

॥ पञ्चदशी – ५ ॥

PANCHADASHEE - 05

“Mahavakya Viveka”

***The Four Great
Vedic Statements***

“THE SANDEEPANY EXPERIENCE”

TEXT

33

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

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A NOTE ABOUT SANDEEPANY

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

– The Author, 16th July, 2019, Sacred Guru Purnima Day

Om Namah Shivaaya!

Text
33



॥ पञ्चदशी – ५ ॥

MAHAVAKYA VIVEKA

“The Four Great Vedic Statements”

Composed by

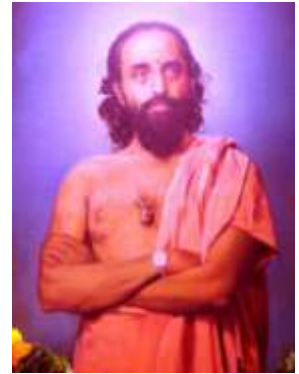
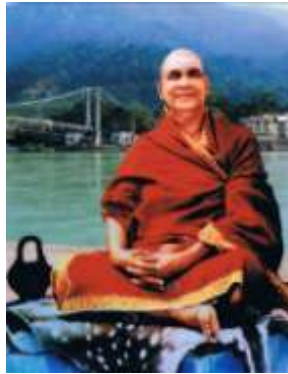
Swami Vidyaranya

Reflections

by Swami Gurubhaktananda

on the Series of 3 Discussions led by **Swami Advayanandaji**
Acharyaji of the 15th Batch Sandeepany Vedanta Course
held at Sandeepany Sadhanalaya, Powai, Mumbai.

From 4th – 6th February, 2013



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

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Personal Dedication

1. To my Late Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj (1932-2019)

the Late President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

PANCHADASHI - 05

“Mahavakya Viveka”

The Four Great Vedic Statements

NOTE TO STUDENTS

This version of Panchadashi Book 05 is the **Sandeepany Sadhanalaya** version (2013). It is an elementary version which we studied at the Course.

Under the **Webinar Panchadashi Series**, also uploaded herewith, the entire text (begun in Nov 2015) is being taught in greater detail. Acharyaji is currently busy with Book 6 (2019). The Series aims to cover all the 15 Books of Panchadashi, and is estimated to finish around 2023. Students can enroll for this Series through C.I.F. at any stage. It falls in the “Advanced Vedanta” category.

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"The Great Vedic Statements"

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॥ चतुर्महावाक्याः ॥

॥ पञ्चदशी – ५ ॥

PANCHADASHEE – Book 5

4 Sections (8 Verses)

“The Great Vedic Statements”

by Swami Vidyaranya

INTRODUCTION

SWAMI VIDYARANYA’S *Panchadashi* consists of 15 Chapters, of which in this Course we are studying Chapters 5 and 10 only. We have already completed Chapter 10, “Nataka Deepam” (Text 18). Now we take up Chapter 5, whose subject matter is Chatur Mahavakyaah or “The Four Great Statements” of the Vedas.

The first five chapters of *Panchadashi* form the Viveka Prakaranas. As they discuss the nature of the Real and the unreal, they are known as **Sat Vidya**.

The second five chapters form the Deepa Prakaranas, and deal with the awareness aspect of the Reality. They are known as **Chit Vidya**.

The third five chapters form the Ananda Prakaranas, and deal with the Bliss aspect of Reality. Hence they are known as the **Ananda Vidya**.

The Mahavakyas:

This Text has only 8 verses and is the shortest chapter of the *Panchadashi*. The verses are grouped in pairs, each pair covering one Mahavakya.

The text gives a good summary of the Mahavakyas, their meanings, their sources in the Vedas, the Upanishads that expound them, their general classification, and how they fit into the scheme of the Sadhaka’s life.

The *Four Mahavakyas* are:

- | | | |
|----|---------------------------|-----------------------------------|
| 1. | Prajnaanam Brahma | – That Consciousness is Infinite; |
| 2. | Aham Brahmaasmi | – I Am the Infinite Reality; |
| 3. | Tat Twam Asi | – That Thou Art; |
| 4. | Ayam Aatmaa Brahma | – This Self is the Truth. |

॥ १. प्रज्ञानम् ब्रह्म ॥

1. PRAJNANAM BRAHMA

Aitareya Upanishad, Rig Veda.

