
Shri Ramakrishna Suprabhatam

श्रीरामकृष्णसुप्रभातम्

Document Information

Text title : Shri Ramakrishna Suprabhatam 3

File name : rAmakRRiShNasuprabhAtam3.itx

Category : deities_misc, gurudev, rAmakRiShNa, suprabhAta, shataka

Location : doc_deities_misc

Author : Unni Nambudiripad, Ottoor

Translated by : Thulaseetheerthan

Acknowledge-Permission: Ramakrishna Ashrama, Kayakulam

Latest update : February 10, 2024

Send corrections to : Sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

February 10, 2024

sanskritdocuments.org

श्रीरामकृष्णसुप्रभातम्



श्रीरामकृष्ण, परिपूर्णतमावतार, कारुण्यसागर, समुद्धृतधर्मराशे, ।
भूमन्, नरेन्द्रतुलसीगुरुभूत, नित्यमाशास्महे तव गदाधर सुप्रभातम् ॥ १ ॥
श्रीमद्रयाविबुधमन्दिरविष्णुपादात् कामारपुष्करसुरालयशैवलिङ्गात् ।
मायागुणोत्तरचिदम्बरमण्डलाच्च मर्त्यात्मनावतरतस्तव सुप्रभातम् ॥ २ ॥
कामारपुष्करमहीतललब्धजाते, चन्द्रातनूज, भगवन्, क्षुदिरामसूनो, ।
कन्दर्पसुन्दरतनो, स्मितशोभितास्य, भक्तानुकूलविहृते, तव सुप्रभातम् ॥ ३ ॥
लम्बालकावलिलसन्निटिलान्तरस्य स्मेरावलोकपरिशोभिमुखाम्बुजस्य ।
चन्द्राङ्कशायिकमनीयकलेवरस्य कैशोरवैभवभृतस्तव सुप्रभातम् ॥ ४ ॥
कौमारकेलिपरितोषितबन्धुवर्ग, निःशेषलोकहृदयङ्गमशीलशालिन्, ।
आजन्मबुद्धपरिशुद्धविमुक्तचित्त, हृद्वागगम्यमहिमंस्तव सुप्रभातम् ॥ ५ ॥
नीलाभ्रदर्शनविमूर्च्छितशुद्धबुद्धे, कात्यायनीस्मरणलब्धसमाधिवृत्ते, ।
तद्वेषमात्रसमुपार्जितशर्वभाव, शश्वत्समाहितमनस्तव सुप्रभातम् ॥ ६ ॥
नानाविनोदरत, चित्रकलाविदग्ध, सङ्गीतकोविद, कथाभिनयप्रवीण, ।
आमुग्धताण्डवपटो, सरसोक्तिदक्ष, शिल्पक्रियाकुशलधीस्तव सुप्रभातम् ॥ ७ ॥
कौमारचापलकृतैर्विविधैर्विहारैः सङ्गीतनाट्यनटनादिमयैर्विनोदैः ।
विस्मार्थसंस्तुतिशुचःस्वजनानशेषान् मोदेनिमज्जितवतस्तव सुप्रभातम् ॥ ८ ॥
आपादितोपनयनक्रिय, भक्तिवश्य, धानीकरप्रतिगृहीतपवित्रभिक्ष, ।
आविष्टपाठनिलयोज्झितशुष्कविद्य, सत्यैकमार्गणरुचे तव सुप्रभातम् ॥ ९ ॥
भ्रातुः प्रियार्थमतिदूरदिशङ्गतस्य शोकाब्धिमज्जितसमस्तसुहृद्गणस्य ।
श्रीदक्षिणेश्वरसुरालयवासगृह्णोरुच्चैर्निरङ्कुशगतेस्तव सुप्रभातम् ॥ १० ॥
कालीपदाम्बुजसमर्चनलालसस्य तद्धिप्रयोगकठिनव्यसनानुरस्य ।
निःशेषरोमविवरस्रुतरक्तबिन्दोर्मूर्च्छाभिभूतमनसस्तव सुप्रभातम् ॥ ११ ॥

त्यक्तान्नपानशयनादिशरीरधर्मान्, शश्वद्धरातललुठल्ल कमनीयमूर्ते, ।
 अम्बाभिधानमुखरीकृतपुण्यकण्ठ, त्रैलोक्यपावन, विभो, तव सुप्रभातम् ॥ १२ ॥
 खड्गेनकण्ठदलनायसमुद्यतस्य सद्योविलोकितजगज्जननीमुखस्य ।
 तत्कान्तिवीचिकबलीकृतविग्रहस्य सम्मूर्च्छयाप्रपततस्तव सुप्रभातम् ॥ १३ ॥
 कालीनिरन्तरनिरीक्षणनन्दितस्य वातात्मजेन परमैक्य ।
 रामोपधावनपरस्य तदीयसाक्षात्कारानुरज्जितधियस्तव सुप्रभातम् ॥ १४ ॥
 निष्कामलोभमदमत्सरमानसस्य सच्छिक्षणार्थकृतदारपरिग्रहस्य ।
 वैतृष्ण्यविस्मृतविवाहकथस्यसाधोः श्रीशारदामणिपतेस्तव सुप्रभातम् ॥ १५ ॥
 सर्वाङ्गदाहशमनार्थमुदप्लुतस्य श्रीभैरवीविहितभेषजनिर्वृतस्य ।
 तन्त्रोक्तसाधनसहस्रनिषेवकस्य सर्वेषुसिद्धिमयतस्तव सुप्रभातम् ॥ १६ ॥
 स्वस्याङ्गतस्सुकृतपातकरूपपुंसोर्निर्याणमुत्कटपरस्परमल्लयुद्धम् ।
 पुण्येनपापहननञ्चनिशाम्यसाक्षाच्छान्तज्वरस्यसुखिनस्तव सुप्रभातम् ॥ १७ ॥
 स्वर्णे तृणे मलयजे विषि तुल्यदृष्टे जीवे शिवे नृषु मृगेषु समानबुद्धे ।
 भिक्षौ गृहिण्यविषमं प्रसमीक्ष्यमाणस्यान्तर्बहिर्समदृशस्तव सुप्रभातम् ॥ १८ ॥
 भोगेषु योगविभवेषु विरागशालिन, क्षेत्रेषु वेशभवनेषु परात्मदर्शिन, ।
 शिष्टेषु दुष्टनिकरेषु कृपादिवर्षिन, त्रैलोक्यपावनयशस्तव सुप्रभातम् ॥ १९ ॥
 अन्तर्बहिश्च भुवनत्रितयंसमस्तं सर्वेश्वरस्यमहसा तिमितं ततं च ।
 आलक्ष्यहर्षवधर्षितमानसस्य मत्तप्रनर्त्तनभृतस्तव सुप्रभातम् ॥ २० ॥
 आलोक्यलोकजननी प्रतिमां प्रदीपानाराधनोपकरणानि समर्चकांश्च ।
 देवालयं च सकलानि चिदात्मकानि विष्वक्सुमानि किरतस्तव सुप्रभातम् ॥ २१ ॥
 राधाप्रविष्टहृदयस्यतदात्मकस्य माधुर्यभावमधुपानमदोल्कस्य ।
 प्रेयोवियोगदवतप्तकलेवरस्य निर्जीविसाम्यमयतस्तव सुप्रभातम् ॥ २२ ॥
 गोपालनन्दन निरीक्षणविज्वरस्य तन्नित्ययोग परमोत्सवनिर्वृतस्य ।
 सर्वत्र तत्तनुविलोकनविस्मितस्य तत्सात्मताङ्गतवतस्तव सुप्रभातम् ॥ २३ ॥
 भक्तोत्तमो महितभागवतं पुराणं तत्संश्रयश्च भगवानिति कीर्तितस्य ।
 वस्तुत्रयस्य परमैक्यमहारहस्यं साक्षाद्विलोकितवतस्तव सुप्रभातम् ॥ २४ ॥
 अन्यादृशात्मतपसामनुभावहेतोरेकैकरोमविवरात् स्वतनोर्गलन्तीम् ।
 आलक्ष्यकान्तिमभिनन्दितुमक्षमस्य तन्नष्टयेस्पृहयतस्तव सुप्रभातम् ॥ २५ ॥

