वाक्यवृत्ति:

VAKYAVRITTI

(1)

सर्पनिक्षिप्तप्रलयेत्मविन्यशादिन्त्
विद्वेष्यन्त्वदिविश्वमन्तमर्तिम्।
निरुपाकुन्तमपरसुरायामवशार्षिः
श्रीवतलंविमलवोधाघनंनामाम्॥

I make obeisance to the beloved Lord of Goddess Lakshmi the prime cause of the world for its creation, preservation and destruction, possessing inconceivable powers, omnipotent, omniscient, of infinite forms, free from all bondages, an ocean of unbounded bliss, and an embodiment of pure knowledge.

The term sri denotes Goddess Lakshmi and srivallabha, her consort Lord Vishnu. The reference to Him as the cause of the three actions - creation, preservation and destruction denotes the three attributes-sattva, rajas and tamas. Each one of the expressions here refer to his attributes such as omniscient, omnipresent and omnipotent. This verse refers to His forms both with attributes and without attributes and makes obeisance to such a form.

(2)

वस्य प्रसादादानाधत् विष्णु।
मन्येवसर्व परिकल्पितं च।
इत्यं विजानांमि सदात्मरूपं
तस्यादिक्षिण्यपदम प्रणोदस्मि नित्यम्॥

I ever bow to that pair of louts feet (of the Preceptor) on account of whose grace I know my sentient form of the self to the effect that I indeed am Vishnu and that the entire world is superimposed on me.

This verse explains that true knowledge has to be gained by the grace of the Preceptor.
An aspirant endowed with the means such as the tranquility etc., being scorched by the three kinds of sun-like sufferings and becoming perplexed in his mind asks the virtuous preceptor.

O Venerable One! describe to me briefly how I may get released without much effort from this bondage of worldly existence.

Your query seems to me to be noble. I shall describe to you clearly which is which. Listen to me attentively.

This verse indicates that the purport of the great enunciation ‘That thou art’ is easy to comprehend. In this verse the Preceptor appreciates the earnestness of the student since he is endeavouring to engage himself in self-inquiry.

The knowledge relating to the identity between the individual soul and the Supreme Soul gained from statements such as ‘That thou art’, is the means for attaining liberation.
What is the individual soul? What is the Supreme Soul? How can there be indentity between the two? How can the statements such as 'That thou art' establish that identity?

We shall explain your doubt. What else, indeed, is the individual soul but yourself? It is your own self that asks me the question 'Who am I'. You are verily the Brahman without doubt.

In this verse the Preceptor replies the query of the pupil. He explains that the self is the same as the person (pupil) raising the question. This assertive pointer will be helpful for clearing the doubts of the pupil. It will be enabling the Preceptor for assessing the earnestness of the pupil.

O Venerable One! I have not yet understood clearly even the meaning of the words. (Hence) how can I comprehend the purport of the statement 'I am Brahman'? Tell me.

What you have stated is true indeed. Certainly there is no contradiction in this matter. Comprehension of the sense conveyed by the words is really essential for understanding the purport of a sentence.
Don’t you know your own self—that is blissful, real and an embodiment of consciousness that is the witness of the impulses which arise in the internal organ consisting of the mind, intellect and ego?

Meditate always on the soul (the self), that is of the form of reality and bliss, a witness of the intellect, and an embodiment of knowledge, after withdrawing the intellect associated with the body etc.

Whence the gross body has form, colour etc., like the pot etc., it cannot be the soul. Since it has the body like the pitcher and is composed of the five elements such as the ether etc., it cannot be the self.

If the body cannot be the soul on account of the aforesaid reasons adduced by you, you make me perceive the soul like the berry on hand.
(15)
घटद्रशा घटात्रिन्म सर्वथा न घटो यथा।
देहद्रशा तथा देहो नाहमित्यवधारय॥

Just as the witness of the pot is always different from the pot and cannot be the pot in any case, so also is the witness of the body. Understand, therefore, I am not the body.

(16)
एवमिन्द्रियष्टि नाहमित्यवधारणिः निक्षिन्तु।
मनो बुद्धिस्तथा प्राणी नाहमित्यवधारय॥

Similarly you know certainly that I am the witness of the senses and not the senses themselves. In the same way you firmly grasp that I am not the mind, the intellect and the life-forces.

After having pointed out that 'I' am different from the gross body in the preceding verse, the Preceptor makes it clear that 'I' am different from the subtle body also.

(17)
संघातोदपि तथा नाहमिति दश्यविलक्षणम्।
द्रष्टारमुनानेन निपुणं संप्रधारय॥

In the same way I am not the combination (of these). Understand well by reasoning the witness that is distinct from the objects.

