

he will come to Him, for he is dear to Him (18/65); He asks him not to grieve, as He will release him from all sins (18/66). Sañjaya could get this golden opportunity of listening to the Lord's secret gospel, only by Vyāsa's grace.

'*Etadguhyaṃ paraṃ yogam*'—This gospel of the Gītā, is the supreme and the most secret Yoga, because it has been imparted by the great Lord of all Yogas. The eternal affinity of the embodied soul, with the Lord is Yoga. In order to realize that union, a striver, has to practise the Disciplines of Action and Knowledge etc. This set of Yogas (Disciplines), described in the Gītā, has been called the scripture of the Yoga (*yogaśāstra*).

'*Yogeśvarātkṛṣṇātsākṣātkathayataḥ svayam*'—Sañjaya's joy knew no bound. Therefore overwhelmed with delight Sañjaya declares that he has heard this Yoga (Gospel), direct from Lord Kṛṣṇa, Himself declaring it. What was the need to Sañjaya to use the five words '*Yogeśvarāt, Kṛṣṇāt, Sākṣāt, Kathayataḥ and Svayam*' here? Sañjaya by using these five words, wants to say that he has not heard this dialogue, by way of tradition or through any other person, but he has heard it direct from the holy lips of the Lord Himself.

Appendix—Arjuna said to the Lord '*tvatprasādat*' viz., 'by Your grace' (18/73), while Sañjaya feeling obliged to Vedavyāsa here says, "*vyāsaprasād*" viz., 'by the grace of Vyāsa'. The Lord by His grace bestowed upon Arjuna the divine eye while Vyāsajī by his grace bestowed upon Sañjaya the divine eye.



राजसंस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

rājansan̐smṛtya san̐smṛtya san̐vādamimamadbhutam
keśavārjunayoḥ puṇyaṃ hṛṣyāmi ca muhurmuḥuḥ

O, King, as I repeatedly recall this dialogue, wondrous and

sacred; of Keśava (Kṛṣṇa) and Arjuna, I am thrilled with joy, again and over again. 76

Comment:—

'Rājansaṁsmṛtya saṁsmṛtya saṁvādamimamadbhutam keśavārjunayoḥ puṇyaṁ hr̥ṣyāmi ca muhurmuḥuḥ—Sañjaya says to Dhṛtarāṣṭra, that the dialogue between Lord Kṛṣṇa and Arjuna, is so wonderful and thrilling, that it can lead a man to salvation, even when engaged in the horrible activity of killing people, in a war. Remembering this dialogue Sañjaya, rejoices again and again, by thinking that a man can attain salvation, under all circumstances.

This dialogue is a, unique one. Though Lord Kṛṣṇa and Arjuna, lived together for a long time, yet there was never such a wonderful and thrilling conversation, between them. When Arjuna was puzzled with regard to his duty, on the one hand, he did not want to fight, due to his attachment to the family and on the other hand, as a member of the warrior class, it was his first and foremost duty to fight. When a person does not adhere to a belief, he becomes confused finding himself restless.* Arjuna was in a dilemma.

It was his restlessness, which enabled him to be attracted towards the Lord. It was because of his inclination, exclusive devotion and curiosity, that the Lord having forgotten His supremacy, was so much engrossed in love for Arjuna, that He disclosed the most profound and the supremely secret, gospel of the Gītā to him. No one, can describe the merit of this dialogue.

Appendix—The dialogue between Lord Kṛṣṇa and Arjuna is full of so much profound and secret truth which has neither

* These days people don't seem to be curious and restless to know the reality about God and the world because they are satisfied with the transitory mundane pleasures, prosperity, praise and honour etc. They are so much engrossed in them that their restlessness to know the reality is suppressed.

been mentioned in a treatise nor has been narrated by any exalted soul in his spiritual discourse. This is a very singular dialogue between the Lord and His devotee. Such clear facts are available neither for study nor for listening. In this dialogue it is mentioned that even such a horrible activity as war can lead a man to salvation. This dialogue explains that a man of every Varṇa (order of life), Āśrama (stage of life) and Sect etc., under every circumstance, can attain salvation. Therefore this dialogue is very marvellous—‘saṁvādamimamadbhutam’. When this dialogue is so unique, then how much unique it will be, if the gospel of this dialogue is translated into practice!

The gospel preached by Lord Kṛṣṇa is very wonderful*, and the Lord preached the gospel of the Gītā by getting established in Yoga†, so how wondrous and singular this gospel should be! The political speech delivered by Lord Kṛṣṇa in the Kauravas assembly was so singular that hermits and sages went there to listen to His speech‡; then this Gītā is the spiritual dialogue. In Śrīmadbhāgavata also when Uddhavajī perceived that the Lord

* vācaṁ tām vacanārhasya śikṣākṣarasamanvitām
aśrauṣamahamistārthāṁ paścāddhṛdayahāriṇīm

(Mahābhārata, Udyoga. 59/17)

Sañjaya said—‘After that I listened to the gospel of Lord Kṛṣṇa Who is well-versed in conversation, whose each and every word was educative. That gospel presented the derived import and attracted the mind.’

† dharmārthasahitā vācaḥ śrotumicchāma mādḥava
tvayocyamānāḥ kuruṣu rājamadhye parantapa

(Mahābhārata, Udyoga. 83/68-69)

Paraśurāmajī said :—O Mādḥava, scorcher of the enemies! We want to listen to the speech delivered by You, which dealt with the topic pertaining to ‘Dharma’ (righteousness) and ‘Artha’ (money matters) in the assembly of Kauravas and other kings.

‡ na śakyam tanmayā bhūyas tathā vaktumaśeṣataḥ
param hi brahma kathitam yogayuktena tanmayā

(Mahābhārata, Āśva. 16/12-13)

Lord Kṛṣṇa said, “It is beyond My control (power) to repeat the entire gospel in the same form. At that time I, being established in Yoga, described the Supreme Reality.”

answered the questions in a very singular manner, then he put thirty-five questions altogether (Śrīmadbhā. eleventh canto, nineteenth chapter, twenty-eighth to thirty-second verses).

‘Hṛṣyāmi ca muhurmuḥuḥ’—Sañjaya could never get a chance to listen to such facts pertaining to actions, knowledge and devotion any other where, therefore Sañjaya was thrilled with joy again and again after listening to this dialogue.

Sañjaya knew the Lord in reality. When Dhṛtarāṣṭra asked Sañjaya about it, Sañjaya answered—

**māyām ca seve bhadraṁ te na vṛthā dharma mācare,
śuddha bhāvaṁ gato bhaktyā śāstrād vedmi janārdanam.**

(Mahābhārata, Udyoga. 69/5)

O King! may you live happily! I am never fraudulent. I don’t indulge in hypocrisy. My heart has been purified by God’s devotion; therefore I know Lord Kṛṣṇa in reality as He is mentioned in the scripture.

Thus first Sañjaya knew Lord Kṛṣṇa in reality, by studying the scripture; but afterwards he knew Him in reality, having directly heard the dialogue between Him and Arjuna.



तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

**tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ hareḥ
vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ**

And recapitulating again and again, that most wonderful cosmic form of Hari (Keśava), great is my astonishment, O, King; and I am overwhelmed and thrilled with joy over and over again. 77

Comment:—

‘Tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ hareḥ vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ’—In the preceding verse, Sañjaya declared the dialogue between Lord