

VEDANTA DINDIMA

Part I



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श्रीगणेशाय नमः
śrīgaṇeśāya namaḥ
वेदान्त डिण्डिमः
vedānta diṇḍimaha
With the Glossary tattvapraḥāsikā

वेदान्तडिण्डिमास्तत्त्वमेकमुद्घोषयन्ति यत् ।

आस्तां पुरस्तात्तेजो दक्षिणामूर्तिसंज्ञितम् ॥ १ ॥

vedāntaḍiṇḍimāstattvamekamudghoṣayanti yat ।
āstāṃ purastāttatejo dakṣiṇāmūrtisañjñitam ॥ 1 ॥

तत्त्वप्रकाशिका tattvapraḥāsikā

प्रणम्य श्रीदयानन्दं दक्षिणामूर्तिरूपिणम् ।

टीकां तत्त्वविदानंदः स्वामी तत्त्वप्रकाशिकाम् ।

वेदान्तडिण्डिमस्येमां चक्रे जिज्ञासुसौख्यदाम् ॥

praṇamya śrīdayānandaṃ dakṣiṇāmūrtirūpiṇam ।
ṭīkāṃ tattvavidānandaḥ svāmī tattvapraḥāsikām ।
vedāntaḍiṇḍimasyemāṃ cakre jijñāsusaukhyadām ॥

वेदान्तडिण्डिमाः 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, दक्षिणामूर्तिसंज्ञितम् dakṣiṇāmūrtisañjñitam - denoted by the name Dakṣiṇāmūrti, 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)

आत्माऽनात्मा पदार्थौ द्वौ भोक्तृभोग्यत्वलक्षणौ ।

ब्रह्मैवात्मा न देहादिरिति वेदान्तडिण्डिमः ॥ २ ॥

ātmā'nātmā padārthau dvau bhokṭṛbhogyatvalakṣaṇau ।
brahmaivātmā na dehādiriti vedāntaḍiṇḍimaha ॥ 2 ॥

आत्मा ātmā - Atman, अनात्मा anātmā - non-Atman, द्वौ dvau - two, पदार्थौ padārthau - categories, भोक्तृभोग्यत्वलक्षणौ bhoktr̥bhogyatvalakṣaṇau - 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, वेदान्तडिण्डिमः 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)

ज्ञानाऽज्ञाने पदार्थौ द्वौ आत्मनो मुक्तिबन्धदौ ।

ज्ञानान्मुक्तिर्निबन्धोऽन्यात् इति वेदान्तडिण्डिमः ॥ ३ ॥

jñānā'jñāne padārthau dvau ātmano muktibandhadau ।

jñānānmuktirnibandho'nyāt iti vedāntaḍiṇḍimaḥ ॥ 3 ॥

ज्ञानाऽज्ञाने jñānā'jñāne - Knowledge and ignorance, द्वौ dvau - two, पदार्थौ 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, वेदान्तडिण्डिमः 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)

ज्ञातृज्ञेयपदार्थौ द्वौ भास्यभासकलक्षणौ ।

ज्ञाता ब्रह्म जगत् ज्ञेयं इति वेदान्तडिण्डिमः ॥ ४ ॥

jñātr̥jñeyapadārthau dvau bhāsyabhāsakalakṣaṇau ।

jñātā brahma jagat̥ jñeyam iti vedāntaḍiṇḍimaḥ ॥ 4 ॥

द्वौ ज्ञातृज्ञेयपदार्थौ dvau jñātr̥jñeyapadārthau - two categories : the knower and the known, भास्यभासकलक्षणौ 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, वेदान्तडिण्डिमः
vedāntaḍiṇḍimaha - - - -

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 पदार्थौ द्वौ प्रियविप्रियकारकौ ।

सुखं ब्रह्म जगद्दुःखं इति वेदान्तडिण्डिमः ॥ ५ ॥

sukhaduḥkhe padārthau dvau priyavipriyakārakau ।

sukham brahma jagadduḥkham iti vedāntaḍiṇḍimaha ॥ 5 ॥

सुखदुःखे sukhaduḥkhe - joy and sorrow, द्वौ dvau - two, पदार्थौ padārthau - categories,

