

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

37. This desire, this anger, born of the quality of *rajas*, is a great devourer, a great sinner. Know this to be the enemy here.

Esāh, this; *kāmah*, desire, is the enemy of the whole world, because of which the creatures incur all evil. This desire when obstructed in any way turns into anger. Therefore, *krodhah*, anger, is also identical with this (desire). It is *rajoguna-samudbhavah*, born of the quality of *rajas*; or, it is the origin of the quality of *rajas*. For, when desire comes into being, it instigates a person by arousing *rajas*. People who are engaged in service etc., which are effects of *rajas*, and who are stricken with sorrow are heard to lament, 'I have been led to act by desire indeed!' It is *mahā-aśanah*, a great devourer, whose food is enormous. And hence, indeed, it is *mahā-pāpmā*, a great sinner. For a being commits sin when goaded by desire. Therefore, *viddhi*, know; *enam*, this desire; to be *vairinam*, the enemy; *iha*, here in this world.

With the help of examples the Bhagavān explains how it is an enemy:

धूमेनाव्रियते वह्निर्यथाऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

38. As fire is enveloped by smoke, as a mirror by dirt, and as a foetus remains enclosed in the womb, so is this shrouded by that.

Yathā, as; *vahnih*, fire, which is naturally bright; *āvriyate*, is enveloped; *dhūmena*, by smoke, which is born concomitantly (with fire) and is naturally dark; or as *ādarśah*, a mirror; is covered *malena*, by dirt; *ca*, and; *garbhah*, a foetus; is *āvrtah*, enclosed; *ulbena*, in the womb by the amnion; *tathā*, so; is *idam*, this; *āvrtam*, shrouded; *tena*, by that.

Again, what is that which is indicated by the word *idam* (this), and which is covered by desire? The answer is: