

## ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥७०॥

70. And he who will study this sacred conversation between us two, which is conducive to virtue, by him I shall be adored through the Sacrifice in the form of Knowledge. This is My judgement.

*Ca*, and; even he *yah*, who; *adhyesyate*, will study; *imam*, this; *saṁvādam*, conversation, the text in the form of a dialogue; between *āvayoh*, us two; which is *dharmyam*, conducive to virtue, not divorced from virtue; *tena*, by him; this will be accomplished through that study: *aham*, I; *syām*, shall be; *iṣṭah*, adored; *jñāna-yajñena*, through the Sacrifice in the form of Knowledge. *Iti*, this; is *me*, My; *matih*, judgement. As compared with the various sacrifices, viz. rituals, loud prayer, prayer uttered in a low voice and mental prayer, the Sacrifice in the form of Knowledge is the best (275) because it is mental. Hence, the study of the scripture *Gītā* is praised as that Sacrifice in the form of Knowledge. Or, this (verse) may merely be a judgement about the result. The idea is that the result of the study is comparable to the result of the Sacrifice in the form of the knowledge of gods and others.

Now, this is the reward for the hearer :

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।  
सोऽपि मुक्तः शुभल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥

71. Any man who, being reverential and free from cavilling, might even hear (this), he too, becoming free, shall attain the blessed worlds of those who perform virtuous deeds.

*Yah narah*, any man who; being *śraddhāvān*, reverential; and *anasūyah*, free from cavilling; *śrṇuyāt api*, might even hear this text—the word *even* suggests that one who knows the meaning (of the Scripture) hardly needs to be mentioned—; *sah api*, he too; becoming *muktaḥ*, free from sin; *prāpnuyāt*, shall attain; *śubhān*, the blessed, auspicious; *lokān*, worlds; *punya-karmanām*, of those who perform virtuous deeds, of those who perform rites like Agnihotra etc.