

# Vedanta Dindimah

## With the Glossary Tattvaprasika

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

देहादिकोशगा स्फूर्तिः या सा व्योमादिभूतगा ।  
मानाभावान्न तद् भेद इति वेदान्तडिण्डिमः ॥५८ ॥  
dehādikośagā sphūrṭiḥ yā sā vyomādibhūtagā ।  
mānābhāvānna tad bheda iti vedāntaḍiṇḍimaḥ ॥58॥

या yā - which, स्फूर्तिः sphūrṭiḥ – the knowingness, देहादिकोशगा dehādikośagā - present in the sheaths beginning with the body, सा sā - that, व्योमादिभूतगा vyomādibhūtagā - present in the five elements beginning with the space, तद्भेदः न tadbhedaḥ na – there is no difference between them, मानाभावात् mānābhāvāt – as it is not established by any means of knowledge, ---

The knowingness manifest in the five sheaths beginning with the body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. (58)

देहादिकोशगा प्रीतिः या सा व्योमादिभूतगा ।  
मानाभावान्न तद् भेद इति वेदान्तडिण्डिमः ॥५९ ॥  
dehādikośagā prītiḥ yā sā vyomādibhūtagā ।  
mānābhāvānna tad bheda iti vedāntaḍiṇḍimaḥ ॥59॥

या yā - which, प्रीतिः prītiḥ – the love (joy), देहादिकोशगा dehādikośagā - present in the sheaths beginning with the body, सा sā - that, व्योमादिभूतगा vyomādibhūtagā - present in the five elements beginning with the space, तद्भेदः न tadbhedaḥ na – there is no difference between them, मानाभावात् mānābhāvāt – as it is not established by any means of knowledge, ---

The joy that is manifest in the five sheaths beginning with the body and in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. (59)

सच्चिदानदरूपत्वात् ब्रह्मैवात्मा न संशयः ।  
प्रमाणकोटिसन्धानात् इति वेदान्तडिण्डिमः ॥६० ॥  
saccidānadarūpatvāt brahmaivātmā na saṁśayaḥ ।  
pramāṇakoṭisandhānāt iti vedāntaḍiṇḍimaḥ ॥60॥

सच्चिदानदरूपत्वात् saccidānadarūpatvāt - because of being the Existence-Awareness-Happiness, प्रमाणकोटिसन्धानात् pramāṇakoṭisandhānāt - because of being established by countless means of knowledge, आत्मा ātmā - Atman, ब्रह्म एव brahma eva- Brahman alone, न संशयः na saṁśayaḥ - no doubt, ---

The intrinsic nature of the individual is Existence-Awareness-Happiness. This is also established by countless means of knowledge. Hence, declares Vedanta, Atman is indeed Brahman alone. (60)

न नामरूपे नियते सर्वत्र व्यभिचारतः ।  
अनामरूपं सर्वं स्यात् इति वेदान्तडिण्डिमः ॥६१॥  
nāmarūpe niyate sarvatra vyabhicārataḥ ।  
anāmarūpaṁ sarvaṁ syāt iti vedāntaḍiṇḍimaḥ ॥61॥

सर्वत्र sarvatra - in all places and at all times and in all objects, व्यभिचारतः vyabhicārataḥ -because of being unsteady, नामरूपे nāmarūpe - name and form, न na - not, नियते niyate - constant, सर्वम् sarvam - everything, अनामरूपम् anāmarūpam - without name and form, स्यात् syāt – is, ---

The names and forms of all objects are unsteady at all times and in all places. Therefore, declares Vedanta, the reality of everything is beyond names and forms. (61)

न जीवब्रह्मणोर्भेदस्सत्तारूपेण विद्यते ।  
सत्ताभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥६२॥  
na jīvabrahmaṇorbhedassattārūpeṇa vidyate ।  
sattābhede na mānaṁ syāt iti vedāntaḍiṇḍimaḥ ॥62॥

जीवब्रह्मणोः jīvabrahmaṇoḥ - between the individual and Brahman, भेदः bhedaḥ – the difference, सत्तारूपेण sattārūpeṇa - in the form of existence, न विद्यते na vidyate - (is) not there, सत्ताभेदे sattābhede - with reference to the difference in the existence, 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 existence, because there is no way of establishing (using a means of knowledge) the difference in terms of existence between them, declares Vedanta. (62)

to be continued...