
Amritabindu Upanishad



Class Notes

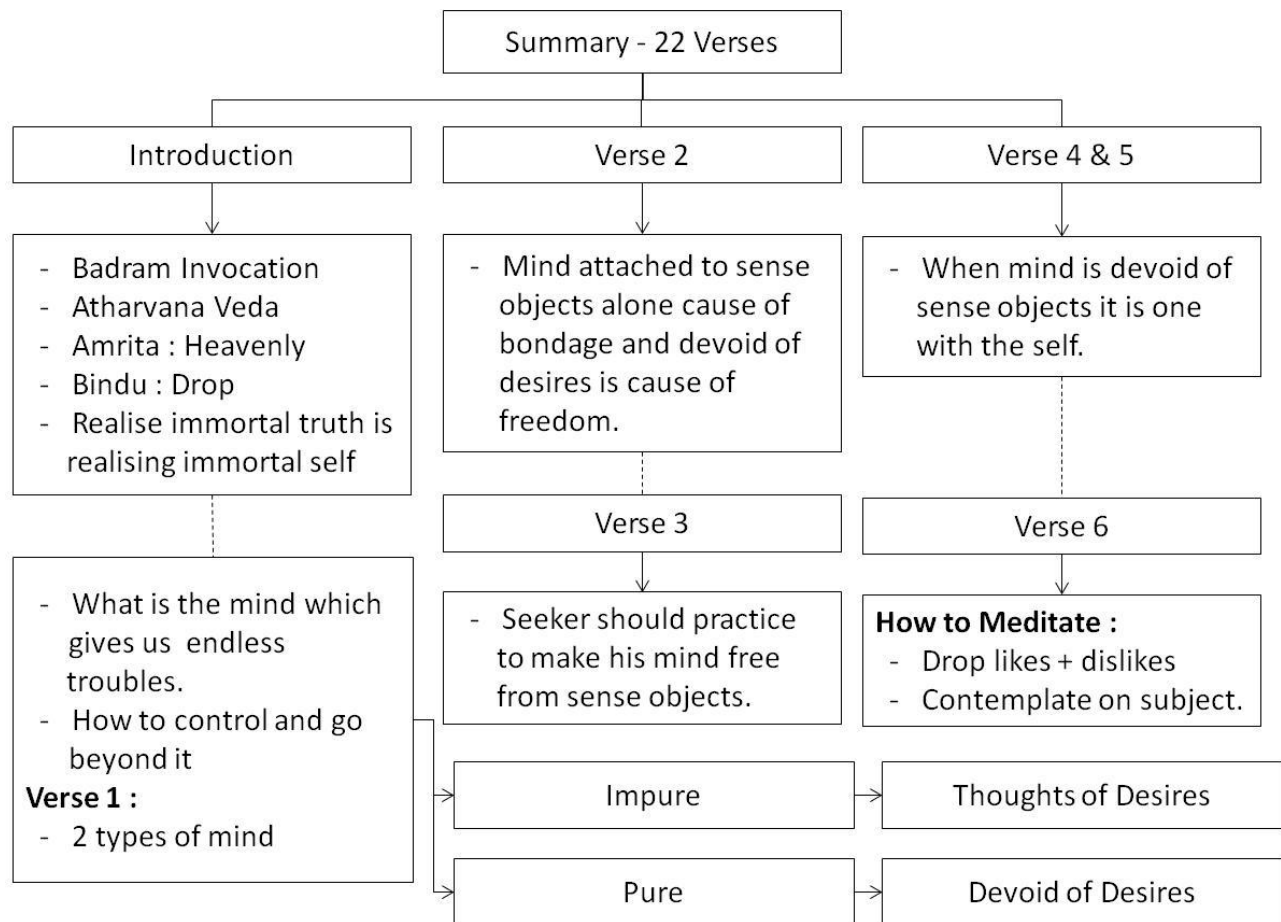
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