

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).

(iii) Renounce your affinity, with the world through equanimity.

(iv) Have your mind constantly fixed, on Me.]

'Cetasā sarvakarmāṇi mayi sannyasya'—A man, mentally should regard the body, mind, senses, intellect, things, incidents, actions and persons etc., as belonging, only to God. Due to egoism, he regards them, as his own, which is sheer foolishness. The Lord, has appointed him, as an agent, to make proper use of things, persons, body, senses and mind etc., given to him. All actions, whether mundane or spiritual, which are sanctioned by scriptures, are performed by His will. So he should surrender, all of these to Him, without having any sense of mineness.

'Matparaḥ'—A devotee, should think that the Lord is his only Supreme Goal, none else besides Him is his, and so he should surrender himself, to Him. He has nothing to do at all, with worldly affairs, things and persons etc., as they are different from him. If he regards wealth, family, body, senses and mind etc., as his own, he has to depend on them, and thus he becomes a slave to them, though he thinks, that he is their master.

In fact, the Lord is one's own, and He has the greatest regard, for His devotee. He becomes a servant of him and makes him a jewel of His crown, while worldly people try to suppress and making him their slave. Therefore, a person surrendering himself to Him, should regard Him, as his Supreme Goal.

'Buddhiyogamupāśritya'—In the Gītā, great importance has been attached to equanimity. If a man becomes equanimous, he becomes a man of knowledge, of meditation, a Yogī and a devotee. But, if he is not equanimous, the Lord does not regard him as perfect, even though, he possesses several other virtues. Equanimity is naturally found, in man. But, he becomes happy and sad, by identifying himself with happy and sad circumstances. So a man should not identify himself, with given circumstances. He, in fact remains, the same while circumstances appear and disappear. So, one should remain established, in the self. By remaining established in the self, he will have equanimity.

Equanimity is worship of God (Viṣṇu Purāṇa 1/17/90). So the Lord, exhorts Arjuna, to resort to the Yoga of equanimity.

'Maccittāḥ satataḥ bhava'—The mind of a devotee, who surrenders himself to God, is obeisant at His feet. Then his natural claim over the Lord, is revealed and He takes His seat, in his mind. This is fixing of the mind, on Him.

The Lord uses the term 'Satatam' (constantly) with 'Maccittāḥ', to exhort Arjuna to have his mind constantly fixed, on Him. When a devotee knows the fact, or even assumes, that he is God's, his mind is automatically fixed, on Him. When a disciple accepts his relationship with his preceptor, he constantly thinks of him. Even when, he does not think of his preceptor, a thought remains established in him, because he (the self) has accepted the relationship. As far as his relationship with God is concerned, it has been so since time immemorial. But, by assuming his affinity with the world, he has forgotten the real relationship. So, in order to remind him, of his real connection with Him, He exhorts him, to have his mind constantly fixed, on Him.

While performing mundane activities, a striver, should not allow his heart to be affected, by being completely absorbed in these. He should keep his heart rigid. But, while performing spiritual activities, such as chanting, the Lord's name silently or loudly, adoration and meditation etc., the heart, should be absorbed, in these activities. By doing so, his mind will be quickly fixed on Him.

<p><b>An Important Fact Pertaining to Love</b></p>
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When a striver, mentally surrenders all actions to God, he realizes his real disunion, from the world\* and when he surrenders

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\* In fact, a man can never be united with the world. He ever remains disunited from it. When the thought of a thing, which he lacks, comes to mind, it is his assumed union, with that thing. The lack of thing makes him sad. But when he receives the thing, it goes out of his mind and this disunion makes him happy. Similarly, when a thing is lost or destroyed, a man is sad,

himself to God, he is eternally united, with Him i.e., the Lord becomes, the dearest object of his love. As far as, a mental state, in love (union and disunion) is concerned, it can be of four kinds—union in eternal union, disunion in eternal union, eternal union in disunion, and disunion in disunion. These, can be explained by an illustration:—

When there is union of Lord Kṛṣṇa and Śrī Rādhā, that is union, in eternal union. When they are united, Śrī Rādhā thinks that Lord Kṛṣṇa, has gone away from her and so she cries, "O dear, where have You gone?" This is disunion, in eternal union. Lord Kṛṣṇa is not with Śrī Rādhā, but she constantly thinks of Him and feels that He is with her. This is eternal union in disunion. Lord Kṛṣṇa, has gone out of sight. But Śrī Rādhā thinks that she has not met Lord Kṛṣṇa, for a long time. She has a desire to meet Him. This is disunion in disunion.

