

श्रीशङ्कराचार्यविरचित वाक्यवृत्तिः

EXPLANATION OF TAT TVAM ASI

of

SHREE SHANKARAACHAARYA

Translation and Explanation

*by*

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# वाक्यवृत्तिः

Some words you should get acquainted with:

Vaakya here means the MahaaVaakyas of Upanishads like Aham Brahmaasmi, Tattvamasi etc.

Vritti is the analysis of the correct meaning of these MahaaVaakyas.

An ordinary Vaakya is a sentence made of words with meaning, which is the complete utterance of a thought or idea.

Vritti means the force of the word by which it expresses indicates or suggests a meaning (अभिधा लक्षणा व्यञ्चना).

Abhidhaa means the literal sense of the word which it denotes directly.

Lakshanaa means indirect application or the secondary meaning of the word.

Vyanchanaa means suggested meaning

Brahman is not a God-entity.

Brahman is the reality-state where it shines as the truth.

Perceived world along with the Jeeva entity is a mentally conceived state of experience alone, rising as the Vasanaa-fulfilment processes, which is a product of Avidyaa; absence of true knowledge.

It vanishes with the rise of the correct Knowledge.

Incorrect knowledge is Jagat.

Correct Knowledge is Brahman.

Brahman is Tat.

Jeeva is Tvam.

Tat is Tvam.

How?

Shankara explains.

TATTVAMASI  
[THAT THOU ART]

SALUTATION TO THE SUPREME

**TAT-THAT**

सर्गस्थितिप्रलयहेतुमचिंत्यशक्तिं विश्वेश्वरं विदितमूर्तिमनन्तमूर्तिं  
निर्मुक्तबन्धनमपारसुखाम्बुराशिं श्रीवल्लभं विमलबोधघनं नमामि

॥१॥

*I salute the dearest lover of Shree  
(Brahman who is the dearest essence of the Self  
as the perceived phenomenon);*

Vishnu is not the MahaaVishnu of Vaikuntha; but that which is the common essence of all and fills all as the awareness.

Shree is the Jagat; the wealth of this Brahman; the essence of this Reality-state; that which is never separate from it as the Knowledge of all.

*who is dense with the taintless state of dense Knowledge  
(Brahman the dense state of Knowledge bereft of all perceptions);*

Brahman-state is a quiescent state of pure awareness, where no perceptions exist.  
Why?

Because perceptions namely the objects are unreal and do not exist at all except as realities belonging to the ignorant mind.

Objects are just some knowledge produced by the senses according to the Vaasanaa-states of a Jeeva.

Brahman has no Vasanaa; and so no perceived exists in the Reality.

Brahman alone is; no Jagat.

Yet Jagat exists as the Knowledge expanse, as the nature of Brahman, as itself.)

*who is the cause of creation, existence and destruction of the world  
(Brahman from whom, rise the conceptions of  
creation, existence and destruction);*

That alone rises as the concepts of beginning, middle and end, though itself is beginning less and endless.

*whose power is unthinkable;  
(Brahman who is beyond the reach of mind and intellect);*

The very mind which is a thinking function is a non-existing, imagined conception of the conceiving power of Brahman.

Which mind can ever conceive Brahman when it is itself a product of Brahman's conception?

*who is the Supreme ruler of the entire perceived world  
(Brahman who exists as the very essence of the perceived);*

As the awareness essence, Brahman alone supports all the movements of the Jagat; though he (it) himself is without any movement.  
Movement can be there when there is space to move only.  
How can the conception of space rising from Brahman contain Brahman within itself as movement?

*who is seen with the form  
(Brahman who is seen as the perceived world);*

Whatever you see is Brahman alone and not any object.  
Whatever you perceive is the form of Knowledge alone; and not any absolute object staying independent of sense perception.

*whose form is endless  
(Brahman who is endless as the perceived);*

Brahman-state exists as Jagat.  
'That' alone is 'This'  
Brahman and Jagat are synonymous words.  
Brahman is endless; so is Jagat.

*who is completely free of the bondage  
(Brahman who is bereft of the perceived  
which is a product of mind and intelligence);*

What is bondage but the belief in the reality of the perceived world?  
Brahman the state of true knowledge has no mind or intellect or senses; the words bondage and liberation have no meaning in the realized state of Knowledge.

*who is the ocean of limitless bliss  
(Brahman who is in the quiescent state bereft of all perceived;  
and so is the silent state namely bliss).*

The joy experienced in the Jagat is just the state of mind-silence which is the cessation of its agitation for a few seconds, when the desired object is obtained.  
Brahman state is not made of such idiotic joys.  
It is the bliss of silence, where the very mind is absent, senses are absent, the perceived is non-existent; and awareness alone is there as itself.

