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Summary - 22 Verses

Introduction
- Badram Invocation
- Atharvana Veda
- Amrita: Heavenly
- Bindu: Drop
- Realise immortal truth is realising immortal self

Verse 1:
- What is the mind which gives us endless troubles.
- How to control and go beyond it

Verse 2
- Mind attached to sense objects alone cause of bondage and devoid of desires is cause of freedom.

Verse 3
- Seeker should practice to make his mind free from sense objects.

Verse 4 & 5
- When mind is devoid of sense objects it is one with the self.

Verse 6
- How to Meditate:
  - Drop likes + dislikes
  - Contemplate on subject.

Impure

Pure

Thoughts of Desires

Devout of Desires
Summary - 22 Verses

Verse 7

Om:
- Meditate on sound Om and silence beyond.

Verse 8

Atma:
1) Niskala:
- Without gross body.
2) Nirvikalpa:
- Beyond thoughts, subtle body.
3) Niranjana:
- Beyond causal body.
4) Dhruvam:
- Eternal

Verse 9

5) Anantam:
- Infinite
6) Hetu Varjitan:
- Beyond Logic
7) Drishtanta Varjitan:
- No comparison.
8) Hetu Drishtanta Varjitan:
- No example.
9) Aprameyam:
- Immeasurable
10) Anadi:
- Beginningless
11) Budhah:
- Never bound

Verse 10

12) Na Nirodha – Na Chopattih:
- No creation, or dissolution.
13) Na Sadhaka, Na Sadhaya:
- No sought or seeker.
14) Na Baddah, Na Mumuksuh na Mukthah:
- None bound, nor seeker, nor liberated.
Summary - 22 Verses

Verse 17
- Para / Apara Vidya.
- Om Meditation represents Saguna / Nirguna.

Verse 18
- Use scriptures to reach the goal and drop them.

Verse 19
- Cows – Many
  Milk – White only.
- Upanishads many – Essence is one Atma / Brahman.
- Knowledge one of Buddah and Vivekananda, knowers different.
- Contradictions in Vedas are apparent not real.

Verse 20 & 21
- Milk contains hidden butter.
- Fire hidden in wood.
- Chaitanyam hidden in our body and weeds churning of the mind with the words of the scriptures.

Verse 22
- Atma is the abode of all the minds – Jivas and the universe.
- I am Vasudeva.
- World + Body exists in the I notion which is Reflected Consciousness.
Verse 1
Verse 1

Mind indeed is said to be of two types only – (one is) impure with thoughts of desires and (another is) pure, devoid of desires. [Verse 1]

Bagawatam:

- Brahma – 4 Manas Putras
  - Sanak
  - Sanandan
  - Sanatana
  - Sanat Kumara

Question:

- How to separate
  - Mind
  - Objects of Pleasures

  - Seem to have become one.
  - Mind can’t exist without objects and objects have no existence without the mind.
  - Objects create desires, agitations, dependence, sorrow in the mind.

Hamsa Gita:

- Brahmaji + his sons prayed to lord, who answered the question.
  - Ask to whom do both mind and objects of desire belong?
  - They are both conditionings of the Jiva.
  - Enquiry takes one to the infinite self within, where the mind created conflicts cease to exist.

  - It is a faculty in us that thinks thoughts.
Without thoughts there is no mind.

Impure Mind:
- Sorrowful Mind, with stress, depression, tension, anger, dejection, negative attitudes – like river restless, stormy, distracted, willful, stubborn.

Pure Mind:
- Contented, cheerful, peaceful, Happy, speedy, attentive, calm.

