
Shri Ramakrishna Suprabhatam

ಶ್ರೀರಾಮಕೃಷ್ಣಸುಪ್ರಭಾತಂ

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ಶ್ರೀರಾಮಕೃಷ್ಣಸುಪ್ರಭಾತಂ



ಶ್ರೀರಾಮಕೃಷ್ಣ, ಪರಿಪೂರ್ಣತಮಾವತಾರ, ಕಾರುಣ್ಯಸಾಗರ, ಸಮುದ್ಧ, ತಥರ್ಮರಾಶೇ,

ಭೂಮನ್, ನರೇಂದ್ರತುಲಸೀಗುರುಭೂತ, ನಿತ್ಯಮಾಶಾಸ್ನಹೇ ತವ ಗದಾಧರ
ಸುಪ್ರಭಾತಂ .. 1..

ಶ್ರೀಮದ್ಗಯಾವಿಬುಧಮಂದಿರವಿಷ್ಣುಪಾದಾತ್ ಕಾಮಾರಪುಷ್ಕರಸುರಾಲಯಶೈವಲಿಂಗಾತ್

ಮಾಯಾಗುಣೋತ್ತರಚಿದಂಬರಮಂಡಲಾಚ್ಚ ಮರ್ತ್ಯಾತ್ಮನಾವತರತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 2..

ಕಾಮಾರಪುಷ್ಕರಮಹೀತಲಲಬ್ಧಜಾತೇ, ಚಂದ್ರಾತನೂಜ, ಭಗವನ್, ಕ್ಷುದಿರಾಮಸೂನೋ,

ಕಂದರ್ಪಸುಂದರತನೋ, ಸ್ಮಿತಶೋಭಿತಾಸ್ಯ, ಭಕ್ತಾನುಕೂಲವಿಹೃತೇ, ತವ
ಸುಪ್ರಭಾತಂ .. 3..

ಲಂಬಾಲಕಾವಲಿಸನ್ನಿಟಿಲಾಂತರಸ್ಯ ಸ್ಮೇರಾವಲೋಕಪರಿಶೋಭಿಮುಖಾಂಬುಜಸ್ಯ

ಚಂದ್ರಾಂಕಶಾಯಿಕಮನೀಯಕಲೇವರಸ್ಯ ಕೈಶೋರವೈಭವಭೃತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 4..

ಕೌಮಾರಕೇಲಿಪರಿತೋಷಿತಬಂಧುವರ್ಗ, ನಿಶ್ಶೇಷಲೋಕಹೃದಯಂಗಮಶೀಲಶಾಲಿನ್,

ಆಜನ್ಮಬುದ್ಧಪರಿಶುದ್ಧವಿಮುಕ್ತಚಿತ್ತ, ಹೃದ್ವಾಗಗಮ್ಯಮಹಿಮಂಸ್ತವ ಸುಪ್ರಭಾತಂ ..
5..

ನೀಲಾಭ್ರದರ್ಶನವಿಮೂರ್ಚಿತಶುದ್ಧಬುದ್ಧೇ, ಕಾತ್ಯಾಯನೀಸ್ಮರಣಲಬ್ಧಸಮಾಧಿವೃತ್ತೇ,

ತದ್ವೇಷಮಾತ್ರಸಮುಪಾರ್ಜಿತಶರ್ವಭಾವ, ಶಶ್ವತ್ಸಮಾಹಿತಮನಸ್ತವ ಸುಪ್ರಭಾತಂ ..
6..

ನಾನಾವಿನೋದರತ, ಚಿತ್ರಕಲಾವಿದಗ್ಧ, ಸಂಗೀತಕೋವಿದ, ಕಥಾಭಿನಯಪ್ರವೀಣ, .

ಆಮುಗ್ಧತಾಂಡವಪಟೋ, ಸರಸೋಕ್ತಿದಕ್ಷ, ಶಿಲ್ಪಕ್ರಿಯಾಕುಶಲಧೀಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 7..

ಕೌಮಾರಚಾಪಲಕೃತ್ಯೈರ್ವಿವಿಧೈರ್ವಿಹಾರೈಃ ಸಂಗೀತನಾಟ್ಯನಟನಾದಿಮಯೈರ್ವಿನೋದೈಃ

ವಿಸ್ಮಾರ್ಯಸಂಸೃತಿಶುಚಃಸ್ವಜನಾನಶೇಷಾನ್ ಮೋದೇನಿಮಜ್ಜಿತವತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 8..

ಆಪಾದಿತೋಪನಯನಕ್ರಿಯಭಕ್ತಿವಶ್ಯ, ಧಾನೀಕರಪ್ರತಿಗೃಹೀತಪವಿತ್ರಭಿಕ್ಷು .
ಆವಿಷ್ಟಪಾರನಿಲಯೋಜ್ವಿತಶುಷ್ಕವಿದ್ಯ, ಸತ್ಯೈಕಮಾರ್ಗಣರುಚೇ ತವ ಸುಪ್ರಭಾತಂ
.. 9..

ಭ್ರಾತುಃ ಪ್ರಿಯಾರ್ಥಮತಿದೂರದಿಶಂಗತಸ್ಯ ಶೋಕಾಬ್ಧಿಮಜ್ಜಿತಸಮಸ್ತಸುಹೃದ್ಗುಣಸ್ಯ

ಶ್ರೀದಕ್ಷಿಣೇಶ್ವರಸುರಾಲಯವಾಸಗೃಹ್ಣೋರುಚ್ಚೈರ್ನಿರಂಕುಶಗತೇಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 10..

ಕಾಲೀಪದಾಂಬುಜಸಮರ್ಚನಲಾಲಸಸ್ಯ ತದ್ಧಿಪ್ರಯೋಗಕರಿನವ್ಯಸನಾತುರಸ್ಯ .
ನಿಶ್ಯೇಷರೋಮವಿವರಸ್ತುತರಕ್ತಬಿಂದೋರ್ಮೂರ್ಛಾಭಿಭೂತಮನಸಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 11..

ತೃಕ್ತಾನ್ನಪಾನಶಯನಾದಿಶರೀರಧರ್ಮಾನ್, ಶಶ್ವದ್ಧರಾತಲಲುರಲ್ ಕಮನೀಯಮೂರ್ತೇ,

ಅಂಬಾಭಿಧಾನಮುಖರೀಕೃತಪುಣ್ಯಕಂಠ, ತ್ರೈಲೋಕ್ಯಪಾವನ, ವಿಭೋ, ತವ
ಸುಪ್ರಭಾತಂ .. 12..

ಖಡ್ಗೇನಕಂಠದಲನಾಯಸಮುದ್ಯತಸ್ಯ ಸದ್ಯೋವಿಲೋಕಿತಜಗಜ್ಜನನೀಮುಖಸ್ಯ .
ತತ್ಕಾಂತಿವೀಚಿಕಬಲೀಕೃತವಿಗ್ರಹಸ್ಯ ಸಮ್ಮೂರ್ಛಯಾಪ್ರಪತತಸ್ತವ ಸುಪ್ರಭಾತಂ ..
13..

