

embodied. How to do away with desire, subtle as well as gross, is the question. The sovereign solution is presented :—

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३

एवम् बुध्-तेः परम् बुध्-त्वा सम्-स्तभ्य आत्मानम् आत्मना ।

जहि शत्रुम् महा-बाहो काम-रूपम् दुर्-आ-सदम् ॥

*evam buddheḥ param buddhvā*

*saṁstabhya 'tmānam ātmanā ।*

*jahi satrum mahābāho*

*kāmarūpaṁ durāsadam ॥*

एवम् *evam* thus बुद्धेः *buddheḥ* than the intellect परम् *param* superior बुद्ध्वा *buddhvā* having known संस्तभ्य *saṁstabhya* restraining आत्मानम् *ātmānam* the self आत्मना *ātmanā* by the Self जहि *jahi* slay thou शत्रुम् *satrum* the enemy महाबाहो *mahābāho* O mighty-armed कामरूपम् *kāmarūpaṁ* of the form of desire दुरासदम् *durāsadam* hard to conquer

Thus knowing Him as superior to the intellect, restraining the self by the Self, slay, O mighty-armed, the enemy in the form of desire, difficult to overcome.

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When desire is centred on body, the senses, mind and intellect the *Jiva* consciousness or individualized little self is fostered. This little self is ever wrought with misery. Foolishly do people think it is imbued with happiness. Every happiness associated with the body, the senses, mind and intellect is bound, sooner or later, to reappear as misery. There is no escape from it. *Atma bodham* or spiritual con-