Vedanta Dhishimaḥ
by
Śrī Śaṅkarācārya
With the Commentary Tattvaprakāśikā
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Vedanta Dhishimaḥ: Vedāntaṣṭhānātmakamāyuktaḥ sanskarīkāt yat।
Aastām purastātatttejō dakṣiṇāmūrtiṣeṣāḥ।

Tattvākṣara

प्रणामः श्रीदयानन्दे दक्षिणामूर्तिसंज्ञात्।
२ टीकाका तत्त्वविवाचनं: स्वामिते तत्त्वप्रकाशिकाम्।
वेदान्तःविढिमधमभयमेव गीतानुगोपयादाम्।

Vedāntaṣṭhānātmakamāyuktaḥ sanskarīkāt yat, Aastām purastātatttejō dakṣiṇāmūrtiṣeṣāḥ।

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

आत्मा नानात्मा पदरथं बोधयोगयुक्तः।
ब्रह्मवाचवाच न देहांदिरितिरेत वेदान्तद्रिष्टिम्।
Ātmā'nātmā padārthau dvau bhoktrbhogyatvalaksanau,
Brahmaiātmā na dehādirītī vēdāntađiñindimāḥ. 2

Atman Atman, Atman, Anatman anātmā - non-Atman, dvau two, padārthau categories, bhoktrbhogyatvalaksanau having the characteristics of the enjoyer and the enjoyed respectively, bhāma bhāma - Brahma eva - Brahma alone, ātmā Atman, dehādirī dehādirī - the body etc., na not, iti iti - thus, vēdāntađiñindimāḥ 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 Brahma alone; not the body-mind-sense complex. This is the proclamation of Vedanta.

Jñānānā jñānā padārthau dvau ātmānō muktibandhadau,
Jñānānāmuktinibandho nyāt iti vēdāntađiñindimāḥ. 3

Jñānānā jñānā - Knowledge and ignorance, dvau two, padārthau categories, ātmānō to Atman, muktinibandho muktinibandho - giving liberation and bondage. Jñānātm Jñānāt - because of the knowledge, muktih liberation, anyāt anyāt - because of the other. nibandhāḥ bondage, iti iti - thus, vēdāntađiñindimāḥ 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.

Jñānājñeya padārthau dvau bhāsabhāsahalaksanau,
Jñātā brahma jagat jñeyāmiti vēdāntađiñindimāḥ. 4

Jñānājñeya padārthau dvau jñānājñeya padārthau - two categories, the knower and the known. bhāsabhāsahalaksanau one having the characteristics of being brought to light and the other of bringing to light. Jñāta jñātā - the knower. Brahma Brahma - Brahma, jagat jagat - the universe. Jñeya Jñeya - the known, iti iti - thus, vēdāntađiñindimāḥ.

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 Brahma, whereas the known is the universe. This is the proclamation of Vedanta.

Sukho dukkhō padārthau dvau priyapriyakārakau,
Sukham brahma jagaddukkhaṁiti vēdāntađiñindimāḥ. 5

Sukho dukkhō - joy and sorrow, dvau two, padārthau categories. Priyapriyakārakau one welcome and the other abhorrent. Sukham Sukham - joy, Brahma Brahma - Brahma, jagat jagat - the universe, duḥkham duḥkham - pain, iti iti - thus, ...

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

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.

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.
Dhyāyādhyāyapadārthau dvau
dhīsamādhyasamādhidau,
Dhyātāvyam brahma naivānyat iti vēdāntaṇaṇḍimāḥ.

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.

yoginī bhoginī bāpi tyāginī rāginītyāpi ch.
jānanāmōsokā saṃvādekāḥ iti vēdāntaṇaṇḍimāḥ.

Yoginī bhoginī vāʾpi tyāginī rāginīʾpi ca,
jānanāmōsokā na sandēhā iti vēdāntaṇaṇḍimāḥ.

yogin: yoginah - to a seeker, bhogin: vā api - or even to a person given to pleasures, tyāgin: tyāginah - to a renunciate, rāgin: vā api rāginah api ca - or even to a world-centric person, mokṣa mokṣaḥ - liberation, jānait jānāt - from knowledge, n sandēh: na sandēhāḥ - 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.

Na vāmāśramasankātairna karmopāsanādībhīḥ,
Brahmaṃ bāhāṃ vinā mokṣa iti vēdāntaṇaṇḍimāḥ.

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.

Asatyassarvasaṃsārāḥ rasābhāsādīdūṣitāḥ,
Upekṣyo brahma vijnēyam iti vēdāntaṇaṇḍimāḥ.

sarvasaṃsāra sārvasaṃsāraḥ - the entire life of becoming, asatyah - untrue, rasābhāsādīdūṣitāḥ - sullied by the delusion of the beatitude etc., upēkṣyāḥ - worth ignoring, brahma brahma - Brahman, vijnāyam - 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.
Jīvō brahmātmanā jñēyō jñēyam jīvātmanā param, Muktistadaikyaviijnānādīti vēdāntaścindīmāh.

Jīva: jīva - the individual, brahmātmanā - as Brahman. Jñēyō: jñēyam - has to be known, param - the Supreme (Reality), Jīvātmanā - as the individual. Jñēyam - has to be known. Tadaikyaviijnānāt - by the recognition of their Unity, muktih - 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.

Sarvātmanā parā brahma śrutātmaratnāt viśvaḥsthitam.
Nāyaśastavavaiśvaptayō iti vēdāntaścindīmāh.