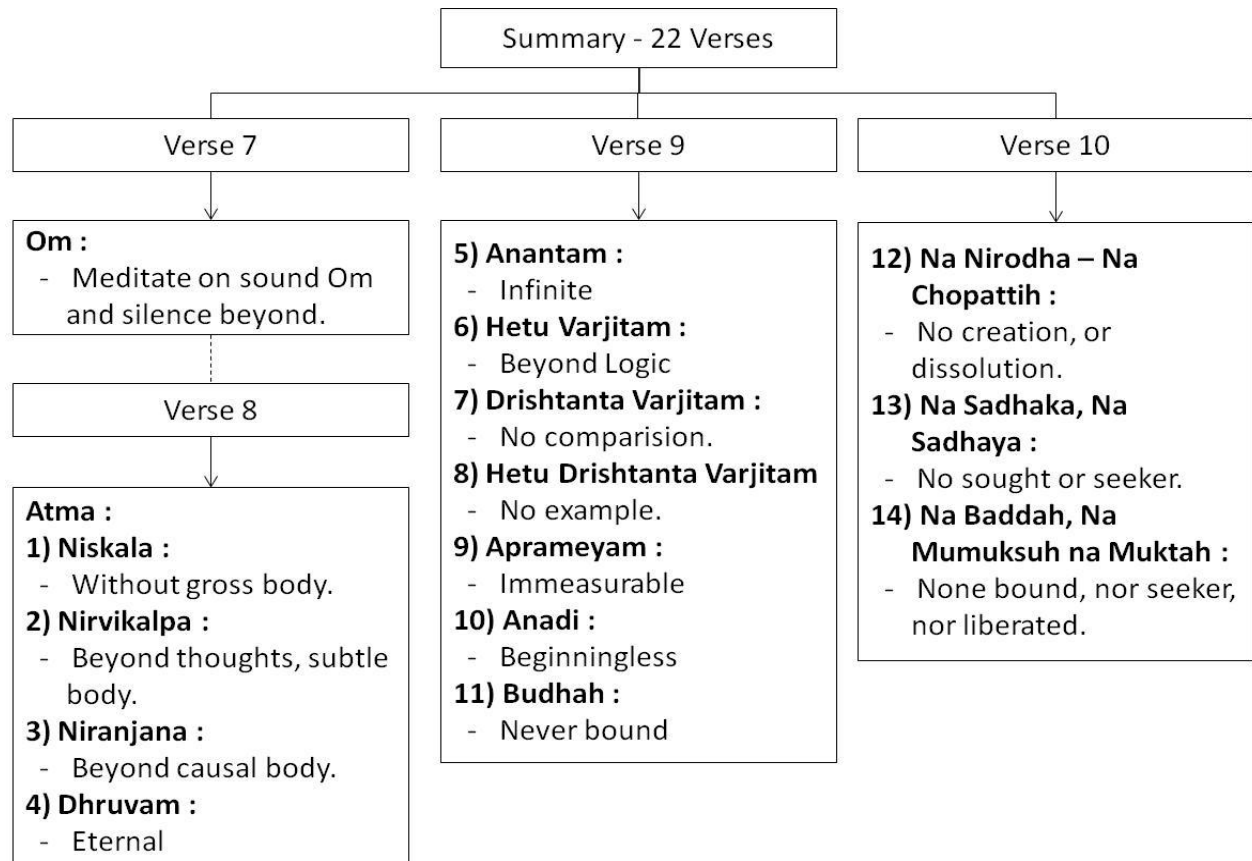
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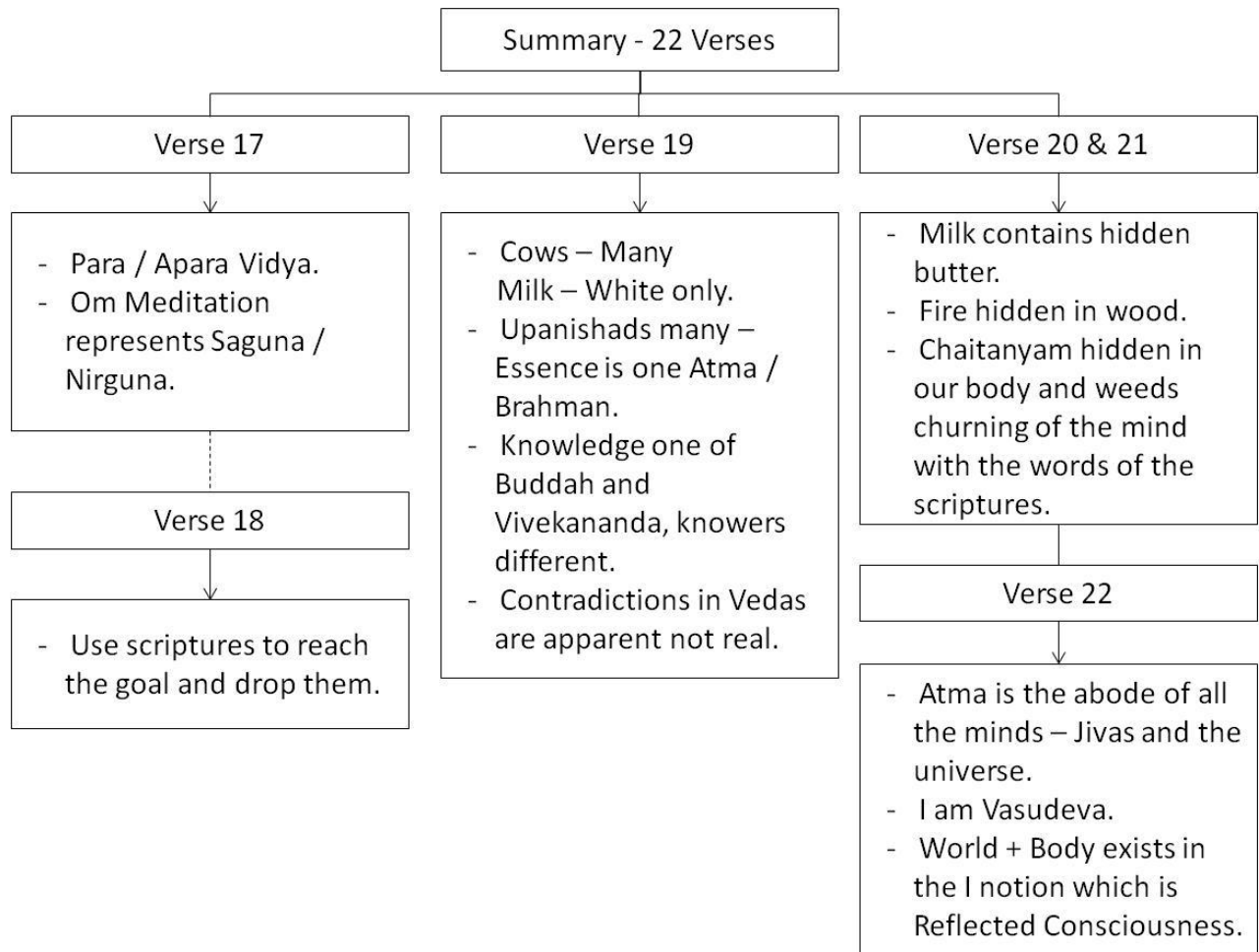


