityayuktaḥ*. He was always in *yoga*.

791. अखिलेश्वरः *Akhileśvaraḥ*. He was the Lord of all.

792. ऋतम्भरः *R̥tambharaḥ*. He was the bearer of righteousness.

793. धरादेवः *Dharādevaḥ*. He was God on earth.

794. लोकातीतः *Lokātītaḥ*. He was beyond the world.

795. चिदम्बरः *Cidambaraḥ*. He was clad in consciousness.

Purport: Names seven hundred and eighty-nine to seven hundred and ninety-five. Truth was the basis of Śrī Rāmakṛṣṇa's life. He followed the path of the right, the true and of austerity. He was always in union with the Divine. He is the Lord of all the worlds. In Patañjali's yoga it is mentioned that when *samādhi* is gained the cloud of righteousness appears. Śrī Rāmakṛṣṇa himself is the righteousness-bearing cloud. He is God on earth, he is transcendent of the world; he is clothed in the supreme Consciousness.



अमरश्चामृताधारोऽमृतभाषोऽमृतेक्षणः ।

अकलः सकलः सूरि रञ्जनश्चाचलश्चलः ॥१५५॥

amaraścāmṛtādhāro'amṛtabhāṣo'amṛtekṣaṇaḥ
akalaḥ sakalaḥ sūri ranjanaścācalaścalaḥ

796. अमरः *Amarāḥ*. He was without death.

797. अमृताधारः *Amṛtādhāraḥ*. He was the basis of immortality.

798. अमृतभाषः *Amṛtabhāṣaḥ*. His speech was like ambrosia.

799. अमृतेक्षणः *Amṛtekṣaṇaḥ*. He was endowed with sight which showered ambrosia.

800. अकलः *Akalaḥ*. He was without parts.

801. सकलः *Sakalaḥ*. He was endowed with parts.

802. सूरि *Sūri*. He was endowed with divine knowledge.

803. रञ्जनः *Rañjanaḥ*. He was greatly pleasing to one's mind.

804. अचलः *Acalaḥ*. He was unmoving.

805. चलः *Calah*. He was moving.

Purport: Names seven hundred and ninety-six to eight hundred and five. As Śrī Rāmakṛṣṇa has gained unity with God-head he is immortality. His speech was always sweet and yet true. Through his compassionate looks he showered ambrosia on all. As *nirguṇa* he is without parts and unmoving. As *saguṇa* he is endowed with parts and is moving. Through *sādhana* he gained divine wisdom. His nature was such that it was pleasing to everyone who came into contact with him.



मातृप्राणः पितृप्राणः सखिप्राणो नृवल्लभः ।

दरिद्रप्राण आचार्यो दीनेशो दीनवत्सलः ॥१५६॥

māṭṛprāṇaḥ pitṛprāṇaḥ sakhiprāṇo nṛvallabhaḥ
daridrāprāṇa ācāryo dīneśo dīnavatsalaḥ

806. मातृप्राणः *Māṭṛprāṇaḥ*. He was the life of his mother.

807. पितृप्राणः *Pitṛprāṇaḥ*. He was the life of his father.

808. सखिप्राणः *Sakhiprāṇaḥ*. He was the life of his friends.

809. नृवल्लभः *Nṛvallabhaḥ*. He was the Lord of men.

810. दरिद्रप्राणः *Daridrāprāṇaḥ*. He was as life to those who were poor.

811. आचार्यः *Ācāryaḥ*. He was the preceptor (*ācārya*).

812. दीनेशः *Dineśaḥ*. He was the God of those who were in distress.

813. दीनवत्सलः *Dinavatsalaḥ*. He was dear to those who were suffering.

Purport: Names eight hundred and six to eight hundred and thirteen. The life principle is what sustains the body and therefore it is supremely dear. Śrī Rāmakṛṣṇa was dear to his mother, father, friends and the poor. He was the Master of all men. He was their Teacher. He was the Lord of those who were suffering, he was full of compassion towards them.



अप्राकृतवपुः पूज्यः प्रेमोन्मत्तस्तपोमयः ।

ध्येयोऽचलप्रतिष्ठश्च मोहङ्कषः कृपामयः ॥१५७॥

apṛākr̥tavapuḥ pūjyaḥ premonmattastapomayaḥ
dhyeyo'calapṛatiṣṭhasca mohāṅkaṣaḥ kṛpāmayaḥ

814. अप्राकृतवपुः *Apṛākr̥tavapuḥ*. He had a supernatural body.

815. पूज्यः *Pūjyaḥ*. He was an object of worship.
816. प्रेमोन्मत्तः *Premonmattaḥ*. He was mad with love.
817. तपोमयः *Tapomayaḥ*. He was of the nature of austerity.
818. ध्येयः *Dhyeyaḥ*. He was an object of meditation.
819. अचलप्रतिष्ठः *Acalapraṭiṣṭhaḥ*. He was firmly established (in the Self).
820. मोहङ्कषः *Mohaṅkaṣaḥ*. He was the destroyer of delusion.
821. कृपामयः *Kṛpāmayāḥ*. He was full of grace.

Purport: Names eight hundred and fourteen to eight hundred and twenty-one. His body was made *śuddhasattva* (pure *sattva*). He was an object of adoration and worship; he was mad with divine love. Devotees meditated on him as the Supreme God-head. He was firmly stationed in the changeless Reality. As the universal Guru he was the destroyer of delusion and bestower of compassion.



सत्यः सत्याश्रयः शर्वः सत्यात्मा सत्यसम्भवः ।
परसत्यापरोक्षी चापर्वसत्यप्रभाषणः ॥१५८॥

satyaḥ satyāśrayaḥ śarvaḥ satyātmā satyasambhavaḥ.
parasatyāparokṣi cāpūrvasatyaprabhāṣaṇaḥ

822. सत्यः *Satyaḥ*. He was the Truth.

823. सत्याश्रयः *Satyāśrayaḥ*. He was the Locus of Truth.

824. शर्वः *Śarvaḥ*. He was of the nature of Śiva.

825. सत्यात्मा *Satyātmā*. He was the soul of Truth.

826. सत्यसम्भवः *Satyasambhavaḥ*. He was manifested from The Truth.

827. परसत्यापरोक्षी *Parasatyāparokṣī*. He had the direct experience of the supreme Truth.

828. अपूर्वसत्यप्रमाणः *Apūrvasatyaprabhāṣaṇaḥ*. He was endowed with speech that was uniquely truthful.

Purport : Names eight hundred and twenty-two to eight hundred and twenty-eight. Śrī Rāmākṛṣṇa is identified with Śiva, one of whose names is Śarva. All the other names in this verse are centered around the concept of Truth of ultimate Reality (*satya*). Śrī Rāmākṛṣṇa was Truth, the basis of Truth, the soul of Truth, the manifestation of Truth, the one who had direct experience of the supreme Truth and the one who expressed the transcendental Truth.



महाहृष्टो महादृप्तो महामोहविनाशकः ।

घनीभूतमनोयोगो माधुर्यघनविग्रहः ॥१५९॥

mahāhṛṣṭo mahadṛpto mahāmohavināśakaḥ
ghanibhūtamanoযোগो mādhuryaghanavigrahaḥ

829. महाहृष्टः *Mahāhṛṣṭaḥ*. He was endowed with supreme happiness.

830. महादृप्तः *Mahādṛptaḥ*. He was luminous in regard to the supreme Reality.

831. महामोहविनाशकः *Mahāmohavināśakaḥ*. He was the destroyer of the great delusion.

832. घनीभूतमनोयोगः *Ghanibhūtamanoযোগः*. His mind was deeply immersed in *yoga*.

833. माधुर्यघनविग्रहः *Mādhuryaghanavigrahaḥ*. His body was sweetness solidified as it were.

Purport: Names eight-hundred and twenty-nine to eight hundred and thirty-three. Having realized *Brahman* which is the supreme Bliss he was always filled with unexcellable happiness. He was luminous with spiritual knowledge and sweetness solidified as it were. His mind was solidly directed towards the Highest. He was always in union with the Highest. He was the destroyer of the great delusion which is the cause of bondage.



अहेतुककृपासिन्धुरभिमानविमर्दकः ।

मूर्तिपूजारहस्यज्ञोऽशेषसंशयवारकः ॥१६०॥

ahetukakṛpāsindhurabhimānavimarḍakaḥ
mūrtipūjarahasyajñō'śeṣasamśayavārakaḥ.

834. अहेतुककृपासिन्धुः *Ahetuka-kṛpāsindhuh*. He was an ocean of unconditioned grace.

835. अभिमानविमर्दकः *Abhimānavimardakaḥ*. He was the destroyer of all egoity (*abhimāna*).

836. मूर्तिपूजारहस्यज्ञः *Mūrtipūjarahasyajñāḥ*. He knew the secret significance of the worship of images.

837. अशेषसंशयवारकः *Aśeṣasamśayavārakaḥ*. He was a remover of all doubts,

Purport: Names eight hundred and thirty-four to eight hundred and thirty-seven. He is the ocean of grace which expects no return. He is the remover of all pride and conceit. In an age when the intelligentsia doubted the rationale of image-worship Śrī Rāmakṛṣṇa demonstrated its efficacy, knowing well the secret significance thereof. In the last phase of his earthly life numerous savants went to him and had their doubts cleared. Even when his throat was stricken with cancer he did not stop giving spiritual instructions to the devotees and disciples.