<table>
<thead>
<tr>
<th>Impure Mind</th>
<th>Pure Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Extroverted, Strayed too far from home.</td>
<td>- Introverted mind close to home</td>
</tr>
<tr>
<td>- Filled with wrong notions.</td>
<td>- Rests on peace in its source</td>
</tr>
<tr>
<td>- Entertains thoughts of Name, Fame, pleasures, comforts, power, positions.</td>
<td>- Happy with oneself</td>
</tr>
<tr>
<td>- More Money, more happiness.</td>
<td>- Happiness not found outside but within.</td>
</tr>
<tr>
<td>- Subtle wishes suggestions.</td>
<td>- Pure mind is desireless.</td>
</tr>
<tr>
<td>- Suggestions becomes desires when brooded over.</td>
<td></td>
</tr>
<tr>
<td>- Desires bring anger, greed, Jealousy, cravings.</td>
<td></td>
</tr>
<tr>
<td>- Become compulsive obsessions and addictions.</td>
<td></td>
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<tr>
<td>- Desires arise from fanciful thoughts and can be dropped and not entertained when they arise.</td>
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</tbody>
</table>

- What role mind plays in life?
Verse 2
Verse 2

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

**Mind – Cause of**

**Mind attached to sense objects.**
- Enslavement, restriction, limitation, sorrow.

**Mind devoid of desire for objects.**
- In conditional bliss.

- World appears outside but experienced within.
- Subjective world created by our personal likes and dislikes.
- Yatha drsti tatha Srsti – As our vision so the world appears to us,
- Preparation of body within the Mind, Joys, Sorrows, Success and Failures, loss and gain in the mind.

Sad Darsanam:

The whole world is in the form of the five sense-perceptions, such as sound, sight, taste, smell and touch. The existence of the sensations is revealed by the corresponding thoughts. The sense-organs and the sensations are under the control of the mind. Let us say, therefore, that the world is purely mental, projection of the mind. [Verse 8]

- World is only thought modification.
- As world is experienced within, bondage and liberation also experienced within.
- Thoughts by themselves can’t bind us or make us happy.
- Our Identification with them as me and mine is that which binds a Jiva.
- Identification with thoughts causes sorrow.
• Atma ever free .... Thoughts come and go.
• One who knows that he is different from the mind, witness to the thoughts of the mind, remains unaffected by the mind.
• Mind is a flow of thoughts at a terrific speed.
• A single thought has no power to bind us.
• When thought is repeated, it becomes strong and persecutes us.
• An attentive mind avoids mindless repetition of negative thoughts and becomes free from their hold.

<table>
<thead>
<tr>
<th>Bondage</th>
<th>Freedom</th>
</tr>
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</table>
| - Prisoner – limited 
- Physically by time, Socially, Family 
- Biggest bondage is slavery of mind 
- We are limited by our imagination, restricted by pettiness, attached to our opinions, whipped by our passions, bogged down by our insecurities, harassed by our fears, tortured by sorrows. | - Free to come and go into our house without restriction. |

How does mind get bound to objects ?

- Bondage
  - Lack of thinking
  - Incomplete thinking
  - Wrong thinking

• What liberates?
• Right thinking, Complete thinking.

Panchadasi :

- What is wrong thinking?
- We give a separate existence to the objects of the world – Satta Adhyasa.
• We consider they exist outside us.
• Then, we superimpose Sobhana, Ashobana Adhyasa, likes and dislikes.
• We superimpose Joy and sorrow on them (Sukha Dukha Adhyasa).
• We desire them to seek Happiness.

\[
\begin{array}{c}
\text{Kama} \\
\downarrow \\
\text{Karma} \\
\downarrow \\
\text{Karma Phala enjoyed} \\
\downarrow \\
\text{Vasanas} \\
\downarrow \\
\text{More desires}
\end{array}
\]

• Attachment to objects makes us dependent, Obsessive thinking, Compulsive desires, helpless actions.

**Gita :**

**Astavakara Gita :**

\[
\begin{array}{c}
\text{अष्टावके उवाच} \\
\text{मुक्तिः इच्छसि चेतत विश्वान विशव्यत्जः} \\
\text{क्षमार्जवदयोशसत्यं पीयुषवं भज} \| 1-2 \|
\end{array}
\]

Ashtavakra: If you are seeking Liberation, my son, look upon sense objects as poison. Practice tolerance, sincerity, compassion, contentment and truthfulness. [Chapter 1 – Verse 2]

**Astavakra Maharaj to Janaka :**

• If you desire liberation, reject sense objects as you would reject poison.
• Muktim Ichhasi cet, tata Visayan Visavat Tyajet.