Summary











Verse 1



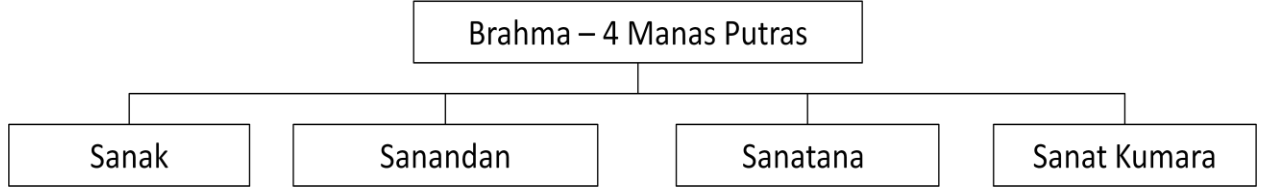
Verse 1

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसङ्कल्पं शुद्धं कामविवर्जितम् ॥ १ ॥

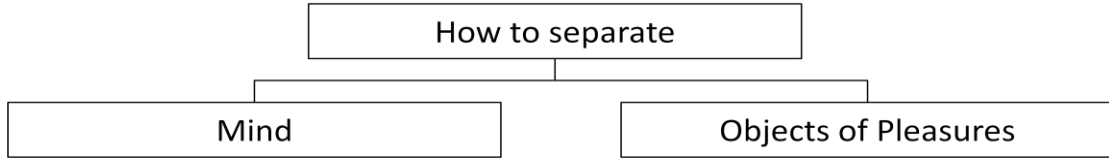
*mano hi dvividham proktaṁ śuddham cāśuddham-eva ca,
aśuddham kāmasaṅkalpaṁ śuddham kāmavivarjitam. (1)*

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]

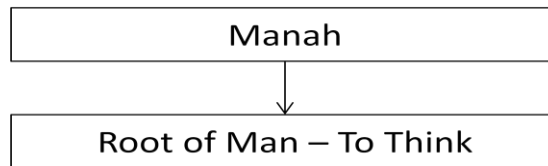
Bagawatam :



Question :



- 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.

Impure Mind	Pure Mind
<ul style="list-style-type: none"> - Extroverted, Strayed too far from home. - Filled with wrong notions. - Entertains thoughts of Name, Fame, pleasures, comforts, power, positions. - More Money, more happiness. - Subtle wishes suggestions. - Suggestions becomes desires when brooded over. - Desires bring anger, greed Jealousy, cravings. - Become compulsive obsessions and addictions. - Desires arise from fancyful thoughts and can be dropped and not entertained when they arise. 	<ul style="list-style-type: none"> - Introverted mind close to home - Rests on peace in its source - Happy with oneself - Happiness not found outside but within. - Pure mind is desireless.

- What role mind plays in life?



Verse 2

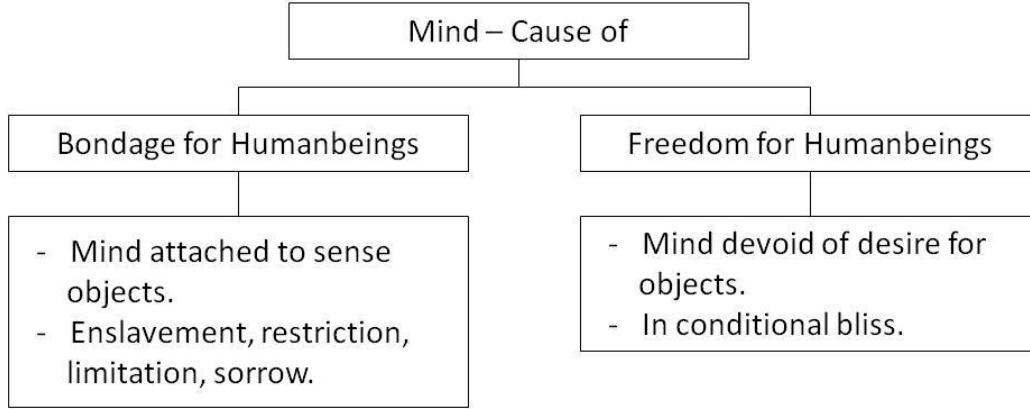


Verse 2

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṃ muktam nirviṣayaṃ smṛtam. (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]



