

Similarly, *buddhih*, the intellect, having the nature of determination; is *parā*, superior; *manasah*, to the mind. And *yah*, the one who is innermost as compared with all the objects of perception ending with the intellect, and with regard to which Dweller in the body it has been said that desire, in association with its ‘abodes’ counting from the organs, deludes It by shrouding Knowledge; *sah*, that one; is *tu*, however; *paratah*, superior; *buddheh*, to the intellect—He, the supreme Self, is the witness of the intellect. (61)

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

43. (62) Understanding the Self thus (63) as superior to the intellect, and completely establishing (the Self) is spiritual absorption with the (help of) the mind, O mighty-armed one, vanquish the enemy in the form of desire, which is difficult to subdue.

Buddhvā, understanding; *ātmānam*, the Self; *evam*, thus; as *param*, superior; *buddheh*, to the intellect; and *saṁstabhya*, completely establishing; *ātmanā*, with the mind, that is establishing (the Self) fully in spiritual absorption with the help of your own purified mind; O mighty-armed one, *jahi*, vanquish; this *śatrum*, enemy; *kāma-rūpam*, in the form of desire; which is *durāsadam*, difficult to subdue—which can be got hold of with great difficulty, it being possessed of many inscrutable characteristics.

FOOTNOTES AND REFERENCES

[1] See Commentary on 2.10.—Tr.

[2] To understand this controversy, refer to the Commentary on 2.10—Tr.

[3] In the beginning of the third chapter.

[4] The duties sanctioned by the Smrtis have to be performed by all, irrespective of the stages of life they are in; they are a common factor in the lives of all spiritual aspirants, and