“That Consciousness is Infinite”

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।
स्वादस्वादू विजानाति तत्प्रज्ञानमुदीरितम् ॥ १ ॥

चतुर्मुखेन्द्रदेवेषु मनुष्याश्चश्वगवादिषु ।
चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्ममय्यपि ॥ २ ॥

yēnēkṣatē śṛṇōtīdaṁ jighrati vyākaroṭi ca |
svādvāsvādū vijānāti tatprajñānamudīritam ॥ 1 ॥

caturmukhēndradēvēṣu manuṣyāśvaśvagavādiṣu |
caitanyamēkaṁ brahmātaḥ prajñānaṁ brahmamayyapi ॥ 2 ॥

Verse 1: “Prajnaanam” Pada – I am Pure Consciousness

- | | | |
|---|-----------------------------------------|-----------------------------------------------------------------------|
| 1 | <i>Yena eekshate shrinoti idam,</i> | <i>That by which one <u>sees</u> and <u>hears</u>;</i> |
| 2 | <i>jighrati vyaakaroti cha;</i> | <i>by which one <u>smells</u> and <u>speaks</u>;</i> |
| 3 | <i>svaadu aswaadoo vijaanaati,</i> | <i>which distinguishes the <u>tasty</u> and the <u>non-tasty</u>;</i> |
| 4 | <i>tat <u>PRAJNAANAM</u> udeeritam.</i> | <i>is called the Pure Consciousness.</i> |

Verse 2: “Brahma” Pada – The One Brahman

- | | | |
|---|-------------------------------------------|--------------------------------------------------------------------|
| 5 | <i>Chatuh mukha indra deveshu,</i> | <i>In <u>Brahmaji</u> and in <u>Indra</u>;</i> |
| 6 | <i>manushya ashwa gava aadishu;</i> | <i>In <u>man</u>, <u>horse</u>, <u>cow</u>, etc;</i> |
| 7 | <i>chaitanyam ekam brahma atah,</i> | <i>The <u>one Consciousness</u> is the Infinite Reality;</i> |
| 8 | <i>prajnaanam <u>BRAHMA</u> mayi api.</i> | <i>So the Consciousness in me is also Infinite Reality.</i> |

Prajnaanam Pada: Pada here means ‘word’; Prajnaanam is a shortened form of ‘Prakrishtha Jnaanam’ or “exalted knowledge”.

1-2 In philosophy, this is understood to mean that by which all *particular* knowledge is known. It does not refer to the knowledge itself, for that is mere information. It refers to the faculty in us which makes it possible for us to know a thing through the senses of perception and action, in conjunction with the mind.

So, if the senses, mind and intellect are mere instruments to carry the information, then what is it that enables that information to be understood as knowledge? This factor of knowing is Pure Consciousness. It is Consciousness which vitalises these instruments of knowledge and enables knowledge to take place. That in us which knows a thing is referred to as Consciousness. This is Prajnaanam.

3 The information brought in by the senses to the mind is processed there. Something that has nothing to do with the sensory information is applied to it which makes us distinguish the information. We are able to identify differences, in taste for example, by application of Consciousness on the information. The point being made here is that senses, mind and intellect are philosophically considered to be “inert objects”, being only instruments. Their functioning is due to the presence of Consciousness in them.

This process of discernment of information is not to be confused with the process of discrimination known as Viveka, by which we discriminate good from bad, real from unreal, etc. This Prajnaanam or Pure Consciousness is choiceless. It is that in whose presence discriminatory choices are made possible. It is a neutral Presence of ‘Being’ within every living being.

4 The differentiation of Pure Consciousness begins only when we start fixing a limitation to the subject with whom it is identified. When we limit the subject to the physical body, it is called ‘body consciousness’. When we limit it to our own personality, it is called ‘individual consciousness’ or the ego. When that individual entity is widened and identified with a wider collective group, it becomes a ‘group consciousness’, such as “I am an Indian”, “I am a male”, etc.

