

न तु वस्तुसतत्त्वविबोधनकृद्

PP: This (mahavakya) does not reveal the reality of brahman  
na tu vastu-satattva-vibodhanakṛd

विनिवर्तयदप्रतिबोधमिदम् |

by removing ignorance.  
vinivartayad apratibodham idam

सदुपासनकर्मविधानपरं

It is an injunction to meditate on brahman.  
sad-upāsana-karma-vidhāna-param

यत एवमतो न विरोत्स्यति मे ||

So, I am not incorrect (in rejecting the identity).  
yata evam ato na virotsyati me 49

यदि वा स्तुतये सदसीति वदेन्

PP: Or saying "You are brahman" could be praise,  
yadi vā stutaye sad asīti vaden

मघवानसि विष्णुरसीति यथा |

like saying "You are Indra. You are Vishnu."  
maghavān asi viṣṇur asīti yathā

त्वमिति श्रुतिवाच्यसतत्त्वकताम्

Or, the nature of tvam, taught in the scriptures,  
tvam iti śruti-vācya-satattvakatām

अथ वा सत एव वदेद्वचनम् ||

brahman possesses, the statement might mean.  
atha vā sata eva vaded vacanam 52

अथ वा त्वमिति ध्वनिवाच्यमिदं

PP: Or, this statement could be metaphorical,  
atha vā tvam iti dhvani-vācyaṃ idaṃ

सदसीति वदेद्वचनं गुणतः |

saying "You are brahman" figuratively,  
sad asīti vaded vacanaṃ guṇataḥ

विभयं पुरुषं प्रवदन्ति यथा

like they say about a fearless person,  
vibhayaṃ puruṣaṃ pravadanti yathā

मृगराडयमीश्वरगुप्त इति ||

"Ishvara-gupta is a lion."  
mṛgarāḍayam īśvara-gupta iti 51

त्वदुदाहृतवाक्यविलक्षणता

S: Not according to what you said  
tvad-udāhṛta-vākya-vilakṣaṇatā

वचनस्य हि तत्त्वमसीति यतः |

is the statement "tat tvam asi".  
vacanasya hi tat tvam asīti yataḥ

अत एव न दृष्टिविधानपरं

So, it is not an injunction for meditation.  
ata eva na dṛṣṭi-vidhāna-param

सत एव सदात्मकतागमकम् ||

It reveals the true nature of brahman.  
sata eva sad-ātmakatā-gamakam 55

इतिशब्दशिरस्कपदोक्तमतिर्

By statements ending with the word "iti"  
iti-śabda-śiraska-padokta-matir

विहिता मनआदिषु तैर्वचनैः |

injunctions are made regarding the mind, etc.  
vihitā mana-ādiṣu tair vacanaiḥ

न विधानमिहास्ति तथा वचने

But there is no such injunction here in this mahavakya.  
na vidhānam ihāsti tathā vacane

सुविलक्षणमेतदतो वचनात् ||

It is completely different from an injunction.  
suvilakṣaṇam etad ato vacanāt 56

विकृतित्वमवादि मनःप्रभृतेर्

The mind, etc. being a modification  
vikṛtitvam avādi manaḥ-prabhṛter

बहुशः श्रुतिषु प्रकृतेस्तु सतः |

of brahman is taught by the scriptures in many places.  
bahuśaḥ śrutiṣu prakṛtes tu sataḥ

अत एव समानविभक्तितया

So, as words in apposition,  
ata eva samāna-vibhaktitayā

मनआदि सुवेद्यमसत्यमिति ||

the mind, etc. are clearly known to be unreal.  
mana-ādi suvedyam asatyam iti 62

मनसो वियतः सवितृप्रभृतेः

To the mind, space, sun, etc. (being meditated upon),  
manaso viyataḥ savitṛ-prabhṛteḥ

प्रवदन्ति न तानि सदात्मकताम् |

those (injunctions) do not attribute brahman.  
pravadanti na tāni sad-ātmakatām

मनआदि हि मुख्यमुपास्यतया

The literal meanings of mind, etc, as objects of meditation,  
mana-ādi hi mukhyam upāsyatayā

