

By the second pair-of-opposites indicated here as PLEASURE AND PAIN, the Lord is symbolically indicating all the destinies suffered in the mental zone. Pleasure and pain are experienced not by the body but always by the mind. It includes all the tyrannies of our different emotions which might threaten the mental arena, at one time or another in a man's life. Hatred and love, affection and jealousy, kindness and cruelty... a thousand varieties of emotions may storm the 'within'; but none of them is an excuse, according to Krishna, for the diligent and the sincere to lose hold of himself from the steadfastness in his contemplation.

Similarly also, the last pair-of-opposites indicated as HONOUR AND DISHONOUR shows how no threat of any storm in the intellectual zone is a sufficient plea to sympathise with an individual who has fallen away from the State of Perfection. Honour and dishonour are evaluated and reacted to only by the intellect.

Thus, by these three representative pairs-of-opposites from the three worlds of the body, the mind, and the intellect, Krishna is trying to exhaust all possibilities of obstacles in man's life, and then he adds that in all such conditions, the Supreme Self is to be the object of constant realisation for one who is perfectly self-controlled and serene. He ever remains unruffled in all circumstances --- favourable or unfavourable; in all environments --- good or bad; in all companies --- wise or foolish.