

to be discounted as trifling. It is a great act when its effect is taken into consideration. Arjuna did not regain memory of his Supreme State solely through his self-effort. Sri Krishna had His part to play in this respect; and Arjuna is fully aware of it. He gives expression to his indebtedness. Rather the grace of the Lord is unparalleled. It is impossible to repay that divine act. Arjuna is fully aware of what he was before the grace descended on him and of what he is now after its benign descent. The only thing that he is capable of doing is meekly to admit that he owes his everything to the divine intervention of the Lord. The littleness of the human effort and the greatness of the grace of the Lord are lucid in the mind of Arjuna. He humbly submits that it is the grace of Sri Krishna that has made him what he is now.

*Sthitah asmi*—‘I am firm.’ This is the third excellence come upon him by the mercy of the Lord. When a tempest and a torrential rain set in simultaneously, all trees, plants and creepers are in commotion. They are either uprooted or broken. The loss caused to them is incalculable. Even the soil that sustained them is all eroded and washed away. But a mountain remains unaffected by this catastrophe. It is firm in its place. *Brahma jñāna* makes a man firm as a rock. The one fixed in it is a *sthitaprajna*—a man of steady wisdom. Arjuna has attained that state now. Nothing on earth or in heaven can disturb his understanding. Having gained this *jñāna* once, the man of wisdom never loses it again.