

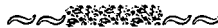
there is infinite bliss and there is not even an iota of affliction (Gītā 6/22). But by hankering after mundane pleasures and prosperity, he paves the way to eighty-four lac forms of life and hells. Therefore the Lord declares with shock—‘aprāpya māṁ nivartante mṛtyusaṁsāravartmani’ (instead of attaining Me, a man revolves in the path of the mortal world (9/3), ‘māmaprāpyaiva kaunteya tato yāntyadhamām gatim’ (instead of attaining Me he sinks down to lower planes)’ (16/20).

Whatever a man thinks of at the time of death, the same end he meets. In this connection there is a verse—

vāsanā yasya yatra syāt sa taṁ svapneṣu paśyati  
svapnavanmaraṇe jñeyam vāsanā tu vapurnṛṇām

‘Whatever longing a man has, according to that longing he dreams. He meets his end (death) according to the dream viz., at the time of death he thinks of the object according to his longing and he meets his end according to that thought.’

It means that at the time of death we cannot think of whatever we wish, but we shall think according to our latent tendency; and accordingly we shall meet our end. The thing to which we give existence and value; with which we accept our relationship and out of which we derive pleasure, we have latent desire for the same thing. If we hold that the world can’t provide us with pleasure, we shall have no such desire for the world. If there is no such desire, then at the time of death, if any thought comes to the mind, it will be only of God because in principle—all is God—‘Vāsudevaḥ sarvaṁ’. ‘Taṁ tamevaiti’—as the thread follows the needle, similarly whatever being, a man thinks of at the time of death, that alone does he attain.



*Link:—When a man gains a body according to his thought at the time of death, what should he do to remember God? The way, is indicated, in the next verse.*

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

tasmātsarveṣu kāleṣu māmanusmara yudhya ca  
mayyarpitamano buddhirmāmevaiṣyasyasaṁśayam

Therefore, think of Me at all times, and fight the war. With your mind and intellect dedicated to Me, you will surely come to Me. 7

*Comment:—*

'Tasmātsarveṣu kāleṣu māmanusmara yudhya ca'—Here, the terms 'Sarveṣu kāleṣu', have been used for thinking, not for a fight, because any action cannot be performed at all times, as every action has a beginning and an end, and it is everyone's experience. But, being always conscious of the aim of God-realization, He, is thought of, at all times.

When Lord Kṛṣṇa exhorts Arjuna to think of Him, at all times, He says, that as there is a limitation of time for other activities, such as having meals, taking sleep and earning livelihood etc., there is no such limitation of time, in thinking of the Lord. He should be thought of, at all times.

The expression 'Yudhya ca' (and fight), has been used to tell Arjuna, that he has obtained such an unsolicited opportunity for war (Gītā 2/32). So, he should perform this duty, by thinking of God. But the thought of God, is primary, while performance of the duty, is secondary.

'Anusmara' means, constant remembrance, of God. The second interpretation is, that God does not forget any being as He has declared, in the seventh chapter, "I know all beings" (7/26). When He knows all beings, it is natural for Him, to think of them. Therefore, if this being, thinks of Him, he attains salvation. In order to, be able to remember God, one must have a feeling of intense love for Him. The more intense, this feeling of love is, the oftener will, His remembrance come to one's mind.

**'Mayyarpitamanobuddhiḥ'**—Generally, it means, that a striver should surrender his mind and intellect, to Him viz., he should think of God, with his mind and have a determination with his intellect, to realize Him. But, it really means, that a striver should never think, the mind, intellect, senses and body as his own, even by an error, as all the worldly things, belong to God. So long as, a striver goes on thinking, that they are his own, they cannot be purified. The thought of accepting these, as one's own, is the main impurity which gives birth, to other impurities.

In fact, a man has his affinity only, for God, because he is His eternal fraction. So, how can he have any affinity for nature (matter)? A striver, by thinking of the mind and intellect, as God's, should surrender these to Him. Then, naturally he will realize God, because, he had a disinclination for Him, as he had an affinity for Nature (Matter) and its evolutes (i.e.,) the body, mind, intellect etc., and, affinity for these was a stumbling block.

Some of the philosophers, regard the worldly things, as God's, while others regard these as prakṛti's (nature's), but all of them agree, that they are not of men. Therefore, a striver by thinking these of God, should surrender them, to Him. By doing so, his eternal affinity for God, will be aroused.

**'Māmevaiśyasyasaṁśayaṁ'**—By surrendering your mind and intellect, to Me, you will attain Me, without any doubt, because I am ever attained to you. But, you are unable to realize this fact, because you have accepted your affinity, for the body and the world. So if you surrender the mind, intellect and yourself to Me, your eternal affinity for Me, will be revealed; there is no doubt about it.

