

when at the time when; *te*, your; *buddhih*, mind; that has become *śruti-vipratipannā*, bewildered, tossed about, by hearing (the Vedas) that reveal the diverse ends, means, and (their) relationship, that is, are filled with divergent ideas; *sthāsyati*, will become; *niścalā*, unshakable, free from the turbulence in the form of distractions; and *acalā*, steadfast, that is to say, free from doubt even in that (unshakable) state; *samādhau*, in *samādhi*, that is to say, in the Self—*samādhi* being derived in the sense of that in which the mind is fixed; *tadā*, then, at that time; *avāpsyasi*, you will attain; *Yogm*, Yog, the enlightenment, Self-absorption, that arises from discrimination.

Having got an occasion for inquiry, Arjuna, with a view to knowing the characteristics of one who has the realization of the Self, (90) asked:

*Arjuna said:*

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत किमासीत ब्रूजेत किम् ॥५४॥

54. O Keshava, what is the description of a man of steady wisdom who is Self-absorbed? How does the man of steady wisdom speak? How does he sit? How does he move about?

O Keshava, *kā*, what; is the *bhāṣā*, description, the language (for the description)—how is he described by others—; *sthita-prajñasya*, of a man of steady wisdom, of one whose realization, ‘I am the supreme Brahman’, remains steady; *samādhi-sthasya*, of one who is Self-absorbed? Or *kim*, how; does the *sthitadhīh*, *dhīh*, man of steady wisdom; himself *prabhāseta*, speak? How does he *āsīta*, sit? How does he *vrajeta*, move about? That is to say, of what kind is his sitting or moving?

Through this verse Arjuna asks for a description of the man of steady wisdom.

*Shri Hari said:*