

Here Krishna says that a Man-of-Self-realisation also works in the world with as much diligence and sincerity, tireless enthusiasm and energizing joy, burning hopes and scalding fears, as any ordinary man striving in the competitions of the market-place. The only difference between the two is that, while the ignorant acts and is motivated in his actions by his "attachments and anxieties for the fruits," a man of Godly intentions or complete Perfection will work in the world, without attachment, only for the purpose of the redemption of the world.

This subtle difference between the activities of the "wise" and the "ignorant" may not strike the modern reader as very important unless his attention is directed towards its universal application. It is the anxious "desire for the fruits" that dissipates the finer and nobler energies in the worker, and condemns his activity to utter failure. No doubt, even a Man-of-God, when he acts, must bring into his field of activity his own mind and intellect.

The mind can function only when it is attached to something. It cannot remain alive, and yet, detached from every thing. "Detachment of the mind" mentioned here is only its "detachment from the FALSE irresistible fascination for objects" and this is gained through the process of "attaching itself to the NOBLER." Thus, when Lord Krishna says

here, that the "wise" man should work "without attachments" he immediately indicates how this can be