

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 8: Akṣara-Brahma-Yoga

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YouTube Link: https://youtu.be/oaBa2ETD_6k

A glimpse into the Eternal Abode of Paramātmā

The 8th Chapter of the Bhagavad Gītā is called **Akṣara Brahmā Yoga - the Yoga of the Eternal God.**

The session began with the symbolic lighting of the lamp and by offering following prayers to Parabrahma Paramātmā, and the Gurus.

Gītā teaches us to conduct life efficiently and attain liberation. It teaches us not only the art of living but also the art of leaving the world gracefully. In this chapter, HE has summarized the entire *Bhagavad Gītā* as a message to live life gracefully and attain moksha. HE explains to Arjuna about how one should conduct oneself at end of one's life.

"Ante Narayana Smritihī"

(Even though we lose our memory we should be able to remember *Narayana murthy* at the ending hour.)

In the last session we discussed about the seven questions that Arjuna posed to Sri Krishna Paramātmā.

In the 5th sloka, HE said

"Antakalecha Mameva smaran Mukha kalevaram"

If you remember me at the time of the death, You will attain ME.

The different characteristics of the Bhagavān are explained in the 9th & 10th slokas where we understand that although HE is the minutest of the minute atom, the entire world resides in HIM. In the 11th sloka, Sri Krishna talked about 3 categories of people whose actions have to be adopted by sadhakas at the time of death, to attain liberation.

"Yad Akṣaraam Veda Videvadanti" - people who study scriptures do not have attachment to the worldly things and follow celibacy shall definitely attain HIM.

Following the path of Brahmācharya indicates that they are in constant connection with the Brahma. The way these people conduct their lives at the end of life is adorable and needs to be practiced by all sadhakas for getting moksha without rebirth.

8.12

sarvadvārāṇi saṃyamyā, mano hr̥di nirudhya ca, mūrdhnyādhāyātmanaḥ(ph) prāṇam, āsthito yogadhāraṇām. 8.12

Having controlled all the senses, and firmly holding the mind in the heart, and then drawing the life-breath to the head, and thus remaining steadfast in Yogic concentration on God

Thus far, in this chapter, Paramātmā has been answering the 7th question of Arjuna - "How should one conduct oneself at the ending hour of life?"

In this sloka, *Bhagavān* explains that this human body is the city of nine gates (**Navadwara**; sense organs) which need to be closed (= controlled) if one intends to tread on the spiritual path. One needs to have complete control over the sense organs to resist from indulging in evil or inappropriate actions.

- **Eyes / vision** have to be controlled to control our temptations of vision.
- **Ears** need to be controlled from listening to wrong things.
- **Tongue** needs to be controlled from speaking ill, and also eating bad food.

Similarly other sense organs have to be controlled to resist doing wrong and immoral things.

The next step is to lock the mind in the heart "**Mano hr̥di Nirudhya**" - the sacred place where *Paramātmā* is seated. HE has clearly declared several times in the Gītā that HE resides in the hearts of all living beings- "**Hridesherjuna Tisthati**".

Paramātmā says that at the last moment of life, one should indulge in meditation (**yogadharanam**) by controlling the *navadwaras*, and holding the mind in control, push the *Prāṇa* towards the **Murdhnya Chakra**.

8.13

omityekākṣaraṃ(m) brahma, vyāharanmāmanusmaran, yaḥ(ph) prayāti tyajandehaṃ(m), sa yāti paramāṃ(ñ) gatim. 8.13

he who leaves body and departs uttering the one Indestructible Brahma, OM, and dwelling on Me in My absolute aspect, reaches the supreme goal.

In this sloka *Bhagavān* tells Arjuna about the importance of "OM " chanting when the soul leaves the body. OM is not just a sound, but a tattva that has to be meditated upon. In Mandokya upanishad, the description about OM is clearly given. **OM represents "Bhagavat Tattva"- Akṣhara Brahmā**.

All the mantras converge into OM and get absorbed in it. If one meditates on this divine letter with the mind completely devoted to HIM and push the *Prāṇa* over the head, then they are bound to reach "**Paramagati**", the supreme abode of the Paramātmā.

