

(नष्ट-तः) नष्टः मोहः स्मृ-तिः (लब्ध-ता) लब्धा त्वत्-प्रसादत् मया अच्युत ।
स्थितः (स्था-तः) अस्मि ग(म्)त-सम्-देहः कर्-इ(स्ये)ष्ये वचनम् तव ॥

arjuna uvāca

*naṣṭo mohaḥ smṛtir labdhā tvatprasādān mayā 'cyuta ।
sthito 'smi gatasamdehaḥ kariṣye vacanam tava ॥*

अर्जुन उवाच *arjuna uvāca* Arjuna said:

नष्टः *naṣṭaḥ* is destroyed मोहः *mohaḥ* delusion स्मृतिः *smṛtiḥ* memory लब्धा *labdhā* has been gained त्वत्प्रसादात् *tvat prasādāt* through thy grace मया *mayā* by me अच्युत *acyuta* O Achyuta स्थितः *sthitaḥ* firm अस्मि *asmi* (I) am गतसंदेहः *gata samdehaḥ* freed from doubts करिष्ये *kariṣye* (I) will do वचनम् *vacanam* word तव *tava* thy

Arjuna said :

My delusion is destroyed. I have regained my memory through Your grace, O Achyuta. I am firm; I am free from doubt. I shall act according to Your word.

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At the start Arjuna declined to fight and sat dejected on the seat of the chariot. But the man was thoroughly transformed after hearing the life-invigorating message of the Lord. He made himself over entirely to the Maker, which is the last and the best act of the *Jivatman*. The fuel consigned to fire becomes fire as it should. In that manner Arjuna became an instrument of the Lord. He surrendered his individuality and regained identity with the Cosmic Personality.

The message of the Bhagavad Gītā was delivered for the immediate benefit of Arjuna. But it has become the ambrosia infusing life to all the way-