

of it. He would have preferred non-existence to existence. He who was in such a plight is now completely free from delusion. The self-created problems have all melted away as an empty dream. Life and death, duty and its termination, bondage and freedom—questions pertaining to these dualities are all resolved along with the destruction of delusion.

*Smṛtiḥ mayā labdhāḥ* means 'I have regained my memory.' A man in epilepsy forgets himself completely. He does not know how he acts and what he utters. He is obliged to learn from others about his behaviour in that abnormal state. People attached to earthly life suffer from a delirium of their own. Their view of life is based on things impermanent and on false premise. Arjuna has now awakened to reality. Memory of himself and of his relationship with the Maker has come back to him. In a purified mind *ātmabodha* or uncontaminated Awareness dawns of its own accord. That experience is here delineated as regaining one's own memory. That the *Jivatman* is not a mere creature of circumstances, that he has his part to play in the functioning of the Cosmos and that he is part and parcel of the Paramatman are all realized in the regaining of one's memory.

*Tvat prasādāt* means 'through Your grace.' The Lord's grace is indispensable to the reawakening of the *Jivatman* to his original state. A man in swoon is brought back to his normal wakefulness by his face being washed with cold water and by fanning cool air to him. This service rendered to him is not