

vivekac`y~maõĩ

IX. Tatvamasĩ

Verse 243

After examining and determining the significance of the two padArthas, Tvam and Tat, the guru proceeds to deal with the meaning of the sentence: tat tvam asi.

tatvampadAbhyAmabhidhIyamAnayoh
brahmAtmanoh shodhitayo-ryadittham|
shrutyA tayostattcamasIti samya
gekatvameva pratipAdhyate muhuh||

Of Brahman and Atman (Jiva) thus indicated by the words tat and tvam and whose meanings have been thus examined and determined, the oneness alone is repeatedly well established by the shruti-tattvamasĩ.

In the sentence tattvamasĩ, by the word tat Brahman as qualified by creatorship etc. (preservation and dissolution) of the world is conveyed. By the word tvam the atman as qualified by the mental states of waking etc (dream and dreamless sleep) is indicated. As such they are the Isvara and the jiva. These two terms, tat and tvam have been examined as aforesaid and they are found to be of the nature of pure intelligence. By the expression tattvamasĩ there is no difference, absolute identity between them is affirmed clearly nine times in the Chandogyopanisad.

pratipadyate: is affirmed in the succeeding shloka; uttarena: by what follows is understood.

Verse 244

aikyam tyorlakSitayorna vAcyayoh:
nigadyate'nyoviruddhadharmiNoh|
khadyotabhAnvoriva rAjamrtyayoh
kUpAmburAshyoh paramANumervoh||

These two (Jiva and Isvara) are of mutually opposed qualities like the glow-worm and the sun, like the servant and the king, like the well and the ocean and like the atom and the earth. By the sentence tattvamasĩ identity is affirmed between them taking, not their literal meaning, but their implied meaning.

In the matter of limited knowledge and omniscience, the examples of the glow-worm and the sun are given as the one is of very limited brightness and the other is of unlimited splendour. In the matter of one who is ordered and the one who orders, the example of the servant and the king is given. Vide the sruti, bhisamatvatah pavate. "By fear of him the wind blows" etc. In the matter of limited joys and unlimited bliss, the examples of well and ocean are given. In the matter of being particular and universal, the examples of atom and the earth are given. Taken in their literal meaning, as they are of opposed natures, there cannot be any identity between Jiva and Isvara. But in their implied meaning, their identity is understood in accordance with the canons for determining the purport of a sentence like the beginning etc., of a discourse.

Verse 245

The reason for their mutual opposition is given.

vivekac`y~maõi

tayorvirodhoya-mupAdhikalpito
na vastavah kashcidupAdhireSah|
ishasya mAyA mahadAdikAraNam
jIvasya kAryam shruNu panca kosha||

The opposition between them is imagined on account of their upadhis (limitations). This upadhi is not real. Listen! Maya which is the cause of mahat etc., is the upadhi of Isvara; the five sheaths which are the effects of Maya are the upadhi of jiva.

This opposition between the two words in their literal sense which militates against their identity is imagined as a result of upadhi. It is not real, i.e., not inherent. By the expression upadhiresah the nature of the upadhi is given. Maya is given as the upadhi of the tatpadartha., viz., Isvara, It is the cause of the entire world compacted of mahat, ahamkara, the five tanmatras etc. The five sheaths constitute the upadhi of the tvampadartha, the jiva; vide the sruti: karyopadhirayam jivah karanopjdhirisvarah (*Svet*): "this jiva has the effect for his upadhi; Isvara has the cause for His upadhi.
srNu: listen.

Verse 246

etAvupAdhi parajIvayostayoh
samyagnirAse na paro na jIvah|
rAjyam narendrasya bhaTasya kheTakah
tayorapohe na bhaTo na rAjA||

When these upadhis of the Isvara and the jiva are effectively removed, there is no Isvara and no jiva. A kingdom is the symbol of a king, and a shield, of a warrior. When they are removed, there is no king or warrior.

Verse 247

To the question, how the removal of the upadhi is to be effected it is answered:

athAt Adesha itishruti –ssvayam
niSedhati brahmANi kalpitam dvayam|
shrutipramANAnugrIta-yuktyA
tayornirAsah karaNIya ittham||

By the words "Now, this is the injunction", the shruti by itself forbids the imposition of imagined duality in Brahman. The removal of the two (upadhis) is to be thus effected by reasoning supported by shruti texts.

By the words athAta adesah neti neti (Brh): "this is the injunction as not (this), as not (this)," the shruti forbids the attribution of duality in Brahman. The meaning of the word iti is idam, 'this'. Duplication (in the form neti neti) is to prohibit the attribution of reality to all perceived objects. Whatever is apprehended as 'this' is not existent being different from the substratum-not being self existent. As the shruti itself forbids the super-imposition in this manner, the elimination of the upadhis of the form of maya (in respect of Isvara) and the five kosas (in respect of jiva) must be done by reasoning supported by the declarations of shruti. The negation must be effected in the manner to be explained presently.

