

An aspirant may wonder as to when such an exalted state would come to him. The assurance comes:—

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥ ५३

श्रुति-वि-प्रति-पन्ना ते यदा स्थास्यति निः-चला ।
सम्-भा-धौ अ-चला बुद्धिः तदा योगम् अव-भाप्-स्यसि ॥

śrutivipratipannā te yadā sthāsyati niścālā ।
samādhāv acalā buddhiḥ tadā yogam avāpsyasi ॥

श्रुतिविप्रतिपन्ना *śrutivipratipannā* perplexed by what thou hast heard ते *te* thy यदा *yadā* when स्थास्यति *sthāsyati* shall stand निश्चला *niścālā* immovable समाधौ *samādhau* in the Self अचला *acalā* steady बुद्धिः *buddhiḥ* intellect तदा *tadā* then योगम् *yogam* self-realization अवाप्स्यसि *avāpsyasi* (thou) shalt attain

When your intellect, tossed about by the conflict of opinions, has become poised and firmly fixed in equilibrium, then you shall get into yoga. 53

It is but natural for man to pay heed to conflicting views and to get confused over them. But nobody raises the query "Am I alive or dead?" And nobody's opinion is sought in this matter. Man's existence is self-evident to him. When mentation ceases in equilibrium, it is called *Samadhi* or Spiritual Illumination. Atman in Its Original Splendour is then realized. Yoga reaches its culmination here. This state of Pure-Consciousness is the goal of life.

First attain Godhood and then pursue the worldly things. Do not proceed in the reverse order. If you enter the life in the