

This section in the Geeta is describing single-pointed meditation upon the Highest. Therefore the expression AT THE TIME OF DEATH is to be understood as "AT THE MOMENT OF THE DEATH OF THE EGO." When all identifications with the body-mind-intellect are consciously withdrawn through the process of meditation, at the HALT-MOMENT of perfect inner silence and tranquillity, "WITH THE MIND UNMOVING," the meditator can follow the instructions contained in this stanza.

The term "*Bhakti*" is not to be understood in its cheap connotation, which it has come to gather in its direct translation as 'devotion.' Self-less love, seeking a fulfilment in itself, when directed towards the divine with firm faith and an all-out belief, is called *Bhakti*. Love itself means identifying with the object of love in such a way that the joys and sorrows of the beloved become equally poignant joys and sorrows of the lover. In short, the lovers become one with their beloveds, both in their physical and emotional lives. Therefore, Shankara describes *Bhakti* as "the identification of the ego with its Real Nature."

In the context of the stanza here, the important suggestion given to the meditator is that his meditation should be accompanied by a readiness to identify himself intensely with the Principle of Awareness, which has been exhaustively indicated in the previous stanza. He must come to live the Self, within himself, at that still moment