

Reality that is Visnu. *Asti*, there is; *na*, no; *saṁśayah*, doubt; *atra*, about this, in this regard, as to whether he attains (Me) or not.

‘This rule does not apply in relation to me alone.’ ‘What then?’

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

6. O son of Kuntī, thinking of any entity whichever it may be one gives up the body at the end, he attains that very one, having been always engrossed in its thought.

O Son of Kuntī, *smaran*, thinking of; *bhāvam*, any entity, any particular deity; *yam yam vā api*, whichever it may be; *tyajati*, one gives up; the *kalevaram*, body; *ante*, at the end, at the time of the departure of life; *eti*, he attains; *tam tam eva*, that very one, that very entity which is remembered—none else; having been *sadā*, always; *tadbhāva-bhāvitah*, engrossed in its thought. Engrossment in it is *tad-bhāvah*; one by whom that is remembered as a matter of habitual recollection is *tadbhāva-bhāvitah*.

Since the last thought is thus the cause of acquiring the next body—

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥७॥

7. Therefore, think of Me at all times and fight. There is no doubt that by dedicating your mind and intellect to Me, you will attain Me alone.

Tasmāt, therefore; *anusmara*, think of; *mām*, Me, in the way prescribed by the scriptures; *sarvesu kālesu*, at all times; and *yudhya*, fight, engage yourself in war, which is your own (caste) duty. *Asaṁśayah*, there is no doubt in this matter; that *arpita-mano-buddhih*, by dedicating your mind and intellect; *mayi*, to Me; *esyasi*, you—you who have thus dedicated your mind and intellect to Me, Vāsudeva—will attain; *mām eva*, Me alone, as I shall be remembered. (112)