

Queries about self means pondering on matters relating to self. They who are ignorant about the Puruṣa, who is outside the mind, can hardly solve such queries. It is stated in the Muṇḍaka Upaniṣad : "For him who has seen the supreme Brahma and the manifest Brahma and is engrossed in their thought, his heart-strings of attachment and bondage are snapped, his doubts are removed and the effects of his previous actions are eliminated".

(2) Special distinction (between the mind and the Puruṣa) can be realised only if the seed of that knowledge has been carefully nurtured in numerous previous births. This can be conjectured from the taste shown in the philosophy of salvation. That taste, if developed by intense concentration with attention, energy and carefully cultivated memory, will bring about knowledge of the special distinction when the Puruṣa principle is realised, then with discriminative knowledge it will be clearly understood that the ordinary conceptions about self are but modifications of the mind. It will also be clear that on account of nescience the mind appears to be related to Puruṣa. Therefore, all questionings about the self cease and nothing remains obscure about it. 'What I am' and 'what I am not' become perfectly clear. Of course, this starts with knowledge acquired through study, reasoning and inference, and on realisation any such pondering ceases entirely.

तदा विवेकनिम्नङ्गै वल्यप्राग्भारश्चित्तम् ॥ २६ ॥

भाष्यम्—तदानीं यदस्य चित्तं विषयप्राग्भारं अज्ञाननिम्नमासीत्तदस्यान्यथा भवति, कैवल्यप्राग्भारं विवेकजज्ञाननिम्नमिति ॥ २६ ॥

(Then) The Mind Inclines Towards Discriminative Knowledge And Naturally Gravitates Towards The State Of Isolation (1). 26.

While engaged in acquiring knowledge of the special distinction, the mind of the devotee, which used to be occupied with the experience of objects of senses and was roaming in paths of ignorance, takes a different turn. Then it directs itself towards isolation and moves in the path of discriminative knowledge.