
.. shivaprAtaHsmaraNastotram ..

॥ श्रीशिवप्रातःस्मरणस्तोत्रम् ॥

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ॐ

अथ शिवप्रातःस्मरणस्तोत्रम् ।

प्रातः स्मरामि भवभीतिहरं सुरेशं

गङ्गाधरं वृषभवाहनमम्बिकेशम् ।

खट्वाङ्गशूलवरदाभयहस्तमीशं

संसाररोगहरमौषधमद्वितीयम् ॥ १ ॥

प्रातर्नमामि गिरिशं गिरिजार्धदेहं

सर्गस्थितिप्रलयकारणमादिदेवम् ।

विश्वेश्वरं विजितविश्वमनोऽभिरामं

संसाररोगहरमौषधमद्वितीयम् ॥ २ ॥

प्रातर्भजामि शिवमेकमनन्तमाद्यं

वेदान्तवेद्यमनघं पुरुषं महान्तम् ।

नामादिभेदरहितं षडभावशून्यं

संसाररोगहरमौषधमद्वितीयम् ॥ ३ ॥

फलश्रुतिः

प्रातः समुत्थाय शिवं विचिन्त्य श्लोकांस्त्रयं येऽनुदिनं पठन्ति ।

ते दुःखजातं बहुजन्मसञ्चितं हित्वा पदं यान्ति तदेव शम्भोः ॥ ४ ॥

Encoded by Dhruv Chand

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PSA Easwaran

The ShaDabhAvashUnyaM in the third verse refers to 6 abhAva-s.

As per Sarasvati Kanthabharana, 6 Abhavas are as given below.

1. Prag Abhava
2. Pradhvamsa Abhava
3. Itaretara Abhava (Also known as Anyonya Abhava)

4. Atyanta Abhava
5. Vishesha Abhava
6. Samanya Abhava

Refer to 1.3.3.8.1281 of sarasvatikanthabharana at
<http://sarit.indology.info>

There is also a variation in some prints where ShaDbhAvashUnyaM is used.

As VasantatilakA vRitta requires two laghu short syllables at this position, ShaDa fits it right, not ShaD. The variation with ShaD, however, gets modified to a gurU, long syllable.

For chanting, it appears to get adjusted fine, but is technically not right.

In ShaDbhAvashUnyam, ShaDbhAva is normally referred to ShaDbhAvavikAra ShaDripu/vikAra (kAma krodha lobha moha mada matsara) or

related to bodily existence, jAyate, asti, vardhate, vipariNamate,

akShIyate, and nashyate (Refer to word ajarA in Vachaspatyam.)

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