तत्त्वविवेकः

tattvavivekaḥ

नमः श्रीशङ्करानन्दगुरुपादाम्बुजन्मने।

सविलासमहामोहग्राहग्रासैककर्मणे॥ १॥

prathamaḥ paricchedaḥ|

namaḥ śrīśaṅkarānandagurupādāmbujanmane |

savilāsamahāmohagrāhagrāsaikakarmaṇe || 1||

1. Salutation to the lotus feet of my Guru Sri Sankarananda whose only work is to destroy the monster of primal nescience together with its effect, the phenomenal universe.

तत्पादाम्बुरुहद्वन्द्वसेवानिर्मलचेतसाम्।

सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते॥ २॥

tatpādāmburuhadvandvasevānirmalacetasām |

sukhabodhāya tattvasya viveko'yaṁ vidhīyate || 2||

2. This discussion about the discrimination of Truth (Brahman) (from untruth) is being initiated for the easy understanding of those whose hearts have been purified by service to the pair of lotus feet of the Teacher.

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक्।

ततोविभक्ता तत्संविदैक्यरूप्यान्न भिद्यते॥ ३॥

śabdasparśādayo vedyā vaicitryājjāgare pṛthak |

tatovibhaktā tatsaṁvidaikyarūpyānna bhidyate || 3||

3. The objects of knowledge, viz., sound, touch, etc., which are perceived in the waking state, are different from each other because of their peculiarities; but the consciousness of these, which is different from them, does not differ because

of its homogeneity.

तथा स्वप्नेऽत्र वेद्यन्तु न स्थिरं जागरे स्थिरम्।

तद्भेदोऽतस्तयोः संविदेकरूपा न भिद्यते॥ ४॥

tathā svapne'tra vedyantu na sthiraṁ jāgare sthiram |
tadbhedo'tastayoḥ saṁvidekarūpā na bhidyate || 4||

4. Similar is the case in the dream state. Here the perceived objects are transient and in the waking state they seem permanent. So there is difference between them. But the (perceiving) consciousness in both the states does not differ. It is homogeneous.

सुप्तोत्त्थितस्य सौषुप्ततमोबोधो भवेत्स्मृतिः।

सा चावबुद्धविषयावबुद्धं तत्तदा ततः॥ ५॥

suptotthitasya sauṣuptatamobodho bhavetsmṛtiḥ |
sā cāvabuddhaviṣayāvabuddhaṁ tattadā tataḥ || 5||

5. A person awaking from deep sleep consciously remembers his lack of perception during that state. Remembrance consists of objects experienced earlier. It is therefore clear that even in deep sleep 'want of knowledge' is perceived.

सबोधोविषयाद्भिन्नो न बोधात्स्वप्नबोधवत्।

एवं स्थानत्रयेऽप्येका संवित्तद्वद्दिनान्तरे॥ ६॥

sabodhoviṣayādbhinno na bodhātsvapnabodhavat |
evaṁ sthānatraye'pyekā saṁvittadvaddināntare || 6||

6. This consciousness (in the deep sleep state) is indeed distinct from the object (here, ignorance), but not from itself, as is the consciousness in the state of dream. Thus in all the three states the consciousness (being homogeneous) is the same. It is so in other days too.

मासाब्दायुगकल्पेषु गतागम्येष्वनेकधा।

नोदेति नास्तमेत्येका संविदेषा स्वयंप्रभा॥ ७॥

māsābdāyugakalpeṣu gatāgamyeṣvanekadhā |
nodeti nāstametyekā saṁvideṣā svayaṁprabhā || 7||

6. This consciousness (in the deep sleep state) is indeed distinct from the object (here, ignorance), but not from itself, as is the consciousness in the state of dream. Thus in all the three states the consciousness (being homogeneous) is the same. It is so in other days too.

इयमात्मा परानन्दः परप्रेमास्पदं यतः।

मा न भुवं हि भूयासमिति प्रेमात्मनीक्श्यते॥ ८॥

iyamātmā parānandaḥ parapremāspadaṁ yataḥ |
mā na bhuvaṁ hi bhūyāsamiti premātmanīkśyate || 8||

6. This consciousness (in the deep sleep state) is indeed distinct from the object (here, ignorance), but not from itself, as is the consciousness in the state of dream. Thus in all the three states the consciousness (being homogeneous) is the same. It is so in other days too.