The next verse tells us what the ultimate possibility could be if we place no limitations on Consciousness.

Brahma Pada: The same Consciousness, when it is associated with everything that is created, i.e. with the macrocosm or Samashti, is given the name **Ishwara** or **Brahmaji**, as in this verse. Ishwara is Consciousness that is limited, as it were, to Creation.

If we did not limit Consciousness, then we will have Pure Consciousness. Vedanta considers Pure Consciousness as the Supreme or Infinite Reality, and the term used for it is **Brahman**. Brahman is a step higher than Ishwara or ‘God’ as is commonly used in the West.

Many of Jesus Christ’s statements are made from the level of Brahman. “I and my Father are One” is one example. Western theologians have no philosophy that can account for Brahman. ‘God’ is at the top of their hierarchy. Jesus’s statements are thus considered as blasphemy to them. A theological limitation led to his crucifixion.

5-6 All created beings from Brahmaji down to the tiny ant are governed by the all-pervading Brahman or the Infinite Reality.

7 The Pure Consciousness (Brahman) is the basis of everything that is created.

8 Based on this widest definition of Consciousness, ‘I’ am also a being and, therefore, I must also be Infinite. Thus it is shown that the Consciousness in me is Brahman.

The words being quoted are from the *Aitareya Upanishad*, Chap 5.3 “*Esha Brahmaisha Indra Esha...*” The man, horse and cow are used to signify the main groups of beings. It is shown in this Upanishad that Consciousness alone is the support for all beings.

॥ २. अहं ब्रह्मास्मि ॥

2. AHAM BRAHMAASMI

Brihadaranyaka Upanishad, Yajur Veda.

“I Am Brahman”

परिपूर्णः परात्मास्मिन्देहे विद्याधिकारिणि ।
बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥ ३ ॥
स्वतः पूर्णः परात्मात्र ब्रह्मशब्देन वर्णितः ।
अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥ ४ ॥

paripūrṇaḥ parātmāsmindēhē vidyāadhikāriṇi |
buddhēḥ sāksitayā sthitvā sphurannahamitīryatē || 3 ||
svataḥ pūrṇaḥ parātmātra brahmaśabdēna varṇitaḥ |
asmītyaikyaparāmarśastēna brahma bhavāmyaham || 4 ||

Verse 3: “Aham” Pada – The Witnessing ‘I’

1	<i>Paripoornah para aatmaa asmin,</i>	<i>The Infinite Supreme Self;</i>
2	<i>dehe vidyaa adhikaarini;</i>	<i>in the body that is fit for knowledge;</i>
3	<i>buddheh saakshitayaa sthitvaa,</i>	<i>Remaining as the <u>Witness</u> of the <u>intellect</u>;</i>
4	<i>sphuran <u>AHAM</u> iti eeryate.</i>	<i>Manifests and is known as “I”.</i>

Verse 4: “Brahma Asmi” Pada – The Infinite Brahman

5	<i>Swatah poornah para aatmaa atra,</i>	<i><u>Infinite</u> by nature, the Supreme Self</i>
6	<i><u>BRAHMA</u> shabdena varnitah;</i>	<i>is described here by the word Brahman;</i>
7	<i><u>ASMI</u> iti aikya paraamarshah,</i>	<i>‘Asmi’ denotes the <u>identity</u> (of Aham and Brahman);</i>
8	<i>tena brahma bhavaami aham.</i>	<i>by which I identify <u>myself</u> with <u>Brahman</u>.</i>

The first Mahavakya draws our attention to the existence of an all-pervading Consciousness in all beings. It is, therefore, called Lakshana Vakya, the defining sentence.

Now we come to what is called Anubhava Vakya, or the sentence of experience. Consciousness has been established as Brahman, the Supreme Reality. But how does that affect ‘me’ as an individual? Nothing has been said about our relationship to that Consciousness. This verse establishes that relationship – “I am That Brahman”!

Aham Pada: The implied meaning of *Aham*, the individual self, is first described.

