

Reflections from Shrimad Bhagavadgita– Part 69: Chapter 8, Verses 06-09

(August 28 –September 3, 2019)

Please Note: Click Anywhere On The Dark Area Below to Listen to the Above Verses

ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

*yam yam vāpi smaran bhāvaṁ tyajatyan-te
kalevaram*

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥

taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

*tasmāt sarveṣhu kāleṣhu mām anusmara yudhya cha
mayyarpita-mano-buddhir mām*

मय्यर्पितमनोबुद्धिमामिवैष्यस्यसंशयः ॥ ८-७ ॥

evaiṣhyasyasanśhayam

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

*abhyāsa-yoga-yuktena chetasā nānya-gāminā
paramaṁ puruṣhaṁ divyaṁ yāti*

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८-८ ॥

pārthānuchintayan

कविं पुराणमनुशासितारं

kaviṁ purāṇam anuśhāsītāram

अणोरणीयंसमनुस्मरेद्यः ।

aṇor aṇīyānsam anusmared yaḥ

सर्वस्य धातारमचिन्त्यरूपं

*sarvasya dhātāram achintya-
rūpam*

आदित्यवर्णं तमसः परस्तात् ॥ ८-९ ॥

*āditya-varṇaṁ tamasaḥ
parastāt*

TRANSLATION

- (06) Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation.
- (07) 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; of this, there is no doubt.
- (08) With practice, O Parth, when you constantly engage the mind in remembering Me, the Supreme Divine Personality, without deviating, you will certainly attain Me.
- (09) God is Omniscient, the most ancient one, the Controller, subtler than the subtlest, the Support of all, and the possessor of an inconceivable divine form; He is brighter than the sun, and beyond all darkness of ignorance.

<https://drive.google.com/open?id=1svnjYZHy8ohQgvtBH5cnasHPZ002MJzc>

Chapter 8

Verse 06:

This verse states that whatever image prominently floats in one's thoughts at the time of death, one will become that form in their very next life. This does not mean that the Supreme Lord can simply be remembered at the moment of death in order to attain *Moksha* or liberation from cycles of birth and death. Although it is theoretically possible to do so, it is practically impossible since at the time of death, our mind naturally flows through the channels of thoughts it has created through lifelong habit. One's final thought will naturally be what was constantly reflected upon, thought of, and meditated on during their span of life based upon one's association and daily habits. The Skanda Puraan states that at the time of death it is exceedingly difficult to remember God. Death is such a painful experience, that the mind naturally gravitates to the thoughts that constitute one's inner nature. For the mind to think of God, requires one's inner nature to be united with Him. The inner nature is the consciousness that abides within one's mind and intellect. Only if we contemplate something continuously, does it manifest as a part of our inner nature. The spiritually developed have no such confusion as their remembrance of the Supreme Lord is the focal point of their lives.

Verse 07:

This is one of the most important verses of Bhagavadgita as it succinctly defines *Karma Yoga*. It essentially states that one should perform one's worldly duties, while constantly

attaching one's mind to the Supreme Lord. As described in Verse 1 above, the last flash of consciousness of a dying person determines a person's destination and life specification in their very next birth. This flash will naturally be that which one pondered and contemplated and became accustomed and habituated to perform as a daily practice. Therefore, it is imperative that if one desires to achieve *Moksha*, the ultimate goal of human existence, one shall learn about the Supreme Lord Krishna, and while becoming attached to Him unceasingly, meditate upon Him until the very moment of departure from this material existence at the moment of death. Lord Krishna also advises with the words *anusmara yudhya* meaning fight while remembering Him. This was applicable to Arjuna who was a *ksatriya* or warrior from the royal line and it is his duty to protect righteousness. But it also applies to everyone to perform their prescribed duties according to the injunctions enjoined in the Vedic scriptures. This includes one's daily duties and sometimes special occasional duties as ordained by *varnashrama* or one's position and rank within society. Thus, while performing one's specific duties daily, and adhering and following the ordinances of the Vedic scriptures, one should meditate upon the Supreme Lord with every action one performs. In this way, one will be constantly thinking of Him, and the Lord will be perpetually infused in one's consciousness. This is the most perfect and expedient way to succeed in keeping the mind and will fixed upon Lord Krishna. Naturally, at the moment of death, one who has meditated throughout one's life on Him will easily be remembering Him at the final moment of departure from the physical body. Such a person will immediately transcend to join the Supreme Lord in the eternal spiritual abode. The Lord says that there is no doubt about this whatsoever.

Verse 08:

After answering all seven questions of Arjuna raised in verses 1 & 2, and after having revealed the way to attain the Supreme Himself, Lord Krishna now elaborates on the precise type and methodology to be used to that end. He uses the words *abhyasa yoga yuktena* meaning engagement in the practice of yoga, which leads to purity of mind and equanimity. He also says *chetasa nanya gamina*, meaning *with an undeviating mind*. **Lord Krishna is referring here to the one whose mind is disciplined and firmly established in yoga or the science of the individual consciousness attaining communion with the ultimate consciousness, by the practice of meditation.** Contemplating in one's mind daily the qualities and attributes of the desired and cherished Supreme Lord at not only the fixed times but also at times that are not fixed, continuously, along with all the daily activities of life, then the object of one's focused meditation is recognized by the resplendent and effulgent Supreme Lord Himself residing in the core of one's heart, and thus, attains Him in the eternal spiritual abode at the time of death.

Verse 09:

In further elaboration of the precise methodology to be used to attain the Supreme Lord, **Lord Krishna in this verse describes His eight qualities, each of which can be meditated upon.** He begins with the word *kavim* meaning omniscient. *Puranam* means primeval or without beginning. *Anusitaram* means the establisher or regulator of the rules of creation. *Anoranīyān* means smaller than the atom. The soul is subtler than matter, but God is seated within the soul, and hence He is subtler than it. *Sarvasya Dhataram* means the maintainer and sustainer of all. *Achintya-rupam* means possessing an inconceivable form, which cannot be compared with anything in the material existence. *Aditya-varnam* means possessing a resplendent and glorious divine glow far beyond our limited material

conceptions. Finally, He is *tamasah parastat* or transcendental to the darkness or ignorance of material nature and time.