Dyaneshwar maharaj ji says that it is not possible to meditate when one is near death which is unpredictable, and can happen unexpectedly. However, he suggests that if one is in the habit of worshipping HIM all through his life, then Paramātmā HIMSELF will manifest in the heart of the

sadhak in his last stages, and help him to remember Paramātmā. Hence, one should always contemplate on HIM at all times.

By doing good things in life we bring meaning to our life but the ultimate aim of human life is to attain liberation which is possible only by spiritual awakening. Swamiji Maharaj explains this with a simple example. When we visit temples with beautiful ancient architecture, we first have the darshan of the deity, before getting engrossed in admiring the artistic carvings on the walls. Likewise, **in life too our prime focus should be the goal of liberation, rather than get distracted by the daily attractions that life throws at us.**

8.14

**ananyacetāḥ(s) satataṃ(m), yo māṃ(m) smarati nityaśaḥ,
tasyāhaṃ(m) sulabhaḥ(ph) pārtha, nityayuktasya yoginaḥ. 8.14**

Arjuna, whosoever always and constantly thinks of Me with undivided mind, to that Yogi ever absorbed in Me I am easily attainable.

For the first time in the Bhagavad Gītā , Shri Krishna Paramātmā says that HE is easy to attain. However there is a condition -HE is attainable only to those yogis who demonstrate **ananya-bhakti** (exclusive devotion) which means their mind is absorbed exclusively in God. The word **a-nanya means na anya, or "no other."** Thus, exclusive devotion is the precondition for attaining God. Ananya-bhakti is like the dough that is used to make rotis. Wheat flour by itself is not sufficient to make rotis; it needs to be made into a dough by adding water.

The process of meditation as per yoga Sādhanā is to focus on the formless God, devoid of any attributes. However, this practice is difficult. An alternative method is to meditate upon the personal forms of God such as Śrī Rama, Śrī Krishna, Bhagavān śiva, Bhagavān Vishnu, and others. This method is simpler and helps in keeping the mind engaged in God by focusing on HIS divine form.

In this sloka Paramātmā talks about being engaged in devotion "*Nitya and Satata*".

- **Nithya** = daily
- **Satata** = always

It is easier to do some action like japa or meditation daily, but difficult to do it always, that is through out the day. In order to follow both the actions, we should always be alert and remember Paramātmā in every task done on a daily basis. Throughout the Bhagavad gītā, Krishna Bhagavān has stressed upon exclusive devotion and surrender to attain HIM.

HE says that for people who surrender to HIM with devotion, and remember HIM in each of their actions will easily attain HIM (**tasyaham Sulabhah**).

8.15

**māmupetya punarjanma, duḥkhālayamaśāśvatam,
nāpnuvanti mahātmānaḥ(s), saṃsiddhiṃ(m) paramāṃ(ñ) gatāḥ. 8.15**

Great souls, who have attained the highest perfection, having come to Me, are no more subject to transitory rebirth, which is the abode of sorrow, and transient by nature.

What happens when one attains God?

Bhagavān tells Arjuna that by remembering HIM all the time in every day actions with exclusive devotion, such people will have no further births. The soul reaches the divine abode of God and remains there forever; it gets liberated from the cycle of life and death in this world of misery.

HE refers to the mortal world as '**Dukhalaya**' - abode of sorrows, as it is full of miseries. Joy is temporary in this world; the same thing that brings happiness today will be the cause of sorrow tomorrow. For example, indulging in sweets brings joy to one; but overindulgence may cause pain and ill-health.

Describing the yogis with **ananya-bhakti as Mahatmanaha and SamSiddhis**, Paramātmā declares that they will have no **punarjanam** (rebirth) and will have ultimate realization leading to liberation from this material world.