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि।

अतस्तत्परमन्तेन परमानन्दतात्मनः॥ ९॥

tatpremātmārthamanyatra naivamanyārthamātmani |
atastatparamantena paramānandatātmanaḥ || 9||

9. Others are loved for the sake of the Self, but the Self is loved for none other. Therefore the love for the Self is the highest. Hence the Self is of the nature of the highest bliss.

इत्थं सच्चित्परानन्द आत्मा युक्त्या तथाविधम्।

परं ब्रह्म तयोश्चैक्यं श्रुत्यन्तेषूपदिश्यते॥ १०॥

itthaṁ saccitparānanda ātmā yuktyā tathāvidham |
paraṁ brahma tayoścaikyaṁ śrutyanteṣūpadiśyate || 10||

10. In this way, it is established by reasoning that the individual Self is of the nature of existence, consciousness and bliss. Similar is the supreme Brahman. The identity of the two is taught in the Upanishads.

अभाने न परं प्रेम भाने न विषयस्पृहा।

अतोभानेऽप्यभाताऽसौ परमानन्दतात्मनः॥ ११॥

abhāne na paraṁ prema bhāne na viṣayaspṛhā |
atobhāne'pyabhātā'sau paramānandatātmanaḥ || 11||

11. If the supreme bliss of the Self is not known, there cannot be the highest love for it. (But it is there). If it is known, there cannot be attraction for worldly objects. (That too is there). So we say, this blissful nature of the Self, though revealed, is not (strictly speaking) revealed.

अध्येतृवर्गमध्यस्थ पुत्राध्ययन शब्दवत्।

भानेऽप्यभानं भानस्य प्रतिबन्धेन युज्यते॥ १२॥

adhyetṛvargamadhyastha putrādhyayana śabdavat |
bhāne'pyabhānaṁ bhānasya pratibandhena yujyate || 12||

12. A father may distinguish the voice of his son chanting (the Vedas) in chorus with a number of pupils but may fail to note its peculiarities, due to an obstruction viz., its having been mingled with other voices. Similar is the case with bliss. Because of observation, it is proper to say that the bliss ‘is known yet unknown’.

प्रतिबन्धोऽस्ति भातीति व्यवहारार्हवस्तुनि।

तं निरस्य विरुद्धस्य तस्योत्पादनमुच्यते॥ १३॥

pratibandho'sti bhātīti vyavahārārhavastuni |
taṁ nirasya viruddhasya tasyotpādanamucyate || 13||

13. Our experience of the articles of everyday use is that they 'exist', they 'reveal'. Now an obstruction is that which stultifies this experience of existence and revelation and produces the counter-experience that they are not existing, they are not revealing.

तस्य हेतुः समानाभिहारः पुत्रध्वनिश्रुतौ।

इहानादिरविद्यैव व्यामोहैकनिबन्धनम्॥ १४॥

tasya hetuḥ samānābhihāraḥ putradhvaniśrutau |
ihānādiravidyaiva vyāmohaikanibandhanam || 14||

14. In the above illustration the cause of the obstruction to the voice of the son being fully recognized is the chorus of voices of all the boys. Hence the one cause of all contrary experiences is indeed the beginningless Avidya.

चिदानन्दमयब्रह्ममप्रतिबिम्बसमन्विता।

तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा॥ १५॥

cidānandamayabrahmapratibimbasamanvitā |
tamorajaḥsattvaguṇā prakṛtirdvividhā ca sā || 15||

15. Prakriti (i.e. primordial substance) is that in which there is the reflection of Brahman, that is pure consciousness and bliss and is composed of sattva, rajas and tamas (in a state of homogeneity). It is of two kinds.

सत्त्वशुद्धाविशुद्धिभ्यां मायाऽविद्ये च ते मते।

मायाबिम्बोवशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः॥ १६॥

sattvaśuddhāviśuddhibhyāṁ māyā'vidye ca te mate |
māyābimbovaśīkṛtya tāṁ syātsarvajña īśvaraḥ || 16||

16. When the element of sattva is pure, Prakriti is known as Maya; when impure (being mixed up with rajas and tamas) it is called Avidya. Brahman, reflected in Maya, is known as the omniscient Isvara, who controls Maya.

