

*34. Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for they are his foes.*

In the last stanza, it is said that, even a man, well-read in the *Shastras*, cannot easily follow the highly ethical life which is demanded of a spiritual seeker, because his lower nature proves too strong for him. Prescribing a medicine which is not available, is not the art of healing. It is the philosopher's duty, not only to indicate the weaknesses in our present life and the State-of-Perfection, but he must also show us ways and means by which we can transport ourselves from our weaknesses into this ideal State-of-Perfection. Then, and then alone, can the philosopher bless his generation.

Krishna indicates here the great robber in the 'within' of man, which loots away the true joys and thrills of 'right living.' Attachments and aversions of the sense-organs for their respective sense-objects are instinctive, and natural, in every one. The sense-objects by themselves are incapable of bringing any wave of sorrow or agitation into the 'within.' We get agitated and disturbed not at our sense-organs, but in our mind. The mind gets disturbed because, when the stimuli reach the mind, it accepts, in its inherent mischief, certain types of stimuli as GOOD, and their opposites as BAD. Thereafter, it gets attached to the stimuli it experiences as good and develops an aversion for the opposite type of stimuli. Now the mind is prepared