

drives the individual out of his real nature into the world of objects seeking gratifications.



अहं ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ २६८ ॥

*aḥam mameti yo bhāvo dehākṣādāvanātmanī,
adhyāso'yaṁ nirastavyo viduṣā svātmananiṣṭhayā. (268)*

268. 'I' and 'mine' – this notion in the body, sense organs and so on, which are the not-Self – this superimposition the wise man must end by identification with his own Self.

Various obstacles may come in one's attempt to release oneself from ones vāsanās. How to remove these one by one is explained here.

The sense of 'I' and 'my' is the main obstacle. The ego within the physical structure is called 'I'. The extension of 'I' projected into the world of objects is called 'my'. This 'my' is nothing but 'objectified I'. 'I' projected and reflected in the objects is 'my'.

At present, there is the feeling of 'I-ness' in matters, namely, gross and subtle body, the sense organs, the mind and the intellect. The totality of all these is 'me'. Thereafter, I spread out 'me' into things around, and claim them to be 'mine'.

The superimposition, 'I am this, this, this' must be rejected (nirastavyah). A wise man can raise himself above these misconceptions by constantly holding on to the idea, 'I am the Consciousness because of which the body, the sense organs, the mind and the intellect are functioning. I am the mere witness of their function.' By this self-assertion, 'I am Brahman' the wise man should get out of the superimposition (adhyāsa), that he is the body, the mind and the intellect.

