

is the indicator of the trend of the mind of an individual; it cannot be recast or pre-arranged according to one's will and pleasure. Just as the dreamer is, while in a dream, the creature of his own mental make up, so does the dying man assume at the time of death, a mental make up based on his bent in the course of that career. The gross manifestation, at a suitable time and environment, of that mental structure is what is called the next birth. Man is therefore always the architect of his destiny.

What then is it that man ought to do for his welfare both here and in the hereafter? The way is shown this wise:—

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७

तस्मात् सर्वेषु कालेषु माम् अनु-स्मर युध्-य च ।

मयि अर्पित-मनः-बुद्धिः माम् एव ए-ष्यसि अ-सम्-शयः ॥

*tasmāt sarveṣu kāleṣu mām anusmara yudhya ca ।*

*mayy arpitamanobuddhir mām evai 'eṣyasi asaṁśayaḥ ॥*

तस्मात् *tasmāt* therefore सर्वेषु *sarveṣu* in all कालेषु *kāleṣu* times माम् *mām* me अनुस्मर *anusmara* remember युध्य *yudhya* fight च *ca* and मयि अर्पित मनः बुद्धिः *mayi arpitamanobuddhiḥ* with mind and intellect fixed in me माम् *mām* to me एव *eva* alone एष्यसि *eṣyasi* thou shalt come असंशयः *asaṁśayaḥ* doubtless

Therefore at all times think upon Me only and fight. With mind and understanding set on Me, you will surely come to Me. 7

The immediate duty of Arjuna is to wage the righteous war, as it is his *svadharma*. The Lord