



SRI RAMANASUPRABHATAM

(Hymns addressed to Sri Bhagavan)

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(With Sanskrit Text, Padachchedana, English Transliteration, English Translation and Tamil Transliteration)

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BHAGAVAN RAMANA – THE EXTRAVAGANT BOON GIVER AT THE COMMAND OF BHAGAVAN RAMANA

By Swami Shantananda Puri

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It was in 1952, for the first time, while in Meerut (U.P.), I casually came to hear of one Bhagavan Ramana of Tiruvannamalai from a friend of mine. Even though Bhagavan had left his physical body in 1950 and I was not also of a spiritual temperament, a deep longing arose in me to visit Tiruvannamalai. It got fulfilled in mid 1952 when I went to the South to visit my parents. Even though I have studied in a college at Tiruchirappalli (not far from Tiruvannamalai) between 1943 and 1947, nobody in my family or from outside had ever mentioned to me about the existence of Bhagavan Ramana. The scholarly communities of Tamil Nadu in those days mostly refused to recognize anybody else as spiritually advanced other than the Sankaracharyas of main Peetas.

Myself and a friend of mine went to Ramana Ashramam and

remained in a thatched dormitory guest house for a couple of days. Both morning and evening we used to sit in the temple of Mother and read loudly "Lalith Sahasranama Stotram" in order to attract the admiring attention of other visitors. We did no meditation or japa and nor did we read any books regarding Ramana. Our spiritual antenna was in an embryonic stage of development. We roamed around, enjoyed ourselves and went away without meeting in particular any of the renowned devotees of Bhagavan like Kunjuswami.

My second visit to Sri Ramanasramam along with the erstwhile family members was in 1989 but it was also more like a picnic. In 1993 as a monk, I came to Tiruvannamalai but stayed for three months in Athithi ashram as I was afraid of approaching Sri

Ramanasramam for free accommodation and meals. I did regularly daily meditation in Sri Ramanasramam and attended the poojas.

In 1995, as a Sannyasi I got myself locked up in a "silence room" (Moun Mandir) for six months continuously at Hari Om Ashram, Nadiad in Gujarat – a room of darkness without windows and without a single ray of sunlight ever penetrating it. After nearly four and half months of stay, sometime in July 1995 or so, while sitting in meditation, I heard a sweet voice commanding me "You shall go to Sri Ramanasramam at Tiruvannamalai in November 1995 and do sadhana there for one year". An inner instinct indicated to me that it was the very voice of the Divine Mother. I found myself asking the voice – "But I have heard that Sri Ramanasramam would not allow anybody to remain for one year". Again a crisp reply flashed into my mind – "Go and things will be done". The same day I wrote a letter to Sri Ramanasramam narrating in detail the command from the Divine Mother. I requested that as possibly they might not be agreeable to grant me one year stay, they might permit me as a special

case to stay in the Ashram for 6 weeks within which time I could find out where there were any other Mutts or Ashrams nearby who could sponsor my shelter and food for the rest of the period. I ended my letter saying that as it was the command of the Divine Mother, it was for the latter to provide me with the wherewithal necessary for complying with the command. In the letter, I had only mentioned that I was a great grand disciple of Sri Ramakrishna Paramahansa and was aged about sixty nine years hailing from Vasista Guha Ashram in Tehri Garhwal, in the Himalayas but deliberately refrained from mentioning that I was a Tamilian. Surprisingly a reply was received from the President of Sri Ramanasramam admonishing me as to why I had restricted my request for permission to stay for six weeks while the Divine command was for one year. In the same breath, the letter announced that permission had been granted for the entire year starting from November 1995. This was surely the limitless compassion of Bhagavan Ramana which had worked. I read the letter several times and my eyes brimmed with tears. That entire night my mind was revolving around the kindness of

Bhagavan Ramana on such an insignificant unknown monk like me. Slowly, steadily and imperceptibly Bhagavan had been spreading the net for me and He has now caught me. *After all I was only a small fry not worth a glance. Can there be any logic or rationale behind the boundless compassion of Bhagavan Ramana? I can only weep silently and copiously every time I recollect the circumstances of my coming to Bhagavan's holy feet.*

Another beauty was that the entire year of 1996 had been declared as the "Advent Centenary" year of Bhagavan, who first came to Tiruvannamalai on 1st of September 1896. The President and all the ashram authorities were extremely generous and loving towards me when I reached the Ashram in November 1995. Every minute of my stay in Sri Ramanasramam was full of ecstatic delight. I spent my time in attending Pujas in Samadhis, in Meditation and reading books relating to Bhagavan Ramana, for the first time.

