
Shri Ramakrishna Suprabhatam

ஸ்ரீராமக்ரு'ஷ்ணஸுப்ரபா⁴தம்

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

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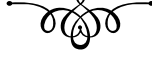
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February 10, 2024

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ஸ்ரீராமக்ரு'ஷ்ணஸுப்ரபா⁴தம்



ஸ்ரீராமக்ரு'ஷ்ண, பரிபூர்ணதமாவதார, காருண்யஸாக்³ர, ஸமுத்³த்⁴ரு'தத⁴ர்மராஸே, |
பூ⁴மந், நரேந்த்³ரதுளஸீக்ரு³பூ⁴த, நித்யமாஸாஸ்மஹே தவ க்³தா³த⁴ர ஸுப்ரபா⁴தம் ||
1 ||

ஸ்ரீமத்³க்³யாவிபு³த⁴மந்தி³ரவிஷ்ணுபாதா³த் காமாரபுஷ்கரஸுராலயஸைவலிங்கா³த் |
மாயாகு³ணேத்தரசித்³ம்ப³ரமண்ட³லாச்ச மர்த்த்யாத்மநாவதரதஸ்தவ ஸுப்ரபா⁴தம்
|| 2 ||

காமாரபுஷ்கரமஹீதலலப்³த⁴ஜாதே, சந்த்³ராதநாஜ, ப⁴க்³வந், கூஸுதி³ராமஸுலிநோ, |
கந்த்³ர்பஸுந்த்³ரதனோ, ஸ்மிதஸோபி⁴தாஸ்ய, ப⁴க்தாநுக்ஷலவிஹ்ரு'தே, தவ
ஸுப்ரபா⁴தம் || 3 ||

லம்பா³லகாவலிஸந்நிடி³லாந்தரஸ்ய ஸ்மேராவலோகபரிஸோபி⁴முகா²ம்பு³ஜஸ்ய |
சந்த்³ராங்கஸாயிகமநீயகலேவரஸ்ய கைஸோரவைப⁴வப்⁴ரு'தஸ்தவ ஸுப்ரபா⁴தம் ||
4 ||

கௌமாரகேலிபரிதோஷிதப³ந்நு'வர்க்³, நிஸ்ஸேஷலோகஹ்ரு'த³யங்க்³மஸீலஸாலிந், |
ஆஜந்மபு³த்³த⁴பரிஸுத்³த⁴விமுக்தசித்த, ஹ்ரு'த்³வாக்³க்³ம்யமஹிமம்ஸ்தவ
ஸுப்ரபா⁴தம் || 5 ||

நீலாப்⁴ரத³ர்ஸநவிமூர்ச்சி²தஸுத்³த⁴பு³த்³தே⁴, காத்யாயநீஸ்மரணலப்³த⁴ஸமாதி'வ்ரு'த்தே,
|
தத்³வேஷமாத்ரஸமுபார்ஜிதஸர்வபா⁴வ, ஸஸ்வத்ஸமாஹிதமநஸ்தவ ஸுப்ரபா⁴தம் ||
6 ||

நாநாவிநோத³ரத, சித்ரகலாவித்³க்³த⁴, ஸங்க்³தகோவித்³, கதா²பி⁴நயப்ரவீண, |
ஆமுக்³த⁴தாண்ட³வபடோ, ஸரஸோக்தித்³க்ஷ, ஸில்பக்ரியாகுஸலதீ⁴ஸ்தவ
ஸுப்ரபா⁴தம் || 7 ||

கௌமாரசாபலக்ரு'தைர்விவிதைர்விஹாரை: ஸங்க்³தநாட்யநடநாதி³மயைர்விநோதை:³
|

விஸ்மார்யஸம்ஸுரு²திஸு³ஃஸ்வஜநாநஸேஷாந் மோதே³நிமஜ்ஜிதவதஸ்தவ
ஸுப்ரபா⁴தம் || 8 ||

ஆபாதி³தோபநயநக்ரிய,ப⁴க்திவஸ்ய, தா⁴நீகரப்ரதி³க்ரு²ஹீதபவித்ரபி⁴க்ஷ, |
ஆவிஷ்டபா²நிலயோஜ்ஜி²தஸுஷ்கவித்³ய, ஸத்தையகமார்³க³ணருசே தவ
ஸுப்ரபா⁴தம் || 9 ||

ப்ராது: ப்ரியார்த²மதிதூ³ரதி³ஸங்க³தஸ்ய ஸோகாப்³தி⁴மஜ்ஜிதஸமஸ்தஸுஹ்ரு²த்³க³ணஸ்ய
|

ஸ்ரீத³க்ஷிணேஸ்வரஸுராலயவாஸக்³ரு²ஹ்ணோருச்சைந்நிரங்குஸக³தேஸ்தவ
ஸுப்ரபா⁴தம் || 10 ||

காலீபதா³ம்பு³ஜஸமர்சநலாலஸஸ்ய தத்³தி⁴ப்ரயோக³கடி²நவ்யஸநாதூரஸ்ய |
நிஸ்ஸேஷரோமவிவரஸ்ருதரக்தபி³ந்தோ³ர்மூர்ச்சா²பி⁴பூ⁴தமநஸஸ்தவ ஸுப்ரபா⁴தம்
|| 11 ||

த்யக்தாந்நபாநஸயநாதி³ஸரீரத⁴ர்மாந், ஸஸ்வத்³த⁴ராதலலு²ல் கமநீயமூர்தே, |
அம்பா³பி⁴தா⁴நமுக²ரீக்ரு²தபுண்யகண்ட², த்ரைலோக்யபாவந, விபோ⁴, தவ
ஸுப்ரபா⁴தம் || 12 ||