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा।

सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान्॥ १७॥

avidyāvaśagastvanyastadvaicitryādanekadhā |
sā kāraṇaśarīraṁ syātprājñastatrābhimānavān || 17||

17. But the other (i.e. the Jiva, which is Brahman reflected in Avidya) is subjected to Avidya (impure sattva). The Jiva is of different grades due to (degrees of) admixture (of rajas and tamas with sattva). The Avidya (nescience) is the causal body. When the Jiva identifies himself with this causal body he is called Prajna.

तमः प्रधानप्रकृतेस्तद्भोगायेश्वराज्ञया।

वियत्पवनतेजोऽम्बु भुवोभूतानि जज्ञिरे॥ १८॥

tamaḥ pradhānaprakṛtestadbhogāyeśvarājñayā |
viyatpavanatejo'mbu bhuvobhūtāni jajñire || 18||

18. At the command of Isvara (and) for the experience of Prajna the five subtle elements, ether, air, fire, water and earth, arose from the part of Prakriti in which tamas predominates.

सत्त्वांशैः पञ्चभिस्तेषां क्रमाद्धीन्द्रियपञ्चकम्।

श्रोत्रत्वगक्षिरसनघ्राणाख्यामुपजायते॥ १९॥

sattvāṁśaiḥ pañcabhisteṣāṁ kramāddhīndriyapañcakam |
śrotratvagakśirasanaghrāṇākhyāmupajāyate || 19||

19. From the sattva part of the five subtle elements of Prakriti arose in turn the five subtle sensory organs of hearing, touch, sight, taste and smell.

तैरन्तःकरणं सर्वैर्वृत्तिभेदेन तद्द्विधा।

मनोविमर्शरूपं स्याद्बुद्धिः स्यान्निश्चयात्मिका॥ २०॥

tairantaḥkaraṇaṁ sarvairvṛttibhedena taddvidhā |
manovimarśarūpaṁ syādbuddhiḥ syānniścayātmikā || 20||

20. From a combination of them all (i.e. sattva portions of the five subtle elements) arose the organ of inner conception called antahkarana. Due to difference of function it is divided into two. Manas (mind) is that aspect whose function is doubting and buddhi (intellect) is that whose functions are discrimination and determination.

रजोंऽशैः पञ्चभिस्तेषां क्रमात्कर्मेन्द्रियाणि तु।

वाक्पाणिपादपायूपस्थाभिधानानि जज्ञिरे॥ २१॥

rajoṁ'śaiḥ pañcabhisteṣāṁ kramātkarmendriyāṇi tu |
vākpāṇipādapāyūpasthābhidhānāni jajñire || 21||

21. From the rajas portion of the five elements arose in turn the organs of actions known as the organ of speech, the hands, the feet, and the organs of excretion and generation.

तैः सर्वैः सहितैः प्राणोवृत्तिभेदात्स पञ्चधा।

प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः॥ २२॥

taiḥ sarvaiḥ sahitaiḥ prāṇovṛttibhedātsa pañcadhā |
prāṇo'pānaḥ samānaścodānavyānau ca te punaḥ || 22||

22. From a combination of them all (i.e. the rajas portions of the five subtle elements) arose the vital air (Prana). Again, due to difference of function it is divided into five. They are Prana, Apana, Samana, Udana and Vyana.

बुद्धिकर्मेन्द्रियप्राणपञ्चकैर्मनसा धिया।

शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते॥ २३॥

buddhikarmendriyaprāṇapañcakairmanasā dhiyā |
śarīraṁ saptadaśabhiḥ sūkśmaṁ talliṅgamucyate || 23||

23. The five sensory organs, the five organs of action, the five vital airs, mind and intellect, all the seventeen together from the subtle body, which is called the Suksma or linga sarira.

प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते।

हिरण्यगर्भतामीशस्तयोर्व्यष्टिसमष्टिता॥ २४॥

prājñastatrābhimānena taijasatvaṁ prapadyate |
hiraṇyagarbhatāmīśastayorvyaṣṭisamaṣṭitā || 24||

24. By identifying himself with the subtle body (and thinking it to be his own), Prajna becomes known as Taijasa, and Isvara as Hiranyagarbha. Their difference is the one between the individual and the collective (i.e. one is identified with a single subtle body and the other with the totality of subtle bodies).

समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात्।

तदभावात्ततोऽन्ये तु कथ्यन्ते व्यष्टिसंज्ञया॥ २५॥

samaṣṭirīśaḥ sarveṣāṁ svātmatādātmyavedanāt |
tadabhāvāttato'nye tu kathyante vyaṣṭisaṁjñayā || 25||

25. Isvara (as Hiranyagarbha) is called totality because of his sense of identification with all the subtle bodies (of the universe). The other (the Taijasa) is called 'individual" because it lacks this knowledge (and is conscious only of his self, being identified with his own subtle body).

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने।

पञ्चीकरोति भगवान्प्रत्येकं वियदादिकम्॥ २६॥

tadbhogāya punarbhogyabhogāyatanajanmane |
pañcīkaroti bhagavānpratyekaṁ viyadādikam || 26||

26. To provide the Jivas with objects of enjoyment and make the bodies fit for such enjoyment, the all-powerful Isvara has made each of the (subtle) elements partake of the nature of all others.

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः।

स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते॥ २७॥

dvidhā vidhāya caikaikaṁ caturdhā prathamaṁ punaḥ |
svasvetaradvitīyāṁśairyojanātpañca pañca te || 27||

27. Dividing each element into two equal halves and one half of each again into four (equal parts) the Lord mixed the subtle elements so that each gross element thus formed should contain one half of its own peculiar nature and one eighth of that of each of the other four.

तैरण्डस्तत्र भुवनभोग्यभोगाश्रयोद्भवः।

हिरण्यगर्भः स्थूलेऽस्मिन्देहे वैश्वानरो भवेत्।

तैजसा विश्वतां याता देव तिर्यङ्नरादयः॥ २८॥

tairaṇḍastatra bhuvanabhogyabhogāśrayodbhavaḥ |
hiraṇyagarbhaḥ sthūle'smindehe vaiśvānaro bhavet |
taijasā viśvatāṁ yātā deva tiryaṅnarādayaḥ || 28||

28. From these composite elements the cosmic egg arose, and from it evolved all the worlds as well as all the objects of experience and the bodies in which the experience take place. When Hiranyagarbha identifies himself with the totality of gross bodies he is known as Vaisvanara; when Taijasas do so with individual gross bodies (e.g.) of the devas, men or lower animals, they are known as Visvas.

ते पराग्दर्शिनः प्रत्यक्तत्त्वबोधविवर्जिताः॥ २९॥

te parāgdarśinaḥ pratyaktattvabodhavivarjitāḥ || 29||
29. They see only external things and are devoid of the knowledge of their true inner nature. They perform actions for enjoyment, and again they enjoy for performing action.

कुर्वते कर्म भोगाय कर्म कर्तुं च भुञ्जते।

नद्यां कीटा इवावर्तादावर्तान्तरमाशु ते।

व्रजन्तो जन्मनो जन्म लभन्ते नैव निर्वृतिम्॥ ३०॥

kurvate karma bhogāya karma kartuṁ ca bhuñjate |
nadyāṁ kīṭā ivāvartādāvartāntaramāśu te |
vrajanto janmano janma labhante naiva nirvṛtim || 30||
30. They go from birth to birth, as worms that have slipped into a river are swept from one whirlpool to another and never attain peace.

सत्कर्मपरिपाकात्ते करुणानिधिनोद्धृताः।

प्राप्य तीरतरुच्छायां विश्राम्यन्ति यथासुखम्॥ ३१॥

satkarmaparipākātte karuṇānidhinoddhṛtāḥ |
prāpya tīrataruchchāyāṁ viśrāmyanti yathāsukham || 31||

31. When the good deeds performed by them in past births bear fruit, the worms enjoy rest being lifted from the river by a compassionate person and placed under the shade of a tree on the bank.

उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिनः।

पञ्चकोषविवेकेन लभन्ते निर्वृतिं पराम्॥ ३२॥

upadeśamavāpyaivamācāryāttattvadarśinaḥ |
pañcakoṣavivekena labhante nirvṛtiṁ parām || 32||

32. Similarly, the Jivas (finding themselves in the whirlpool of samsara), receive the appropriate initiation from a teacher who himself has realised Brahman, and differentiating the Self from its five sheaths attain the supreme bliss of release.

