

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 8: Akṣara-Brahma-Yoga

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## Abhyāsa and Anusmaraṇa: Preparing for the Final Moment

The eighth chapter of the Śrīmad Bhagavad Gītā, **Akṣara Brahma Yoga**, reveals the path leading to the imperishable Brahman.

The session commenced with prayers, the lighting of the sacred lamp, and reverence to the Guru, offering heartfelt salutations to Śrī Vedavyāsa, Śrī Jñāneśvar Mahārāj, and Param Pujya Swami Śrī Govindadev Giri Ji Mahārāj.

The lighting of the traditional lamp symbolizes the eternal flame of Dharma, illuminating the path of wisdom while dispelling the darkness of ignorance. This was followed by the recitation of sacred verses invoking the Guru, Bhagavān Śrī Kṛṣṇa, and the Bhagavad Gītā itself.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः ॥

*The Guru is Brahmā, the Creator; Viṣṇu, the Preserver; and Mahēśvara, the Transformer. The Guru is verily the manifest Supreme Brahman. Salutations to that revered Guru.*

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम् ।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम् ॥

*I bow to the true Guru, who is tranquil, whose form is Existence-Consciousness-Bliss, who abides in the supreme joy of complete Brahman, and who is the beloved Lord of His devotees.*

यानन्द श्रुति मन्त्र शक्तिमहती ब्रह्मात्म विद्यावती ।

या सूत्रोदित शास्त्रपद्धतिरिति प्रद्योतिनान्तरदयुतिः ॥

या सत्काव्यगतिप्रसादितर्मतिर्नागुणालङ्कृतिः ।

सा प्रत्यक्ष सरस्वती भगवती मान्नायतां भारती ॥

*That divine speech which is filled with the blissful power of the Vedas and mantras, which illuminates the path of Brahma-knowledge, which shines through the disciplined systems of the scriptures, which refines*

*the intellect through noble literature and diverse virtues—may that manifest Saraswatī, the divine embodiment of wisdom, protect us.*

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं।  
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्॥  
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्।  
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

*That which was taught to Arjuna by Bhagavān Nārāyaṇa Himself, composed by the great sage Vyāsa in the midst of the Mahābhārata—O Bhagavad Gītā, You pour forth the nectar of non-duality through Your eighteen chapters. O Divine Mother, I meditate upon You, for You remove all worldly afflictions.*

नमोस्तुते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्रे।  
येन त्वया भारततैलपूर्णः प्रज्वलितो ज्ञानमयः प्रदीपः॥

*Salutations to Vyāsa of vast intellect, whose eyes resemble the wide petals of a blooming lotus, who filled the Mahābhārata with the oil of wisdom and ignited the luminous lamp of knowledge.*

We offer our deepest reverence at the feet of Mā Saraswatī, Bhagavān Vedavyāsa, Sant Jñāneśwar Mahārāj, and Guru Govind Giri Mahārāj, and extend heartfelt salutations to all seekers and participants gathered for today's session.

The Bhagavad Gītā is not merely a sacred text; it is an eternal song sung by Bhagavān Himself on the battlefield of Kurukṣetra to awaken a bewildered Arjuna and guide him back to righteousness and duty. As Gurudev beautifully states, it is the scripture that transforms a *viṣaṇṇa* (despondent) person into a *prasanna* (serene) one.

In Chapter 2, Sāṅkhya Yoga or Jñāna Yoga, we studied the nature of Ātma-tattva—the subtle form of pure consciousness (*chaitanya svarūpa*) that we have forgotten. Through knowledge, one can recognize one's true, original nature (*mūla svarūpa*). This teaching initially resonated with Arjuna's inclination to withdraw from the battlefield.

The Bhagavad Gītā begins with the words:

**धर्मक्षेत्रे कुरुक्षेत्रे**

Kurukṣetra signifies the field of action. Each one of us has our own Kurukṣetra—situations marked by struggle (*saṅgharṣa*) from which we often wish to escape. We tend to turn away from our duties to avoid the pain of consequences. Arjuna too thought that if realization through Jñāna Yoga was possible, it might be better to renounce action and retreat to the Himalayas. However, being a Kṣatriya with a predominance of rajo-guṇa, sustained equanimity through pure Jñāna Yoga was not natural for him.

Bhagavān therefore insists that Arjuna must not abandon the battlefield. Even if Arjuna were to leave physically, his mind would continue to dwell upon the conflict. One truly resides where the mind resides. Hence Bhagavān establishes the path of Karma Yoga in Chapters 3, 4, and 5. Chapter 6, Ātma-Saṁyama Yoga, emphasizes self-discipline through dhāraṇā, dhyāna, and samādhi—this is the Rāja Yoga described by Patañjali Muni.

Chapter 7, Jñāna-Vijñāna Yoga, is described by Sant Jñāneśwar Mahārāj as:

अर्जुना तया नां व ज्ञान।येर प्रपंचु हे विज्ञान।  
तेथ सत्यबुद्धि ते अज्ञान।हेही जाण॥

*O Arjuna, knowledge is that which reveals the Truth; understanding the world as it truly is, in its relation to*

the Supreme, is vijñāna. Where this right understanding is absent, that itself is ignorance—know this well.

