

## *vedānta-ḍiṇḍimah*

वेदान्तडिण्डिमास्तात्वमेकमुद्घोषयन्ति यत् । आस्ताम्पुरस्तात्तेजः दक्षिणामूर्तिसंज्ञितम् ॥ १॥

*vedantaḍiṇḍimāstattvam ekamudghoṣayanti yat ।*

*āstāmpurastāttatejaḥ dakṣiṇāmūrṭi saṁjñitam ॥ 1 ॥*

*The drumbeats of Vedanta proclaim only one reality. May that radiance known as Lord Dakṣiṇāmūrṭi abide in us.*

आत्मानात्मपदार्थौ द्वौ भोक्तृभोग्यत्वलक्षणौ । ब्रह्मैवात्मा न देहादिरिति वेदान्तडिण्डिमः ॥ २॥

*ātmānātmapadārthau dvau bhoktrbhogyatvalakṣaṇau ।*

*brahmaivātmā na dehādiriti vedāntaḍiṇḍimah ॥ 2 ॥*

*The ātman and non-atman are two categories. One having the characteristic of the enjoyer and the other of the enjoyed respectively. Of these the ātman is Brahman alone; not the body mind sense complex. This is the drumbeat of Vedanta.*

ज्ञानाज्ञानपदार्थौ द्वावात्मनो बन्धमुक्तिदौ । ज्ञानान्मुक्तिर्निबन्धोऽन्यदिति वेदान्तडिण्डिमः ॥ ३॥

*jñānanājñānanapadārthau dvāvātmano bandhamuktidau ।*

*jñānānmuktirnibandho'nyaditi vedāntaḍiṇḍimah ॥ 3 ॥*

*There are two categories - knowledge (of self) and ignorance. They are the cause of liberation and bondage respectively. Of these knowledge liberates and ignorance binds. This is the drumbeat of vedanta.*

ज्ञातृज्ञेयपदार्थौ द्वौ भास्यभासकलक्षणौ । ज्ञाता ब्रह्म जगज्ज्ञेयमिति वेदान्तडिण्डिमः ॥ ४॥

*jñātrjñeyapadārthau dvau bhāsyabhāsakalakṣaṇau ।*

*jñānatā brahma jagajjñeyamiti vedāntaḍiṇḍimah ॥ 4 ॥*

*There are two categories - one is the knower which brings everything to light; the other is the known which is brought to light (by the knower). The knower is Brahman and known is the universe. This is the drumbeat of Vedanta.*

सुखदुःखपदार्थौ द्वौ प्रियविप्रियकारकौ । सुखं ब्रह्म जगद्दुःखमिति वेदान्तडिण्डिमः ॥ ५॥

*sukhaduḥkhapadārthau dvau priyavipriyakāarakau ।*

*sukham brahma jagadduḥkhamiti vedāntaḍiṇḍimah ॥ 5 ॥*

*Joy and Sorrow are two categories - one is welcome and other is abhorrent. Of these joy is Brahman and sorrow is universe. This is the drumbeat of Vedanta.*

**समष्टिव्यष्टिरूपौ द्वौ पदार्थौ सर्वसंमतौ । समष्टिरीश्वरो व्यष्टिर्जीवो वेदान्तडिण्डिमः ॥ ६ ॥**

*samaṣṭivyaṣṭirūpau dvau padārthau sarvasammatāu |  
samaṣṭirīśvaro vyaṣṭirjīvo vedāntaḍiṇḍimahaḥ || 6 ||*

*All thinkers accept two categories - one is whole and other is part. Whole is Godhead and part is individual. This is the drumbeat of Vedanta.*

**ज्ञानकर्मपदार्थौ द्वौ वस्तुकरात्मतन्त्रकौ । ज्ञानान्मोक्षो न कर्मभ्य इति वेदान्तडिण्डिमः ॥ ७ ॥**

*jñānanakarmapadārthau dvau vastukarātmatantrakau |  
jñānanānmokṣo na karmabhya iti vedāntaḍiṇḍimahaḥ || 7 ||*

*Knowledge and action are two categories. Of these, knowledge has its base in reality, whereas action in the individual doer. Liberation is gained by knowledge, not by actions. This is the drumbeat of Vedanta.*

**श्रोतव्याश्राव्यरूपौ द्वौ पदार्थौ सुखदुःखदौ । श्रोतव्यं ब्रह्म नैवान्यदिति वेदान्तडिण्डिमः ॥ ८ ॥**

*śrotavyāśrāvyarūpau dvau padārthau sukhaduḥkhadau |  
śrotavyam brahma nainānyaditi vedāntaḍiṇḍimahaḥ || 8 ||*

*There are two categories. One is 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 drumbeat of Vedanta.*

**चिन्त्याचिन्त्यपदार्थौ द्वौ विश्रान्तिश्रान्तिदायकौ । चिन्त्यं ब्रह्म परं नान्यदिति वेदान्तडिण्डिमः ॥ ९ ॥**

*cintyācintyapadārthau dvau viśrāntiśrāntidāyakau |  
cintyam brahma param nānyaditi vedāntaḍiṇḍimahaḥ || 9 ||*

*There are two categories - one that is worth contemplating and other that is not. They result respectively in rest and exhaustion. The former is Brahman and all others are not worth contemplating. This is the drumbeat of Vedanta.*

**ध्येयाध्येयपदार्थौ द्वौ धीसमाध्यसमाधिदौ । ध्यातव्यं ब्रह्म नैवान्यदिति वेदान्तडिण्डिमः ॥ १० ॥**

*dhyeyādhyeyapadārthau dvau dhīsamādhyasamādhidau |*

*dhyātavyam brahma naivānyaditi vedāntaḍiṇḍimaḥ* || 10 ||

*There are two categories. One worthy and other not worthy of meditation. The former is conducive to thoughtless state of mind, whereas latter leads to agitated state of mind. The seeker should meditate only upon former, i.e., Brahman. This is the drumbeat of Vedanta.*

*योगिनो भोगिनो वापि त्यागिनो रागिणोऽपि च । ज्ञानान्मोक्षो न सन्देह इति वेदान्तडिण्डिमः ॥ ११ ॥*