अन्नं प्राणो मनो बुद्धिरानन्दश्चेति पञ्च ते।

कोषास्तैरावृतः स्वात्मा विस्मृत्या संसृतिं व्रजेत्॥ ३३॥

annaṁ prāṇo mano buddhirānandaśceti pañca te |
koṣāstairāvṛtaḥ svātmā vismṛtyā saṁsṛtiṁ vrajet || 33||

33. The five sheaths of the Self are those of the food, the vital air, the mind, the intellect and bliss. Enveloped in them, it forgets its real nature and becomes subject to transmigration.

स्यात्पञ्चीकृतभूतोत्थो देहः स्थूलोऽन्न संज्ञकः।

लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह॥ ३४॥

syātpañcīkṛtabhūtottho dehaḥ sthūlo'nna saṁjñakaḥ |
liṅge tu rājasaiḥ prāṇaiḥ prāṇaḥ karmendriyaiḥ saha || 34||

34. The gross body which is the product of the quintuplicated elements is known as the food sheath. That portion of the subtle body which is composed of the five vital airs and the five organs of action, and which is the effect of the rajas aspect of Prakriti is called the vital sheath.

सात्त्विकैर्धीन्द्रियैः साकं विमर्षात्मा मनोमयः।

तैरेव साकं विज्ञानमयोधीर्निश्चयात्मिका॥ ३५॥

sāttvikairdhīndriyaiḥ sākaṁ vimarṣātmā manomayaḥ |
taireva sākaṁ vijñānamayodhīrniścayātmikā || 35||

35. The doubting mind and the five sensory organs, which are the effect of Sattva, make up the mind sheath. The determining intellect and the sensory organs make up the intellect sheath.

कारणे सत्त्वमानन्दमयोमोदादिवृत्तिभिः।

तत्तत्कोषैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत्॥ ३६॥

kāraṇe sattvamānandamayomodādivṛttibhiḥ |
tattatkoṣaistu tādātmyādātmā tattanmayo bhavet || 36||

36. The impure Sattva which is in the causal body, along with joy and other Vrittis (mental modifications), is called the bliss sheath. Due to identification with the different sheaths, the Self assumes their respective natures.

अन्वयव्यतिरेकाभ्यां पञ्चकोष विवेकतः।

स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते॥ ३७॥

anvayavyatirekābhyāṁ pañcakoṣa vivekataḥ |
svātmānaṁ tata uddhṛtya paraṁ brahma prapadyate || 37||

37. By differentiating the Self from the five sheaths through the method of distinguishing between the variable and the invariable, one can draw out one’s own Self from the five sheaths and attain the supreme Brahman.

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः।

सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम्॥ ३८॥

abhāne sthūladehasya svapne yadbhānamātmanaḥ |
so'nvayo vyatirekastadbhāne'nyānavabhāsanam || 38||

38. The physical body present in one’s consciousness is absent in the dreaming state, but the witnessing element, pure consciousness, persists (in both the waking and dreaming states). This is the invariable presence (anvaya) of the Self. Though the self is perceived, the physical body is not; so the latter is a variable factor.

लिङ्गभाने सुषुप्तौ स्यादात्मनो भानमन्वयः।
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते॥ ३९॥

liṅgabhāne suṣuptau syādātmano bhānamanvayaḥ |
vyatirekastu tadbhāne liṅgasyābhānamucyate || 39||

39. Similarly, in the state of deep sleep, the subtle body is not perceived, but the Self invariably witnesses that state. While the self persists in all states the subtle body is not perceived in deep sleep and so it is called a variable factor.

तद्विवेकाद्विविक्ताः स्युः कोषाः प्राणमनोधियः।
ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः॥ ४०॥

tadvivekādviviktāḥ syuḥ koṣāḥ prāṇamanodhiyaḥ |
te hi tatra guṇāvasthābhedamātrātpṛthakkṛtāḥ || 40||

40. By discrimination of the subtle body (and recognition of its variable, transient character), the sheaths of the mind, intellect, and vital airs are understood to be different from the Self, for the sheaths are conditions of the three gunas, and differ from each other (qualitatively and quantitatively).

