

# The Morning Prose of Affirmation

*(Translation of Sri Raghavendra Swami's Pratah Sankalpa Gadya)*

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Sri Raghavendra Swami is one of the most revered saints in the Madhwa school of philosophy. Sri Raghavendra Swami has contributed enormously to the treasure of Indian philosophy. Several of his works are commentaries on preexisting works such as the Vedas, the Gita, and treatises on the works of his predecessors (such as Sri Madhwacharya, Sri Jayatheertha etc). He has also composed many independent works expounding on various aspects of Hindu philosophy based on the interpretation of Sri Madhwacharya.

Sri Raghavendra Swami is believed to have authored 44 works and one of the interesting gems in his literary treasure is the Pratah Sankalpa Gadya (The Morning Prose of Affirmation). A common thread among all his works is his minimalist approach to composing where he uses very few, but very powerful words to convey his thoughts. This seems to be consistent with his general nature where he is reputed to be a person of very few words. This minimalist approach in his works is no more evident than in his Pratah Sankalpa Gadya. The entire work which runs into approximately 5 printed pages consists of only one sentence! This sentence contains the summary of the essence of the entire Hindu philosophy as expounded in the Vedas, The Gita, The Upanishads and the works of Sri Madhwacharya. Sri Raghavendra Swami has done a great service to the entire society by giving us all a gift of this concise work which allows one to quickly grasp the essence of the entire philosophy of Sri Madhwacharya. This work is meant to be read during the early morning time before one starts one's daily activities and is meant to provide a daily guidance to help everyone in conducting their daily activities (A complementary work of Sri Raghavendra Swami, Sarva Samarpana Gadya which teaches everyone to dedicate all their daily activities to the Almighty, is recited in the evenings). It is also interesting to note that many of the references made to Sri Madhwacharya in this work correlates well with the descriptions provided in Sri Sumadhwa Vijaya of Sri Narayana Pandithacharya which is universally accepted as the authentic narration of the life of Sri Madhwacharya.

There are excellent lectures and commentaries on Pratah Sankalpa Gadya in Kannda by Sri Prabhanjanacharya, Sri K.V.R. Nijagal etc. This article is an attempt to provide an overview of this superb work. While the work is essentially one long sentence, for ease of comprehension the sentence is divided into about 18 phrases, and a summary of each of these is presented.

ॐ ॥ लौकिकवैदिकभेदभिन्नवर्णात्मकध्वन्यात्मकाशेषशब्दार्थऋगादिसर्ववेदार्थविष्णुमन्त्रार्थपुरुष सूक्तार्थगायत्र्यर्थवासुदेवद्वादशाक्षरमन्त्रान्तर्गताद्याष्टाक्षरार्थश्रीमन्नारायणाष्टाक्षरमन्त्रार्थवासुदेव द्वादशाक्षरमन्त्रान्तर्गतान्त्यचतुरक्षरार्थव्याहृत्यर्थमातृकामन्त्रार्थं प्रणवोपासकानां

The Morning Prose starts with a description of Sri Vayu Deva. The first phrase establishes the fact that Sri Vayu Deva is the foremost among the worshippers of The Almighty, Sri Narayana. The infinite positive attributes, qualities and the methods of Sri Narayana is explained in various Vedas, Upanishads, Puranas etc. The Vedas especially are not composed by anyone, but have always existed. The words of Vedas and indeed all words existing in the universe essentially describe the nature of the Almighty Sri Narayana. Among all the words and hymns found in the Vedas, the supreme hymn is 'Om'. Sri Vayu Deva is the supreme authority on all the hymns in the Vedas and has a complete comprehension of all words and hymns in the Vedas. *It is noted that in Sri Sumadhwa Vijaya, Chapter 4, verse 32, it is stated that Sri Madhwacharya is the supreme authority (Japadhikaari) of the Pranava Mantra 'Om'.*

पापाविद्धदैत्यपूगाविद्धश्रीविष्णुभक्त्याद्यनन्तगुणपरिपूर्णरमाव्यतिरिक्तपूर्वप्रसिद्धव्यतिरिक्तानन्त-वेदप्रतिपाद्यमुख्यतमानन्तजीवनियामकान्तरूपभगवत्कार्यसाधकपरमदयालुक्षमासमुद्रभक्तवत्सलभक्ता-पराधसहिष्णुश्रीमुख्यप्राणावतारभूतानां,