*yogino bhogino vāpi tyāgino rāgiṇo'pi ca* |

*jñānanānmokṣo na sandeha iti vedāntaḍiṇḍimaḥ* || 11 ||

*Whether a person is a seeker of liberation or is given to pleasures, whether a person is a renunciant or world-centric, there is no doubt that liberation comes by knowledge alone. This is the drumbeat of Vedanta.*

*न वर्णाश्रमसङ्केतैर्न कर्मोपासनादिभिः । ब्रह्मज्ञानं विना मोक्ष इति वेदान्तडिण्डिमः ॥ १२ ॥*

*na varṇāśramasaṅketairna karmopāsanādibhiḥ* |

*brahmajñānanam vinā mokṣa iti vedāntaḍiṇḍimaḥ* || 12 ||

*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 drumbeat of Vedanta.*

*असत्यः सर्वसंसारो रसाभासादिदूषितः । उपेक्ष्यो ब्रह्म विज्ञेयमिति वेदान्तडिण्डिमः ॥ १३ ॥*

*asatyah sarvasamsāro rasābhāsādidūṣitaḥ* |

*upekṣyo brahma vijñeyamiti vedāntaḍiṇḍimaḥ* || 13 ||

*It is a delusion to support 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 drumbeat of Vedanta.*

*वृथाक्रिया वृथालापान्वृथावादान्मनोरथान् । त्यक्त्वैकं ब्रह्म विज्ञेयमिति वेदान्तडिण्डिमः ॥ १४ ॥*

*vṛthākriyā vṛthālāpānvṛthāvādānmanorathān* |

*tyaktvaikaṁ brahma vijñeyamiti vedāntaḍiṇḍimaḥ* || 14 ||

*The seeker should relinquish wasteful actions, disputations and desires and strive to know the non dual Brahman. This is the drumbeat of Vedanta*

*स्थितो ब्रह्मात्मना जीवो ब्रह्म जीवात्मना स्थितम् । इति संपश्यतां मुक्तिरिति वेदान्तडिण्डिमः ॥ १५ ॥*

*sthito brahmātmanā jīvo brahma jīvātmanā sthitam |  
iti sampaśyatām muktiriti vedāntaḍiṇḍimah | | 15 | |*

*The individual obtains as Brahman and Brahman as individual. There is liberation for those who have this clear vision. This is the drumbeat of Vedanta.*

*जीवो ब्रह्मात्मना ज्ञेयो ज्ञेयं जीवात्मना परम् । मुक्तिस्तदैक्यविज्ञानादिति वेदान्तडिण्डिमः ॥ १६ ॥  
jīvo brahmātmanā jñeyo jñeyaṁ jīvātmanā param |  
muktistadaikyavijñānanāditi vedāntaḍiṇḍimah | | 16 | |*

*One should recognize that the individual is essentially Brahman and that the reality is that Brahman alone is the individual. The recognition of this unity leads to liberation - as proclaimed by the drumbeat of Vedanta.*

*सर्वात्मत्वात् परं ब्रह्म श्रोतुरात्मतया स्थितम् । नायासस्तत्त्वविज्ञप्त्वाविति वेदान्तडिण्डिमः ॥ १७ ॥  
sarvātmatvāt paraṁ brahma śroturātmatayā sthitam |  
nāyāsastattvavijñāptvāviti vedāntaḍiṇḍimah | | 17 | |*

*Brahman alone obtains as everything, and also as the innermost being of the listener (of Vedanta). There is no exertion involved in recognising that reality - thus proclaims the drumbeat of Vedanta.*

*ऐहिकं चामुष्मिकं च तापान्तं कर्मसञ्चयम् । त्यक्त्वा ब्रह्मैव विज्ञेयमिति वेदान्तडिण्डिमः ॥ १८ ॥  
aihikaṁ cāmuṣmikaṁ ca tāpāntaṁ karmasañcayam |  
tyaktvā brahmaiva vijñeyamiti vedāntaḍiṇḍimah | | 18 | |*

*All actions in pursuit of the pleasures in this world or of any other world ultimately lead to suffering and bondage. Hence the seeker of self knowledge should relinquish all actions prompted by desires and strive to know Brahman alone. This is the drumbeat of Vedanta*

*अद्वैतद्वैतवादौ द्वौ सूक्ष्मस्थूलदशां गतौ । अद्वैतवादान्मोक्षः स्यादिति वेदान्तडिण्डिमः ॥ १९ ॥  
advaitadvaitavādaū dvau sūkṣmsthūladāśāṁ gataū |  
advaitavādānmokṣaḥ syāditi vedāntaḍiṇḍimah | | 19 | |*

*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. The drumbeat of Vedanta proclaims that the vision of unity leads to liberation.*

कर्मिणो विनिवर्तन्ते निवर्तन्त उपासकाः । ज्ञानिनो न निवर्तन्त इति वेदान्तडिण्डिमः ॥ २०॥

*karmino vinivartante nivartanta upāsakāḥ |*

*jñānanino na nivartanta iti vedāntaḍiṇḍimahaḥ || 20 ||*

*The drumbeat of Vedanta proclaims that there is rebirth for the performers of rituals and for meditators, but not for the knowers of self.*

परोक्षात्सफलं कर्म ज्ञानं प्रत्यक्षसत्फलम् । ज्ञानमेवाभ्यसेत्तस्मादिति वेदान्तडिण्डिमः ॥ २१॥

*parokṣātsaphalaṁ karma jñānanaṁ pratyakṣasatphalam |*

*jñānanamevābhyasettasmāditi vedāntaḍiṇḍimahaḥ || 21 ||*

*The results of the rituals are mediate and unreal, whereas those of self knowledge are immediate and real. One should hence engage in knowledge of self alone - thus proclaims the drumbeat of Vedanta.*

वृथा श्रमोऽयं विदुषां वृथायं कर्मिणां श्रमः । यदि न ब्रह्मविज्ञामिति वेदान्तडिण्डिमः ॥ २२॥

*vṛthā śramo'yaṁ viduṣāṁ vṛthāyaṁ karmināṁ śramaḥ |*

*yadi na brahmavijñānamiti vedāntaḍiṇḍimahaḥ || 22 ||*

*The drumbeat of Vedanta proclaims that all these exertions of scholars and meditators and performers of rituals is a waste, if the knowledge of Brahman is not gained.*

