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prAtaHsmaraNam

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प्रातःस्मरणं

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ಪ್ರಾತಃಸ್ಮರಣಂ



The Pratasmaranam consists of some verses that are to be recited in the morning soon after waking up from the bed. ಪ್ರಾತಃ = at dawn, and ಸ್ಮರಣಂ = remembering. They may be recited sitting in the bed itself before getting out of it. They are an aid to remembering many venerable people and auspicious things in the creation, and through them the Lord. There are many versions of this poem containing less number of verses or more. One well known version is that of Sri Sankaracharya and this consists of just four verses. These verses are highly significant as they contain thoughts about the godhead residing within us. These four can be easily memorised and are a pleasure to recite if one knows the meaning. The text of the verses is given below to help those who are interested in reciting them. Then each verse is given with its meaning. They are also followed by some comments.

.. ಪ್ರಾತಃಸ್ಮರಣಂ ..

ಕರಾಗ್ರೇ ವಸತೇ ಲಕ್ಷ್ಮೀಃ ಕರಮಧ್ಯೇ ಸರಸ್ವತೀ .

ಕರಮೂಲೇ ತು ಗೌರೀ ಚ ಪ್ರಭಾತೇ ಕರದರ್ಶನಂ .. 1..

ಸಮುದ್ರವಸನೇ ದೇವೀ ಪರ್ವತಸ್ತನಮಂಡಲೇ .

ವಿಷ್ಣುಪತ್ನಿ ನಮಸ್ತುಭ್ಯಂ ಪಾದಸ್ಪರ್ಶಂ ಕ್ಷಮಸ್ವ ಮೇ .. 2..

ನಮೋಽಸ್ತು ಪ್ರಿಯದತ್ತಾಯೈ ತುಭ್ಯಂ ದೇವಿ ವಸುಂಧರೇ .

ತ್ವಂ ಮಾತಾ ಸರ್ವಲೋಕಾನಾಂ ಪಾದನ್ಯಾಸಂ ಕ್ಷಮಸ್ವ ಮೇ .. 3..

ಬ್ರಹ್ಮಾ ಮುರಾರಿಸ್ತ್ರಿಪುರಾಂತಕಾರೀ ಭಾನುಃ ಶಶೀ ಭೂಮಿಸುತೋ ಬುಧಶ್ಚ .

ಗುರುಶ್ಚ ಶುಕ್ರಃ ಶನಿ-ರಾಹು-ಕೇತವಃ ಕುರ್ವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ .. 4..

ಸನತ್ಕುಮಾರಃ ಸನಕಃ ಸನಂದನಃ ಸನಾತನೋ-ಽಪ್ಯಾಸುರಿ-ಪಿಂಗಲೌ ಚ .

ಸಪ್ತಸ್ವರಾಃ ಸಪ್ತ ರಸಾತಲಾನಿ ಕುರ್ವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ .. 5..

ಸಪ್ತಾರ್ಣವಾಃ ಸಪ್ತ-ಕುಲಾಚಲಾಶ್ಚ ಸಪ್ತರ್ಷಯೋ ದ್ವೀಪ-ವನಾನಿ ಸಪ್ತ .

ಭೂರಾದಿಕೃತ್ವಾ ಭುವನಾನಿ ಸಪ್ತ ಕುರ್ವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ .. 6..

ಪೃಥ್ವೀ ಸಗಂಧಾ ಸರಸಾಸ್ತಥಾಪಃ ಸ್ಪರ್ಶೀ ಚ ವಾಯುರ್ಜ್ವಲನಂ ಚ ತೇಜಃ .  
 ನಭಃ ಸಶಬ್ದಂ ಮಹತಾ ಸಹೈವ ಕುವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ .. 7..  
 ಮಹೇಂದ್ರೋ ಮಲಯಃ ಸಹ್ಯೋ ದೇವತಾತ್ಮಾ ಹಿಮಾಲಯಃ .  
 ಧೈಯೋ ರೈವತಕೋ ವಿಂಧ್ಯೋ ಗಿರಿಶ್ಚಾರಾವಲಿ-ಸ್ತಥಾ .. 8..  
 ಗಂಗಾ ಸಿಂಧುಶ್ಚ ಕಾವೇರೀ ಯಮುನಾ ಚ ಸರಸ್ವತೀ .  
 ರೇವಾ ಮಹಾನದೀ ಗೋದಾ ಬ್ರಹ್ಮಪುತ್ರಾ ಪುನಾತು ಮಂ .. 9..  
 ಅಯೋಧ್ಯಾ ಮಥುರಾ ಮಾಯಾ ಕಾಶೀ ಕಾಂಚೀ ಅವಂತಿಕಾ .  
 ಪುರೀ ದ್ವಾರಾವತೀ ಚೈವ ಸಪ್ತೇತಾ ಮೋಕ್ಷದಾಯಿಕಾಃ .. 10..  
 ಪ್ರಯಾಗಾ ಪಾಟಲೀಪುತ್ರಂ ವಿಜಯಾನಗರಂ ಪುರೀಂ .  
 ಇಂದ್ರಪ್ರಸ್ಥಂ ಗಯಾಂ ಚೈವ ಪ್ರತ್ಯೂಷೇ ಪ್ರತ್ಯಹಂ ಸ್ಮರೇತ್ .. 11..  
 ಅರುಂಧತ್ಯನುಸೂಯಾ ಚ ಸಾವಿತ್ರೀ ಜಾನಕೀ ಸತೀ .  
 ತೇಜಸ್ವಿನೀಇ ಚ ಪಾಂಚಾಲೀ ವಂದನೀಯಾ ನಿರಂತರಂ .. 12..  
 ವೈನ್ಯಂ ಪೃಥುಂ ಹೈಹಯಮರ್ಜುನಂ ಚ  
 ಶಾಕುಂತಲೇಯಂ ಭರತಂ ನಲಂ ಚ .  
 ರಾಮಂ ಚ ಯೋ ವೈ ಸ್ಮರತಿ ಪ್ರಭಾತೇ  
 ತಸ್ಯಾರ್ಥಲಭೋ ವಿಜಯಶ್ಚ ಹಸ್ತೇ .. 13..  
 ದಧ್ಯಜ್ ಮನುರ್ಭೃಗುರಸೌ ಹರಿಪೂರ್ವಚಂದ್ರೋ  
 ಭೀಷ್ಮಾರ್ಜುನ-ಧ್ರುವ-ವಶಿಷ್ಠ-ಶುಕಾದಯಶ್ಚ .  
 ಪ್ರಹ್ಲಾದ-ನಾರದ-ಭಗೀರಥ-ವಿಶ್ವಕರ್ಮ-  
 ವಾಲ್ಮೀಕಿಯೋತ್ರ ಚಿರಚಿಂತ್ಯಶುಭಾಭಿಧಾನಾಃ .. 14..  
 ಅಶ್ವತ್ಥಾಮಾ ಬಲಿವ್ಯಾಸೋ ಹನೂಮಾಂಶ್ಚ ವಿಭೀಷಣಃ .  
 ಕೃಪಃ ಪರಶುರಾಮಶ್ಚ ಸಪ್ತೇತೇ ಚಿರಜೀವಿನಃ .. 15..  
 ಸಪ್ತೇತಾನ್ ಸಂಸ್ಮರೇನ್ನಿತ್ಯಂ ಮಾರ್ಕಂಡೇಯಮಥಾಷ್ಟಮಂ .  
 ಜೀವೇತ್ ವರ್ಷಶತಂ ಸಾಗ್ರಮಪಮೃತ್ಯುವಿವರ್ಜಿತಃ .. 16..  
 ಪುಣ್ಯಶ್ಲೋಕೋ ನಲೋ ರಾಜಾ ಪುಣ್ಯಶ್ಲೋಕೋ ಯುಧಿಷ್ಠಿರಃ .  
 ಪುಣ್ಯಶ್ಲೋಕೋ ವಿದೇಹಶ್ಚ ಪುಣ್ಯಶ್ಲೋಕೋ ಜನಾರ್ದನಃ .. 17..  
 .. ಫಲಶ್ರುತಿಃ ..  
 ಇತ್ಯಂ ಪ್ರಭಾತೇ ಪರಮಂ ಪವಿತ್ರಂ  
 ಪಠೇತ್ ಸ್ಮರೇದ್ವಾ ಶೃಣುಯಾಚ್ಚ ತದ್ವತ್ .  
 ದುಃಸ್ವಪ್ನನಾಶಸ್ವಿಹ ಸುಪ್ರಭಾತಂ  
 ಭವೇಚ್ಚ ನಿತ್ಯಂ ಭಗವತ್ಪ್ರಸಾದಾತ್ .. 18..

INTRODUCTION:- The following abbreviations are used in the notes.

- 1- VS - Sri Vishnu Sahasranama with Sri Sankaracharya's commentary.
- 2 - SS - Sri Siva Sahasranama (from Padma Purana) known as Vedasara Sahasram with the commentary of HH Sri Paramasivendra Saraswathi.
- 3 - LS - Sri Lalita Sahasranamam with the commentary of Sri Bhaskararaya.
- 4 - BG - Srimad Bhagavadgita with Sri Sankaracharya's commentary.
- 5 - BH - Srimad Bhagavatam.
- 6 - MU - Mundakopanishad

The Pratasmaranam is a stotram ಸ್ತೋತ್ರಂ or hymn. A stotram is defined as ಗುಣ ಸಂಕೀರ್ತನಂ . (VS) or stating the attributes. The Pratasmaranam may be taken as extolling the glory ವಿಭೂತಿಃ of the Lord. The glory that is extolled is His omnipresence: that He is every where and as every thing. The Upanishad says this clearly: that whatever is seen or heard of in this universe is permeated by the Lord, in and out.

ಯಚ್ಚ ಕಿಂಚಿತ್ಕ್ಷಗತ್ಯಸ್ಮಿನ್ ದೃಶ್ಯತೇ ಶ್ರುಯತೇಽಪಿ ವಾ .