Jīva: jīva - the individual, brahmātmanā - as Brahman, sthitat: sthitah - obtains. Brahman - Brahman. Jīvātmanā jīvātmanā - as the individual. Sthitat: sthitam - obtains, iti iti - thus, sampāskyatam - to those who have a clear vision, muktih - 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.

Jīvō brahmātmanā jñēyō jñēyam jīvātmanā param, Muktistadaikyaviijnānādīti vēdāntaścindīmāh.

Aihikāṃ cāmuṇṣmikam ca tāpāntam karmasañcaityam,
Tyaktvā brahmaiva vīñēyam iti vēdāntaścindīmāh.
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.

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.

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

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.
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.

नचा न वज्यात्सौऽस्यति न सामागृहस्ति कर्चन।
जाते ब्रह्मचक्विशिष्य इति वेदान्तादिविद्यम:।

Narcā na yajusā'ṛthō'sti na sāmnā'ṛthō'sti kaścana,
Jāte brahmātma viṣṇiṇāti iti vēdāntaṅdīnām. 25

ब्रह्मचक्विशिष्य ब्रह्मचक्विशिष्य इति अस्कण्डः

ब्रह्मचक्विशिष्य ब्रह्मचक्विशिष्य इति अस्कण्डः

Vedanta proclaims that the unity of Brahman and Atman, jātē - takes place, ब्रह्मचक्विशिष्य - with the Rgvēda, कर्चन kaścana - whatsoever, अथ: arthah - purpose, न अस्ति na asti - is not there, यज्ञ yajusā - with the Yajurveda, न na - no, सामागृह sāmnā - with the Sāmaveda, अथः arthah - purpose, न अस्ति 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 Rgvēda, the Yajurveda, or the Sāmaveda.

केम्यनि चित्तज्ञूध्यम्य एकाधारमुपासना।
मोक्षस्य ब्रह्मचक्विशिष्य इति वेदान्तादिविद्यम:।

Karmaṇi cittaśuddhyartham aikāgryārthahamupāsanā,
Moksārtham brahmātma viṣṇiṇāti iti vēdāntaṅdīnām. 26

केम्यनि karmaṇi - actions. चित्तज्ञूध्यम्य cittaśuddhyartham - for the purification of the heart, उपासना upāsanā - meditation, एकाधारमु aikāgryārtham - for one-pointedness of the mind, ब्रह्मचक्विशिष्य brahmātma viṣṇiṇāti - knowledge of Brahman, मोक्षस्य moksārtham - 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.

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.

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.

Buddhipūrvābuddhipūrvakṛtānāṁ pāpakarmaṇāṁ,
Prāyaścittamahō jñānaṁ iti vēdāntaṇāṇīdīmaḥ. 29

Ahō ahō - what a wonder!, Buddhārtha-buddhipūrvakṛtānāṁ buddhipūrvābuddhipūrvakṛtānāṁ - whether committed deliberately or unknowingly, pāpakarmaṇāṁ - of sinful deeds, prāyaścittam - the atonement, jñānaṁ - the Self-knowledge, ----

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

Drgra dṛṣyau dvau padārthau stāḥ parasparavīlakṣaṇau,
Dṛgra brahma dṛṣyam māyā syāt iti vēdāntaṇāṇīdīmaḥ. 30

Drgrā dṛṣyau - the seer and the seen, parasparavīlakṣaṇau - distinct from each other, dvau - two, padārthau - categories, stāḥ - are, dṛgra - the seer, brahma - Brahman, dṛṣyam - the seen, māya - unreal, 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.

Avidyopādhikāḥ jīvaḥ māyopādhikāḥ īśvaraḥ,
Māyāvidyāguṇātītāḥ iti vēdāntaṇāṇīdīmaḥ. 31

jīva - the individual, avidyopādhikāḥ - has nescience as the limiting adjunct, īśvaraḥ:
iṣvaraḥ - Ṣiva (God), मायोपाधिक्षः: māyopādhiḥ - has the Universal Power as the adjunct, मायाधिशिल्यसाधनत्तित: māyādhiśilysthitāttih - transcends the Universal Power the ignorance and the gunas, -----

Vedanta proclaims that Ṣiva (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 gunas of the Universal Power.

साकारं च निराकारं निर्गुणं च गुणात्मकम्।
तत्त्वं तत्त्वगतं ब्रह्म इति वेदान्तद्विदिमः।

Sākaraṁ ca nirākāraṁ nirgunaṁ ca guṇātmakam,
Tattvam tat tattvagatam brahma iti vedāntadvidim. 32

निराकारं च निराकारं ca - though not having a form, साकारं sākaraṁ - has a form, निर्गुणं च nirgunaṁ ca - though not having attributes, गुणात्मकम् guṇātmakam - manifests as the gunas, परमम् paramam - supreme, तत्त्वं 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 gunas.

ड्विजतवम् विद्यनुत्स्थितान् विक्रम्भं वेदपाठत:।
ब्रह्मण्यं ब्रह्मविश्वासी इति वेदान्तद्विदिमः।

Dvijatvam vidhyanuṣṭhānāṁ vipratvam vēdāpāṭhataḥ,
Brhamanyam brahmavijñānāṁ iti vēdāntadvidim. 33

विद्यनुत्स्थितान् vidhyanuṣṭhānānti - by performing the enjoined actions, ड्विजतवम् dvijatvam - the status of a twice-born, वेदपाठत: vēdāpāṭhataḥ - by the study of the Vedas,

विप्रत्वम् vipratvam - the status of a vipra, ब्रह्मविश्वासी brahmaviṣ्णुमात्र - by the knowledge of Brahman, ब्रह्मण्यं brahmasyam - the status of a Brāhmaṇa, ----

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 Brāhmaṇa.