- 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 :

शब्दादिरूपं भुवनं समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या ।
सत्तेन्द्रियाणां मनसो वशे स्या-
न्मनोमयं तद्भुवनं वदामः ॥ ८ ॥

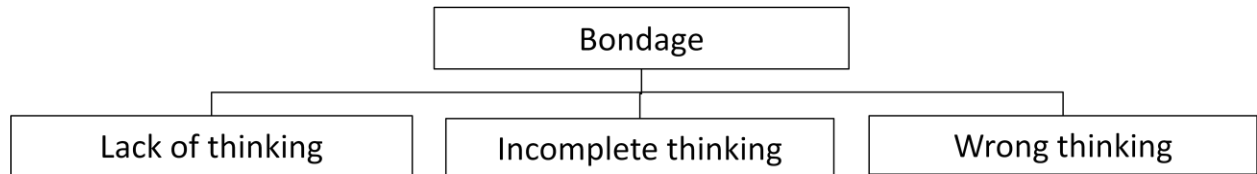
The whole world is in the form of the five sense-perceptions, such as sound, sight, taste, smell and touch. The existence of the sensations is revealed by the corresponding thoughts. The sense-organs and the sensations are under the control of the mind. Let us say, therefore, that the world is purely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

Bondage	Freedom
<ul style="list-style-type: none"> - 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. 	<ul style="list-style-type: none"> - Free to come and go into our house without restriction.

How does mind get bound to objects ?



- What liberates?
- Right thinking, Complete thinking.

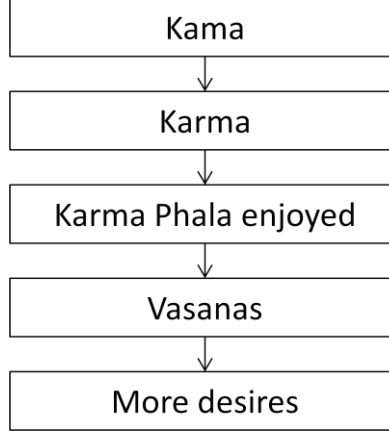
Panchadasi :

अविचारकृतो बन्धो विचारेण निवर्तते ।
तस्माज्जीवपरात्मानो सर्वदैव विचारयेत् ॥५॥

Bondage is caused by want of discrimination, and is negated by discrimination. Hence one should discriminate about the individual and supreme Self. [Chapter 10-Verse 5]

- 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.



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

Gita :

<p><i>अर्जुन उवाच</i> अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः। अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३.३६ ॥</p>	<p>Arjuna said : But, impelled by what does man commit sin, thought against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]</p>
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Astavakara Gita :

<p><i>अष्टावक्र उवाच ॥</i> मुक्तिं इच्छसि चेत्तात विषयान् विषवत्यज । क्षमार्जवदयातोषसत्यं पीयूषवद् भज ॥ १-२ ॥</p>	<p><i>aṣṭāvakra uvāca:</i> <i>muktim icchasi cettāta viṣayān viṣavattyaja</i> <i>kṣamārjavadayātoṣasatyam pīyūṣavad bhaja</i></p>
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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 :

तत्तु विषयत्यागात्सङ्गत्यागाच्च tat tu viṣaya-tyāgāt saṅga-tyāgāc ca

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 :

श्रेयो हि ज्ञानमभ्यासाज्जानाद्बुधानं विशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

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

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।
अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ॥ ३ ॥

*yato nirviṣayasyāsya manaso muktiriṣyate,
ato nirviṣayaṁ nityaṁ manaḥ kāryaṁ mumukṣuṇā. (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



Verse 4

निरस्त विषयासङ्गं सन्निरुद्धं मनो हृदि ।
यदाऽऽयात्यात्मनो भावं तदा तत्परमं पदम् ॥ ४ ॥

*nirasta viṣayāsaṅgaṁ sanniruddhaṁ mano hṛdi,
yadā' 'yātyātmano bhāvaṁ tadā tatparamaṁ padam. (4)*

Having renounced attachment to sense objects, when the mind is well controlled in the heart, it obtains the nature of the Self – the supreme abode. [Verse 4]

Verse 5

तावदेव निरोद्धव्यं यावत् हृदि गतं क्षयम् ।
एतज्ज्ञानं च ध्यानं च शेषो न्यायश्च विस्तरः ॥ ५ ॥

*tāvad-eva nirodhavyaṁ yāvāt hṛdi gataṁ kṣayam,
etajñānaṁ ca dhyānaṁ ca śeṣo nyāyaśca vistaraha. (5)*

The mind should be restrained only as long as it gets dissolved in the heart. This is knowledge and meditation; the rest is (mere) logic and (verbal) elaboration. [Verse 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 Jnanam 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

