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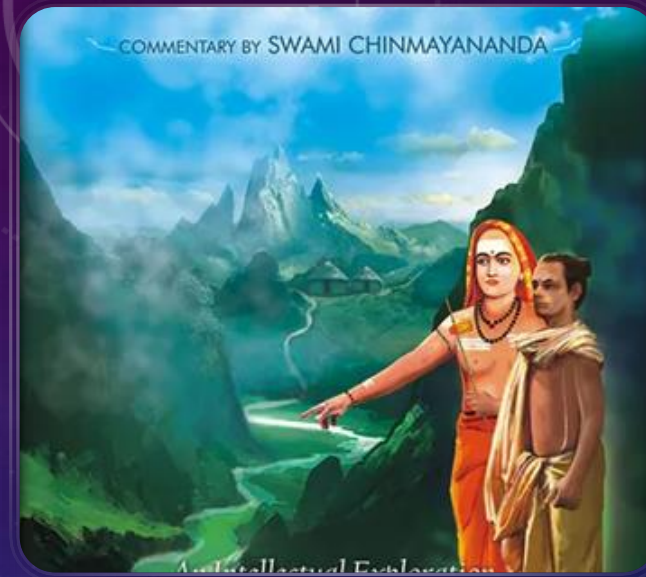
VIVEKACŪḌĀMAṆI

CHANTING BY

SWAMI DHEERANANDA & VINAY MALLIKAARJUN

VIVEKACŪDĀMAṆI

*Chanting by
Swami Dheerananda & Vinay Mallikaarjun*



Section 40: Negation Of The Kośas
Subsection 40(a): Negation Of Annamaya Kośa

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



देहोऽयमन्नभवनोऽन्नमयस्तु कोशः
चान्नेन जीवति विनश्यति तद्विहीनः ।
त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥

de-ho'-yam-an-na-bha-va-no'-nna-ma-ya-stu ko-śaḥ
cān-ne-na jī-va-ti vi-naś-ya-ti tad-vi-hī-naḥ ।
tvak-car-ma-mām-sa-ru-dhir-āsthi-purī-ṣa-rā-śiḥ
nā-yam sva-yam bha-vi-tu-mar-ha-ti ni-tya-śud-dhaḥ । ।

154: The body is a product of food; it constitutes the food sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones and filth. Never can it be the self-existing, the eternally pure Ātman.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



पूर्व जनेरधिमृतेरपि नायमस्ति
जातक्षणः क्षणगुणोऽनियतस्वभावः ।
नैको जडश्च घटवत्परिदृश्यमानः
स्वात्मा कथं भवति भावविकारवेत्ता ॥

pū-rvaṁ ja-ne-ra-dhi-mṛt-er-api nā-yam-as-ti
jā-ta-kṣa-ṇaḥ kṣa-ṇa-gu-ṇo'-ni-ya-ta-sva-bhā-vaḥ ।
nai-ko ja-ḍa-śca gha-ṭa-vat-pa-ri-dṛśya-mā-naḥ
svā-tmā ka-thaṁ bha-va-ti bhā-va-vi-kā-ra-ve-ttā ॥

155: Before its birth it does not exist, nor does it continue to be after its death, it lasts only for a short period. Its qualities are fleeting and by nature subject to change. It is diversified and inert and like a jar, is a sense object. How then can it be the Self - the witness of all changes in all things?

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



पाणिपादादिमान्देहः नात्मा व्यङ्गेऽपि जीवनात्।
तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥

pā-ṇi-pā-dā-di-mān-de-haḥ nā-tmā vya-ṅge'-pi jī-va-nāt |
tat-tac-chak-te-ra-nā-śā-cca na ni-yam-yo ni-yā-ma-kaḥ | |

156: The body which is made of arms, legs and so on, cannot be the Ātman, for even if these organs are amputated or removed, it continues to function efficiently. It is thus subject to the rule of another and cannot be the Ātman, the ruler of all.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।
सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥

de-ha-tad-dha-rma-tat-kar-ma tad-ava-sthā-di-sā-kṣi-ṇaḥ ।
sa-ta e-va sva-taḥ-sid-dham tad-vai-la-kṣa-ṇya-māt-ma-naḥ ॥

