



1 • हमारे पथप्रदर्शक

मामनुस्मर यूध्य च

This verse encapsulates the essence of the Gita's teachings, emphasizing the importance of balancing Bhakti Yoga (devotion to God) with Karma Yoga (performing prescribed duties).

5 MIN ENGLISH



तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ८-७॥

The literal meaning of this Shlok is: “Therefore, always remember Me and also do your duty of fighting the war. With mind and intellect surrendered to Me, you will definitely attain Me and, there is no doubt about it”.

As we reflect deeply on the Bhagavad Gita’s teachings, we discover profound life-changing insights that can transform our existence. One such pivotal Shloka is तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च (BG 8.7). This verse encapsulates the essence of the Gita’s teachings, emphasizing the importance of balancing Bhakti Yoga (devotion to God) with Karma Yoga (performing prescribed duties).

Mam Nusmar (Remembering God) is Bhakti Yog and Yudhyach (performing prescribed duty) is Karma Yoga. So, by remembering God and fulfilling our duties, we can cultivate a harmonious balance between spiritual growth and worldly responsibilities. This verse highlights that the Gita doesn’t advocate worshiping God only(bhakti) by abandoning our duties(Karma), but rather advises performing them with dedication, detachment, and a sense of purpose while remembering God. And this has to be a continuous process.By remembering God in every mundane chores, while walking, eating, working, sleeping, travelling, in happiness,and also in distress, HE gets established in our karma

We need to surrender our mind and intellect to God and perform our duties keeping God as a witness who will then gradually(शनैः शनैः) pave a path for us in every step ahead.

As we embark on this spiritual journey, it's essential to start by performing our prescribed duties by cultivating the habit of remembering God. As we work, we can gradually increase the oscillations (andolans) of God's name in our mind till we reach a state where we can keep remembering God (chintan) at all times, with His name resonating gently in our mind.

This remembrance shouldn't be a mechanical process, but rather a deep-seated feeling (Bhav) that God is always with us, guiding our every action. We should strive to develop a sense of reverence, acknowledging that every breath we take and every action we perform is done by His grace. Every action will become infused with a sense of divine purpose. This will take us to the level of ultimate, supreme, paramount love for God in our mind and then God's imprint/his presence, we can start experiencing in our Karm.

As we navigate the journey of life, often shrouded in uncertainty, we can rely on the guiding light of God's presence. Just as a torch in the darkness illuminates the path ahead, God's guidance will reveal the next steps as we take them. By moving in the direction of God, taking His name, and performing actions for Him, we'll find our way unfolding.

Like a child learning to walk, we may stumble but like a supporting mother we'll discover that God's helping hand is always there, supporting us through life's challenges. When we surrender our mind and intellect with this confidence and have deep faith in God, we will attain him without doubt. And that is ShriKrishna's promissory note to us.

ShriKrishna's message is clear: "Keep your mind attached to Me and do your worldly duties with your body." This universal principle, of engaging both our mind and body, applies to people from all walks of life – doctors, engineers, lawyers, housewives, students, and more. In Arjuna's case he was a warrior and his duty was to fight. So he had been instructed to fulfil his duty while keeping his mind fixed on God.

Some people neglect their worldly duties under the excuse that they are now on the path of spirituality. Others excuse themselves from spiritual practices on the pretext of focusing on their worldly engagements. Geeta says both think improperly. When we practice such Karma Yoga as instructed by ShriKrishna (Mamanusmar Yudhyach), worldly works will not suffer because the body is actively engaged in them. But since the mind is attached to God, these actions will not bind one as per the law of Karma. Only those activities result in Karmic reactions which are performed with attachment. When that attachment does not exist, even worldly law does not hold one a culprit/ an offender. For example, let us say that one person killed another man and was brought to court.

The judge asks the man: Did you kill that man?

The man replies: Yes, your honour, I confess that I killed him,so witness not needed

The judge exclaimed: Then you should be punished!

The man replies : No, your honour, you cannot punish me.

Judge : Why??

Man replies: I had no intention to kill. I have been an experienced driver. While I was driving carefully on the proper side of the road, within speed limits, with my eyes focused ahead, my brakes, steering, everything was perfect, that man suddenly ran in front of my car. What could I do?

If the lawyer of that man can establish that the intention to kill did not exist, the judge will let him off even without the slightest punishment.

From this example, we see that even in this world we are not held accountable for actions performed without attachment. The same principle applies for the Law of Karma as well.

Arjuna's experience on the battlefield illustrates this principle. Despite being engaged in a fierce battle, his mind was attached to ShriKrishna, and he didn't accrue any bad Karma. Had he been fighting the battle with attachment to worldly gain or fame, bad karmas would have been accrued to him. He was performing his duty with zero attachment so he wasn't bound by his karma.

Just as *x multiplied by 0 is always = 0*,

His actions multiplied by no attachment i.e. zero = No Karma

This shloka, if followed in our daily life will lead us to Moksha.

By dedicating our mind to God and performing our duties without attachment, we can live a life of purpose and spirituality, free from the burdens of Karma.

Remember Saint Kabir's beautiful Doha to remember the message of this Shloka:

Sumiran ki Sudhi yon karo, jyaun gagar panihara

Bolat dolat surati me, kahe Kabira vichar.

Remember God just as the village woman remembers the water pot on her head. She speaks with others and walks on the path, but her mind keeps holding onto the pot on her head.

Shri Krishnarpanamastu

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