अस्तेयसत्यकरुणादियमैर्यतस्य कार्येनसाधनचतुष्टयपुष्कलस्य ।
 अज्ञानतोऽपिकनकादिसमस्तलोहस्पर्शाक्षमस्य भगवन्, तव सुप्रभातम् ॥ २६ ॥
 पूगादियत् किमपिवस्तु करारविन्दे सङ्गृह्यते यदि कदापि निजोपयुक्तैः ।
 तञ्जिसा कुरुततामतिमूढतांश्च सम्प्राप्यकश्मलभुजस्तव सुप्रभातम् ॥ २७ ॥
 सन्ताडनस्य परकायनिपातितस्य सुस्पष्टचिह्नमखिलात्मतया स्वदेहे ।
 सङ्क्रान्तमत्भुतविमोहितमानुषाणां नेत्रस्य गोचरयतस्तव सुप्रभातम् ॥ २८ ॥
 तोतापुरीचरणभक्त, ततोगृहीत संन्यासदीक्ष, विदितस्वपरात्मभाव, ।
 मासान्धडुञ्जितविकल्पमहासमाधौ निर्म्मज्यसंस्थित, विभो, तव सुप्रभातम् ॥ २९ ॥
 आचारपूतकरणस्य शुभाशयस्य बद्धासनस्य विजितानल पञ्चकस्य ।
 प्रत्याहृतेन्द्रियगणस्य समाहितस्य ब्रह्मामृतरसयतस्तव सुप्रभातम् ॥ ३० ॥
 स्वेच्छागृहीत मथुरप्रमदामयस्य वर्षार्द्धभुक्त बहुदुस्सहयातनस्य ।
 इत्थं शनैर्जडसमाधि समुत्थितस्य स्थानत्रयं गतवतस्तव सुप्रभातम् ॥ ३१ ॥
 इस्लाम्ततोत्सुक, मुहम्मदमूर्तिदर्शिन, येशोन्निरीक्षित, विलोकितगौरकृष्ण ।
 तेषामशेषवपुषांस्वतनौप्रवेशं निर्वण्यविस्मृतमते, तव सुप्रभातम् ॥ ३२ ॥
 साक्षात्कृतेश गिरिजाच्युतरामराधा सीताञ्जनेयनविकृस्तु शचीतनूज ।
 अन्यैरदृष्टचरयोगरहस्यवेदिन्, सङ्गुण्णसर्वसरणे, तव सुप्रभातम् ॥ ३३ ॥
 त्यक्त्वाविकल्परहितां जडयोगनिद्रामम्बाज्ञयाकुशलभावमुखस्थितस्य ।
 लोकम्महेश्वरमपिस्फुटमेककाले सम्पश्यतो खिलगुरोस्तव सुप्रभातम् ॥ ३४ ॥
 पादाब्जचङ्कमणपावितसर्वतीर्थ, काशीमृताखिलसमार्जितमोक्षसाक्षिन्, ।
 आर्त्त्यथात् द्रवदुदारमते, दरिद्रनारायणार्चनरते, तव सुप्रभातम् ॥ ३५ ॥
 दीर्घप्रतप्तबहुरूपतपोविलास, नानाबुभुत्सुजनसन्ततवेष्ट्यमान, ।
 निश्शेषपात्रपरिवेषितमोक्षभैक्ष, सञ्जीवितार्षधरणे, तव सुप्रभातम् ॥ ३६ ॥
 लूचीविपाटनसमुद्यमनेकदाचित् यस्यक्षतात् करतलात् रुधिरञ्जगाल ।
 तेनप्रसूनमृदुनावपुषातपांसि विश्वोत्तराणिचरतस्तव सुप्रभातम् ॥ ३७ ॥
 पत्न्यैस्वपादभजनावसरप्रदायिन्, मातुर्निरन्तरहिताचरणावधायिन्, ।
 काल्यास्समर्चननुतिप्रणिधानशालिन्, अद्वैतभावितमते, तव सुप्रभातम् ॥ ३८ ॥
 श्रीशारदां परममङ्गलभर्तृपादसंवाहनं परिसमाप्यततोऽपयाताम् ।