Verse 248

vivekac`y~maōi

This is not (real), this is not (real), because it is imagined like the serpent in the rope and like (objects seen in a) dream. Thus eliminating by proper reasoning (everything) seen, their identity must be understood.

nedam nedam kalpitavAnna satyam
 rajjau drSTavyAlavatsvapnavacca|
 ittham drshyam sAdhuyuktyA vyapohyA
 jneyah pashcAdekabhAvavastayoryah||

By the first 'idam' in 'nedam' (na idam) is to be understood maya which is the upadhi of Isvara; by the second 'idam' the upadhi of jiva, namely, the five kosas. The negative is used twice to indicate that each of them must be eliminated. Maya is the cause, the five fold sheaths are the effects because they are the imagined. So neither is real. The shruti: bhuyascante visvamayaniivrttih (*Svet.*) again at the end there is an extinction of cosmic maya, declares that maya is subject to destruction. That the five-fold sheaths are liable to perception and vanishing (drstanastasvabhava) has already been explained as they are not continuous and persisting in the three states of consciousness. The Gita also says: mameva ye prapadyante mayametam taranti te: "Those who take refuge in Me only cross this maya." That maya belongs to the perceptible category is declared by the sruti: te dhyana yoganugata apasyan devatmasaktim svagunair nigudham (*Svet.*): "Those who have pursued the dhyana yoga perceived the sakti of the Supreme concealed by His qualities". Hence, it is clear that the upadhi in the form of maya does not really exist. For, if it were real, it will not disappear; vide the Gita which says: nabhavo vidyate satah: "That which is sat (real) will not become non-existent". Even so, the five-fold kosas too are not real if properly examined. For, the intelligent pupil said earlier, 'I do not see anything except universal void'. Therefore, like the serpent seen (imagined) in the rope and like objects seen in a dream, neither of the aforesaid upadhis is real. Thus, having eliminated by proper reasoning based on shruti all that is seen, then, the oneness (identity) or non-difference of the two limitational aspects of pure intelligence is to be known.

sAdhu yuktyA: Sruti-anusarinya yuktya: by reasoning in accordance with shruti. ekabhavah: bhedabhavah: absence of difference.

Verse 249

tatastu tau lakSaNyA sulakSyau tayorakhaNSaikarasattvasiddhaye|
 nAlam jahatyA na tathA'jahatyA kimtUbhayArthe katayaiva bhAvyam||

Therefore the two terms (That and Thou) are to be properly understood by their implied meanings in order to obtain the import of absolute identity between them. This is to be done neither by total rejection (of the literal meaning) nor by total non-rejection; but by a combination of both.

tatah: therefore i.e, Because after the rejection of what is merely seen (namely the apparent duality), the identity between them (the tatpadartha and the tvampadartha) is to be known only from sastra. These two being thus thoroughly examined (all upadhis being eliminated from them), they should be properly understood by reference to the appropriate implied meaning (laksana), by a understading of the word and its meaning in the context of the import aided by memory. Laksnaya sakyasambandhah laksana: taya: by the secondary or implied meaning. sulaksyau: must be clearly established.

In this connection, the following definition of laksana is given in Sri Sankara's Svatmanirupana: manataroparodhat mukhyarthasyaparigrahe jate/ mukhyavinakrte'rthe ya vrttissaiva laksana

vivekac'ya~maõi

prokta || This means: If, by reason of its contradicting some other criterion, the literal meaning is not to be accepted, that mental modification (understanding) which is connected with the literal meaning is called laksana. i. e., when the literal meaning cannot be adopted due to its being contradictory to other criteria of truth, and when by itself it does not make sense, the mental modification by the words not in dissonance with primary meaning is called laksana. In the present context the identity between the qualified substantives ('that' and 'thou') is contradicted. Therefore, two Atmans (the Jivatman and the Paramatman) should be understood divested of their qualities and then, there will arise the identity of the respective substantives. This is further explained as follows in the Svatmanirupa: "The literal meaning of the word tvam 'thou' relates to the imposition of the features of the body, the senses etc., on the jivatman and to the attribution of doership (kartrtva) etc., to it. That understanding of the witness of the body and the senses and which is distinct from them is the implied meaning of 'thou'. That which is to be understood by the words of the Vedanta, that which is the material cause of the entire universe and which is endowed with omniscience is the literal meaning of the word tat 'That,' the Intelligence (caitanya) which is free from all kinds of limitations, which transcends the universe, which is ever pure and non-dual, which is indestructible and which is to be known by realisation is the implied meaning of the word 'tat'." It is also said: one is an object of perception; the other is beyond perception. One has a second; the other is all-comprehensive. The two are opposed to each other. Therefore they are to be reconciled by their implied meanings." The word 'thou' refers to what is an object of perception and the word 'that' refers to what is beyond perception since the sense of the 'I' is absent in respect of it. Similar is the case with the universality of Isvara, and duality and particularity of jiva, It may be argued: 'Thus the two are mutually opposed. How can they be reconciled into an identity This is not warranted by other canons of reasoning'. In this situation, the two words are to be understood divested of their accretions and with reference to their implied meanings in consonance with their import as indicated by the six criteria for determining it.

