

पञ्चमं महावाक्यविवेकप्रकरणम्

We saw in BhutaViveka Prakarana, by doing inquiry in to the elements, one has gained detachment and due to that Vairagya also. Still if this Vairagya is without Viveka, is useless as it will only bring stubbornness, stupidity. Therefore, this Sadhaka should be given the right amount of Viveka, and how to go about this? We saw there are two statements, Avantaravakya – general discussion about the Jiva, Iswara and Jagat individually and Mahavakya - the identity of Jiva and Iswara. For this Viveka therefore the best means is the Mahavakya Upadhesha – giving the teaching about the Mahavakya. Therefore, this Prakarana is begun. And this is done in a very brief form, devoting two shloka for each of the Mahavakya, and taking one Mahavakya from each of the Upanishad. When the Author can write whole book on each of the Mahavakya, is writing a very short text, what may be the reason? This is not because, this much is enough, but this is what is going to be the crux of the discussion in the sixth Prakarana etc. and this is the reason, there is no clarity given for any of the Mahavakya here.

We saw for the Best seeker second chapter through differentiation from five elements, for Mediocre third chapter through differentiation from five sheaths and for the Dullard fourth chapter from the world created by Jiva which is the cause of all his troubles. Now this chapter is again for the Best seeker, Uttama Adhikari.

These four Mahavaka are given as initiation in the Sannyasa ritual, without any explanation. Like in the case of the Mantra initiation, where there is power transference (Shakti-paata) which is accepted, here too it is accepted. For the Uttama seeker, listening to the Mahavakya itself is enough for the immediate knowledge. This is for the people who are taking Vidvad Sannyasa – the Sannyasa after the study of Shastra (maturity). And not for the Vividhisha Sannyasa – the Sannyasa taken for the sake of desiring to know the Truth, for them the method is ‘sannyasya shravanam kuryaat’ – listen to the Shastra after taking the Sannyasa. This explains all Sannyasi need not be realized or knowledgeable. Even for others, when they understand that even after listening to this chapter, leave alone the initiation, they are not able to understand, they take to the study of Vedanta, properly.

Here we see four Mahavakya, this does not mean it is limited to four, and like Veda are not four. People who have read Bhagavad Gita will answer Veda are three, because Atharva is not enumerated in that. As the Vedic statement itself declares ‘anantā vai vedāḥ’ – Veda are innumerable. Similarly the Mahavakya are innumerable. Still, as the Veda are classified according to the style into four, here one Mahavakya is chosen from each one of them that is famously quoted in many a Vedantic text.

Before understanding the Mahavakyas, we need to brush-up our understanding of Iswara and Jiva, and the system to understand a Vakya (statement).

A statement is group of words with a proper meaning, ‘sabdasamūho vākyam’. We say with proper meaning because, even the words ‘pot jar cloth’ are multiple words but without any meaning. For the knowledge of the statement the logicians accept the word to be the key but the Vedanti accepts the word-meaning to be the key. The words should fit four category :

- 1) ‘ākāṅkṣā – padārthānām paraspara jijñāsā viṣayatva योग्यत्वम्’ – the word-meaning having a eligibility to answer / complement each other.
- 2) ‘योग्यता – तत्पर्या विषयिभूता संसर्गाबाधः’ – the statement should not be negating its own purport.
- 3) ‘संनिधि (āsatti) – अविरोधेन पदार्थोपस्थितिः’ – the knowledge of the word giving the word-meaning with any delay.
- 4) ‘तत्पर्या - तत्प्रति जानना योग्यता’ – the capability of giving the purported knowledge.

This should be aided by the method of deriving the meaning of the word. There are two possible meanings for a word 1) śakyārtha - word meaning. The capability in association between the word and the meaning to give its meaning is Shakti. This Shakti is accepted to be different substance, as it is seen so in the case of fire etc. Though the Shakti (power) and the one who has the Shakti is non-dual, ultimately. and 2) lakṣyārtha - implied meaning.

When we understand the word pot as something with the form ‘with a mouth, neck and a belly form to hold things’ etc. This is gained through the former method.

When we cannot connect the words in a statement through this direct method of understanding the word-meaning, we resort to the implied meaning method.

The implied meaning is of three types –

- 1) Jahat-lakshana – giving-up the word-meaning completely to understand the statement. Eg. ‘house on Ganges’ – here since it is not possible to have a house on flowing river stream, we resort to the meaning of bank or shore.
- 2) Ajahat-lakshana – not giving-up the word-meaning completely. Eg. ‘white galloping’, here the colour white cannot run without be associated with some substance, we resort to the meaning white horse etc.
- 3) Jaha-Ajahat-lakshana (bhāgyāga-lakshana) – partially giving-up the word-meaning. Eg. ‘he is that Devadutta’, in this the person named devadutta, who was seen in two different time periods in different place is equated to be one. Since there is change in both the person and the place, they cannot be said to be same, but still if we give-up the limiting adjuncts of the time and place, the person is one.

In understanding the Mahavakya we cannot apply both the Jahat and Ajahat, but only the third, Jahat-Ajahat lakshana.

Here again, we need to understand the Jiva and Iswara for the Mahavakya, since the oneness of Jiva and Iswara is what is propounded by the Mahavakya.

Jiva and Iswara is understood in different ways according to the methodology we accept. There are three major methodologies in Vedanta.

- 1) avaccheda-vāda – Jiva is ‘avidyā avacchinna caitanya’ – Avidya Associated Consiousness and Iswara is ‘māyā avacchinna caitanya’ – Maya Associated Consiousness
- 2) pratibimba-vāda – Jiva is ‘ajñāna pratibimbita caitanya’ – Avidya Reflected Consiousness and Iswara is the Consiousness.
- 3) ābhāsa-vāda - – Jiva is ‘avidyā + ābhāsa + caitanya’ – Avidya + reflected Consiousness + Substratum Consiousness and Iswara is ‘māyā + ābhāsa + caitanya’ – Avidya + reflected Consiousness + Substratum Consiousness.

The difference between the 2nd and 3rd is the reflection is accepted to be real in 2nd and illusory (shadow) in the 3rd. This is because, the shadow faces the same direction as the person, whereas the reflection faces the opposite direction of the person. This knowledge of reflection is gained, when the thought function which travels to the mirror, gets reflected to the face and grasps the face, which is real. The thought function does not get reflected from the stone therefore we only gain the knowledge of the stone. And in the water or eye-glasses he thought function passes through to the otherside, therefore we gain the objects of the otherside.

And the ābhāsavāda is what is primarily accepted in Vedanta, though the avaccheda-vāda is famous. All the three are given place in Brahma Sutra Bhashya, still in Upadesa-sahasri etc. text Bhashyakara gives utmost importance to ābhāsavāda as Vedanta methodology. In this book too, Author follows the ābhāsavāda.

Though there are different schools, here in the end all accept the non-dual Self, and whoever finds whichever sysytem to be useful and easy to understand, should follow that as his path.