भक्त्यापरोक्षमनुवासरमव्यलीकं कालीधियाप्रणमतस्तव सुप्रभातम् ॥ ३९ ॥
 श्रीशारदाहृदयशुद्धिपरीक्षकस्य तत्तीव्रभोगविरतौमुदिताशयस्य ।
 साकं तथा निशि विकारमृते शयित्वा स्वप्रत्ययन्दृढतयस्तव सुप्रभातम् ॥ ४० ॥
 लीलासहायविरहव्यथितान्तरङ्ग, तेषामुपागमनदर्शनसुप्रसन्न, ।
 तेषाम्पुरः प्रकटितात्ममहाप्रभाव, स्वामिन् जगत्रयगुरो, तव सुप्रभातम् ॥ ४१ ॥
 आजन्मशुद्धचरितस्य तपोधनस्य दिव्यानुभूतिरसिकस्य दयादितस्य ।
 शिष्यावृतस्य जगदुद्धरणोत्सुकस्य धर्मात्मकस्य सततं तव सुप्रभातम् ॥ ४२ ॥
 नानामतस्थनत, तत्तदुपास्यमूर्त्यां प्रत्येकमर्चकजनेषुविराजमान ।
 भक्तेस्वरूपमवलम्ब्य, विना तु रूपं विज्ञे, प्रकाशनपटो, तव सुप्रभातम् ॥ ४३ ॥
 काली नरेन्द्र तुलसी शशि बाबुराम राखाल तारक सुबोध गिरीशवन्ध, ।
 गोपाल लाट्ट हरी योगि शरत् प्रसन्न गङ्गा निरञ्जनगुरो, तव सुप्रभातम् ॥ ४४ ॥
 देवेन्द्र राम हरिपाद महेन्द्र पूर्ण वैकुण्ठ कालिपद नागमहाशयेड्य, ।
 गोलाब घोरमणिलालित योगिनीमा गौरीपणायित, विभो, तव सुप्रभातम् ॥ ४५ ॥
 श्रीवास रासमणि केशव तेजचन्द्र नारायण द्विज हृदुप्रमुखाचित्तद्वे, ।
 श्रीब्राह्मणीप्रभृतिनैजमहारूपां विज्ञानपूरक, विभो, तव सुप्रभातम् ॥ ४६ ॥
 श्रीभैरवीमखिलभेदविहीनबोधे तोतापुरीङ्गिरिसुताङ्घ्रिसरोजभक्तौ ।
 सम्यङ्नियम्य बहुशो गुरुतां गुरुणां स्वस्यप्रदर्शितवतस्तव सुप्रभातम् ॥ ४७ ॥
 गोपालबालकसमक्ष, मघोरमण्या नानावतारजलधे, पुरतस्तुकाल्याम् ।
 मेरीसुतप्रभुदयालुविलोचनेच सर्वप्रियाकृतिकृते, तव सुप्रभातम् ॥ ४८ ॥
 दैन्यार्पणात्तदुपशान्त्यभियाचनार्थं दैवोपकण्ठनयनात्तदयाचनाच्ची ।
 अन्यं कुचेलमति भक्तनरेन्द्रनाथे कौतूहलेन सृजतस्तव सुप्रभातम् ॥ ४९ ॥
 चित्तप्रलोभकरयौगिकसिद्धिराशेरत्यत्भुतप्रकटनं क्वचिदप्यकृत्वा ।
 शुद्धानुरागभरशृङ्खलयैव लोकानाकर्षतो निजपदं तव सुप्रभातम् ॥ ५० ॥
 चेष्टानृणाम्बहुविधाननुकृत्यकांश्चिदेकान् प्रदर्श्यनिजनित्यसमाधियोगान् ।
 अन्यांश्चभक्तिरभसादसकृत् प्रनृत्य भक्तान् सदारमयतस्तव सुप्रभातम् ॥ ५१ ॥
 आलोकनेन हसनेन विनोदनेन संवाहनेन हृदयङ्गमभाषणेन ।
 अध्यापनेन मधुरान्नसमर्पणेन भक्तान् मुहुः सुखयतस्तव सुप्रभातम् ॥ ५२ ॥

नित्योन्मिषत्सरसनर्मविजल्पनेन सर्वश्रुतिश्रुतिनिषेचकगायनेन ।
 ब्रह्माण्डमण्डलविघूर्णकताण्डवेन शिष्योत्करान् वशयतस्तव सुप्रभातम् ॥ ५३ ॥
 वेदैःपुराणनिकरैःस्मृतिभिश्चसम्यक् स्पष्टानयोभवतितं गहनं स्वधर्मम् ।
 स्वाचारतस्सुललितैश्चनिजोपदेशैः एकान्ततस्फुटयतस्तव सुप्रभातम् ॥ ५४ ॥
 चेतोहरैर्विवरणैरुपपादनैश्च वेदान्ततत्वमतिदुर्ग्रहमाश्रितानाम् ।
 क्लेशं विना करतलामलकोपमानं भूयस्तरां स्फुटयतस्तव सुप्रभातम् ॥ ५५ ॥
 सन्मण्डलेन सहसंवदतः कदाचिदातन्वतः सरसताण्डवमन्यकाले ।
 कुत्रापि भेदरहिते पततस्समाधौ विश्वस्य विस्मयपुष्पस्तव सुप्रभातम् ॥ ५६ ॥
 संशोधकस्य कृतपातकसञ्चयानां वैराग्यदस्य विमलीकृतमानसानाम् ।
 निर्वेदिनां तनुभृतां अपवर्गदातुस्सर्वैस्समाश्रितपदस्तव सुप्रभातम् ॥ ५७ ॥
 स्पर्शनं मन्त्रचणनेन निरीक्षणेन सङ्कल्पनेन च यथेष्टमशेषजीवान् ।
 क्लेशं विनैव सहसामभवभीमसिन्धोरुद्धर्तुमीश, भगवन्, तव सुप्रभातम् ॥ ५८ ॥
 भक्तिक्रियाद्यखिलयोगपथाध्वगस्य दुर्गामृडादिसकलेश्वरदर्शकस्य ।
 अद्वैततुङ्गपदवी परिनिष्ठितस्य कारुण्यपीडितधियस्तव सुप्रभातम् ॥ ५९ ॥
 मुक्तात्मनोप्यखिललोकमहागुरोरप्येकान्त मुग्धशिश्नुवद्जगदम्बिकायाः ।
 वस्त्राञ्जलेऽतिकुतुकेन सदाविलम्ब्य वैवश्यतः प्रलपतस्तव सुप्रभातम् ॥ ६० ॥
 योगाद्यसङ्ख्याविधसाधनपुष्पजातेर्माध्वीं विलिह्य परितृप्तिवशादिवान्ते ।
 कालीपदाब्जमकरन्दरसैकतृष्णामागृह्यतस्सदलितस्तव सुप्रभातम् ॥ ६१ ॥
 भिक्षुव्रतान्यनतिलङ्घ्य गृहस्थभावं शास्त्रप्रपञ्चमनधीत्य विचक्षणत्वह्लाक ।
 शस्त्रप्रयोगमनपेक्ष्यच दिग्जयित्वं स्वस्मिन् सुखद्वटयतस्तव सुप्रभातम् ॥ ६२ ॥
 कृस्त्यानिभिर्महितमेरितनूजभावाद् अल्लाहुसम्मिमततया च मुहम्मदीयैः ।
 नानाविधया च शिखधर्मिशिखावतंस्यैराराधितस्य भवता तव सुप्रभातम् ॥ ६३ ॥
 विप्रस्यपुल्कसगृहाजिरमार्जिकस्य योगाधिरूढमनसःप्रतिमार्चकस्य ।
 मायाधिपस्य निजभक्तवशंवदस्य धर्मान् पिपालयिषतस्तव सुप्रभातम् ॥ ६४ ॥
 अज्ञस्यसर्वविदुषःकमनीमयस्य पुंसश्शिशोः प्रवयस्रो बलवर्जितस्य ।
 शक्तस्य शिष्यतिलकस्यगुरुन्तमस्य जीवस्य केवलचित्तस्तव सुप्रभातम् ॥ ६५ ॥
 सम्मूढवद्बुधजनैःखलवन्नृशंसैः सन्मानुषैस्सुजनवमुनिवद्वनस्थैः ।
 मुक्तात्मभिःपरमहंसवदात्मभक्तैः सर्वेशवद्कृतमितेस्तव सुप्रभातम् ॥ ६६ ॥