ಅಂತರ್ಬಹಿಶ್ಚ ತತ್ ಸರ್ವಂ ವ್ಯಾವ್ಯ ನಾರಾಯಣಃ ಸ್ಥಿತಃ .. (Taittiriaryanyaka, 10-II-4-6)

More on this subject is discussed later on in this article. THE MORNING

TIME:- The morning time, just before the sun rise and the evening

time just before the sunset are recommended for prayer because the mind is calm and fresh at these times. So, they are ideal for prayer

and meditation. The practice of meditating and praying at these times

have been in vogue since time immemorial. The vedas say that one should

meditate on the Sun as the Supreme Being at both these times . Doing so,

one will be blessed with all good things in life and attain liberation.. ಉದ್ಯಂತಮಸ್ತಂ

ಯಂತಮಾದಿತ್ಯಮಭಿಧ್ಯಾಯನ್, ಕುರ್ವನ್,

ಬ್ರಾಹ್ಮಣೋ ವಿದ್ವಾನ್ಸಕಲಂ ಭದ್ರಮಶ್ನುತೇ

ಅಸಾವಾದಿತ್ಯೋ ಬ್ರಹ್ಮೇತಿ, ಬ್ರಹ್ಮೈವ ಸನ್-ಬ್ರಹ್ಮಾಪ್ಯೇತಿ, ಯ ಏವಂ ವೇದ .

Our scriptures also say that one should use this time only for meditating

on the Lord and add that one who does not, but sleeps at this time,

that sleep eats into his stock of punyam (result of doing good deeds).

ಬ್ರಾಹ್ಮೇ ಮುಹೂರ್ತೇ ಯಾ ನಿದ್ರಾ ಸಾ ಪುಣ್ಯಕ್ಷಯಕಾರಿಣೀ . In addition to losing punyam the person incurs sin. This is said by Bharata in Ramayana. He

states that he who had any part in making Rama abdicate the kingdom and go to the forests should incur the sin of a person who sleeps at either of the junctions (of the day and night). Valmiki Ramayana (2-75-44). ಉಭೇ ಸಂಧ್ಯೇ ಶಯಾನಸ್ಯ ಯತ್ ಪಾಪಂ ಪರಿಕಲ್ಪತೇ . ತಚ್ಚ ಪಾಪಂ ಭವೇತ್ ತಸ್ಯ ಯಸ್ಯಾಯೋಽನುಮತೋ ಗತಃ ..

Later on, when Bharata met Rama at Chitrakoot, Rama enquired about the welfare of his father and others. He then gave instructions in judicature. One of the questions he put to Bharata was "I hope you do not fall a prey to excess of sleep and wake up early in the morning." ಕಚ್ಚಿನ್ನಿದ್ರಾವಶಂ ನೈಷಿ ಕಚ್ಚಿತ್ ಕಾಲೇವಬುದ್ಧ್ಯಸೇ . (2-100-17).

The junction of the day and night, (i.e) the time of sun rise and the sun set (the twilight hour) is known as ಸಂಧ್ಯಾ (sandhya). There are two sandhyas ; the morning one and the evening one. They are known as the ಪ್ರಾತಃ ಸಂಧ್ಯಾ and the ಸಾಯಂ ಸಂಧ್ಯಾ. We have to dedicate the sandhya time for prayers only and not for any other activity like eating and, much less for sleeping.

ಬ್ರಾಹ್ಮೇ ಮುಹೂರ್ತೇ ಉತ್ಥಾಯ ಚಿಂತಯೇದಾತ್ಮನೋ ಹಿತಂ . ಗುರುಂ ವಿಷ್ಣುಂ ನಮಸ್ಕೃತ್ಯ ಮಾತರಂ ಪಿತರಂ ತಥಾ .

One should wake up before sunrise and think of his own welfare. He should salute his guru, Lord Vishnu, mother and father. We may recall that Rama and LakShmana accompanied the sage Viswamitra to the forests and rested for the night on the bank of the Sarayu river. Just when the day was about to break, the sage woke them up saying that the twilight ಸಂಧ್ಯಾ has set in and it is time for prayer. ಕೌಸಲ್ಯಾ ಸುಪ್ರಜಾ ರಾಮ ಪೂರ್ವಾ ಸಂಧ್ಯಾ ಪ್ರವರ್ತತೇ .

ಉತ್ತಿಷ್ಠ ನರಶಾರ್ದೂಲ ಕರ್ತವ್ಯಂ ದೈವಮಾನ್ವಿಕಂ ..

This verse is from Ramayana (1-23-2) and is very popular. It is recited as part of the Suprabhatam. We learn that Sri Krishna too used to get up very early in the morning and meditate on the Supreme Being. Then, He had bath and performed sandhya vandanam. He silently chanted the Gayatri mantra. BH(10-70-4,6). ಬ್ರಾಹ್ಮೇ ಮುಹೂರ್ತೇ ಉತ್ಥಾಯ ವಾಯುಪಸ್ಪೃಶ್ಯ ಮಾಧವಃ .

ದಧ್ಯೈ ಪ್ರಸನ್ನ ಕರಣ ಆತ್ಮಾನಂ ತಮಸಃ ಪರಂ ..

ಅಥಾಪ್ತುತೋಽಮ್ಭಸ್ಯಮಲೇ ಯಥಾವಿಧಿ ಕ್ರಿಯಾಕಲಾಪಂ ಪರಿಧಾಯ ವಾಸಸೀ .  
ಚಕಾರ ಸಂಧ್ಯೋಪಗಮಾದಿ ಸತ್ತಮೋ ಹುತಾನಲೋ ಬ್ರಹ್ಮ ಜಜಾಪ ವಾಗ್ಗತಃ ..

These facts establish the importance of praying at the

sandhya times. Why should we recite such verses as the first thing  
in the morning instead of going about our routine morning ablution?

If we study our life we will find that it was not all smooth, but it

had some stretches of happiness and also of sorrow. What is happiness  
and gives us joy and what is sorrow and causes pain and grief depends

on time, place and circumstances. Thus there is no uniform definition  
of joy and sorrow. But our aim is to avoid sorrow in any form as

much as possible and have happiness and happiness only. The question

is whether such a condition is possible? It seems to be a dream like

situation. Though the condition appears to be fanciful and impractical

to achieve, our scriptures assert that such a life which is full of pure,

unalloyed joy is achievable. The way to achieve to attain such a life is

through devotion or bhakti. Sorrow is the result of the doing (prohibited)

sinful actions and failing to do prescribed duties we have committed in

this and earlier human births. Sage Yagnavalkya says this: ವಿಹಿತಸ್ಯಾನನುಷ್ಠಾನಾತ್  
ನಿಂದಿತಸ್ಯ ಚ ಸೇವನಾತ್ .

ಅನಿಗ್ರಹಾಚ್ಛೇಂದ್ರಿಯಾಣಾಂ ನರಃ ಪತನಮೃಚ್ಛತಿ ..

The big bundle of sins we

have accumulated in so many births is to be expended by experiences in

the form of sorrow and pain by us. Sorrow afflicts the mind and pain

affects the body. Since the stock of sins is huge, this one birth may

not suffice to work it out. So one has to go through painful experiences

in this birth and in addition, one may have to be born again and again

many times to clear off the debt. The way out of this dreadful situation

is to resort to bhakti. In the introduction to Shri Vishnusahasranamam

the king Yudhishtira asks Bhishma the easiest way for one to get rid

of sorrows and attain happiness. Bhishma replies that the way is to

chant the glories of the Lord. ಅನಾದಿನಿಧನಂ ವಿಷ್ಣುಂ ಸರ್ವಲೋಕಮಹೇಶ್ವರಂ .

ಲೋಕಾಧ್ಯಕ್ಷಂ ಸ್ತುವನ್ನಿತ್ಯಂ ಸರ್ವದುಃಖಾದಿಗೋ ಭವೇತ್ .

So, the Lord has the names ಪುಣ್ಯಃ - ಸ್ಮೃತಿಮಾತ್ರೇಣ

ಕಲ್ಮಷಾಣಿ ಕ್ಷಪಯತೀತಿ ಪುಣ್ಯಃ . VS(687). He removes the sins of those

who just think of Him. and ಹರಿಃ - ಸ್ಮೃತಿಮಾತ್ರೇಣ ಪುಂಸಾಂ ಪಾಪಂ

ಸಂಸಾರಂ ವಾ ಹರತೀತಿ ಹರಿಃ . VS(359) and SS(542). ಪಾಪನಾಶಕರಃ -

ಲೌಕಿಕವೈದಿಕನಾಮಭಿಃ ಕೀರ್ತಿತಃ, ತಥಾ ಲೌಕಿಕವೈದಿಕೈಃ ಸ್ತೋತ್ರೈಃ ಸ್ತುತಃ,

ತಥಾ ಪಂಚಾಕ್ಷರಾದಿಭಿರ್ಜಪ್ತಃ ಪೂಜಿತಶ್ಚ ಉಮಾಸಹಾಯತ್ವಾದಿರೂಪೇಣ

ಸ್ಮೃತೋ

ಧ್ಯಾನೇನ ವಾ ಪಾಪನಾಶಕರಃ . SS(355). He destroys the sins of those

who repeat His holy names or chant hymns or chant mantras such as the panchakShara.

As children, we were taught to worship God in pictures and idols in the

home and in temples. This is necessary to get the mind fixed on the

Lord. This form of worship is relevant to the beginners and also all

through the life and is very important. One cannot view this as mere

idol worship. In addition, we also listened to stories from puranas. We

were told that God created the world. He first created Brahma who

then created the world. He resides in places like Vaikunta and Kailas;

but will come to rescue His devotees as He did in the case of Prahlada

and Gajendra. Listening to such stories made us know more about God

and His qualities. In this way listening draws our minds to Him and

sows the seeds of bhakti or devotion. It is said that bhakti wells up

in the heart of one who listens to the exposition of sacred texts like

Bhagavatam. Such devotion dispels grief and fear. BH(1-7-7) ಯಸ್ಯಾಂ ವೈ

ಶ್ರೂಯಮಾಣಾಯಾಂ ಕೃಷ್ಣೇ ಪರಮಪೂರುಷೇ .

ಭಕ್ತಿರುತ್ಪದ್ಯತೇ ಪುಂಸಾಂ ಶೋಕಮೋಹಭಯಾಪಹಾ ..