(18)
देहेन्द्रियादतो भवत् हानादिव्यप्रतिक्षाः॥
यस्य सन्निधिमात्रेण सोऽहमित्यवधारय॥

Understand "I am He", by whose mere proximity the body, senses and other objects become capable of all activities of selection (of the desired objects) and rejection (of the undesired ones).
(19)
अनापन्नविकार: सत्यसकान्तवदेव य: ।
बुद्ध चारीश्चालयेत्तत्वयूक्तं सोहमित्यवधाय ॥

Know "I am that inner self", which impels the internal organs such as the intellect, but without itself changing, like the loadstone.

(20)
अज्ञातवदाभान्ति यत्सात्श्रिःधास्मा अपि ।
देहेन्द्रियमन: प्राणा: सोहमित्यवधाय ॥

Comprehend 'I am He', by whose proximity, the body, senses, mind and life-forces, though inert, yet appear to function like the self.

The gross and subtle objects such as the body, senses, internal organs etc. do not have the ability to function independently.

(21)
अगमन्ती मनोविचार सांप्रत: च स्तिरोकृताम् ।
एवं यो वेद धीर्वृतिः सोहमित्यवधाय ॥

"My mind had gone elsewhere, but it has now been made steady." Understand "I am He" who knows as above.

(22)
स्वर्णवारितेषु सुदृढ़ भाववाहवो धियां तथा ।
यो वेत्तान्विकिर्यः साक्षात्सोहमित्यवधाय ॥

Understand "I am He", who himself is without change and is the witness of waking, dreaming and sleep, the witness of the presence and absence (of objects) and the functions of the intellect.

(The inner consciousness is aware of the states of existence etc. It is aware of the impulses arising alternatively on the consciousness during the first two states and totally disappearing in deep sleep. It does not undergo any change just as a lamp that sheds light. That inner consciousness which always remains aloof without any modification is to be known as the self.)
In the same way as it is stated that the lamp revealing (the presence of) a pot is different from the pot, so also am I an embodiment of knowledge, the dweller in the body that reveals the body.

Understand "I am the witness", that is most endearing, for whose sake alone, sons, wealth and other objects are dear.

Comprehend "I am the witness", who being the most endearing object (feels) let me never cease to be, but let me ever exist.

The consciousness that is the witness is stated to be the sense of the word ‘thou’. The nature of itself being the witness and the knower is due to the changeless nature of the self.
The word "thou" denotes that which is different from the body, senses, mind, life-forces and ego and which is entirely free from the six states of transformation.

(Since the gross and subtle bodles are not capable of functioning independently they appear to function by themselves when impelled by the lustre of the internal consciousness, namely the self.)

After having understood the meaning of "thou", one should then examine the meaning of "that", both by the process of elimination of what is not "that" and by means of direct definition.

Devoid of all taint of phenomenal existence, characterised by (phrases like) "not gross etc.", qualified by imperceptibility etc., outside the sphere of the stain of darkness, bliss unsurpassed, embodiment of reality and knowledge, characterised by its existence and wholesome, stated to be Supreme is "that".

(The object that is devoid of cycles of birth and death, always beyond the darkness of ignorance, imperceptible by the organs of sense such as the eyes, possessing bliss above all.)
(31)
सर्वज्ञानं परेशतः तथा सम्पूर्णशक्तिः
वेदेः समर्थंते यथं तद्व्रहृत्यवधारय
I.

Know that to be Brahman in respect of which the Vedas establish omniscience, supreme lordship and omnipotence.

There are three causes for any creation: the material cause, the efficient and instrumental cause. For an earthen pot, earth is the material cause, potter’s wheel is the instrumental and the potter is the efficient cause. Whereas in the cause of the pot, the potter is different from the other two, in the cause of the world comprising manifold objects, all the three causes are the manifestations of Brahman.

(32)
यज्ञानात्सर्वविद्याः बुद्धिः प्रतिपादिताः
मृदावनमेकदृश्यान्तस्तद्व्रहृत्यवधारय
II.

Understand that to be Brahman which the scriptures explain, by various illustrations like clay etc., that, by knowing it all things are known.¹

(33)
यदानन्त्यं प्रतिज्ञाः श्रुतिमोथिसद्वधये जगोः
तत्कार्यं प्रपक्षराय तद्व्रहृत्यवधारय
II.

Understand that to be Brahman which the scriptures declare as beyond the range of time and space, and to establish it, they state the universe to be the effect of that.

(34)
विशिष्टायुत्यया यथा वेदान्तेषु मुमुक्षुभः
समर्थंतेतियत्तैन तद्व्रहृत्यवधारय
II.