Sometime in the month of March 1996, the President of the Ashram suggested to me that I should contribute some article to the "Advent Centenary Souvenir" which was to be brought out. As my own

grasp of the life, teachings and works of Bhagavan was mediocre I was unable to think of any subject on which I could write. The same evening when I was sitting in my room ruminating on this problem, Sri K. Natesan an ardent devotee aged 84 years who had lived with Bhagavan for a long time and an eminent disciple of Sri Ganapati Muni came to my room and questioned me as to what I was worried about. When I confessed about my predicament regarding the contribution of an article to the Souvenir, he suddenly exclaimed:- "Swamiji, I will give you an excellent idea. In the South, Gods like Venkatachalapati of Tirupati, Guruvayurappan, Kamakshi have all got Suprbhata Stotras which are sung in chorus every morning in the respective temples in order to wake up the Lord. There is no such Stotra on Bhagavan Ramana. Why don't you try to write some Suprabhatam Stotra on Bhagavan?" Even though I was not a scholar in Sanskrit and had never written any original poetry in Sanskrit or in any other language at any time earlier in my life, the idea was very appealing to me. It was years later that I realized that the entire episode had all been planned and blessed by Bhagavan Ramana Himself as a part of his lila (sport).

At my request Sri Natesan briefly narrated sequentially all the notable events in Bhagavan's life. Even a scholar would have hesitated to undertake this venture of composing "Suprabhatam" on Bhagavan. Only a doyen and a stalwart devotee like Ganapati Muni could write "Ramana Chatwarimsat". Mine was a case of "fools rushing in where angels fear to tread". That night when I sat down after dinner to compose the Suprabhatam, the poems rolled out of my pen nonstop, effortlessly, to my utter surprise and unbounded joy. I did not stop for one minute either to sort out the ideas or to choose a proper word or to set right the meter of the poem. My pen stopped only when I finished some seventeen or eighteen stanzas in about one and half hours. I was in real ecstasy. I had read as to how Bhagavan, while in his body, wrote through Muruganar a number of poems in Tamil and also how he dictated through the mouth of Ganapati Muni a substantial part of "Uma Sahasram" in Virupaksha cave.

Here is a case where nearly forty six years after his Mahasamadhi, Bhagavan himself had composed through my hands "Ramana Suprabhatam". What an abundant grace that Bhagavan chose

me to be his stenographer while he dictated silently and invisibly.

The next night again, the event repeated itself and I could finish the balance stanzas in less than an hour. In the morning I handed over my manuscript of Ramana Suprabhatam to the President of Sri Ramanasramam, who was visibly highly pleased. This Suprabhatam found a place as the first in the Souvenir of 1996 and was also published as a separate book. I must mention that since 1996, by Bhagavan's grace, the management of Sri Ramanasramam has been benign enough to permit me to come and stay in the Ashram for a substantial period each year for doing my sadhana in the presence of Bhagavan.

To crown it all, the Suprabhatam was sung and got recorded in a cassette in an extremely lilting melodious voice with an impeccable enunciation of Sanskrit words by Dr. Ambika Kameshwar who had inherited her intense devotion to Bhagavan Ramana from her parents.

May my loving prostrations be again and again at the holy feet of Bhagavan Ramana – the redeemer non-pareil.

श्रीरमणसुप्रभातम्
SRI RAMANASUPRABHĀTAM
ஸ்ரீ ரமண ஸுப்ரபாதம்

1. श्रीमत्सुन्दर सुन्दर्योः सुपुत्र रमण प्रभो ।
उत्तिष्ठ ऋषिशार्दूल कर्तव्यं लोकमङ्गलम् ॥
श्रीमत् सुन्दर सुन्दर्योः सुपुत्र रमण प्रभो ।
उत्तिष्ठ ऋषिशार्दूल कर्तव्यं लोकमङ्गलम् ॥

*srimatsundarasundaryoh suputra ramana prabho |
uttishta rishisārdula kartavyam lokamangalam ॥*

Oh! Lord Ramana, blessed son of Sundaram and Algammal, foremost among sages, arise to bestow auspiciousness on the world.

ஸ்ரீமத் ஸுந்த³ர ஸுந்த³ர்யோ: ஸுபுத்ர ரமண ப்ரபோ⁴।
உத்திஷ்ட² ரிஷி சார்³தூ³ல கர்த்தவ்யம் லோக மங்க³ளம் ॥

2. उत्तिष्ठोत्तिष्ठ भगवन्नावर्तनगरोद्भव ।
उत्तिष्ठाशेषरमण भक्तानां मङ्गलं कुरु ॥

उत्तिष्ठ उत्तिष्ठ भगवन् आवर्त नगर उद्भव ।
उत्तिष्ठ अशेष रमण भक्तानां मङ्गलं कुरु ॥

*uttishtottishtha bhagavannāvartanagarodbhava।
uttishtāshesharamana bhaktānām mangalam kuru ॥*

Arise, awake Oh! Bhagavān of Tiruchchuzhi. Oh!
Beautiful One who abides in all, arise to bestow auspicious-
ness on your devotees.

உத்திஷ்டோ²த்திஷ்ட² ப⁴க³வன்னாவர்த்த நக³ரோ த்³ப⁴வ।
உத்திஷ்டா² சே¹ஷ ரமண ப⁴க்தானாம் மங்க³ளம் குரு ॥

3. रौतीह पक्षिनिवहः परितो मयूराः
त्वद्रूप सन्निधि वियोग वशादिवैव ।
त्वामाह्वयन्ति पशवो निजगोष्ठ कोणात्
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

रौतीह पक्षिनिवहः परितः मयूराः
त्वत् रूप सन्निधि वियोग वशात् इव एव ।
त्वाम् आह्वयन्ति पशवः निजगोष्ठ कोणात्
आनन्द चित् रमण भो तव सुप्रभातम्

*rauteeha pakshinivahah paritah mayoorāh
tvadroopa sannidhi viyoga vasādivaiva।
tvāmāhvayanti pasavo nijagoshta konāt
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-
Bliss. Flocks of birds and peacocks, as though unable to
bear their separation from you, are calling aloud. Cows,
from their places in the cow-shed, are mooing, to welcome
you.

