

Vedanta Dindimah

..... Continuation 2nd part (First part appeared in September 2015 issue)

समष्टिव्यष्टिरूपौ द्वौ पदार्थौ सर्वसम्मतौ ।
समष्टिरीश्वरो व्यष्टिर्जीवो वेदान्तडिण्डिमः ॥ ६ ॥

samaṣṭivyaṣṭirūpau dvau padārthau sarvasammatau ।
samaṣṭirīśvaro vyaṣṭirjīvo vedantaḍiṇḍimahaḥ ॥ 6 ॥

समष्टिव्यष्टिरूपौ samaṣṭivyaṣṭirūpau - in the form of the whole and the part, द्वौ dvau - two, पदार्थौ padārthau - categories, सर्वसम्मतौ sarvasammatau - acceptable to all, समष्टिः samaṣṭiḥ - the whole, ईश्वरः īśvaraḥ - the Godhead, व्यष्टिः vyaṣṭiḥ - the part, जीवः jīvaḥ - the individual.

All thinkers accept that there are two categories, namely the whole and the part. The whole is the Godhead, and the part is the individual. This is the proclamation of Vedanta. (6)

ज्ञानकर्मपदार्थौ द्वौ वस्तुकर्त्रात्मतन्त्रकौ ।
ज्ञानान्मोक्षो न कर्मभ्य इति वेदान्तडिण्डिमः ॥ ७ ॥

jñānakarmapadārthau dvau vastukartrātmatantrakau ।
jñānānmokṣo na karmabhya iti vedāntaḍiṇḍimahaḥ ॥ 7 ॥

द्वौ dvau – the two, ज्ञानकर्मपदार्थौ jñānakarmapadārthau – categories of knowledge and action, वस्तुकर्त्रात्मतन्त्रकौ vastukartrātmatantrakau- established in the Reality and the individual doer, मोक्षः mokṣaḥ - liberation, ज्ञानात् Jñānāt - due to knowledge, कर्मभ्यः karmabhyaḥ - because of actions, न na - not.

Knowledge and action are two categories. Of them, knowledge has its basis in the Reality, whereas action in the individual doer. Liberation is gained by knowledge, not by actions. This is the proclamation of Vedanta. (7)

श्रोतव्याश्राव्यरूपौ द्वौ पदार्थौ सुखदुःखदौ ।
श्रोतव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ ८ ॥

śrotavyāśrāvyarūpau dvau padārthau sukhaduḥkhadau ।
śrotavyam brahma naivānyat iti vedāntaḍiṇḍimahaḥ ॥ 8 ॥

पदार्थौ padārthau - categories, द्वौ dvau - two, श्रोतव्याश्राव्यरूपौ śrotavyāśrāvyarūpau - one that is worth listening to and the other not worth listening to, सुखदुःखदौ sukhaduḥkhadau - causing pleasure and pain respectively, श्रोतव्यम् śrotavyam - the one worth listening to, ब्रह्म एव brahma eva – Brahman alone, अन्यत् ānyat - the other, न na - not,

There are two categories, one worth listening to that bestows joy and the other being unworthy causes pain. The one worth listening to is alone Brahman; not the other. This is the proclamation of Vedanta. (8)

चिन्त्याचिन्त्यपदार्थौ द्वौ विश्रान्तिश्रान्तिदायकौ ।
चिन्त्यं ब्रह्म परं नान्यत् इति वेदान्तडिण्डिमः ॥ ९ ॥

cintyācintyapadārthau dvau viśrāntiśrāntidāyakau ।
cintyam brahma param nānyat iti vedāntaṇḍimam ॥ 9 ॥

द्वौ दवु - two, चिन्त्याचिन्त्यपदार्थौ cintyācintyapadārthau – categories one that is worth contemplating and the other that is not, विश्रान्तिश्रान्तिदायकौ viśrāntiśrāntidāyakau - one giving repose and the other exhaustion, चिन्त्यम् cintyam - the one to be contemplated upon, परम् param - the Supreme, ब्रह्म brahma - Brahman, आन्यत् ānyat - the other, न na - not,

There are two categories, one that is worth contemplating and the other that is not. They result respectively in repose and exhaustion. The former is the Supreme Brahman. Other things are not worth contemplating upon. This is the proclamation of Vedanta. (9)

ध्येयाध्येयपदार्थौ द्वौ धीसमाध्यसमाधिदौ ।
ध्यातव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ १० ॥

dhyeyādhyeyapadārthau dvau dhīsamādhyasamādhidau ।
dhyātavyam brahma naivānyat iti vedāntaṇḍimam ॥ 10 ॥

द्वौ dvau - two, ध्येयाध्येयपदार्थौ dhyeyādhyeyapadārthau - categories one worthy and the other not worthy of meditation, धीसमाध्यसमाधिदौ dhīsamādhyasamādhidau – one bestowing thoughtless state and other agitation to the mind, ब्रह्म एव brahma eva – Brahman alone, ध्यातव्यम् dhyātavyam - to be meditated upon, अन्यत् anyat - the other, न na - not.

There are two categories, one worthy and the other not worthy of meditation. The former is conducive to the thoughtless state of the mind, whereas the latter leads to the agitation of the mind. The seeker should meditate on Brahman alone but not non-Brahman. This is the proclamation of Vedanta. (10)

To be continued.....