पुण्या निजप्रतिकृतिं कुहचिद्विलोक्य “लोकाम्बिकैवनिवसत्यपरोक्षमस्याम् ।
 इत्थ निगद्य सकुतूहलमाशुतस्यै पुष्पाञ्जलिं कृतवतस्तव सुप्रभातम् ॥ ६७ ॥
 विप्राग्रगण्य, नृपपुङ्गव, वैश्यशूद्रवर्णिन्, गृहस्थ, विपिनस्थ, यतिप्रधान, ।
 ज्ञानिन, क्रियानिरत, योगिवरेण्य, भक्त, सर्वात्मकाखिलगुरो, तव सुप्रभातम् ॥ ६८ ॥
 नस्पन्दितुं त्रिभुवनैकतमोपिजन्तुशक्नोति यस्य करुणादृशमन्तरेण ।
 तं सर्वशक्तमखिलेश्वरमात्मदेहे पूर्णात्मनैववहतस्तव सुप्रभातम् ॥ ६९ ॥
 सम्मोहसंशयभयामयतापकोपवैषम्य जन्ममरणादि मनुष्यधर्मान् ।
 स्वस्मिन् प्रदर्श्यसविलासमनर्हलोकान् प्रायोमुहुश्छलयतस्तव सुप्रभातम् ॥ ७० ॥
 काली, कपालि, नवि, कृस्तु, मुनीन्द्र, सीता राधा, शचीतनय, राम, मुरान्तकादि ।
 मूर्तीनिजेवपुषिवासयतोऽपिगूढं मूढात्मनाविलसतस्तव सुप्रभातम् ॥ ७१ ॥
 स्फूर्जत्रयीनिटिलवाचकगज्जितस्य शश्वत्प्रकीर्णनिरुपाधिकृपाभृतस्य ।
 कापिस्फुरत् स्वगुरुभावतडिल्लतस्य सच्चिधनस्यभवतात्तव सुप्रभातम् ॥ ७२ ॥
 यत् पादपांसुलुठनङ्कमलासनाद्याः मत्वाऽपुनर्भवसुखादपिकामनीयम् ।
 तत्सिद्धयेकठिनसंयममाचरन्ति तस्यत्रिविष्टपपतेः तव सुप्रभातम् ॥ ७३ ॥
 नैवाध्वरो न नियमो न यमो न होमो नो दक्षिणा न च जपो न च तीर्थयात्रा ।
 यत्पादसेवनलवस्यकलाक्वचित् स्यात्तस्याप्रमेयमहसस्तव सुप्रभातम् ॥ ७४ ॥
 माया न तिष्ठति यदक्षिपथे भयेन सिद्धाः यदीक्षणलवाय तपस्तपन्ति ।
 यन्नामतारयति संसृतितस्समस्तां स्तस्य प्रभोरिदमिदं तव सुप्रभातम् ॥ ७५ ॥
 गङ्गादि तीर्थनिकरप्रभवैकमूले ब्रह्माद्यमानुषशिरश्चिरमृग्यमाणे ।
 एकैकनैजपदविन्यसने धरण्याः रोमाञ्चमङ्कुरयतस्तव सुप्रभातम् ॥ ७६ ॥
 विश्वाकृतिप्रकटनेन विनापवित्र कीर्त्यास्वतःप्रसुमरस्यसमस्तदिक्षु ।
 हित्वायुधानि निरुपाधिकसौहृदेन लोकत्रयीविजयिन स्तव सुप्रभातम् ॥ ७७ ॥
 लोकत्रयीदुरितसञ्चयकालकूटमापीय भूतदययार्बुदरोगभाजः ।
 कण्ठेव्यथातिशयतशितिकण्ठभावं प्राप्तस्यविश्वसुहृदस्तव सुप्रभातम् ॥ ७८ ॥
 स्वीयां चिदेकरचितां परमार्थभूतां आनन्दमूर्त्तिमखिलेषु चराचरेषु ।
 वैकुण्ठनामक निजाङ्घ्रि निषेवकाय व्यज्यस्फुटं कृपयतस्तव सुप्रभातम् ॥ ७९ ॥
 नानाभिषक्प्रवरसाधुचिकित्सितस्य निःशेषलोकभवरोगचिकित्सकस्य ।


उच्चैस्तरां विविधयातनायादितस्य स्वानन्दनित्यविहृतेस्तव सुप्रभातम् ॥ ८० ॥
 कालेकदाचिद्विषह्यकृपाजवेन पादाब्जसीम्नि पतितान् पतितानशेषान् ।
 स्पृष्ट्वा समाधिरसमीश्वरदर्शनं च दत्त्वा प्रहर्षितवतस्तव सुप्रभातम् ॥ ८१ ॥
 कल्याणकेलिनिकरैर्भुवनं समस्तं उज्जीव्य सम्यगतिभासुरमात्मतेज ।
 शिष्याग्रवह्निषु निधाय तिरोबुभोषोः पूर्णावतारसवितुस्तव सुप्रभातम् ॥ ८२ ॥
 पाषण्डिनां सरभसाक्रमणेनभिन्न-प्रायानशेषपरिपावनधर्मसेतून् ।
 भूयो निबद्ध सुदृढं सुजनान् प्रतोष्य नैजं पदं गतवतस्तव सुप्रभातम् ॥ ८३ ॥
 निर्मूलया करुणया जगदुद्धिधीर्षोः धर्मोत्करानविविधोर्निगमानुशिष्टान् ।
 अन्यान् दिवङ्गमयितुं नरकेषु नित्यं तुष्ट्यास्वयम्पिपतिषोस्तव सुप्रभातम् ॥ ८४ ॥
 निर्याणतो निजपतेः परिदेवयन्ती मङ्गल्यसूत्रवलयानि परित्यजन्तीम् ।
 देवीं निवार्य परिसान्त्वयितुं पुरस्तात् प्रत्यक्षतां प्रभजतस्तव सुप्रभातम् ॥ ८५ ॥
 पृथ्यां मनुष्यवपुंषा प्रकटीकृता त्म-प्रत्यक्षकेलिरधुनोपरताप्यभङ्गम् ।
 स्वादृश्यकेलिरधुनाप्यनुवर्त्तमानेत्यस्मान् सिसान्त्वयिषतस्तव सुप्रभातम् ॥ ८६ ॥
 स्थूलात्मकं परिसमाप्य निजावतारलीलाविलास रसमद्यतिरोहितस्य ।
 अस्मादृशेषु कृपणेषु कृपाद्रदृष्टिं गूढम्पिपातयिषतस्तव सुप्रभातम् ॥ ८७ ॥
 आरूढकर्ण, यशसा भुवि देहभाजां नाम्ना सुखाध्युषितजिह्व, शुभाशयानाम् ।
 आविष्टचित्त, महतामुरुपुण्यमूर्त्या नित्यानुवृत्तविहृते, तव सुप्रभातम् ॥ ८८ ॥
 पानोपवेश, शयनाशनमज्जनादौ ग्रामाटवीव्रजपुरीगिरिसागरादौ ।
 सम्पद्धिपद्मयजरामरणामयादौ भक्तान् सदानुभजतस्तव सुप्रभातम् ॥ ८९ ॥
 सम्प्रत्यतिस्फुटतरं भुवने समन्तात् सन्दृश्यमानसकलाभ्युदयोद्यमानाम् ।
 हेतोर्विशिष्य नवभारतशिल्पिसार्वभौमस्य, विष्टपसृजस्तव सुप्रभातम् ॥ ९० ॥
 आर्षक्षमासुचिरसम्भृतपुण्यपुञ्ज-पाकात्मकस्य, सुजनार्चितचन्द्रमण्या ।
 पाकायितस्य, निगमान्तसरस्वतीनां मूर्त्ताशयस्य, भगवंस्तव सुप्रभातम् ॥ ९१ ॥
 लीलामनुष्य, भगवन्, क्षुदिरामसूनो, श्रीशारदारमण, चन्द्रमणीतनूज, ।
 सर्वावतारतिलकायित, पुण्यकीर्ते, श्रीरामकृष्ण, भवतात्तव सुप्रभातम् ॥ ९२ ॥
 मायापतेदुरवगाहमहामहिम्नः प्रेमार्णवस्यकृपणावनदीक्षितस्य ।
 साक्षान्नेन्दुतुलसीप्रियदेशिकस्य श्रीरामकृष्ण, भवतात्तव सुप्रभातम् ॥ ९३ ॥