க²ட்³கே³நகண்ட²த³லநாயஸமுத்³யதஸ்ய ஸத்³யோவிலோகிதஜக³ஜ்ஜநநீமுக²ஸ்ய |
தத்காந்திவீசிகப³லீக்ரு²தவிக்³ரஹஸ்ய ஸம்மூர்ச்ச²யாப்ரபதஸ்தவ ஸுப்ரபா⁴தம் ||
13 ||

காலீநிரந்தரநி⁴க்ஷணநந்தி³தஸ்ய வாதாத்மஜேந பரமைக்ய |
ராமோபதா⁴வநபரஸ்ய ததீ³யஸாக்ஷாத்காராநுஜ்ஜிததி⁴யஸ்தவ ஸுப்ரபா⁴தம் || 14 ||

நிஷ்காமலோப⁴மத³மத்ஸரமாநஸஸ்ய ஸச்சி²க்ஷணாந்த²க்ரு²ததா³ரபரி³க்ரஹஸ்ய |
வைத்ரு²ஷண்யவிஸ்ம்ரு²தவிவாஹகத²ஸ்யஸாதோ⁴ ஸ்ரீஸாரதா³மணிபதேஸ்தவ
ஸுப்ரபா⁴தம் || 15 ||

ஸர்வாங்க³தா³ஹஸமநார்த²முத³ப்லுதஸ்ய ஸ்ரீபை⁴ரவீவிஹிதபே⁴ஷஜநிர்வ்ரு²தஸ்ய |
தந்த்ரோக்தஸாத⁴நஸஹஸ்ரநிஷேவகஸ்ய ஸர்வேஷுஸித்³தி⁴மயதஸ்தவ ஸுப்ரபா⁴தம்
|| 16 ||

ஸ்வஸ்யாங்க³தஸ்ஸுக்ரு²தபாதகருபபும்ஸோர்நிர்யாணமுத்கடபரஸ்பரமல்லயுத்³த⁴ம்
|

புண்யேநபாபஹநநஞ்சநிஸம்யஸாக்ஷாச்சா²ந்தஜ்வரஸ்யஸுகி²நஸ்தவ ஸுப்ரபாதம்
|| 17 ||

ஸ்வர்ணே த்ரு³ணே மலயஜே விஷி துல்யத்³ருஷ்டே ஜீவே ஸிவே ந்ரு³ஷு ம்ரு³கே³ஷு
ஸமாநபு³த்³தே⁴ |
பி⁴க்ஷௌ க்³ரு³ஹிண்யவிஷமம் ப்ரஸமீக்ஷயமாணஸ்ஸயாந்தர்ப³ஹிர்ஸமத்³ரு³ஸஸ்தவ
ஸுப்ரபாதம் || 18 ||

போ⁴கே³ஷு யோக³விப⁴வேஷு விராக³ஸாலிந், க்ஷேத்ரேஷு வேஸப⁴வநேஷு
பராத்தமத்³ர்ஸிந், |
ஸிஷ்டேஷு து³ஷ்டநிகரேஷு க்ரு³பாதி³வர்ஷிந், த்ரைலோக்யபாவநயஸஸ்தவ
ஸுப்ரபாதம் || 19 ||

அந்தர்ப³ஹிஸ்ச பு⁴வநத்ரிதயம்ஸமஸ்தம் ஸர்வேஸ்வரஸ்யமஹஸா திமிதம் ததம் ச |
ஆலக்ஷயஹர்ஷஜவத⁴ர்ஷிதமாநஸஸ்ய மத்தப்ரநர்த்தநப்⁴ரு³தஸ்தவ ஸுப்ரபாதம் ||
20 ||

ஆலோக்யலோகஜநநீ ப்ரதிமாம் ப்ரதீ³பாநாராத⁴நோபகரணாநி ஸமர்சகாம்ஸ்ச |
தே³வாலயம் ச ஸகலாநி சிதா³த்மகாநி விஷ்வக்ஸுமாநி கிரதஸ்தவ ஸுப்ரபாதம்
|| 21 ||

ராதா⁴ப்ரவிஷ்டஹ்ரு³த³யஸ்யததா³த்மகஸ்ய மாதூ⁴ர்யபா⁴வமது⁴பாநமதோ³ல்கஸ்ய |
ப்ரேயோவியோக³த³வதப்தகலேவரஸ்ய நிர்ஜீவஸாம்யமயதஸ்தவ ஸுப்ரபாதம் ||
22 ||

கோ³பாலநந்த³ந் நிரீக்ஷணவிஜ்வரஸ்ய தந்நித்யயோக³ பரமோத்ஸவநிர்வ்ரு³தஸ்ய |
ஸர்வத்ர தத்தநுவி³லோகநவிஸ்மிதஸ்ய தத்ஸாத்தமதாங்க³தவதஸ்தவ ஸுப்ரபாதம்
|| 23 ||

ப⁴க்தோத்தமோ மஹிதபா⁴க³வதம் புராணம் தத்ஸம்ஸ்யஸ்ச ப⁴க³வாநிதி கீர்திதஸ்ய
|
வஸ்துத்ரயஸ்ய பரமைக்யமஹாரஹஸ்யம் ஸாக்ஷாத்³விலோகிதவதஸ்தவ
ஸுப்ரபாதம் || 24 ||

அந்யாத்³ரு³ஸாத்தமதபஸாமநுபா⁴வஹேதோரேகைகரோமவிவராத் ஸ்வதநோர்க³லந்தீம்
|

ஆலக்ஷயகாந்திமபி⁴நந்தி³துமக்ஷமஸ்ய தந்நஷ்டயேஸ்ப்ரு'ஹ்யதஸ்தவ ஸுப்ரபா⁴தம்
|| 25 ||

அஸ்தேயஸத்யகருணாதி³யமைர்யதஸ்ய கார்யேநஸாத⁴நசதுஷ்டயபுஷ்கலஸ்ய |
அஜ்ஞாநதோ⁵பிகநகாதி³ஸமஸ்தலோஹஸ்பர்ஸாக்ஷமஸ்ய ப⁴க³வந், தவ ஸுப்ரபா⁴தம்
|| 26 ||