Laksanas are of three kinds.- jahallaksana, ajahallaksana and jahadajahallaksana. In the present context, the third is to be adopted.

tayorakhandaikarasatvasiddhaye: For the proper understanding of the combination of words so as to comprehend the unlimited unitary significance. The Vakya Vrtti says: samsarga va visisto va vakyartha natra sammatah; akhandaikarasatvena vakyartha vidusam matah: "The meaning of a sentence is not to be apprehended by the mere combination of meanings (padartha) or the meanings of words taken separately and then combined. The wise interpret it on the basis of unlimited identical significance." [In the one case, the connection of the meaning of the two words (padartha-sambandha) is the meaning of the sentence. For example, in the sentence 'ghatam anaya': bring the pot, its meaning may be either 'ghatakarmakam anayanam', bringing has the pot for its object of activity, or ghata-anayanayoh karmakriyabhavah', the relation of the pot and bringing, corresponds to the object of action and the process of action.]

(The idea is that the words in a sentence may be understood from the point of view of the combination of meanings or from the Point of view of connected meanings. The former is samsarga and the latter is visista. This interpretation of a sentence does not, however, apply in the case of 'tat tvam asi'. Here there is neither combination between the meanings of 'tat' and 'tvam' nor is it a case of connected meanings of 'tvam' and 'tat').

Jahallaksana is thus explained in Svatmanirupana: Rejecting the literal meaning in its entirety, some other meaning consistent h it is to be understood.

Jahati laksana (or Jahallaksana) is as in gangayam ghosah, a hamlet on the Ganga. Here it is not proper to say that the hamlet of the cowherds indicated by the word gosah is on the floods indicated by the word 'Ganga'. So the word 'ganga' has to be understood as meaning the bank of the Ganga. But if it is said that it is to be understood as 'Gangatire *ghosah*', 'hamlet on the

vivekac`y~maõi

Ganga bank,' then it will become ajahallaksana. If it is said to mean 'tire ghosah' omitting the word Ganga), the literal meaning with reference to Ganga will not be conveyed and so it will be jahallaksana. In the present context, it is said in the sloka nalam jahatya', that it is not to be understood on the basis of jahallaksana. For, one part of the literal meaning is adopted. That means that the rule of jahallaksana, that the literal meaning is to be entirely rejected, is not fulfilled.

In the same way, ajahallaksana too will not apply here for the understanding of the unlimited unitary essence. Aiahallaksana has for its import both the literal meaning and the implied meaning. Hence it is said that which conveys another meaning without discarding the literal sense is called ajahati laksana (or ajahallaksana) as in 'the red gallops'. Red, understood literally as merely a colour cannot be said to gallop. So, it is to be understood in its implication as referring to a horse which is red. In the object qualified by the word 'red', the quality 'red' is taken without being discarded. Therefore it is ajahati i.e., the literal meaning is not discarded.

In the present context (of tat tvam asi) the literal meaning is rejected. So, it is not to be understood on the basis of ajahallaksana it is to be understood as conveying both jahad and ajahallaksana in order to get the sense of absolute identity between them. The character is thus explained: Where one part of the literal meaning is rejected, and the other part is conveyed, that is jahadajahallaksana as in so'yam dvijah: "He is this, twice-born". Here 'he' (sah) refers to what is not now seen, but was previously seen; 'this' (ayam) refers to what is now seen. The distinctions of 'that' and 'this' are omitted and the reference is made to the remaining feature 'twice-born' which is identical in the two cases. In the expression 'tattvamasī' what is now seen (pratyaksa) and what is not seen (paroksa) are to be discarded and the sense understood after such rejection. Indicating the 'cidvastu', i.e., the pure intelligence, by the word 'asi' (art), the identity between them is conveyed. Thus jahadajahallaksana refers to an understanding which rejects one part of it and retains another. In this context, this is to be adopted for the proper understanding of the combination of the words tat (that) and tvam (thou).

Verses 250 and 251

The same is explained prefacing it by an illustration.

sa devadattoyamitiha caiktA vituddhadharmAshamapAsya kathyate|
yathA tathA tatvamasIti vAkye viruddhadharmAnubhayatra hitvA||

samlakSya cinmAttratayA sadAtmanoh akhaNDabhAvah paricIyate budhaiH|
evam mahAvAkyashatena kathyate brahmAtmanoraikya-makhaNDabhAvah||

As in the sentence 'This is that Devadatta,' the identity is stated rejecting the opposed qualities, so too in the sentence 'That thou art', rejecting the opposed qualities in both words, the character of the real Atman as being limitless intelligence is experienced by the wise. Thus the identity between brahman and the Atman and their unlimitedness is conveyed by a hundred great scriptural declarations.

In the sentence 'This is that Devadatta', the word 'that' refers to being qualified by another place and past time. The word 'this' refers to being qualified by this (present) place and time. As the qualifying epithets are quite different, the identity of the qualified terms does not seem to stand to reason. The sentence conveys that as Devadatta seen in some other place and time in the past has now here. This being understood, the purport of the sentence is to indicate that it was the same person who was seen there and then that is seen here and now. Therefore, the opposite qualities of 'there' and 'then', and 'here' and 'now' implicit in the words 'that' 'this' in 'This is that Devadatta' are discarded, the substantive Devadatta' alone is retained. Even as identity between the two ('that' Devadatta and 'this' Devadatta) is affirmed denying the

vivekac`y~maõi

difference, so too, in the sentence, 'That thou art' (Tattvamasi), the causal upadhi of "that" (referring to Isvara being the cause of the origination etc. of the world) and the effect-upadhi of "thou" (referring to the adventitious qualities of the jiva), the perceivability of the jiva and the imperceivability of the Paramatman, the universality, that is paripurnatva of Isvara and the duality i.e. having another beside it - sadvitiyatva of jiva,- all these opposed features we discarded. The jiva and Isvara are apprehended as pure intelligence; their limitlessness, i.e., their being devoid of limitation by other objects is experienced by the wise. Having thus taught the identity of the two (Brahman and jiva) with the aid of one text, it is said that the same is conveyed by a hundred great scriptural declarations (mahavakyasatena).
pariciyate: anubhuyate: is experienced.