अलं यागैरलं योगैरलं भोगैरलं धनैः । परस्मिन् ब्रह्मणि ज्ञात इति वेदान्तडिण्डिमः ॥ २३॥

*alam yāgairalam yogairalam bhogairalam dhanaiḥ |*

*parasmin brahmaṇi jñānata iti vedāntaḍiṇḍimahaḥ || 23 ||*

*The drumbeat of Vedanta proclaims that once Brahman is known, no purpose is served by rituals and yogic practices or sense pleasures or various kinds of wealth*

अलं वेदैरलं शास्त्रैरलं स्मृतिपुराणकैः । परमात्मनि विज्ञात इति वेदान्तडिण्डिमः ॥ २४॥

*alam vedairalam śāstrairalam smṛtipurāṇakaiḥ |*

*paramātmani vijñānata iti vedāntaḍiṇḍimahaḥ || 24 ||*

*The drumbeat of Vedanta proclaims that once the seeker realises his/her innermost reality, no more purpose is served by the Vedas or by various branches of knowledge or by canon texts and the puranas.*

नर्चा न यजुषार्थोऽस्ति न साम्नार्थोऽस्ति कश्चन । जाते ब्रह्मात्मविज्ञान इति वेदान्तडिण्डिमः ॥ २५ ॥

*narcā na yajuṣārtho'sti na sāmnrārtho'sti kaścana |*

*jāte brahmātma vijñānana iti vedāntaḍiṇḍimaḥ || 25 ||*

*The drumbeat of Vedanta proclaims that for the one who understood the unity of Brahman and the ātman, there is no purpose whatsoever served by Rigveda, Yajurveda or the Samaveda.*

कर्माणि चित्तशुद्ध्यर्थमैकाग्र्यार्थमुपासना । मोक्षार्थं ब्रह्मविज्ञानमिति वेदान्तडिण्डिमः ॥ २६ ॥

*karmāṇi cittaśuddhyarthamaikāgryārthamupāsanā |*

*mokṣārtham brahmvijñānanamiti vedāntaḍiṇḍimaḥ || 26 ||*

*The drumbeat of Vedanta proclaims that actions are meant for the purification of heart, meditation and one-pointedness of mind, whereas knowledge of the Brahman is for the sake of liberation.*

सञ्चितागामिकर्माणि दह्यन्ते ज्ञानवह्निना । प्रारब्धान्यप्यनुभवादिति वेदान्तडिण्डिमः ॥ २७ ॥

*sañcitāgāmikarmāṇi dahyante jñānavahninā |*

*prārabdhānyapyanubhavāditi vedāntaḍiṇḍimaḥ || 27 ||*

*The drumbeat of Vedanta proclaims that the accumulated actions and future action of the knower of Brahman gets destroyed by the fire of knowledge. After enjoying the results of actions already fructified, he/she attains liberations.*

न पुण्यकर्मणो वृद्धिर्न हानिः पापकर्मणः । नित्यासङ्गात्मनिष्ठानामिति वेदान्तडिण्डिमः ॥ २८ ॥

*na puṇyakarmaṇo vṛddhirna hāniḥ pāpakarmaṇaḥ |*

*nityāsaṅgātmaniṣṭhānāmīti vedāntaḍiṇḍimaḥ || 28 ||*

*The drumbeat of Vedanta proclaims that the knowers of Brahman who abide in the eternal unattached the ātman, there is neither embellishment by virtuous action nor loss by sinful action.*

बुद्धिपूर्वाबुद्धिपूर्वकृतानां पापकर्मणाम् । प्रायश्चित्तमहो ज्ञानमिति वेदान्तडिण्डिमः ॥ २९ ॥

*buddhipūrvābuddhipūrvakṛtānāṃ pāpakarmaṇām |*

*prāyaścittamahō jñānanamīti vedāntaḍiṇḍimaḥ || 29 ||*

*The drumbeat of Vedanta proclaims that "What a wonder !! Self knowledge is the atonement of all sinful deeds committed deliberately or*

unknowingly”.

दृग्दृश्यौ द्वौ पदार्थौ तौ परस्परविलक्षणौ । दृग्ब्रह्म दृश्यं माया स्यादिति वेदान्तडिण्डिमः ॥ ३० ॥

*dr̥gdr̥śyau dvau padārthau tau parasparavilakṣaṇau |*

*dr̥gbrahma dr̥śyaṁ māyā syāditi vedāntaḍiṇḍimahaḥ || 30 ||*

*The drumbeat of Vedanta proclaims that seer and seen are two distinct categories. Of these two seer is Brahman and seen is unreal.*

अविद्योपाधिको जीवो मायोपाधिक ईश्वरः । मायाविद्यागुणातीतं ब्रह्म वेदान्तडिण्डिमः ॥ ३१ ॥

*avidyopādhiko jīvo māyopādhika īśvaraḥ |*

*māyāvidyāguṇātītaṁ brahma vedāntaḍiṇḍimahaḥ || 31 ||*

*The drumbeat of Vedanta proclaims that Ishvara (God) is indeed the only reality manifesting in the adjunct of the universal power, whereas the individual is the same supreme reality reflecting in the limited adjunct of nescience. Brahman itself transcends the Universal Power and the nescience and the gunas of the Universal Power.*

साकारं च निराकारं सगुणं चागुणात्मकम् । तत्त्वं तद्ब्रह्म परममिति वेदान्तडिण्डिमः ॥ ३२ ॥

*sākāraṁ ca nirākāraṁ saguṇaṁ cāguṇātmakam |*

*tattvaṁ tadbrahma paramamiti vedāntaḍiṇḍimahaḥ || 32 ||*

*The drumbeat of Vedanta proclaims that reality Brahman, though formless, manifests as having form; though without attributes manifests as the three gunas.*

द्विजत्वं विध्यनुष्ठानाद्विप्रत्वं वेद पाठतः । ब्राह्मण्यं ब्रह्मविज्ञानादिति वेदान्तडिण्डिमः ॥ ३३ ॥

*dvijatvaṁ vidhyanuṣṭhānādvipratvaṁ veda pāṭhataḥ |*

*brāhmaṇyaṁ brahmapijñānāditi vedāntaḍiṇḍimahaḥ || 33 ||*

*The drumbeat of Vedanta proclaims that one who performs the enjoined actions is Dviija (Twice Born), the one who studies Vedas is Vipra and that the one who knows Brahman is Brahmana.*