1 Some say that the “I” is the life in the body, which causes the body to be sentient. Life in the body merely differentiates us from the condition of death. It is no proof of our identity. That which is responsible to put the life principle into the inert body, is also responsible to take it away. That controlling Intelligence is what we truly are.

Gurudev says that not everything that moves is sentient. Motion is not a proof of the presence of Consciousness. The real proof of the presence of Consciousness is the undeniable conviction we all have that *we exist*. That awareness is Pure Consciousness. It is present in all beings without a shadow of doubt.

For this reason, the proposition can be made that I am that Pure Consciousness. The previous Mahavakya has established that Consciousness is the Infinite Supreme Brahman.

2 Not all bodies are ‘fit for knowledge’; animal bodies and reptiles cannot be fit. Only human beings, due to the presence of the intellect, can be fit for knowledge.

Then, not all human bodies become fit for spiritual knowledge. Rendering oneself fit is done by the practice of intense *Sadhana*. The bulk of impurities need to be washed away. The intellect then becomes very subtle and sharp. When it is rendered pure, the following Sadhana can be practised.

3 The purified, prepared human individual is able to separate himself sufficiently from his mind and observe it as a witness. During this practice, the most essential part of our being, the real “I”, is traced back to its Source. That is what is meant by ‘*Aham*’. It is made very clear in this line that the **Aham** refers to the pure Self and not the Ego-self.

4 We go beyond the superficial “I” (Ego-self) which thinks it is the body and mind. Through a subtle power of the intellect, the “I” is traced back to the Sakshee or Witness or the pure Self. This is the actual direct experience of one who has prepared himself by doing his Sadhana well. He sees his own mind and intellect as instruments ‘external’ to him.

This stage of being Witness of one’s mind is only a temporary stage. While one has perfected himself, he still requires the help of the thought of being a witness. It is an interim cognition of our true Self that is still thought-dependent. *Witnessing* is only possible if there is the witness-thought and something to be witnessed (the mind).

Beyond the witnessing function is the Infinite Pure Consciousness. The next verse takes our understanding to the highest Brahman.

Brahma Asmi Pada: The meaning of the word *Brahman* is clarified. The identity between Brahman and Aham is finally established by the word ‘*Asmi*’.

5-6 As **Brahman** has many meanings and connotations according to the context in which it is used, it is specifically stated here that it means the *Infinite* Supreme Self. If it is infinite, then it has to be One alone; that means that my individual consciousness is included in it. In this way, both the microcosmic and the macrocosmic are connected.

7-8 The connecting link is the verbal component, **Asmi**, “*am*”. *Asmi* tells us that, with respect to Consciousness, I and Brahman are identical.

Pujya Gurudev clarifies an important point about all the Mahavakyas: “It should be noted that realisation gained through enquiry on any of the Mahavakyas is the same.”

॥ ३. तत्त्वमसि ॥

3. TAT TWAM ASI

Chandogya Upanishad, Sama Veda.

“That Thou Art”

एकमेवाद्वितीयं सन्नामरूपविवर्जितम् ।
सृष्टेः पुराधुनाप्यस्य तादृक्त्वं तदितीयते ॥ ५ ॥
श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वं पदेरितम् ।
एकता गृह्यतेऽसीति तदैक्यमनुभूयताम् ॥ ६ ॥

ēkamēvādvitīyaṁ sannāmarūpavivarjitam |
sṛṣṭēḥ purādhunāpyasya tādr̥kṭvaṁ tādītīyatē || 5 ||
śrōturdēhēndriyātītaṁ vastvatra tvam padēritam |
ēkatā gr̥hyatē:'sīti tadaikyamanubhūyatām || 6 ||

Verse 5: “Tat” Pada – The Nature of ‘That’

1	<i>Ekam eva adviteeyam sat,</i>	<i>There is the Truth, one alone <u>without a second</u>;</i>
2	<i>naama roopa vivarjitam;</i>	<i>It is without <u>name</u> and <u>form</u>;</i>
3	<i>srishteh puraa adhunaa api asya,</i>	<i><u>Before</u> creation it existed, and <u>now</u> also It exists;</i>
4	<i>taaadrakatvam TAT iti eeryate.</i>	<i>Its nature is the <u>same</u>, and is indicated as ‘That’.</i>