Verse 252

After stating the identity between the jiva and Brahman affirmatively, the statement conveying the same idea negatively is now explained.

asthUlamityetadasannirasya siddham svato vyomavadapratarkyam|
ato mrSAMAtramidam pratItam jahIhi yatsvAtmatayA grhItam||

After rejecting this unreal in accordance with the scriptural texts 'not gross' etc., realise your atman, which is self-established and which, like the sky, is indeterminable. Therefore, reject this (body) which you think to be the atman, as a mere mithya. Know your own atman, which is limitless cit by your purified intelligence.

The texts asthulam ananu ahrasvam, adirgham (not gross, not minute, not short, not long), make the disciple get over his wrong identification of the itman with the gross body, and teach the nature of Brahman. Therefore, the guru said: discarding all this seen gross body (by the criterion that the atman is not gross etc.), this self-established Brahman which is like the sky, is indeterminable, i.e., which cannot be understood except by sastra, is to be experienced as the Atman, atarkyam: Except by sastra, by mere reasoning its nature cannot be understood.

siddham svatah: svatah siddham: being self-established as the witness of all rejections.

vyomavat apratarkyam: impossible to be reasoned like the sky. For, it cannot be reasoned what is the limit of the sky.

visuddhabuddhya: by intellect disciplined by reflection and meditation (manana and nididhyasana).

svam atmanam akhandabodham viddhi: know your Atman to be limitless intelligence. Therefore, the gross body etc., understood to be the Atman on account of ajnana are mere mithya. Discard that.

mrsabhutam: what is mithya-non-existent.

jahihi: discard.

Verse 253

For easy understanding, the guru instructs the disciple briefly in the upadesa made by the Rsi Uddalaka to his son Svetaketu in the sixth chapter of the Chandogyopanishad.

mrtkAryam sakalam ghaTAdi satatam mrmnAtramevAbhitah
tadvatsajjanitam sadAtmakamidam sanmAtramevAkhilam|
yasmAnnAsti satah param kimapi tatsatyam sa AtmA svayam
pasmAt tatvamasi prashAntamalam brahmAdvayam yatparam||

Whatever is made of clay like the pot, etc., is all through clay only always. Similarly, all that is the effect of Sat (Brahman) is of the nature of Sat and is entirely Sat only. Because there is nothing apart from Sat, that is the True, that is itself the atman. Therefore, That thou art, Supreme, the peaceful, the defectless, the non-dual Brahman.

vivekac`y~maōi

mrtkAryam: that which is effectuated out of clay; that which has clay as its material cause: ghatadi: pot, spoon, pail etc., everything made of clay.

satatam: In all the three periods of time before it is made, after it is made and after it is destroyed.

abhitah: entirely, in front, on top, behind, below and on the sides.

mrmnAtrameva: there is nothing in it apart from clay. This has been explained earlier in verses 230 and 231. Similarly, sruti texts beginning with sadeva somya idamagra asit, ekamevadvitiyam tadaiksata tattejo'srjata tadapo'srjata tadannam asrjata (,Chand.): "That sat, existence alone, dear one. was in the beginning, one only without a second; it saw (thought), it created fire, it created water, it created food," and ending with sanmulah somyemah sarvah prajah sadayatanah satpratisthah (Chard.): "Dear one! All these are rooted in Sat, are based on and established in Sat-, teach that whatever is said to be 'sat' (exists) as in the words 'ghatassan' (ghatah san) patassan' (patah san), (the pot exists, the cloth exists), in all of the nature of Sat is only Sat. This follows by the rule of samanadhikaranya (of common reference to two words).

Because, apart from Sat namely the Supreme Brahman, there is nothing else as the material cause of anything in the world, the true, i.e., unsublatable in any of the three periods of time, that is the atman, your essential nature. As it is self-luminous, it is not dependent on anything. Therefore, it is non-dual i.e., devoid of any existential factor apart from its own existence. It is peaceful (prasanta), abiding in itself, i.e., unchanging. It is amala, untouched by taint of ajnana etc. Thou art that Supreme Brahman.

Verse 254

nidrA-kalpita-deshakAla-viSayajnaAtrAdi sarvam yathA
mithyA tadvadihApi jAgrati jagatsvAjna-kAryatvatah|
yasmAdevamidam sharIraKaraNa-prAnaAhamAdyapyasat
tasmAt tatvamasi prashAntamamalam brahmAdvayam yatparam||

The place, time, objects and their knower etc., projected in a dream during sleep are all mithya. So too, here, in the waking state, the world that is seen is a projection by one's own ajnana. Likewise, this body, the senses, the breath, the ego etc., are all unreal. Therefore, That thou art, the peaceful (prasanta), defectless, supreme, non-dual Brahman.

