

TO HUNT FOR "DESIRE" IN THESE THREE HIDE-OUTS IS TO COME, AT LAST, FACE TO FACE WITH IT. HOW FINALLY TO OVERCOME THIS INNER ENEMY IS DESCRIBED IN THE FOLLOWING STANZAS:

*41. Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom.*

As indicated earlier, Krishna declares a truth only when he has exhausted all the logical arguments leading to it. After giving all the arguments, he summarises here: "therefore, restrain the senses first," so that you may finally throw overboard the inner enemy "desire."

"Desire" is called sinful, since, in its grosser manifestations, it tends to make us live and work satisfying our lower nature, and thus persuades us to live a lower devolutionary life. Even at its best (*Sattwic*), like "the smoke that covers the fire," "desire" does not allow the full dawn of the Infinite, which is the Self in us. Thus, "desire," in all its textures, contributes to the sins of man, and, therefore, it is styled here as "THE SINFUL THING."

It is easy for a doctor to prescribe a medicine for my wound and promise me an immediate healing. It is indeed consoling to have the prescription in my hand. But, I am sure, I will never gain a cure if the prescription requires me to prepare an ointment out of "sky-flowers." Similarly,