The description of Sri Vayu Deva's attributes continue. Sri Vayu is completely untouched by any sins and is beyond the reach of any demons. He is full of positive attributes such as undiluted devotion to Sri Vishnu. He can be understood only through the scriptures. Other than terms specifically used to describe Sri Vishnu and Sri Lakshmi, it is said that all other words in the Vedas refer to Sri Vayu Deva. He is the primary deputy of the Lord Almighty. He is very kind, very forgiving and very affectionate of his devotees. *This attribute of Sri Vayu Deva also finds mention in Sri Sumadhwa Vijaya, Chapter 5, verse 31.*

अज्ञानार्थिज्ञानयोग्यभगवत्कृपापात्रभूतसलोककृपालुब्रह्मरुद्राद्यर्थितभगवदाज्ञां शिरसिपरमादरेणा-नर्घ्यशिरोरत्नवन्निधाय तथाऽशेषदेवताप्रार्थनां हारवद्धृदि निधाय सर्वस्वकीयसज्जनानुग्रहेच्छया कर्मभुव्यव-तीर्णानां, तथाऽवतीर्य सकलसच्छास्त्रकर्तृणां, सर्वदुर्मतभञ्जकानां, अनादितः सत्सम्प्रदाय परम्पराप्राप्त-श्रीमद्वैष्णवसिद्धान्तप्रतिष्ठापकानां,

This phrase sets up the foundation for the reasons behind the incarnation of Sri Vayu Deva as Sri Madhwacharya on the earth. Many years ago, due to passage of time, true knowledge of the scriptures was lost. Pious people desirous of learning the scriptures were not able to receive proper guidance. This prompted dieties such as Brahma, Rudra etc, to pray to Lord Vishnu on behalf of the people thirsty for true knowledge. Sri Vishnu directed Sri Vayu Deva to adorn the role of a human being on the earth with the principal purpose of spreading the true meaning of the scriptures. Sri Vayu Deva, with utmost humility wore the Lord's wishes as one would wear an ornament on the head and incarnated as Sri Madhwacharya and established the dualist school of philosophy on a firm foundation. *This fact is also described in Sri Sumadhwa Vijaya, Chapter 2, verses 1-4.*

अत एव भगवत्परमानुग्रहपात्रभूतानां, सर्वदा भगवदाज्ञया भगवत्सन्निधौ पूज्यानां, तथा भगवता दत्तवराणां, द्वात्रिंशलक्षणोपेतानां, तथा समग्रगुरुलक्षणोपेतानां, असंशयानां, प्रसादमात्रेण स्वभक्ताशेष-संशयच्छेत्तृणां,

Sri Madhwacharya was blessed by the Lord Almighty and was also designated by the Lord to be worthy of worship by everyone. Sri Madhwacharya is also described to be full of auspicious attributes and indeed possesses all the 32 superior characteristics (lakshanas). *It is interesting to note that Sri Sumadhwa Vijaya, Chapter 7 and verse 5 also makes a reference to Sri Madhwacharya possessing the 32 lakshanas.* One of the important characteristics among these 32 is the ability of Sri Madhwacharya to clear any doubts in the minds of his disciples with regard to philosophical issues. After all Sri Madhwacharya himself is devoid of any doubts in this matter.