सर्वत्र विन्दुप्रेरितं च सर्वं ब्रह्म विश्वासी स्थितम्।
न कार्यं कारणार्थस्मात्रेः इति वेदान्तद्विदिमः।

Sarvātmanā sthitam brahma sarvam brahmātmanā sthitam,
Na kāryam kāraṇādhyamānāt iti vedāntadvidim. 34

ब्रह्म brahma - Brahman, सर्वत्र सर्वत्र सर्वत्र - in the form of everything, स्थितम् sthitam - abides, सर्वं sarvam - everything, ब्रह्मत्रा 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.

सत्तपरिशुरासैश्वर्यं भासते सर्वसाधुः।
तस्मात् ब्रह्मस्य सर्वं इति वेदान्तद्विदिमः।

Sattapariprasaṣṭaṁ bhāṣantā sarvaavastuṣu,
Tasmāt brahmasyam sarvam iti vedāntadvidim. 35

सत्तपरिशुरासैश्वर्यं sattapariprasaṣṭaṁ bhāṣantāṣu - existence shining and felicity, सर्वसाधुः sarvaavastuṣu - in all objects, भासते bhāṣantē - appear, तस्मात् tasmāt - therefore, सर्वम् sarvam - everything, ब्रह्मस्य brahmasyam - pervaded by Brahman, ----

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

अवस्थात्तलयः यस्य क्रियाधमितया स्थितम्।
तदेव ब्रह्म जाननयात् हे इति वेदान्तालिपिम्। 36

Avasthātṛitayam yasya kṛidābhūmitayā sthitam, Tadēva brahma jāniyāt iti vēdāntaśāndīnaṁ. 36

यस्य yasya - unto whom. अवस्थात्तलयः avasthātṛitayam - the three-fold state of experience. क्रियाधमितया kriyādbhūmitayā - as the playground, स्थितम् sthitam - is, तदेव tadēva - that alone, ब्रह्म brahma - Brahman, जाननयात jāniyāt - 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.

वेदान्तालिपिम् यदाद्विचनास्वभावं तदन्नवभातिमयस्ततु।
अतो मिथ्याय गताद्वचनास्वभावं इति वेदान्तालिपिम्। 37

Yannādau yacca nāstyanantam manmadhyē bhātamapayastat, Atō mithyā jagat sarvaṁ iti vēdāntaśāndīnaṁ. 37

यत् yat - whatever, आद्विचनास्वभावं तदन्नवभातिमयस्ततु।
अतो मिथ्याय गताद्वचनास्वभावं इति वेदान्तालिपिम्। 37

यत् yat - which, आद्विचनास्वभावं तदन्नवभातिमयस्ततु।
अतो मिथ्याय गताद्वचनास्वभावं इति वेदान्तालिपिम्। 37

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.

यदस्त्वादेऽयदस्त्वान्नन्येव भातिमयस्ततस्या।
ब्राह्मेवस्त्रिपिणं सत्यं इति वेदान्तालिपिम्। 38

Yadastyaśadau yadastyaṁt evanmadyābhātī tat svayam, Brahmanavakamidām satyaṁ iti vēdāntaśāndīnaṁ. 38

यत् yat - which, आद्विचनास्वभावं तदन्नवभातिमयस्ततु।
अतो मिथ्याय गताद्वचनास्वभावं इति वेदान्तालिपिम्। 38

Puruṣa: पुरुषa - the persons, Purusārthavrata: पुरुसार्थवरति - passionately committed to the three-fold human endeavour, श्रवण: paśaṅkha - ignorant, श्रुतिः dhrvam - certainly, पुरुष: purusā - the person. Mokṣārthi: मोक्षार्थी - desirous of liberation, श्रेष्ठ: śreṣṭha - pre-eminent, ----

Vedanta proclaims that the people who are passionately committed to the three-fold human endeavour (dharma, artha, kāma) are indeed ignorant, whereas the one committed to liberation is pre-eminent.

घटकुकुलादिकं सर्वं मूलत्वमान्त्रेव च।
तथा ब्रह्म जगतः स्वभावं इति वेदान्तालिपिम्। 40
The pot, the wall, etc., are all indeed the clay alone. In the same way, Vedanta proclaims, all this universe is Brahman alone.

The seeker should eliminate the six enemies (desire, anger, miserliness, delusion, arrogance, jealousy), transcend the three gunas (sattva, rajas, tamas), get rid of the false notion of division, and realise the non-dual Brahman. Vedanta proclaims that this realisation liberates the person.

I am not the body; I am the indweller of the body; I am the witness of the body. One who has such a clear understanding will be liberated from the cycle of birth and death, proclaims Vedanta.
Prāṇo nāhamahāṁ dēvaḥ prānasākṣiṁ nīscayāt,  

Ahāṁ aham - I, prāṇah - the vital power, n na - not, 
ahāṁ aham - I, prānasākṣi - the witness of the vital power, dēvaḥ - the self-shining Atman, iti iti - thus, 
nīscayāt - because of the clear vision, kṣutpi[pāsāntis]āntiḥ - freedom from the affliction of the hunger and the thirst, syāt - comes, ----

I am not the life force; I am the witness of the life force. I am the self-shining Atman. One is free from the affictions of hunger and thirst because of such a clear vision, proclaims Vedanta.