At the conclusion of Chapter 7, Bhagavān declares:

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥

*Those who know Me as the principle governing matter (adhibhūta), the celestial order (adhidaiva), and sacrifice itself (adhiyajña), such steadfast souls remember Me even at the time of death.*

This declaration naturally leads Arjuna to inquire further. Chapter 8, **Akṣara Brahma Yoga**, therefore begins with Arjuna’s questions. *Akṣara* means imperishable, unchanging; *Brahma* refers to the Supreme regulating principle; and *Yoga* signifies the means of union. The cosmic order (*śṛṣṭi*) functions under Brahma-śakti, the un-diminishing, imperishable power. The aim of this chapter is to show how one can consciously connect with that Akṣara Brahma—especially at the most decisive moment of life.

## 8.1

### arjuna uvāca

**kiṃ(n) tadbrahma kimadhyātmaṃ(ñ), kiṃ(ñ) karma puruṣottama,  
adhibhūtaṃ(ñ) ca kiṃ(m) proktam, adhidaivaṃ(ñ) kimucyate. 8.1**

Arjuna said:

कृष्ण, what is that Brahma (Absolute), what is Adhyātma ( Spirit), and what is Karma (Action)? What is called Adhibhūta (Matter) and what is termed as Adhidaiva (Divine Intelligence)?

Having heard Bhagavān’s profound declaration at the close of Chapter 7—that those who know Him as Adhibhūta, Adhidaiva, and Adhiyajña remember Him even at the time of death—Arjuna now seeks precise clarity. His questions are systematic, deliberate, and foundational. They mark the transition from philosophical understanding to existential urgency.

• **kiṃ tad brahma** — “What is that Brahman?”

Arjuna asks about Brahman, the ultimate, imperishable reality. This is not merely curiosity about an abstract Absolute, but a desire to understand the unchanging principle behind all change—the eternal foundation that survives dissolution, death, and time.

• **kim adhyātmaṃ** — “What is Adhyātma?”

Adhyātma refers to the inner spiritual essence within the individual being. Arjuna seeks to know how the Supreme Brahman relates to the inner Self—how the cosmic truth is present within personal existence.

• **kiṃ karma** — “What is Karma?”

Karma is not merely action, but action as a binding principle. Arjuna asks what truly constitutes Karma—what makes action cause bondage, continuity, and consequence across lives.

• **adhibhūtaṃ ca kiṃ proktam** — “What is called Adhibhūta?”

Adhibhūta denotes the realm of perishable matter—the changing physical world composed of elements and forms. Arjuna wishes to distinguish clearly between the transient material field and the imperishable reality.

• **adhidaivaṃ kim ucyate** — “What is termed Adhidaiva?”

Adhidaiva refers to the divine governing intelligence—the presiding cosmic forces that regulate perception, elements, and universal functions. Arjuna asks how this divine order fits into the overall structure of existence.

Through these questions, Arjuna seeks a complete map of reality: the Absolute, the inner Self, action, matter, and divine governance. This verse lays the conceptual groundwork for Akṣara Brahma Yoga, in which Bhagavān will explain not only these principles, but their relevance at the most critical moment of life—the moment of departure.

If this knowledge is to be truly attained, certain foundational definitions of Vedānta must first be understood.

Just as in a computer class one is introduced to an entirely new vocabulary, the same principle applies here. Words such as server, memory, GB, MB, KB, and bytes were once unfamiliar. Yet, when they were repeatedly used in practice, their meanings became clear and natural to grasp.

In a similar manner, the terms spoken by Bhagavān from HIS sacred mukhāravinda (lotus-like mouth) must be accepted with depth, reverence, and attentiveness. These words are not casual expressions; they carry precise philosophical meaning. One must be willing to receive them earnestly, reflect upon them carefully, and gradually assimilate their true intent.

Only when these Vedāntic terms are understood in the way Bhagavān intends, without imposing personal assumptions or superficial interpretations—does the knowledge begin to unfold naturally. As with any specialized discipline, fluency arises not merely from hearing the words, but from living with them, contemplating them, and allowing their meaning to become clear through thoughtful engagement.

Thus, approaching Vedānta requires the same sincerity and openness that one brings to learning any new language—except here, the language is that of ultimate truth, revealed by Bhagavān, illuminating the path to understanding Paramātmā and one’s own true nature.

**Key Insight**

Arjuna’s inquiry is not theoretical; it is preparatory.

He asks not merely to know, but to orient his consciousness correctly toward the imperishable.

Before learning how remembrance at death is possible, he seeks to understand *what* is to be remembered.

Akṣara Brahma Yoga begins here—with clarity of categories, so that consciousness may later be fixed without confusion.

Understanding precedes remembrance; clarity precedes transcendence.

**8.2**

**adhiyajñaḥ(kh) kathaṃ(ñ) ko'tra, dehe'sminmadhusūdana,  
prayānakāle ca kathaṃ(ñ), jñeyo'si niyatātmabhiḥ. 8.2**

Ṛṣṇa, who is Adhiyajña here and how does he dwell in the body? And how are you to be realized at the time of death by those of steadfast mind?

Having asked about the fundamental categories of Brahman, Adhyātma, Karma, Adhibhūta, and Adhidaiva, Arjuna now turns to the most subtle and inward dimension of Bhagavān’s earlier statement—Adhiyajña and remembrance at the time of death. His questions move decisively from conceptual understanding to lived spiritual application.

• **adhiyajñāḥ kaḥ atra** — “Who is Adhiyajña here?”

Adhiyajña refers to the inner Lord who presides over all sacrifice. Arjuna seeks to know who this principle truly is—not as an external ritual deity, but as an immediate, living presence. The word *atra* (here) indicates that Arjuna is asking about Adhiyajña as something accessible and operative within embodied life.