**'THAT IS THOU' IS REALIZED**

यस्य प्रसादादहमेव विष्णुर्मय्येव सर्वं परिकल्पितं च  
इत्थं विजानामि सदात्मरूपं तस्याङ्घ्रिपद्मं प्रणतोऽस्मि नित्यम्

॥२॥

*By his grace I have realized myself as the Vishnu,  
(the all-pervading essence of all)  
(Vishnu (Vish) who enters and exists within all);*

*in me, the essence of Reality (as Brahman),  
the entire perceived is conceived fully;  
and understood (and realized) as the true essence of me in this manner  
(as if liberated from bondage).*

*I (the JeevanMukta), always  
(as bound by the time based mind that is made of purity (Sattva) alone)  
remain in servitude  
(as the knowledge-state where the body-I is non-existent)  
to his lotus feet  
(that is spread out as the entire perceived world as my essence.)*

A SEEKER AFTER LIBERATION APPROACHES A TEACHER

तापत्रयार्कसंतप्तः कश्चिदुद्विग्नमानसः शमादिसाधनैर्युक्तः सद्गुरुं परिपृच्छति

॥३॥

*Some person (who desires liberation),  
who is well-scorched by the three fires ;  
[of AadhiBhautika (physical), AadhiDeivika (unseen forces)  
and Aadyaatmika (connected to one's life situations)];*

*his mind in heavy anxious state;  
(unable to find a way out of all these sufferings);*

*who has mastered the required qualities of  
Shama (calmness), Dama (control of senses), Uparati (freed of desires),  
Shraddhaa (faith in the words of scriptures), Titiksha (forbearance),  
Samaadhaana (equanimity);*

*approaches the teacher, who is in the realized state of Brahman;  
and questions.*

अनायासेन येनास्मान्मुच्येय भवबन्धनात्तन्मे संक्षिप्य भगवन्केवलं कृपया वद

॥४॥

*Please kindly tell me Bhagavan in brief, how to get free of this bondage of Bhava (belief in the reality of the perceived) with ease.*

TEACHER EXPLAINS

साध्वी ते वचनव्यक्तिः प्रतिभाति वदामि ते इदं तदिति विस्पष्टं सावधानमनाः शृणु

॥५॥

*Your way of speaking the words expresses your sincerity; so I will explain to you clearly, that this individual self alone is that (Brahman-self).*

*Listen with full attention.*

तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः तादात्म्यविषयं ज्ञानं तदिदं मुक्तिसाधनम्

॥६॥

*The understanding of the oneness in essence of the Jeeva (limited entity) and the Supreme state of Reality, which is declared by the statements of Upanishads like 'Tattvamasi' ('Thou' are 'That') is known as the 'Knowledge'.*

*That alone is the method to be practiced for attaining liberation.*

THE STUDENT EXPRESSES HIS LACK OF UNDERSTANDING

को जीवः कः परश्चात्मा तादात्म्यं वा कथं तयोः तत्त्वमस्यादिवाक्यं वा कथं तत्प्रतिपादयेत्

॥७॥

*Who is a Jeeva and what is the Supreme essence (Paramaatmaa)?*

*How are they both one in essence?*

*How the statement 'Tattvamasi' expresses that truth?*

TEACHER EXPLAINS

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव हि यस्त्वं पृच्छसि मां कोऽहं ब्रह्मैवासि न संशयः

॥८॥

*We will provide the solution.*

*Who else is the Jeeva?*

*You alone are that Jeeva (who is identified with the Jeeva state).*

*You are questioning me 'Who I am',  
and (the answer is) you are the Brahman.  
(Tattvamasi)*

*There is no doubt about it at all.*

STUDENT SPEAKS

पदार्थमेव न जानामि नाद्यापि भगवान्स्फुटं अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद

॥ ९ ॥

*I do not understand clearly  
the meaning of the words (of this Mahaa Vaakya) Bhagavaan, till now.*

*How will I realize the meaning of the statement 'I am Brahman', tell me?  
(I do not know what those three words - Tat Tvam Asi - mean.)*

TEACHER SPEAKS

सत्यमाह भवानत्र विगानम् नैव विदयते हेतुः पदार्थबोधो हि वाक्यार्थावगतेरिह

॥ १० ॥

*What you say is indeed true; there is no contradiction at all.*

*To understand the meaning of the statement,  
you have to understand the meaning of the words first.*

अंतःकरणतद्वृत्तिसाक्षी चैतन्यविग्रहः आनन्दरूपः सत्यः सन्निकं नात्मानं प्रपद्यसे

॥११॥

*Why are you not able to know your essence -  
which is true*

*(you must be really there for asking questions);  
which is the witness for all the actions of the inner mind-faculty  
(you are aware of what you are thinking);  
which is of the nature of pure awareness of understanding state  
(you understand the perceived world around you);  
which is of the nature of quiescent bliss alone  
(which you are not able to realize)?*

You as the awareness behind all your actions of the mind and body are not able to know that you are that very awareness. That is always there and never absent. How is it that you do not know it?

