

Consciousness, the witness of equipments and their function.’ This idea (Brahmākāravṛtti) should be kept alive during the entire period of our waking state. This too, is a ‘thought’. The understanding arising out of this ‘thought’ is also a ‘limited knowledge’ (vṛtti jñānam). But with this ‘right thought’ (sad-vṛtti) in the intellect, the ‘wrong thought’ (asad-vṛtti), is removed. When thus you practise on, ere long, the feeling, ‘I am the body, mind and intellect’ is destroyed. Here again, you are replacing one ‘thought’ with another ‘thought’. But even this ‘limited knowledge’ (vṛtti jñānam), removes the false assumption that the not-Self is the Self (anātmani ātma mati).



लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।  
शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ २७० ॥

*lokānuvartanam tyaktvā tyaktvā dehānuvartanam,  
śāstrānuvartanam tyaktvā svādhyaśāpanayam kuru. (270)*

270. Leaving your involvement with social formalities, leaving all ideas of beautifying the body, leaving aside unnecessary study of the śāstras, banish the superimposition which has crept up on the Self.

**Always following blindly (anuvartanam)** – At this moment we all, as members of society, are fully engaged in the standard way of doing things, the standard methods everywhere adopted by others according to the fashion of the times – this is termed here as ‘loka-anu-vartanam’. Since we live as we are living, we are what we are. If you want to lift your life into a greater ambit, you have to change your ways of living.

A girl after marriage suddenly becomes more responsible and her old way of life undergoes a change. A boy becomes a middle-aged man and then an old man and at each stage, the old ways of life change yielding place to new. So too, if you want to gain a hold on the spiritual path, change. Without changing the old values of life and ways of life, a new dimension of life and living cannot be achieved.