



विवेकचूडामणिः
vivekacūḍāmaṇiḥ

(REARRANGED MEDITATION-VERSES)



FEBRUARY 1, 2023

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The number at the beginning is the number of the verse within the 21 verses selected. The number at the end of each verse is the number of the verse in the text of विवेकचूडामणि published by Ramakrishna Mission, translated by Svami Turīyānanda|

- १) धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।
नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ ४८८॥
- 1) dhanyo'haṃ kṛtakṛtyo'haṃ vimukto'haṃ bhavagrahāt |
nityānandasvarūpo'haṃ pūrṇo'haṃ tvadanugrahāt || 488||
Blessed am I; I have attained the consummation of my life, and I am free from the clutches of transmigration; I am the Essence of Eternal Bliss, I am infinite—all through thy mercy!
- २) असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।
प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥ ४८९॥
- 2) asaṅgo'hamanaṅgo'hamaliṅgo'hamabhaṅguraḥ |
praśānto'hamananto'hamamalo'haṃ cirantanaḥ || 489||
I am unattached, I am disembodied, I'm free from the subtle body, and undecaying. I am serene, I am infinite, I am taintless, and eternal.
- ३) अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।
शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ ४९०॥
- 3) akartāhamabhoktāhamavikāro'hamakriyaḥ |
śuddhabodhasvarūpo'haṃ kevalo'haṃ sadāśivaḥ || 490||

I am not the doer, I am not the experiencer, I am changeless and beyond activity; I am the Essence of Pure Knowledge, I am Absolute and identified with Eternal Good.

४) मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।

उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९६॥

4) mayyakhaṇḍasukhāmbhodhau bahudhā viśvavīcayaḥ ।

utpadyante viliyante māyāmārutavibhramāt ॥ 496॥

In me, the ocean of Infinite Bliss, the waves of the universe are created and destroyed by the playing of the wind of *Māyā*.

५) न मे देहेन सम्बन्धो मेघेनेव विहायसः ।

अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ ५००॥

5) na me dehena sambandho megheneva vihāyasaḥ ।

ataḥ kuto me taddharmā jāgratsvapnasuṣuptayaḥ ॥ 500॥

I have no connection with the body, as the sky (has no connection) with clouds; so how can the states of wakefulness, dream, and profound sleep, which are attributes of the body, affect me?

६) जले वापि स्थले वापि लुठत्वेष जडात्मकः ।

नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ ५०९॥

6) jale vāpi sthale vāpi luṭhatveṣa jaḍātmakaḥ ।

nāhaṃ vilipye taddharmairghaṭadharmairnabho yathā॥ 509॥

Let this inert body drop down in water or on land. I am not touched by its properties, like the sky by the properties of the jar.

७) निष्क्रियोऽस्यविकारोऽस्मि
निष्कलोऽस्मि निराकृतिः ।
निर्विकल्पोऽस्मि नित्योऽस्मि
निरालम्बोऽस्मि निर्द्वयः ॥ ५१५ ॥

7) niṣkriyo'smyavikāro'smi
niṣkalo'smi nirākṛtiḥ ।
nirvikalpo'smi nityo'smi
nirālambo'smi nirdvayaḥ ॥ 515 ॥

I am without activity, changeless, without parts, formless, absolute, eternal, without any other support, the One without a second.

८) सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।
केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ ५१६ ॥

8) sarvātmako'haṁ sarvo'haṁ sarvātīto'hamadvayaḥ ।
kevalākhaṇḍabodho'hamānando'haṁ nirantaraḥ ॥ 516 ॥

I am the Universal, I am the All, I am transcendent, the One without a second. I am Absolute and Infinite Knowledge, I am Bliss and indivisible.

