

There is another man who is unable to study the Gita. What is the course he should adopt for his emancipation? The path is shown as follows:—

अद्वावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभान् लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥ ७१

अद्वा-वान् अन-सूयः च (२)शृ-णु-यात् अपि यः नरः ।

सः अपि मुक्तः शुभान् लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥

*śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ ।*

*so 'pi muktaḥ subhānī lokān prāpnuyāt puṇya*

*karmaṇām ॥*

अद्वावान् *śraddhāvān* full of faith अनसूयः *anasūyaś* free from malice च *ca* and शृणुयात् *śṛṇuyāt* may hear अपि *api* also यः *yaḥ* who नरः *naraḥ* man सः *saḥ* he अपि *api* also मुक्तः *muktaḥ* liberated शुभान् *subhān* happy लोकान् *lokān* worlds प्राप्नुयात् *prāpnuyāt* shall attain पुण्य कर्मणाम् *puṇya karmaṇām* of those of righteous deeds

And the man who hears this, full of faith and free from scoff — even he, liberated from evil, shall attain the auspicious regions of the righteous. 71

The man who is heedless of food is consequently heedless of his bodily fitness. There is a man who is well informed of the nutritive value of the food he consumes and of the digestion and assimilation of it in his system. There is another man who eats with gusto but does not know how that food gets absorbed in him. The one that knows and the ignorant man derive the same benefit from the food consumed. The clear exponent of the Gita and the one who earnestly practises it from mere hearsay obtain the same benefit. The clarity of understanding is possible both