

*yaccakāstyānaparam̐ parātparam̐
pratyagekarasamātmalakṣaṇam,
satyacitsukhamanantamavyayaṁ
brahma tattvamasi bhāvayātmani. (263)*

263. *That beyond which there is nothing, which is above māyā which is superior to its effects – the universe – which is the innermost subjective Self, which is of one essence, which is continuous Existence-Knowledge-Bliss, which is infinite and immutable – ‘That Brahman thou art’ – meditate on this in your mind.*

‘Anaparam’ is an expressive term used in the *Chāndogya-upaniṣad*. It means, ‘There is nothing other than It’.¹

The most supreme (parātpara) – ‘Parā’ means Supreme. Supreme here means, subtle. Subtle is used to denote the ‘cause’, the ‘effect’ being gross. So ‘parā’ means the cause for all effects. The effect is the world, the BMI, PFT and OET, which are caused by the vāsanās. So parā, the cause, is māyā. Therefore, parātpara is that which is the ‘cause’ for māyā. That whose manifestation is Īśvara Himself. That supreme Reality beyond which there is nothing and that which is the cause for the very cause of the whole universe. Thus the Self is defined as ‘beyond-the-beyond’.

Within (pratyag) – It means subjective, that which lies in the depth of the personality, ever functioning from behind the very mind.

Of one essence (ekarasa) – It’s essence does not change; permanent is the infinite nature of the blissful Self.

Continuous Existence-Knowledge-Bliss (Sat-Citsukham-anantam) – The Self is indicated in the Upaniṣads as Existence (Sat), pure Knowledge (Cit), and Bliss (Sukham), which is endless, infinite (anantam).

¹ *anaparam̐ – tadetad brahmapūrvaṁ – Chāndogya-upaniṣad
na vidyate param̐ kāryaṁ yasya – anaparam̐*