

with, ‘O Dhanañjaya,...to the Yog of wisdom’ (49), is enlightenment itself, which consists in the realization of the supreme Goal, which is comparable to a flood all around, and which arises from the purification of the mind as a result of Karma-Yog. (85)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥५२॥

52. When your mind will go beyond the turbidity of delusion, then you will acquire dispassion for what has to be heard and what has been heard.

When is attained that wisdom which arises from the purification of the mind brought about by the pursuit of (Karma-) Yog? This is being stated: *Yadā*, when, (86) at the time when; *te*, your; *buddhih*, mind; *vyatitarisyati*, will go beyond, cross over; *moha-kalilam*, the turbidity of delusion, the dirt in the form of delusion, in the form of non-discrimination, which, after confounding one’s understanding about the distinction between the Self and the not-Self, impels the mind towards objects—that is to say, when your mind will attain the state of purity; *tadā*, then, (87) at that time; *gantāsi*, you will acquire; *nirvedam*, dispassion; for *śrotavyasya*, what has to be heard; *ca*, and; *śrutasya*, what has been heard. The idea implied is that, at that time what has to be heard and what has been heard (88) becomes fruitless.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥५३॥

53. When your mind that has become bewildered by hearing (89) will become unshakable and steadfast in the Self, then you will attain Yog that arises from discrimination.

If it be asked, ‘By becoming possessed of the wisdom arising from the discrimination about the Self after overcoming the turbidity of delusion, when shall I attain the Yog of the supreme Reality which is the fruit that results from Karma-Yog?’, then listen to that; *Yadā*,