सुषुप्त्यभाने भानन्तु समाधावात्मनोऽन्वयः।
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम्॥ ४१॥

suṣuptyabhāne bhānantu samādhāvātmano'nvayaḥ |
vyatirekastvātmabhāne suṣuptyanavabhāsanam || 41||

41. Avidya (manifested as the causal body of bliss sheath) is negated in the state of deep meditation (in which neither subject nor object is experienced), but the Self persists in that state; so it is the invariable factor. But the causal body is a variable factor, for though the Self persists, it does not.

यथामुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः।
शरीरत्रितयाद्धीरैः परं ब्रह्मैव जायते॥ ४२॥

yathāmuñjādiṣīkaivamātmā yuktyā samuddhṛtaḥ |
śarīratritayāddhīraiḥ paraṁ brahmaiva jāyate || 42||

42. As the slender, internal pith of munja grass can be detached from its coarse external covering, so the Self can be distinguished through reasoning from the three bodies (or the five sheaths). Then the Self is recognised as the supreme consciousness.

परापरात्मनोरेवं युक्त्या सम्भावितैकता।

तत्त्वमस्यादिवाक्यैः सा भागत्यागेन लक्ष्यते॥ ४३॥

parāparātmanorevaṁ yuktyā sambhāvitaikatā |
tattvamasyādivākyaiḥ sā bhāgatyāgena lakṣyate || 43||

43. In this way the identity of Brahman and Jiva is demonstrated through reasoning. This identity is taught in the sacred texts in sentences such as 'That thou art'. Their method of explaining the truth is through the elimination of incongruous attributes.

जगतो यदुपादानं मायामादाय तामसीम्।

निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्म तद्गिरा॥ ४४॥

jagato yadupādānaṁ māyāmādāya tāmasīm |
nimittaṁ śuddhasattvāṁ tāmucyate brahma tadgirā || 44||

44. Brahman becomes the material and efficient cause of the world when associated with those aspects of Maya in which there is a predominance of tamas and sattva respectively. This Brahman is referred to as 'That ' in the text 'That thou art'.

यदा मलिनसत्त्वां तां कामकर्मादिदूषितम्।

आदत्ते तत्परं ब्रह्म त्वं पदेन तदोच्यते॥ ४५॥

yadā malinasattvāṁ tāṁ kāmakarmādidūṣitam |
ādatte tatparaṁ brahma tvaṁ padena tadocyate || 45||

45. When the supreme Brahman superimposes on Itself Avidya, that is, sattva mixed with rajas and tamas, creating desires and activities in It, then it is referred to as ‘thou’.

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम्।

अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते॥ ४६॥

tritayīmapi tāṁ muktvā parasparavirodhinīm |
akhaṇḍaṁ saccidānandaṁ mahāvākyena lakṣyate || 46||

46. When the three mutually contradictory aspects of Maya are rejected, there remains the one individual Brahman whose nature is existence, consciousness and bliss. This is pointed out by the great saying 'That thou art’.

सोऽयमित्यादिवाक्येषु विरोधात्तदिदन्त्वयोः।

त्यागेन भागयोरेक आश्रयो लक्ष्यते यथा॥ ४७॥

so'yamityādivākyeṣu virodhāttadidantvayoḥ |
tyāgena bhāgayoreka āśrayo lakṣyate yathā || 47||

47. In the sentence 'This is that Devadatta', 'this' and 'that' refer to different time, place and circumstances. When the particular connotations of 'this' and 'that' are rejected, Devadatta remains as their common basis.

मायाविद्ये विहायैवमुपाधी परजीवयोः।

अखण्डं सच्चिदानन्दं परं ब्रह्मैव लक्ष्यते॥ ४८॥

māyāvidye vihāyaivamupādhī parajīvayoḥ |
akhaṇḍaṁ saccidānandaṁ paraṁ brahmaiva lakṣyate || 48||

48. Similarly, when the adjuncts, Maya and Avidya (the conflicting connotations in the proposition 'That thou art') of Brahman, and Jiva, are negated, there remains the indivisible supreme Brahman, whose nature is existence, consciousness and bliss.

