

OBTAIN WISDOM THROUGH THE DISCRIMINATION
OF THE SELF AND THE NOT-SELF? 'LISTEN:'

53. When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-realisation.

When one's intellect comes to a steady equipoise, UNDISTURBED by any of the experiences that reach one through the five great arch-ways of knowledge, then one is considered as having attained *Yoga*.

The mind gets agitated mainly due to the flooding-in of the ever-new rush of stimuli from the outer world. Sense-organs are the antennae through which the world's tickling signals creep in and disturb the mental-pool. One is considered as having attained *Yoga* only when one, even in the midst of enjoying sensuous pleasures, and even while the sense-organs are letting in a flood of stimuli, does not get at all disturbed in one's inner serenity and equipoise. This idea is better developed and exhaustively dealt with later in the chapter, where Krishna enumerates the visible qualities and the perceptible signs of one established in Wisdom (*Sthita-Prajna*).

The discussion so far, makes Arjuna so interested that he is now no more under the influence of his hysteria. He has come to forget his dejection and sorrow, and is now taking an active interest in Krishna's exposition. He could not