### Some Important Facts About Remembrance

Remembrance, is of three kinds—born of knowledge, born of affinity, and born of action. Remembrance, born of knowledge never ends. Remembrance born of affinity continues, so long

as affinity continues, but remembrance born of action, is not constant. These are referred to in detail, is as follows:

(i) **Remembrance born of knowledge**—We have not to remember 'I am'. But, we commit an error by identifying ourselves, with the body. By knowledge, this error is wiped out and knowledge of 'I am', remains. In the Gītā, Lord Kṛṣṇa declares, "There was never a time, when I or you and these kings, were non-existent; nor is it that we shall cease to be in future" (Gītā 2/12). "This multitude of beings, born again and again, is dissolved at the commencement of Brahmā's night and rises again, at the commencement of his day" (8/19). In it, this multitude of beings is a portion of God, and what is dissolved and born, is body. If we renounce our assumed affinity for this perishable body, our remembrance, born of knowledge, remains constant.

(ii) **Remembrance born of affinity**—Actually, we have our real affinity for God, not for the body and the world, because we are His eternal portion. But, by accepting our affinity for the body and the world, we do not, realize our real affinity, for God. As soon as, we deny the assumed affinity, our real eternal affinity for the Lord, is automatically aroused and then there is constant remembrance, of the Lord.

(iii) **Remembrance born of action or practice**—It depends on practice. Ladies in villages, carrying a pitcher full of water, talk and walk, but are careful about the pitcher. An acrobat, while dancing and speaking, remains careful of a rope. A motor driver, while driving, changing the gear, handling the steering and talking to the conductor etc., remains careful about the road. All this, depends on practice. Thus remembrance of God, while performing different actions, is remembrance born of practice. This remembrance (born of practice) is, also of three kinds—(a) Remembrance of God, while performing mundane actions. In this primary importance, is attached to actions, and secondary to, remembrance of God. (b) Performing actions, while remembering

God. In it, primary importance is attached to the remembrance of God, and secondary to actions. Here, a person, remains careful that he should not forget God, even though worldly action, is not performed properly. (c) Performing actions, thinking them as God's. While performing actions, a striver thinks that he is fortunate enough that he is rendering service to God, through actions, because such actions are His. So, he has sweet remembrance of God, just like a father, who while performing different actions for his daughter's marriage remembers his daughter.

Spiritual pursuits are of two kinds—(i) Utterance of His name, loud chanting, listening to his sport, thinking of Him, and reading scriptures. (ii) Performance of actions, thinking them as God's, in order to please Him, without any selfish motive and in accordance with, the ordinance of scriptures. Such actions, are also included, in spiritual pursuits.

[At the end of the seventh chapter, Lord Kṛṣṇa, while describing His entire form referred to seven facts. On those seven facts, Arjuna put seven questions, at the beginning of the eighth chapter, and this topic is also over, in seven verses.]

**Appendix**—The Lord in the thirtieth verse of the seventh chapter said, 'prayānakāle'pi ca mām te vidur'yuktacetasaḥ' (they having a steadfast mind realize Me, even at the hour of death). Arjuna in the second verse of the eighth chapter put the question, "How can you be realised, at the hour of death, by persons of steadfast mind?" In response to this question the Lord said, "He who departing from the body thinks of Me alone, at the time of death, attains Me." He further said, "This rule is not applicable only to those who want to attain Me. But this is a common rule that whatever object or being a man thinks of at the time of death, that alone does he attain." (8/5-6). Death may visit at any time. There is no year, no month, no day, no hour, no minute, no moment, in which a being is free from the clutches of death. Therefore Lord Kṛṣṇa exhorts Arjuna to think of Him,

at all times—‘tasmātsarveṣu kāleṣu māmanusmara.’ “Those who perpetually think of Me, I am easily attainable to them (8/14); because he may depart from the body any time, he will depart thinking of Me only, and thus will attain Me only.” ‘mayyarpitamānobuddhiḥ’—By thinking of God all the time, a striver’s mind and intellect are dedicated to God. When a striver holds that the mind and intellect are not his and he has no connection with them—thus by renouncing the sense of mine in mind and intellect, they are naturally dedicated to God because they are the Lord’s ‘aparā prakṛti’. Though ‘parā’ and ‘aparā’—both prakṛtis are of the Lord, yet parā prakṛti has no relation with aparā but it has its relation only with God because it is a fragment of God—‘mamaivāṁśo jīvaloke’ (15/7). Therefore a striver can be ‘mayyarpitamānobuddhi’ only when he does not accept his affinity with aparā but dedicates it (aparā) to God Who is its master viz., never assumes aparā as his and for him.

Here within ‘mana’—‘citta’ and within ‘buddhi’—‘ahankāra’ should also be included. When mind and intellect are dedicated, the devotee is freed from the sense of mine and egoism.

In fact a devotee surrenders himself to God. When he surrenders himself, his all, including his so-called mind and intellect etc., are naturally surrendered to God. When all is surrendered to God, then ‘all’ does not persist but only God remains—‘Vāsudevaḥ sarvaṁ.’



*Link:—Remembrance (thinking), born of practice, mentioned in the previous verse, is described, in the next verse.*

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

abhyāsayogayuktena cetasā nānyagāminā  
paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan