

gate, meet together, so do the strivers following different spiritual paths, having entered into God, become one viz., without having even the subtle trace of ego, they become free from differences of opinions.

There are two states of love—(1) When a devotee is engrossed in love, then the lover and the beloved don't remain two but they become one. (2) Sometimes in a devotee there is an overflow of love, then the lover and the beloved in spite of being one, become two in order to stage the drama of human life. Here the term 'viśate' has been used to indicate the first state.



Link:—In the first verse of this chapter, Arjuna expressed his desire to Lord Kṛṣṇa, for explaining the true nature of renunciation (Sannyāsa), and the Discipline of Action (Tyāga). In response to his question Lord Kṛṣṇa, from the fourth to the twelfth verses, explained abandonment (Tyāga—Karmayoga) and from the forty-first to the forty-eight verses, again He explained Karmayoga, as well as in brief, Bhaktiyoga (Discipline of Devotion). From the thirteenth to the fortieth verses, He explained renunciation (Sannyāsa or Sāṅkhyayoga) while, from the forty-ninth to the fifty-fifth verses He explained Sāṅkhyayoga (Discipline of Knowledge), with the predominance of the tranquillity of mind and also in brief the supreme devotion. Now Lord Kṛṣṇa, exhorts Arjuna to perform actions, by taking refuge in Him.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

**sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayaḥ
matprasādādavāpnōti śāśvataṁ padamavyayam**

Performing continually all actions whatsoever, taking refuge in Me, by My grace, My devotee, attains the Eternal imperishable State. 56

Comment:—

'Madvyapāśrayaḥ'—Such a devotee, instead of depending

on actions, their fruits, incidents, things and persons etc., and surrendering himself to Him, depends only on Him. He does not regard anything or person, as his own. Such a devotee, has to make no effort to be free from the bondage, of cycle of birth and death. The Lord Himself, straightway rescues him, from the ocean of birth and death (Gītā 12/7). One has not to worry about his living or spiritual progress. The Lord, takes over full responsibility to attend to his needs (Gītā 9/22). According to His rule, even the vilest sinner by taking refuge in Him, not only satisfies the needs of life, but also attains the supreme goal (Gītā 9/30—32).

'Sarvakarmāṇyapi sadā kurvāṇaḥ'—The Lord, by using the term 'Sarva' with 'Karmāṇi', and the term 'Sadā', with 'Kurvāṇaḥ', means to say that the state which is attained, by a meditative Sāṅkhyayogī, through meditation by controlling his body, speech and mind, is attained by a Karmayogī devotee, while performing mundane, social, physical and spiritual actions, on having taken refuge, in Him by His grace.

Generally, people think that a devotee living in solitude and engaged in devotion, adoration and meditation, attains salvation. But how can a man, who is ever engaged in activities, like a machine, attain salvation? The Lord, clarifies the doubt, by announcing "Matprasādāt (by My grace)". It means, that he who has taken refuge in Him, attains salvation by His grace. Who can check Him from blessing His devotee with beatitude?

The Lord, regards every human being, as His own and so the Divine grace is axiomatic, and is always showered. But, so long as, a man depends on the world, having a disinclination for God, His grace, does not bear fruit, for him. But, as soon as, he starts giving up his dependence on the world, he starts feeling His grace. When he totally depends only on God, he fully realizes, His grace.

'Avāpnoti śāśvataṁ padamavyayam'—The supreme eternal imperishable state, cannot be attained, through action, effort and

spiritual discipline. It can be attained, only by His grace. The same state, is named Paramadhāma (Supreme Abode), Satyaloka (the Abode of Brahma, the uppermost of the seven worlds), Vaikuṇṭhaloka (the Abode of Lord Viṣṇu), Goloka (the Abode of Lord Kṛṣṇa) and Sāketaloka (the Abode of Lord Rāma), in the path of devotion while emancipation, salvation or Self-realization, in the path of knowledge the supreme abode or state attained is one and the same but it is named differently from the viewpoint of different strivers following various paths of discipline (Gītā 8/21; 14/27). Where there is God there is His Abode, because both of these are, one and the same. As God is omnipresent, so is His Abode. As soon as, a devotee develops an exclusive devotion for Him, no trace of individuality or limitedness remains, and he can behold His Divine sport and His Abode, everywhere. But, a devotee who holds that the Lord resides, in a particular Abode, as Goloka or Sāketaloka etc., he is carried to that Abode, either by the courtiers of God, or sometimes even by God, after the death of his physical body.

Appendix—About a Jñānayogī the Lord declared, that he having renounced all sense-objects, controlling his senses, ever being engaged in meditation and having abandoned egoism, mineness, desire, anger etc., becomes qualified to attain Brahma (18/51—53). But here the Lord declares for a devotee that he by performing all prescribed actions according to his order of life and stage of life, by His grace, attains the Eternal Imperishable state, because he has taken refuge in Him—‘madvyapāśrayaḥ’. It means that a devotee by taking refuge in the Lord’s holy feet, easily attains Supreme Abode. A devotee himself has not to attain salvation, but without having the least dependence on his power and knowledge etc., he has to take refuge in God, by having faith in Him. Then only God’s grace leads him to salvation—‘matprasādādavāpnoti śāśvataṁ padamavyayam’. The Lord sees that His devotee has taken refuge only in Him,* so He takes no

* Ye yathā maṁ prapadyante tāmstathaiva bhajāmyaḥam

(Gītā 4/11)

heed of his flaws. In the Rāmacaritamānasa it is mentioned—
 rahati na prabhu cita cūka kie kī, karata surati saya bāra hie kī.

(Bāla. 29/3)

‘The Lord does not mind the errors committed by a devotee but he remembers the good feelings of his heart a hundred times.’
 jana avaguna prabhu māna na kāū, dīna bandhu ati mṛdula subhāū.

(Uttara. 1/3)

‘The Lord does not take heed of the flaws of His devotees, because He is the friend of the poor and is of a very tender (sweet) heart.’

‘madvyapāśrayaḥ’—It means—‘Exclusive refuge in Me without having the least dependence on anyone else.’

‘eka bāni karunānidhāna kī, so priya jākeriṁ gati na āna kī.

‘This is the habit of the all-merciful God that the devotee, who does not depend on anyone else besides Him, is loving to Him’ (Mānasa, Aranya. 10/4).



Link:—By explaining to Arjuna, His general rule in the preceding verse, the Lord now instructs guidelines specially for Arjuna.

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

**cetasā sarvakarmāṇi mayi sannyasya matparah
 buddhiyogamupāśritya maccittāḥ satataṁ bhava**

Mentally dedicating all actions to Me, with Me as the Supreme Goal, resort to the Yoga of equanimity, and have your mind, constantly fixed on Me. 57

Comment:—

[In this verse the Lord has laid emphasis on four points:—

(i) Mentally surrender all actions to Me.

(ii) Regard Me, as the Supreme Goal, (Surrender yourself to Me).