

with such unreal things as the body and fix your mind upon the Self. For in reality, you are the witness, Brahman, untainted by the mind, non-dual Supreme.

The sense objects of pleasure are like poison. Those who desire them are sure to meet with annihilation. Death means ‘change’. To be identified with the OET is to live in the realm of change, and therefore, in a continuous process of death. Hence renounce the desire for sense objects which are full of mortal poison. Renounce also the vanity of caste, family and order of life. These blind your vision and you start seeing things distorted by vanity into a frightening, unreal caricature of the beautiful world.

Also, throw away all activities prompted by the ego, that is, all desire prompted activities. Renounce the idea that you are the body, the mind and the intellect. Renounce this attitude, for the not-Self is impermanent.

Leaving all these, identify with the Self. Have the idea, ‘I am Brahman’. Quieten the intellect in steady contemplation upon the Atman.¹

You are the witness. The onlooker of an activity, not getting involved in it, is a witness. You are not involved in any of the activities of the body, mind and intellect. You are a mere onlooker. As a witness, you are ever pure, never tainted. The things that are happening in the BMI are only the expressions of its vāsanās. You are beyond the vāsanās, and therefore, vāsanās can never condition you. You are the non-dual Brahman, with no otherness. That one, infinite Nārāyaṇa alone are you. In fact, ‘That thou art.’ Meditate upon this.

¹ ibid. verse – 377 and 378. May be learnt by heart for the purpose of reflection and meditation.

