

forbidden for one, who is devoid of austerities, in the sixty-seventh verse.

'Kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya'—Lord Kṛṣṇa puts the second question to Arjuna, whether his delusion, born of ignorance, has been destroyed. If his delusion has been destroyed, it means that he listened to the gospel preached by Him, otherwise not, as it is a fact, that the delusion of a person who listens to this gospel with faith and without scoffing, is dispelled.

Lord Kṛṣṇa addresses Arjuna, by the term 'Pārtha' (son of Pṛthā viz., Kuntī), in order to show His affection for him. He addressed him, by this term in the twenty-fifth verse of the first chapter, when He asked him to behold all the kinsmen, to arouse the delusion of kinship, and to make him restless, to be free from this delusion. So Lord Kṛṣṇa here again, addresses him as 'Pārtha', to ask him whether his delusion of kinship has been destroyed.

By using the term 'Dhanañjaya, Lord Kṛṣṇa says to Arjuna, that he is called the conqueror of wealth, by conquering the wealth of kings. But real wealth, consists in the destruction of delusion. So he should become a conqueror of wealth, in the real sense of the term.



Link:—Arjuna in the next verse, answers the question put, in the preceding verse.

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

arjuna uvāca

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta
sthito'smi gatasandehaḥ kariṣye vacanam tava

Arjuna said:

O Acyuta (Kṛṣṇa), my delusion is destroyed and memory is gained through Your grace. I stand firm, with my doubts dispelled and I shall act, according to Your word. 73

Comment:—

'Naṣṭo mohah smṛtirlabdhā tvatprasādānmayācyuta'—Arjuna addresses the Lord as 'Acyuta', to emphasize the fact that, He never deviates from His divine nature, while a man turns away from one's own Self and has a fall. The term 'Acyuta', has been used three times in the Gītā by Arjuna. First (in 1/21), he asked him to place his chariot between the two armies. Second, (in 11/42) he prayed to His cosmic form. There was no change in His state. At last (in 18/73) he uses this term here, when he says that he will act according to His word. Thus there are three kinds of states of mind, of Arjuna at the beginning, the middle and the end, but the Lord remains the same, without any change, in his state.

In the second chapter, Arjuna surrendered himself to the Lord by declaring, "I am your disciple. Do instruct me, who have taken refuge in you" (2/7). In this verse, that refuge, attains perfection.

At the end of the tenth chapter, Lord Kṛṣṇa said to Arjuna, "What need is there for detailed knowledge? I stand supporting the whole universe, with a single fragment of Myself." Having heard this declaration, Arjuna could realise the Lord's singularity and received a kind of enlightenment, which forced Arjuna to utter the words, "My delusion has been dispelled" (Gītā 11/1). But having seen the fearful cosmic form of the Lord, when Arjuna was confounded with fear, He asked him, neither to be afraid nor bewildered (11/49). It proves, that Arjuna's delusion, was not destroyed by then. But, here in response to Lord Kṛṣṇa's question, Arjuna answers that his delusion is destroyed, and he has gained knowledge (memory).*

*Here Arjuna's both kinds of delusion— the mundane (Gītā 2/52) and Vedic textual (Gītā 2/53) have been destroyed.

There is a vast difference, between the memory of the mind and that of the self. The reality of a thing is established through the proof of senses and mind, while the existence of God cannot be established, through this proof i.e., God cannot be confined within the range of the proof of senses and mind.* God is beyond all proofs. But the entire universe, is within the sphere of proof, while proof comes within the sphere, of the knower.

The knower is one, while proof can be of different kinds. Some scholars regard proof (Pramāṇa) of three kinds—evident, by guess, and of the vedas, while others regard it as of four kinds—evident (Pratyakṣa), by guess (Anumāna), that with which something is compared (Upamāna), and word (Śabda), while some others besides these four, regard it of three more kinds—reasoning (Arthāpatti), in apprehension (Anupalabdhi) and traditional theory (Āitiḥya). Thus scholars, differ in their opinions, as far as kinds of proof are concerned, but all of them agree, that the knower, is one. Proof is a kind of inclination, while the knower (self), is a kind of realization.

