

**Reflections from Shrimad Bhagavadgita– Part 70: Chapter 8, Verses 10-13**

(September 4 –September 10, 2019)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

प्रयाणकाले मनसाऽचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१० ॥

यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ८-११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८-१२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८-१३ ॥

*prayāṇa -kāle manasāchalena*

*bhaktiyāyukto yoga-balena chaiva*

*bhruvor madhye prāṇam āveśhya samyak*

*sa taṁ paraṁ puruṣhaṁ upaiti divyam*

*yad akṣharaṁ veda-vido vadanti*

*viśhanti yaḍ yatayo vīta-rāgāḥ*

*yaḍ ichchhanto brahmacharyam charanti*

*tat te padaṁ saṅgrahaṇa pravakṣhye*

*sarva-dvārāṇi sanyamya mano hṛidi nirudhya cha*

*mūrdhnyādhāyātmanaḥ prāṇam āsthito yoga-*  
*dhāraṇām*

*om ityekākṣharaṁ brahma vyāharan mām*

*anusmaran*

*yaḥ prayāti tyajan dehaṁ sa yāti paramām gatim*

## TRANSLATION

- (10) One who at the time of death, with unmoving mind attained by the practice of Yoga, fixes the prāṇ (life airs) between the eyebrows, and steadily remembers the Divine Lord with great devotion, certainly attains Him.**
- (11) Scholars of the Vedas describe Him as Imperishable; great ascetics practice the vow of celibacy and renounce worldly pleasures to enter into Him. I shall now explain to you briefly the path to that goal.**
- (12) Restraining all the gates of the body and fixing the mind in the heart region, and then drawing the life-breath to the head, one should get established in steadfast yogic concentration.**
- (13) One who departs from the body while remembering Me, the Supreme Personality, and chanting the syllable Om, will attain the supreme goal.**

[https://drive.google.com/open?id=1BCAbdRqEAC5x0M4\\_sdLI3HGKMKjTofLn](https://drive.google.com/open?id=1BCAbdRqEAC5x0M4_sdLI3HGKMKjTofLn)

## Chapter 8

### Verse 10:

In this verse, Lord Krishna explains that any one, who becomes full-fledged in the power of *yoga* (or the individual consciousness attaining communion with the ultimate consciousness), in the form of concentration and meditation, possessing unending devotion, and who at the time of death directs the life force through the *sushumna* channel in the spinal cord and fixes it at the *ajna chakra* between the eyebrows, meditating with steadfast mind on the Supreme Lord Krishna, most assuredly attains Him.

### Verse 11:

In this verse, Lord Krishna speaks with a view to instruct how the preceding practice is based on the sacred syllable *OM* which is the personal, transcendental sound vibration of the Supreme Lord. The utilization of the sacred *OM* mantra is a more direct means than the mere practice of directing the life force to the proper place in the physical body. The word *aksharam* means imperishable. The Brihadaranya Upanisad V.VIII.VIII, beginning *sahovacha-itad vai tad*, explains that this state is not material. It is that which the ascetics of the worlds attempt to gain access to. It is that ardent longing for which men strictly follow the vow of *brahmacaryam* or voluntary celibacy. Which aspirants is Lord Krishna referring to? Those aspirants who are striving, who have eradicated all desires, who have dedicated themselves to celibacy and the abstinent life with their spiritual preceptor. These aspirants are qualified to attain the ultimate goal. Lord Krishna speaks the word

*sangrahena* or in summary, meaning He will explain these things in brief revealing how to attain them.

**Verse 12:**

In here, Lord Krishna describes the method in brief with details, using the words *sarva-dvarani samyamyā*, meaning control of all passages which enter into the body. The words *hradi-nirudhya* means locking the mind in the heart. It denotes directing devotional feelings from the mind to the *atma* or soul in the heart and offering them to the *aksharam* or the imperishable Supreme Lord enthroned there. Thus, having restrained all the senses by withdrawing them from their respective objects, closing all the doors of the body such as the eyes, ears, etc., along with the cessation of all worldly considerations, fixing the mind in the heart and directing the life breath to the *ajna chakra* between the eyebrows, one becomes established in *yoga* or the science of the individual consciousness attaining communion with the ultimate consciousness.

**Verse 13:**

The sacred syllable *OM* is the personal sign, symbol and sound vibration of *aksharam* or the imperishable, indicating the Supreme Lord Krishna. The *OM* expresses the *brahman* or the spiritual substratum pervading all existence. At the moment of death, the one who chants *OM*, while constantly meditating upon Lord Krishna, who is the full, absolute aspect of the *brahmanand*, through the *sushumna* channel situated in the crown of the head, attains the eternal spiritual worlds described in the Vedic scriptures. The words *paramam gatim* mean the supreme destination from where there is no return, granting moksha.