

enjoyment is thereby sharpened and he hungers for more; if the desires are throttled, the disappointment brings into him anger, and he suffers the consequent wretchedness.

If this logic about the action and interaction between desire, anger, and greed is accepted, then we are forced to accept Krishna's conclusion in this stanza: "THEREFORE ONE SHOULD FORSAKE THESE THREE."

HERE FOLLOWS THE PRAISE OF THE RENUNCIATION OF EGO, ANGER AND GREED:

*22. A man who is liberated from these three gates to darkness, O Kaunteya, practises what is good for him and thus goes to the Supreme Goal.*

Those who are avoiding all the three gateways to hell are complimented here. It is promised that those who avoid derailing themselves into any of these dangerous by-paths of self-exploitation and self-ruination, will steadily progress on the straight path to their life's goal. To wander into fields of desire, anger and greed is to dissipate our energies. Devoid of the divine vitality of a fully grown and well-balanced human personality, the seeker feels fatigued and not strong enough to meet the terrible challenges that arise from within himself. To overcome the strong temptations of the sense-objects, the mind and intellect should re-charge the individual's inner abilities with which the individual can strive hard and effectively