As far as the term 'smṛti' (memory), is concerned, it has been explained—(1) The revelation of something already experienced. (2) Memory means the knowledge born of past influences (impressions), Saṁskāras.

* We can know the world through (proof). But God Who is the base and illuminator of knowledge, cannot be known by knowledge, because the illumined cannot illuminate the illuminator. So He can be known by having faith in Him.

Those who have faith in scriptures, accept the existence of God, by regarding these as authority, while those who have faith in the liberated souls, accept His existence according to their word. But the mind and senses, cannot prove His existence. Therefore, the believers believe in his existence, through scriptures and liberated souls, by having faith in them while the non-believers cannot accept the existence of God, by regarding scriptures and liberated souls as authority. It means, that whatever is known through senses and mind, is direct proof, while the proof of assumption etc., is the argumentative proof, the progenitor of direct proof. But as far as, proof of saints and scriptures is concerned, that can be gained, through faith.

This memory, is an inclination of mind. This inclination, can be of five kinds—proof (Pramāṇa), error (Viparyaya), alternate (Vikalpa), sleep (Nidrā) and memory (Smṛti), and each of these kinds can further be subdivided into two parts—difficult and easy. Inclination for the world, is difficult i.e., it binds a man, while inclination for the Lord is easy, as it frees a man, from bondage and suffering. Ignorance, is the cause of these inclinations. But the Lord is free, from ignorance. So He can be known by the self, not by any inclination or cause. When his memory is once gained, He can never be forgotten, while in the inclination of mind there is sometimes memory, while at the other time, there is forgetfulness.

A man, forgets the Lord when he accepts the existence of the unreal world, and attaches importance to it. Though this forgetfulness, has been since time immemorial, yet it comes to an end. When it comes to an end, the memory of one's self, is aroused which is called 'Smṛtirlabdhā' i.e., the veil is removed, and the reality is revealed.

This memory, according to the inclination (taste) of strivers, can be divided into three kinds—(1) Discipline of Action i.e., memory of the performance of action, without expecting any reward. (2) Discipline of Knowledge i.e., memory of the self. (3) Discipline of Devotion i.e., memory of one's relationship, with God. Thus the memory of these three disciplines is aroused, because though all the three disciplines, are self-evident and eternal, a man forgets them.

When a man, accepts the existence of worldly things and attaches importance to them, he is attached to them—this is forgetfulness (veil) of the Discipline of Action. When he is attached to the unreal, he has a disinclination for the self—this is forgetfulness of the Discipline of knowledge. The man (self), is a fragment of God. But he, having a disinclination for God, has an inclination for the world, and is attached to it. It is because of

this attachment, that his devotion is veiled—this is forgetfulness, of the Discipline of Devotion.

Here, destruction of forgetfulness (disinclination) for the self is *smṛti* (memory). This gaining of memory (knowledge), of the self is real memory, which when once gained, cannot be lost, because the self ever remains uniform, without undergoing any modifications. The memory of the mind, can be lost, because being an evolute of *prakṛti* (matter), it is changeable.

It means that, when a man identifies the self with the world and the body, it is called '*vismṛti*' (forgetfulness). But, when by separating himself from the world and the body, he realizes the self, it is *smṛti* (memory or knowledge). The memory of the self, is one's own memory, without the help of any other means, such as senses and mind etc., while the memory of the mind, is an inclination of the mind. As a man, has knowledge of his entity without any proof, without the help of any organs through his own self, similarly, self-realization, is through one's own self. It is beyond all organs and instruments etc.

The memory of the self, is gained instantly, without any effort. Karna, was the son of Kuntī, but when he was abandoned by Kuntī after his birth, he was brought up by Rādhā, the wife to a charioteer named Adhiratha. So he took Rādhā to be his mother. But when he came to know from the sun-god, that his mother was Kuntī, he gained memory, without any effort.