Understand that to be Brahman which is established in the Vedanta with great effort, as the thing to be realised by the aspirants for liberation.
(35)

रूयते यस्य वेदेषु तदभवोत्यवधार।

Understand that to be Brahman which is stated to be in
the scriptures as entering all the beings as the souls and
controlling them.

(36)

कर्मणां फलदातृत्वं यस्येव भूयते भृततो।

जीवानां हेतुकर्तृत्वं तदपभवोत्यवधार।

Understand that to be Brahman which alone is stated to
be in the scriptures as the bestower of the fruits of actions and
the originator of the cause of the individual beings in their
respective activities.

(37)

तत्त्वंपदार्थों नर्णीतो वाक्यार्थशिचन्त्यतेदधुना।

तत्त्वत्त्वत्मत्र वाक्यार्थस्तयोरेक्य पदार्थोऽः।

The meanings of the words 'that' and 'thou' have been
determined. The import of the sentence is now dealt with. The
meaning of the sentence is the identity between the senses of
those two words.

(Although the word 'thou' explicitly denotes the individual soul bound by
the internal organs, after inquiry it has been understood to be Brahman.)

(38)

संस्रों वा विशिष्टे वा वाक्यार्थः नात्र संमतः।

अर्खण्डेकस्तवेन वाक्यार्थः विदुधं मत।

In this case the meaning of the sentence is neither accepted
as co-existence (interdependant) nor particularisation. The
meaning of the sentence, according to the learned, is essential identity without any break.

(This verse answers the objection relating to the identity of the sense conveyed by the two words.

In general if two words have to denote the same object, there should not be case-distinction between the two.)

(39)

प्रत्ययोधो य आभाति सोऽदवयानन्दलक्षणः ।
अद्वयानन्दस्रुपश्च प्रत्ययोधेकलक्षणः ॥

What appears as the inner consciousness is that whose characteristic is secondless bliss, and whose nature is secondless bliss is no other that the individual conscious self.

The soul force denoted by the word "thou" and the omnipotent Lord denoted by the 'that' are the incomparable from of bliss. The individual held in bondage due to ignorance shines as the witness when the veil of ignorance gets removed. There is total bliss. This is the state of realization of Brahman. Thus Brahman is the self and the self is Brahman, i.e., Thou art that.)

(40-41)

इत्थमन्योन्यतादत्त्यानिन्दिपतिपिर्वदा भवेत् ।
अभ्रह्मात्म लक्ष्मर्थस्य व्यावर्त्त तदेव हि ॥

तदर्थस्य च परोक्षेण यदेवं कि तत: शुरु ।
पूर्णन्तदेकरुपेण प्रत्ययोधोधेकविहिते ॥

When the mutual identity of the two is thus understood, then only will the characteristic of being not Brahman of the meaning of the word "thou" be eliminated, as also the unknownness of the meaning of the word 'That'. If it is so, what then? Listen. The inner consciousness remains absolutely in the form of infinite bliss.
(These two verses give the complete meaning when read together. The Preceptor explains how one gets rid of the wrong meaning of the words "Thou" and "That". Then the pupil asks further, what then is the result of correct comprehension. The Preceptor replies that one will realise that one is Brahma of the form of Reality-consciousness-bliss.)

(42)
तत्त्वसत्त्वादिवाक्यं च तात्त्विक्यप्रतिपादने ।
लक्ष्यो तत्त्वपदार्थो दुःशवायपादाय प्रवर्तते ॥

Moreover a sentence like "That Thou Art", in order to denote identity, proceeds on the basis of the inner meaning of the two words "That and "thou"

(Although the two words each one explicitly mean differently, considering the implied sense, both denote the supreme Brahma. The great statements signify this truth. The word Lakshya means secondary sense and vacya the primary sense.

Constant practice of fixing the mind in God and faith. The word svanadikam refers to listening (sraavana), reflection (manana) and concentration (nidadhyasana). The main target of Vedanta is to get the experience "I am Brahma" and be firm in that state. The Preceptor after explaining the pupil the import of the great statement, instructs him how long the practice should be made. One has to practice reading the listening to the scriptures, reflection and meditation. One has to practice tranquility etc. Then only he will be able to attain Brahma by the grace of the Preceptor.)

(43)
हित्वा दृष्टि शब्दलो वाच्यो वाक्यां वाक्यार्थस्वरूपणे ।
यथा प्रवर्तितेऽर्भविष्ठतथा व्याख्यातमादात् ॥

Excluding the expressed sense of the two words it has been carefully explained by us as to how the sentence makes its own meaning clear.

