

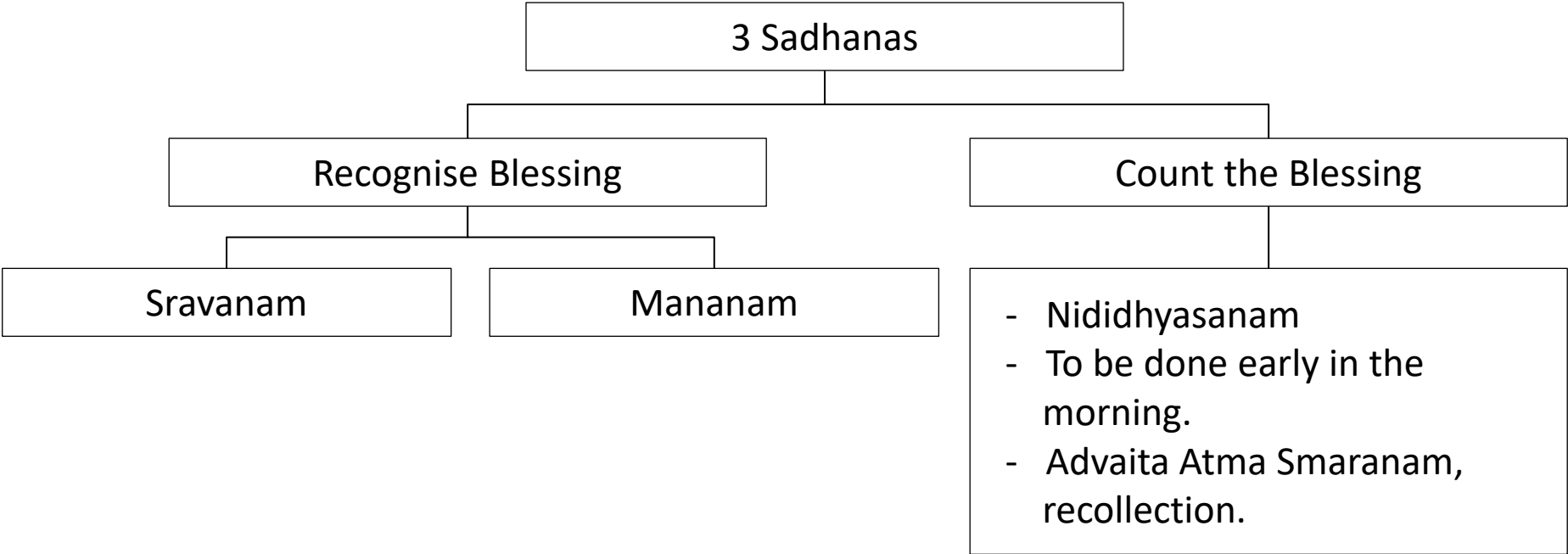
# PRATAH SMARANAM



*by Sri Adi Shankaracharya*

# Introduction :

- Count your blessings to get impact of our problems reduced.
- **One core blessing in all of us :**  
Our core essential nature that is wonderful irrespective of our problems, our conditions of the body, called Atma Tatvam.
- Atma Tatvam is ever free, ever stable, ever safe, ever full, ever beautiful, we all have is the greatest blessing.
- We can count this blessing, enjoy the Shanti and accomplish anything we want in life.



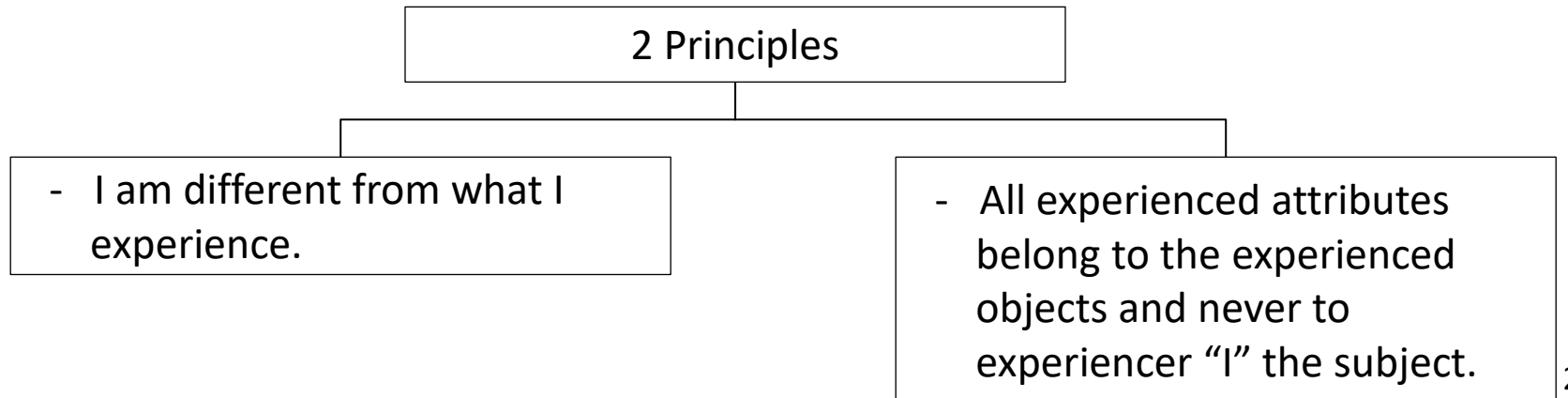
## Verse 1 :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं  
सच्चित्सुखं परमहंसगतिं तुरीयम् ।  
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं  
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

prāta: smarāmi hr̥di saṁsphuradātmatatvaṁ  
saccitsukhaṁ parahṁsagatiṁ turīyam |  
yatsvapnajāgarasuṣuptamavaiti nityaṁ  
tadbrahma niṣkalamahaṁ na ca bhūta saṅgha: ||1||