ಕಾಲೀನಿರಂತರನಿರೀಕ್ಷಣನಂದಿತಸ್ಯ ವಾತಾತ್ಮಜೇನ ಪರಮೈಕ್ಯ .
ರಾಮೋಪಧಾವನಪರಸ್ಯ ತದೀಯಸಾಕ್ಷಾತ್ಕಾರಾನುರಜ್ಜಿತಧಿಯಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 14..

ನಿಷ್ಕಾಮಲೋಭಮದಮತ್ಸರಮಾನಸಸ್ಯ ಸಚ್ಚಕ್ಷಣಾರ್ಥಕೃತದಾರಪರಿಗ್ರಹಸ್ಯ .
ವೈತೃಷ್ಟ್ಯವಿಸ್ಮೃತವಿವಾಹಕಥಸ್ಯಸಾಧೋಃ ಶ್ರೀಶಾರದಾಮಣಿಪತೇಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 15..

ಸರ್ವಾಂಗದಾಹಶಮನಾರ್ಥಮುದಪ್ಲುತಸ್ಯ ಶ್ರೀಭೈರವೀವಿಹಿತಭೇಷಜನಿರ್ವೃತಸ್ಯ .
ತಂತ್ರೋಕ್ತಸಾಧನಸಹಸ್ರನಿಷೇವಕಸ್ಯ ಸರ್ವೇಷುಸಿದ್ಧಿಮಯತಸ್ತವ ಸುಪ್ರಭಾತಂ ..
16..

ಸ್ವಸ್ಥಾಂಗತಸ್ಸುಕೃತಪಾತಕರೂಪಪುಂಸೋರ್ನಿರ್ಯಾಣಮುತ್ಕಟಪರಸ್ಪರಮಲ್ಲಯುಧಂ .

ಪುಣ್ಯೇನಪಾಪಹನನಂಚನಿಶಮ್ಯಸಾಕ್ಷಾಚ್ಛಾಂತಜ್ವರಸ್ಯಸುಖಿನಸ್ತವ ಸುಪ್ರಭಾತಂ ..

17..

ಸ್ವರ್ಣೇ ತೃಣೇ ಮಲಯಜೇ ವಿಷಿ ತುಲ್ಯದೃಷ್ಟೇ ಜೀವೇ ಶಿವೇ ನೃಷು ಮೃಗೇಷು ಸಮಾನಬುದ್ಧೇ .

ಭಿಕ್ಷೌ ಗೃಹಿಣ್ಯವಿಷಮಂ ಪ್ರಸಮೀಕ್ಷ್ಯಮಾಣಸ್ಸಾಂತರ್ಬಹಿಸ್ಸಮದೃಶಸ್ತವ ಸುಪ್ರಭಾತಂ .. 18..

ಭೋಗೇಷು ಯೋಗವಿಭವೇಷು ವಿರಾಗಶಾಲಿನ್, ಕ್ಷೇತ್ರೇಷು ವೇಶಭವನೇಷು ಪರಾತ್ಮದರ್ಶಿನ್, .

ಶಿಷ್ಟೇಷು ದುಷ್ಟನಿಕರೇಷು ಕೃಪಾದಿವರ್ಷಿನ್, ತ್ರೈಲೋಕ್ಯಪಾವನಯಶಸ್ತವ ಸುಪ್ರಭಾತಂ .. 19..

ಅಂತರ್ಬಹಿಶ್ಚ ಭುವನತ್ರಿತಯಂಸಮಸ್ತಂ ಸರ್ವೇಶ್ವರಸ್ಯಮಹಸಾ ತಿಮಿತಂ ತತಂ ಚ

ಆಲಕ್ಷ್ಯಹರ್ಷಜವಧರ್ಷಿತಮಾನಸಸ್ಯ ಮತ್ತಪ್ರನರ್ತನಭೃತಸ್ತವ ಸುಪ್ರಭಾತಂ .. 20..

ಆಲೋಕ್ಯಲೋಕಜನನೀ ಪ್ರತಿಮಾಂ ಪ್ರದೀಪಾನಾರಾಧನೋಪಕರಣಾನಿ ಸಮರ್ಚಕಾಂಶ್ಚ .

ದೇವಾಲಯಂ ಚ ಸಕಲಾನಿ ಚಿದಾತ್ಮಕಾನಿ ವಿಷ್ವಕ್ಸುಮಾನಿ ಕಿರತಸ್ತವ ಸುಪ್ರಭಾತಂ .. 21..

ರಾಧಾಪ್ರವಿಷ್ಟಹೃದಯಸ್ಯತದಾತ್ಮಕಸ್ಯ ಮಾಧುರ್ಯಭಾವಮಧುಪಾನಮದೋಲ್ಕಸ್ಯ

ಪ್ರೇಯೋವಿಯೋಗದವತಪ್ತಕಲೇವರಸ್ಯ ನಿರ್ಜೀವಸಾಮ್ಯಮಯತಸ್ತವ ಸುಪ್ರಭಾತಂ .. 22..

ಗೋಪಾಲನಂದನ ನಿರೀಕ್ಷಣವಿಜ್ವರಸ್ಯ ತನ್ನಿತ್ಯಯೋಗ ಪರಮೋತ್ಸವನಿರ್ವೃತಸ್ಯ .

ಸರ್ವತ್ರ ತತ್ತನುವಿಲೋಕನವಿಸ್ಮಿತಸ್ಯ ತತ್ಸಾತ್ಮತಾಂಗತವತಸ್ತವ ಸುಪ್ರಭಾತಂ .. 23..

ಭಕ್ತೋತ್ತಮೋ ಮಹಿತಭಾಗವತಂ ಪುರಾಣಂ ತತ್ಸಂಶ್ರಯಶ್ಚ ಭಗವಾನಿತಿ ಕೀರ್ತಿತಸ್ಯ

ವಸ್ತುತ್ರಯಸ್ಯ ಪರಮೈಕ್ಯಮಹಾರಹಸ್ಯಂ ಸಾಕ್ಷಾದ್ವಿಲೋಕಿತವತಸ್ತವ ಸುಪ್ರಭಾತಂ ..

24.. ಅನ್ಯಾದೃಶಾತ್ಮತಪಸಾಮನುಭಾವಹೇತೋರೇಕೈಕರೋಮವಿವರಾತ್ ಸ್ವತನೋರ್ಗಲಂತೀಂ

ಆಲಕ್ಷ್ಯಕಾಂತಿಮಭಿನಂದಿತುಮಕ್ಷಮಸ್ಯ ತನ್ನಷ್ಟಯೇಷ್ಟೃಹಯತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 25..

ಅಸ್ತೇಯಸತ್ಯಕರುಣಾದಿಯಮೈರ್ಯತಸ್ಯ ಕಾರ್ಯೇನಸಾಧನಚತುಷ್ಟಯಪುಷ್ಕಲಸ್ಯ

ಅಜ್ಞಾನತೋಽಪಿಕನಕಾದಿಸಮಸ್ತಲೋಹಸ್ವರ್ಶಾಕ್ಷಮಸ್ಯ ಭಗವನ್, ತವ
ಸುಪ್ರಭಾತಂ .. 26..