Mano nāhamahāṁ dēvaḥ manassākṣiṁ nīscayāt,  
Sōkamōhāpahānissya[īt iti vēdāna]ndimāḥ.

Ahāṁ aham - I, manah - the mind, n na - am not, 
ahāṁ aham - I, manassākṣi - the witness of the mind, dēvaḥ - the self-shining, iti iti - thus, nīscayāt - because of the clear vision. Sōkamōhāpahāniḥ - the elimination of sorrow and delusion, syāt - takes place. ----

I am not the mind; I am the self-shining witness of the mind. This clear vision, proclaims Vedanta, eliminates sorrow and delusion.

Buddhirnāhamahāṁ dēvaḥ buddhisākṣiṁ nīscayāt,  
Kartṛbhāvanīrttisya[īt iti vēdāna]ndimāḥ.

Ahāṁ aham - I, sākṣī - the witness, iti iti - thus, 
puṇah punah - again and again, vívicya -
having discriminated, य: yaḥ - whosoever, एवम् ēvam - in this way, विद्यात् vidyāt - recognises, असौ स: एव asau sa ēva - such a person alone, मुक्त: muktaḥ - the realised one, ———

'I am the witness alone'. Whosoever recognises thus by constant discrimination alone is the realised person, declares Vedanta.


dehādipaḍaṇakāśasthā yā sattā pratibhāsatē, Sā sattā’tmā na sandēha iti vēdāntaśīndimah. 51

ya yā - which, sattā - existence, dehādipaḍaṇakāśasthā - present in the five sheaths beginning with the food sheath, pratibhāsatē - is shining, sa sā - that, sattā - existence, ātmā - Atman, na sandēha - no doubt, ———

The existence that is shining in the five sheaths beginning with the food sheath is indeed Atman; there is no doubt about it, declares Vedanta.

dehādipaḍaṇakāśasthā yā svarūpyāmurūṣhate, Sā svarūpyāmxēna naiśvānyat ēti vēdāntaśīndimah. 52

ya yā - which, svarūpya - knowingness, dehādipaḍaṇakāśasthā - present in the five sheaths beginning with the food sheath, anubhūyatē - is experienced, sa sā - that, svarūpya - knowingness, ātmā - Atman, anātta anyat - any other, naiś naiva - not at all—

We experience the knowingness in the five sheaths beginning with the food sheath. That knowingness is none other than Atman, declares Vedanta.
The awareness that is intrinsic to the knowledge of the five elements is the Supreme Brahman, declares Vedanta.

The joy that comes to experience in the knowledge of the five elements alone is Brahman, declares Vedanta.
mānābhāvāt – as it is not established by any means of knowledge, ----

The existence 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.

Dēhādikāsagā sūrītī: yā sā vyomādībhūtāga,
Mānābhāvānā tadbhēda iti vēdāntadindimaḥ. 58

Dēhādikāsagā sūrītī: yā sā vyomādībhūtāga,
Mānābhāvānā tadbhēda iti vēdāntadindimaḥ. 58

ya yā - which, sūrītī: sūrītī - the knowingness, Dēhādikāsagā - present in the sheaths beginning with the body, sā sā - that, vyomādībhūtāga - present in the five elements beginning with the space, tadbhēda: n tadbhēdah na – there is no difference between them, Mānābhāvānā - 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.

Dēhādikāsagā prātiḥ: yā sā vyomādībhūtāga,
Mānābhāvānā tadbhēda iti vēdāntadindimaḥ. 59

ya yā - which, prātiḥ - the love (joy), Dēhādikāsagā - present in the sheaths beginning with the body, sā sā - that, vyomādībhūtāga vyomādībhūtāga - present in the five elements beginning with the space, tadbhēda: n tadbhēdah na – there is no difference between them, Mānābhāvānā - 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.

Saccidānandarūpaṁ brahmaivaṁ nā samśayaṁ,
Pramānahūtisandhānāt iti vēdāntadindimaḥ. 60

Saccidānandarūpaṁ saccidānandarūpaṁ - because of being the Existence-Awareness-Happiness, pramānahūtisandhānāt - because of being established by countless means of knowledge, Atman ātma - Atman, eka Brahma eka - Brahman alone, n samśayaṁ - 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.

Na nāmarūpāṁ nīyatē sarvaratva vyabhīcaraṇāt,
Anāmarūpaṁ sarvaṁ syāt iti vēdāntadindimaḥ. 61
svaratram - in all places and at all times and in all objects, vyabhicārataḥ - because of being unsteady, nāmarūpē - name and form, na - not, niyatē - constant, sarvam - everything, anamropam - without name and form, svātā - 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.

Na jīvabrahmaṇorbhēdassattārūpēṇa vidyātē,
Sattābhēdē na mānam svātā iti vēdāntaśāndinām. 62

Na jīvabrahmaṇorbhēdassattārūpēṇa vidyātē,
Sattābhēdē na mānam svātā iti vēdāntaśāndinām. 62

There can be no difference between the individual and Brahman, in the form of existence, na vidyātē - (is) not there, sattābhēdē - with reference to the difference in the existence, mānam - means of knowledge, na svātā - 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.