• **kathaṃ dehe asmin** — “How does He dwell in this body?”

This question reveals Arjuna’s deepening inquiry. He wants to understand how the Supreme, spoken of in cosmic terms, resides within the individual body. How does the transcendental become immanent? How is the Lord of sacrifice present within the field of human experience?

• **prayāṅkāle ca kathaṃ jñeyāḥ asi** — “How are You to be known at the time of departure?”

Here the focus shifts to the most critical moment of life—the moment of death. Arjuna is no longer asking merely *what* is Brahman, but *how* remembrance of Bhagavān becomes possible when the body and senses are dissolving. This reflects the existential urgency of Akṣara Brahma Yoga.

• **niyata-ātmabhiḥ** — “By those of disciplined and steadfast mind”

Arjuna acknowledges that such realization is not accidental. It is possible only for those whose inner life has been regulated, purified, and steadied through sustained spiritual discipline. He seeks to understand the method and inner orientation required for such remembrance.

Through this verse, Arjuna connects metaphysics with destiny. He wants to know how the Supreme, present within the body as Adhiyajña, can be consciously realized at the final moment by a prepared seeker.

### **Key Insight**

Arjuna’s inquiry now reaches its deepest point.

Knowing the structure of reality is not enough; one must know how to *live* with that knowledge until the final breath.

Adhiyajña reveals Bhagavān as the indwelling Lord of all inner offering.  
The question of death reveals the ultimate test of one’s lifelong orientation.

Akṣara Brahma Yoga thus turns toward its central teaching: what one remembers at death is shaped by how one has lived, practiced, and disciplined the mind throughout life.

## **8.3**

**śrībhagavānuvāca**  
**akṣaraṃ(m) brahma paRāmaṃ(m), svabhāvo'dhyātmamucyate,**  
**bhūtabhāvodbhaVākaro, visargaḥ(kh) karmasaṃjñitaḥ. 8.3**

Śrī Bhagavan said:

The supreme Indestructible is Brahma, one's own Self (the individual soul) is called AdhyAtmā; and the Primal resolve of God (Visarga), which brings forth the existence of beings, is called Karma (Action).

Bhagavān now begins His response by providing precise and authoritative definitions. Each term Arjuna asked about is clarified with exactness, establishing a stable conceptual foundation for the teachings that will follow.

• **akṣaram brahma paramam** — “The Supreme Imperishable is Brahman”

Brahman is defined as *akṣara*—that which never perishes, diminishes, or undergoes change. It is *paramam*, the highest reality, beyond time, decay, and dissolution. This Brahman is not a product of creation; it remains unchanged even when the universe manifests and dissolves. This imperishability is central to Akṣara Brahma Yoga.

• **svabhāvaḥ adhyātmam ucyate** — “One’s own nature is called Adhyātma”

Adhyātma is identified as *svabhāva*—the intrinsic nature of the individual being. It refers to the inner spiritual principle through which Brahman is reflected within embodied existence. While Brahman is universal and absolute, Adhyātma is the individualized presence of that same consciousness within the living being.

Let this be understood clearly through a simple illustration.

The water of the Gaṅgā is the flowing stream of Gaṅgā-jī herself. When that same water is filled into a loṭā (a small vessel), does any essential difference arise between the two? Certainly not. Both remain identical in their guṇavattā (quality). The distinction lies only in mātrā—the measure or quantity.

The Gaṅgā’s flowing waters are vast and all-pervasive, whereas the water contained in the loṭā is limited and confined.

In the same manner, Brahman is the all-pervading power of the brahmāṇḍa (cosmic creation), present in every particle of existence. When this all-encompassing Brahmanic power becomes associated with the physical body, it appears bound and is then referred to as the jīva-ātmā (individual soul).

It is precisely to descend to this subtle level of understanding—to move from the vast to the intimate, from the universal to the individual—that the entire body of adhyātma-śāstra exists. Through such illustrations, the scriptures guide the seeker to recognize that the difference is not of essence, but of limitation and expression.

• **bhūta-bhāva-udbhava-ākaraḥ** — “The source from which the existence of beings arises”

This phrase describes the dynamic principle that gives rise to manifested life. It is the causal force that initiates becoming, diversity, and experiential existence within the field of creation.

• **visargaḥ karma-saṃjñitaḥ** — “That creative projection is called Karma”

Karma is here defined not merely as action performed by individuals, but as *visarga*—the primordial creative impulse that sets the chain of becoming into motion. It is the originating activity through which beings come into existence and enter the cycle of cause and effect.

Through this verse, Bhagavān elevates the understanding of Karma from simple physical action to a cosmic principle. Karma is the force of projection that links the imperishable Brahman with the manifested world. It is well known that within creation the cycle of seasons continues, Sūrya Bhagavān rises each day, and rivers flow unceasingly. All of this is made possible due to the gravitational force of the Earth. It is the

Earth that supports and sustains everything. Within this vast and all-encompassing process of creation, the role of the human being is expressed through personal actions, offered in the form of service. While the cosmic order functions through universal laws, the individual participates in it through conscious karma. Just as a mother gives birth to a child, resulting in the creation and continuation of life within the world, in the same way human beings contribute to the origin, nourishment, and growth of creation through their actions. Thus, within the grand movement of *ṛṣṭi*, there exists a harmonious cooperation, where the universal order sustained by Bhagavān and the individual effort of human beings together uphold and nourish life.