प्रियविप्रियकारकौ 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)

समष्टिव्यष्टिरूपौ द्वौ पदार्थौ सर्वसम्मतौ ।

समष्टिरीश्वरो व्यष्टिर्जीवो वेदान्तडिण्डिमः ॥ ६ ॥

samaṣṭivyaṣṭirūpau dvau padārthau sarvasammatau ।

samaṣṭirīśvaro vyaṣṭirjīvo vedāntaḍiṇḍimaha ॥ 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 vedāntaḍiṇḍimaha ॥ 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 vedāntaḍiṇḍimaḥ ॥ 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 vedāntaḍiṇḍimaḥ ॥ 9 ॥

द्वौ dvau - 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, अन्यत् 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 vedāntaṇḍīmaḥ ॥ 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)

योगिनो भोगिनो वाऽपि त्यागिनो रागिणोऽपि च ।

ज्ञानान्मोक्षो न सन्देह इति वेदान्तडिण्डिमः ॥११॥

yogino bhogino vā'pi tyāgino rāgiṇo'pi ca ।
jñānānmokṣo na sandeha iti vedāntaṇḍīmaḥ ॥11॥

योगिनः yoginaḥ - to a seeker, भोगिनः वा अपि bhoginaḥ vā api - or even to a person given to pleasures,

त्यागिनः tyāginaḥ - to a renunciate, रागिणः अपि च rāgiṇaḥ api ca - or even to a world-centric person,

मोक्षः mokṣaḥ - liberation, ज्ञानात् jñānāt - from knowledge, न सन्देह na sandeha - no doubt, ----

Whether a person is a seeker of liberation or is given to pleasures, whether a person is a renunciate or world-centric, there is no doubt that liberation comes by knowledge alone. This is the proclamation of Vedanta. (11)

न वर्णाश्रमसङ्केतैर्न कर्मोपासनादिभिः ।

ब्रह्मज्ञानं विना मोक्ष इति वेदान्तडिण्डिमः ॥१२॥

na varṇāśramasaṅketairna karmopāsanādibhiḥ ।
brahmajñānaṁ vinā mokṣa iti vedāntaṇḍīmaḥ ॥12॥

ब्रह्मज्ञानं विना brahmajñānaṁ vinā - without the knowledge of Brahman, मोक्षः mokṣaḥ – liberation, ----

न वर्णाश्रमसङ्केतैः na varṇāśramasaṅketaiḥ – neither by the marks of the social class or stage of life, - not, न कर्मोपासनादिभिः na karmopāsanādibhiḥ – nor by rituals meditations etc., ----

Liberation cannot be gained by anything except the knowledge of Brahman. The marks of the social class or stage of life, the rituals, meditations, etc., cannot give liberation. This is the proclamation of Vedanta. (12)

असत्यस्सर्वसंसारो रसाभासादिदूषितः ।

उपेक्ष्यो ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१३॥

asatyassarvasamsāro rasābhāsādīdūṣitaḥ ।

upekṣyo brahma vijñeyam iti vedāntaḍiṇḍīmaḥ ॥13॥

सर्वसंसारः sarvasamsāraḥ - the entire life of becoming, असत्यः asatyah - untrue, रसाभासादिदूषितः rasābhāsādīdūṣitaḥ - sullied by the delusion of the beatitude etc., उपेक्ष्यः upekṣyah - worth ignoring, ब्रह्म brahma - Brahman, विज्ञेयम् vijñeyam - worth knowing, ----

It is a delusion to suppose that beatitude obtains in the life of becoming. It is so full of blemishes. Hence one has to know Brahman by remaining indifferent to the life of becoming. This is the proclamation of Vedanta. (13)