नानातपोव्रतजुषोगलदंशभासः व्यामोहशार्वरमुषोभवमुक्तिवाहः ।
 काली नरेन्द्र तुलसी मुखशिष्यतीर्थ, स्वामिन्, निगूढमहिमंस्तव सुप्रभातम् ॥ ९४ ॥
 धर्मज्ञ, धर्मपथसञ्चर, सिद्धवर्य, साध्यस्वरूप, सकलात्मक, मूर्त्यतीत, ।
 ब्रह्मन्, नरेन्द्र तुलसी समुपाश्रिताङ्गे, श्रीरामकृष्ण, भवतात्तव सुप्रभातम् ॥ ९५ ॥
 स्वानन्दतृप्तमनसोपि समाधियोग-निद्राजुषोपि करुणारभसादभीक्षणम् ।
 उत्थाय लोचनयुगं विकचय्य विष्वक् आलोकनव्यसनिनस्तव सुप्रभातम् ॥ ९६ ॥
 सच्चित्समाधिरसनिर्वृतमानसस्य स्मेराननस्य मुकुलीकृतलोचनस्य ।
 बद्धाञ्जलेः स्थिरसुखासनसंस्थितस्य चन्द्रातपःपरिणतेस्तव सुप्रभातम् ॥ ९७ ॥
 स्मेरावलोकनविमोहितमानुषस्य मञ्जुप्रगीतलहरीद्रवितोपलस्य ।
 आनन्दनृत्तपरिकम्पितभूतलस्य कृत्स्नात्भुतस्य भवतात्तव सुप्रभातम् ॥ ९८ ॥
 सच्चिन्मूर्ते, धृतनरतनोर्लीलया धर्मगुह्यै
 कृत्वा दीर्घं बहुविधतपांस्येषुसम्पाद्यसिद्धिः ।
 निक्षिप्यान्ते स्वयमुपचितं ज्ञानवित्तं
 स्वशिष्येष्वन्तर्द्धातुं व्यवसितमतेरस्तुते सुप्रभातम् ॥ ९९ ॥
 सच्चित्सौरव्यैकमूर्त्ते निजमहिमरवेभूरिकारुण्यराशे
 विप्राग्र्याल्लब्धजातेर्बहुविधतपसिव्यापृतस्वान्तवृत्तेः ।
 प्राप्तहृद्मानुभूतेस्सहचरनिहितस्वीयतेजोविभूते
 रानाकव्यापिकीर्त्तैरखिलजनपतेरस्तुते सुप्रभातम् ॥ १०० ॥
 इति श्री ओट्टूर् उण्णिण नम्पूतिरिप्पाट् श्रीरामकृष्णसुप्रभातं सम्पूर्णम् ।

Shri Ramakrishna Suprabhatam



श्रीरामकृष्णसुप्रभातम्



Shri Ramakrishna Suprabhatam



We sing this auspicious morning hymn in your glory, O Sri Ramakrishna, who is the incarnation of God par excellence, the ocean of compassion, the rejuvenator of the entire body of righteousness, the all-pervasive divinity and the spiritual preceptor of Narendra and Tulasi. Glory to Thee, O Gadadhara, now and always. 1

We sing this auspicious morning hymn to the divinity that assumed human configuration and descended into our midst from the holy feet of Lord Vishnu in the temple at Gaya, from the idol of Lord Siva in the temple at Kamarpukur and from the etherial realm of Pure Consciousness far above the domain of the attributes of nescience. Glory to Thee, O Sri Ramakrishna. 2

We sing this auspicious morning hymn to you, O Lord, who was born as the son of Chandramani Devi and Kshudiram in the village of Kamarpukur, endowed with a body as lustrous as that of Kamadeva and with a shining face radiant with sweet smiles. Glory to Thee, O Sri Ramakrishna, who sported in human form for the good of the devotees. 3

We sing this auspicious morning hymn to Thee, O Lord whose forehead was adorned by curls of hair and whose face shone by glances distilled in smiles, who lay in the lap of Chandramani Devi illuminating the whole place with the loveliness of the body and the charm of childhood. Glory to Thee, O Sri Ramakrishna. 4

We sing this auspicious morning hymn to Thee, O Lord, who gladdened the hearts of the relatives with Thy childish pranks, who was endowed with world-endearing virtues, who was ever- pure, ever-awakened and ever-free and whose glory was far beyond the reach of speech and the mind. Glory to Thee, O Sri Ramakrishna. 5

We sing this auspicious morning hymn to Thee, O Lord, whose mind was ever so fully immersed in samadhi that at the very sight of a bank of blue-black clouds, at the very thought of Goddess Kali, you became ecstatic losing all outward consciousness, and on

another occasion became identified with Lord Siva enacting His role in a drama. Glory to Thee, O Sri Ramakrishna. 6

We sing this auspicious morning hymn to you, O Lord, who took deep delight in many boyish pranks, sports and games and who showed consummate skill in such arts as painting, music, dance, acting, idol-making as well as in pleasing conversation. Glory to Thee, O Sri Ramakrishna. 7

We sing this auspicious morning hymn to Thee, O Lord, who made your kinsmen forget their worldly sorrows and pains with your boyish pranks and acts of entertainment like singing dancing and play-acting. Glory to Thee, O Sri Ramakrishna who made all good people swim in pure joy. 8

We sing this auspicious morning hymn to Thee, O Lord, who received the purificatory rites to become a (Vedic) student and received the pure alms from Dhani (belonging to a low caste), who became a school-student but discarded the hollow, bread- and-butter-winning education, and relished seeking only the ultimate Truth. Glory to Thee, O Sri Ramakrishna.vine. 9

We sing this auspicious morning hymn to Thee, O Lord, who went away to a far-off place to please your brother and thereby plunged all relations in a sea of sorrow and who longed to live in Dakshineswar, utterly free from all attachments. 10

We sing this auspicious morning hymn to Thee, O Lord, who was deeply interested in worshipping the lotus feet of Kali, which blood began to seep through every pore of your skin and sent you reeling to the ground in a swoon. 11

We sing this auspicious morning hymn to Thee, O Lord, who gave up all physical needs like food and drink and sleep but was seen rolling on the ground with your beautiful body covered with dust and dirt, and who was purifying your thought and the three worlds with the loud chanting of the sacred names of the Mother of the Universe. 12

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was on the point of cutting off your head with the sword of Kali when you had the vision of Her radiant face scattering waves of light which engulfed your whole body upon which you fell down in a deep swoon (remained absorbed in the ecstasy of divine consciousness). 13

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was overjoyed to have the constant vision of Goddess Kali, who was totally identified with Hanuman, who began meditating on Sri Rama and whose heart was gladdened by the vision of Sri Rama.

