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*Om Chanting by
Pujya Gurudev
Swami Chinmayananda*



VIVEKACŪḌĀMAṆI

CHANTING BY

SWAMI DHEERANANDA & VINAY MALLIKAARJUN

VIVEKACŪDĀMAṆI

*Chanting by
Swami Dheerananda & Vinay Mallikaarjun*



Section 50: 'That Thou Art' - Explanation

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VIVEKACŪDĀMANI

SECTION 50: 'THAT THOU ART' -EXPLANATION
[241-249]



तत्त्वं पदाभ्यामभिधीयमानयोः
ब्रह्मात्मनोः शोधितयोर्यदित्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्यक्
एकत्वमेव प्रतिपाद्यते मुहुः ॥

tat-tvam pa-dā-bhyā-ma-bhi-dhī-ya-mā-na-yoḥ
brah-māt-ma-noḥ śo-dhi-ta-yor-ya-dit-tham ।
śru-tyā ta-yos-tat-tvam-a-sī-ti sam-yak
e-ka-tvam-e-va pra-ti-pād-ya-te mu-huḥ । ।

241 & 242: If Śruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and jīva, indicated by the term 'That' (tat) and 'thou' (tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Merū and the atom.

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SECTION 50: 'THAT THOU ART' -EXPLANATION
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ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः
निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
खद्योतभान्वोरिव राजभृत्ययोः
कूपाम्बुराश्योः परमाणुमेवौ ॥

aik-yaṁ ta-yor-lak-ṣi-ta-yor-na vāc-ya-yoḥ
ni-gad-ya-te'n-yon-ya-vi-rud-dha-dhar-mi-ṇoḥ ।
kha-dyo-ta-bhān-vo-ri-va rā-ja-bhṛ-tya-yoḥ
kū-pām-bu-rāś-yoḥ pa-ra-mā-ṇu-mer-voḥ । ।

241 & 242: If Śruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and jīva, indicated by the term 'That' (tat) and 'thou' (tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Merū and the atom.

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तयोर्विरोधोऽयमुपाधिकल्पितः
न वास्तवः कश्चिदुपाधिरेषः।
ईशस्य माया महदादिकारणं
जीवस्य कार्यं शृणु पञ्चकोशम्॥

ta-yor-vi-ro-dho'-ya-mu-pā-dhi-kal-pi-taḥ
na vās-ta-vah kaś-ci-du-pā-dhi-re-ṣaḥ ।
ī-śas-ya mā-yā ma-ha-dā-di-kā-ra-ṇaṁ
jī-vas-ya kār-yaṁ śṛ-ṇu pañ-ca-ko-śam । ।

243: The difference between them is only created by superimposition and is not real. The conditioning in the case of Īśvara is māyā or mahat and so on, and listen, the conditionings in the case of the jīva are the five sheaths.

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एतावुपाधी परजीवयोस्तयोः
सम्यङ्निरासे न परो न जीवः ।
राज्यं नरेन्द्रस्य भटस्य खेटकः
तयोरपोहे न भटो न राजा ॥

e-tā-vu-pā-dhī pa-ra-jī-va-yos-ta-yoḥ
sam-yañ-ni-rā-se na pa-ro na jī-vah ।
rāj-yañ na-ren-dra-sya bha-ṭas-ya khe-ṭa-kaḥ
ta-yo-ra-po-he na bha-ṭo na rā-jā । ।

244: These two are superimpositions of Īśvara and jīva, but when they are completely eliminated, there is neither Īśvara nor jīva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier.

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अथात आदेश इति श्रुतिः स्वयं
निषेधति ब्रह्मणि कल्पितं द्वयम्।
श्रुतिप्रमाणानुगृहीतबोधात्
तयोर्निरासः करणीय एव ॥

a-thā-ta ā-de-śa i-ti śru-tiḥ sva-yam
ni-ṣe-dha-ti brah-ma-ṇi kal-pi-tam dva-yam ।
śru-ti-pra-mā-ṇā-nu-gr-hī-ta-bo-dhāt
ta-yor-ni-rā-saḥ ka-ra-ṇī-ya e-va ।।

245: 'Now is the injunction' and so on. In these words the scriptures reject the imagined duality in Brahman. Supported by the authority of the scriptures one must certainly eliminate these two superimpositions by means of direct Realization.

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नेदं नेदं कल्पितत्वान्न सत्यं
रज्जुदृष्टव्यालवत्स्वप्नवच्च ।
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य
ज्ञेयः पश्चादेकभावस्तयोर्यः ॥

ne-daṁ ne-daṁ kal-pi-tat-vān-na sat-yaṁ
raj-ju-dṛṣ-ṭa-vyā-la-vat-svap-na-vac-ca ।
it-thaṁ dṛś-yaṁ sā-dhu-yuk-tyā vya-po-hya
jñe-yaḥ paś-cād-e-ka-bhā-vas-ta-yor-yaḥ । ।

246: 'Neither this (gross) not this (subtle)' like the snake seen in the rope and like dreams, are not real, being products of the imagination. By a perfect elimination of the objective world by reasoning, one must realize the oneness underlying the jīva and Īśvara.

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ततस्तु तौ लक्षणया सुलक्ष्यौ
तयोरखण्डैकरसत्वसिद्धये ।
नालं जहत्या न तथाऽजहत्या
किन्तूभयार्थात्मिकयैव भाव्यम् ॥

ta-tas-tu tau lak-ṣa-ṇa-yā su-lakṣ-yau
ta-yor-a-khaṇ-ḍai-ka-ra-sat-va-sid-dha-ye ।
nā-lam ja-hat-yā na ta-thā'-ja-hat-yā
kin-tū-bha-yār-thāt-mi-ka-yai-va bhāv-yam । ।

247: Therefore, the two terms (Īśvara and jīva), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither 'the method of total rejection', nor 'the method of complete retention' will suffice. One must reason by a combined process of both.

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स देवदत्तोऽयमितीह चैकता
विरुद्धधर्माशमपास्य कथ्यते।
यथा तथा तत्त्वमसीतिवाक्ये
विरुद्धधर्मानुभयत्र हित्वा ॥

sa de-va-dat-to'-ya-mi-tī-ha cai-ka-tā
vi-rud-dha-dhar-mām-śa-ma-pā-sya kath-ya-te ।
ya-thā ta-thā tat-tvam-a-sī-ti-vāk-ye
vi-rud-dha-dhar-mān-u-bha-yat-ra hi-tvā । ।

248 & 249: 'This is that Devadatta - just as in this sentence, the identity expressed is arrived at by eliminating contradictory portions, so too, it is in the statement, 'That thou art'. Men of Wisdom should give up contradictory elements on both sides and recognize the identity of Īśvara and jīva, carefully noting that the essence of both is Knowledge Absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the jīva.

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संलक्ष्य चिन्मात्रतया सदात्मनोः
अखण्डभावः परिचीयते बुधैः ।
एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोरैक्यमखण्डभावः ॥

saṁ-lak-ṣya cin-mā-tra-ta-yā sa-dāt-ma-noḥ
a-khaṇ-ḍa-bhā-vaḥ pa-ri-cī-ya-te bu-dhaiḥ ।
e-vaṁ ma-hā-vāk-ya-śa-te-na kath-ya-te
brah-māt-ma-no-rai-kyam-a-khaṇ-ḍa-bhā-vaḥ । ।

248 & 249: 'This is that Devadatta - just as in this sentence, the identity expressed is arrived at by eliminating contradictory portions, so too, it is in the statement, 'That thou art'. Men of Wisdom should give up contradictory elements on both sides and recognize the identity of Īśvara and jīva, carefully noting that the essence of both is Knowledge Absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the jīva

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