

This stanza vividly explains to us that discrimination (*Jnana*) the capacity to distinguish the Real from the unreal, the permanent from the impermanent, the true from the false, which gives man his higher status in the scale of evolution --- is the divine faculty that gets screened off from us due to our own greedy and insatiable desires. The pronouns in the previous stanza now stand clearly elucidated: the "discriminative capacity" in us (it --- *idam*) gets screened off by the insatiable "desires" (by this --- *tena*).

HE NOW TELLS US WHICH ARE THE SEATS OF 'DESIRE,' WHICH, BY ENVELOPING WISDOM, FORMS THE ENEMY OF THE WHOLE WORLD. THE SEAT OF THE ENEMY BEING KNOWN, IT IS EASY TO KILL IT:

*40. The senses, the mind, and the intellect are said to be its seat; through these, it deludes the embodied by veiling his wisdom.*

As a true soldier, Arjuna understands that there is an inner enemy called "desire," which, like an efficient saboteur, undermines the wealth and security of his inner kingdom; and as a true prince, the royal demand of Arjuna is for immediate information as to the exact hide-out of this dangerous bandit. Krishna, as the spiritual teacher, has to indicate to his adventurous student where exactly the den of this devil is, from where he plans his nefarious activities. Indicating the secret fortresses of this