

THE GOAL GAINED BY PURSUING THIS ART OF MEDITATION IS EXPLAINED IN THE FOLLOWING:

*43. Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of 'desire, ' no doubt hard indeed to conquer.*

With this stanza, not only does the chapter conclude, but, the special advice demanded by Arjuna has also been finally given. Through 'knowledge' alone is 'ignorance' ended; through a lived experience of the Self alone can we end our 'ignorance-of-the-Self.' This spiritual 'ignorance,' we have already found, creates 'desires.' The Lord has indicated earlier that 'desire' functions and thrives in the fields of the sense-organs, the mind, and the intellect. Through the processes of meditation, when we withdraw from our false identifications with the objects, the body and the mind, the 'desire'-faculty, that was till now roaming about and functioning in the outer fields, is gathered and established in the intellect.

As long as we maintain in ourselves the limiting adjuncts of the matter-envelopments, so long we cannot realise our divine potentialities, but instead, in our delusion, we will understand ourselves to be nothing more than the little ego --- limited, bound, finite and ever-sobbing. After the re-discovery of our own diviner existence we will be able to live "restraining the self by the Self." In a perfect Buddha's life, his ego functions completely under the