

*adhyeṣyate ca ya imāṁ dharmyaṁ saṁvādam āvayoḥ |*  
*jñānayajñena tenā 'ham iṣṭaḥ syām iti me matiḥ ||*

अध्येष्यते *adhyeṣyate* shall study च *ca* and यः *yaḥ* who इमम् *imāṁ* this धर्म्यम् *dharmyaṁ* sacred संवादम् *saṁvādam* dialogue आवयोः *āvayoḥ* of ours ज्ञानयज्ञेन *jñāna yajñena* by the sacrifice of wisdom तेन *tena* by him अहम् *aham* I इष्टः *iṣṭaḥ* worshipped स्याम् *syām* (I) shall have been इति *iti* thus मे *me* my मतिः *matiḥ* conviction

And he who will study this sacred dialogue of ours, by him I shall have been worshipped by Jnana Yajna; such is My conviction. 70

Devotedly hearing the exposition of the Bhagavad Gita is one way of learning it; a personal pious study of it is another way of making it one's own. Earnest perusal and pondering provide the means to make spiritual matters one's own. A clear understanding of the spiritual matters is an effective means for the adoration of the Lord. The very purpose of human life is to adore the Almighty through right understanding and right relationship with Him. He who adheres in life to the teachings of the Gita makes an unconscious but very effective propaganda of it. For, the best way to preach Vedanta is to live Vedanta. Practice is always superior to precept; a refined living is superior to a refined exposition of the law of life. Preachers may be had in plenty; but those who practise the precept are but few. Those who study the Gita and try to live up to its teachings are performing *jñāna yajna*, which is very much pleasing to the Lord. It is again a superior form of the worship of the Maker.