

nature of the earthly pleasures that he enjoyed, the conviction that came to him of the vanity of earthly splendour, the all-destroying effect of the cruel war—all these contributed to Arjuna's change over from *Preyas* to *Sreyas*.

All human endeavours fall under two categories, the *Preyas* and the *Sreyas*. Among the human acquisitions and experiences there is not a single aspect that lies outside the pale of these two. Pleasures that are sense-bound and prone to mutation come under the category of *Preyas*. The generality of mankind are seekers of *Preyas*. To them anything beyond the ken of the senses and the intellect is unbelievable. Any endeavour to obtain *Sreyas*, cannot be looked for in them. But there are a rare few who aspire for the transcendental, hard though it is to achieve. Scriptures designate this transcendental experience as the *Sreyas*. All virtue, strength, self-denial and sublimity are born of *Sreyas*. Arjuna was till then the seeker of *Preyas*. The crisis had now brought a sudden transformation in him. Sri Krishna had patiently waited for this turning-point in his life. All that came under *Preyas* might be imparted to one who claimed kinship and equality of status with the teacher. But that kind of relationship was not sufficient for bestowing *Sreyas*. The reverential attitude of a disciple was quite essential for it. Now Arjuna has perforce taken to the attitude of a true disciple. Sri Krishna is happy over it. With love and compassion he imparts the *Sreyas* to him. Yoga and spiritual enlightenment are all contained in this *Sreyas*.