चिदानन्दघनो मानं महाचेता महाकृतिः ।

चक्री चिन्तामणिश्चन्द्रः सुधाकारो वराननः ॥ १६१ ॥

cidānandaghano mānaṁ mahācetāḥ mahākṛtiḥ
cakri cintāmaṇiścandraḥ sudhākāro varānaḥ

838. चिदानन्दघनः *Cidānandaghanah.* He was the solidified consciousness-bliss.

839. मानम् *Mānam.* He was of the nature of valid knowledge (*pramāṇa*).

840. महाचेताः *Mahācetāḥ.* He had a great mind.

841. महाकृतिः *Mahākṛtiḥ.* He was endowed with a great form.

842. चक्री *Cakri.* He was Viṣṇu who bears the discus.

843. चिन्तामणिः *Cintāmaṇiḥ.* He is the wish-fulfilling one.

844. चन्द्रः *Candraḥ*. He was the moon (giving happiness to all).

845. सुधाकारः *Suddhākāraḥ*. He was like ambrosia.

846. वराननः *Varānanaḥ*. His face was supremely fascinating.

Purport: Names eight hundred and thirty-eight to eight hundred and forty-six. *Brahman* is consciousness-bliss through and through. The Master had realized his identity therewith. The word *māna* means measure. It is the same as *pramāṇa* which is means of valid knowledge with which one measures (notes) an object. Śrī Rāmakṛṣṇa was the supreme means for knowing *Brahman*. His mind was great, his form was magnanimous, he was identical with Viṣṇu the Bearer of the discus. In granting the wishes of his devotees he was *Cintāmaṇi*, in pleasing everyone with his cool rays of compassion he was like the moon; he was like ambrosia bestowing immortality on all. He had a supremely benevolent face.



रसाधारो रसागारो रसालापी रसस्थितिः ।
दिव्यरसप्रसूतिश्च दिव्यरसप्रदायकः ॥ १६२ ॥

rasādhāro rasāgāro rasālāpi rasasthitiḥ
divyarasaprasūtiśca divyarasapradāyakaḥ

847. रसाधारः *Rasādhāraḥ*. He was the Locus of all kinds of Divine sentiments (*rasas*).

848. रसागारः *Rasāgāraḥ*. He was a store of *rasas*.

849. रसालापी *Rasālāpi*. His speech was filled with *rasa*.

850. रसस्थितिः *Rasasthitih*. He was the basis of divine *rasa*.

851. दिव्यरसप्रसूतिः *Divyarasaprasūtiḥ*. He was the source of divine *rasa*.

852. दिव्यरसप्रदायकः *Divyarasapradāyakaḥ*. He was the giver of divine *rasa*.

Purport: Names eight hundred and forty-seven to eight hundred and fifty-two. All these names are centred on the word *rasa*. The term *rasa* which literally means essence is used to refer to aesthetic sentiment and also to *Brahman*. Those who follow the path of devotion speak of nine *rasas*. Spiritual teachers consider devotion to be the tenth *rasa* and the crowning glory of all the other *rasas*. Śrī Rāmakṛṣṇa was the Locus and Treasure-house of *rasa*. His speech was aesthetically sweet; he was stationed in the Supreme *Rasa* (*Brahman*); he was the source of the divine sentiment and the giver thereof to his devotees.



मुस्पष्टरसिकश्रेष्ठः सम्पूर्णरसवर्षकः ।

रसपूर्णो रसज्ञो वै रसोद्भिन्नस्वरूपकः ॥ १६३ ॥

suspaṣṭarasikaśreṣṭhaḥ sampūrṇarasavarṣakaḥ
rasapūrṇo rasajño vai rasodbhinnasvarūpakaḥ

853. मुस्पष्टरसिकश्रेष्ठः *Suspaṣṭarasikaśreṣṭhaḥ*. He was clearly the best among *rasikas*.

854. सम्पूर्णरसवर्षकः *Sampūrṇarasavarṣakaḥ*. He was the showerer of all *rasas*.

855. रसपूर्णः *Rasapūrṇaḥ*. He was full of *rasa*.

856. रसज्ञः *Rasajñah*. He was the knower of *Rasa-Swarupa Para Brahman*.

857. रसोद्भिन्नस्वरूपकः *Rasodbhinnasvarūpakaḥ*. His nature was revealed through Divine *rasa*.

Purport : Names eight hundred and fifty-three to eight hundred and fifty-seven. These names also signify the word *rasa* in different ways. Of all aesthetic enjoyers Śrī Rāmakṛṣṇa was the greatest. He showered on all the plenary *rasa* which is devotion. He was filled completely with *rasa* which is *Brahman*. He was a knower of *rasa*; his nature was revealed by *rasa*. The Taittiriya-upaniṣad says: “He verily is *rasa*; one becomes happy by obtaining this *rasa*. Who indeed will inhale and who will exhale, if this Being be not there in the supreme space (within the heart)” (II vii I). While commenting on the passage Ācārya Śaṅkara says: “Those sages (who have realised *Brahman*) are observed to be as happy as one is from obtaining an external source of joy. In fact, they do not depend for their happiness on anything external, they make no effort and cherish no desire. As a matter of fact, it is *Brahman* that is the source of their joy”.



सर्वदिव्यरसोल्लासो रसाऽऽस्वादप्रमोदितः ।

नवदिव्यरसज्ञानो ब्रह्माम्भोधिनिमज्जकः ॥ १६४ ॥

sarvadvvyarasollāso rasā'svādapramoditaḥ
navadvvyarasajñāno brahmāmbhodhinimajjakaḥ

858. सर्वदिव्यरसोल्लासः *Sarvadvvyarasollāsaḥ*. He was joyful with all divine *rasas*.

859. रसाऽऽस्वादप्रमोदितः *Rasā'svādapramoditaḥ*. He was supremely happy through enjoying *rasas*.

860. नवदिव्यरसज्ञानः *Navadivyarasajñānaḥ*. He knew the nine divine *rasas*.

861. ब्रह्माम्भोधिनिमज्जकः *Brahmāmbhodhinimajjakaḥ*. He was immersed in the ocean of *Brahman*.

Purport: Names eight hundred and fifty-eight to eight hundred and sixty-one. Śrī Rāmakṛṣṇa transformed the secular *rasas* into sacred ones. He was immersed in the *rasa* Divine. He revelled in it, he had perfect knowledge of the implication of the nine *rasas*; he was immersed in the ocean of *Brahman*.



दानी धनी सुकान्तिश्च निखिलाभयदायकः ।

दिव्यानन्दसुधावर्षी स्निग्धो दिव्यरसोज्ज्वलः ॥ १६५ ॥

dāni dhanī sukāntiśca nikhilābhayadāyakaḥ
divyānandasudhāvarṣi snigdho divyarasojjvalaḥ

862. दानी *Dāni*. He was the giver.

863. धनी *Dhanī*. He was rich (in spirituality).

864. सुकान्तिः *Sukāntiḥ*. He was endowed with supreme brilliance.

865. निखिलाभयदायकः *Nikhilābhayadāyakaḥ*. He was the giver of fearlessness to all beings.

866. दिव्यानन्दसुधावर्षी *Divyānandasudhāvarṣi*. He poured the shower of ambrosia of divine bliss.

867. स्निग्धः *Snigdhaḥ*. He was drenched with friendliness.

868. दिव्यरसोज्ज्वलः *Divyarasojjvalaḥ*. His mind was aglow with divine *rasa*.

Purport: Names eight hundred and sixty-two to eight hundred and sixty-eight. Śrī Rāmakṛṣṇa was the giver of the supreme God-principle to every-one. He had the inexhaustible riches of spirituality. He was filled with the brilliance of spiritual moods. He granted fearlessness to all beings. He was the giver of the ambrosial rain of spiritual happiness. He was flaming with compassion for all beings, and with supramundane godly *rasa*.



सर्वव्याप्तः प्रपञ्चेशः सर्वधर्मस्वरूपकः ।

सर्ववृष्टकृपासारः सदानन्दः सुखालयः ॥ १६६ ॥

survavyāptaḥ prapañceśaḥ sarvadharmasvarupakaḥ
sarvavrṣṭakṛpāsāraḥ sadānandaḥ sukhālayaḥ

869. सर्वव्याप्तः *Survavyāptaḥ*. He was all-pervading.

870. प्रपञ्चेशः *Prapañceśaḥ*. He was the Lord of the cosmos.

871. सर्वधर्मस्वरूपकः *Sarvadharmasvarūpakaḥ*. He was of the nature of all *dharma*.

872. सर्ववृष्टकृपासारः *Sarvavrṣṭakṛpāsāraḥ*. He was of the essence of grace raining on all beings.

873. सदानन्दः *Sadānandaḥ*. He was always blissful.

874. सुखालयः *Sukhālayaḥ*. He was the home of happiness.

Purport: Names eight hundred and sixty-nine to eight hundred and seventy-four. As identical with *Brahman*-conscious-

ness he was all-pervading, eternal and infinite bliss and the supreme Lord of the world. He was of the nature of the essence of all religions. As he was the indescribable divine Love-incarnate he showered on all beings a continuous rain of grace.