ಪೂಗಾದಿಯತ್ ಕಿಮಪಿವಸ್ತು ಕರಾರವಿಂದೇ ಸಂಗೃಹ್ಯತೇ ಯದಿ ಕದಾಪಿ
ನಿಜೋಪಯುಕ್ತೈಃ .

ತಂಜಿಸಾ ಕುರುಟತಾಮತಿಮೂಢತಾಂಶ್ಚ ಸಂಪ್ರಾಪ್ಯಕಶ್ಮಲಭುಜಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 27..

ಸಂತಾಡನಸ್ಯ ಪರಕಾಯನಿಪಾತಿತಸ್ಯ ಸುಸ್ಪಷ್ಟಚಿಹ್ನಮಖಿಲಾತ್ಮತಯಾ ಸ್ವದೇಹೇ .
ಸಂಕ್ರಾಂತಮತ್ಭುತವಿಮೋಹಿತಮಾನುಷಾಣಾಂ ನೇತ್ರಸ್ಯ ಗೋಚರಯತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 28..

ತೋತಾಪುರೀಚರಣಭಕ್ತ ತತೋಗೃಹೀತ ಸಂನ್ಯಾಸದೀಕ್ಷ ವಿಧಿತಸ್ವಪರಾತ್ಮಭಾವ, .
ಮಾಸಾನ್ನಡುಂಝಿತವಿಕಲ್ಪಮಹಾಸಮಾಧೌ ನಿರ್ಮಜ್ಯಸಂಸ್ಥಿತ, ವಿಭೋ, ತವ
ಸುಪ್ರಭಾತಂ .. 29..

ಆಚಾರಪೂತಕರಣಸ್ಯ ಶುಭಾಶಯಸ್ಯ ಬದ್ಧಾಸನಸ್ಯ ವಿಜಿತಾನಲ ಪಂಚಕಸ್ಯ .
ಪ್ರತ್ಯಾಹೃತೇಂದ್ರಿಯಗಣಸ್ಯ ಸಮಾಹಿತಸ್ಯ ಬ್ರಹ್ಮಾಮೃತರಸಯತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 30..

ಸ್ವೇಚ್ಛಾಗೃಹೀತ ಮಧುರಪ್ರಮದಾಮಯಸ್ಯ ವರ್ಷಾರ್ಧಭುಕ್ತ ಬಹುದುಸ್ಸಹಯಾತನಸ್ಯ

ಇತ್ಥಂ ಶನೈರ್ಜಡಸಮಾಧಿ ಸಮುತ್ಥಿತಸ್ಯ ಸ್ಥಾನತ್ರಯಂ ಗತವತಸ್ತವ ಸುಪ್ರಭಾತಂ ..
31..

ಇಸ್ಲಾಮ್ತೋತ್ಸುಕ, ಮುಹಮ್ಮದಮೂರ್ತಿದರ್ಶಿನ್, ಯೇಶೋನ್ನಿರೀಕ್ಷಿತ,
ವಿಲೋಕಿತಗೌರಕೃಷ್ಣ .

ತೇಷಾಮಶೇಷವಪುಷಾಂಸ್ವತನೌಪ್ರವೇಶಂ ನಿರ್ವಣ್ಯವಿಸ್ಮೃತಮತೇ, ತವ
ಸುಪ್ರಭಾತಂ .. 32..

ಸಾಕ್ಷಾತ್ಕೃತೇಶ ಗಿರಿಜಾಚ್ಯುತರಾಮರಾಧಾ ಸೀತಾಂಜನೇಯನಬಿಕ್ಕಸ್ತು ಶಚೀತನೂಜ

ಅನ್ಯೈರದೃಷ್ಟಚರಯೋಗರಹಸ್ಯವೇದಿನ್, ಸಂಕ್ಷುಣ್ಣಸರ್ವಸರಣೇ, ತವ ಸುಪ್ರಭಾತಂ
.. 33..

ತೃಕ್ಷಾ ವಿಕಲ್ಪರಹಿತಾಂ ಜಡಯೋಗನಿದ್ರಾಮಂಭಾಜ್ಞಯಾಕುಶಲಭಾವಮುಖಿಸ್ಥಿತಸ್ಯ

ಲೋಕಮ್ಲಹೇಶ್ವರಮಪಿಸ್ಫುಟಮೇಕಕಾಲೇ ಸಂಪಶ್ಯತೋ ಖಿಲಗುರೋಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 34..

ಪಾದಾಬ್ಜಚಂಕ್ರಮಣಪಾವಿತಸರ್ವತೀರ್ಥ, ಕಾಶೀಮೃತಾಖಿಲಸಮಾರ್ಜಿತಮೋಕ್ಷಸಾಕ್ಷಿನ್,

ಆರ್ತ್ಯವ್ಯಥಾತ್ ದ್ರವದುದಾರಮತೇ, ದರಿದ್ರನಾರಾಯಣಾರ್ಚನರತೇ, ತವ
ಸುಪ್ರಭಾತಂ .. 35..

ದೀರ್ಘಪ್ರತಪ್ತಬಹುರೂಪತಪೋವಿಲಾಸ, ನಾನಾಬುಭುತ್ಸುಜನಸಂತತವೇಷ್ಟ್ಯಮಾನ,

ನಿಶ್ಯೇಷಪಾತ್ರಪರಿವೇಷಿತಮೋಕ್ಷಭೈಕ್ಷ್ಯ ಸಂಜೀವಿತಾರ್ಷಧರಣೇ, ತವ ಸುಪ್ರಭಾತಂ ..
36..

ಲೂಚೀವಿಪಾಟನಸಮುದ್ಯಮನೇಕದಾಚಿತ್ ಯಸ್ಯಕ್ಷತಾತ್ ಕರತಲಾತ್
ರುಧಿರಂಜಗಾಲ .

ತೇನಪ್ರಸೂನಮೃದುನಾವಪುಷಾತಪಾಂಸಿ ವಿಶ್ವೋತ್ತರಾಣಿಚರತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 37..

ಪತ್ನೈಸ್ತಪಾದಭಜನಾವಸರಪ್ರದಾಯಿನ್, ಮಾತುರ್ನಿರಂತರಹಿತಾಚರಣಾವಧಾಯಿನ್,

ಕಾಲ್ಯಾಣಮರ್ಚನನುತಿಪ್ರಣಿಧಾನಶಾಲಿನ್, ಅದ್ವೈತಭಾವಿತಮತೇ, ತವ
ಸುಪ್ರಭಾತಂ .. 38..

ಶ್ರೀಶಾರದಾಂ ಪರಮಮಂಗಲಭರ್ತೃಪಾದಸಂವಾಹನಂ ಪರಿಸಮಾಪ್ಯತತೋಽಪಯಾತಾಂ

ಭಕ್ತ್ಯಾಪರೋಕ್ಷಮನುವಾಸರಮವ್ಯಲೀಕಂ ಕಾಲೀಧಿಯಾಪ್ರಣಮತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 39..