नत्वा श्रीभारतीतीर्थविद्यारण्यमुनीश्वरौ ।

महावाक्यविवेकस्य कुर्वे व्याख्यां समासतः ॥

natvā śrībhāratīrthavidyāranyamunīśvarau ।

mahāvākyavivekasya kurve vyākhyāṃ samāsataḥ ॥

natvā śrībhāratīūrthavidyāranyamuniśvarau - Saluting Both Sri Bharati Teertha Muni and Sri Vidyananya Muni, *mahāvākyavivekasya* - on the topic MahaVakyaViveka – discrimination of the Mahavakya, *kurve vyākhyāṃ samāsataḥ* - I do this brief commentary.

मुमुक्षोर्मोक्षसाधनब्रह्मात्मैकत्वावगतिसिद्धये प्रसिद्धानां चतुर्णां महावाक्यानामर्थं क्रमेण निरूपयन् परमकृपालुराचार्य आदौ तावत् एतरेयारण्यकगते 'प्रज्ञानं ब्रह्म' (ऐ उ – ५.३) (आत्मबोधोप – १) इति महावाक्ये 'प्रज्ञान'शब्दस्यार्थमाह –

mumukṣormokṣasādhanabrahmātmaikatvāvagatisiddhaye prasiddhānāṃ caturṇāṃ mahāvākyānāmarthaṃ krameṇa nirūpayan paramakṛpālurācārya ādau tāvat aitareyāranyakagate 'prajñānaṃ brahma' (ai u – 5.3) (ātmabodhopa – 1) iti mahāvākye 'prajñāna'śabdasyārthamāha –

mumukṣormokṣasādhanabrahmātmaikatvāvagatisiddhaye – for the Mumukshu (one who desires liberation, seeker), that which is the means the knowledge of the identity of Brahman and Atma. Here, in the word Brahmaatmaikyagati the term gati means knowledge. In normal sense it means 'movement', from the root word 'gamḥ gatau' – to go. But there is a general rule for the root words, 'dhātūnām anekārthatvāt' – each root word has many other meanings, the one that is famous is given in Sri Panini Maharshi's Dhatu Paata text. And there is a specific rule pertaining to the root words with the meaning gati, they can mean one of these 'gati jñāna prāpti' – to go, to know or to attain. Here the term gati is for knowledge. Therefore, to gain that knowledge, *prasiddhānāṃ caturṇāṃ mahāvākyānāmarthaṃ* – the four Mahavakya that are famous, their meaning, *krameṇa nirūpayan* – is explained in order. In order means, the order in which the Vedas name is enumerated, in that very same order of Rig, Yajur, Sama and Atharva. But, there is no rule like this, since in many places some Acharyas explain the Mahavakya of their own Veda Shakha (Branch of Veda), the branch they belong to first. What is the reason for explaining? It is not because he was free and therefore wrote another text, but *paramakṛpālurācārya* – the Acharya, who is of the nature of causeless compassion. The adjective shows the respect one has or the Guru. This is seen from the effort the Author puts in trying to make us understand the difficult subject matter in lucid language and in different methods. We are not able to gain the result that is explained in end of each text, therefore, Author had to start another one. *ādau tāvat aitareyāranyakagate* – in the beginning, the one that is seen in the Aiteriya Upanishad. Aranyaka is that which should be studied in the forest, Aranya means forest and generally many upanishads are seen in this part of the Veda. Some are seen on the other part to called Samhita part. *'prajñānaṃ brahma' (ai u – 5.3)* - So the Mahavakya 'pragnaanam brahman' is chosen for explanation. In this Mahavakya, there are two words 'Pragnaanam' and 'Brahma'. As we already saw, without understanding each word in a statement, the knowledge of the statement cannot be gained 'padārthajñānam vākyaarthajñāne hetuḥ'. Therefore, to gain the knowledge of the words, *mahāvākye 'prajñāna'śabdasyārthamāha* - first we start with the 'pragnaanam' word of the Mahavakya. In Aiteriya Upanishad, the discussion

starts with ‘katara sa ātma vayam upāsmahe’ – what is that Atma, that we meditate on. In that juncture this Mahavakya is pronounced.

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।

स्वादस्वादू विजानाति तत्प्रज्ञानमुदीरितम् ॥ 9 ॥

yenekṣate śṛṇotīdaṁ jighrati vyākaroṭi ca |

svādvāsvādū vijānāti tatprajñānamudīritam || 1 ||

Because of which one sees (external things are seen), hear, smell, speak and understands taste and tasteless, that is called as ‘Pragnaanam’ – knowledge.

In Kenopanishad it is said ‘यद् चक्षुशा न पश्यति येन चक्षुशि पश्यति तदेव ब्रह्म त्वम् विद्धि नेदम् यदिदम् उपासते yad cakṣuśā na paśyati yena cakṣūṁśi paśyati tadeva brahma tvam viddhi nedam yadidam upāsate’ – that which is not seen with the eyes, but which sees the eyes is Self, not that which you meditate upon. Similarly with ears etc other sense-organs. *yenekṣate* – through which one sees, *śṛṇotīdaṁ* - hear, *jighrati* - smell, *vyākaroṭi* - speak, *ca svādvāsvādū* – and taste and tasteless, *vijānāti* - understand, *tatprajñānamudīritam* – that is called as Pragnaanam. That which is the substratum for all these is the knowledge.

येनेक्षत इति । येन चक्षुर्वारा निर्गतान्तःकरणवृत्त्युपहितचौतन्त्रेण इदं दर्शनयोग्यं रूपादिकम् ईक्षते पश्यति पुरुषः,

yenekṣata iti | yena cakṣurdvārā nirgatāntaḥkaraṇavṛtṭyupahitacaitanyena idaṁ darśanayogyam rūpādikam īkṣate paśyati puruṣaḥ,

yena – through which, instrument. That is *cakṣur* – eye, *dvārā* – through it, *nirgatāntaḥkaraṇavṛtṭyupahitacaitanyena* - consciousness embodied by the thought function goes out. The inner organ transforming into a thought function, travels to the object extending itself from the place of origin till the object to grasp it. Since everything is associated with the consciousness, this thought function too is. But only through three sense-organs of knowledge the thought function travels (eye, ear and smell) and in the other two stays put in its place and grasps the object (touch and taste). When the knower consciousness (pramaataa), and the known consciousness (prameya) are same by the knowledge consciousness (thought function) (pramaana), then the knowledge of the object takes place. And here instead of association it is said embodied. ‘Vishishta – visheshana yukta’ – associated with adjective and ‘Upahita – upadhi yukta’ – associated with an embodiment. Visheshana (adjective) is ‘kāryānvayī vyāvartakaḥ vartamānaḥ’ – that

which exists on the effect, differentiates and has existence and Upaadi is ‘kāryānanvayī vyāvartakaḥ vartamānaḥ’ – that which does not exists in the effect, differentiates and has existence. *idaṃ darśanayogyam* - all this that are eligible to be seen, *rūpādikam* - the form / color etc. *īkṣate* = *paśyati puruṣaḥ* - the person sees / perceives.