प्रकृष्टसाम्यसंवेत्ता मैत्र्यादर्शप्रदर्शकः ।

स्वाधीनतारहस्यज्ञः प्रोज्ज्वलो मार्गदृग्वरः ॥ १६७ ॥

prakṛṣṭasāmyasamvettā maitryādarśapradarśakaḥ
svādhinatārahasyajñāḥ projjvalo mārgadṛgvaraḥ

875. प्रकृष्टसाम्यसंवेत्ता *Prakṛṣṭasāmyasamvettā*. He knew well the supreme sameness (the non-dual Reality).

876. मैत्र्यादर्शप्रदर्शकः *Maitryādarśapradarśakaḥ*. He was the exemplar of universal love.

877. स्वाधीनतारहस्यज्ञः *Svādhinatārahasyajñāḥ*. He was the knower of the secret of independence (freedom).

878. प्रोज्ज्वलः *Projjvalaḥ*. He was supremely brilliant.

879. मार्गदृग्वरः *Mārgadṛgvaraḥ*. He was supreme among the seers of the way (to the spiritual goal).

Purport: Names eight-hundred and seventy-five to eight hundred and seventy-nine. The Upaniṣads proclaim *Brahman* as the one and only Reality without a second. The word *sama* which means the 'same' signifies the non-dual Reality. Śri Rāmakṛṣṇa had realized explicitly this sameness. His realization was that in all beings the one and same supreme Self shines. A direct result of this realization was that he had no enmity towards any

being. He was the greatest exemplar of universal love. The secret of release is to be truly independent. As there is no being other than the Self therefore there is no question of being dependent. The Master had realized this Truth and was luminous therewith. Of the path-finders he was the greatest.



दिव्यवाणीसुधावर्षी दिव्यगीतिसुगायकः ।

सर्वधर्मसुसंस्कर्ता धर्मग्लानिविदूरकः ॥ १६८ ॥

divyavāṇī sudhāvarṣī divyagītisugāyakaḥ
sarvadharmasusamskartā dharmaglānividūraḥ

880. दिव्यवाणीसुधावर्षी *Divyavāṇī sudhāvarṣī*. His divine voice showered ambrosia.

881. दिव्यगीतिसुगायकः *Divyagītisugāyakaḥ*. He was a great singer of the Divine.

882. सर्वधर्मसुसंस्कर्ता *Sarvadharmasusamskartā*. He was the purifier of all *dharma*.

883. धर्मग्लानिविदूरकः *Dharmaglānividūraḥ*. He was the destroyer of the decline of *dharma*.

Purport: Names eight hundred and eighty to eight hundred and eighty-three. As he had experienced the supreme Truth clearly as one sees a myrobalan-fruit placed on the open palm, divine words flowed from his lips like an unceasing shower; and the mellifluous singer that he was, he sang sweet songs glorifying the Divine. As he had followed all the various religious paths without any flaw and reached their end he knew their truth and removed their excrescences. He prevented the religions from falling into decay. He warded off distortions from vitiating the religious paths.



सत्कार्यतत्परः शूरः सर्वसन्तापहारकः ।

श्रुतिसारोपदेष्टा वै सम्प्रदायाधिनायकः ॥ १६९ ॥

*satkāryatatparaḥ śūraḥ sarvasantāpahāraḥ
śrutisāropadeṣṭa vai sampradāyādhināyakaḥ*

884. सत्कार्यतत्परः *Satkāryatatparaḥ* He was engaged always in doing good deeds.

885. शूरः *Śūraḥ*. He was valiant.

886. सर्वसन्तापहारकः *Sarvasantāpahāraḥ*. He was the destroyer of all miseries.

887. श्रुतिसारोपदेष्टा *Śrutisāropadeṣṭā*. He was the teacher of the essence of scripture (i.e. the Veda).

888. सम्प्रदायाधिनायकः *Sampradāyādhināyakaḥ*. He was the Over-lord of all religious traditions.

Purport: Names eight hundred and eighty-four to eight hundred and eighty-eight. He was always engaged in giving *dharma* to others and in acts of auspiciousness. With his great spiritual valour he taught spiritual seekers the essential truth of the Veda and thereby removed their all kinds of miseries. As he had followed all the paths such as *karma*, *bhakti*, *yoga* and *jñāna* and attained the supreme goal, he had gained thorough mastery of those paths.



स्मरजित् क्रोधजिन्न्यासी स्मरहालाहलान्तकः ।

सिद्धयोगी महायोगो विक्षेपादिविनाशकृत् ॥ १७० ॥

*smarajit krōdhajimnyāsi smarahālāhalāntakaḥ
siddhayogī mahayogo vikṣepādivināśakṛt*

889. स्मरजित् *Smarajit*. He was a victor over lust.

890. क्रोधजित् *Krodhajit*. He had conquered anger.

891. न्यासी *Nyāsi*. He was a renunciate.

892. स्मरहालाहलान्तकः *Smarahālāhalāntakaḥ*. He was the destroyer of the poison of lust.

893. सिद्धयोगी *Siddhayogī*. He was born an accomplished *yogin*.

894. महायोगः *Mahāyogaḥ*. He was a *Mahā-yogin*.

895. विक्षेपादिविनाशकृत् *Viksepādivināśakṛt*. He was a destroyer of mental distractions, etc.

Purport: Names eight hundred and eighty nine to eight hundred and ninety-five. Like Lord Śiva he had conquered the god of lust (*smara*). Lust is comparable to the *halāhala*-poison that came out of the ocean when the gods and the demons churned it to obtain ambrosia. It was Lord Śiva who took the poison in His hand and put it in his mouth and retained it in His throat without spitting it out or swallowing it, in order to save living beings both outside and inside. Śrī Rāmakṛṣṇa was like Śiva the Destroyer of the poison of lust. He was a great *yogi* who had accomplished the final end of *yoga* by destroying all mental modifications.



समाधिमण्डनो मान्यः समाधिसुखसंस्थितः ।

स्वधामराजमानश्च मायालेशविवर्जितः ॥ १७१ ॥

*samādhimaṇḍano mānyaḥ samādhisukhasamsthitaḥ
svadhāmarājamanaśca māyāleśavivarjitaḥ*

896. समाधिमण्डनः *Samādhimaṇḍanaḥ*. He was adorned with *bhāva samādhi*.

897. मान्यः *Mānyaḥ*. He was worthy of the highest esteem.

898. समाधिसुखसंस्थितः *Samādhisukhasamsthitaḥ*. He stayed in the happiness of *samādhi*.

899. स्वधामराजमानः *Svadhāmarājamānaḥ*. He was always shining in his place (*kaivalya*).

900. मायालेशविवर्जितः *Māyāleśavivarjitaḥ*. He was devoid of even a trace of *māyā*.

Purport: Names eight hundred and ninety-six to nine hundred. Śrī Rāmakṛṣṇa was adorned with *bhāva-samādhi*. He remained always in the happiness of *samādhi*. He shone with great brilliance in his state which is *kaivalya*. He was devoid of even a trace of *māyā*. He was venerated by all.



विमुग्धजीवमायान्नः शरण्यो मतिवर्धनः ।

अमानी मानदः स्वामी मनोमदविखण्डनः ॥ १७२ ॥

vimugdhajivamāyāghnaḥ śaraṇyo mativardhanaḥ
amāni mānadaḥ svāmi manomadavikhaṇḍanaḥ

901. विमुग्धजीवमायान्नः *Vimugdhajivamāyāghnaḥ*. He was the destroyer of *māyā* by which the *jivas* were bewildered.

902. शरण्यः *Śaraṇyaḥ*. He was the refuge (of his devotees).

903. मतिवर्धनः *Mativardhanaḥ*. He was the fosterer of the *yogic* wisdom.

904. अमानी *Amāni*. He was devoid of the desire for honour.

905. मानदः *Mānadaḥ*. He was the giver of honour to all people.

906. स्वामी *Svāmi*. He was a Master.

907. मनोमदविखण्डनः *Manomadavikhaṇḍanaḥ*. He was the destroyer of mental pride (in people).

Purport: Names nine hundred and one to nine-hundred and seven. As the Great *Guru* he is the destroyer of the *māyā* which is responsible for the delusion and misery of souls. For the devotees he was the sole refuge. Under his care wisdom grew in them. He was utterly free from conceit, he was the giver of honour to them, he was their Master removing passions such as pride from their minds.



युगन्धरो युगाचार्यो बोधागम्यो यतीश्वरः ।

युगप्रवर्तको युक्तः स्वप्रकाशो युगेश्वरः ॥ १७३ ॥

yugandharo yugācāryo bodhāgamyo yatīśvaraḥ
yugapravartako yuktaḥ svaprakāśo yugeśvaraḥ

908. युगन्धरः *Yugandharaḥ*. He was the support of *yuga-dharma*.

909. युगाचार्यः *Yugācāryaḥ*. He was the preceptor for this *yuga*.

910. बोधागम्यः *Bhodhāgamyah*. He was unattainable through ordinary knowledge.

911. यतीश्वरः *Yatīśvaraḥ*. He was the Lord of *sannyāsins*.

