

Discrimination likewise drives out the thin cloud of *sattvic* desire and reveals Atman as It is. Some effort is required to remove the dust on a mirror. Even so *rajasic* desire demands strenuous attempt for its removal. Lastly *tamasic* desire is compared with an embryo in the womb. Time and regulated living are the factors for the embryo to develop and be delivered as a baby. Time and self-preparations are necessary to eliminate the deep-rooted *tamasic* desire.

As a patch of cloud hides the blazing sun, *maya* in the form of desire hides Iswara. When the cloud disappears the sun becomes visible. When desire disappears Iswara reveals Himself.

— Sri Ramakrishna

Desire is further analysed :—

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९

आ-वृ-तम् ज्ञानम् एतेन ज्ञानिनः नित्य-वैरिणा ।

काम-रूपेण कौन्तेय दुस्-पूरेण अनलेन च ॥

*āvṛtaṁ jñānam etena jñānino nityavairinā ।*

*kāmarūpeṇa kaunteya duṣpūreṇā 'nalena ca ॥*

आवृतम् *āvṛtaṁ* enveloped ज्ञानम् *jñānam* wisdom एतेन *etena* by this ज्ञानिनः *jñāninaḥ* of the wise नित्यवैरिणा *nityavairinā* by the constant enemy कामरूपेण *kāmarūpeṇa* whose form is desire कौन्तेय *kaunteya* O Kaunteya दुष्पूरेण *duṣpūreṇa* unappeasable अनलेन *analena* by fire च *ca* and

Knowledge is covered, O son of Kunti, by this insatiable fire of desire, the constant foe of the wise. 39