

depend only on God, and he should take refuge in him, only. If he depends on things, incidents, circumstances and persons etc., he will have to be sad and worried, because all of these are perishable. As coal ignites in the fire, but it becomes black, when it is separated from fire, similarly, if a man (soul) (self), has an inclination for the Lord and takes refuge in Him, he shines, by becoming one with the Lord and may lead the world to salvation. But, if he has a disinclination for the Lord, he has to suffer and follow a cycle of birth and death.

Appendix—In ‘tameva śaraṇaṁ gaccha’ (18/62), ‘take refuge in Him alone’—there is refuge in formless God and in ‘māmekāṁ śaraṇaṁ vraja’ (18/66), ‘take refuge in Me alone’—there is refuge in God endowed with attributes. By taking refuge in the formless Brahma, a striver attains salvation, but by taking refuge in God endowed with form, a striver besides attaining salvation also attains love (devotion). Therefore refuge in God endowed with form is ‘sarvaguhyatama’ viz., the Supreme Secret of all. The Lord in the reference of only devotion, uses the expression ‘Supreme word’. In the first verse of the tenth chapter also the Lord asked Arjuna to listen to His Supreme word—‘śṛṇu me paramaṁ vacaḥ’.

Arjuna said to Lord Kṛṣṇa, “I am your disciple”—‘śiṣyaste’ham’ (2/7), but the Lord says to him, “you are my beloved friend”—‘iṣṭo’si’. It means that the spiritual guide (preceptor) initiates the pupil but the Lord, instead of having the teacher-pupil relationship, makes a devotee his friend.

Every activity of the Lord is for the welfare of others but in this reference special welfare is solicited, so the Lord says ‘tato vakṣyāmi te hitam’.



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

manmanā bhava madbhakto madyāji mām namaskuru
māmevaiṣyasi satyaṁ te pratijāne priyo’si me

Fix thy mind on Me; be devoted to Me; worship Me; prostrate thyself before Me; so shalt thou come unto Me. I promise thee truly, for thou art dear to Me. 65

Comment:—

'Madbhaktaḥ'—A striver, first of all should change his egoistic notions ('I' ness), by accepting, that he belongs to the Lord. Without changing the ego, he cannot make speedy progress. By doing so, his progress in the spiritual path, becomes easy and natural. Hence first of all a striver should be devoted to Me.

A disciple accepts a person as his preceptor, and then he becomes of his preceptor. A girl after her marriage accepts her husband as hers, by changing her egoism and so she becomes attached to the family, of her husband. Similarly, a striver should accept that he is of the Lord only, and only the Lord is his; he does not belong to the world, and the world does not belong to him (when egoism changes, mineness also naturally changes).

'Manmanā bhava'—When a striver, assumes that he belongs to the Lord and the Lord belongs to him, He becomes naturally loving to him as He is his own and then his mind is naturally fixed on Him. In that case, he naturally thinks of His name, glory and sport etc. Moreover, he recites His name and meditates on Him, very promptly and affectionately.

'Madyāji'—When a striver, becomes of the Lord, by changing his egoism, he serves Him by performing actions. The more his intimacy with the Lord develops, the more devoted, he becomes in rendering service, to Him. That service, changes into adoration. So whatever worldly, household or bodily work he does, becomes worship of the Lord. He has a firm conviction, that he has to do nothing, except worship God.

'Mām namaskuru'—A striver, by prostrating himself before the Lord, should totally surrender himself, to Him. In that case, he should be extremely happy, both in favourable and unfavourable circumstances, by regarding it, as gracious divine dispensation.

He holds, that whatever God does is, for his welfare, whether he understands it or not, as He is a disinterested friend of all beings. So, he should think, that the Lord, by creating desirable or undesirable circumstances, is absolving him of his good deeds and sins, and making him pure, so that he may be attracted towards His feet. This is prostration, before the Lord.

'Māmevaiśyasi satyaṁ te pratijāne priyo'si me'—Lord Kṛṣṇa, promises truly to Arjuna, that by fixing his mind on Him, by being devoted to Him, by worshipping Him, by prostrating himself before Him, he will come to Him* because he is dear to Him.

By the term 'Priyo'si' (thou art dear), the Lord means that every being (soul), is very dear to Him, because it is His fragment. He may, send it to eighty-four lac forms of lives or even to hell, but His aim is to purify it. This gracious dispensation of the Lord, towards all beings, reveals His loving nature. So Arjuna here, represents all beings.

Every being (soul), is very loving to God. A human being, having a disinclination for God, assumes worldly perishable things, such as wealth, property, family, body, senses, mind, intellect and life-breath etc., as his own, while the world has never accepted him, as its own. All the worldly things, are kaleidoscopic and perishable, while he himself is unchanging and imperishable. But he commits an error, by assuming his affinity, with the changing world, as eternal. This is the reason, that this affinity with a person persists, even when a person is dead. This assumed affinity, is the cause of his fall. He is free, whether he accepts this affinity or he does not accept it. So, by renouncing this assumed affinity, he should realize his real and eternal affinity with God and should take refuge, in Him.

Appendix—God is already attained to Arjuna; therefore

*If a devotee either fixes his mind on Him or is devoted to Him or worships Him or bows to Him—by practising one fully, the remaining three are naturally practised.

here the Lord by using the term 'māmevaiṣyasi' means that he will know Him in His entirety, about which the Lord at the beginning of the seventh chapter said, "asaṁśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu." Then Arjuna will have deep intimacy with Him viz., he will become the Lord's own self, about which the Lord said in the seventh chapter 'jñānī tvātmaiva me matam' (7/18); 'priyo hi jñānīno'tyarthamaham sa ca mama priyaḥ' (7/17) (viz., 'exceedingly dear am I to the wise, and he is exceedingly dear to Me').



Link:—Having consoled Arjuna, in the preceding two verses, the Lord in the next verse, unfolds the supreme secret of all secrets.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

**sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja
aham tvā sarvāpāpebhyo mokṣayiṣyāmi mā śucaḥ**

Abandoning dependence on all duties (dharma), take refuge in Me, alone. I shall liberate you from all your sins; therefore grieve not. 66

Comment:—

'Sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja'—Lord Kṛṣṇa, exhorts Arjuna to take refuge, in Him by abandoning dependence on all duties and determination of his duty i.e., what to do and what not to do. Refuge in the Lord, is the quintessence, of the gospel of the Lord. When a devotee takes refuge in Him, like a chaste wife, he has to do nothing, for himself. As a chaste wife, performs every action, in order to please her husband, without thinking of her own taste and inclination, and her husband's Gotra (sub caste) becomes hers, similarly, a devotee who takes refuge in Him, surrenders everything to Him and becomes, free from worry, fear, sorrow and doubt.

Here the term 'Dharma,' stands for duty. The reason, is that