**How to face ourselves from sense objects?**

• Remove the Object.
Narada Bakti Sutra:

One achieves bhakti by giving up sense gratification and mundane association. [Sutra 35]

- Not smoking is first step in kicking the smoking habit.
- Right thinking, Patience, determination and attentive mind help us to get rid of attachment.
- All bondage and sorrow are mind created.
- Positive thought, conducive inputs, Sattvika life style, breaks compulsive thought pattern.

Gita:

Knowledge is indeed better than practice; meditation is better than knowledge; renunciation of the fruits-of-actions is better than meditation; peace immediately follows renunciation. [Chapter 12 – Verse 12]

- Mind free from attachment is happy and peaceful.
- Can we become free from the bondage of our mind once and for all? How can we do so?
Verse 3
Verse 3

Mind, free from desire of sense objects becomes free. Therefore, a seeker of liberation should constantly practise to make his mind free from sense objects. [Verse 3]

- Practice mind to keep it free sense objects.
- Impure mind can be purified.
- Mind by nature is pure, desire attachments pollute it.
- How should we purify the mind.

First:

- Become aware of its impure state.
- We should not justify it or consider it as normal.
- We desire temporary and immediate relief from tension and sorrow, so we adopt quick fix methods.
- Going to the root of the problem is called Mumukshatvam.
- Methods adopted to purify mind are called Sadhanas.
- Puja, Japa, Nama Smarana, Tirath Yatra, Kirtan, Yagna, Jnana, Dana, tapas, are Sadhanas.
Verse 4 & 5
Meditation:

- Meditation is to withdraw the mind from the objects and turn towards the subject, the self within.
- When the mind reaches its home the self within, it rests peacefully.
- There where we experience the thought “I Am” is the center of our being and existence.
- Locus of the mind with all its thoughts is centered in the self, the spiritual heart within, the place where we experience the “I” in its lowest form, free from all thoughts.
- Objects that the mind thinks are different, but the I that knows them and give existence to them is the same.
- To attain the true peaceful intrinsic nature of the mind is the supreme Goal, the final destination of man, Param Padam
- Thought = Subject “I” + Object “World”.
- The mind becomes impure, restless, attached only when it comes in contact with objects.
- Free of all objects, the mind is no mind.
- It becomes the nature of self, the subject.
- The Self is Sat – Chit – Ananda.
- The nature of mind is also Sat Chit Ananda.
The practice of identifying with one’s true nature is called meditation and its culmination in effortless awareness of one’s true nature is also called meditation.

Meditation is the highest means and Goal.

**What is Self Realisation?**

- To renounce what you are not and to be what you really are, the infinite truth is called Self realisation.

- **Etat Jnanaam Ca Dhyanam Ca.**

- Self knowledge and meditation are one and the same.

- **Tulsidasji says:**

  There is no difference between knowledge and devotion.

- Devotion is to become one with the infinite supreme truth.

- The self alone takes the various forms of thoughts of the mind.

- Water is essence behind all waves and Ocean.

- How to Meditate?
Verse 6
Verse 6

Neither to be thought of (with likes) nor to be not thought of (due to dislikes), not to be thought of (as object) and should be contemplated (as the subject, Reality). Then one attains Brahman, the Self which is devoid of any partiality. [Verse 6]

- Ignorance of the self expresses in the mind as thoughts like – I am finite, I am born, I am the body.
- Contemplation on the self as I am infinite self, removes the thought I am finite.
- Is self realisation with or without mind?

