

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

39. O son of Kuntī, Knowledge is covered by this constant enemy of the wise in the form of desire, which is an insatiable fire.

Jñānam, Knowledge; is *āvṛtam*, covered; *etena*, by this; *nityavairinā*, constant enemy; *jñāninah*, of the wise. For the wise person knows even earlier, ‘I am being induced by this into evil.’ And he always (56) feels distressed. Therefore, it is the constant enemy of the wise but not of a fool. For the fool looks upon desire as a friend so long as hankering lasts. When sorrow comes as a consequence, he realizes, ‘I have been driven into sorrow because of longings’, but certainly not earlier. Therefore it is the constant enemy of the wise alone.

In what form? *Kāma-rūpena*, in the form of desire—that which has wish itself as its expression is *kāma-rūpa*; in that form—; (and) *duṣpūrena*, which is an insatiable; *analena*, fire. That which is difficult to satisfy is *duṣpūrah*; and (derivatively) that which never has enough (*alam*) is *analam*.

Again, having what as its abode does desire, in the form of a veil over Knowledge, become the enemy of all? Since when the abode of an enemy is known, it is possible to easily slay the enemy, therefore the Bhagavān says:

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

40. The organs, mind, and the intellect are said to be its abode. This one diversely deludes the embodied being by veiling Knowledge with the help of these.

Indriyāṇi, the organs; *manah*, mind; and *buddhiḥ*, the intellect; *ucyate*, are said to be; *asya*, its, desire’s; *adhiṣṭhānam*, abode. *Esāh*, this one, desire; *vimohayati*, diversely deludes; *dehinam*, the