वृथा क्रिया वृथाऽलापान् वृथा वादान् मनोरथान् ।

त्यक्त्वैकं ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१४॥

vṛthā kriyā vṛthā'ālāpān vṛthā vādān manorathān ।

tyaktvāikam brahma vijñeyam iti vedāntaḍiṇḍīmaḥ ॥14॥

वृथा vṛthā - wasteful, क्रियाः kriyāḥ - actions, वृथा vṛthā - meaningless, आलापान् ālāpān - gossips, वृथा vṛthā - meaningless, वादान् vādān - disputations, मनोरथान् manorathān - desires, त्यक्त्वा tyaktvā - having relinquished, एकम् ekam - One, ब्रह्म brahma - Brahman, विज्ञेयम् vijñeyam - has to be known, ----

The seeker should relinquish wasteful actions, garrulity, disputations and desires, and strive to know the non-dual Brahman. This is the proclamation of Vedanta. (14)

स्थितो ब्रह्मात्मना जीवो ब्रह्म जीवात्मना स्थितम् ।

इति सम्पश्यतां मुक्तिरिति वेदान्तडिण्डिमः ॥१५॥

sthito brahmātmanā jīvo brahma jīvātmanā sthitam ।

iti sampāśyatām muktiriti vedāntaḍiṇḍīmaḥ ॥15॥

जिवः jivaḥ - the individual, ब्रह्मात्मना brahmātmanā - as Brahman, स्थितः sthitaḥ - obtains, ब्रह्म
brahma - Brahman, जीवात्मना jīvātmanā - as the individual, स्थितम् sthitam - obtains, इति iti -
thus, सम्पश्यताम् Sampāśyatām - to those who have a clear vision, मुक्तिः muktiḥ - liberation, ----

The individual obtains as Brahman and Brahman as the individual. The drum (beat) of Vedanta proclaims that there is liberation for those who have this clear vision. (15)

जीवो ब्रह्मात्मना ज्ञेयो ज्ञेयं जीवात्मना परम् ।

मुक्तिस्तदैक्यविज्ञानादिति वेदान्तडिण्डीमः ॥१६॥

jīvo brahmātmanā jñeyo jñeyaṁ jīvātmanā param ।
muktistadaikyavijñānāditi vedāntaḍiṇḍīmaḥ ॥16॥

जीवः jīvaḥ - the individual, ब्रह्मात्मना brahmātmanā - as Brahman, ज्ञेयः jñeyaḥ - has to be known,
परम् param - the Supreme (Reality), जीवात्मना jīvātmanā - as the individual, ज्ञेयम् jñeyam - has
to be known, तदैक्यविज्ञानात् tadaikyavijñānāt - by the recognition of their Unity, मुक्तिः muktiḥ -
liberation, ----

One should recognise that the individual is essentially Brahman and that the Supreme Reality Brahman alone is the individual. Vedanta like a drum proclaims that recognition of this Unity leads to liberation. (16)

सर्वात्मना परं ब्रह्म श्रोतुरात्मतया स्थितम् ।

नायासस्तत्त्वविज्ञप्तौ इति वेदान्तडिण्डीमः ॥१७॥

sarvātmanā param brahma śroturātmatayā sthitam ।
nāyāsastattvavijñaptau iti vedāntaḍiṇḍīmaḥ ॥17॥

परं ब्रह्म param brahma - the Supreme Brahman, सर्वात्मना sarvātmanā - as everything, श्रोतुः śrotuḥ
- of the listener, आत्मतया ātmatayā - as the innermost being, स्थितम् sthitam - obtains, तत्त्वविज्ञप्तौ
tattvavijñaptau - in recognising the Reality, न अयासः na ayāsaḥ - no exertion, ----

The Supreme Brahman alone obtains as everything, and also as the innermost being of the listener (of Vedanta). Hence, Vedanta proclaims that there is no exertion involved in recognising that Reality. (17)

ऐहिकं चामुष्मिकं च तापान्तं कर्मसञ्चयम् ।

त्यक्त्वा ब्रह्मैव विज्ञेयमिति वेदान्तडिण्डीमः ॥१८॥

aihikaṁ cāmuṣmikaṁ ca tāpāntaṁ karmasañcayam ।
tyaktvā brahmaiva vijñeyamiti vedāntaḍiṇḍimaḥ ॥18॥