The self, being a fragment of God, is desireless, pure and liberated. But a man having forgetfulness (disinclination), of the self, has desires, becomes impure and is bound. But, when he has no affinity, at all with mind etc., his memory (knowledge), is automatically aroused, without making any effort and without any practice. When once it is aroused, it is not lost, so is not to be aroused, again.

Memory (knowledge), is aroused by God's grace. His grace

is showered upon, a man, when he has an inclination for Him. He has an inclination for Him, when he has a disinclination for the world. As Arjuna said to Lord Kṛṣṇa, that he would act according to His word, similarly, a devotee without depending on the world, should declare that he will act according to His word, only.

It means that this memory (knowledge), is gained by the Lord's grace, when a striver has an inclination for Him. So Arjuna says that he has gained knowledge (memory), through His grace. The Lord continuously showers His limitless grace upon all beings, but a man realizes His grace, when he has an inclination for Him.

By the expression 'Tvatpṛasādānmayācyuta' Arjuna wants to say to Lord Kṛṣṇa, that He by His grace has disclosed to him the most secret essence. So it is only by His grace, that he has gained knowledge (memory). First, he requested Him to instruct him who had sought refuge in Him, but then he said that he would not fight. Till he got Self-realization, the Lord goaded him. It was only His divine grace. Even unasked, He disclosed the supreme secret, the topic of surrender to him (18/64—66). Thus, by His grace, he could know the reality, and his delusion was dispelled.

'Sthito'smi gatasandehaḥ kariṣye vacanaṁ tava'—Arjuna says to Lord Kṛṣṇa, that his doubt whether he should wage the war or not (2/6) is dispelled totally, and he is now established in reality. It means, that he has no desire of his own, he will act, according to His word.

Here a point needs attention. First, Arjuna had delusion because of his attachment, to his kith and kin. There, the Lord declared the process, "When a man thinks of the sense-objects, attachment for them arises; from attachment springs up desire; from desire ensues anger; from anger arises delusion; from delusion loss of memory; from loss of memory, the destruction of discrimination;

from destruction of discrimination, he perishes (Gītā 2/62-63). Arjuna by reminding the Lord of that process, declares that his delusion is dispelled, and he has gained memory, which was destroyed by delusion. In response to the statement, that from loss of memory, there is destruction of discrimination, Arjuna says, that his doubt is dispelled. In response to the statement, that from destruction of discrimination, one perishes, Arjuna declares that he stands firm. By saying so, Arjuna wants to explain to Lord Kṛṣṇa, that he has listened to the gospel of the Gītā and so he remembers it. But as far as the destruction of his delusion is concerned, it is only because of His grace. Thus the description of delusion, as described there and here, is one and the same.

In the second chapter from the sixty-first to the sixty-third verses, the Lord declared that wisdom of a person, whose senses are under control, is steady. It means, that when a person having a disinclination for the world, depends only on God, his intelligence is firmly set. If he does not depend only on Him, his mind thinks of sense-objects and then the process of attachment, desire, anger, delusion etc., follows. These ruin a man, because they are demoniac propensities. But here, is the description of his progress. When he, having a disinclination for the world, has an inclination for God, his delusion is dispelled, because he possesses a divine nature. It means, that a person goes to ruin, if he, having a disinclination for the Lord, is overpowered by his senses, is described there. But here, when a man has an inclination for God, it is by His grace that he gains memory (knowledge), of his real affinity with God.

In the spiritual sphere, God's grace is a more effective means, than hearing of texts, cognition, constant musing, meditation and trance etc. The reason is, that when a striver follows any spiritual discipline, by depending on his own effort, he maintains subtle egoism, which perishes, only when the striver totally depends on

the Lord's grace, without regarding it as fruit of his effort.

A Vital Fact

Arjuna said that he had gained memory. The question arises why had he lost it. When a man (soul), by identifying himself with the unreal attaches importance to it, he forgets, the self. By forgetting the self, he thinks that the shortage of the unreal, is shortage in him. Similarly, by identifying himself with the body, he regards the death and birth of a body, as his own death and birth, and he regarded his father, rather than the Lord, as his creator. So he became forgetful of the Lord.

