

Vedanta Dindimah

With the Glossary Tattvaprasika

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

यदस्त्यादौ यदस्त्यन्ते यन्मध्ये भाति तत्स्वयम् ।
ब्रह्मैकमिदं सत्यं इति वेदान्तडिण्डिमः ॥३८ ॥

yadastyādau yadastyante yanmadye bhāti tatsvayam ।
brahmaivaikamidaṁ satyam iti vedāntaḍiṇḍimaḥ ॥38॥

यत् yat - which, आदौ ādau - in the beginning, अस्ति asti – is there, यत् yat - which, अन्ते ante - in the end, अस्ति asti – is there, यत् yat - which, मध्ये madye - in-between, स्वयम्! Svayam - on its own, भाति bhāti - shines, तत् tat - that, इदम् idam - this, एकम् ekam - non-dual, ब्रह्म एव brahma eva - Brahman alone, सत्यम् satyam - real, ----

Vedanta proclaims that the non-dual Brahman alone is shining on its own in the beginning, in-between and in the end (of everything). Hence, it alone is the Reality. (38)

पुरुषार्थत्रयाविष्टाः पुरुषाः पशवो ध्रुवम् ।
मोक्षार्थी पुरुषश्रेष्ठः इति वेदान्तडिण्डिमः ॥३९ ॥

puruṣārthatrayāviṣṭāḥ puruṣāḥ paśavo dhruvam ।
mokṣārthī puruṣaśreṣṭhaḥ iti vedāntaḍiṇḍimaḥ ॥39॥

पुरुषाः puruṣāḥ – the persons, पुरुषार्थत्रयाविष्टाः puruṣārthatrayāviṣṭāḥ – passionately committed to the three-fold human endeavor, पशवः paśavaḥ – ignorant, ध्रुवम् dhruvam - certainly, पुरुषः puruṣaḥ - the person, मोक्षार्थी mokṣārthī - desirous of liberation, श्रेष्ठः śreṣṭhaḥ – pre-eminent, ----

Vedanta proclaims that the people who are passionately committed to the three-fold human endeavor (dharma, artha & kama) are indeed ignorant, whereas the one committed to liberation is pre-eminent. (39)

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च ।
तथा ब्रह्म जगत्सर्वं इति वेदान्तडिण्डिमः ॥४० ॥

ghaṭakuḍyādikaṁ sarvaṁ mṛttikāmātrameva ca ।
tathā brahma jagatsarvam iti vedāntaḍiṇḍimaḥ ॥40॥

घटकुड्यादिकम् ghaṭakuḍyādikam - the pot the wall etc., सर्वम् sarvam - all, मृत्तिकामात्रमेव च mṛttikāmātrameva ca - indeed clay alone, तथा tathā - in the same way, सर्वम् sarvam - all, जगत् jagat - the creation, ब्रह्म brahma – Brahman, ----

The pot, the wall, etc., are all indeed the clay alone. In the same way, Vedanta proclaims, all this universe is Brahman alone. (40)

षण्णहत्य त्रयं हित्वा द्वयं भित्त्वाऽखिलातिगम् ।
 एकं बुद्ध्वाऽश्रुते मोक्षं इति वेदान्तडिण्डिमः ॥४१॥
 ṣaṇṇihatya trayam hitvā dvayam bhittvā'khilātigam ।
 ekam buddhvā'snute mokṣam iti vedāntaḍiṇḍimaḥ ॥41॥

षट् ṣaṭ - the six, निहत्य nihatya - having eliminated, त्रयम् trayam - the three, हित्वा hitvā - having got rid of, द्वयम् dvayam - the division, भित्त्वा bhittvā - having broken, अखिलातिगम् akhilātigam - the one which transcends everything, एकम् ekam - the non-dual, बुद्ध्वा buddhvā - having known, मोक्षम् mokṣam - liberation, अश्रुते aśnute - gains, ----

The seeker should eliminate the six enemies (desire, anger, miserliness, delusion, arrogance, jealousy), transcend the three Guṇa-s (sattva, rajas & tamas), get rid of the false notion of division, and realise the non-dual Brahman. Vedanta proclaims that this realisation liberates the person. (41)

भित्त्वा षट्पञ्च भित्त्वाऽथ भित्त्वाऽथ चतुरस्रिकम् ।
 द्वयं हित्वाऽऽश्रयेदेकं इति वेदान्तडिण्डिमः ॥४२॥
 bhittvā ṣaṭpañca bhittvā'tha bhittvā'tha caturastrīkam ।
 dvayam hitvā''śrayedekam iti vedāntaḍiṇḍimaḥ ॥42॥

षट् ṣaṭ - the six, भित्त्वा bhittvā - having got rid of, अथ atha - afterwards, पञ्च pañca - the five, भित्त्वा bhittvā - having got rid of, अथ atha - afterwards, चतुरः caturāḥ - the four, त्रिकम् trikam - the group of three, भित्त्वा bhittvā - having got rid of, द्वयम् dvayam - the division, हित्वा hitvā - having relinquished, एकम् ekam - the non-dual Reality, आश्रयेत् āśrayet - should take refuge, ----

Vedanta proclaims that the seeker should get rid of the six infirmities (sorrow, delusion, fear of old age and of death, thirst and hunger), the five sense pleasures, the four mind modifications (emotions, intellect, memory and the ego), and the three attachments; further, the seeker should give up the divisive tendency and take refuge in the non-dual Reality. (42)

देहो नाहमहं देही देहसाक्षीति निश्चयात् ।
 जन्ममृत्युप्रहीणोऽसौ इति वेदान्तडिण्डिमः ॥४३॥
 deho nāhamahaṁ dehī dehasākṣīti niścayāt ।
 janmamṛtyuprahīṇo'sau iti vedāntaḍiṇḍimaḥ ॥43॥

अहम् aham - I, देहः dehaḥ - the body, न na - not, अहम् aham - I, देही dehī - the indweller of the body, देहसाक्षी dehasākṣī - the witness of the body, इति iti - thus, निश्चयात् niścayāt - because of the clear understanding, असौ asau - this person, जन्ममृत्युप्रहीणः janmamṛtyuprahīṇaḥ - divested of birth and death, ----

I am not the body; I am the indweller of the body; I am the witness of the body. One who has such a clear understanding will be liberated from the cycle of birth and death, proclaims Vedanta. (43)

प्राणो नाहमहं देवः प्राणसाक्षीति निश्चयात् ।
क्षुत्पिपासोपशान्तिस्स्यात् इति वेदान्तडिण्डिमः ॥४४ ॥
prāṇo nāhamaham devaḥ prāṇasākṣīti niścayāt ।
kṣutpipāsopasāntissyāt iti vedāntaḍiṇḍimaḥ ॥44॥

अहम् aham - I, प्राणः prāṇaḥ - the vital power, n na - not, अहम् aham - I, प्राणसाक्षी prāṇasākṣī - the witness of the vital power, देवः devaḥ - the self-shining Atman, इति iti - thus, निश्चयात् niścayāt - because of the clear vision, क्षुत्पिपासोपशान्तिः kṣutpipāsopasānti- freedom from the affliction of the hunger and the thirst, स्यात् syāt - comes, ----

I am not the life force; I am the witness of the life force. I am the self-shining Atman. One is free from the afflictions of hunger and thirst because of such a clear vision, proclaims Vedanta. (44)

to be continue.....

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Editor.