

The course on *Amṛtabindu-upaniṣad* comprises 6 lessons. Following is a detailed description of the contents of each lesson:

Lesson 1: Introduction

- Introduction to Vedas and Upaniṣads
- Vedas as the means of knowledge
- Karma-kāṇḍa and jñāna-kāṇḍa sections of the Vedas
- What is Upaniṣad?
- Meaning of the term 'Amṛtabindu'
- The purpose of the śānti-mantra
- The śānti-mantra of the *Amṛtabindu-upaniṣad*

Lesson 2: Analysis of the Mind (Verses 1– 4)

- The three types of discussion – vāda, jalpa, vitanḍa
- What is saṁvāda?
- Upaniṣad as saṁvāda
- Analysis of the mind
 - Mind is of two types: pure and impure
 - The mind's firm notions of 'anātmani ātma-buddhi' and 'jagati satya-buddhi'
- Flow of the mind is of two types – pure and impure
 - Flow of mind as śuddha (sattva)
 - Sattva is clarity and peace
 - Flow of mind as aśuddha (rajas & tamas)
 - Rajas is desire, tamas is ignorance and inertia
- Analysis of the vices of the mind starting with saṅkalpa
 - Saṅkalpa as śobhana-adhyāsa
- Tuning the mind – Mind as the instrument to know the Self
- Mind as the cause of bondage and Liberation
- A mind free of attachment towards objects is the cause of Liberation
 - The various yogas free the mind of the attachment
 - A mind free of attachment is an instrument to know the Self
 - A mind can be placed in the Self, to the extent it is free
- The triple means to know the Self – śravaṇa, manana, nididhyāsana

Lesson 3: Absorbing the Mind in the Self (Verses 5 – 6)

- Practice of effort must be continued till the mind fully merges in the Self
- The four kinds of obstacles to a seeker who is intent on merging the mind in the Self
 - Laya
 - Vikṣepa

- Rasāsvāda
 - Kaṣāya
- Techniques to overcome the obstacles
- Mind dissolving in Consciousness is meditation
- True Knowledge is experiential
- The Self is not to be objectified by the mind
- The Self is self-revealing
- Realising the Self, one becomes Brahman

Lesson 4: Omkāra-upāsanā and Nature of the Self (Verses 7 – 9)

- Omkāra-upāsanā explained
- Brahman as niṣkalam, nirvikalpam, nirañjanam, anantam
- What is inference?
 - Can Brahman be known through inference?
 - A direct causal relation between the Brahman and the world cannot be inferred.
 - Śāstras are the only source to comprehend Brahman as the cause of the world.
- Brahman as aprameya and anādi

Lesson 5: The Non-dual Brahman (Verses 10 – 17)

- Realisation – A state where individuality has ended
- The various states of the ego defined – These states are for the ego, not for the Self
- Concept of sahaja-samādhi
- Differences between sahaja-samādhi and nirvikalpa-samādhi
- The Self as the witness of the three states of Consciousness
 - Waking, dream and deep sleep states defined
 - Waking, dream and deep sleep states come and go
 - Consciousness is our true nature
 - The mind has the three states, not the Jñānin
- The Jñānin has no rebirth as he is no more an individual
- The ‘moon example’ – The one Self appears as many like a moon reflected in many ponds of water
 - All beings reflect the one Consciousness just as all ponds reflect the one moon.
- The ‘pot example’ – when a pot moves, it appears as if the pot-space moves
 - Consciousness does not move, the body and mind are in flux
 - The pot assumes various forms and modifications, not the pot-space; similarly the body undergoes modifications, not the Self
- Rooted in the one Self, the Jñānin sees the same Self everywhere
- Śabdākṣaram explained
- The method of practising the omkāra-upāsanā

- Silence is the substratum of all sounds
- All sounds arise from silence, and merge back into silence
- Sound is represented by the syllables A-U-M, which symbolise the gross, subtle and causal worlds
- When one chants AUM the whole world is encompassed in it
- AUM meditation culminates in the sādḥaka's worlds being resolved into silence and silence alone remains

Lesson 6: Self-knowledge through Illustrations (Verses 18 – 22)

- Attitude of a seeker while studying the scriptures before and after Realisation
- Jñāna and vijñāna
- The seeker must aim for vijñāna (ultimate Self-experience) and not be satisfied with mere intellectual clarity (jñāna)
- The aim of Knowledge is to transform oneself, not others
- The scriptures are of no use after vijñāna
 - The scriptures have served the purpose to the Jñānin
 - The Jñānin becomes the living 'proof' of the validity of scriptures
- All scriptures point the same Truth, the presentations may differ
- Like butter remains hidden in milk, Consciousness dwells in each and every being even though not perceivable to the senses.