8.16

**ābrahmabhuvanālokāḥ(ph), punarāvartino'rjuna,
māmupetya tu kaunteya, punarjanma na vidyate. 8.16**

Arjuna, all the worlds from Brahmaloaka (the heavenly realm of the Creator, Brahma) downwards are liable to birth and rebirth. But, O son of Kuntī, on attaining Me there is no rebirth (For, while I am beyond Time, regions like Brahmaloaka, being conditioned by time, are transitory).

Bhagavān says that those who attain HIM do not go through the cycles of birth and death, where as the other beings are bound to return back to the world. This rule of rebirth applies to those good beings who reach even the "**Abrahmā Bhuvanal Loka**"- the abode of Brahmā ji. On a similar note, our country is referred to as "**Asetu himachala**" meaning the place from **Ram setu** (in the south) to **Himalayas** (in the North).

When a sadhak acquires the knowledge of self-realization, he realises the impermanence of the material world, and is not perturbed by the mundane happenings. It is akin to waking up from a nightmare. The terrifying incident that seemed so real in the dream has no effect on the person when he awakens. Infact, the realisation that it was a dream brings in a sense of relief. Similarly, when the sadhak realises that the worldly happenings are but a maya, he attains an awakened state, and is able to focus on his Ultimate Goal.

8.17

**sahasrayugaparyantam, aharyadbrahmaṇo viduḥ,
rātriṃ(m) yugasahasrāntāṃ(n), te'horātravido janāḥ. 8.17**

Those Yogis, who know from realization Brahma's day as covering a thousand Mahayugas, and so his night as extending to another thousand Mahayugas, know the reality about Time.

Shri Krishna gives a glimpse of life in Brahma loka, the knowledge of which will open our eyes to how miniscule our life and our problems are. HE says that Brahma's one day is equal to thousand yugas (**sahasrayugaparyantam ahar**), and another thousand yugas amount to one night (**ratrim yugasahasrantam**) in the Brahma loka.

For ease of understanding, our Śāstras have calculated the kala or time as follows, from the earth's perspective:

365 days = 1 year

432000 yrs = 1 **kalyug**

864000 yrs= 1 **dwaparyug**

17,28,000 yrs= 1 **treta yug**

34,56,000 yrs = 1 **sathya yug**

Total of all the four yugs ie., 43,20,000 yrs = 1 **chaturyug**

Thousands of *chaturyug* = 43,20,000 x 1000 = 43,20,000,000 yrs = **1 day of Brahmā ji**

It is mind-blowing to see the vastness of time in Brahma loka. Sri Krishna explained this to Arjuna to make him realise that his worries are very mundane and insignificant compared to the vast expanse of the universe.

8.18

avyaktādvaktayaḥ(s) sarvāḥ(ph), prabhavantyaharāgame, rātryāgame praliyante, tatraivāvyaktasañjñake. 8.18

All embodied beings emanate from the Unmanifest (i.e., Brahma's subtle body) at the coming of the cosmic day; at the cosmic nightfall they merge into the same subtle body of Brahma, known as the Unmanifest.

This shloka touches upon the connection between manifest (**vyakta**) and unmanifest (**avyakta**). At the start of Brahma ji's day, life forms get manifested from the unmanifest (**prabhavantyaharagame**); avyakta becomes vyakta. At night, the manifest merges back into the unmanifest (**ratryagame praliyante**); vyakta becomes avyakta.

Infact, this **pralaya** (destruction) happens to us every night, when we are asleep, and is termed as **nitya pralaya**. We are oblivious to what is happening around us when we are asleep, because although the physical body is resting, the mind (manifest) is said to merge with the source. It returns to the body when we wake up in the morning. Complete destruction occurs during Brahmā pralaya that occurs during Brahmā ji's night. The time span of pralaya differs depending on the loka or yoni. For example, the lifespan of insects is much shorter than ours, with some lasting only for a few hours or weeks.

From Brahmā ji's viewpoint, our life is very short. This knowledge that life on earth is very miniscule in comparison with that of the existence of Śrīsti will crush our vanity and ego. Bhagavad gītā is a wonderful tool to make us realise that ego is uncalled for, as we are insignificant in the expansive Śrīsti.