In fact, in all the above-mentioned four states, there is ever an union of the devotee with the Lord, and there is no possibility of disunion. This union is called love, in which the lover and the beloved, both remain united. This sport of union and disunion, goes on between a devotee and the Lord, in order to exchange love.

This love enhances every moment. When a devotee meets the Lord, he is afraid lest, He should again disappear.\* So he is never satisfied, he is attracted more and more towards Him, by thinking lest He should disappear again. Thus love enhances.

In love (devotion), a devotee can have four kinds of sentiment—of service, of friendship, of affection and of conjugal

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because he has internal union with it. But if through disinclination he realizes, that it was not his and it could not be his, he is not sad. It means that there is external disunion in assumed internal union, and there is internal disunion, in assumed external union. Thus in fact, there is no union of man with the world, he assumes his union with it, by an error of judgment.

\* Both union and disunion enhance love. If there is ever-union of the two, love will not enhance, it will remain the same. Therefore the Lord disappears (conceals Himself) in order to enhance love.

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love. Out of these four, the sentiment of friendship is superior, to that of service, the sentiment of affection, is superior to that of friendship, while the sentiment of conjugal love, is superior to that of affection because the thought of His glories, majesty and supremacy goes on decreasing from the first sentiment, to the fourth one. But, out of these four, even if one sentiment attains perfection, the remaining three are, also included in it. The reason is, that the Lord is perfect, and so is love for Him and so is man (soul), being a fragment of the Lord. He remains imperfect, because of his affinity with the world. If he develops his love for Him, in anyway, this love will become perfect.

In the sentiment of service, a devotee regards himself as a servant of the Lord, who is his master. So, the Master has full control over him and can use his service in anyway, according to His own sweet will, without consulting him.

In the sentiment of friendship, the Lord is a friend of the devotee. The Lord is loving to the devotee, while the devotee loves God. God has full claim on the devotee, and the devotee also on God. So, if a devotee satisfies the desire of the Lord, the Lord is also expected to fulfil a devotee's desire.

In the sentiment of affection, a devotee thinks that he is the parent or preceptor of the Lord, Who is a child and so it is his duty, to bring Him up and to look after Him, lest he should hurt himself. When Kṛṣṇa, went to a forest, Nandabābā and Yaśodā, sent Balarāma to look after Him.

In the sentiment of Mādhurya (conjugal love)\* a devotee

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\* In the sentiment of Mādhurya (conjugal love) generally people think that it is the relationship between a man and a woman. But in fact it is not confined to a husband and a wife. 'Mādhurya' means sweetness and that sweetness develops by becoming one with the Lord. The more a devotee identifies himself with the Lord, the more sweetness develops. So if there is perfection in anyone of the sentiments either of service or friendship or affection, there will be perfect sweetness.

There is a difference between 'Abhedā' (Non-duality) and 'Abhinnatā' (identification). In non-duality a devotee regards himself as the Lord while in identification there is internal intimacy in spite of being two as are two intimate friends. The more intimacy a devotee develops, the more sweetness

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does not remember the Lord's supremacy. He thinks, that he is one with Him, because of his intimacy. He longs to provide Him, with every comfort.

Love is divine and spiritual. Only the Lord, deserves its bliss. The lover and the beloved, both are spiritual. In this sentiment of love, sometimes a lover becomes the beloved, while the beloved becomes a lover. In fact, it is the Lord Himself, Who becomes two, in order to relish love.

Some worldly ignorant people, do not understand the true nature of love. They regard lust, as love. But lust can be seen in all beings, and specially among ghosts, devils, demons and fiends etc. But, only the liberated souls, deserve love.

In lust, both the persons want to receive something or the other, from each other, while in love, a devotee wants to offer everything to the Lord. In lust, a person wants to satisfy his senses, while in love he wants to serve the Lord, without any desire for reward. Lust is physical, while love is spiritual. Lust involves delusion and pain, while love is totally free from delusion and pain, and involves emancipation and infinite bliss. In lust, there is attachment and dependence, while in love, there is relinquishment and independence. Lust is selfish while love is selfless. A lustful man, becomes a slave to others, while the Lord Himself becomes a slave, to a devotee, who possesses love. Lust changes into insipidity, while love enhances every moment, and provides bliss. Lust is born of depression, while love is revealed out of the happiness, of the beloved. In lust, a man wants to derive pleasure, while in love a devotee, wants to please the Lord. Lust leads to hell, while love leads to the abode of God. In lust, man and woman ever remain two, while in love, the devotee and the Lord, become one and the same.

**Appendix**—In the preceding verse the Lord, having declared the attainment of the eternal imperishable state, now tells the

is revealed. This is known as sentiment of love. The Lord reveals Himself in different forms to taste this love.

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 ‘madvyapāśrayaḥ’ 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