

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 8: Akṣara-Brahma-Yoga

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YouTube Link: <https://youtu.be/xl6mSFgz03l>

## Unveiling the Ultimate Reality: Brahma, Adhyātma, and the Law of Karma

The **eighth chapter** of the Srimad Bhagavad Gītā, **Akṣara Brahma Yoga**, unveils the **path 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 Puja 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**.

### Guru Vandana: The Eternal Guide

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात्परब्रह्म तस्मै श्रीगुरवे नमः ॥

"The Guru is Brahmā (the Creator), Viṣṇu (the Preserver), and Śiva (the Destroyer). The Guru is the self-revealing, limitless Brahman. Salutations to that revered Guru."

### Śrī Kṛṣṇa Vandana: The Supreme Guide

कृष्णाय वासुदेवाय हरये परमात्मने ।  
प्रणतः क्लेशनाशाय गोविन्दाय नमो नमः ॥

"Salutations to Kṛṣṇa, the son of Vasudeva, to Hari, the Supreme Soul. To Govinda, the one who destroys all sufferings—we bow before You again and again."

## Gītā Vandana: The Divine Song of Liberation

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

*"That which was taught to Arjuna by Lord Nārāyaṇa Himself, composed by the great sage Vyāsa in the middle of the Mahābhārata, O Bhagavad Gītā! You shower the nectar of non-duality through your eighteen chapters. O Divine Mother, I meditate upon You, for You remove all worldly miseries."*

## Vyāsa Vandana: The Sage of Infinite Wisdom

नमोऽस्तु ते व्यास विशालबुद्धे  
फुल्लारविन्दायतपत्रनेत्रे ।  
येन त्वया भारततैलपूर्णः  
प्रज्वलितो ज्ञानमयः प्रदीपः ॥

*"Salutations to Vyāsa, the one of immense intellect, whose eyes resemble the wide petals of a blooming lotus, who has filled the Mahābhārata with the oil of wisdom and lit the eternal lamp of knowledge."*

After offering **reverence to Swami Govind Dev Giri Ji Mahārāj** and to all the **Gītā Sādhakas (seekers of Gītā wisdom)** present, the **discourse on Akṣara Brahma Yoga commenced**.

## Bhagavad Gītā: The Divine Song of the Supreme

The **Bhagavad Gītā is an unparalleled divine song**, sung by Bhagavān Himself on the **battlefield of Kurukṣetra**. While describing its **profound impact**, **Śrī Jñāneśwar Mahārāj** beautifully states:

तैसा वाग्विलास विस्तारु । गीतार्थेसी विश्व भरू ।  
आनंदाचे आवारू । मांडू जगा ॥ १३-११६० ॥

*"Such will be the expansion of divine speech, that the meaning of the Gītā will pervade the entire universe, filling it with bliss and establishing an abode of joy for all."*

फिटो विवेकाची वाणी । हो कानामनाची जिणी ।  
देखो आवडे तो खाणी । ब्रह्मविद्येची ॥१३-११६१ ॥

*It will remove all that may be lacking in discrimination, the life of the ear and the mind will be renewed, and anyone who desires it will discover a mine of the knowledge of the Self.*

The **ultimate purpose of life** is to **realize that we are a part of the eternal Sat-Cit-Ānanda (Existence-Consciousness-Bliss)**. Recognizing this truth, **Śrī Jñāneśwar Mahārāj envisions spreading divine bliss across the world**.

Bhagavān **extracted the nectar of wisdom from the Upaniṣads**, just as a **cowherd milks a cow**, and provided this wisdom to **Arjuna—and through him, to all of humanity**.

## The Transition from Chapter 7 to Chapter 8

At the conclusion of the **seventh chapter—Jñāna Vijñāna Yoga**, Bhagavān introduced **certain profound concepts** that Arjuna was unfamiliar with.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।  
ते ब्रह्म तद्विदुः कृत्स्नम् अध्यात्मं कर्म चाखिलम् ॥ 7.29 ॥

"Those who take refuge in Me and strive for liberation from old age and death, they come to know Brahman (the Absolute), the entire field of Adhyātma (Self), and the complete domain of Karma (action)."

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ 7.30 ॥

"Those who know Me as Adhibhūta (the perishable world), Adhidaiva (the divine governing intelligence), and Adhiyajña (the Supreme Sacrificial Principle), even at the time of death, they alone attain Me."