तथा श्रोत्रद्वारा निर्गतान्तःकरणवृत्त्युपाधिकेन येन शब्दजातं शृणोति,

tathā śrotradvārā nirgatāntaḥkaraṇavṛtтыupādhikena yena śabdajātaṃ śṛṇoti,

tathā - similarly, *śrotradvārā* – through the ears, *nirgatāntaḥkaraṇavṛtтыupādhikena* - with the thought function as its embodiment, goes out. *yena śabdajātaṃ śṛṇoti* - through which it hears all that is to be heard.

तथैव घ्राणद्वारा निर्गतान्तःकरणवृत्त्युपाधिकेन येन गन्धजातं जिघ्रति,

tathaiva ghrāṇadvārā nirgatāntaḥkaraṇavṛtтыupādhikena yena gandhajātaṃ jighrati,

tathaiva – similarly again, *ghrāṇadvārā* – through the ole factory (nose), *nirgatāntaḥkaraṇavṛtтыupādhikena* - with the thought function as its embodiment, goes out. *yena gandhajātaṃ jighrati* – through which it smells all that has to be smelt,

येन वागिन्द्रियावच्छिन्नेन व्याकरोति शब्दजातं व्याहरति,

yena vāgindriyāvacchinnena vyākaroti śabdajātaṃ vyāharati,

yena – through which, *vāgindriyāvacchinnena* – in assocaition with the sense-organ of speech. Whether we understand it thorough Avacchinna – association or Upadhi – embodiment, there is no difference. To accommodate both the methodologies. It should also be noticed, the consiousness in assocaition with the sense-organ of speech does the fuction of speaking and there is no thought function travelling outside through this, sense-organ of action. *vyākaroti śabdajātaṃ vyāharati* – speaks all that has to be spoken,

येन रसनेन्द्रियद्वारा निर्गतान्तःकरणवृत्त्युपाधिकेन स्वादस्वादू रसौ विजानाति,

yena rasanendriyadvārā nirgatāntaḥkaraṇavṛtтыupādhikena svādvāsādū rasau vijānāti,

yena – through which, *rasanendriyadvārā* – sense-organ of taste, *nirgatāntaḥkaraṇavṛtтыupādhikena* - with the thought function as its embodiment, goes out. *svādvāsādū rasau vijānāti* – understands taste and tasteless.

अनुक्तसमुच्चयार्थः च शब्दः , तथा चोक्तानुक्तैः सकलेन्द्रियैः अन्तःकरणवृत्तिभेदैश्चोपलक्षितं यच्चैतन्यमस्ति तदेवात्र 'प्रज्ञानम्' इत्युच्यते इत्यर्थः ।

anuktasamuccayārthaḥ ca śabdaḥ , tathā cuktānuktaiḥ sakalendriyaiḥ antaḥkaraṇavṛttibhedaiścopalakṣitam yaccaitanyamasti tadevātra 'prajñānam' ityucyate ityarthaḥ ।

anuktasamuccayārthaḥ ca śabdaḥ - the word 'ca' – and, is added to also count the other unsaid, *tathā cuktānuktaiḥ sakalendriyaiḥ* - thus, the other unsaid sense-organs, *antaḥkaraṇavṛttibhedaiścopalakṣitam yaccaitanyamasti* – and the consciousness that is embodied by the different types of thought functions of the inner-organ. Since in the case of the sense-organ of action, there is no thought function association and only in the case of the sense-organ of knowledge there is thought function association. *tadevātra 'prajñānam' ityucyate ityarthaḥ* - that is what is called as 'pragnaanam' here. The consciousness is called as Pragnaanam.

अनेन 'येन वा पश्यति' (ऐ उ – ५.६) इत्यादेः 'सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि' (ऐ उ – ५.२) इत्यन्तस्यावान्तरवाक्यसंदर्भस्यार्थः संक्षिप्य दर्शितः ॥ १ ॥

anena 'yena vā paśyati' (ai u – 5.9) ityādeḥ 'sarvāṅyevaitāni prajñānasya nāmadheyāni' (ai u – 5.2) ityantasyāvāntaravākyaśaṅdarbhasyārthaḥ saṅkṣipyā darśitaḥ ॥ 1 ॥

anena – through this, *'yena vā paśyati' (ai u – 5.9) ityādeḥ 'sarvāṅyevaitāni prajñānasya nāmadheyāni' (ai u – 5.2) ityantasyāvāntaravākyaśaṅdarbhasyārthaḥ saṅkṣipyā darśitaḥ* - whatever it said in the secondary statements from 'through which one perceives' till 'all these are names of the Pragna only' is shown in short. The different types of knowledge called samgnaana – right knowledge, aagnaana – invitation / order, vignaana, pragnaana etc, are only forms of pragnaana, is explained here. ॥ 1 ॥

After explaineing the word 'pragnaanam' we come to the other word in the sentence 'Brahma'. We already have heard about Brahman based on Taiteriyā Upanishad 'satyam jñānam anantam' – Brahman is Existence, Knowledge and Bliss and 'yato vā imāni

bhūtāni jāyante' – from which the creation comes into existence, and because of which it sustains and into which it merges, that is Brahman.

एवं प्रज्ञानशब्दस्यार्थमभिधाय 'ब्रह्म'शब्दस्यार्थमाह -

evaṃ prajñānaśabdasyārthamabhidhāya 'brahma'śhabdasyārthamāha -

evaṃ prajñānaśabdasyārthamabhidhāya - thus, after explaining the meaning of the word Pragnaanam, '*brahma'śhabdasyārthamāha* - the word Brahman is being explained.

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।

चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्ममय्यापि ॥ २ ॥

caturmukhendradeveṣu manuṣyāśvagavādiṣu /

caitanyamekaṃ brahmātaḥ prajñānaṃ brahmamayyāpi ॥

2 ॥

Among the deities like Brahma, Indra etc., in human beings, horse, cow etc, the one consciousness that exists is called as Brahman. Therefore, the Pragnaanam in me too is that Brahman only.

caturmukhendradeveṣu – In the four faced (Brahma), Indra, Deva etc. Deities who are of highest order of birth, with more punya. There also we see gradation of Punya which is denoted through three names, Uttama (higher) Brahma – the creator, Madhyama (mediocre) Indra – the king of Heaven and Adhama (lower) Deva – a celestial being, *manuṣya* – in the Human being. The one with mixed Puya and Papa. Even here we have gradations, with higher Punya – Brahmin, and lower Punya as Shudra wto mixed Punya in Kshatriya and Vaishya. *aśvagavādiṣu* - in the horse, cow etc. Animals, birds etc, which have more Papa gradation. In all these exists *caitanyamekaṃ* - one consiousness, *brahma* – Brahman. That consiousness is nothing but the Brahman. *ataḥ* - Therefore, *prajñānaṃ brahma* - that Pragnaanam Brahman, *mayyāpi* - exists in me too.