प्रवदन्ति यतोऽक्षरदृष्टियुतम् ||

are taught to be meditated on as being brahman.  
pravadanti yato 'kṣara-drṣṭi-yutam 57

जनितत्वमवादि न हि श्रुतिभिर्

It is not said by the scriptures that  
janitatvam avādi na hi śrutibhir

जनकेन सतास्य शरीरभृतः |

embodied consciousness was created by brahman.  
janakena satāsyā śarīra-bhṛtaḥ

मनआदिविकारविलक्षणतां

Unlike modifications (of brahman) like the mind, etc.  
mana-ādi-vikāra-vilakṣaṇatām

प्रतियन्ति शरीरभृतस्तु ततः ||

is embodied consciousness, they say.  
pratiyanti śarīra-bhṛtas tu tataḥ 63

परमात्मविकारविभक्तमतिर्

A separate modification of brahman -  
paramātma-vikāra-vibhakta-matir

न भवत्यत एव शरीरभृतः ।

embodied consciousness is not.  
na bhavaty ata eva śarīrabhṛtaḥ

यत एव विकारविभिन्नमतिर्

Since there is no such idea of a separate modification,  
yata eva vikāra-vibhinna-matir

न भवत्यत एव मृषात्वमतिः ॥

it is only a misconception.  
na bhavaty ata eva mṛṣātva-matiḥ 65

ननु जीवसतोरणुमात्रमपि

PP: If jiva and brahman do not have even a bit  
nanu jīva-sator aṇumātram api

स्वगतं न विशेषणमस्ति यदा ।

of difference between them,  
svagataṁ na viśeṣaṇam asti yadā

वद तत्त्वमसीति तदा वचनं

then explain what the statements, "tat tvam asi"  
vada tat tvam asīti tadā vacanaṁ

किमु वक्ति तथैष त इत्यपि च ॥

and "This is your self" actually mean.  
kimu vakti tathaiṣa ta ity api ca 68

परमात्मविकारनिराकरणं

The negation of being a modification of brahman  
paramātma-vikāra-nirākaraṇaṁ

कृतमस्य शरीरभृतस्तु यतः ।

has been done for embodied consciousness,  
kṛtam asya śarīra-bhṛtas tu yataḥ

परमेश्वररूपविलक्षणता

therefore, not even a slight difference from brahman  
parameśvara-rūpa-vilakṣaṇatā

न मनागपि देहभृतोऽस्ति ततः ॥

exists for embodied consciousness.  
na manāg api deha-bhṛto 'sti tataḥ 67

वचनं त्ववबोधकमेव यतस्

S: Because the mahavakya merely informs,  
vacanaṁ tv avabodhakam eva yatas

तत एव न वस्तुविपर्ययकृत् ।

it does not alter the thing described.  
tata eva na vastu-viparyaya-kṛt

न हि वस्त्वपि शब्दवशात्प्रकृतिं

Nor does the object, due to the mahavakya,  
na hi vastv api śabda-vaśāt prakṛtiṁ

प्रजहात्यनवस्थितिदोषभयात् ॥

give up its nature to avoid ceasing to exist.  
prajahāty anavasthiti-doṣa-bhayāt 71

यत एवमतो विषयस्य गुणं

So, a quality of an object, along with  
yata evam ato viṣayasya guṇaṁ

विषयेण सहात्मनि मूढधिया ।

the object, superimposed on atma due to ignorance,  
viṣayeṇa sahātmani mūḍha-dhiyā

अधिरोपितमप्स्विव भूमिगुणं

like the quality of earth superimposed on water,  
adhiropitam apsv iva bhūmi-guṇaṁ

प्रतिषेधति तत्त्वमसीति वचः ॥

is negated by the mahavakya, "tat tvam asi."  
pratiṣedhati tat tvam asīti vacaḥ 72

