

method how to attain that state. For a striver there are two important duties—to renounce affinity with the world and to have affinity (love) with God. In the term ‘madvyapāśrayah’ used in the preceding verse, there is predominance of the affinity with God; while in the verse in the term ‘buddhiyogamupāśritya’ there is predominance of the renunciation of affinity with the world.

The Lord by the term ‘buddhiyogamupāśritya’ means that there should not persist even the subtle affinity with the world—‘dureṇa hyavaram karma buddhiyogāddhanañjaya’ (Gītā 2/49); the striver should be totally free from attachment and aversion.

By fixing the mind constantly only on God equanimity (buddhiyoga) is naturally attained, therefore the expression ‘maccittāḥ satatam bhava’ has been used.



*Link:—The Lord, in the next two verses, points out to Arjuna the reward of obeying His command, and the harm which would befall him, if he did not obey Him.*

**मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।**

**अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥**

**maccittāḥ sarvadurgāṇi matprasādāttariṣyasi**

**atha cettvamahaṅkāraṇna śroṣyasi vinaṅksyasi**

Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles; but if, from egoism, thou wilt not listen to Me, thou shalt perish. 58

*Comment:—*

‘Maccittāḥ sarvadurgāṇi matprasādāttariṣyasi’—The Lord declares, that by fixing his mind on Him, Arjuna will by His grace, overcome all obstacles and sorrows, without making any other effort.

When a devotee surrenders his action and himself to the Lord, and has no attachment for the pleasures, which are born of

sense contacts, the Lord shoulders the responsibility, to do away with his evils, if these remain in their subtle form, and enables him to realize God. So He declares, that Arjuna will overcome all obstacles, by His grace. It means, that a devotee by having a disinclination for the world, should have an inclination for God. He has committed an error, that he has attached himself to the world. If he renounces this attachment and has an inclination for God, the Lord by His grace, removes all his obstacles and leads him to perfection.

When a man accepts his affinity, with body etc., which are evolutes of prakṛti, he has to perform his duty, according to his caste and order of life, as sanctioned by scriptures. It is because of this affinity, that he incurs sin or performs virtuous deeds, and has to receive reward in the form of pain or pleasure. If he develops a total disinclination for prakṛti, and its evolutes, and an inclination for God, he is not bound to perform his duty, in accordance with his caste and stage of life. Prohibition and prescription, do not apply to him, because they have their predominance in the domain of prakṛti. In the domain of the Lord, there is predominance of surrender, to Him.

Man (self), is a fragment of God (Gītā 15/7). If he proceeds towards Him, he becomes free from indebtedness of gods, sages, creatures, parents and grand parents (manes)\* etc., because the self or the soul, has never taken or borrowed anything, from them. The self, being a fragment of God, is perfect. But when it assumes its affinity with a body, it feels a lack otherwise not—"The real, never ceases to be" (Gītā 2/16). When he does not feel a lack (want), how could he be indebted to them? This is, overcoming all obstacles.

A striver, who follows a spiritual path, observes the Lord's grace, in all obstacles, such as poverty, diseases and also other disturbances, in the spiritual path. The Lord, removes the obstacles

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\*'O King, he who abandoning all actions, takes refuge in the Lord, becomes free from the debt of gods, sages, kith and kin and manes and does not remain a servant to them.

of such a striver, who depends only on Him, and enables him to attain Him. There is possibility of hurdles being created, in the spiritual discipline and in God-realization. Therefore, the Lord declares, that He will remove such hurdles and will lead him to His realization.

**'Atha cettvamahaṅkārāṇṇa śroṣyasi vinaṅksyasi'**—The Lord because of His abundant grace upon Arjuna, says to him, that if he, because of egoism does not listen to Him, and does not act according to His advice, he will perish. If he does not hear Him, out of ignorance or by an error, it is pardonable. But if he does not listen to Him out of egoism, he will perish, because this egoism will enhance his pride, which is the root of a demoniac nature.

In the fourth chapter, the Lord said to Arjuna, "You are My devotee and friend" (4/3). Again in the ninth chapter, He said to him, "Know it for certain, Arjuna, that My devotee never perishes" (9/31). It shows, that Arjuna is a devotee to the Lord, so he can never have a disinclination for God, and he can never perish. But if even he does not listen to the Lord, he will have a disinclination for Him, and therefore he will have a downfall i.e., follow the cycle of birth and death (Gītā 9/3; 16/20).

