

purpose for which it was born. If it falls off, never mind, let it go. Understanding this well, strengthen your mind and protect it from all such agitations.

Muster up courage. Reach a discriminative conclusion through intelligent reflections. Put in true effort. With unseen perspiration, with invisible panting, with secret effort, remove the misconception within yourself.



नाहं जीवः परं ब्रह्मेत्यतद्यावृत्तिपूर्वकम्।  
वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८० ॥

*nāham jīvah param brahmetyatadvyāvṛttipūrvakam,  
vāsanāvegataḥ prāptasvādhyaśāpanayam kuru. (280)*

280. ‘I am not the *jīva*, I am the supreme Brahman’ – thus by eliminating all that is the not-Self, deny entirely your superimpositions which manifest through the propulsion of your past ‘urges’.

I am not the *jīva*, the PFT. I am not limited or conditioned by the body, mind and intellect. I am the supreme Brahman, without any entanglements with or limitations of the body, the mind and the intellect. The all-pervading and eternal Reality am ‘I’. Let such thoughts always be in your mind as a subdued but clear background music.

With such positive thoughts, the negative ideas gathered by the flood of *vāsanās* can be eliminated. These negative thoughts of, ‘I am the limited. I am the body, the mind, the intellect’ and so on, has been with us due to the expressions of the *vāsanās* in our bosom. They have to be replaced by positive *vāsanās* and the misconceptions have to be totally removed.

‘Deny entirely all your superimpositions.’



श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वात्म्यमात्मनः ।  
क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८१ ॥

*śrutyā yuktyā svānubhūtyā jñātvā sārvātmyamātmanah,  
kvacidābhāsataḥ prāptasvādhyāsāpanayām kuru.* (281)

281. *Having realised your own Self to be the Self in all through scriptures, by reasoning and from your own direct experience, deny entirely your superimpositions, even when a slight trace appears.*

By means of what has been read and understood from the Upanisads (śrutyā); by intelligent argumentation (yuktyā); by your own first-hand experience (svānubhūtyā), – by means of these three methods having apprehended the Truth, a sādhaka must get fully released from all his superimpositions. The three processes constitute the listening (śravaṇa), reflections upon the ideas listened to (manana), and meditation upon them for direct personal experience (nididhyāsana), respectively.<sup>1</sup> Come to apprehend the Ātman, the Self in you as the Self everywhere, by listening to the scriptures, by reflecting upon the ideas through intelligent argumentation and come to experience It through contemplation.

While doing sādhanā whenever the ego and egocentric vulgarities such as lust, greed, anger and passion appear even a little, destroy them immediately. The mind will rush out into sense objects again and again, since for millions of lives we have been asserting and living at the ego level. It is necessary that we guard against the mind running out again hunting after its sense gratifications.

Continue this triple path of spiritual living and end all your misconceptions. How much you have studied is not the question, how much you have moved towards It is what matters. ‘Ultimately

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<sup>1</sup> The term ‘śrutyā’ is reminiscent of the sādhanā as described in Vedānta, that is, śravaṇa. Śaṅkara’s expression here ‘yuktyā’ reminds us of the method of manana; and the Ācārya’s lyrical phrase ‘svānubhūtyā’ recalls to our mind the advice for nididhyāsana.