

Vedanta Dindimah

With the Glossary Tattvaprasika

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

अनामरूपं सकलं सन्मयं चिन्मयं परम् ।
कुतो भेदः बंध इति वेदान्तडिण्डिमः ॥६८ ॥

anāmarūpaṁ sakalaṁ sanmayam cinmayam param ।
kuto bhedaḥ bandha iti vedāntaḍiṇḍimāḥ ॥68॥

सकलम् sakalam - everything, अनामरूपम् anāmarūpam - without names and forms, सन्मयम् sanmayam – the crystallised Existence, चिन्मयम् cinmayam – the crystallised Consciousness, परम् param – Supreme (Reality), भेदः bhedaḥ – the division, कुतः kutaḥ - from where?, बंधः bandhaḥ - the bondage, कुतः kutaḥ - from where?, ----

Everything is the Supreme Reality, which is beyond names and forms. That Reality is the crystallised Existence-Consciousness. 'Where is the division? Where is the bondage?', demands Vedanta. (68)

न तत्त्वात्कथ्यते लोको नामाद्यैर्व्यभिचारतः ।
वदुर्जरथ इत्याद्यैरिति वेदान्तडिण्डिमः ॥६९ ॥

na tattvātkathyate loko nāmādyairvyabhicārataḥ ।
vaṭurjaratha ityādyairiti vedāntaḍiṇḍimāḥ ॥69॥

लोकः lokaḥ - the person, वदुः vaṭuḥ- the young, जरथः jarathaḥ - the old, इत्याद्यैः नामाद्यैः ityādyaiḥ nāmādyaiḥ - by appellations such as these, व्यभिचारतः vyabhicārataḥ - in ever changing way, कथ्यते kathyate - is addressed, तत्त्वात् tattvāt - based on the Real Nature, n na - not, ----

he individual is addressed by such ever-changing appellations as the young, the old, etc. In doing so, declares Vedanta, the people are not addressing the Real Nature of the person. (69)

नामरूपात्मकं विश्वमिन्द्रजालं विदुर्बुधाः ।
अनामत्वादयुक्तत्वादिति वेदान्तडिण्डिमः ॥७० ॥

nāmarūpātmakam viśvamindrajālaṁ vidurbudhāḥ ।
anāmatvādayuktatvāditi vedāntaḍiṇḍimāḥ ॥70॥

विश्वम् viśvam - the world, नामरूपात्मकम् nāmarūpātmakam - constituted by names and forms, इन्द्रजालम् indrajālam – a show of magic, बुधाः budhāḥ - the wise, विदुः viduḥ - know, अनामत्वात् anāmatvāt - because the names are not fixed, अयुक्तत्वात् ayuktatvāt - because it does not deserve to be categorised as Real, ----

The wise know that this world, constituted by names and forms, is just an appearance like a show of magic. It does not deserve to be categorised, because the names are ever-changing to such an extent that they are not names at all, declares Vedanta. (70)

अभेददर्शनं मोक्षस्संसारो भेददर्शनः ।

सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः ॥७१॥

abhedadarśanaṁ mokṣassamsāro bhedadarśanaḥ ।

sarvavedāntasiddhānta iti vedāntaḍiṇḍimaḥ ॥71॥

अभेददर्शनम् abhedadarśanam - the vision of non-difference, मोक्षः mokṣaḥ – liberation, भेददर्शनः bheda-darśanaḥ - taking the division to be correct, संसारः saṁsāraḥ - life of becoming, सर्ववेदान्तसिद्धान्तः sarvavedāntasiddhāntaḥ - the established truth of the concluding portions of all the Vedas, ----

The vision of non-difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portions of all the Vedas, declares Vedanta. (71)

न मताभिनिवेशित्वान्न भाषाऽऽवेशमात्रतः ।

मुक्तिर्विनाऽऽत्मविज्ञानादिति वेदान्तडिण्डिमः ॥७२॥

na matābhiniveśitvāna bhāṣā"veśamātrataḥ ।

muktirvinā"tmavijñānāditi vedāntaḍiṇḍimaḥ ॥72॥

मताभिनिवेशित्वात् matābhiniveśitvāt - due to the religious fanaticism, मुक्तिः muktiḥ- liberation, न na - no, भाषाऽऽवेशमात्रतः bhāṣā"veśamātrataḥ - just because of one's fanatical commitment to a language, न na - no, विना आत्मविज्ञानात् vinā ātmavijñānāt – without the knowledge of the Self, ----

One cannot gain liberation by religious or linguistic fanaticism. Vedanta declares that liberation cannot be gained without the knowledge of the Self. (72)

-to be continued

Annual day along with inauguration of guru-tirtha, gallery and guru-smriti was done on 20th November 2016. Some of the photos of the functions are in Wrappers 1,2,3 and 4. Detailed report of the function will be covered in the next issue.....

-Editor