

onwards the term 'mind' is to be understood, not as a debilitated and disintegrated mind, but as an integrated mind properly tutored to walk, implicitly obeying the will of the discriminative intellect. When such a mind is firmly established in full concentration upon the divine nature of its Godly potentialities, the seeker evolves double quick. The logic of this inward development, it is promised, will be the theme of this section.

NOW LISTEN TO WHAT I AM GOING TO SAY AS TO HOW YOU ALSO, THUS ACTING, WILL, WITHOUT DOUBT, KNOW ME IN FULL, POSSESSED OF INFINITE GREATNESS, STRENGTH, GRACE AND OTHER APPARENT ATTRIBUTES:

*2. I shall declare to thee in full this knowledge combined with realisation, which being known, nothing more here remains to be known.*

According to Shankara, speculative knowledge is *Jnana*, and actual experience of the perfection is *Vijnana*. Here Krishna is promising that he would not only deliver to Arjuna the theoretical explanation of the Art of Divine Life, but also, during the very discourse, take him to the highest peak of Self-rediscovery. This may look rather unbelievable but unlike *Yoga* and other types of philosophies in India, *Vedanta* is not an indirect process, inasmuch as, after the study of this *Shashtra*, it is not necessary for A FIT STUDENT to retire into the jungles to