*I remember in the morning the Ātma which shines in the heart, which is in the form of sat, cit, ānandā, which is the goal to be attained by Paramahansa sanyasis, which is called the "fourth" because always witnesses the three states of waking, dream and deep sleep. I am that Brahman which is indivisible and not composed of the five elements space, air, fire, water and earth. [Verse 1]*

- Meditator invoking his essential nature, Atma Tatvam, the real I.
- How is the real I revealed?



### a) Aham Bhuta Sangah Na Bhavami :

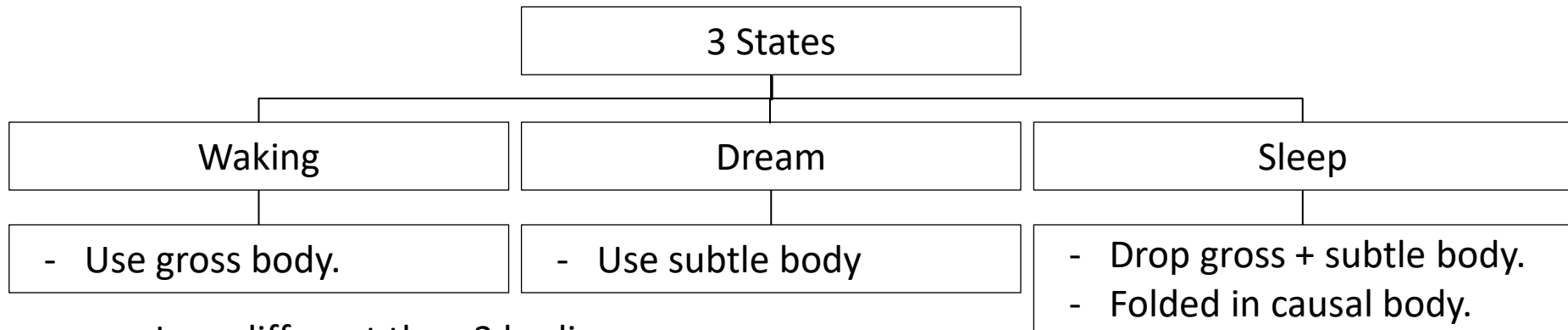
- I am not product of 5 elements, Bhautika Prapancha.
- World body, mind are products of 5 elements, object of experience.
- I am Abautika awaring entity, non-material witnessing entity, Sakshi, Chaitanya Svaroopaha.

### b) Aham Atma Tatvam Bhavami Na Cha Bhuta Sangraha Bhavami :

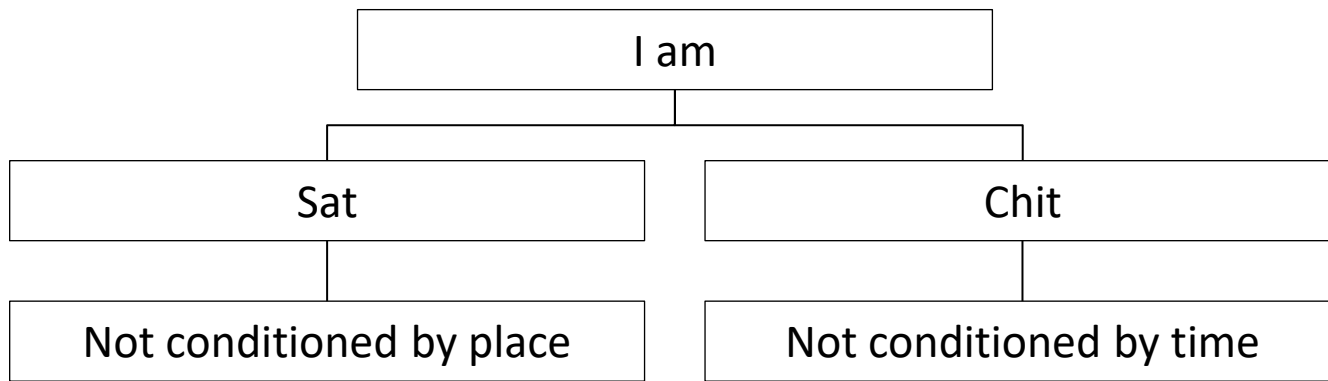
- I am witness consciousness principle not composite matter of 5 elements.