### Key Insight

Bhagavān establishes a clear hierarchy of reality.

- Brahman is the imperishable Supreme.
- Adhyātma is Brahman reflected as the inner Self.
- Karma is the dynamic force that initiates manifestation and continuity of existence.

Thus, human life unfolds at the intersection of the eternal, the individual, and the active principle of becoming. Understanding this structure is essential before learning how consciousness may be aligned with the imperishable at life's final moment.

## 8.4

### **adhibhūtaṃ(ñ) kṣaro bhāvaḥ(ph), puruṣaścādhidaivatam, adhiyajño'hamevātra, dehe dehabhṛtām vara. 8.4**

All perishable objects are Adhibhūta, the shining Puruṣa (Brahma) is Adhidaiva and in this body I Myself, dwelling as the inner witness, am Adhiyajña, O Arjuna !

Having defined Brahman, Adhyātma, and Karma, Bhagavān now completes the framework by clearly identifying Adhibhūta, Adhidaiva, and Adhiyajña. This verse is pivotal, for here Bhagavān directly reveals His immanent presence within the human body.

- **adhibhūtaṃ kṣaraḥ bhāvaḥ** — “The perishable state is Adhibhūta”

Adhibhūta refers to all that is subject to decay and change. The entire material field—body, objects, elements, sensations, and experiences—is characterized by *kṣaratva*, perishability. Nothing in the material realm remains fixed; all forms arise, transform, and dissolve. This impermanence distinguishes Adhibhūta from the imperishable Brahman.

- **puruṣaḥ ca adhidaivatam** — “The Puruṣa is Adhidaiva”

Adhidaiva denotes the presiding divine intelligence that governs cosmic functions. The Puruṣa here represents the luminous, organizing consciousness that directs the senses, elements, and natural laws. While Adhibhūta is the field of matter, Adhidaiva is the intelligent principle that regulates and animates that field.

The word *puruṣa* means “the one who resides in a *purī*.” Here, the human body itself is referred to as a *purī*—a dwelling place. Just as places are known by names such as Jagannātha Purī or Nāgpur, in the same way this body is a *purī*. The conscious principle (*caitanya*) that resides within this body is called *puruṣa*.



The word *śete* means “to be asleep.” This sleep does not indicate physical sleep, but a state of inner unawareness. The *ahaṅkāra* (ego) of this *puruṣa* does not recognize its own true reality. There is no clear realization that it itself is the original conscious essence (*mūla-svarūpa caitanya*).

Because of this lack of self-knowledge, the *puruṣa* remains, as it were, peacefully asleep—neutral and detached. This state of dormancy continues until true understanding dawns, and the inner consciousness awakens to its own real nature.

• **adhiyajñaḥ aham eva atra** — “I Myself am Adhiyajña here”

This is the heart of the verse. *Bhagavān* declares that He Himself is *Adhiyajña*—the inner Lord of sacrifice. *Adhiyajña* is not external or ritualistic alone; it is *Bhagavān* present within the body as the silent witness, the inner ruler who receives and sanctifies every offering of action, breath, thought, and intention.

• **dehe dehabhṛtām vara** — “In the body, O best among embodied beings”

By emphasizing *dehe*, *Bhagavān* reveals that His presence as *Adhiyajña* is immediate and intimate. He is not distant or abstract. Within the very body that acts, strives, and suffers, He abides as the indwelling consciousness. *Arjuna* is addressed as the best among embodied beings, indicating his readiness to grasp this subtle truth.

This verse bridges the outer and inner dimensions of spirituality. What appears as sacrifice outwardly is, in truth, an inner offering made to the indwelling Lord.

*Parabrahman* is distinct from *adhibhūta* and *adhidaivatam* because HE is present as *Adhiyajña*. The functioning and governance of this entire creation take place through the presiding deities (*adhiṣṭhātrī devatās*).

It is well understood that there are *ādidaivika* deities, whose worship helps in the removal of suffering. Many deities also preside over the organs of the human body. For instance, the presiding deity of the eyes is *Sūrya*, the deity of speech is *Agni*, and so on. All these deities function as presiding divine powers—the *adhiṣṭhātrī śaktis*—responsible for the orderly operation of creation.

Keeping these deities pleased is extremely important, because when bodily imbalances or disorders arise, their worship and reverential invocation bring resolution and harmony. In the Vedic traditions of *Sanātana Dharma*, especially in the performance of *yajñas*, the role of the *adhidaiva* principle is of immense significance.

It is only through the *adhidaivas* that one reaches *Adhiyajña Parabrahman Paramātmā*. This intermediate link cannot be bypassed. The beauty of this connecting principle is explained very clearly by *Swami Govinddev Giri-ji Maharaj*. He illustrates that even if one has familiarity or recognition with the Prime Minister, to actually reach him, one must still follow the established process, sending a letter through an official, following protocol, or adhering to the necessary procedure. Only by respecting this process does communication become possible.

In the same way, even though the individual being is a part of *Paramātmā* and has an intrinsic connection with HIM, reaching HIM still requires passing through these intermediate processes. *Gurudev* refers to this as “bridging.”

If the officials in between are not kept satisfied, the file does not move forward; obstacles continue to arise. Therefore, in life, the worship and reverence of all these presiding deities are extremely important. They form the indispensable bridge through which the seeker advances toward *Adhiyajña Paramātmā*.

**Key Insight**



Bhagavān completes the map of reality with a profound revelation.

Adhibhūta is the perishable world of matter.

