

## Vedanta Dindimah With the Glossary Tattvaprasika

.....continued from previous issue...

धनैर्वा धनदैः पुत्रैर्दारागारसहोदरैः ।  
ध्रुवं प्राणहरैर्दुःखमिति वेदान्तडिण्डिमः ॥७८ ॥

dhanairvā dhanadaiḥ putrairdārāgārasahodaraiḥ ।  
dhruvaṁ prāṇaharairduḥkhamiti vedāntaḍiṇḍimāḥ ॥78॥

धनैः dhanaiḥ - with the wealth, वा vā - or, धनदैः dhanadaiḥ - along with the methods bestowing wealth, प्राणहरैः prāṇaharaiḥ - draining away the vitality, पुत्रैः putraiḥ - with the sons, दारागारसहोदरैः dārāgārasahodaraiḥ - with the wife a house and brothers and sisters, दुःखम् duḥkham - suffering, ध्रुवम् dhruvam - certain, ----

Wealth along with the means to gain it, sons, wife, brothers and sisters or a house, all of them, drain the vitality of a person and cause him only sorrow, declares Vedanta. (78)

सुप्तेरुत्थाय सुप्त्यन्तं ब्रह्मैकं प्रविचिन्त्यताम् ।  
नातिदूरे नृणां मृत्युरिति वेदान्तडिण्डिमः ॥७९॥

supterutthāya suptyantam brahmaikam pravacintyatām ।  
nātidūre nṛṇām mṛtyuriti vedāntaḍiṇḍimāḥ ॥79॥

उत्थाय utthāya - having got up, सुप्तेः supteḥ - from the sleep, सुप्त्यन्तम् suptyantam - till (going to) sleep, एकम् ekam - the non-dual, ब्रह्म brahma - Brahman, प्रविचिन्त्यताम् pravacintyatām - has to be incessantly contemplated upon, नृणाम् nṛṇām - to the humans, मृत्युः mṛtyuḥ - the death, अतिदूरे atidūre - in the distant future, न na - (is) not, ----

The seeker should incessantly contemplate upon Brahman from the time of waking up till he goes to bed. For, to the humans, death is not in the distant future, declares Vedanta. (79)

पञ्चानामपि कोशानां मायाऽनर्थव्ययोचिता ।  
तत्साक्षी ब्रह्मविज्ञानमिति वेदान्तडिण्डिमः ॥८० ॥

pañcānāmapi kośānām māyā'narthavyayocitā ।  
tatsākṣī brahmavijñānamiti vedāntaḍiṇḍimāḥ ॥80॥

पञ्चानामपि pañcānāmapi - of all the five, कोशानाम् kośānām - the sheaths, maya māyā - appearance, अनर्थव्ययोचिता anarthavyayocitā - unreal transient and deserving to be so, तत्साक्षी tatsākṣī - their witness, ब्रह्म brahma - Brahman, विज्ञानम् vijñānam - (is) the knowledge,

All the five sheaths are transient appearances alone. They are not real and deservingly so. But, the witness of those sheaths is Brahman. This is the true knowledge, declares Vedanta.(80)

दशमत्वपरिज्ञाने नवज्ञस्य यथा सुखम् ।  
तथा जीवस्य सम्प्राप्तिरिति वेदान्तडिण्डिमः ॥८१॥  
daśamatvaparijñāne navajñasya yathā sukham ।  
tathā jīvasya samprāptirīti vedāntaḍiṇḍimaḥ ॥81॥

यथा yathā - just as, नवज्ञस्य navajñasya - to the one who has known the nine (persons), दशमत्वपरिज्ञाने daśamatvaparijñāne - when the tenth (person) is known, सुखम् sukham - happiness, तथा tathā - in the same way, जीवस्य jīvasya - to the individual, सम्प्राप्तिः samprāptiḥ - great gain, ----

The one who has known the nine persons becomes happy when he knows the tenth person. In the same way, when the individual knows his true nature, declares Vedanta, he gains infinite happiness. (81)

