

यदा *yadā* when ते *te* thy मोहकलिलम् *moha kalilam* mire of delusion बुद्धिः *buddhiḥ* intellect व्यतिरिप्यति *vyati tariṣyati* crosses beyond तदा *tadā* then गन्तासि *gantāsi* thou shalt attain निर्वेदम् *nirvedam* to indifference श्रोतव्यस्य *śrotavyasya* of what has to be heard श्रुतस्य *śrutasya* of what has been heard च *ca* and

When your understanding transcends the taint of delusion, then shall you gain indifference to things heard and those yet to be heard. 52

After transcending the taint of delusion, the yogi is able to understand and distinguish between Atman and *Prakṛiti*, the Real and the unreal, the Being and the becoming. The Truth in Itself is realized. The phenomenal existence is then evaluated for what it is worth. The inquirer evaluates the dream. He does not attribute one value to the dream that he has heard of already and waits to attribute another value to the one that remains to be related to him. A *Brahma-jnani* hears of the scientific discoveries that have been so far made. He classifies them all as the various modifications of the phenomenal universe as cognized by the intellect which is itself a phase of the fleeting phenomenon. The new discoveries that remain to be recounted to him will also be brushed aside with the same remark. Events like the Mahabharata war present themselves as great and consequential to ordinary people. But the *Brahma-jnani* views them with utter indifference. The evolution and involution of the universe itself are meaningless to him.