பூகா³தி³யத் கிமபிவஸ்து கராரவிந்தே³ஸங்க்ரு'ஹ்யதே யதி³கதா³பி நிஜோபயுக்தை:
|
தஞ்ஜிஸா குருடதாமதிமூட⁴தாம்ஸ்ச ஸம்ப்ராப்யகஸ்மஸ்பு⁴ஜஸ்தவ ஸுப்ரபா⁴தம் ||
27 ||

ஸந்தாட³நஸ்ய பரகாயநிபாதிதஸ்ய ஸுஸ்பஷ்டசிஹ்நமகி²லாத்மதயா ஸ்வதே³ஹே
|
ஸங்க்ராந்தமத்பு⁴தவிமோஹிதமாநுஷாணம் நேத்ரஸ்ய கோ³சரயதஸ்தவ ஸுப்ரபா⁴தம்
|| 28 ||

தோதாபுரீசரணப⁴க்த, ததோக்³ரு'ஹீத ஸம்ந்யாஸதீ³க்ஷ, விதி³தஸ்வபராத்மபா⁴வ, |
மாஸாந்ஷு³ஞ்ஜி²தவிகல்பமஹாஸமாதௌ⁴ நிர்ம்மஜ்யஸம்ஸ்தி²த, விபோ⁴, தவ
ஸுப்ரபா⁴தம் || 29 ||

ஆசாரபூதகரணஸ்ய ஸுபா⁴ஸ்யஸ்ய ப³த³தா⁴ஸநஸ்ய விஜிதாநல பஞ்சகஸ்ய |
ப்ரத்யாஹ்ரு'தேந்த்³ரியக³ணஸ்ய ஸமாஹிதஸ்ய ப்ரஹ்மாம்ரு'தரஸ்யதஸ்தவ
ஸுப்ரபா⁴தம் || 30 ||

ஸ்வேச்சா²க்³ரு'ஹீத மது²ரப்ரமதா³மயஸ்ய வர்ஷார்த்³த⁴பு⁴க்த ப³ஹுது³ஸ்ஸஹயாதநஸ்ய
|
இத்த²ம் ஸுநைர்ஜட³ஸமாதி⁴ ஸமுத்தி²தஸ்ய ஸ்தா²நத்ரயம் க³தவதஸ்தவ
ஸுப்ரபா⁴தம் || 31 ||

இஸ்ஸலாம்மதோத்ஸுக, முஹம்மத³மூர்தித³ர்ஸிந், யேஸோந்நிரீக்ஷித, விலோகிதகௌ³ரக்ரு'ஷ்ண
|
தேஷாமஸேஷவபுஷாம்ஸ்வதநௌப்ரவேஸம் நிர்வண்யவிஸ்ம்ரு'தமதே, தவ
ஸுப்ரபா⁴தம் || 32 ||

ஸாக்ஷாதக்ரு'தேஸ கி³ரிஜாச்யுதராமராதா⁴ ஸீதாஞ்ஜநேயநபி³க்ரு'ஸ்து ஸசீதநூஜ |

அந்யைரத்³ருஷ்டசரயோக³ரஹஸ்யவேதி³ந், ஸங்க்ஷுண்ணஸர்வஸரணே, தவ
ஸுப்ரபாதம் || 33 ||

த்யக்த்வாவிகல்பரஹிதாம் ஜட³யோக³நித்³ராமம்பா³ஜ்ஞயாகுஸலபா⁴வமுக²ஸ்தி²தஸ்ய
|

லோகம்மஹேஸ்வரமபிஸ்பு²டமேககாலே ஸம்பர்யதோ கி²லகு³ரோஸ்தவ ஸுப்ரபாதம்
|| 34 ||

பாதா³ப³ஜசங்க்ரமணபாவிதஸர்வதீர்த², காஸீம்ரு²தா²கி²லஸமார்ஜிதமோக்ஷஸாக்ஷிந்,
|

ஆர்த்தவ்யதா²த் த³ரவது³தா³ரமதே, த³ரித்³ரநாராயணர்சநரதே, தவ ஸுப்ரபாதம் ||
35 ||

தீ³ர்க³ப்ரதத்தப³ஹுருபதபோவிலாஸ, நாநாபு³பு⁴தஸுஜநஸந்ததவேஷ்ட்யமாந, |
நிஸ்ஸேஷபாத்ரபரிவேஷிதமோக்ஷபை⁴க்ஷ, ஸஞ்ஜீவிதார்ஷத⁴ரணே, தவ ஸுப்ரபாதம்
|| 36 ||

லாசீவிபாடநஸமுத்³யமநேகதா³சித் யஸ்யக்ஷதாத் கரதலாத் ருதி⁴ரஞ்ஜகா³ல |
தேநப்ரஸூநம்ரு³து³நாவபுஷாதபாம்ஸி விஸ்வோத்தராணிசரதஸ்தவ ஸுப்ரபாதம் ||
37 ||

பத்நயைஸ்வபாத³ப⁴ஜநாவஸரப்ரதா³யிந், மாதூர்நிரந்தரஹிதாசரணவதா⁴யிந், |
கால்யாஸஸமர்சநநுதிப்ரணிதா⁴நஸாஸிந், அத்³வைதபா⁴விதமதே, தவ ஸுப்ரபாதம்
|| 38 ||

