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*Om Chanting by
Puja Gurudev
Swami Chinmayananda*



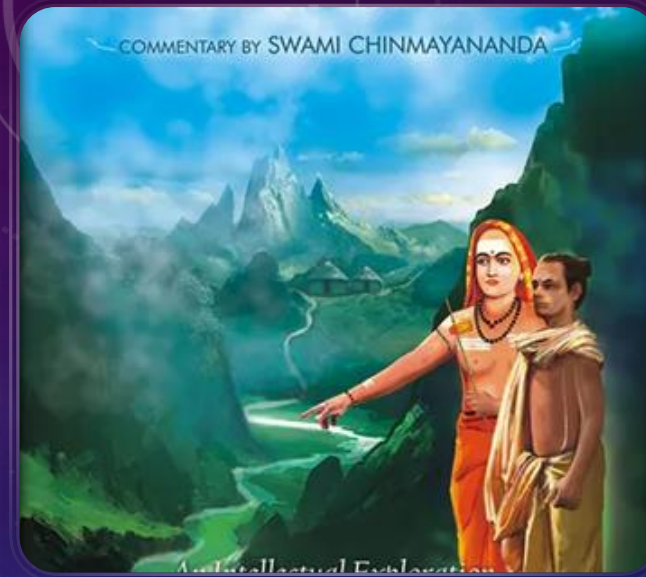
VIVEKACŪḌĀMAṆI

CHANTING BY

SWAMI DHEERANANDA & VINAY MALLIKAARJUN

VIVEKACŪDĀMAṆI

*Chanting by
Swami Dheerananda & Vinay Mallikaarjun*



Section 49: Brahman - Its Nature

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SECTION 49: BRAHMAN – ITS NATURE
[237-240]



अतः परं ब्रह्म सदद्वितीयं
विशुद्धविज्ञानघनं निरञ्जनम्।
प्रशान्तमाद्यन्तविहीनमक्रियं
निरन्तरानन्दरसस्वरूपम्॥

a-taḥ pa-raṁ brah-ma sa-da-dvi-tī-yaṁ
vi-śud-dha-vi-jñā-na-gha-naṁ ni-rañ-ja-nam ।
pra-śān-tam-ād-yan-ta-vi-hī-na-ma-kri-yaṁ
ni-ran-ta-rā-nan-da-ra-sa-sva-rū-pam । ।

237 & 238 : Therefore, whatever is manifested is the supreme Brahman Itself - Real, non-dual, extremely pure, the essence of Knowledge Absolute, taintless, supremely peaceful, without beginning or end, beyond all activity, always of the nature of Bliss Absolute, transcending all diversities created by maya, eternal, the essence of joy, indivisible, immeasurable, formless, unmanifest, nameless, immutable and self effulgent.

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SECTION 49: BRAHMAN – ITS NATURE
[237-240]



निरस्तमायाकृतसर्वभेदं
नित्यं सुखं निष्कलमप्रमेयम्।
अरूपमव्यक्तमनाख्यमव्ययं
ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥

ni-ras-ta-mā-yā-kṛ-ta-sar-va-bhe-daṁ
nit-yaṁ su-khaṁ niṣ-ka-lam-ap-ra-me-yam ।
a-rū-pam-av-yak-tam-a-nā-khyam-av-ya-yaṁ
jyo-tiḥ sva-yaṁ kiñ-ci-di-daṁ ca-kā-sti । ।

237 & 238 : Therefore, whatever is manifested is the supreme Brahman Itself - Real, non-dual, extremely pure, the essence of Knowledge Absolute, taintless, supremely peaceful, without beginning or end, beyond all activity, always of the nature of Bliss Absolute, transcending all diversities created by maya, eternal, the essence of joy, indivisible, immeasurable, formless, unmanifest, nameless, immutable and self effulgent.

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SECTION 49: BRAHMAN – ITS NATURE
[237-240]



ज्ञातृज्ञेयज्ञानशून्यम्
अनन्तं निर्विकल्पकम्।
केवलाखण्डचिन्मात्रं
परं तत्त्वं विदुर्बुधाः ॥

jñā-tr-jñe-ya-jñā-na-śūn-yam
an-an-taṁ nir-vi-kal-pa-kam |
ke-va-lā-khaṇ-ḍa-cin-mā-traṁ
pa-raṁ tat-tvaṁ vi-dur-bu-dhāḥ | |

239: Sages realize the supreme Truth in which there are no distinctions such as the knower, the knowledge and the known; which is infinite, transcendental and which is of the essence of Knowledge Absolute.

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SECTION 49: BRAHMAN – ITS NATURE
[237-240]



अहेयमनुपादेयं
मनोवाचामगोचरम्।
अप्रमेयमनाद्यन्तं
ब्रह्म पूर्णमहं महः ॥

a-he-ya-ma-nu-pā-de-yaṁ
ma-no-vā-cā-ma-go-ca-ram |
a-pra-me-ya-ma-nād-yan-taṁ
brah-ma pūr-ṇa-ma-haṁ ma-haḥ | |

240: That which can neither be thrown away nor taken up. That which lies beyond the limits of mind and speech, which is immeasurable, which is without beginning and end, which is whole and one's own Self, which is of outshining glory - that is the Self.

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