

Link:—In the previous verse, Lord Kṛṣṇa declared, that no one knows Him. Why do people not know Him? The answer is provided, in the next verse.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

icchādvēṣasamutthena dvandvamohena bhārata
sarvabhūtāni sammohaṁ sarge yānti parantapa

By the delusion of antithetic opposites, arising from desire and aversion, all beings (O scorcher of the foes in Bharata family), are subject to delusion viz., birth and death. 27

Comment:—

'Icchādvēṣasamutthena dvandvamohena bhārata sarvabhūtāni sammohaṁ sarge yānti parantapa'—Delusion, arises from desire and aversion, and it is because of this that beings, having disinclination for God, follow the cycle of birth and death.

Man, by having disinclination for the world, should be engaged, in adoration of God. The main obstacle to this engagement, is that a man, without attaching importance to discrimination, performs actions being guided by attachment and aversion, and thus, he degrades himself. A man, has two contrary mental dispositions— inclination and disinclination. He, has to be inclined towards God, and to be disinclined, from the world i.e., he has to be devoted to God, and dispassionate, to the world. But, when he applies both these dispositions to the world, his devotion and dispassion, are respectively changed into attachment and aversion, which cause him to be entangled in the world and he has a total disinclination for God. Thus, because of his attachment and aversion, to the pairs of opposites such as pleasure and pain, etc., he cannot move towards spirituality, even though sometimes he may attend religious discourses, study the scriptures and think over them. But, because of his attachment to the world, he has a mind, that he has to make efforts to cause

favourable circumstances, and to do away with, unfavourable ones, as he cannot maintain his body, without these.

Out of these pairs of opposites, if he is particularly attached to one, viz., God or has even aversion to Him, or may also lead him, to salvation. For example, Bilvamaṅgala was attached only to a prostitute, named Cintāmaṇi. He was scolded by her, that if he had worshipped the Lord, with the devotion with which he loved her mortal body, he would have attained salvation. As a result, of her scolding, his attention was diverted to God, and he attained salvation. Similarly, the attachment of Gopīs for Lord Kṛṣṇa, led them to salvation. Śiśupāla's aversion to Lord Kṛṣṇa got him salvation, while, Kaṁsa's fear of God gave him salvation. Though Śiśupāla and Kaṁsa also, attained salvation, yet they could not enjoy, the bliss of devotion. It means, that attachment or aversion, to God leads to salvation, while attachment or aversion to the world, leads to degradation.

By the pairs of opposites, attachment for the world becomes firm, because of desire for one, and aversion for the other. Therefore, Lord Kṛṣṇa, in the second chapter, orders Arjuna "Rise above the pairs of opposites" (2/45). He also declares, "He, who has transcended the pairs of opposites, is easily freed, from bondage" (5/3). "The undeluded devotee, freed from the pairs of opposites, attain an imperishable supreme state" (15/5). In the thirty-fourth verse of the third chapter also, the Lord has declared these, as man's main enemies (3/34). He also declares, "The men of virtuous deeds, being freed from delusion, in the shape of pairs of opposites, worship Me, with a firm resolve, in everyway" (7/28). Therefore, Lord Kṛṣṇa, has laid great emphasis on being free, from the pairs of opposites.

Why do beings follow a cycle of birth and death? According to scriptures, ignorance is the root of life and death. But according to saints, it is the misuse of the circumstances, arising from attachment. Performance of actions, with a desire for fruits, and

misuse of circumstances i.e., performance of actions, against the ordinance of scriptures, leads a man to his birth in good and evil wombs through eighty-four lac forms of lives and hell.

Right use of the available circumstances, does away with delusion i.e., roots out the cycle of birth and death. How to make right use of circumstances? We should have a firm determination, not to misuse these i.e., not to act, against the ordinance of scriptures and decorums. By having this determination, circumstances will be used properly and rightly. By doing so, we shall not be proud of our virtuous actions, because we are determined, not to misuse the circumstances. Thus, we shall be free, from pride of doership. By doing so, we shall not have desire for the fruit of actions, because how can we have desire for fruit, when we are not the doer? Thus being free from doership, and fruit of action, emancipation is axiomatic.

Generally, strivers divide adoration and worldly affairs, in watertight compartments. They attach importance to adoration and meditation etc., but they do not pay attention to attachment-aversion, desire-anger etc., in their practical life. They are of an opinion that while performing action, attachment and aversion, are natural, they cannot be wiped out. Because of this assumption, of attachment and aversion, which are obstacles to their spiritual progress, continue. So a striver, does not make quick spiritual progress. He, while performing, either mundane or the spiritual affairs, should be free from, attachment and aversion.

A striver, should always keep the fact, in mind, "I am a striver and I have to realize God." Thus, by having only the aim of God-realization, both kinds of actions, mundane as well as spiritual, will become, parts of his spiritual discipline.

Appendix—Though the root cause of worldly bondage is ignorance, yet a man gets entangled in the world more by the pairs of opposites—attachment and aversion, than by ignorance. When a man regards any place, time, thing, person, circumstance

etc., the cause of his pleasure and pain, then attachment and aversion evolve. A man gets attached to the thing or person whom he thinks to be the cause of his pleasure and he has an aversion to the thing or person whom he regards as the cause of his pain. When attachment and aversion are wiped out, a man is easily liberated from the worldly bondage—‘nirdvando hi mahābāho sukhaṁ bandhātpramucyate’ (Gītā 5/3).

The Lord in the thirteenth verse of this chapter has also declared, “Deluded by these threefold modes (guṇas) of Nature, a being does not know Me.” Such deluded beings know neither the world nor God. Being engrossed in the world, a man can’t know the world, and by keeping distance from the Lord, a man can’t know the Lord. In fact a man knows the world by getting detached (separate) from the world and he knows God by identifying himself with Him. The world has no existence—this is the knowledge about the world. In fact the world which does not exist, which does not persist, what is the knowledge about it? The world exists—this assumption is ignorance.



Link:—In the previous verse, Lord Kṛṣṇa talked about beings, who are under delusion of the pairs of opposites. In the next verse, He talks about those, who have got over, the pairs of opposites.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām
te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ

But those men of virtuous deeds whose sins have been destroyed, being freed from the delusion of opposites, worship Me, with a firm resolve, in every way. 28

Comment:—

‘Yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām te