



CHINMAYA MISSION®  
WASHINGTON REGIONAL CENTER

*Om Chanting by  
Pujya Gurudev  
Swami Chinmayananda*



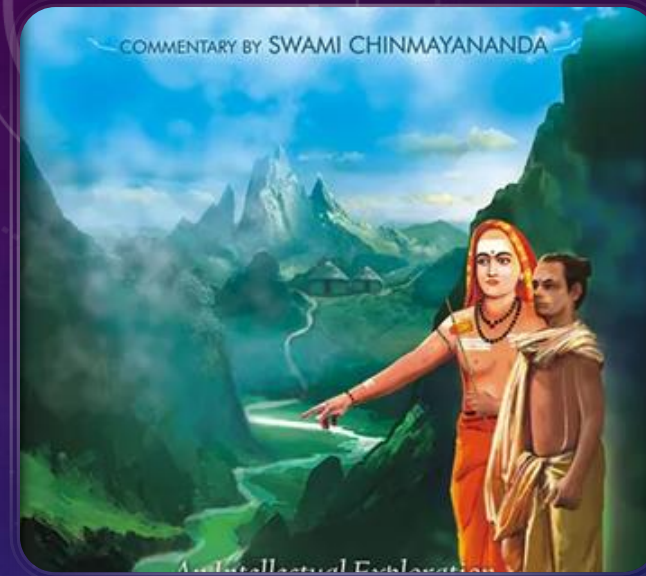
# VIVEKACŪḌĀMAṆI

CHANTING BY

SWAMI DHEERANANDA & VINAY MALLIKAARJUN

# VIVEKACŪDĀMAṆI

*Chanting by  
Swami Dheerananda & Vinay Mallikaarjun*



## Section 51: Attitude in Meditation



Verse  
250

# VIVEKACŪḌĀMANI

SECTION 51: ATTITUDE IN MEDITATION  
[250-253]



अस्थूलमित्येतदसन्निरस्य  
सिद्धं स्वतो व्योमवदप्रतर्क्यम्।  
अतो मृषामात्रमिदं प्रतीतं  
जहीहि यत्स्वात्मतया गृहीतम्।  
ब्रह्माहमित्येव विशुद्धबुद्ध्या  
विद्धि स्वमात्मानमखण्डबोधम्॥

a-sthū-la-mit-ye-ta-da-san-ni-ras-ya  
sid-dham sva-to vyo-ma-va-da-pra-tar-kyam ।  
ato mṛ-ṣā-mā-tra-mi-dam pra-tī-tam  
ja-hī-hi yat-svāt-ma-ta-yā gṛ-hī-tam ।  
brah-mā-ha-mi-tye-va vi-śud-dha-bud-dhyā  
vid-dhi svam-āt-mā-na-ma-khaṇ-ḍa-bo-dham । ।

250: Discarding the not-Self, in the light of the passages such as ‘It is not gross and so on’, one realizes the Self, which is self-established, unattached like the sky and beyond the pale of thought. So, negate this illusory body which you perceive and have accepted as your own Self. With a purified understanding that ‘I am Brahman’, realize your own Self which is Knowledge Absolute.

Verse  
251

# VIVEKACŪḌĀMANI

SECTION 51: ATTITUDE IN MEDITATION  
[250-253]



मृत्कार्यं सकलं घटादि सततं  
मृन्मात्रमेवाहितं  
तद्वत्सज्जनितं सदात्मकमिदं  
सन्मात्रमेवाखिलम्।  
यस्मान्नास्ति सतः परं किमपितत्  
सत्यं स आत्मा स्वयं  
तस्मात्तत्त्वमसि प्रशान्तममलं  
ब्रह्माद्वयं यत्परम्॥

mṛt-kār-yaṁ sa-ka-laṁ gha-ṭā-di sa-ta-taṁ  
mṛn-mā-tra-me-vā-hi-taṁ  
tad-vat-saj-ja-ni-taṁ sad-āt-ma-kam-i-daṁ  
san-mā-tra-me-vā-khi-lam ।  
yas-mān-nā-sti sa-taḥ pa-raṁ ki-ma-pi-tat  
sat-yaṁ sa āt-mā sva-yaṁ  
tas-māt-tat-tvam-a-si pra-śān-ta-ma-ma-laṁ  
brah-mā-dva-yaṁ yat-pa-ram ।।

251: All modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone. So too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self-existent Reality, one's very own Self. Thou art That, the serene, the pure, the supreme Brahman, the non-dual.

Verse  
251

# VIVEKACŪDĀMANI

SECTION 51: ATTITUDE IN MEDITATION  
[250-253]



मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं  
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम्।  
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम्॥

mṛt-kār-yaṁ sa-ka-laṁ gha-ṭā-di sa-ta-taṁ mṛn-mā-tra-me-vā-hi-taṁ  
tad-vat-saj-ja-ni-taṁ sad-āt-ma-ka-mi-daṁ san-mā-tra-me-vā-khi-lam ।  
yas-mān-nā-sti sa-taḥ pa-raṁ ki-ma-pi tat-sat-yaṁ sa āt-mā sva-yaṁ  
tas-māt-tat-tvam-a-si pra-śān-ta-ma-ma-laṁ brah-mā-dva-yaṁ yat-pa-ram ।।

251: All modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone. So too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self-existent Reality, one's very own Self. Thou art That, the serene, the pure, the supreme Brahman, the non-dual.



Verse  
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# VIVEKACŪḌĀMANI

SECTION 51: ATTITUDE IN MEDITATION  
[250-253]



निद्राकल्पितदेशकालविषय  
ज्ञात्रादि सर्वं यथा  
मिथ्या तद्वदिहापि जाग्रति जगत्  
स्वाज्ञानकार्यत्वतः।  
यस्मादेवमिदं शरीरकरण  
प्राणाहमाद्यप्यसत्  
तस्मात्तत्त्वमसि प्रशान्तममलं  
ब्रह्माद्वयं यत्परम्॥

ni-drā-kal-pi-ta-de-śa-kā-la-vi-ṣa-ya  
jñā-trā-di sar-vam ya-thā  
mi-thyā tad-va-di-hā-pi jā-gra-ti ja-gat  
svā-jñā-na-kār-yat-va-taḥ ।  
yas-mā-de-va-mi-dam śa-rī-ra-ka-ra-ṇa  
prā-ṇa-ha-mād-yap-ya-sat  
tas-māt-tat-tvam-a-si pra-śān-ta-ma-ma-lam  
brah-mā-dva-yam yat-pa-ram ।।

252: Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the prāṇas, the ego and so on, are unreal, thou art That, the serene, the pure, the supreme Brahman the non-dual.

Verse  
252

# VIVEKACŪDĀMANI

SECTION 51: ATTITUDE IN MEDITATION  
[250-253]



निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा  
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः।  
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम्॥

ni-drā-kal-pi-ta-de-śa-kā-la-vi-ṣa-ya-jñā-trā-di sar-vam ya-thā  
mi-thyā tad-va-di-hā-pi jā-gra-ti ja-gat-svā-jñā-na-kār-yat-va-taḥ ।  
yas-mā-de-va-mi-daṁ śa-rī-ra-ka-ra-ṇa-prā-ṇa-ha-mād-yap-ya-sat  
tas-māt-tat-tvam-a-si pra-śān-ta-ma-ma-laṁ brah-mā-dva-yaṁ yat-pa-ram ।।

252: Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the prāṇas, the ego and so on, are unreal, thou art That, the serene, the pure, the supreme Brahman the non-dual.

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# VIVEKACŪDĀMANI

SECTION 51: ATTITUDE IN MEDITATION  
[250-253]



यत्र भ्रान्त्या कल्पितं तद्विवेके  
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।  
स्वप्ने नष्टं स्वप्नविश्वं विचित्रं  
स्वस्माद्भिन्नं किन्तु दृष्टं प्रबोधे ॥

ya-tra bhrān-tyā kal-pi-taṁ tad-vi-ve-ke  
tat-tan-mā-traṁ nai-va tas-mād-vi-bhin-nam ।  
swap-ne naṣ-ṭaṁ swap-na-viś-vaṁ vi-ci-traṁ  
svas-mād-bhin-nam kin-nu dṛṣ-ṭaṁ pra-bo-dhe । ।

253: That which is wrongly supposed to exist in something, is when the truth about it is known, recognized as nothing other than the 'substratum' and not at all different from it. The pluralistic dream universe appears and subsides in the dream itself. On waking, does it appear as something different from one's own mind?



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