### c) Yat Svapna Jagrat Sushuptam Avaiti :

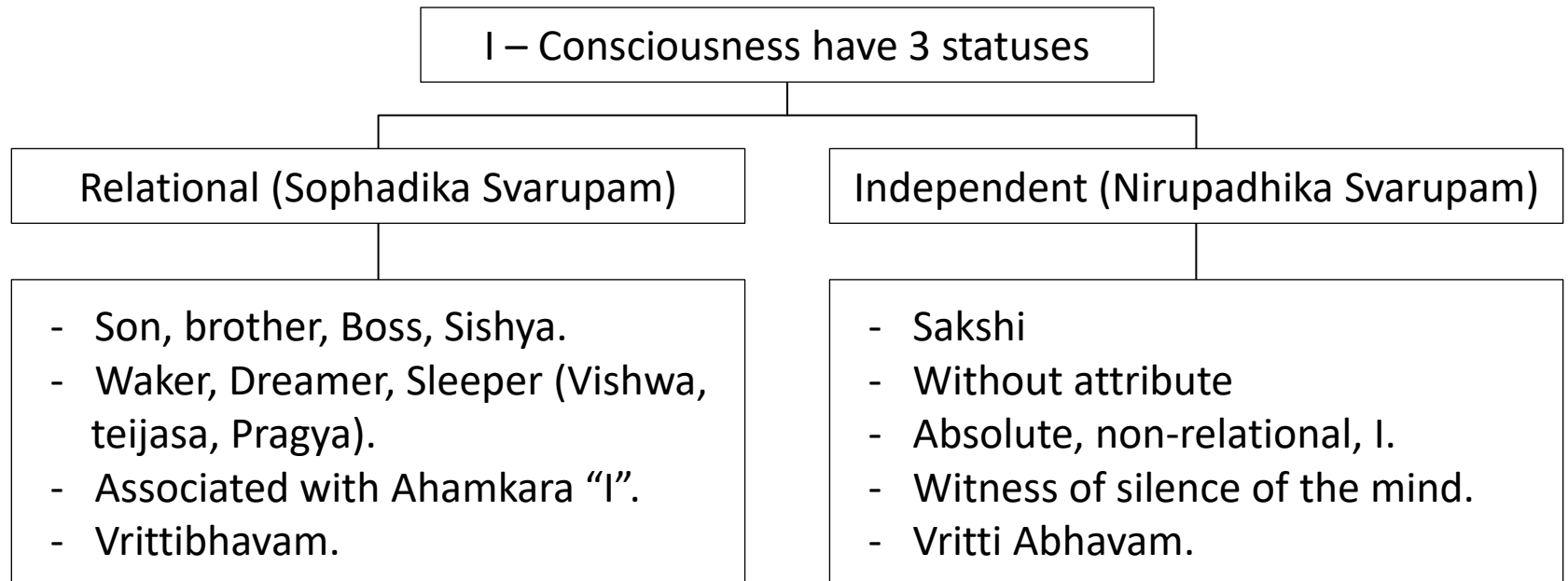
- I am consciousness principle which is aware of 3 states of experience regularly.
- Avasta Traya Sakshi Aham Asmi.



- I am different than 3 bodies.
- Time, space is attribute of every object.
- Objects in waking and dream have space, time attributes, belonging to object, not subject, experiencer.
- I am Atma, Desha Kala Ateeta, unconditioned by time and space.



- I am Anantha – limitless Anandaha.
- Limited is Dukham, when I miss something, I am incomplete, Apurnaha.
- Avaiti – means – to witness.
- Nityam = Witness constantly Avastha Trayam, called Turiyam.



## Manisha Panchakam :

अन्नमयादन्नमयं अथवा चैतन्यमेव चैतन्यात् ।  
द्विजवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ गच्छेति ॥१

annamayad annamayam athava caitanyameva caitanyat ।  
dvijavara durikartum vanchasi kim bruhi gaccha gaccheti ॥ 1 ॥

O great among the twice-born! What is it that you want to move away by saying, "Go, go"? Do you want the body made up of food to move away from another body made up of food? Or do you want consciousness to move away from consciousness? [Verse 1]

## Samsphurat :

- I am always shining, self evidently experienced.
- Aim of Vedanta is attention drawing, not revealing anything new.

## d) Nishkalam Brahman :

## Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

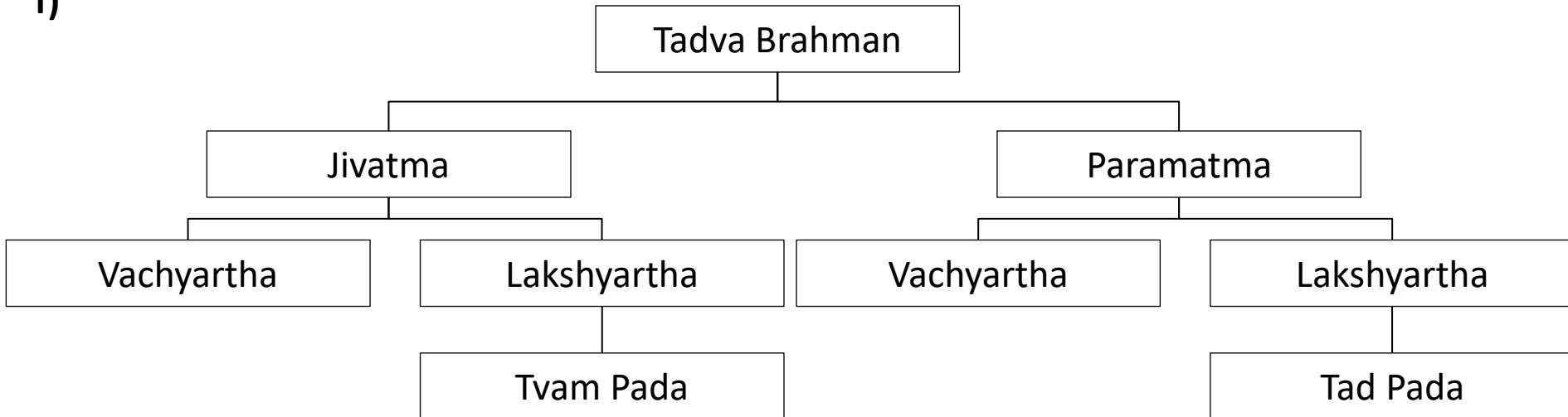
Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- I am divisionless, infinite, different from body, mind.

