VEDANTA DINDIMA
Verse 1

The drum beats of Vedanta proclaim loudly the One Reality. That Brilliance, denoted by the name Dakshinamurthy, may stay before us. [Verse 1]

Verse 2

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. [Verse 2]

Verse 3

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. [Verse 3]
<table>
<thead>
<tr>
<th>Verse 4</th>
<th>Verse 5</th>
<th>Verse 6</th>
</tr>
</thead>
</table>
| ज्ञातृज्ञयपदार्थार्थोऽद्रोभास्यभासकलक्षणोऽिति
   ज्ञाता व्रह जगात् ह्रयो इति वेदान्तदिण्डिमः || ४ ||
| jñāṭṛjñeyapadārthau dvau bhāsyaṁbhāsakalakṣaṇaṁ
   jñāta brahma jagat jñeyam iti vedānta-dīṇḍimah || ४ ||
| 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. [Verse 4] |
| सुखदुःखेपदार्थार्थोऽद्रोप्रियविप्रियकारकोऽिति
   सुखव व्रह जगात् ह्रयो इति वेदान्तदिण्डिमः || ५ ||
| sukha-duḥkhe padārthau dvau priyavipriyakārakau
   sukham brahma jagad-duḥkhham iti vedānta-dīṇḍimah || ५ ||
| 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. [Verse 5] |
| समास्तिव्यास्तिरूपौऽद्रो पदार्थार्थोऽिति
   समास्तिरीथरो व्यष्टिज्वीं इति वेदान्तदिण्डिमः || ६ ||
| samaṣṭivyāṣṭirūpaṁ dvau padārthau sarvasammatau
   samaṣṭirīśvaro vyaṣṭirjīvo iti vedānta-dīṇḍimah || ६ ||
| 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. [Verse 6] |
Verse 7

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.

Verse 8

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.

Verse 9

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.
Verse 10

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. [Verse 10]

Verse 11

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. [Verse 11]

Verse 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 proclamation of Vedanta. [Verse 12]
Verse 13

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.[Verse 13]

Verse 14

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

Verse 15

The individual obtains as Brahmananda Brahmanas the individual. The drum (beat) of Vedanta proclaims that there is liberation for those who have this clear vision.[Verse 15]
Verse 16

One should Recognise that the individual is essentially Brahmananda that the Supreme Reality Brahman alone is the individual. Vedanta like a drum proclaims that recognition of this Unity leads to liberation.[ Verse 16 ]

Verse 17

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.[ Verse 17 ]

Verse 18

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.[ Verse 18 ]
Verse 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. Vedanta proclaims that among them, the vision of unity gives liberation. [Verse 19]

Verse 20

Vedanta proclaims that there is rebirth for the performers of rituals and for the Meditators, but not for the Knowers of the Self. [Verse 20]

Verse 21

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. [Verse 21]
**Verse 22**

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.[ Verse 22 ]

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>वृथा श्रमोऽयं विदुषां वृथा । यति न ब्रह्मविज्ञाने इति वेदान्तादिदिम:</td>
<td></td>
</tr>
</tbody>
</table>

**Verse 23**

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.[ Verse 23 ]

<table>
<thead>
<tr>
<th>Sanskrit</th>
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</tr>
</thead>
<tbody>
<tr>
<td>अलं यागैरलं योगैरलं सुक्तैरलं घने:</td>
<td></td>
</tr>
</tbody>
</table>

**Verse 24**

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.[ Verse 24 ]

<table>
<thead>
<tr>
<th>Sanskrit</th>
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</tr>
</thead>
<tbody>
<tr>
<td>अलं वेदैरलं शास्त्रैरलं स्मृतिपुराणकैः</td>
<td></td>
</tr>
</tbody>
</table>
Verse 25

Vedanta proclaims that for the one who understood the unity of Brahman and Atman, there is no purpose whatsoever served by the Ágvedatethe Yajurveda, or the Samaveda. [Verse 25]

