

him an infinite number of yearnings or desires, is the Man-of-Peace-and-Joy. The objects in the outer world cannot themselves tease a man by their existence, or by their non-existence. The outer world can borrow its capacity to ill-treat man only when he exposes himself unguarded, and gets wounded and crushed by his own attachments to a wrong valuation of the sense-objects.

In this stanza *Bhagawan* is only giving a more elaborate and complete commentary upon the opening line of this section where He started the description of a Man-of-Steady-Wisdom. There He explained that, "When a man completely casts off all the desires in his mind, then he is said to be one of Steady-Knowledge."

BECAUSE IT IS SO, THEREFORE:

*71. That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and 'my-ness.'*

There are commentators who believe that this and the following stanza explain the Path of Renunciation, which is, in fact, not altogether ignored in the text of the Geeta. Since, as we said earlier, the second chapter is almost a summary of the entire Divine Song, it has to indicate even this *Samnyasa Yoga*, which will be later on explained at length and hinted at different places during the entire length of the Geeta.