ಶ್ರೀಶಾರದಾಹೃದಯಶುದ್ಧಿಪರೀಕ್ಷಕಸ್ಯ ತತ್ತೀವ್ರಭೋಗವಿರತೌಮುದಿತಾಶಯಸ್ಯ .
ಸಾಕಂ ತಯಾ ನಿಶಿ ವಿಕಾರಮೃತೇ ಶಯಿತ್ವಾ ಸ್ವಪ್ರತ್ಯಯಂದೃಢತಯಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 40..

ಲೀಲಾಸಹಾಯವಿರಹವ್ಯಥಿತಾಂತರಂಗ, ತೇಷಾಮುಪಾಗಮನದರ್ಶನಸುಪ್ರಸನ್ನ .
ತೇಷಾಂಪುರಃ ಪ್ರಕಟಿತಾತ್ಮಮಹಾಪ್ರಭಾವ, ಸ್ವಾಮಿನ್ ಜಗತ್ರಯಗುರೋ, ತವ
ಸುಪ್ರಭಾತಂ .. 41..

ಆಜನ್ಮಶುದ್ಧಚರಿತಸ್ಯ ತಪೋಧನಸ್ಯ ದಿವ್ಯಾನುಭೂತಿರಸಿಕಸ್ಯ ದಯಾದಿತಸ್ಯ .

ಶಿಷ್ಯಾವೃತಸ್ಯ ಜಗದುದ್ಧರಣೋತ್ಸುಕಸ್ಯ ಧರ್ಮಾತ್ಮಕಸ್ಯ ಸತತಂ ತವ ಸುಪ್ರಭಾತಂ
.. 42..

ನಾನಾಮತಸ್ಥನತಃ ತತ್ತದುಪಾಸ್ಯಮೂರ್ತ್ಯಾ ಪ್ರತ್ಯೇಕಮರ್ಚಕಜನೇಷುವಿರಾಜಮಾನ

ಭಕ್ತೇಸ್ವರೂಪಮವಲಂಬ್ಯ, ವಿನಾ ತು ರೂಪಂ ವಿಜ್ಞೇ, ಪ್ರಕಾಶನಪಟೋ, ತವ
ಸುಪ್ರಭಾತಂ .. 43..

ಕಾಲೇ ನರೇಂದ್ರ ತುಲಸೀ ಶಶಿ ಬಾಬುರಾಮ ರಾಖಾಲ ತಾರಕ ಸುಬೋಧ
ಗಿರೀಶವಂಧ, .

ಗೋಪಾಲ ಲಾಟ್ಟು ಹರಿ ಯೋಗಿ ಶರತ್ ಪ್ರಸನ್ನ ಗಂಗಾ ನಿರಂಜನಗುರೋ, ತವ
ಸುಪ್ರಭಾತಂ .. 44..

ದೇವೇಂದ್ರ ರಾಮ ಹರಿಪಾದ ಮಹೇಂದ್ರ ಪೂರ್ಣ ವೈಕುಂಠ ಕಾಲಿಪದ
ನಾಗಮಹಾಶಯೇಡ್ಯ, .

ಗೋಲಾಬ ಘೋರಮಣಿಲಾಲಿತ ಯೋಗಿನೀಮಾ ಗೌರೀಪಣಾಯಿತ, ವಿಭೋ, ತವ
ಸುಪ್ರಭಾತಂ .. 45..

ಶ್ರೀವಾಸ ರಾಸಮಣಿ ಕೇಶವ ತೇಜಚಂದ್ರ ನಾರಾಯಣ ದ್ವಿಜ ಹೃದುಪ್ರಮುಖಾರ್ಚಿತಾಂಘ್ರೇ,

ಶ್ರೀಬ್ರಾಹ್ಮಣೇಪ್ರಭೃತಿನೈಜಮಹಾಗುರೂಣಾಂ ವಿಜ್ಞಾನಪೂರಕ, ವಿಭೋ, ತವ
ಸುಪ್ರಭಾತಂ .. 46..

ಶ್ರೀಭೈರವೀಮಖಿಲಭೇದವಿಹೀನಬೋಧೇ ತೋತಾಪುರಿಂಗಿರಿಸುತಾಂಘ್ರಿಸರೋಜಭಕ್ತೌ

ಸಮ್ಯಜನಿಯಮ್ಯ ಬಹುಶೋ ಗುರುತಾಂ ಗುರುಣಾಂ ಸ್ವಸ್ಯಪ್ರದರ್ಶಿತವತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 47..

ಗೋಪಾಲಬಾಲಕಸಮಕ್ಷ ಮಘೋರಮಣ್ಯಾ ನಾನಾವತಾರಜಲಧೇ, ಪುರತಸ್ತುಕಾಲ್ಯಾಂ

ಮೇರೀಸುತಪ್ರಭುದಯಾಲುವಿಲೋಚನೇಚ ಸರ್ವಪ್ರಿಯಾಕೃತಿಕೃತೇ, ತವ
ಸುಪ್ರಭಾತಂ .. 48..

ದೈನ್ಯಾರ್ಪಣಾತ್ತದುಪಶಾಂತ್ಯಭಿಯಾಚನಾರ್ಥಂ ದೈವೋಪಕಂಠನಯನಾತ್ತದಯಾಚನಾಚ್ಚೇ

ಅನ್ಯಂ ಕುಚೇಲಮತಿ ಭಕ್ತನರೇಂದ್ರನಾಥೇ ಕೌತೂಹಲೇನ ಸೃಜತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 49..

ಚಿತ್ತಪ್ರಲೋಭಕರಯೌಗಿಕಸಿದ್ಧಿರಾಶೇರತ್ಯತ್ಫುತಪ್ರಕಟನಂ ಕ್ವಚಿದವ್ಯಕೃತ್ವಾ .

ಶುದ್ಧಾನುರಾಗಭರಶೃಂಖಲಯೈವ ಲೋಕಾನಾಕರ್ಷತೋ ನಿಜಪದಂ ತವ
ಸುಪ್ರಭಾತಂ .. 50..

ಚೇಷ್ಟಾನ್ಯಣಾಂಬಹುವಿಧಾನನುಕೃತ್ಯಕಾಂಕ್ಷಿದೇಕಾನ್ ಪ್ರದರ್ಶ್ಯನಿಜನಿತ್ಯಸಮಾಧಿಯೋಗಾನಾಂ

ಅನ್ಯಾಂಶ್ಚಭಕ್ತಿರಭಸಾದಸಕೃತ್ ಪ್ರನೃತ್ಯ ಭಕ್ತಾನ್ ಸದಾರಮಯತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 51..