सत्यानन्दस्वरूपं धीसाक्षिणं ज्ञानविग्रहं चिंतयात्मतया नित्यं त्यक्त्वा देहादिगां धियं

॥१२॥

*(This truth is realized by)*

*renouncing the sense of identity superimposed on the body at all times  
by realizing the real essence which is you,  
which is of the nature of knowledge alone,  
and is the witness for all the actions of the intellect;  
and which is of the nature of truth and bliss.*

You are not able to know your own true Self because you believe that the physical body is the real you.

Body is nothing but some knowledge rising from the senses, like a pot or cloth.

How can it be you?

You are the one capable of knowing the perceived around you.

Body is inert. It moves because of some life-force empowering it.

You are some awareness, which is always aware of the actions of the mind, intellect and body. Even now you are here because you are aware of the intellect which is unable to understand the Mahaa Vaakya; are aware of the mind which is suffering in life experiences; and are aware that you have to be free of it.

Your body is not seeking liberation.

You are seeking liberation; without understanding that you are already liberated and bondage is not your nature at all.

रूपादिमान्यतः पिण्डस्ततो नात्मा घटादिवत् वियदादिमहाभूतविकारत्वाच्च कुम्भवत्

॥१३॥

*An object with a shape is solid.  
(Body is also solid and has a shape.)*

*Self (the true 'you') is not like a pot  
which has a shape and looks solid.*

*Self is not like a pot  
which is made of the combination of the five elements like space etc.  
(Body which has a shape is solid and made of elements,  
is not the true you.)*

STUDENT SPEAKS

अनात्मा यदि पिण्डोऽयमुक्तहेतुबलान्मतः करामलकवत्साक्षादात्मानं प्रतिपादय

॥१४॥

*If this solid looking body object is not the Self (my true essence),  
(since it is with shape and is made of elements),  
then ascertain the same fact with reason,  
and make me understand my true-state like the gooseberry in the palm  
(as a direct experience).*

If I am not the body, prove it.

Why cannot I experience my true nature as a direct experience?

Make me understand my true essence; and explain the statements of Upanishads.

## TEACHER SPEAKS

घटद्रष्टा घटाद्भिन्नः सर्वथा न घटो यथा देहद्रष्टा तथा देहो नाहमित्यवधारय

॥१५॥

*A person who sees a pot is different from the pot.  
(He just has the knowledge of some shape and its qualities.)  
He is never the pot ever.*

*A person who is seeing his body is also similar.  
(He just has the knowledge of the some shape and its qualities;  
and is never the body ever.)*

*Realize through ascertained reason that 'I am not the body'.*

First thing to get disproved is the body.

Look at the pot on the floor and the body that you know as 'I'.

What are the similarities?

Both are sensed by the senses as in an outside. ('Outside' is also a conception only)

Both are made of the five elements.

Both have some shapes.

The only difference is that you are aware of the body-movements closely at all times and not the movement of the pot or cloth. Body is your permanent sensed object.

Why should that make you think that you are the body?

Body information is slightly different from the pot-information; that is all.

Both are of Bodha-form only; both are understood by you as objects.

That which is seen by you, cannot be you.

एवं इन्द्रियदृष्टनाहमिन्द्रियाणीति निश्चिन्नु मनो बुद्धिस्तथा प्राणो नाहमित्यवधारय

॥१६॥

*(If you think that you are a person with limbs)  
you similarly reason out with certainty that you are a seer of limbs  
(and have only the knowledge of the actions of the limbs as outside);  
and so you are not the limbs (Indriyas);*

*so also realize that you are not the mind, intellect or the Praana  
(since you have the knowledge of their actions).*

*(You cannot see yourself as an object of Knowledge;  
you can only be the silent state of existence as you.)*

Similarly, follow the same process of Vichaara and understand the mind, intellect, Praana also as objects of your Knowledge only.

If you do not know them, they will cease to exist for you; but not you.

You conceive the body, and the limbs and a life-force which empowers its functions, and a mind that thinks, and an intellect that analyzes and decides.

Where are they except as your conceptions?

संघातोऽपि तथा नाहमिति दृश्यविलक्षणं द्रष्टारमनुमानेन निपुणं संप्रधारय

॥१७॥

*The combination of all these is also not the 'I'.*

*Realize this with the sharp and subtle reasoning  
and understand the seer who is different from the seen.*

*(You can see everything,  
from the inner mental activities to the outside world of physical activities  
staying outside of them.*

*Withdraw from each as an outsider and know them as different from you.)*

You cannot argue that the combination of all these (limbs, mind, etc) as the 'you'.

How can you be that what is seen by you?

Eye cannot be the object that is seen. It cannot see itself. It can remain only as the eye.

So also, you can be just the awareness which is aware of all these; you cannot be all these, combined or separate.

