

# वाक्यवृत्तिः VAKYAVRTTI

(1)

सर्गस्थितिप्रलयहेतुमचिन्त्यशक्तिं  
विश्वेश्वरं विदितविश्वमनन्तमूर्तिम् ।  
निर्मुक्तबन्धनमपारसुखाम्बुराशिं  
श्रीवल्लभं विमलबोधघनं नमामि ॥

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)

यस्य प्रसादादहमेव विष्णु -  
मय्येव सर्वं परिकल्पितं च ।  
इत्थं विजानामि सदात्मरूपं  
तस्याङ्घ्रिपद्म प्रणतोऽस्मि 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.

(3)

तापत्रयार्कसन्तप्तः कश्चिदुद्विग्नमानसः ।  
शमादिसाधनेर्युक्तः सद्गुरुम्परिपृच्छति ॥

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

(4)

अनायासेन येनास्मान्मुच्येय भवबन्धनात् ।  
तन्मे संक्षिप्य भगवन् केवलं कृपया वद ॥

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

(5)

साध्वी ते वचनव्यक्तिः प्रतिभाति वदाति ते ।  
इदं तदिति विस्पष्टं सावधानमनाः शृणु ॥

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 selfinquiry.

(6)

तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः ।  
तादात्म्य विषयं ज्ञानं तदिदं मुक्तिसाधनम् ॥

The knowledge relating to the indentity between the individual soul and the Supreme Soul gained from statements such as 'That thou art', is the means for attaining liberation.

(7)

को जीवः कः परश्चात्मा तादात्म्यं वा कथं तयोः ।  
तत्त्वमस्यदिवाक्यं वा कथं तत्प्रतिपादयेत् ॥

What is the individual soul? What is the Supreme Soul? How can there be identity between the two? How can the statements such as 'That thou art' establish that identity?

(8)

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव हि ।  
यस्त्वं पृच्छसि मां कोऽहं ब्रह्मैवासि न संशयः ॥

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.

(9)

पदार्थमेव जानामि नाद्यापि भगवन्स्फुटम् ।  
अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद ॥

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.

(10)

सत्यमाह भवानत्र विगानं नैव विद्यते ।  
हेतुः पदार्थबोधो हि वाक्यार्थावगतेरिह ॥

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.

(11)

अन्तःकरणतद्वृत्तिसाक्षी चैतन्यविग्रहः ।

आनन्दरूपः सत्यः सन्किं नात्मानं प्रपद्यसे ॥

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?

(12)

सत्यानन्दस्वरूपं धीसाक्षिणं ज्ञानविग्रहम् ।

चिन्तयात्मतया नित्यं त्यक्त्वा देहादिगां धियम् ॥

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.

(on account of its association with the body etc., the intellect ignorantly identifies itself with the body)

(13)

रूपादिमान्यतः पिण्डस्ततो नात्मा घटादिवत् ।

वियदादिमहाभूतविकारत्वाच्च कुम्भवत् ॥

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.

(14)

अनात्मा यदि पिण्डो ऽयमुक्तहेतुबलान्मतः ।

करामलकवत्साक्षादात्मानं प्रतिपादय ॥

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)

घटद्रष्टा घटाद्भिन्नः सर्वथा न घटो यथा ।  
देहद्रष्टा 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)

एवमिन्द्रियदृढं नाहमिन्द्रियाणीति निश्चिनु ।  
मनो बुद्धिस्तथा प्राणो 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)

संघातोऽपि तथा नाहमिति दृश्यविलक्षणम् ।  
द्रष्टारमनुमानेन 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 भावा हानादिव्यापृतिक्षमाः ।  
यस्य संनिधिमात्रेण 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)

अनापन्नविकारः सन्नयस्कान्तवदेव यः ।  
बुद्ध्यादींश्चालयेत्प्रत्यक् सोऽहमित्यवधारय ॥

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

(20)

अजडात्मवदाभान्ति यत्सान्निध्याज्जडा अपि ।  
देहेन्द्रियमनः प्राणाः सोऽहमित्यवधारय ॥

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)

अगमन्मे मनोऽन्यत्र सांप्रतं च स्थिरीकृतम् ।  
एवं यो वेद धीवृत्तिं सोऽहमित्यवधारय ॥

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

(22)

स्वप्नजागरिते सुप्तिं भावाभावौ धियां तथा ।  
यो वेत्तयविक्रियः साक्षात् सोऽहमित्यवधारय ॥

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.)

(23)

घटावभासको दीपो घटादन्यो यथेष्यते ।  
देहावभासको देही तथाहं बोधविग्रहः ॥

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.

(24)

पुत्रवित्तादयो भावा यस्य शेषतया प्रियाः ।  
द्रष्टा सर्वप्रियतमः सोऽहमित्यवधारय ॥

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

(25)

परप्रेमास्पदतया मा न भूवमहं सदा ।  
भूयासमिति यो द्रष्टा सोऽहमित्यवधारय ॥

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

(One loves the self above all other objects. Hence one is prepared to sacrifice anything in order to save it. Hence one entertains the fear whether he would cease to exist anytime and he desires to live for ever. This feeling arises only on account of the association of the self with ego.)