912. युगप्रवर्तकः *Yugapravartakaḥ*. He was the promulgator of *yuga-dharma*.

913. युक्तः *Yuktaḥ*. He was always endowed with divine union.

914. स्वप्रकाशः *Svaprakāśaḥ*. He was self-resplendent.

915. युगेश्वरः *Yugeśvaraḥ*. He was the *Īśvara* of this *yuga*.

Purport: Names nine hundred and eight to nine hundred and fifteen. The *avatāra* of Śrī Rāmakṛṣṇa is specially meant for this *Kali-yuga*. He is the stable support of the people of this age, he is the *yugāvatāra*, he is the promulgator of the *kali-yuga-dharma*. He is the *Īśvara* of this *yuga*. He is unattainable through empirical knowledge. He was the foremost among *sannyāsins*. He was always in union with the divine and self-luminous.



योगासनस्थितो ध्यानी यतिमानसरञ्जकः ।

योगिगम्यस्वरूपश्च पूर्णयोगप्रकाशकः ॥ १७४ ॥

yogāsanasthito dhyānī yatimānasarañjakaḥ
yogigamyasvarūpaśca pūrṇayogaprakāśakaḥ

916. योगासनस्थितः *Yogāsanasthitaḥ*. He was seated in *yogāsana*.

917. ध्यानी *Dhyānī*. He was a meditator.

918. यतिमानसरञ्जकः *Yatimānasarañjakaḥ*. He was the delight of the minds of *sannyāsins*.

919. योगिगम्यस्वरूपः *Yogigamyasvarūpaḥ*. He was the object of attainment by *yogins*.

920. पूर्णयोगप्रकाशकः *Pūrṇayogaprakāśakaḥ*. He was the revealer of *pūrṇa-yoga*.

Purport : Names nine hundred and sixteen to nine hundred and twenty. These names refer to Śrī Rāmakṛṣṇa's *yogasādhana*, and the foremost place he occupied among the *yogins*. He could stay for a long time in *yoga-āsana* immersed in meditation. He was an exemplar for all the *yogins* to whose minds he was a delight and who worshipped him as he was the revealer of plenary *yoga*.



नितरां शोभितक्षौणिर्निवासः शरणं सुहृत् ।

श्यामश्यामाशिवोद्गाता शिवश्यामशिवामयः ॥ १७५ ॥

nitarām śobhitakṣauṇirnivāsaḥ śaraṇam suhṛt
śyāmaśyāmāśivodgātā śivaśyāmāśivāmayāḥ

921. नितरां शोभितक्षौणिः *Nitarām śobhitakṣauṇiḥ*. He was a great fosterer of the excellence of this world.

922. निवासः *Nivāsaḥ*. He was the last abode (for all).

923. शरणं *Śaraṇam*. He was the refuge (for all).

924. सुहृत् *Suhṛt*. He was the friend (of all).

925. श्यामश्यामाशिवोद्गाता *Syāmaśyāmāśivodgāta*.
He sang the praise of Kṛṣṇa, Kālī and Śiva.

926. शिवश्यामशिवामयः *Sivaśyāmaśivāmayah*. He
was of the nature of Kṛṣṇa, Kālī and Śiva.

Purport: Names nine hundred and twenty-one to nine hundred and twenty-six. He was a Light unto this world; he sang the praise of Śrī Kṛṣṇa, Parāśakti and Paramaśiva. He was identified with Śiva and Śakti. He was the refuge, friend and support of all beings. Śrī Kṛṣṇa says in the *Bhagavad-gītā* (ix,18) "I am the Goal, the Sustainer, the Lord, the Witness and the Abode, the Shelter and the Friend, the Origin, Dissolution and Seed imperishable". Explaining these three words *Nivāsa śaranam suhṛt* Ācārya Śaṅkara says: "I (Śrī Kṛṣṇa) am the Abode wherein all living beings dwell. I am the Shelter for the distressed; I relieve from distress those who come to Me, I am the Friend; I do good without expecting any return".



यक्षो ज्योतिर्मयो ज्योतिः स्मयहीनो गतक्लमः ।
पाता धाता पिता बन्धुर्विबुधः शममण्डनः ॥ १७६ ॥

Yakṣo jyotirmayo jyotiḥ smayahino gataklamaḥ
pātā dhātā pītā bandhurvibudhaḥ śamamaṇdanaḥ

927. यक्षः *Yakṣah*. He was supremely worshippingable.

928. ज्योतिर्मयः *Jyotirmayah*. He was of the nature of effulgence.

929. ज्योतिः *Jyotiḥ*. He was the Light.

930. स्मयहीनः *Smayahinaḥ*. He was devoid of egoity.

931. ग॒तक्ल॑मः *Gataklamaḥ*. He was devoid of fatigue.
932. पा॒ता *Pātā*. He was the protector (of all).
933. धा॒ता *Dhātā*. He is the Support (of all).
934. पि॒ता *Pitā*. He is the Father (of all).
935. बन्धुः *Bandhuḥ*. He is the kin (of all).
936. वि॒बुधः *Vibudhaḥ*. He was supremely wise.
937. श॒ममण्ड॑नः *Śamamaṇḍanaḥ*. He was endowed with renunciation.

Purport: Names nine hundred and twenty-seven to nine hundred and thirty-seven. Śrī Rāmakṛṣṇa was supreme among the knowers of *Brahman*. Therefore he was supremely worshippable. He was of the nature of *Brahman*-light. He was utterly free from egoity. Since he had gone beyond the limitations of body and mind he was devoid of being troubled by their afflictions. Being the support and protector of true *dharma* he was resorted to by devotees who regarded him as Father, Relative and Friend.



मङ्गलश्रवणो हारी कोमलः शोभनः शुभः ।

सर्वशक्तिप्रदाता वै संश्रुतानाहतध्वनिः ॥ १७७ ॥

maṅgalaśravaṇo hāri komalaḥ śobhanaḥ śubhaḥ
sarvaśaktipradāī vai samśrutānāhatadhvaniḥ

938. मङ्गलश्रवणः *Maṅgalaśravaṇaḥ*. He was the giver of auspiciousness to those who heard the Name.
939. हारी *Hāri*. He was the stealer (of hearts).

940. कोमलः *Komalaḥ*. He had a fine form.

941. शोभनः *Śobhanaḥ*. He was beautiful.

942. शुभः *Śubhaḥ*. He was the generator of what is good.

943. सर्वशक्तिप्रदाता *Sarvaśaktipradātā*. He was the giver of all powers.

944. संश्रुतानाहतध्वनिः *Samśrutānāhatadhvaniḥ*. He heard clearly the *anāhata*-sound (*Om*).

Purport: Names nine hundred and thirty-eight to nine hundred and forty-four. At the instant immediately before the completion of his *sādhana* he heard clearly the *anāhata*-sound.

Those who heard his holy name became pure and blessed. Those who meditated on his divine form were the recipients of all auspiciousness. With his sacredly beautiful nature he stole away the hearts of devotees. He was all-blessedness and had also all spiritual power.



त्रिपुटीलयकारी वै मायाविक्षेपनाशकः ।

दिव्यभावसमासीनो रासमणीष्टसाधकः ॥ १७८ ॥

tripuṭīlayakāri vai māyāvikṣepanāśakaḥ
divyabhāvasamāsīno rāsamaṇiṣṭasādhakaḥ

945. त्रिपुटीलयकारी *Tripuṭīlayakāri*. He was the resolver of the triple-factors (*tripuṭi* such as knower, knowing and object known).

946. मायाविक्षेपनाशकः *Māyāvikṣepanāśakaḥ*. He was the destroyer of the projections of *māyā*.

947. दिव्यभावसमासीनः *Divyabhāvasamāsinaḥ*. He was firmly established in divine moods (*divya-bhāva*).

948. रासमणीष्टसाधकः *Rāsamaṇiṣṭasādhakaḥ* He accomplished for Rāṇi Rāsmaṇi, the object of her desire.

Comments : Rāṇi Rāsmaṇi was the builder of the Dakṣiṇeśvar-temple. Rāmakṛṣṇa's elder brother Rāmkuṃār had accepted to officiate as a priest in the temple while the other orthodox priests had refused. Śrī Rāmakṛṣṇa went to Dakṣiṇeśvar first to assist his brother. After the passing away of Rāmkuṃār he became the priest of Kālī. It could be said that this was the culmination which answered the prayers of Rāṇi Rāsmaṇi.

Purport: Names nine hundred and forty-five to nine hundred and forty-eight. In all empirical matters three factors are involved, e.g. knower, knowing and object known; doer, doing and deed; desirer, desiring and object desired etc. These triple factors make for the soul's bondage. Śrī Rāmakṛṣṇa as the supreme *guru* made these factors disappear and he destroyed the delusions created by *māyā*. He was firmly established in the divine moods. As the priest of Kālī at the Dakṣiṇeśvar-temple he fulfilled completely the prayers of Rāṇi Rāsmaṇi.