Please note the usage of

the word ಭಕ್ತಿರುತ್ಪದ್ಯತೇ meaning that devotion springs up in the

hearts of people. This implies that devotion sprouts up in the hearts

even where the seeds are absent earlier. Such is the glory of listening

to the holy texts. Because of this fact chanting and listening to the

glories of the Lord is highly recommended. The many hymns available to

us are of great help to us in this matter. They elaborately describe the glorious attributes of the Lord. Since one has his own duties to perform throughout the day our tradition has introduced the practice of prayers at different times of the day, like the Pratasmaranam right from the time one wakes up in the morning till one retires to bed. This helps us to keep remembering the Lord. Our minds will not stray away from Him and so will remain pure and calm. Just as we take food at regular intervals to remain healthy and ward of pangs of hunger, similarly by indulging in small doses of bhakti at regular intervals in between our activities we can mitigate the adverse effects of past karma. This will cushion our journey through life. GOD'S NATURE:- If we want to think more of God we would like to know more of His form and nature. The question, then, is what is His form and nature? Is His nature the ones stated above, namely those available in the idols and pictures and available in Vaikunta and Kailasa? The answer to this is discussed in detail in chapters 7 to 11 of Bhagavat Gita. God has two aspects. In His higher nature He is without form or any other attributes. He is therefore known as ನಿರ್ಗುಣಃ . VS(840).

ISHVARA:- In His other aspect He is known as Ishvara and is accompanied by His power of maya. As Ishwara He is the cause of the universe. This is the topic of discussion in this article. The universe which is the effect or product is born or made of Him - the cause. It is like saying the ornaments are made of gold - the cause. One may say that that to make the ornaments out of gold we require two causes - a goldsmith to fashion the ornaments. Thus we have the gold - the material cause and the goldsmith - the intelligent cause (the one who provides the expertise necessary to make the ornament using the gold). But in the case of the universe God is both the material and the efficient cause. He is known as ಕಾರಣಂ - ಉಪಾದಾನಂ ನಿಮಿತ್ತಂ ಚ ಕಾರಣಂ . VS(379). He does not need the help of any external agency in this process. We have the example of the humble spider which is able to spin the thread from its mouth and withdraw it back into itself without any external help. ಯಥೋರ್ಣಾನಾಭಿಃ ಸೃಜತೇ



ಗೃಣ್ಣತೇ ಚ . . MU (1-1-7) We may ask one question here. When we say that an ornament, say bangle, is made of gold - the cause, what is "bangle"? Is it something different from the gold? The answer is "No". We can say that gold is bangle. This is because of the fact that what we call "bangle" is only the name given to a particular form of gold. If we take the gold away from the "bangle" by melting it, we will be left with gold and no "bangle". Such a thing that seems to exist, but does not indeed exist separately is called ಮಿಥ್ಯಾ or unreal. We have the familiar example of the mirage. In these "mithya" cases we should note that gold only is seen as bangle and sand as water. Vedanta texts give the example of one seeing a "snake" in a rope and getting frightened at the "snake". Thus the mithya objects can produce effects: but they do not exist. Things like the rope or gold that support the appearance of mithya objects like the snake and ornaments are known as ಅಧಿಷ್ಠಾನಂ . or substratum. For this reason, God, who is the substratum of the mithya universe has the name ಅಧಿಷ್ಠಾನಂ - ಅಧಿತಿಷ್ಠಂತಿ ಭೂತಾನಿ ಉಪಾಧಾನಕಾರಣತ್ವೇನ ಬ್ರಹ್ಮೇತಿ ಅಧಿಷ್ಠಾನಂ,

"ಮತ್ಸಾ ನಿ ಸರ್ವಭೂತಾನಿ (ಗೀತಾ 9-4) ಇತಿ ಭಗವತ್ಪಚನಾತ್ . VS(324). This is said more explicitly by the name ಮಿಥ್ಯಾಜಗದಧಿಷ್ಠಾನಾ - ಮಿಥ್ಯಾರೂಪಸ್ಯ ಜಗತೋಽಧಿಷ್ಠಾನಂ ಭಾನಾಧಿಕರಣಂ ರಜತಸ್ಯೇವ ಶುಕ್ತಿಃ . LS(734).

She (Lalitha) is the support of the unreal world, like the shell of silver. A shell shines like silver in the sun light and one may indeed mistake it for silver. Thus the real shell supports the appearance of the unreal silver. We said that God is the cause of the universe. This means that God is only seen as the universe, just as gold is seen as bangle. Thus the Lord has the name:- ವಿಶ್ವಂ - ಕಾರ್ಯರೂಪ ಜಗತಃ ಕಾರಣತ್ವೇನ ವಿಶ್ವಂ ಇತ್ಯುಚ್ಯತೇ ಬ್ರಹ್ಮ . He being the cause is seen as the product universe. VS(1).

The ornaments are many and different, but the gold is one and the same. Gold permeates the ornaments and gives them substance. So also, the whole world made up of numerous objects is permeated by the Lord. He gives them

substance Every object is in Him but He is not in them. This is because the objects are only mithya and have no existence apart from the cause - the Lord Krishna says this clearly. BG(9-4). ಮಯಾ ತತಮಿದಂ ಸರ್ವಂ ಜಗ-ದವ್ಯಕ್ತ-ಮೂರ್ತಿನಾ .

ಮತ್ಸಾನ್ನಿ ಸರ್ವಭೂತಾನಿ ನ ಚಾಹಂ ತೇಷ್ಟವಸ್ಥಿತಃ ..

The fact that the universe is the form of God implies that all objects or products with names and forms, from Brahma the creator to an insignificant insect, are all His forms only. This is expressed in His name ವಿಶ್ವರೂಪೀ - ವಿಶ್ವಾನಿ ಸರ್ವಾಣಿ ಚೇತನಾಚೇತನಾತ್ಮಕಾನಿ ರೂಪಾಣಿ ಅಸ್ಯ ಸಂತೀತಿ ವಿಶ್ವರೂಪೀ He has the forms of all the animate and inanimate objects in the universe. SS(75). Arjuna, with the grace of Krishna, sees this form. The description of this form and Arjuna's reaction to this is described in BG-Ch11. But as is the case with the rope snake, the objects in the world make us believe they are real. We see the cause and the product as separate things. We are beguiled by the forms of the ornaments to such an extent that we overlook the content - gold. In like fashion, we are so thoroughly lost in the world of names and forms that we miss the Lord who is really the substance behind them. This makes us see multiplicity. We see individuals as separate entities and as different from us. From this arises a variety of emotions such as, likes, dislikes, jealousy, hatred etc. These feelings affect us. We express love for some, dislike for some and so on. We love some items - like wealth, very much because we feel they have some special qualities in them and work very hard to get them. We love our family more than other's family. These actions lead to conflict and strife. The result is sorrow.

**BENEFITS OF THE NEW UNDERSTANDING:** But when we are understand that what all we see is His forms only our outlook changes totally. We do not notice differences among them, but see only the substance God. We cannot hate any thing because every thing is divine. We can have only love for all beings. Further, love takes a special meaning and is replaced by devotion. This idea is impressed in our minds even as we are young by teaching us to respect our mother, father, acharya and the elders who

may visit our house as God. The Taittiriyaopanishad (1-11) instructs us in this matter. ಮಾತೃ ದೇವೋ ಭವ . ಪಿತೃ ದೇವೋ ಭವ . ಆಚಾರ್ಯ ದೇವೋ ಭವ . ಅತಿಥಿ ದೇವೋ ಭವ . We were asked to worship our text books as Sarasvathi, the Goddess of learning. Every thing in the creation, be it animate or inanimate becomes an object of worship, since it is His form only. Thus we have the custom of worshipping trees, rivers, cows, etc., since we see divinity in them.

The great devotee Prahlada had this vision. He said that because the Lord is every where and in the form of every thing it becomes very easy to worship Him. BH(7-6-27). ನ ಹ್ಯಚ್ಯುತಂ ಪ್ರೀಣಯತೋ ಬಹ್ವಾಯಾಸೋಽಸುರಾತ್ಮಜಾಃ .

ಆತ್ಮತ್ವಾತ್ ಸರ್ವಭೂತಾನಾಂ ಸಿದ್ಧತ್ವಾ-ದಿಹ ಸರ್ವತಃ ..

The seers of ancient India had this wonderful vision. The famous vedic hymn Sri Rudram salutes the Supreme Being as Lord Rudra not by names as in a Sahasranama but as being resident in various objects and beings. It salutes Rudra as being dogs, the lowly outcastes, the cheat, the robber, the trees, the sand dunes and so on. Thus there can

be nothing bad in the creation but the Lord only and so they all deserve our respect. Saint Ramakrishna Paramahansa had such a vision. When some prostitutes were introduced into the room to test his character, he rose and prostrated to them as he saw them as the images of Devi only.

Since everything is divine, we cannot destroy or pollute the environment because it will amount to showing disrespect to the Lord. Naturally, this is a very high stage in spiritual progress. Rarely one will find people who have got such a vision. However we have to understand this fact clearly, take it seriously and try to develop such a vision. But if we fail to do so and confine our worship of God to images and pictures in our houses and temples, we will stagnate. Lord, in His incarnation as Kapila, says this. BH(3-30-21 to 27).

Some select verses are given below. ಅಹಂ ಸರ್ವೇಷು ಭೂತೇಷು ಭೂತಾತ್ಮಾವಸ್ಥಿತಃ ಸದಾ .

ತಮವಜ್ಜಾಯ ಮಾಂ ಮರ್ತ್ಯಃ ಕುರುತೇಽರ್ಚಾವಿಡಂಬನಂ .. 21..

ಯೋ ಮಾಂ ಸರ್ವೇಷು ಭೂತೇಷು ಸಂತಮಾತ್ಮಾನಮೀಶ್ವರಂ .  
ಹಿತ್ವಾರ್ಚಾಂ ಭಜತೇ ಮೌಢ್ಯಾದ್ಭಸ್ಮನೈವ ಜುಹೋತಿ ಸಃ .. 22.