Keno Upanishad:

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 5]

Katho Upanishad:

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Self realisation is with a pure prepared mind.
- Mind only knows how to objectify names, forms, concepts, emotions.
- Unmanifest Impressions – Vasanas itself can not be known by the mind.
- The self can be thought of as the illuminator subject.
- Knower and known are different.
- Self has to be thought of “I am the infinite Self not I know the infinite self”.
• Our love for objects keep changing but our love for the self never changes. It is unconditional and total, it does not depend on time, place and Circumstances.

• I love myself irrespective of anything because it is the very source of happiness.

• Hence the self should be contemplated as I am absolute bliss.

• A mind free of concepts realises the Self, by dropping its objectification tendency.

• Atma is neither short nor tall, Subtle or gross.

• Self is not a different thing, but it is self of all and one with all – Sarvatma Bhava.

• Truth is impartial to all. It gives existence to all and illumines all.

Gita:

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

Meditate:

• I am non dual self, opposed to none and Impartial to all what is simpler powerful meditation technique.
Verse 7
Verse 7

Initially the union with the higher should be established by concentrating on the sound (of Om). Then, one should meditate upon that Supreme that is beyond sound. By meditating on that which is beyond sound, the non-existence (illusory appearance of world) becomes existence (as the reality). [Verse 7]

Meditate

- Sound Of OM
- Union with Higher

- Beyond Sound, in between 2 sounds of Om is the silence the reality.
- Illusory appearance of World becomes the reality

Union

Yoga

- With higher, subtler Atma.
- Absorbtion of mind in the truth / self.

Bhoga

With grosser, lower

Taittiriya Upanishad :

अौमित्रि ब्रह्म । अौमित्रि सर्वम् ॥ १ ॥

The sacred sound Om is Brahman. All this is the syllable Om. [I – VIII – 1]

Omiti brahma, omitidagm sarvam ॥ 1 ॥

Patanjali Yoga Sutra :

तस्य वाचकः प्रणवः ॥ २७ ॥ tasya vachakah prannavah ॥ 27 ॥

His manifesting word is Om. [Chapter 1 – Verse 27]

- Om is name of God / Truth
Gita:

Creator chanted OM before starting the creation.

Silence between 2M’s called Amatra = Truth, beyond 3 states.


It is the truth from which creation emerges, in which it exists and into which it emerges.

Katho Upanishad:

Yama said: The goal (word) which all the Veda-s delcare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om.” [I – II – 15]

- I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

Meditate:

- I do not belong to anyone.
- None belongs to me.
- I am not parent, Son.
- I am the self, Truth.
- I am the infinite silence from which all names, forms, sounds and states of experience emerge.
- Changeless truth is Real, changing world is Mithya.
- Division of real, Unreal disappears.
- What is the reality which is realized when the world disappears?
Verse 8
Verse 8

That alone is Brahman which is free of differences, without parts and taintless. On knowing ‘I am that Brahman’, one attains the eternal. [Verse 8]

- Truth supports the entire world as substratum.

  a) Niskala:
  
  - Partless, not gross body or world.

  b) Nirvikalpa:
  
  - Without thoughts, not individual subtle body or subtle world.
  
  - Not individual causal body – unmanifest – Vasanas which are cause of subtle and gross bodies, Causal body is of the nature of Ignorance of truth.

  c) Niranjana:
  
  - Pure – Not causal body.
  
  - It is the substratum of gross, subtle, Causal body and the world.
  
  - Knowing I am the infinite truth liberates me from all limitations (Aproksha Jnanam).

  d) Dhruvam: Eternal
  
  - Can the truth be proved logically?
Verse 9
Devoid of division, without beginning, endless, immeasurable, beyond logic and comparison is Brahman – knowing which a wise one is liberated. [Verse 9]

e) **Anantam** : (Infinite)

- Beyond time, space, objects.
- What appears in time also disappears in time.
- Everything conditioned by time.
- Truth is timeless, formless, All pervading, Nondual.

