

intellect. By realising your own Self which is Knowledge Absolute, which cannot be denied in the three periods of time, attain to the state of supreme peace.

‘Do away with your superimpositions.’ This has been repeated in many of the previous verses. How does one deny these entirely?

“Now, therefore”, says Śaṅkara, “Renounce your identification with this mass of flesh.” Renounce here means, give up your vanity (abhimāna),¹ that ‘I am this’. You need not renounce money or house or wife or position or status. Even if you have renounced all these and yet you are anxious about this body, all your renunciations are useless; they will return to you in a very short time, wherever you are.

The ego which has the vanity, ‘I am this body’, is nothing but an individual’s intellectual estimation of himself. Renounce both, the body and the idea, ‘I am this body’. Then the ego will be eliminated.

Having renounced thus, come to experience the unbroken Knowledge which is unconditioned by the three periods of time. This unbroken Knowledge (akhaṇḍa-bodham) is always present in the past, present and future. Understand this eternal Reality as your own Self and come to experience the supreme peace.²



त्यजाभिमानं कुलगोत्रनाम -
रूपाश्रमेष्वाद्र्शवाश्रितेषु ।
लिङ्गस्य धर्मानपि कर्तृतादीं-
स्त्यक्त्वा भवाखण्डसुखस्वरूपः ॥ २९७ ॥

¹ abhimāna – ātmabuddhi – ‘vanity’ means the misconception that ‘I am this’, when actually you are not it.

² Realise the supreme peace –
śāntim-ātyantikaduḥkhanivṛttim-muktim labhasva.