The Lord says that He resides in all beings as their inner soul. Disregarding this fact, people make a show of worshipping Me through images.If one disregards My presence in all, but ignorantly offers worship only to images, such worship is wasteful as the sacrificial offerings poured into ashes. The worship of God in pictures and images is important. It should continue as this is the stepping stone to higher forms of worship. But we should not forget the fact that God is present not only in images but also as all things.

When we understanding the fact that God is in every thing and every where, we find that we can never be alone at any time, but are always surrounded by Him.

Krishna makes this very clear. BG(6-30). ಯೋ ಮಾಂ ಪಶ್ಯತಿ ಸರ್ವತ್ರ ಸರ್ವಂ ಚ ಮಯಿ ಪಶ್ಯತಿ .

ತಸ್ಯಾಹಂ ನ ಪ್ರಣಶ್ಯಾಮಿ ಸ ಚ ಮೇ ನ ಪ್ರಣಶ್ಯತಿ ..

A bird flying in the air is surrounded by air in all directions. Similarly we are surrounded by the Lord who is all pervading. He is before, behind, to the right, to the left, below and above - manifests Himself in all forms. ಬ್ರಹ್ಮೈವೇದಮಮೃತಂ ಪುರಸ್ತಾದ್ಭ್ರಹ್ಮ ಪಶ್ಚಾದ್ಭ್ರಹ್ಮ ದಕ್ಷಿಣತಶ್ಚೋತ್ತರೇಣ

ಅಧಶ್ಚೋರ್ಧ್ವಂ ಚ ಪ್ರಸೃತಂ ಬ್ರಹ್ಮೈವೇದಂ ವಿಶ್ವಮಿದಂ ವರಿಷ್ಠಂ ..

MU (2-2-11).

Because of this reason, we have His company at all times and so we should feel immensely secure .

Though we hear that every thing in the creation is divine, but because our minds are not pure, but are coloured with likes and dislikes we feel some things are pure and holy and some are "dirty" or "lowly". So we are not able to see Him in such objects. We want a way out of this awkward situation. Arjuna too, who had love towards some and hatred for some, had the same problem and puts the question to Krishna. He asked Him in which forms He can be meditated upon or worshipped. BG(10-17). ಕಥಂ ವಿದ್ಯಾಮಹಂ ಯೋಗಿಸ್ತ್ವಾಂ ಸದಾ ಪರಿಚಿಂತಯನ್ .

ಕೇಷು ಕೇಷು ಚ ಭಾವೇಷು ಚಿಂತ್ಯೋಽಸಿ ಭಗವನ್ಮಯಾ ..

Krishna understands Arjuna's predicament and gives a list of items in which He may be worshipped or meditated upon. But He makes a significant observation. He says that the list is not exhaustive but whatever there is that has some special glory or strength etc., is part of His manifestation only. BG(11-41). ಯದ್ಯದ್ವಿಭೂತಿಮತ್ಸತ್ವಂ ಶ್ರೀಮದೂರ್ಜಿತಮೇವ ವಾ . ತತ್ತದೇವಾವಗಚ್ಛ ತ್ವಂ ಮಮ ತೇಜೋಽಂಶಸಂಭವಂ ..

Uddhava, the friend of Krishna, puts the same question to Krishna and Krishna gives a list of items (BH 11- Chapter 16) in which He may be meditated upon. He concludes with a similar statement saying "Wherever there is power, beauty, fame, prosperity, modesty, sacrifice, agreeableness, luck, strength, fortitude or knowledge, there am I manifested. BH(11-16-40). ತೇಜಃ ಶ್ರೀಃ ಕೀರ್ತ್ಯೈಶ್ಚಯಂ ಪ್ರೀತ್ಯಗಃ ಸೌಭಗಂ ಭಗಃ . ವೀರ್ಯಂ ತಿತಿಕ್ಷಾ ವಿಜ್ಞಾನಂ ಯತ್ರ ಯತ್ರ ಸ ಮೇಂಶಕಃ ..

From this we understand that any special quality or glory, like beauty, strength, talent etc., we observe any where or in any one, really belongs to God only. Because of this reason, whenever we think of an item or person with some special quality or greatness we should realise that we are thinking of a repository of His glory only. The hymn Pratasmaranam mentions a list of such items that have some special glory. These includes a wide assortment including rivers, mountains, kings, sages etc..The greatness we observe in them really belongs to Him only and so we marvel at His glory and feel humble. Therefore by the remembrance of these items we learn to remember the Lord as being inherent in every thing. We can no more ask as to how to see God, because we are seeing Him all the time. It is said that once some one told Bhagavan Ramana Maharshi that he wants to see God and requested Bhagavan to help him. Bhagavan said that he cannot help the visitor in this task since what he is seeing is God only.

Accepting these facts takes us one step higher than worshipping Him in idols and images. With this kind of thinking permeating our mind, we can go out and face our day with confidence.It can only be auspicious.

A popular verse says this and asks how can one who has made his heart as the abode of the Lord face failure? ಲಾಭಸ್ತೇಷಾಂ ಜಯಸ್ತೇಷಾಂ ಕುತಸ್ತೇಷಾಂ ಪರಾಭವಃ .

ಯೇಷಾಂ ಹೃದಿಸ್ಥೋ ಭಗವಾನ್ ಮಂಗಲಾಯತನಂ ಹರಿಃ ..

Let us now proceed to the stotram proper. The translations given are not exact, but will help to understand the meaning of the verses. Some comments are also provided. The comments are confined to some items only since many of the names and items mentioned in the stotra will be familiar to all. ಕರಾಗ್ರೇ ವಸತೇ ಲಕ್ಷ್ಮೀಃ ಕರಮಧ್ಯೇ ಸರಸ್ವತೀ .

ಕರಮೂಲೇ ತು ಗೌರೀ ಚ ಪ್ರಭಾತೇ ಕರದರ್ಶನಂ .. 1..

Meaning:- Lakshmi ( the goddess of wealth) resides in the upper part of hands, Sarasvati (the goddess of learning) resides in the middle, and Gauri (the goddess of valour) in the lower part. Therefore, every morning one should respectfully have a look at one's hands.

Notes:- We have five "organs of action" - ಪಂಚ ಕರ್ಮೇಂದ್ರಿಯಾಣಿ .

These are speech, the hands, the legs, the anus and the genitals. ವಾಕ್-ಪಾಣಿ-ಪಾದ-ಪಾಯುಪಸ್ಥಾನೀತಿ ಪಂಚ ಕರ್ಮೇಂದ್ರಿಯಾಣಿ .

(Tattva Bodah). The "organs" are not the physical ones but the power behind them. Thus one may have his leg in tact, but may be unable to move it about because of some disease and the power is gone. This power resident in the organ is derived from the Lord only. This is said in the scriptures. ಶ್ರೋತ್ರಸ್ಯ ಶ್ರೋತ್ರಂ ಮನಸೋ ಮನೋ ಯದ್ವಾಚೋ ಹ ವಾಚಂ ಸ

ಉ ಪ್ರಣಸ್ಯ ಪ್ರಾಣಃ .

ಚಕ್ಷುಷಶ್ಚಕ್ಷು-ರತಿಮುಚ್ಯ ಧೀರಾಃ ಪ್ರೇತ್ಯಾಸ್ಮಾಲ್ಲೋಕಾ-ದಮೃತಾ ಭವಂತಿ .. Kenopanishat (1-2).

The devotee Dhruva said this in praise of the Lord. BH(4-9-6). ಯೋಽನ್ತಃ ಪ್ರವಿಶ್ಯ ಮಮ ವಾಚಮಿಮಾಂ ಪ್ರಸುಪ್ತಾಂ

ಸಂಜೀವಯತ್ಯಖಿಲಶಕ್ತಿಧರಃ ಸ್ವಧಾಮ್ನಾ .

ಅನ್ಯಾಂಶ್ಚ ಹಸ್ತ-ಚರಣ-ಶ್ರವಣ-ತ್ವಗಾದೀನ್

ಪ್ರಣಾನ್ ನಮೋ ಭಗವತೇ ಪುರುಷಾಯ ತುಭ್ಯಂ ..

He salutes the Lord saying that He had entered into him through His intelligent power and roused his dormant power of speech. Being the

Lord of all powers, He had also kindled to activity also all his other organs. Though He is the Lord of all powers, He weilds it through various deities. This is like saying that the President is the head of the country, but he exercises the power through many officers. It is so with the powers resident in the organs of the body. The power in an organ is called the presiding deity or ಅಧಿಷ್ಠಾತಾ ದೇವತಾ . Each of the organs have its own presiding deity. Even though all these organs are all equally important for leading an active and happy life, the hands are considered "more equal" than the other organs. They are needed for performing the obligatory duties known as the five great yagnas ಪಂಚಮಹಾ ಯಜ್ಞಾನಿ .. They include worship of God, the manes, the rishis, the guests and the animals and plants. Because of this reason, the deity presiding over the hands is Indra. Indra in this case means the Supreme Being. ತಸ್ಮಾದಿದಂದ್ರೋ ನಾಮೇದಂದ್ರೋ ಹ ವೈ ನಾಮ ತಮಿದಂದ್ರಂ ಸಂತಮಿಂದ್ರ ಇತ್ಯಾಚಕ್ಷತೇ ಪರೋಕ್ಷೇಣ . (Aitareyopanishad 1-14). He is the One who sees all. He helps us to use the hands and do the enjoined duties. He is on the other side accepting them and blesses us with the fruits of these actions. Thus, by discharging our duties we can achieve all the goals of life known as ಪುರುಷಾರ್ಥಃ . So, the vedic hymn Sri Rudram says the hands are greatly blessed, in fact more blessed than the other organs. The reason is simple. It has the fortune to come into contact with the auspicious body of the Lord (in the form of idols) during His worship. He is called the universal physician. By worshipping Him one may get rid of his sorrows and achieve all the goals of life including the most prized one - salvation (mokSha) itself. ಅಯಂ ಮೇ ಹಸ್ತೋ ಭಗವಾನ್, ಅಯಂ ಮೇ ಭಗವತ್ತರಃ .

ಅಯಂ ಮೇ ವಿಶ್ವಭೇಷಜೋಽಯಂ ಶಿವಾಭಿಮರ್ಶನಃ ..