देहेन्द्रियादयो भावाः हानादिव्यापृत्तिक्षमाः यस्य सन्निधिमात्रेण सोऽहमित्यवधारय

॥१८॥

*By whose very presence,  
objects like the body and senses are active and cease from action,  
that I am;  
reason out like this.*

If you were not aware, these objects sensed and thought by you cannot have existence at all.

This awareness is in all living things as the common basis.

A cow may have it less; a man may have it more; a tree may have it even less; and a rock may just be a blocked awareness.

But this awareness state of Reality alone exists, as all the objects as themselves.

You see a pot means the pot exist as a pot.

It is a pot, because you are aware of the information of a pot.

You as a pot-perceiver will see a pot only.

You and the pot are made for each other when you perceive.

Pot exists as a part of you, as your knowledge; as your awareness of pot.

You can see a variety of things; and they all are part of your knowledge of them.

Unless you are aware as their perceiver, the perceived cannot exist.

Even these divided perceiver-states are one single common undivided awareness state alone. You sense; and the object is there.

You see; the image rises instantly as part of the eye. Turn away; the image ceases to be for you. You smell; the smell rises. You touch; the object solidifies. You taste; the object is tasted.

You alone conceive the objects and their qualities.

You alone move the senses and limbs. You are the Lord of the Indriyas.

अनापन्नविकारः सन्नयस्कान्तवदेव यः बुद्ध्यादींश्चालयेत्प्रत्यक् सोऽहमित्यवधारय

॥१९॥

*Completely undergoing no change at all,  
that which moves the intellect etc in their functions, 'that I am';  
reason out like this.*

Body moves; senses bring information; mind is flooded with thoughts; intellect keeps on deciding matters; and you stay as the changeless awareness which watches it all. If you were not changeless, you will be a new 'I' with every new thought and every new action of the body.

अजडात्मवदाभान्ति यत्सान्निध्याज्जडा अपि देहेन्द्रियमनःप्राणाः सोऽहमित्यवधारय

॥२०॥

*By whose presence,  
the body, senses, mind and Praanas,  
though inert,  
shine forth as if non-inert, 'that I am';  
reason out like this.*

How can you ever believe that the body is conscious? It is an inert thing. Senses just are tools that produce some sensation; and something appears like an object in an outside. They are not consciously acting independent of you. They are also inert tools of perception. Because of your presence, they look as if they are conscious. Body-consciousness is just a reaction to the objects outside; and should not be confused with the understanding awareness.

अगमन्मे मनोऽन्यत्र सांप्रतं च स्थिरीकृतं एवं यो वेद धीवृत्तिं सोऽहमित्यवधारय

॥२१॥

*(When you forcefully try to control the mind through meditation)  
(you are aware that)  
'my mind went elsewhere, and now I have made it stable'.*

*When you are aware of it as outside of you and know of the mind-actions;  
know that 'that state' alone is the 'I'.*

When you are concentrating on some abstract concept; suddenly you understand that you had gone off the track in thinking; and bring the mind under control; how is it possible if the mind was not outside of you, and not you? If you were the mind, you will never know the mind's actions as an outsider.

स्वप्नजागरिते सुप्तिं भावाभावौ धियां तथा यो वेत्त्यविक्रियः साक्षात्सोऽहमित्यवधारय

॥२२॥

*Know that you are the directly experienced changeless state of 'I'  
which understands the state of dream, waking state, sleep,  
their presence and absence.*

*(Absence of dream and sleep is understood when you wake up.  
You are able to recollect them as an outside observer;  
since you were the changeless witness of all these three states.)*

This pure awareness state is known as Turyaa.

It is changeless.

It does not come and go like the dream, or the sleep or the waking state.

Waking state vanishes; sleep comes; sleep is gone; dream comes; dream is gone;  
waking state comes.

How do you know these three states are there?

If you were not there when you slept deeply, you will not be able to say that 'I slept'.

If you were not there when you dreamed, you will not be able to say that 'I dreamt'.

You were there through dream and sleep; and now get up and say that dream is not real.

While dreaming, you had no such thought.

You were fully into its reality.

Dream was disproved when you woke up to this reality (waking state).

This waking state will be disproved when you wake up to the truth.

That is the state of Turyaa; the Knowledge state.

This knowledge-state; this awareness is the true you.

There is no Jagat and you; but you exist as the support of the three states of waking etc.

घटावभासको दीपो घटादन्यो यथेष्यते देहावभासको देही तथाऽहं बोधविग्रहः

॥२३॥

*The lamp which reveals the presence of a pot with its light  
is considered as different from the pot.*

*So also, the thing which is inside the body  
as the awareness or understanding power  
reveals the presence of the body.*

*'I am of the form of awareness only which knows the perceived.'  
(Realize this truth as your nature.)*

Light reveals the objects. It is not the objects.

You are aware of the information produced by the mind through the senses.

You are the light which knows the sun as the object of knowledge.

You are the light of all lights.

All that is perceived from Brahmaa to a tiny worm inside a hole, is not you.