प्रणवाद्यशेषवैष्णवमन्त्रोद्धारकाणां, सर्वदा सर्ववैष्णवमन्त्रजापकानां, संसिद्धसप्तकोटिमहामन्त्राणां, भगवति भक्त्यतिशयेन भगवदुपासनार्थं स्वेच्छया गृहीतरूपाणां, तत्र तत्र पृथक् पृथक् भगवतोऽनन्तरूपेषु पृथक्पृथक्वेदोक्ततदनुक्तभारतोक्ततदनुक्तसम्प्रदायागतस्वेतरस्वाभिन्नतयाऽप्यशेषशक्तिविशेषाभ्यां पृथग्व्य-वहारविषयसर्वसामर्थ्योपैतनिरवधिकानन्तानवद्यकल्याणगुणपरिपूर्णानन्तगुणोपसंहर्तृणां,

Sri Madhwacharya possesses complete understanding of the 7 crore major hymns from the scriptures and is continuously praying to the various forms of Lord Almighty. He is further aware of all the various forms of the Lord Almighty some of which are described in scriptures such as the Vedas, the Mahabharatha and also forms which are not described in any scriptures. Sri Madhwacharya also knows the Lord Almighty as having limitless forms and each of these infinite forms possessing limitless auspicious, complete attributes. *It is interesting to note that Sumadhwa Vijaya, Chapter 12, verse 52 also describes Sri Madhwacharya as constantly focused and praying on the Lord's infinite forms.*

तथा वेदोक्तसर्वक्रियोप संहर्तृणां, एवमनन्तरूपावयवगुणक्रियाजात्यवस्थाविशिष्टभगवदुपासकानां, परमदयालूनां, क्षमासमुद्राणां, भक्तवत्सलानां, भक्तापराध सहिष्णूनां, स्वभक्तान् दुर्मागदुद्धृत्य सन्मार्गस्थापकानां, स्वभक्तं मामुद्दिश्य भगवतः पुरः परमदयालो क्षमासमुद्र भक्तवत्सल भक्तापराधसहिष्णो त्वदधीनं दीनं दूनमनाथं शरणागतमेनमुद्धरेति विज्ञापनकर्तृणां,

Sri Madhwacharya is continuously focused on worshipping the infinite attributes of the Lord Almighty as described in the scriptures. In addition to worshipping His attributes, Sri Madhwacharya also prays on the infinite forms, infinite ornaments and indeed the infinite activities of Sri Maha Vishnu. Sri Madhwacharya is most compassionate, most forgiving and most affectionate of his devotees. *An example of Sri Madhwacharya's compassion towards his disciples is illustrated in Sumadhwa Vijaya, Chapter 14, verse 10.* With a view to move his devotees away from traversing in the wrong direction and to put them on a solid path towards salvation, he addresses the Lord thus - Oh, My Lord, please have pity on these tired, poor, depressed, orphaned souls and guide them on the right path.

सर्वज्ञशिरोमणीनां, अशेषगुर्वन्तर्यामिणां, सदा भगवत्पराणां, भगवतोऽन्यत्र सर्ववस्तुषु मनस्सङ्ग-  
रहितानां, सर्वत्र सर्वदा सर्वाकार सर्वाधार सर्वाश्रय सर्वोत्पादक सर्वपालक सर्वसंहारक सर्वनियामक  
सर्वप्रेरक सर्वप्रवर्तक सर्वनिवर्तक यथायोग्यं सर्वज्ञानाज्ञानबन्धमोक्षप्रद सर्वसत्ताप्रद सर्वशब्दवाच्य  
सर्वशब्दप्रवृत्तिनिमित्त सर्वगुणातिपरिपूर्णतम सर्वदोषातिदूर सर्वाचिन्त्य सर्वोत्तम सर्वेश्वर सर्वात्यन्तविलक्षण  
स्वगतभेदविवर्जितत्वादिना भगवद्द्रष्टृणां,

Sri Madhwacharya is the supreme preceptor of knowledge among all teachers and he is the force powering the activities of all teachers. He is singularly focused on meditating upon the Lord and has no interest in any activity devoid of divinity. Sri Madhwacharya knows and prays the Lord as characterized by the following attributes. That the Lord is Always Omnipresent, has infinite forms, He is the creator, sustainer and destroyer of all things in the universe and He alone instigates, encourages and arbitrates all activities in the universe. Every word, sound describes only Him. He is devoid of any defects. He is supreme and is different from anyone and anything in the universe.

