

experience will influence his actions in the outer world, when he emerges from that Transcendental experience.

In this stanza and the following section, "Man-of-Steady-Wisdom" (*Sthita-Prajna*), means one who has, through direct realisation, come to experience and live his Godly Self.

THE LORD NOW POINTS OUT THOSE CHARACTERISTIC ATTITUDES IN A REALISED SAINT, WHICH, SINCE ATTAINABLE BY ALL THROUGH RIGHT EFFORT, CONSTITUTE THE MEANS AS SUCH:

*The Blessed Lord said: 55. When a man completely casts off, O Partha, all the desires of the mind, and is satisfied in the Self by the Self, then is he said to be one of steady Wisdom.*

By narrating thus the inner and outer life of the 'man-of-Self-realisation,' Geeta helps us to detect for ourselves, the right type of Masters from the charlatans who, though wolves, wear a goat-skin and enter the fold of the faithful. Apart from this, these passages have a direct appeal to all sincere *Sadhakas* inasmuch as this section gives them an easy thumb-rule as to what types of values and mental attitudes they should develop, during their practice, in order to realise the ever-effulgent Divinity in them --- the Pure Awareness.