

PREFACE

Mahāvākyas present in most succinct and certain terms the legacy of the *Upanisadic* view of human life, of universe, of the nature of Ultimate Reality, of the goal of life and the way to the goal. *Prajñānaṁ Brahman* and other *mahāvākyas* teach the self-knowledge is a gradual realization of our inmost self. By knowing our inmost self we realize the great Self of all beings. In addition, the great quest for this Supreme Self is inward journey. *Mahāvākyas* proclaim that the identity of the individual self and the all-pervading Supreme Self. The implied meaning of each *mahāvākya* is that the reality of all realities is none other than the non-dual all-pervading *Brahman*. In the *Chāndogya Upaniṣad* the identity of the individual and Universal Self is established through a series of examples. *Tattvamasi* was advised nine times in section 8th to 16th of chapter 6th of the *Chāndogya Upaniṣad*. It was well-known instruction about the Supreme Reality given to Śvetaketu by his father Uddālaka in ever-memorable words. Uddālaka advised in the beginning, that the modifications of things are dependent on mere words, a name only. The Supreme Self the only sat, one without a second, projecting name and form by entering first into fire, water and earth, the manifoldness of the world is mere phenomenal. Uddālaka produces nine arguments with nine analogies to establish the nature of being and individual self is essentially of the nature of *Brahman*. Each of nine arguments ends with the famous passage-“*aitādātmyamidam sarvam tat satyam sa ātmā tattvamasi śvetaketu.*”

The aim of this work is to find out the philosophical significance of *Tattvamasi*. The work composed of five chapters with an introduction and conclusion. We have taken an attempt to make the study explanatory as well as critical and we have tried our best to do justice to the previous promised.