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता।

निर्विकल्पस्य लक्ष्यत्वं न दृष्टं न च सम्भवि॥ ४९॥

savikalpasya lakṣyatve lakṣyasya syādavastutā |
nirvikalpasya lakṣyatvaṁ na dṛṣṭaṁ na ca sambhavi || 49||

49. (Objection): If the denoted object (of 'That thou art' i.e., Brahman) is with attributes, then it becomes unreal. Secondly, an object without attributes is neither seen nor is possible to conceive.

विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत्।

आद्ये व्याहतिरन्यत्रानवस्थात्माश्रयादयः॥ ५०॥

vikalpo nirvikalpasya savikalpasya vā bhavet |
ādye vyāhatiranyatrānavasthātmāśrayādayaḥ || 50||

50. (Reply with a counter question): Does the objection you have raise relate to Brahman without attributes or with attributes? If the first, you are caught in your own trap; if the second, it involves logical fallacies of infinite regress, resting on oneself, etc.

इदं गुणक्रियाजातिद्रव्यसम्बन्धवस्तुषु।

समन्तेन स्वरूपस्य सर्वमेतदितीष्यताम्॥ ५१॥

idaṁ guṇakriyājātidravyasambandhavastuṣu |
samantena svarūpasya sarvametaditīṣyatām || 51||

51. The same logical fallacies may be shown in any object having substance, species, quality, action, or relationship. So accept all these attributes as existing (superimposed on) by the very nature of things.

विकल्पतदभावाभ्यामसंस्पृष्टात्मवस्तुनि।

विकल्पितत्वलक्ष्यत्वसम्बन्धाद्यास्तु कल्पिताः॥ ५२॥

vikalpatadabhāvābhyāmasaṁspṛṣṭātmavastuni |
vikalpitatvalakṣyatvasambandhādyāstu kalpitāḥ || 52||

52. The Self is untouched by doubts about the presence or absence of associates, connotations and other adventitious relationships, because they are superimposed on it phenomenally.

इत्थं वाक्यैस्तदर्थानुसन्धानं श्रवणं भवेत्।

युक्त्या सम्भावितत्वानुसन्धानं मननन्तु तत्॥ ५३॥

itthaṁ vākyaistadarthānusandhānaṁ śravaṇaṁ bhavet |
yuktyā sambhāvitatvānusandhānaṁ mananantu tat || 53||

53. The finding out or discovery of the true significance of the identity of the individual self and the Supreme with the aid of the great sayings (like Tattvamasi) is what is known as sravana. And to arrive at the possibility of its validity through logical reasoning is what is called manana.

ताभ्यां निर्विचिकित्सेऽर्थे चेतसःस्थापितस्य यत्।

एकतानत्वमेतद्धि निदिध्यासनमुच्यते॥ ५४॥

tābhyāṁ nirvicikitse'rthe cetasaḥsthāpitasya yat |
ekatānatvametaddhi nididhyāsanamucyate || 54||

54. And, when by sravana and manana the mind develops a firm and undoubted conviction, and dwells constantly on the thus ascertained Self alone, it is called unbroken meditation (nididhyasana).

ध्यातृध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम्।

निर्वातदीपवच्चित्तं समाधिरभिधीयते॥ ५५॥

dhyātṛdhyāne parityajya kramāddhyeyaikagocaram |
nirvātadīpavaccittaṁ samādhirabhidhīyate || 55||

55. When the mind gradually leaves off the ideas of the meditator and the act of meditation and is merged in the sole object of meditation. (viz., the Self), and is steady like the flame of a lamp in a breezeless spot, it is called the super-conscious state (samadhi).

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः।

स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात्॥ ५६॥

vṛttayastu tadānīmajñātā apyātmagocarāḥ |
smaraṇādanumīyante vyutthitasya samutthitāt || 56||

56. Though in samadhi there is no subjective cognition of the mental function having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samadhi.

वृत्तीनामनुवृत्तिस्तु प्रयत्नात्प्रथमादपि।

अदृष्टासकृदभ्याससंस्कारः सचिराद्भवेत्॥ ५७॥

vṛttīnāmanuvṛttistu prayatnātprathamādapi |

adṛṣṭāsakṛdabhyāsasaṁskāraḥ sacirādbhavet || 57||

57. The mind continues to be fixed in Paramatman in the state of samadhi as a result of the effort of will made prior to its achievement and helped by the merits of previous births and the strong impression created through constant efforts (at getting into samadhi).