8.19

bhūtagrāmaḥ(s) sa evāyaṃ(m), bhūtvā bhūtvā praliyate, rātryāgame'vaśaḥ(ph) pārtha, prabhavatyaharāgame. 8.19

Arjuna, this multitude of beings, being born again and again, is dissolved under compulsion of its nature at the coming of the cosmic night and rises again at the commencement of cosmic day.

This process of creation and destruction is a continuous cycle, occurring naturally with the onset of Brahma's day and night.

- **Bhutva bhutva** = Coming into creation.
- **pralayate rātryāgame'vaśaḥ**= when night sets in, every thing gets dissolved / destroyed.

- **prabhavatyaharāgame** = In the morning creation happens again.

This is a natural cycle which has its start from the very beginning of creation and will continue to eternity. The concept of *srusti - pralay* is like the water cycle - water evaporates into vapour, forms into clouds and returns into water, in a never-ending cycle.

8.20

**parastasmāttu bhāvo'nyo-'vyakto'vyaktātsanātanah,
yaḥ(s) sa sarveṣu bhūteṣu, naśyatsu na vinaśyati. 8.20**

Far beyond even this unmanifest, there is yet another unmanifest Existence, that Supreme Divine Person, who does not perish even though all beings perish.

Sri Krishna Paramātmā says that there is one greater power that is beyond the *vyakta* and the *avyakta* forms of life. It is **sanātana** (eternal), and is not affected by anything. This eternal power is the **Aksara Brahma tattva**. Suppose an old piece of gold ornament is redesigned into a new one, the gold element remains the same.

Similarly, the **Brahma tattva** will remain the same, irrespective of the creation and destruction of the universe. Sri Krishna explains further about this divine power in the next shloka.

8.21

**avyakto'kṣara ityuktaḥ(s), tamāhuḥ(ph) paramāṃ(ñ) gatim,
yaṃ(m) prāpya na nivartante, taddhāma paRāmaṃ(m) mama. 8.21**

The same unmanifest which has been spoken of as the Indestructible, is also called the supreme goal; that again is My supreme Abode, attaining which they return not to this mortal world.

The divine power from which the entire creation and destruction takes place, is said to be indestructible (**avyakta**), and should be everyone's Ultimate goal (**paramam gatim**). It is HIS highest abode (**taddhama paramam mama**), from where there is no returning back (**na nivartante**).

This goal is not a physical place; but it is a state that can be attained by knowledge and devotion. Just like milk that is converted into ghee cannot be revived back into milk, the person who has attained this state cannot return to his previous state. Even when being in the human form, the person will not be connected to the outside world, but to the *brahma tattva*.

8.22

**puruṣaḥ(s) sa paraḥ(ph) pārtha, bhaktyā labhyastvananyayā,
yasyāntaḥsthāni bhūtāni, yena sarvamidaṃ(n) tatam. 8.22**

Arjuna, that eternal unmanifest supreme Puruṣa in whom all beings reside and by whom all this is pervaded, is attainable only through exclusive Devotion.

Sri Krishna reiterates that the Supreme power is within all beings (**antahsthani bhutani**), and that everything is being held together by this one force. It is so close to us, one need not search for it outside. The supreme unmanifest power can be reached through **ananya bhakti** (*na anya bhakti*;

undeviated devotion).

A note about *ananya bhakti*:

It is commonly misunderstood that Sri Krishna is asking us to show undeviated devotion to HIM alone, and not worship other deities. We should remember that the one who is speaking in the Gītā is not the avatar form of Sri Krishna , but the Bhagavān HIMSELF. HE can be reached by praying to any deity of one's liking, provided the devotion is undeviating. A sadhak should continue performing his worldly duties, but should not be excessively attached to them. His main focus should be the divine presence residing within himself.

The benefits of idol worship:

The *Brahma tattva* is so vast and formless that it is not easy to comprehend or concentrate upon. Normal mortals need some form or image to focus their mind on. The beautiful idols help us to focus our mind and attention on the Supreme power. The heart gets filled with devotion as the eyes admire the beauty and the lips sing the praises. Devotional songs describing the beauty or might of the deity enhance the bhakti bhav.