157: It is self-evident that the Ātman is the enduring Reality, that It is different from the body and its characteristics, its states and activities, that It is a witness of them all.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।
कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥

śa-lyā-rā-śir-mām-sa-li-pto ma-la-pūr-ṇo'-ti-kaś-ma-lah ।
ka-tham bha-ve-da-yam ve-ttā sva-ya-me-tad-vi-lakṣ-aṇ-ah ॥

158: How can the self-existent Ātman, the Knower, ever be the body which is a packet of bones, covered with flesh, full of filth and extremely impure? - for It is always distinct from it.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



त्वङ्मांसमेदोऽस्थिपुरीषराशौ
अहम्मतिं मूढजनः करोति।
विलक्षणं वेत्ति विचारशीलो
निजस्वरूपं परमार्थभूतम्॥

tvaṅ-māṁ-sa-me-do'-sthi-pu-rī-ṣa-rā-śau
aḥam-ma-tiṁ mū-ḍha-ja-naḥ ka-ro-ti |
vi-la-kṣa-ṇaṁ ve-tti vi-cā-ra-śī-lo
ni-ja-sva-rū-paṁ pa-ra-mār-tha-bhū-tam | |

159: The foolish man identifies himself with this skin, flesh, fat, bones and filth. But the man of discrimination knows that his Self is distinct from the body, unique and the only Reality.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



देहोऽहमित्येव जडस्य बुद्धिः
देहे च जीवे विदुषस्त्वहन्धीः ।
विवेकविज्ञानवतो महात्मनो
ब्रह्माहमित्येव मतिः सदात्मनि ॥

de-ho'-ha-mit-ye-va ja-ḍa-sya bud-dhiḥ
de-he ca jī-ve vi-du-ṣas-tva-han-dhīḥ ।
vi-ve-ka-vi-jñā-na-va-to ma-hāt-ma-no
brah-mā-ha-mi-tye-va ma-tiḥ sa-dāt-ma-ni । ।

160: 'I am the body', thus thinks a foolish man. A man of mere book knowledge considers himself to be a combination of the body and the jīva. But the Realized sage, because of his discrimination, knows that 'I am Brahman', and looks upon the eternal Ātman as his Self.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



अत्रात्मबुद्धिं त्यज मूढबुद्धे
त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।
सर्वात्मनि ब्रह्मणि निर्विकल्पे
कुरुष्व शान्तिं परमां भजस्व ॥

at-rāt-ma-bud-dhiṁ tya-ja mū-ḍha-bud-dhe
tvaṅ-māṁ-sa-me-do'-sthi-pu-rī-ṣa-rā-śau ।
sar-vāt-ma-ni brah-ma-ṇi nir-vi-kal-pe
ku-ru-ṣva śān-tiṁ pa-ra-māṁ bha-ja-sva ॥

161: Cease to identify yourself with this packet of skin, flesh, fat, bones and filth, O foolish one! Instead, identify yourself with the Brahman Absolute, the Self of all, and gain the experience of supreme peace.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



देहेन्द्रियादावसति भ्रमोदितां
विद्वानहन्तां न जहाति यावत्।
तावन्न तस्यास्ति विमुक्तिवार्तापि
अस्त्वेष वेदान्तनयान्तदर्शी ॥

de-hen-dri-yā-dā va-sa-ti bhra-mo-di-tām
vi-dvā-na-han-tām na ja-hā-ti yā-vat |
tā-van-na ta-syā-sti vi-mu-k-ti vār-tā-pi
as-tve-ṣa ve-dān-ta-na-yān-ta-da-rśī | |

162: There is no Liberation for a man of mere book knowledge, even if he be very well-read in the philosophy of Vedānta, so long as he does not give up his false identification with the body, sense organs and so on, which are unreal.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



