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*Om Chanting by
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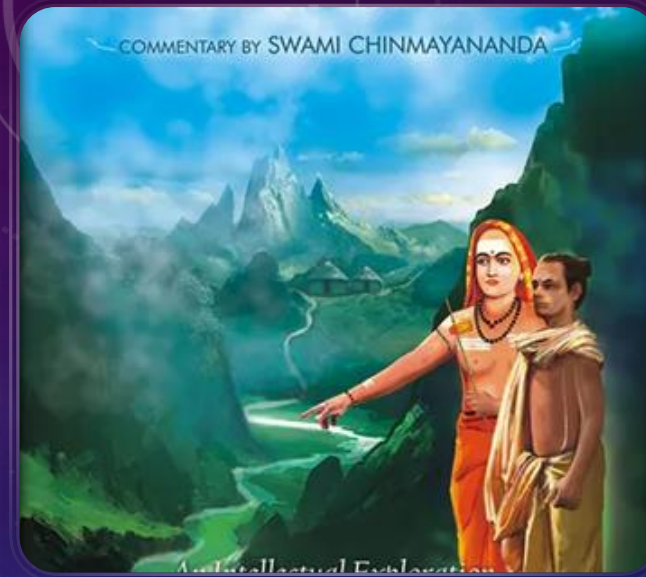
VIVEKACŪḌĀMAṆI

CHANTING BY

SWAMI DHEERANANDA & VINAY MALLIKAARJUN

VIVEKACŪDĀMAṆI

*Chanting by
Swami Dheerananda & Vinay Mallikaarjun*



Section 48: All Manifestation Absolute

Verse
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VIVEKACŪDĀMANI

SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



सदिदं परमाद्वैतं
स्वस्मादन्यस्य वस्तुनोऽभावात्।
न ह्यन्यदस्ति किञ्चित् सम्यक्
परमार्थतत्त्वबोधदशायाम्॥

sa-di-daṁ pa-ra-mā-dvai-taṁ
svas-mād-an-yas-ya vas-tu-no'-bhā-vāt |
na hyan-yad-as-ti kiñ-cit sam-yak
pa-ra-mār-tha-tat-tva-bo-dha-da-śā-yām | |

226: This absolute oneness alone is real since there is nothing other than the Self. Truly, there is no other independent entity in the state of Realization of the supreme Truth.

Verse
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VIVEKACŪDĀMANI

SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



यदिदं सकलं विश्वं
नानारूपं प्रतीतमज्ञानात्।
तत्सर्वं ब्रह्मैव प्रत्यस्त
अशेषभावनादोषम्॥

ya-di-daṁ sa-ka-laṁ viś-vaṁ
nā-nā-rū-paṁ pra-tī-tam-a-jñā-nāt |
tat-sar-vaṁ brah-mai-va prat-ya-sta
a-śe-ṣa-bhā-va-nā-do-ṣam | |

227: This entire universe which, because of ignorance, appears to be of infinite forms, is in fact, Brahman alone, which is free from all limitations of thought.

Verse
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VIVEKACŪDĀMANI

SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



मृत्कार्यभूतोऽपि मृदो न भिन्नः
कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात्।
न कुम्भरूपं पृथगस्ति कुम्भः
कुतो मृषा कल्पितनाममात्रः ॥

mṛt-kār-ya-bhū-to'pi mṛ-do na bhin-naḥ
kum-bho'-sti sar-vat-ra tu mṛt-sva-rū-pāt |
na kum-bha-rū-paṁ pṛ-tha-gas-ti kum-bhaḥ
ku-to mṛ-ṣā kal-pi-ta-nā-ma-mā-traḥ | |

228: Though a pot is a modification of clay, it is not any different from it. In essence, the pot is the same everywhere, so why call it a pot. It is merely a false and fancied name.

Verse
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VIVEKACŪDĀMANI

SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



केनापि मृद्भिन्नतया स्वरूपं
घटस्य सन्दर्शयितुं न शक्यते।
अतो घटः कल्पित एव मोहात्
मृदेव सत्यं परमार्थभूतम्॥

ke-nā-pi mṛd-bhin-na-ta-yā sva-rū-paṁ
gha-ṭas-ya san-dar-śa-yi-tuṁ na śak-ya-te ।
ato gha-ṭaḥ kal-pi-ta e-va mo-hāt
mṛ-de-va sat-yam pa-ra-mār-tha-bhū-tam ।।

229: No one can show by demonstration that the essence of a mud-pot is other than the mud. Therefore, the pot is merely imagined through delusion and the mud aspect alone is the enduring reality in the mud-pot.

Verse
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VIVEKACŪDĀMANI

SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहः
विनिर्गतो निद्रितवत्प्रजल्पः ॥

sad-brah-ma-kār-yaṁ sa-ka-laṁ sa-de-vaṁ
tan-mā-tra-me-tan-na ta-to'n-yad-as-ti ।
as-tī-ti yo vak-ti na tas-ya mo-haḥ
vi-nir-ga-to ni-dri-ta-vat-pra-jal-paḥ । ।

230: So too, the entire universe, being the effect of the real Brahman, can be nothing other than It. It is of the essence of That and it cannot exist apart from That. Anyone who says it does, is still under delusion and twaddles like one in deep sleep.

