

packet, so the witch did not dare to come to him. The constable bluntly refused to throw the packet. The witch insisted on it again and again but the constable didn't agree to her proposal. When she thought that he was beyond her control, she went away. The constable took out the paper packet and saw that it was a torn piece of paper of the Gītā. Since then the constable, having known the glory of the Gītā, began to keep the Gītā in his pocket every time. That witch never came to him again.



Link:—Having glorified the hearing of the Gītā in the preceding verse, the Lord, in order to reveal the significance of the hearing of the Gītā, to all the person, puts Arjuna a question, in the next verse, although He knew everything.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ ७२ ॥

kaccidetacchrutaṁ pārtha tvayaikāgreṇa cetasā
kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya

O Pārtha (Arjuna), has this been heard by you with one-pointed mind? O winner of wealth (Arjuna), has your delusion, born of ignorance, been destroyed? 72

Comment:—

'Kaccidetacchrutaṁ pārtha tvayaikāgreṇa cetasā'—The term, 'etat' (this) denotes much nearness. So Lord Kṛṣṇa asks Arjuna, whether he has heard what He explained, in the seventy-first verse, that a man should listen to the gospel of the Gītā with faith and without derision. The Lord means to say, whether he has listened to this gospel with faith, and with an uncarping spirit.

By the expression 'Ekāgreṇa cetasā', the Lord means to ask Arjuna, whether he has listened to His supreme word, the most secret of all of taking refuge in Him alone, (18/66), which was promised by Him, in the sixty-fourth verse and which was

forbidden for one, who is devoid of austerities, in the sixty-seventh verse.

'Kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya'—Lord Kṛṣṇa puts the second question to Arjuna, whether his delusion, born of ignorance, has been destroyed. If his delusion has been destroyed, it means that he listened to the gospel preached by Him, otherwise not, as it is a fact, that the delusion of a person who listens to this gospel with faith and without scoffing, is dispelled.

Lord Kṛṣṇa addresses Arjuna, by the term 'Pārtha' (son of Pṛthā viz., Kuntī), in order to show His affection for him. He addressed him, by this term in the twenty-fifth verse of the first chapter, when He asked him to behold all the kinsmen, to arouse the delusion of kinship, and to make him restless, to be free from this delusion. So Lord Kṛṣṇa here again, addresses him as 'Pārtha', to ask him whether his delusion of kinship has been destroyed.

By using the term 'Dhanañjaya, Lord Kṛṣṇa says to Arjuna, that he is called the conqueror of wealth, by conquering the wealth of kings. But real wealth, consists in the destruction of delusion. So he should become a conqueror of wealth, in the real sense of the term.



Link:—Arjuna in the next verse, answers the question put, in the preceding verse.

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

arjuna uvāca

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta
sthito'smi gatasandehaḥ kariṣye vacanam tava