The sruti says: na tatra ratha na rathayoga na panthano bhavanti, atha rathan rathayogan pathah srjate: (Brh.): "There are no chariots there, or the horses or paths of the chariots. Hence, it, i.e. maya projects the chariots, their movements and horses." Induced by the power of sleep, place, time and objects etc., which appear in dream, the bodies and organs, all these are not apprehended on waking. They are the effects of the defective condition of sleep. Though seen (in dream), they are lost (on waking). Whatever is seen and lost, drstanasta, is mithya. Similarly, they are mithya here too in the waking state. The reason for this is that they are all effects of one's own ajnana which hides the true nature of the Atman as nisrapaca, i.e., as the lone reality without the taint of the universe. Such ajnana is called mulajnana, the primordial ajnana which conceals Brahman and projects the world. The world is the effect of this mulajnana. For it is said: 'yadabodhad idam bhati, yadbodhad vinivartate': "That by reason of Its not being known, this (world) appears; and which being known, this (world) disappears'. Vide also the texts: yatra tvasya sarvam atmaivabhut tat kena kam pasyet (Brh.): "Where to him everything was the Atman, then what can be seen and by whom?" yadajnanaprabhavena drsyate sakalam jagat yajnanallayamapnoti tasmai jnanatmane namah ." Obeisance to that jnanatman as a result of not knowing which the entire universe is seen, and upon which being known it disappears". The Mandukya Karika also says: 'jnate dvaitam na vidyate': "If That (Supreme Reality) is known, then there is no place for duality." The entire universe being thus mithya, the body, the senses, the breath, the ahamkara etc., which you previously identified with the atman,

vivekac`y~maōi

being subject to sublation, are all mithya. So, as before, Thou art the peaceful, defectless, non-dual supreme Brahman.

Verse 255

jAtinItikula-gotradUragam nAmarUpaguNadoSavarjitam|
deshakAlaviSayAtivarti yat brahma tatvamasi bhAvayAtmani||

For continuous meditation on Brahman as indicated in sruti, the guru explains the truth about Brahman in ten verses and intimates the identity between the jiva and Brahman.

Meditate in your mind that you are that Brahman which is far from caste and family and lineage, which is free from the limitations of name and form and is beyond space, time and objects of sense.

jatinitikulagotraduragam: jati: castes like Brahma etc., nitih: established proper order, kula: race or family. Brahman transcends e distinctions of castes like Brahmana etc., of family, of gotra etc., as they pertain to the gross and the subtle bodies. Vide the Mundaka text: yattadadesyam agrahyam agotram Avarnam.

nAmarupaguNadosavarjitam: vide the sruti: 'akaso ha vai nama nAmarupayornirvahita te yadantara tad brahma' and 'kevalo nirguNasca (Chand.). The ca in the second text: 'nirguNasca' indicates that it is also 'nirudoSa' free from any taint.

The word 'ananta' in the sruti 'satyam jnanamanantam brahma' shows that It (Brahman) is devoid of the three kinds of pariccheda or limitations pertaining to desha, (place), kAla (time), and vastu (other objects). Brahman transcends desha, kAla and viSaya. Hence it is said to be 'deshakAlaviSayativarti'. Thou art that Brahman which is like this. Meditate on That in thy intellect as identical with thyself. Atmani: buddhau: in the intellect.

Verse 256

yatparam sakalavAgagocaram gocaram vimalabodha-cakSuNah|
shuddhadudhana-manAdi vastu brahma tatvamasi bhAvayAtmani||

That Brahman which is absolutely superior, beyond all speech, but which is within reach to the eye of intelligence, free from every defect, which is compacted of pure cit and is beginningless, That thou art. Realise That in thy mind.

yat param: that which is superior to everything.

sakalavagagocaram: beyond the reach of all speech. vide the sruti yato vaco nivartante (Taitt.): Because even the Upanisads explain it only by implication (laksana).

gocaram vimalabodhacaksusah: attainable by that eye of wisdom which is free from defect; i.e., attainable only by jnana; vide sruti: jnanaprasadena visuddhasattvah tatau tam pasyate niskaIam dhyayamanah (Mund.).

suddha cidghanam: suddha: nirvisaya: that cit which does not refer to sense-objects. Or, that which is both pure (suddha) and compacted of cit (cidghana); of the nature of jnana free from every limitation (upadhi).

anadi vastu: that which is that eternal true Being.

Thou art that Reality. Meditate on It in the mind.

Verse 257

SaDbhirUrmibhirayogi yogihrbhAvitam na karaNairvibhAvitam|
budhyavedyamanavadya-bhUti yad brahma tatvamasi bhAvayAtmani||

That which is not affected by the six waves, which is meditated on in the minds of the yogins, which cannot be apprehended by the sense-organs, which is unknowable by the intellect, which

vivekac`y~maõĩ

is flawless excellence, thou art That. Meditate on It in thy mind.
The six waves: hunger, thirst, grief, delusion, old age and death. As they arise again and again, one upon the other, they are called waves. Brahman is unconnected with these. For, hunger and thirst relate to prana, sorrow and delusion to the mind, and old age and death to the body.

