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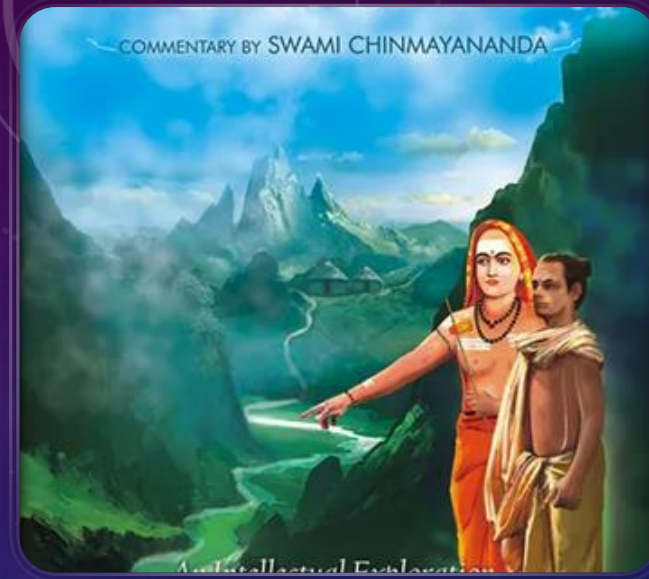
VIVEKACŪḌĀMAṆĪ

CHANTING BY

SWAMI DHEERANANDA & VINAY MALLIKAARJUN

VIVEKACŪDĀMAṆI

*Chanting by
Swami Dheerananda & Vinay Mallikaarjun*



Section 43: Self Knowledge Gives Liberation

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SECTION 43: SELF KNOWLEDGE GIVES LIBERATION
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श्रीगुरुवाच ।
सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥

śrī-gu-rur-uvā-ca ।

sam-yak-prṣ-ṭam̐ tva-yā vid-van-sā-va-dhā-ne-na tac-chṛ-ṇu ।
prā-mā-ṇi-kī na bha-va-ti bhrān-tyā mo-hi-ta-kal-pa-nā । ।

194: The Guru replied, “O learned boy! You have put a proper question. Listen then carefully. Things conjured up by imagination, which is itself a product of delusion can never be accepted as ‘facts’.”

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SECTION 43: SELF KNOWLEDGE GIVES LIBERATION
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भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥

bhrān-tiṃ vi-nā tva-saṅ-gas-ya niṣ-kri-yas-ya ni-rā-kṛ-teḥ ।
na gha-ṭe-tār-tha-sam-ban-dho na-bha-so nī-la-tā-di-vat ॥

195: For the Self which is unattached, without activity and formless, there can be no connection with the world of objects other than delusion, just like the blueness seen in the sky.

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स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य
प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।
भ्रान्त्या प्राप्तो जीवभावो न सत्यो
मोहापाये नास्त्यवस्तुस्वभावात् ॥

sva-sya draṣ-ṭur-nir-gu-ṇas-yā-kri-ya-sya
pra-tyag-bo-dhā-nan-da-rū-pa-sya bud-dheḥ ।
bhrān-tyā prā-pto jī-va-bhā-vo na sa-tyo
mo-hā-pā-ye nās-tya-vas-tu-sva-bhā-vāt । ।

196: The jīvahood of the Ātman which is the witness, which is beyond all qualities and activities, and which is subjectively experienced as Bliss and Knowledge Absolute, is unreal and is but a delusion caused by the intellect. Since by nature it (jīvahood) is unreal, it ceases to exist once the delusion had been lifted.

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यावद्भ्रान्तिस्तावदेवास्य सत्ता
मिथ्याज्ञानोज्जृम्भितस्य प्रमादात्।
रज्ज्वां सर्पो भ्रान्तिकालीन एव
भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत् ॥

yā-vad-bhrān-ti-stā-va-de-vā-sya sa-ttā
mi-thyā-jñā-noj-jṛm-bhi-tas-ya pra-mā-dāt |
raj-jvām sar-po bhrān-ti-kā-lī-na eva
bhrān-ter-nā-śe nai-va sar-po'-pi tad-vat | |

197: Having been caused by an error of judgement and false understanding, the jīvahood can exist only as long as the delusion lasts. The rope is mistaken to be the snake only when there is an illusion. Once the illusion is destroyed, there can be no snake, so too, in this case.

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अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।
उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ॥

an-ādi-tvam-avi-dyā-yāḥ kār-yas-yā-pi ta-the-ṣya-te ।
ut-pan-nā-yām tu vi-dyā-yām-āvi-dya-ka-ma-nā-dya-pi । ।

198 & 199: So too, avidyā and its effects are said to be beginningless. But when there is rise of vidya, then avidyā, even though it is beginningless, is destroyed, root and branch, just as dreams are destroyed on waking up. The phenomenal universe is not eternal, it is evident, like the 'former non-existence' (prāk-abhāva).