Verse 26

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.[Verse 26]

Verse 27

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. [Verse 27]
Verse 28

Vedanta proclaims that for the knower's of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action. [Verse 28]

Verse 29

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

Verse 30

Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal. [Verse 30]
Verse 31

Vedanta proclaims that Ishvara (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 guna-s of the Universal Power. [Verse 31]

Verse 32

Vedanta proclaims that that Supreme Reality Brahman, though formless, manifests as having a form; though without attributes, manifests as the three Guna-s. [Verse 32]

Verse 33

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 Brahman. [Verse 33]
Verse 34

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

Verse 35

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

Verse 36

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. [Verse 36]
**Verse 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. [Verse 37]

**Verse 38**

> 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. [Verse 38]

**Verse 39**

> Drum beat of Vedanta proclaims that people who are passionately committed to the three fold human Endeavour's (dharma, artha and kaama) are indeed ignorant, whereas the one committed to liberation is pre-eminent. [Verse 39]
Verse 40

The pot, the wall etc are indeed clay alone. In the same way, Drum beat of Vedanta proclaims that all this universe is Brahman alone. [Verse 40]

Verse 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. [Verse 41]
Drum beat 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. [Verse 42]

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 Drum beat of Vedanta proclaims. [Verse 43]
Verse 44

I am not the life force (praana); I am the witness of the life force. I am the self shining Atman. One of free from the afflictions of hunger and thirst because of such a clear vision - Drum beat of Vedanta proclaims. [Verse 44]

Verse 45

I am not the mind; I am the self shining witness of the mind. This clear vision eliminates sorrow and delusion - Drum beat of Vedanta proclaims. [Verse 45]

Verse 46

I am not the intellect; I am the self shining witness of the intellect. Clear vision of this truth eliminates sense of Doership - Drum beat of Vedanta proclaims. [Verse 46]
Verse 47

I am not the ignorance; I am the self shining witness of the ignorance. This clear vision eliminates all misfortunes - Drum beat of Vedanta proclaims. [Verse 47]

Verse 48

'i am the witness alone'. whosever Recognises thus by constant discrimination alone is the Realised person, declares Vedanta. [Verse 48]

Verse 49

I am neither the Maaya nor its effects; I am not even the witness. I am the Supreme Reality. One who knows this truth without an iota of doubt gets liberated, declare Vedanta. [Verse 49]
Verse 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.

Verse 51

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

Verse 52

We experience the knowingness in the five sheaths beginning with the food sheath. That knowingness is none other than Atman, declares Vedanta.
Verse 53

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>देहादिपञ्चकोशस्थ्या या प्रीतिरनुभूयते। सा प्रीतिरात्मा कूटस्थ इति वेदान्तदिण्डिमः।।५३</td>
<td>We experience love or joy in the five sheaths beginning with the body sheath. That pure joy alone is utter unchangeable Atman, declares Vedanta. [Verse 53]</td>
</tr>
</tbody>
</table>

Verse 54

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>व्योमादिपञ्चवृत्तस्थ्या या सत्ता भासते नृणाम्। सा सत्ता परमं ब्रह्म इति वेदान्तदिण्डिमः।।५४</td>
<td>Human beings comprehend the existence in the five elements beginning with space. Vedanta declare that existence is the Supreme Brahman. [Verse 54]</td>
</tr>
</tbody>
</table>

Verse 55

<table>
<thead>
<tr>
<th>Sanskrit</th>
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</tr>
</thead>
<tbody>
<tr>
<td>व्योमादिपञ्चवृत्तस्थ्या या चिदेकानुभूयते। सा चिदेव परं ब्रह्म इति वेदान्तदिण्डिमः।।५५</td>
<td>The awareness that is intrinsic to the knowledge of the five elements is Supreme Brahman, declares Vedanta. [Verse 55]</td>
</tr>
</tbody>
</table>
Verse 56