अभिमानादिसर्वदोषदूराणां, असूयेर्ष्याद्यशेषमनोदोषनिवर्तकानां, नित्यापरोक्षीकृतरमायुक्ता-  
शेषभगवद्द्रूपाणां, अत एव विलीनाशेषप्रकृतिबन्धानां, अत एव दूरोत्सारिताशेषानिष्टानां, अत  
एवाशेषभक्ताशेषानिष्टनिवर्तकानां, प्रणवोपासकानां, अस्मदादिगुरूणां, श्रीमदानन्दतीर्थश्रीमच्चरणानां,  
अन्तर्यामिन्

Sri Madhwacharya is also devoid of any defects. He is capable of removing any defects or deficiencies in his devotees. His constant meditation of Sri Lakshminarayana frees him from nature's bonds. His purity and completeness allows him to cure any deficiencies in his devotees. Sri Madhwacharya is the original teacher for all of us.

अनिरुद्धप्रद्युम्नसङ्कर्षणवासुदेवात्मकश्रीमध्ववल्लभश्रीलक्ष्मीवेदव्यासात्मकाण्डस्थितानन्तरूपावय-  
वगुणक्रियाजात्यवस्थाविशिष्टरमायुक्तक्षीराब्धिशेषशायिश्रीपद्मनाभात्मकाण्डाद्बहिरभिव्यक्तशुद्धसृष्टि-  
त्वेनाभिमतश्रीचतुर्मुखमुख्यप्राणोपास्यत्वाद्यनेक प्रयोजनकानन्तानन्तरूपमूलभूततथाशेषजगत्पालन-  
प्रयोजनकशान्तिपत्यनिरुद्धमूलभूत तथाऽशेषजगत्सृष्टिप्रयोजनककृतिपतिप्रद्युम्नमूलभूत तथाऽशेष  
जगत्संहारप्रयोजनकजयापतिसङ्कर्षणमूलभूत-

Next few phrases describe the attributes of the Lord Almighty, His relationship with the universe and provide a summary of the workings of the universe. Sri Raghavendra Swami refers to the Lord as residing in Sri Madhwacharya and identifies the four main forms of the Lord among His infinite forms, each full and complete in itself. The four forms of the Lord are - Pradyumna, Aniruddha, Sankarshana and Vasudeva. The Lord takes on the form of Pradyumna during the creation of the universe and His consort Sri Lakshmi performs Her duties in the form of Kriti during this period. During the sustenance period of the universe, the Lord dons the form of Aniruddha and is accompanied by Shanthi, and at the time of the dissolution of the universe, the Lord takes on the form of Sankarshana and is assisted by Jaya. During these periods, the four-faced Brahma and Sri Vayudeva assist the Lord.

तथा स्वस्वसमग्रयोग्यताभिन्नपरमानुग्रहशीलभगवत्प्रेरित चतुर्मुखादि सद्गुरूपदिष्टस्वस्वयोग्यभगवद्रूप-  
गुणोपासनया सञ्जातस्वस्वयोग्य भगवद्रूपविशेषदर्शनभोगाभ्यां विनष्टानिष्टसञ्चितप्रारब्धलक्षणाशेषकर्मणां,  
स्वस्वयोग्यतानुसारेण सम्पूर्णसाधनानां, पूर्वकल्पे ब्रह्मणा सह विरजानदीस्नानेन त्यक्तलिङ्गानां, तथा  
विनष्टावशिष्टेषां प्रारब्धकर्मणां, प्रलयकाले भगवदुदरेवसतां,

This phrase describes the process that salvation bound souls undergo at the end of the dissolution of the universe. In order to reach salvation, individual souls need to be completely devoid of any Karma (effect of deeds) accrued during the course of many lives. Salvation bound souls rid themselves of accrued negative Karma (Anishta Sanchita Prarabha Karma) by meditating on the Lord and indulging in positive activities. The Lord Almighty, utilizing the services of great teachers such as the four-faced Brahma teaches them the way of meditation. Such souls after ridding themselves of accrued karma and distributing the unspent fruits of accumulated good deeds to other deserving souls (Ishta Prarabha Karma), bathe in the Viraja river and are led by Brahma and take refuge in the Lord Almighty. At this stage, the salvation bound souls do not possess any physical body and are preparing to experience complete bliss in cosmic form.