नैव चिन्त्यं न चाचिन्त्यं न चिन्त्यं चिन्त्यमेव तत् ।
पक्षपातविनिर्मुक्तं ब्रह्म संपद्यते तदा ॥ ६ ॥

*naiva cintyam na cacintyam na cintyam cintyam-eva tat,
pakṣapāta-vinirmuktam brahma sampadyate tadā. (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 :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

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 :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

*Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥*

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 :

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९.२९ ॥

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

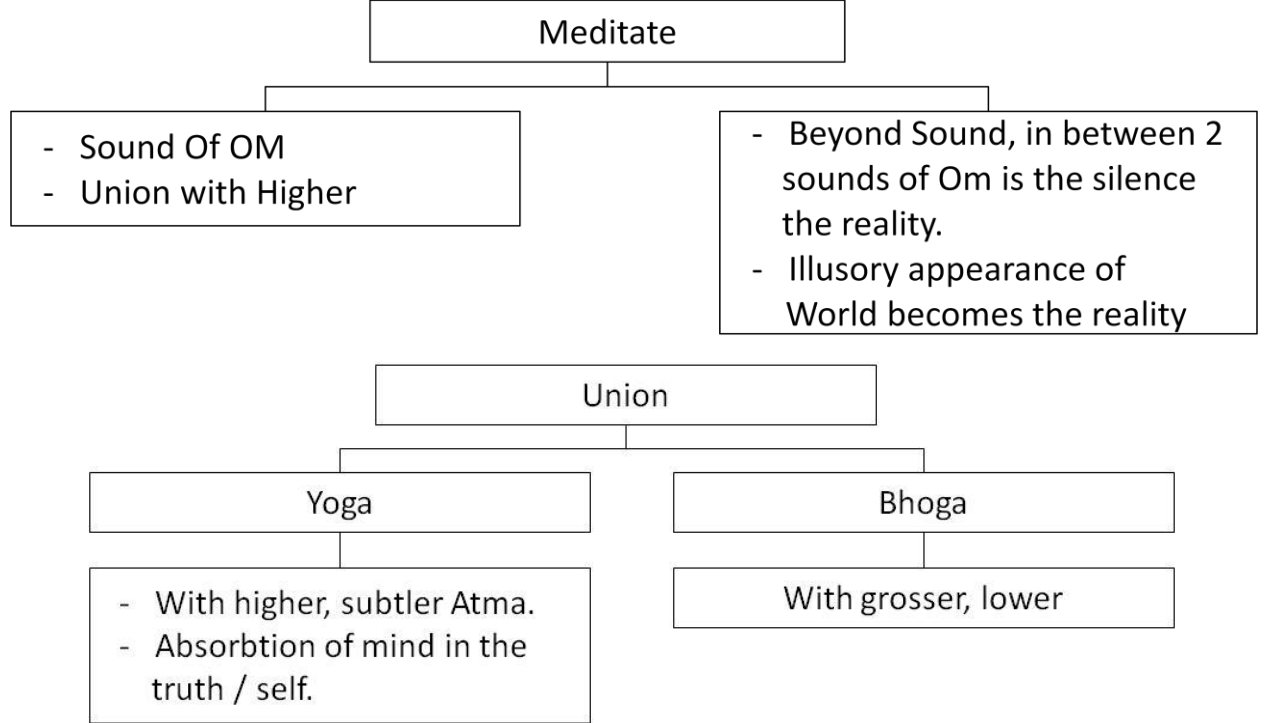


Verse 7

स्वरेण सन्धयेत् योगम् अस्वरं भावयेत्परम् ।
अस्वरेणानुभावेन भावो वाऽभाव इष्यते ॥ ७ ॥

*svareṇa sandhayet yogam asvaram bhāvayetparam,
asvareṇānubhāvena bhāvo vā'bhāva iṣyate. (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]



Taittiriya Upanishad :

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

omiti brahma, omitidagm sarvam ॥ 1 ॥

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

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

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]

Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,
Yad icchanto brahma-caryam caranti tat te padam sangraheṇa bravimya-om-ity-etad ॥ 15 ॥

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

- Creator chanted OM before starting the creation.
- Silence between 2M's called Amatra = Truth , beyond 3 states.
- A, U, M – Gross, Subtle, unmanifest World in waking, dream and deep sleep state.
- It is the truth from which creation emerges, in which it exists and into which it emerges.

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

तदेव निष्कलं ब्रह्म निर्विकल्पं निरञ्जनम् ।
तत् ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम् ॥ ८ ॥

*tadeva niṣkalam brahma nirvikalpaṁ nirañjanam,
tat brahmāhamiti jñātvā brahma sampadyate dhruvam. (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 (Apraksha Jnanam).

d) Dhruvam : Eternal

- Can the truth be proved logically?