The benefits one may get from the worship of the Lord include knowledge, wealth, stamina etc. These are very essential for living happily and to do our duties, both secular and religious. These are got by the blessings of the Goddesses LakShmi, Sarasvathi and Gauri - who are all the Lord's manifestations only. So all the Devis also said to reside

in the hands. Thus, by looking at the hands we get to remember the Lord; and this in turn is equivalent to looking at the three Devis. Here too, we should remember that the "Devis" are one only. Thus we find the the names LakShmi, Sarasvathi and Gauri in the 1008 names of LakShmi. ಸಮುದ್ರವಸನೇ ದೇವೀ ಪರ್ವತಸ್ತನಮಂಡಲೇ .

ವಿಷ್ಣುಪತ್ನಿ ನಮಸ್ತುಭ್ಯಂ ಪಾದಸ್ಪರ್ಶಂ ಕ್ಷಮಸ್ವ ಮೇ .. 2..

Meaning:- O Devi! You are wearing the ocean as a clothing on your body.

The mountains are your breasts! O Consort of Visnu! I salute you and beg your pardon for having to set foot on your body for my routine activities.

Notes: - This verse is addressed to the goddess of earth, called Bhu Devi. She sustains all life on this earth and is verily the mother of all living beings, including the plants and animals. Like the saree worn by a lady, the oceans cover most of the Goddess Earth. Like the milk flowing from the breasts of a mother provides nourishment to her child, the waters flowing down the mountains provide nourishment to the land and the people. Her glory is sung by the vedic hymn ಭೂ ಸೂಕ್ತಂ and by many poets. Acharya Vedanta Desika's poem Bhustuti is very popular In one of the verses he says that the Bhu Devi is very close to the Lord. This is evident from the fact that when we start reciting the Gayatri mantra the word ಭೂಃ which represents Bhu Devi immediately follows ಓಂ which represents the Lord. ತ್ವಂ ವ್ಯಾಹೃತಿಃ ಪ್ರಥಮತಃ ಪ್ರಣವಃ ಪ್ರಿಯಸ್ತೇ ಸಂವೇದಯತ್ಕೃಖಿಲ ಮಂತ್ರ ಗಣಾಸ್ತಮೇವ . In fact the Lord Himself is in the form of the earth . ಭೂಃ . VS(437, 942) and ಮೇದಿನೀರೂಪೀ - ಮೇದಿನೀ ಪೃಥಿವೀ ರೂಪಂ - ಸ್ವರೂಪಂ ಅಸ್ಯ ಅಸ್ತೀತಿ ಮೇದಿನೀರೂಪೀ " ಯೋ ವೈ ರುದ್ರಸ್ಸ ಭಗವಾನ್ ಯಾ ಚ ಭೂಸ್ತಸ್ಮೈ ನಮೋ ನಮಃ ಇತಿ ಶ್ರುತಿಃ ..

SS(360). So, it is natural that we should hesitate to put our feet on

Her. But we cannot avoid doing so also. So we request Her to pardon

our act. She being the embodiment of forbearance will, we may be sure,

tolerate and allow it. The following verse is also in praise of Bhu Devi. ನಮೋಽಸ್ತು ಪ್ರಿಯದತ್ತಾಯೈ ತುಭ್ಯಂ ದೇವಿ ವಸುಂಧರೇ .

ತ್ವಂ ಮಾತಾ ಸರ್ವಲೋಕಾನಾಂ ಪಾದನ್ಯಾಸಂ ಕ್ಷಮಸ್ವ ಮೇ .. 3..

Meaning:- O Devi! I salute you and beg your pardon for having to set



foot on your body for my routine activities. You are the giver of all that is dear to us. You are the mother and repository of all wealth.

Notes:- Earth is called the mother as She bears all like a fond mother bearing her child in her lap. In addition She sustains all living beings by giving food items in many forms like grains, fruits etc., besides water in abundance. These are most needed by all and so dear to us. ವಸುಃ = wealth, riches. The mother who gave birth to us may not be with us till our end and look after us, but may leave us any day before it. But the mother Earth bears and sustains us all through our life. Further, we may,

without being aware of Her greatness, treat Her lightly. She bears all the abuses patiently and so is the very embodiment of patience. Narada describes Rama as the counterpart of Mother Earth in forbearance. ಕ್ಷಮಯಾ

ಪೃಥಿವೀಸಮಃ . Ramayana (1-1-18). The question is, how the earth which itself is suspended in space is able to bear all beings and also make plants grow? The Lord says that it is He who is behind the earth and provides the necessary support. BG((15-13). ಗಾಮಾವಿಶ್ವ ಚ ಭೂತಾನಿ ಧಾರಯಾಮ್ಯಹಮೋಜಸಾ .

ಪುಷ್ಣಾಮಿ ಚೌಷಧೀಃ ಸರ್ವಾಃ ಸೋಮೋ ಭೂತ್ವಾ ರಸಾತ್ಮಕಃ ..

ಬ್ರಹ್ಮಾ ಮುರಾರಿ-ಸ್ತ್ರೀಪುರಾಂತಕಾರೀ ಭಾನುಃ ಶಶೀ ಭೂಮಿಸುತೋ ಬುಧಶ್ಚ .

ಗುರುಶ್ಚ ಶುಕ್ರಃ ಶನಿ-ರಾಹು-ಕೇತವಃ ಕುರ್ವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ ..4..

Meaning:- Brahma (the Creator), Murari (Visnu), Tripurantakari (Siva, the slayer of Tripuras), the nine planets, Sun, the Moon, Mars the son of Bhumi, Budha (Mercury), Brihaspati (Jupiter), Sukra (Venus), Sani (Saturn), Rahu and Ketu; may all these make the morning auspicious for me.

Notes:- It was pointed out earlier that every thing in the universe that has a name or form is His manifestation only. Because of this reason,

He is known as ಬಹುರೂಪಃ - ಬ್ರಹ್ಮಾದಿ ಸ್ಥಾವರಾಂತಕಾರೇಣ ಬಹುರೂಪಃ .

SS(393). Every object right from Brahma - the creator to a plant is His form only. The Kaivalyopanishad says that He is Brahma, Shiva, Indra, the immovable, the supreme, the Self luminous. He is Vishnu, Prana,

the Time, the Fire and the Moon. ಸ ಬ್ರಹ್ಮಾ ಸ ಶಿವಃ ಸೇಂದ್ರಃ ಸೋಽಕ್ಷರಃ ಪರಮಃ ಸ್ವರಾಟ್ .

ಸ ಏವ ವಿಷ್ಣುಃ ಸ ಪ್ರಾಣಃ ಸ ಕಾಲೋಽಗ್ನಿಃ ಸ ಚಂದ್ರಮಾಃ .. 8..

The famous hymn Siva Mahimna Stotram (26) says that those people who consider themselves to be wise hold the opinion that the Lord is the Sun, the Moon, the Fire, the Air, the Water, the Space, the Earth and the Self. But all these opinions are only limiting the Lord. The poet exclaims that one does not know His real nature as He is all pervading. ತ್ವಮರ್ಕಸ್ತ್ವಂ

ಸೋಮಸ್ತ್ವಮಸಿ ಪವನಸ್ತ್ವಂ ಹುತವಹ-

ಸ್ತ್ವಮಾಪಸ್ತ್ವಂ ವ್ಯೋಮ ತ್ವಮು ಧರಣಿರಾತ್ಮಾ ತ್ವಮಿತಿ ಚ .

ಪರಿಚ್ಛಿನ್ನಮೇವಂ ತ್ವಯಿ ಪರಿಣತಾ ಬಿಭ್ರತಿ ಗಿರಂ

ನ ವಿದ್ವಸ್ತತ್ತತ್ತ್ವಂ ವಯಮಿಹ ತು ಯತ್ ತ್ವಂ ನ ಭವಸಿ ..

The names mentioned here may be found in the list of names of the

Lord. For example, one of His names is ಬ್ರಹ್ಮಾ - ಬ್ರಹ್ಮಾತ್ಮನಾ ಸರ್ವಂ

ಸೃಜತೀತಿ ಬ್ರಹ್ಮಾ VS(663). He creates everything as Brahma. He is

ಪುರಂದರಃ - ಸುರಶತ್ರುಣಾಂ ಪುರಾಣಾಂ ದಾರಣಾತ್ ಪುರಂದರಃ .VS(335)

SS(45). ಪುರತ್ರಯವಿಧಾತೀ - ಪುರತ್ರಯಂ ವಿಹಂತೀತಿ ಪುರತ್ರಯವಿಧಾತೀ

SS(104). He destroyed the three cities of the asuras. and so on. ಸನತ್ಕುಮಾರಃ ಸನಕಃ

ಸನಂದನಃ ಸನಾತನೋ-ಽಪ್ಯಾಸುರಿ-ಪಿಂಗಲೌ ಚ .

ಸಪ್ತಸ್ವರಾಃ ಸಪ್ತ ರಸಾತಲಾನಿ ಕುರ್ವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ .. 5..

Meaning:- Sanatkumara, Sanaka, Sanadana and Sanatana ( whom Brahma, the creator, begot by wish); Rsi Asuri ( a disciple of Rsi Kapila, the founder of the Samkhya system of philosophy), Rsi Pingala ( the author of Hindu Prosody); the Seven Svaras (tones) (i.e. Shadja, Rsabha, Gandhara, Madhyam, Panchama, Dhaivata and Nisada); and the seven nether-worlds (Atala, Vitala, Sutala, Talatala, Rasatala, Mahatala and Patala) —may all these make the morning auspicious for me !

Notes:- The four sages Sanatkumara etc., are said to be born of the mind of Brahma in the very begining of creation. They were not interested in taking to the life of a householder. So, they took to a life of renunciation. They were great devotees and jnanis. They, being the first born, are senior to all, but they remain ever youthful. They move around the worlds unhindered teaching people about devotion and wisdom. Being great devotees they keep uttering the name of

the Lord. ಹರಿಃ ಶರಣಮೇವಂ ಹಿ ನಿತ್ಯಂ ತೇಷಾಂ ಮುಖೇ ವಚಃ .