Adhidaiva is the governing cosmic intelligence.

Adhiyajña is Bhagavān Himself dwelling within the body.

The Supreme is not only beyond creation as Brahman; He is also present within as the inner witness and receiver of all offerings.

Thus, the body becomes a sacred field, and life itself becomes a continuous yajña when actions are performed in awareness of the indwelling Bhagavān.

## 8.5

### **antakāle ca māmeva, smaranmuktvā kalevaram, yaḥ(ph) prayāti sa madbhāvaṃ(m), yāti nāstyatra saṃśayaḥ. 8.5**

He who departs from the body, thinking of Me alone even at the time of death, attains My state; there is no doubt about it.

Having revealed Himself as Adhiyajña dwelling within the body, Bhagavān now states the central principle of Akṣara Brahma Yoga with absolute clarity. This verse establishes the decisive role of consciousness at the final moment of life.

• **antakāle ca** — “At the time of the end”

The *antakāla* is the moment when the body is being relinquished and sensory functions are withdrawing. It is a moment of transition when the accumulated orientation of a lifetime comes to fruition. Bhagavān draws attention to this critical threshold.

• **mām eva smaran** — “Remembering Me alone”

The word *eva* is decisive. It signifies exclusive remembrance, not divided attention. This remembrance is not a last-minute mental effort, but the natural culmination of a life lived in awareness of Bhagavān. What dominates consciousness throughout life spontaneously arises at death.

• **muktvā kalevaram** — “Having abandoned the body”

The body (*kalevara*) is treated as an instrument that is laid aside. The Self does not perish with the body; only the outer sheath is relinquished. This phrase reinforces the teaching of imperishability established earlier.

• **yaḥ prayāti sa madbhāvaṃ yāti** — “Such a one attains My state”

Attaining *madbhāva* means attaining Bhagavān’s state of being—freedom from limitation, bondage, and repeated birth. It is not mere proximity to Bhagavān, but participation in His nature, aligned with the imperishable Brahman.

• **nāsti atra saṃśayaḥ** — “There is no doubt in this”

Bhagavān removes all ambiguity. This is not conditional, symbolic, or speculative. It is a definitive assurance given by the Supreme Himself.

This verse does not introduce a new rule; it reveals a law of consciousness. The final thought reflects the

deepest, most ingrained orientation of one's life.

Śrī Bhagavān further explains that the time of departure (prayāṇa-kāla) is the most decisive moment. This is precisely why, when someone's departure from the body is near, it is traditionally advised that Śrīmad Bhagavad Gītā or Rāmacaritamānasa be read aloud in their presence. Through such sacred recitation, the remembrance of that imperishable Paramātmā-tattva alone remains firmly established in consciousness.

### Key Insight

The state attained after death is determined by the state cultivated during life.

Remembrance at death is not accidental. It is the harvest of sustained remembrance in living.

When the mind has learned to rest in Bhagavān while acting, striving, and offering, it naturally rests in Him when the body falls away.

Therefore, Akṣara Brahma Yoga teaches not fear of death, but preparation for it—by living each moment in awareness of the indwelling Bhagavān, so that the final moment becomes a natural return to Him.

## 8.6

### **yaṃ(m) yaṃ(m) vāpi smaranbhāvaṃ(n), tyajatyante kalevaram, taṃ(n) tamevaiti kaunteya, sadā tadbhāvabhāvitaḥ. 8.6**

Arjuna, thinking of whatever entity one leaves the body at the time of death, that and that alone one attains, being ever absorbed in its thought.

After affirming the supreme fruit of remembering Bhagavān at the time of death, Bhagavān now states the universal and impartial law governing the soul's onward journey. This verse explains *why* remembrance is decisive and *how* destiny unfolds according to inner absorption.

• **yaṃ yaṃ vā api smaran bhāvaṃ** — “Whatever state one remembers”

The repetition *yaṃ yaṃ* establishes an unbroken law. There are no exceptions. The remembered *bhāva* may be noble or base, divine or mundane. Whatever dominates consciousness becomes the determining force.

• **tyajati ante kalevaram** — “At the time of relinquishing the body”

Death is described as *tyāga*—the abandoning of the body. At this moment, effort drops away and the deepest tendencies of the mind surface naturally. The final thought is not manufactured; it is revealed.

• **taṃ tam eva eti** — “That alone one attains”

Consciousness moves by affinity. The soul gravitates toward the state it has inwardly cultivated. This is not reward or punishment imposed from outside; it is the natural consequence of inner orientation.

• **sadā tad-bhāva-bhāvitaḥ** — “Being continually shaped by that state”

The final remembrance is the crystallization of lifelong conditioning. One becomes what one repeatedly dwells upon, fears, desires, loves, or worships. Habitual absorption (*bhāvana*) engraves the mind, and death merely exposes that engraving.

This principle is also validated through the lens of physical science, particularly by the Law of Conservation

of Energy, which states that energy can neither be created nor destroyed; it only transforms from one form to another. That which departs from one state must necessarily reach another. Here, this energy is caitanyamayī śakti—conscious, living energy.

It is an unbroken law of creation that the nature of one's contemplation in the previous embodiment inevitably carries forward and reaches its corresponding destination.

### **Illustration: The Story of King Jada Bharata**

King Jada Bharata renounced his kingdom and wealth and withdrew into the forest to meditate on Bhagavān. His life was disciplined, austere, and devoted. Yet one day, he saw a young deer whose mother had fled in terror from a predator. Moved by compassion, he rescued and cared for the helpless animal.