९) नारायणोऽहं नरकान्तकोऽहं
पुरान्तकोऽहं पुरुषोऽहमीशः ।
अखण्डबोधोऽहमशेषसाक्षी
निरीश्वरोऽहं निरहं च निर्ममः ॥ ४९४ ॥

9) nārāyaṇo'haṁ narakāntako'haṁ
purāntako'haṁ puruṣo'hamīśaḥ ।
akhaṇḍabodho'hamaśeṣasākṣī
nirīśvaro'haṁ nirahaṁ ca nirmamaḥ ॥ 494 ॥

I am *Nārāyana*, the slayer of *Naraka*; I am the destroyer of *Tripura*, the Supreme Being, the Ruler; I am knowledge Absolute, the Witness of everything; I have no other Ruler, but myself, I am devoid of the ideas of 'I' and 'mine'.

- १०) आकाशवलेपविदूरगोऽहं
आदित्यवद्भास्यविलक्षणोऽहम् ।
अहार्यवन्नित्यविनिश्चलोऽहं
अम्भोधिवत्पारविवर्जितोऽहम् ॥ ४९९॥

- 10) ākāśavallepavidūrago'ham
ādityavadbhāsyavilakṣaṇo'ham |
ahāryavannityaviniścalo'ham
ambhodhivatpāravivarjito'ham || 499||

I am beyond contamination, like the sky; I am distinct from things illumined, like the sun; I am always motionless, like the mountain; I am limitless like the ocean.

- ११) न मे प्रवृत्तिर्न च मे निवृत्तिः
सदैकरूपस्य निरंशकस्य ।
एकात्मको यो निबिडो निरन्तरः
व्योमेव पूर्णः स कथं नु चेष्टते ॥ ५०२॥

- 11) na me pravṛttirna ca me nivṛtṭiḥ
sadaikarūpasya niraṃśakasya |
ekātmako yo nibiḍo nirantaraḥ
vyomeva pūrṇaḥ sa kathaṃ nu ceṣṭate || 502||

For me, who am always the same and devoid of parts, there is neither engaging in work nor cessation from it. How can that which

is One, concentrated, without break and infinite like the sky, ever strive?

१२) पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः ।
कुतो ममाखण्डसुखानुभूतेः
ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ ५०३॥

12) puṇyāni pāpāni nirindriyasya
niścetaso nirvikṛternirākṛteḥ |
kuto mamākhaṇḍasukhānubhūteḥ
brūte hyananvāgatamityapi śrutiḥ || 503||

How can there be merits and demerits for me, who am without organs, without mind, changeless, and formless—who am the realization of Bliss Absolute? The *śruti* also mentions this in the passage, ‘not touched’, and so on.

१३) कर्तापि वा कारयितापि नाहं
भोक्तापि वा भोजयितापि नाहम् ।
द्रष्टापि वा दर्शयितापि नाहं
सोऽहं स्वयञ्ज्योतिरनीदृगात्मा ॥ ५०७॥

13) kartāpi vā kārayitāpi nāhaṃ
bhoktāpi vā bhojayitāpi nāham |
draṣṭāpi vā darśayitāpi nāhaṃ
so'haṃ svayañjyotiranīdṛgātmā || 507||

I neither do, nor make others do any action; I neither enjoy nor make others enjoy; I neither see nor make others see; I am that self-effulgent, Transcendent *Ātman*.

१४) सर्वेषु भूतेष्वहमेव संस्थितः
ज्ञानात्मनान्तर्बहिराश्रयः सन् ।
भोक्ता च भोग्यं स्वयमेव सर्वं
यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ ४९५॥

14) sarveṣu bhūteṣvahameva saṁsthitaḥ
jñānātmanāntarbahirāśrayaḥ san |
bhoktā ca bhogyam svayameva sarvaṁ
yadyatpṛthagdr̥ṣṭamidantayā purā ॥ 495॥

I alone reside as knowledge in all beings, being their internal and external support. I myself am the experiencer and all that is experienced—whatever I looked upon as ‘this’ or the not-Self previously.

१५) स्थूलादिभावा मयि कल्पिता भ्रमाद्
आरोपितानुस्फुरणेन लोकैः ।
काले यथा कल्पकवत्सरायन-
ऋत्वादयो निष्कलनिर्विकल्पे ॥ ४९७॥

15) sthūlādibhāvā mayi kalpitā bhramād
āropitānusphuraṇena lokaiḥ |
kāle yathā kalpakavatsarāyana-
ṛtvādayo niṣkalanirvikalpe ॥ 497॥

Such ideas as gross (or subtle), are erroneously imagined in me by people through the manifestation of things, superimposed—just as in the indivisible and absolute time, cycles, years, half-years, seasons, and the like are imagined.

