

nature is perfectly pure, acts in accordance with his nature, then how can a man, who is swayed by his nature and whose nature is impure, act contrary to (against) his nature?



Link:—Soul (the self) is a fragment of God, and is sentient, while nature is self-made and insentient. So how does soul, come under the sway of nature? The Lord answers the question, in the next verse.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

īśvaraḥ sarvabhūtānām hṛddeśe'rjuna tiṣṭhati
bhrāmayansarvabhūtāni yantrārūḍhāni māyayā

The Lord dwells in the hearts of all beings, O Arjuna, causing them by His illusive power, to revolve, in accordance with their nature, as if they are mounted on a wheel of the body. 61

Comment:—

'īśvaraḥ sarvabhūtānām hṛddeśe' rjuna tiṣṭhati bhrāmayansarvabhūtāni yantrārūḍhāni māyayā'—The Lord, Who is an impartial controller, sustainer and conductor, of all beings, causes those beings to revolve like wooden dolls, mounted on a wheel, who have assumed their body, as 'I' or 'mine'.

Just as, a man boarding a train goes only to stations, where it arrives and when he gets off it, he has not to go to those other stations where the train further goes; similarly, so long as a man assumes his affinity of 'I'ness and 'mineness', with this body, the Lord conducts him, according to his nature* and he revolves, following the cycle of birth and death.

This affinity of 'I'ness and mineness, gives birth to attachment and aversion, which make the nature impure. This impurity of

* Nature dwells in the causal body. The same nature is revealed in subtle body and physical body.

nature, compels him to perform actions. But when he renounces his affinity with his body, his nature becomes purified, by being free from attachment and aversion, and he is not helplessly driven, to action. In that case, he is not conducted, by the illusive power of the Lord.

Now, a doubt arises whether a man is free to act, according to his will or does he depend for his actions, on any other agency? If he depends on any other agency, how can he perform, only those actions which are prescribed by scriptures?

The answer is, that as ice is frozen in a refrigerator, and heat is produced by a heater, according to their own mechanism, though both of the machines are run by electricity. Electricity, has no will and insistence of its own, that it would run only a particular machine. But, it works every machine. In the same way, all beings revolve, according to their own nature, by drawing inspiration and energy, from the Lord. It means, that persons of good nature, perform virtuous deeds, while persons of evil nature, perform evil deeds. Thus, one's own nature, is responsible for the performance of good and evil deeds. But, a point needs special attention. A man is free in purifying his nature, or in sullying it, while other creatures such as birds, beasts and even the gods are not free, in improving their nature. The Lord by His grace, has bestowed upon us this human body, so that we may attain salvation. So a man, should attain it by improving his nature.

When the Lord declares, that He dwells in the hearts of all beings, He means to say, that just as water pervades everywhere under the earth, but can be received from a well, similarly, the Lord pervades everywhere, yet a heart is His special residence. Similarly, in the third chapter it has been declared, that the all-pervading Lord, is always present in sacrifice (Yajña) (Gītā 3/15).

An Important Fact

A striver, generally commits an error, when he assumes that during adoration, loud-chanting of divine names and meditation

etc., God is far away from him, and He will not be revealed there and then. Similarly, he may think that he does not deserve, God-realization. God is not merciful to him, and so on. So he strengthens the belief, that God is far away from him. But he should have the conviction, that as God pervades everywhere, He is in him and in his body, mind, breath and intellect and chanting also. There is no one nearer, than He is. By having this conviction a striver, should practise adoration, chanting and meditation etc.

Now a doubt arises, that if we assume that the Lord is in us, the Lord and we, will be different. The clarification is, that it is our egoistic notion, which makes us seem different from God. If we accept Him as ours, we become one with Him and love is revealed.

When the Ganges is flooded, water overflows its banks and is filled in pits etc., which are away, from the river. When again it flows in its normal course, the water of the pits, is separated from the main course. This water is considered defiled, like wine. It is dirty. Several germs and insects are born in it and cause diseases. When it is again mixed, with the main stream of the Ganges, its impurity, limitedness and unholiness, go away and it again becomes pure and the holy water of the Ganges.

Similarly, when a man out of his egoistic notion, develops a disinclination for God, he is full of several impurities, such as dependence, hatred, enmity, shortage, disquietude, unevenness, limitedness, inertness and unholiness etc. But, when again he has an inclination for the Lord, and takes refuge in Him, Whose fragment he is, all his impurities, as his separateness from and slavery for the world, perish. The reason is, that he himself being a fragment of the Lord, is free from defects. It is because of his egoistic notion, that defects develop in him.

Appendix—The term ‘bhrāmayan’ means that the entire universe is conducted by God’s power—‘mattaḥ sarvaṁ pravartate’ (Gītā 10/8). The Lord inspires beings to act according to their

nature but He does not insist on it. It is because of God's non-insistence, that a man, being swayed (driven) by desire, sense of mine and attachment, performs virtuous and sinful actions; and in order to reap their fruit he goes to the heavenly world or to hells and lower wombs. But he, who takes refuge in God, God inspires him specially. Being devoid of egoism, whatever he does, he does it according to God's inspiration.



Link:—The Lord, in the preceding verse, said that the Lord dwelling in the hearts of all beings, causes them to revolve as if mounted on a machine. In such a case, what should a man do, to get rid of this bondage? The answer comes now.

तमेव शरणं गच्छ सर्वभावेन भारत।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

**tameva śaraṇaṁ gaccha sarvabhāvena bhārata
tatprasādātparāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam**

Take refuge in Him, alone, wholeheartedly, O Arjuna. By His grace, you shall attain supreme peace and eternal abode. 62

Comment:—

[A tendency is generally found, among people, that they do not have full faith, in great personalities, because of much familiarity with them. But when those great persons, leave this mortal world, people repent at their past actions. Similarly, Lord Kṛṣṇa acts as a driver of Arjuna's chariot, and obeys him. When Lord Kṛṣṇa says to him, that a devotee who takes refuge in Him, by his grace obtains supreme peace and eternal abode and fixing his mind on Him, he will overcome all obstacles, Arjuna does not respond. It may mean that Arjuna has not full faith in the words of Lord Kṛṣṇa. So Lord Kṛṣṇa exhorts him to take refuge in the unmanifest Lord, Who dwells in the hearts of all beings.]

'Tameva śaraṇaṁ gaccha'—Lord Kṛṣṇa exhorts Arjuna, to 'seek refuge in the omnipresent Lord, Who dwells in the hearts of all