चतुर्मुखेति । उत्तमेषु देवादिषु, मध्यमेषु मनुष्येषु, अधमेषु अश्वगवादिषु देहधारिषु आकाशादिभूतेषु च, जगज्जन्मादिहेतुभूतं यदेकं चैतन्मस्ति तद्ब्रह्मेत्यर्थः ।

caturmukheti / uttameṣu devādiṣu, madhyameṣu manuṣyeṣu, adhameṣu aśvagavādiṣu dehadhāriṣu ākāśādibhūteṣu ca, jagajjanmādihetubhūtaṃ yadekaṃ caitanmasti tadbrahmetyarthaḥ /

uttameṣu devādiṣu – in the Higher Deities etc., *madhyameṣu manuṣyeṣu* – Mediocre Human beings, *adhameṣu aśvagavādiṣu* – in the Lower Horse, cow etc., *dehadhāriṣu* - the one with the embodiments, *ākāśādibhūteṣu ca* – and also in the space etc. elements, *jagajjanmādihetubhūtaṃ* - the one that which is the cause for the creation, sustenance, dissolution of the creation. What is that? *yadekaṃ caitanmasti* - that which one consciousness exists. *tadbrahmetyarthaḥ* - that is Brahman.

अनेन च 'एष ब्रह्मैष इन्द्रः' (ऐ उ - ५.३) इत्यादेः 'प्रज्ञा प्रतिष्ठा' (ऐ उ - ५.३) (आत्मबोधोप - १) इत्यन्तस्यावान्तरवाक्यस्यार्थः संक्षिप्य दर्शितः ।

anena ca 'eṣa brahmaiṣa indraḥ' (ai u - 5.3) ityādeḥ 'prajñā pratiṣṭhā' (ai u - 53) (ātmabodhopa - 1) ityantasyāvāntaravākyaśyārthaḥ saṃkṣipyā darśitaḥ /

anena ca – and with this, *'eṣa brahmaiṣa indraḥ' (ai u - 5.3) ityādeḥ* - beginning with 'this is Brahma, this is Indra' etc., *'prajñā pratiṣṭhā' (ai u - 53) (ātmabodhopa - 1) ityantasya* - till 'it is established in Pragna', *avāntaravākyaśyārthaḥ saṃkṣipyā darśitaḥ* - the meaning of the secondary statements is shown in brief. 'eka pakṣapāti vākya' – that which discusses about only one thing, Jiva, Iswar or the creation is Avantara Vakya.

इत्थं पदार्थमभिधाय वाक्यार्थमाह - अत इति । यतः सर्वत्रावस्थितं प्रज्ञानं ब्रह्म, अतो मय्यपि स्थितं प्रज्ञानं ब्रह्मैव, प्रज्ञानत्वाविशेषादित्यर्थः ॥ २ ॥

itthaṃ padārthamabhidhāya vākyaśrthamāha - ata iti / yataḥ sarvatrāvasthitaṃ prajñānaṃ brahma, ato mayyapi sthitaṃ prajñānaṃ brahmaiva, prajñānatvāviśeṣādityarthaḥ // 2 //

itthaṃ padārthamabhidhāya vākyaśrthamāha – Thus, after explaining the meaning of the words, to explain the meaning of the statement. *yataḥ sarvatrāvasthitaṃ prajñānaṃ brahma* – Since, everywhere this Pragnaanam Brahma exists, *ato* - therefore, *mayyapi sthitaṃ prajñānaṃ brahmaiva* – in me too that Pragnaanam that exists is Brahman only., *prajñānatvāviśeṣādityarthaḥ* - since there is no difference or speciality in the Pragna. Because, I am also 'part' of that one non-dual Consciousness that which is the 'seeming cause' of all this.

The word part and seeming cause are put in quote because, otherwise there will be a doubt, if the consciousness in one non-dual in all the varied gradations of different

creations, then we should experience it in the same level, but there is a difference, why so? This is because of the ‘upaadhi’ (embodiment), which is illusory. // 2 //

एवं ऋक्शाखागतं महावाक्यार्थं निरूप्य, यजुःसाखासु मध्ये बृहदारण्यकोपनिषद्गतस्य ‘अहं ब्रह्मास्मि’ (बृ उ – १.४.१०) इति महावाक्यस्यार्थविष्करणाय ‘अहं’शब्दस्यार्थमाह –

evam ṛkśākhāgataṃ mahāvākyārthaṃ nirūpya, yajuḥsākhāsu madhye bṛhadāraṇyakopaniṣadgatasya ‘ahaṃ brahmāsmi’ (bṛ u – 1.4.10) iti mahāvākyasyārthaviṣkaraṇāya ‘ahaṃ’śabdasyārthamāha –

evam ṛkśākhāgataṃ mahāvākyārthaṃ nirūpya – thus, after explaining the meaning of Mahavakya belonging to the Branch of RigVeda, *yajuḥsākhāsu madhye* – among the Branch of YajurVeda, *bṛhadāraṇyakopaniṣadgatasya* – the one (Mahavakya) that is seen in the Brhadaranyaka Upanishad. YajurVeda has two portions, Shukla (white) and Krishna (black) Yajurveda. And there are different branches and recessions in these. The one which is taken into account for discussion is the statement belonging to Shukla Yajurveda. *‘ahaṃ brahmāsmi’ (bṛ u – 1.4.10) iti* - ‘I am Brahman’, *mahāvākyasyārthaviṣkaraṇāya* – to explain the meaning of this Mahavakya, *‘ahaṃ’śabdasyārthamāha* – the meaning of the word ‘I’ is explained.

परिपूर्णः परात्माऽस्मिन्देहे विद्याधिकारिणि ।

बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीयते ॥ ३ ॥

paripūrṇaḥ parātmā'smindehe vidyādhikāriṇi ।

buddeḥ sākṣitayā sthivā sphurannahamitīryate ॥ 3 ॥

The Omnipresent Self, shining as the witness of the intellect in the one who is eligible for knowledge is said as ‘I’.

paripūrṇaḥ - Omnipresent (Absolute), *parātmā* - Self, *asmindehe* – in this body. Body of whom? *vidyādhikāriṇi* - the one who is eligible for the knowledge. Does it not exist in the others? To remove this doubt, it was already said right from the Brahma etc., but there is a difference, *buddeḥ sākṣitayā sthivā* – existing as the witness for the intellect, *sphuran* - that which shines. In the others, though the Self shines, they do not experience

it due to Ignorance nor do they have the knowledge of its existence. *ahamitīryate* – is said with the word 'I'.

परिपूर्ण इति । परिपूर्णः स्वभावतो देशकालवस्तुभिरपरिच्छिन्नः परमात्मा

paripūrṇa iti / paripūrṇaḥ svabhāvato deśakālavastubhiraparicchinnāḥ paramātmā

paripūrṇaḥ = svabhāvato deśakālavastubhiraparicchinnāḥ – the Omnipresent, by its inherent nature that which is not limited by the space, time, causation. With this we need do also understand the absence of dualities like Swagata (duality in oneself), Sajatiya (duality of same class) and Vijatiya (duality of different class) etc. *Paramātmā* – Absolute Self. Paripoorna is not adjective for Paramatma, but its inherent nature.

