

the paltry objects of the body, or of the mind, or of the intellect. He becomes the very Source of all Bliss.

Such a one is defined here by Vyasa as the 'Man-of-Steady-Wisdom' (*Sthita-Prajna*), and as the words come out from the mouth of Krishna they gather the divine ring of an incontrovertible Truth.

MOREOVER:

*56. He whose mind is not shaken by adversity, and who in prosperity does not hanker after pleasures, who is free from attachment, fear and anger, is called a Sage-of-Steady-Wisdom.*

In describing the attributes of a Perfect Sage, having explained that he is one who has come to sacrifice all his petty desires, in his self-discovered self-satisfaction in the Self, Krishna explains that, another characteristic by which we can recognise a sage, is his EQUANIMITY IN PLEASURE AND PAIN. If, in the last stanza, Krishna considered the man as an "actor," herein he is considering him as an "experiencer," A BEARER OF BODY-AFFLICTIONS.

One who is a stable being, whose heart is undisturbed in sorrow or in joy, unattached, fearless, and sans-anger, is described here as a *Muni* --- a silent sage. Of the emotions that must be absent in an individual, who is a master in all situations, we are here pointedly told only of these: (a) attachment (*Raga*), (b) fear (*Bhaya*) and (c) anger (*Krodha*).