#### An Important Fact

In the fifty-sixth verse of this chapter, Lord Kṛṣṇa declares, "Taking refuge in Me, by My grace, a devotee attains, the eternal imperishable state." Again here, He declares, "O Arjuna, by My grace, you will overcome all obstacles." It means, that the Lord's grace, is more powerful, than any spiritual discipline. But, it does not mean that Arjuna should not practise spiritual discipline, he should make it a part of his duty, to practise it as the only aim of human life, is God-realization. A person, who does not realize God, he even on reaching the highest world as that of Brahmā, will have to return from there (Gītā 8/16).<sup>\*</sup> Therefore, having

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<sup>\*</sup> O lotus eyed! Those who have not taken refuge in Your feet and whose

received this human body, a man should realize God, and be free from the cycle of birth and death. For a Karmayogī also Lord Kṛṣṇa has declared, "Endowed with equanimity, a person casts away, in this life, both good and evil" (Gītā 2/50). It means that the only aim of human life, is to be free from bondage viz., the cycle of birth and death.

In the eleventh verse of the tenth chapter, the Lord declared, "By My grace, I dispel darkness, born of ignorance, by the shining lamp of wisdom", while in the forty-seventh verse of the eleventh chapter, He said, "By My grace, I have shown you this Universal Form." By laying emphasis on His grace, here He declares, that by His grace the eternal imperishable state, will be attained (18/56) and by His grace, all obstacles will be overcome, (18/58). Having attained the eternal imperishable state, there is no possibility of any obstacles. But the Lord, lays emphasis on this point, to remove Arjuna's fear, who thought that he would incur sin by waging war, the manes of his race would fall, and the age-long caste traditions and family customs, would get lost. He also thought, that if the sons of Dhṛtarāṣṭra, armed with weapons, killed him in battle, while he was unarmed and unresisting, it would be better for him (Gītā 1/36—46). So the Lord declares, that by His grace he will overcome all obstacles i.e., he will neither, incur sin in the least, nor be bound. But, by His grace being purified, he will attain the Supreme State.

**Appendix**—The only duty of a devotee is to take refuge in God and to think of Him only, then the Lord shoulders his full responsibility. The Lord, by showering His special grace on the devotee, enables him to overcome all obstacles and leads him to His attainment—'yogakṣemaṁ vahāmyaham' (Gītā 9/22). Therefore in the 'Brahmasūtra' it is mentioned—'viśeṣānugrahaśca' (3/4/38)—'By devotion to God, God showers His special grace

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intellect has not been purified because of being devoid of Your devotion, though they regard themselves emancipated, yet they are really bound. They even if, through laborious spiritual discipline, reach high seat, but they fall from there.

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on His devotee.' In fact God has already bestowed his mercy upon every human being but when a devotee takes refuge in God, he specially realizes that mercy.



यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

yadahankāramāśritya na yotsya iti manyase  
mithyaiṣa vyavasāyaste prakṛtistvām niyokṣyati

If filled with egoism, thou thinkst: 'I will not fight,' vain is this resolve, as your Kṣatriya nature will compel thee to fight. 59

*Comment:—*

'Yadahankāramāśritya'—Cosmic intelligence, is born of prakṛti and egoism, is born of cosmic intelligence. Out of egoism, a man thinks, "I am body." One who is given to such egoism, can never be actionless i.e., free from actions, because prakṛti is ever active and subject to change. He, who has assumed affinity with it, can never remain actionless (Gītā 3/5).

When a man due to his ego, is swayed by ever active prakṛti, he cannot remain actionless. Sometimes, he may seem doing physical actions, while at times abstaining, from them. But, in both states, he does action, as his affinity with the body, is intact. When, he renounces his affinity with prakṛti (body), then irrespective of his activity or not, he is quite actionless viz., detached. Then, nothing remains to be done by him. If a devotee takes refuge in the Lord, and thus renounces all his connection, with the body, he is not helplessly driven, to action.

'Na yotsya iti manyase'—In the second chapter, Arjuna having taken refuge in the Lord, prayed to Him, "I am your disciple. Instruct me, who has taken refuge, in You" (2/7). Then Arjuna bluntly said to Lord Kṛṣṇa, "I will not fight" (2/9). It was undesirable, of him to say so; if he really sought refuge