ரௌதீஹு பக்ஷி நிவஹ: பரிதோ மயூரா:
த்வத்³ ரூப ஸந்நிதி⁴ வியோக³ வசா¹ தி³வைவ।
த்வா மாஹ்வயந்தி பகவோ நிஜ கோ³ஷ்ட கோணாத்
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

4. शोश्रूयते निगमपाठरवः समन्तात्
विद्यार्थिनां सकलवेदविदां द्विजानाम् ।
प्रातः प्रदक्षिणपरा स्तव भक्तवर्याः
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

शो श्रूयते निगमपाठ रवः समन्तात्
विद्यार्थिनां सकल वेदविदां द्विजानाम् ।
प्रातः प्रदक्षिणपरा स्तव भक्तवर्याः
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*soosrooyate nigamapātaravah samantāt
vidyārthinām sakalavedavidām dvijānām ।
prātah pradakshinaparā stava bhaktavaryāh
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. Vedic chanting by students, masters and the twice-born is heard all over the place. Your devotees engage themselves going round your presence, early before dawn.

சோ¹ச்¹ரூயதே நிக³ம பா² ரவ: ஸமந்தாத்
வித்³யார்த்தி²னாம் ஸகல வேத³ விதா³ம் த்³விஜானாம் ।
ப்ராத: ப்ரத³க்ஷிண பராஸ் தவ ப⁴க்த வர்யா:
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

5. बाल्यात्सुवर्णं करनाम तव प्रसिद्धं
अद्यापि यच्छसि तथा शरणागतेभ्यः ।
वाञ्छाधिकं फलं मयाचितमेव यस्त्वं
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

बाल्यात् सुवर्णकर नाम तव प्रसिद्धं
अद्य अपि (यः इच्छसि) तथा शरणागतेभ्यः ।
वाञ्छा अधिकं फलं/याचितं एव यः त्वं १ अ
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*bālyātsuvarṇa karanāma tava prasiddham
adyāpi yachchasi tathā saranāgatebhyah ।
vanchādhikam phalam mayāchitameva yastvam
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. “The Golden-handed One” is thy reputation from boyhood; even today, the wishes of those who have surrendered themselves to you, are fulfilled, beyond their expectations.

பா³ல்யாத் ஸுவர்ண கர நாம தவ ப்ரஸித்³த்⁴ம்
அத்³யாபி யச்²ஸி ததா² ச்¹ரணா க³தேப்⁴ய: ।
வாஞ்சா²தி⁴கம் பல² மயாசித மேவ யஸ் த்வம்
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

6. लीलागृहीत मरणात्मक भावमूलः

प्राप्तस्तदैव सहसा परमात्मबोधम् ।

मीनाक्ष्यपाङ्ग कृपया मदुरानगर्या

आनन्दचिद्रमण भो तव सुप्रभातम् ॥

लीलागृहीत मरणात्मक भावमूलः

प्राप्तः तदैव सहसा परमात्म बोधम् ।

मीनाक्षी अपाङ्ग कृपया मदुरानगर्या

आनन्द चित् रमण भो तव सुप्रभातम् ॥

lilāgriheeta maranātmaka bhāvamulah

prāptah tadaiva sahasā paramātma bodham

meenakshyapānga kripayā madurānagaryām

ānandachidramana bho tava suprabhātam ॥

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. By the grace of the side-long glance of Meenakshi, Mother Divine, and the Queen of Madura Nagari, you playfully experienced the death-state, while at Madurai and realised the Self, forthwith.

லீலா க்³ருஹித மரணாத்மக பா⁴வ மூல:

ப்ராப்த ஸ்ததை³வ ஸஹஸா பரமாத்ம போ³த⁴ம்।

மீனாக்ஷ்யபாங்க³ க்ருபயா மது³ரா நக³ர்யாம்

ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

7. भित्त्वा गृहादिक सुदुस्तर मोह जालं

शोणाचलेशचरणं शरणं प्रपन्नः ।

कौमार एव भगवत्कर लालितस्त्वं

आनन्दचिद्रमण भो तव सुप्रभातम् ॥

भित्त्वा गृहादिक सुदुस्तर मोह जालं

शोणाचलेश चरणं शरणं प्रपन्नः ।

कौमार एव भगवत् करलालितः त्वं

आनन्द चित् रमण भो तव सुप्रभातम् ॥

bhittvā grihādika sudustara moha jālam

sonāchalesacharanam saranam prapannah

kaumāra eva bhagavatkara lālitastvam

ānandachidramana bho tava suprabhātam ॥

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. Even while yet a boy, you were fondled by the Supreme Lord Arunāchaleswara, when you sought His shelter, after having torn asunder the impregnable net of delusion caused by attachment to home etc.

