

them to realize God, easily and quickly. So, such a person will be most loving to God, because He is very much pleased with those people, who help others in realizing Him. The Lord, feels very happy and satisfied, with salvation of human beings.

Appendix—The gospel of the Gītā can easily lead every person under every circumstance to salvation; therefore the Lord mentions the special glory of its propagation. The Gītā declares that even a warrior, while fighting in the war, can attain salvation by treating pleasure and pain alike—‘sukha duḥkhe same kṛtvā’ (2/38), by dedicating this action of fighting to God—‘yat karoṣi yadaśnāsi’ (9/27) and by worshipping the Lord through the performance of his duty—‘svakarmaṇā tamabhyarcya’ (18/46) and so on. When even such a circumstance (horrid action) as war can lead to salvation, then how will other circumstances not lead to salvation?

The man, who becomes loving to God, attains the three Yogas—Karmayoga, Jñānayoga and Bhaktiyoga.



Link:—What should a striver do, if he is not qualified to propagate the gospel of the Gītā? The Lord, answers this question in the next verse.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

adhyeṣyate ca ya imam dharmyam saṁvādamāvayoh
jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ

And, he who contemplates this sacred dialogue of ours, he shall be worshipping Me, through the sacrifice (yajña), of knowledge (wisdom)—such is my conviction. 70

Comment:—

'Adhyeṣyate ca ya imam dharmyam saṁvādamāvayoh'— Lord Kṛṣṇa says to Arjuna, that this dialogue is the gist of scriptures.

Though they had been living together for years, yet they could not have such a rare dialogue. This sort of dialogue takes place on rare occasions.

Real curiosity, is not aroused, so long as a man does not get disenchanted of mundane affairs, and is not dispassionate. When he becomes restless, in the mundane maze, to find out the way, he has a heart-to-heart talk with a person, from whom he expects right guidance. He becomes his pupil, takes refuge in him and puts questions to him freely.

The more curious a pupil is, to satisfy his curiosity, the more enthusiastic the preceptor is to satisfy it, with new explanations and arguments. When a cow feeds a calf with her milk, the more hungry the calf is, with more force he pulls the udders and so the whole milk of the cow comes to her udders, from other areas. Similarly, when an inquisitive striver, asks questions again and again, new ideas and answers crop up, in the mind of the speaker. Then, a dialogue between the speaker and the listener, becomes excellent.

The real dialogue, between Lord Kṛṣṇa and Arjuna, begins with 2/54 when Arjuna curiously asks Him "What are the marks of the man, who has steady wisdom?" Before this, Arjuna never asked a question with such curiosity, nor did the Lord so spontaneously express His views, before. This dialogue is the gist of the Vedas and the scriptures. It can lead a man to salvation, very easily, even in the most adverse circumstances, if he translates this gospel into practice. In adverse circumstances, he instead, of losing heart should make the best possible use i.e., he should renounce, the desire for favourable circumstances, because unfavourable circumstances destroy his sins, and enable him to renounce desire, for desirable circumstances. The more desire, a man has for favourable circumstances, the more fearful are the unfavourable circumstances. As soon as, he starts renouncing his desire for desirable circumstances by degrees, to that extent his

attachment to the agreeable will be renounced, and his fear of the disagreeable, will perish. When he becomes totally free from attachment and fear, he will become equanimous. This equanimity, has been called Yoga and those who are established in equanimity, are established in God. In the Gītā, different disciplines, as of action, of knowledge, of Devotion, of Meditation, as means to realize God, have been described.

The term 'Adhyeṣyate' (will study), denotes that the one who studies the dialogue, in the form of the Gītā, learns it by heart, tries to understand its gospel, will develop a curiosity to know this gospel, more and more. The more curious he is, the more clearly, it will be unfolded to him. When its secret is revealed to him, he will translate it into practice. By thoroughly practising its teachings, he will become the very image of the Gītā. By seeing him, people will be reminded of the Gītā, in the same way as people of Ayodhyā, were reminded of Lakṣmaṇa, by seeing Guha, the chief (king), of the primitive tribe called 'Niṣāda'.

'Jñānayaajñena tenāhamiṣṭaḥ syām'—Sacrifice is of two kinds—of wealth and of knowledge. In the former, there is predominance of things and actions, while in the latter, there is predominance of knowledge. In the sacrifice of knowledge, a striver, puts questions to a saint or a preceptor, in order to know the real essence, and the saint or preceptor explains it. A striver, reflects seriously upon it. Then he realizes, where he stands. Having known the real essence, nothing remains to be known by him. This is called the sacrifice of knowledge. But here, Lord Kṛṣṇa says to Arjuna, that He will be worshipped through the sacrifice of knowledge, by him who studies this secret dialogue, between them. The reason is, as a loving devotee is pleased and thrilled, when he is reminded of the Lord by someone, similarly, when the Lord sees anyone studying the Gītā, He is reminded of his devotee, having exclusive devotion to Him, and the teaching imparted by him to others. So he gets pleased, and thrilled and

by assuming this study, as the sacrifice of knowledge, He is worshipped. By studying this gospel, knowledge, specially wells forth, in his mind.

'Iti me matiḥ'—When the Lord declares, that it is His conviction, He means to say that, He listens to the gospel of the Gītā, when anyone studies it, because He pervades everywhere (Gītā 9/4) and His ears are everywhere (Gītā 13/13). Having heard this gospel, He is overwhelmed with knowledge, love and grace, and His intellect, is immersed in his memory. Thus, though he does not worship Him, he merely studies the Gītā, yet He accepts it as worship to Him, i.e., He by His grace awards him, the fruit of the sacrifice of knowledge.

Secondly, while one studies the Gītā or learns it by heart, he has a sweet memory of this dialogue, so He assumes, that he is rendering a great service, to Him.

Once, a boy was brought by a priest. The priest had trained him in the art of oration, and had given him a written speech. The boy had learnt it by heart. When the boy delivered the speech, with right gestures and expressions, the chairman and the audience were so much pleased with him, that they showered money on him and congratulated him from their hearts. But in fact, that boy did not understand the subject matter of the speech, as he was not well educated. He had merely learnt it by heart, without understanding it. Similarly, when a person recites the verses of the Gītā, even without understanding these, the Lord is worshipped through the sacrifice of knowledge, because the Lord understands them well, in the same way, as the chairman and the audience understood, the speech of the boy. Moreover, He Himself resides at such a place; and as an audience was present at the speech of the boy, at the place, where Gītā is studied, all sacred-places (places of pilgrimage), such as Prayāga etc., as well as gods, sages, divine snakes, cowherds, cowherdesses and ascetics, such as Nārada and Uddhava etc., also reside there.

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 śubhāllokānprāpnuyātpuṇyakarmaṇām

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 śubhāllokānprāpnuyātpuṇyakarmaṇām'—'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