

Reflections from Shrimad Bhagavadgita– Part 66: Chapter 7, Verses 28-30

(August 7 –August 13, 2019)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८ ॥
जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७-२९ ॥
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७-३० ॥

yeshām tvanta-gataṁ pāpaṁ janānām puṇya-
karmaṇām
te dvandva-moha-nirmuktā bhajante mām
dṛiḍha-vratāḥ
jarā-maraṇa-mokṣhāya mām āśhritya yatanti ye
te brahma tadviduḥ kṛitsnam adhyātmaṁ karma
chākhilam
sādhibhūtādhidaivam mām sādhiyajñam cha ye
viduḥ
prayāṇa-kāle 'pi cha mām te vidur yukta-chetasah

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

om tatsaditi shrimadbhagavadgitasu upanishatsu
brahmavidyayaam yogashaastre
shrikrishnarjunasamvaade
jnanavijnanayogo naam saptamodhyaayah

TRANSLATION

- (28)** But persons, whose sins have been destroyed by engaging in pious activities, become free from the illusion of dualities. Such persons worship me with determination.
- (29)** Those who take shelter in me, striving for liberation from old-age and death, come to know *Brahman*, the individual self, and the entire field of karmic action.
- (30)** Those who know me as the governing principle of the *adhibhūta* (field of matter) and the *adhidaiva* (the celestial gods), and as *adhiyajña* (the Lord all sacrificial performances), such enlightened souls are in full consciousness of me even at the time of death.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 7th Chapter called "Jnana Vijnana Yoga".

<https://drive.google.com/open?id=14RXi7jNAIGGs9NRHz9PxnCST-7boOx6O>

Chapter 7

Verse 28:

One might wonder as to why some people are seen to exclusively worship the Supreme Lord Krishna. This question is being answered with phrases, *anta-gatam paapam* and *punya-karmanaam*, meaning those whose sins have been completely eradicated by performance of virtuous deeds. This is due to having taken the shelter of a pure devotee of Lord Krishna and becoming habituated to perform meritorious activities in the mode of pure goodness without desire for rewards. Once the reactions to past sinful activities are terminated the obstruction to self-realization is neutralized and one is freed from the delusion arising from attraction and aversion to the dualities such as pleasure and pain, joy and grief, success and failure, etc. At this time, one becomes qualified and will be devoted to Lord Krishna with determination, worshipping Him exclusively.

Verse 29:

Those who have purified their consciousness after innumerable lifetimes performing meritorious spiritual activities get the association of a pure devotee of the Supreme Lord Krishna and have the opportunity to exclusively worship Him. Becoming His devotee, and desirous of freedom from old age and death (*jara-marana-mokshaaya*), they come to know all that is to be known. This is expressed by the words *te brahma tad viduh kritsnam*, meaning they get knowledge of the Supreme *Brahman* or the spiritual substratum

pervading all existence. When one gets knowledge of God, everything comes to be known in connection with him. The Vedas state: *ekasmin vijñāte sarvamidam vijñātam bhavati* “If you know God, you will know everything.” As well, they become cognizant of the *atma* or the eternal soul and aware that it is distinct from the physical body of every sentient being. Such enlightened beings understand the entire field of action to be performed in the material manifestation meaning what is to be done and what is not to be done and the total purpose of embodied existence as a human being.

Verse 30:

In this verse, Lord Krishna says that those who know Him as the Ultimate Personality, the Supreme absolute controller of all existent matter of creation (*adhibhuta*), all demigods (*adhidaiva*), and all sacrificial performances (*adhiyajna*), will be totally immersed in relishing the remembrance of Him up to and even during the moment of their death. To remember God at the time of death is exceedingly difficult. Death is much beyond the capacity of anyone’s mind and intellect to tolerate. Even before death comes, the mind and intellect stop working and a person becomes unconscious. Therefore, remembering God at the time of death is only possible for those who are beyond the pleasure and pain of the body. Such persons leave the body with full awareness or consciousness of God.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 7th Chapter called “Jnana Vijnana Yoga”.