



## 51. Attitude in Meditation (250-253)

अस्थूलमित्येतदसन्निरस्य  
सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।  
अतो मृषामात्रमिदं प्रतीतं  
जहीहि यन्स्वात्मतया गृहीतम् ।  
ब्रह्माहमित्येव विशुद्धबुद्ध्या  
विद्धि स्वमात्मानमखण्डबोधम् ॥ २५० ॥

*asthūlamityetadasannirasya  
siddham svato vyomavadapratarkyam,  
ato mṛṣāmātramidaṁ pratītaṁ  
jahīhi yansvātmatayā grhītaṁ,  
brahmāhamityeva viśuddhabuddhyā  
viddhi svamātmānamakhaṇḍabodham. (250)*

250. Discarding the not-Self, in the light of the passages such as 'It is not gross and so on', one realises the Self, which is self established, unattached like the sky and beyond the pale of thought. So negate this illusory body which you perceive and have accepted as your own Self. With a purified understanding that 'I am Brahman', realise your own Self which is Knowledge Absolute.

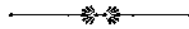
Whenever the Upaniṣad ṛṣis want to indicate the Ātman – this essential divine existence – to us, they cry out, 'Brahman is not gross, not short, not long and so on.' By saying that 'Brahman is not gross' all that is the not-Self is eliminated. That which is the not-Self is gross. Gross is that which is perceived. The world of objects is perceived by the sense organs, the world of emotions by the mind and the world of thoughts by the intellect. Since we

perceive them, they are all objects of our perception. The subject, the essential Reality, must be something other than an object. In such ways, the not-Self is negated by saying that the Ātman is 'not gross'.

When the gross has been transcended, you come to apprehend the self established Ātman, like space, which can never be described. The Ātman is self existent. Its existence is not because of anything else. When the equipments are all negated, what remains is that because of which the equipments were able to experience.

All that is perceived as 'this, this, this' – as objects, emotions and thoughts (idam-pratitam) – are mere illusions, things that do not really exist. Now you are holding on to them as your real nature. Holding on to things that are not really there is called delusion. Ergo leave, renounce, remove and destroy the false. This removal cannot be done easily. The identification has to be removed by the pure understanding (viśuddha-buddhi) of one's real nature as pure Consciousness (Brahma-aham-iti). All these equipments are one's own play but their nature is not one's subjective nature.

Such a direct and full understanding of one's real nature should not be a passing experience. It should be a constant knowledge (akhaṇḍa-bodham). At present, we have the constant knowledge that 'I am the body' or 'I am the intellect'. This constant knowledge that 'I am the body' (dehoham), should be replaced by the experience that 'I am the pure Consciousness' (Brahma-aham).



मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं<sup>१</sup>  
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।  
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५१ ॥

<sup>१</sup> पाठभेद – मृन्मात्रमेवाभिहितः (mṛnmatramevābhihataḥ)