Na jīvabrahmaṇorbhēdassphūrtirūpēṇa vidyātē,
Sphūrtibhēdē na mānam svātā iti vēdāntaśāndinām. 63

Na jīvabrahmaṇorbhēdassphūrtirūpēṇa vidyātē,
Sphūrtibhēdē na mānam svātā iti vēdāntaśāndinām. 63

There can be no difference between the individual and Brahman, in the form of joy, na vidyātē - (is) not there, sphūrtibhēdē - with reference to the difference in the joy, mānam - a means of knowledge, na svātā - is not there, ----

There can be no difference between the individual and Brahman in terms of joy, because there is no way of establishing (using a means of knowledge) the difference in terms of joy, declares Vedanta.

Na jīvabrahmaṇorbhēdassphūrtirūpēṇa vidyātē,
Sphūrtibhēdē na mānam svātā iti vēdāntaśāndinām. 64

Na jīvabrahmaṇorbhēdassphūrtirūpēṇa vidyātē,
Sphūrtibhēdē na mānam svātā iti vēdāntaśāndinām. 64

There can be no difference between the individual and Brahman, in the form of knowledge, na vidyātē - (is) not there, sākṣātē jīvabrahmaṇorbhēdē - with reference to the difference in the knowledge, mānam - means of knowledge, na svātā - is not there, ----

There can be no difference between the individual and Brahman in terms of knowledge, because there is no way of establishing (using a means of knowledge) the difference in terms of knowledge between them, declares Vedanta.
there, नामः nāmnaḥ - name, रूपस्य rūpasya - form, सिद्धान्तात् mithyātvāt - being unreal.

There can be no difference between the individual and Brahman in terms of name and form, because the latter are unreal, proclaims Vedanta.

न जीवमयां भेदात् ।
व्याप्तेःसममुक्तेर्वेषां इति वेदान्ताद्वितिमितः।। 66

Na jīvabrahmanōrbhedāḥ pinḍabrahmāṇḍabhēdātah, Vyaśṭēsamaśṭērēkatvāt iti vēdāntaśastiṃmēḥ. 66

जीवमयां: jīvabrahmanōḥ - between the individual and Brahman, भेद: bhēd ā - the difference, व्याप्तेः: vyaśṭēḥ - the individual body, समाश्च: samastēḥ - the universal body, एकत्वात्: ēkatvāt - being one and the same.

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, न na - (is) not there, व्याप्ते: vyaśṭēḥ - the individual body, समाश्च: samastēḥ - the universal body, एकत्वात्: ēkatvāt - being one and the same.

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, because both of them are one and the same --- thus proclaims Vedanta.

व्रतो सत्त्व जगन्मिथ्या जीवो ब्रह्मोर्मार नापरः।
जीवमयांतस्तीती तदन्तव्याति वेदान्ताद्वितिमितः।। 67

Brahma satyam jaganmithyā jīvō brahmaiva nāparah, Jīvamayārke tadvividvān iti vēdāntaśastiṃmēḥ. 67

ब्रह्मा Brahma - - Brahma, सत्यम् satyam - (is) the Reality, जगत् jagat - the world, सिद्धान्त मिथ्या mithy ā - (is) unreal, जीवं: jīvō - the individual, ब्रह्मा eva brahma eva - Brahman alone, अपर: aparāḥ - other, न na - no, तदन्तव्याति tadvividvān
tu - one who knows That, जीवमयां: jīvamayāḥ - liberated while living.

Brahman alone is real, whereas the world is unreal. The one who knows That is indeed liberated even while living -- proclaims Vedanta.

अनात्मयर्प सकलं समयं विनययं परस्म।
कु तो भेद: कु तो बंध इति वेदान्ताद्वितिमितः।। 68

Anāmarūpaṃ sakalam sanmayam cinmayam param, Kutō bhēdāḥ kutō bandha iti vēdāntaśastiṃmēḥ. 68

सकलम् sakalam - everything, अनामरुपम् anāmarūpam - without names and forms, सन्मयम् sanmayam - the crystallised Existence, चिन्मयम् cinmayam - the crystallised Consciousness, परस्म param - Supreme (Reality), भेद: bhēdāḥ - the division, कुत: kutah - from where?, बंध: bandhaḥ - the bondage, कुत: kutah - from where?.

Everything is the Supreme Reality, which is beyond names and forms. That Reality is the crystallised Existence-Consciousness. ‘Where is the division? Where is the bondage?’ demands Vedanta.

न तत्त्वात्क्षण्टे लोको नामावध्विभिरः।
बद्वर्जितं हितार्थितं वेदान्ताद्वितिमितः।। 69

Na tattvāt kathyate lōko nāmādyairvyabhicārataḥ, Vaṭurjaratha ityādyairiti vēdāntaśastiṃmēḥ. 69

लोकः lōkaḥ - the person, बु: vatuḥ - the young, जराध jaraṭhaḥ - the old, इत्याहः: nāmāv: ityādyaiḥ nāmādyaiḥ - by appellations such as these, व्यभिचार: vyabhicārataḥ - in every changing way, कथ्यते kathyate - is addressed, तत्त्वात् tattvāt - based on the Real Nature, न na - not.

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The individual is addressed by such ever-changing appellations as the young, the old, etc. In doing so, declares Vedanta, the people are not addressing the Real Nature of the person.