Being a **devoted disciple**, Arjuna immediately seeks to **clear his doubts** regarding the **technical terms introduced by Bhagavān in these verses**.

Thus, **Chapter 8 begins with Arjuna's questions**.

## 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:

Kṛṣṇā, 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)?

This verse marks the beginning of Arjuna's inquiries into the nature of existence, action, and the supreme truth. In the previous chapter (7.29-7.30), Śrī Bhagavān introduced terms such as Brahma, Adhyātma, Adhibhūta, Adhidaiva, and Adhiyajña, leaving Arjuna eager to grasp their deeper meaning. His curiosity reflects his desire for clarity on these fundamental spiritual concepts:

- **What is Brahma?**

- Arjuna asks about the eternal, unchanging reality that lies beyond the material world.
- Brahma refers to the supreme, imperishable truth that pervades all existence and transcends birth and death.

- **What is Adhyātma?**

- He seeks understanding of the individual Self (Ātman) and its connection with Brahma.
- Adhyātma refers to the inner consciousness that shapes human perception and experience.

- **What is Karma?**

- Arjuna desires to comprehend action (Karma) not just at a physical level but in its deeper, spiritual context.
- He seeks to understand how actions influence the cycle of birth and rebirth and what determines their binding or liberating nature.

- **What is Adhibhūta?**

- He inquires about the material world (Prakṛti) and its perishable nature.
- Arjuna wishes to understand how the ever-changing physical reality relates to eternal spiritual truth.

- **What is Adhidaiva?**

- This refers to the governing divine force that regulates creation, sustenance, and dissolution.
- Arjuna seeks clarity on the celestial intelligence that influences the functions of nature and living beings.

### **Key Insight**

Arjuna's inquiries reveal a structured approach to understanding existence, consciousness, action, and divinity. His questions follow a logical progression:

#### **1. From the Universal to the Individual -**

- He first asks about Brahma (the Supreme Reality) and then about Adhyātma (the Individual Self).

#### **2. From the Perishable to the Eternal -**

- He distinguishes between Adhibhūta (the changing material world) and the governing divine principle (Adhidaiva).

#### **3. From Action to Its Ultimate Consequence -**

- By inquiring about Karma, Arjuna seeks to understand the law of action and its impact on one's spiritual journey.

This verse highlights Arjuna's deep sincerity and eagerness to dispel confusion, setting the stage for Śrī Bhagavān's detailed revelations in the upcoming verses. Through His answers, Bhagavān will clarify the relationship between the eternal and the perishable, the self and the supreme, and action and its higher purpose.

## **8.2**

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

Kṛṣṇa, 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?

Building upon his previous inquiries, Arjuna now seeks further clarity on two profound aspects of spiritual realization:

- Who is **Adhiyajña**, and how does He reside in the body?

- Arjuna wishes to understand Adhiyajña, the Supreme Divine as the receiver of all sacrifices (yajñas).
- He seeks to comprehend how this aspect of the Divine is present within the human body and how it relates to one's spiritual discipline and acts of surrender.
- How are You to be realized at the time of death by those of steadfast mind?
  - Arjuna inquires about the final moments of life and how one can attain the Supreme realization at that decisive transition.
  - He particularly seeks guidance for **niyatātmabhiḥ** (those with disciplined minds), asking how they can focus their consciousness on Kṛṣṇa at the time of death to ensure liberation.

## Key Insight

This verse highlights two essential spiritual concerns:

### 1. The Presence of the Divine Within the Human Body

- Arjuna wishes to know how Śrī Bhagavān exists within the individual self and how He is connected to the principle of yajña (sacrifice and surrender).
- This reflects the deep Vedic understanding that the Divine resides in all beings as the indwelling witness (Antaryāmī).

### 2. The Ultimate Realization at the Time of Death

- The moment of death is a defining transition, and one's final thoughts determine their next destination in the cycle of birth and rebirth.
- Arjuna seeks the secret of remembrance and surrender that leads directly to liberation (mokṣa), ensuring freedom from material existence.

Śrī Bhagavān's response in the upcoming verses will reveal the nature of the Divine within, the importance of sacrifice, and the supreme practice of remembering Him at the time of death, providing a clear path toward ultimate liberation.