ಆಲೋಕನೇನ ಹಸನೇನ ವಿನೋದನೇನ ಸಂವಾಹನೇನ ಹೃದಯಂಗಮಭಾಷಣೇನ

ಅಧ್ಯಾಪನೇನ ಮಧುರಾನ್ನಸಮರ್ಪಣೇನ ಭಕ್ತಾನ್ ಮುಹುಃ ಸುಖಯತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 52..

ನಿತ್ಯೋನ್ಮಿಷತ್ಸರಸನರ್ಮವಿಜಲ್ಪನೇನ ಸರ್ವಶ್ರುತಿಶ್ರುತಿವಿಷೇಚಕಗಾಯನೇನ .

ಬ್ರಹ್ಮಾಂಡಮಂಡಲವಿಘೂರ್ಣಕತಾಂಡವೇನ ಶಿಷ್ಯೋತ್ಕರಾನ್ ವಶಯತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 53..

ವೇದೈಃಪುರಾಣನಿಕರೈಃಸ್ಮೃತಿಭಿಶ್ಚಸಮ್ಯಕ್ ಸ್ವಷ್ಟಾನಯೋಭವತಿತಂ ಗಹನಂ
ಸ್ವಧರ್ಮಂ .

ಸ್ವಾಚಾರತಸ್ಸುಲಲಿತೈಶ್ಚನಿಜೋಪದೇಶೈಃ ಏಕಾಂತತಸ್ಫುಟಯತಸ್ತವ ಸುಪ್ರಭಾತಂ ..
54..

ಚೇತೋಹರೈರ್ವಿವರಣೈರುಪಪಾದನೈಶ್ಚ ವೇದಾಂತತತ್ವಮತಿದುರ್ಗಹಮಾಶ್ರಿತಾನಾಂ

ಕ್ಲೇಶಂ ವಿನಾ ಕರತಲಾಮಲಕೋಪಮಾನಂ ಭೂಯಸ್ತರಾಂ ಸ್ಫುಟಯತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 55..

ಸನ್ಮಂಡಲೇನ ಸಹಸಂವದತಃ ಕದಾಚಿದಾತನ್ವತಃ ಸರಸತಾಂಡವಮನ್ಯಕಾಲೇ .

ಕುತ್ರಾಪಿ ಭೇದರಹಿತೇ ಪತತಸ್ಸಮಾಧೌ ವಿಶ್ವಸ್ಯ ವಿಸ್ಮಯಪುಷ್ಪಸ್ತವ ಸುಪ್ರಭಾತಂ ..
56..

ಸಂಶೋಧಕಸ್ಯ ಕೃತಪಾತಕಸಂಚಯಾನಾಂ ವೈರಾಗ್ಯದಸ್ಯ ವಿಮಲೀಕೃತಮಾನಸಾನಾಂ

ನಿರ್ವೇದಿನಾಂ ತನುಭೃತಾಂ ಅಪವರ್ಗದಾತುಸ್ಸರ್ವೈಸ್ಸಮಾಶ್ರಿತಪದಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 57..

ಸ್ವರ್ಶೇನ ಮಂತ್ರಚಣನೇನ ನಿರೀಕ್ಷಣೇನ ಸಂಕಲ್ಪನೇನ ಚ ಯಥೇಷ್ಟಮಶೇಷಜೀವಾನ್

ಕ್ಲೇಶಂ ವಿನೈವ ಸಹಸಾಭವಭೀಮಸಿಂಧೋರುದ್ಧರ್ತುಮೀಶ, ಭಗವನ್, ತವ
ಸುಪ್ರಭಾತಂ .. 58..

ಭಕ್ತಿಕ್ರಿಯಾದ್ಯಖಿಲಯೋಗಪಥಾದ್ವಗಸ್ಯ ದುರ್ಗಾಮೃತಾದಿಸಕಲೇಶ್ವರದರ್ಶಕಸ್ಯ .
ಅದ್ವೈತತುಂಗಪದವೀ ಪರಿನಿಷ್ಠಿತಸ್ಯ ಕಾರುಣ್ಯಪೀಡಿತಧಿಯಸ್ತವ ಸುಪ್ರಭಾತಂ .. 59..
ಮುಕ್ತಾತ್ಮನೋಪ್ಯಖಿಲಲೋಕಮಹಾಗುರೋರಪ್ಯೇಕಾಂತ ಮುಗ್ಧಶಿಶುವದ್ವಗದಂಬಿಕಾಯಾಃ

ವಸ್ತ್ರಾಂಜಲೇಽತಿಕುತುಕೇನ ಸದಾವಿಲಂಬ್ಯ ವೈವಶ್ಯತಃ ಪ್ರಲಪತಸ್ತವ ಸುಪ್ರಭಾತಂ ..

60..

ಯೋಗಾದ್ಯಸಂಖ್ಯವಿಧಸಾಧನಪುಷ್ಪಜಾತೇರ್ಮಾರ್ಗದ್ವೀಂ ವಿಲಿಹ್ಯ ಪರಿತ್ಯಜ್ವಶಾದಿವಾಂತೇ

ಕಾಲೀಪದಾಬ್ಜಮಕರಂದರಸೈಕತೃಷ್ಣಾಮಾಗೃಹ್ಣತಸ್ಸದಲಿತಸ್ತವ ಸುಪ್ರಭಾತಂ .. 61..

ಭಿಕ್ಷುವ್ರತಾನ್ಯನತಿಲಂಖ್ಯ ಗೃಹಸ್ಥಭಾವಂ ಶಾಸ್ತ್ರಪ್ರಪಂಚಮನಧೀತ್ಯ ವಿಚಕ್ಷಣತ್ವಮ್ಲಾಕ

ಶಸ್ತ್ರಪ್ರಯೋಗಮನಪೇಕ್ಷ್ಯಚ ದಿಗ್ಜಯಿತ್ವಂ ಸ್ವಸ್ಮಿನ್ ಸುಖಂಘಟಯತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 62..

ಕೃಷ್ಣಾನಿಭಿರ್ಮಹಿತಮೇರಿತನೂಜಭಾವಾದ್ ಅಲ್ಲಾಹುಸಮ್ಮಿತತಯಾ ಚ
ಮುಹಮ್ಮದೀಯೈಃ .

ನಾನಾವಿಧಯಾ ಚ ಶಿಖಧರ್ಮಿಶಿಖಾವತಂಸೈರಾರಾಧಿತಸ್ಯ ಭವತಾ ತವ
ಸುಪ್ರಭಾತಂ .. 63..

ವಿಪ್ರಸ್ಯಪುಲ್ಕಸಗೃಹಾಜಿರಮಾರ್ಜಿಕಸ್ಯ ಯೋಗಾಧಿರೂಢಮನಸಃಪ್ರತಿಮಾರ್ಚಕಸ್ಯ

ಮಾಯಾಧಿಪಸ್ಯ ನಿಜಭಕ್ತವಶಂವದಸ್ಯ ಧರ್ಮಾನ್ ಪಿಪಾಲಯಿಷತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 64..