नामरूपालम् विश्वमिरस्तानं विद्वृत्तं
अनामवद्यायं गतिति वेदांतिप्रियम्।

Nāmarūpātmake viśvamindrajālam vidurbudhāḥ,
Anāmatvādayuktatvāditi vēdāntaḍaṇḍīmāḥ.

विश्वम् viśvam - the world, नामरूपालम् nāmarūpātmakam - constituted by names and forms, इन्द्रजालम् indrajālam - a show of magic, बुध: buddhāḥ - the wise, विद्व: viduḥ - know, अनामवद्यात् anāmatvāt - because the names are not fixed, अयुक्तात् ayuktatvāt - because it does not deserve to be categorised as Real, ----

The wise know that this world, constituted by names and forms, is just an appearance like a show of magic. It does not deserve to be categorised, because the names are ever-changing to such an extent that they are not names at all, declares Vedanta.

अभेददर्शनम् मोक्षसंसारो भेददर्शन:।
सर्वभेदेंतसृज्ञत इति वेदांतिप्रियम्॥

Abēdadarāsanam mōkṣassaṁsārō bhēdadarāsanah,
Sarvavēdāntasiddhānta iti vēdāntaḍaṇḍīmāh.

अभेददर्शनम् abēdadarāsanam - the vision of non-difference, मोक्ष: mōkṣaḥ - liberation, भेददर्शन: bhēdadarāsanah - taking the division to be correct, संसार: saṁsāraḥ - life of becoming, सर्ववेदेंतसृज्ञत: sarvavēdāntasiddhāntaḥ - the established truth of the concluding portions of all the Vedas, ----

The vision of non-difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portions of all the Vedas, declares Vedanta.

Na matōbhinniveśitvānna bhāṣāvaśāmātratah,
Muktirvināvaśāmātrāṇādi vēdāntaḍaṇḍīmāh।

मताभिनविशिष्टात् matābhinniveśitvāt - due to the religious fanaticism, मुक्ति: muktiḥ - liberation, न na - no, भाषा: vēsāmātratah - just because of one’s fanaticatical commitment to a language, न na - no, विना आत्मविज्ञानात् vinā ātmavijñānān - without the knowledge of the Self, ----

One cannot gain liberation by religious or linguistic fanaticism. Vedanta declares that liberation cannot be gained without the knowledge of the Self.

Na kāmyapratiṣiddhābhīḥ kriyāhirmoksāvāsanā,
Īśvarānugrahāt sā syāditi vēdāntaḍaṇḍīmāḥ।

कामाप्रतिषिद्धाभिः kāmyapratiṣiddhābhīḥ - by desire-based and prohibited, क्रियाभि: kriyābhāḥ - actions, मोक्षवासनā mōkṣāvāsanā - an inclination towards liberation, न na - no, सा sā - that, Īśvaranugrahāt Īśvarānugrahāt - due to the grace of the Lord, स्याद syāt - takes place, ----

Liberation cannot be gained by performing actions inspired by desire or by avoiding the prohibited ones. It can be gained by the grace of the Lord, declares Vedanta.
Avyāñātē janma nasṭaṁ vyāñātē janma sārthakam,
Jñātūrātmā na dūrē syādīti vēdāntaṁdaṁīmaḥ.

Avyāñātē - when not known, janma - the birth, nasṭaṁ - was wasted, vyāñātē - when known, jñātā - Atman, ūttām - from the knower, dūrē - distant, na syāt - is not.

If one does not know Atman in one's life-time, his life is wasted. On the other hand, human life is fulfilled if one knows Atman in one's life-time. Vedanta declares that Atman is not far away from the knower.

Daśamasya pariñāṇāḥ nāyāsō’sti yathā tathā,
Svasya brahmātmaviñjāna iti vēdāntaṁdaṁīmaḥ.

Yathā yathā - just as, daśamasya - of the tenth person, pariñāṇāḥ - in knowing, nāyāsō’sti - is not there, tathā - in the same way, svasya - one's, brahmātmaviñjāna - in knowing Atman as Brahman.

There is no exertion in knowing that the tenth person is indeed safe. In the same way, there is no exertion involved in knowing one's own true nature as Brahman, declares Vedanta.

Upēkṣyaupādhiḥkāṁ doṣāṁ grhyantē viṣayā yathā,
Upēkṣya dṛṣyam yad brahma iti vēdāntaṁdaṁīmaḥ.

Upādhiḥkāṁ - belonging to the limiting adjuncts, dṛṣyam - the seen, yad brahma - which Brahman.

In appreciating materials like sugar, we ignore the shape in which it is obtained. In the same way, declares Vedanta, one has to appreciate the underlying Brahman beyond what is seen on the surface.

Sukham tabaḥ bhukleśaḥ viṣayagrāhiniṁ nṛṇāṁ,
Anantam brahmāniṣṭhaṁnaṁ iti vēdāntaṁdaṁīmaḥ.

Sukham - the joy, alpaṁ - a little, bhukleśaḥ - a lot of pain, nṛṇāṁ - those who seek pleasures, brahmāniṣṭhaṁnaṁ - to those who abide in Brahman, anantam - infinite.

People who seek pleasures get a little joy and a lot of pain. On the other hand, declares Vedanta, those who abide in Brahman gain infinite happiness.