छायाशरीरे प्रतिबिम्बगात्रे
यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचित्
जीवच्छरीरे च तथैव माऽस्तु ॥

chā-yā-śa-rī-re pra-ti-bim-ba-gā-tre
yat-sva-pna-de-he hṛ-di kal-pi-tā-ṅge ।
ya-thā-tma-bud-dhi-sta-va nā-sti kā-cit
jī-va-ccha-rī-re ca ta-tha-iva mā'-stu ॥

163: Just as you would not identify yourself with your shadow, your reflection, your dream body or the body in your heart's imagination, so too, you should not identify yourself with your living body.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(A): ANNAMAYA KOŚA (FOOD SHEATH) [154-164]



देहात्मधीरेव नृणामसद्धियां
जन्मादिदुःखप्रभवस्य बीजम्।
यतस्ततस्त्वं जहि तां प्रयत्नात्
त्यक्ते तु चित्ते न पुनर्भवाशा ॥

de-hāt-ma-dhī-re-va nṛ-ṇā-ma-sad-dhi-yām
jan-mā-di-duḥ-kha-pra-bha-va-sya bī-jam ।
ya-tas-ta-tas-tvaṁ ja-hi tām pra-yat-nāt
tya-kte tu cit-te na pu-nar-bha-vā-śā । ।

164: For those who are attached to the unreal, identification with the body is the seed from which the misery of birth and so on, stems forth. Therefore, put in all your efforts to destroy it. There can be no chance of rebirth if this identification caused by the mind is renounced.

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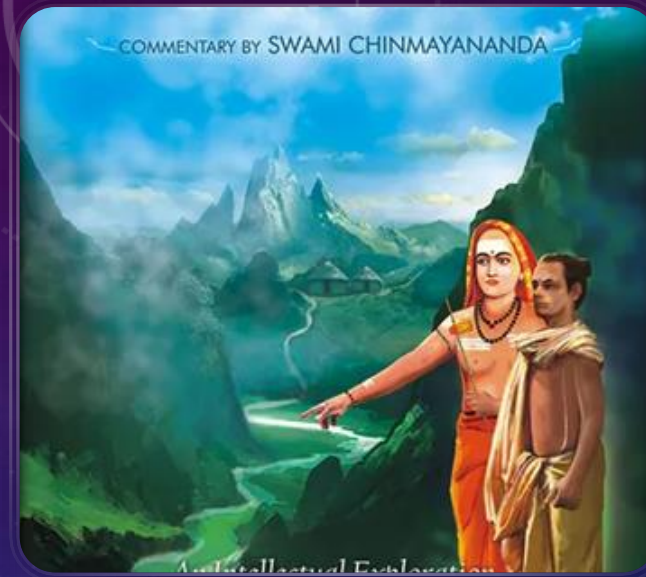
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Section 40: Negation Of The Kośas
Subsection 40(b): Negation Of Prāṇamaya Kośa

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(B): PRĀṆAMAYA KOŚA (AIR SHEATH) [165-166]



कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं
प्राणो भवेत्प्राणमयस्तु कोशः ॥
येनात्मवानन्नमयोऽनुपूर्णः
प्रवर्ततेऽसौ सकलक्रियासु ॥

kar-men-dri-yaiḥ pañ-ca-bhi-rañ-ci-to'-yaṁ
prā-ṇo bha-vet-prā-ṇa-ma-yas-tu ko-śaḥ ॥
ye-nāt-ma-vān-an-na-ma-yo'-nu-pūr-ṇaḥ
pra-var-ta-te'-sau sa-ka-la-kri-yā-su ॥

- ◀ 165: The prāṇa along with the five organs of action, constitutes the vital air sheath, pervaded by which the food sheath (physical body) performs all its activities as though it were living.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(B): PRĀṆAMAYA KOŚA (AIR SHEATH) [165-166]



नैवात्मापि प्राणमयो वायुविकारः
गन्ताऽऽगन्ता वायुवदन्तर्बाहिरेषः ।
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥

nai-vāt-mā-pi prā-ṇa-ma-yo vā-yu-vi-kā-rah
gan-tā''-gan-tā vā-yu-va-dan-tar-ba-hir-eṣ-aḥ ।
ya-smāt-kiñ-cit-kvā-pi na vet-tīṣṭa-ma-ni-ṣṭam
svam vān-yam vā kiñ-ca-na nit-yam pa-ra-tan-traḥ ॥

166: The vital air sheath cannot be the Self because it is a modification of air (vāyu). Like air, it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self.

