

through earnest expounding and through ardent hearing. The impress produced on the mind is the same in either case. An earnest practice is all important irrespective of the way in which the principles of the Gita are assimilated.

It is but natural for the teacher to enquire of the taught if he has grasped the teaching properly. In tune with this usage, the Lord now asks Arjuna as to how he has received this immortal message :—

The Dawn of Knowledge — 72-73

कचिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कचिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥ ७२

कचित् एतत् श्रु-तम् पार्थ त्वया एकाग्रेण चेतसा ।

कचित् अ-ज्ञान-सम्-मोहः (प्र-नष्ट-तः) प्रनष्टः ते धन-म्-जय ॥ ।

*kaccid etac chrutam pārtha tvayai 'kāgreṇa cetasā ।*

*kaccid ajñānasammohaḥ pranaṣṭas te dhananjaya ॥*

कचित् *kaccit* whether एतत् *etat* this श्रुतम् *śrutam* heard पार्थ *pārtha* O Partha त्वया *tvayā* by thee एकाग्रेण *ekāgreṇa* by one-pointed चेतसा *cetasā* by mind कचित् *kaccit* whether अज्ञानसंमोहः *ajñāna sammohaḥ* the delusion of ignorance प्रनष्टः *pranaṣṭaḥ* has been destroyed ते *te* thy धनञ्जय *dhananjaya* O Dhananjaya

Has this been heard by you, O Partha, with an attentive mind? Has the delusion of your ignorance been destroyed, O Dhananjaya? 72

The concentration of the mind is the criterion for a comprehensive reception of any message delivered. A distracted or an inattentive mind may or may not grasp all the implications of a sublime