



54. End Superimposition – The Means (277-292)

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।
वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ २७७ ॥

*svātmanyeva sadā sthitoā mano naśyati yoginaḥ,
vāsanānāṃ kṣayaścātaḥ svādhyāsāpanayaṃ kuru. (277)*

277. Being ever fixed on his own Self, the meditator's mind ends. Then there is a complete cessation of vāsanās. So negate entirely your superimposition.

In this section, with these sixteen verses Śaṅkara exhaustively indicates how our timeless projections can be ultimately removed and the pure infinite Self in all its holiness rediscovered as the essential nature in each one of us.

Without identifying with our body, mind and intellect, let us steadily contemplate upon the Self as our own divine, infinite nature. A yogī, who has yoked his mind to this higher ideal gains mastery over his mind. He alone can annihilate his mind. The annihilation of the mind (mano-nāśa) is not possible unless all the vāsanās in it have been exhausted. Without annihilating the cause the effect cannot end. When the mind becomes quiet, then as a result of our sincere and repeated attempts at meditation all the existing vāsanās get roasted in the fire of contemplation. Though they give the impression of being there they can never more sprout into desires, thoughts and actions. Ending your misconceptions that you are the body, the mind and the intellect, practise on diligently. End your superimpositions and experience the essential Self which is behind all your personality layers.



तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।
तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ २७८ ॥

*tamo dvābhyāṁ rajaḥ sattvātsattvaṁ śuddhena naśyati,
tasmātsattvamavaṣṭabhya svādhyāsāpanayaṁ kuru. (278)*

278. *Tamas is destroyed both by rajas and sattva; rajas by sattva and sattva is destroyed on 'purification'. Therefore, solely depending upon sattva, deny entirely your superimposition.*

The vāsanās of every individual fall under the three categories of tamas, rajas and sattva. When these vāsanās are totally exhausted, the divine Self within us shines forth vividly for our direct experience. How to get rid of these vāsanās?

Tāmasika vāsanās can be removed by cultivating rājasika and sāttvika vāsanās. Rājasika vāsanās can be ended by replacing them with sāttvika ones. When the mind becomes purer, the sāttvika vāsanās too get exhausted.

Tāmasika vāsanās, the urges of lust and rest, indolence and slumber, are the typical motivational urges in the majority of us. There is no anxiety to do anything. Lethargy, sleep and so on, are the signs of tāmasika vāsanās. These low, devolutionary vāsanās are removed by instilling into the individual, more and more rājasika vāsanās. Rajas is activity and dynamism. By injecting into a tāmasika man more and more desires, he becomes active. He acts vigorously, so that he may earn more and enjoy more elaborately. Such an individual will act constantly for selfish ends for he is prompted by low desires for cheap and dissipating sense gratifications.

When thus he has started working from morning till evening, exhausting himself, only for the chance to relax from evening till midnight, that he can thoroughly enjoy a life of sensuality, a time soon comes when he starts feeling the hollowness of life. He feels, 'Money I have. A good wife I have. Everything I have. But what is the use? There is no peace of mind.' Thus when he works at a