ஸ்ரீஸாரதா³ம் பரமமங்க³ளபர்த்ரு³பாத³ஸம்வாஹநம் பரிஸமாப்யததோ⁵பயாதாம் |
ப⁴க்த்யாபரோக்ஷமநுவாஸரமவ்யலீகம் காலீதி⁴யாப்ரணமதஸ்தவ ஸுப்ரபாதம் ||
39 ||

ஸ்ரீஸாரதா³ஹ்ரு³த³யஸூத்³தி⁴பரீக்ஷகஸ்ய தத்தீவ்ரபோ⁴க³விரதௌமுதி³தாஸயஸ்ய |
ஸாகம் தயா நிஸி விகாரம்ரு³தே ஸயித்வா ஸ்வப்ரத்யயந்த்³ரு⁴தயஸ்தவ
ஸுப்ரபாதம் || 40 ||

லீலாஸஹாயவிரஹவ்யதி²தாந்தரங்க³, தேஷாமுபாக³மநத³ர்ஸநஸுப்ரஸந்ந, |
தேஷாம்புர: ப்ரகடிதாதம்மஹாப்ரபா⁴வ, ஸ்வாமிந் ஜக³த்ரயகு³ரோ, தவ ஸுப்ரபாதம்
|| 41 ||

ஆஜந்மஸூத்³த⁴சரிதஸ்ய தபோத⁴நஸ்ய தி³வ்யாநுபு⁴திரஸிகஸ்ய த³யாதி³தஸ்ய |

ஸிஷ்யாவ்ரு²தஸ்ய ஜக³து³த³த⁴ரணோத்ஸுகஸ்ய த⁴ர்மாத்தமகஸ்ய ஸததம் தவ
ஸுப்ரபா⁴தம் || 42 ||

நாநாமதஸ்த²நத, தத்தது³பாஸ்யமூர்த்யா ப்ரத்யேகமர்சகஜநேஷுவிராஜமாந |
ப⁴க்தேஸ்வருபமவலம்ப³ய, விநா து ரூபம் விஜ்ஞே, ப்ரகாஸநபடோ, தவ ஸுப்ரபா⁴தம்
|| 43 ||

காலீ நரேந்த்³ர துளஸீ ஸஸி பா³பு³ராம ராகா²ல தாரக ஸுபோ³த⁴ கி³ரீஸவந்த⁴, |
கோ³பால லாட்டு ஹரி யோகி³ ஸரத் ப்ரஸந்ந க³ங்கா³ நிரஞ்ஜநகு³ரோ, தவ
ஸுப்ரபா⁴தம் || 44 ||

தே³வேந்த்³ர ராம ஹரிபாத³ மஹேந்த்³ர பூர்ண வைகுண்ட² காலிபத³ நாக³மஹாஸயேட்³ய,
|
கோ³லாப³ கோ⁴ரமணிலாவித யோகி³நீமா கௌ³ரீபனயித, விபோ⁴, தவ ஸுப்ரபா⁴தம்
|| 45 ||

ஸ்ரீவாஸ ராஸமணி கேஸவ தேஜசந்த்³ர நாராயண த்³விஜ் ஹ்ரு³து³ப்ரமுகா²ர்சிதாங்க்⁴ரே,
|
ஸ்ரீப்³ராஹ்மணீப்ரப்⁴ரு³திநைஜமஹாகு³ருணம் விஜ்ஞாநபூரக, விபோ⁴, தவ
ஸுப்ரபா⁴தம் || 46 ||

ஸ்ரீபை⁴ரவீமகி²லபே⁴த³விஹீநபோ³தே⁴ தோதாபுரீங்கி³ரிஸுதாங்க்⁴ரிஸரோஜப⁴க்தௌ |
ஸம்யங்நியம்ய ப³ஹுஸோ கு³ருதாம் கு³ருணம் ஸ்வஸ்யப்ரத³ர்ஸிதவதஸ்தவ
ஸுப்ரபா⁴தம் || 47 ||

கோ³பாலபா³லகஸமக்ஷ, மகோ⁴ரமண்யா நாநாவதாரஜலதே⁴, புரதஸ்துகால்யாம் |
மோ⁴ஸுதப்ரபு⁴த³யாலுவிஸோசநேச ஸர்வப்ரியாக்ரு³திக்கு³தே, தவ ஸுப்ரபா⁴தம் ||
48 ||

தை³ந்யார்ப்பணத்தது³பஸாந்த்யவி⁴யாசநார்த்²ம் தை³வோபகண்ட²நயநாத்தத³யாசநாச்³
|
அந்யம் குசேலமதி ப⁴க்தநரேந்த்³ரநாதே² கௌதூஹலேந ஸ்ரு³ஜதஸ்தவ ஸுப்ரபா⁴தம்
|| 49 ||

சித்தப்ரலோப⁴கரயௌகி³கஸித்³தி⁴ராஸேரத்யத்பு⁴தப்ரகடநம் க்வசித்³ப்யக்ரு³த்வா |
ஸுத்³தா⁴நூராக³ப⁴ரஸ்ரு³ங்க²லயைவ லோகாநாகர்ஷதோ நிஜபத³ம் தவ ஸுப்ரபா⁴தம்
|| 50 ||

சேஷ்டாந்ரு'ணம்³ஹுவிதா⁴நநுக்ரு'த்யகாம்ஸ்சிதே³காந் ப்ரத³ர்ஸ்யநிஜுநித்யஸமாதி⁴யோகா³ந்
|

அந்யாம்ஸ்சப⁴க்திரப⁴ஸாத³ஸக்ரு'த் ப்ரந்ரு'த்ய ப⁴க்தாந் ஸதா³ரமயதஸ்தவ
ஸுப்ரபா⁴தம் || 51 ||

