

God, he is swayed by 'prakṛti' (nature). The more he is inclined towards the inert matter (non-Self), the more he is endowed with the demoniac nature; and the more he is inclined towards pure consciousness, the more he is endowed with the divine nature.



*Link:—In the preceding verse, Lord Kṛṣṇa ordered Arjuna to take refuge in God, Who dwells in the hearts of all beings. But Arjuna did not respond. So Lord Kṛṣṇa, in order to warn him asks him to do, as he wishes.*

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

iti te jñānamākhyātāṁ guhyādgūhyataraṁ mayā  
vimṛśyaitadaśeṣeṇa yatheccchasi tathā kuru

Thus has this knowledge (jñāna) (more secret than all secrets), been imparted to thee by Me. Having reflected over it fully, do as you think best. 63

*Comment:—*

'Iti te jñānamākhyātāṁ guhyādgūhyataraṁ mayā'—The term 'Iti' (thus), stands for refuge, in the omnipresent Lord, Who dwells in the hearts of all beings. This teaching is more secret\* while the

\* Wise men endowed with equanimity, renouncing the fruit of actions, attain the blissful supreme state (2/51); the perfection which is attained by Jñānayoga is also attained by Karmayoga (4/38); a Karmayogī attains to the Absolute, in no time (5/6); abandoning attachment to the fruit of actions, the Karmayogī attains peace (5/12). Thus Karmayoga (Discipline of Action), has been declared to be an independent means, to realize God. So it is said to be a secret.

By renouncing affinity with the world, seeking refuge in God, Who is formless, is more significant, than Karmayoga. Therefore it is called more secret.

I am imparting to you the ancient Yoga which I taught to sun-god (4/3); all this world is pervaded by Me (9/4); I surpass the perishable and am higher even than the imperishable, I am known as the Supreme Person (15/18). In these statements the Lord has shown His lordliness. So this is called the greatest or sovereign secret.

Abandoning all duties seek refuge in Me alone, I shall release thee from

teaching of Karmayoga (Discipline of Action), is a mere secret.

'Vimṛśyaitadaśeṣeṇa'—The Lord, having told Arjuna, the more secret knowledge, in the form of surrender tells him, that the topic of refuge, is full of devotion. So Lord Kṛṣṇa asks Arjuna, to reflect over this topic of surrender, refuge or devotion, fully. The term 'etaṭ', denotes the topic of refuge, described in the fifty-sixth and fifty-seventh verses of this chapter, while the term 'aśeṣeṇa' denotes the topic of devotion, described in the whole of Gītā.\* Through the expression 'Vimṛśyaitadaśeṣeṇa', the Lord expresses His special grace, in a secret way. The Lord, wants that he should not have a disinclination for Him. If he ponders

all sins; grieve not (18/66). This is called His supreme word, the most secret of all.

That Yogaśāstra is said to be the supreme secret in which all the disciplines of Action, of Knowledge and Devotion are described (18/68,75).

\* In the Gītā the topic of devotion has been described in the following verses—Among all the Yogīs, he who full of faith worships Me, is deemed by Me to be the most devout (6/47); those who take refuge in Me alone cross this Māyā (divine potency) (7/14); such a great soul, who realizes that all this is God, is very rare (7/19); I am easily attainable to the Yogī who constantly thinks of Me with undivided mind (8/14); the Supreme Person is attainable only by exclusive devotion (8/22); great souls possessing a divine nature worship Me constantly with undivided mind (9/13); the devotees of firm resolve, constantly chanting My names and glories, and bowing to Me, worship Me with single-minded devotion (9/14), I secure what is not already possessed and personally attend to the needs of those devotees who worship Me alone (9/22); whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that offering of love, I accept (9/26); whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever you do as penance, offer it all to Me (9/27); you will be freed from the bonds of action yielding good and evil fruits (9/28); fix your mind on Me, be devoted to Me, adore Me, bow down to Me (9/34); I dispel the darkness born of ignorance of My devotees so that they may attain Me (10/9—11); through single-minded devotion I can be seen and known and even entered into (11/54); the devotee who regards Me as his supreme goal reaches Me (11/55); those who worship Me with supreme faith are the best in Yoga (12/2); I rescue those from the ocean of birth and death who worship Me with single-minded devotion (12/6-7); by fixing your mind on Me and your intellect in Me alone, thereafter you will abide in Me (12/8); He who worships Me with exclusive devotion transcending the three modes becomes eligible for attaining Brahma (14/26); he, who worships Me with his whole being, is the knower of all (15/19) and so on.