हृदयप्राप्तसाहाय्यः स्वीकृतानेकसद्गुरुः ।

विन्यस्तसिद्धयभिज्ञानो भावहीनत्ववारकः ॥ १७९ ॥

hṛdayaprāptasāhāyyaḥ svīkṛtānekasādguruḥ
vinyastasiddhyabhijñāno bhāvahīnatvavāraḥ

949. हृदयप्राप्तसाहाय्यः *Hṛdayaprāptasāhāyyaḥ*. He received help from Hṛday.

Comments: Hṛdaya was Śrī Rāmakṛṣṇa's nephew. He went to Dakṣiṇeśvar-temple as a lad of sixteen and faithfully served Śrī Rāmakṛṣṇa. He was his constant attendant. He slowly realized the spiritual attainment of his uncle and was greatly benefited.

950. स्वीकृतानेकसद्गुरुः *Svikṛtānekasadguruḥ*. He accepted many good preceptors as his *gurus*.

951. विन्यस्तसिद्धयभिज्ञानः *Vinyastasiddhyabhiññānaḥ*
He manifested the indications of having attained many *siddhis*.

952. भावहीनत्ववारकः *Bhāvahinatvavārakḥ*. He dispelled the idea that the divine moods were lower in status (than the *Nirvikalpa* state).

Comments: In spiritual life Śrī Rāmakṛṣṇa showed that the divine moods had their own proper place.

Purport: Names nine hundred and forty-nine to nine hundred and fifty-two. During the long and severe *sādhana*-period, Hṛdaya Rām was constantly with his uncle Śrī Rāmakṛṣṇa serving him with utmost devotion. At the appropriate time of a particular type of *sādhana* the *guru* who could lead Śrī Rāmakṛṣṇa in that type of discipline came automatically e.g. Bhairavi Brāhmaṇi when Śrī Rāmakṛṣṇa was pursuing *iāntrika sādhana* and the naked saint Totāpuri when the time had come for climbing the heights of Advaita. After following the different disciplines and attaining their end he realized the importance of each discipline and showed the need for them in different contexts.



प्रदीपेशपुत्रप्रकृष्टावलोकी प्रभोद्धिन्नविज्ञाल्लूतापरोक्षी ।

सुदृष्टात्मदेहप्रलीनावतारः स नूनं महोदार ऐस्लामखार्ष्टः ॥ १८० ॥

pradiptesaputraprakṛṣṭāvalokī prabhodbhinnavijñāla-
ladūtāparokṣi
sudṛṣṭātmadehapralināvatārah sa nūnaṁ mahodāra
aislāmakhārṣṭah

953. प्रदीप्तेशपुत्रप्रकृष्टावलोकी *Pradiptesaputraprakṛṣṭāvalokī*. He saw clearly the luminous form of the Son of God (Jesus Christ).

Comments: One day in the house of one Sambhu Charan Mallik who was a keen student of the scriptures of all religions, Śrī Rāmakṛṣṇa was looking at a picture of the Virgin Mary with the child Jesus which was hanging in the parlour of the house. As Śrī Rāmakṛṣṇa sat looking at the picture the figures of the Mother and Child became luminous and rays of light emanated from them, streamed forth and entered his heart. Rāmakṛṣṇa was swept into the experience of Christ. He saw a vision of a Christian chapel and the divine service being offered by the priests. He went back to the Dakṣiṇeṣvar temple in that mood of absorption in Jesus Christ, and remained in that state for three days. On the fourth day, as he was walking in the Pañcavaṭī, he saw a tall bright figure approaching him. A voice from within told him that the figure was that of Jesus Christ, the Master *yogi*. As Rāmakṛṣṇa stood in amazement, the figure of Jesus embraced him and merged into him.

954. प्रभोद्धिन्नविज्ञाहृद्तापरोक्षी *Prabhodbhinnavijñālla-*
dūtāparokṣi He directly saw the messenger of Allah having a luminous figure.

Comments: During the time he was practising Islam; the Master had a vision of an impressive effulgent personage with a long beard.

955. सुदृष्टात्मदेहप्रलीनावतारः *Sudṛṣṭātmadehaprali-*
nāvatārah. He experienced that all the earlier *ava-*

tāras disappeared in his own person. Hence it is clear that he was a great universal *avatāra*.

956. ऐस्लामखार्ष्टः *Aislāmakhārṣṭaḥ*. He was the truth of Islam and Christinity.

Purport: Names nine hundred and fifty-three to nine hundred and fifty-six. Reference is made in this verse to Śrī Rāmakṛṣṇa's vision of the Madonna and her Child and of the Messenger of Allah i.e. the Prophet Mohammed. All the earlier *avatāras* entered into his being and became one therewith. As we have already pointed out Svāmī Vivekānanda describes his Master therefore as *avatāravariṣṭa*.



असारीकृतप्रेष्ठसिद्ध्यष्टको वै सुधीविप्रगौरीविभूतिप्रणाशी ।
स्वयंशुद्धभक्तिप्रसंविद्विलासी स्वकीयेशभक्तात्मकत्वप्रकाशी ॥ १८१॥

*asārikṛtapreṣṭhasiddhyaṣṭako vai sudhivipragaurivi-
bhūtipraṇāśī
svayamśuddhabhaktiprasaṁvidvilāsi svakīyeśa-
bhaktātmikatvaprakāśī*

957. असारीकृतप्रेष्ठसिद्ध्यष्टकः *Asārikṛtapreṣṭhasiddhya-
ṣṭakaḥ*. He realized the uselessness of the well-known eight *siddhis* (supernormal powers).

958. सुधीविप्रगौरीविभूतिप्रणाशी *Sudhivipragaurivi-
bhūtipraṇāśī*. He destroyed the wonderful power of the Brahmin scholar Gaurī Paṇḍit.

Comments: Gaurī Paṇḍit, a follower of the *tāntrik* way, used to vanquish other scholars by uttering the *mantra* "ha re ri" loudly. One day he came to Dakṣiṇeśvar invited. As soon as he reached Dakṣiṇeśvar temple he started uttering the *mantra*

thinking that all would be frightened. Śrī Rāmakṛṣṇa uttered the same *mantra* in a louder voice and the Paṇḍit uttered the *mantra* in a still louder tone—this went on for some time. And finally the paṇḍit could not raise his voice any more. Recalling this incident Śrī Rāmakṛṣṇa later said to the devotees: “The divine Mother afterwards told me that the power with which Gauri stole away the powers of others, himself remaining unconquerable, was exposed here and lost to him for ever. Mother attracted that power ‘here’ (into the Master) for the good of the Paṇḍit.”

959. स्वयंशुद्धभक्तिप्रसंविद्विलासी *Svayamśuddhabhakti-prasaṁvidvilāsi*. He was the teacher of supremely pure devotion and knowledge.

960. स्वकीयेशभक्तात्मकत्वप्रकाशी *Svakiyeshabhaktātma-katvaprakāśi*. He manifested in himself the locus of both the nature of Īśvara and that of the devotee.

Purport: Names nine hundred and fifty-seven to nine hundred and sixty. In the path of *yoga* at a certain stage the practicant acquires certain supernormal powers. If he yields to the temptation of exhibiting them he will fall away from the goal, Śrī Rāmakṛṣṇa had nothing to do with such powers. The Divine Mother enabled him to curb the pride of Gauri Paṇḍit by overwhelming him in his art of shouting the *tāntrika mantras*. By his exemplary practices of pure devotion he made it clear to others what such devotion is. He exhibited in himself the identity of Godhead and devoteeship. Śrī Rāmakṛṣṇa himself once said—“There are two things in this body, one is the Lord Himself and the other is playing as a devotee and it was he (the devotee) whose arm was fractured”.



शिवाभिन्नजीवस्वरूपत्वघोषी शिवाभिन्नमर्त्यार्चनादर्शवादी ।

नवीनाखिलोदारधर्माध्वदर्शी नवन्यासिसङ्घप्रतिष्ठाधिकर्ता ॥ १८२ ॥

śivābhinnajivasvarūpatvaghoṣi śivābhinnamarīyārcanādarśavādinavinākhilodār. dharmādhvadarśi navanyāsi-saṅghapra-iṣṭhādhikartā

961. शिवाभिन्नजीवस्वरूपत्वघोषी *Śivābhinnajiva varūpatvaghoṣi*. He proclaimed the non-difference of the *jiva* from Śiva.

962. शिवाभिन्नमर्त्यार्चनादर्शवादी *Śivābhinnamarīyārcanādarśavādi*. He urged people to serve man who is non-different from Śiva.

963. नवीनाखिलोदारधर्माध्वदर्शी *Navinākhilodāradharmādhvadarśi*. He was the new path-finder of a broad and all-embracing religion.

964. नवन्यासिसंघप्रतिष्ठाधिकर्ता *Navanyāsisanṅhapraṭiṣṭhādhikartā*. He was the creator of a new order of *sannyāsins*.

Purport: Names nine hundred and sixty-one to nine hundred and sixty-four. One day at Dakṣiṇeśvar when Narendra and other devotees were with him he was explaining the *vaiṣṇava dharma* thus: 'One should have compassion for living beings; taste for the Divine Name and reverence for the Vaiṣṇavas'. While he was thus explaining he entered into a divine mood and said: '*Jiva* and Śiva are non-different; therefore one is not to adopt an attitude of compassion towards the human soul but offer service to it knowing that it is the same as Śiva. Seeing Śiva in the *jiva*, service to Śiva could be offered. This is the *dharma* for this age'. This was responsible for the founding of a new order of *sannyāsins* whose principle is *mokṣa* for the self and welfare for the world. Thus Śrī Rāmakṛṣṇa laid emphasis on the need for the realization of Śiva and the service (*seva*) of all beings.