For example, the following bhajan helps bring a beautiful picture of Sri Krishna in our mind.

अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरं ।
हृदयं मधुरं गमनं मधुरं मधुराधिपते रखिलं मधुरं ॥१॥

वचनं मधुरं चरितं मधुरं वसनं मधुरं वलितं मधुरं ।
चलितं मधुरं भ्रमितं मधुरं मधुराधिपते रखिलं मधुरं ॥२॥

वेणुर्मधुरो रेणुर्मधुरः पाणिर्मधुरः पादौ मधुरौ ।
नृत्यं मधुरं सख्यं मधुरं मधुराधिपते रखिलं मधुरं ॥३॥

गीतं मधुरं पीतं मधुरं भुक्तं मधुरं सुप्तं मधुरं ।
रूपं मधुरं तिलकं मधुरं मधुराधिपते रखिलं मधुरं ॥४॥

करणं मधुरं तरणं मधुरं हरणं मधुरं रमणं मधुरं ।
वमितं मधुरं शमितं मधुरं मधुराधिपते रखिलं मधुरं ॥५॥

गुञ्जा मधुरा माला मधुरा यमुना मधुरा वीची मधुरा ।
सलिलं मधुरं कमलं मधुरं मधुराधिपते रखिलं मधुरं ॥६॥

गोपी मधुरा लीला मधुरा युक्तं मधुरं मुक्तं मधुरं ।
दृष्टं मधुरं सृष्टं मधुरं मधुराधिपते रखिलं मधुरं ॥७॥

गोपा मधुरा गावो मधुरा यष्टिर्मधुरा सृष्टिर्मधुरा ।
दलितं मधुरं फलितं मधुरं मधुराधिपते रखिलं मधुरं ॥८॥
- श्रीवल्लभाचार्य कृत

Similarly, the marathi song '**Sundar te dhyan ubhe vitewari | Kar katawari thevuniya...**' emphasizing on Bhagavān Vittal's beauty, helps one to visualise the beautiful divine power, and gives a focus point for the mind to enthrall in.

सुंदर ते ध्यान उभे विटेवरी
सुंदर ते ध्यान उभे विटेवरी
कर कटावरी ठेवोनिया
सुंदर ते ध्यान उभे विटेवरी
सुंदर ते ध्यान

तुळसी हार गळा कांसे पितांबर
तुळसी हार गळा कांसे पितांबर
आवडे निरंतर
आवडे निरंतर तेची रूप
सुंदर ते ध्यान उभे विटेवरी
सुंदर ते ध्यान

मकरकुंडले तळपती श्रवणी
मकरकुंडले तळपती श्रवणी
आ आ आ
मकरकुंडले तळपती श्रवणी
कंठी कौस्तुभमणी विराजीत
सुंदर ते ध्यान उभे विटेवरी
सुंदर ते ध्यान

तुका म्हणे माझे हेची सर्व सुख
तुका म्हणे माझे हेची सर्व सुख
पाहीन श्रीमुख
पाहीन श्रीमुख आवडीने
सुंदर ते ध्यान उभे विटेवरी
सुंदर ते ध्यान उभे विटेवरी
सुंदर ते ध्यान

The main essence is that one can worship any deity, but undeviated devotion is the key to attain the Brahma tattva.

8.23

**yatra kāle tvanāvṛttim, āvṛttim(ñ) caiva yoginaḥ,
prayātā yānti taṃ(ñ) kālaṃ(m), Vākṣyāmi bharatarṣabha. 8.23**

Arjuna, I shall now tell you the time (path) departing when Yogis do not return, and also the time (path) departing when they do return.

Addressing Arjuna as **Bharatarshabha** (the best among the Bharata dynasty), Sri Krishna says HE will throw light on two paths that are available for the soul of a devoted yogi who has dedicated his life for devotional service to Paramātmā.