Verse
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VIVEKACŪDĀMANI

SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



ब्रह्मैवेदं विश्वमित्येव वाणी
श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।
तस्मादेतद्ब्रह्ममात्रं हि विश्वं
नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥

brah-mai-ve-dam viś-vam-it-ye-va vā-ṇī
śrau-tī brū-te'-thar-va-niṣ-ṭhā va-riṣ-ṭhā ।
tas-mā-de-tad-brah-ma-mā-tram hi viś-vam
nā-dhiṣ-ṭhā-nād-bhin-na-tā''ro-pi-ta-sya । ।

231: Truly, this entire universe is Brahman - this is the declaration of the Atharva-veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its substratum.

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VIVEKACŪDĀMANI

SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



सत्यं यदि स्यात् जगदेतदात्मनः
अनन्तत्वहानिर् निगमाप्रमाणता ।
असत्यवादित्वमपीशितुः स्यात्
नैतत्त्रयं साधु हितं महात्मनाम् ॥

sat-yam ya-di syāt-ja-ga-de-tad-āt-ma-nah
a-nan-tat-tva-hā-nir ni-ga-mā-pra-mā-ṇa-tā ।
a-sat-ya-vā-dit-va-ma-pī-śi-tuḥ syāt
nai-tat-tra-yam sā-dhu hi-tam ma-hāt-ma-nām । ।

232: If the universe as it is, is real, the Ātman would not be infinite, the scriptures would be false, the Lord Himself would be guilty of having spoken an untruth. None of these three is considered either desirable or wholesome by the pure minded ones.

Verse
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SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



ईश्वरो वस्तुतत्त्वज्ञः
न चाहं तेष्ववस्थितः ।
न च मत्स्थानि भूतानीति
एवमेव व्यचीकृपत् ॥

īś-va-ro va-stu-tat-tva-jñāḥ
na cā-haṁ teṣ-va-va-sthi-taḥ ।
na ca mat-sthā-ni bhū-tā-nī-ti
e-va-me-va vya-cī-klṛ-pat । ।

233: The Lord, who knows the secret of all things, has expressly supported this view in His words, “but I do not live in them....” “nor do beings exist in Me”

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VIVEKACÜDĀMANI

SECTION 48: ALL MANIFESTATION ABSOLUTE
[226-236]



यदि सत्यं भवेद्विश्वं
सुषुप्तावुपलभ्यताम् ।
यन्नोपलभ्यते किञ्चित्
अतोऽसत्स्वप्नवन्मृषा ॥

ya-di sat-yam bha-ved-viś-vam
su-ṣup-tā-vu-pa-la-bhya-tām ।
yan-no-pa-la-bhya-te kiñ-cit
a-to'-sat-svap-na-van-mṛ-ṣā । ।

234: If the universe were true, it would have been perceived even in the deep sleep state. Since it is not at all perceived, it must be, like dreams, false and unreal.

Verse
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VIVEKACŪDĀMANI

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[226-236]



अतः पृथङ्नास्ति जगत्परात्मनः
पृथक्प्रतीतिस्तु मृषा गुणादिवत् ।
आरोपितस्यास्ति किमर्थवत्ता
अधिष्ठानमाभाति तथा भ्रमेण ॥

ataḥ pṛ-thaṅ-nā-sti ja-gat-par-āt-ma-naḥ
pṛ-thak-pra-tī-tis-tu mṛ-ṣā gu-ṇā-di-vat ।
ā-ro-pi-tas-yās-ti ki-mar-tha-vat-tā
a-dhiṣ-ṭhā-na-mā-bhā-ti ta-thā bhra-me-ṇa । ।

235: Therefore, the world does not exist independent of the supreme Self and like 'qualities' the notion of its separateness is false. Can a superimposition have any meaning apart from its own substratum? Through delusion, it is the substratum itself which appears like that.

Verse
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[226-236]



भ्रान्तस्य यद्यद् भ्रमतः प्रतीतं
ब्रह्मैव तत्तत् रजतं हि शुक्तिः ।
इदंतया ब्रह्म सदैव रूप्यते
त्वारोपितं ब्रह्मणि नाममात्रम् ॥

bhrān-tas-ya yad-yad bhra-ma-taḥ pra-tī-taṁ
brah-mai-va tat-tat ra-ja-taṁ hi śuk-tiḥ ।
id-aṁ-ta-yā brah-ma sa-dai-va rūp-ya-te
tvā-ro-pi-taṁ brah-ma-ṇi nā-ma-mā-tram । ।

236: Through error of judgement whatever a deluded man perceives can only be Brahman and Brahman alone. The silverly sheen perceived is nothing but mother-of-pearl. Brahman is ever-present as 'this' universe and that which is superimposed on Brahman can only be a mere name.

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