अस्मिन् मायाकल्पिते जगति विद्याधिकारिणि शमादिसाधनसंपन्नत्वेन विद्यासंपादनयोग्येऽस्मिञ्छ्रवणाद्यनुष्ठानवति देहे मनुष्यादिशरीरे बुद्धेः बुद्ध्युपलक्षितस्य सूक्ष्मशरीरस्य साक्षितयाऽविकारित्वेनावभासकतया स्थित्वा अवस्थाय स्फुरन् प्रकाशमानोऽहमितीर्यते, लक्षणया 'अहं'ओदेनोच्यत इत्यर्थः ॥ ३ ॥

asmin māyākalpīte jagati vidyādhikāriṇi śamādisādhanasampannatvena vidyāsampādanayogye'asmiñchravaṇādyanuṣṭhānavati dehe manuṣyādiśarīre buddheḥ buddhyupalakṣitasya sūkṣmaśarīrasya sākṣitayā'vikāritvenāvabhāsakatayā sthītvā avasthāya sphuran prakāśamāno'hamitīryate, lakṣaṇayā 'ahaṃ'odenocyata ityarthah
॥ 3 ॥

asmin = māyākalpīte jagati - 'asmin' in this. Here 'this' does not refer only to the body as its pronoun but, in this illusory world, that is superimposed by Maya. *vidyādhikāriṇi = śamādisādhanasampannatvena* - The one who is eligible for knowledge. The one who sits in the class? No, the one who has the necessary pre-requisites, that one who has become thus an eligible candidate, but that eligibility is not good enough for knowledge, therefore *vidyāsampādanayogye asmiñchravaṇādyanuṣṭhānavati* - for gaining the eligibility to gain the knowledge, one who does the Shravana etc practices, in that *dehe = manuṣyādiśarīre* – body, Human being etc. But, though only Humans are eligible for Shastra, the one in the world of deities (especially like Brahmaloaka) too are eligible, because of the practice when in human body and therefore they do not need to perform the Shravana etc. *buddheḥ = buddhyupalakṣitasya sūkṣmaśarīrasya sākṣitayā* – as the witness for the intellect, here intellect means the subtle body which is implied by the the term buddhi. What does being sakshi (witness) mean? *avikāritvenāvabhāsakatayā* - as one not undergoing transformation, it illumines. *sthītvā = avasthāya* - existing, *sphuran = prakāśamāno* - that which is effulgent *ahamitīryate = lakṣaṇayā 'ahaṃ'odenocyata ityarthah* - is called as 'I'. And this is through implication and not as word meaning.

Because the word meaning will refer to the body – sense-organ complex. This is explained in Kena Upanishad ‘pratibodham viditam matam’ – in every thought function, this Self exists as I. // 3 //

‘ब्रह्म’शब्दार्थमाह –

‘brahma’śabdārthamāha –

‘brahma’śabdārthamāha – Now the next word ‘Brahma’ is explained

स्वतःपूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।

अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥ ४ ॥

svataḥpūrṇaḥ parātmā'tra brahmaśabdena varṇitaḥ /

asmītyaikyaparāmarśastena brahma bhavāmyaham ॥ 4 ॥

Inherently Absolute Self is referred to as Brahma here. And with ‘asmi’ the identity is shown (between I and Brahma). Therefore, I am Brahman.

svataḥpūrṇaḥ - in itself it is Absolute, it is not dependent on anything. If Aham and Brahma is one, there should be commonality in them, to show that, Aham was explained as Paripurna, and Brahma is SvataPurna. There is therefore no difference possible. **parātmā** – The Absolute self, **atra brahmaśabdena** – here, through the word Brahma, **varṇitaḥ** - is said, **asmītyaikyaparāmarśaḥ** - the word ‘asmi’ – is, to show the identity. **tena brahma bhavāmyaham** - therefore, I am Brahma.

स्वत इति । स्वतः परिपूर्णः स्वभावतो देशकालाद्यनवच्छिन्नः पूर्वोक्तः परमात्माऽत्रास्मिन्महावाक्ये ‘ब्रह्म’शब्देन ब्रह्मेत्यनेन पदेन वर्णितः, लक्षणयोक्त इत्यर्थः । एतद्वाक्यगतेन ‘अस्मि’ इति पदेन पदद्वयसामानाधिकरण्यलभ्यं जीवब्रह्मणोरैक्यं परामृश्यत इत्याह – अस्मीति । फलितमाह –

तेन इति ॥ ४ ॥

svata itī / svataḥ paripūrṇaḥ svabhāvato deśakālādyanavacchinnāḥ pūrvoktaḥ paramātmā'trāsmīn mahāvākya 'brahma'śabdena brahmetyanena padena varṇitaḥ, lakṣaṇayokta ityārthaḥ / etadvākyaगतena 'asmi' itī padena

*padadvayasāmānādhikaraṇyalabhyaṃ jīvabrahmaṇoraikyaṃ parāṃṛśyata ityāha –
asmīti / phalitāmāha – tena iti // 4 //*

svataḥ paripūrṇaḥ = svabhāvato deśakālādyanavacchinnaḥ pūrvoktaḥ - in itself it is complete, by inherent nature it is devoid of limitation of time, space and causation etc., as said earlier. *paramātmā atra = asminmahāvākya* – the absolute Self, is what is said here, in this Mahavakya, *'brahma'śabdena = brahmetyanena padena varṇitaḥ*- with the word Brahma. *lakṣaṇayokta ityārthaḥ* - implied through the word. *etadvākyagatena 'asmi' iti padena* - and with the word 'asmi' seen in the sentence, *padadvayasāmānādhikaraṇyalabhyaṃ* - the synchronization of the two words. Samaana – same, adhikarana – plane or substratum. What is the use of bringing this Samanadhikaranya? *jīvabrahmaṇoraikyaṃ parāṃṛśyata ityāha* – the identity between the Jiva and Brahman is shown. *phalitāmāha* – the result is explained. I am that Brahman, though bhavaami means will become, but should be understood as it is said 'brahmavid brahmaiva bhavati' – the knower of Brahman is verily the Brahman. **// 4 //**

इदानीं छान्दोग्यश्रुतिगतस्य 'तत्त्वमसि' (छा उ – ६.८.७) इति वाक्यस्यार्थप्रकाशनाय 'तत्'पदलक्ष्यार्थमाह –

*idānīm chāndogyaśrutigatasya 'tattvamasi' (chā u – 6.8.7) iti
vākyasyārthaprakāśanāya 'tat'padalaksyārthamāha –*

idānīm chāndogyaśrutigatasya - now, the one said in Chandogya Upanishad (of Samaveda), *'tattvamasi' (chā u – 6.8.7) iti* - 'tat tvam asi'. This is one of the famous and important Mahavakya among all of them. This is given as a teaching to the deserving son Svetaketu by loving father Uddhalaka, repeatedly for nine times with different examples as the son wanted to know without any ambiguity. This is the oft-quoted Mahavakya in every Vedanta text, when it is explaining the identity of Jiva and Brahma, through the clarity of the words (padaartha-shodhana). *vākyasyārthaprakāśanāya* – to throw light on the meaning of this statement, *'tat'padalaksyārthamāha* – the implied meaning of the word 'tat' is explained.

