

Vedanta Dindimah

With the Glossary tattvaparakāśikā

..... Continued 3rd part

योगिनो भोगिनो वाऽपि त्यागिनो रागिणोऽपि च ।
ज्ञानान्मोक्षो न सन्देह इति वेदान्तदिण्डिमः ॥११ ॥

yogino bhogino vā'pi tyāgino rāgiṇo'pi ca ।
jñānānmokṣo na sandeha iti vedāntaṇḍimahaḥ ॥11॥

योगिनः -yoginaḥ - to a seeker, भोगिनः वा अपि bhoginaḥ vā api - or even to a person given to pleasures, त्यागिनः tyāginaḥ - to a renunciate, रागिणः अपि च rāgiṇaḥ api ca - or even to a world-centric person, मोक्षः mokṣaḥ - liberation, ज्ञानात् jñānāt - from knowledge, न सन्देहा na sandeha - no doubt, ---

Whether a person is a seeker of liberation or is given to pleasures, whether a person is a renunciate or world-centric, there is no doubt that liberation comes by knowledge alone. This is the proclamation of Vedanta. (11)

न वर्णाश्रमसङ्केतैर्न कर्मोपासनादिभिः ।
ब्रह्मज्ञानं विना मोक्ष इति वेदान्तदिण्डिमः ॥१२ ॥

na varṇāśramasaṅketairna karmopāsanādibhiḥ ।
brahmajñānaṁ vinā mokṣa iti vedāntaṇḍimahaḥ ॥12॥

ब्रह्मज्ञानं विना brahmajñānaṁ vinā - without the knowledge of Brahman, मोक्षः mokṣaḥ - liberation, न वर्णाश्रमसङ्केतैः na varṇāśramasaṅketaiḥ - neither by the marks of the social class or stage of life, - not, न कर्मोपासनादिभिः na karmopāsanādibhiḥ - nor by rituals meditations etc., ---

Liberation cannot be gained by anything except the knowledge of Brahman. The marks of the social class or stage of life, the rituals, meditations, etc., cannot give liberation. This is the proclamation of Vedanta. (12)

असत्यस्सर्वसंसारो रसाभासादिदूषितः ।
उपेक्ष्यो ब्रह्म विज्ञेयं इति वेदान्तदिण्डिमः ॥१३ ॥

asatyassarvasaṁsāro rasābhāsādīdūṣitaḥ ।
upekṣyo brahma vijñeyam iti vedāntaṇḍimahaḥ ॥13॥

सर्वसंसारः sarvasamsārah - the entire life of becoming, असत्यः asatyaḥ - untrue, रसाभासादिदूषितः rasābhāsādīdūṣitaḥ - sullied by the delusion of the beatitude etc., उपेक्ष्यः upekṣyaḥ - worth ignoring, ब्रह्म brahma - Brahman, विज्ञेयम् vijñeyam - worth knowing, ----

It is a delusion to suppose that beatitude obtains in the life of becoming. It is so full of blemishes. Hence one has to know Brahman by remaining indifferent to the life of becoming. This is the proclamation of Vedanta. (13)

वृथा क्रिया वृथाऽलापान् वृथा वादान् मनोरथान् ।
त्यक्त्वैकं ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१४ ॥

vṛthā kriyā vṛthā'lapān vṛthā vādān manorathān |
tyaktvaikam brahma vijñeyam iti vedāntaḍiṇḍimaha ||14||

वृथा vṛthā - wasteful, क्रियाः kriyāḥ- actions, वृथा vṛthā- meaningless, आलापान् ālapān - gossips, वृथा vṛthā - meaningless, वादान् vādān - disputations, मनोरथान् manorathān - desires, त्यक्त्वा tyaktvā - having relinquished, एकम् ekam - One, ब्रह्म brahma - Brahman, विज्ञेयम् vijñeyam - has to be known, ----

The seeker should relinquish wasteful actions, garrulity, disputations and desires, and strive to know the non-dual Brahman. This is the proclamation of Vedanta. (14)

स्थितो ब्रह्मात्मना जीवो ब्रह्म जीवात्मना स्थितम् ।
इति सम्पश्यतां मुक्तिरिति वेदान्तडिण्डीमः ॥१५ ॥

sthito brahmātmanā jīvo brahma jīvātmanā sthitam |
iti sampśyatām muktiriti vedāntaḍiṇḍimaha ||15||

जिवः jivaḥ - the individual, ब्रह्मात्मना brahmātmanā - as Brahman, स्थितः sthitaḥ - obtains, ब्रह्म brahma - Brahman, जीवात्मना jīvātmanā - as the individual, स्थितम् sthitam - obtains, इति iti - thus, सम्पश्यताम् Sampśyatām - to those who have a clear vision, मुक्तिः muktiḥ - liberation, ----

The individual obtains as Brahman and Brahman as the individual. The drum (beat) of Vedanta proclaims that there is liberation for those who have this clear vision. (15)

to be continued.....