ஆலோகநேந ஹஸநேந விநோத³நேந ஸம்வாஹநேந ஹ்ரு'த³யங்க³மபா⁴ஷணேந |
அத⁴யாபநேந மது⁴ராந்நஸமர்பணேந ப⁴க்தாந் முஹு: ஸுக²யதஸ்தவ ஸுப்ரபா⁴தம் ||
52 ||

நித்யோந்மிஷத்ஸரஸநர்மவிஜல்பநேந ஸர்வஸ்ருதிஸ்ருதிநிஷேசககா³யநேந |
ப்³ரஹ்மாண்ட³மண்ட³லவிகூ⁴ர்ணகதாண்ட³வேந ஸிஷ்யோத்கராந் வஸயதஸ்தவ
ஸுப்ரபா⁴தம் || 53 ||

வேதை:³புராணநிகரை:ஸம்ரு'திபி⁴ஸ்சஸம்யக் ஸ்பஷ்டாநயோப⁴வதிதம் க³ஹநம்
ஸ்வதா⁴ர்மம் |
ஸ்வாசாரதஸ்ஸுலலிதைஸ்சநிஜோபதே³ஸை: ஏகாந்ததஸ்பு²டயதஸ்தவ ஸுப்ரபா⁴தம்
|| 54 ||

சேதோஹரைர்விவரணேருபபாத³நைஸ்ச வேதா³ந்ததத்வமதிது³ர்க்³ரஹ்மாஸ்ரிதாநாம் |
க்லேஸம் விநா கரதலாமலகோபமாநம் பூ⁴யஸ்தராம் ஸ்பு²டயதஸ்தவ ஸுப்ரபா⁴தம் ||
55 ||

ஸந்மண்ட³லேந ஸஹஸம்வத³த: கதா³சிதா³தந்வத: ஸரஸதாண்ட³வமந்யகாலே |
குத்ராபி பே⁴த³ரஹிதே பததஸ்ஸமாதௌ⁴ விஸ்வஸ்ய விஸ்மயபுஷஸ்தவ ஸுப்ரபா⁴தம்
|| 56 ||

ஸம்ஸோத⁴கஸ்ய க்ரு'தபாதகஸஞ்சயாநாம் வைராக்³யத³ஸ்ய விமலீக்ரு'தமாநஸாநாம்
|
நிர்வேதி³நாம் தநுப்⁴ரு'தாம் அபவர்க்³தா³துஸ்ஸர்வைஸ்ஸமாஸ்ரிதபத³ஸ்தவ
ஸுப்ரபா⁴தம் || 57 ||

ஸ்பர்ஸேந மந்த்ரசணநேந நிரீக்ஷணேந ஸங்கல்பநேந ச யதே²ஷ்டமஸேஷஜீவாந் |
க்லேஸம் விநைவ ஸஹஸாப⁴வபீ⁴மஸிந்தோ⁴ருத்³தா³துமீஸ, ப⁴க³வந், தவ
ஸுப்ரபா⁴தம் || 58 ||

ப⁴க்திக்ரியாத்³யகி²லயோக³பதா²த்⁴வக³ஸ்ய து³ர்கா³ம்ரு'டா³தி³ஸகலேஸ்வரத³ர்ஸகஸ்ய
|

அத்³வைததுங்க³பத்³வீ பரிநிஷ்டி²தஸ்ய காருண்யபீடி³த்தி⁴யஸ்தவ ஸுப்ரபா⁴தம் ||
59 ||

முக்தாத்மநோப்யகி²ல்லோகமஹாகு³ரோரப்யேகாந்த முக³த⁴ஸிஸுவத்³ஜக³த³ம்பி³காயா:
|

வஸ்த்ராஞ்ஜலே⁵திசுதுகேந ஸதா³விலம்ப³ய வைவஸ்யத: ப்ரலபதஸ்தவ
ஸுப்ரபா⁴தம் || 60 ||

யோகா³த³யஸங்க²யவித⁴ஸாத⁴நபுஷ்பஜாதேர்மாத்⁴வீம் விலிஹ்ய பரித்ரு³ப்திவஸாதி³வாந்தே
|

காலீபதா³ப³ஜமகரந்த³ரஸைகத்ரு³ஷ்ணமாக்³ரு³ஹ்ணதஸ்ஸத³விதஸ்தவ ஸுப்ரபா⁴தம்
|| 61 ||

பி⁴க்ஷுவ்ரதாந்யநதிலங்க²ய க்³ரு³ஹஸ்த²பா⁴வம் ஸாஸ்த்ரப்ரபஞ்சமநதீ⁴த்ய
விசக்ஷணத்வம்லாக |

ஸஸ்த்ரப்ரயோக³மநபேக்ஷயச தி³க்³ஜயித்வம் ஸ்வஸ்மிந் ஸுக²ங்க⁴டயதஸ்தவ
ஸுப்ரபா⁴தம் || 62 ||

க்ரு³ஸ்த்யாநிபி⁴ர்மஹிதமேரிதநூஜபா⁴வாத்³ அல்லாஹுஸம்மிததயா ச முஹம்மதீ³யை:
|

நாநாவித⁴யா ச ஸிக²த⁴ர்மிஸிகா²வதம்ஸ்யைராராதி⁴தஸ்ய ப⁴வதா தவ ஸுப்ரபா⁴தம்
|| 63 ||

விப்ரஸ்யபுல்கஸக்³ரு³ஹாஜிரமார்ஜிகஸ்ய யோகா³தி⁴ருட⁴மநஸ:ப்ரதிமார்சகஸ்ய |
மாயாதி⁴பஸ்ய நிஜப⁴க்தவஸம்வத³ஸ்ய த⁴ர்மாந் பிபாலயிஷதஸ்தவ ஸுப்ரபா⁴தம் ||
64 ||

