

Vedanta Dindimah

With the Glossary Tattvaprasika

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

न पुण्यकर्मणा वृद्धिः न हानिः पापकर्मणा ।
नित्यासङ्गात्मनिष्ठानां इति वेदान्तडिण्डिमः ॥२८ ॥
na puṇyakarmaṇā vṛddhiḥ na hāniḥ pāpakarmaṇā ।
nityāsaṅgātmaniṣṭhānām iti vedāntaḍiṇḍimaḥ ॥28॥

नित्यासङ्गात्मनिष्ठानाम् nityāsaṅgātmaniṣṭhānām - for those who abide in the eternal unattached Atman, पुण्यकर्मणा puṇyakarmaṇā - by virtuous action, न वृद्धिः na vṛddhiḥ - neither embellishment, पापकर्मणा pāpakarmaṇā - by sinful action, न हानिः na hāniḥ - nor loss, ---

Vedanta proclaims that for the knowers of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action. (28)

बुद्धिपूर्वाबुद्धिपूर्वकृतानां पापकर्मणाम् ।
प्रायश्चित्तमहो ज्ञानं इति वेदान्तडिण्डिमः ॥२९ ॥
buddhipūrvābuddhipūrvakṛtānām pāpakarmaṇām ।
prāyaścittamaho jñānam iti vedāntaḍiṇḍimaḥ ॥29॥

अहो aho - what a wonder!, बुद्धिपूर्वाबुद्धिपूर्वकृतानाम् buddhipūrvābuddhipūrvakṛtānām – whether committed deliberately or unknowingly, पापकर्मणाम् pāpakarmaṇām - of sinful deeds, प्रायश्चित्तम् prāyaścittam – the atonement, ज्ञानम् jñānam – the Self-knowledge, ---

Vedanta proclaims thus : ‘What a wonder! Self-knowledge is the atonement for all the sinful deeds committed deliberately or unknowingly’. (29)

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।
दृग् ब्रह्म दृश्यं माया स्यात् इति वेदान्तडिण्डिमः ॥३० ॥
dṛgdr̥śyau dvau padārthau staḥ parasparavilakṣaṇau ।
dṛg brahma dr̥śyam māyā syāt iti vedāntaḍiṇḍimaḥ ॥30॥

दृग्दृश्यौ dṛgdr̥śyau - the seer and the seen, परस्परविलक्षणौ parasparavilakṣaṇau - distinct from each other, द्वौ dvau- two, पदार्थौ padārthau - categories, स्तः staḥ - are, दृग् dṛg - the seer, ब्रह्म brahma - Brahman, दृश्यम् dr̥śyam - the seen, माया māyā - unreal, स्यात् syāt - is, ---
Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal. (30)

Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal. (30)

अविद्योपाधिको जीवो मायोपाधिक ईश्वरः ।
मायाऽविद्यागुणातीत इति वेदान्तडिण्डिमः ॥३१॥
avidyopādhiko jīvo māyopādhika īśvaraḥ ।
māyā'vidyāguṇātīta iti vedāntaḍiṇḍimaḥ ॥31॥

जीवः jīvaḥ – the individual, अविद्योपाधिकः avidyopādhikaḥ - has nescience as the limiting adjunct, ईश्वरः īśvaraḥ - īśvaraḥ (God), मायोपाधिकः māyopādhikaḥ - has the Universal Power as the adjunct, मायाऽविद्यागुणातीतः māyā'vidyāguṇātītaḥ - transcends the Universal Power the ignorance and the guṇā-s, ----

Vedanta proclaims that īśvaraḥ (God) is indeed the Supreme Reality manifesting in the adjunct of the Universal Power, whereas the individual is the same Supreme Reality Brahman reflecting in the limiting adjunct of nescience. Brahman Itself transcends the Universal Power, the nescience, and the guṇā-s of the Universal Power. (31)

साकारं च निराकारं निर्गुणं च गुणात्मकम् ।
तत्त्वं तत्परमं ब्रह्म इति वेदान्तडिण्डिमः ॥३२॥
sākāraṁ ca nirākāraṁ nirguṇaṁ ca guṇātmakm ।
tattvaṁ tatparamaṁ brahma iti vedāntaḍiṇḍimaḥ ॥32॥

निराकारं च nirākāraṁ ca - though not having a form, साकारम् sākāram - has a form, निर्गुणं च nir-guṇaṁ ca - though not having attributes, गुणात्मकम् guṇātmakm - manifests as the guṇas, परमम् paramam - supreme, तत्त्वम् tattvam - reality, तत् tat - that, ब्रह्म brahma- Brahman, ----

Vedanta proclaims that that Supreme Reality Brahman, though formless, manifests as having a form; though without attributes, manifests as the three guṇā-s. (32)

द्विजत्वं विध्यनुष्ठानात् विप्रत्वं वेदपाठतः ।
ब्रह्मण्यं ब्रह्मविज्ञानात् इति वेदान्तडिण्डिमः ॥३३॥
dvijatvaṁ vidhyanuṣṭhānāt vipratvaṁ vedapāṭhataḥ ।
brāhmaṇyaṁ brahmavijñānāt iti vedāntaḍiṇḍimaḥ ॥33॥

विध्यनुष्ठानात् vidhyanuṣṭhānāt - by performing the enjoined actions, द्विजत्वम् dvijatvam - the status of a twice-born, वेदपाठतः vedapāṭhataḥ - by the study of the Vedas, विप्रत्वम् vipratvam - the status of a vipra, ब्रह्मविज्ञानात् brahmavijñānāt - by the knowledge of Brahman, ब्रह्मण्यम् brāhmaṇyam - the status of a brāhmaṇ, ----

Vedanta proclaims that the one who performs the enjoined actions is dvija or twice-born, that the one who studies the Vedas is vipra, and the one who knows Brahman is brāhmaṇ. (33)

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम् ।
न कार्यं कारणाद्भिन्नं इति वेदान्तडिण्डिमः ॥३४॥

sarvātmanā sthitam brahma sarvaṁ brahmātmanā sthitam ।
na kāryam kāraṇādbhinnaṁ iti vedāntaḍiṇḍimaḥ ॥34॥

ब्रह्म brahma - Brahman, सर्वात्मना sarvātmanā - in the form of everything, स्थितम् sthitam - abides, सर्वम् sarvam - everything, ब्रह्मात्मना brahmātmanā - as Brahman, स्थितम् sthitam - exists, कार्यम् kāryam - the effect, कारणात् kāraṇāt - from the cause, न भिन्नम् na bhinnam - not different, ----

Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from the cause. (34)

सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु ।
तस्माद् ब्रह्ममयं सर्वं इति वेदान्तडिण्डिमः ॥३५॥

sattāsphuraṇasaukhyāni bhāsante sarvavastuṣu ।
tasmād brahmamayaṁ sarvaṁ iti vedāntaḍiṇḍimaḥ ॥35॥

सत्तास्फुरणसौख्यानि sattāsphuraṇasaukhyāni - existence shining and felicity, सर्ववस्तुषु sarvavastuṣu - in all objects, भासन्ते bhāsante - appear, तस्मात् tasmāt - therefore, सर्वम् sarvam - everything, ब्रह्ममयम् brahmamayaṁ - pervaded by Brahman, ----

Existence, shining (self-evidence) and felicity manifest in all objects. Therefore, Vedanta proclaims that everything is pervaded by Brahman. (35)

To be continued....

Pearls of Wisdom

Nothing in the world can affect the 'I' or the Self in everyone and it is free from any sort of affliction. That is why in sleep the rich is no longer rich, the poor is no longer, poor, the blind is not blind.