

પરબ્રહ્મ પ્રાતઃસ્મરણસ્તોત્રમ્ સાર્થ

{ પરબ્રહ્મ પ્રાતઃસ્મરણસ્તોત્રમ્ સાર્થ }

પ્રાતઃ સ્મરમિ હૃદિ સંસ્કૃત્ત્વત્ત્વં

સચ્—ચિત્ સુખં પરમહંસગતિં તુરીયમ્

યત્ સ્વપ્નજરસુષુપ્તિમવૈતિ નિત્યં

તત્ બ્રહ્મ નિષ્કલમહં ન ચ ભૂતસંધઃ ॥ ૧ ॥

I remember in the early morning, the self-effulgent

Atma-Tattwa in the heart, which is Existence-Knowledge-Bliss,

which is the goal of the Parmahamsa, which is the fourth state.

I am that Brahman Who is eternal, attributeless,

Who transcends and is superior to the states of waking,

dreaming and sleeping, I am not the sum total of the

elements.

પ્રાતર્ભજમિ મનસા વચસામગમ્યં

વાચો વિભાન્તિ નિખિલા યદ્વગ્રહેણ

યં નેતિ નેતિ વચનૈર્નિગમા અવોચં

સ્તં દેવદેવમજમચ્યુતમાહુરશ્રમ્ ॥ ૨ ॥

I resort in the early morning to that God of gods,

Who is described as the Unborn, the Imperishable, and

the Foremost, Who is beyond the reach of mind and
speech, by Whose grace all speech is illuminated
and Whom the Vedas describe with statements of
"not this, not this".

પ્રાતર્નમામિ તમસઃ પરમર્કવર્ણ
પૂર્ણ સનાતનપદં પુરુષોત્તમાખ્યમ્ ॥
યસ્મિન્નિદં જગદ્દશોષમશોષમૂર્તી
રજ્જ્વા ભુજંગમ ઇવ પ્રતિમાસિતં વૈ ॥ ૩ ॥

I bow in the early morning to the eternal state
called Purshottama, who is full, beyond darkness,
brilliant like the sun, in whose secondless Being
this entire universe is apparent like the snake in the rope.

શ્—લોકત્રયમિદં પુણ્યં લોકત્રયવિભૂષણમ્ ॥
પ્રાતઃ કાલે પઠેદસ્તુ સ ગચ્છેત્પરમં પદમ્ ॥ ૪ ॥

One who recites these three sacred verses, which are
the ornaments of the three worlds, in the early
morning shall reach the Supreme State.

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