

become impure when it comes into contact with and affected by another thing. The impure state of the *Jivatman* is termed as his having incurred sin. To put it in another way, the *Jivatman* is a sinner; for, he has assumed on himself what is not his own. Karma which seems inherent in him is actually alien to him. When the *Jivatman* identifies himself with the Paramatman, he is purged of all sin. It is *moksha* or liberation when the *Jivatman* is rid of the *Jivahood*. He is freed from individualized consciousness and fixed in Cosmic Consciousness, which is without beginning and without end. He is Immortal. He is Bliss and Beatitude. Grief has no place in that State of Blessedness. When a baby is born into the world, it cries. Only a still-born one does not cry. In one form or another crying and grieving continue all through the mundane life. It is in the attainment of *Brahma jñāna* that grief comes to an end once for all. The Lord assures that Divine Felicity to Arjuna who started his enquiry into yoga with despondency. *Brahma jñāna* is all Enlightenment. So there is no place in it for the darkness of ignorance. Brahman is *Sat-chit-ānandam*. On renouncing the mind, what remains of the *Jivatman* is Brahman.

Arjuna is the immediate recipient of the message of the Lord, which is eternal and universal. It applies to all the souls wending their way Godward. "Cast off weakness; wake up with manliness; discharge your dharma"—with such a commandment the Lord commenced His message. "Renounce all dharma and be in eternal union with Me" is again His conclusion. The intervening teachings are all the means