

'Dehinam vimohayati'—It means that, desire deludes only the embodied soul i.e., the soul which has identified itself with the body, and has accepted the relationship of 'mine' with it. The Lord, at the beginning of His gospel, explained that the soul is different from the body (Gītā 2/11—30). This is also everyone's experience. The desire covering wisdom, deludes the embodied soul (the soul which accepts its affinity for the body), but not the pure soul. A man (the soul) assuming the body as 'I', 'mine' and for 'me', attaches importance to the perishable objects and gets attached to them, which, creates affinity for them. This affinity gives birth to desire. Desire, having deluded the man (embodied soul), leads him to worldly bondage.



Link:—The Lord, in the next verse, tells Arjuna the device of eliminating this enemy i.e., desire, and directs him to kill it.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

tasmāttvamindriyāṇyādaу niyamyā bharatarṣabha
pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanam

Therefore, O best of Bharatas (Arjuna), first control the senses then, kill, this sinful destroyer, of wisdom and realization. 41

Comment:—

'Tasmāttvamindriyāṇyādaу niyamyā bharatarṣabha'—Senses, are said to be controlled, when they do not enjoy the sense-objects, but are used in order to maintain the body or to attain a spiritual goal. It means, that they should neither have an aversion to disagreeable action, nor an attachment for agreeable action (Gītā 18/10). Actions performed with attachment and aversion, strengthen attachment and aversion and these drive

a man to ruin. Therefore, let the scriptures be the authority for determining what should be done and what should not be done (Gītā 16/24). Thus, by following scriptural injunction, pertaining to the performance of prescribed actions, and non-performance of forbidden actions senses are controlled.

So long as, a man is swayed by his senses, he cannot have an eye on the goal of life. Without having an eye on the goal of life i.e., without attaining it, desire cannot be totally killed. So, first the Lord urges to control the senses, in order to kill desire.

First, the senses get entangled in their objects, by which desire for those objects is born. When a man performs actions with desire, he comes under the full sway of senses and has a downfall. But, he who performs his duty, by controlling the senses, without expecting any fruit, quickly attains salvation.

'Enam jñānavijñānanāśanam'—The term 'Jñāna' also stands for the knowledge of the scriptures (Gītā 18/42). But in this context the term, stands for discrimination (what should be done and what should not be done). The term, 'vijñāna' stands for Self-realization.

Discrimination and Self-realization—both are axiomatic. All the people have not realized the self, but discrimination has been bestowed upon them. The term 'Anicchannapi', used by Arjuna, in the thirty-sixth verse of this chapter, also proves that every human being possesses this faculty of discrimination. It is by discrimination that he knows, what is virtue and what is vice (sin). So, it is by discrimination that he does not want to commit a sin. But, when discrimination is veiled by desire, he commits sin without thinking of the consequences. When discrimination is aroused, he performs actions, having thought of the consequences.

Thus, desire veils discrimination, as well as Self-realization

i.e., it does not let these reveal themselves. So it has been called, the sinful destroyer. In fact it does not destroy them, but it hides them. This 'Veiling' has been called destroying, here Discrimination and Self-realization, are never destroyed, while desire is destroyed. If clouds appear before the eyes, it is said that the sun has been covered by clouds. But in fact, the sun is not covered, it is the eyes which are covered. Similarly, when it is said that desire has veiled discrimination and Self-realization, it means that these are not veiled, but it is the intellect which is concealed.

'Pāpmānam hi prajahi'—Desire, is the root of all sins. Having veiled discrimination, it makes a man blind. So he cannot recognize the distinction between virtues and sins, and thus indulges in sins, which lead him to ruin. So the Lord orders to slay desire by declaring it sinful.

A man wants to lead a lonely life of an ascetic, by renouncing household affairs but he does not renounce desire; he does not even think of renouncing it. If desires are renounced, everything will be set right automatically. When a man dies with unfulfilled desires, these lead him to the next birth. It means, that desires lead him to the bondage of birth and death. Thus, desires do nothing, except binding him.

When a man is attracted towards worldly objects, desire is born. This desire veils discrimination and he indulges in sense-pleasure. The pleasure of birds and beasts, is confined to the joy born of the contact of senses, with objects. But, a man desires objects and money and indulges in hoarding money. In order to hoard money, he adopts foul means such as falsehood, fraud, thefts and robberies etc. Moreover, he becomes proud of himself. This pride is a demoniac trait. Thus, he is totally damned, Therefore the Lord orders Arjuna, to slay sinful desire.

