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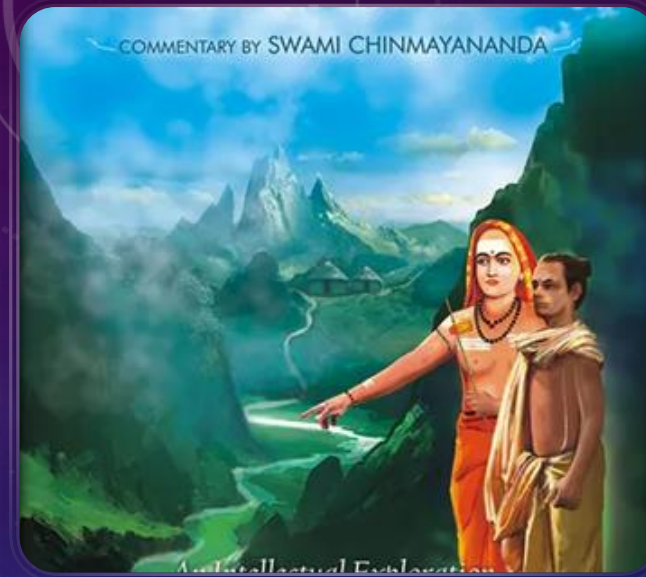
VIVEKACŪḌĀMAṆI

CHANTING BY

SWAMI DHEERANANDA & VINAY MALLIKAARJUN

VIVEKACŪDĀMAṆI

*Chanting by
Swami Dheerananda & Vinay Mallikaarjun*



Section 47: Nature of the Self - Discussion

Verse
213 & 214

VIVEKACŪDĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



श्रीगुरुवाच।
सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे।
अहमादिविकारास्ते तदभावोऽयमप्यनु॥
सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते।
तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया॥

śrī-gu-rur-uvā-ca ।

sat-ya-muk-taṁ tva-yā vid-van-ni-pu-ṇo'-si vi-cā-ra-ṇe ।
aham-ādi-vi-kā-rā-ste ta-da-bhā-vo'-ya-ma-pya-nu । ।

sar-ve ye-nā-nu-bhū-yan-te yaḥ sva-yaṁ nā-nu-bhū-ya-te ।
tam-āt-mā-naṁ ve-di-tā-raṁ vid-dhi bud-dhyā su-sū-kṣ-ma-yā । ।

213 & 214: The Guru answered, “Rightly have you spoken, O learned one! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realize the Ātman, the Knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived.”

Verse
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VIVEKACŪḌĀMAṆI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



तत्साक्षिकं भवेत्तत्त
यद्यद्येनानुभूयते।
कस्याप्यननुभूतार्थे
साक्षित्वं नोपयुज्यते ॥

tat-sāk-ṣi-kaṁ bha-vet-tat-tat
yad-yad-ye-nā-nu-bhū-ya-te |
kas-yā-pya-na-nu-bhū-tār-the
sāk-ṣi-tvaṁ no-pa-yuj-ya-te ||

215: That which is witnessed by something else has the latter as its witness. When there is no entity to witness a thing, we cannot say that it has been witnessed at all.

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VIVEKACÜDĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



असौ स्वसाक्षिको भावः
यतः स्वेनानुभूयते।
अतः परं स्वयं साक्षात्
प्रत्यगात्मा न चेतरः ॥

asau sva-sāk-ṣi-ko bhā-vah
ya-taḥ sve-nā-nu-bhū-ya-te ।
a-taḥ pa-raṁ sva-yaṁ sāk-ṣāt
prat-yag-āt-mā na ce-ta-raḥ । ।

216: This Ātman is a witness of Itself, for It is realized only by Itself. Hence the Ātman Itself is the supreme Brahman and nothing else.