(If we consider the explicit sense conveyed by the word tat-tha, we may use the terms denoting the characteristics of the Supreme Being such as omniscient, omnipresent etc. and for the word tvam-you, denoting the jiva as the doer, enjayer etc. Hence it appears to be that the sense conveyed by these two words is discarded and the soul whose veil of ignorance has been removed and the Supreme Being beyond the influence of Maya (illusion).)
The consciousness, conditioned by the mind, which appears as the connecting link between the idea and the word is expressed by the word "thou".

(The word *alambana* means a support. Even for a word, an object is needed as a support. In the present instance there is a need for an object of support between the thought "I" and the word "I". That is the consciousness conditioned by the mind.)

The first cause of the world, conditioned by nescience, characterised by omniscience etc., of the nature of reality etc., and affected by non-cognizability, is expressed by the word "that".

(The term "sarvajnatvadi" stands for omniscience, omnipotence and omnipresence. The term "satyadyatmaka" denotes reality (satya), knowledge (manam) and infinity (ananta).)

But cognizability and non-cognizability, having a second meaning being infinite, are inconsistent in respect of the same object. Hence there arises the necessity for the secondary meaning.

In this instance if we consider the expressive sense, the word "thou" (thou) denotes the directly known entity inward. The word "that" (that) denotes an external known outward. Moreover one denotes the individual soul endowed withinstinction and the other the Supreme Being, the single one that is complete. On account of these two distinctions, there arises a need for discarding the expressed sense and taking the secondary sense. The next verse explains the term "lakshana," the indirect meaning.
When the adoption of the primary meaning is inconsistent with other valid proofs, the adoption of a meaning not unconnected with the principal meaning, is called derived meaning.

The derivation of meaning in the case of passages like that thou art is a partial derivation, and no other, as in the case of the words in sentences like 'This is he'.

The method of comprehension excluding one part and comparing with another part in Vedantic texts is known as "bhagatyagalyaksan". For example, in introducing now a youth seen in his childhood employing the sentence 'This is he', the word 'he' denotes the child seen in the past and the word 'this' denotes the youth now seen. While introducing the true sense of this sentence, the past time and the physical features as a child are discarded and one has the impression that the child seen in the past and the youth seen now are one and the same.

Similarly when the words of the great statements are examined in this manner, discarding the part 'that which is reflected united with the antahkarana on account of ignorance, in the sense of the word tvam (you), the caitanya that is left and discarding the part 'that which functions as the Lord in the acts of creation etc. coupled with maya, in the sense of the word tat (that), the caitanya that is left are single entity becomes clear by means of the word 'asi'. This has to be borne well.)
Until the meaning of the sentence "I am Brahma" is firmly understood, one should possess control of mind etc., and practise hearing etc.

(The word *samadhi* stands for tranquility, self-control not thinking of sensual objects, ideal forbearance, preceptor points out these and explains that the two words "thou" and "that" denote the supreme Brahma. In order to establish this identity the preceptor states clearly that the individual soul is the supreme Soul and the supreme Soul is the individual soul.)

(50)

श्रुताचार्यप्रसाददेव दूढ़े बोधो यदा भवेत्

निरस्ताशेषसंसारनिदानः पुरुषतत्तदा

When one acquires firm understanding (of the above sentence), then he is entirely free from phenomenal condition and its cause.

(51)

विशीर्णकार्यकरणो भूतसूक्ष्मरुपारूढः

विमुक्तकर्मनिगलः सदा एव विमुच्यते

Having destroyed all ends and means, unconditioned by the subtle elements, and free from the bonds of action, one is immediately liberated.

(52)

प्रारंभकर्मवेगेन जीवनभुक्तो यदा भवेत्

किन्तुत्कलमनारंभकर्मवन्धस्य संक्रेये

When one becomes liberated while living by the destruction of the bondage of past actions not yet ripe for enjoyment, he remains as such for a short time by virtue of his past actions which have brought about his present life.
When the fruits of past actions are not yet ripe for enjoyment, that state is known as *sancitakarma*. When it becomes ripe it becomes *prarabdhhakarma* and one has to experience it. But a wise person liberated while living, gets rid of all the *sancitakarma*. But the does not get liberated from the body. He has to live for sometime in order to experience the *prarabdhhakarma*. It is just like an arrow discharged from the bow reaches the target and cannot be withdrawn. One may refrain from discharging an arrow. Hence it is necessary to enjoy the fruits *prarabdhhakarma*.

(53)

निरस्तातिश्यानन्दं वैष्णवं परमं पदम्।
पुनरावृत्तिः हि केवलं प्रतिपद्यते॥

(Thereafter) he attains absolute liberation without any more birth, which is of the nature of unsurpassed bliss, namely, the supreme abode of Lord Vishnu.

("Kaivalyam" denotes oneness without duality. It is equated here with the abode of Lord Vishnu. it is that state from which there is no need to return and is free from rebirth.)