

In order to ascertaining whether or not the disciple has comprehended the meaning of the Scripture, the Bhagavān asks (the following question), the intention of the questioner being, 'If it is known that it has not been comprehended, I shall again make him grasp it through other means.' Hereby is shown the duty of the teacher that a student should be made to achieve his goal by taking the help of a different method.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥७२॥

72. O Pārtha, has this been listened to by you with a one-pointed mind? O Dhanañjaya, has your delusion caused by ignorance been destroyed?

O Pārtha, *kaccit etat*, has this that has been said by Me; been *śrutam*, listened to, grasped through hearing; *ekāgrena*, with a one-pointed; *cetasā*, mind? Or have you been inattentive? O Dhanañjaya, *kaccit*, has; *te*, your; *ajñāna-sammohah*, delusion caused by ignorance, bewilderment, natural indiscrimination; been *pranaṣṭah*, destroyed, for which purpose has there been this effort on your part for hearing the Scripture, and on My part, the effort of being a teacher?

Arjuna said:

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३॥

73. O Acyuta, (my) delusion has been destroyed, and memory has been regained by me through Your grace. I stand with my doubt removed; I shall follow Your instruction.

O Acyuta, (my) *mohah*, delusion, born of ignorance and the cause of all evil in the form of mundane existence, and difficult to cross like an ocean; *naṣṭah*, has been destroyed. And *smṛtiḥ*, memory, regarding the reality of the Self—on the acquisition of which