

Vedanta Dindimah

With the Glossary Tattvaprasika

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

देहादिपञ्चकोशस्था या प्रीतिरनुभूयते ।
सा प्रीतिरात्मा कूटस्थ इति वेदान्तडिण्डिमः ॥५३ ॥
dehādipañcakośasthā yā prītirānubhūyate ।
sā prītirātmā kūṭastha iti vedāntaḍiṇḍimaḥ ॥53॥

या yā - which, प्रीतिः prītiḥ – love (joy), देहादिपञ्चकोशस्था dehādipañcakośasthā - present in the five sheaths beginning with the food sheath, अनुभूयते anubhūyate - is experienced, सा sā - that, प्रीतिः prītiḥ – love (joy), आत्मा ātmā - Atman, कूटस्थः kūṭasthaḥ – the utter unchangeable, ---

We experience love or joy in the five sheaths beginning with the body sheath. That joy alone is the utter unchangeable Atman, declares Vedanta. (53)

व्योमादिपञ्चभूतस्था या सत्ता भासते नृणाम् ।
सा सत्ता परमं ब्रह्म इति वेदान्तडिण्डिमः ॥५४ ॥
vyomādipañcabhūtasthā yā sattā bhāsate nṛṇām ।
sā sattā paramam brahma iti vedāntaḍiṇḍimaḥ ॥54॥

व्योमादिपञ्चभूतस्था vyomādipañcabhūtasthā - present in the five elements beginning with the space, या yā - which, सत्ता sattā - existence, नृणाम् nṛṇām - to humans, भासते bhāsate - is sensed, सा sā - that, सत्ता sattā - existence, परमम् paramam - Supreme, ब्रह्म brahma - Brahman, ---

Human beings comprehend the existence in the five elements beginning with the space. Vedanta declares that that existence is the Supreme Brahman. (54)

व्योमादिपञ्चभूतस्था या चिदेकानुभूयते ।
सा चिदेव परमं ब्रह्म इति वेदान्तडिण्डिमः ॥५५ ॥
vyomādipañcabhūtasthā yā cidekānubhūyate ।
sā cideva paramam brahma iti vedāntaḍiṇḍimaḥ ॥55॥

व्योमादिपञ्चभूतस्था vyomādipañcabhūtasthā - present in the five elements beginning with the space, या yā - which, एक eka – one, चित् cit - awareness, अनुभूयते anubhūyate - is experienced, सा sā - that, चित् एव cit eva – awareness alone, परमम् paramam - Supreme, ब्रह्म brahma - Brahman, ---

The awareness that is intrinsic to the knowledge of the five elements is the Supreme Brahman, declares Vedanta. (55)

व्योमादिपञ्चभूतस्था या प्रीतिरनुभूयते ।
सा प्रीतिरेव ब्रह्म स्यात् इति वेदान्तडिण्डिमः ॥५६॥
vyomādipañcabhūtasthā yā prītiranubhūyate ।
sā prītireva brahma syāt iti vedāntaḍiṇḍimaḥ ॥56॥

व्योमादिपञ्चभूतस्था vyomādipañcabhūtasthā - present in the five elements beginning with the space, या yā - which, प्रीतिः prītiḥ – joy, अनुभूयते anubhūyate - is experienced, सा sā - that, प्रीतिः एव prītiḥ eva – joy alone, ब्रह्म brahma - Brahman, स्यात् syāt – happens to be, ----

The joy that comes to experience in the knowledge of the five elements alone is Brahman, declares Vedanta. (56)

देहादिकोशगा सत्ता या सा व्योमादिभूतगा ।
मानाभावान्न तद् भेद इति वेदान्तडिण्डिमः ॥५७॥
dehādikośagā sattā yā sā vyomādibhūtagā ।
mānābhāvāna tad bheda iti vedāntaḍiṇḍimaḥ ॥57॥

या yā - which, सत्ता sattā - the existence, देहादिकोशगा dehādikośagā - present in the sheaths beginning with the body, सा sā - that, व्योमादिभूतगा vyomādibhūtagā - present in the five elements beginning with the space, तद्भेदः tadbhedaḥ – the difference between them, न na – no, मानाभावात् Mānābhāvāt – as it is not established by any means of knowledge, ----

The existence manifest in the five sheaths beginning with the body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. (57)

to be continued...