You know them; you are not 'them'.

पुत्रवित्तादयो भावा यस्य शेषतया प्रियाः द्रष्टा प्रियतमः सोऽहमित्यवधारय

॥२४॥

*Things like the son, wealth etc are liked  
because of that love for that remaining state of awareness.*

*The one who sees is always there and is the dearest of all.*

*(For the sake of the Self, everything else becomes loved.  
Self alone is the most loved of all.)*

*Realize that, 'that state' is the 'I'.*

And you think you love your wife, husband, son, daughter, wealth etc etc.

What a misconception!

You love the wife or son or wealth; because you love yourself.

You do not know what is the Self; yet you love it so much that you love a wife for the sake of the Self; the son for the sake of the Self...and so on.

Who does not love the Self?

It shines in all as the 'I' 'I'; without the sound of 'I'; without the word meaning of 'I', in all the animals, trees, rocks, and everything that exists.

This 'I', the silent presence makes the pot as pot, tree as a tree and the cow as the cow.

It is in all, as all; yet it is not anything at all.

It is just the essence of all as the Knowledge; the Bodha.

परप्रेमास्पदतया मा न भूवमहं सदा भूयासमिति यो द्रष्टा सोऽहमित्यवधारय

॥२५॥

*With extreme love towards oneself,  
he who always feels that  
I should never cease to be;  
I must be always existent;  
realize that, 'that state' is the 'I'.*

You love the Self and not any other thing.

It is the dearest of all.

Why?

You always want to be.

Cessation is not your nature.

All things may come and go; but you exist as the constant 'I' through all the changes of the body, mind and intellect.

You may allow even the body to die in battles and other things; for the love of the Self only.

## TVAM – ‘THOU’

यः साक्षिलक्षणे बोधस्त्वंपदार्थः स उच्यते साक्षित्वमपि बोद्धत्वमविकारितयाऽऽत्मनः

॥२६॥

*The awareness-state as the witness-state  
is the meaning of the word ‘Tvam’ (Thou).*

*This witness state is also awareness state only  
(without the idea of being a witness of the perceived),  
since the true essence is completely changeless.*

*(There is not even the quiver of any idea or thought,  
since it is a state where mind, intellect and the perceived are absent.)  
(That alone is referred to by the word ‘Thou’  
in the Upanishad statement.)*

If you have understood now that you are always a witness for all the actions of the mind, body etc; then, that alone is known as the awareness state; and that alone is the Tvam in the Mahaa Vaakya.

(This witness state is not a conscious mind-state of such an idea.)

Tvam is the changeless something which is aware of all changes.

देहेन्द्रियमनःप्राणाहंकृतिभ्यो विलक्षणः प्रोज्झिताशेषड्भावविकारस्त्वंपदाभिधः

॥२७॥

*That which is completely different from  
the body, senses, mind, Praana, ego-sense;  
that which is completely removed of the six changes  
that belong to the body  
(birth, existence, growth, aging, decay and cessation);  
is the meaning of the word ‘Tvam’ (Thou).*

*(You are not any of these, whatever you think as you.)*

त्वमर्थमेवं निश्चित्य तदर्थं चिन्तयेत्पुनः अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च

॥२८॥

*After ascertaining correctly the meaning of the word ‘Tvam’  
one should now understand the meaning of the word ‘Tat’.  
by knowing -what all do not refer to ‘Tat’,  
and in a methodical reasoning process (as guided by the scriptures).*

## TAT - 'THAT'

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः अदृश्यत्वादिगुणकः पराकृततमोमलः

॥२९॥

निरस्तातिशयनन्दः सत्यः प्रज्ञानविग्रहः सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते

॥३०॥

*That (Tat) is known as the Supreme essence of Reality (Paramaatman)  
as sung by the Upanishads;*

*'which' is removed completely of all the faults of  
this Samsaara, the ever changing state of flowing experiences;  
(Samsaara is non-existent in 'Tat')*

*'which' does not have the qualities of grossness etc  
(of the sense perceived objects);  
(You cannot perceive it through the senses like a pot or cloth).*

*'which' is not an object of perception and  
is bereft of all such qualities of visibility;  
(You cannot see it, touch it, smell it, hear it or taste it).*

*'which' is completely free of the taint of delusion  
(that belongs to the Jeevas);*

Delusion is the belief in the reality of the world.

*'which' is the state of never-setting state of quiescent bliss;*

Bliss is the absence of the ascertained belief in the perceived world.