(Sri Bhagavata mahatmyam.(2-48). We know that sage Narada was the guru of great devotees like Prahlada, Dhruva and sages like Vyasa and Valmiki. But, it seems, that the great Narada himself felt unhappy and missing a feeling of fulfilment. He approached Sanatkumara who taught him the famous Bhuma Vidya. It is said Sanatkumara is the incarnation of Lord Skanda. ತ್ವಂ ಸ್ಯಂದ ಇತ್ಯಾಚಕ್ಷತೇ ತ್ವಂ ಸ್ಯಂದ

ಇತ್ಯಾಚಕ್ಷತೇ . Chandogyopanishat. (7-26-2). The story appears in the Chandogyopanishat. Such is the greatness of the four sages. Krishna says

that these four sages are His manifestations only. BG(10-6) ಸಪ್ತಾರ್ಣವಾಃ ಸಪ್ತ-  
ಕುಲಾಚಲಾಶ್ಚ ಸಪ್ತರ್ಷಯೋ ದ್ವೀಪ-ವನಾನಿ ಸಪ್ತ .

ಭೂರಾದಿಕೃತ್ವಾ ಭುವನಾನಿ ಸಪ್ತ ಕುರ್ವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ ..5..

Meaning:- The seven oceans ( Lavanabdhi, Iksu, Suravarpa, Ajay, Dadhi,

Ksira and Svadu-jala); the seven mountains (Mahendra, Malaya, Sahydrī,

Suktiman, Rkasavan, Vindhya and Pariyatra): the seven Rsis (Kasyapa,

Atri, Bharadvaja, Visvamisra, Gautama, Jamadagni and Vasishtha): the seven

dvipas ( Continents) (i.e. Jambu, Plaksa, Salmala, Kusa, Kroncha, Saka

and Puskara): the seven vanas (forests) ( i.e. Dandakaranya, Khandaranya,

Champakaranya, Vedaranya, Naimisaranya, Brahmaranyas and Dharmaranya);

and the seven bhuvanas (heavens) (i.e.) Bhuh, Bhuvah, Svah, Mahah, Janah,

Traph and Satyam) —may all these make the morning auspicious for me !

Notes:- Rishi is one who has these seven qualifications. (1) long life

(2) should have divined mantras (3) power of lordship (4) divine vision

(5) senior by personal qualities, wisdom and age (6) who conduct himself

strictly according to dharmic ways and thus sets an example to others and

(7) who founded a gotra. Vayupurana (61-93,94). ಸಪ್ತೈತೇ ಸಪ್ತಭಿಶ್ಚೈವ ಗುಣೈಃ

ಸಪ್ತರ್ಷಯಃ ಸ್ಮೃತಾಃ .

ದೀರ್ಘಾಯುಷೋ ಮಂತ್ರಕೃತ ಈಶ್ವರಾ ದಿವ್ಯಚಕ್ಷುಷಃ .

ವೃದ್ಧಾಶ್ಚ ಪ್ರತ್ಯಕ್ಷಧರ್ಮಾಣೋ ಗೋತ್ರಪ್ರವರ್ತಕಾಶ್ಚ ಯೇ ..

The rishis whose names are said here are known to us. Atri was the son

of Brahma, the creator and is as great as Brahma Himself. ಜಾತಸ್ಯಾಸೀತ್

ಸುತೋ ಧಾತುರತ್ರಿಃ ಪಿತೃಸಮೋ ಗುಣೈಃ . BH(9-14-2). Soma, the Moon

(mentioned in an earlier verse) was born to him. He was the embodiment of nectar. Brahma appointed him as the chief of brahmins, herbs, plants and of the stars. ವಿಪ್ರೌಷಧ್ಯುಡುಗಣಾನಾಂ ಬ್ರಹ್ಮಣಾ ಕಲ್ಪಿತಃ ಪತಿಃ .BH(9-14-3). This verse mentions the higher worlds (above our world). The world we reside in is the Bhu loka (ಭೂಃ). The previous verse mentioned the seven nether worlds (below ouworld). One reaches these worlds as a result of his deeds. By doing more of good than evil acts one earns more merit or punya and goes to the higher worlds. Similarly by indulging in prohibited acts , one earns papam and goes to the nether regions.BG(15-18). ಊರ್ಧ್ವಂ ಗಚ್ಛಂತಿ ಸತ್ವಸ್ಥಾ ಮಧ್ಯೇ ತಿಷ್ಠಂತಿ ರಾಜಸಾಃ

ಜಘನ್ಯ-ಗುಣ-ವೃತ್ತಿಸ್ಥಾ ಅಧೋ ಗಚ್ಛಂತಿ ತಾಮಸಾಃ ..  
ಪೃಥ್ವೀ ಸಗಂಧಾ ಸರಸಾಸ್ತಥಾಪಃ ಸ್ಪರ್ಶೀ ಚ ವಾಯುರ್ಜ್ವಲನಂ ಚ ತೇಜಃ .  
ನಭಃ ಸಶಬ್ದಂ ಮಹತಾ ಸಹೈವ ಕುರ್ವಂತು ಸರ್ವೇ ಮಮ ಸುಪ್ರಭಾತಂ .. 6..

Meaning:- The Earth with its quality of smell , Water with its quality of taste, Air with its quality of touch, Fire with its quality of teja (glow), Akasa (space) with its quality of sabda (sound)— may all these elements along with the element of Buddhi (intellect) make my morning auspicious for me !

Notes:-The five elements are the constituents of the universe and the beings that inhabit them. They are the manifes- tations of the Lord only. He has the name ಪಂಚಭೂತಾತ್ಮಾ - ಪಂಚಸಂಖ್ಯಾಕಾನಿ ಭೂತಾನಿ ಆಕಾಶಾದೀನಿ ಆತ್ಮಸ್ವರೂಪಂ ಯಸ್ಯ ಸ ಪಂಚಭೂತಾತ್ಮಾ . ತತ್ಸೃಷ್ಟ್ವಾ ತದೇವಾನುಪ್ರಾವಿಶತ್ . ತದನು ಪ್ರವಿಶ್ಯ . ಸಚ್ಚತ್ಯಚ್ಛಾ ಭವತ್ ಇತಿ ಶ್ರುತೇಃ . SS(352). ಮಹೇಂದ್ರೋ ಮಲಯಃ ಸಹ್ಯೋ ದೇವತಾತ್ಮಾ ಹಿಮಾಲಯಃ . ಧೈಯೋ ರೈವತಕೋ ವಿಂಧ್ಯೋ ಗಿರಿಶ್ಚಾರಾವಲಿ-ಸ್ತಥಾ .. 7..

Meaning:- Mahendra (in Orissa), Malaya ( in Mysore) Sahydr ( Western Ghats), Himalaya ( the soul of numerous gods—in Northern India), the adorable Raivataka ( Giranara - in Kathiawad), Vindhya-chala (from Gujarat to Bihar) and Aravali ( in Rajasthan)—al these mountains are to be remembered with veneration. Notes:- The mountais are great as they are the birth place of many rivers. They also have many holy places

located in them. Great rivers like the Ganga, Sindhu are born in the Himalaya mountain. Holy places like Amarnath, Badrinath, Kedarnath, Rishikesh and mount Kailas - the abode of Lord Siva, are located in the Himalaya mountain. So it very holy and is ದೇವತಾತ್ಮಾ. Kalidasa uses the term in the opening verse in his classic Kumarasambhava to describe the Himalaya. ಅಸ್ತು ತ್ವರಸ್ಯಾಂ ದಿಶಿ ದೇವತಾತ್ಮಾ ಹಿಮಾಲಯೋ ನಾಮ ನಗಾಧಿರಾಜಃ . He describes the glory of the Himalaya in several verses that follow the opening verse. Similarly the Vindhyaachala is reputed to be the abode of Devi Lalitha. She has the name ವಿಂಧ್ಯಾಚಲನಿವಾಸಿನೀ - ವಿಂಧ್ಯಾಖ್ಯೇ ಅಚಲೇ ಪರ್ವತೇ ನಿವಸತೀತಿ ತಥಾ . LS(336). The mountains are also the abode of many sages who perform penance there. ಗಂಗಾ ಸಿಂಧುಶ್ಚ ಕಾವೇರೀ ಯಮುನಾ ಚ ಸರಸ್ವತೀ .

ರೇವಾ ಮಹಾನದೀ ಗೋದಾ ಬ್ರಹ್ಮಪುತ್ರಾ ಪುನಾತು ಮಂ .. 8..

Meaning:- Ganga, Sindhu, Kaveri, Yamuna, Sarasvati, Reva (Narmada) Mahanadi, Godavari, and Brahmaputra- may all these rivers consecrate me.

Note:- The sacredness of these rivers are well known. So we think of them before taking our daily bath. It is said that thinking of them is enough to wash our sins. We invite their prescence during pujas also. We recite the following verse and pray to them to be present in the water to be used in the puja. ಗಂಗೇ ಚ ಯಮುನೇ ಚೈವ ಗೋದಾವರೀ ಸರಸ್ವತೀ . ನರ್ಮದೇ ಸಿಂಧು ಕಾವೇರೀ ಜಲೇಽಸ್ಮಿನ್ ಸನ್ನಿಧಿಂ ಕುರು .. ಆಯಾಂತು ದೇವಪೂಜಾರ್ಥಂ

ದುರಿತಕ್ಷಯಕಾರಕಾಃ .. ಅಯೋಧ್ಯಾ ಮಥುರಾ ಮಾಯಾ ಕಾಶೀ ಕಾಂಚೀ ಅವಂತಿಕಾ .

ಪುರೀ ದ್ವಾರಾವತೀ ಚೈವ ಸಪ್ತೈತಾ ಮೋಕ್ಷದಾಯಿಕಾಃ .. 9..

Meaning:- Ayodhya, Mathura, Maya (Haridwar), Kasi, Kanchi, Avantika (Ujjain), and Dwarika Puri all these seven puries (cities) bestow moksha (emancipation) on human beings. Note:- These cities are holy since they are associated with the Lord. Rama was born in Ayodhya and later He ruled over it. Mathura is linked with Krishna. It is said that the

Lord is ever present there. ಮಥುರಾ ಭಗವಾನ್ ಯತ್ರ ನಿತ್ಯಂ ಸನ್ನಿಹಿತೋ ಹರಿಃ .. BH(10-1-28). ಪ್ರಯಾಗಾ ಪಾಟಲೀಪುತ್ರಂ ವಿಜಯಾನಗರಂ ಪುರೀಂ .