ಅಜ್ಞಸ್ಯಸರ್ವವಿದುಷಃಕಮನೀಮಯಸ್ಯ ಪುಂಸಶ್ಶಿಶೋಃ ಪ್ರವಯಸೋ
ಬಲವರ್ಜಿತಸ್ಯ .

ಶಕ್ತಸ್ಯ ಶಿಷ್ಯತೀಲಕಸ್ಯಗುರುಂತಮಸ್ಯ ಜೀವಸ್ಯ ಕೇವಲಚಿತಸ್ತವ ಸುಪ್ರಭಾತಂ .. 65..

ಸಮ್ಮೂಢವದ್ಬುಧಜನೈಃಖಲವನ್ವಶಂಸೈಃ ಸನ್ಮಾನುಷ್ಠಿಸ್ಸುಜನವಮುನಿವದ್ವನಸ್ಥೈಃ

ಮುಕ್ತಾತ್ಮಭೀಪರಮಹಂಸವದಾತ್ಮಭಕ್ತೈಃ ಸರ್ವೇಶವದ್ಮೃತಮಿತೇಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 66..

ಪುಣ್ಯಾ ನಿಜಪ್ರತಿಕೃತಿಂ ಕುಹಚಿದ್ವಿಲೋಕ್ಯ "ಲೋಕಾಂಬಿಕೈವನಿವಸತ್ಯಪರೋಕ್ಷಮಸ್ಯಾಂ

ಇತ್ಥ ನಿಗದ್ಯ ಸಕುತೂಹಲಮಾಶುತಸ್ಯೈ ಪುಷ್ಪಾಂಜಲಿಂ ಕೃತವತಸ್ತವ ಸುಪ್ರಭಾತಂ ..

67..

ವಿಪ್ರಾಗ್ರಗಣ್ಯ, ನೃಪಪುಂಗವ, ವೈಶ್ಯಶೂದ್ರವರ್ಣಿನ್, ಗೃಹಸ್ಥ, ವಿಪಿನಸ್ಥ, ಯತಿಪ್ರಧಾನ,

ಜ್ಞಾನಿನ್, ಕ್ರಿಯಾನಿರತ, ಯೋಗಿವರೇಣ್ಯ, ಭಕ್ತ, ಸರ್ವಾತ್ಮಕಾಖಿಲಗುರೋ, ತವ
ಸುಪ್ರಭಾತಂ .. 68..

ನಸ್ತಂದಿತುಂ ತ್ರಿಭುವನೈಕತಮೋಪಿಜಂತುಶಕ್ನೋತಿ ಯಸ್ಯ ಕರುಣಾದೃಶಮಂತರೇಣ

ತಂ ಸರ್ವಶಕ್ತಮಖಿಲೇಶ್ವರಮಾತ್ಮದೇಹೇ ಪೂರ್ಣಾತ್ಮನೈವಹತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 69..

ಸಮ್ಮೋಹಸಂಶಯಭಯಾಮಯತಾಪಕೋಪವೈಷಮ್ಯ ಜನ್ಮಮರಣಾದಿ
ಮನುಷ್ಯಧರ್ಮಾನ್ .

ಸ್ವಸ್ಮಿನ್ ಪ್ರದರ್ಶ್ಯಸವಿಲಾಸಮನರ್ಹಲೋಕಾನ್ ಪ್ರಾಯೋಮುಹುಶ್ಚಲಯತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 70..

ಕಾಲೇ, ಕಪಾಲಿ, ನಬಿ, ಕೃಸ್ತು, ಮುನೀಂದ್ರ, ಸೀತಾ ರಾಧಾ, ಶಚೀತನಯ, ರಾಮ,
ಮುರಾಂತಕಾದಿ .

ಮೂರ್ತೀನಿಜೇವಪುಷಿವಾಸಯತೋಽಪಿಗೂಢಂ ಮೂಢಾತ್ಮನಾವಿಲಸತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 71..

ಸ್ಫುರ್ಜ್ಯತ್ರಯೇನಿಟಿಲವಾಚಕಗಜ್ಜಿತಸ್ಯ ಶಶ್ವತ್ಪ್ರಕೀರ್ಣನಿರುಪಾಧಿಕೃಪಾಮೃತಸ್ಯ .

ಕ್ವಾಪಿಸ್ಫುರತ್ ಸ್ವಗುರುಭಾವತಡಿಲ್ಲತಸ್ಯ ಸಚ್ಚಿತ್ಥನಸ್ಯಭವತಾತ್ತವ ಸುಪ್ರಭಾತಂ .. 72..

ಯತ್ ಪಾದಪಾಂಸುಲುಠನಂಕಮಲಾಸನಾದ್ಯಾಃ ಮತ್ಪೂಜನಾರ್ಥವಸುಖಾದಪಿಕಾಮನೀ೦

ತತ್ಸಿದ್ಧಯೇಕರಿನಸಂಯಮಮಾಚರಂತಿ ತಸ್ಯತ್ರಿವಿಷ್ಟಪಪತೇಃ ತವ ಸುಪ್ರಭಾತಂ ..
73..

ನೈವಾದ್ವರೋ ನ ನಿಯಮೋ ನ ಯಮೋ ನ ಹೋಮೋ ನೋ ದಕ್ಷಿಣಾ ನ ಚ
ಜಪೋ ನ ಚ ತೀರ್ಥಯಾತ್ರಾ .

ಯತ್ಪಾದಸೇವನಲವಸ್ಯಕಲಾಕ್ಷಚಿತ್ ಸ್ಯಾತ್ಸ್ಯಾಪ್ರಮೇಯಮಹಸಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 74..

ಮಾಯಾ ನ ತಿಷ್ಠತಿ ಯದಕ್ಷಿಪಥೇ ಭಯೇನ ಸಿದ್ಧಾಃ ಯದೀಕ್ಷಣಲವಾಯು
ತಪಸ್ತಪಂತಿ .

ಯನ್ನಾಮತಾರಯತಿ ಸಂಸೃತಿತಸ್ಸಮಸ್ತಾಂ ಸ್ತಸ್ಯ ಪ್ರಭೋರಿದಮಿದಂ ತವ
ಸುಪ್ರಭಾತಂ .. 75..

ಗಂಗಾದಿ ತೀರ್ಥನಿಕರಪ್ರಭವೈಕಮೂಲೇ ಬ್ರಹ್ಮಾದ್ಯಮಾನುಷಶಿರಶ್ಚಿರಮೃಗ್ಯಮಾಣೇ

ಏಕೈಕನೈಜಪದವಿನ್ಯಸನೇ ಧರಣ್ಯಾಃ ರೋಮಾಂಚಮಂಕುರಯತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 76..

ವಿಶ್ವಾಕೃತಿಪ್ರಕಟನೇನ ವಿನಾಪವಿತ್ರ ಕೀರ್ತ್ಯಾಸ್ವತಃಪ್ರಸೃಮರಸ್ಯಸಮಸ್ತದಿಕ್ಷು .
ಹಿತ್ವಾಯುಧಾನಿ ನಿರುಪಾಧಿಕಸೌಹೃದೇನ ಲೋಕತ್ರಯೀವಿಜಯಿನ ಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 77..

