वेदान्त डिण्डिमः

vedānta diņdimah

With the Glossary tattvaprakāśikā

Vedanta dindimah is an original Sanskrit work by Swami Nrisimha Saraswati. Dindimah literraly mean drum, but here its laksharta meaning of "loud proclamation that comes after the drumbeat" is to be understood. Vedanta itself is here dindimah, which gives loud proclamation. Prasthantrayam as such is to be considered as Vedanta here.

Like various colourful flowers are plucked from temple garden and made in to beautiful garland, in this text various conclusions of vedanta are presented. This work can either be taken as manana or niddhidhyasana grantha.

For this Vedanta dindimah, Swami Tatvavidananda Saraswati – a sanyasi deciple of Pujya Swamiji – has written a commentary called Tattvaprakasika, including word-by-word meaning of the the slokas. This whole work was published by Brahma Vidya Kuteer, Secundrabad in a book form sometime back.

वेदन्तिङिण्डिमास्तत्वमेकमुद्धोषयन्ति यत्। आस्तां पुरस्तात्तत्तेजो दक्षिणामूर्तिसंज्ञितम्॥ १ ॥ vedāntaḍiṇḍimāstattvamekamudghoṣayanti yat | āstām purastāttattejo daksināmūrtisañjñitam || 1 ||

तत्त्वप्रकाशिका तातत्वापराकब्रम्नकिब्र प्रणम्य श्रीद्यानन्दं द्क्षिणाम्र्तिरूपिणम्। टीकां तत्त्विदानंदः स्वामी तत्त्वप्रकाशिकाम्। वेदान्तिडिण्डिमस्येमां चक्रे जिज्ञासुसौख्यदाम्॥ praṇamya śrīdayānandam dakṣiṇāmūrtirūpiṇam | ṭīkām tattvavidānandaḥ svāmī tattvaprakāśikām | vedāntaḍiṇḍimasyemām cakre jijñāsusaukhyadām || वेदान्तिडिण्डिमाः vedāntaḍiṇḍimāḥ - the drum beats (lit. drums) of Vedanta, यत् yat - which, एकम् ekam - the One, तत्त्वम् tattvam - Reality, उद्घोषयन्ति udghoṣayanti - proclaim loudly, तत् tat - that, तेजः tejaḥ - Brilliance, दिश्वणाम् तिसंज्ञितम् dakṣiṇāmūrtisañjñitam - denoted by the name Dakṣiṇāmūrtii, पुरस्तात् purastāt - before, आस्ताम् āstām - may stay.

The drum beats of Vedanta proclaim loudly the One Reality. That Brilliance, denoted by the name Dakṣiṇāmūrti, may stay before us. (1)

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आत्माऽनात्मा पदार्थों द्वौ भोक्तृभोग्यत्वलक्षणो ।
ब्रह्मैवात्मा न देहादिरिति वेदान्तिङ्गिः॥ २॥
ātmā'nātmā padārthau dvau bhoktṛbhogyatvalakṣaṇau |
brahmaivātmā na dehādiriti vedāntaḍiṇḍimaḥ || 2 ||
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आत्मा ātmā - Atman, अनात्मा anātmā - non-Atman, द्वौ dvau - two, पदार्थौ padārthau - categories, भोक्तभोग्यत्वलक्षणौ bhoktṛbhogyatvalakṣaṇau - having the characteristics of the enjoyer and the enjoyed respectively, ब्रह्म एव brahma eva - Brahman alone, आत्मा ātmā - Atman, देहादिः dehādiḥ - the body etc., न na - not, इति iti - thus, वेदान्तिडिण्डिमः vedāntaḍiṇḍimaḥ - the proclamation of Vedanta.

Atman and non-Atman are the two categories, one having the characteristics of the enjoyer and the other of the enjoyed respectively. Of these, Atman is Brahman alone; not the body-mind-sense complex. This is the proclamation of Vedanta. (2)

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ज्ञानाऽज्ञाने पदार्थौं द्वौ आत्मनो मुक्तिबन्धदौ।
ज्ञानान्मुक्तिर्निबन्धोऽन्यात् इति वेदान्तिर्डिण्डिमः॥ ३ ॥
jñānā'jñāne padārthau dvau ātmano muktibandhadau |
jñānānmuktirnibandho'nyāt iti vedāntaḍiṇḍimaḥ || 3 ||
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ज्ञानाऽज्ञाने jñānā'jñāne - Knowledge and ignorance, द्वौ dvau - two, पदार्थों padārthau - categories, आत्मनः ātmanaḥ - to Atman, मुक्तिबन्धदौ muktibandhadau - giving liberation and bondage, ज्ञानात् jñānāt - because of the knowledge, मुक्तिः muktiḥ - liberation, अन्यात् anyāt - because of the other, निबन्धः nibandhaḥ - bondage, इति iti - thus, वेदान्तिडिण्डिमः vedāntaḍiṇḍimaḥ - the proclamation of Vedanta.

There are two categories, knowledge (of the Self) and ignorance. They are the cause of liberation and bondage respectively of Atman. Of

these knowledge liberates, whereas ignorance binds. This is the proclamation of Vedanta. (3)

ज्ञातृज्ञेयपदार्थों द्वो भास्यभासकलक्षणो । ज्ञाता ब्रह्म जगत् ज्ञेयं इति वेदान्तिडिण्डिमः॥ ४॥ jñātrjñeyapadārthau dvau bhāsyabhāsakalakṣaṇau । jñātā brahma jagat jñeyam iti vedāntaḍiṇḍimaḥ । | 4 | |

हो ज्ञातृज्ञेयपदार्थों dvau jñātṛjñeyapadārthau - two categories : the knower and the known, भास्यभासकलक्षणों bhāsyabhāsakalakṣaṇau - one having the characteristics of being brought to light and the other of bringing to light, ज्ञाता jñātā - the knower, ब्रह्म brahma - Brahman, जगत् Jagat - the universe, ज्ञेयम् Jñeyam - the known, इति iti - thus, वेदान्तिडिण्डिमः vedāntadindimah - - - -

There are two categories: one, the knower which brings everything to light; the other, the known which is brought to light (by the knower). The knower is Brahman, whereas the known is the universe. This is the proclamation of Vedanta. (4)

सुखदुःखे पदार्थों द्वौ प्रियविप्रियकारको । सुखं ब्रह्म जगदुःखं इति वेदान्तिडिण्डिमः॥ ५॥ sukhaduḥkhe padārthau dvau priyavipriyakārakau | sukham brahma jagadduḥkham iti vedāntaḍiṇḍimaḥ || 5 ||

सुखदुःखे sukhaduḥkhe - joy and sorrow, द्वौ dvau - two, पदार्थौ padārthau - categories, प्रियविप्रियकारको priyavipriyakārakau – one welcome and the other abhorrent, सुखं sukham - joy, ब्रह्म brahma - Brahman, जगत् jagat - the universe, दुःखं duḥkham – pain, इति iti – thus, ——

Joy and sorrow are two categories, one welcome and the other abhorrent. Of them, joy is Brahman and the universe (the life of becoming) is sorrow. This is the proclamation of Vedanta. (5)

..... to be continued