f) **Hetu Varjitam** : Beyond logic

- God is known through faith and truth realized through experience.
- Can’t appreciate painting by logic.
- Art and history is beyond logic.
- Can’t prove historical facts by perception and experimentation.
- Truth beyond logic and not illogical.

g) **Drishtanta Varjitam** :

- Truth is nondual, objectless, attribute less not available for comparison.

h) **Hetu Drishtanta Varjitam** :

- See smoke (Example), there is fire (Pratijna).
- Proved by Hetu – Logic.
- Truth beyond perception of sense organs and inference of the mind.
i) Aprameyam:
   - Truth not object, it is infinite, hence immeasurable.
   - Knower illumines known, Known can’t know the knower.

j) Anadi:
   - Truth Ever Unborn, beginning less.
   - Eternal.

K) Budhah:
   - Truth never Bound.
   - Always free, Liberated.
Verse 10
Verse 10

न निरोधो न चोतपत्ति: न बद्धो न च साधकः।
न मुनुक्षुण्वेव सुक्तं इत्येषा परमार्थता॥ १० ॥

This state of supreme Truth is one where there is no dissolution nor creation, no one bound, nor a spiritual practitioner, none a seeker of liberation nor indeed a liberated one! [Verse 10]

l) Na Nirodho na Cotpattih :

- Infinity has no creation or Dissolution.

Experience of the World :

- Like dream appears, Mithya, False.
- Reality of waking world negated on realizing the truth.

m) Na Sadhya or Sadhaka :

- From the standpoint of Atma which alone is.

n) Na Baddah Na Mumukshu Na Muktaḥ :

- No bound Seeker or liberated
- One who knows that he is infinite is ever liberated from notions of bondage and liberation.
Verse 11
Verse 11

The Self should be known as One alone in waking, dream and deep sleep. There is no rebirth for the one who goes beyond the three states. [Verse 11]

- Truth always is – Anvaya, Never gets negated – Vyatireka.

- Waking experience negated in dream and dream negated in waking. Both negated in Sleep State. Hence 3 States of experienced worlds are unreal. I experiencer alone am real.

- Aham Vritti – Ahamkara, Jivatma – Individuality owns up 3 experiences.

- I thought falls and self that supports and illumines the thought – is realised.

- Live waking stage as consciously as possible, live more on the present – “Now” (drop the past worries and future anxieties)

Upadesa Sara:

A state of void, free from thought, is gradually attained, making abidance in the background state of ‘I AM’ complete. This is supreme devotion. [Verse 9]

Upadesa Sara:

Fixing the mind in the Heart (Source) is true Karma (action), Bhakti (devotion), Yoga (union) and Jnana (knowledge). [Verse 10]
- Self is substratum of all states and thoughts.
- I – thought – Jivatma identifies with the body and is born as the body.

<table>
<thead>
<tr>
<th>Jiva</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Born and reborn.</td>
<td>- Never born</td>
</tr>
<tr>
<td>- Wave born and gone.</td>
<td>- Water never born.</td>
</tr>
<tr>
<td>- One who thinks I am finite individual</td>
<td>- One who knows I am the unborn</td>
</tr>
<tr>
<td>Jiva is born again and again.</td>
<td>Atma is liberated from Birth + Death.</td>
</tr>
</tbody>
</table>
Verse 12
Verse 12

The Self in all beings is One alone, residing in every being. It is seen as One, and as many like the (one) moon reflected in (many) water. [Verse 12]

• Moon is one.

• Moons reflections many in several buckets.

• Truth is one – I – thought (Reflected Consciousness) in each individual is the same.

• Differences are in body and mind and the individual identifies with it.

• With or without body, mind, individuality, or I – thought, the true self remains ever shining.

• Individuality appears and disapperas.

• Example:
  
  o Sun reflected in Ganga or salted water same.

  o Space in in Gold pot, mud pot same.

  o Self is same within holy man and cruel man.
Verse 13 & 14
Verse 13

Limitations and qualities of body, mind, objects are superimposed on self.