அஜ்ஞஸ்யஸர்வவிது³ஷ:கமநீமயஸ்ய பும்ஸஸ்ஸரிஸோ: ப்ரவயஸ்ரோ ப³லவர்ஜ்ஜிதஸ்ய
|

ஸக்தஸ்ய ஸிஷ்யதிலகஸ்யகு³ருந்தமஸ்ய ஜீவஸ்ய கேவலசிதஸ்தவ ஸுப்ரபா⁴தம் ||
65 ||

ஸம்மூட⁴வத்³பு³த⁴ஜ்ஜநை:க²லவந்ந்ரு³ஸம்ஸை: ஸந்மாநுஷைஸ்ஸுஜநவமுநிவத்³வநஸ்தை:²
|

முக்தாத்மபி:ப⁴ரமஹம்ஸவதா³தம்ப⁴க்தை: ஸர்வேஸவத்³க்ரு³தமிதேஸ்தவ ஸுப்ரபா⁴தம்
|| 66 ||

புண்யா நிஜப்ரதிக்கு¹தும் குஹசித்³விலோக்ய “லோகாம்பி³கைவநிவஸத்யபரோக்ஷமஸ்யாம்
I

இத்த² நிக³த்³ய ஸுகுதாஹலமாஸுதஸ்யை புஷ்பாஞ்ஜலிம் க்ரு¹தவதஸ்தவ
ஸுப்ரபாதம் || 67 ||

விப்ராக்க³ரக³ண்ய, ந்ரு¹பபுங்க³வ, வைஸ்யஸூதி³ரவரணிந், க்³ரு¹ஹஸ்த², விபிநஸ்த²,
யதிப்ரதா⁴ந், I

ஜ்ஞாநிந், க்ரியாநிரத, யோகி³வரேண்ய, ப⁴க்த, ஸர்வாத்மகாகி²லகு³ரோ, தவ
ஸுப்ரபாதம் || 68 ||

நஸ்பந்தி³தும் த்ரிபு⁴வநைகதமோபிஜந்துஸக்நோதி யஸ்ய கருணா³ரு¹ஸமந்தரேண I
தம் ஸர்வஸக்தமகி²லேஸ்வரமாத்மதே³ஹே பூர்ணாத்மநைவவஹதஸ்தவ ஸுப்ரபாதம்
|| 69 ||

ஸம்மோஹஸம்ஸயப⁴யாமயதாபகோபவைஷ்மய ஜந்மமரணாதி³மநுஷ்யத⁴ர்மாந் I
ஸ்வஸ்மிந் ப்ரத³ர்ஸ்யஸவிலாஸமநர்ஹலோகாந் ப்ராயோமுஹுஸ்ச²லயதஸ்தவ
ஸுப்ரபாதம் || 70 ||

காலீ, கபாலி, நபி³, க்ரு¹ஸ்து, முநீந்த்³ர, ஸீதா ராதா⁴, ஸசீதநய, ராம, முராந்தகாதி³ I
மூர்தீநிஜேவபுஷிவாஸயதோ⁵பிக்³ட⁴ம் மூடா⁴த்மநாவிலஸதஸ்தவ ஸுப்ரபாதம் ||
71 ||

ஸ்பூ²ர்ஜ்ஜதரயீநிடிஸவாசக³ஜ்ஜிதஸ்ய ஸஸ்வத்ப்ரகீர்ணநிருபாதி⁴க்ரு¹பாம்ரு¹தஸ்ய I
க்வாபிஸ்பு²ரத் ஸ்வகு³ருபா⁴வதடி³ல்லதஸ்ய ஸச்சித்த⁴நஸ்யப⁴வதாத்தவ
ஸுப்ரபாதம் || 72 ||

யத் பாத³பாம்ஸுலு²நங்கமலாஸநாத்³யா: மத்வா⁵புந்ர⁴வஸுகா²த³பிகாமநீயம் I
தத்ஸித்த³த⁴யேகடி²நஸம்யமமாசரந்தி தஸ்யத்ரிவிஷ்டபபதே: தவ ஸுப்ரபாதம் ||
73 ||

நைவாத்⁴வரோ ந நியமோ ந யமோ ந ஹோமோ நோ த³க்ஷிண ந ச ஜபோ ந ச
தீர்த²யாத்ரா I

யத்பாத³ஸேவநலவஸ்யகலாக்வசித் ஸ்யாத்தஸ்யாப்ரமேயமஹஸஸ்தவ ஸுப்ரபாதம்
|| 74 ||

மாயா ந திஷ்ட²தி யத³க்ஷிபதே²ப⁴யேந ஸித்³தா: ⁴யதீ³க்ஷணலவாய தபஸ்தபந்தி I

யந்நாமதாரயதி ஸம்ஸுரு³திதஸ்ஸமஸ்தாம் ஸ்தஸ்ய ப்ரபோ⁴ரித³மித³ம் தவ
ஸுப்ரபா⁴தம் || 75 ||

க³ங்கா³தி³ தீர்த²நிகரப்ரப⁴வைகமூலே ப்³ரஹ்மா³த்யமாநுஷஸிரஸ்சிரம்ரு³க்³யமானே
|

ஏகைகநைஜபத³விந்யஸநே த⁴ரண்யா: ரோமாஞ்சமங்குரயதஸ்தவ ஸுப்ரபா⁴தம் ||
76 ||

விஸ்வாக்ரு³திப்ரகடநேந விநாபவித்ர கீர்த்யாஸ்வத:ப்ரஸ்ரு³மரஸ்யஸமஸ்ததி³க்ஷு |
ஹித்யபயுதா⁴நி நிருபாதி⁴கஸௌஹ்ரு³தே³ந லோகத்ரயீவிஜயிந ஸ்தவ ஸுப்ரபா⁴தம்
|| 77 ||