The yogis have two definite paths, depending on the time of their departure from the mortal body -

- **Shukla marg** - it will unite them with the Brahma tattva, and hence will not return to this earth

(*anavruttim*)

- **Pitru marg** - it will bring them back to the mortal earth (*avruttim*).

Both the paths are of the higher order, accessible only to the devoted yogis, and inaccessible to sinners or non-devoted ordinary humans who are extensively attached to the material world than to the spiritual journey.

8.24

agnirjyotirahaḥ(ś) śuklaḥ(ś), ṣaṇmāsā uttarāyaṇam, tatra prayātā gacchanti, brahma brahmavido janāḥ. 8.24

(Of the two paths) the one is that in which, are stationed the all-effulgent fire-god and the deities presiding over daylight, the bright fortnight, and the six months of the northward course of the sun respectively; proceeding along it after death, Yogīs who have known Brahma, being successively by the above gods, finally reach Brahma.

Sri Krishna describes the shukla marg, the path of the highest order, that is believed to lead to the Brahma loka. It is accessed when the soul leaves the body at a time that is:

- **agnirjyoti** (bright and well lit)
- **ahah** (daytime)
- **shukla paksha** (bright phase of the moon; waxing phase from amavasya to purnima)
- **uttarayanam** (time of the year when sun is seen in the northern hemisphere).

There is no returning back for the soul that takes this path of enlightenment, as it unites with the Supreme. The path does not only refer to the physical state of nature, but also to the state of the yogi's chitta. If the chitta is enlightened at the time of leaving the mortal body, the soul will reach the Brahma loka.

8.25

dhūmo rātristatā kṛṣṇaḥ(ś), ṣaṇmāsā dakṣiṇāyanam, tatra cāndRāmasaṃ(ñ) jyotir, yogī prāpya nivartate. 8.25

The other path is that wherein are stationed the gods presiding over smoke, night, the dark fortnight, and the six months of the southward course of the sun; the Yogi (devoted to action with an interested motive) taking to this path after death is led by the above gods, one after another, and attaining the lustre of the moon (and enjoying the fruit of his meritorious deeds in heaven) returns to this mortal world.

On the other hand, the yogi will reach the slightly lesser order (**chandramasam jyoti**) if his soul passes over during

- **dhumo ratri** (smoky or night)
- **krishna paksha** (darker phase; waning phase of the moon from purnima to amavasya)
- **dakshinayanam** (sun is seen on the southern hemisphere)

After enjoying his temporary stay on the divine moon (not the physical moon that is visible to us), he will return to the mortal world.

8.26

śuklakṛṣṇe gatī hyete, jagataḥ(ś) śāśvate mate, ekayā yātyanāvṛttim, anyayāvartate punaḥ. 8.26

For these two paths of the world, the bright and the dark, are considered to be eternal. Proceeding by one of them, one reaches the supreme state from which there is no return; and proceeding by the other, one returns to the mortal world, i.e., becomes subject to birth and death once more.

The two paths shukla marg (**devayaan**) and krishna marg (**pitruyaan**) are considered to be eternal (**shasvate mate**).

The shukla marg takes one to the Supreme, and there is no coming back (*anavṛttim*), while the krishna marg returns the soul back to the earth (*avartate punaḥ*).

(A side note about the importance of proper pronunciation of long (deerga) and short (rusva) letters:

- **gati** = path (singular form); *i* is pronounced as **rhsva**
- **gati** = paths (plural form); *i* is pronounced as **deerga**

Extending a rhsva letter can cause a change in the meaning of the word. Hence, care should be taken not to stretch rhsva letters during shloka recitations.)

Although the two paths take the soul to higher levels, a sage who is constantly united with the Supreme power will not be agitated or worried about which path his soul will reach. This is explained by Sri Krishna in the next shloka.

8.27

naite śṛtī pārtha jānan, yogī muhyati kaścana, tasmātsarveṣu kāleṣu, yogayukto bhavārjuna. 8.27

Knowing thus the secret of these two paths, O son of Kunti, no Yogī gets deluded. Therefore, Arjuna, at all times be steadfast in Yoga in the form of equanimity (i.e., strive constantly for My realization).

