

## Conclusion

From the previous discussion just concluded, it is clear that '*Tattvamasi*' has had a horary past, having within its fold a long tradition of philosophical dialogue. Each school of *Vedānta* interprets the text in different manner according to keep their metaphysics in their mind. The *Advaitins* believe that there is only one reality and that is *Brahman* and the names and forms of the world and worldly things are false. Moreover, they stress on the fundamental identification of individual consciousness with Pure Consciousness. However, the *Dvaitins* never accept this identification. Every school of the *Dvaitavedantins* accepts that 'divine grace' is the ultimate means of liberation. They never accept the essential identify between them. To them devotion is overall. Devotion is possible only when the individual self has a feeling of reverence and dependence towards God. They regard God as the ultimate goal of life. Therefore, they strongly opposed the fundamental identification of individual self and God. As a result, it occurs obviously that the various sections of *Vedānta* are different from each other in respect of their interpretation of *Tattvamasi*. As per example-

- *Tat tvam asi*
- *Atat tvam asi*
- *Tasmat tvam asi*
- *Tasmai tvam asi*
- *Tasmin tvam asi*
- *Tasya tvam asi*

The focus of our thesis is limited only in the *Advaitic* point of view. All of us know the difference between *Brahman* and *jīva* very vividly. The problem is about to establish unity or identity which is hidden for us. However, the *Advaitin* faces the challenge by introducing the

concept of *māyā*. The *Advaitins* argued that *jīva* is identical with *Brahman*. Only we are ignorant of it due to the influence of *māyā*. The aim of this *mahāvākya*, *Tattvamasi* is to remove this ignorance. The intension of the *Upaniṣad* is to liberate *jīva* from bondage by showing that the *jīva* in essence is *Brahman* itself nothing else. The aim of this advice is to release the *jīva* from its *jīvabhāva* and to realize its essence in *Brahman*. *Tattvamasi* helps to rediscover this identity and when so do, the two do not remain. There is only one consciousness, which has appeared to us under two different names, and forms. *Jīva* is *Brahman* itself.

The content of our paper is “Philosophical significance of *Tattvamasi*: A Critical Study”.

Generally a critical study has two aspects of a theory showing the -

Demerits and

Merits

In our critical study about philosophical significance of *Tattvamasi*, we find little to oppose it. The main objection is whether the message would be considered as a mere thought? Without the proper application, a thought just becomes imagination but through our discussion, we have tried to answer this objection in our previous chapter.

Moreover, the contributions of *Tattvamasi* have been enormous in the social and spiritual life of human beings. The whole discussion is one kind of psychotherapy. It repeatedly introduces the truth that there is only one ultimate reality and individual selves are one with that reality. It is spiritual as well as practical guideline for development of an individual. If all *jīvas* are essentially *Brahman* then all should be treated equally. From *Tattvamasi* it follows the spiritual humanism. The message of *Tattvamasi* is great and its greatness lies in harmony. If one realizes that, the

individual self is essentially identical with Universal Self. If one realizes that all individual selves are non-different, as a result there should not be any difference among them. Spiritual bond of mutual love and fellow feeling will arise. This is also a very important aspect of *Tattvamasi*. The truth makes a man see himself in all and all in him and see *Brahman* in himself and himself in *Brahman* can neither oppose nor contradict anything. He has known that by the knowing of which everything is known. His heart overflows with infinite compassion. The doctrine of self's non-duality fulfills these conditions. Divinity of the individual self is the spiritual basis of freedom. A man should be treated by his inherent divinity not by his cast, social position, money, rituals, religious affiliation etc. the oneness of existence is the spiritual basis. By hearing others, a man hears himself and by loving others, he loves himself. The statement is both humanistic and spiritualistic at the same time. Even social justice can be established peacefully in our society through the message of *Tattvamasi*. Schopenhauer to Swami Vivekānanda all the scholars bring out the practical application of this. If everyone tried to believe that all human beings are equal and they are united by true inner cord of spirituality then they should have sympathy and fellow feeling for others. It is strong objection to *hindu* caste system. We are same equally divine. As being essentially one with *Brahman* therefore, none is untouchable. Moreover, the main tenet embedded in *Tattvamasi* is to identify an individual being as identical with *Brahman*. If *Brahman* remains in all individual beings, this conviction may bring peace in this world after removing the environment of violence.

