

समाहितान्तःकरणः स्वरूपे
 विलोकयात्मानमरवण्डवैभवम् ।
 विच्छिन्द्व बन्धं भवगन्धगन्धितं
 यत्नेन पुस्त्वं सफलीकुरुष्व ॥ ४१२ ॥

*samāhitāntahkaraṇaḥ svarūpe
 vilocayātmānamakhaṇḍavaibhavam,
 vicchinddhi bandham bhavagandhagandhitam
 yatnena pumstvam saphalikuruṣva. (412)*

412. With a controlled mind, in samādhi, see in your own Self – the Ātman – of undying splendour. Cut off your bondages which have been strengthened by the impressions of your previous births and successfully strive to realise the fulfilment of a human birth.

Having quietened the mind and the intellect (inner equipment – antahkaraṇa), come to experience the endless glory of this Self. In order to experience this, destroy all your contacts with the obnoxious odour of worldly contact, meaning, withdraw yourself from all your identifications with the objects, the body, the mind and the intellect, all of which are created as a result of the vāsanās. So then, ‘bhāva-gandha-gandhitam’ means, ‘saṁsāra vāsanā vasitam’, that is, ‘ajñāna’. Detach yourself completely from worldly life, stinking with the foul odour of change and sensuality. This cannot be done easily. A lot of effort has to be made. Hence the Teacher says, ‘yatnena’, by striving. Constantly be at it until you are redeemed from all the attachments with the world around. Thus fulfil your manhood, your human birth, your goal of life. Fulfil the very programme of evolution.

This verse has a strong flavour of the thoughts expressed in the *Bhagavad-gītā*.¹ ‘Not only must it be intellectually understood, but thereafter it must become your very own’.

¹ etad buddhvā buddhimānsyāt kṛtakṛtyaśca bhārata – *Bhagavad-gītā*-15.20