If a question is raised here as to whether the mistake was made prior or affinity with the non-self, was assumed, earlier. In other words, whether through ignorance, he assumed affinity with the non-self first, or through affinity with the non-self, there was ignorance. The answer is, that the Lord bestows the human body, so that man (soul) may be free from a cycle of birth and death, which he has been following since time immemorial and may attain infinite bliss, viz., God-realization. God felt bored all alone (Bṛhadāraṇyaka 1/4/3). The Lord created the human being, in order to play with him. The game can be played smoothly and freely, when both the players are free. So the Lord gave him freedom, as well as discrimination, so that he could distinguish the real from the unreal. If the Lord, had not bestowed upon him, freedom and discrimination, he might have been like a beast, without any speciality. But man, misused this freedom and got attached to unreal pleasure and prosperity. This was his error of judgment. Now the question arises, why is he attached to the unreal? The reason is, that he wants to enjoy transitory pleasure without thinking of their result (Strivers are those who think of the result, while the worldly people are those who do not think of the result). Attachment to the unreal, is the cause of error. How to know it ?

When a man, having renounced his attachment to the unreal, has an inclination for God, his error is rectified and his memory, is gained. This proves, that attachment to the unreal, is the real cause of error. This error is not natural, it is man-made. As he has created it, so it is his responsibility, to rectify it. The Lord, has given him power, to rectify this mistake. As soon as, this mistake is rectified, the memory (knowledge); of the self, is automatically regained and then nothing remains to be done, to be known and to be achieved by him.

Till now, man has taken birth many times, and he has had his union and again disunion with things, persons, states, circumstances and incidents etc., many times, but he himself has remained, the same. Union is surely to be turned into disunion, while disunion is not definitely to be changed into union. In fact, there is only disunion, there is no union. This process of disunion, has been going on since time immemorial. What seems union, is continuously turning into disunion. The realization of total disunion, from the world is Yoga—'This disconnection from union, with pain is called Yoga' (Gītā 6/23) (Yoga—union with the self or with God). This union, is self-evident and eternal.* But this union is not realized, because we assume our union with the world and the body. As soon as, this assumed union is renounced, the real union is realized. Assumption of union with the world, is forgetfulness (ignorance) and realization of the fact, that a man can never have union with the world, is memory (knowledge).

Appendix—The worldly memory is a relative term, which is contrary to forgetfulness; but the memory of the divine entity is not of that kind but it is—a state of realization. The independent of this 'Tattva' experience has been called here 'smṛtirlabdḥā'.

In fact there is never forgetfulness of that divine entity but

*In the Disciplines of Action and Knowledge there is eternal union with the self while in the Discipline of Devotion there is eternal union with God.

there is only turning away from it. It means that first there was knowledge and then it was forgotten—this sort of forgetfulness is not applicable to the divinity.* If we accept it as this sort of forgetfulness, then after memory again it will sink into oblivion. Therefore it has been declared in the Gītā—‘yajñātvā na punarmoham’ (4/35)—viz., having gained this knowledge of the Self, a man does not get deluded again. Having assumed the non-Existent (unreal) as existent and according significance to it, a striver has disinclination for the real—this is known as forgetfulness. These—disinclination and inclination are from the view-point of a striver rather than from the view-point of the Self. The real Self ever remains the same, whether we have inclination to it or disinclination for it. If we assume the non-Existent (unreal) as non-Existent, the existent entity (the real Self) will naturally reveal itself the same as it is.

