

worn aspirants. The passage of time does not mar its freshness. It provides the guidance for an abundant life. It cures man of the evil of birth and death.⁵ What is prepared for the benefit of one individual often happens to be of no use to him but of immense use to some other person. The rain-bearing clouds for example gather in one place and pour down in another place. Any accident of this kind has not taken place to the teaching of the Bhagavad Gita. The worthy man for whom it was imparted made the best use of it and derived the maximum benefit from it. Indications of that blessedness are in evidence in the very utterance of Arjuna. Every part of it is pregnant with profound ideas. They may be profitably looked into:—

Achyuta is the term applied here by Arjuna to his Master. He who does not deviate from His Supreme State, is the literal meaning of this word; and Sri Krishna is verily the embodiment of that Supreme State. Whoever gives himself over to that Divinity gains It in return. Arjuna has undoubtedly surrendered himself to that Great Being, thereby making himself the inheritor of Divinity.

Mohah nashtah is his next statement. "My delusion is destroyed" is the meaning of this utterance. A man in delusion sees stars in the sky in the day-time. A dwarf appears as a giant to him. Arjuna was besieged with a delusion of this kind on his initial survey of the battle-field. Earthly life was beset with problems to him. Life seemed an unbearable burden; he could neither carry it nor rid himself