பி⁴த்வா க்³ருஹாதி³க ஸுது³ஸ்தர மோஹ ஜாலம்

சோ¹ணாசலேச¹ சரணம் ச¹ரணம் ப்ரபன்ன:।

கௌமார ஏவ ப⁴க³வத் கர லாளிதஸ் த்வம்

ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

8. पाताललिङ्गं विवरे भगवन्नहो त्वं
दष्टश्च कीटमशकैः स्तपयच्छरीरम् ।
स्वात्मैक बोधनिरतो हतदेह बुद्धिः
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

पाताललिङ्गं विवरे भगवन् अहो त्वं
दष्टः च कीट मशकैः तपयन् शरीरम् ।
स्वात्मा एक बोध निरतः हत देहबुद्धिः
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*pātālalīṅga vivare bhagavannaho tvam
dashtascha keetamasakaih stapayancharaeram
svātmaika bodhaniratah hatadeha buddhih
ānandachidramana bho tava suprabhātam ॥*

Good morning oh! Ramana the Supreme-Consciousness-Bliss. Oh Bhagavan! in the solitude of Pātāla lingam, you were immersed in the Self, body-sense annihilated, even though it was undergoing severe austerities, bitten by insects, mosquitoes etc.

பாதாள லிங்க³ விவரே ப⁴கவன் னஹோ த்வம்
த³ஷ்டஸ்ச கீட மச¹கைஸ் தபய ஞ்ச²ரீரம்
ஸ்வாத்மைக போ³த⁴ நிரதோ ஹத தே³ஹ பு³த³தி⁴
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

9. वासः कृतो हि भवता विविधस्थलेषु
स्कन्दाश्रमादिषु तथा विकृताक्ष नाम्नि ।
किं त्वं ध्रुवस्य भगवन्नपरावतारः
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

वासः कृतः हि भवता विविधस्थलेषु
स्कन्दाश्रमादिषु तथा विकृताक्ष नाम्नि ।
किं त्वं ध्रुवस्य भगवन् अपर अवतारः
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*vāśah krito hi bhavatā vividhasthaleshu
skandāśramādishu tathā vikrutāksha nāmni
kim tvam dhruvasya bhagavannaparāvātārah
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. Oh Bhagavan! In various places such as Virupāksha, Skandāsramam, have you stayed; are you really Dhruva reincarnate?

வாஸ: க்ருதோ ஹி ப⁴வதா விவித⁴ ஸ்த²லேஷு
ஸ்கந்தா³ ச்¹ரமாதிஷு ததா² விக்ருதாஷ நாம்னி।
கிம் த்வம் த⁴ருவஸ்ய ப⁴க³வன் னபராவதார:
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

10. कोऽहं विचारनिरतः प्रथमं भव त्वं
नाऽहं शरीरमिति निश्चित बुद्धियुक्तः ।
सोऽहं प्रबोधयसि ते चरणानुरक्तान्
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

कः अहं विचारनिरतः प्रथमं भव त्वं
न अहं शरीरं इति निश्चित बुद्धि युक्तः ।
सः अहं प्रबोधयसि ते चरण अनुरक्तान्
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*ko'ham vichāraniratah prathamam bhava tvam
nā'ham sareeramiti nischita buddhiyuktah ।
so'ham prabodhayasi te charanānuraktān
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. You awaken your devotees to the truth, "I am That" by insisting, "you first engage yourself in self-enquiry WHO AM I and get firmly convinced that you are not the body."

கோஹம் விசார நிரத: ப்ரத²மம் ப⁴வ த்வம்
நாஹம் ச'ரீர மிதி நிஸ்சித பு³த்³தி⁴ யுக்⁴:।
ஸோஹம் ப்ரபோ³த⁴யஸி தே சரணாநுரக்தான்
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

11. श्रीकाव्यकण्ठ बिरुदा समलङ्कृतः सन्
अभ्यागतः सकल वैदिक शास्त्रवेत्ता ।
धन्योऽभवत्तव मधुस्रव दीक्षणेन
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

श्री काव्यकण्ठ बिरुदा सम् अलङ्कृतः सन्
अभ्यागतः सकल वैदिक शास्त्रवेत्ता ।
धन्यः अभवत् तव मधुस्रव दीक्षणेन
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*srikāvayakantha birudā samalankritah san
abhyāgatah sakala vaidika sāstravettā ।
dhanyo'bhavattava madhusrava deekshanena
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. Your glance, dripping with sweetness, blessed Sri Ganapati Muni, honoured with the title KĀVYAKANTHAM, a scholar in the Vedas and scriptures.

ஸ்ரீ காவ்ய கண்ட² பி³ருதா³ ஸமலங்க்ருத: ஸன்
அப்⁴யாக³த: ஸகல வைதி³க ச'ரஸ்த்ர வேத்தா।
த⁴ன்யோ'ப⁴வத் தவ மது⁴ ஸ்ரவ தீ³க்ஷணேன
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

12. स्कन्दान्यनामविदितः कविसार्वभौमः

निर्माय सहुरु विनिर्गत वाणिमालाम् ।

सद्यस्त्वदीय करुणोदय सिक्त गात्रः

आनन्दचिद्रमण भो तव सुप्रभातम् ॥

स्कन्द अन्य नाम विदितः कवि सार्वभौमः

निर्माय सहुरु विनिर्गत वाणिमालाम् ।

सद्यः त्वदीय करुणोदय सिक्त गात्रः

आनन्द चित् रमण भो तव सुप्रभातम् ॥

*skandānyanāmaaviditah kavisārvabhaumah
nirmāya sadguru vinirgata vānimālām।
sadyastvadeeya karunodaya sikta gātrah
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. Muruganar, the great poet Laurette composed a garland of the sadguru's sayings (GURU VĀCHAKA KOVAI) and offered it to you. Born of your compassion he drenched himself by his compositions.