त्वमसीति पदद्वयमेति युजां

The two words, "tvam asi," are connected  
tvam asīti pada-dvayam eti yujāṁ

तदिति ध्वनिना सह तत्त्वमिति ।

with the word, "tat" - you are that.  
tad iti dhvaninā saha tat tvam iti

क्रियया सह नामपदं समियान्

The pronoun (tat) must be connected with the verb  
kriyayā saha nāma-padaṁ samiyān

निरपेक्षमुपैत्यनया हि युजाम् ॥

because one's expectation is fulfilled by that.  
nirapekṣam upaity anayā hi yujām 77

सत एव हि नाम जगत्प्रकृतेर्

Brahman, the source of the world,  
sata eva hi nāma jagat prakṛter

उपधानवशादिह जीव इति ।

is called jiva due to conditioning adjuncts.  
upadhāna-vaśād iha jīva iti

अत एव न जीवसतत्त्वकतां

So, not being of the nature of jiva  
ata eva na jīva-satattvakatāṁ

प्रकृतस्य सतः प्रतिपादयति ॥

is brahman, it (mahavakya) teaches.  
prakṛtasya sataḥ pratipādayati 74

पुरुषोऽभिहितस्त्वमसीति यदा

When a person says, "You are,"  
puruṣo 'bhihitas tvam asīti yadā

किमसानि वदेति तदाभिमुखः ।

the listener would eagerly say, "What am I?"  
kim asāni vadeti tadābhimukhaḥ

श्रवणाय भवेदणिमादिगुणं

leading to hearing the subtle truth  
śravaṇāya bhaved aṇimādi-guṇaṁ

सदिति प्रकृतं तदसीति वदेत् ॥

when he answers, "That brahman you are."  
sad iti prakṛtaṁ tad asīti vadet 80

विषयाभिमुखानि शरीरभृतः

For embodied consciousness, towards objects  
viṣayābhimukhāni śarīra-bhṛtaḥ

स्वरसेन सदा करणानि यतः ।

the senses are always directed by nature,  
svarasena sadā karaṇāni yataḥ

स्वकमेष न रूपमवैति ततः

so one does not recognize his true nature.  
svakam eṣa na rūpam avaiti tataḥ

प्रतिबोध्यत एव ततो वचनैः ॥

So, it must be taught by the scriptures.  
pratibodhy ata eva tato vacanaiḥ 82

इयता हि न देहभृतोऽस्ति भिदा

Embodied consciousness is not separate  
iyatā hi na deha-bhṛto 'sti bhidā

परमात्मदृशेरिति वाच्यमिदम् ।

from brahman-consciousness -- the mahavakya says.  
paramātma-dṛśer iti vācyam idam

स्थितिकाल इहापि च सृष्टिमुखे

At the beginning of creation even as now,  
sthiti-kāla ihāpi ca sṛṣṭi-mukhe

सदनन्यतया श्रुत एष यतः ॥

the scriptures reveal one's non-separateness from brahman.  
sad-ananyatayā śruta eṣa yataḥ 84

सदुपासनमस्य विधेयतया

"As an injunction to meditate on brahman,  
sad-upāsanam asya vidheatayā

वचनस्य मम प्रतिभाति यतः ।

the mahavakya seems to me.  
vacanasya mama pratibhāti yataḥ

अत एव न जीवसदात्मकतां

For this reason, jiva does not have nature of brahman  
ata eva na jīva-sadātmakatām

प्रतिबोधयतीत्यवदत्तदसत् ॥

it seems," it was said. That is incorrect.  
pratibodhayatīty avadat tad asat 86

सदुपास्व इति श्रुतिरत्र न ते

"Meditate on brahman," the scripture does not tell you.  
sad-upāsva iti śrutir atra na te