VIVEKACŪḌĀMAṆI

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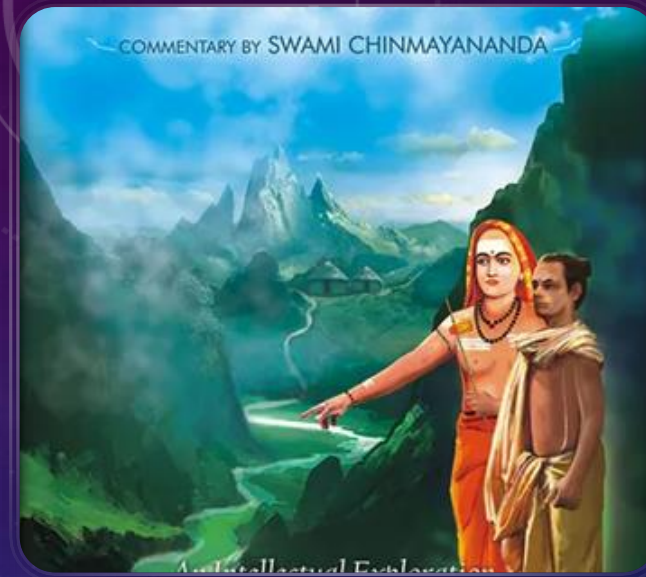
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Section 40: Negation Of The Kośas
Subsection 40(c): Negation Of Manomaya Kośa

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्
कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीयान्
तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥

jñā-ne-ndri-yā-ṇi ca ma-na-śca ma-no-ma-yah syāt
ko-śo ma-mā-ha-mi-ti va-stu-vi-kal-pa-he-tuḥ ।
sañ-jñā-di-bhe-da-ka-la-nā ka-li-to ba-lī-yān
tat-pūr-va-ko-śa-ma-bhi-pū-rya vi-jṛm-bha-te yah ॥

167: The organs of perception along with the mind form the mental sheath which is the sole cause for the 'I' and 'mine' diversity of things. It has the essential faculty of creating differences of names and so on, and it is powerful. It pervades the sheath preceding it - the vital air sheath.

Verse
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VIVEKACÜÐĀMANI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः
प्रचीयमानो विषयाज्यधारया ।
जाज्वल्यमानो बहुवासनेन्धनैः
मनोमयाग्निर्दहति प्रपञ्चम् ॥

pañ-cen-dri-yaiḥ pañ-ca-bhi-re-va ho-tr-bhiḥ
pra-cī-ya-mā-no vi-ṣa-yā-jya-dhā-ra-yā ।
jā-jval-ya-mā-no ba-hu-vā-sa-nen-dha-naiḥ
ma-no-ma-yāg-nir-da-ha-ti pra-pañ-cam । ।

168: The five sense organs act as priests who feed the fuel of numerous desires into the mental sheath, which is the sacrificial fire. This fire (mental sheath), brings about and maintains the entire phenomenal world when it is set ablaze by the sense objects which act as a continuous stream of oblations.

Verse
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VIVEKACÜÐĀMANI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



न ह्यस्त्यविद्या मनसोऽतिरिक्ता
मनो ह्यविद्या भवबन्धहेतुः ।
तस्मिन्विनष्टे सकलं विनष्टं
विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥

na hyas-tya-vi-dyā ma-na-so'-ti-ri-ktā
ma-no hya-vi-dyā bha-va-ban-dha-he-tuḥ ।
tas-min-vi-na-ṣṭe sa-ka-laṁ vi-na-ṣṭaṁ
vi-jṛm-bhi-te's-min-sa-ka-laṁ vi-jṛm-bha-te । ।

169: Apart from the mind there is no ignorance (avidyā). The mind itself is the ignorance which is the cause for the bondage of rebirth. When the mind is destroyed, everything else is destroyed. When the mind manifests, everything else manifests.