प्रणामास्त्रयोगातिदक्षोपदेष्टा स्वयंव्यक्तपुंस्त्रीसुरोत्कृष्टरूपः ।
 प्रसूपतभावाश्रयोत्कर्षवक्ता भृशं धिक्कृताहंपरिस्फीतभावः ॥ १८४ ॥

praṇāmāstrayogātidakṣopadeṣṭā svayamvya-
ktapumstri-suro'kṛṣṭarūpaḥ
prasūpūtabhāvāśrayotkarṣavaktā bhṛśam dhikkṛtāham-
parisphitabhāvaḥ

965. प्रणामास्त्रयोगातिदक्षोपदेष्टा *Praṇāmāstrayogātidakṣopadeṣṭā*. He was the skilled teacher in the use of the missile of obeisance,

966. स्वयंव्यक्तपुंस्त्रीसुरोत्कृष्टरूपः *Svayamvyaktapumstri-surotkṛṣṭarūpaḥ*. In his body were manifest gods and goddesses.

967. प्रसूपतभावाश्रयोत्कर्षवक्ता *Prasūpūtabhāvāśrayotkarṣavaktā*. He taught that (in this *yuga*) the worship of Divine Mother as the cause of the world was the best *sāadhanā*.

968. भृशं धिक्कृताहंपरिस्फीतभावः *Bhṛśam dhikkṛtāhamparisphitabhāvaḥ*. He had destroyed completely the notion of 'I', i. e. the ego.

Purport: Names nine hundred and sixty-five to nine hundred and sixty eight. Those were the days when young intellectuals were fascinated by the western civilization, they were ashamed of the traditional modes of life. Śrī Rāmakṛṣṇa set the example by offering obeisance etc., himself, to bring back the educated youth to the cultured ways of our land. One of the wayward westernized young men whom Śrī Rāmakṛṣṇa reformed and made into a great devotee was Girish Chandra Ghosh, the founder of modern Bengali theatre. Girish was under the

impression that Paramahansas do not offer obeisance to others, but to his surprise he saw Śrī Rāmakṛṣṇa bow down at a gathering and also on another occasion saluting him (Girish) before he could bow to him. Once Girish said referring to the Master: "In the present *yuga* he conquers the world through offering *praṇāma* out of humility. He wields offering obeisance as a great weapon for turning people to the path of righteousness."

In the person of the Great Master there were manifest all the gods and goddesses. It was for this reason that Svāmī Vivekānanda called Him "Sarva Deva Devi Svarūpa". He taught that for this age the worship of the Goddess as the cause of the universe is the best. Without the least sense of the ego he spread the divine message to everyone.



स्वयंसुव्यक्तगौराङ्गादिपूर्वजावतारभाः ।

ध्येयाभेदसमापन्नकृतस्वविग्रहार्चनः ॥ १८४ ॥

svayamsuvyaktagaurāṅgādīpūrvajāvatārabhāḥ
dhyeyābhedasamāpannakṛtasvavīgrahārcanaḥ

969. स्वयंसुव्यक्तगौराङ्गादिपूर्वजावतारभाः *Svayam-*
suvyaktagaurāṅgādīpūrvajāvatārabhāḥ. He was the
illuminator of the earlier *avatāras* such as Gaurāṅga as
it was revealed to him during his *sādhana*.

970. ध्येयाभेदसमापन्नकृतस्वविग्रहार्चनः : *Dhyeyābhedasa-*
māpannakṛtasvavīgrahārcanaḥ. He worshipped his
own body through the knowledge that he was non-
different from the Deity that was the object of
devotion.

Purport: Names nine hundred and sixty-nine to nine hundred and seventy. During the *sādhana*-period Śrī Rāmakṛṣṇa had on many occasions the vision of Gaurāṅga and other earlier

incarnations. He was luminous with all these experiences. When he used to worship the image of Devī Bhavatāriṇī (Śrī Kālī at Dakṣiṇeśvar) sometimes he used to offer flowers etc., to his own person which showed that he had gained the realization of the non-difference of the Deity and himself.



घनीभूतपूर्वावतारादिभावः स्वसन्दर्शिताम्बामहेशस्वरूपः ।

सुशुक्तातुरव्याधितापादिकोपः स्वदेहस्फुटान्यप्रहारादिचिह्नः ॥१८५॥

*ghanibhūtapūrvāvatārādibhāvaḥ svasandarśitāmbā-
maheśasvarūpaḥ
subhuktāturavyādhitāpādikopaḥ svadehasphutānya-
prahārādicihnaḥ*

971. घनीभूतपूर्वावतारादिभावः *Ghanibhūtapūrvāvatārādibhāvaḥ.* He had in himself the concretized experience of the earlier *avatāras*.

972. स्वसन्दर्शिताम्बामहेशस्वरूपः *Svasandarśitāmbā-maheśasvarūpaḥ.* He revealed (to Mathurā Nātha) the forms of the world Mother and Śiva in his own body.

Comments: One day Mathurā Nātha was amazed by a vision while he was in normal state in which he saw the forms of Śiva and Kālī in the Master. He offered his deepfelt worship.

973. सुशुक्तातुरव्याधितापादिकोपः *Subhuktāturavyādhitāpādikopaḥ.* He experienced (in his own body) the afflictions such as disease and sorrow of his suffering devotees.

Comments: While staying at Shyāmpukur Śrī Rāmakṛṣṇa saw in a vision that his subtle body came out of his gross body as he was walking up and down his room and he found that the back was full of sores especially in the region of the throat. He

wondered what the cause of these sores could be. The Divine Mother explained to him that people had sinned and that they had been purified by his touch. Thus the burden of their sins was transferred to him, resulting in sores on his body.

974. स्वदेहस्फुटान्यप्रहारादिचिह्नः *Svadehasphuṭānya-prahārādicihnaḥ*. He manifested on his body the marks of beating while someone else was being beaten.

Comments: While the Master was in *bhāva-samādhi* one day he happened to be looking towards the Gaṅgā. He was standing at the Ghāt which had an open portico. At the Ghāt two boats were anchored and there the boatmen were quarrelling about some matter. As the quarrel grew in intensity the stronger boatman gave a powerful slap on the back of the weaker man. Śrī Rāmakṛṣṇa cried out suddenly in pain. Hṛday who was at the Kālī temple heard his Master's cry and ran to him only to find that Śrī Rāmakṛṣṇa's back had become red and swollen. In furious indignation Hṛday repeatedly begged the Master to show the man who had beaten him so that he could "tear off his head". As Śrī Rāmakṛṣṇa calmed down a little he told Hṛday of the cause of his injury. Hṛday was utterly amazed. The tale of this incident has come down to us, thanks to Girish Chandra Ghosh who heard it related by the Master himself.

Purport: Names nine hundred and seventy-one to nine hundred and seventy-four. In Śrī Rāmakṛṣṇa the earlier *avatāras* were merged and became solidified as it were. Devotees like Mathurā Nātha saw in the Master's body the forms of Godhead such as Śiva and Kālī.

Out of extreme compassion Śrī Rāmakṛṣṇa took the sufferings of others on his own body and made them pure.



पुद्गलानुपुद्गलविषयेक्षणतत्परोऽपि ब्रह्मावलोकनसुवृत्तिकलापयुक्तः ।
नारीनृजोत्रकुलमानसतत्त्वदर्शी सम्मोहितप्रथि तदममनस्विसङ्घः ॥१८६॥

*puñkhānupuñkhaviṣayekṣaṇatataro'pi brahmāva-
lokanasuvṛttikalāpayuktaḥ
nārīnrjivakulamānasatattvadarśi sammohitaprathita-
dṛptāmanasvisaṅghaḥ*

975. पुङ्खानुपुङ्खविषयेक्षणतत्परः *Puñkhānupuñkha-
viṣayekṣaṇatatarah.* He was capable of seeing subtle
objects coming like wave after wave.

976. ब्रह्मावलोकनसुवृत्तिकलापयुक्तः *Brahmāvalokana-
suvṛttikalāpayuktaḥ.* Yet he was endowed with the
supreme mental mode of seeing *Brahman*.

977. नारी-नृजीव-कुल-मानस-तत्त्वदर्शी *Nari-nrjiva-kula-
mānasa-tattvadarśi.* He was the knower of the truth of
the minds of men, women and other *jivas*.

978. सम्मोहित-प्रथित-दृप्त-मनस्विसङ्घः *Sammohita-prathi-
ta-dṛpta-manasvisaṅghaḥ.* He wrought amazement in
the group of people who were in the grip of the
delusion of pride.

Purport: Names nine hundred and seventy-five to nine
hundred and seventy-eight. Śrī Rāmakṛṣṇa reflected on objects
like colours etc., in a subtle state and at the same time the mode
of his mind was directed to the contemplation of *Brahman*. He
had the supernormal power of knowing the minds of others.
After knowing all, he had the direct experience of *Brahman* like
the myrobalan-fruit kept on one's palm. Scholars who were
proud of their accomplishments became humble in his presence.