नवभ्योऽस्ति परं प्रत्यक् नव वेद परं परम् ।  
तद्विज्ञानाद् भवेत्तुर्या इति वेदान्तडिण्डिमः ॥८२॥  
navabhyo'sti param pratyak nava veda param param ।  
tadvijñānād bhavetturyā iti vedāntaḍiṇḍimaḥ ॥82॥

प्रत्यक् pratyak - the innermost Reality of the individual, नवभ्यः navabhyaḥ - from the nine (categories), परम् param - distinct, अस्ति asti - is, परम् param - the Supreme Reality, नव nava - the nine, परम् param - as distinct, वेद veda - knows, तद्विज्ञानात् tadvijñānāt - due to that knowledge, तुर्या turyā - the fourth, भवेत् bhavet - becomes, ---- (not a satisfactory sentence).

The innermost Reality of the individual (Atman) is distinct from the nine categories (the five sense organs/ the five organs of action/ four different levels of mind/ the five vital forces/ the five elements together with ignorance, desire, action and the individual). One who knows these nine categories as non-Atman, gains the fourth (transcending the three states of experience), namely Atman, thus proclaims Vedanta. (82)

नवाऽऽभासा नवज्ञत्वात् नवोपाधीन्नवात्मना ।  
मिथ्या ज्ञात्वाऽवशिष्टे तु मौनं वेदान्तडिण्डिमः ॥८३॥  
navā'bhāsā navajñatvāt navopādhīnnavātmanā ।  
mithyā jñātvā'vaśiṣṭe tu maunaṁ vedāntaḍiṇḍimaḥ ॥83॥

नव nava - the nine । आभासाः ābhāsāḥ - appearances, नवात्मना navātmanā - as the truth of the nine, नवज्ञत्वात् navajñatvāt - because of being the knower of the nine, नव nava - the nine, उपाधीन् upādhīn - limiting adjuncts, मिथ्या mithyā - unreal, ज्ञात्वा jñātvā - having known, अवशिष्टे avaśiṣṭe - as one remains, मौनम् maunam - silence, तु tu - indeed,--

The above nine limiting adjuncts are mere appearances. The truth of these nine is the knower alone. The knower should recognise these nine as unreal. Then one remains in silence as the end result of all negation, declares Vedanta. (83)

परमे ब्रह्मणि स्वस्मिन् प्रविलाप्याखिलं जगत् ।  
गायन्नद्वैतमात्मानमास्ते वेदान्तडिण्डीमः ॥८४॥

parame brahmaṇi svasmin pravilāpyākhilam jagat ।  
gāyannadvaitamātmānamāste vedāntaḍiṇḍīmaḥ ॥84॥

स्वस्मिन् svasmin – in one's own true nature, परमे ब्रह्मणि parame brahmaṇi - in the Supreme Brahman, आखिलम् ākhilam – the whole, जगत् jagat - world, प्रविलाप्य pravilāpya - having resolved, अद्वैतम् advaitam – the non-dual, आत्मानम् ātmānam - Atman, गायन् आस्ते gāyan āste - keeps on singing,

The seeker of Self-knowledge recognises the Supreme Reality Brahman as his own essential nature. He resolves the entire universe in that non-dual Atman and keeps on singing its glory, declares Vedanta. (84)

प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः ।  
चिन्तने शिष्यते तत्त्वमिति वेदान्तडिण्डीमः ॥८५॥

pratilomānulomābhyāṃ viśvāropāpavādayoḥ ।  
cintane śiṣyate tattvamiti vedāntaḍiṇḍīmaḥ ॥85॥

प्रतिलोमानुलोमाभ्याम् pratilomānulomābhyām - by the reverse and regular order, विश्वारोपापवादयोः viśvāropāpavādayoḥ - of the superimposition and negation, चिन्तने cintane - as the contemplation is done, तत्त्वम् tattvam - the Reality, शिष्यते śiṣyate - remains, ---

From Atman arises the space; from space the air; from air the fire; from fire the waters; and from waters the earth. This is the Nature's order. The universe is superimposed on Reality in this order. This superimposition can be negated in the reverse order by (cognitively) resolving successively earth into waters, waters into fire, fire into air, air into space and finally space into Atman the irreducible remainder which is the Reality, declares Vedanta. (85)

