

IF THE SELF IS THE ETERNAL KNOWER OF ALL  
CONDITIONED-KNOWLEDGE, THEN, WHAT VEILS  
THIS ESSENTIAL NATURE FROM OUR REALISATION?  
LISTEN:

*27. By the delusion of the pairs-of-opposites arising from desire  
and aversion, O Bharata, all beings are subject to delusion at  
birth, O Parantapa (scorcher of foes) .*

A highly scientific and extremely subtle philosophical truth has been suggested in this stanza. In his attempt to explain why and how the ego-centric personality in man fails to cognise His all-full nature, the Lord touches, by implication, the very fundamentals discovered and discussed by modern biologists in explaining the evolution of organisms. The instinct of self-preservation is the most powerful urge under which the individualised ego tries to live its life of continuous change. This instinct of preservation expresses itself in the intellectual zone as binding desires for things that contribute to the continuous welfare and well-being of the individual's mundane existence.

When the impulse of desire, flowing from a bosom towards an object of attachment, gets half-way bumped upon an object or a being that stands between the bosom that craves and the object-of-craving, the refracted desire-thoughts express themselves as aversion (II-52, 53). In the tug-of-war between these two forces of desire and