Dhanairōvā dhanadaiḥ putairdārāgārāsahādārāiḥ,
Dhruvaṁ prāṇaharairduḥkhamiṁ iti vēdāntaṁdaṁīmaḥ.
dhana - with the wealth, va - or, dhana:
dhanada - along with the methods bestowing wealth, 
prāna - draining away the vitality, putra - 
- with the sons, dārāgārasahādāra - with the 
wife a house and brothers and sisters, dukham - 
suffering, śrumdhruvam - 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.

Suptāruthāya suptantam bhrahmaikampravicintyatām, 
Nātidūrei nṛṇāṁ mṛtyuriti vēdāntaśaṅdham. 79

Uttāya utthāya - having got up, suptē - from the 
sleep, suptantam - till (going to) sleep, eka - 
the non-dual, bhara - Brahman, pravicintyatām - has to be incessantly contemplated upon, 
nṛṇām - to the humans, mṛtyu - the death, atidūre - 
in the distant future, 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.

Pañcānāmapi kośānāṁ māyānarthavyayōcitā, 
Tatsākṣi brahmaviṣṇunamitā vēdāntaśaṅdham. 80

Pañcānāmapi - of all the five, kośānām, 
kōśānām - the sheaths, māyā - appearance, anarthavyayōcitā
anarthavyayōcitā - unreal transient and deserving to be so, 
tatsākṣi - their witness, bhara - Brahman, 
viṣṇunamitā - is the knowledge, ----

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

Daśamutparipājānāṁ navajānya yathā sukham, 
Tathā jīvasya samprāptītī vēdāntaśaṅdham. 81

Yathā yathā - just as, navajānya - to the one 
who has known the nine (persons), daśamutparipājānāṁ - when the tenth (person) is known, 
sukham - happiness, tathā - in the same way, 
jīvasya - to the individual, samprāptī - 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, 
gains infinite happiness.

Navabhyyāsti paraśya paraśya vēdā paraśa paraśa, 
Tadvījnānādēbhavētturyā iti vēdāntaśaṅdham. 82

Praṇāya pratyāya - the innermost Reality of the 
individual, navabhyyāṣ - from the nine (categories), paraśa - 
distinct, asti - is, paraśa paraśa - the Supreme 
Reality, nava - the nine, paraśa paraśa - as distinct, vēdā
vēda - knows, तद्विज्ञानत्  tudvijñānāt - due to that knowledge, 
तुषा - turyā - the fourth, भवेत् - bhavēt - 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.

नवास्त्रभाषा नवज्ञात्वत् नवोपाधीभवानना।
मिथ्या श्लोकावशिष्ये तु मौनम् वेदान्तिकिरिणिं। 83

Navābhāsā navajñātvāt navopādhin navātmanā, 
Mithyā jñātvā 'vasiṣṭe tu maunam vedanta-kiśṇimaḥ. 83

नव - nava - the nine, आभास: - abhāsā - appearances, 
नवात्मना - nava-tmanā - as the truth of the nine, नवज्ञात्वत् 
navajñātvāt - because of being the knower of the nine, नव 
नवा - the nine, उपाधिन - upādhin - limiting adjuncts, मिथ्या 
mithyā - unreal, श्लोका jñātvā - having known, अवशिष्ये 
avasiṣṭe - 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.

परमेश्वर प्रज्ञावल्लिकल जगतः।
गायत्रित्याचार्यानां वेदान्तिकिरिणिं। 84

Paramē brahmaṇaṁ svasmī pravilāpyākhilaṁ jagat, 
Gāyannadavaitamātmānaṁstē vṛddanta-kiśṇimaḥ. 84

सवस्मी जगत - in one’s own true nature, परमेश्वर 
paramē brahmaṇ - in the Supreme Brahma, अविलापम् 
akhilaṁ - the whole, जगत् - world, प्रविलापम् pravilāpa - 
-having resolved, अविलापम् advaitam - the non-dual, आत्मानम् 
ātmānam - Atman, गायत्रि आस्ते gāyant āstē - keeps on singing,

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

प्रतिलोकमान्यायाभव विज्ञानार्थवादायः।
चिनत्ते शिश्यदति तत्तत्वाति वेदान्तिकिरिणिं। 85

Pratilomānulomābhyām visvārōpāpavādayāh, 
Cintanē sisyatē tattvamiti vṛddanta-kiśṇimaḥ. 85

प्रतिलोकमान्यायाभवं pratilomānulomābhyām - by the 
reverse and regular order, विज्ञानार्थवादायः: 
visvārōpāpavādayāh - of the superimposition and negation, 
chintanē cintanē - as the contemplation is done, तत्त्वम् tattvam - 
the Reality, शिश्यदति sisyatē - 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.

नामोपमानसस्यसत्सारसंस्कृतिकहिन्म्।
सच्चिदानन्दस्तिस्मायामुक्तिवेदान्तिकिरिणिं। 86

नामुपमानसस्यसत्सारसंस्कृतिकहिन्म्।
सच्चिदानन्दस्तिस्मायामुक्तिवेदान्तिकिरिणिं।
Nāmarūpabhīmānassyaṃ saṃsārassarvadēhinām,
Saccidānandadrṣṭissvamuktirvēdāntadāṇḍimah. 86

नामरूपभिमान - commitment as 'me' and 'mine' with reference to the names and forms, सर्वदेहिनम् - for all humans, सामसाराः - the life of becoming, स्वात् syāt - becomes, सचिवदान्दर्शि: - the vision of Existence-Awareness-Happiness, मुक्ति: - liberation, स्वात् 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.

