

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।
सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ २६९ ॥

*jñātvā svaṁ pratyagātmānaṁ buddhitadvṛttisākṣiṇam,
so'hamityeva sadvṛttyā'natmanyātmamatiṁ jahi. (269)*

269. Realising your innermost Self, as the witness of the intellect, and its disturbances and ever maintaining the thought 'That I am' shed your identification with the not-Self.

'Jñānam' here means book knowledge, a mere intellectual appreciation of the texts. Having gained this ineffectual book knowledge means 'jñātvā'.

The Self within is to be known as the witness of the intellect and its thoughts. Having known and understood Its nature, one should move towards It. To step towards the Self is to assert, 'I am That' – (haṁsaḥ) 'He alone am I' (soham). Start living as a mere witness of all the pulsations of the body, mind and intellect. By this practice, the idea, 'I am the Self' becomes rooted in our understanding. At present we have this understanding rooted only in the BMI. This should be renounced and the feeling, 'I am the Self' should be cultivated.

Earlier, we were told how to remove the obstacle of the ego sense made up of 'I' and 'my' the constant pursuit of the idea of the Self – sva-ātma-niṣṭhā.

The egocentric idea of the PFT in the assemblage of the equipments has to be renounced by realising the Consciousness, which is the witness of the intellect and its modifications. The subject that knows the thought procession in the bosom is the Consciousness. Having known the Consciousness, one has to move towards It. This moving towards It is possible only when one has identified oneself with It. In order to identify with Reality, one must dissociate oneself from one's involvement with the body, mind and intellect. 'I am not this assemblage of equipments. I am That, the