Yogihrdbhavitam: yogins are those who have restrained the from sense-objects. Meditated on by their hearts, i.e., their minds, with reverence and concentration.

na karanairvibhavitam: not apprehended by the sense-organs. Vide the srutis: na caksusa (Mund.); na tatra caksur gacchati; na vag gacchati (Kena): "It is not attained by the eye, not even by speech. not by the mind can It be attained." "There the eye does not go. speech does not go."

buddhayavedhyam: not knowable by the (ordinary) intellect, for it is devoid of sound, touch, form etc.: impossible to be comprehended by an intellect which is not sharp.

anavadyabhuti: of an excellence which is untainted by any defect. vide the Brahmasutra: vaisa myanairghrnye na, sapekshatvat: inequality (of dispensation) and cruelty (the Lord can) not (be reproached with), owing to the consideration of other factors, and the sruti, niravadyam (Svet.). Thou art that Brahman which is of this nature, Meditate on It in thy mind.

Verse 258

bhrAntikalpita-jagatkaAshrayam svAshrayam ca sadasaddhilakSaNam|
niSkalam nirupamaAna- mrdhimat brhma tatvamasi bhAvayAtmani||

That Brahman which is the substratum of the part, which is the universe superimposed on it, which is established in itself, which is distinct from the sat and asat, which has no parts, which is incomparable and magnificent -That thou art. Meditate on That in thy mind.

Brahman is the substratum of that part which is projection of delusion and which is of the form of the world; vide the sruti: pado'sya sarvabhutani: (Purwa Sakta): "all creatures are a fourth of Him".

svasrayam: established in itself: vide the sruti: "sa bhagavah kasmin pratis-thita iti; sve maharani" (Chnd.):

"In what, Oh Great One, is that established? In its own excellence." The truth is That itself, It has no support.

sadasadvilaksanam: which is different from the five elements, i.e., pratyaksa-paroksa-pancabhutavilaksanam [pratyaksa elements are earth, water, and fire; paroksa-elements are air (vayu) and space (akasa)].

niskalam: without parts.

nirupamanam: without anything like it; vide the sruti: na tatsamascabhyadhikasca drsyate: "nothing is seen equal or superior to it.

radhimat: magnificent; vide the sruti: esa sarvesvarah (Mand.) etc.: "He is Lord of all" and satyakamah satyasamkalpah: "He whose purposes are achieved i.e., has no purpose to achieve" (Chand.). That Brahman which is of this nature That thou art; meditate on It in thy mind.

Verse 259

janmavrdhpariNatyapakSaya-vyAdhinAshanavihIna-mavyayam|
vishvasrSTyavanadhAtakAraNam brahma tatvamasi bhAvayAtmani||

That Brahman is without birth, growth, change, decay, disease and death; indestructible. It is

vivekac`y~maõi

the cause of the creation, preservation and dissolution of the universe. That thou art. Meditate on It in thy mind.

janma: origination. Includes existence ensuing upon origination.

vrddhih: growth of the limbs.

Parinatih: change, i.e., formation of another form by cooking etc., in fruits like mango etc.

apaksayah: decay of limbs.

vyadhih: disease.

nasanam: final change.

tair vihinam: devoid of them, i.e. devoid of the six forms of transformation.

Therefore avyayam: indestructible, either of its own accord or by the action of another, i.e., eternal.

Visvasrstyavanaghatakaranam: cause of the creation, preservation and dissolution of the universe. Vide the sruti: yato va imani bhutani jayante, yena jatani jivanti, yat prayantya bhisamvisanti "That from which all these beings originate; that by which all that are born live; that into which at the end they enter"; idam sarvamasrjata (Taitt.): "He created all this"; akasah parayanam (Taitt.); akasam pratyastam yanti (Ch.): "akasa i.e., (here) Paramatman is the substratum of the entire universe. The entire universe attains its dissolution in akasa, i.e., the Paramatman". That, which is the cause of the creation, preservation and dissolution of the entire universe.

Thou art that Brahman. Meditate on It in thy mind.

Verse 260

astabheda-manapAsta-lakSaNam nistarangajalarAshi-nishcalam|
nityamukta-mavibhaktamUrti yad brahma tatvamasi bhAvayAtmani|

That Brahman from which all difference has disappeared, which is inseparably characterised by the features (of sat, cit and ananda), which is unmoving like a waveless ocean, which is ever free and which is of undifferentiated form-thou art That. Meditate on That in thy mind.

astabhedam: that from which all differences have disappeared. Vide the srutis: ekamevadvitiyam (Chand.): "One only without a second"; idam sarvam yadayam atma (Mand.). "all that is this is the Atman."

anapastalaksanam: having the nature of sat, cit and ananda as its inseparable marks always.

nistarangajalarasiniscalam: nistarangajalarasi: Ocean free from waves - like that, niscalam: unmoving.

nityamuktam: free from bondage always.

avibhaktanurti: Though spoken of as having its three features of sat, cit and ananda, as there is no internal difference in the implied meaning of that which is expansive, that which has an undifferentiated nature, i.e., without differentiating parts, or having no limbs or parts.

That Brahman thou art. Meditate on This in thy mind.