आनन्दमात्रवपुषां तदनुभवरहितानां, स्वस्वयोग्यभगवद्रूपविशेषध्यानरतानां, सृष्टिकाले भगवदुदरा-  
द्वहिर्गतानां श्रीश्वेतद्वीपदर्शनं निमित्तीकृत्य प्रधानावरणभूतस्वेच्छापसरणेन स्वस्वयोग्यानन्दाविर्भाव-  
लक्षणमुक्तिप्रदानप्रयोजनकमायापतिश्रीवासुदेवात्मक-

Salvation bound souls who have taken refuge in the Lord Almighty during the period of the dissolution of the universe are completely focused on meditating on the Lord, but have not yet experienced eternal bliss. As the cycle of the creation of the universe starts, the Lord in the form of Sri Vasudeva who is assisted by Sri Lakshmi who dons the role of Maya, takes these noble souls to view the Shweta Dweepa (The White Island – abode of the Lord). At this stage, these salvation bound souls enter the final abode and start enjoying eternal bliss. The state of souls who have achieved salvation are described in detail in *Chapter 11 of Sri Sumadhwa Vijaya*.

लक्ष्म्यात्मक प्रलयाब्धिस्थश्रीवटपत्रशाय्यशेषजगदुदराशेषमुक्तनाभिदेशोर्ध्वभागकुक्ष्याख्यदेशत्रिविधाशेष-  
संसारिनाभिदेशाशेषतमःपतितनाभ्यधोभागदेश श्रीभूम्यालिङ्गितकालादि चेष्टकपरमाण्वाद्यशेषकालावयव-  
सृष्ट्यादिकर्तृशेषनामकपरमपुरुषनामकश्रीचतुर्मुखमुख्यप्राणोपासितचरणानिरुद्धादिचतूरूपात्मकगाय -  
त्रीनामकसवितृनामकरूपविशेषात्मकव्यासरूपबृहच्छरीर-

At the time of the dissolution of the Universe, the Lord takes on the form of Anantha Padmanabha and will be lying on the Adi Sesha (the Original Serpent). The entire of universe of souls would have taken refuge in the Lord. Salvation deserving souls will be in the upper chambers of the Lord's stomach, the eternal Samsari's and those who have not yet attained salvation will be in the middle part of the Lord's stomach and the evil souls will be in the lower chamber. At this stage, the Lord will be the embrace of His consorts, Sri and Bhoo Devi. All the other dieties such as the four-faced Brahma, Sri Vayu Deva and others will be worshipping the Lotus feet of The Lord who creates and sustains the concepts of Time, Space and Universe.

शून्याभिधकालाभिधकेवलाभिधब्रह्माभिधअनन्ताभिधरूपविशेषात्मकनिरुपचरितमूलरूपनिरुप-  
चरितव्याप्तप्रतिपाद्यानन्ततेजःपुञ्जतादृशरमायुक्तरूपविशेषात्मकगायत्रीभूतवाक्पृथिवीशरीरहृदयभेदेन षड्विध-  
गायत्रीनामक लोकवेदसमीररमान्तर्गत प्रणवाख्यतुरीय पादोपेतगायत्रीपादचतुष्टयप्रतिपाद्यवैकुण्ठ-  
स्थितानन्तासनस्थितश्वेतदीपस्थितसर्वजीवस्थितरूपभेदेन चतूरूपात्मकदेहव्याप्तदेहान्तर्यामिजीवव्याप्त-  
जीवान्तर्यामिरूपभेदेन चतूरूपात्मक-

The Lord also goes by names such as – Shunya, Kala, Kevala, Brahma etc, and all these names and forms are non-different from His original form. These forms are like of pools of energy, which are limitless. Likewise, the infinite forms of His consort, Sri Lakshmi are also full of limitless energy. The Lord is also known through the six types of the prayer hymn – Gayatri. The Lord is present in all life forms, in Sri Lakshmi and in Sri Vayudeva. The four quadrants of the prayer hymn, Gayatri (including the root syllable Om), indeed describe the four major forms of the Lord (Pradyumna, Aniruddha, Sankarshana, Vasudeva) responsible for the workings of the Universe. The Lord is residing in abodes such as Vaikunta, Ananthasana, Sweta Dweepa and indeed in all life forms.