यथा दीपो निवातस्थ इत्यादिभिरनेकधा।

भगवानिममेवार्थमर्जुनाय न्यरूपयत्॥ ५८॥

yathā dīpo nivātastha ityādibhiranekadhā |

bhagavānimamevārthamarjunāya nyarūpayat || 58||

58. The same idea Sri Krishna pointed out to Arjuna in various ways e.g., when he compares the steady mind to the flame of a lamp in a breezeless spot.

अनादाविह संसारे सञ्चिताः कर्मकोटयः।

अनेन विलयं यान्ति शुद्धो धर्मो विवर्धते॥ ५९॥

anādāviha saṁsāre sañcitāḥ karmakoṭayaḥ |
anena vilayaṁ yānti śuddho dharmo vivardhate || 59||

59. As a result of this (nirvikalpa) samadhi millions of results of actions, accumulated in this beginningless world over past and present births, are destroyed, and pure dharma (helpful to the realisation of Truth) grows.

धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः।

वर्षत्येष यतो धर्मामृतधाराः सहस्रशः॥ ६०॥

dharmameghamimaṁ prāhuḥ samādhiṁ yogavittamāḥ |
varṣatyeṣa yato dharmāmṛtadhārāḥ sahasraśaḥ || 60||

60. The experts in Yoga call this samadhi ‘a rain cloud of dharma’ because it pours forth countless showers of the bliss of dharma.

अमुना वासनाजाले निःशेषं प्रविलापिते।

समूलोन्मूलिते पुण्यपापाख्ये कर्म सञ्चये॥ ६१॥

amunā vāsanājāle niḥśeṣaṁ pravilāpite |
samūlonmūlite puṇyapāpākhye karma sañcaye || 61||

61. The entire network of desires is fully destroyed and the accumulated actions known as merits and demerits are fully rooted out by this samadhi.

वाक्यमप्रतिबद्धं सत्प्राक्परोक्शावभासिते।

करामलकवद्बोधमपरोक्षं प्रसूयते॥ ६२॥

vākyamapratibaddhaṁ satprākparokśāvabhāsite |
karāmalakavadbodhamaparokṣaṁ prasūyate || 62||

62. Then the great dictum, freed from the obstacles (of doubt and ambiguity), gives rise to a direct realisation of the Truth, as a fruit in one's palm – Truth which was earlier comprehended indirectly.

परोक्शं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकम्।

बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत्॥ ६३॥

parokśaṁ brahmavijñānaṁ śābdaṁ deśikapūrvakam
buddhipūrvakṛtaṁ pāpaṁ kṛtsnaṁ dahati vahnivat || 63||

63. The knowledge of Brahman obtained indirectly from the Guru, teaching the meaning of the great dictum, burns up like fire all sins, committed upto that attainment of knowledge.

अपरोक्शात्मविज्ञानं शाब्दं देशिकपूर्वकम्।

संसारकारणाज्ञानतमसश्चण्डभास्करः॥ ६४॥

aparokśātmavijñānaṁ śābdaṁ deśikapūrvakam |
saṁsārakāraṇājñānatamasaścaṇḍabhāskaraḥ || 64||

64. The direct realisation of the knowledge of the Self obtained from the Guru’s teaching of the great dictum, is like the scorching sun, that dispels the very darkness of Avidya, the root of all transmigratory existence.

इत्थं तत्त्वविवेकं विधाय विधिवन्मनः समाधाय।

विगलितसंसृतिबन्धः प्राप्नोति पारं पदं नरो न हिरात्॥ ६५॥

itthaṁ tattvavivekaṁ vidhāya vidhivanmanaḥ samādhāya |
vigalitasaṁsṛtibandhaḥ prāpnoti pāraṁ padaṁ naro na hirāt
|| 65||

65. Thus a man distinguishes the Self from the five sheaths, concentrates the mind on It according to the scriptural injunctions, becomes free from the bonds of repeated births and deaths and immediately attains the supreme bliss.

इति तत्त्वविवेकः समाप्तः॥ १॥

iti tattvavivekaḥ samāptaḥ || 1||