Verse 261

ekameva sadanekakAraNam kAraNAntaranirAsakAraNam|
kAryakAraNavilakSaNam svayam brahma tatvamasi bhAvayAtmani|

That being one only, is the cause of the multiplicity, superimposed. Itself it is not caused by anything else. It is distinct both from the effect and the cause and exists by Itseli. That Brahman thou art. Meditate on This in thy mind.

ekam sad anekakiranam: That which exists as one only is the cause as the substratum of the many that are sumperimposed on It.

vivekac`y~maõi

karanantaranirasakaranam: In accordance with the sruti parasya saktirividaiva sruyate (Svet.): "its supreme power is heard of variously"; not depending on a cause different from It; being the witness of the negation of everything that is seen, the cause (ground) of the negation of akasa etc., by the expressions 'neti neti'.

karyakaranavilaksanam: By the sruti: tadetad brahmapurvam anaparam (Brh.): "This supreme Purusa is another spoken of as the Paramatma." Different from Karyam, the effect and from Karanam, the cause. Karyam is the world; Karanam is maya – distinct from them. Also vide the Gita: uttamah purusastavanyah paramatmetyudahrtah: But distinct from these is the Highest Spirit spoken of as the Supreme Self.

Though it is said in this verse that it is the cause of the many (anekakaranam) yet, since the effect has been shown to be mithya, the causation too should be considered to be mithya. The attribution of the qualities of origination, preservation and dissolution are to be understood only as indicative qualities (tatasthalaksanas) distinct from constituent qualities (svarupalaksanas).

Verse 262

nirvikalpaka-manalpamakSaram yatkSarAkSara vilaksANam param|
nitya mavayayasukham niranjanam brahma tatvamasi bhAvayAtmani||

Without any internal variety, not small, imperishable, distinct from perishable and imperishable, the transcendent, the eternal, of undiminishing bliss, free from the darkness (of ajnana).-That Brahman thou art. Meditate on This in thy mind.

nirvikalpaka: without variety; for, all variety is the result of maya. So, devoid of any variety.

analpam: not small, superlatively big. Vide the Srutis: yo vai bhuma jyayan akasat (Chand.); "that which is infinite; vaster than the sky".

aksaram: undecaying or all-enveloping.

yat ksaraksaravilaksanam: Vide the Gita, dvavimau purusau loke ksarascaksara eva ca| ksarassarvani bhutani kutatho'ksara ucyate || There are these two beings in the world, the perishable and the imperishable; the perishable comprises all creatures; the immutable is called the imperishable." Previously it was said to be karyakaranavilaksanam: different from the effects and their cause. The same is now differently expressed as distinct from the perishing world and immutable maya.

Therefore, param: super-excellent, superior to everything.

nityam: eternal as it is undecaying. Vide the sruti: nityo nityanam (Katha). Or it may be taken to mean the transcendent eternal (param nityam).

avyayasukham: of undiminishing bliss. Vide the sruti: yo vai bhuma tat sukham; nalpe sukham asti (Chand.): "that which is infinite, that is bliss; there is no bliss in the finite"; of the nature of unlimited bliss.

niranjanam: devoid of darkness (of avidya). That Brahman thou art. Meditate on That in thy mind.

Verse 263

yadvibhAti sadanekadhA bhramAnnAmarUpa-guNavikriyAtmanA|
hema vatsvaya-mavikriyam sadA brahma tatvamasi bhAvayAtmani||

That Brahman which due to delusion appears variously in the manner of name, form, quality and action and which like gold is itself unchanging, know That to be thyself. Meditate on That in thy mind.

Even as the one gold appears differently as a bracelet, earring etc., and is in itself of an identical form, but seems different in its effectuation, so too Brahman is in itself unchanging. But, due to delusion, it appears as various in the form of changes in name, form and transformation. That

vivekac`y~maõi

Brahman thou art. Meditate on That in thy mind.

Verse 264

yacca kAstyanaparam parAtparam pratyagekarasamAtmalakSaNam|
satyacitsukhamananta-mavyaya brahma tatvamasi bhAvayAtmani||

That which shines without any activity beyond Itself, which is beyond even the supreme, the inmost Self, of unitary character, of the nature of the Supreme Atman, of Existence-Knowledge-Bliss absolute, endless (infinite), undecaying-such Brahman art thou. Meditate on That in thy mind.

Yat anaparam : in accordance with the sruti: tadetat brahmapurvam anaparam (Brh.): "This Brahman has nothing before or after", i.e., without cause or effect; that which has nothing to effectuate beyond Itself, i.e., devoid of any activity pertaining to any object. anaparam: na vidyate param kAryam yasya: vastubhutakaryasunyam.

ParAt param: beyond the supreme i.e., Hiranyagarbha or beyond ajnAna which is the cause of all effectuation. Vide the sruti: aksarat paratah parah (Mund.): "Supreme beyond all maya." By the word 'para', Hiranyagarbha too may be understood in accordance with the sruti: sa etasmat jivaghanat parat param purisayam purusamiksate (PrANa): "He sees the Supreme Purusa residing in the the most Supreme beyond all jivas."

pretyak: non-different from jiva, the inmost substance of all.

ekarasam: of unitary character.

atmalaksanam: By the sruti: yaccapnoti yadadatte yaccatti visayan iha | yaccasya santato bhavah tasmadatma prakirtitah || "that which attains, takes, which eats the sense-objects, that of which this is constant nature is therefore called the Atman"; possessed of character of the Atman.

satyacitsukham: which is of the nature of Existence, Knowledge and Bliss.

anantam: unlimited.

avyayam: undecaying, eternal.