एकमेवाद्वितीयं सन्नामरूपविवर्जितम् ।

सृष्टेः पुराऽधुनाप्यस्य तादृक्त्वं तद्वितीयते ॥ ५ ॥

ekamevādvitīyaṃ sannāmarūpavivarjitaṃ /

sṛṣṭeḥ purā'dhunāpyasya tādrīkvaṃ taditīryate // 5 //

The existence remained as one non-dual devoid of the association with name and form before the creation. Even now it is so, is shown with the word 'tad'.

ekamevādvitīyaṃ - one only non-dual. The existence is referred to with these three words, to ward-off any doubts about duality. How? With ekam – one, duality of same class is negated (Sajatiya), eva – only, duality of different class is negated (Vijatiyam) and with advitiyam – non-dual, duality in itself is negated (Svagata). *San* – the existence. There is another reading with 'yat' – that which. *nāmarūpavivarjitam* - devoid of name and form. The name and form was Avyakta – unmanifest state before and after creation became manifest. *sṛṣṭeḥ purā* - before the creation. A question may arise, before the creation it was one non-dual, but now it is not so? To negate this *adhunāpyasya tādr̥kṭvaṃ* - even now, it is seen to be so (one only non-dual, and devoid of name and form). *taditīryate* - this is said with 'tad'.

एकमेव इति । 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्' (छा उ – ६.२.१) इति वाक्येन सृष्टेः पुरा स्वगतादिभेदशून्यं नामरूपरहितं यत्सद्वस्तु प्रतिपादितमस्ति

ekameva iti | 'sadeva somyedamagra āsīdekamevādvitīyam' (chā u – 6.2.1) iti vākyaena sṛṣṭeḥ purā svagatādibhedaśūnyam nāmarūparahitam yatsadvastu pratipāditamasti

'sadeva somyedamagra āsīdekamevādvitīyam' (chā u – 6.2.1) – O Dear, only the existence was, one only non-dual (without a second), before the creation. *iti vākyaena* – with this sentence, *sṛṣṭeḥ purā* - before the creation. *svagatādibhedaśūnyam* - devoid of the Svagata etc. duality, *nāmarūparahitam* - devoid of name and form, *yatsadvastu pratipāditamasti* – which Truth, was established.

अस्य सद्वस्तुनोऽधुनापि सृष्ट्युत्तरकालेऽपि तादृक्त्वं विचारदृष्ट्या तथात्वं तदिति पदेन ईर्यते, लक्ष्यत इत्यर्थः ॥ ५ ॥

asya sadvastuno'dhunāpi sṛṣṭyuttarakāle'pi tādr̥kṭvaṃ vicāradṛṣṭyā tathātvaṃ taditi padena īryate, lakṣyata ityarthah || 5 ||

asya sadvastuna – This Existence, *adhunāpi = sṛṣṭyuttarakāle'pi* -even now, after the creation, *tādr̥kṭvaṃ = vicāradṛṣṭyā tathātvaṃ* - when inquired into, is the same, *taditi padena īryate, lakṣyata ityarthah* - this is what is said by the term 'tad', through implied meaning. How can the one which is always our nature and existence, be referred to as 'that'? Since it is not experienced to be so, due to ignorance. What is inherent nature, cannot and will not change. **|| 5 ||**

‘त्वं’ पदलक्ष्यार्थमाह –

‘tvam’ padalakṣyārthamāha –

‘tvam’ padalakṣyārthamāha – the implied meaning of the word ‘tvam’ is explained.

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितम् ।

एकता ग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥ ६ ॥

śroturdehendriyātītaṃ vastvatra tvampaderitam ।

ekatā grāhyate'sīti tadaikyamanubhūyatām ॥ 6 ॥

The True nature of the listner, that is beyond the body – sense-organ complex is called as ‘tvam’ (you). The identity (between that and you) is shown through the word ‘asi’ (are). Expearence that identity.

śroturdehendriyātītaṃ vastu - that Truth is which is beyond the body – sense-organ complex, **atra tvampaderitam** - is said here with the word ‘tvam’. **ekatā grāhyate'sīti** – and their ‘tat’ and ‘tvam’ identity is grasped through the word ‘asi’. As done in the earlier teaching with ‘asmi’. Here too the term ‘asi’ is to bring the words ‘tat’ and ‘tvam’ in Samanadhikarana’ – same plane. **tadaikyamanubhūyatām** - expearence that non-duality (identity). In the fourth chapter, shloka 58, with respect to the Moksha (Heaven), it was said, after understanding from the Vedas one has to practice to attain it, but here it is not so, understanding is expearencing.

श्रोतुः इति । श्रोतुः श्रवणाद्यनुष्ठानेन महावाक्यार्थप्रतिपत्तुः

śrotuḥ iti । śrotuḥ śravaṇādyanuṣṭhānena mahāvākyaṛthapratipattuḥ

śrotuḥ = śravaṇādyanuṣṭhānena mahāvākyaṛthapratipattuḥ - the listner, one who through the Shravana etc., desires to understand the meaning of the Mahavakya. Here, it should not be limited the original listner, Svetaketu, because he is just an representative image for all the seekers. Therefore, even today, one who wants to understand the Truth, when undergoes the process of Shravana etc., will get the same result as Svetaketu.

देहेन्द्रियातीतं देहेन्द्रियोपलक्षितस्थूलादिशरीरत्रयसाक्षितया तद्विलक्षणं वस्तु सद्वस्त्वेव ‘त्वं’पदेरितम् , वाक्यगतेन त्वमिति पदेन लक्षितमित्यर्थः ।

dehendriyātītaṃ dehendriyopalakṣitasthūlādiśarīratrayasākṣitayā tadvilakṣaṇaṃ vastu sadvastveva 'tvam'paderitam , vākyagatena tvamiti padena lakṣitamīyarthah /

dehendriyātītaṃ = dehendriyopalakṣitasthūlādiśarīratrayasākṣitayā - it is beyond the body – sense-organ complex, as the witness to the gross body etc which is implied by the body – sense-organ. Is it part of this body? *tadvilakṣaṇaṃ vastu sadvastveva* – that which is different from them, the Truth is what is *'tvam'paderitam* - referred to by the word 'tvam', *vākyagatena tvamiti padena lakṣitamīyarthah* - i.e., implied through the word 'tvam' in the sentence.