The thought is of two kinds—one is that we think of something and the second type of thought wells up. The former thought is an action but latter is not an action. In the former there is predominance of intellect but in the latter there is breach of affinity with the intellect. Therefore the Self is not realized by former type of thought but it is realized by the revelation of the thought. It means that when a striver, having the aim of Self-realization, goes on differentiating the real and the unreal using his discrimination, and the unreal is renounced, then “the world neither existed, nor exists, nor will exist nor can exist”—this thought is revealed. With the revelation of this thought, discrimination gets transformed into Self-realization viz., the world disappears

* Having gained knowledge (Self-realization) there appears nothing new viz., it does not appear that first there was ignorance and then the knowledge was gained. Having gained knowledge a striver realizes that he was ever endowed with knowledge, only he had not an eye on it. If it is assumed that first there was ignorance, then the knowledge was gained, it means that knowledge has a beginning while it is beginningless. Anything, that has a beginning, ends and that, which is beginningless, is endless.

and the divinity is revealed; the assumed existence comes to an end and the reality remains. The revelation of thought has been mentioned here as 'smṛtirlabdhā'.

'Aparā Prakṛti' (the lower nature) belongs to God. But we have committed an error that we have been connected with the lower nature viz., we have assumed it as ours and for us. We are responsible for this connection, so it is our responsibility to renounce it also. Because of the assumption of our affinity with the lower nature, we have forgotten our real affinity with God and we are bound. Therefore only renunciation of affinity with the lower nature will lead us to salvation. In order to renounce affinity with the lower nature—"the body is neither mine, nor it is for me"—importance should be attached to this discrimination. By attaching significance to this discrimination—"the lower nature is neither mine nor for me"—the memory is gained.

Arjuna has not realized the dualistic or non-dualistic entity but he has realized the real entity which transcends both dualism and non-dualism. The reason is that dualism-non-dualism is delusion* while Arjuna's delusion has been destroyed.

A man (the Self) naturally belongs to God from time immemorial, he has to renounce only the dependence on the world. Arjuna has predominantly gained the memory of Bhaktiyoga, Karmayoga and Jñānayoga are the means but Bhaktiyoga is an end. Therefore the memory of Bhaktiyoga is real. The memory of Bhaktiyoga is—"vāsudevaḥ sarvaṃ" viz., "All is God". The realization of 'vāsudevaḥ sarvaṃ' is 'smṛtirlabdhā'. This realization is possible only by God's grace—"tvatprasādāt". Words (utterances) are limited but the Lord's grace is limitless.

Reflection involves the sense of doership but in memory there is no sense of doership. The reason is that reflection (thinking) is done with the mind; the intellect is superior to the mind, ego is

* 'dvaitādvaita mahāmohaḥ' (Māheśvara tantra)

'aho māyā mahāmohau dvaitādvaita vikalpanā' (Avadhūtā 1/61)

superior to the intellect, the Self is superior to ego, the memory is gained by the Self. We reflect upon something but in memory only the eye is cast there. At the time of forgetfulness also the divinity remains the same. In divinity there is no oblivion, therefore as soon as a glance is cast, the memory is dawned.

‘Sthito’smi gatasandehaḥ’—At first from the view-point of a Kṣatriya, Arjuna thought that it was justified to fight in the war; then having seen his teachers and elders arrayed on the battle-field, he thought that sin would accrue to him by slaying them; but as soon as the memory was gained, all the problems were solved. His doubt whether he should wage the war or not, was totally dispelled. Then Arjuna said to Lord Kṛṣṇa that nothing remained to be done by him but he would carry out His order only—‘kariṣye vacanaṁ tava’. This is surrender.



Link:—In the twentieth verse of the first chapter, the gospel of the Gītā in the form of the dialogue between Lord Kṛṣṇa and Arjuna began, with the term 'Atha' (now). In the next verse, by using the term 'Iti' (thus), Sañjaya concluding the message reveals to his master, the glory of this dialogue.

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

sañjaya uvāca

ityaham vāsudevasya pārthasya ca mahātmanah
saṁvādamimamaśrauṣamadbhutaṁ romaharṣaṇam

Sañjaya said:

Thus, have I heard this wonderful dialogue between Vāsudeva (Kṛṣṇa) and the high souled Pārtha (Arjuna) which caused my hair to stand, on end. 74