

# Vedanta Dindimah

## With the Glossary tattvaparakāśikā

..... Continued 3rd part

जीवो ब्रह्मात्मना ज्ञेयो ज्ञेयं जीवात्मना परम् ।  
मुक्तिस्तदैक्यविज्ञानादिति वेदान्तडिण्डीमः ॥१६ ॥

jīvo brahmātmanā jñeyo jñeyaṁ jīvātmanā param ।  
muktistadaikyavijñānāditi vedāntaḍiṇḍīmahaḥ ॥16॥

जीवः jīvaḥ - the individual, ब्रह्मात्मना brahmātmanā - as Brahman, ज्ञेयः jñeyaḥ - has to be known, परम् param - the Supreme (Reality), जीवात्मना jīvātmanā - as the individual, ज्ञेयम् jñeyam - has to be known, तदैक्यविज्ञानात् tadaikyavijñānāt - by the recognition of their Unity, मुक्तिः muktiḥ - liberation, ----

One should recognise that the individual is essentially Brahman and that the Supreme Reality Brahman alone is the individual. Vedanta like a drum proclaims that recognition of this Unity leads to liberation. (16)

सर्वात्मना परं ब्रह्म श्रोतुरात्मतया स्थितम् ।  
नायासस्तत्त्वविज्ञप्तौ इति वेदान्तडिण्डीमः ॥१७ ॥

sarvātmanā paraṁ brahma śroturātmatayā sthitam ।  
nāyāsastattvavijñaptau iti vedāntaḍiṇḍīmahaḥ ॥17॥

परं ब्रह्म paraṁ brahma - the Supreme Brahman, सर्वात्मना sarvātmanā - as everything, श्रोतुः śrotuḥ - of the listener, आत्मतया ātmatayā - as the innermost being, स्थितम् sthitam - obtains, तत्त्वविज्ञप्तौ tattvavijñaptau - in recognising the Reality, न अयासः na ayāsaḥ - no exertion, ----

The Supreme Brahman alone obtains as everything, and also as the innermost being of the listener (of Vedanta). Hence, Vedanta proclaims that there is no exertion involved in recognising that Reality. (17)

ऐहिकं चामुष्मिकं च तापान्तं कर्मसञ्चयम् ।  
त्यक्त्वा ब्रह्मैव विज्ञेयमिति वेदान्तडिण्डीमः ॥१८ ॥

aihikaṁ cāmuṣmikaṁ ca tāpāntaṁ karmasañcayam ।  
tyaktvā brahmaiva vijñeyamiti vedāntaḍiṇḍīmahaḥ ॥18॥

ऐहिकम् Aihikam - related to this world, च ca - and, आमुष्मिकम् āmuṣmikam - related to the other world, तापान्तम् tāpāntam - end in suffering, कर्मसञ्चयम् karmasañcayam - accumulated actions, त्यक्त्वा tyaktvā - having relinquished, ब्रह्मैव brahmaiva - Brahman alone, विज्ञेयम् vijñeyam - has to be known, ----

All actions in pursuit of the pleasures of this world or of the other world ultimately lead to suffering and bondage. Hence, Vedanta proclaims that the seeker of Self-knowledge should relinquish all actions prompted by desire and strive to know Brahman alone. (18)

अद्वैतद्वैतवादौ द्वौ सूक्ष्मस्थूलदशां गतौ ।  
अद्वैतवादान्मोक्षस्यात् इति वेदान्तडिण्डिमः ॥१९॥

advaitadvaitavādau dvau sūkṣmsthūladaśāṁ gatau ।  
advaitavādānmokṣasyāt iti vedāntaḍiṇḍimahaḥ ॥19॥

द्वौ dvau – the two, अद्वैतद्वैतवादौ advaitadvaitavādau - the visions one of unity and the other of division, सूक्ष्मस्थूलदशाम् sūkṣmsthūladaśām - subtle and gross state, गतौ gatau - gained, अद्वैतवादात् advaitavādāt - due to the vision of unity, मोक्षः mokṣaḥ - liberation, स्यात् syāt – takes place, ----

There are two visions: one, that of unity and the second, that of division. The vision of unity is subtle, and the vision of division is gross. Vedanta proclaims that among them, the vision of unity gives liberation. (19)

कर्मिणो विनिवर्तन्ते निवर्तन्ते उपासकाः ।  
ज्ञानिनो न निवर्तन्ते इति वेदान्तडिण्डिमः ॥२०॥

karmaṇo vinivartante nivartante upāsakāḥ ।  
jñānino na nivartante iti vedāntaḍiṇḍimahaḥ ॥20॥

कर्मिणः karmaṇaḥ - those who are committed to actions, विनिवर्तन्ते vinivartante - return, उपासकाः upāsakāḥ - meditators, निवर्तन्ते nivartante - return, ज्ञानिनः jñāninaḥ – the knowers of the Self, न निवर्तन्ते na nivartante - do not return,--

Vedanta proclaims that there is rebirth for the performers of rituals and for the meditators, but not for the knowers of the Self. (20)

to be continued.....