एतद्वाक्यस्थेन 'असि' इति पदेन 'तत्त्वं' पदसामानाधिकरण्यलब्धं पदार्थद्वयैक्यं शिष्यं प्रति प्रत्याख्यत इत्याह – एकता इति । सिद्धार्थमाह – तदैक्यम् इति । तयोस्तत्त्वंपदार्थयोरेक्यं प्रमाणसिद्धमेकत्वमनुभूयतां मुमुक्षुभिरित्यर्थः ॥ ६ ॥

etadvākyasthena 'asi' iti padena 'tattvam' padasāmānādhikaraṇyalabdham padārthadvayaikyam śiṣyaṃ prati pratyāyyata ityāha – ekatā iti / siddhārthamāha – tadaikyam iti / tayostattvam padārthayoraikyam pramāṇasiddhamekatvamanubhūyatām mumukṣubhiritīyarthah // 6 //

etadvākyasthena 'asi' iti padena - with the word 'asi' seen in the sentence, *'tattvam' padasāmānādhikaraṇyalabdham padārthadvayaikyam* - the identity between the words 'tat' and 'tvam' through bringing them in same plane, which establishes the identity of both of them. So there is no confusion, whom we should understand as what, should tat be understood as tvam or tvam be understood as tat. *śiṣyaṃ prati pratyāyyata ityāha* – is taught to the disciple, who is the listener. *siddhārthamāha* – fruit of this understanding is said. *tayostattvam padārthayoraikyam pramāṇasiddhamekatvamanubhūyatām mumukṣubhiritīyarthah* - the identity of the words 'tat' and 'tvam', which is established through Pramana, let the person desiring Moksha (liberation) experience. Here the identity is not gained through some mystical way, to remove this imagination, it is explained as 'pramanasiddham' - gained through the valid testimony (means of right knowledge). *// 6 //*

Now, for the fourth and final Mahavakya.

क्रमप्राप्तस्याथर्वणवेदगतस्य 'अयमात्मा ब्रह्म' (मा उ – २) इति वाक्यस्यार्थं व्याचिकीर्षुरादौ 'अयमात्मा' इति पदद्वयेन विवक्षितमर्थं क्रमेण दर्शयति –

kramaprāptasyātharvaṇavedagatasya 'ayamātmā brahma' (mā u – 2) iti vākyasyārtham vyācīkīrṣurādau 'ayamātmā' iti padadvayena vivakṣitamārtham kramena darśayati –

kramaprāptasyātharvaṇavedagatasya – for the one that comes in the order, belonging to the Atharvaveda. This belongs to the Mandukya Upanishad. ‘*ayamātmā brahma*’ (*mā u – 2*) *iti vākyasyārtham vyācīkṛṣur* - to explain the statement ‘ayam atma brahma’ (this individual self is absolute Self), *ādau ‘ayamātmā’ iti padadvayena vivakṣitamartham kramena darśayati* – in the beginning the one desired to be denoted by the words ‘ayam atma’ is shown in due process.

स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।

अहंकारादिदेहान्तात्प्रत्यगात्मेति गीयते ॥ ७ ॥

svaprakāśāparokṣatvamayamityuktito matam /

ahaṅkārādidehāntātpatyagātmēti gīyate ॥ 7 ॥

With the word ‘ayam’ – this, self-effulgence and immediate knowledge is accepted. For the one from the ego till the body, Self is proclaimed to be the innermost.

svaprakāśa – self-effulgent. That which is different from inert, different from pot or body etc, which is illumined by another. Here we are not understanding it with respect to the definition ‘avedyatve sati aparokṣavyavāhāra योग्यत्वम्’ – not being objectified, at the same time is object for immediate transaction, because, the definition already contains ‘aparokṣatva’. *aparokṣatvam* – object of immediate knowledge, *ayamityuktito* - through the word ‘ayam’ - this, *matam* - is accepted, *ahaṅkārādidehāntāt* – from ego till the body, all the sheaths or three bodies, *pratyagātmēti* – it is one’s own Self. Since it exists as the substratum, *gīyate* - is said in Veda.

स्वप्रकाशेति । अयमित्युक्तितः ‘अयम्’ इति शब्देन स्वप्रकाशापरोक्षत्वं स्वप्रकाशेनापरोक्षत्वं मतम् अभिमतम् ।

svaprakāśēti / ayamityuktitaḥ ‘ayam’ iti śabdēna svaprakāśāparokṣatvaṃ svaprakāśēnāparokṣatvaṃ matam abhimatam /

ayamityuktitaḥ = ‘ayam’ iti śabdēna - with the word ‘ayam’, *svaprakāśāparokṣatvaṃ = svaprakāśēnāparokṣatvaṃ matam abhimatam* - the one being self-effulgent is also immediate is accepted.

अदृष्टादिवन्नित्यपरोक्षत्वं घटादिवत् दृश्यत्वं च व्यावर्तयितुं विशेषणद्वयमिति बोद्धव्यम् ।

adr̥ṣṭādivannityaparokṣatvaṃ ghaṭādivat dr̥śyatvaṃ ca vyāvartayitum viśeṣaṇadvayamiti boddhavyam /

the reason for giving two adjectives for that Self referred to with ‘ayam’ is for, *adr̥ṣṭādivannityaparokṣatvaṃ ghaṭādivat dr̥śyatvaṃ ca vyāvartayitum*

viśeṣaṇadvayamiti boddhavyam - the two adjective should be understood to be useful for differentiating Self from the Punya etc. that is always mediate and pot etc. that is perceived. This is called padakṛtya, explaining the terms. If the first adjective is not given then the definition will be ‘svaprakashatvam brahma’ – Punya etc. are self-effulgent, but never are seen immediately. And if the first adjective is not given, the definition will be ‘aparokshatvam brahma’ – Pot etc. though are immediately perceived, yet they are not self-effulgent.

देहादिष्वप्यात्मशब्दप्रयोगदर्शनादत्रात्मशब्देन किं विवक्षितमित्याकाङ्क्षायामाह – अहंकारेति ।

dehādiṣvapyātmaśabdaprayogadarśanādatrātmaśabdena
vivakṣitamityākāṅkṣāyāmāha – ahaṁkāreti ।

kiṁ

dehādiṣvapyātmaśabdaprayogadarśanādatrātmaśabdena

kiṁ

vivakṣitamityākāṅkṣāyāmāha – ahaṁkāreti – in the body etc too the word ‘atma’ is used, therefore what is that is desired to be meant with that word. Since, many philosophers accept different connotations for the same term, more so with the word atma. The Charvakas accept the body as atma, some the sense-organs as atma, some prana as atma and so on and so forth. It is also a term which is loosely used to refer to everything in the world. For example, this friend is my atma (soul), this food is my atma etc. Even in the term Mahatma – great monk, the term is sometimes interpreted as ‘mahaan atma udara yasya’ – for whom the atma – paunch is big is mahatma.

