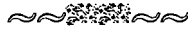


of the attainment of the Lord's entire form. The formless God (Brahma) does not comprise God endowed with form, but God endowed with form comprises formless God (Brahma).



Link:—In the preceding verse, Lord Kṛṣṇa ordered Arjuna, to reflect over His teaching fully and over its gist. But Arjuna could not grasp the gist of His teaching, because the purport of the teaching is not known, as much to a listener, as to speaker. Secondly, Lord Kṛṣṇa asked him to do as he wished. Hearing these words, he got despondent. So Lord Kṛṣṇa, giving him the quintessence of His teaching consoles him.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam

Listen again to My supreme words, the most secret of these all. Well beloved art thou of Me, therefore, I shall tell thee, what is good for thee. 64

Comment:—

'Sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ'—In the sixty-third verse, the Lord told Arjuna, the wisdom which was more secret (refuge in God) than the teaching of Karmayoga, which was secret, while in (9/1) and (15/20) He imparted the most secret teaching (Guhyatamam—His glory). But He did not convey, His supremely secret word (Sarvaguhyatamam), before. It is only here, that He unfolds it to him.

He also warns Arjuna, that this supreme word, should not be disclosed to a man who is without austerity, nor to one, without devotion, because it is the most secret, of all the other secrets, disclosed so far.* (This is—Abandoning all duties, seek refuge in

*At the beginning of the tenth chapter Lord Kṛṣṇa said, "Hear once

Me alone). This is the supremely secret teaching, of the Gītā.

In the seventh verse of the second chapter, Arjuna said, "Being tainted by the vice of faint-heartedness, and my mind puzzled, with regard to duty, I ask you. Tell me that which is decidedly good; I am your disciple. Pray instruct me, who has sought refuge in you." So Lord Kṛṣṇa (in 18/66) says, "Abandoning all duties, seek refuge in Me alone. I shall release you from all sins; grieve not." This is Lord Kṛṣṇa's supreme word, the top secret of all secrets.

By the expression 'Bhūyaḥ śṛṇu,' (listen again) Lord Kṛṣṇa means to say, that He also imparted His teaching to him, even before, but at that time he failed to take special note of it. So, He was conveying the mystery of all mysteries again, and expected that Arjuna would listen to it, with rapt attention.

This gospel was imparted to him in (18/57) when the Lord said to him, "Have your mind constantly fixed on Me," and also in (18/58) when He declared, "Fixing your mind on Me, you will by My grace, overcome all obstacles." But He did not use the expression 'Sarvaguhyatamam' (the supreme secret of all) before, and Arjuna did not take any special note of it. So,

again My supreme word, O mighty-armed," while here He says, "Hear again My supreme word, the most secret of all." The difference is that there He used the words 'mighty-armed' while here 'the most secret of all.' There in (10/9) He used 'Maccittāḥ' (with their minds wholly fixed on Me), while here He uses in (18/57-58) the term 'Maccittāḥ' (with thy mind fixed on Me). The difference is that the former teaching is for the general people while the latter is specially for Arjuna as He uses the second person for him. There He declared that by His grace his ignorance would be dispelled while here He says that by His grace he will overcome all obstacles.

There in (10/1) He said, "I shall speak to you, who are so loving out of solicitude for your welfare" while here He says, "I shall tell you what is good for you." There in 9/34 having said 'Fix your mind on Me' He said, "O mighty-armed, hear once again My supreme word" (10/1), while here having said, "Hear again, My supreme word, the most secret of all" (18/64) He said, "Fix your mind on Me" (18/65).

As the expression, 'Sarvaguhyatamam' (the supreme secret of all) has been used once, so has the sentence, "Abandoning all duties, take refuge in Me alone" (18/66).

in order to divert Arjuna's attention to His supreme word, the supreme secret of all, Lord Kṛṣṇa uses this expression.

'Iṣṭo'si me dṛḍhamiti'—The Lord, in the preceding verse admonishing him, asked him to do, as he wished. What can be a more severe punishment, to an obedient devotee, than these words of indifference? Arjuna having heard these words, is perturbed, by thinking that the Lord is abandoning him. In order to remove his fear He consoles him by saying, "well beloved art thou of Me." Had Arjuna not been perturbed, there would not have been any need for Lord Kṛṣṇa, to tell Arjuna, that he was well beloved of Him.

Moreover, Lord Kṛṣṇa uses the term 'Iṣṭa' (favourite), because He considers His devout devotee as His favourite deity. As a devotee, with exclusive devotion, regards the Lord as his favourite deity, so does the Lord, as He declares, "Howsoever men approach Me even so do I seek them" (Gītā 4/11). In the Bhāgavata, Lord Kṛṣṇa says to Uddhava, "O Uddhava, neither Brahmājī nor Lord Śaṅkara, nor Balarāmājī, nor Lakṣmījī, who reside in My body nor My soul, is so much loving to Me, as a devout devotee like, you."

By using the term 'Dṛḍham', the Lord means to say to Arjuna, that he should be free from fear, because he has accepted "I have sought refuge in You" (Gītā 2/7). The reason is, that anyone who having sought refuge in Him, says from his heart even once, "I am only yours," the Lord grants him security, from all beings such is His vow.

'Tato vakṣyāmi te hitam'—Lord Kṛṣṇa says to Arjuna, that he is His loving friend and therefore, He will impart to him the teaching of taking refuge in Him, which is the supreme secret of all. Further, He will unfold it to him, to do good to him, without hoping for any reward, from him. It proves that a man's welfare or good, lies in taking refuge, in the Lord, without depending on anyone else.

The man (soul), is a fragment of God, and so he should

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 māṁ namaskuru
māmevaiṣyasi satyaṁ te pratijāne priyo'si me