14

We sing this auspicious morning hymn to Thee, O Lord, whose mind was free from evil emotions like lust, greed, anger, jealousy etc., who nevertheless married Sarada Devi in order to teach good people (how to live a house-holder's pure life) and who thereafter forgot, owing to an intense sense of detachment, that you had married at all. Glory to Thee, O Lord of Sarada Devi. 15

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who lay plunged in cool water to be free from the burning sensation felt throughout the body, who was relieved of the pain upon using the medicine prescribed by Bhairavi who practised a thousand tantric disciplines and attained perfect realisation in all of them. 16

We sing this auspicious morning hymn to Thee, O Lord, who felt relieved of the burning sensation in the body on clearly seeing the saintly and the sinful beings emerging from your body and the saintly one killing the sinful one in a deadly combat between them. 17

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was same-sighted in gold and grass, in sandal paste and faeces, in the living and the lifeless objects, in human beings and animals, who saw no distinction between a renunciant and a householder and between the 'within' and the 'without' of things. 18

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was intensely dispassionate towards sense- pleasures as well as miraculous yogic powers, who saw the supreme Self both in holy temples and in brothels, who showered grace alike on the good and evil people and who sanctified the three worlds with your glory. 19

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who saw all the three worlds, within and without, illumined by the splendour of God and who thereupon began to dance in ecstasy, carried away on the tidal wave of wonder and way on joy. 20

We sing this auspicious morning hymn to Thee, O Lord, who scattered flowers all around in great joy when you had the vision of the temple of the Universal Mother, Her idol, the temple priests, the lighted lamps as well as the several objects used in worship pervaded and suffused by Pure Consciousness. 21

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who felt identified with Radha on her entering your heart, who was intoxicated with the honey of the devotional mood called 'madhura' and whose body subsequently was burnt in the fire of the pangs of seperation (from Krishna) when you were more dead than alive. 22

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was relieved of the pangs of separation by the vision of the Divine Boy, Gopala, who enjoyed a festive sense of fulfilment in being ever in His company, who was delighted and dismayed seeing His form everywhere and who became identified with that divine form. 23

We sing this auspicious morning hymn to Thee, O Lord, who directly perceived the meaning of the mystery of the triple entity variously described as the most beloved devotee of God, the most sacred book, Sreemad-Bhagavatam and God Himself, that the sole support of the devotee and the sacred book is, in fact, the one and the same Truth. 24

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who longed for the disappearance of the light that emanated from every pore of your body which was due to the grandeur of your unique penance but which failed to please you in the least. 25

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who came to possess yogic qualifications such as freedom from the desire to possess anything, adherence to truth and non-injury as well as the perfect attainment of the four-fold pre-requisites for knowledge (such as discrimination and dispassion) and who could not touch metals like gold or silver, even unconsciously. 26

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, whose hand became numb, who became blind and dull-headed and would fall in a swoon in the event of keeping any article like betel nut for your future use. 27

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who enabled the common people to see with wide-eyed wonder the strange phenomenon of the marks and stripes of beatings received by another person transferred to your own body owing to your realisation that the Self in you was the Self of all. 28

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who served the holy feet of Totapuri (who became devoted to Totapuri) and received initiation from him, who realised your oneness with Brahman and remained absorbed in that transcendent state of consciousness for six months. 29

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who remained profoundly centred in the superconscious state of samadhi, eternally enjoying the bliss of Brahman consequent on the withdrawal of all the senses from the sense objects and having attained purity and control of the senses and the mind as well as easy mastery over asana (the ability to sit to regulate and control breathing). 30

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who took on yourself the severe illness of Mathura Nath's wife and consequently suffered insufferable pain for six months and who gradually woke up from supersensuous samadhi to the three normal states of consciousness (the waking, the dream and the dreamless sleep states). 31

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who practised the religion of Islam and had the vision of Mohammed Nabi, who similarly had the vision of Jesus Christ and Goura-Krishna (Chaitanya) and who was wonder-struck with the direct perception of all those divine forms first emerging from your body and then again merging in it. Glory to Thee, O Lord, the embodiment of all Gods and Goddesses. 32

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who realised the Supreme in the different godheads of Sri Siva and Parvathi, Rama, Krishna, Radha, Sita, Hanuman, Gouranga, Nabi, Christ and so on, who knew the meaning of the hitherto unknown mysteries of yogic systems and who trod all the paths of all religions towards God-realisation. 33

We sing this auspicious morning hymn to Thee, O World Teacher Sri Ramakrishna, who in obedience to the instructions to the instructions from the Mother of the Universe, gave up the super-conscious Samadhi to remain in the auspicious state of bhava-mukha which is to occupy the vantage position from which God and the world can be seen clearly and simultaneously. 34

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, whose holy feet, touching the several sacred spots in the course of the pilgrimage, made them still holier, who could bear witness to the true belief that all those who gave up their bodies in Kasi would attain liberation, whose compassionate heart would melt at the sight of the grief-stricken, and who revelled in the worship of the God dwelling in the poor and the needy. 35

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who went through long and manifold austerities, who was surrounded at all times by eager spiritual seekers, who bestowed liberation on all in indiscriminate profusion and who rejuvenated the land of the sages. 36

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, whose fingers, breaking a 'luchi' once bled profusely, but whose flower-soft body was turned into an instrument for performing awe-inspiring austerities rarely seen before by the world. 37

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who afforded an opportunity to your wife to serve your holy feet, who was ever alert in carrying out the least behest of your mother, who was always intent on worshipping, glorifying and meditating on goddess Kali and who was pure-hearted owing to the experience of non-duality. 38

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who used to bow down before Sri Sarada Devi unnoticed by others, with the same whole-hearted devotion as before Goddess Kali on the Devi's departure from the room after she had massaged your holy feet. 39

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who put to test the purity of Sri Sarada Devi's life and was overjoyed to find out her intense dispassion towards the objects of worldly enjoyment, who slept with her at night undisturbed in the mind by any lustful thought or emotion and who thus reaffirmed your self-confidence in the matter of the absolute mastery over the senses and the mind. 40

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, whose heart became much like a boiling cauldron because of the pangs of separation from your companions but which regained its serenity and joy on their beginning to reach by your side. Glory to Thee, Lord and Teacher of the three worlds, who revealed your stupendous spiritual glory and grandeur before them. 41