नीचाग्रगण्य-रसिक-प्रकटीकृतात्मा भक्तप्रदर्शितवराभयकालिकाश्रीः ।
लिङ्गाश्रयागणितचित्तविराजभावः पापित्वबोधपरिहारदृढोपदेशः ॥

*nicāgragaṇyarasika-prakṛtikṛtātmā bhaktapradarśita-
varābhayakālikāśrī
liṅgāśrayāgaṇitacittavirājabhāvaḥ pāpitvabodhapari-
hāra dṛḍhopadeṣṭā*

979. नीचाग्रगण्यरसिकप्रकटीकृतात्मा *Nicāgragaṇyarasika-
prakṛtikṛtātmā*. He revealed his Self to Rasika who
hailed from a very low caste.

Comments: At the time of the death of Rasika, Śrī Rāma-
kṛṣṇa showed him his divine form and made him eligible for
release.

980. भक्तप्रदर्शितवराभयकालिकाश्रीः *Bhaktapradarśita-
varābhayakālikāśrī*. He showed to his devotees the
auspicious form of Kālī with her hands held in the
poses of boon-giving and affording fearlessness.

Comments: During the time of Śrī Rāmakṛṣṇa's last illness
while he was staying at Shyampukur he graciously revealed this
form of the Divine Mother to devotees such as Girish Chandra
and others.

981. लिङ्गाश्रयागणितचित्तविराजभावः *Liṅgāśrayāgaṇita-
cittavirājabhāvaḥ*. He shone brilliantly in the minds of
countless devotees assuming a subtle form.

982. पापित्वबोधपरिहारदृढोपदेष्टा *Pāpitvabodhaparihā-
raḍṛdhopadeṣṭā*. He taught his disciples firmly to reject
the idea 'I am a sinner'.

Purport: Names nine hundred and seventy-nine to nine
hundred and eighty-two. To a Mahātmā there are no distinctions
of high and low. Śrī Rāmakṛṣṇa was compassionate to the low-
liest and the last. An example is cited here: He gave salvation
to the low-born Rasika.

During the last days when the Master was lodged in a house in Shyampukur he manifested to his devotees who were attending on him his divine and benign form of Kālī with *vara* and *abhaya mudras*. Taking a subtle form the Master shone in the hearts of innumerable devotees. He removed from the minds of the devotees the obsession 'I am a sinner', 'I am a sinner' which stands as the greatest obstacle in the way of enlightenment.†



स्वेच्छावृतासाध्यकठोररोगः कल्पद्रुभावाश्रयचेतनाकृत् ।
नरेन्द्रसंक्रान्तसुदिव्यसंपन्नरेन्द्रनाथत्वसुघोषकारी ॥ १८८ ॥

svecchāvṛtāsādhyakathorarogaḥ kalpadrubhāvāśraya
cetanākṛt
narendrasamkrāntasudivyasampannarendranāthatva-
sughoṣakāri

983. स्वेच्छावृतासाध्यकठोररोगः *Svecchāvṛtāsādhyakathorarogaḥ*. He voluntarily took on himself a very dreadful disease i.e. cancer.

984. कल्पद्रुभावाश्रयचेतनाकृत् *Kalpadrubhāvāśrayacetanākṛt*. He imparted divine consciousness (to the devotees) assuming the nature of the divine wishfulfilling Tree (Kalpataru).

Comments: One day in the Cossipore garden-house his nature as Kalpataru was made manifest. He blessed all the devotees and told them "May all of you gain divine consciousness".

985. नरेन्द्रसंक्रान्तसुदिव्यसम्पत् *Narendrasamkrāntasudivyasampat*. He transferred to Narendranath (Svāmī Vivekānanda) the wealth of divinity.

Comments: A few days before Śrī Rāmakṛṣṇa's passing away, in his room there was Narendranath alone. The Master made him sit before him and gazing at him went into *samādhi*. Narendranath felt a power resembling an electric shock which entered his body. Gradually he too lost consciousness and sat absolutely still. He lost all sense of time but when he regained his ordinary consciousness he found Śrī Rāmakṛṣṇa in tears. In answer to his question Śrī Rāmakṛṣṇa said: "Today I have given you all my spiritual power and have become a fakir. Through this power you will do immense good to the world and then only shall you go back".

986. नरेन्द्रनाथत्वसुघोषकारी *Narendranāthvasugho-
ṣakāri*. He proclaimed loudly that Narendranath should be the leader of all the young devotees.

Comments: He told the assembled young devotees, "From today Narendra has become the leader of all of you". And to Narendranath he said, "My Divine Mother will perform through you great works of world amelioration".

Purport: Names nine hundred and eighty three to nine hundred and eighty-six. These names refer to the last days of the Master in the Cossipore garden-house. He invited on himself the fatal disease of cancer of the throat. In spite of the malady he was constantly giving instructions to the devotees especially to the young devotees. He showered his blessings on all of them like the wish-fulfilling-tree. Surrendering all his greatness to his chosen Apostle, Narendranath, he charged him with the task of being the leader of his brother disciples and fulfilling the mission of spiritual service to the world entrusted to him.



सर्वासु विद्यासु निधिस्वरूपः सर्वेषु लोकेषु तमिस्रहैकः ।
कीटाणुकीटेष्वपवर्गकारी स्वामिन्नशक्तिप्रकटेष्वीजः ॥ १८९ ॥

sarvāsu vidyāsu nidhisvarūpaḥ sarveṣu lokeṣu
tamisrahaikaḥ
kiṭāṇukiṭeṣvapavargakāri svābhinnaśaktiprakāṣṭa-
bijaḥ

987. सर्वासु विद्यासु निधिस्वरूपः *Sarvāsu vidyāsu nidhi-*
svarūpaḥ He who is like a repository of all know-
 ledge, secular and spiritual.

988. सर्वेषु लोकेषु तमिस्रहैकः *Sarveṣu lokeṣu tamisra-*
haikaḥ. He who is like a blazing sun of knowledge
 to dispel the darkness of ignorance in all the *lokas*.

989. कीटाणुकीटेष्वपवर्गकारी *Kiṭāṇukiṭeṣvapavargakāri*
 He was the saviour of the *jīvas* who were in spiritual
 status smaller than even insects.

990. स्वाभिन्नशक्तिप्रकटेष्वीजः *Svābhinnaśaktipraka-*
ṣṭabijaḥ. He imparted to Śārādā Devī who was
 non-different from himself the *iṣṭa-siddha-mantras*
 relating to many deities.

Comments: Śrī Rāmakṛṣṇa knew that being his Śakti
 Śārādā Devī would have to continue his spiritual ministry and he
 commissioned her to do this accordingly. While speaking about
 her way of initiation the Holy Mother said in her later days, “I
 have received all these *siddha-mantras* from the Master himself.
 Through these one is sure to achieve perfection”. (Special power
 of the *siddha-mantra* is that one who receives it will not die with-
 out Self-realization).

Purport: Names nine hundred and eighty-seven to nine
 hundred and ninety. Śrī Rāmakṛṣṇa was a master of all secular
 and spiritual knowledge. Remaining in the hearts of all the
jīvas he destroyed the darkness of ignorance, the Sun of wisdom
 that he was. He imparted the power of saving all beings to the

Holy Mother Śārādā Devī, the *siddha-mantras* with which she could save even insignificant beings and thus continue his own world mission after his passing away.



विश्वद्वन्द्वनिवारको विश्वमङ्गलकारकः ।

विश्वातिगो विश्वहर्ता विश्वकीर्तिश्च विश्वराट् ॥ १९० ॥

viśvadvandvanivārako viśvamaṅgalakāraḥ
viśvātigo viśvahartā viśvakirtiśca viśvarāṭ!

991. विश्वद्वन्द्वनिवारकः *Viśvadvandvanivārakaḥ*. He was the remover of all opposition (between religions).

992. विश्वमङ्गलकारकः *Viśvamaṅgalakāraḥ*. He was the bestower of auspiciousness on the world.

993. विश्वातिगः *Viśvātigaḥ*. He went beyond all the religions (by proclaiming that there are as many paths as there are minds).

994. विश्वहर्ता *Viśvahartā*. He destroyed the load of sin, narrowness, bigotry, fanaticism etc. (of the followers) of all religions.

995. विश्वकीर्तिः *Viśvakirtiḥ*. His fame spread throughout the world.

996. विश्वराट् *Viśvarāṭ*. He is found and worshipped as the spiritual sovereign in the hearts of all.

Purport: Names nine hundred and ninety-one to nine hundred and ninety-six. Śrī Rāmakṛṣṇa demonstrated that there was no real opposition among religions. By actually following the various paths prescribed in them he showed that they lead to the same goal. By this he did the greatest good to

all the faiths. He could not be contained by the world, he went beyond it. He destroyed worldliness. His spiritual glory spread far and wide, he became the Sovereign of the world.



