

discrimination, breaks off affinity for the world (matter), by applying his discrimination and then Pure-Consciousness remains, while a devotee having faith in Him, by having disinclination for the world, attains Him through devotion. The former, by being established in the Absolute, Who is All-Truth, All-Consciousness and All-Bliss, attains indestructible and infinite bliss, while the latter by becoming one with Him, attains infinite and ever-enhancing bliss of love.

Thus, both the strivers by renouncing their affinity for the world, attain pure-consciousness, and realize that the Lord, is being and non-being both.

**Appendix**—All actions and objects which are kaleidoscopic and perishable are—‘kṣara bhāva’ which is the Lord’s aparā prakṛti.

In knowledge there is union of the self with Brahma and in love there is intimate union (abhinnatā) of a devotee with the indwelling Lord. The Lord has declared here ‘the indwelling’ (adhiyajña) as His own Self. Therefore ‘Brahma’ is adjective and ‘antaryāmi’ (indwelling) is the noun qualified—‘brahmaṇo hi pratiṣṭhāham’ (Gītā 14/27). It means that the creator and controller of all beings Who has been mentioned as ‘Samagra’ (entire) in the Gītā, is the indwelling Lord Himself. The same ‘indwelling’ has been mentioned by the term ‘aham’ in the third and fourth verses of the fourteenth chapter in the expression—‘mama yonirmahadbrahma tasmingarbrahṇ dadhāmyaham’ and ‘aham bijapradah pitā’. In the Gītā it is mentioned for Brahma ‘na Sattannāsaducyate’ (13/12) and for entire God it is mentioned—‘sadasaccāham’ (9/19), ‘sadasattatparam yat’ (11/37).



*Link:—In the second verse, Arjuna's seventh question was, "How is one to realize You at the time of death?" Lord Kṛṣṇa, answers this question, in the next verse.*

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

antakāle ca māmeva smaranmuktvā kalevaram  
yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśayaḥ

He, who departing from the body thinks of (remembering)  
Me alone even at the time of death, attains Me, there is no doubt  
about it. 5

*Comment:—*

'Antakāle ca māmeva smaranmuktvā kalevaram yaḥ prayāti  
sa madbhāvaṁ yāti nāstyatra saṁśayaḥ'—It means, that the  
Lord by bestowing this human body upon man, gave him an  
opportunity to attain salvation, through adoration. But, he did  
not avail himself of the opportunity. Now, being helpless, the  
only way open to him is to realize Him, by remembering Him  
at least while breathing his last.

'Māmeva smaran' means, that whatever a striver hears,  
sees, understands and assumes, is nothing besides the Lord. By  
assuming so, whatever a striver thinks, at the time of death is  
nothing else, besides the Lord. Thus if a striver thinks of Him,  
at the time of death, he will attain Him.

'Madbhāvam' means, that the striver attains the state of  
Godhood whether he is a dualist or a non-dualist—this is in  
accordance with the remembrance, at the last moment. That God  
may be endowed with attributes or attributeless, endowed with  
form or formless, two-armed or four-armed etc., according to  
one's worship.

Worshippers of the Lord, attain Him by thinking of Him,  
at the time of death. But even to the minds of those who do  
not worship Him, if somehow or the other, His thought comes,  
they also attain Him. As a person, remains established in a mode  
of nature (14/18), and as he dies during the predominance of  
Nature-born qualities, (Modes) of sattva (goodness) or raja

(passion) or tama, (ignorance), he gains the same kind of world (Gītā 14/14-15), a devotee who at the time of death, remembers God, attains Him. At the end, devotees following different disciplines of worship become one, i.e., attain the same Lord, while persons having predominance of anyone of the three Nature-born modes, gain worlds according to the mode they possess viz., and follow a cycle of birth and death.

It is a special favour granted by the Lord, that a man at the time of death, by remembering Him, will attain Him, even though his conduct and life had been vicious, as the only aim of this human life, is God-realization. Otherwise, it is not befitting to the Lord Who has bestowed this human life and also to a person who has received it. Therefore, it is a warning to every person, that he should be careful to remember Him, all the time, because anytime, can be the time of death, as it keeps no calendar. In Ethics, it is mentioned that if a man wants to follow righteousness, and attain salvation, he should always remember that, he is in the grip of death.

A man, should utilize the special concession, granted to him, by God. If there is a person on the death-bed, he should be shown a picture of his favourite Deity, the name of his Deity should be chanted, and he should be reminded of his Deity's form. A spiritual atmosphere should be created, so that messengers of the god of death, may not approach him. Ajāmila, recited the name of the Lord 'Nārāyaṇa', and so messengers of God approached while the messengers of death, fled away. Then the god of death said to his messengers, "Where there is constant remembrance, loud chanting or narration of the stories of the Lord, never go there, because that place is out of our domain." By saying so, the god of death in thinking of God, tendered an apology to Him in these words, "O Lord, pardon my messengers for the offence, they have committed" (Śrīmadbhā. 6/3/30).

