

initial agreeableness presents itself as pleasure. The prolongation of the contact as well as the separation of the senses from their objects transforms itself into misery. Like a flash of lightning the sensation called pleasure appears and disappears, and man pays dearly for it in the form of pang. The discerning one refrains oneself from this empty game, while the sense-bound one hunts after it.

If people ever sighted a venomous cobra, they used to supplicate, "O deity of deadliness, may you hide away your head from our sight and present the powerless tail alone to our view." It is good to recoil in this manner from sense-objects that drag down the mind. Instead of falling prey to them and then praying for redemption, it is better ever to keep aloof from them.

— Sri Ramakrishna

What measures ought one to adopt to do away with desire? The clue is given :—

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३

शक्-नोति इह एव यः सोढुम् प्राक् शरीर-वि-मोक्षणात् ।

काम-क्रोध-उद्-भवम् वेगम् सः युक्तः सः सुखी नरः ॥

śaknoti 'hai 'va yaḥ soḍhum prāk sarīravimokṣaṇāt
kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

शक्नोति *śaknoti* is able इह *iha* here (in this world) एव *eva* even यः *yaḥ* who सोढुम् *soḍhum* to withstand प्राक् *prāk* before शरीरविमोक्षणात् *sarīra vimokṣaṇāt* liberation from the body कामक्रोधोद्भवम् *kāma krodhodbhavaṁ* born of desire and anger वेगम् *vegaṁ* the impulse सः *saḥ* he युक्तः *yuktaḥ* yogi सः *saḥ* he सुखी *sukhī* happy नरः *naraḥ* man