ஸ்கந்தா³ன்ய நாம விதி³த: கவி ஸார்வ பெளம:
நிர்மாய ஸத்கு³ரு விநிர்க³த வாணி மாலாம்।
ஸத்யஸ் த்வதீ³ய கருணோ த³ய ஸித்த கா³த்ர:
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

13. गो काक जन्तुभिरपि प्रणतैः स्तवाङ्घ्रौ

प्राप्ता गतिः प्रथित योगिभिरप्यलभ्या ।

को विस्मयः स्वजननी गतिमुक्तिहेतौ

आनन्दचिद्रमण भो तव सुप्रभातम् ॥

गो काक जन्तुभिः अपि प्रणतैः तव अङ्घ्रौ

प्राप्ता गतिः प्रथित योगिभिः अपि अलभ्या ।

को विस्मयः स्व जननी गति मुक्ति हेतौ

आनन्द चित् रमण भो तव सुप्रभातम् ॥

*go kāka jantubhirapi pranatai stavānghrau
prāptā gatih prathita yogibhirapyalabhya।
ko vismayah svajananee gatimuktihetau
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. What wonder that you were the cause of your mother's liberation. Even cows (Lakshmi), crows and other creatures which surrendered unto you attained a state beyond the reach of famous yogis.

கே³ா காக ஜந்துபி⁴ரபி பிரணதைஸ் தவாங்க்⁴ரௌ
ப்ராப்தா க³தி: ப்ரதி²த யோகி³பி⁴ ரப்யலப்⁴யா।
கோ விஸ்மய: ஸ்வ ஜனனி க³தி முக்தி ஹேதௌ
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

14. व्यासो भवान्किमुत पार्थ सखा च कृष्णो
सद्दर्शनं च कृतवानुपदेशसारम् ।
गीताऽपि ते विरचिताऽनुपम प्रभावा
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

व्यासः भवान् किं उत पार्थसखा च कृष्णः
सद्दर्शनं च कृतवान् उपदेशसारम् ।
गीता अपि ते विरचित अनुपम प्रभावा
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*vyāso bhavāṅkimuta pārtha sakha cha krishno
saddarsanam cha kritavānupadesasāram।
gitā'pi te virachitā'nupama prabhāvā
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. You have composed SADDARSANAM¹ (on par with Upanishads), UPADESA SĀRAH (akin to Brahmasutras) and RAMANA GITĀ², whose glory is unrivalled. Oh! Great One! Are you Maharshi Vyāsa or Lord Krishna, Arjuna's companion?

வ்யாஸோ ப⁴வான் கிமுத பார்த்த² ஸகா² ச க்ருஷ்ணோ
ஸத்³தர்சனம் ச க்ருதவா னுபதே³ச¹ ஸாரம்।
கீ³தாபி தே விரசிதா'னுபம ப்ரபா⁴வா
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

1. Sanskrit translation by Ganapati Muni, of the Tamil *Ulladu Nārpadu* by Sri Bhagavan.

2. Sanskrit composition by Ganapati Muni, from the answers given by Bhagavan to various aspirants.

15. नाऽहं हरिः शिवगुरुर्न यतीश्वरोऽहं
हृत्कन्दरस्थरमणो ह्यरुणाचलेशो ।
पीयूषनाथ यतिमाह भवान्कृपालुः
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

न अहं हरिः शिवगुरुः न यतीश्वरः अहं
हृत् कन्दरस्थ रमणः हि अरुणाचलेशः ।
पीयूषनाथ यति आह भवान् कृपालुः
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*nā'ham harih sivagururna yatisvaro'ham
hritkandarastharamano hyarunāchaleso।
peeyooshanātha yatimāha bhavāṅkripāluh
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. In compassion, you told Amritanātha Yati, "I am not HARI (Vishnu) or SIVA GURU (Subramanya) or SIVA. I AM Ramana of ARUNĀCHALA, the Supreme Self, the indweller of all the hearts viz., ARUNĀCHALESWARA."

நாஹம் ஹரி: சிவகு³ரூர் ந யதீச்¹வரோஹம்
ஹ்ருத் கந்த³ரஸ்த² ரமணோ ஹ்யருணாசலேசோ ।
பீயூஷநாத² யதி மாஹ ப⁴வான் க்ருபாளு:
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

16. संयान्त्यहाश्रमपदं कमनीय कीर्तिं

त्वद्दर्शनोत्सुकतया विविधाश्च सिद्धाः ।

बिभ्रन्ति ते खगमृगादिशरीर वेषं

आनन्दचिद्रमण भो तव सुप्रभातम् ॥

संयान्ति इह आश्रमपदं कमनीय कीर्तिं

त्वत् दर्शन उत्सुकतया विविधाः च सिद्धाः ।

बिभ्रन्ति ते खग मृगादि शरीर वेषं

आनन्द चित् रमण भो तव सुप्रभातम् ॥

samyāntyihāśramapadam kamanēeya keertim
tvaddarsanotsukatayā vividhāścha siddhah।
bibhranti te khagamrigādisareera vesam
ānandachidramana bho tava suprabhātam॥

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. Many a siddha comes to this Ashram of great fame with a longing to see you; they come disguised as animals and birds by taking these forms.