I am born, I grow, I travel, I am better than you are superimposed thoughts on Chaitanyam.

Self, life space – Undivided, Indivisible, all pervading, accommodates all and the same in all.

Space is created element, not experienced in sleep, Concept of the mind, inert in nature, Known by me, depends on ‘I’ Consciousness for its existence.

Self is always present, illumines all and is beyond the mind.

Verse 14

Various forms like pot are broken again and again, (yet) the space (in the pot) does not know. But He (the Self, in case of individual bodies) always knows.
Verse 15
Verse 15

How to remove Ignorance?

- Ignorance removed by knowledge, not action – Karma, nor charity – Danam.

- Self knowledge, Tattva Vichara alone reveals the self.

2 Powers of Ignorance / Maya

Avarana Sakti
- Veiling power veils Atma

Vikshepa Sakti
- Creates false identity about ourself.
- I am the body, Mind, Karta.
- Jagat is Satyam

Vivekchoodamani:

The labyrinth of words is a thick jungle which causes the mind to wander, in its own confusion. Therefore, true seekers of Brahman should earnestly set about to experience the Real Nature of the Self. [Verse 60]

- Words of scripture reveal the Self.
Verse 16
Verse 16

The sound Om (symbolises) the supreme Brahman. On the disappearance of that (symbol Om), the Imperishable is (revealed). If one desires the peace of the soul, he should meditate on that imperishable. [Verse 16]

How to gain ‘Shanti’ lasting peace?

- Idea of verse 7 repeated.

<table>
<thead>
<tr>
<th>Om - Meditation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sound</strong></td>
</tr>
<tr>
<td>- Symbol of Saguna Brahman</td>
</tr>
<tr>
<td><strong>Silence</strong></td>
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<tr>
<td>- Nirgunam Brahman</td>
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<tr>
<td>- Imperishable revealed on disappearance of sound OM.</td>
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<tr>
<td>- Alphabets – Don’t change Akshara</td>
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<tr>
<td>- Words, Sentences, Language Change</td>
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<tr>
<td>- Nameless formless truth does not change.</td>
</tr>
</tbody>
</table>

A :

- First letter in any alphabet is ‘A’.
- First sound from our vocal chord is ‘A’.

M :

- Last letter in Sanskrit.
- Sound when we close our mouth.

U :

- All other letters in Sanskrit between A and M.

Aum Sound :

- Represents manifest gross + Subtle world and lord with Universal and particular forms and qualities.
Gita:

- You are the most wonderful person – meaning understood, words dropped.
- A wonderful feeling arises beyond words.
- While chanting and meditating on OM as the imperishable truth, one leaves all body identification and attains the supreme abode.

Gita:

- Man of realisation of the self alone gains the absolute peace.
Verse 17
Verse 17

What the scriptures plan in attaining the imperishable truth?

Mundak Upanishad:

Two types of Jnanam

Apara
- Secular
- Knowledge of world of objects, things and beings.

Vedangas:
- Siksa – Phonetics
- Kalpa – Rituals
- Vyakarana – Grammar
- Nirukta – Etymology
- Chandas – Metres
- Jyotisa - Astrology

Para
- Scriptural
- Mundak Upanishad:
  Chapter 1 – 1 – 5
- Om Meditation removes false notions and Vasanas of many lifetimes.
- Ultimate Goal of life is to realise Self.
Verse 18
Verse 18

Having studied the scriptures, an intelligent student intent on acquiring knowledge and wisdom should discard the scriptures altogether just like one who seeks rice discards the husk. [Verse 18]

Gita:

• Scriptural Knowledge can be had in previous birth and realization in current birth.

• Intelligent mind cannot understand the subtle essence of the Scriptures.

Vivekachoodamani:

Without knowing the supreme Reality, the study of the Sastras is futile. Having known the supreme Reality, the study of the Sastras is equally futile. [Verse 59]
Verse 19
Verse 19

While cows are of different colours, milk is of the same colour. The wise one sees Knowledge like milk while the many-branched (scriptures) indeed as cows! [Verse 19]

- Upanishad many, essence one.
- Cows many, milk is white only.

