

Vedanta Dindimah

With the Glossary Tattvaprahasika

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

न काम्यप्रतिषिद्धाभिः क्रियाभिर्मोक्षवासना ।
ईश्वरानुग्रहात्सा स्यादिति वेदान्तडिण्डिमः ॥७३॥
na kām्यapraṭiṣiddhābhiḥ kriyābhir mokṣavāsanā ।
īśvarānugrahātsā syāditi vedāntaḍiṇḍimāḥ ॥73॥

काम्यप्रतिषिद्धाभिः kām्यapraṭiṣiddhābhiḥ - by desire-based and prohibited, क्रियाभिः kriyābhiḥ - actions, मोक्षवासना mokṣavāsanā - an inclination towards liberation, न na - no, सा sā - that, ईश्वरानुग्रहात् īśvarānugrahāt - due to the grace of the Lord, स्यात् syāt - takes place, ---
Liberation cannot be gained by performing actions inspired by desire or by avoiding the prohibited ones. It can be gained by the grace of the Lord, declares Vedanta. (73)

अविज्ञाते जन्म नष्टं विज्ञाते जन्म सार्थकम् ।
ज्ञातुरात्मा न दूरे स्यादिति वेदान्तडिण्डिमः ॥७४॥
avijñāte janma naṣṭam vijñāte janma sārthakam ।
jñāturātmā na dūre syāditi vedāntaḍiṇḍimāḥ ॥74॥

अविज्ञाते avijñāte - when not known, जन्म janma - the birth, नष्टम् naṣṭam - is wasted, विज्ञाते vijñāte - when known, जन्म janma - the birth, सार्थकम् sārthakam - is fulfilled, & आत्मा ātmā - Atman, ज्ञातुः jñātuḥ - from the knower, दूरे dūre - distant, न स्यात् na syāt - is not, ---
If one does not know Atman in one's life-time, his life is wasted. On the other hand, human life is fulfilled if one knows Atman in one's life-time. Vedanta declares that Atman is not far away from the knower. (74)

दशमस्य परिज्ञाने नायासोऽस्ति यथा तथा ।
स्वस्य ब्रह्मात्मविज्ञान इति वेदान्तडिण्डिमः ॥७५॥
daśamasya pariñāne nāyāso'sti yathā tathā ।
svasya brahmātmavijñāna iti vedāntaḍiṇḍimāḥ ॥75॥

यथा yathā - just as, दशमस्य daśamasya - of the tenth person, परिज्ञाने pariñāne - in knowing, & आयासः āyāsaḥ - exertion, न अस्ति na asti - is not there, तथा tathā - in the same way, स्वस्य svasya - one's, ब्रह्मात्मविज्ञाने brahmātmavijñāne - in knowing Atman as Brahman, ---
There is no exertion in knowing that the tenth person is indeed safe. In the same way, there is no exertion involved in knowing one's own true nature as Brahman, declares Vedanta. (75)

उपेक्ष्यौपाधिकान् दोषान् गृह्यन्ते विषया यथा ।
उपेक्ष्य दृश्यं यद् ब्रह्म इति वेदान्तडिण्डिमः ॥७६॥
upekṣyaupādhikān doṣān gr̥hyante viṣayā yathā ।
upekṣya dr̥śyaṁ yad brahma iti vedāntaḍiṇḍimahaḥ ॥76॥

औपाधिकान् aupādhikān - belonging to the limiting adjuncts, दोषान् doṣān – the blemishes, उपेक्ष्य upekṣy- having ignored, विषयाः viṣayāḥ – the objects, यथा yathā - just as, गृह्यन्ते gr̥hyante - are appreciated, उपेक्ष्य upekṣya - having ignored, दृश्यम् dr̥śyam - the seen, यत् yat - which, ब्रह्म brahma - Brahman, ----

In appreciating materials like sugar, we ignore the shape in which it is obtained. In the same way, declares Vedanta, one has to appreciate the underlying Brahman beyond what is seen on the surface. (76)

सुखमल्पं बहुक्लेशो विषयग्राहिणां नृणाम् ।
अनन्तं ब्रह्मनिष्ठानामिति वेदान्तडिण्डिमः ॥७७॥
sukhamalpam bahuklośo viṣayagrāhiṇāṁ nṛṇām ।
anantaṁ brahmaniṣṭhānāmīti vedāntaḍiṇḍimahaḥ ॥77॥

सुखम् sukham – the joy, अल्पम् alpam - a little, बहुक्लेशः bahuklośaḥ - a lot of pain, नृणाम् nṛṇām - to the people, विषयग्राहिणां viṣayagrāhiṇāṁ - who seek pleasures, ब्रह्मनिष्ठानाम् brahmaniṣṭhānām - to those who abide in Brahman, अनन्तम् anantam - infinite, ----

People who seek pleasures get a little joy and a lot of pain. On the other hand, declares Vedanta, those who abide in Brahman gain infinite happiness. (77)

-to be continued

Pearls Of Wisdom

Only human being can have Desires. It is an Iccha-Sakti. Some of them may be binding and others non-binding. A binding desire can be a challenge to deal with. Vedanta helps one convert the binding into a non-binding desire with proper analysis and understanding.

Desires can be broadly classified as likes and dislikes. No one is free from likes and dislikes including perhaps God. As long as we hold them it is fine. It is only when they hold me, it is a problem.