### e) Prata – Smarami :

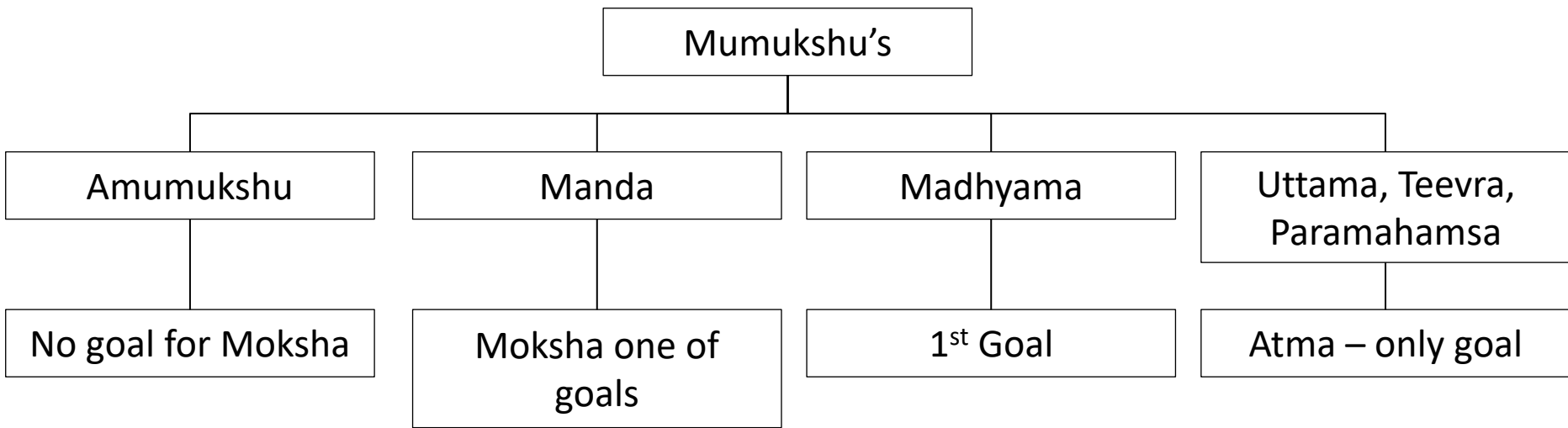
- I want to count this blessing in the morning.
- There is no plurality of consciousness.
- It seems to be divided in living beings like enclosed space is different in different containers.
- Nishkalam removes the misconception that it is divisionless, one.
- No part – whole relationship, no micro – macro consciousness.

f)



### g) Para Hamsa Gatim :

- Goal of Sanyasi is Turiya Atma.



#### h) Tat Aham Asmi :

- I meditate on Atma as myself.
- I am Sat Chit Sukham.
- I am Sakshi Chaitanyam, nondual meditation, Abheda Dhyanam.



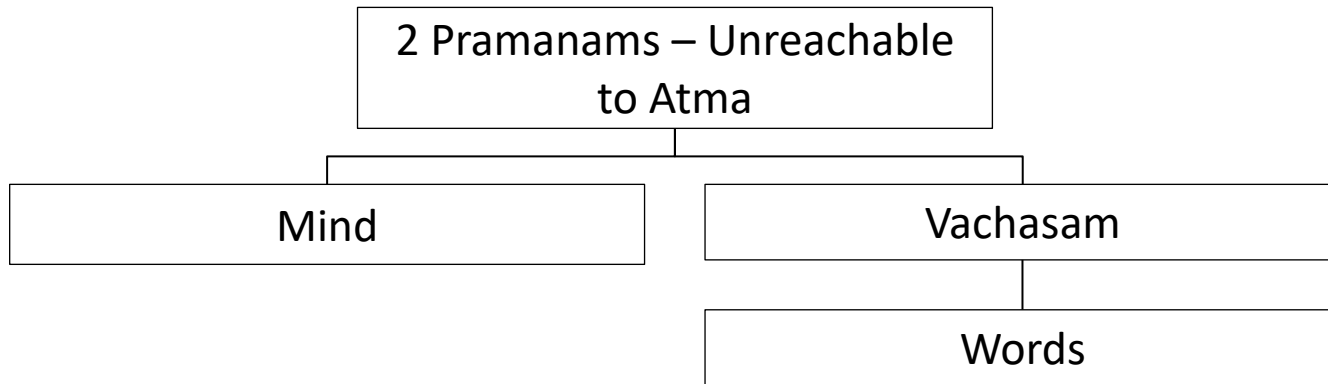
## Verse 2 :