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम् । न कार्यं कारणाद्भिन्नमिति वेदान्तडिण्डिमः ॥ ३४ ॥

*sarvātmanā sthitaṁ brahma sarvaṁ brahmātmanā sthitam |*

*na kāryaṁ kāraṇādbhinnamiti vedāntaḍiṇḍimahaḥ || 34 ||*

*The drumbeat of Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from cause.*

*सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु । तस्माद्ब्रह्ममयं सर्वमिति वेदान्तडिण्डिमः ॥ ३५ ॥*

*sattāsphuraṇasaukhyāni bhāsante sarvavastuṣu |*

*tasmādbrahmamayaṁ sarvamiti vedāntaḍiṇḍimaḥ || 35 ||*

*The drumbeat of Vedanta proclaims that Existence, Shining and Felicity manifest in all objects. Everything is pervaded by Brahman alone.*

*अवस्थात्रितयं यस्य क्रीडाभूमितया स्थितम् । तदेव ब्रह्म जानीयादिति वेदान्तडिण्डिमः ॥ ३७ ॥*

*avasthātritayaṁ yasya krīḍābhūmitayā sthitam |*

*tadeva brahma jānīyāditi vedāntaḍiṇḍimaḥ || 36 ||*

*One has to recognize 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 drumbeat of Vedanta.*

*यन्नादौ यच्च नास्त्यन्ते तन्मध्ये भातमप्यसत् । अतो मिथ्या जगत्सर्वमिति वेदान्तडिण्डिमः ॥ ३८ ॥*

*yannādaū yacca nāstyante tanmadhye bhātamapyasat |*

*ato mithyā jagatsarvamiti vedāntaḍiṇḍimaḥ || 37 ||*

*Whatever is not there in the beginning and at the end, but appears in between is unreal. Therefore the drumbeat of Vedanta proclaims that the entire universe is unreal.*

*यदस्त्यादौ यदस्त्यन्ते यन्मध्ये भाति तत्स्वयम् । ब्रह्मैवैकमिदं सत्यमिति वेदान्तडिण्डिमः ॥ ३९ ॥*

*yadastyādaū yadastyante yanmadhye bhāti tatsvayam |*

*brahmaivaikamidam satyamiti vedāntaḍiṇḍimaḥ || 38 ||*

*The drumbeat of Vedanta proclaims that the non dual Brahman alone is shining on its own in the beginning, in between and at the end of everything. Hence THAT alone is reality.*

*पुरुषार्थत्रयाविष्टाः पुरुषाः पशवो ध्रुवम् । मोक्षार्थी पुरुषश्चेष्ट इति वेदान्तडिण्डिमः ॥ ४० ॥*

*puruṣārthatrayāviṣṭāḥ puruṣāḥ paśavo dhruvam |*

*mokṣārthī puruṣaśreṣṭha iti vedāntaḍiṇḍimaḥ || 39 ||*

*The drumbeat of Vedanta proclaims that people who are passionately committed to the three fold human endeavours (dharma, artha and kaama) are indeed ignorant, whereas the one committed to liberation is pre-eminent.*

**घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च । तथा ब्रह्म जगत्सर्वमिति वेदान्तडिण्डिमः ॥ ३६॥**

*ghaṭakudyādikaṁ sarvaṁ mṛttikāmātrameva ca |*

*tathā brahma jagatsarvamiti vedāntaḍiṇḍimaḥ || 40 ||*

*The pot, the wall etc are indeed clay alone. In the same way, The drumbeat of Vedanta proclaims that all this universe is Brahman alone.*

**षण्णिहत्य त्रयं हित्वा द्वयं भित्त्वाऽखिलातिगम् । एकं बुद्ध्वाऽश्नुते मोक्षमिति वेदान्तडिण्डिमः ४१॥**

*ṣaṇṇihatya trayam hitvā dvayam bhittvā'khilātigam |*

*ekam buddhvā'snute mokṣamiti vedāntaḍiṇḍimaḥ || 41 ||*

*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 realize the non dual Brahman. Vedanta proclaims that this realization liberates the person.*

**हित्वा षट् पञ्च भित्त्वाथ गत्याग्रे चतुरास्त्रिकम् । द्वयं हित्वाश्रयेदेकमिति वेदान्तडिण्डिमः ॥ ४२॥**

*Bhittvā ṣaṭ pañca bhittvātha gatvāgre caturastrikam |*

*dvayam hitvāśrayedekamiti vedāntaḍiṇḍimaḥ || 42 ||*

*The drumbeat of Vedanta proclaims that the seeker should get rid of the six infirmities (sorrow, delusion, fear of old age, death, thirst and hunger). the five sense pleasures, the four mind modifications (emotions, intellect, memory and the ego) and the three attachments; further the seeker should give up the divisive tendency and take refuge in the non dual reality.*

**देहो नाहमहं देही देहसाक्षीति निश्चयात् । जन्ममृत्युप्रहीणोऽसाविति वेदान्तडिण्डिमः ॥ ४३॥**

*deho nāhamahaṁ dehī dehasākṣīti niścayāt |*

*janmamṛtyuprahīṇo'sāviti vedāntaḍiṇḍimaḥ || 43 ||*

*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 death and birth - this The drumbeat of Vedanta proclaims.*

प्राणो नाहमहं देवः प्राणसाक्षीति निश्चयात् । क्षुत्पिपासोपशान्तिः स्यादिति वेदान्तडिण्डिमः ॥ ४४ ॥

*prāṇo nāhamahaṁ devaḥ prāṇasākṣīti niścayāt |*

*kṣutpipāsoपाśāntiḥ syāditi vedāntaḍiṇḍimaḥ || 44 ||*

*I am not the life force (praana); I am the witness of the life force. I am the self shining the ātman. One of free from the afflictions of hunger and thirst because of such a clear vision - The drumbeat of Vedanta proclaims.*

मनो नाहमहं देवो मनःसाक्षीति निश्चयात् । शोकमोहापहानिः स्यादिति वेदान्तडिण्डिमः ॥ ४५ ॥

*mano nāhamahaṁ devo manaḥsākṣīti niścayāt |*

*śokamohāpahāniḥ syāditi vedāntaḍiṇḍimaḥ || 45 ||*

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

बुद्धिर्नाहमहं देवो बुद्धिसाक्षीति निश्चयात् । कर्तृभावनिवृत्तिः स्यादिति वेदान्तडिण्डिमः ॥ ४६ ॥