ऐहिकम् Aihikam - related to this world, च ca - and, आमुष्मिकम् āmuṣmikam - related to the other world, तापान्तम् tāpāntam - end in suffering, कर्मसञ्चयम् karmasañcayam - accumulated actions, त्यक्त्वा tyaktvā - having relinquished, ब्रह्मैव brahmaiva - Brahman alone, विज्ञेयम् vijñeyam - has to be known, ----

All actions in pursuit of the pleasures of this world or of the other world ultimately lead to suffering and bondage. Hence, Vedanta proclaims that the seeker of Self-knowledge should relinquish all actions prompted by desire and strive to know Brahman alone. (18)

अद्वैतद्वैतवादौ द्वौ सूक्ष्मस्थूलदशां गतौ ।

अद्वैतवादान्मोक्षस्यात् इति वेदान्तडिण्डिमः ॥१९॥

advaitadvaitavādau dvau sūkṣmsthūladaśāṁ gatau ।
advaitavādānmokṣasyāt iti vedāntaḍiṇḍimaḥ ॥19॥

द्वौ dvau – the two, अद्वैतद्वैतवादौ advaitadvaitavādau - the visions one of unity and the other of division, सूक्ष्मस्थूलदशाम् sūkṣmsthūladaśām - subtle and gross state, गतौ gatau - gained,

अद्वैतवादात् advaitavādāt - due to the vision of unity, मोक्षः mokṣaḥ - liberation, स्यात् syāt – takes place, ----

There are two visions: one, that of unity and the second, that of division. The vision of unity is subtle, and the vision of division is gross. Vedanta proclaims that among them, the vision of unity gives liberation. (19)

कर्मिणो विनिवर्तन्ते निवर्तन्ते उपासकाः ।

ज्ञानिनो न निवर्तन्ते इति वेदान्तडिण्डिमः ॥२०॥

karmiṇo vinivartante nivartante upāsakāḥ ।
jñānino na nivartante iti vedāntaḍiṇḍimaḥ ॥20॥

कर्मिणः karmiṇaḥ - those who are committed to actions, विनिवर्तन्ते vinivartante - return, उपासकाः upāsakāḥ - meditators, निवर्तन्ते nivartante - return, ज्ञानिनः jñāninaḥ – the knowers of the Self, न निवर्तन्ते na nivartante - do not return,--

Vedanta proclaims that there is rebirth for the performers of rituals and for the meditators, but not for the knowers of the Self. (20)

परोक्षासत्फलं कर्म ज्ञानं प्रत्यक्षसत्फलम् ।

ज्ञानमेवाभ्यसेत्तस्मात् इति वेदान्तडिण्डिमः ॥२१॥

parokṣāsatphalam karma jñānam pratyakṣasatphalam ।
jñānamevābhyasettasmāt iti vedāntaḍiṇḍimaḥ ॥21॥

कर्म karma - ritual, परोक्षासत्फलम् parokṣāsatphalam - has mediate and unreal result, ज्ञानम्
jñānam - knowledge, प्रत्यक्षसत्फलम् pratyakṣasatphalam - immediate and real result, तस्मात्
tasmāt - therefore, ज्ञानमेव jñānameva - knowledge alone, अभ्यसेत् abhyaset - one has to cultivate,

The results of the rituals are mediate and unreal, whereas those of the knowledge of Self are immediate and real. Therefore, Vedanta proclaims that one should engage in the knowledge of Self alone. (21)

वृथा श्रमोऽयं विदुषां वृथाऽयं कर्मिणां श्रमः ।

यदि न ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२२॥

vṛthā śramo'yaṁ viduṣāṁ vṛthā'yaṁ karmināṁ śramaḥ ।
yadi na brahmavijñānam iti vedāntaḍiṇḍimaḥ ॥22॥

