

Vedanta Dindimah

With the Glossary Tattvaprasika

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

स्वकर्मपाशवशगः प्राज्ञोऽन्यो वा जनो ध्रुवम् ।
प्राज्ञस्सुखं नयेत्कालमिति वेदान्तडिण्डीमः ॥९० ॥
svakarmapāśavaśagaḥ prājño'nyo vā jano dhruvam ।
prājñassukhaṁ nayetkālamiti vedāntaḍiṇḍīmaḥ ॥90॥

प्राज्ञः prājñaḥ – (whether) enlightened, अन्यः वा anyāḥ vā - or otherwise, जनः janaḥ – a person, ध्रुवम् dhruvam - certainly, स्वकर्मपाशवशगः svakarmapāśavaśagaḥ – governed by the bondage of his own actions, प्राज्ञः prājñaḥ - the enlightened, नयेत् nayet - spends, कालम् kālam - the time, सुखम् sukham - with happiness, ----

Whether a person is enlightened or otherwise, he has to reap the results of his earlier actions (which have given birth to this body). The enlightened person spends the time of his life with happiness, declares Vedanta. (90)

न विद्वान् सन्तपेच्चित्तं करणाऽकरणो ध्रुवम् ।
सर्वमात्मेति विज्ञानात् इति वेदान्तडिण्डीमः ॥९१ ॥
na vidvān santapeccittaṁ karaṇā'karaṇo dhruvam ।
sarvamātmeti vijñānāt iti vedāntaḍiṇḍīmaḥ ॥91॥

विद्वान् vidvān - the enlightened person, करणाऽकरणः karaṇā'karaṇaḥ – whether engaged in actions or not, चित्तम् cittam – the mind, न सन्तपेत् na santapet - would not torment, ध्रुवम् dhruvam - it is certain, सर्वम् sarvam – everything, आत्मा ātmā – Atman, इति iti - thus, विज्ञानात् vijñānāt - because of the knowledge, ----

The enlightened person is not tormented whether he is engaged in actions or not. This is so because, declares Vedanta, he has firm knowledge that everything is Atman alone. (91)

नैवाभासंस्पृशेत्कर्म मिथ्योपाधिमपि स्वयम् ।
कुतोऽधिष्ठानमत्यच्छमिति वेदान्तडिण्डीमः ॥९२ ॥
naivābhāsaṁspr̥śetkarma mithyopādhimapi svayam ।
kuto'dhiṣṭhānamatyacchamiti vedāntaḍiṇḍīmaḥ ॥92॥

कर्म karma - the action, स्वयम् svayam - on its own, मिथ्योपाधिं Aip mithyopādhim api - though an unreal adjunct, आभासम् ābhāsam - the reflection, न एव स्पृशेत् na ev spr̥śet - does not touch at all, अत्यच्छम् atyaccham – the very pure, अधिष्ठानम् adhiṣṭhānam - substratum, कुतः kutaḥ - where is the question?, ----

Action cannot on its own taint even the reflection (of the Awareness in the mind, namely the witness), which is but a limiting adjunct. Where is the question of the action tainting the substratum, the Awareness, demands Vedanta. (92)

अहोऽस्माकमलं मोहैरात्मा ब्रह्मेति निर्भयम् ।

श्रुतिभेरीरवोऽद्यापि श्रूयते श्रुतिरञ्जनः ॥९३॥

aho'smākalam mohairātmā brahmeti nirbhayam ।

śrutibherīravo'dyāpi śrūyate śrutirañjanaḥ ॥93॥

अहो aho - what a wonder!, अस्माकम् asmākam - for us, मोहैः mohaiḥ - with delusions, अलम् alam - enough, आत्मा ātmā - Atman, ब्रह्म brahma - Brahman, इति iti - thus, निर्भयम् nirbhayam - fearlessly, श्रुतिरञ्जनः śrutirañjanaḥ - very pleasant to hear, श्रुतिभेरीरवः śrutibherīravaḥ - the drum beat of the Vedas, अद्यापि adyāpi - even now, श्रूयते śrūyate - is being heard, ----

What a wonder! Enough of delusions for us! The drum beat of the Vedas declaring fearlessly that Atman is indeed Brahman is being heard even now. What a pleasant message it is! (93)

वेदान्तभेरीझङ्कारः प्रतिवादिभयङ्करः ।

श्रूयतां ब्राह्मणैश्श्रीमदक्षिणामूर्त्यनुग्रहात् ॥९४॥

vedāntabherījhaṅkāraḥ prativādibhayaṅkaraḥ ।

śrūyatāṁ brāhmaṇaiśśrīmaddakṣiṇāmūrtyanugrahāt ॥94॥

वेदान्तभेरीझङ्कारः vedāntabherījhaṅkāraḥ - the sound of the drum of Vedanta, प्रतिवादिभयङ्करः prativādibhayaṅkaraḥ - frightening to those who argue against it, ब्राह्मणैः brāhmaṇaiḥ - by the followers of the Vedas, श्रीमदक्षिणामूर्त्यनुग्रहात् śrīmaddakṣiṇāmūrtyanugrahāt - because of the grace of the Lord Dakṣiṇāmūrty, श्रूयताम् śrūyatām - may be listened to.

The followers of the Vedas come to listen to the drum beat of Vedanta by the grace of the Lord Dakṣiṇāmūrty. This sound is frightening to those who argue against the vision of Vedanta.(94)

॥ हरिः ओम् तत्सत् श्रीकृष्णार्पणमस्तु ॥

॥ hariḥ om tatsat śrīkṛṣṇārpaṇamastu ॥

श्रीगणेशाय नमः śrīgaṇeśāya namaḥ

श्री शङ्कराचार्य विरचितः śrī śaṅkarācārya viracitaḥ

वेदान्त डिण्डिमः vedānta ḍiṇḍimaḥ

तत्त्वप्रकाशिका संवलितः tattvapraśāśikā samvalitaḥ