Saccidānandadasatayavē mithyātvē nāmarūpayōḥ,
Vijñātē kīmīdama jñeyamīti vēdāntadāṇḍimah. 87

Sachchidānandadarśṭi: - the Existence-Awareness-Happiness as the Reality, nāmarūpayōḥ - names and forms, mithyātvē - as unreal, vijnātē - when once known, idam - this world, kīm jñeyam - is it worth knowing?, ----

'SWhen 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?'

Sālambanasālambasārvalambāvalambitakam,
Ālambē nabhikālambāmiti vēdāntadāṇḍimah. 88

सालम्बनम् - having the attributes, सर्वलभीवलम्बीतः - the ultimate ground or arena as the substratum for all the attributes, निरालम्बम् - having no attributes, अलंबे - on enquiry, आलंबरणम् - refuge for all, 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.

न कुर्यात् न विज्ञानीयता सबौ ब्रह्मेतयादुसम्
यथा सुखं तथा तिथेत् हि वेदांतादिदिव:। 89

Na kuryāt na vijñāṇīyat sarvam brahmētyanumaran,
Yathā sukham tathā tiṣṭheti vēdāntadāṇḍimah. 89

सर्वम् sarvam - everything, brahma - Brahman, iti - thus, anumaraṁ - contemplating, na kuryāt - may not act, na vijñāṇīyat - may not know, - in which way, yathā sukham tathā - in happiness, tiṣṭhet iti - 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.

Svākarṇamaśaśrā: prānosisya va jino dūṣyam,
Prājāsūṃ brahma-kāla-mītim vēdāntadāṇḍimah. 90
Svakarma-pāsava-sagāh prājñō'nyō vā janō dhruvam,
Prājnāssukham nayētkālamitī vēdānta-dīnīṃmah. 90

prājñāḥ - (whether) enlightened, anāyaḥ vā - or otherwise, janāḥ - a person, dhruvam - certainly, svakarma-pāsava-sagāh - governed by the bondage of his own actions, prājñāḥ - the enlightened, nayet - spends, kālam - the time, sukham - with happiness, ----

Whether a person is enlightened or otherwise, he has to reap the results of his earlier actions (which have given birth to this body). The enlightened person spends the time of his life with happiness, declares Vedanta.

Na vidvān santapēcittam karaṇā'karaṇā dhrumam,
Saravamātmēti vijñānāt iti vēdānta-dīnīṃmah. 91

vidvān - the enlightened person, karaṇākaraṇā - whether engaged in actions or not, cittam - the mind, na santapēt - na santapēt - would not torment, dhruvam - it is certain, saravam - everything, ātmā - Atman, ātmi - thus, vijñānat - because of the knowledge, ----

The enlightened person is not tormented whether he is engaged in actions or not. This is so because, declares Vedanta, he has firm knowledge that everything is Atman alone.

Nāvābhāsam sprēt karma mithyōpādhiṃapi swayam,
Kutō'dhiṣṭānāmatyacchamiti vēdānta-dīnīṃmah. 92

karma - the action, svayam - on its own, mithyōpādhi m - though an unreal adjunct, ābhāsam - the reflection, na eva sprēt - does not touch at all, adhiṣṭhānam - the very pure, adhiṣṭhānam - substratum, kutā - kutā - where is the question?, ----

Action cannot on its own taint even the reflection (of the Awareness in the mind, namely the witness), which is but a limiting adjunct. Where is the question of the action tainting the substratum, the Awareness, demands Vedanta.

Ahaśāsakamālam mōhārītmā brahmēti nivrīhayam,
Śrutibhērīra-vōdyāpi śrūyate śrutirājanaḥ. 93

ahō - what a wonder!, asakamālā - for us, mōhā - with delusions, alamā - enough, ātmā - Atman, brahma - Brahman, īti - thus, nivrīhayam - fearlessly, śrutirājanaḥ - very pleasant to hear, śrutibhērīr vōdyāpi - the drum beat of the Vedas, adyāpi - even now, śrūyate - is being heard, ----

What a wonder! Enough of delusions for us! The drum beat of the Vedas declaring fearlessly that Atman is indeed Brahman is being heard even now. What a pleasant message it is!

44

Vedānta-sūkṣma-samālaṃ: prati-bhāṣyakarān,
Śrūyate śrāvaṇa-śrīmaṇḍukāñjana-mūla-nāraḥ. 94
Vēdāntabhērijhaṅkarāḥ prativādibhayaṅkarāḥ,
Śrūyatāṁ brāhmaṇaiśśrīmaddakṣināmūrtyanugrahāt. 94

ब्रह्माणि: ब्रह्माणि: - the sound of the drum of Vedanta, प्रतिवादिभयाणि: - frightening to those who argue against it, ब्रह्माणि: - by the followers of the Vedas, श्रीमद्भक्षिनामुर्त्याणुग्रहात् - because of the grace of the Lord Dakṣināmūrti, Śrūyatāṁ - may be listened to.

The followers of the Vedas come to listen to the drum beat of Vedanta by the grace of the Lord Dakṣināmūrti. This sound is frightening to those who argue against the vision of Vedanta.

II हरि: ओम, तत्सत्, श्रीकृष्णार्पणमस्तु II

Hariḥ Ām Tatsat Śrīkṛṣṇārpaṇamastu

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