Verse 9



Verse 9

निर्विकल्पमनन्तं च हेतुदृष्टान्तवर्जितम् ।
अप्रमेयमनादिं च यज्ज्ञात्वा मुच्यते बुधः ॥ ९ ॥

*nirvikalpam-anantaṁ ca hetuḍṛṣṭāntavarjitam,
aprameyam-anādiṁ ca yajñātvā mucyate budhaḥ. (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 चोत्पत्तिः न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्तः इत्येषा परमार्थता ॥ १० ॥

*na nirodho na cotpattiḥ na baddho na ca sādhaḥ,
na mumukṣurna vai muktaḥ ityeṣā paramārthatā. (10)*

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 Muktah :

- 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

एक एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।
स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥ ११ ॥

*eka evātmā mantavyo jāgrat-svapna-susuptiṣu,
sthānatraya-vyatitasya punarjanma na vidyate. (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 :

भावशून्यसद्भावसुस्थितिः ।
भावनावलाङ्गित्तरुत्तमा ॥९॥

*Bhaava soonya sad bhaava susthithih
Bhaavana bhalaath bhakthir uttamaa*

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 :

हृत्स्थले मनः स्वस्थता क्रिया ।
भक्तियोगबोधाश्च निश्चितम् ॥१०॥

*Hrit sthale manaah svasthathaa kriya
Bhakthi yoga bhodaascha nishchitam*

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.

Jiva	Atma
<ul style="list-style-type: none"> - Born and reborn. - Wave born and gone. - One who thinks I am finite individual Jiva is born again and again. 	<ul style="list-style-type: none"> - Never born - Water never born. - One who knows I am the unborn Atma is liberated from Birth + Death.



Verse 12



Verse 12

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ १२ ॥

*eka eva hi bhūtātmā bhūte bhūte vyavasthitah,
ekadhā bahudhā caiva dṛśyate jalacandravat. (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 disappears.
- **Example :**
 - Sun reflected in Ganga or salted water same.
 - Space in in Gold pot, mud pot same.
 - Self is same within holy man and cruel man.



Verse 13 & 14



Verse 13

घटसंवृतमाकाशं नीयमाने घटे यथा ।
घटो नीयेत नाकाशः तथा जीवो नभोपमः ॥ १३ ॥

*ghaṭasamvṛtam-ākāśam nīyamāne ghaṭe yathā,
ghaṭo nīyeta nākāśaḥ tathā jīvo nabhopamaḥ. (13)*

Space is covered by a pot. Just as one movement of pot, the pot (alone) moves and not the space, in the same way jiva is compared with space. [Verse 13]

Verse 14

घटवत् विविधाकारं भिद्यमानं पुनः पुनः ।
तत् भग्नं न च जानाति स जानाति च नित्यशः ॥ १४ ॥

*ghaṭavāt vīvidhākāraṁ bhidyamānaṁ punaḥ punaḥ,
tat bhagnaṁ na ca jānāti sa jānāti ca nityaśaḥ. (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 14]

- 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 15



Verse 15

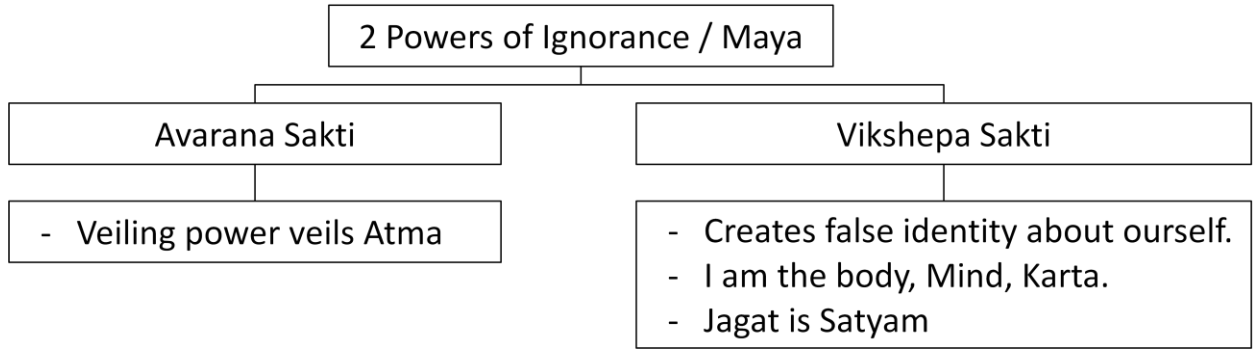
शब्दमायावृतो नैव तमसा याति पुष्करे ।
भिन्ने तमसि चैकत्वमेक एवानुपश्यति ॥ १५ ॥

*śabdamaīyāvṛto naiva tamasā yāti puṣkare,
bhinne tamasi caikatvam-eka evānupaśyati. (15)*

Due to darkness (ignorance), one does not know the space (the Self) veiled by the word-illusion. On the destruction of darkness (ignorance), one sees the One alone as the unity. [Verse 15]

How to remove Ignorance?

- Ignorance removed by knowledge, not action – Karma, nor charity – Danam.
- Self knowledge, Tattva Vichara alone reveals the self.