Verse
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VIVEKACÜDĀMANI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम्।
तथैव जाग्रत्यपि नो विशेषः
तत्सर्वमेतन्मनसो विजृम्भणम्॥

svap-ne'r-tha-śū-nye sṛ-ja-ti sva-śak-tyā
bhok-trā-di-vi-śv-am ma-na eva sar-vam |
tat-hai-va jā-gra-tya-pi no vi-śe-ṣaḥ
tat-sar-va-me-tan-ma-na-so vi-jṛm-bha-ṇam | |

170: In the dream state, even though there is no contact with the outside world, the mind alone projects the entire dream universe of enjoyer and so on. Similarly, the waking state is no different, all this (world of pluralistic phenomena) is but a projection of the mind.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



सुषुप्तिकाले मनसि प्रलीने
नैवास्ति किञ्चित्सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः
संसार एतस्य न वस्तुतोऽस्ति ॥

su-ṣu-pti-kā-le ma-na-si pra-lī-ne
nai-vā-sti kiñ-cit sa-ka-la-pra-sid-dheḥ ।
ato ma-naḥ-kal-pi-ta eva puṁ-saḥ
saṁ-sā-ra e-tas-ya na va-stu-to'-sti ॥

- ◀ 171: In deep sleep, the mind is reduced to its causal state and nothing perceivable exists as is proved by the universal experience of all people. Therefore, man's world of change is just the creation of his own mind and has no objective reality.

Verse
172

VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।
मनसा कल्प्यते बन्धात् मोक्षस्तेनैव कल्प्यते ॥

vā-yu-nā''-nī-ya-te me-ghaḥ pu-na-ste-nai-va nī-ya-te ।
ma-na-sā kal-pya-te ban-dhāt mo-kṣa-ste-nai-va kal-pya-te ॥

172: The wind gathers the clouds together and the wind itself scatters them. So too, the mind is responsible for bondage and also for Liberation.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



देहादिसर्वविषये परिकल्प्य रागं
बध्नाति तेन पुरुषं पशुवद्गुणेन।
वैरस्यमत्र विषवत्सुविधाय पश्चाद्
एनं विमोचयति तन्मन एव बन्धात्॥

de-hā-di-sar-va-vi-ṣa-ye pa-ri-kal-pya rā-gaṁ
badh-nā-ti te-na pu-ru-ṣaṁ pa-śu-vad-gu-ṇe-na ।
vai-ra-sya-ma-tra vi-ṣa-vat-su-vi-dhā-ya paś-cād
e-naṁ vi-mo-ca-ya-ti tan-ma-na e-va ban-dhāt ।।

173: The mind causes man's attachment for the body and the sense objects. These attachments bind him like an animal that is bound by ropes. Thereafter, the same mind creates distaste for the very same sense objects as though they were poison and liberates man from his bondage.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



तस्मान्मनः कारणमस्य जन्तोः
बन्धस्य मोक्षस्य च वा विधाने ।
बन्धस्य हेतुर्मलिनं रजोगुणैः
मोक्षस्य शुद्धं विरजस्तमस्कम् ॥

tas-mān-ma-naḥ kā-ra-ṇa-ma-sya jan-toḥ
ban-dha-sya mok-ṣa-sya ca vā vi-dh-āne ।
ban-dha-sya he-tur ma-li-naṁ ra-jo-gu-ṇaiḥ
mo-kṣa-sya śud-dham vi-ra-ja-sta-ma-skam ॥

174: Therefore, the mind is the cause for both Liberation as well as bondage. When it is blemished with the effects of rājas, it causes bondage. When it is free from the rājas and tamas qualities, it paves the way to Liberation.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



विवेकवैराग्यगुणातिरेकात्
छुद्घत्वमासाद्य मनो विमुक्त्यै ।
भवत्यतो बुद्धिमतो मुमुक्षुः
ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥

vi-ve-ka-vai-rā-gya-gu-ṇā-ti-re-kāt
chud-dha-tva-mā-sā-dya ma-no vi-muk-tyai ।
bha-vat-ya-to bud-dhi-ma-to mu-mu-kṣaḥ
tā-bhyām dṛ-ḍhā-bhyām bha-vi-ta-vya-ma-gre । ।