ಇಂದ್ರಪ್ರಸ್ಥಂ ಗಯಾಂ ಚೈವ ಪ್ರತ್ಯೂಷೇ ಪ್ರತ್ಯಹಂ ಸ್ಮರೇತ್ .. 10..

Meaning:- Prayaga, Pataliputra (Patna), Vijayanagara (Hampi-south)

Jagannathapuri, Indraprastha (Delhi) and Gaya — all these holy places

are to be remembered everyday in the morning ಅರುಂಧತ್ಯನುಸೂಯಾ ಚ ಸಾವಿತ್ರೀ ಜಾನಕೀ ಸತೀ .

ತೇಜಸ್ವಿನೀಇ ಚ ಪಾಂಚಾಲೀ ವಂದನೀಯಾ ನಿರಂತರಂ .. 11..

Meaning:- Arundhati ( wife of Vasistha), Anusuya (wife of Rsi Atri),

Savitri ( wife of Satyvan), Janaki (Sita ji), Sati ( daughter of Daksa,

wife of Siva), and the noble - spirited Panchali ( Draupadi) — all

these great women deserve our reverence for ever. ವೈನ್ಯಂ ಪೃಥುಂ ಹೈಹಯಮರ್ಜುನಂ

ಚ ಶಾಕುಂತಲೇಯಂ ಭರತಂ ನಲಂ ಚ .

ರಾಮಂ ಚ ಯೋ ವೈ ಸ್ಮರತಿ ಪ್ರಭಾತೇ ತಸ್ಯಾರ್ಥಲಭೋ ವಿಜಯಶ್ಚ ಹಸ್ತೇ .. 12..

Meaning:- He who remembers Prthu (Son of King Vena), Arjuna of Haihaya

dynasty (known as Kartavirya), Bharata (son of Sakuntala), Raja Nala,

and the ideal king Sri Rama the morning acquires affluence and always

comes out successful in his endeavours. Note:- King Prutu was the son

of king Vena - a descendant of the the great devotee Druva (mentioned

in the next verse). Prutu was an part incarnation of Lord Hari. ಯೇಷ

ವಿಷ್ಣೋಃ ಭಗವತಃ ಕಲಾ . BH(4-15-3) He got the name because soon after

his birth sages foretold that he will be the foremost among rulers and

will be very famous. BH(4-15-5). The earth got the name Prithvi from him.

ಅಯಂ ತು ಪ್ರತಮೋ ರಾಜ್ಞಾಂ ಪುಮಾನ್ ಪ್ರಥಯಿಥಾ ಯಶಃ .

ಪೃಥು-ನಾಮ ಮಹಾರಾಜೋ ಭವಿಷ್ಯತಿ ಪೃತುಶ್ರವಾಃ ..

Arjuna, also known as Kartavirya was the king of Hehaya. He worshipped

Lord Dattatreya and became very powerful and invincible. He acquired

immense wealth and supernatural powers etc. He could defeat Ravana and

became very proud. He was killed by Parasurama. His story is mentioned

in BH(9-15-17 and 18). ಹೈಹಯಾನಾಮಧಿಪತಿ-ರರ್ಜುನಃ ಕ್ಷತ್ರಿಯರ್ಷಭಃ .

ದತ್ತಂ ನಾರಾಯಣಸ್ಯಾಂಸಮಾರಾಧ್ಯ ಪರಿಕರ್ಮಭಿಃ ..

ಬಾಹೂನ್ ದಶಶತಂ ಲೇಭೀ ದುರ್ಧರ್ಷತ್ವಮರಾತಿಷು .

ಅವ್ಯಾಹತೇಂದ್ರಿಯೌಜಶ್ರೀ-ತೇಜೋ-ವೀರ್ಯ-ಯಶೋ-ಬಲಂ ..

ದಧ್ಯಜ್ ಮನುರ್ಭಗುರಸೌ ಹರಿಪೂರ್ವಚಂದ್ರೋ

ಭೀಷ್ಮಾರ್ಜುನ-ಧ್ರುವ-ವಶಿಷ್ಠ-ಶುಕಾದಯಶ್ಚ .

ಪ್ರಹ್ಲಾದ-ನಾರದ-ಭಗೀರಥ-ವಿಶ್ವಕರ್ಮ-

ವಾಲ್ಮೀಕಿಯೋತ್ರ ಚಿರಚಿಂತ್ಯಶುಭಾಭಿಧಾನಾಃ .. 13..

Meaning:- Rsi Dadhichi , Manu, Bhrgu, the truthful King Harischandra, the iron - willed Bhisma, Arjuna (the wielder of the famous bow Gandiva),

Bhakta Dhruva, Rsi Vasistha, Sukadeva (son of Vyasa), Bhakta Prahlada,

Muni Narada, Bhagiratha (one who brought the Ganga from the Heaven to the

Earth), Visvakarma (the first architect), Valmiki (the first poet)—all

these sacred names are worth remembering for ever. ಅಶ್ವತ್ಥಾಮಾ ಬಲಿವ್ಯಾಸೋ

ಹನೂಮಾಂಶ್ಚ ವಿಭೀಷಣಾಃ .

ಕೃಪಃ ಪರಶುರಾಮಶ್ಚ ಸಪ್ತೈತೇ ಚಿರಜೀವಿನಃ .. 14..

ಸಪ್ತೈತಾನ್ ಸಂಸ್ಕರೇನ್ನಿತ್ಯಂ ಮಾರ್ಕಂಡೇಯಮಥಾಷ್ಟಮಂ .

ಜೀವೇತ್ ವರ್ಷಶತಂ ಸಾಗ್ರಮಪಮೃತ್ಯುವಿವರ್ಜಿತಃ .. 15..

Meaning:- Asvatthama (son of Drona), Raja Bali , Vyasa (the first

spiritual preceptor), Hanuman (a devotee of Rama), Vibhisana (a

favourite of Rama) Krpacharya and Parasurama –all these seven are

immortal beings. He who remembers them everyday along-with Markandeya

(a devotee of Siva) will live for a hundred years. He will never meet

with an untimely death. ಪುಣ್ಯಶ್ಲೋಕೋ ನಲೋ ರಾಜಾ ಪುಣ್ಯಶ್ಲೋಕೋ

ಯುಧಿಷ್ಠಿರಃ .

ಪುಣ್ಯಶ್ಲೋಕೋ ವಿದೇಹಶ್ಚ ಪುಣ್ಯಶ್ಲೋಕೋ ಜನಾರ್ದನಃ .. 16..

ಕಾರ್ಕೋಟಕಸ್ಯ ನಾಗಸ್ಯ ದಮಯಂತ್ಯಾ ನಳಸ್ಯ ಚ .

ಋತುಪರ್ಣಸ್ಯ ರಾಜರ್ಷೇಃ ಕೀರ್ತನಂ ಕಲಿನಾಶನಂ .. 17..

Meaning:-Raja Nala, the truthful Yudhisthira, Janaka the king of Videha,

and Janardana (i. e.) Lord Krishna -the very utterance of these names

sanctifies the tongue.

Notes:- In this and the preceding verses the names of several great seers

and kings are mentined. Some of them, like king Nala, Harischandra and

Rama had gone through severe ordeals. But they did not get despondent

and swerve from the path of righteousness. For example, when Rama was

told that he would not be made the king but will have to go to the forest

his countenance did not show any change, nor was he upset. ನ ವನಂ ಗಾಂತುಕಾಮಸ್ಯ ತ್ಯಜತಶ್ಚ ವಸುಂಧರಾಂ .

ಸರ್ವಲೋಕಾತಿಗತ್ಯೇವ ಲಕ್ಷ್ಯತೇ ಚಿತ್ತವಿಕ್ರಿಯಾ ..

Ramayana. (2-19-23). These men were great, because they did not act according to their own likes and dislikes. But they did what they thought was proper. Such an act may produce results that are not pleasant but they were willing to accept it as God's gift. What is proper and not is given in the shastras. What the shastras say is dharma. The shastras are given out by the Lord. The Lord's words are supreme and are to be followed implicitly without consideration of the results. The Lord had

said the above clearly. BG(2-47). ಕರ್ಮಣ್ಯೇವಾಧಿಕಾರಸ್ತೇ ಮಾ ಫಲೇಷು ಕದಾಚನ . ಮಾ ಕರ್ಮಫಲಹೇತುಭೂಮಾ-ರ್ಮಾ ತೇ ಸಂಗೋಽಸ್ತ್ವ ಕರ್ಮಣಿ ..

These great men were confident that dharma will protect them and were convinced that one should not stray from the path of dharma under any circumstance. They surrendered to the God's will as expressed in the shastras. It is said in Mahabharata that dharma is eternal and so one should never give that up . On the other hand, joy and sorrow are not lasting. So, one should not give up dharma under any circumstance:

from desire, fear, greed or even for the sake of one's life. ನ ಜಾತು ಕಾಮಾನ್ವ ಭಯಾನ್ವ ಲೋಭಾದ್ ಧರ್ಮಃ ತ್ಯಜೇಜ್ಜೀವಿತಸಾಪಿ ಹೇತೋಃ .

ನಿತ್ಯೋ ಧರ್ಮಃ ಸುಖದುಃಖೇ ತ್ವನಿತ್ಯೇ ಜೀವೋ ನಿತ್ಯೋ ಹೇತುರಸ್ಯ ತ್ವನಿತ್ಯಃ ..

Such people, Krishna says are wise (jnanis) and are qualified to attain immortality (moksha) BG(2-15). ಯಂ ಹಿ ನ ವ್ಯಥಯಂತ್ಯೇತೇ ಪುರುಷಂ ಪುರುಷರ್ಷಭ .

ಸಮದುಃಖಸುಖಂ ಧೀರಂ ಸೋಽಮೃತತ್ವಾಯ ಕಲ್ಪತೇ ..

The kings are known as rajarshis or royal sages. Thus, Valmiki calls king Dasaratha as ಮಹರ್ಷಿಕಲ್ಪೋ ರಾಜರ್ಷಿಃ . (1-6-20) rajarshi, as great as a maharshi. So, showing respect to such persons is equivalent to showing respect to God. Even uttering their names is as good as uttering the names of God and so is purifying as was seen earlier. Because of this reason, we will see that our puranas give in some places a long list of names of kings who were royal sages in the solar or lunar dynasty. The



Brihadaranyopaniṣat gives a list of names of gurus who were jnanis and transmitted their knowledge to their disciples.

Further, our scriptures say that those who praise, serve and worship the wise person (jnani) get the results of the meritorious actions (punyam) done by the wise man. Those who criticise, hate or cause pain to the jnani get the results of sinful actions (papam) done by the wise man. (Tattva Bodha). ಕಿಂಚ ಯೇ ಜ್ಞಾನಿನಂ ಸ್ತುವಂತಿ, ಭಜಂತಿ, ಅರ್ಚಯಂತಿ ತಾನ್ಪ್ರತಿ

ಜ್ಞಾನಿಕೃತಂ ಆಗಾಮಿ ಪುಣ್ಯಂ ಗಚ್ಛತಿ .

ಯೇ ಜ್ಞಾನಿನಂ ನಿಂದಂತಿ, ದ್ವಿಷಂತಿ, ದುಃಖಪ್ರಾದಾನಂ ಕುರ್ವಂತಿ,

ತಾನ್ಪ್ರತಿ ಜ್ಞಾನಿಕೃತಂ ಸರ್ವಮಾಗಾಮಿ

ಕ್ರಿಯಮಾಣಂ ಯದವಾಚ್ಯಂ ಕರ್ಮ ಪಾಪಾತ್ಮಕಂ ತದ್ಗಚ್ಛತಿ .

ಸುಹೃದಃ ಪುಣ್ಯಕೃತ್ಯಂ, ದುಹೃದಃ ಪಾಪಕೃತ್ಯಂ ಗೃಣಂತಿ .

In view of this, we, by mentioning the names of the great people listed in the above verses with reverence, stand to gain much because we will get a share of the punyam from their account.

As an aside we may take a scene in Ramayana - the one wherein the queen Kausalya, mother of Rama blesses Rama before he departs to the forest. This is narrated in canto 25 of the Ayodhya Kanda. In her blessings she prays that the seven rishis, Indra and the gods subordinate to him, the seasons, the moon god, Brihaspati, the seven principal mountains, the oceans etc., should protect Rama. Some verses forming the prayer are given below.

ಚಕಾರ ಮಾತಾ ರಾಮಸ್ಯ ಮಂಗಲಾನಿ

ಮನಸ್ವಿನೀ .. 1.. The high minded mother Kausalya performed the rites

conducive to the welfare of Rama (and said as follows). ಸ್ವಸ್ತಿ ಸಾಧ್ಯಾಶ್ಚ ವಿಶ್ವೇ ಚ ಮರುತಶ್ಚ ಮಹರ್ಷಿಭಿಃ .

ಸ್ವಸ್ತಿ ಧಾತಾ ವಿಧಾತಾ ಚ ಸ್ವಸ್ತಿ ಪೂಷಾ ಭಗೋಽರ್ಯಮಾ .. 8..

ಲೋಕಪಾಲಾಶ್ಚ ತೇ ಸರ್ವೇ ವಾಸವಪ್ರಮುಖಾಸ್ತಥಾ .

ಋತವಃ ಷಡ್ ಚ ತೇ ಸರ್ವೇ ಮಾಸಾಃ ಸಂವತ್ಸರಾಃ ಕ್ಷಪಾಃ .. 9..

ದಿನಾನಿ ಚ ಮುಹೂರ್ತಾಶ್ಚ ಸ್ವಸ್ತಿ ಕುರ್ವಂತು ತೇ ಸದಾ .

ಶ್ರುತಿಃ ಸ್ಮೃತಿಶ್ಚ ಧರ್ಮಶ್ಚ ಪಾತು ತ್ವಾಂ ಪುತ್ರ ಸರ್ವತಾ .. 10..

ಸ್ಯಂದಶ್ಚ ಭಗವಾನ್ ದೇವಃ ಸೋಮಶ್ಚ ಸಬೃಹಸ್ಪತಿಃ .

ಸಪ್ತರ್ಷಯೋ ನಾರದಶ್ಚ ತೇ ತ್ವಾಂ ರಕ್ಷಂತು ಸರ್ವತಃ .. 11..

ತೇ ಚಾಪಿ ಸರ್ವತಃ ಸಿದ್ಧಾ ದಿಶಶ್ಚ ಸದಿಗೀಶ್ವರಾಃ .  
 ಸ್ತುತಾ ಮಯಾ ವನೇ ತಸ್ಮಿನ್ ಪಾಂತು ತ್ವಂ ಪುತ್ರ ನಿತ್ಯಶಃ .. 12..  
 ಶೈಲಾಃ ಸರ್ವೇ ಸಮುದ್ರಶ್ಚ ರಾಜಾ ವರುಣ ಏವ ಚ .  
 ದ್ಯೌರಂತರಿಕ್ಷಂ ಪೃಥಿವೀ ವಾಯುಶ್ಚ ಸಚರಾಚರಾಃ .. 13..  
 ನಕ್ಷತ್ರಾಣಿ ಚ ಸರ್ವಾಣಿ ಗ್ರಹಾಶ್ಚ ಸಹ ದೇವತೈಃ .  
 ಅಹೋರಾತ್ರೇ ತಥಾ ಸಂಧ್ಯೇ ಪಾಂತು ತ್ವಾಂ ವನಮಾಶ್ರಿತಂ .. 14..  
 ಋತವಶ್ಚಾಪಿ ಷಟ್ ಚಾನೈ ಮಾಸಾ ಸಂವತ್ಸರಾಸ್ತಥಾ .  
 ಕಲಾಶ್ಚ ಕಾಷ್ಠಾಶ್ಚ ತಥಾ ತವ ಶರ್ಮ ದಿಶಂತು ತೇ .. 15..  
 ಋಷಯಃ ಸಾಗರಾ ದ್ವೀಪಾ ವೇದಾ ಲೋಕಾ ದಿಶಶ್ಚ ತಾಃ .  
 ಮಂಗಲಾನಿ ಮಹಾಬಾಹೋ ದಿಶಂತು ಶುಭಮಂಗಲಂ .. 36..

Kausalya prays to many divine beings and many other things (animate and inanimate) to protect Rama when he is in the forest. Those whom she prays to in the above verses include the following: the Sadhyas and the Viswedevas (two different classes of gods), the wind-gods, eminent rishis, the Cosmic Person, the creator, gods Pusha, Bhaga, Aryama, the guardians of the spheres headed by Indra, the deities presiding over the six seasons, the months, years, nights, days, and hours, the Vedas, the smriti texts, dharma, Lord Skanda, the moon god, sage Brihaspati, the seven rishis, sage Narada, siddhas, the four quarters along with their guardians, the seven principal mountains, the oceans, Varuna the king of the oceans, heaven, earth, the intervening region, the atmosphere, the animate and inanimate creation, the stars, the sun, planets along with their gods, deities presiding over the day and night, morning and evening twilights, deities presiding over the six seasons, the intercalary months and the years containing such months, divisions of time such as minutes and seconds, the rishis, the seven oceans, Dwipas (principal divisions of the globe), the four Vedas, the three spheres and the four quarters also. What can be Kausalya's idea in praying to so many beings as listed above? If we read the above carefully we may notice that this prayer, sounds similar to the prayer contained in the Pratasmaranam. Evidently Kausalya was aware of the fact that God is present everywhere and in every thing. The sage Valmiki carefully uses

the adjective ಮನಸ್ವಿನೀ meaning "wise" or jnani to describe her in the first verse above. She knew the fact not only in theory but also from experience. This implies that she knew that Rama, while in forest, will always be surrounded by the Lord in one form or the other and so she prayed to such an omnipresent Lord to offer him protection. The prayer may be different but when we look at it from the right perspective appears sensible as emanating from a pious person. . ಫಲಶ್ರುತಿಃ .

ಇತ್ಯಂ ಪ್ರಭಾತೇ ಪರಮಂ ಪವಿತ್ರಂ  
ಪಠೇತ್ ಸ್ಮರೇದ್ವಾ ಶೃಣುಯಾಚ್ಚ ತದ್ವತ್ .  
ದುಃಸ್ವಪ್ನನಾಶಸ್ತಿ ಹ ಸುಪ್ರಭಾತಂ  
ಭವೇಚ್ಚ ನಿತ್ಯಂ ಭಗವತ್ಪ್ರಸಾದಾತ್ .. 18..

Meaning:- Any one who reads, remembers or hears this superior and purifying Pratasmaranam early in the morning every day, in that manner, will, by God's grace, have an auspicious day and be free from disturbing dreams. Notes: This verse states the fruits of reciting or hearing the Pratasmaranam. ಫಲಂ means fruit. The stotram is said to be superior and purifying because it talks about the glory of the Lord. It gives the benefits stated when it is read or heard with proper understanding of the meaning. So, it is said ತದ್ವತ್ (i.e) in the proper manner. Bad dreams are the results of latent tendencies,


known as vasanas. Thinking of the Lord destroys these latent tendencies and the bad dreams that come up from them. So, the Lord has the name

ದುಃಸ್ವಪ್ನನಾಶನಃ - ಭಾವಿನೋಽನರ್ಥಸ್ಯ ಸೂಚಕಾನ್ ದುಃಸ್ವಪ್ನಾನ್ ನಾಶಯತಿ  
ಧ್ಯಾತಃ, ಸ್ಮೃತಃ, ಕೀರ್ತಿತಃ, ಪೂಜಿತಶ್ಚೇತಿ ದುಃಸ್ವಪ್ನನಾಶನಃ .

VS(926). The verses in the Pratasmaranam help to keep alive the thought of the Lord all through the day and as a result there is no place for vasanas to hide in the mind and disturb our peace.

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