Vivekchoodamani :

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।
अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥ 60 ॥

*śabdajālaṁ mahāraṇyaṁ cittabhraṇakāraṇam |
ataḥ prayatnājñātavyaṁ tattvajñaiḥstattvamātmanah || 60||*

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

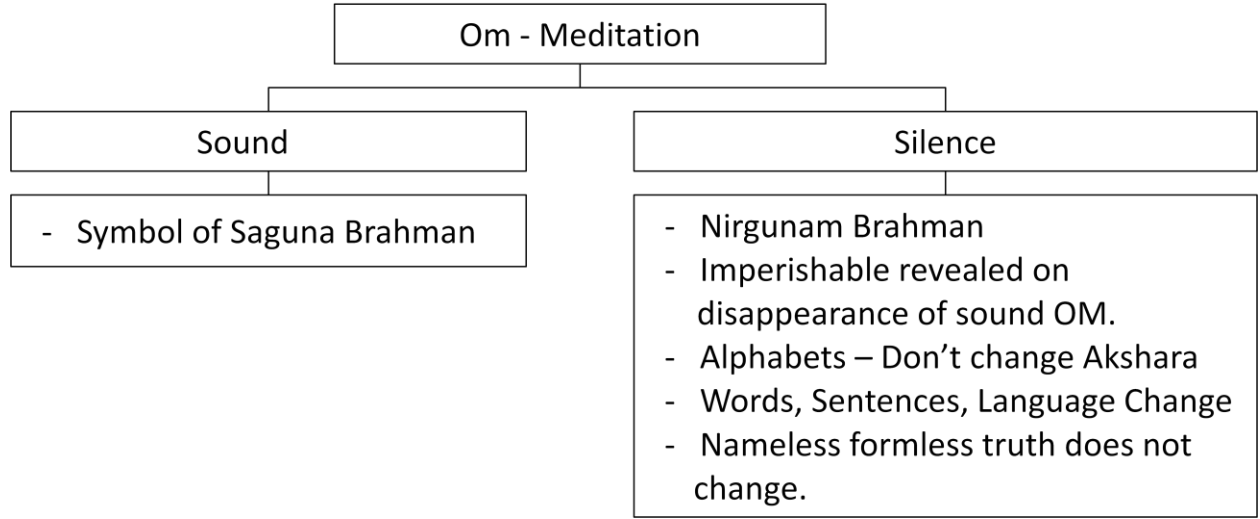
शब्दाक्षरं परं ब्रह्म तस्मिन्क्षीणे यदक्षरम् ।
तद्विद्वानक्षरं ध्यायेत् यदीच्छेच्छान्तिमात्मनः ॥ १६ ॥

*śabdākṣaram param brahma tasmin-kṣīṇe yadākṣaram,
tadvidvān-akṣaram dhyāyet yadīcchecchāntim-ātmanaḥ. (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.



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 :

पञ्चैतानि महाबाहो कारणानि निबोध मे।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८.१३ ॥

Learn from Me, O mighty-armed, these five causes for the accomplishment of all actions, as declared in the Sankhya (Upanishad) System, which is the end of all actions. [Chapter 15 – Verse 13]

- 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 :

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २.६६ ॥

There is no knowledge (of the Self) to the unsteady, and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness? [Chapter 2 – Verse 66]

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



Verse 17



Verse 17

द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ १७ ॥

*dve vidye veditavye tu śabdabrahma paraṁ ca yat,
śabdabrahmaṇi niṣṇātaḥ paraṁ brahmādhigacchati. (17)*

Two knowledges should be know – the word – Brahman (Om) and that which is Supreme. One who is adept is word – Brahman (Om) attains the supreme Brahman. [Verse 17]

What the scriptures plan in attaining the imperishable truth ?

Mundak Upanishad :

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

Tasmai sa hovaca ।

dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca ॥ 4 ॥

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apra and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