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who performed only noble and virtuous deeds from birth onwards and acquired the treasure of penance, who revelled in divine experiences at all times, who was overpowered by SIDE EXSTRA thich to liberat compassion for the afflicted world which to liberate and save was your sacred vow, who was surrounded by disciples and who always lived as the embodiment of righteousness. 42

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, adored by the followers of the different religions, who revealed yourself to the worshippers as the chosen deity of each one of them and who was competent to appear before the devotee (Bhakta) as God-with-form and again before the Knower of God (Gnani) as the formless. 43

We sing this auspicious morning hymn to Thee, O Sri Tulasi, Sasi, Baburam, Rakhali, Tarak, Subodh, Girish, Gopal, Lattu, Hari, Yogin, Sarat, Sarada Prasanna, Hari Prasanna, Gangadhar and Niranjan. 44

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was glorified

by Devendra, Ramachandra, Haripada, Mahendra, Poornachandra, Vaikunta, Kalipada and Nag Mahasaya, lauded by yogin Ma and Gouri Ma and fondled by Golapma and Aghoramani. 45

We sing this auspicious morning hymn to Thee, the all- pervasive Lord, whose holy feet were worshipped by devotees like Srivasan, Rasamani, Keshab Chandra Sen, Narayana Pandit, Dwija and Hriday and who brought fullness to the knowledge of your own great teachers like Bhairavi Brahmani and Totapuri. 46

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who, many times demonstrated that you were the Teacher of teachers by duly placing Bhairavi Brahmani in pure consciousness free from all ideas of differentiation and Tota Puri in devotion to the holy feet of the Universal Mother. 47

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who became visible to Aghoramani as Boy Gopala, as the ocean of the numerous divine incarnations before Kali (Swami Abhedananda), as Christ before the eyes of Prabhu Dayal and who shone forth as the chosen deity of the different worshippers of God. 48

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who with apparent relish, created another Kuchela from your dear devotee, Narendra in whom you caused the sharpness of poverty to feel in the first instance and then sent him to the Mother of the Universe to pray before Her and who finally fulfilled his wish (of relief from poverty)unasked. 49

We sing this auspicious morning hymn to Thee, O Lord, who did not take to the dazzling exhibition of mind-boggling miracles by exercising your amazing yogic powers even once, but who drew the people to your holy feet by means of the soft and silken thread of pure love. 50

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who delighted and let the devotees at all times, now mimicking the varied human moods and actions, now showing them your daily trances, and now again, dancing before them in the fervour of ecstatic devotion. 51

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who brought (brings) the devotees to delight and happiness again and again by means of your acts such as your kind and loving glances, smiles, playfulness, caressing, conversations enlivened by exquisite humour, wholesome advice

and feeding them (the devotees) with sweet food (Prasādam). 52

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who drew (draws) innumerable devotees and disciples to yourself by means of your conversations with them enlivened by original thoughts and ideas as well as by exquisite jokes, by your melodious songs which would gladden the heart of the Upasakas and by your earth-shaking dances urged by divine intoxication. 53

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who made clear the purport of man's duty by your pure life and simple and lucid advice when the whole body of Vedantic scriptures is hard-put to make it (mans' duty) intelligible. 54

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who made abstruse Vedantic doctrines as easy, clear and palpable as a fruit kept in one's palm by means of your telling explanations, apt illustrations and parables, thus enlightening those who took refuge at your Holy Feet. 55

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who made (makes) the world wonder-struck, sometimes by your endearing conversations with the devotees and at other times by your ecstatic dances or by your remaining totally absorbed in the transcendent, super-conscious (state of) samadhi. 56

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who purifies the sinners, grants dispassion to those who have gained purity of heart, and liberation to those free from the taint of worldliness and whose Holy Feet are sought as the final refuge by all. 57

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who had the astonishing ability to ferry all beings across the dangerous ocean of transmigration easily and at will, by giving spiritual initiation, by a touch, a look or even by a mere wish. Bhakti kriyadyakhila yoga pathadhvagasyadevib- 58

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, the supremely compassionate, who trod all the spiritual paths like work and worship (karma and bhakti) and gained the vision of all godheads like Durga and Siva, who was firmly established in the exalted state of the experience of the one-ness of all. 59

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was eternally liberated and was worshipped as the Great Master and world teacher of Spirituality and yet one who, like an innocent, helpless child, clung to the loose end of the Universal Mother's

garment, following Her with faltering steps and frolicsome ways. 60

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was the noble-souled beetle apparently surfeited with the honey sipped from the several flowers of spiritual disciplines like yoga but who did not feel contented in the least in enjoying the surpassing sweetness of the honey in the lotus feet of Mother Kali. 61

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who with effortless ease demonstrated in your own life how to be an ideal house-holder without breaking the vows of an ascetic, to acquire wisdom without scholarship and to be a world conqueror without the use of arms. 62

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was (is) worshipped by the Christians as the venerable son of Mary, as Allah by the Musalmans and as Guru Nanak by the Sikh worthies. 63

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was at once the high-born Brahmin and the sweeper of the courtyard of the low-born, an image worshipper and one immersed in the ecstasy of Self-absorption, the controller of nescience and one subservient to the devotee as well as the one who is desirous of protecting the eternal laws of righteousness. 64

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was at once the ignorant and the all-knowing, the man and the woman, the child and the old man, the noblest disciple as well as the master preceptor, the individual soul (being) and Brahman. 65

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who is the noblest and best among the four classes of people, namely, the Brahmin, the kshatriya, the vaisya and the sudra; the leader of all those who belong to the four stations of life-the Brahmachari (student), the householder, the forest-dweller and the renunciant, the one who can be seen at the head of all practitioners of the four yogas of Karma, Bhakthi, Raja and Jnana (Work, Worship, Psychic Control and Knowledge) who is all forms and the teacher of all. 66

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was assessed and understood variously by various people-as an ignoramus by the scholars, as a wicked man by the wicked, as a paragon of virtue by the virtuous, as a saint by those who practised penance and austerities, as a Paramahansa by the liberated and as the Supreme God Himself by your own devotees. 67

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who almost always

deceived the spiritually unqualified men of gross intellect by assuming in your life for the pleasure of play-acting such aspects of human nature as ignorance doubt, fear, illness, grief, anger, pain, the sense of duality and differentiation, birth and death and so on. 68

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who on one occasion seeing your own supremely sacred photograph and declaring with simple, child-like conviction that the Mother of the Universe Herself perceptibly dwells there, eagerly made flower-offerings to it (Her). 69

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who carried in your own person the all-powerful Lord of all in all His majesty, without whose compassionate glance no being in the three worlds can hardly ever stir. 70

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who chose to appear before the world as an ordinary ignorant man in spite of your letting gods and goddesses like Kali, Siva, Nabi, Christ, the Buddha, Sita, Radha, Gouranga, Sri Rama and Sri Krishna dwell within your body as in a hiding place. 71

We sing this auspicious morning hymn to you, O Sri Ramakrishna, who was the rain-cloud of Sat-Chit-Ananda (Existance-Knowledge-Bliss Absolute) with the reverberating thunder-claps of Vedantic declarations, with the attitude of the spiritual teacher shining infrequently like flashes of lightning and with the incessant downpour of the nectar of compassion. 72