प्रातर्भजामि मनसा वचसामगम्यं  
वाचो विभान्ति निखिला यदनुग्रहेण ।  
यन्नेतिनेतिवचनैर्निगमा अवोचन्  
तं देवदेवमजमच्युतमाहुरग्र्यम् ॥२॥

prātarbhajāmi manasāṃ vacasāmagamyam  
vāco vibhānti nikhilā yadanugraheṇa |  
yam neti neti vacanairnigamā avocan  
taṃ devadevamajamacyutamāhuragryam ||2||

*I worship in the morning, that supremely effulgent brahma ātma tatvam who is spoken of (in the vedas) as unborn, changeless and the highest, who is inaccessible to the mind and whom words cannot directly describe, but by whose blessing the faculty of speech functions and who is described in the Upanisads by the words 'not this' 'not this'. [Verse 2]*

- What is knowledge of Advaita and means of this knowledge?
- What is Pramanam? How to realise Atma?



- Atma not experiencable as an object through specific experience at any time.
- It is ever experienced in and through all specific experiences.

## Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self— which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

Objective experiences	I – subjective experience
- Specific experiences with help of instrument – mind, sense organs and sense objects.	- Permanent - Non-specific - Thread in and through arriving and departing specific, impermanent, objective experience. - Jagrat, Svapna, Sushupti, Self Evident, Sakshi.

### a) Nikhila Vachana Vibhanti :

- All objects experienced because of subject.
- Eyes never seen.
- Every experience proof of ever evident subject, Aham Chaitanya Atma.

## b) Yasya Atmana Anugrahena :

- Because of subject, Atma, everything objectified.
- Nityopalabdi Atma.
- “Hastamalikyam” – I am ever experienced Atma, why should I work for Atma Anubhava?

## Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे  
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः  
शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति  
त९ होवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ॥ ७.१.३॥

so'ham bhagavo mantravidevasmi natmavicchrutam hyeva me  
bhagavaddrsebhystarati sokamatmaviditi so'ham bhagavah  
socami tam ma bhagavanchokasya param tarayatviti  
tam hovaca yadvai kincaitadadhyagistha namaivaitat II 7.1.3 II

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

## Upadesa Sahasri – 18<sup>th</sup> Chapter :

- Study to remove misconception regarding ever evident Atma.
- All the experienced attributes belong to the experienced objects and never to the experiencer, I, subject.
- Age, height, weight belongs to body.
- Vedanta asks us to negate attributes.

### c) Neti Neti Vachanai Nigama Avochan :

- Upanishad reveals freedom from attributes.

#### Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ

मदो नैव मे नैव मात्सर्यभावः ।

न धर्मो न चार्थो न कामो न मोक्षः

चिदानन्दरूपः शिवोऽहम शिवोऽहम ॥ ३ ॥

Na me dveṣarāgau na me lobhamohau

mado naiva me naiva mātsaryabhāvaḥ

na dharmo na cārtho na kāmo na mokṣaḥ

cidānandarūpaḥ śivo'ham śivo'ham ॥ 3 ॥

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- Never say I am emotional.
- Vedanta negates attributes from the ever experienced “I” including limitation and Samsara.
- Aham Brahma Asmi.

I	Am	Brahman
Chit	Sat	Attribute

- Empty vessel reveals emptiness or absence of anything.

## **Brihadaranyaka Upanishad :**

- Yam Neti Neti Vacanair Nigama...
- Attributes belong to body, mind, both known.
- I, the knower, Atma, Chaitanyam am free from attributes.

### **d) Tam Bhajami :**

- That Atma I meditate.

### **e) Deva Devam :**

- Light of lights, illuminator of all illuminators, Jyotisham Jyoti.

### **f) Ajam, Achyutam :**

- Janma Rahitam.
- Marana Rahitam.

### **g) Agryam Karanam, Adhishtanam :**

- I meditate upon the Atma which is non-dual, ever experienced as I am, devoid of all attributes including Samsara.
- I am ever free, Nitya Mukta.
- 3 sacred verses, dealing with sacred, holy Atma, borrowed from Vedas.
- Greatest ornament in all 3 worlds deals with Atma Vidya.
- Suppose a person reads this 3 verses, in the morning, day to day problems will become insignificant.
- He will attain Moksha – even Parayanam is beneficial.

### Verse 3 :

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

prātarnamāmitamasa: paramarkavarṇaṃ  
pūrṇaṃsanātanapadaṃpuruṣottamākhyam ।  
yasminnidaṃjagadaśeṣamaśeṣamūrtau  
rajjvāṃbhujāṅgamaivapratibhāsitaṃvai ॥ 3 ॥

*I offer my namaskarams or salutations to that brahma ātma tatvam, who is known as the supreme Puruṣha, who is beyond the darkness of ignorance, who is brilliant like the sun, who is everything and on whom the entire universe appears, just as a rope appears as a snake. [Verse 3]*

