

प्रातः स्मरणम् – Pratah Smaranam

praata: smaraami hr̥di saṁ-sphura-daatma tattvaṁ
sacchit-sukhaṁ paramahaṁsa gatiṁ tureeyam |
yatsvapna-jaagara-sushuptama vaiti nityaṁ
tad-brahma nishkalam ahaṁ na cha bhoota-saṅga: || 1 ||

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंस गतिं तुरीयम् ।
यत्स्वप्न-जागर-सुषुप्तमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूत सङ्गः॥ १ ॥

At dawn, I meditate within my heart on the Self-effulgent Atman, the Existence-Knowledge-Bliss Absolute, the goal of the great ascetics, the transcendent and eternal, who illumines the states of waking, dream and deep sleep. I am verily that indivisible Brahman, and not this body.

praatar-bhajaami manasaa vachasaama-gamyam
vaachō vibhaanti nikhilaa yadanu-grahēṇa |
yam nēti nēti vachanair nigamaa avōcu:
taṁ dēvadēvam ajamachyutam aahura-gryam || 2 ||

प्रातर्भजामि मनसा वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यं नेति नेति वचनैर्निगमा अवोचुः
तं देव देवमजमच्युतम् आहुरग्र्यम् ॥ २ ॥

At dawn, I worship Him who is beyond the reach of the mind and speech, but because of whose presence all speech becomes manifest. Him the scriptures indicate by the words 'not this', 'not this', as beyond all attributes. Him the sages describe as the God of Gods, unborn, immutable and foremost.

praatar-namaami tamasa: paramarkavarṇam
poornam sanaatana padaṁ purushōttamaakhyam |
yasmin-nidaṁ jagadashēsham-ashēsha moortau
rajjvaṁ bhujāṅgama iva pratibhaasitaṁ vai || 3 ||

प्रातर्नमामि तमसः परमर्कवर्णम्
पूर्णम् सनातनपदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषमशेष मूर्तौ
रज्ज्वां भुजङ्गम इव प्रतिभासितं वै ॥ ३ ॥

At dawn, I salute the Effulgent Being who is beyond all darkness, who is called the Supreme, the Infinite and the Eternal, in whom appears the world of manifold forms like the snake-vision superimposed on the rope.