The joy that comes to experience in the knowledge of the five elements alone is Brahman, declares Vedanta. [Verse 56]

Verse 57

The existence manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [Verse 57]

Verse 58

The knowingsness manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [Verse 58]
<table>
<thead>
<tr>
<th>Verse 59</th>
</tr>
</thead>
<tbody>
<tr>
<td>देहादिकोशाग प्रीति: या सा व्योमादिभूतगा।</td>
</tr>
<tr>
<td>मानाभावाव तदभेद इति वेदान्तदिणिकम्॥ ५९॥</td>
</tr>
<tr>
<td>The Joy that is manifest in the five sheaths beginning with their 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. [Verse 59]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse 60</th>
</tr>
</thead>
<tbody>
<tr>
<td>सच्चिदान्दरूपत्वात् ब्रह्मवात्मा न संशयः।</td>
</tr>
<tr>
<td>प्रमाणकोटिसन्धानात् इति वेदान्तदिणिकम्॥ ६०॥</td>
</tr>
<tr>
<td>The intrinsic nature of awareness is existence-awareness-happiness. This is also established by countless means of Knowledge. Hence, declares Vedanta, Atman is indeed Brahman alone. [Verse 60]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse 61</th>
</tr>
</thead>
<tbody>
<tr>
<td>न नामरूपेण नियते सर्वन्त व्यभिचारः।</td>
</tr>
<tr>
<td>अनामरूपं सर्वं स्थानो इति वेदान्तदिणिकम्॥ ६१॥</td>
</tr>
<tr>
<td>The names and forms of all objects are unsteady at all times and in all places. Therefore, declare Vedanta, the reality of everything is beyond names and forms. [Verse 61]</td>
</tr>
</tbody>
</table>
### Verse 62

There can be no difference between the individual and the 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. [ Verse 62 ]

### Verse 63

There can be no difference between the individual and the Brahman in terms of knowingness, because there is no way of establishing (using a means of knowledge) the difference in terms of knowingness between them, Declares Vedanta. [ Verse 63 ]

### Verse 64

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 between them, Declares Vedanta. [ Verse 64 ]
Verse 65

There can be no difference between the individual and Brahman in terms of name and form, because the latter are unreal, proclaims Vedanta. [Verse 65]

Verse 66

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, because of both of them are one and the same...thus proclaims Vedanta. [Verse 66]

Verse 67

Brahman alone is real, whereas the world is unreal. The one who knows that is indeed liberated even while living proclaims Vedanta. [Verse 67]
### Verse 68

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.

<table>
<thead>
<tr>
<th>Sanskrit</th>
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</tr>
</thead>
<tbody>
<tr>
<td>अनामरूपं सकलं सन्मयं चित्मयं परम् । कुतो भेदः कुतो बंधः इति वेदान्ताधिणिमः।</td>
<td>Anāmarūpaṁ sakalāṁ sanmayāṁ cinmayāṁ param, Kutō bhēdaḥ kutō bandha iti vēdāntadhīṇīmāḥ. 68</td>
</tr>
</tbody>
</table>

### Verse 69

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

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>न तत्त्वात्कथ्यते लोको नामाधैर्यभिचारतः । वटुर्जरपि इत्यादैरिति वेदान्ताधिणिमः।</td>
<td>Na tattvāt kathyatē lōkō nāmādhāirvyābhicāraṭaḥ, Vaṭurjaraṭha ityādayairiti vēdāntadhīṇīmāḥ. 69</td>
</tr>
</tbody>
</table>

### Verse 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 Categorised, because the name are ever-changing to such an extent that they are not names at all, declares Vedanta.