The *mahāvākya* '*Tattvamasi*' has some therapeutic value apart from its spiritual value. In modern time human beings, especially young generation is suffering frustration etc. due to various reasons. An individual is suffering from various psychological complexities. Most of the cases they suffer from inferiority complex, which makes them psychologically weak and frustrated. If

he is given an idea that he is not an ordinary human being having limited power and capacity, he will get back confidence on himself. The significance of the *mahāvākya* lies on the fact that individual is not an ordinary being, but identified with God as endorsed by our *śāstric* statement ‘*amṛtasyaputrāḥ*’. It entails that human beings are not an ordinary weak person but the sons of the immortal. This idea provides them energy; mental force and confidence which can remove frustration from their life. Hence, the *mahāvākya* works as a medicine so that the psychological disorders can be removed without much effort. The import of the said *mahāvākya* leads us to maintain our life free from mental diseases or worldly diseases (*bhavaroga*). If there is disease; it must be properly diagnosed and treated. The *mahāvākya* provides a solace to the diseased persons who can easily overcome them and gather confidence for moving towards progress. This therapeutic utility or value of this *mahāvākya* can never be ignored.

The *mahāvākya*, ‘*Tattvamasi*’ entails identification between the individual self and Universal Self. The idea of identity develops a self-confidence in an individual in treating himself and other social human beings. If this import of *mahāvākya* is considered as a matter of *mantra* in one’s life, he will think himself as a part of Divinity and having Divine power in him, which removes bad qualities like meanness, cowardiceness, miserliness (*kārapāṇya*), self-centredness etc. Under such situation he thinks himself not only great but also think other human beings as having equally divine, because they are also the part of the same divinity. If it is so, he can not neglect or hate others, resulting in removal of social evils like hatred, exploitation, untouchability, violence, sexual harassment, bride-burning, witch –killing, woman trafficking etc, if we ponder on this *mantra*, it can change the whole world by way of changing an individual’s attitude towards the phenomenal world and other human beings. The realization of this *mahāvākya* works in two ways: mental development of an individual and considering other persons as most

honourable. It may return to us the import of the symbolic stage as found in the *Vedic* age in more technologically and scientifically developed as endorsed by Śrī Aurobindo. The consideration of each human being and his action as the symbol of the divine had brought a spiritual equality among all beings and all natural phenomena. Such symbolic stage Śrī Aurobindo, thinks would come back in a better manner through the change of human being's attitude towards himself and either human being. Such divinization starts with this *mahāvākya*, which has socio-religion value.

In the said *mahāvākya*, the identity between 'Tat' and 'tvam' has been brought 'Tat' stands any person, Super Being, or Super Power, as it is a pronoun. One might take the advantage of its flexibility and say that an individual being, *Brahman*, teacher or *guru*, an ideal man or any ideal source of inspiration. Indian soil is the land of divinity and hence one may have belief that he is identified with divine being or with his teacher or preceptor. One might think that his teacher or *guru* is identified with him (*gururevasākṣāt Brahman*). Those who are non-believers in such religious matter may feel their identification with their favourite man, favourite hero or some ideal persons. Whatever may be case an individual gathers confidence through his identification with some one whom he regards or considers superior to him. We do not find a man in this world who does not have any loyalty to an individual who is considered superior or respectable to him. That is why; 'Tat' may stand for any Superior Man, but not God alone. Moreover, sometimes our scriptures like *Vedas*, *Upaniṣads*, *Gītā*, *Bible*, *Korān* or *Tripitaka* etc. may be considered as a source of inspiration to someone and hence he is loyal to the scriptures and inspired by them. The soldiers feel identity with their motherland. In this case also 'Tat' stands for motherland and 'tvam' indicates a soldier. For this reason, the *mahāvākya* has both religious and secular value.