

This stanza seems to ring clearly the significant advice given earlier by Krishna, almost at the very opening of his philosophical discussions, in this chapter. He had advised therein: "HAVING CONQUERED THE MENTAL AGITATIONS CREATED BY THE PAIRS-OF-OPPOSITES, FIGHT THE BATTLE OF LIFE." The same idea seems to be resounding here at the close of the chapter.

The first line of the stanza explains the mental condition of one who comes to discover Real Peace in himself. Such an individual, it says, renounces all desires and has no attachments or longings. The second line describes the condition of such an individual's intellect and it asserts that it is without any sense of 'I-ness' or 'my-ness.' The ego is the cause for the sense-attachments and longings. Where the ego is not perceptible, as in sleep, there are no longings or desires in the individual or, at least, they are dormant. Thus, if the first line of the stanza is describing a negation of the effects of "ignorance," the second line asserts the absence of the very cause from which desires and the agitations arise.

Earlier, in the introduction, we explained that the split in the personality of Arjuna was caused by the intervention of the sense of his ego and his egoistic-desires, which broke up the subjective and objective aspects of his mind into two independent islands with a vast ocean of surging waves of desires between them. With a soft suggestion, after explaining all the logic of thought, Krishna is