

superior to the intellect, the Self is superior to ego, the memory is gained by the Self. We reflect upon something but in memory only the eye is cast there. At the time of forgetfulness also the divinity remains the same. In divinity there is no oblivion, therefore as soon as a glance is cast, the memory is dawned.

‘Sthito’smi gatasandehaḥ’—At first from the view-point of a Kṣatriya, Arjuna thought that it was justified to fight in the war; then having seen his teachers and elders arrayed on the battle-field, he thought that sin would accrue to him by slaying them; but as soon as the memory was gained, all the problems were solved. His doubt whether he should wage the war or not, was totally dispelled. Then Arjuna said to Lord Kṛṣṇa that nothing remained to be done by him but he would carry out His order only—‘kariṣye vacanaṁ tava’. This is surrender.



Link:—In the twentieth verse of the first chapter, the gospel of the Gītā in the form of the dialogue between Lord Kṛṣṇa and Arjuna began, with the term 'Atha' (now). In the next verse, by using the term 'Iti' (thus), Sañjaya concluding the message reveals to his master, the glory of this dialogue.

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

sañjaya uvāca

ityaham vāsudevasya pārthasya ca mahātmanah
saṁvādamimamaśrauṣamadbhutaṁ romaharṣaṇam

Sañjaya said:

Thus, have I heard this wonderful dialogue between Vāsudeva (Kṛṣṇa) and the high souled Pārtha (Arjuna) which caused my hair to stand, on end. 74

Comment:—

'Ityahaṁ vāsudevasya pārthasya ca mahātmanah'—Sañjaya says, that he heard the dialogue between Kṛṣṇa and Arjuna, which is wonderful, singular and thrilling.

Here the term 'Iti' (thus), denotes the conclusion of the dialogue, which was started by the term 'Atha' (Now) in the twentieth verse of the first chapter.

Arjuna, is addressed as high souled, because Lord Kṛṣṇa, carries out his direction. When he orders Lord Kṛṣṇa to place his chariot between the two armies, He places it there (1/21,1/24). Moreover He answers all the questions, put by Arjuna in detail, in a loving manner. Thus Sañjaya heard the dialogue between the high souled Arjuna and Lord Kṛṣṇa.

'Saṁvādamimamaśrauṣamadbhutaṁ romaharṣaṇam'—What is wonderful and thrilling in the dialogue? It is generally mentioned in the scriptures, that a man can follow a spiritual path and attain salvation, by renouncing the world. People in common, have the same belief that a person, having renounced the world, and by becoming a recluse, can attain salvation. But, according to the gospel of the Gītā, a man can attain salvation by making proper use of the circumstances, he is placed in. The circumstances may either be the sweetest, and the most favourable or the bitterest and the most unfavourable, like massacre in war, they can lead to salvation.* The reason is, that attachment to the world, is the cause of one's birth in good and evil wombs (Gītā 13/21). Proper use of circumstances, is the means to root out, that attachment

*A man can attain salvation under all circumstances through non-attachment. In fact it is non-attachment to the world which leads to salvation. This non-attachment can be developed by any means as that of the Discipline of Action or Knowledge or Devotion. But it is the attachment which is the stumbling block to salvation. When attachment is renounced, aversion also disappears. When a man becomes free from attachment and aversion, he attains salvation, because liberation from them is called salvation.

In fact a man is emancipated but he has assumed (accepted) that he is bound. As soon as he abandons this assumption, he becomes free.

i.e., he who performs his duty, being free from attachment and aversion, is easily set free, from bondage (Gītā 5/3). This is something wonderful in this dialogue.

The Lord, having incarnated, disclosed his identity and asked Arjuna to take refuge in Him. This disclosure of His supreme secret, causes Sañjaya's hair to stand on end and thrills him with bliss.

Appendix—In the Gītā the term 'mahātmā' (the exalted Soul) has been used only for devotees. Here Sañjaya has addressed Arjuna as 'mahātmā' because he regards Arjuna as a devotee. The Lord has also declared 'bhakto'si me' viz., 'O Arjuna! thou art My devotee'.



Link:—A striver, feels grateful to a person by whom he is guided, in the spiritual sphere. Therefore, in the next three verses, Sañjaya feels obliged to Vedavyāsa.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

vyāsaprasādācchrutavānetadguhyamaham param
yogaṁ yogeśvarātkṛṣṇātsākṣātkathayataḥ svayam

By the grace of Vyāsa, I come to hear this supreme and most secret Yoga, direct from Kṛṣṇa Himself, the Lord of Yoga, declaring it. 75

Comment:—

'Vyāsaprasādāt śrutavān'—Sañjaya was very much delighted, after hearing the dialogue between Lord Kṛṣṇa and great souled Arjuna. This supreme secret, was heard by him, by Vyāsa's grace. The Lord Himself addressing Arjuna, declares that He will speak to him His supreme word from a desire to do him good (10/1); He asks him, to listen again to His supreme word, the most secret of all, as he is very dear to him (18/64); He truly promises that