175: When the mind has been made pure due to a predominance of discrimination and dispassion, it turns towards Liberation. These two must be strengthened by one who is an intelligent seeker of Liberation.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



मनो नाम महाव्याघ्रः विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥

ma-no nā-ma ma-hā-vyā-ghraḥ vi-ṣa-yā-raṇ-ya-bhū-mi-ṣu ।
ca-ra-tya-tra na gac-chan-tu sā-dha-vo ye mu-mu-kṣa-vaḥ ॥

176: A huge tiger called 'mind' prowls in the thick jungles of sense pleasures. Let not those virtuous people who have a deep aspiration for Liberation ever wander therein.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



मनः प्रसूते विषयानशेषान्
स्थूलात्मना सूक्ष्मतया च भोक्तुः ।
शरीरवर्णाश्रमजातिभेदान्
गुणक्रियाहेतुफलानि नित्यम् ॥

ma-naḥ pra-sū-te vi-ṣa-yā-na-śe-ṣān
sthū-lāt-ma-nā sū-kṣma ta-yā ca bhok-tuḥ ।
śa-rī-ra-var-ṇā-śra-ma-jā-ti-bhe-dān
gu-ṇa-kri-yā-he-tu-pha-lā-ni nit-yam । ।

177: The mind continuously delivers for the experiencer - (1) all sense objects, gross or subtle, without exception, (2) distinctions based upon body, caste, order of life and creed, as well as, (3) the difference of qualities, actions, motives and results.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



असङ्गचिद्रूपममुं विमोह्य
देहेन्द्रियप्राणगुणैर्निबद्ध्य ।
अहम्ममेति भ्रमयत्यजस्रं
मनः स्वकृत्येषु फलोपभुक्तिषु ॥

a-saṅ-ga-cid-rū-pa-ma-muṁ vi-mo-hya
de-hen-dri-ya-prā-ṇa-gu-ṇair ni-bad-dhya ।
a-ham-ma-me-ti bhra-ma-ya-tya-ja-sraṁ
ma-naḥ sva-kṛt-ye-ṣu pha-lo-pa-bhuk-ti-ṣu । ।

178: Unattached pure intelligence is the essence of the jīva, but the mind beguiles it and binds it by ties of body, sense organs and prāṇas. It causes this jīva to wander with the idea of 'I' and 'mine' in the varied experiences of 'results' gathered by itself.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



अध्यासदोषात्पुरुषस्य संसृतिः
अध्यासबन्धस्त्वमुनैव कल्पितः ।
रजस्तमोदोषवतोऽविवेकिनः
जन्मादिदुःखस्य निदानमेतत् ॥

a-dhyā-sa-do-ṣāt-pu-ru-ṣa-sya saṁ-sṛ-tiḥ
a-dhyā-sa-ban-dhas-tva-mu-nai-va kal-pi-taḥ ।
ra-jas-ta-mo-do-ṣa-va-to'-vi-ve-ki-naḥ
jan-mā-di-duḥ-kha-sya ni-dā-na-me-tat ॥

179: The evil of superimposition causes man's transmigration and the mind alone is responsible for the bondage of superimposition. For a man who is tainted with rājas and tamas and who lacks discrimination, this causes the misery of birth and so on.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।
येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥

a-taḥ prā-hur-ma-no'-vid-yāṁ paṇ-ḍi-tās-tat-tva-dar-śi-naḥ ।
ye-nai-va bhrām-ya-te viś-vaṁ vā-yu-ne-vā-bhra-maṇ-ḍa-lam । ।

180: Hence the mind is considered to be avidyā by sages who have discovered its secret. By this alone the universe of experience is tossed around like the clouds by the wind.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥

tan-ma-naḥ-śo-dha-naṁ kār-yaṁ pra-yat-ne-na mu-mu-kṣu-ṇā ।
vi-śud-dhe sa-ti cai-tas-min-muk-tiḥ ka-ra-pha-lā-ya-te । ।