ಲೋಕತ್ರಯೀದುರಿತಸಂಚಯಕಾಲಕೂಟಮಾಪೀಯ ಭೂತದಯಯಾರ್ಬುದರೋಗಭಾಜ

ಕಂಠೇವ್ಯಥಾತಿಶಯತಶಿತಿಕಂಠಭಾವಂ ಪ್ರಾಪ್ತಸ್ಯವಿಶ್ವಸುಹೃದಸ್ತವ ಸುಪ್ರಭಾತಂ ..
78..

ಸ್ವೀಯಾಂ ಚಿದೇಕರಚಿತಾಂ ಪರಮಾರ್ಥಭೂತಾಂ ಆನಂದಮೂರ್ತಿಮಖಿಲೇಷು
ಚರಾಚರೇಷು .

ವೈಕುಂಠನಾಮಕ ನಿಜಾಂಘ್ರಿ ನಿಷೇವಕಾಯ ವ್ಯಜ್ಯಸ್ಫುಟಂ ಕೃಪಯತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 79..

ನಾನಾಭಿಷಕ್ಪವರಸಾಧುಚಿಕಿತ್ಸಿತಸ್ಯ ನಿಶ್ಕೇಷಲೋಕಭವರೋಗಚಿಕಿತ್ಸಕಸ್ಯ .
ಉಚ್ಚೈಸ್ತರಾಂ ವಿವಿಧಯಾತನಾಯಾದಿತಸ್ಯ ಸ್ವಾನಂದನಿತ್ಯವಿಹೃತೇಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 80..

ಕಾಲೇಕದಾಚಿದವಿಷಹ್ಯಕೃಪಾಜವೇನ ಪಾದಾಬ್ಜಸೀಮ್ನಿ ಪತಿತಾನ್ ಪತಿತಾನಶೇಷಾನ್

ಸ್ಪೃಷ್ಟ್ವಾ ಸಮಾಧಿರಸಮೀಶ್ವರದರ್ಶನಂ ಚ ದತ್ವಾ ಪ್ರಹರ್ಷಿತವತಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 81..

ಕಲ್ಯಾಣಕೇಲಿನಿಕರೈರ್ಭುವನಂ ಸಮಸ್ತಂ ಉಜ್ಜೀವ್ಯ ಸಮ್ಯಗತಿಭಾಸುರಮಾತ್ಮತೇಜ

ಶಿಷ್ಯಾಗ್ರವಕ್ಷಿಷು ನಿಧಾಯ ತಿರೋಬುಭೋಷೋಃ ಪೂರ್ಣಾವತಾರಸವಿತುಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 82..

ಪಾಷಂಡಿನಾಂ ಸರಭಸಾಕ್ರಮಣೇನಭಿನ್ನ-ಪ್ರಾಯಾನಶೇಷಪರಿಪಾವನಧರ್ಮಸೇತೂನ್

ಭೂಯೋ ನಿಬದ್ಧ್ಯ ಸುದೃಢಂ ಸುಜನಾನ್ ಪ್ರತೋಷ್ಯ ನೈಜಂ ಪದಂ ಗತವತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 83..

ನಿರ್ಮೂಲಯಾ ಕರುಣಯಾ ಜಗದುದ್ಧಿಧೀಷೋಃ ಧರ್ಮೋತ್ಕರಾನವಿವಿಷೋರ್ನಿಗಮಾನು

ಅನ್ಯಾನ್ ದಿವಂಗಮಯಿತುಂ ನರಕೇಷು ನಿತ್ಯಂ ತುಷ್ಟ್ಯಾಸ್ವಯಂಪಿಪತಿಷೋಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 84..

ನಿರ್ಯಾಣತೋ ನಿಜಪತೇಃ ಪರಿದೇವಯಂತೀ ಮಂಗಲ್ಯಸೂತ್ರವಲಯಾನಿ
ಪರಿತ್ಯಜಂತೀಂ .

ದೇವೀಂ ನಿವಾರ್ಯ ಪರಿಸಾಂತ್ವಯಿತುಂ ಪುರಸ್ತಾತ್ ಪ್ರತ್ಯಕ್ಷತಾಂ ಪ್ರಭಜತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 85..

ಪೃತ್ಯಾಂ ಮನುಷ್ಯವಪುಷಾ ಪ್ರಕಟೀಕೃತಾತ್ಮ-ಪ್ರತ್ಯಕ್ಷಕೇಲಿರಧುನೋಪರತಾಪ್ಯಭಂಗಂ

ಸ್ವಾದೃಶ್ಯಕೇಲಿರಧುನಾಪ್ಯನುವರ್ತಮಾನೇತ್ಯಸ್ಮಾನ್ ಸಿಸಾಂತ್ವಯಿಷತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 86..

ಸ್ಥೂಲಾತ್ಮಕಂ ಪರಿಸಮಾಪ್ಯ ನಿಜಾವತಾರಲೀಲಾವಿಲಾಸ ರಸಮದ್ಯತಿರೋಹಿತಸ್ಯ .
ಅಸ್ಮಾದೃಶೇಷು ಕೃಪಣೇಷು ಕೃಪಾದ್ರದೃಷ್ಟಿಂ ಗೂಢಂಪಿಪಾತಯಿಷತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 87..

ಆರೂಢಕರ್ಣ, ಯಶಸಾ ಭುವಿ ದೇಹಭಾಜಾಂ ನಾಮ್ನಾ ಸುಖಾಧ್ಯುಷಿತಜಿಹ್ವ,
ಶುಭಾಶಯಾನಾಂ .

ಆವಿಷ್ಟಚಿತ್ತ, ಮಹತಾಮುರುಪುಣ್ಯಮೂರ್ತ್ಯಾ ನಿತ್ಯಾನುವೃತ್ತವಿಹೃತೇ, ತವ
ಸುಪ್ರಭಾತಂ .. 88..

ಪಾನೋಪವೇಶ, ಶಯನಾಶನಮಜ್ಜನಾದೌ ಗ್ರಾಮಾಟವೀವ್ರಜಪುರೀಗಿರಿಸಾಗರಾದೌ

ಸಂಪದ್ವಿಪದ್ಭಯಜರಾಮರಣಾಮಯಾದೌ ಭಕ್ತಾನ್ ಸದಾನುಭಜತಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 89..

ಸಂಪ್ರತ್ಯತಿಸ್ಫುಟತರಂ ಭುವನೇ ಸಮಂತಾತ್ ಸಂದೃಶ್ಯಮಾನಸಕಲಾಭ್ಯುದಯೋದ್ಯಮಾನಾಂ

ಹೇತೋರ್ವಿಶಿಷ್ಟ ನವಭಾರತಶಿಲ್ಪಿಸಾರ್ವಭೌಮಸ್ಯ, ವಿಷ್ಟಪಸೃಜಸ್ತವ ಸುಪ್ರಭಾತಂ
.. 90..