<table>
<thead>
<tr>
<th>Sanskrit</th>
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</tr>
</thead>
<tbody>
<tr>
<td>नामरूपात्मकं विश्वात्मन्द्रजालं विदुर्बुधः । अनामत्वाक्यक्त्वादिति वेदान्ताधिणिमः।</td>
<td>Nāmarūpātmakam viśvātmindrājālam vidurbudhāḥ, Anāmatvādayuktvāditi vēdāntadhīṇīmāḥ. 70</td>
</tr>
</tbody>
</table>

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24
### Verse 71

<table>
<thead>
<tr>
<th>Abēdadarśanam mōṣassamsārō bhēdadarśanah, Sarvavedāntasiddhānta iti vēdāntaśuddhdhāmaḥ. 71</th>
</tr>
</thead>
<tbody>
<tr>
<td>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 portion of all Vedas, declares Vedanta. [Verse 71]</td>
</tr>
</tbody>
</table>

### Verse 72

<table>
<thead>
<tr>
<th>Na matābhiniveśitvānna bhāṣā”vēsamātrataḥ, Muktiṁvinā”tmaviṣṭānāditi vēdāntaśuddhdhāmaḥ. 72</th>
</tr>
</thead>
<tbody>
<tr>
<td>One cannot gain liberation by religious or linguistic fanaticism. Vedanta declares that liberation cannot be gained without knowledge of the self. [Verse 72]</td>
</tr>
</tbody>
</table>

### Verse 73

<table>
<thead>
<tr>
<th>Na kāmyapratiṣiddhābhīḥ kriyābhirmōkṣavāsanā, Īśvarānugrahāt sā syāditi vēdāntaśuddhdhāmaḥ. 73</th>
</tr>
</thead>
<tbody>
<tr>
<td>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, declares proclaims. [Verse 73]</td>
</tr>
</tbody>
</table>
Verse 74

if one does not know Atman in one's life time, his life is wasted. One 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 (different from knower). [Verse 74]

Verse 75

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.[Verse 75]

Verse 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 one the surface. [Verse 76]
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. [Verse 77]

Wealth alone 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. [Verse 78]

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. [Verse 79]
**Verse 80**

All the five sheaths are transient appearances alone. They are not real and deserving so. But, the witness of those sheaths is Brahman. This is the true knowledge, declares Vedanta. [Verse 80]

**Verse 81**

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, he gains infinite happiness. [Verse 81]
Verse 82

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 Atmanm, thus proclaims Vedanta. [Verse 82]

Verse 83

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. [Verse 83]
**Verse 84**

| परमे ब्रह्मणि स्वस्मिन् प्रविलाप्याखिलं जगत्।  
| गायत्रेद्वैतमात्मानमास्ते वेदान्तदण्डिणिमः। 8४। |

| Paramē brahmaṇi svasmin pravilāpyākhilaṁ jagat,  
| Gāyāndvaitamātmanamāstē vēdāntaḍāṇḍīmaṁ. 84 |

The seeker of self-knowledge Recognises the supreme reality Brahman as his own essential nature. He resolves the entire universe in that non-dual atman and keeps on singing its glory, declares Vedanta. [Verse 84]

**Verse 85**

| प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः।  
| चिन्तने शिष्यते तत्त्वमिति वेदान्तदण्डिणिमः। 8५। |

| Pratilomānulōmābhyaṁ viśvārōpāpavādayōḥ,  
| Cintanē śisyatē tattvamīti vēdāntaḍāṇḍīmaṁ. 85 |

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 water, waters into fire, fire into air, air into space and finally space into Atman the irreducible remainder which is the reality, declares Vedanta. [Verse 85]
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. One the other hand, if one gains the vision of existence-Awareness-happiness, that is the liberation, thus declares Vedanta. [Verse 86]

'When 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?' [Verse 87]

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. [Verse 88]
Verse 89

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. [Verse 89]

Verse 90

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. [Verse 90]

Verse 91

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. [Verse 91]
Verse 92

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. [Verse 92]

Verse 93

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! [Verse 93]

Verse 94

The followers of the Vedas come to listen to the drum beat of Vedanta by the grace of the lord Dakshinamurthy, this sound is frightening to those who argue against the Vision of Vedanta. [Verse 94]