

महावाक्यपञ्चकम्
mahāvākyapañcakam

निस्तमसि नीरजसि निर्गलितसत्त्वे
तेजसि विवेकजुषि भेदम् अतिशून्ये ।
निर्वचन मानस पताधिगमचिन्त्यम्
तत्त्वमसि तत्त्वमसि तत्त्वमसि राजन् ॥ १

nistamasi nīrajasi nirgalitasattve
tejasi vivekajuṣi bhedaṁ atīśūnye ।
nirvacana mānasa patādhigamacintyam
tattvamasi tattvamasi tattvamasi rājan ॥ 1

nistamasi - that which is devoid of the tamo guna or that which has no association what-so-ever with the igonarance
nīrajasi - that which devoid of the rajo guna or that which has no association with the effects of rojoguna, which is the activity
nirgalitasattve – that which is devoid of the sattva guna or that which has not fallen from the sattva - existence
tejasi – though so, that which is ever shining
vivekajuṣi – that which is attained by the knowledge or that which is the embodiment of knowledge
bhedaṁ atīśūnye – that which does not have even an ioto of duality or that for which nothing exists other than itself
nirvacana – explainable
mānasa – thinkable
patādhigamacintyam – or attainable that which is not.
tattvamasi tattvamasi tattvamasi – That you are, That you are, That you are
rājan - oh King.

Oh King, you are the Self, that which is devoid of any association with the cause or the effect of the three gunas. Which cannot be even thought of being gained through the actions of body, speech or the mind. Which is the evershining knowledge principle devoid of the duality of known and knower.

यत्-जनितम् एतद्-अखिलम् जगद् अनित्यम्
स्वप्नजगद् अभ्रगज-वारि वनतुल्यम् ।
अप्रमित-मूर्ति-रहितम् परसुखम् यत्
तत्त्वमसि तत्त्वमसि तत्त्वमसि राजन् ॥ २

yat-janitam etad-akhilam jagad anityam
svapnajaḡad abhragaja-vāri vanatulyam |
apramita-mūrti-rahitam parasukham yat
tattvamasi tattvamasi tattvamasi rājan || 2

yat-janitam – from which is created
etad-akhilam – this whole
jagad – world
anityam – which is non-eternal
svapnajaḡad – like the world in the dream
abhragaja-vāri – like the water in the clouds
vanatulyam – and similar to the forest
apramita-mūrti-rahitam – that which is devoid of any form and cannot be the object of any
means of right knowledge
parasukham yat – which is the ultimate bliss
tattvamasi tattvamasi tattvamasi – That you are, That you are, That you are
rājan - oh King.

Oh King, you are the Self, Which is the cause of the creation, sustenance and dissolution of
this whole world, which (world) is ephemeral like the world of the dream state or the water
of the clouds cannot quench our immediate thirst and like the forest will make us lose track
of the Self. Giving up the association with it, knowing clearly it to be ephemeral, know the
ultimate bliss which is not an object to any means of right knowledge.

देहगुणजालम् अतिलीलम् अतिलोलम्
येन लसितम् भवति धीपुराशतम् च ।
अद्वयम् अनन्तगम् अपारम् अतिसूक्ष्मम्
तत्त्वमसि तत्त्वमसि तत्त्वमसि राजन् ॥ ३

dehaguṇajālam atilīlam atilolam
yena lasitam bhavati dhīpuraśatam ca |
advayam anantagam apāram atisūkṣmam
tattvamasi tattvamasi tattvamasi rājan || 3

dehaguṇajālam – that which is bound, as though, by the body-sense organ complex
atilīlam – which is very playful
atilolam – which is very creative
yena lasitam bhavati – because of the association with this
dhīpuraśatam ca – the intellect as though is separated from the Self (the real nature)
advayam – non-dual
anantagam – omni-present
apāram – omni-potent

atisūkṣmam – very subtle

tattvamasi tattvamasi tattvamasi – That you are, That you are, That you are
rājan - oh King.

Oh King, you are the Self, Very subtle, non-dual, omni-present, omni-potent which is as though bound by the body-sense organ complex, and therefore, though in reality non-dual, is seen to be playfull, creative is manifold.

कोशमय-पञ्चकम् इदम् च सविकारम्

यत्र वियदादि विमल स्फुरितम् एतत् ।

अस्ति न कदाचिदपि रज्जुवत् अनन्तम्

तत्त्वमसि तत्त्वमसि तत्त्वमसि राजन् ॥ ४

kośamaya-pañcakam idam ca savikāram
yatra viyadādi vimala sphuritam etat ।
asti na kadācidapi rajjuvat anantam
tattvamasi tattvamasi tattvamasi rājan ॥ 4

kośamaya-pañcakam – That which is covered by the five sheaths
idam ca – all this is
savikāram – endowed with attributes
yatra – where
viyadādi – all the ether etc.
vimala –impurity
sphuritam etat – is seen
asti na kadācidapi – does not exist at any point of time/space
rajjuvat – like the rope, without the superimposition
anantam – is eternal
tattvamasi tattvamasi tattvamasi – That you are, That you are, That you are
rājan - oh King.

Oh King, you are the Self, that which remains as the substratum, without the superimposition, like the rope without being altered or affected by the superimposed snake. So too, without any impurity (vimala if seen as vigata mala – devoid of mala, impurity) of the superimposed embodiments which are the vimala (vishesha mala, varied or manifold forms of impurity).

भेद-मतिजातम् अवधूतम् अनुभूतम्

येन विदितम् ततम् परात्परसुखम् च ।

तद्भवति सोहमिति यत् श्रुतिषु सोक्तम्

तत्त्वमसि तत्त्वमसि तत्त्वमसि राजन् ॥ ५

bheda-matijātam avadhūtam anubhūtam
yena viditam tatam parātparasukham ca |
tadbhavati sohamiti yat śrutiṣu soktam
tattvamasi tattvamasi tattvamasi rājan || 5

bheda-matijātam – when the knowledge of duality is destroyed
avadhūtam – Transedental
anubhūtam – experience
yena viditam – one who knows this
tatam parātparasukham ca – he gains the Ultimate bliss also
tadbhavati – and becomes that
sohamiti – as “That Iam”
yat śrutiṣu soktam – which is expressed in a very clear way in the Shruti / scriptures
tattvamasi tattvamasi tattvamasi – That you are, That you are, That you are
rājan - oh King.

Oh King, you are the Self, which is experienced as “Iam That” and the embodiment of Pre Bliss, when one has negated the world of duality and experiences the Transcedental state as being that. Which is what is nicely explained by the Shruti.