Taittiriya Upanishad:

Om brahmavidapnoti param, tadesa'bhuyukta,
satyam jnananamat brahma,
yo veda nihitam guhayam parame vyoman,
so'asme harman kaman saha brahmana vipascitam || 1 ||

Brahma Sutra:

Sa ya eso'nimaiddatmyamiam sarvam tatsatyam sa
atma tattvamis svetaketo iti bhuya eva ma bhagavan
vijnapatyaymitya tatha somyay tyovaca.

Chandogyo Upanishad:

Creation – Simultaneous in the mind of lord like dream or in Krama – Sequential, No creation.
- Contradictions apparent not real.

Brahma Sutra:

But that Brahman (is known from the Upanisads), (it) being the object of their fullest import. [I – I – 4]

- Knowledge is same.
- Nirvana of Buddah
- Moksha of Swami Vivekananda.
Verse 20 & 21
Verse 20

\[
\text{ghṛtamiva payasi nigūdhaḥ bhūte bhūte vasati viṣṇuḥ} \\
\text{satatā manthayitavyaṁ manasā manthānaṁbhātena. (20)}
\]

Just like butter is hidden in the milk, awareness resides in every being. To discover that, one should constantly churn with the mind as the churning rod. [Verse 20]

Verse 21

\[
\text{jñānenaṁ samādaya uddharet vaṁśivatparam,} \\
\text{nīśkalaiṁ niścalaiṁ sāntaiṁ tadbrahmāhamiṁi smṛtam. (21)}
\]

One should bring out the Supreme (Brahman) like fire, by taking the rope of knowledge (to churn the mind). I am that Brahman (which is) immutable, peaceful and without parts – is thought of (by the realised Seers). [Verse 21]

What is role of enquiry and reflection?

Example:

- Butter hidden in every drop of milk – Needs a process for manifestation.
- Awareness resides in every being.
- Churn the idea with mind as churning rod.

Manisha Panchakam:

\[
\text{annamayad annamayam athava caitanyameva caitanyat} \\
\text{dvijavara durlaktum vanchasi kim bruhi gaccha gacchite}||1
\]

O great among the twice-born! What is it that you want to move away by saying, “Go, go”? Do you want the body made up of food to move away from another body made up of food? Or do you want consciousness to move away from consciousness? [Verse 1]

- Body Cells – During childhood are different from today – Body has changed – I the observer of the body am changeless.

Second Example:

- Fire Kindled in Arani “ Kaivalya Upanishad”.
- Mind churned to manifest the hidden Chaitanyam.
- I am the part less – Whole.
Verse 22
Verse 22

I am That one which is the abode of all beings and also who lives in all beings by being gracious to all. I am that Vasudeva – one residing in all, I am that Vasudeva – one residing in all. [Verse 22]

- I am the abode of all Jivas and also one who lives on all beings. I am the Vasudeva.
- Vas – Means to live or exist.
- Adhivasa – Residence / Abode.

a) Sama Buta Adhivasa :

- Existence is true abode of all beings and things.

b) Bhutesu Ca Vasati Api :

- I am the pure Self, I am the existence in all beings.
- World and body exists in my mind. My mind exist in me “I” – Notion in my mind.
- I – Notion is a reflection of the Self.

c) Anugrahakatvena :

- Truth blesses the body and mind with existence and Consciousness.
- Existence Vasu alone is Consciousness – Deva.

Conclusion :

- Upanishad began with categorisation of mind as impure and pure.
- Impure mind is cause of bondage and pure mind is cause of liberation.
- On enquiry into the mind and on enquiring, who does the impurities belong, the mind dissolves and truth is realized as “all is Vasudeva the infinite self within “.

Gita :

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great should (Mahatma) is very hard to find. [Chapter 7 – Verse 19]