லோகத்ரயீது³ரிதஸஞ்சயகாலகூடமாயீய பூ⁴தத³யயார்பு³த³ரோக³பா⁴ஜ: |
கண்டே²வ்யதா²திஸ்யதஸிதிகண்ட²பா⁴வம் ப்ராப்தஸ்யவிஸ்வஸுஹ்ரு³த³ஸ்தவ
ஸுப்ரபா⁴தம் || 78 ||

ஸ்வீயாம் சிதே³கரசிதாம் பரமார்த²பூ⁴தாம் ஆநந்த³மூர்த்திமகி²லேஷு சராசரேஷு |
வைகுண்ட²நாமக நிஜாங்க⁴ரி நிஷேவகாய வ்யஜ்யஸ்பு²டம் க்ரு³பயதஸ்தவ
ஸுப்ரபா⁴தம் || 79 ||

நாநாபி⁴ஷக்ப்ரவரஸாது⁴சிகித்ஸிதஸ்ய நிஸ்ஸேஷலோகப⁴வரோக³சிகித்ஸகஸ்ய |
உச்சைஸ்தராம் விவித⁴யாதநாயாதி³தஸ்ய ஸ்வாநந்த³நித்யவிஹ்ரு³தேஸ்தவ
ஸுப்ரபா⁴தம் || 80 ||

காலேகதா³சித³விஷஹ்யக்ரு³பாஜவேந பாதா³ப்³ஜஸீம்நி பதிதாந் பதிதாநஸேஷாந் |
ஸ்ப்ரு³ஷ்ட்வா ஸமாதி⁴ரஸமீஸ்வரத³ர்ஸநம் ச த³த்வா ப்ரஹர்ஷிதவதஸ்தவ
ஸுப்ரபா⁴தம் || 81 ||

கல்யாணகேலிநிகரைப்பு⁴வநம் ஸமஸ்தம் உஜ்ஜீவ்ய ஸம்யக³திபா⁴ஸுரமாத்மதேஜ |
ஸிஷ்யாக்³ரவஹ்நிஷு நிதா⁴ய திரோபு³போ⁴ஷோ: பூர்ணாவதாரஸவிதுஸ்தவ
ஸுப்ரபா⁴தம் || 82 ||

பாஷண்டி³நாம் ஸரப⁴ஸாக்ரமணேநபி⁴ந்ந-ப்ராயாநஸேஷபரிபாவநத⁴ர்மஸேதூந் |
பூ⁴யோ நிப³த³த்ய ஸுத்³ரு³டம் ஸுஜநாந் ப்ரதோஷ்ய நைஜம் பத³ம் க³தவதஸ்தவ
ஸுப்ரபா⁴தம் || 83 ||

நிர்மூலயா கருணயா ஜக³து³த³தி⁴தீ⁴ர்ஷோ: தர்மோத்கராநவிவிஷொர்நிக³மாநுஸிஷ்டாந்
|

அந்யாந் தி³வங்க³மயிதும் நரகேஷு நித்யம் துஷ்ட்யாஸ்வயம்பிபதிஷோஸ்தவ
ஸுப்ரபா⁴தம் || 84 ||

நிர்யாணதோ நிஜபதே: பரிதே³வயந்தீ மங்க³ள்யஸுலித்ரவலயாநி பரித்யஜந்தீம் |
தே³வீம் நிவார்ய பரிஸாந்த்வயிதும் புரஸ்தாத் ப்ரத்யக்ஷதாம் ப்ரப⁴ஜதஸ்தவ
ஸுப்ரபா⁴தம் || 85 ||

ப்ரு²த்த²யாம் மநுஷ்யவபு³ஷா ப்ரகடக்ரு³தா] த்ம-ப்ரத்யக்ஷகேலிரது⁴நோபரதாப்யப⁴ங்க³ம்
|

ஸ்வாத்³ரு³ஸ்யகேலிரது⁴நாப்யநுவர்த்தமாநேத்யஸ்மாந் ஸிஸாந்த்வயிஷதஸ்தவ
ஸுப்ரபா⁴தம் || 86 ||

ஸ்து²லாத்மகம் பரிஸமாப்ய நிஜாவதாரலீலாவிஸாஸ ரஸமத்³யதிரோஹிதஸ்ய |
அஸ்மாத்த்³ரு³ஸேஷு க்ரு³பணேஷு க்ரு³பாத்³ரத்³ரு³ஷ்டிம் கூ³ட⁴ம்பிபாதயிஷதஸ்தவ
ஸுப்ரபா⁴தம் || 87 ||

ஆருட⁴கர்ண, யஸஸா பு⁴வி தே³ஹபா⁴ஜாம் நாம்நா ஸுகா²த்⁴யுஷிதஜிஹ்வ,
ஸுபா⁴ஸயாநாம் |

ஆவிஷ்டசித்த, மஹதாமுருபுண்யமூர்த்யா நித்யாநுவ்ரு³த்தவிஹ்ரு³தே, தவ
ஸுப்ரபா⁴தம் || 88 ||

பாநோபவேஸ, ஸயநாஸநமஜ்ஜநாதௌ³ க்³ராமாடவீவ்ரஜபுரீகி³ரிஸாக்³ராதௌ³ |
ஸம்பத்³தி⁴பத்³ப⁴யஜராமரணமயாதௌ³ ப⁴க்தாந் ஸதா³நுப⁴ஜதஸ்தவ ஸுப்ரபா⁴தம்
|| 89 ||