That Brahman thou art. Meditate on That in thy mind.

Verse 265

uktamarthamima-mAtmani svayam bhAvaya prathitayuktibhidhiyA|
samshayAdirahitam karAmbuvat tena tatvanigamo bhaviSyati||

Meditate in thy mind with approved reasonings on this teaching which has been conveyed to you, free from doubt etc., like water in the palm of the hand. By that thou wilt get ascertainment of the established truth.

uktamartham: This teaching (of identity between the jivatman and the Paramatman).

prathitayuktibhih: by famous reasonings; famous character of reasoning relates to its being in accord with sruti.

dhiya: in the antabkarana free from blemish.

atmani: in the intellect.

svayam bhavaya: meditate thyself. By that meditation, like water in the palm of the hand, it becomes clear, free from doubt.

evam tattvanigamah: the ascertainment of the truth arises thus.

samsayadirahitam: free from doubt etc., including misapprehension, and sense of improbability.

The word 'bhavisyati' is to be understood as modified by the adverb: samsayadirahitam.

Verse 266

svam bodhamAtram parishuddhatatvam

vivekac`y~maōi

vijnAya sanghe nrpavacca sainye|
tadAtmanaivAtmani sarvadA sthito
vilApaya brahmaNi drshyajAtam||

Realising thyself in the assemblage (of body, sense organs ahamkara, form etc.) as pure intelligence, free from all wrong ideas, like the king in the army, being ever established in thy own self, merge everything that is seen (the entire universe) in Brahman.

Like the king who is identified in the army which is made up of many soldiers by the emblems of the umbrella etc., realising the Atman by your understanding in this combination of the body, the senses, the breath and the ego-sense, as purified truth, as pure intelligence which illumines everything and as unconnected with whatever is seen, be securely established always in that cit which is your atman. brahmani drsyajatam vilapaya: merge all that is seen in Brahman in accord with the declaration: "Merge the earth in water, the water in fire, fire in the wind (vayu), the wind in the sky, the sky in the unmanifest, that again in pure atman. I am that Hari, the Pure":

Prithivyapsu payo vahnau vahnir vayau nabhasyasau
Nabho'pyavyakrte tacca suddhe sudho'smyaham harih

Thus making sure that every effect has no reality apart from its cause, know that everything has no existence apart from the cause of all, namely Brahman. tattvam: real nature, yathatmyam. bodhamatram: sarvavabhasaka jnanamatram: as pure intelligence that illumines everything. Vijnaya: Vivekena anubhuya: realising by your discrimination.

Verse 267

buddhau guhAyAm sadasiddhalakSaNam
brahmAsti satyam paramidvitIyam|
tadAtmanA yotra vased guhAyAm
punarna tasyAnguhA-praveshah||

In the cave of the buddhi, there is the Supreme non-dual Brahman which is the ultimate truth and distinct from the perceivable and the unperceivable. For one who lives in this cave as that Brahman, there is no more entry for him in the cave of the body.

sadasadvilaksanam: distinct from the gross which can be perceived and the subtle which cannot be perceived. Such secondless Supreme Brahman which is the ultimate truth exists in the cave of buddhi. Vide the srutis: yo'yam vijnanamayah pranesu hrdayantarjyotih purusah; sa vA esa atma hrdi. (Brh). As conveyed in the srutis: pratibodhaviditam and drisyate tvagryaya buddhya suksmaya (Katha), this Brahman cannot be known without the aid of the subtle buddhi. As a face is reflected in a mirror which acts as the medium of reflection, though Brahman is everywhere, it is said to be in buddhi as the buddhivrtti alone removes the concealment and receives Brahman in itself. For, in dreamless sleep, its nature cannot be comprehended as buddhi is inoperative in it. The expression buddhau guhayam is metaphorical; and the locative here means nearness: samipyasaptami, i.e., in the nearhood of the intellect-cave as in pasane vrksah 'the tree on the stone' which means really 'the tree near the stone'.

Even though the word guha applies to all the five sheaths, yet, as the mental and other sheaths are connected with the atman through buddhi and as the sheath of bliss (anandamayakosa) cannot be clearly known except by buddhi, therefore, the primacy is given to the buddhi which is predominantly of sattva nature.

tadatmana..... guhapravesah: For that person who lives as Brahman in the guha which is the gross and subtle body there is no further entrance into the physical body, i.e., he will not be born again. Or, the word 'anga' in the text may be taken as apostrophising the disciple.

pravesah: false identification with the body. Such an identification will not arise again. Vide the

vivekac'āyamaōi

sruti: na sa punaravartate (Chand). and, atmanam cet vijaniyat ayamasmīti purusah kimicchan kasya kamaya sariramanusamjvaret (Mund.): "He (the liberated one) does not come back (to samsara)". , If a person knows the atman in the manner of 'I am (Brahman)', then desiring what and for whom does he identify himself with the body?"