

This very opening stanza in this section, is a brilliant summary of all that we should know of the mental condition of the Perfect. The words used in this stanza can be understood fully, only when we remember the significant fragrance of these words as they stand dancing among the hosts of other blossoms in the Garden of the *Upanishads*. He is considered a Man-of-Wisdom who has completely cast away ALL DESIRES from his mind. Reading this stanza in conjunction with what Krishna has so far said, we can truly come to enjoy the *Upanishadic* fragrance in these inspired words of Vyasa.

An intellect, contaminated by ignorance becomes the breeding-ground of desires, and he who has relieved himself of this 'Ignorance' through 'Right-Knowledge' gained in Perception, naturally, becomes 'desireless.' By explaining here the absence of the EFFECT, the Lord is negating the existence of the CAUSE: where desires are not, there "ignorance" has ended, and "Knowledge" has already come to shine forth.

If this alone were the distinguishing factor of the Man-of-Steady-Wisdom, then any modern man would condemn the Hindu Man-of-Wisdom as a rank lunatic; a Hindu wise-man would then become one who had not even the initiative to desire. Desire means a capacity of the mind to see ahead of itself, a scheme or a pattern, in which he who desires will probably be more happy. "The wise-man seems to lose even this capacity, as he goes beyond his