*which is the truth  
(and not any relative reality like the dream or waking state  
where each is proved untrue in the other state);*

*'which' is of the nature of pure Knowledge-awareness;  
(exists as the knowledge by which all objects of knowledge exist)*

*'which' is of the nature of existence only  
(by which all things exist as its essence)  
(by which reality, all things appear real);*

*'which' is complete (without the divisions of space or time or limitations).*

सर्वज्ञत्वं परेशत्वं तथा संपूर्णशक्तिता वेदैः समर्थ्यते यस्य तद्ब्रह्मेत्यवधारय ॥३१॥

*That which is proved by the Vedas (Upanishads) to be  
the state of all knowledge;  
the supreme controller,  
the one with complete power;  
know that (Tat) to be the state of Brahman.*

यज्ज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितं मृद्याद्यनेकदृष्टान्तैस्तद्ब्रह्मेत्यवधारय

॥३२॥

*That which is proved and declared by the Scriptures  
through many examples of clay etc,  
(knowing one object of clay, all objects of clay get known,  
knowing one object of iron, all objects of iron get known and so on)*

*by knowing which everything gets known,  
(knowing that which stays across  
the changing pattern of a single sense object,  
the reality behind all sense perceptions gets known)*

*know that (Tat) to be the state of Brahman.*

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय

॥३३॥

*Shrutis explain and ascertain the endless state of that Reality;  
and to prove this,  
they say that this world made of elements is its effect.*

*(Though That alone is this,  
to explain the truth of Brahman state as endless,  
they have to explain the world which rises, stays and sets as its effect;  
because you ignorantly believe in the reality of the world.)*

To cure a child of ghost-illusion, you have to explain how the ghost came to be; though the ghost is non-existent.

*Know that (Tat) to be the state of Brahman.*

विजिज्ञास्यतया यच्च वेदान्तेषु मुमुक्षुभिः समर्थ्यतेऽतियत्नेन तद्ब्रह्मेत्यवधारय

॥३४॥

*That which is ascertained in the Upanishads,  
through great efforts (as debates and discussions)  
as a state to be realized by the seekers after liberation,  
know that (Tat) to be the state of Brahman.*

जीवात्मना प्रवेशश्च नियन्तृत्वं च तान्प्रति श्रूयते यस्य वेदेषु तद्ब्रह्मेत्यवधारय

॥३५॥

*That which is mentioned in the Vedas  
as 'that' which enters (the perception state)  
as a Jeevaatmaa  
(deluded about the true Self);  
and also mentioned as the controller of all perceptions  
(as the Supreme Self)*

*know that (Tat) to be the state of Brahman.*

What is the difference between Jeevaatmaa and Paramaatman?

Jeevaatmaa is the idiot Brahman (not any entity or being, but a state) who has forgotten himself.

Paramaatman (not any entity or being but a state) stays as himself.

In Paramaatman, Jeevaatmaa is not there at all; like darkness cannot be there in the sun. In Jeevaatmaa-state, Paramaatman is not there at all like the sun in darkness.

Actually darkness is not a reality; it is the absence of light only.

Avidyaa is Jeevaatmaa.

Brahman exists as the true knowledge and absence of true knowledge.

Brahman is all knowledge.

False knowledge (belief in the perceived as true); or the absence of true knowledge is the Jeeva. Jeeva is also Knowledge-state; but is the non-existent false entity made of emptiness only.

कर्मणां फलदातृत्वं यस्यैव श्रूयते श्रुतौ जीवानां हेतुकर्तृत्वं तद्ब्रह्मेत्यवधारय

॥३६॥

*That which is mentioned in the Vedas  
as 'that' which bestows the fruits of actions,  
and which also is mentioned as  
the causal factor for the actions performed by a Jeeva;  
know that (Tat) to be the state of Brahman.*

Jeeva is an imagined entity which has imagined itself.

This imagination is empowered by the awareness state only.

This Jeeva imagines the body; the world; the actions; the results of actions; bondage; liberation; creation; destruction; cause and effect; a controller and so on.

Jeeva is the power of imagination of the Supreme.  
 Jeeva is the dream-state of the Supreme.  
 Jeeva is the wave in the ocean of quiescent ocean of awareness. Unable to know the ocean as itself, the Jeeva-wave wants a cause for its non-existing world.  
 Who else is the cause but the Para Brahman?  
 Who else gives fruits of actions but Para Brahman?  
 Who else is there but Para Brahman?  
 Call it the cause or effect or controller or controlled; all are words with meaning which belong to the perceived world.  
 Only 'Tat' is; nothing else. If you see the world; well, you need a cure!

तत्त्वं पदार्थो निर्णीतो वाक्यार्थश्चिन्त्यतेऽधुना तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः

॥३७॥

*The two words Tat and Tvam (That and Thou) have been determined.*

*Now we will understand the entire purport of the sentence  
 ('Tattvamasi'- That Thou Art).*

*The entire sentence (made of these three words)  
 is intended at stating the oneness of the two words (Tat and Tvam)*

Tat means 'That'. Tvam means 'Thou'.  
 Both have different meanings.  
 That can never be you.  
 How can Tat and Tvam mean the same thing?  
 We are going to prove that both words have the same meaning, by discarding the commonly understood meaning of the terms; and taking only the secondary suggested meaning as correct.  
 In all common usage these words may have different meanings; but in the Mahaa Vaakya, they have the same meaning and are synonymous in nature.  
 Tat is Tvam; and Tvam is Tat.  
 It is like saying Paadapa (tree) and Vrksa (tree) are the same.