निरुपचरितसर्ववागर्थप्रतिपादकश्रीदेव्यादिरमारूपाष्टकाभिमन्यमानचक्रशङ्खवराभययुक्तहस्तचतुष्टयोपेत-  
प्रदीपवर्णसर्वाभरणभूषित विश्वादिभगवद्रूपाष्टक प्रतिपादकाकाराद्यष्टाक्षरात्मकश्रीमत्प्रणवाद्यष्टमहामन्त्र  
प्रतिपाद्याष्टरूपात्मक मन्त्राध्यायोक्तभूवराहाद्यशेषवैष्णवमन्त्रप्रतिपाद्यभूवराहाद्यशेषरूपविशेषात्मक-  
रमादिमन्त्रप्रतिपाद्य रमादिनिष्ठ रमादिनामक रूपविशेषात्मक श्रीलक्ष्मीनृसिंहात्मक परमदयालो  
क्षमासमुद्रभक्तवत्सल भक्तापराधसहिष्णो देशकालाधिपते देहेन्द्रियाधिपते सूर्यवंशध्वज रघुकुलतिलक  
लक्ष्मणभरतशत्रुघ्नाग्रज श्रीहनूमदुपासितचरण सीतापते श्रीरामचन्द्र-

In this phrase, Sri Raghavendra Swami sets the stage for starting daily activities by praying to his favorite diety, Sri Seetha Ramachandra, whom he describes as full of compassion, always forgiving his devotees, and tolerates the errors unknowingly committed by his devotees. All sentences in the universe refer only to the Lord Almighty, who is Absolute and second to none. He is worshipped by His consort Lakshmi in all her eight forms such as Sri Devi. The Lord appears with four hands, one hand carrying the conch, another carrying the wheel, the third hand held out to grant the wishes of His devotees and the fourth hand ready to protect His devotees. The various hymns such as Gayatri, the eight lettered hymns such as Narayana Mantra etc, all refer to Him only. At this stage, Sri Raghavendra Swami prays to Lord Lakshmi Narasimha who removes all obstacles in daily lives and goes on to pray to Sri Ramachandra, the consort of Sri Seetha, whose feet are worshipped by Sri Hanuman, and who is the brother of Lakshmana, Bharatha, Sahtrugna and who is the foremost in the Surya dynasty and is a gem among the kings in the lineage of King Raghu.

त्वदाज्ञया त्वत्प्रसादात् त्वत्प्रेरणया त्वत्प्रीत्यर्थं त्वामुद्दिश्य त्वामनुस्मरन्नेव त्वदाज्ञया नियतेन सर्वस्वा-  
मिना मन्नियामकेन सत्ताप्रदवायुनामक चेष्टाप्रदप्राणनामक धारणाप्रद धर्मनामक मुक्तिप्रदभक्तिनामक  
रूपविशेषैर्मद्वृदिस्थितेन परमदयालुना क्षमासमुद्रेण भक्तवत्सलेन भक्तापराधसहिष्णुना सर्वस्वामिना  
सर्वप्रेरकेण सर्वतात्त्विकदेवताप्रेरकेण सर्वातात्त्विकासुरभञ्जकेन तथा तत्प्रेरणाप्रयुक्ताशेषदुर्मतभञ्जकेन अत  
एव प्रभञ्जनशब्दवाच्येन-

Sri Raghavendra Swami starts praying to Sri Vayudeva and addresses Sri Seetha Ramachandra thus - My Lord, by your order, by your grace, as ordained by you, to please you and meditating on you, I pray to Sri Vayudeva, who by your order resides in all life forms and controls the workings of the universe. Sri Vayudeva is known by four names - 'Vayu' as he controls the existence of life forms, 'Prana' as he controls every activity in the universe, 'Dharma' as he grants power of memory to life forms, and 'Bhakti' as he takes deserving souls towards salvation. Sri Vayu Deva is most compassionate, most forgiving, most affectionate, and tolerant of errors committed by his devotees. He is also goes by the name of Prabhanjana, as he is the destroyer of demons in our minds.

