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Study the Vedas daily. Perform diligently the duties (karmas) ordained by them. Dedicate all those actions (Karmas) as worship unto the Lord. Renounce all desires in the mind. Wash away the hoards of sins in the bosom. Recognise that the pleasures of sense objects (samsara) are riddled with pain. Seek the Self with consistent endeavour. Escape from the bondage of ‘home’. [Verse 1]

| 1) | Remove all desires in the mind |
| 2) | Recognise sense pleasures riddled with pain |
| 3) | Keep inspired by larger vision and essence of Self |
| 4) | Intelligent self control insisted while performing duty |
| 5) | Life of minimal mental and intellectual dissipation in the world of objects- Conserve mind’s vitalities |
| 6) | True and enduring Joy is not in sense indulgence |
| 7) | Don’t allow the mind to remain quiet / In state of suspended animation, stationary and stagnant. |
8) Contemplate on the nature of Self within, the spring of Consciousness in us

9) Body / Mind / Intellect is the home of Self from where we gather experience of Objects, emotions and thoughts

10) Escape from this bondage of home and come to aware into the fields of God consciousness.

Verse 2:

Seek companionship with Men of Wisdom. Be established in firm devotion to the Lord. Cultivate the virtues such as santi and so on. Eschew all desire ridden actions. Take shelter at a perfect Master (Guru). Everyday serve his lotus feet. Worship ‘Om’ the immutable. Listen in depth, the declarations of Upanishads. [Verse 2]

1) Cultivate Virtues of Santi - Mind control
2) Love turned towards higher is Devotion.
   o To turn towards one is Devotion.
   o To Run after the Many is Love.
3) :  

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<td>Control mind that runs through sense</td>
<td>Control mind from the outer world into our Mind through Sense organs</td>
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Senses are Doorways

To Roam Among sense Pleasures

Inlets by which sense Stimuli gush in to raise Storms of Passion in our Minds

**Control these 2 :**

- When mind is Calm, intellect gathers a greater Brilliancy and Gathers comprehension.
- Purified mind is inner-instrument for Longer contemplation and deeper meditation.

4) :

**Actions Performed**

**Selfish Desires**

- Gather more Vasanas
- Initiate desire / Passion / Appetite / Lust
- Divinity Clouded
- Abyss of Animalism

**Selfless Actions**

- Flushes out Vasanas
5) A perfect Master:
   - Srotriya - Scholar - Established in divine experience Brahma Nishta...

6) Padukas:
   - Represent program of devotion he preaches - One infinite self throbs in every living organism.

7) Om - Indicates truth - not truth:
   - Name indicates me - I am separate from my name
   - National flag - not nation but Ideal
   - Om = State of Consciousness that is other than our ego state
     = Gathers mind’s wandering rays and makes it valiant, alert and quiet
     = Such an alert / Vigilant quiet mind is instrument for steady meditation
   - Om = Sound symbol of reality

8) Self-knowledge:
   - State to be explored in an our meditation
   - Glide into timeless Supreme state and land in the field of infinite.
Verse 3:

Reflect ever upon the meaning of the commandments of the Upanisads and take refuge in the truth of Brahman as given in Upanisads. Avoid perverse arguments but follow the discriminative rationale of the sruti. Always be absorbed in the attitude (bhava) – "I am Brahman". Renounce pride. Give up the delusory misconception, "I am the body". Give up totally the tendency to argue with wise men. [Verse 3]

1) Follow discriminative rationale of Sruti
2) Always be absorbed in the bhava (Attitude) - I am Brahman, ever renounce pride
3) Give up delusory misconception - I am the body

4) Pragyanam Brahma:
   • Consciousness is Brahman, Tat Tvam asi - I am Atma Brahman, this atman is Brahman.
   • Aham Brahmasmi - I am Brahman

All four uplift mind that contemplates:
   • ‘Consciousness’ is the lord, one substratum from which universe has risen, exists, plays, into which all names and forms merge.
• My own nature - Subject
• Rest are objects perceived
• This Self in me is the oneself everywhere, is acclamation
• After the sense of individual ends, seeker roars I am Brahman
• Constantly reflect on Mahavakyas

5) Mortal, Body and Mind and Jiva / Ego :
• Live in silent attitude
  o I am the one self
  o I am not this body mind
• Divorce Body / Mind / Intellect and get wedded to self / Atma which is oneself everywhere.

6) Feel the unseen Lord playing around us at all times :
• This needs sensitivity and an inner equipment
  • One tainted by passion and lust, will not have the equipoise to detect the play of ultimate reality.

7) Learn and think and Argue Alone the line of Sruti :
• Deny self hood in Pancha koshas
• Examine 2 States of ‘Consciousness’
• See one Substratum, for that is the Sole Substratum for the Universe of Multiplicity and change.
• Wake-up to Dimensionless state of Pure ‘Consciousness’ divine.
8) Renounce pride - Possessions of Body / Mind / Intellect:

- False attitude / of the ego is identified with Body / Mind / Intellect
- Surrender pride and baser tendencies at the feet of the self

9) Give up - “I am body” - Cultivated - By nature in the lower states:

- Hereafter self-preservation is not through the body, it is the preservation of the beauty / Grace / Glory of the Self
- Human body meant for only service of others
- Our job is to purify Mind and Intellect equipment.
- Transcend it so that we directly come to experience the superior state of pure Consciousness, the state of godhood.

10) Give up false idea - I am the body.
Verse 4:

In hunger and disease get treated. Daily take the medicine of Bhiksa – food. Beg no delicious food. Live contentedly upon whatever comes to your lot as ordained by Him. Endure all the pairs of opposites: heat and cold and the like. Avoid wasteful talks. Be indifferent. Save yourself from the meshes of other peoples kindness. [Verse 4]
Verse 5:

In solitude live joyously. Quieten your mind in the supreme Lord. Realise and see the all-pervading Self everywhere. Recognise that the finite universe is a projection of the Self. Conquer the effects of the deeds done in earlier lives by the present right action. Through wisdom become detached from future actions (agami). Experience and exhaust prarabdha, the fruits of past actions. Thereafter, live absorbed in the bhava “I am Brahman”. [Verse 5]