Verse
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VIVEKACŪDĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमिति अन्तः स्फुरन्नैकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहन्धीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥

jā-grat-svap-na-su-ṣup-ti-ṣu sphu-ṭa-ta-raṁ yo'-sau sa-muj-jṛm-bha-te
pra-tyag-rū-pa-ta-yā sa-dā-ha-ma-ha-mi-ti an-taḥ sphu-ran-nai-ka-dhā ।
nā-nā-kā-ra-vi-kā-ra-bhā-gi-na i-mān paś-yan-na-han-dhī-mu-khān
nit-yā-nan-da-cid-āt-ma-nā sphu-ra-ti taṁ vid-dhi sva-me-taṁ hṛdi । ।

217: That which clearly manifests itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the ego, the intellect and so on, which are of different forms and modifications, That which is felt as Existence Knowledge-Bliss Absolute, know this Ātman within your heart, as your own Self.

Verse
217

VIVEKACŪḌĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
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Verse
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VIVEKACŪDĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



घटोदके बिम्बितमर्कबिम्बं
आलोक्य मूढो रविमेव मन्यते।
तथा चिदाभासमुपाधिसंस्थं
भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥

gha-ṭo-da-ke bim-bi-ta-mar-ka-bim-bam
ā-lo-kya mū-ḍho ra-vi-me-va man-ya-te ।
ta-thā ci-dā-bhā-sa-mu-pā-dhi-saṁ-stham
bhrān-tyā-ha-mit-ye-va ja-ḍo'-bhi-man-ya-te । ।

218: The fool, on seeing the reflection of the sun in the water in a jar, considers it to be the sun itself. So too, the fool through delusion, identifies himself with the reflection of the Cit caught in the intellect and considers it to be the 'I' - his own identity.

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VIVEKACÜDĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



घटं जलं तद्गतमर्कबिम्बं
विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।
तटस्थ एतत्त्रितयावभासकः
स्वयम्प्रकाशो विदुषा यथा तथा ॥

gha-ṭaṁ ja-laṁ tad-ga-ta-mar-ka-bim-baṁ
vi-hā-ya sar-vaṁ vi-ni-rīk-ṣya-te'r-kaḥ ।
ta-ṭas-tha e-tat-tri-ta-yā-va-bhā-sa-kaḥ
sva-yam-pra-kā-śo vi-du-ṣā ya-thā ta-thā । ।

219: The intelligent man leaves aside the jar, the water and the reflection of the sun in it and sees the self-luminous sun. So too, the wise realize the self-luminous Reality which illumines 'these three' and recognize it as independent of them all.

Verse
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VIVEKACŪDĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



देहं धियं चित्प्रतिबिम्बमेवं
विसृज्य बुद्धौ निहितं गुहायाम् ।
द्रष्टारमात्मानमखण्डबोधं
सर्वप्रकाशं सदसद्विलक्षणम् ॥

de-haṁ dhi-yaṁ cit-pra-ti-bim-ba-me-vaṁ
vi-sṛ-jya bud-dhau ni-hi-taṁ gu-hā-yām ।
draṣ-ṭā-ra-māt-mā-na-ma-khaṇ-ḍa-bo-dhaṁ
sar-va-pra-kā-śaṁ sa-da-sad-vi-lak-ṣa-ṇam । ।

220 & 221 & 222: So too, leaving aside the body, the intellect and the reflection of Cit in it, and realizing in the cave of the intellect, the witness, the Self, which is knowledge Absolute, which is the cause of everything, which is distinct from the gross and the subtle, which is eternal and omnipresent, all-pervading and supremely subtle, which is without exterior or interior, which is the one Self, by fully realizing this, one becomes free from sin, blemish, death and grief and becomes the ocean of Bliss. Being illumined, he is not afraid of anyone. For him who seeks Liberation, there is no other path to break away from the bonds of transmigration than realizing the Truth of his own Self.