विश्ववेदान्तधर्मज्ञो विश्वसत्कार्यदर्शकः ।

विश्वभ्रातृत्वसन्दीपी विश्वधर्मप्रकाशकः ।

विश्वधर्मप्रकाशकः ओं नमः ॥ १९१ ॥

viśvavedāntadharmajño viśvasatkāryadarśakaḥ
viśvabhrāṭṛtvasandīpi viśvadharmapṛakāśakaḥ
viśvadharmapṛakāśakaḥ om namaḥ

997. विश्ववेदान्तधर्मज्ञः *Viśvavedāntadharmajñaḥ*. He knew the Truth of all the philosophies.

998. विश्वसत्कार्यदर्शकः *Viśvasatkāryadarśakaḥ*. He was the exemplar of all good deeds.

999. विश्वभ्रातृत्वसन्दीपी *Viśvabhrāṭṛtvasandīpi*. He established universal world-brotherhood.

1000. विश्वधर्मप्रकाशकः *Viśvadharmapṛakāśakaḥ*. He was the illuminator of all religions.

विश्वधर्मप्रकाशकः ओं नमः *Viśvadharmapṛakāśakaḥ*.
Om namaḥ He was the illuminator of all religions. Om, obeisance. Repetition of the last word (one thousandth) denotes the end of the book.

Purport: Names nine hundred and ninety-seven to one thousand. The essence of all religions is the same. They aim at realizing God and as the means thereto they advocate the practice of renunciation, detachment, forbearance, truth, austerity etc., Śrī Rāmakṛṣṇa showed that there was deep harmony among all the religions. He taught the followers of the various

religions how to live as brothers. He expounded religious unity on the basis of the oneness of God.



लीलासंदारसंखिन्नाशेषस्वभक्तपार्षदः ।

भूभाग्लानिसंहारी श्रीरामकृष्ण एव सः ॥ १९२ ॥

*līlāsāṁvārasāṁkhinnāśeṣasvabhaktapārṣadaḥ
bhūbhāraglānisāmhāri śrīrāmakṛṣṇa eva saḥ*

Finally, when he withdrew his sportive *avatāra* as man he plunged countless devotees in the ocean of sorrow. It was that Śrī Rāmakṛṣṇa who destroyed the burden of the world and the danger to *dharma*.

Purport: Śrī Rāmakṛṣṇa came as *Avatāra* of this age. His devotees and attendants had to go through suffering and sorrow in order that the Master's mission might be fulfilled, which is establishment of universal harmony and the reduction in the earth's load of sin.



श्रीरामकृष्णदेवस्य लोककल्याणकारिणः ।

स्तोत्रं सहस्रनामाख्यमेतन्निगदितं शुभम् ॥ १९३ ॥

*śrīrāmakṛṣṇadevasya lokakalyāṇa kāriṇaḥ
stotraṁ sahasranāmākhyametannigadit' m śubham*

On Śrī Rāmakṛṣṇa Deva, who was the bestower of universal beatitude, this auspicious hymn consisting of one thousand names has been composed.

Purport: The hymn of the one-thousand names of Śrī Rāmakṛṣṇa is sacred and auspicious. The Master bestowed auspiciousness on the entire world. The hymn celebrates his epithets which are all auspicious.

लीलानुक्रमिकं त्वेतन्न सर्वत्रोपवर्णितम् ।

इति-नेति-प्रसङ्गेन भक्त्युत्कर्षः समीप्सितः ॥ १९४ ॥

*lilānukramikaṁ tvetanna sarvatropavarṇitam
iti neti prasaṅgena bhaktyutkarṣaḥ samīpsitaḥ*

This is based on the series of *lilās* performed by him. But not all of them have been described. 'He was like this', 'He was not like this'—in this manner the enhancement of devotion has been sought to be accomplished.

Purport: In this hymn the various *lilās* of the Master have been made the basis of the names. But it is not possible to exhaustively enumerate his *lilās*. The purpose of this hymn is to promote devotion to him by detailing somewhat his greatness by saying what he was and what he was not.

यो वै पठेन्नरो नित्यं शृणुयाच्छ्रावयेदथ ।

गायेद्वा भावमाश्रित्य श्रद्धाभक्तिसमन्वितः ॥ १९५ ॥

न तस्य दुष्कृतं किञ्चिल्लेशतोऽपि स्थितिं व्रजेत् ।

जित्वा पुण्यकृतां लोकान् शश्वच्छान्तिं स चाप्नुयात् ॥ १९६ ॥

*yo vai paṭhennaro nityam śṛṇūyācchrāvayedatha
gāyedvā bhāvamāśritya śraddhābhaktisamanvitaḥ*

*na tasya duṣkṛtaṁ kiñcilleśato'pi sthitim vrajet
jitvā puṇyakṛtām lokān śaśvacchāntim sa cāpnuyāt*

That person who reads this (Sahasranāma Stotram) always or hears it or makes others hear, or sings

it with spiritual feeling and as endowed with faith and devotion—for him there will be the state of absolute sinlessness. He will win the worlds* to which the good people go and also attain everlasting peace.

Purport: These two verses constitute the *phala-śruti*. The highest goal i.e. lasting peace, can be gained through reading, hearing and making others hear or singing the *stotra*. If all these are done with faith and devotion one's sins will disappear completely, the worlds of the meritorious will be gained and perfection attained.

त्रेतायां यश्च रामो हि श्रीकृष्णो द्वापरे स्मृतः ।
तयोरैक्येन जातः स रामकृष्णः कलौ युगे ॥ १९७ ॥

tretāyām yaśca rāmo hi śrīkṛṣṇo dvāpare smṛtaḥ
tayoraikyena jātaḥ sa rāmakṛṣṇaḥ kalau yuge

He who took *avatāra* as Rāma in the *Tretā-yuga* and as Śrī Kṛṣṇa in the *Dvāpara-yuga* came in the *Kali-yuga* as Rāmakṛṣṇa uniting the two *avatāras*.

Purport: Rāmakṛṣṇa is not a mere proper name. It is a significant name. The *Tretā-yuga* saw the *avatāra* of Rama and the *Dvāpara-yuga* the *avatāra* of Kṛṣṇa. In this *Kali-yuga* the two became one and appeared as Śrī Rāmakṛṣṇa.

तस्यैशापूर्वभासो निखिलनरकुल-प्रार्थिताशेषकीर्तिः
पुंसो लोकोत्तरस्य ह्यमलशिशुमतेराजनिप्रौढकालम् ।
दिव्याचारादरो वै चरितपरिचयो न्यूनमत्यन्तसारौ
सन्दिग्धे क्लिन्नकाले प्रकटमदयुते सर्वलोकामयधनौ ॥ १९८ ॥

*tasyaiśāpūrvabhāso nikhilanarakulaprār'hitāśeṣakīrtiḥ
 puṁso lokottarasya hyamalaśiṣumaterājaniprauḍha-
 kālam
 divyācārādaro vai caritaparicayo nyūnamatyan'asārau
 sandigdhe klinnakāle prakāṭamadayute sarvalokā-
 mayaghnau*

His uncommon brilliance, his absolute fame which is adored by the entire humanity, his transcendent, guileless, child-like nature which remained unchanged from birth to old age, the example of such divine *avatāra* and the acquaintance with his life-story will undoubtedly destroy the afflictions of the entire world in this essenceless age of doubt, turmoil and manifest pride.

Purport: The life of Śrī Rāmakṛṣṇa is a great saga of purity, spirituality, praise and mercy. The entire world was uplifted by his *avatāra*. This age requires such a holy *avatāra* as the Master in order that many of its evils may be remedied.



परिपूज्यात्मनश्चित्रं प्रपूज्यः स्यां गृहे गृहे ।
 स्वयमघोषयद्देवो यत्तत् सत्यफलं वचः ॥ १९९ ॥

*paripūjyātmanaścitraṁ prapūjyaḥ syāṁ gr̥he gr̥he
 svayamaghoṣayaddevo yattat satyaphalaṁ vacaḥ*

Once seized with a spiritual mood the God-man Śrī Rāmakṛṣṇa worshipped his own picture (with flowers, sandal-paste etc.) and declared "As time goes on this photo will be worshipped in every home". This statement is turning out to be true.

Purport: The message of Śrī Rāmakṛṣṇa is spreading increasingly every day. Ever since Svāmī Vivekānanda spoke at the Parliament of Religions in Chicago the West has come to know of the greatness of Śrī Rāmakṛṣṇa's message which is that of this ancient land. As foretold by the Master himself his likeness is worshipped in many homes all over the world. Eventually his picture will be adored in every house.



इत्थंभूताभिधानाय चानुक्ताशेषवाचिने ।
सर्वथावाच्यरूपाय रामकृष्णाय ते नमः ॥ २०० ॥

हरिः ॐ तत्सत् । इति शम् ।

itthambhūtabhidhānāya cānuktāśeṣavācine
sarvathāvācyarūpāya rāmakṛṣṇāya te namaḥ
hariḥ om tat sat. iti śam.

Obeisance to Thee! O Rāmakṛṣṇa, who bearest such thousand names as also unmentioned names which shows that Thy names are uncountable.

Purport: The hymn ends with obeisance paid to Śrī Rāmakṛṣṇa who is identical with the supreme *Brahman*, who is indescribable and yet bears innumerable names. Only one thousand of them have been mentioned in this hymn.

Hari Om Tat Sat. Thus ends the Śrī Rāmakṛṣṇa Sahasra-nāma-Stotram.

Śubham

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