This shloka is an example to show how beautifully and gently Sri Krishna is leading Arjuna towards the spiritual path. HE had earlier explained about the supremacy of **Bhagavān tattva 'vasudevam sarvam iti'** (7.19), and also explained the different paths (bhakti yoga, jnana yoga, karma yoga, etc.) that will unite him with the Supreme. Now, HE is encouraging Arjuna to not get perturbed by the different paths. HE says the yogis are not deluded by these details. If one is steadfast in yoga and is always united with the Paramātmā, there is no reason to worry about the path. Hence, Sri Krishna urges Arjuna to become steadfast in yoga (**yogayukto bhavarjuna**).

Infact, even in the 6th chapter, HE had encouraged Arjuna to become a yogi '**tasmad yogi bhavarjuna**' (6.46). Geeta pariwar has chosen this as its motto, and encourages the sadhaks to become yogis.

Bhagavad Gītā is a **Yoga Śāstra** (science of yoga), teaching us different paths of yoga or connection with the Supreme. Any yoga done under the umbrella of bhakti yoga will lead to a state where Sri Krishna HIMSELF will hold the hand of the yogi, and lead him forward. Such a yogi will obviously not have to worry about anything. Remembering HIM always, the yogi will be free from all illusions and will not be boggled by any situation.

Sant Tukaram who was constantly united with Vitthal Bhagavān through his yoga, left the mortal world saying

Amhi jato amuchya gava | Amucha rama-rama ghywa |
(I go to my abode – Good bye!)

Yogis like him consider the world as a temporary place, where they come to do their work, and then return to their original place where they rightly belong.

8.28

**vedeṣu yajñeṣu tapaḥsu caiva,
dāneṣu yatpuṇyaphalaṃ(m) pradiṣṭam,
atyeti tatsarvamidaṃ(m) veditvā,
yogī paraṃ(m) sthānamupaiti cādyam. 8.28**

The Yogi, realizing this profound truth, doubtless transcends all the rewards enumerated for the study of the Vedas as well as for performance of sacrifices, austerities and charities and attains the supreme and primal state.

Sri Krishna concludes by highlighting the merits of being a yogi.

A yogi receives fruits (**punya phala**) of much higher order than those who study scriptures (**vedesu**), perform good deeds (**yajnesu**), endure difficulties (**tapahsu**), or do charity (**danesu**). He attains (**upaiti**) a very special place (**param sthanam**) as he will completely unite with the Supreme **tattva**.

One may conclude that it is better to become a yogi instead of taking the other difficult routes like reading scriptures or doing tapah, danah, etc. However, becoming a yogi is not possible unless one indulges in these practices like studying the scriptures. Gītā is the crux of all vedas, and gives us the knowledge that takes us forward on the spiritual path. Hence, one must follow the prescribed procedures in order to finally attain the ultimate Abode.

Questions and Answers:

Hirwane ji

Q: How can we constantly focus on Paramātmā, alongside doing our mandatory worldly chores/duties?

A: We should have the same loving feeling for Paramātmā, that we have for our children, and family. No matter what job we do, the thought of our child is always running at the back of our mind. We should have the same intensity of love and affection for Paramātmā, so that HE is in our thoughts no matter what action we are doing. We should consciously develop the habit of remembering HIM. Another way is by offering whatever we do to HIM (**Aum śrī kṛṣṇārpaṇamastu**). We can start the day with a prayer, or end the night with a prayer, and offering the entire day to HIM.

Udaya ji

Q: How can we know more about our Śāstras?

A: Our sastras are vast and difficult to understand by everyone. Ordinary people like us who lack spiritual knowledge should first start with simple scriptures, like Gītā. Gītā is the simplified form of all vedas; by studying it and contemplating on the principles explained, we can move ahead, and then gradually study the difficult scriptures.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde
akṣarabrahmayogo nāma aṣṭamo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the eighth chapter entitled "The Yoga of the Indestructible Brahma."



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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