

ॐ वेदन्तदशकम् - १६-०५-२०१३

om vedantadaśakam - 16-05-2013

ज्ञानप्रबोधको देवो भाष्यकारो यतो मुक्तिः ।

आप्नुयादचिरात्तस्मै नमः शंकरस्वात्मानः ॥१॥

jñānaprabodhako devo bhāṣyakāro yato muktiḥ |
āpnuyādacirāttasmai namaḥ śaṅkarasvātmānaḥ ||1||

1. That divine being who is propagator of knowledge, commentator, due to whom one attains liberation and Sankara who is one's own Self, prostrations unto him.

अज्ञानेन सदा दुःखं सुखं कदापि नैवात्र ।

जगत्सत्यत्वभावेन त्यज मिथ्यात्वज्ञानेन ॥२॥

ajñānena sadā duḥkhaṁ sukhaṁ kadāpi naivātra |
jagatsatyatvabhāvena tyaja mithyātvajñānena ||2||

2. Due to ignorance, a person experiences sorrow always; never experiences happiness here due to the notion that the world is the real; remove this notion of the world by knowledge of the illusoriness of the world.

वैराग्यं जगतो ज्ञानं ब्रह्मसत्यत्व भावश्च ।

यस्मात् शोकविनाशश्च भवेत्सुखं ततो मुक्तिः ॥३॥

vairāgyaṁ jagato jñānaṁ brahmasatyatva bhāvaśca |
yasmāt śokavināśaśca bhavetsukhaṁ tato muktiḥ ||3||

3. Vairagya is knowledge of the world and notion of Brahman being real; and from this (as a result of this), destruction of grief will happen; a person will be happy and thereby liberated.

साधनान्वितपुरुषो ज्ञानमाप्नोतिशास्त्रेण ।

गुरुकृपावशादेव मुमुक्षुत्वसमेतश्च ॥४॥

sādhānānvitapūruṣo jñānamāpnotiśāstreṇa |
gurukṛpāvaśādeva mumukṣutvasametaśca ||4||

4. A person who is endowed with sadhanas attains knowledge through the scriptures and as a result of the grace of the Guru alone; and possessing desire for liberation.

कर्तुं सुसुखमेवाद्य ज्ञानं ब्रह्मणि निष्ठा हि ।

श्रवनं मननं निष्ठा(ध्यानं) मनसा कर्म तस्मिन्श्च ॥५॥

kartuṁ susukhamevādya jñānaṁ brahmaṇi niṣṭhā hi |
śravanaṁ mananaṁ niṣṭhā(dhyānaṁ) manasā karma tasminśca ||5||

5. Today (also) knowledge is very easy alone to implement as definitely it is being established in Brahman; and this is achieved through mental actions of listening, reflecting and contemplation.

स्मरणं ब्रह्मणो वेद ज्ञाननिष्ठा सदा चैव ।

अतः शान्तिं सुखं चैव दुःखवर्जितरूपत्वात् ॥६॥

smaraṇaṁ brahmaṇo veda jñānaniṣṭhā sadā caiva |
ataḥ śāntiṁ sukhaṁ caiva duḥkhavarjitarūpatvāt ||6||

6. Know that remembrance of Brahman is being established in knowledge alone at all times; therefore will ensue peace and happiness definitely due to being devoid of sorrow (Brahman and the state of remembrance of Brahman).

देशे काले च स्वात्मानं स्मरेर्विना विलम्बं त्वं ।

नास्त्युपायो निवृत्त्यर्थं दुःखस्येह तु सत्यं हि ॥७॥

deśe kāle ca svātmānaṁ smarervinā vilambaṁ tvaṁ |
nāstyupāyo nivṛttyartham duḥkhasyeha tu satyaṁ hi ||7||

7. In time and space, you remember the Self and without any delay. In order to get rid of sorrow, there is no way other than this definitely and truly.

निबन्धः कर्मणा नैव व्यवहारैव सत्यत्वम् ।

तेषां ब्रह्माश्रयत्वाच्च विद्धि त्वं कुरु कर्माणि ॥८॥

nibandhaḥ karmaṇā naiva vyavahāraiva satyatvam |
teṣāṁ brahmāśrayatvācca viddhi tvaṁ kuru karmāṇi ||8||

8. There is no restraint with respect to actions as actions have reality only from empirical perspective (ultimately they aren't real); and also due to karma depending on Brahman alone; therefore you know and do actions.

बहिः कर्मपरश्चैव मनसा निष्ठितं ब्रह्म ।

जीवन्मुक्तः सदा नन्दः यः सो मुक्तः सदैवात्र ॥९॥

bahiḥ karmaparaścaiva manasā niṣṭhitaṁ brahma |
jīvanmuktaḥ sadā nandaḥ yaḥ so muktaḥ sadaivātra ||9||

9. Externally being established in actions (performing actions) alone and mentally abiding in Brahman, he is a jeevan mukta who is always happy and he is liberated here always.

पूर्णरूपेण मुक्तो यः सो नन्दत्येव ज्ञानेन ।

वेदान्तदर्शनं पुण्यं भज त्वं स्वात्मब्रह्मैव ॥१०॥

pūrṇarūpeṇa mukto yaḥ so nandatyeva jñānena |
vedāntadarśanaṁ puṇyaṁ bhaja tvaṁ svātmabrahmaiva ||10||

10. One who is liberated in complete way (no vasanas binding him), he ever rejoices due to knowledge; the philosophy of Vedanta is pure; and you contemplate on your Self-Brahman alone.