Verse 6: “Twam Asi” Pada – The Nature of ‘Thou’

5	<i>Shrotuh deha indriya ateetam,</i>	<i>Which is beyond body and senses of the enquirer;</i>
6	<i>vastu atra TWAM pada eeritam;</i>	<i>That Truth is indicated here as “you”;</i>
7	<i>ekataa graahyate ASI iti,</i>	<i>The word ‘Asi’ (you are) shows their identity;</i>
8	<i>tad aikyam anubhooyataam.</i>	<i>That identity is what you have to experience.</i>

The word **tat**, meaning ‘that’ is a pronoun referring to what is further away, out there, or beyond reach. Opposed to it is **etad**, meaning ‘this’ which is nearby, over here, within reach, or within oneself. Here the reference is to That which is the Macrocosm, while **Thou** meaning ‘you’ represents the microcosm.

Tat Pada: The discussion starts by considering the meaning implied by ‘That’.

1 It has to be one without a second. There cannot be two Truths. Immediately we are stopped from assuming that 'That' refers to the perishable Universe which is also 'out there'. It is stressed that **Tat** refers to the Truth underlying this whole Universe.

2 The next possibility is that 'That' could be taken to mean the Creator of the Universe. Even this is ruled out. The Creator is associated with creation. It is not the Pure attributeless Consciousness or Brahman. The Creator, who is given the name Ishwara in Vedanta, has the attributes of a Supreme Ruler, a King, a Governor, etc. Many names and forms are given to this Creator. He could easily be misconstrued as being the Lord of a certain chosen race or community or even of a clan. This is not what is indicated by **Tat** in the Mahavakya.

3 Thirdly, **Tat** is an absolute principle, not subject to Time and Space. It is that sole entity that exists always since the beginning of time. Even before creation began, this Principle existed. When Creation dissolves, this Principle alone continues to exist. Even during the existence of Creation, this absolute principle exists as its Substratum.

4 Fourthly, It has to be something unchanging against which all else that changes is measured. It has to be that which remains the same at all times and in all conditions. It is the only indestructible principle that exists.

Such a principle, having all these four characteristics, is referred to by the word **Tat**. This is said to be the implied meaning of the word **Tat**, as opposed to its literal meaning.

If it is One then although it may appear as many, and be given many names and have many forms, the names and forms are not the Self, which is beyond them.

Twam Asi Pada: The discussion now moves on to the word **Twam**, meaning "you", the second person singular. The teacher, Guru, Acharya, or preceptor is instructing his pupil "You are the Self". The word **Twam** is connected to **Tat** with the verb **Asi**, "are".

5 The literal meaning of **Twam** is that it refers to the body and senses. At the outset, this is rejected as it is impossible for there to be any identity with the Supreme Being at the body level. The reason is that the gross body is dependent on the latter for its existence.

'Senses' is a lead word which includes the entire subtle body, i.e. all seventeen components of it, as given in *Tattwa Bodha*. A lead word is called an *Upalakshana*.

6 Once this is done, what remains is Pure Consciousness which controls both the subtle and the gross body. It follows that this Truth, which survives the negation process, has to be the meaning implied or indicated in the Mahavakya by the word **Twam**.

7 Both terms, **Tat** and **Twam**, when reduced to their implied meanings, refer to Pure Consciousness. The essence of each term is found to be the same. When each term is negated of its Upadhis they are seen to be identical. This is indicated by the word **Asi**.

8 The Teacher now tells the student that he has to go and practice meditation with the above conclusion as his guide. By doing so, the student is directed to experience his true identity. He is instructed clearly that his Atman is identical with the universal Brahman.

Thus 'Tat Twam Asi' is to be realized in this manner. This is what every teacher of Vedanta asks his disciple to enquire into and discover for himself, as he had already done and given his experience in the previous Mahavakya, "I am Brahman".

॥ १. प्रज्ञानम् ब्रह्म ॥

4. AYAM ATMA BRAHMAN

Mandukya Upanishad, Atharva Veda.

