

obtains the fruit stated herein, he reaches that goal which is difficult to be attained.

सूत उवाच ॥

माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ॥

गीतांते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥२३॥

(23). Sūta said : He who shall read this eternal greatness of the Gita, declared by me, after having finished the reading of the Gita itself, will obtain the fruit described herein.

These declarations will, no doubt, seem to be mere flights of extravagant fancy, if they are taken in their literal sense. They may be explained either (1) as mere *Arthavāda* or a statement of glorification meant to stimulate a strong desire for the study of the Gita, which being performed from day to day, may, by the force of the truth and grandeur of one or other of its teachings, strike an inner chord of the heart sometime, so much so as to change the whole nature of the man for good; (2) or, the "reading" and "re-reading" and so forth, of the whole or a part, may not perhaps be taken in their ordinary sense, as meaning lip-utterance and the like, but in view of the great results indicated, they may be reasonably construed to mean the assimilation of the essence of the Gita teachings into the practical daily life of the individual. What wonder, then, that such a one, who is the embodiment of the Gita, would be a true Jnanin, or a *Īśānmukta*, or that he would, in proportion to his success of being so, attain the intermediate spheres of evolution and finally obtain Mukti.]

इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं संपूर्णम् ॥

Thus ends in the Vârahâ Purâna the discourse designated : THE GREATNESS OF THE GITA.