181: Therefore, the mind must be diligently purified by one who seeks Liberation. When the mind has been purified, Liberation becomes as readily available as a fruit in one's own hand.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



मोक्षैकसत्त्या विषयेषु रागं
निर्मूल्य सन्न्यस्य च सर्वकर्म ।
सच्छ्रद्धया यः श्रवणादिनिष्ठः
रजःस्वभावं स धुनोति बुद्धेः ॥

mo-kṣai-ka-sak-tyā vi-ṣa-ye-ṣu rā-gaṁ
nir-mūl-ya san-nya-sya ca sar-va-kar-ma ।
sac-chrad-dha-yā yaḥ śra-va-ṇā-di-ni-ṣṭhaḥ
ra-jaḥ-sva-bhā-vaṁ sa dhu-noti bud-dheḥ ॥

182: With single pointed devotion for Liberation, he who roots out his attachments for sense objects, renounces all actions and with faith in Truth, constantly hears the Truth and so on, he can purge the rājasika nature in his intellect.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]
SUBSECTION 40(C): MANOMAYA KOŚA (MENTAL SHEATH) [167-183]



मनोमयो नापि भवेत्परात्मा
ह्याद्यन्तवत्त्वात्परिणामिभावात्।
दुःखात्मकत्वाद्विषयत्वहेतोः
द्रष्टा हि दृश्यात्मतया न दृष्टः ॥

ma-no-ma-yo nā-pi bha-vet-pa-rā-tmā
hyād-yan-ta-vat-tvāt-pa-ri-ṇā-mi-bhā-vāt |
duḥ-khāt-ma-kat-vād-vi-ṣa-yat-va-he-toḥ
draṣ-ṭā hi dṛś-yāt-ma-ta-yā na dṛṣ-ṭaḥ | |

183: The mental sheath cannot be the supreme Self either, for it has a beginning and an end. It is subject to modifications, pain and suffering characterize it, and it is an 'object' of cognition. The subject can never be identified with the 'object of knowledge'.

VIVEKACŪḌĀMAṆI

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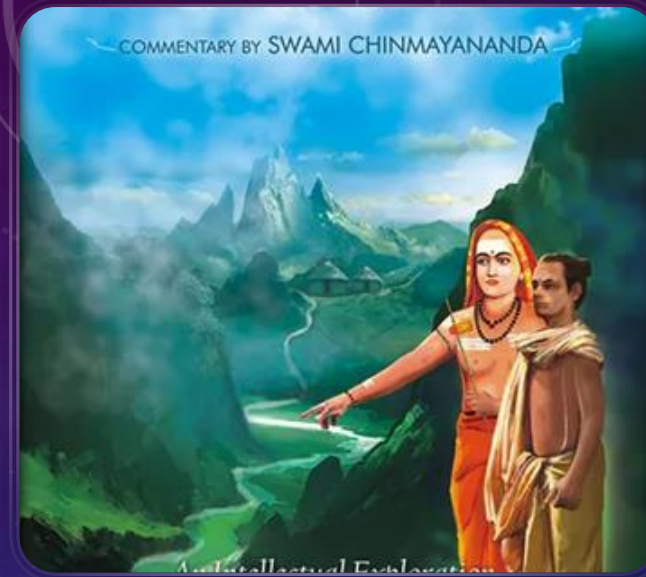
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VIVEKACŪDĀMAṆI

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Section 40: Negation Of The Kośas
Subsection 40(d): Negation Of Vijñānamaya Kośa

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(D): VIJÑĀNAMAYA KOŚA (INTELLECTUAL SHEATH) [184-188]



बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।
विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥

bud-dhir-bud-dhīn-dri-yaiḥ sār-dham sa-vṛt-tiḥ kar-tr-la-kṣa-ṇaḥ ।
vi-jñā-na-ma-ya-ko-śaḥ syāt-puṁ-saḥ saṁ-sā-ra kā-ra-ṇam ॥

184: The intellect with its modifications along with the organs of perception forms the intellectual sheath (vijñānamaya kośa). It has the characteristics of 'the agent' (or doer) which is the cause for transmigration.