*buddhirnāhamahaṁ devo buddhisākṣīti niścayāt |*

*karṭṛbhāvanivṛttiḥ syāditi vedāntaḍiṇḍimaḥ || 46 ||*

*I am not the intellect; I am the self shining witness of the intellect. Clear vision of this truth eliminates sense of doership - The drumbeat of Vedanta proclaims.*

नाज्ञानं स्यामहं देवोऽज्ञानसाक्षीति निश्चयात् । सर्वानर्थनिवृत्तिः स्यादिति वेदान्तडिण्डिमः ॥ ४७ ॥

*nājñānaṁ syāmaḥṁ devo'jñānasākṣīti niścayāt |*

*sarvānarthanivṛttiḥ syāditi vedāntaḍiṇḍimaḥ || 47 ||*

*I am not the ignorance; I am the self shining witness of the ignorance. This clear vision eliminates all misfortunes - The drumbeat of Vedanta proclaims.*

अहं साक्षीति यो विद्याद्विविच्यैवं पुनः पुनः । स एव मुक्तोऽसौ विद्वानिति वेदान्तडिण्डिमः ॥ ४८ ॥

*ahaṁ sākṣīti yo vidyādvivicyaiavaṁ punaḥ punaḥ |*

*sa eva mukto'sau vidvāniti vedāntaḍiṇḍimaḥ || 48 ||*

*"I am the witness alone" - whosoever recognises thus by constant discrimination alone is the realized person, The drumbeat of Vedanta proclaims.*

नाहं माया न तत्कार्यं तत्साक्षी परमोऽस्म्यहम् । इति निःसंशयज्ञानान्मुक्तिर्वेदान्तडिण्डिमः ॥ ४९॥

*nāham māyā na tatkāryam tatsākṣī paramo'smyaham |  
iti niḥsaṁśayajñānanānmuktirvedāntaḍiṇḍimahaḥ || 49 ||*

*I am neither the Maaya nor its effects; I am not even the witness. I am the reality. One who knows this truth without an iota of doubt gets liberated - The drumbeat of Vedanta proclaims.*

नाहं सर्वमहं सर्वं मम सर्वमिति स्फुटम् । ज्ञाते तत्त्वे कुतो दुःखमिति वेदान्तडिण्डिमः ॥ ५०॥

*nāham sarvamaḥam sarvaṁ mama sarvamiti sphuṭam |  
jñānate tattve kuto duḥkhamiti vedāntaḍiṇḍimahaḥ || 50 ||*

*I am none (of the creation); I am all; everything is me and mine. "Where from the sorrow arises for one who clearly knows this reality thus?" questions Vedanta.*

देहादिपञ्चकोशस्था या सत्ता प्रतिभासते । सा सत्तात्मा न सन्देह इति वेदान्तडिण्डिमः ॥ ५१॥

*dehādipañcakośasthā yā sattā pratibhāsate |  
sā sattātmā na sandeha iti vedāntaḍiṇḍimahaḥ || 51 ||*

*The existence that is shining in the five loci of error beginning with the food kośa is indeed the ātman; there is no doubt about it - The drumbeat of Vedanta proclaims.*

देहादिपञ्चकोशस्था या स्फूर्तिरनुभूयते । सा स्फूर्तिरात्मा नैवान्यदिति वेदान्तडिण्डिमः ॥ ५२॥

*dehādipañcakośasthā yā sphūrtiranubhūyate |  
sā sphūrtirātmā naivānyaditi vedāntaḍiṇḍimahaḥ || 52 ||*

*We experience the knowingness in the five loci of error beginning with the food kośa - that knowingness is none other than the ātman - The drumbeat of Vedanta proclaims.*

देहादिपञ्चकोशस्था या प्रीतिरनुभूयते । सा प्रीतिरात्मा कूटस्थ इति वेदान्तडिण्डिमः ॥ ५३॥

*dehādipañcakośasthā yā prītiranubhūyate |  
sā prītirātmā kūṭastha iti vedāntaḍiṇḍimahaḥ || 53 ||*

*We experience love or joy in the five loci of error beginning with the body kośa. That pure joy alone is utter unchangeable the ātman - The drumbeat*

of Vedanta proclaims.

व्योमादिपञ्चभूतस्था या सत्ता भासते नृणाम् । सा सत्ता परमं ब्रह्म इति वेदान्तडिण्डिमः ॥ ५४ ॥

*vyomādipaĀ±cabhūtasthā yā sattā bhāsate nṛṇām |*

*sā sattā paramam brahma iti vedāntaḍiṇḍimahaḥ || 54 ||*

*Human beings comprehend the existence of five elements beginning with space. The drumbeat of Vedanta proclaims that existence is Brahman.*

व्योमादिपञ्चभूतस्था या चिदेकानुभूयते । सा चिदेव परं ब्रह्म इति वेदान्तडिण्डिमः ॥ ५५ ॥

*vyomādipaĀ±cabhūtasthā yā cidekānubhūyate |*

*sā cideva param brahma iti vedāntaḍiṇḍimahaḥ || 55 ||*

*The awareness that is intrinsic to the knowledge of the five elements is Brahman - The drumbeat of Vedanta proclaims.*

व्योमादिपञ्चभूतस्था या प्रीतिरनुभूयते । सा प्रीतिरेव ब्रह्म स्यादिति वेदान्तडिण्डिमः ॥ ५६ ॥

*vyomādipaĀ±cabhūtasthā yā prītiranubhūyate |*

*sā prītireva brahma syāditi vedāntaḍiṇḍimahaḥ || 56 ||*

*The joy that comes to experience in the knowledge of five elements alone is Brahman - The drumbeat of Vedanta proclaims.*

देहादिकोशगा सत्ता या सा व्योमादिभूतगा । मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५७ ॥

*dehādikośagā sattā yā sā vyomādibhūtagā |*

*mānābhāvānna tadbheda iti vedāntaḍiṇḍimahaḥ || 57 ||*

*The existence manifest in the five loci of error beginning with body kośa and that manifest in the five elements beginning with the space are one and the same alone. There is no difference between the two - The drumbeat of Vedanta proclaims - since such a difference cannot be established by any means of knowledge.*

