

statement. A brief and pointed pronouncement is sufficient to drive home the point to a keen and attentive listener. Here, the deliverer of the message is concerned with the welfare of the taught. Hence this enquiry about the state of mind of the person.

Enlightenment is possible to that mind only which is fixed in concentration. The sunbeams gain in intensity as they get converged. A concentrated light is at once highly self-expressive and capable of revealing things in their native perspective. A concentrated mind understands the Atman and the Prakriti just as they are. Knowledge and ignorance do not co-exist. The former reveals things as they are while the latter distorts them in divergent ways. A figure in dim light is viewed variously by people of various dispositions. A thief passing by it doubts whether it is not a policeman, who in his turn takes it for a thief. A timid man gets frightened thinking it to be a ghost. But a fourth man who has already seen it in broad daylight understands the figure to be a stump of wood. With the dawn of true knowledge all apparitions of ignorance vanish of their own accord. The Lord enquires of Arjuna if he has been blessed with a true understanding of the import of life.

When an ardent disciple is taught by a worthy master, true enlightenment is bound to ensue from it. Arjuna's answer bears evidence to this fact.

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३