'He thinks of Him, at the time of death'. It means, that he may

remember anyone of His forms, as that of Rāma, Kṛṣṇa, Viṣṇu, Śiva, Durgā, Gaṇeśa or His name, place, qualities or sport. By thinking of Him, a person attains Him, because by remembering God he forgets "I am, the body and the body, is mine."

A doubt arises here, as to how a man, who has not worshipped the Lord, throughout his life, can remember Him, at the time of his death. The answer is, that either by God's special grace, or by seeing a saint or by listening to the name, play, stories of the Lord or scriptures, he may think of God and thus may attain Him. If he is interested in the Gītā, and he is on a death-bed, the eighth chapter should be recited to him, so that he may think of God at that time, as there is a special description, of the glory about thinking of Him, at the time of death. The reason, is that being a fragment of the Lord, his affinity for Him is natural. Similarly, if he dies at a place of pilgrimage, such as Ayodhyā, Mathurā, Haridvāra, Kāśī etc., he will remember the Lord, because of the spiritual influence of that place of pilgrimage. He can also think of God, at the last moment, at a place, where a spiritual atmosphere of constant remembrance, loud chanting and stories of the Lord, prevails and where spiritual discourses are held. Some terrifying situation, could also remind, the man of God. If at the time of death, he somehow or the other, takes refuge in Him, he attains Him. If, all of a sudden he thinks of his salvation, he may attain salvation. Similarly, if a striver recites the name of the Lord, to someone at the time of his death, he may attain salvation. In the scriptures, it is mentioned, that if a saint, beholds either a man on a death-bed, or his dead body, the smoke of his burning pyre, or the ash of his pyre, he attains salvation.\*

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\* Once a religious minded gentleman was offering a little holy water of the Ganges to the people. One of the persons said that he would not be purified of his numberless sins with such a small quantity of holy water. He demanded a jug of that holy water. When he was offered it he drank it and said that he would be purged of his sins. At the time of death his

### An Important Fact

In the third and fourth verses of this chapter, the six terms, such as Brahma and Adhyātma etc., reveal the Lord, in His all comprehensive forms, indicating that, all is God. Thus, a great soul who has realized, that in this world there is nothing else besides, the Lord, has not to remember Him at the time of death, as he is all the time in a wakeful state, dream, sound sleep, instinctively conscious of His eternal presence, in the same way, as a common man always remembers, "I am."

He may live at anyplace, holy or unholy, at anytime, day or night, in anystate, wakefulness, sleep, sound sleep, unconsciousness, sickness, health etc., and in any circumstances, he will certainly attain, salvation.

Besides, the above-mentioned great souls, strivers, who worship the Lord, in His different forms and names by remembering anyone of His names or forms or plays or places, will, attain Him.

Besides them, other believers who somehow or the other, think of God at the time of death, though they are not engaged continuously in His worship, also attain Him.

Thus, the remedy of remembering the Lord at the time of death, is not applicable to liberated souls, but only to strivers and common people.

**Appendix**—The person, who could not attain salvation during his lifetime, if he even at the time of death, remembering God, departs from this body, he attains God—there is no doubt about it. Then he who ever remembers God, if he thinking of God at the time of death, attains God, what is the wonder in it? The Lord has endowed the man with great freedom so that however he may attain salvation. This is God's

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life-breath passed through the tenth door and he attained salvation. (This anecdote was narrated by a striver.)

special grace showered on a man.



*Link:—He, who thinks of the Lord, at the time of death attains Him. What becomes of those, who do not think of the Lord, but think of someone else? The answer follows, in the next verse.*

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaram  
taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ

Whatever object or being a man thinks of at the time of his death or departure from the body, that alone does he attain, O Kaunteya (Arjuna) as having been always in these thoughts. 6

*Comment:—*

'Yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaram taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ'—In this ordinance of the Lord, there is reflected His unique grace, that a man may attain Him, merely by thinking of Him, at the time of death. If he thinks of a dog, he gets birth as a dog, but if he thinks of the Lord, he attains Him. How, easily attainable the Lord is!

'Sadā tadbhāvabhāvitaḥ'—Whatever being, a man thinks of at the time of death, he obtains the same body, because before obtaining the other body he has no opportunity, no power, no freedom, to change the thought, which he has at the time of death. So, he remains engrossed, in the same thought. Then he, with air, water or food etc., enters the body of a man for whose actions, he has even the least affinity. Then, from the body of the man, he enters the body of a woman and takes birth. If a man thinks of a dog, at the time of death, he takes birth as a dog. But it does not mean, that by thinking of a house or wealth, he is born as a house or wealth. It means, that if he dies while thinking of a house, he may be born as a rat or a lizard in that