देहादिकोशगा स्फूर्तिर्या सा व्योमादिभूतगा । मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५८ ॥

*dehādikośagā sphūrtiryā sā vyomādibhūtagā |*

*mānābhāvānna tadbheda iti vedāntaḍiṇḍimahaḥ || 58 ||*

*The knowingness manifest in the five loci of error beginning with body kośa and that manifest in the five elements beginning with the space are*

*one and the same alone. There is no difference between the two - The drumbeat of Vedanta proclaims - since such a difference cannot be established by any means of knowledge.*

**देहादिकोशगा प्रीतिर्या सा व्योमादिभूतगा । मानाभावान् तद्भेद इति वेदान्तडिण्डिमः ॥ ५९॥**

*dehādikośagā prītiryā sā vyomādibhūtagā |  
mānābhāvāna tadbheda iti vedāntaḍiṇḍimahaḥ || 59 ||*

*The joy that is manifest in the five loci of error beginning with body kośa and that manifest in the five elements beginning with the space are one and the same alone. There is no difference between the two - The drumbeat of Vedanta proclaims - since such a difference cannot be established by any means of knowledge.*

**सच्चिदानन्दरूपत्वाद्ब्रह्मैवात्मा न संशयः । श्रुतिप्रमानुसन्धानादिति वेदान्तडिण्डिमः ॥ ६०॥**

*saccidānandarūpatvādbrahmaivātmā na saṁśayaḥ |  
śrutipramānusandhānāditi vedāntaḍiṇḍimahaḥ || 60 ||*

*The intrinsic nature of awareness is existence-awareness-joy. This is also established by countless means of knowledge. Hence, declares Vedanta, the ātman is indeed Brahman alone.*

**न नामरूपे नियते सर्वत्र व्यभिचारतः । अनामरूपः सर्वः स्यादिति वेदान्तडिण्डिमः ॥ ६१॥**

*na nāmarūpe niyate sarvatra vyabhicārataḥ | anāmarūpaḥ sarvaḥ  
syāditi vedāntaḍiṇḍimahaḥ || 61 ||*

*The names and forms of all objects are unsteady at all times in all places. Therefore - Vedanta proclaims - the reality of everything is beyond names and forms.*

**न जीवब्रह्मणोर्भेदः सत्तारूपेण विद्यते । सत्ताभेदे न मानं स्यादिति वेदान्तडिण्डिमः ॥ ६२॥**

*na jīvabrahmaṇorbhedaḥ sattārūpeṇa vidyate | sattābhede na mānaṁ  
syāditi vedāntaḍiṇḍimahaḥ || 62 ||*

*There can be no difference between the individual and the Brahman in terms of existence, because there is no way of establishing (by any means of knowledge) the difference in terms of existence between them - thus proclaims Vedanta.*

न जीवब्रह्मणोर्भेदः स्फूर्तिरूपेण विद्यते । स्फूर्तिभेदे न मानं स्यादिति वेदान्तडिण्डिमः ॥ ६२ ॥

*na jīvabrahmaṇorbhedaḥ sphūrtirūpeṇa vidyate |*

*sphūrtibhede na mānaṁ syāditi vedāntaḍiṇḍimaḥ || 63 ||*

*There can be no difference between the individual and the Brahman in terms of knowingness because there is no way of establishing (by any means of knowledge) the difference in terms of knowingness between them - thus proclaims Vedanta.*

न जीवब्रह्मणोर्भेदः प्रियरूपेण विद्यते । प्रियभेदे न मानं स्यादिति वेदान्तडिण्डिमः ॥ ६३ ॥

*na jīvabrahmaṇorbhedaḥ priyarūpeṇa vidyate |*

*priyabhede na mānaṁ syāditi vedāntaḍiṇḍimaḥ || 64 ||*

*There can be no difference between the individual and the Brahman in terms of joy because there is no way of establishing (by any means of knowledge) the difference in terms of joy between them - thus proclaims Vedanta.*

न जीवब्रह्मणोर्भेदो नाम्ना रूपेण विद्यते । नाम्नो रूपस्य मिथ्यात्वादिति वेदान्तडिण्डिमः ॥ ६४ ॥

*na jīvabrahmaṇorbhedo nāmna rūpeṇa vidyate |*

*nāmno rūpasya mithyātvāditi vedāntaḍiṇḍimaḥ || 65 ||*

*There can be no difference between the individual and Brahman in terms of names and forms - because the latter is unreal - thus proclaims Vedanta.*

न जीवब्रह्मणोर्भेदः पिण्डब्रह्माण्डभेदतः । व्यष्टेः समष्टेरेकत्वादिति वेदान्तडिण्डिमः ॥ ६६ ॥

*na jīvabrahmaṇorbhedaḥ piṇḍabrahmaṇḍabhedataḥ |*

*vyasṭeḥ samaṣṭerekatvāditi vedāntaḍiṇḍimaḥ || 66 ||*

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

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः । जीवन्मुक्तस्तु तद्विद्वानिति वेदान्तडिण्डिमः ॥ ६७ ॥

*brahma satyaṁ jaganmithyā jīvo brahmaiva nāparaḥ |*

*jīvanmuktastu tadvidvāniti vedāntaḍiṇḍimaḥ || 67 ||*

*Brahman alone is real; world is unreal. The one who knows this is indeed liberated while living here - thus proclaims Vedanta.*

अनामरूपं सकलं सन्मयं चिन्मयं प्रियम् । कुतो भेदः कुतो बन्धः इति वेदान्तडिण्डिमः ॥ ६८ ॥

*anāmarūpaṁ sakalaṁ sanmayam cinmayam priyam |*

*kuto bhedaḥ kuto bandhaḥ iti vedāntaḍiṇḍimahaḥ || 68 ||*

*Everything is the reality - which is beyond names and forms. That reality is the crystalized existence-consciousness. "Where is the division? Where is the bondage" - demands Vedanta.*

न सत्यः कथ्यते लोको नामादेर्व्यभिचारतः । वटुः कुलट इत्यादेरिति वेदान्तडिण्डिमः ॥ ६९ ॥