विदुषाम् viduṣām - of the scholars (or meditators), अयम् ayam - this, श्रमः śramaḥ - exertion, वृथा
vṛthā - a waste, कर्मिणाम् karminām - of the performers of rituals, अयम् ayam - this, श्रमः śramaḥ
- exertion, वृथा vṛthā - a waste, यदि yadi - if, ब्रह्मविज्ञानम् brahmavijñānam - the knowledge of
Brahman, न na - is not there, ----

Vedanta proclaims that all this exertion of the scholars (or meditators) and performers of rituals is a waste, if the knowledge of Brahman is not gained. (22)

अलं यागैरलं योगैरलं भुक्तैरलं धनैः ।

परस्मिन् ब्रह्मणि ज्ञाते इति वेदान्तडिण्डिमः ॥२३॥

alam yāgairalam yogairalam bhuktairalam dhanaiḥ ।
parasmin brahmaṇi jñāte iti vedāntaḍiṇḍimaḥ ॥23॥

परस्मिन् ब्रह्मणि parasmin brahmaṇi - the supreme Brahman, ज्ञाते jñāte - being known, योगैः
yogaiḥ - with rituals, अलम् alam - enough, यागैः yāgaiḥ - with yogic practices, अलम् alam -

enough, भुक्तैः bhuktaiḥ - with sense pleasures, अलम् alam - enough, धनैः dhanaiḥ – with various kinds of wealth, अलम् alam - enough, ----

Vedanta proclaims that once the supreme Brahman is known, no purpose is served by rituals or yogic practices, or by sense pleasures or various kinds of wealth. (23)

अलं वेदैरलं शास्त्रैरलं स्मृतिपुराणकैः ।

परमात्मनि विज्ञाते इति वेदान्तडिण्डिमः ॥२४ ॥

alam vedairalam śāstrairalam smṛtipurāṇakaiḥ ।
paramātmani vijñāte iti vedāntaḍiṇḍimaḥ ॥24॥

वेदैः vedaiḥ – with the Vedas, अलम् alam - enough, शास्त्रैः śāstraiḥ - with (of) various branches of knowledge, अलम् alam - enough, स्मृतिपुराणकैः smṛtipurāṇakaiḥ - with canon texts and the puranas, अलम् alam - enough, परमात्मनि paramātmani - the supreme Atman, विज्ञाते vijñāte - being known, ----

Vedanta proclaims that once the seeker realises his innermost Reality, no more purpose is served by the Vedas, or by various branches of knowledge, or by canon texts and the puranas. (24)

नर्चा न यजुषाऽर्थोऽस्ति न साम्नार्थोऽस्ति कश्चन ।

जाते ब्रह्मात्मविज्ञाने इति वेदान्तडिण्डिमः ॥२५ ॥

narcā na yajuṣā'rtho'sti na sāmnrtho'sti kaścana ।
jāte brahmātmavijñāne iti vedāntaḍiṇḍimaḥ ॥25॥

ब्रह्मात्मविज्ञाने brahmātmavijñāne - as the knowledge of the unity of Brahman and Atman, जाते jāte - takes place, ऋचा ṛcā - with the Ṛgveda, कश्चन kaścana - whatsoever, अर्थः arthaḥ - purpose, न अस्ति na asti – is not there, यजुषा yajuṣā - with the Yajurveda, न na - no, साम्ना sāmnrtho - with the Sāmaveda, अर्थः arthaḥ - purpose, न अस्ति na asti – is not there, -

Vedanta proclaims that for the one who understood the unity of Brahman and Atman, there is no purpose whatsoever served by the Ṛgveda, the Yajurveda, or the Sāmaveda. (25)

कर्माणि चित्तशुद्ध्यर्थं ऐकाग्र्यार्थमुपासना ।

मोक्षार्थं ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२६ ॥

karmāṇi cittaśud dhyartham aikāgryārthamupāsana ।
mokṣārtham brahmavijñānam iti vedāntaḍiṇḍimaḥ ॥26॥