तत्रापरा ऋग्वेदो यजुर्वेदः

सामवेदोऽथर्ववेदः शिक्षा ।

कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति

अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

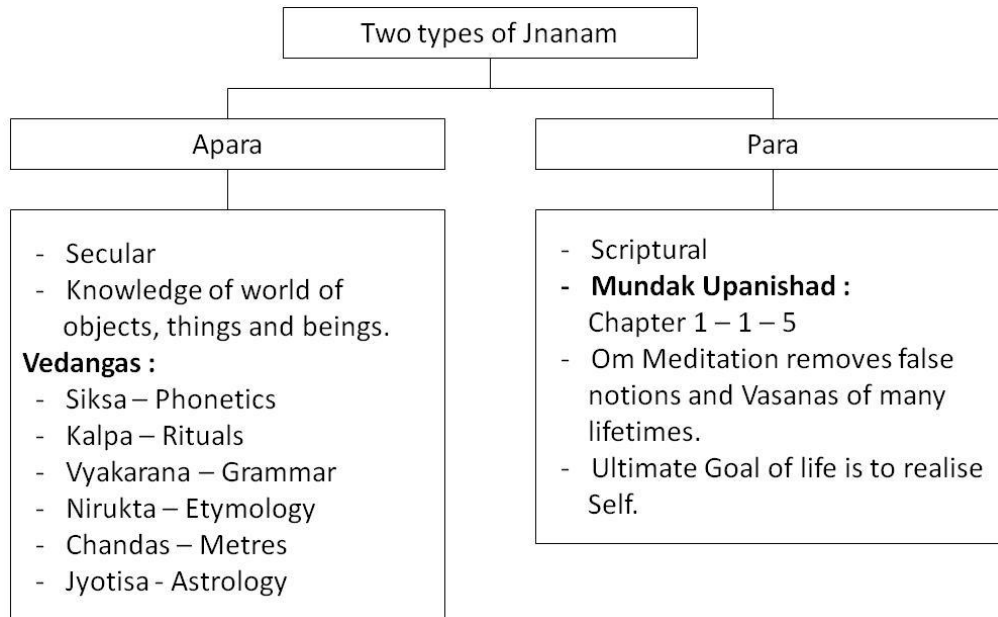
Tatrapara, rg-vedo yajur-vedah

sama-vedo-tharva-vedah siksa ।

kalpo vyakaranam niruktam chando jyotisa-m-iti

atha para, yaya tad-aksaram-adhigamyate ॥ 5 ॥

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]





Verse 18



Verse 18

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।
पलालमिव धान्यार्थी त्यजेत् ग्रन्थमशेषतः ॥ १८ ॥

*grantham-abhyasya medhāvī jñāna-vijñāna-tatparaḥ,
palālam-iva dhānyārthī tyajet grantham-aśeṣataḥ. (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 :

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६.४४ ॥

By that very former practice, he is borne on and gets attracted to the Highest inspite of himself. Even he, who merely wishes to know yoga, goes beyond the sabdabrahman. [Chapter 6 – Verse 44]

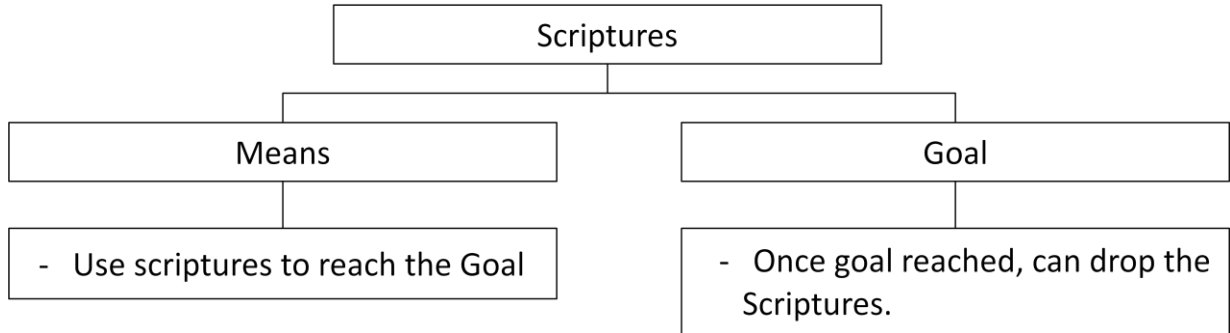
- Scriptural Knowledge can be had in previous birth and realization in current birth.
- Intelligent mind cannot understand the subtle essence of the Scriptures.

Vivekachoodamani :

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ 59 ॥

*avijñāte pare tattve śāstrādhītiṣtu niṣphalā |
vijñāte'pi pare tattve śāstrādhītiṣtu niṣphalā || 59||*

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

गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ।
क्षीरवत्पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥ १९ ॥

*gavām-aneka-varṇānām kṣīrasyāpyeka-varṇatā,
kṣīravat-paśyate jñānaṁ liṅginastu gavāṁ yathā. (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 :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

*Om brahavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II*

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Chandogyo Upanishad :

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketu iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

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

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम् ।
सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥ २० ॥

*ghṛtamiva payasi nigūḍham bhūte bhūte vasati vijñānam,
satatam manthayitavyam manasā manthānabhūtena. (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

ज्ञाननेत्रं समादाय उद्धरेत् वह्निवत्परम् ।
निष्कलं निश्चलं शान्तं तद्ब्रह्माहमिति स्मृतम् ॥ २१ ॥

*jñānanetram samādāya uddharet vahnivatparam,
niṣkalam niścalam śāntam tadbrahmāhamiti 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 :

अन्नमयादन्नमयं अथवा चैतन्यमेव चैतन्यात् ।
द्विजवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ गच्छेति ॥१

*annamayad annamayam athava caitanyameva caitanyat |
dvijavara durlkartum vanchasi kim bruhi gaccha gaccheti ||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

सर्वभूताधिवासं यत् भूतेषु च वसत्यपि ।
सर्वानुग्राहकत्वेन तदस्म्यहं वासुदेवः
तदस्म्यहं वासुदेव इति ॥ २२ ॥

*sarvabhūtādhivāsaṁ yat bhūteṣu ca vasatyapi,
sarvānugrahakatvena tadasmyahaṁ vāsudevaḥ
tadasmyahaṁ vāsudeva iti. (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 :

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

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]