Verse
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[213-225]



नित्यं विभुं सर्वगतं सुसूक्ष्मं
अन्तर्बहिःशून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत्
पुमान् विपाप्मा विरजो विमृत्युः ॥

nit-yaṁ vi-bhuṁ sar-va-ga-taṁ su-sū-kṣ-maṁ
an-tar-ba-hiḥ-śūn-ya-ma-nan-yam-āt-ma-naḥ ।
vij-ñā-ya sam-yañ-ni-ja-rū-pa-me-tat
pu-mān vi-pāp-mā vi-ra-jo vi-mṛt-yuḥ । ।

220 & 221 & 222: So too, leaving aside the body, the intellect and the reflection of Cit in it, and realizing in the cave of the intellect, the witness, the Self, which is knowledge Absolute, which is the cause of everything, which is distinct from the gross and the subtle, which is eternal and omnipresent, all-pervading and supremely subtle, which is without exterior or interior, which is the one Self, by fully realizing this, one becomes free from sin, blemish, death and grief and becomes the ocean of Bliss. Being illumined, he is not afraid of anyone. For him who seeks Liberation, there is no other path to break away from the bonds of transmigration than realizing the Truth of his own Self.

Verse
222

VIVEKACŪDĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



विशोक आनन्दघनो विपश्चित्
स्वयं कुतश्चिन्न बिभेति कश्चित्।
नान्योऽस्ति पन्था भवबन्धमुक्तेः
विना स्वतत्त्वावगमं मुमुक्षोः ॥

vi-śo-ka ā-nan-da-gha-no vi-paś-cit
sva-yam ku-taś-cin-na bi-bhe-ti kaś-cit |
nān-yo'sti pan-thā bha-va-ban-dha-muk-teḥ
vi-nā sva-tat-tvā-va-ga-mam mu-muk-ṣoḥ || 222 ||

220 & 221 & 222: So too, leaving aside the body, the intellect and the reflection of Cit in it, and realizing in the cave of the intellect, the witness, the Self, which is knowledge Absolute, which is the cause of everything, which is distinct from the gross and the subtle, which is eternal and omnipresent, all-pervading and supremely subtle, which is without exterior or interior, which is the one Self, by fully realizing this, one becomes free from sin, blemish, death and grief and becomes the ocean of Bliss. Being illumined, he is not afraid of anyone. For him who seeks Liberation, there is no other path to break away from the bonds of transmigration than realizing the Truth of his own Self.

Verse
223

VIVEKACŪḌĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



ब्रह्माभिन्नत्वविज्ञानं
भवमोक्षस्य कारणम्।
येनाद्वितीयमानन्दं
ब्रह्म सम्पद्यते बुधैः ॥

brah-mā-bhin-na-tva-vi-jñā-naṁ
bha-va-mok-ṣas-ya kā-ra-ṇam ।
ye-nā-dvi-tī-ya-mā-nan-daṁ
brah-ma sam-pad-ya-te bu-dhaiḥ ।।

223: The cause for Liberation from transmigration is the realization of one's identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the Bliss Absolute.

Verse
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VIVEKACŪḌĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



ब्रह्मभूतस्तु संसृत्यै
विद्वान्नावर्तते पुनः ।
विज्ञातव्यमतः सम्यक्
ब्रह्माभिन्नत्वमात्मनः ॥

brah-ma-bhū-tas-tu saṁ-sṛt-yai
vid-vān-nā-var-ta-te pu-naḥ ।
vi-jñā-tav-ya-ma-taḥ sam-yak
brah-mā-bhin-na-tva-māt-ma-naḥ । ।

224: No more does one return to the world of transmigration after having become of the nature of Brahman. One must, therefore, strive to realize one's identity with Brahman.

Verse
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VIVEKACŪḌĀMANI

SECTION 47: NATURE OF THE SELF - DISCUSSION
[213-225]



सत्यं ज्ञानमनन्तं ब्रह्म
विशुद्धं परं स्वतःसिद्धम्।
नित्यानन्दैकरसं प्रत्यक्
अभिन्नं निरन्तरं जयति ॥ २२५ ॥

sat-yam jñā-na-ma-nan-tam brah-ma
vi-śud-dham pa-rām sva-taḥ-sid-dham ।
ni-tyā-nan-dai-ka-ra-sam pra-tyak
a-bhin-nam ni-ran-ta-rām ja-ya-ti । ।

225: Brahman is Existence-Knowledge Absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual jīva and with no differences within or without. It is ever victorious!

VIVEKACŪḌĀMAṆI

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