ஸம்ப்ரத்யதிஸ்பு²டதரம் பு⁴வநே ஸமந்தாத் ஸந்த்³ரு³ஸ்யமாநஸகலாப்யுத்³யோத்³யமாநாம்
|

ஹேதோர்விஸிஷ்ய நவபா⁴ரதஸிஸ்பிஸார்வபௌ⁴மஸ்ய, விஷ்டபஸ்ரு³ஜஸ்தவ
ஸுப்ரபா⁴தம் || 90 ||

ஆர்ஷக்ஷமாஸுசிரஸம்ப்⁴ரு³தபுண்யபுஞ்ஜ-பாகாத்மகஸ்ய, ஸுஜநார்சிதசந்த்³ரமண்யா
|

பாகாயிதஸ்ய, நிக³மாந்தஸரஸ்வதீநாம் மூர்த்தாஸயஸ்ய, ப⁴க³வம்ஸ்தவ
ஸுப்ரபா⁴தம் || 91 ||

லீலாமநுஷ்ய, ப⁴க³வந், கூஷாதி³ராமஸுநோ, ஹீஸாரதா³ரமண, சந்த்³ரமணீதநுஜ, |

ஸர்வாவதாரதிலகாயித, புண்யகீர்தே, ஸ்ரீராமக்ருஷ்ண, ப⁴வதாத்தவ ஸுப்ரபா⁴தம் || 92 ||

மாயாபதேது³ரவகா³ஹமஹாமஹிம்ந: ப்ரேமாண்னவஸ்யக்ரு³பணவநதீ³க்ஷிதஸ்ய |
ஸாக்ஷாந்நரேந்த்³ரதுளஸீப்ரியதே³ஸிகஸ்ய ஸ்ரீராமக்ருஷ்ண, ப⁴வதாத்தவ
ஸுப்ரபா⁴தம் || 93 ||

நாநாதபோவரதஜுஷோக³லத³ம்ஸபா⁴ஸ: வ்யாமோஹஸார்வரமுஷோப⁴வமுக்திவாஹ:
|

காலீ நரேந்த்³ர துளஸீ முக²ஸிஷ்யதீர்த², ஸ்வாமிந், நிக்³ட⁴மஹிமம்ஸ்தவ
ஸுப்ரபா⁴தம் || 94 ||

த⁴ர்மஜ்ஞ, த⁴ர்மபத²ஸஞ்சர, ஸித்³த⁴வர்ய, ஸாத்⁴யஸ்வரூப, ஸகலாத்மக,
மூர்த்த்யதீத, |

ப்³ரஹ்மந், நரேந்த்³ர துளஸீ ஸமுபாஸ்ரிதாங்க்⁴ரே, ஸ்ரீராமக்ருஷ்ண, ப⁴வதாத்தவ
ஸுப்ரபா⁴தம் || 95 ||

ஸ்வாநந்த³த்ரு³ப்தமநஸோபி ஸமாதி⁴யோக³-நித்³ராஜுஷோபி கருணாரப⁴ஸாத³பீ⁴க்ஷணம்
|

உத்தா²ய லோசநயுக³ம் விகசய்ய விஷ்வக் ஆலோகநவ்யஸநிநஸ்தவ ஸுப்ரபா⁴தம்
|| 96 ||

ஸச்சித்ஸமாதி⁴ரஸநிர்வ்ரு³தமாநஸஸ்ய ஸ்மேராநநஸ்ய முகுலீக்ரு³தலோசநஸ்ய |
ப³த்³தா⁴ஞ்ஜலே: ஸ்தி²ரஸுகா²ஸநஸம்ஸ்தி²தஸ்ய சந்த்³ராதப:பரிணதேஸ்தவ
ஸுப்ரபா⁴தம் || 97 ||

ஸ்மேராவலோகநவிமோஹிதமாநுஷஸ்ய மஞ்ஜுப்ரகீ³தலஹீ³ரவிதோபலஸ்ய |
ஆநந்த³ந்ரு³த்தபரிகம்பிதபூ⁴தலஸ்ய க்ரு³த்ஸ்நாத்பு⁴தஸ்ய ப⁴வதாத்தவ ஸுப்ரபா⁴தம்
|| 98 ||

ஸச்சிந்மூர்தே, த்⁴ரு³தநரதநோர்லீலயா த⁴ர்மகு³ப்த்யை
க்ரு³த்வா தீ³ர்க⁴ம் ப³ஹுவித⁴தபாம்ஸ்யேஷுஸம்பாத்³யஸித்³தி:⁴ |
நிக்ஷிப்யாந்தே ஸ்வயமுபசிதம் ஜ்ஞாநவித்தம்
ஸ்வஸிஷ்யேஷ்வந்தர்த்³தா⁴தும் வ்யவஸிதமதேரஸ்துதே ஸுப்ரபா⁴தம் || 99 ||

ஸச்சித்ஸௌக்யைகமூர்த்தே நிஜமஹிமரவேபூ⁴ரிகாருண்யராஸே
விப்ராக்³ர்யால்லப்த³ஜாதேர்ப³ஹுவித⁴தபஸிவ்யாப்ரு³த்ஸ்வாந்தவ்ரு³த்தே: |

ப்ராப்தஹஹ்மாநுபூ⁴தேஸ்ஸஹசரநிஹிதஸ்வீயதேஜோவிபூ⁴தே

ராநாகவ்யாபிகீர்த்தேரகி²லஜநபதேரஸ்துதே ஸுப்ரபா⁴தம் || 100 ||

இதி ஸ்ரீ ஓட்டுர் உண்ணி நம்பூதிரிப்பாட் ஸ்ரீராமக்ரு'ஷ்ணஸுப்ரபா⁴தம் ஸம்பூர்ணம் ।

Shri Ramakrishna Suprabhatam

ஸ்ரீராமக்ரு'ஷ்ணஸுப்ரபா⁴தம்

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 seperation 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 EXSTRA 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

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Shri Ramakrishna Suprabhatam
pdf was typeset on February 10, 2024
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Please send corrections to sanskrit@cheerful.com

