

**Appendix**—The Lord regards the knowledge—sacrifice as superior to material sacrifice—‘śreyān dravya mayādyajñāḥ jñāna yajñāḥ parantapa’ (Gītā 4/33). When there is so much glory of the study of the Gītā, then how much glory should be thereof translating the gospel of the Gītā into practice?



*Link:—There are some people who are unable, even to study the dialogue. What should they do? The answer comes, in the next verse.*

**श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।**

**सोऽपि मुक्तः शुभल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥**

**śraddhāvānanasūyaśca śṛṇuyādapi yo naraḥ  
so'pi muktaḥ śubhālokānprāpnuyātpuṇyakarmaṇām**

And, the man who listens to it with faith and without cynicism, even he, being liberated from sins, shall attain to the happy world of the righteous. 71

*Comment:—*

'Śraddhāvānanasūyaśca śṛṇuyādapi yo naraḥ so'pi muktaḥ śubhālokānprāpnuyātpuṇyakarmaṇām'—'Śraddhāvān', is he who has faith in the Gītā and holds it in reverence while 'Anasūyaḥ', is he who does not find fault with the Lord or His utterance, in the least. Such a person who listens to the gospel of the Gītā, with faith and without finding fault, with it, being liberated from all sins, attains to the worlds of the righteous.

The Lord, by using the term 'Api', twice means to say, that not to talk of the person who propagates and studies the Gītā, even he who listens to it, being liberated from sins, attains to the happy world of the righteous.

In a man's speech, generally there are four defects. These are—doubt, heedlessness, desire and incapability. But the Lord's gospel, is totally free from all these defects, because the Lord is

the ultimate purity, where there is not even an iota of impurity. Therefore, there is no possibility of any doubt, in this gospel. If any person, is unable to understand this gospel, or he doubts any fact, he should think that he is unable to have a thorough grasp of the subject, because of his imperfect intellect. By having such a belief, his critical attitude comes to an end. Devotion with faith, also destroys a critical state of mind.

There was a disciple of Caitanya Mahāprabhu, who while studying the Gītā, got so much engrossed in it, that sometimes there was a burst of laughter, while at the next moment there was a burst of tears, in him. But his pronunciation, was not correct. Someone complained to Caitanya Mahāprabhu, that his disciple was a hypocrite, as he shed tears while studying the Gītā, though he could not pronounce the verses correctly. Caitanya Mahāprabhu asked the disciple, "Do you understand the verse, while studying the Gītā?" He said, "No". "Then why do you burst into tears?" He replied, "When I study the Gītā, I behold Lord Kṛṣṇa and his devotee, Arjuna sitting and talking. So I am overwhelmed with emotions, by beholding them and listening to their dialogue." Hearing his answer, Caitanya Mahāprabhu was very much pleased, with him. If such a devotee, listens to the gospel of the Gītā with faith, he attains salvation, without any doubt. He being liberated from all sins, attains, to the happy worlds of the righteous.

Here, the expression 'Punya-karmaṇām', does not stand for those righteous persons, who perform righteous deeds, such as sacrifice etc., to receive their fruit, because they have to return to the world of mortals (Gītā 9/21), again and again. Here, persons of righteous deeds, are those devotees who attain to Vaikuṇṭha, the Abode of Lord Viṣṇu; Sāketa, the Abode of Lord Rāma; Goloka, the Abode of Lord Kṛṣṇa; Kailāsa, the Abode of Lord Śiva, according to the worship, of their favourite Deity. All of them realize, God merely by listening to the gospel of the Gītā,

with faith and without derision.

**Appendix—**‘Śubhāṃllokānprāpnuyātpuṇyakarmaṇām’—The listener who listens to the gospel of the Gītā with faith and devotion becomes authorized to attain to the higher worlds such as heaven and even to the Abode of God, viz., if he is endowed with more faith and devotion, he will attain to the Abode of God; and if he has less faith and devotion, he will attain to other worlds.

Not to speak of the study of the Gītā and listening to it, but there is a great glory of even having a copy of the Gītā. There was a constable who was going home at night. On his way he saw a beautiful lady under a tree in the moon light. He talked to that woman, that woman asked him, if she could accompany him. He consented and so the woman, who was indeed a witch, followed him. That witch daily at night came to him, slept with him, had sensual intercourse with him and departed in the next morning. Thus she began to exploit that constable viz., began to suck his blood and so he became very weak. One night when they were lying in bed, he asked her to switch off the light. She while lying, by lengthening her arm, switched off the light. So the constable came to know that she was not a common woman but she was a witch. He was much frightened. The witch warned him that, if he disclosed her identity to anyone, she would kill him. Thus she came daily at night and went back in the morning. He was reduced to a skeleton. The other people asked him the reason of his weakness and thinness. But being frightened of the witch, he did not disclose the secret. One day he brought some medicine from a shop. The shopkeeper (chemist) gave him the medicine in a small paper packet. The constable put the packet into his pocket and came back home. At night when the witch came to him, she remained standing at a distance and asked the constable to throw the paper packet from his pocket down. The constable believed that there was some miracle in the paper

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