

rejected. That is the supreme Consciousness. Nor can it be taken up (anupādeyam). That which is not with you can be taken up by you. This great Truth is your very own Self which is already there. How can It be taken up, accepted, the very one who accepts being the essence accepted?

The ultimate Reality is beyond the comprehension of the sense organs and the mind. It is not an object which can be experienced. It is the very subject which comprehends all objects. Also, It is immeasurable and incomparable. Measurements and comparisons are possible between two objects. The one without a beginning and an end, an infinite Reality, is one's own Self.

In the previous verse the Teacher said that wise men alone realise this great Truth. In this verse he says that It is our own real nature.





## 50. 'That Thou Art'– Explanation (241-249)

तत्त्वं पदाभ्यामभिधीयमानयोः  
ब्रह्मात्मनोः शोधितयोर्यदित्थम् ।  
श्रुत्या तयोस्तत्त्वमसीति सम्यक्  
एकत्वमेव प्रतिपाद्यते मुहुः ॥ २४१ ॥

*tattovam padābhyāmabhidhīyamānayoḥ  
brahmātmanoḥ śodhitayoryadittham,  
śrutyā tayostattvamasīti samyak  
ekatvameva pratipādyate muhuḥ. (241)*

ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः  
निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।  
खद्योतभान्वोरिव राजभृत्ययोः  
कूपाम्बुराशयोः परमाणुमेवोः ॥ २४२ ॥

*aikyam tayorlakṣitayorna vācyayoḥ  
nigadyate'nyonyaviruddhadharminōḥ,  
khadyotabhānvoriva rājabhṛtyayoḥ  
kūpāmburāśyoḥ paramāṇumervōḥ. (242)*

241 & 242. If Śruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and jīva, indicated by the term 'That' (tat) and 'thou' (tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Merū and the atom.