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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(D): VIJÑĀNAMAYA KOŚA (INTELLECTUAL SHEATH) [184-188]



अनुव्रजच्चित्प्रतिबिम्बशक्तिः
विज्ञानसंज्ञः प्रकृतेर्विकारः ।
ज्ञानक्रियावानहमित्यजस्रं
देहेन्द्रियादिष्वभिमन्यते भृशम् ॥

anu-vra-ja-ccit-pra-ti-bim-ba-śak-tiḥ
vi-jñā-na-saṁ-jñāḥ pra-kṛ-ter-vi-kā-rah ।
jñā-na-kri-yā-vā-na-ha-mit-ya-ja-sraṁ
de-hen-dri-yā-di-śva-bhi-man-ya-te bhr-śam । ।

185: Accompanied by a reflection of the light of Cit, the intellectual sheath is a modification of prakṛti. It is endowed with the function of knowledge and is always completely identified with the body, sense organs and so on.

Verse
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VIVEKACÜÐĀMANI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(D): VIJÑĀNAMAYA KOŚA (INTELLECTUAL SHEATH) [184-188]



अनादिकालोऽयमहंस्वभावः
जीवः समस्तव्यवहारवोढा।
करोति कर्माण्यपि पूर्ववासनः
पुण्यान्यपुण्यानि च तत्फलानि ॥

anā-di-kā-lo'-ya-ma-ham-sva-bhā-vah
jī-vah sa-ma-sta-vya-va-hā-ra-vo-dhā |
ka-ro-ti kar-māṇ-ya-pi pūr-va-vā-sa-nah
puṇ-yā-nya-puṇ-yā-ni ca tat-pha-lā-ni | |

186 & 187: It is without beginning, is of the nature of ego and is called the 'jīva', which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous vāsanās and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of joy and sorrow, belong to this intellectual sheath.

Verse
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(D): VIJÑĀNAMAYA KOŚA (INTELLECTUAL SHEATH) [184-188]



भुङ्क्ते विचित्रास्वपि योनिषु व्रजन्
आयाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥

bhuṅk-te vi-ci-trā-sva-pi yo-ni-ṣu vra-jan
āyā-ti nir-yāt ya-dha ūr-dhva-me-ṣaḥ ।
as-yai-va vi-jñā-na-ma-ya-sya jā-grat-
sva-pnā-dya-va-sthāḥ su-kha-duḥ-kha bho-gaḥ । ।

186 & 187: It is without beginning, is of the nature of ego and is called the 'jīva', which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous vāsanās and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of joy and sorrow, belong to this intellectual sheath.

VERSE
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VIVEKACŪḌĀMAṆI

SECTION 40: NEGATION OF THE KOŚAS [154-188]

SUBSECTION 40(D): VIJÑĀNAMAYA KOŚA (INTELLECTUAL SHEATH) [184-188]



देहादिनिष्ठाश्रमधर्मकर्म-
गुणाभिमानस् सततं ममेति ।
विज्ञानकोशोऽयमतिप्रकाशः
प्रकृष्टसान्निध्यवशात्परात्मनः ।
अतो भवत्येष उपाधिरस्य
यदात्मधीः संसरति भ्रमेण ॥

de-hā-di-niṣ-ṭhā-śra-ma-dhar-ma-ka-rma-
gu-ṇā-bhi-mā-nas sa-ta-taṁ ma-me-ti ।
vi-jñā-na-ko-śo'-ya-ma-ti-pra-kā-śaḥ
pra-kṛṣ-ṭa-sān-ni-dhya-va-śāt-par-āt-ma-naḥ ।
ato bha-va-tye-ṣa upā-dhi-ra-sya
ya-dāt-ma-dhīḥ saṁ-sa-ra-ti bhra-me-ṇa । ।

188: Identifying with the attributes of the order of life, their duties and functions, which actually belong to the body, it considers them as its own. The vijñānamaya kośa is extremely radiant because of its nearness to the supreme Self. It is a superimposition on the Self which, when identifies with it, suffers transmigration through delusion.

VIVEKACŪḌĀMAṆI

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