*na satyaḥ kathyate loko nāmāderovyabhicārataḥ |*

*vaṭuḥ kulaṭa ityāderiti vedāntaḍiṇḍimahaḥ || 69 ||*

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

नामरूपात्मकं विश्वमिन्द्रजालं विदुर्बुधाः । अनामत्वादरूपत्वादिति वेदान्तडिण्डिमः ॥ ७० ॥

*nāmarūpātmakaṁ viśvaminḍrajālaṁ vidurbudhāḥ |*

*anāmatvādarūpatvāditi vedāntaḍiṇḍimahaḥ || 70 ||*

*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 categorized, because the names are ever changing to such an extent that they are not names at all, declares Vedanta.*

अभेददर्शनं मोक्षः संसारो भेददर्शनम् । सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः ॥ ७१ ॥

*abhedadarśanaṁ mokṣaḥ saṁsāro bhedadarśanam |*

*sarvavedāntasiddhānta iti vedāntaḍiṇḍimahaḥ || 71 ||*

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

न मताभिनिवेशेन न भाषावेषमात्रतः । मुक्तिर्विनात्मविज्ञानमिति वेदान्तडिण्डिमः ॥ ७२ ॥

*na matābhiniveśena na bhāṣāveṣamātrataḥ |*

*muktirvinātma vijñānanamiti vedāntaḍiṇḍimahaḥ || 72 ||*

*One cannot gain liberation by religious or linguistic fanaticism. Vedanta*

*declares that liberation cannot be gained without knowledge of the self.*

**न काम्यप्रतिषिद्धाभिः क्रियाभिर्मोक्षवासना । ईश्वरानुग्रहात् सा स्यादिति वेदान्तडिण्डिमः ॥ ७३ ॥**

*na kāmyapratīṣiddhābhiḥ kriyābhir mokṣavāsanā |*

*īśvarānugrahāt sā syāditi vedāntaḍiṇḍimahaḥ || 73 ||*

*Liberation cannot be gained by performing actions inspired by desire or by avoiding the prohibited ones. It can be gained by the grace of lord - Vedanta proclaims.*

**अविज्ञाते जन्म नष्टं विज्ञाते जन्म सार्थकम् । ज्ञातुरात्मा न दूरे स्यादिति वेदान्तडिण्डिमः ॥ ७४ ॥**

*avijñānate janma naṣṭam vijñānate janma sārthakam |*

*jñānaturātmā na dūre syāditi vedāntaḍiṇḍimahaḥ || 74 ||*

*if one does not know the ātman in one's life time - one's life is wasted. One the other hand - human life is fulfilled if one knows the ātman in one's life time. Vedanta proclaims that the ātman is not far away from the knower (different from knower).*

**दशमस्य परिज्ञाने नायासोऽस्ति यथा तथा । स्वस्य ब्रह्मात्मविज्ञान इति वेदान्तडिण्डिमः ॥ ७५ ॥**

*daśamasya pariñānane nāyāso'sti yathā tathā |*

*svasya brahmātmavijñānana iti vedāntaḍiṇḍimahaḥ || 75 ||*

*There is no exertion in knowing that the tenth person is indeed safe. In the same way, there is no exertion in knowing one's own true nature as Brahman, declares Vedanta (Reference to the famous story of 10 people crossing river).*

**उपेक्ष्यौपाधिकान्दोषान्गृह्यन्ते विषया यथा । उपेक्ष्य दृश्यं तद्ब्रह्म इति वेदान्तडिण्डिमः ॥ ७६ ॥**

*upekṣyaupādhikāndoṣāngrhyante viṣayā yathā |*

*upekṣya drśyaṁ tadbrahma iti vedāntaḍiṇḍimahaḥ || 76 ||*

*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 outside.*

**सुखमल्पं बहुक्लेशं विषयग्राहिणां नृणाम् । अनन्तं ब्रह्मनिष्ठानामिति वेदान्तडिण्डिमः ॥ ७७ ॥**

*sukhamalpaṁ bahukleśam viṣayagrāhiṇām nṛṇām |*

*anantaṁ brahmaniṣṭhānāmīti vedāntaḍiṇḍimahaḥ || 77 ||*

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.

धनैर्वा धनदैः पुत्रैर्दारिगारसहोदरैः । ध्रुवं प्राणहरैर्दुःखमिति वेदान्तडिण्डिमः ॥ ७८ ॥

*dhanairvā dhanadaiḥ putrairdārāgārasahodaraiḥ |*

*dhruvaṁ prāṇaharairduḥkhamiti vedāntaḍiṇḍimahaḥ || 78 ||*

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

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

*supterutthāya suptyantam brahmaikam pravichintyātām |*

*nātidūre nrṇāṁ mrtyuriti vedāntaḍiṇḍimahaḥ || 79 ||*

The seeker should incessantly contemplate upon Brahman from time of waking up till going to sleep. For, to the humans, death is not in the distant future, declares Vedanta.

पञ्चानामपि कोशानां मायानर्थात्मतोचिता । तत्साक्षिब्रह्मविज्ञानादिति वेदान्तडिण्डिमः ॥ ८० ॥

*pañcānāmapi kośānām māyānarthātmatocitā |*

*tatsākṣibrahmavijñānanāditi vedāntaḍiṇḍimahaḥ || 80 ||*

All the five loci of error are transient appearance alone. They are not real and deservingly so. But the witness of those loci of error is Brahman. This is true knowledge, proclaims Vedanta.

दशमस्य परिज्ञानान्नवज्ञस्य यथा सुखम् । तथा जीवस्य सत्प्राप्तिरिति वेदान्तडिण्डिमः ॥ ८१ ॥

*daśamasya pariñānanānavajñasya yathā sukham |*

*tathā jīvasya satprāptiriti vedāntaḍiṇḍimahaḥ || 81 ||*

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

नवभ्योऽस्ति परः प्रत्यङ् नैव वेद परं परम् । तद्विज्ञानाद्भवेत्तुल्या मुक्तिर्वेदान्तडिण्डिमः ॥ ८२ ॥

*navabhyo'sti paraḥ pratyañ naiva veda param param |*

*tadvijñānanādbhavettulyā muktirovedāntaḍiṇḍimahaḥ || 82 ||*

*The innermost reality of the individual is distinct from the nine categories (five sense organs, five sense organs / elements / vital forces / organs of action along with ignorance, desire, action and individual)). One who knows these nine categories as non the ātman, gains the fourth (transcending the three states of experience), namely the ātman - thus proclaims Vedanta.*