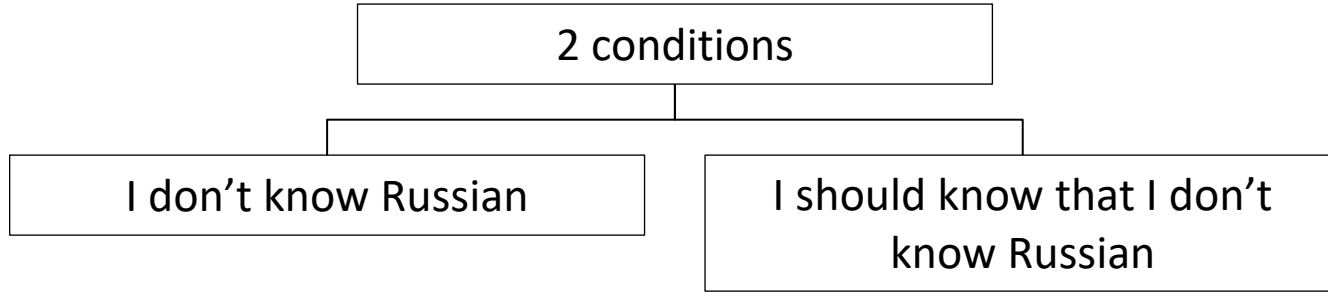
- I offer salutations to that Brahma Tatvam, only in the form of Aikya Smaranam.
- Dissolving the very Bhakta is the ultimate form of Bhakti.
- 1<sup>st</sup> Verse : Brahman and Atman are equated.

#### a) Tamasaha Para :

- Agyanam, ignorance, Darkness.
- Param means beyond which means unaffected, Aliptam, Asaktam, Asparshtam, untouched by anything.
- Consciousness is unaffected by ignorance, you are be Conscious of ignorance also.

## Example :

- I don't know Russian language means 2 conditions.



- Atma is that which illumines ignorance.

## b) Arka Varnam :

- Self effulgent, self Proven like Surya.
- Not like moon which has reflected light of Sun.

## Purusha Suktam :

वेदाहमेतं पुरुषं महान्तम् ।  
आदित्यवर्णं तमसस्तु पारे ।  
सर्वाणि रूपाणि विचित्य धीरः ।  
नामानि कृत्वाऽभिवदन् यदास्ते । १६

**vēdā-hamē-tham purusham mahān-tham |**  
**āditya-varnam tama-sastu pārē**  
**sarvāni-rūpāni-vichitya dhī-rah(a) |**  
**nāmāni-krutvā-biva-dan ya-dās-thē || 16 ||**

I know that heroic Purusha, who is famous, who shines like a sun, and who is beyond darkness, who crated all forms, who named all of them, and who rules over them. [Verse 16]

- This great Purusha is brilliant as the Sun, beyond Darkness.
- Atma has Chaitanyam of its own, exists independently, Satyam.
- Body has borrowed consciousness from Atma.

### c) Purnam :

- Ever full, complete, doesn't lack anything.
- Emotional and intellectual incompleteness cause Apoornatvam, and anything we achieve, Apoornatvam will never go.
- Poornatvam comes only when I claim my nature Poornaha.
- Apoornatvam is assumption, notion, goes away by enquiry.

### d) Sanatana :

- Atma is eternal goal.
- Other goals Anityam.

### Gita :

अन्तवत्तु फलं तेषां  
तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति  
मद्भक्ता यान्ति मामपि ॥ ७-२३ ॥

antavat tu phalaṃ tēṣāṃ  
tadbhavatyalpamēdhasām ।  
dēvān dēvayajō yānti  
madbhaktā yānti māmapi || 7-23 ||

Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]



- Every other goal is perishable.

Gita :

द्वाविमौ पुरुषौ लोके  
क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि  
कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

dvāvimau puruṣau lōkē  
kṣaraścākṣara ēva ca |  
kṣaraḥ sarvāṇi bhūtāni  
kūṭasthō'kṣara ucyatē || 15-16 ||

Two Purusas are there in this world, the perishable and the Imperishable. All beings are the perishable and the Kutastha is called the Imperishable. [Chapter 15 – Verse 16]

उत्तमः पुरुषस्त्वन्यः  
परमात्मेत्युदाहृतः ।  
यो लोकत्रयमाविश्य  
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