१६) उपाधिरायाति स एव गच्छति
स एव कर्माणि करोति भुङ्क्ते ।

स एव जीर्यन् म्रियते सदाहं
कुलाद्रिवन्निश्चल एव संस्थितः ॥ ५०१॥

- 16) upādhirāyāti sa eva gacchati
sa eva karmāṇi karoti bhunkte |
sa eva jīryan mriyate sadāhaṃ
kulādrivanniścala eva saṃsthiṭaḥ || 501||

It is the *Upādhi* (superimposed *anātmā*) that comes, and it is that alone which goes; that, again, performs actions and experiences (their fruits), that alone decays and dies, whereas I ever remain firm like *Kula* mountain.

- १७) कर्तृत्वभोक्तृत्वखलत्वमत्तता-
जडत्वबद्धत्वविमुक्ततादयः ।
बुद्धेर्विकल्पा न तु सन्ति वस्तुतः
स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ ५१०॥

- 17) kartṛtvabhokṛtvakhalatvamattatā-
jaḍatvabaddhatvavimuktatādayaḥ |
buddhervikalpā na tu santi vastutaḥ
svasminpare brahmaṇi kevale'dvaye || 510||

The passing states of the *buddhi*, such as agency, experience, cunningness, drunkenness, dullness, bondage, and freedom, are never in reality in the Self, the Supreme, Brahman, the Absolute, the One without a second.

- १८) अव्यक्तादिस्थूलपर्यन्तमेतद्
विश्वं यत्राभासमात्रं प्रतीतम् ।
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१२॥

18) avyaktādisthūlaparyantametad

viśvaṃ yatrābhāsamātram pratītam |
vyomaprakhyam sūkṣmamādyantahīnam
brahmādvaitam yattadevāhamasmi || 512||

I am verily that Brahman, the one without a second, which is like the sky, subtle, without beginning or end, in which the whole universe from Undifferentiated down to the gross body, appears merely as a shadow.

१९) सर्वाधारं सर्ववस्तुप्रकाशं

सर्वाकारं सर्वगं सर्वशून्यम् ।
नित्यं शुद्धं निश्चलं निर्विकल्पं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१३॥

19) sarvādhāram sarvavastuprakāśam

sarvākāram sarvagam sarvaśūnyam |
nityam śuddham niścalam nirvikalpaṃ
brahmādvaitam yattadevāhamasmi || 513||

I am verily that Brahman, the one without a second, which is the support of all, which illumines all things, which has for infinite forms, is omnipresent, devoid of multiplicity, eternal, pure, unmoved, and absolute.

२०) यत्प्रत्यस्ताशेषमायाविशेषं

प्रत्यग्रूपं प्रत्ययागम्यमानम् ।
सत्यज्ञानानन्तमानन्दरूपं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१४॥

20) yatpratyastāśeṣamāyāviśeṣam
pratyagrūpaṃ pratyayāgamyamānam |
satyajñānānantamānandarūpaṃ
brahmādvaitaṃ yattadevāhamasmi || 514||

I am verily that Brahman, the one without a second, which transcends the endless differentiation of *Māyā*, which is the innermost essence of all, is beyond the range of consciousness, and which is Truth, Knowledge, Infinity, and Bliss Absolute.

२१) स्वाराज्यसाम्राज्यविभूतिरेषा
भवत्कृपाश्रीमहिमप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ ५१७ ॥

21) svārājyasāmrajyavibhūtireṣā
bhavatkṛpāśrīmahimaprasādāt |
prāptā mayā śrīgurave mahātmane
namo namaste'stu punarnamo'stu || 517||

This splendour of the sovereignty of Self-effulgence I have received by virtue of the supreme majesty of thy grace. Salutations to thee, O glorious, noble-minded Teacher, salutations again and again!