

Vedanta Dindimah

With the Glossary Tattvaprahasika

..... Continued from previous issue....

परोक्षासत्फलं कर्म ज्ञानं प्रत्यक्षसत्फलम् ।
ज्ञानमेवाभ्यसेत्तस्मात् इति वेदान्तदिण्डिमः ॥२१॥

parokṣāsatphalaṁ karma jñānaṁ pratyakṣasatphalam ।
jñānamevābhyasettasmāt iti vedāntaḍiṇḍimahaḥ ॥21॥

कर्म karma - ritual, परोक्षासत्फलम् parokṣāsatphalam - has mediate and unreal result, ज्ञानम् jñānam - knowledge, प्रत्यक्षसत्फलम् pratyakṣasatphalam - immediate and real result, तस्मात् tasmāt - therefore, ज्ञानमेव jñānameva - knowledge alone, अभ्यसेत् abhyaset - one has to cultivate, ----

The results of the rituals are mediate and unreal, whereas those of the knowledge of Self are immediate and real. Therefore, Vedanta proclaims that one should engage in the knowledge of Self alone. (21)

वृथा श्रमोऽयं विदुषां वृथाऽयं कर्मिणां श्रमः ।
यदि न ब्रह्मविज्ञानं इति वेदान्तदिण्डिमः ॥२२॥

vṛthā śramo'yaṁ viduṣāṁ vṛthā'yaṁ karmināṁ śramahaḥ ।
yadi na brahmavijñānaṁ iti vedāntaḍiṇḍimahaḥ ॥22॥

विदुषाम् viduṣāṁ - of the scholars (or meditators), अयम् ayam - this, श्रमः śramahaḥ - exertion, वृथा vṛthā - a waste, कर्मिणाम् karmināṁ - of the performers of rituals, अयम् ayam - this, श्रमः śramahaḥ - exertion, वृथा vṛthā - a waste, यदि यादा - if, ब्रह्मविज्ञानम् brahmavijñānaṁ - the knowledge of Brahman, न na - is not there, ----

Vedanta proclaims that all this exertion of the scholars (or meditators) and performers of rituals is a waste, if the knowledge of Brahman is not gained. (22)

अलं यागैरलं योगैरलं भुक्तैरलं धनैः ।
परस्मिन् ब्रह्मणि ज्ञाते इति वेदान्तदिण्डिमः ॥२३॥

alam yāgairalam yogairalam bhuktairalam dhanaiḥ ।
parasmin brahmaṇi jñāte iti vedāntaḍiṇḍimahaḥ ॥23॥

परस्मिन् ब्रह्मणि parasmin brahmaṇi - the supreme Brahman, ज्ञाते jñāte - being known, योगैः yogaiḥ - with rituals, अलम् alam - enough, यागैः yāgaiḥ - with yogic practices, अलम् alam-enough, भुक्तैः bhuktaiḥ - with sense pleasures, अलम् alam - enough, धनैः dhanaiḥ - with various kinds of wealth, अलम् alam - enough, ----

Vedanta proclaims that once the supreme Brahman is known, no purpose is served by rituals or yogic practices, or by sense pleasures or various kinds of wealth. (23)

अलं वेदैरलं शास्त्रैरलं स्मृतिपुराणकैः ।

परमात्मनि विज्ञाते इति वेदान्तडिण्डिमः ॥२४ ॥

alam vedairalam śāstrairalam smṛtipurāṇakaiḥ ।

paramātmani vijñāte iti vedāntaḍiṇḍimaḥ ॥24॥

वेदैः vedaiḥ – with the Vedas, अलम् alam - enough, शास्त्रैः śāstraiḥ - with (of) various branches of knowledge, अलम् alam - enough, स्मृतिपुराणकैः smṛtipurāṇakaiḥ - with canon texts and the puranas, अलम् alam - enough, परमात्मनि paramātmani - the supreme Atman, विज्ञाते vijñāte - being known, ----

Vedanta proclaims that once the seeker realises his innermost Reality, no more purpose is served by the Vedas, or by various branches of knowledge, or by canon texts and the puranas. (24)

नर्चा न यजुषाऽर्थोऽस्ति न साम्नार्थोऽस्ति कश्चन ।

जाते ब्रह्मात्मविज्ञाने इति वेदान्तडिण्डिमः ॥२५ ॥

narcā na yajuṣā'rtho'sti na sāmnrtho'sti kaścana ।

jāte brahmātmavijñāne iti vedāntaḍiṇḍimaḥ ॥25॥

ब्रह्मात्मविज्ञाने brahmātmavijñāne - as the knowledge of the unity of Brahman and Atman, जाते jāte - takes place, ऋचा ṛcā - with the Ṛgveda, कश्चन kaścana - whatsoever, अर्थः arthaḥ - purpose, न अस्ति na asti – is not there, यजुषा yajuṣā - with the Yajurveda, न na - no, साम्ना sāmna - with the Sāmaveda, अर्थः arthaḥ - purpose, न अस्ति na asti – is not there, -

Vedanta proclaims that for the one who understood the unity of Brahman and Atman, there is no purpose whatsoever served by the Ṛgveda, the Yajurveda, or the Sāmaveda. (25)

कर्माणि चित्तशुद्ध्यर्थं ऐकाग्र्यार्थमुपासना ।

मोक्षार्थं ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२६ ॥

karmāṇi cittaśud dhyartham aikāgryārthamupāsanā ।

mokṣārtham brahmavijñānam iti vedāntaḍiṇḍimaḥ ॥26॥

कर्माणि karmāṇi - actions, चित्तशुद्ध्यर्थम् cittaśuddhyartham - for the purification of the heart, उपासना upāsanā - meditation, ऐकाग्र्यार्थम् aikāgryārtham - for one-pointedness of the mind, ब्रह्मविज्ञानम् brahmavijñānam - knowledge of Brahman, मोक्षार्थम् mokṣārtham - for liberation,

Vedanta proclaims that actions are meant for the purification of the heart, meditation for the one-pointedness of the mind, whereas the knowledge of Brahman is for the sake of liberation of the person. (26)

सञ्चितागामिकर्मणि दह्यन्ते ज्ञानवह्निना ।

प्रारब्धानुभवान्मोक्षः इति वेदान्तडिण्डिमः ॥२७॥

sañcitāgāmikarmaṇi dahyante jñānavahninā ।

prārabdhānubhavānmokṣaḥ iti vedāntaḍiṇḍimahaḥ ॥27॥

सञ्चितागामिकर्मणि sañcitāgāmikarmaṇi - accumulated and future actions, ज्ञानवह्निना jñānavahninā - by the fire of knowledge, दह्यन्ते dahyante - get destroyed, प्रारब्धानुभवात् prārabdhānubhavāt - by enjoying the actions already fructified, मोक्षः mokṣaḥ - liberation, ----

Vedanta proclaims that the accumulated actions and future actions of the knower of Brahman get destroyed by the fire of knowledge. By enjoying the results of the actions that are already fructified, he gains liberation. (27)

to be continued . . .