ஸம்யாந்த் யிஹாச்¹ரம பதம் கமனீய கீர்த்திம்
த்வத்³த்³ர்³ச¹னோத் ஸுகதயா விவிதா⁴ஸ்ச ஸித்³தா⁴।
பி³ப்⁴ரந்தி தே க²க³ ம்ருகா³தி ச¹ரீர வேஷம்
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

17. भ्रान्ता विभिन्न गुरु बोधित योगमार्गः

श्रान्ताः प्रयत्नबहुलं तप आचरन्तः ।

तेषां विचारणपथा ऋजुमार्गदर्शी

आनन्दचिद्रमण भो तव सुप्रभातम् ॥

भ्रान्ता विभिन्न गुरु बोधित योग मार्गः

श्रान्ताः प्रयत्न बहुलं तप आचरन्तः ।

तेषां विचारणपथा ऋजुमार्गदर्शी

आनन्द चित् रमण भो तव सुप्रभातम् ॥

bhrāntā vibhinna guru bodhita yogamārgah
śrāntāh prayatnabahulam tapa ācharantah।
teshām vicāranapathā rijumārgadarśhee
ānandachidramana bho tava suprabhātam॥

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. You have shown the straight—forward path of self-enquiry to those deluded in the yoga paths advocated by various preceptors and to those weary, performing tiring austerities.

ப்⁴ராந்தா விபி⁴ன்ன கு³ரு போ³தி⁴த யோக³ மார்கா³
ச்ராந்தா: ப்ரயத்ன ப³ஹு³ளம் தப ஆசரந்த:।
தேஷாம் விசாரண பதா² ரூஜு மார்க³ த்³ர்³
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥

18. आकर्षिताः समुपयान्ति विदेशतोऽपि
मौनेन बोधयसि किं रह आत्मतत्त्वम् ।
नेच्छन्ति गन्तुमित एव गतैश्च मासैः
आनन्दचिद्रमण भो तव सुप्रभातम् ॥

आकर्षिताः समुपयान्ति विदेशतः अपि
मौनेन बोधयसि किं रह आत्म तत्त्वम् ।
न इच्छन्ति गन्तुं इत एव गतैः च मासैः
आनन्द चित् रमण भो तव सुप्रभातम् ॥

*ākārshitāh samupayānti videsato'pi
maunena bodhayasi kim raha ātmatattvam।
nechchanti gantumita eva gataischa māsaiah
ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. Is it that the secret knowledge of the Self is taught by you in silence to those attracted by you and are coming from foreign countries? Even after months they are reluctant to leave your presence.

ஆகர்ஷிதாஸ் ஸமுபயாந்தி விதே³ச¹ தோபி
மௌனேன போ³த⁴யஸி கிம் ரஹ ஆத்ம தத்வம்।
நேச்ச²ந்தி க³ந்து மித ஏவ க³தை ஸ்ச மாஸை:
ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம்॥

19. लीलागृहीत नर वेषतनुं भवन्तं
शोणाद्रिनाथ महसः प्रियवत्सभूतम् ।
वेत्तुं हि वास्तवतया कति वा समर्थाः
श्री शोणशैलभगवं स्तव सुप्रभातम् ॥

लीला गृहीत नर वेषतनुं भवन्तं
शोणाद्रिनाथ महसः प्रियवत् स भूतम् ।
वेत्तुं हि वास्तवतया कति वा समर्थाः
श्री शोणशैल भगवन् स्तव सुप्रभातम् ॥

*leelāgriheeta nara veshatanum bhavantam
sonādrinātha mahasah priyavatsabhutam।
vettum hi vāstavatayā kati vā samarthāh
sri sonasailabhagavam stava suprabhātam ॥*

Good morning. Oh! Bhagavan of Arunachala. How many are capable of understanding your reality, you have assumed a human body by sport; you have become the favourite child of the effulgent Lord of Arunachala.

லீலா க்³ருஹீத நரவேஷ தனும் ப⁴வந்தம்
சோ¹ணாத்³ரி நாத² மஹஸ: ப்ரிய வத்ஸ பூ⁴தம்।
வேத்தும் ஹி வாஸ்த வதயா கதி வா ஸமர்த்தா:²
ஸ்ரீ சோ¹ண சை¹ல ப⁴க³வன் ஸ்தவ ஸுப்ரபா⁴தம்॥

20. शक्त्यायुधं हि न च ते न मयूर वाहो
गुप्तावतार भगवान्रमणापदेशः ।
त्वं षण्मुखः शिवसुतो वदनैकधारी
श्री शोणशैलभगवं स्तव सुप्रभातम् ॥

शक्ति आयुधं हि न च ते न मयूर वाहः
गुप्त अवतार भगवान् रमण अपदेशः ।
त्वं षण्मुखः शिवसुतः वदन एक धारी
श्री शोणशैल भगवन् स्तव सुप्रभातम् ॥

*saktyāyudham hi na cha te na mayoora vāho
guptāvatāra bhagavānramanāpadesah।
tvam shanmukhah sivasuto vadanaiadhāree
sri sonasailabhagavan stava suprabhātam ॥*

Good morning. Oh! Bhagavan of Arunachala. You have secretly incarnated in the guise of Bhagavan Ramana. Although, possessing only one face, you are verily the sixfaced Subramanya, Lord Siva's son, though you neither possess the Sakti weapon nor do you mount the peacock.

ச¹க்த் யாயுத⁴ம் ஹி ந ச தே ந மயூர வாவோ
கு³ப்தாவதார ப⁴க³வான் ரமணாபதே³ச¹।
தவம் ஷண்முக²: சி¹வ ஸு¹தோ வத³னைக தா⁴ர்
ஸ்ரீ சோ¹ண சை¹ல ப⁴க³வன் ஸ்தவ ஸு¹ப்ரபா⁴தம் ॥

21. शोणो गिरिः स्मरणमात्र विमोक्षहेतुः
सार्थीकृतो भगवता रमणाभिधेन ।
शोणाचलेशपदपद्मसमर्पितेन
श्री शोणशैलभगवं स्तव सुप्रभातम् ॥

शोणः गिरिः स्मरणमात्र विमोक्षहेतुः
सार्थी कृतः भगवता रमण अभिधेन ।
शोणाचल ईश पद पद्म समर्पितेन
श्री शोणशैल भगवन् स्तव सुप्रभातम् ॥

*sono girih smaranamātra vimokshahetuh
sārtheekrito bhagavatā ramanābhidhena।
sonāchalesapadapadmasamarpitena
sri sonasailabhagavam stava suprabhātam ॥*

Good morning. Oh! Bhagavan of Arunachala. Arunachala liberates those who merely remember IT. You Bhagavan, by dedicating yourself to the feet of Arunachaleshwara, have reinforced it.

சோ¹ணோ கிரி: ஸ்மரண மாத்ர விமோக்ஷ ஹேது:
ஸார்த்த² க்ருதோ ப⁴க³வதா ரமணா பி⁴தே³ன।
சோ¹ணாசலேச¹ பத³ பத்³ம ஸமர்பிதேன
ஸ்ரீ சோ¹ண சை¹ல ப⁴க³வன் ஸ்தவ ஸு¹ப்ரபா⁴தம் ॥

22. अत्याश्रमे विचरतः शुकवामदेवान्

को वेत्ति किन्तु भगवान्रमणो हि दृष्टः ।

प्रत्यक्ष एव समकालजनै रनेकैः

श्री शोणशैलभगवं स्तव सुप्रभातम् ॥

अत्याश्रमे विचरतः शुक वाम देवान्

को वेत्ति किन्तु भगवान् रमणः हि दृष्टः ।

प्रत्यक्ष एव समकाल जनैः अनेकैः

श्री शोणशैल भगवन् स्तव सुप्रभातम् ॥

atyāśrame vicharatah sukavāmadevān

ko vetti kintu bhagavānramano hi drishtah

pratyaksha eva samakālanai ranekaih

sri sonasailabhagavam stava suprabhātam ॥

Good morning. Oh! Bhagavan of Arunachala. Who has seen Suka and Vāmadeva, reputed as wandering sages, beyond the restrictions of Varnāsrama? However, many contemporaneous people have actually seen Bhagavan Ramana face to face.

அத்யாச்'ரமே விசரத: சுக வாமதே³வான்

கோ வேத்தி கிந்து ப⁴க³வான் ரமணோ ஹி த்³ருஷ்ட:।

ப்ரத்யக்ஷ ஏவ ஸமகால ஜனை ரனேகை:

ஸ்ரீ சோ¹ண சை¹ல ப⁴க³வன் ஸ்தவ ஸு¹ப்ரபா⁴தம் ॥

23. किं वारुणाचल विभूति कृता च कान्तिः

किं वाद्रिनाथ रमणस्य तडित्प्रभैव ?

कोऽयं प्रकाश इति वेत्तु मशक्त धीर्मे

श्री शोणशैलभगवं स्तव सुप्रभातम् ॥

किं वा अरुणाचल विभूति कृता च कान्तिः

किं वा अद्रिनाथ रमणस्य तडित् प्रभा इव ।

को अयं प्रकाश इति वेत्तु अशक्त धीः मे

श्री शोणशैल भगवन् स्तव सुप्रभातम् ॥

kim vārunāchala vibhuti kritā cha kāntih

kim vādrinātha ramanasya taditprabhaiva?

ko'yam prakāsa iti vettu masakta dheerme

sri sonasailabhagavam stava suprabhātam ॥

Good morning. Oh! Bhagavan of Arunachala. My mind is not capable of deciding what kind of light this is. Is it the effulgence of glorious Arunachala or the scintillating lightning-like splendour of Ramana, Lord of this Hill!

கிம் வாருணாசல விபூ⁴தி க்ருதா ச காந்தி:

கிம் வாத்³ரிநாத² ரமணஸ்ய தடி³த் ப்ரபை⁴வ ?

கோயம் ப்ரகாச இதி வேத்து மச¹க்த தீ⁴ர் மே

ஸ்ரீ சோ¹ண சை¹ல ப⁴க³வன் ஸ்தவ ஸு¹ப்ரபா⁴தம் ॥

24. कूजन्ति पक्षिनिवहा मधुरैः स्वनै स्त्वां
 भ्राजन्ति पद्मनिवहा स्तरुणार्क भासा ।
 मोदन्ति भक्तनिवहा श्रणामृताशाः
 श्री शोणशैलभगवं स्तव सुप्रभातम् ॥

कूजन्ति पक्षिनिवहा मधुरैः स्वनैः त्वां
 भ्राजन्ति पद्मनिवहाः तरुण अर्क भासा ।
 मोदन्ति भक्तनिवहाः चरण अमृताशाः
 श्री शोणशैल भगवन् स्तव सुप्रभातम् ॥

*koojanti pakshinivahā madhuraiḥ svanai stvām
 bhṛājanti padmanivahā starunārka bhāsā ।
 modanti bhaktanivahā charanāmritāsāḥ
 sri sonasailabhagavm stava suprabhātam ॥*

Good morning. Oh! Bhagavan of Arunachala. Flocks of birds sing your name in melodious voices. Lotuses are glowing by the rays of the rising sun. Devotees in groups happily wait for consecrated water—CHARANĀMRITA.

கூஜ்ந்தி பக்ஷி நிவஹா மது⁴ரை: ஸ்வனைஸ் த்வாம்
 ப்⁴ராஜ்ந்தி பத்ம நிவஹாஸ் தருணார்க பா⁴ஸா ।
 மோத³ந்தி பக்த நிவஹாஸ் சரணாம்ருதா¹சா:
 ஸ்ரீ சோண சை¹ல ப⁴க³வன் ஸ்தவ ஸுப்ரபா⁴தம் ॥

25. तिष्ठन्ति वैदिक शिखामणयः प्रहृष्टाः
 त्वत्पूजनाय धृतमङ्गल वस्तुहस्ताः ।
 नार्यश्च गायनपराः पुरतः स्थितास्ते
 श्री शोणशैलभगवं स्तव सुप्रभातम् ॥

तिष्ठन्ति वैदिक शिखामणयः प्रहृष्टाः
 त्वत् पूजनाय धृत मङ्गल वस्तु हस्ताः ।
 नार्यः च गायनपराः पुरतः स्थित आस्ते
 श्री शोणशैल भगवन् स्तव सुप्रभातम् ॥

*tishtanti vaidika sikhāmanayah prahrishtāḥ
 tvat pujanāya dhritamangala vastuhastāḥ ।
 nāryascha gāyanaparāḥ purataḥ sthitāste
 sri sonasailabhagavam stava suprabhātam ॥*

Good morning. Oh! Bhagavan of Arunachala. The Vedic priests, holding in their hands, auspicious materials are standing for your worship. Women, singing hymns of praise, stand before you.

திஷ்ட²ந்தி வைதி³க சி¹கா²மணய: ப்ரஹ்ருஷ்டா:
 த்வத் பூஜனாய த்⁴ருத மங்க³ள வஸ்து ஹஸ்தா:
 நார்யஸ்ச கா³யன பரா: புரத ஸ்தி²தா ஸ்தே
 ஸ்ரீ சோ¹ண சை¹ல ப⁴க³வன் ஸ்தவ ஸுப்ரபா⁴தம் ॥

26. गायन्ति ये प्रतिदिनं तव सुप्रभातं
 विन्दन्ति सौख्यमिह बोधमयीं च दृष्टिम् ।
 देहात्मभाव विरताश्च विमुक्तमायाः
 आनन्दचिद्रमण भो तव सुप्रभातम् ॥

गायन्ति ये प्रतिदिनं तव सुप्रभातं
 विन्दन्ति सौख्यं इह बोधमयीं च दृष्टिम् ।
 देहात्मभाव विरताः च विमुक्तमायाः
 आनन्द चित् रमण भो तव सुप्रभातम् ॥

*gāyanti ye pratidinam tava suprabhātam
 vindanti saukhyamiha bodhamayeem cha drishtiṃ ।
 dehātmabhāva viratāścha vimuktamāyāḥ
 ānandachidramana bho tava suprabhātam ॥*

Good morning. Oh! Ramana the Supreme-Consciousness-Bliss. Those who recite your 'suprabhātam' hymn everyday will be happy and gain a vision of true knowledge. They will cease to identify with the body and will be released from the clutches of Māyā.

கா³யந்தி யே ப்ரதிதி³னம் தவ ஸுப்ரபாதம்
 விந்த³ந்தி ஸௌக்ய மிஹ போ³த⁴ மயீஞ் ச த்³ருஷ்டிம் ।
 தே³ஹாதம் பா⁴வ விரதாஸ்ச விமுக்த மாயா:
 ஆநந்த³ சித்³ ரமண போ⁴ தவ ஸுப்ரபா⁴தம் ॥