कर्माणि karmāṇi - actions, चित्तशुद्ध्यर्थम् cittaśuddhyartham - for the purification of the heart,
उपासना upāsana - meditation, ऐकाग्र्यार्थम् aikāgryārtham - for one-pointedness of the mind,
ब्रह्मविज्ञानम् brahmavijñānam - knowledge of Brahman, मोक्षार्थम् mokṣārtham - for liberation,

Vedanta proclaims that actions are meant for the purification of the heart, meditation for the one-pointedness of the mind, whereas the knowledge of Brahman is for the sake of liberation of the person. (26)

सञ्चितागामिकर्मणि दह्यन्ते ज्ञानवहिना ।

प्रारब्धानुभवान्मोक्षः इति वेदान्तडिण्डिमः ॥२७॥

sañcitāgāmikarmaṇi dahyante jñānavahinā ।
prārabdhānubhavānmokṣaḥ iti vedāntaḍiṇḍimaḥ ॥27॥

सञ्चितागामिकर्मणि sañcitāgāmikarmaṇi - accumulated and future actions, ज्ञानवहिना jñānavahinā
- by the fire of knowledge, दह्यन्ते dahyante - get destroyed, प्रारब्धानुभवात् prārabdhānubhavāt -
by enjoying the actions already fructified, मोक्षः mokṣaḥ - liberation, ----

Vedanta proclaims that the accumulated actions and future actions of the knower of Brahman get destroyed by the fire of knowledge. By enjoying the results of the actions that are already fructified, he gains liberation. (27)

न पुण्यकर्मणा वृद्धिः न हानिः पापकर्मणा ।

नित्यासङ्गात्मनिष्ठानां इति वेदान्तडिण्डिमः ॥२८॥

na puṇyakarmaṇā vṛddhiḥ na hāniḥ pāpakarmaṇā ।
nityāsaṅgātmaniṣṭhānām iti vedāntaḍiṇḍimaḥ ॥28॥

नित्यासङ्गात्मनिष्ठानाम् nityāsaṅgātmaniṣṭhānām - for those who abide in the eternal unattached
Atman, पुण्यकर्मणा puṇyakarmaṇā - by virtuous action, न वृद्धिः na vṛddhiḥ - neither
embellishment, पापकर्मणा pāpakarmaṇā - by sinful action, न हानिः na hāniḥ - nor loss, ----

Vedanta proclaims that for the knowers of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action. (28)

बुद्धिपूर्वाबुद्धिपूर्वकृतानां पापकर्मणाम् ।

प्रायश्चित्तमहो ज्ञानं इति वेदान्तडिण्डिमः ॥२९॥

buddhipūrvābuddhipūrvakṛtānām pāpakarmaṇām ।
prāyaścittamahō jñānam iti vedāntaḍiṇḍimaḥ ॥29॥

अहो aho - what a wonder!, बुद्धिपूर्वाबुद्धिपूर्वकृतानाम् buddhipūrvābuddhipūrvakṛtānām – whether committed deliberately or unknowingly, पापकर्मणाम् pāpakarmaṇām - of sinful deeds, प्रायश्चित्तम् prāyaścittam – the atonement, ज्ञानम् jñānam – the Self-knowledge, ----

Vedanta proclaims thus : ‘What a wonder! Self-knowledge is the atonement for all the sinful deeds committed deliberately or unknowingly’. (29)

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।

दृग् ब्रह्म दृश्यं माया स्यात् इति वेदान्तडिण्डिमः ॥३०॥

ḍṛgḍṛśyau dvau padārthau staḥ parasparavilakṣaṇau ।
ḍṛg brahma ḍṛśyaṁ māyā syāt iti vedāntaḍiṇḍimaḥ ॥30॥

दृग्दृश्यौ ḍṛgḍṛśyau - the seer and the seen, परस्परविलक्षणौ parasparavilakṣaṇau - distinct from each other, द्वौ dvau- two, पदार्थौ padārthau - categories, स्तः staḥ - are, दृग् ḍṛg - the seer, ब्रह्म brahma - Brahman, दृश्यम् ḍṛśyam - the seen, माया māyā - unreal, स्यात् syāt - is, ----

Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal. (30)

अविद्योपाधिको जीवो मायोपाधिक ईश्वरः ।

मायाऽविद्यागुणातीत इति वेदान्तडिण्डिमः ॥३१॥

avidyopādhiko jīvo māyopādhika īśvaraḥ ।
māyā'vidyāguṇātīta iti vedāntaḍiṇḍimaḥ ॥31॥

जीवः jīvaḥ – the individual, अविद्योपाधिकः avidyopādhikaḥ - has nescience as the limiting adjunct, ईश्वरः īśvaraḥ – īśvaraḥ (God), मायोपाधिकः māyopādhikaḥ - has the Universal Power as the adjunct, मायाऽविद्यागुणातीतः māyā'vidyāguṇātītaḥ - transcends the Universal Power the ignorance and the guṇā-s, ----

Vedanta proclaims that īśvaraḥ (God) is indeed the Supreme Reality manifesting in the adjunct of the Universal Power, whereas the individual is the same Supreme Reality Brahman reflecting in the limiting adjunct of nescience. Brahman Itself transcends the Universal Power, the nescience, and the guṇā-s of the Universal Power. (31)

साकारं च निराकारं निर्गुणं च गुणात्मकम् ।

तत्त्वं तत्परमं ब्रह्म इति वेदान्तडिण्डिमः ॥३२॥

sākāram ca nirākāram nirguṇam ca guṇātmakm |
tattvam tatparamam brahma iti vedāntaṇḍimaḥ ||32||

निराकारं च nirākāram ca - though not having a form, साकारम् sākāram - has a form, निर्गुणं च
nirguṇam ca - though not having attributes, गुणात्मकम् guṇātmakm - manifests as the gu,as, परमम्
paramam - supreme, तत्त्वम् tattvam - reality, तत् tat - that, ब्रह्म brahma- Brahman, ----

Vedanta proclaims that that Supreme Reality Brahman, though formless, manifests as having a form; though without attributes, manifests as the three guṇā-s. (32)

द्विजत्वं विध्यनुष्ठानात् विप्रत्वं वेदपाठतः ।

ब्राह्मण्यं ब्रह्मविज्ञानात् इति वेदान्तडिण्डिमः ॥३३॥

dvijatvam vidhyanuṣṭhānāt vipratvam vedapāṭhataḥ |
brāhmaṇyam brahmavijñānāt iti vedāntaṇḍimaḥ ||33||

विध्यनुष्ठानात् vidhyanuṣṭhānāt - by performing the enjoined actions, द्विजत्वम् dvijatvam - the
status of a twice-born, वेदपाठतः vedapāṭhataḥ - by the study of the Vedas, विप्रत्वम् vipratvam - the
status of a vipra, ब्रह्मविज्ञानात् brahmavijñānāt - by the knowledge of Brahman, ब्राह्मण्यम्
brāhmaṇyam - the status of a brāhmaṇ, ----

Vedanta proclaims that the one who performs the enjoined actions is dvija or twice-born, that the one who studies the Vedas is vipra, and the one who knows Brahman is brāhmaṇ. (33)

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम् ।

न कार्यं कारणाद्भिन्नं इति वेदान्तडिण्डिमः ॥३४॥

sarvātmanā sthitam brahma sarvam brahmātmanā sthitam |
na kāryam kāraṇādbhinnaṁ iti vedāntaṇḍimaḥ ||34||

ब्रह्म brahma - Brahman, सर्वात्मना sarvātmanā - in the form of everything, स्थितम् sthitam - abides,
सर्वम् sarvam - everything, ब्रह्मात्मना brahmātmanā - as Brahman, स्थितम् sthitam - exists, कार्यम्
kāryam - the effect, कारणात् kāraṇāt - from the cause, न भिन्नम् na bhinnam - not different, ----

Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from the cause. (34)

सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु ।

तस्माद् ब्रह्ममयं सर्वं इति वेदान्तडिण्डिमः ॥३५॥

sattāsphuraṇasaukhyāni bhāsante sarvavastuṣu |

tasmād brahmamayaṁ sarvam iti vedāntaṇḍīmaḥ ||35||

सत्तास्फुरणसौख्यानि sattāsphuraṇasaukhyāni - existence shining and felicity, सर्ववस्तुषु

sarvavastuṣu - in all objects, भासन्ते bhāsante - appear, तस्मात् tasmāt - therefore, सर्वम् sarvam - everything, ब्रह्ममयम् brahmamayam - pervaded by Brahman, ----

Existence, shining (self-evidence) and felicity manifest in all objects. Therefore, Vedanta proclaims that everything is pervaded by Brahman. (35)

अवस्थात्रितयं यस्य क्रीडाभूमितया स्थितम् ।

तदेव ब्रह्म जानीयात् इति वेदान्तडिण्डिमः ॥३६॥

avasthātritayam yasya kṛīḍābhūmitayā sthitam |

tadeva brahma jānīyāt iti vedāntaṇḍīmaḥ ||36||

यस्य yasya - unto whom, अवस्थात्रितयम् avasthātritayam - the three-fold state of experience,

क्रीडाभूमितया kṛīḍābhūmitayā - as the playground, स्थितम् sthitam - is, तदेव tadeva

- that alone, ब्रह्म brahma - Brahman, जानीयात् jānīyāt - one has to know, ----

One has to recognise that Brahman alone is manifesting as the three-fold experience of waking, dream and deep-sleep states and this experience serves as Its playground. This is the proclamation of Vedanta. (36)

यन्नादौ यच्च नास्त्यन्ते तन्मध्ये भातमप्यसत् ।

अतो मिथ्या जगत्सर्वं इति वेदान्तडिण्डिमः ॥३७॥

yannādaū yacca nāstyante tanmadhye bhātamapyasat |

ato mithyā jagatsarvam iti vedāntaṇḍīmaḥ ||37||

यत् yat - whatever, आदौ ādaū - in the beginning, न na - is not there, यत् च yat ca - and which,

अन्ते ante - in the end, न अस्ति na asti - is not there, मध्ये madhye - in-between, तत् tat - that, भातं

अपि bhātaṁ api - though appearing, असत् asat - unreal, अतः ataḥ - therefore, सर्वम् sarvam -

the entire, जगत् jagat - universe, मिथ्या mithyā - unreal, ----

Whatever is not there in the beginning and in the end, but appears in-between, is unreal. Therefore, Vedanta proclaims that this entire universe is unreal. (37)

यदस्त्यादौ यदस्त्यन्ते यन्मध्ये भाति तत्स्वयम् ।

ब्रह्मैकमिदं सत्यं इति वेदान्तडिण्डिमः ॥३८॥

yadastyādau yadastyante yanmadye bhāti tatsvayam ।
brahmaivaikamidaṁ satyam iti vedāntaṇḍīmaḥ ॥38॥

यत् yat - which, आदौ ādau - in the beginning, अस्ति asti – is there, यत् yat - which, अन्ते ante - in the end, अस्ति asti – is there, यत् yat - which, मध्ये madye - in-between, स्वयम् Svayam - on its own, भाति bhāti - shines, तत् tat - that, इदम् idam - this, एकम् ekam - non-dual, ब्रह्म एव brahma eva - Brahman alone, सत्यम् satyam - real, ----

Vedanta proclaims that the non-dual Brahman alone is shining on its own in the beginning, in-between and in the end (of everything). Hence, It alone is the Reality. (38)

पुरुषार्थत्रयाविष्टाः पुरुषाः पशवो ध्रुवम् ।

मोक्षार्थी पुरुषश्श्रेष्ठः इति वेदान्तडिण्डिमः ॥३९॥

puruṣārthatrayaṁviṣṭāḥ puruṣāḥ paśavo dhruvam ।
mokṣārthī puruṣaśśreṣṭhaḥ iti vedāntaṇḍīmaḥ ॥39॥

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