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र संमतः अखण्डैकरसत्त्वेन वाक्यार्थो विदुषां मतः

॥३८॥

*Here the meaning of the sentence should not be derived  
 as a combined form or as from the speciality of any word.*

Do not take the entire sentence as with commonly denoted word-meanings; it will sound absurd. Do not take the separate meanings of the words also; since you will start misinterpreting it saying the body-you is the Brahman-god; which is nothing but a sign of insanity.

*According to those who have realized that state,  
 the meaning of the sentence is just the  
 unbroken undivided essence of Bodha only.*

'Tat Tvam Asi'

The whole sentence means the undivided state of Reality.

Tat is Tvam; and Tat alone is.

Call it Tvam or Tat; that state is not divided like what is seen in the sentence.

Tvam in you is wrongly interpreted as the body, mind, senses etc.

Tvam is actually the awareness state which is aware of the actions of all these.

Tat is also the awareness state.

So, what difference is there between Tvam and Tat?

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः

॥३९॥

*That which shines forth as individual awareness  
(of a particular field of perception),  
is actually of the nature of non-dual bliss.  
(Ignorance of this truth is bondage.)*

Field of perception is nothing but a Vaasanaa-field rising out of ignorance.

Vaasanaa is a want of completeness; want of something which needs fulfilment.

Brahman-state is a fulfilled changeless state.

Vasanaa is non-existent in that state.

Perceived world also is non-existent in that state.

Yet; it is the awareness which is aware of the perceived.

It exists as the perceived with the perceiver.

*The state of non-dual bliss is actually of the nature of individual awareness  
(of a particular field of perception).*

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि

॥४०॥

*In this manner,  
when you realize the oneness of  
the two words referring to the same meaning,  
then the non-state of Brahman (as the deluded body-identified Jeeva)  
which refers to 'Tvam' will vanish away for sure.*

Gold exists as the bangle or ring or anklet or necklace.

If the bangle thinks that it is limited by a shape and wants liberation, then what to say?

Tat Tvam Asi!

That gold is you!

Actually the gold is also gold; bangle is also gold.

Bangle is a false-knowledge of the gold.

In gold, bangle is non-existent.

Bangle existing as bangle is bondage; bangle existing as gold; that is, gold existing as gold is liberation. Gold never was bound; never was liberated.

Bangle imagines bondage; bangle imagines a teacher; and bangle imagines liberation.

Tvam understands that it is Tat; like gold understanding that it is gold.

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते  
॥४१॥

*The meaning of the word Tat is indirectly expressed in this manner;  
(Tat and Tvam refer to the same thing like synonymous words)  
and so listen;  
the individual awareness (Tvam)  
exists as the nature of the complete blissful state of Reality alone (Tat)*

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने लक्ष्यौ तत्त्वंपदार्थौ द्वावुपादाय प्रवर्तते  
॥४२॥

*The Statements like Tattvamasi (That Thou Art)  
have the purport of proving the synonymous nature of the two words.*

*The meaning of the two words Tat and Tvam extend  
to include each other (discarding their separate meanings).*

Tat means Tvam; Tvam means Tat.

हित्वा द्वौ शबलौ वाच्यौ वाक्यं वाक्यार्थबोधने यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात्  
॥४३॥

*Bereft of the two different meanings that they express (directly);  
(as two different things),  
how the sentence expresses  
the sameness of both the words to refer to the same state;  
(as the same thing)  
we have explained well with your welfare in concern.*

DENOTATION (ABHIDHAA) OF THE WORD TVAM (according to us)

आलंबनतया भाति योऽस्मत्प्रत्ययशब्दयोः अंतःकरणसंभिन्नबोधः स त्वंपदाभिधः  
॥४४॥

*That which shines forth as the support of the words which refer to the 'I'  
and the real meaning of that word;  
That which is the undivided state within as the awareness,  
is the denotation (commonly agreed upon meaning)  
of the word 'Tvam'.*

Tat is the support of the 'I' and words that refer to the Self.  
It alone is the real 'I' and the Self.

Tvam in the Mahaa Vaakya refers to this Tat which is the 'I'.

When Tvam is used, it refers to the 'I' which you know as the Self as awareness (not the body).