Gradually, concern turned into attachment. His mind, once absorbed in Bhagavān, became preoccupied with the welfare of the deer. At the time of death, instead of remembering Bhagavān, his consciousness was filled with anxiety for the deer.

As a result, he was reborn as a deer. Though he retained awareness of his past life, liberation was delayed. Only after taking another human birth did he finally attain release.

This story reveals a sobering truth: even advanced seekers are vulnerable to attachment if vigilance is lost. Compassion without inner detachment can quietly bind the mind.

### **Supporting Insight from Sant Tukaram Maharaj**

रात्रंदिन आह्वां युद्धाचा प्रसंग ।  
अंतर्बाह्य जग आणि मन ॥

*Day and night, we are engaged in battle— with the outer world and with the inner mind.*

Sant Tukaram Maharaj reminds us that life is a continuous struggle to guard inner orientation. The battle is not only external; it is inward, moment to moment.

### **Key Insight**

Death does not alter consciousness; it unveils it.

What one remembers at death is what one has practiced in living.

Even renunciation and knowledge are not safeguards if attachment quietly takes root. Therefore, Akṣara Brahma Yoga teaches constant inner vigilance—not fear of death, but mastery over remembrance.

Live remembering Bhagavān, act remembering Bhagavān, so that when the body falls away, the mind naturally rests where it has always learned to dwell.

## **8.7**

**tasmātsarveṣu kāleṣu, māmanusmara yudhya ca,  
mayyarpitamanobuddhiḥ(r), māmevaiśyasyasaṁśayaḥ. 8.7**

Therefore, Arjuna, think of Me at all times and fight. With mind and reason thus set on Me, you will doubtless come to Me.

Having established the decisive law of remembrance at the time of death, Bhagavān now gives a practical, compassionate, and immediately applicable instruction. This verse forms the living bridge between life and

death, between philosophy and action.

• **tasmāt** — “Therefore”

This word connects the entire preceding teaching to the present instruction. Because the final remembrance determines the future state, the discipline of remembrance must begin now—not at death, but in life.

• **sarveṣu kāleṣu mām anusmara** — “Remember Me at all times”

Bhagavān does not say “remember Me at the end,” but *at all times*. Constant remembrance (*anusmaraṇa*) transforms the mind’s habitual orientation. When remembrance becomes continuous, the final moment takes care of itself.

• **yudhya ca** — “And fight”

This command is deliberate and emphatic. Bhagavān does not permit Arjuna to escape into withdrawal or inactivity. Spiritual life is not a rejection of duty. For Arjuna, remembrance must coexist with action. Yoga is lived in engagement, not escape.

• **mayi arpita-mano-buddhiḥ** — “With mind and intellect offered unto Me”

Here, Bhagavān defines the inner mechanism of Karma Yoga. The mind (*manas*) with its emotions and the intellect (*buddhi*) with its decisions are to be consciously offered to Bhagavān. Action continues, but ownership dissolves. The doer remains, ego recedes.

• **mām eva eṣyasi asaṁśayaḥ** — “You will surely attain Me, without doubt”

This is an unconditional assurance. When life itself becomes an act of remembrance and offering, the destination is certain. Bhagavān removes all anxiety and hesitation by declaring the result with absolute certainty.

This verse resolves the apparent conflict between remembrance and responsibility. One need not choose between spirituality and worldly duty. True Yoga integrates both seamlessly.

### Key Insight

- Remembrance is not opposed to action; it sanctifies it.
- Do not wait for the final moment to remember Bhagavān.
- Train the mind through daily life, daily struggle, daily duty.
- When remembrance accompanies action, action no longer binds.

This is Bhagavān’s compassionate path for the seeker in the world: Remember Me—and do what must be done.

When life itself becomes remembrance, death loses its power to disturb, and the return to Bhagavān becomes inevitable.

## 8.8

**abhyāsayogayuktena, cetasā nānyagāminā,**

## paRāmaṃ(m) puruṣaṃ(n) divyaṃ, yāti pārthānucintayan. 8.8

Arjuna, he who with his mind disciplined through Yoga in the form of practice of meditation and thinking of nothing else, is constantly engaged in contemplation of God attains the supremely effulgent Divine Puruṣa (God).

After commanding Arjuna to remember Bhagavān at all times while performing his duty, Bhagavān now reveals the inner discipline by which such remembrance becomes stable and natural. This verse explains the *means* by which the law of remembrance taught earlier becomes realizable.

• **abhyāsa-yoga-yuktena** — “Endowed with the Yoga of practice”

Remembrance is sustained through *abhyāsa*—repeated, patient, and lifelong practice. The mind does not become steady by instruction alone; it becomes steady through gentle insistence. Meditation, recollection, and conscious re-alignment of thought gradually weaken old tendencies and create a new inner orientation.

Sant Jñāneśwar Mahārāj captures this truth with compassionate clarity:

तू मन बुद्धि साचेंसी । जरी माझिया स्वरुपीं अर्पिंसी ।  
तरी मातें चि गा पावसी । हे माझी भाक ॥

“If you truly offer your mind and intellect into My very nature, then you will surely attain Me—this is My solemn assurance.”

Here, practice is not mechanical repetition; it is loving offering of mind (*man*) and intellect (*buddhi*) into the Divine.

• **cetasā nānya-gāminā** — “With a mind that does not go elsewhere”

The mind’s natural habit is dispersion. Bhagavān does not ask for violent suppression, but for training. Through *abhyāsa*, the mind slowly learns to return to one center. When distractions arise, they are neither indulged nor feared—they are gently released.