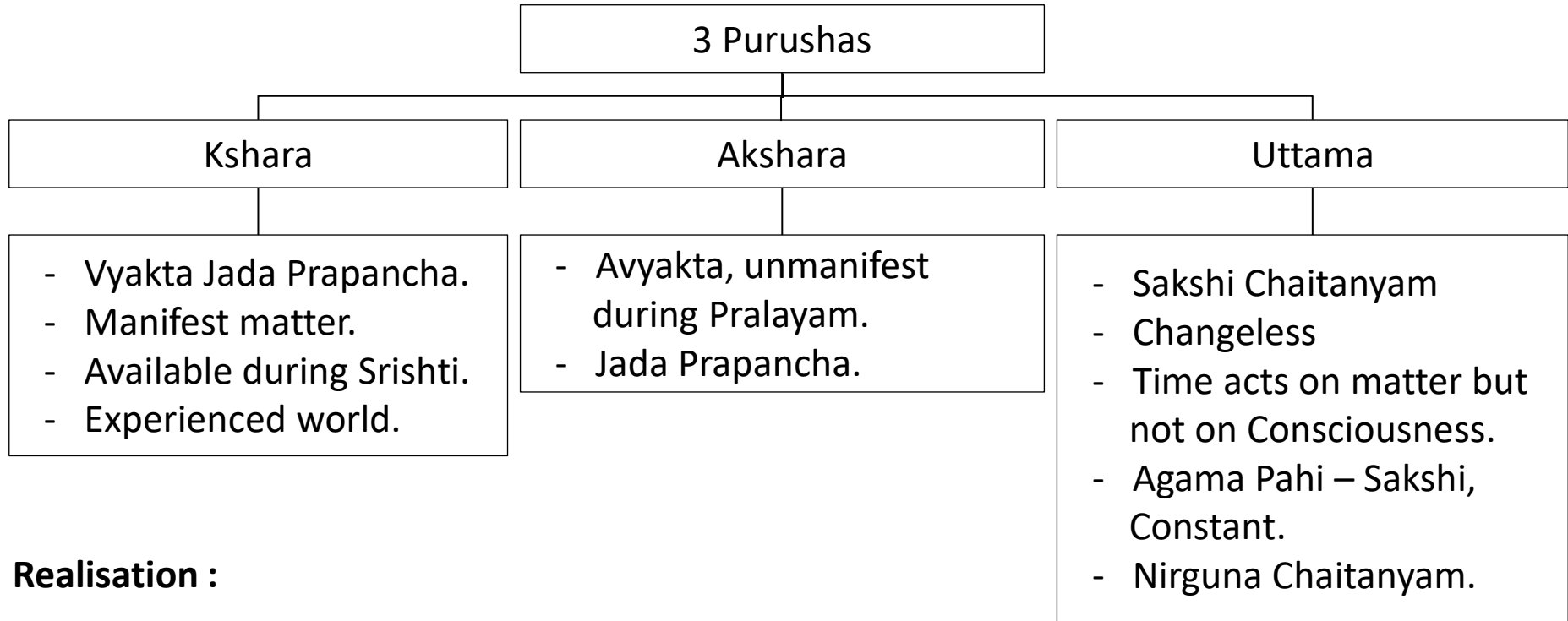
uttamaḥ puruṣastvanyaḥ  
paramātmētyudāhṛtaḥ |  
yō lōkatrayamāviśya  
bibhartyavyaya īśvaraḥ || 15-17 ||

But, distinct is the supreme Purusa called the highest Self, the indestructible Lord, who, pervading the three worlds (waking, dream and deep sleep), sustains them. [Chapter 15 – Verse 17]

यस्मात्क्षरमतीतोऽहम्  
अक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च  
प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaramatītō'ham  
akṣarādapi cōttamaḥ |  
atō'smi lōkē vēdē ca  
prathitaḥ puruṣōttamaḥ || 15-18 ||

As I transcend the perishable and I am even Higher than the Imperishable, I am declared as the Purusottama (the highest Purusa), in the world and in the Vedas. [Chapter 15 – Verse 18]



**Realisation :**

- In 3 Avasthas, only world arrives and departs.

**d) Yasmin Nidami Jagadesa Sesa Amurtau, Rajjvam Bhujangamaiva Pratibhasi – Tamvai :**

**Next Big Jump :**

**Dvaitam :**

<b>I</b>	<b>World</b>
<ul style="list-style-type: none"> <li>- Experiencer</li> <li>- Sakshi</li> </ul>	<ul style="list-style-type: none"> <li>- Anatma</li> </ul>

- Duality means division, space, time mortality, fear.

## How to solve Atma – Anatma Duality?

- Matter has to be swallowed by Atma Chaitanyam.

## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Everything is born in me, based on me, resolves into me. I am that nondual Brahman.
- Chaitanyam alone was, is, will be.

Atma – Chaitanyam	Anatma
Karanam	Karyam

## Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutah ।  
akasadvayuh, vayoragnih, agnerapah ।  
adbhyah prthivi, prthivya osadhayah ।  
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Material world comes out of Atma.

Consciousness	Matter / World
<ul style="list-style-type: none"> <li>- Cause</li> </ul>	<ul style="list-style-type: none"> <li>- Effect, product, name, form, function.</li> <li>- Does not exist separate from cause.</li> <li>- Appears on cause Atma, Pratibasitam.</li> </ul>

### Pratibhasitam :

- World only appears upon Atma.
- There is no thing called Universe.
- Mistaken rope = Snake.
- Mistaken Brahman = World.

Atma / Brahman	World
<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Substratum</li> </ul>	<ul style="list-style-type: none"> <li>- Name + form + function</li> </ul>

- You can't count two – Brahman and world.
- Sarvam Brahma Mayam Jagat.

### 1<sup>st</sup> State :

Atma	World / Body / Mind
<ul style="list-style-type: none"> <li>- Drk</li> <li>- Experiencer</li> <li>- Chetanam</li> </ul>	<ul style="list-style-type: none"> <li>- Drishyam</li> <li>- Object of experience.</li> <li>- Jadam</li> </ul>

### 2<sup>nd</sup> Stage : Establish Relationship

Atma	Anatma
<ul style="list-style-type: none"> <li>- Karanam</li> <li>- Consciousness</li> <li>- Substance</li> <li>- Gold</li> <li>- Observer</li> </ul>	<ul style="list-style-type: none"> <li>- Karyam</li> <li>- Matter</li> <li>- Name and form</li> <li>- Ornament</li> <li>- Dependent on me the observer.</li> </ul>

### Chandogya Upanishad :

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं  
विज्ञातं स्याद्वाचारम्भणं विकारो  
नामधेयं लोहमित्येव सत्यम् ॥ ६.१.५ ॥