अहंकार आदिर्यस्य प्राणमनइन्द्रियदेहसंघातस्य सोऽहंकारादिस्तथा देहे अन्तो यस्योक्तसंघातस्य स देहान्तः, अहंकारादिश्चासौ देहान्तश्चेति तथा तस्मात्प्रत्यगधिष्ठानतया साक्षितया चान्तर आत्मेति गीयते , अस्मिन्वाक्य इत्यर्थः ॥ ७ ॥

ahaṁkāra ādiryasya prāṇamanaindriyadehasaṁghātasya so'haṁkāradistathā dehe anto yasyoktasamghātasya sa dehāntaḥ, ahaṁkāradīścāsau dehāntaśceti tathā tasmātpratyagadhiṣṭhānatayā sākṣitayā cāntara ātmeti gīyate , asminvākya ityarthah ॥

7 ॥

The term ‘*ahaṁkāradidehāntāt*’ is explained, *ahaṁkāra ādiryasya prāṇamanaindriyadehasaṁghātasya so'haṁkāradīḥ* - Ahankara (ego) which is the beginning for the group of prana, indriya, deha etc. is Ahankaradi, *tathā dehe anto yasyoktasamghātasya sa dehāntaḥ* - similarly, the deha is the end for which group is Dehanta, *ahaṁkāradīścāsau dehāntaśceti* - this is the method of expanding the compound word. *tathā tasmātpratyagadhiṣṭhānatayā sākṣitayā cāntara ātmeti gīyate , asminvākya ityarthah* - in this statement, ones self which is the substratum, and which is the witness for everything is referred to as Atma. ॥ 7 ॥

ब्राह्मणादिष्वपि 'ब्रह्म'शब्दस्य प्रयोगदर्शनात् तद्व्यावर्तनायात्र विवक्षितमर्थमाह -

brāhmaṇādiṣvapi 'brahma'sabdasya prayogadarśanāt tadvyāvartanāyātra vivakṣitamarthamāha -

brāhmaṇādiṣvapi 'brahma'sabdasya prayogadarśanāt tadvyāvartanāyātra vivakṣitamarthamāha – similarly, in the Brahmin (caste) also the word Brahma is seen being used, to differentiate them the desired meaning of the word (Brahma) is explained. 1) When explaining who a Brahmana (Brahmin) is it is said 'brahma = veda jaanati iti' – one who knows Veda is Brahmana. 2) And in usage, Brahmin is addressed as Brahman, 'he! Brahman!'. The 3) one who knows the Self is called as Brahma. And 4) the four-faced Brahma is also addressed as Brahma.

दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।

ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥ ८ ॥

dr̥śyamānasya sarvasya jagatastattvamīryate ।

brahmaśabdena tadbrahma svaprakāśātmarūpakam ॥ 8

॥

The Truth of all the creation that is seen is referred to with the word Brahma. And that Brahma has the Atma, that is self-effulgent as its inherent nature (Svarupa).

dr̥śyamānasya sarvasya – whatever creation is perceived, *jagatastattvamīryate* – the Truth of the whole creation, being its substratum in the Vivarta, is said, *brahmaśabdena* – with the word Brahma, *tadbrahma* – that Brahma, *svaprakāśātmarūpakam* - is of the nature of self-effulgent Atma.

इति श्रीमत्परमहंसपरिव्राजकाचार्यविद्यारण्यमुनिवर्यकृतपञ्चदश्यां महावाक्यविवेकः समाप्तः ॥ ५ ॥

iti śrīmatparamahaṃsaparivrājakācāryavidyāranya munivaryakṛtapañcadaśyāṃ mahāvākyavivekaḥ samāptaḥ ॥ 5 ॥

दृश्यमानस्य इति । दृश्यत्वेन मिथ्याभूतस्य सर्वस्य आकाशादेः जगतः

dr̥śyamānasya iti / dr̥śyatvena mithyābhūtasya sarvasya ākāśādeḥ jagataḥ

dr̥śyatvena mithyābhūtasya sarvasya ākāśādeḥ jagataḥ - all that is directly perceived, from the ether etc. the whole creation which is illusory. To establish Mithya, it being perceived itself becomes an important reason. In Mandukya Karika - Alata Shanti Prakarana, an old syllogism is used ‘vimatam mithyā, dr̥śyatvāt jadtvāt paricchinnatvāt’ – the topic of discussion creation is illusory, because 1) it is perceived 2) it is inert, 3) it is limited.

तत्त्वम् अधिष्ठानतया तद्बाधावधित्वेन च पारमार्थिकं सच्चिदानन्दलक्षणं यद्रूपमस्ति तद्ब्रह्मशब्देन ईर्यते कथ्यत इत्यर्थः । वाक्यार्तमाह – तद्ब्रह्मेति । यदुक्तलक्षणं ब्रह्म स्वप्रकाशात्मरूपं स्वरूपं यस्य तत्स्वप्रकाशात्मरूपकं स एव इत्यर्थः ॥ ८ ॥

tattvam adhiṣṭhānatayā tadbādhāvadhitvena ca pāramārthikaṃ saccidānandalakṣaṇaṃ yadrūpamasti tadbrahmaśabdena īryate kathyata ityarthaḥ / vākyārtamāha – tadbrahmeti hyaduktalakṣaṇaṃ brahma svaprakāśātmarūpaṃ svarūpaṃ yasya tatsvaprakāśātmarūpakaṃ sa eva ityarthaḥ // 8 //

tattvam = adhiṣṭhānatayā - the Truth, being the substratum for all the superimposed creation. *tadbādhāvadhitvena ca* - and that which is the limit of negation. When we apply the logic of ‘neti neti’ – not this, not this; where this stops is the substratum. We can negate everything but not the substratum. *pāramārthikaṃ* - Absolute. Since it is negated. *saccidānandalakṣaṇaṃ yadrūpamasti tadbrahmaśabdena īryate = kathyata ityarthaḥ* - that which is of the nature of Existence, Knowledge and Bliss is said by the word Brahma. Said means implied here too, as in other Mahavakya. *hyaduktalakṣaṇaṃ brahma* - the afore said Brahma, *svaprakāśātmarūpaṃ svarūpaṃ yasya tatsvaprakāśātmarūpakaṃ* - which is of the form i.e. nature, of self-effulgence, *sa eva ityarthaḥ* - that is what is said here as Brahma. // 8 //

The idea here is to introduce people to the Mahavakya and not introduce one to the idea of those chapters of the Upanishads. This the reason, though there is a easy possibility for bringing the discussion, examples etc. said there in those particular topics, the bare minimum is accepted and explained.

Three ideas are generally seen in almost all the Mahavakya is 1) Samanadhikaranya – the identity between two words, 2) aparicchinna – not limited by time, space and causation, or Svagata etc., 3) shariratrayasaakshi – witness to all the three bodies.

॥ इति परमहंसपरिव्राजकाचार्यश्रीमद्भारतीतीर्थविद्यारण्यमुनिवर्यकिंकरेण रामकृष्णेन विरचितायां तात्पर्यदीपिकाख्यायां महावाक्यविवेकाख्यं पञ्चमप्रकरणं समाप्तम् ॥

॥ *paramahaṃsaparivrājakācāryaśrīmadbhāratīīrthavidyāraṇyamunivaryakiṅkareṇa* *iti*
rāmakṛṣṇeṇa viracitāyāṃ tātparyadīpikākhyāyāṃ mahāvākyavivekākhyam
pañcamaparakaraṇam samāptam ॥