ಆರ್ಷಕ್ಷಮಾಸುಚಿರಸಂಭೃತಪುಣ್ಯಪುಂಜ-ಪಾಕಾತ್ಮಕಸ್ಯ, ಸುಜನಾರ್ಚಿತಚಂದ್ರಮಣ್ಯಾ

ಪಾಕಾಯಿತಸ್ಯ, ನಿಗಮಾಂತಸರಸ್ವತೀನಾಂ ಮೂರ್ತ್ಯಾಶಯಸ್ಯ, ಭಗವಂಸ್ತವ
ಸುಪ್ರಭಾತಂ .. 91..

ಲೀಲಾಮನುಷ್ಯ, ಭಗವನ್, ಕ್ಷುದಿರಾಮಸೂನೋ, ಶ್ರೀಶಾರದಾರಮಣ, ಚಂದ್ರಮಣೀತನೂಜ

ಸರ್ವಾವತಾರತಿಲಕಾಯಿತ, ಪುಣ್ಯಕೀರ್ತೇ, ಶ್ರೀರಾಮಕೃಷ್ಣ, ಭವತಾತ್ಮವ ಸುಪ್ರಭಾತಂ
.. 92..

ಮಾಯಾಪತೇದುರವಗಾಹಮಹಾಮಹಿಮ್ನಃ ಪ್ರೇಮಾರ್ಣವಸ್ಯ ಕೃಪಣಾವನದೀಕ್ಷಿತಸ್ಯ

ಸಾಕ್ಷಾನ್ನರೇಂದ್ರತುಲಸೀಪ್ರಿಯದೇಶಿಕಸ್ಯ ಶ್ರೀರಾಮಕೃಷ್ಣ ಭವತಾತ್ತವ ಸುಪ್ರಭಾತಂ .. 93..

ನಾನಾತಪೋವ್ರತಜುಷೋಗಲದಂಶಭಾಸಃ ವ್ಯಾಮೋಹಶಾರ್ವರಮುಷೋಭವಮುಕ್ತಿವಾಹ

ಕಾಲೀ ನರೇಂದ್ರ ತುಲಸೀ ಮುಖಶಿಷ್ಯತೀರ್ಥ, ಸ್ವಾಮಿನ್, ನಿಗೂಢಮಹಿಮಂಸ್ತವ ಸುಪ್ರಭಾತಂ .. 94..

ಧರ್ಮಜ್ಞ, ಧರ್ಮಪಥಸಂಚರ, ಸಿದ್ಧವರ್ಯ, ಸಾಧ್ಯಸ್ವರೂಪ, ಸಕಲಾತ್ಮಕ, ಮೂರ್ತ್ಯತೀತ,

ಬ್ರಹ್ಮನ್, ನರೇಂದ್ರ ತುಲಸೀ ಸಮುಪಾಶ್ರಿತಾಂಘ್ರೇ, ಶ್ರೀರಾಮಕೃಷ್ಣ ಭವತಾತ್ತವ ಸುಪ್ರಭಾತಂ .. 95..

ಸ್ವಾನಂದತೃಪ್ತಮನಸೋಪಿ ಸಮಾಧಿಯೋಗ-ನಿದ್ರಾಜುಷೋಪಿ ಕರುಣಾರಭಸಾದಭೀಕ್ಷಂ

ಉತ್ಥಾಯ ಲೋಚನಯುಗಂ ವಿಕಚಯ್ಯ ವಿಷ್ವಕ್ ಆಲೋಕನವ್ಯಸನಿನಸ್ತವ ಸುಪ್ರಭಾತಂ .. 96..

ಸಚ್ಚಿತ್ತಮಾಧಿರಸನಿರ್ವೃತಮಾನಸಸ್ಯ ಸ್ಮೇರಾನನಸ್ಯ ಮುಕುಲೀಕೃತಲೋಚನಸ್ಯ . ಬದ್ಧಾಂಜಲೀಃ ಸ್ಥಿರಸುಖಾಸನಸಂಸ್ಥಿತಸ್ಯ ಚಂದ್ರಾತಪಃಪರಿಣತೇಸ್ತವ ಸುಪ್ರಭಾತಂ ..

97..

ಸ್ಮೇರಾವಲೋಕನವಿಮೋಹಿತಮಾನುಷಸ್ಯ ಮಂಜುಪ್ರಗೀತಲಹರೀದ್ರವಿತೋಪಲಸ್ಯ

ಆನಂದನೃತ್ತಪರಿಕಂಪಿತಭೂತಲಸ್ಯ ಕೃತ್ಸಾತ್ಪುತಸ್ಯ ಭವತಾತ್ತವ ಸುಪ್ರಭಾತಂ .. 98..

ಸಚ್ಚಿನ್ಮೂರ್ತೇ, ದೃತನರತನೋರ್ಲೀಲಯಾ ಧರ್ಮಗುಪ್ತೈ

ಕೃತ್ಸಾ ದೀರ್ಘಂ ಬಹುವಿಧತಪಾಂಸ್ಯೇಷುಸಂಪಾದ್ಯಸಿದ್ಧಿಃ .

ನಿಕ್ಷಿಪ್ಯಾಂತೇ ಸ್ವಯಮುಪಚಿತಂ ಜ್ಞಾನವಿತ್ತಂ

ಸ್ವಶಿಷ್ಯೇಷ್ವಂತರ್ಧಾತುಂ ವ್ಯವಸಿತಮತೇರಸ್ತುತೇ ಸುಪ್ರಭಾತಂ .. 99..

ಸಚ್ಚಿತ್ಸೌಖ್ಯೈಕಮೂರ್ತೇ ನಿಜಮಹಿಮರವೇಭೂರಿಕಾರುಣ್ಯರಾಶೀ

ವಿಪ್ರಾಗ್ರ್ಯಾಲ್ಲಭಜಾತೇರ್ಬಹುವಿಧತಪಸಿವ್ಯಾಪೃತಸ್ವಾಂತವೃತ್ತೇಃ .

ಪ್ರಾಪ್ತಹಹ್ಮಾನುಭೂತೇಸ್ಸಹಚರನಿಹಿತಸ್ವೀಯತೇಜೋವಿಭೂತೇ

ರಾನಾಕವ್ಯಾಪಿಕೀರ್ತೇರಖಿಲಜನಪತೇರಸ್ತುತೇ ಸುಪ್ರಭಾತಂ .. 100..

ಇತಿ ಶ್ರೀ ಓಟ್ಟೂರ್ ಉಣ್ಣಿ ನಂಪೂತಿರಿಪ್ಪಾಟ್ ಶ್ರೀರಾಮಕೃಷ್ಣಸುಪ್ರಭಾತಂ ಸಂಪೂರ್ಣಂ .

Shri Ramakrishna Suprabhatam

ಶ್ರೀರಾಮಕೃಷ್ಣಸುಪ್ರಭಾತಂ

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 separation (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 benumbed, 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 EXTRA thick 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, Rakhal, 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 (Existence-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 perople 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

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Please send corrections to sanskrit@cheerful.com

