

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

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 hr̥ṣyāmi ca muhurmuḥuḥ

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