

52. *When your intellect crosses beyond the mire of delusion, then you shall attain to indifference as to what has been heard and what is yet to be heard.*

When the intellect crosses over the morass of delusion, when it sloughs off its delusions, the stanza here assures Arjuna, that it will develop a disgust, "FOR ALL THAT IS ACTUALLY HEARD AND THAT IS YET TO BE HEARD." Here the term "WHAT IS YET TO BE HEARD" must be understood as a representative term standing for all "sense experiences that are yet to be experienced." Naturally so; when the intellect becomes purer then it loses all its erstwhile charm for sense experiences --- what it had before, and what it may gain in the future.

Essentially Godly and Divine, Spiritual Consciousness seems to fall under a self-delusion, which, when analysed, becomes perfectly evident as to its effects. This cause of delusion is conceived of as the indescribable power called *Maya*. Like unmanifested electricity, *Maya*, as such, is not perceptible except in its different manifestations. It is a phenomenon that can be fully estimated and accounted for through its varied expressions.

Observing and analysing the effects of *Maya* within the constitution of all individualised and embodied souls, the *Vedantic* masters have beautifully concluded that it comes to play in two distinct modes of expression, at two different layers of the human personality. Thus, at the intellectual level it expresses itself as a film of doubt and