

control himself from expressing his sincere enquiry as to what exactly is the nature of such a perfected one who is beyond the storms of sensuousness. The question evidently shows that though Arjuna's intellect had somehow come to appreciate Krishna's theory, something in him was not quite ready to accept it fully.

LINKING UP THIS STANZA WITH THE NEXT, SHANKARA SAYS: "ANXIOUS TO KNOW THE CHARACTERISTIC FEATURES OF ONE WHOSE INTELLECT HAS COME TO AN EQUIPOISE, HE ASKS THIS QUESTION, AS SOON AS HE GETS A CHANCE TO INTERROGATE":

*Arjuna said: 54. What, O Keshava, is the description of him who has steady Wisdom and who is merged in the Superconscious state? How does one of steady Wisdom speak, how does he sit, how does he walk?*

In the last two stanzas the discussion naturally turned towards the Ultimate Goal which a *Karma Yogin* reaches when he has, with evenness-of-mind, perfected the "technique of work."

The idea seems to be quite appealing and the theory, indeed, logical. There is a ring of conviction in it, when the theory comes from the mouth of Lord Krishna. Arjuna has such a mental constitution that *Karma Yoga* appeals to him the most.