• **paramaṃ puruṣaṃ divyaṃ** — “The Supreme, Divine Puruṣa”

The object of contemplation is clearly specified. It is not a transient form, emotion, or idea, but the *Param Puruṣa*—the luminous, self-effulgent Consciousness that transcends and pervades all. Contemplation gains power when its object is eternal.

Tulsidas echoes this inner aspiration in his prayer:

इति वदति तुलसीदास शंकर, शेष-मुनि-मन-रंजनम् ।  
मम हृदय-कंज-निवास कुरु, कामादि खल दल गंजनम् ॥

“O Lord, delight of Śiva, Śeṣa, and the sages, make Your abode in the lotus of my heart, and destroy the host of enemies such as desire.”

True contemplation is not merely remembrance of the Divine—it is inviting the Divine to dwell permanently within the heart.

• **yāti pārtha anucintayan** — “He attains Him through constant contemplation”

*Anucintana* means unbroken inward reflection. When contemplation becomes continuous, it ceases to feel like effort. The mind begins to take the form of what it contemplates.

## Illustration: The Brungi Insect

Bhagavān Dattātreyā is said to have had twenty-four Gurus, one of whom was a humble bhrungi insect.

A bhrungi captures another insect and seals it inside a small mud enclosure. Standing outside, the bhrungi repeatedly produces a humming sound. The trapped insect, filled with fear, thinks constantly of the bhrungi. Over time, due to uninterrupted contemplation, the insect undergoes transformation and eventually emerges as a bhrungi itself.

This natural phenomenon reveals a profound spiritual law: continuous contemplation leads to identification and transformation.

Just as the insect becomes what it constantly thinks about, the human mind too takes the form of its object of contemplation. When Bhagavān alone is remembered, the seeker gradually becomes fit to attain Bhagavān.

### Key Insight

The mind becomes what it repeatedly contemplates.

- Practice steadies the mind.
- Steadiness enables contemplation.
- Contemplation brings transformation.

This is why Bhagavān does not ask for momentary remembrance, but lifelong *abhyāsa*.

When the mind is trained to dwell in the Divine during life, it does not struggle to remember at death.

It simply goes where it has always learned to live.

## 8.9

**kaviṃ(m) purāṇamanuśāsītāraṃ,  
aṇoraṇīyaṃ(m) śamanusmaredyaḥ,  
sarvasya dhātāRāmacintyarūpaṃ(m)  
ādityavarṇaṃ(n) tamasaḥ(ph) parastāt. 8.9**

He who contemplates on the all-knowing, ageless Being, the Ruler of all, subtler than the subtle, the universal sustainer, possessing a form beyond human conception, effulgent like the sun and far beyond the darkness of ignorance.

After explaining the discipline of practice (*abhyāsa*) and unwavering contemplation, Bhagavān now reveals the *nature of the Divine Reality* upon which the seeker is to meditate. This verse is not poetic ornamentation; it is a precise spiritual description meant to orient the mind correctly toward the Supreme.

- **kaviṃ** — “The all-knowing Seer”

Bhagavān is *kavi*—not merely learned, but the seer whose knowledge is direct and total. Past, present, and future are equally transparent to Him. This establishes that the object of contemplation is conscious awareness itself, not an inert principle.

- **purāṇam** — “The most ancient”

Though Bhagavān is ever-present, He is beyond time. He existed before creation, before space and causation. His antiquity is timelessness, not age.

Now Bhagavān offers a beautiful description of the pure Saccidānandaghana Parameśvara. It is essential to understand how supremely divine and exalted that nirākāra (formless) reality truly is.

Parameśvara knows everything. HE has no beginning and no end. HE is the regulator and controller of all. HE is subtler than even the subtlest atom—just as Sant Tukārām Mahārāj expresses:

**अणुरेणियां थोकडा ।तुका आकाशाएवढा ।**

Smaller than the minutest particle, yet as vast as the sky.

And yet, despite being so subtle, HE is infinitely powerful—so powerful that HE sustains and upholds the entire universe. The gross (sthūla) is never all-pervading; it is that which is pervaded. This can be understood through a simple illustration familiar to all: ice, water, and steam. When ice melts into water, it becomes more expansive; when water turns into steam, it becomes even more expansive. Subtlety brings pervasiveness.

Because Parameśvara is subtler than the atom, HE cannot be perceived by the eyes. At the same time, because HE is supremely effulgent, HE also cannot be seen. Nor can HE be grasped through logic or intellectual speculation alone.

Therefore, the only approach available to the seeker is cintana—deep contemplation. Through reverent contemplation, the mind gradually aligns itself with that supreme, formless, all-pervading consciousness, which is Parabrahman Paramātmā.

Sant Jñāneśwar Mahārāj expresses this paradox with luminous simplicity:

जयाचें आकारावीण असणें । जया जन्म ना निमणें ।  
जें आघवेंचि आघवेंपणें । देखत असे ॥ ८६ ॥  
जें गगनाहूनि जुनें । जें परमाणुहूनि सानें ।  
जयाचेनि सन्निधानें । विश्व चळे ॥ ८७ ॥  
जें सर्वाति यया विये । विश्व सर्व जेणें जिये ।  
हेतु जया बिहे । अचिंत्य जें ॥ ८८ ॥

“That which is older than the sky, That which is subtler than the atom, By whose mere presence the entire universe moves.”