नामरूपाभिमानस्स्यात्संसारस्सर्वदेहिनाम् ।  
सच्चिदानन्ददृष्टिस्स्यान्मुक्तिर्वेदान्तडिण्डीमः ॥८६॥

nāmarūpābhimānassyātsamsārassarvadehinām ।  
saccidānandadr̥ṣṭiṣṣyānmuktirvedāntaḍiṇḍīmaḥ ॥86॥

नामरूपाभिमानः nāmarūpābhimānaḥ - commitment as 'me' and 'mine' with reference to the names and forms, सर्वदेहिनाम् sarvadehinām - for all humans, संसारः saṃsāraḥ - the life of becoming, स्यात् syāt - becomes, सच्चिदानन्ददृष्टिः saccidānandadr̥ṣṭiḥ - the vision of Existence-Awareness-Happiness, मुक्तिः muktiḥ - liberation, स्यात् syāt - is, ---

When a person is committed to the things of the world (name and form) as 'me' and 'mine', he is caught in the life of becoming. This is true with every human being. On the other hand, if one gains the vision of Existence-Awareness-Happiness, that is the liberation, thus declares Vedanta. (86)

सच्चिदानन्दसत्यत्वे मिथ्यात्वे नामरूपयोः ।  
विज्ञाते किमिदं ज्ञेयमिति वेदान्तडिण्डीमः ॥८७॥  
saccidānandasatyatve mithyātve nāmarūpayoḥ ।  
vijñāte kimidaṁ jñeyamiti vedāntaḍiṇḍīmāḥ ॥87॥

सच्चिदानन्दसत्यत्वे saccidānandasatyatve - the Existence-Awareness-Happiness as the Reality, नामरूपयोः nāmarūpayoḥ - names and forms, मिथ्यात्वे mithyātve - as unreal, विज्ञाते vijñāte - when once known, इदम् idam - this world, किम् ज्ञेयम् kim jñeyam - is it worth knowing?, ----

When once it is known that Existence-Awareness-Happiness is the Reality and names and forms are unreal', Vedanta demands, 'is it necessary to explore this world further?' (87)

सालम्बनं निरालम्बं सर्वालम्बावलम्बितम् ।  
आलम्बे नाखिलालम्बमिति वेदान्तडिण्डीमः ॥८८॥  
sālabanam nirālabam sarvālabāvalambitam ।  
ālambe nākhilālabamiti vedāntaḍiṇḍīmāḥ ॥88॥

सालम्बनम् sālabanam - having the attributes, सर्वालम्बावलम्बितम् sarvālabāvalambitam - being the ultimate ground or arena as the substratum for all the attributes, निरालम्बम् nirālabam - having no attributes, आलम्बे ālambe - on enquiry, अखिलालम्बम् akhilālabam- refuge for all, n na - not, ----

Brahman is the substratum for all the attributes (the entire universe); yet It has no attributes intrinsically. Hence, being the ultimate substratum, it sustains the entire universe as the ultimate ground or arena of everything, and at the same time, from Its own stand-point, it sustains nothing, for, there is none other than Itself, declares Vedanta. (88)

न कुर्यात् न विजानीयात् सर्वं ब्रह्मोत्यनुस्मरन् ।  
यथा सुखं तथा तिष्ठेत् इति वेदान्तडिण्डीमः ॥८९॥  
na kuryāt na vijānīyāt sarvaṁ brahmotyānusmaran ।  
yathā sukhaṁ tathā tiṣṭhet iti vedāntaḍiṇḍīmāḥ ॥89॥

सर्वम् sarvam - everything, ब्रह्म brahma - Brahman, इति iti - thus, अनुस्मरन् anusmaran - contemplating, न कुर्यात् na kuryāt - may not act, न विजानीयात् na vijānīyāt - may not know, - in which way, यथा सुखं tathā sukhaṁ tathā - in happiness, तिष्ठेत् tiṣṭhet - remains, ----

The enlightened person sees everything as Brahman. He may not act or he may not try to know anything in particular. He remains happily as Brahman, proclaims Vedanta. (89)

**to be continued...**