DENOTATION OF THE WORD TAT (according to us)

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः

॥४५॥

*The denoted meaning of the word Tat is  
the entire womb of the world-appearance  
which is covered by Maayaa  
(the incorrect understanding of the truth);*

*that which is of the nature of the perceiver  
who sees the 'perceived '  
as the 'awareness of all perceiving entities';  
(the single perceiver which exists as countless perceiving minds)*

*that which is indirectly seen through the divided perceived;  
(it is not known by the mind or senses like an object;  
but yet is understood as the witness awareness)*

*which is of the nature of truth (second less Reality).*

*(It alone exists as the support of the lie called the Jagat,  
like a costume of emptiness worn by the something that is not emptiness).*

LAKSHANAA OF THE WORDS

प्रत्यक्परोक्षतैकस्य सद्वितीयत्वपूर्णता विरुद्ध्यते यतस्तस्माल्लक्षणा संप्रवर्तते

॥४६॥

*Here the Lakshanaa,  
(the indirect application or secondary significance)  
of the words alone prevail;*

*(not the commonly denoted meanings)*

*because otherwise,*

*the oneness of direct and indirect*

*(that which is perceived is the non-perceived Brahman alone)*

*and the wholeness of the two separate things (as not different)*

*become a matter of contradiction.*

Tat means 'That' and Tvam means you.

If the denoted meanings are taken, the contradiction rises, since that cannot be you.

We take the indirect meaning only; where the individual awareness is the supreme awareness; or supreme awareness is the individual awareness.

Why?

मानान्तरविरोधे तु मुख्यार्थस्यापरिग्रहे मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते

॥४७॥

*When the directly denoted meanings contradict  
and the main idea of the sentence cannot be accepted,  
then without damaging the intended meaning of the sentence,  
the meaning has to be understood;  
that is the secondary significance of the word (Lakshanaa)*

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा

॥४८॥

*In the statements like Tattvamasī,  
the secondary meaning is to be accepted in the divided words;  
and not any other,  
as in the example of the words in the sentence 'That man is this man.'*

अहं ब्रह्मेति वाक्यार्थबोधो यावद्दृढीभवेत् शमादिसहितस्तावदभ्यस्येच्छ्रवणादिकम्

॥४९॥

*Till the time,  
the intellectual understanding of the statement 'I am Brahman'  
becomes firmly established as the natural state,  
one should practice the hearing of scriptures, cogitating on them etc,  
along with the development of qualities like Shama, Dama etc.*

श्रुत्याचार्यप्रसादेन दृढो बोधो यदा भवेत् निरस्ताशेषसंसारनिदानः पुरुषस्तदा

॥५०॥

*When by the grace of the teacher  
(with his constant presence to help the student to clear his doubts),  
when the understanding becomes firm as one's natural state,  
the Purusha, the embodied state of Brahman,  
will be rid of the entire causal factors (delusion, ignorance)  
of the entire perceived phenomenon.*

विशीर्णकार्यकरणे भूतसूक्ष्मैरनावृतः विमुक्तकर्मगिलः सद्य एव विमुच्यते

॥५१॥

*The actions with results which bind him to results,  
and the element-made and subtle bodies that cover him, (as ignorance)  
getting removed;  
and freed from the jaws of the Karma crocodile;  
(with no doership in any action of the body or mind)  
he becomes instantly liberated.*

Will he vanish away from the world, when he realizes the true essence as his nature?

He will not.  
 He has woken up from a dream.  
 He does not see the body as the 'I'; but others around him still are dreaming.  
 His body exists as their dream character; and the JeevanMukta plays along the dream.  
 When he was a Jeeva with ignorance, he was bound by Karma, his past actions of ignorance which created his life-experiences. They will continue as before and finish off in the required time, like a story that had begun.  
 And a JeevanMukta who was not bound or not liberated; stays as the Tat and Tvam, without the divided meanings.

प्रारब्धकर्मवेगेण जीवन्मुक्तो यदा भवेत् कंचित्कालमनारब्धकर्मबन्धस्य संक्षये

॥५२॥

*When liberated while living,  
 because of the force of actions that have already started to take force,  
 he will stay with the body-appearance for some time  
 till the bondage of the results of the actions,  
 that have not yet started to fructify, ends.*

निरस्तातिशयानन्दं वैष्णवं परमं पदं पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते

॥५३॥

*His quiescent state of bliss not diminishing ever,  
 he attains the state of Kaivalya,  
 from which there is no return and  
 which is the supreme state of all pervading.*

A JeevanMukta sees the world as before and receives the knowledge of the world brought by the senses and the mind as before.  
 But now, he is not fooled by their reality.  
 He humours the lies told by the mind, by acting the appropriate way.  
 Life is an amusing garden for him, where he rides the dream-chariot of the body.  
 Brahman exists as Brahman watching the world.  
 Tat exists as Tvam, not seeing any difference between Tat and Tvam.  
 The words have no meaning at all for him.  
 All words with meanings, all the names of all the objects are Tat only; or not even that!  
 Knowledge alone exists as the objects of Knowledge.  
 Where is the two or the one or the many?

॥इति वाक्यवृत्तिः संपूर्णा ॥

॥ THE EXPLANATION OF THE MAHA AVAKYA IS COMPLETE ॥