

# Vedanta Dindimah

## With the Glossary Tattvaprasika

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

न जीवब्रह्मणोर्भेदस्फूर्तिरूपेण विद्यते ।  
स्फूर्तिभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥६३ ॥  
na jīvabrahmaṇorbhedassphūrtirūpeṇa vidyate ।  
sphūrtibhede na mānaṁ syāt iti vedāntaḍiṇḍimahaḥ ॥63॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ - the difference, स्फूर्तिरूपेण sphūrtirūpeṇa - in the form of knowingness, न विद्यते na vidyate - (is) not there, स्फूर्तिभेदे sphūrtibhede - with reference to the difference in the knowingness, मानम् mānam - means of knowledge, न स्यात् na syāt - is not there, ----

There can be no difference between the individual and Brahman in terms of knowingness, because there is no way of establishing (using a means of knowledge) the difference in terms of knowingness between them, declares Vedanta. (63)

न जीवब्रह्मणोर्भेदः प्रियरूपेण विद्यते ।  
प्रियभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥६४ ॥  
na jīvabrahmaṇorbhedaḥ priyarūpeṇa vidyate ।  
priyabhede na mānaṁ syāt iti vedāntaḍiṇḍimahaḥ ॥64॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ - the difference, प्रियरूपेण priyarūpeṇa - in the form of joy, न विद्यते na vidyate - (is) not there, प्रियभेदे priyabhede - with reference to the difference in the joy, मानम् mānam - a means of knowledge, न स्यात् na syāt - is not there, ----

There can be no difference between the individual and Brahman in terms of joy, because there is no way of establishing (using a means of knowledge) the difference in terms of joy, declares Vedanta. (64)

न जीवब्रह्मणोर्भेदः नाम्ना रूपेण विद्यते ।  
नाम्नो रूपस्य मिथ्यात्वात् इति वेदान्तडिण्डिमः ॥६५ ॥  
na jīvabrahmaṇorbhedaḥ nāmnā rūpeṇa vidyate ।  
nāmnō rūpasya mithyātvāt iti vedāntaḍiṇḍimahaḥ ॥65॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ - the difference, नाम्ना nāmnā - by name, रूपेण rūpeṇa - by form, न विद्यते na vidyate - is not there, नाम्नः nāmnaḥ - name, रूपस्य rūpasya - form, मिथ्यात्वात् mithyātvāt - being unreal, ----

There can be no difference between the individual and Brahman in terms of name and form, because the latter are unreal, proclaims Vedanta. (65)

न जीवब्रह्मणोर्भेदः पिण्डब्रह्माण्डभेदतः ।

व्यष्टेस्समष्टेरेकत्वात् इति वेदान्तडिण्डिमः ॥६६॥

na jīvabrahmaṇorbhedaḥ piṇḍabrahmāṇḍabhedataḥ ।  
vyaṣṭessamaṣṭerekatvāt iti vedāntaḍiṇḍimahaḥ ॥66॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ - the difference, पिण्डब्रह्माण्डभेदतः piṇḍabrahmāṇḍabhedataḥ - because of the difference between the individual and the universal bodies, न na – (is) not there, व्यष्टेः vyaṣṭeḥ - the individual body, समष्टेः samaṣṭeḥ - the universal body, एकत्वात् ekatvāt - being one and the same, ----

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, because both of them are one and the same --- thus proclaims Vedanta. (66)

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

जीवन्मुक्तस्तु तद्विद्वान् इति वेदान्तडिण्डिमः ॥६७॥

brahma satyaṁ jaganmithyā jīvo brahmaiva nāparaḥ ।  
jīvanmuktastu tadvidvān iti vedāntaḍiṇḍimahaḥ ॥67॥

ब्रह्म brahma - Brahman, सत्यम् satyam – (is) the Reality, जगत् jagat - the world, मिथ्या mithyā - (is) unreal, जीवः jīvaḥ - the individual, ब्रह्म एव brahma eva - Brahman alone, अपरः aparaḥ - other, न na – no, तद्विद्वान् तु tadvidvān tu - one who knows That, जीवन्मुक्तः jīvanmuktaḥ - liberated while living, ----

Brahman alone is real, whereas the world is unreal. The one who knows That is indeed liberated even while living ---- proclaims Vedanta. (67)

to be continued...