over His gospel, he will realize the reality, that none is superior to, more loving and more merciful, than Him.

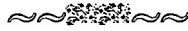
'Yatheccchasi tathā kuru'—Lord Kṛṣṇa advises Arjuna, to reflect fully over His teaching and then do, as he best wishes. It shows, Lord Kṛṣṇa's manifest intimacy, grace and benevolence, for him.

In verse (7/2) when the Lord declares, that He will unfold to him in its entirety, this knowledge with realization and in (9/1), when He states that He will declare knowledge with realization, and in (10/1) when He asks him to listen to His supreme word, these show His common grace, for Arjuna. But, in (18/58) when He says to Arjuna, that if he does not act according to His advice, he will perish, it is His special grace.

When Lord Kṛṣṇa asks Arjuna, to do as he wishes, Arjuna is very much perturbed by thinking, that the Lord is abandoning him. A devotee, can tolerate his chiding, but cannot bear his separation from the Lord. Arjuna, was not so much perturbed, when he was admonished by the Lord, with the words that he would perish if he did not act according to His advice, as he was now. He thinks, that he committed a blunder, that in spite of the Lord's loving advice warning, and exhortation to taking refuge, in the all-pervading God, he did not respond favourably. So at last the Lord, had to say "Do as thou wishest." By thinking so Arjuna, feels miserable to express himself to the Lord. He now feels very sad and dejected. So the Lord utters the most secret words, of his own accord, in the next verse.

**Appendix—**'Yatheccchasi tathā kuru'—The Lord asks Arjuna to do as he best wishes—Lord Kṛṣṇa does not make this utterance in order to abandon him but in order to attract him towards Him specially; as when a ball is thrown towards a wall with force, it is done to catch it again, rather than to abandon it. It means that the Lord in the preceding verse, having mentioned that Arjuna should take refuge in immanent formless God, now wants to attract Him towards Himself viz., towards God Who is endowed with attributes and with form so that Arjuna may not be deprived

of the attainment of the Lord's entire form. The formless God (Brahma) does not comprise God endowed with form, but God endowed with form comprises formless God (Brahma).



*Link:—In the preceding verse, Lord Kṛṣṇa ordered Arjuna, to reflect over His teaching fully and over its gist. But Arjuna could not grasp the gist of His teaching, because the purport of the teaching is not known, as much to a listener, as to speaker. Secondly, Lord Kṛṣṇa asked him to do as he wished. Hearing these words, he got despondent. So Lord Kṛṣṇa, giving him the quintessence of His teaching consoles him.*

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ  
iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam

Listen again to My supreme words, the most secret of these all. Well beloved art thou of Me, therefore, I shall tell thee, what is good for thee. 64

*Comment:—*

'Sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ'—In the sixty-third verse, the Lord told Arjuna, the wisdom which was more secret (refuge in God) than the teaching of Karmayoga, which was secret, while in (9/1) and (15/20) He imparted the most secret teaching (Guhyatamam—His glory). But He did not convey, His supremely secret word (Sarvaguhyatamam), before. It is only here, that He unfolds it to him.

He also warns Arjuna, that this supreme word, should not be disclosed to a man who is without austerity, nor to one, without devotion, because it is the most secret, of all the other secrets, disclosed so far.\* (This is—Abandoning all duties, seek refuge in

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\*At the beginning of the tenth chapter Lord Kṛṣṇa said, "Hear once