(26)

यः साक्षिलक्षणे बोधस्त्वम्पदार्थः स उच्यते ।  
साक्षित्वमपि बोद्धृत्वमविकारितयात्मनः ॥

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.

(By its mere proximity the consciousness impels the internal organs in their activities and remains as a witness without any transformation.)

(27)

देहेन्द्रियमनः प्राणाहंकृतिभ्यो विलक्षणः ।  
प्रोज्झिताशेषषड्भावविकारस्त्वंपदाभिधः ॥

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 bodies are not capable of functioning independently they appear to function by themselves when impelled by the lustre of the internal consciousness, namely the self.)

(28)

त्वमर्थमेवं निश्चित्य तदर्थं चिन्तयेत्पुनः ।  
अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ॥

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.

(29-30)

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः ।  
अदृश्यत्वादिगुणकः पराकृततमोमलः ॥

निरस्तातिशयानन्दः सत्यः प्रज्ञानविग्रहः ।  
सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते ॥

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)

सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तिता ।  
वेदैः समर्थ्यते यस्य तद्ब्रह्मेत्यवधारय ॥

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)

यज्ज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम् ।  
मृदाद्यनेकदृष्टान्तैस्तद्ब्रह्मेत्यवधारय ॥

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

(33)

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ ।  
तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय ॥

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)

विजिज्ञास्यतया यच्च वेदान्तेषु मुमुक्षुभिः ।  
समर्थ्यतेऽतियत्नेन तद्ब्रह्मेत्यवधारय ॥

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)

जीवात्मना प्रवेशश्च नियन्तृत्वं च तान्प्रति  
श्रूयते यस्य वेदेषु तद्ब्रह्मेत्यवधारय ॥

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 यस्यैव श्रूयते श्रुतौ ।  
जीवानां हेतुकर्तृत्वं तद्ब्रह्मेत्यवधारय ॥

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)

तत्त्वंपदार्थौ नर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना ।  
तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥

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)

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र संमतः ।  
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥

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)

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।

अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥

What appears as the inner consciousness is that whose characteristic is secondless bliss, and whose nature is secondless bliss is no other than 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)

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।

अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।

पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥

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 Brahman of the form of Reality-consciousness-bliss.)

(42)

तत्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने ।  
लक्ष्यौ तत्त्वंपदार्थौ द्वावुपादाय 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 Brahman. 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 *sravanadikam* refers to listening (*sravana*), reflection (*manana*) and concentration (*nididhyasana*). The main target of Vedanta is to get the experience "I am Brahman" 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 practise reading the listening to the scriptures, reflection and meditation. One has to practise tranquility etc. Then only he will be able to attain Brahman by the grace of the preceptor.)

(43)

हित्वा द्वौ शबलौ वाच्यौ वाक्यं वाक्यार्थबोधने ।  
यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात् ॥

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-that, 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, enjoyer 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).)

(44)

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।  
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥

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.)

(45)

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।  
पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः ॥

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 (jnana) and infinity (ananta).)

(46)

प्रत्यक्परोक्षतैकस्य सदिवतीयत्वपूर्णता ।  
विरुध्यते यतस्तस्माल्लक्षणा सम्प्रवर्तते ॥

But cognizability and non-cognizability, having a second and 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 '*tvam*' (thou) denotes the directly known entity inward. The word '*tat*' (that) denotes an external entity known outward. Moreover one denotes the individual soul endowed with individuality 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.

(47)

मानान्तरविरोधे तु मुख्यार्थस्यापरिग्रहे ।  
मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥

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.

(48)

तत्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।  
सोऽयमित्यादिवाक्यरिवपदयोखि नापरा ॥

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 "*bhagatyagalaksan*". 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.)

(49)

अहं ब्रह्मेति वाक्यार्थबोधो यावददृढीभवेत् ।  
शमादिसहितस्तावदभ्यस्येच्छ्रवणादिकम् ॥

Until the meaning of the sentence "I am Brahman" is firmly understood, one should possess control of mind etc., and practise hearing etc.

(The word *samadi* 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 Brahman. 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)

श्रुत्याचार्यप्रसादेन दृढे बोधो यदा भवेत् ।

निरस्ताशेषसंसारनिदानः पुरुषस्तदा ॥

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

(51)

विशीर्णकार्यकरणो भूतसूक्ष्मैरनावृतः ।

विमुक्तकर्मनिगलः सद्य 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)

प्रारब्धकर्मवेगेन जीवन्मुक्तो यदा भवेत् ।

किञ्चित्कालमनारब्धकर्मबन्धस्य संक्षये ॥

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 *prarabdhakarma* and one has to experience it. But a wise person liberated while living, gets rid of all the *sancitakarma*. But he does not get liberated from the body. He has to live for sometime in order to experience the *prarabdhakarma*. 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 *prarabdhakarma*.

(53)

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।  
पुनरावृत्तिरहितं कैवल्यं 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.)



(53)