

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

beings and Who directs them.' It means, that instead of depending on perishable things, incidents, circumstances and persons etc., he should depend, only on the imperishable Lord.

In the preceding verse, the Lord mentioned that He causes the beings, who assume affinity of 'Tness and 'mineness' with the body, to revolve as if mounted on a machine. Here by using the term 'eva' (even) Lord Kṛṣṇa, exhorts Arjuna not to have the least affinity of 'Tness and 'mineness' with body, but seek refuge in God alone.

'Sarvabhāvena'—It means, that Arjuna should think of Him with his mind, should worship Him with his body, and should remain pleased in (all happenings through) His sweet will, whether desirable or undesirable, for him. He should be specially happy with undesirable circumstances, by thinking that the Lord has created such circumstances, against him for his welfare even against his will without consulting him in order to, enable him to attain salvation.

'Tatprasādātparāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam'— Lord Kṛṣṇa, announced, "By My grace, one attains the eternal state" (18/56) and "By My grace, thou shalt overcome all obstacles" (18/58). The same fact, has been pointed out here, when He declares, "By the grace of the Lord, Who dwells in the heart, you will obtain, supreme peace and eternal abode." In the Gītā, supreme peace has been called, eternal abode. But here, the Lord has used both these expressions together. So here 'Parā śānti' (Supreme peace), should mean total disinclination, for the world, while Śāśvata sthāna (eternal abode) should denote the eternal divine abode.

Here, Lord Kṛṣṇa has exhorted Arjuna to take refuge in the all-pervading God. So a doubt arises, whether Lord Kṛṣṇa, is not the all-pervading God.

The clarification is that the refuge (shelter) in the all-pervading Lord has been called more secret, than all secrets (18/63) while refuge in the person of Lord Kṛṣṇa, has been called the most

secret of all. It shows that Lord Kṛṣṇa is greater than, the all-pervading God.

Lord Kṛṣṇa also declared, "Though unborn and imperishable and also the Lord of all beings, I manifest Myself through My power, (Māyā)" (4/6); "Having known Me, as the Enjoyer of sacrifices and austerities, the Great Lord of all the worlds, and the Disinterested Friend of all beings, My devotee, attains Me" (5/29); "But those who do not regard Me, as the Enjoyer and the Lord of all the worlds, fall" (9/24). It also proves by positive and negative inference, that Śrī Kṛṣṇa is the Supreme Lord.

In this chapter it is mentioned, that the Lord dwells in the hearts of all beings (18/61) and in the fifteenth chapter, it is mentioned that He (Lord Kṛṣṇa) is lodged in the hearts of all (15/15). It means that the all-pervading Lord, and Lord Kṛṣṇa are not two, but both are, one.

Then why did Lord Kṛṣṇa say to Arjuna, "Take refuge in Me alone." The reason is, that in the fifty-sixth verse Lord Kṛṣṇa said, "By My grace, one attains the eternal imperishable state"; in the fifty-seventh and fifty-eighth verses He said, "Surrender to Me. By My grace you will overcome all obstacles." But Arjuna did not speak viz., he did not express his acceptance by words or demeanour. It means, that Arjuna did not believe in what Lord Kṛṣṇa said. Then Lord Kṛṣṇa scolded him, "If filled with egoism, thou thinkst; 'I will not fight,' vain is this, thy resolve. Nature will compel thee" (18/59). Arjuna did not respond even to this scolding. So Lord Kṛṣṇa had to say, "If you don't want to take refuge in Me, seek refuge in the Lord, Who dwells in the hearts of all beings."

In fact, Lord Kṛṣṇa and the Lord Who dwells in the heart of all beings, are one and the same.

**Appendix—**The Soul (Self) is a fragment only of God. Therefore Lord Kṛṣṇa exhorts Arjuna to seek refuge in only God. When a man takes refuge in God, he gets rid of egoism. So long as a man (the Self) is not under the control (refuge) of

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 jñānamākhyātam guhyādgūhyataram 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 jñānamākhyātam guhyādgūhyataram 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