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प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।
अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥

pra-bo-dhe sva-pna-vat-sar-vaṁ sa-ha-mū-laṁ vi-naś-ya-ti ।
a-nā-dya-pī-daṁ no nit-yaṁ prā-ga-bhā-va iva sphu-ṭam । ।

198 & 199: So too, avidyā and its effects are said to be beginningless. But when there is rise of vidya, then avidyā, even though it is beginningless, is destroyed, root and branch, just as dreams are destroyed on waking up. The phenomenal universe is not eternal, it is evident, like the 'former non-existence' (prāk-abhāva).

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अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।
यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥

a-nā-de-ra-pi vi-dhvaṁ-saḥ prā-ga-bhā-vas-ya vī-kṣi-taḥ ।
yad-bud-dhyu-pā-dhi-sam-ban-dhāt-pa-ri-kal-pi-tam-āt-ma-ni । ।

200 & 201: Although it is beginningless, 'former non-existence' is found to have an end. So too, the jīvahood which is imagined to be in the Ātman, through its apparent conditioning in the superimposed attributes like the intellect, is not real. But the other, the Self, is intrinsically different from it (jīvahood). The relation between the Ātman and the intellect is due to the 'false knowledge'.

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जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः ।
सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥

jī-vat-vaṁ na ta-to'-nya-stu sva-rū-pe-ṇa vi-la-kṣa-ṇaḥ ।
sam-ban-dhas-tvāt-ma-no bud-dhyā mi-thyā-jñā-na-pu-raḥ-sa-raḥ । ।

200 & 201: Although it is beginningless, 'former non-existence' is found to have an end. So too, the jīvahood which is imagined to be in the Ātman, through its apparent conditioning in the superimposed attributes like the intellect, is not real. But the other, the Self, is intrinsically different from it (jīvahood). The relation between the Ātman and the intellect is due to the 'false knowledge'.

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विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ।
ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥

vi-ni-vṛt-tir-bha-vet-tas-ya sam-yag-jñā-ne-na nān-ya-thā ।
brah-māt-mai-kat-va-vi-jñā-naṁ sam-yag-jñā-naṁ śru-ter-ma-tam । ।

202: The superimpositions will cease to function at the dawn of right knowledge and in no other way. According to the scriptures, realization of the identity of the Ātman and Brahman is right knowledge.

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तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।
ततो विवेकः कर्तव्यः प्रत्यागात्मसदात्मनोः ॥

tad-āt-mā-nāt-ma-noḥ sam-yag-vi-ve-ke-nai-va si-dhya-ti ।
ta-to vi-ve-kaḥ kar-tav-yaḥ pra-tyag-āt-ma-sa-dāt-ma-noḥ । ।

203: This realization comes only through right discrimination made between the Self and the not-Self. That is why one must strive to discriminate between the individual Self within and the eternal Self everywhere.

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जलं पङ्कवदत्यन्तं पङ्कापाये जलं स्फुटम् ।
यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥

ja-lam paṅ-ka-va-dat-yan-tam paṅ-kā-pā-ye jal-am sphu-ṭam ।
ya-thā bhā-ti ta-thāt-mā-pi do-ṣā-bhā-ve sphu-ṭa-pra-bhaḥ । ।

204: Water which is extremely muddy appears as transparent water when the mud has been removed. So too, the Ātman manifests its clear lustre when the impurities have been removed.

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असन्निवृत्तौ तु सदात्मना स्फुटं
प्रतीतिरेतस्य भवेत्प्रतीचः ।
ततो निरासः करणीय एव -
सदात्मनः साध्वहमादिवस्तुनः ॥

a-san-ni-vṛt-tau tu sa-dāt-ma-nā sphu-ṭam
pra-tī-ti-re-ta-sya bha-vet-pra-tī-caḥ ।
ta-to ni-rā-saḥ ka-ra-ṇī-ya eva -
sad-āt-ma-naḥ sād-hva-ha-mā-di-va-stu-naḥ । ।

205: This very individual Self is clearly realized as the eternal Self when the unreal ceases to exist. So, one must strive to completely remove the ego from the eternal Self.

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अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।
दृश्यत्वाद्यभिचारित्वान्नानित्यो नित्य इष्यते ॥

ato nā-yaṁ pa-rā-tmā syād-vi-jñā-na-ma-ya-śab-da-bhāk ।
vi-kā-ri-tvāj-ja-ḍa-tvāc-ca pa-ric-chin-na-tva-he-tu-taḥ ।
dṛś-yat-vād-vya-bhi-cā-rit-vān-nā-ni-tyo ni-tya iṣ-ya-te । ।

206: For the following reasons, the intellectual sheath which we have so far spoken of, cannot be the supreme Self. It is subject to change, it is inert and insentient, it is limited, it is an object of the senses and it is not constant. A mortal, perishable thing, indeed, cannot be said to be the immortal, imperishable Ātman.

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