*नवाभासान्व ज्ञात्वा नवोपाधीन्वात्मना । मिथ्या ज्ञात्वावशिष्टे तु मौनं वेदान्तडिण्डिमः ॥ ८३ ॥*

*navābhāsānnava jñānatvā navopādhīnavātmanā |*

*mithyā jñānatvāvāśiṣṭe tu maunaṁ vedāntaḍiṇḍimahaḥ || 83 ||*

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

*परमे ब्रह्मणि स्वस्मिन् प्रविलाप्याखिलं जगत् । गायन्नद्वैतमात्मानमास्ते वेदान्तडिण्डिमः ॥ ८४ ॥*

*parame brahmaṇi svasmin pravilāpyākhilam jagat |*

*gāyannadvaitamātmānamāste vedāntaḍiṇḍimahaḥ || 84 ||*

*The seeker of self knowledge recognises the reality Brahman as his/her own essential nature. He resolves the entire universe as non dual ātman and keeps on singing its glory, declares Vedanta.*

*प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः । चिन्तने शिष्यते तत्त्वमिति वेदान्तडिण्डिमः ॥ ८५ ॥*

*pratilomānulomābhyāṁ viśvāropāpavādayoḥ |*

*cintane śiṣyate tattvamiti vedāntaḍiṇḍimahaḥ || 85 ||*

*From the ātman, arises the space; from space air; from air the fire; from fire the waters and from waters the earth. This is nature's order. The universe is superimposed on reality in this order. This superimposition can be negated in the reverse order by resolving successively earth into waters, waters into fire, fire into air, air into space and space into the ātman the irreducible remainder which is the reality, declares Vedanta.*

*नामरूपाभिमानः स्यात्संसारः सर्वदेहिनाम् । सच्चिदानन्ददृष्टिः स्यान्मुक्तिर्वेदान्तडिण्डिमः ॥ ८६ ॥*

*nāmarūpābhimānaḥ syātsamsāraḥ sarvadehinām |*

*saccidānandadr̥ṣṭiḥ syānmuktirovedāntaḍiṇḍimaḥ* || 86 ||

*When a person is committed to things of the world (names and forms) as 'me' and 'mine' he/she 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 liberation, thus declares Vedanta.*

*सच्चिदानन्दसत्यत्वे मिथ्यात्वे नामरूपयोः । विज्ञाते किमिदं ज्ञेयमिति वेदान्तडिण्डिमः ॥ ८७ ॥*

*saccidānandasatyatve mithyātve nāmarūpayoḥ* |

*vijñānate kimidaṁ jñeyamiti vedāntaḍiṇḍimaḥ* || 87 ||

*When ince it is known that Existence-Awareness-Happiness is the reality and the names and forms are unreal, Vedanta demands, 'Is it necessary to explore this world further?'*

*सालम्बनं निरालम्बं सर्वालम्बावलम्बितम् । अवलम्बेनाखिलालम्ब इति वेदान्तडिण्डिमः ॥ ८८ ॥*

*sālambanaṁ nirālambāṁ sarvālambāvalambitam* |

*avalambenākḥilālamba iti vedāntaḍiṇḍimaḥ* || 88 ||

*Brahman is the substratum for all the attributes; 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 standpoint, it sustains nothing, for, there is none other than itself, declares Vedanta.*

*न कुर्यान्न विजानीयात् सर्वं ब्रह्मेत्यनुस्मरन् । यथा सुखं तथा तिष्ठेदिति वेदान्तडिण्डिमः ॥ ८९ ॥*

*na kuryānna vijānīyāt sarvaṁ brahmetyanusmaran* |

*yathā sukhaṁ tathā tiṣṭhediti vedāntaḍiṇḍimaḥ* || 89 ||

*The enlightened person sees everything as Brahman. He may not act or he/she may not try to know anything particular. He remains happily as Brahman, proclaims Vedanta.*

*स्वकर्मपाशवशगः प्राज्ञोऽन्यो वा जनो ध्रुवम् । प्राज्ञः सुखं नयेत्कालमिति वेदान्तडिण्डिमः ॥ ९० ॥*

*svakarmapāśavaśagaḥ prājñō'nyo vā jano dhruvam* |

*prājñāḥ sukhaṁ nayetkālamiti vedāntaḍiṇḍimaḥ* || 90 ||

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

न विद्वांसं तपेच्चित्तं करणेऽकरणे ध्रुवम् । सर्वमात्मेति विज्ञादिति वेदान्तडिण्डिमः ॥ ९१॥

*na vidvāṁsaṁ tapeccittaṁ karāṇe'karāṇe dhruvam |*

*sarvamātmēti vijñānaditi vedāntaḍiṇḍimahaḥ || 91 ||*

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

नैवाभासं स्पृशेत्कर्म मिथ्योपाधिमपि स्वयम् । कुतोऽधिष्ठानमत्यच्छमिति वेदान्तडिण्डिमः ॥ ९२॥

*naivābhāsaṁ spr̥ṣetkarma mithyopādhimapi svayam |*

*kuto'dhiṣṭhānamatyacchamiti vedāntaḍiṇḍimahaḥ || 92 ||*

*Action cannot on its own taint even the reflection (of 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.*

अहोऽस्माकमलं मोहैरात्म ब्रह्मेति निर्भयम् । श्रुतिभेरीखोऽद्यापि श्रूयते श्रुतिरञ्जनः ॥ ९३॥

*aho'smākamalaṁ mohairātma brahmeti nirbhayam |*

*śrutibherīravo'dyāpi śrūyate śrutirañjanah || 93 ||*

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

वेदान्तभेरीझङ्कारः प्रतिवादिभयङ्करः । श्रूयतां ब्राह्मणैः श्रीमदक्षिणामूर्त्यनुग्रहात् ॥ ९४॥

*vedāntabherījhaṅkāraḥ prativādibhayaṅkaraḥ |*

*śrūyatāṁ brāhmaṇaiḥ śrīmaddakṣiṇāmūrtyanugrahāt || 94 ||*

*The followers of the Vedas come to listen to the drumbeat of Vedanta by the grace of the Lord Dakshinamurti. This sound is frightening to those who argue against the vision of Vedanta.*

**--OM TAT SAT--**