

BUT AS REGARDS THE 'WISE' MAN:

*28. But he --- who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he who knows that GUNAS -as-senses move amidst GUNAS -as-objects, is not attached.*

As a contrast to the point-of-view of the 'ignorant' man explained in the last stanza, Krishna explains here the attitude of the 'wise' man when he ploughs the field of activity. In him, attachment has no place, because of his constant, discriminating understanding that in all activities, it is his mind that projects out to form the action. When once the 'wise' man has realised that actions belong to the world of the mind, he is no more anxious for the fruits thereof. Success and failure thereafter belong to the mind and not to him. Likes and dislikes thereafter are of the mind and not his. Loves and hatreds are not his but of the mind. Thus, in complete inner freedom the God-man functions, as a true sportsman in his play-field, where the very enjoyment is in the sport and not in the score.

Here, Arjuna is addressed as the 'mighty-armed,' and this is very significant in the mouth of Krishna at this moment. The very term reminds us of Arjuna's wondrous heroism as the greatest archer of his time. The implication is that a true hero is not one who can face an army and kill a few, but one who can save himself. A true warrior is only he who can tirelessly fight in the inner world, and gain a