

the era to champion the cause of the righteous. It was indeed a false reading of the situation that perverted the judgement of the Pandava Prince, as a consequence of which he became utterly broken down, and came to entertain a neurotic condition in himself. The fundamental cause of all confusions was his own "NON-APPREHENSION OF REALITY" called in *Vedanta* philosophy as "ignorance" (*Ajnaana*). When this "ignorance" is removed by the "APPREHENSION OF REALITY," termed as "knowledge" (*Jnaana*), the entire by-products of "ignorance" are all, in one sweep, eliminated. Hence the logic of this enquiry from the teacher.

True "knowledge" expresses itself in one's own dexterity in action and it should fulfil itself in the splendour of its achievements in the service of society. In case Arjuna has understood the philosophy of the Geeta he will no more hesitate to meet the challenges as they reach him. This seems to be the unsaid idea in the heart of the Lord.

ARJUNA CONFESSES THAT HIS CONFUSIONS HAVE ENDED:

*Arjuna said: 73. Destroyed is my delusion, as I have now gained my memory (knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding) .*