तदसि त्वमिति श्रुतिरेवमियम् ।

"You are that," the scripture says.  
tad asi tvam iti śrutir evam iyam

यत एवमतो न विधित्सतता

So, there is no injunction  
yata evam ato na vidhitsuṣatā

सदुपासनकर्मण इत्यमृषा ॥

to meditate on brahman. This is correct.  
sad-upāśana-karmaṇa ity amṛṣā 87

यदि तस्य कुतश्चिदिहानयनं

If an injunction is added by someone,  
yadi tasya kutaścīd ihānayanam

क्रियते तदनर्थकमेव भवेत् ।

it would be meaningless  
kriyate tad anarthakam eva bhavet

पुरुषेण कृतस्य यतः श्रुतिता

because what is taught by a person  
puruṣeṇa kṛtasya yataḥ śrutitā

न भवेदिति वेदविदां स्मरणम् ॥

has no scriptural authority, according to Vedic scholars.  
na bhaved iti vedavidāṃ smaraṇam 88

पुरुषस्य शरीरगतात्ममतिं

A person's wrong conclusion that he is the body,  
puruṣasya śarīra-gatātma-matiṃ

मृतिसम्भवहेतुमनर्थकरीम् ।

which is the cause for rebirth and suffering -  
mṛti-sambhava-hetum anartha-karīm

अपनीय सदात्ममतिं दधती

removing that with knowledge of the self being brahman,  
apanīya sad-ātma-matiṃ dadhatī

महते पुरुषस्य हिताय भवेत् ॥

it (mahavakya) is greatly beneficial for a person.  
mahate puruṣasya hitāya bhavet 91

विनिवर्तत एव शरीरगता

The wrong conclusion that the self is the body  
vinivartata eva śarīra-gatā

विपरीतमतिः पुरुषस्य तदा ।

is immediately removed for a person  
viparīta-matiḥ puruṣasya tadā

वचनेन तु तत्त्वमसीति यदा

when the statement, "tat tvam asi"  
vacanena tu tat tvam asīti yadā

प्रतिबोध्यत एष त इत्यपि च ॥

or "This is your self" causes enlightenment.  
pratibodhyata eṣa ta ity api ca 92

यदि तत्त्वमसीति वदेद्वचनं

If the mahavakya, "tat tvam asi" were to teach  
yadi tat tvam asīti vaded vacanam

सदुपासनकर्म न तत्त्वमिति ।

meditation on brahman, and not "you are that,"  
sad-upāsana-karma na tat tvam iti

पुरुषस्य फलं सदुपासनतो

for a person who meditates on brahman,  
puruṣasya phalaṃ sad-upāsanato

विमृशामि भविष्यति कीदृगिति ॥

I wonder, "What would be the result?"  
vimṛśāmi bhaviṣyati kīdṛg iti 94

पुरुषस्य तु मर्त्यगुणस्य भवेत्  
If a person's nature were truly mortal,  
puruṣasya tu martya-guṇasya bhavet

त्सदुपासनया न सदात्मकता ।  
by meditating on brahman, and not recognizing one's identity,  
sad-upāsanayā na sad-ātmakatā

न कश्चिदपि प्रजहाति यतः  
it is impossible for anyone to remove  
na kathañcid api prajahāti yataḥ

प्रकृतिं सहजामिह कश्चिदपि ॥  
one's inborn nature.  
prakṛtiṁ sahajām iha kaścid api 95

रसविद्धमयः प्रकृतिं सहजां  
PP: Just like metal, mixed with mercury,  
rasa-viddha-mayaḥ prakṛtiṁ sahajām

प्रविहाय यथा कनकत्वमियात् ।  
gives up its nature and becomes gold,  
pravihāya yathā kanakatvam iyāt

पुरुषोऽपि तथा सदुपासनया  
so too, a person, through meditation on brahman,  
puruṣo 'pi tathā sad-upāsanayā

प्रतिपत्स्यत एव सदात्मकताम् ॥  
acquires the nature of brahman.  
pratipatsyata eva sad-ātmakatām 97

यदि देहभृदेष सदात्मकतां  
If embodied consciousness actually becomes brahman  
yadi deha-bhṛd eṣa sad-ātmakatām