“This Self is the Truth”

स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।
अहङ्कारादिदेहान्तात्प्रत्यगात्मेति गीयते ॥ ७ ॥
दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।
ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥ ८ ॥

svaprakāśāparōkṣatvamayamityuktitō matam |
ahaṅkāradidēhāntātpratyagātmēti gīyatē ॥ 7 ॥
dṛśyamānasya sarvasya jagatastattvamīryatē |
brahmaśabdēna tadbrahma svaprakāśātmarūpakam ॥ 8 ॥

Verse 7: “Ayam Aatmaa” Pada – The Inner Self

- | | | |
|---|------------------------------------|--------------------------------------------------------------------------|
| 1 | <i>Swaprakaasha aparokshatvam,</i> | <i>That which is <u>self-shining</u> and directly experienced;</i> |
| 2 | <i>AYAM iti uktitah matam;</i> | <i>Is meant by the word ‘Ayam’;</i> |
| 3 | <i>ahamkaara aadi deha antaat,</i> | <i>from the ego to the body;</i> |
| 4 | <i>pratyag AATMAA iti geeyate.</i> | <i>That which is the <u>innermost</u> is said to be the Self.</i> |

Verse 8: “Brahma” Pada – The Supreme Self

- | | | |
|---|------------------------------------|----------------------------------------------------------|
| 5 | <i>Drishya-maanasya sarvasya,</i> | <i>Of the entire visible world,</i> |
| 6 | <i>jagatah tattwam eeryate;</i> | <i>the <u>essence</u> is denoted</i> |
| 7 | <i>BRAHMA shabdena tad brahma,</i> | <i>by the word Brahman; that Brahman</i> |
| 8 | <i>swaprakasha aatma roopakam.</i> | <i>is of the nature of the <u>self-shining Self</u>.</i> |

This fourth Mahavakya is found in the *Mandukya Upanishad* v2, the shortest Upanishad, consisting of only 12 verses. **Brahman**, the Reality, is taken for granted. The identity of the **Atman**, the inner Self, is then deduced to be the same as Brahman. The reasoning is done through a thorough analysis of the 4 states (or Padas or quarters as they are called in *Mandukya Upanishad*), namely, the waking, dream and deep sleep states and finally the Turiya or “Fourth” state, which is the state of realisation.

“Ayam Aatmaa” Pada: This is the Supreme Self, which describes Consciousness that is associated with the individual being. That which we truly are in our inner being, apart

from association with any aspect of the human being, is the inner Self. An investigation is begun to find out what this Self is in its essence.

1-2 The verse begins with the word ***Swa-Prakasha***, conveying the most outstanding characteristic of the Self – its self-luminous nature. It does not need anything else to reveal itself. “I” will always know that it exists, even in the dark and even when asleep. That awareness by which I *know* is the Self. ***Aparoksha*** tells us it is to be experienced directly. No intermediary assistance is needed in order to know it.

3-4 This knowledge that “I” exist applies not only to the whole being, but every part of it. From the outer sheath called the body, to the innermost sheath called the Ego which feels “I am”, every sheath is found to have the Self as its support.

Pratyaksha is that which is perceived by the senses; ***Aparoksha*** is that which is perceived directly. The former applies to perception of the external world; the latter to the Self alone. Here we are told that every part of our being has the Self as its essence.

The innermost Truth or Self is what is meant by Ayam, “*this*”.

Brahma Pada: By Brahman is denoted the essence or substratum which supports the entire world. Brahman is the essence of the entire visible world, without which the world cannot exist.

5-6 When we are able to see that the essential Self within us is the same as the Supreme Self in every being and thing in the world, then we have realized the truth of the statement **Ayam Atma Brahman**, “this Self is the Truth” – as declared in the *Mandukya Upanishad*.

7-8 The most essential quality by which the Self is identified is its self-luminous nature, making it independent of any other proof. In the macrocosm, Brahman also has the very same quality in relation to every object.

In this manner the identity of Ayam Atmaa with Brahma is clearly seen. This is called the ***Anusandhana Vakya***, meaning it is a statement on “what we started in search of”.

Om Tat Sat