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who is the Lord of the three worlds, rolling in the dust of whose holy feet is looked upon as a rare felicity more desirable than even liberation and for gaining which celestial beings like Brahmadeva are engaged in practising severe austerities. 73

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who is of such in conceivable grandeur and glory that no rituals, sacrifice, disciplining of the senses and the mind, alms-giving, chanting of holy names or going on pilgrimages, nothing indeed, will result in the acquisition of an infinitesimal part of the merit which service at your holy feet brings in. 74

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, the Great Master from whose presence, Maya, the all-deluding Illusion flees in fear, for whose partial glance of compassion the free souls practise penance and austerities, and the chanting of whose holy name saves all from the sea of birth holy name saves and death. 75

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, whose holy feet are

the only source of the sacred rivers like the Ganga, (those holy feet) which are constantly sought after by the diademed heads of divinities like Brahmadeva and which at every step cause horripilation on Mother Earth. 76

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who concealing your Universal form, naturally pervades everywhere with your holy fame and who without the use of arms conquers the three worlds with your all-embracing and absolute love. 77

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, whose throat became blue like that of Siva because of the dark-blue scar formed there owing to the intense burning sensation of the dreaded cancer caused by your drinking the virulent poison of the sinfulness of the three worlds out of pure pity for the suffering humanity. 78

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who was treated with the utmost care by several expert physicians but who was himself the physician to cure the illness of birth and death of all, who was tormented by manifold agonies and yet who was seen always to revel in the bliss of the Self. 79

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who graciously and clearly revealed to your devotee Vaikunta Nath that your true form of bliss, made up entirely of pure Consciousness, is manifest in every object of the Universe, both movable and immovable. 80

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who, swept away once by the irresistible power of the tidal wave of compassion, blessed with the bliss of Samadhi and God-Vision, all those who fell at your holy feet. 81

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, the supreme incarnation, the most effulgent spiritual sun that was getting ready to disappear from the sky of Dakshineswar after awakening the whole world with your innumerable divine sports and depositing your stupendous spiritual energy in the flames of your worthy, chosen disciples. 82

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who brought joy to the hearts of the good and godly people by strongly re-building the bridges of truth and righteousness which were left almost totally shattered consequent on the wanton attacks on them by those who denied and decried God. 83

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who, endowed with motiveless mercy, was eager to uplift the world and protect the community of righteous

deeds enjoined by the Vedas and who was always willing and happy to fall into the depths of damnation in the process of raising others to the heights of heavenly blessedness. 84

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who appeared before the Holy Mother to console her and prevent her from throwing away her bangles and wedding locket (since a widow is forbidden to wear them) when she was weeping in inconsolable sorrow owing to the pangs of separation from you. 85

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who is desirous of consoling us with the assurance that even though your visible human drama has been withdrawn from the world, your visible presence continues without a break even now. 86

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who disappeared from the world-stage by putting an end to your manifestation in the gross human form but who wanted stealthily to shower your glances of grace on weaklings like us. 87

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who has found a secure seat in the ears of the people of the world by virtue of your holy fame, who happily dwells on the tongue of the good people in the form of your sacred name whose most auspicious form has found ready access into the hearts of the noble-souled and who thus continues the sport of the incarnation in manifold ways. 88

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who protects the devotees always and under all circumstances-when bathing, eating, drinking, resting, sleeping, in the village, town, dirty alley, forest, mountain, ocean; in prosperity and adversity, in pain, sorrow and fear, in illness, old age and death. 89

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who is the cause and author of all the activities for human progress and welfare clearly perceptible everywhere in the world, the creator of the universe and who stands out as the king of the architects of modern India. 90

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, born as the son of Chandramani Devi and adored by the virtuous, who is the consummation of the merit accumulated over centuries by this holy land of sages and saints and who is the crystallised meaning of Vedantic declarations. 91

We sing this auspicious morning hymn to Thee, O Lord, O Sri Ramakrishna of holy fame who assumed the human configuration for sport, who was born as the son of Kshudiram and Chandramani Devi, the divine consort of Sarada Devi and who is the crown and glory

(the crest-jewel) of all incarnations. 92

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who is the Lord and master of Maya, the Great Illusion, who is of immeasurable grandeur and glory, an ocean of compassion, who has taken the vow to save the poor souls and who is the beloved spiritual master of the renowned Narendra and Tulasi. 93

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who practised penance and austerities of many kinds, from whose limbs luminosity streamed out, who put to flight the darkness of ignorance and held liberation in your palms, who was the spiritual teacher and master of disciples like Kali, Narendra and Tulasi and who kept your spiritual grandeur a closely guarded secret. 94

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who knew what righteousness was and who trod the path of righteousness(religion), who was in the forefront of those who attained the goal of life, who was the personification of spiritual enlightenment, who was at once all-forms and the formless, the Absolute One whose holy feet were accepted as the final refuge by Narendra and Tulasi. 95

We sing this auspicious morning hymn to Thee, O Sri Ramakrishna, who feels great contentment owing to the experience of the Blissful Self, who is immersed in the divine slumber of Samadhi, and yet who often wakes up, urged by the power of compassion and longs to scatter merciful glances all around. 96

We sing the auspicious morning hymn to Thee, O Sri Ramakrishna, who is the finest fruit of Chandramani Devi's penance and prayers, whose mind overflows with the sense of fulfilment owing to the transcendent experience of Existence- Knowledge-Bliss Absolute and who is seated in the firm and happy posture of meditation with the serenely-smiling face, half-closed eyes and folded palms with fingers interlocked. 97

We sing the auspicious morning hymn to Thee, O Sri Ramakrishna, who is omni-wondrous, who has enchanted the people with (your) merciful glances and beatific smile, who has melted even stones with the flow of your sweet songs and who has caused the earth to quake and shiver owing to your dance of joy. 98

We sing the auspicious morning hymn to Thee, O Sri Ramakrishna, who though of the nature of Existence-Knowledge- Bliss Absolute, sported the human body for the protection of righteousness, who attained enlightenment (perfection) through every one of the several spiritual disciplines practised for long, and who, after distributing the wealth of wisdom


thus amassed over the years among the disciples, made up your mind at last to withdraw from the world-stage. 99


We sing the auspicious morning hymn to Thee, O Sri Ramakrishna, who was the pure form of Existence-Knowledge- Bliss Absolute, who was born to a noble brahmin, who was an ocean of compassion, whose mind was engrossed in austerities of many kinds, who attained the experience of the Brahmic state of being, who deposited your spiritual energy and power among your disciples, whose pure fame spread up to the highest heaven and who is the Lord and Master of all humanity. 100

Thus ends the auspicious morning hymn to Sri Ramakrishna composed by Unni Nambudiripad from Ottoor.

Jai Sri Ramakrishna!!

Hari Om Tat Sat

——
Shri Ramakrishna Suprabhatam
pdf was typeset on February 10, 2024

——
Please send corrections to sanskrit@cheerful.com

