

Na, not so the other; who is *kāma-kāmī*, desirous of objects. *Kāma* means objects which are sought after. He who is given to desire them is *kāma-kāmī*. The idea implied is that he never attains (peace).

Since this is so, therefore,

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥७१॥

71. That man attains peace who, after rejecting all desires, moves about free from hankering, without the idea of ('me' and) 'mine', and devoid of pride.

Sah pumān, that man who has become thus, the *sannyāsin*, the man of steady wisdom, the knower of Brahman; *adhi-gacchati*, attains; *śāntim*, peace, called *Nirvāna*, consisting in the cessation of all the sorrows of mundane existence, that is, he becomes one with Brahman; *yah*, who; *vihāya*, after rejecting; *sarvān*, all; *kāmān*, desires, without a trace, fully; *carati*, moves about, that is, wanders about, making efforts only for maintaining the body; *nihsprah*, free from hankering, becoming free from any longing even for the maintenance of the body; *nirmamah*, without the idea of ('me' and) 'mine', without the deep-rooted idea of 'mine' even when accepting something needed merely for the upkeep of the body; and *nir-ahankārah*, devoid of pride, that is, free from self esteem owing to learning etc.

This steadfastness in Knowledge, which is such, is being praised:

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

72. O Pārtha, this is the state of being established in Brahman. One does not become deluded after attaining this. One attains identification with Brahman by being established in this state even in the closing years of one's life.