प्रतिदिनं प्रतिक्षणं बुद्धिशोधकेन सर्वकर्मकर्त्रा सर्वकर्मकारयित्रा सर्वकर्मस्वामिना सर्वकर्मसमर्पकेण सर्वकर्मफलभोक्त्रा सर्वकर्मफलभोजयित्रा सर्वकर्मप्रेरकेण सर्वकर्मोद्बोधकेन सर्वकर्मशुद्धिप्रदेन सर्वकर्मसिद्धि-  
प्रदेन सर्वकर्मनिष्ठेन सर्वकर्मसाक्षिणा सर्वकर्मनिष्ठभगवद्रूपोपासकेन

Every second of every day, Sri Vayudeva purifies our intellect, performs all activities and gets all activities performed by all life forms. He is the owner of all activities and submits all activities to the Lord. He consumes the fruits of all activities and distributes the fruits of relevant activities to the life forms. He indeed encourages performance of activities, teaches right activities to be performed, purifies our activities, grants us the mastery of activities, grants us commitment in the activities and is the ultimate witness to all our activities and prays to the Lord in the relevant form based on the activity.

अशेषजीवस्थितनिःसङ्ख्यानादिकालीनधर्माधर्मद्रष्टृस्वेच्छयोद्बोधकेन तद्वाचककपिलोपासकेन रमा-  
व्यतिरिक्तपूर्वप्रसिद्धव्यतिरिक्तानन्तवेदप्रतिपाद्यमुख्यतमेन अनन्तगुणपरिपूर्णेन सर्वदोषदूरेण त्वच्चित्ताभिज्ञेन  
त्वच्चित्तानुसारिचितेन त्वत्परमानुग्रहपात्रभूतेन मद्योग्यताभिज्ञेन श्रीभारतीरमणेन रुद्राद्यशेषतात्विक-  
देवतोपासितरचरणेन मम सर्वास्ववस्थासु चित्रधा विचित्रधा त्वदुपासकेन श्रीमुख्यप्राणेन प्रेरितः सन्

Sri Vayudeva is a witness to all activities performed by all life forms at all times. He worships the Lord's form of Kapila. Sri Vayudeva is also full of infinite, auspicious attributes and is devoid of any defects. He completely understands the intent of the Lord and carries out His orders and is always blessed by the Lord. Sri Vayudeva is also aware of the limited capabilities of individual souls. Sri Vayudeva, who is worshipped by Sri Rudra and other dieties, powers all my activities in all conditions and I will perform my duties as ordained by him.

त्वत्संस्मृतिपूर्वकं शयनात्समुत्थायाद्यतनं स्ववर्णाश्रमोचितं देशकालावस्थोचितं नित्यनैमित्तिककाम्यभेदेन  
त्रिविधं त्वत्पूजात्मकं कर्म यथाशक्ति यथाज्ञप्ति यथावैभवं करिष्ये । मदाज्ञाकारिभिर्विद्यासम्बन्धि-  
भिर्देहसम्बन्धिभिश्च त्वदीयैरशेषैर्जनैस्त्वत्सर्वकर्मकर्तृत्वकारयितृत्वाद्यनुसन्धानपूर्वकं कारयिष्ये च ॥

Oh Lord, as I wake up thinking about you and meditating on you, let me conduct the day's activities appropriately to the best of my abilities and means, consistent with my place, time, situation and offer them to you. I will also encourage my family, my disciples and my subordinates to do likewise.

इति श्रीराघवेन्द्राख्ययतिना कृतमञ्जसा ।  
प्रातःसङ्कल्पगद्यं स्यात् प्रीत्यै माधवमध्वयोः ॥

॥ इति श्रीराघवेन्द्रतीर्थप्रणीतं प्रातस्सङ्कल्पगद्यम् ॥  
॥ भारतीरमणमुख्यप्राणान्तर्गत श्री कृष्णार्पणमस्तु ॥

Thus concludes the Pratah Sankalpa Gadya (The Morning Prose of Affirmation) appropriately composed by Sri Raghavedra Swami and may it please the Lord Almighty (Madhava) and Sri Vayudeva (Madhwa).