**yatha somyaikena lohamanina sarvam lohamayam  
vijnatam syadvacarambhanam vikaro  
namadheyam lohamityeva satyam ॥ 6.1.5 ॥**

O Somya, it is like this: By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 – 1 – 5]

Rope	Snake
<ul style="list-style-type: none"> <li>- Substance</li> <li>- Nondual</li> </ul>	<ul style="list-style-type: none"> <li>- Nama, Rupa</li> <li>- Depends on Rope for its existence.</li> <li>- Can't be counted.</li> <li>- Mithya</li> </ul>

Atma	World
<ul style="list-style-type: none"> <li>- Ashesha Moorthi</li> <li>- Sarva Adhishtanam</li> <li>- That upon which all names and forms are superimposed.</li> <li>- Only I can be limitless, I alone am.</li> </ul> <p><b>Brihadaranyaka Upanishad :</b></p> <ul style="list-style-type: none"> <li>- When I know there is no 2<sup>nd</sup> thing, why I should have fear.</li> <li>- "Sobhibhet, tasmāt Ekaki... [1-4-2]</li> </ul>	<ul style="list-style-type: none"> <li>- World compared to snake which is frightening.</li> <li>- When what news will come, mind always frightened.</li> <li>- Pratibhasitam on Atma.</li> <li>- Nonsubstantial, can't be counted as 2<sup>nd</sup> thing.</li> </ul>

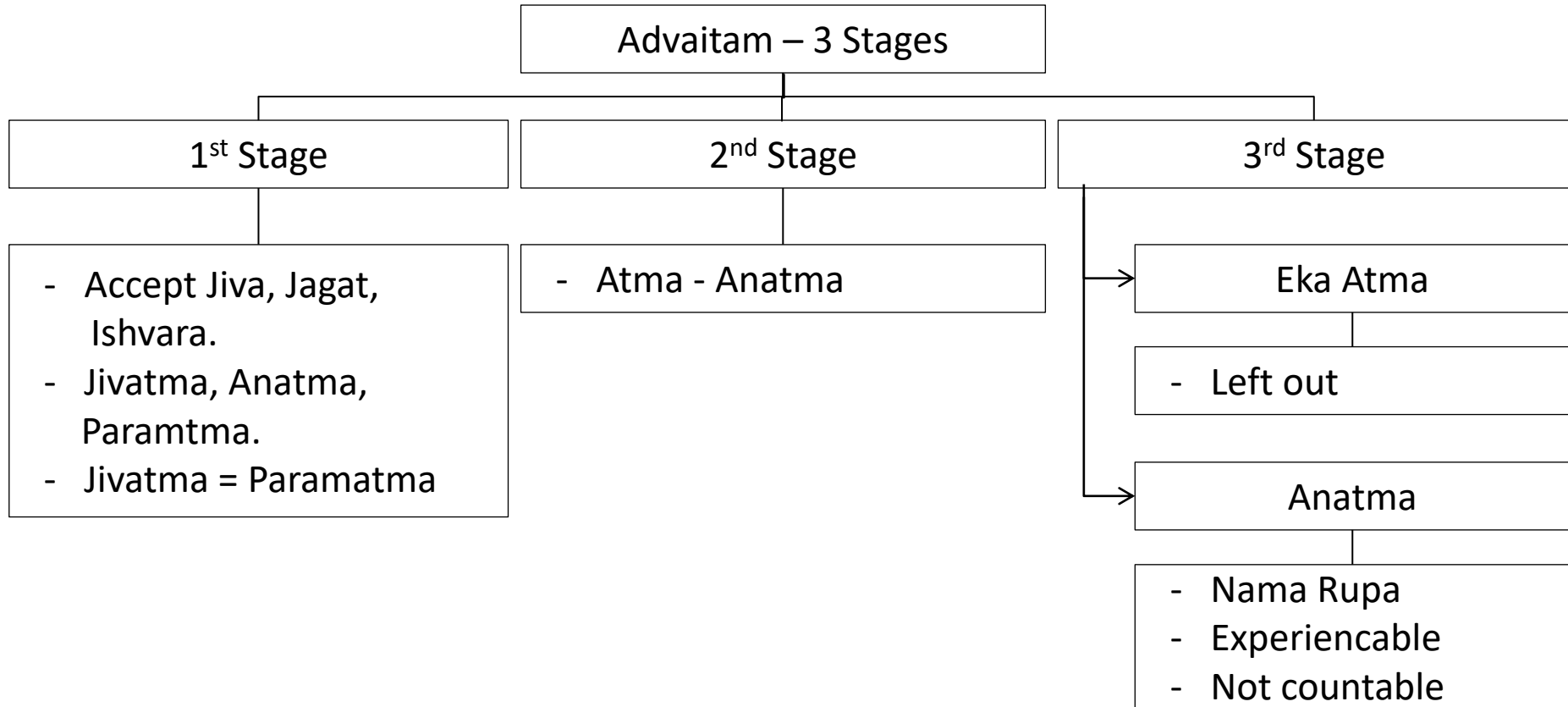
### Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,  
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं  
वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,  
yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsyā bhayaṃ  
vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- Advaitam established by Shankara here.



- Prameya Vichara over.
- Aikyam established.