

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 sarvam.’



*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

O Pārtha (Arjuna) he, who with his mind fixed in Yoga through meditation, and without wavering thinking of nothing else, and is at the time of death constantly engaged in contemplation of the Supreme Puruṣa (God), attains Him. 8

*Comment:—*

[In the twenty-eighth verse of the seventh chapter, the Lord endowed with attributes and formless, Who was described briefly has been detailed in the eighth, ninth and tenth verses, here.]

'Abhyāsayogayuktena'—In this expression, there are two words 'Abhyāsa', (practice) and yoga (equanimity). Practice, means, repeated concentration of mind on God, by diverting it from the world, while Yoga means equanimity—"Equanimity is called Yoga" (Gītā 2/48). Concentration of mind, results in joy, while its diversion leads to sadness. This is called practice, rather than, the Yoga of practice. It is called Yoga of practice, only when there is equanimity, in joy and sorrow. A striver, instead of attaching importance, to joy and sadness, should attach importance to his goal. That is establishment of mind, in Yoga.

'Cetasā nānyagāminā'—He should think of nothing else, viz., he should have no aim other than, God-realization.

'Paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan'—At the time of death with such a mind, constantly engaged in contemplation, of the Supreme Puruṣa viz., God endowed with attributes and formless, a striver attains Him.

**Appendix**—Arjuna put the question—'prayānakāle ca kathaṁ jñeyo'si niyatātmabhiḥ' (8/2) (How can You be realized, at the time of death, by persons of steadfast mind?) Having answered that question, the Lord now in the eighth, ninth and tenth verses describes the type of those who think of God at the time of death.



*Link:—Now for concentration, the Lord describes, God Who is formless and is endowed with attributes.*