

## PRĀTAḤ- SMARAṆA – STOTRAM (A Morning Prayer)\*

This is a prayer composed by Sri Ādi Śankarācārya consisting of three stanzas in which the mind (*manas*) speech (*vāk*), and body (*kāya*) of the individual are sought to be dedicated to the supreme Spirit.

*The first thoughts, words and actions of everyday exert a great influence on the life of the individual. If they are consecrated and made divine, they will pave the way for spiritual illumination. The prayer at dawn is profoundly significant in that the dawn is the outer symbol of the inner awakening.*

In these stanzas, Shaṅkara sets forth also the quintessence of *Ādvaita-Vedānta*. The ultimate Reality is *Saccidānanda* (existence-consciousness-bliss). It is *turīyā*, that which is the reality of the three states of experience and is beyond them. These expressions, however, ought not to be taken literally as descriptive or definitive of Reality. Hence it is that *Brahmān* is indicated by the negative way, as 'not this', 'not this'. *Brahmān* eludes categorisation; it is not within the limits of ideas and words. The so-called individual soul is non-different from it. The soul is not to be confused with the body mind complex. The elements that constitute the world are but illusory appearances on the basic Reality, even as a snake, a garland, etc., are projections on a rope. As the sun of wisdom rises, these illusions disappear, and the goal of life is reached.

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं

सच्चित्सुखं परमहंसगतिं तुरीयम् ।

यत्स्वप्नजागरसुषुप्तिमवैति नित्यं

तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

*Prātaḥ smarāmi hrudi saṁsphuradātmataṭṭvaṁ*

*saccitsukhaṁ paramahamsagatiṁ turīyāṁ*

*yatsvapna jāgarasusuptimavaiti nityaṁ*

*tadbrahma niṣkalamahaṁ na cha bhūtasāṅgha*

At dawn I remember the Reality which is the Self, shining brilliantly in the heart, existence-

consciousness - happiness, the goal of *Paramahamsasannyāsins* (sages), the Fourth; That which knows always the states of dream, waking and deep-sleep, that *Brahman* which is partless I am, not the cluster of elements.

प्रातर्भजामि मनसा वचसामगम्यं  
वाचो विभान्ति निखिला यदनुग्रहेण ।  
यन्नेतिनेतिवचनैर्निगमा अवोचं-  
स्तं देवदेवमजमच्युतमाहुरग्र्यम् ॥२॥

*Pratarbhajāmi manasā vacasāmagamyam  
vācho vibhānti nikhilā yadanugraheṇa  
yannetinetivacanairnigamā avocaṃ-  
stam devadevamajamachyutamāhuragryam.*

At dawn I sing the praise of that which is unattainable by mind and speech, but by the grace of which all words shine. That which the scriptures declares through the words 'not this', 'not this'- That God of gods, they say, is unborn and un-changing.

प्रातर्नमामि तमसः परमर्कवर्णं  
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।  
यस्मिन्नितं जगदशेषमशेषमूर्तौ  
रज्ज्वां भुजङ्गम इव प्रतिभासितं वै ॥३॥

*Prātarnamāmi tamaṣaḥ paramarkavarṇam  
pūrṇam sanātanapadam puruṣottamākhyam  
yasminnidaṃ jagādaśeṣamaśeṣamūrtau  
rajjvām bhujāṅgama iva pratibhāsitam vai.*

At dawn I bow to that which is called the Highest Self which is beyond darkness, of the hue of the Sun the ancient goal which is the plenum - That, the residules form (i.e. the whole) in which the entire universe is made manifest like a serpent in a rope.

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणम् ।

प्रातःकाले पठेद्यस्तु स गच्छेत्परमं पदम् ॥४॥

*ślokatrayamidam puṇyam lokatrayavibhuṣaṇam  
prātaḥkāle paṭhedyastu sa gacchetparamaṃ padam.*

This meritorious triad of verses, the ornament of the three words - he who reads at the time of dawn goes to the supreme goals.

This is the pahala-sruti (description of the fruit) of this Vedantic prayer. It is an eulogy of the prayer whose purpose is to consecrate the thoughts, words, and deeds of the individual so that the final goal may eventually be gained.

\*<http://www.kamakoti.org/shlokas/kshlok2.html>

**TABLE NO.1 VEDSHAKHAS**

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<b>V E D A S</b>		<b>VEDASAKHA</b>	<b>SAMHITA/BRAHMANA</b>	<b>ARANYAKA</b>	<b>UPANISAD</b>
	<b>RGVEDA</b>	<b>SAKALA- SANKHAYANA-</b>	<b>AITAREYA- KAUSITAKI-</b>	<b>AITAREYA- KAUSITAKI-</b>	<b>AITAREYOPANISAD KAUSITAKI</b>
	<b>YAJURVEDA</b>	<b>TAITTIRIYA- MAITRAYANIA KANVA- MADHVANDINA-</b>	<b>TAITTIRIYA- SATAPATHA-</b>	<b>TAITTIRIYA- BRHADARANYAKA</b>	<b>TAITTIRIYA- SVEASVATARA- KATHO- BRHADARANYAKA MAITRI- ISAVASYOPANISAD</b>
	<b>SAMAVEDA</b>	<b>RANAYANIYA-  JAIMINIYA-  AUTHUMA-</b>	<b>PANCAVISHMA – ARSEYA- VAMSA-TALAVAKARA- DAIVATA-JAIMINIYA UPANISAD-SADVIMSA- SAMHITOPANISAD-</b>		<b>KENOPANISAD  CHANDOGYOPANISAD</b>
	<b>ATHARVAVEDA</b>	<b>SAUNAKA- PIPPALADA-</b>	<b>GOPATHA-</b>		<b>MUNDAKA MANDUKYA PRASNOPANISAD</b>

**TABLE NO.2 FOUR UPAVEDAS**

<b>Ayurveda</b>	<b>Carakasamhita, Susrutasamhita Bhavaprakasa, Bhelasamhita</b>
<b>Arthasastra</b>	<b>Kautiliya's Arthasastra, Kamandakiya-Nitisara, Nitivakyamrta of Somadevasuri, Sukranitisara, Manusmrti, Visnudharma, Mitaksara of Vijnanesvara Vyavahara Mayukha, Rajanitimayukha By Nila, Mahabharata-Santi,Sabha-and Udyoga parvas, Agnipurana, <i>Aitareya</i>, Satapatha brahmana Ramayana-Ayodhya kaṇḍa</b>
<b>Dhanurveda</b>	<b>Mahabharata, Agnipurana Prasthnabheda of Madhu-sarasvati</b>
<b>Gandharva veda</b>	<b>Bharata natyasastra, Visnudharmottara Purana Sahityadarpana of <i>Viśvanatha</i>, Dhvanyaloka of Anandavardhana, Dasarupaka of Dhananjaya, Rasamanjari of Bhanudatta, Rasagangadhara of Jagannatha, Kavyaprakasa of Mammata, Kavyalankara of Bhamaha, Kavyadarsa of Dandin, Kavikantha Bharana of Ksemendra, <i>Sūtra</i> of Vastyayana, Kavyamimamsa of Rajasekhara, Srngaraprakasa and Sarasvatikanthabharana of Bhoja.</b>