प्रगमिष्यति वै सदुपासनया ।  
through meditation on brahman,  
pragamiṣyati vai sad-upāsanayā

न च हास्यति रूपमसौ हि निजं  
then will it not abandon it's own nature?  
na ca hāsyati rūpam asau hi nijam

यत ऐक्यमतिर्न भवत्युभयोः ॥  
Knowledge of oneness cannot arise for two distinct things.  
yata aikya-matir na bhavaty ubhayoḥ 96

अमृतत्वमसत्पुरुषस्य यदि  
S: If a person who is not brahman  
amṛtatvam asat-puruṣasya yadi

क्रियते सदुपासनया यजिवत् ।  
becomes immortal due to meditating on brahman,  
kriyate sad-upāsanayā yajivat

यजिकार्यवदन्तवदेव भवेत्  
then the result would be temporary, like the result of a ritual,  
yaji-kāryavad antavad eva bhavet

कृतकस्य यतो विदिताध्रुवता ॥  
because anything produced is known to be temporary.  
kṛtakasya yato vidiṭādhruvatā 101

फलमीदृगिदं सदुपासनतः

Such a (temporary) result, due to meditation on brahman,  
phalam īdṛg idaṁ sad-upāsanataḥ

पुरुषस्य भविष्यति नान्यदतः ।

will arise for a person, not any other result.  
puruṣasya bhaviṣyati nānyad ataḥ

न च तन्निरवद्यतयाभिमतं

That (immortality) is not considered correct  
na ca tan niravadyatayābhimataṁ

विदुषां बहुदोषसमीक्षणतः ॥

by the wise who understand its many defects.  
viduṣāṁ bahu-doṣa-samīkṣaṇataḥ 103

सकलोपनिषत्सु शरीरभृतः

In all the upanishads, embodied consciousness is  
sakalopaniṣatsu śarīra-bhṛtaḥ

परमात्मपदैकविभक्तितया ।

in apposition with words meaning brahman.  
paramātma-padaika-vibhaktitayā

उपदेशवचांस्यनयैव दिशा

In this way, these teachings  
upadeśa-vacāṁsy anayaiva diśā

गमयेन्मतिमानभियुक्ततया ॥

an intelligent person should construe correctly.  
gamayen matimān abhiyuktatayā 105

सदुपासनकर्मविधानपरं

An injunction to meditate on brahman -  
sad-upāśana-karma-vidhāna-param

न भवेदत एव हि तद्वचनम् ।

the mahavakya is not. Therefore,  
na bhaved ata eva hi tad vacanam

अहमस्मि शरीरमिदं च ममेत्य्

"I am the body," and "This is mine,"  
aham asmi śarīram idaṁ ca mamety

विवेकमतिं विनिवर्तयति ॥

such wrong conclusions the mahavakya removes.  
aviveka-matiṁ vinivartayati 104

द्रविडोऽपि च तत्त्वमसीति वचो

Dravidacharya also explained that "tat tvam asi"  
draviḍo 'pi ca tat tvam asīti vaco

विनिवर्तकमेव निरूपितवान् ।

only removes wrong notions, by telling the story of  
vinivartakam eva nirūpitavān

शबरेण विवर्धितराजशिशोर्

Shabara, who raised the son of a king,  
śabareṇa vivardhita-rāja-śiśor

निजजन्मविदुक्तिनिदर्शनतः ॥

knowing his birth, told him (he was a prince).  
nija-janmavid ukti-nidarśanataḥ 106



यत एवमतः स्वशरीरगताम्

So, identification with your body

yata evam ataḥ svaśarīra-gatām

महमित्यविवेकमतिं सुदृढाम् ।

as being "I" is a firmly entrenched wrong notion.

aham ity aviveka-matiṁ sudṛḍhām

प्रविहाय यदक्षरमद्वयकं

By removing it, the immutable, nondual (brahman)

pravihāya yad akṣaram advayakaṁ

त्वमवेहि तदक्षरमात्मतया ॥

you must know as your own immutable self.

tvam avehi tad akṣaram ātmatayā 107