This verse beautifully mirrors the Gītā’s teaching—Bhagavān transcends the vastest and the minutest, yet animates all.

• **anuśāsītāram** — “The supreme governor”

Bhagavān is the inner ruler who governs cosmic order without effort. Laws of nature, moral order, and harmony operate through His presence, not through compulsion.

• **aṅoḥ aṅīyam** — “Subtler than the subtlest”

Bhagavān cannot be grasped by senses or intellect. He pervades even the smallest particle while remaining unobjectifiable. This subtlety ensures that contemplation turns inward rather than outward.

• **sarvasya dhātāram** — “The sustainer of all”



He does not merely create and withdraw; He continuously supports existence. Every moment of being is upheld by His presence. The universe exists not independently, but dependently.

- **acintya-rūpam** — “Of inconceivable form”

Bhagavān has form, yet that form cannot be confined within mental images. This protects the seeker from reducing the Infinite into imagination while allowing devotion to remain alive.

- **āditya-varṇam** — “Effulgent like the sun”

The sun shines by borrowed light; Bhagavān shines by His own nature. He is the light of consciousness by which the mind knows, the intellect discerns, and awareness exists.

- **tamaśaḥ parastāt** — “Beyond darkness”

*Tamas* signifies ignorance, inertia, and delusion. Bhagavān stands entirely beyond these. Where His knowledge dawns, darkness cannot remain.

This verse elevates contemplation from effortful remembering to luminous abiding. The seeker is guided to meditate on Bhagavān as simultaneously transcendent and immanent, subtle yet sustaining, formless yet radiant.

### Key Insight

True contemplation requires a correct vision of the Divine.

Bhagavān is older than the sky, subtler than the atom, yet the silent force by which all moves.

When the mind contemplates such a Reality, it gradually sheds limitation, ignorance, and fear.

To remember Him thus is not to imagine, but to align consciousness with the very source of existence—beyond darkness, beyond decay, beyond doubt.

The session concluded here and was reverently offered at the lotus feet of Bhagavān. This was followed by a thoughtful and engaging question-and-answer session.

### Question and Answer

**M. B. Kaushik Ji**

**Q:** Can you explain the words *adhibhūtaṃ*, *adhidaivatam*, and *adhiyajñaḥ* as mentioned in Verse 8.4?

**A:** These three terms together describe the complete structure of existence—matter, governing intelligence, and the indwelling Divine.

*Adhibhūta* refers to all that is subject to decay and change. The entire material field—our physical body, objects, elements, sensations, and experiences—is characterized by *kṣaratva*, perishability. Nothing in this realm remains fixed; all forms arise, transform, and dissolve. This impermanence is what distinguishes *Adhibhūta* from the imperishable Brahman.

*Adhidaiva* denotes the presiding divine intelligence that governs cosmic and physiological functions. It is the organizing consciousness that directs the senses, the elements, and the laws of nature. If *Adhibhūta* is the field of matter, *Adhidaiva* is the intelligent administrative principle that regulates and animates that field—much like ministers who govern various departments.

*Adhiyajña* is the most intimate of the three. Bhagavān declares that He Himself is *Adhiyajña*—the inner

Lord of sacrifice dwelling within the body. Adhijajña is not limited to external ritual; it is Bhagavān present as the silent witness and inner ruler, who receives and sanctifies every offering of action, breath, thought, and intention. Using a worldly analogy, Adhijajña may be compared to the Prime Minister, in whom all authority ultimately rests.

### **Chhama Agrawal Ji**

**Q:** I tend to forget some verses of the Bhagavad Gītā while trying to balance my study with household activities. How can I manage this better?

**A:** Please do not be discouraged. Our primary intention is not mechanical memorization, but understanding the core principles of the Bhagavad Gītā and ultimately realizing our true nature. That is what truly matters.

Ask yourself—can we not remember Paramātmā while performing household activities? In fact, it is a great achievement that we feel uneasy when we are unable to recite or remember the Gītā. That itself shows growing inner attachment.

### **जयतु जयतु गीता वाङ्मयी कृष्णमूर्ति ।**

Remember Bhagavān while performing every activity. Involve Him consciously in whatever you do. Bhagavān Himself teaches:

### **अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।**

Through steady practice, let the mind learn to associate every action with Him. When such companionship develops, even Paramātmā would not wish to leave your company.

This is called *anusmaraṇa*—continuous remembrance—not withdrawal from life, but living with inner awareness.

### **Kalpana Tayal Ji**

**Q:** You explained that Adhijajña is like the Prime Minister and Adhidaiva like the Cabinet, and that the *Chaitanya Tattva* within us is the Puruṣa. Then how should we understand the statement:

### **अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।**

Does Adhijajña perform activities within us?

**A:** Yes, indeed. The process of Adhijajña is continuously operating within us.

Do we consciously perform the internal activities of the body? No. The functioning of the heart, the digestive fire, respiration, and circulation—these are not governed by our personal will. They are carried out by the indwelling Divine principle.

When Bhagavān says He becomes *Vaiśvānara* and resides in the bodies of living beings, He is revealing His role as Adhijajña—the inner operator who sustains life itself. All internal sacrifices, all unconscious offerings that keep the body alive, are performed by Him.

Thus, Adhijajña is not merely a concept; it is the living Divine presence through which life functions moment to moment.

The session concluded with gratitude, clarity, and renewed resolve to integrate remembrance of Bhagavān into every aspect of life.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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