## 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).

Śrī Bhagavān answers the first three questions posed by Arjuna in 8.1, defining the key spiritual concepts of **Brahma, Adhyātma, and Karma**

- **"Akṣaraṃ Brahma Paramaṃ" - The Supreme Indestructible is Brahma**
  - Brahma refers to the eternal, unchanging reality that transcends creation and destruction.
  - The term **Akṣara (imperishable)** signifies the formless, absolute truth that pervades

everything.

Dnyaneshwar Maharaj ji says:

- **जो सर्वदा सर्वगतु । जन्मक्षयातीतु । तया केलियाहि घातु । कदा नोहे ॥२-१३५ ॥**

(It is eternal, all-pervasive, and beyond the reach of birth and death. None can ever destroy it however much he may try to do so.)

In a dialogue recorded in **Ramakrishna Vachanamrut**, Ishwar Chandra Vidyasagar once asked, "*What is Brahma?*" Thakur Ramakrishna replied, "*Brahma cannot be spoken of. A true jñānī will never claim that he knows Brahma. Even the slightest ego can obscure the realization of Brahma.*" This conversation underscores that Brahma is beyond words and cannot be grasped through intellectual assertions.

- **"Svabhāvo'dhyātmamucyate" - One's Own Self is Called Adhyātma**

- Adhyātma refers to the **individual self (Jīvātma)**, the divine consciousness residing within each being.
- It represents the **inner nature** that drives thoughts, emotions, and experiences, forming the essence of personal existence.

- **"Bhūtabhāvodbhavakaro Visargaḥ Karma Saṃjñitaḥ" - The Primal Resolve is Called Karma**

- Karma is the **force that generates and sustains life** (bhūtabhāvodbhavakaro).
- It refers to **Visarga**, the divine creative energy that brings forth life and governs the cycle of existence through past actions and cosmic law.

## Key Insight

This verse provides a fundamental framework for understanding existence:

1. **Brahma (Akṣara)** – The unchanging, absolute reality that is the source of all creation.
2. **Adhyātma (Self-consciousness)** – The individual soul (Jīvātma), which perceives and interacts with the world.
3. **Karma (Action & Creation)** – The dynamic force of the universe, shaped by divine will and individual actions.

By grasping these principles, one gains clarity about their **purpose in life**—aligning their **actions (Karma)** with the **knowledge of the Self (Adhyātma)** and the **eternal truth (Brahma)**, ultimately progressing toward liberation (Mokṣa).

## 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 !

Śrī Bhagavān continues His response to Arjuna's inquiries from verse 8.1, now defining the **remaining three key concepts**:

- **"Adhibhūtaṃ Kṣaro Bhāvaḥ" - The Perishable Nature of Matter**

- Everything in the **material world** is categorized as **Adhibhūta**, as it is **subject to change and eventual decay**.
- **Kṣara** means **perishable**, signifying that all physical forms, including the human body, are impermanent.
- Understanding the **transient nature of material existence** helps one cultivate detachment and focus on the **eternal spiritual truth**.

- **"Puruṣaścādhidaivatam" - The Supreme Puruṣa (Brahma) as Adhidaiva**

- Adhidaiva refers to the **governing divine intelligence** that regulates the universe.
- This represents the **Cosmic Consciousness (Puruṣa)**, which presides over celestial forces and natural laws.
- It is synonymous with **Īśvara (God in the universal aspect)**, who maintains the cosmic order and guides the destiny of all beings.

- **"Adhiyajño'ham evātra Dehe" - Śrī Bhagavān as Adhiyajña**

- **Adhiyajña refers to Śrī Bhagavān Himself**, the divine presence residing within all beings as the **inner witness (Antaryāmī)**.
- He is the **ultimate recipient of all yajñas (sacrifices)**, as all offerings made in worship ultimately reach Him.
- Bhagavān exists **within the body (Dehe) as Paramātmā (the Supreme Soul)**, guiding and sustaining all life from within.

### Key Insight

This verse provides a **comprehensive view of existence**, explaining the relationship between **the material world, the governing divine intelligence, and the Supreme Lord who sustains all sacrifices**:

1. **Adhibhūta (Material Existence)** – The ever-changing, perishable world of matter.
2. **Adhidaiva (Divine Intelligence)** – The cosmic force that governs creation, sustenance, and dissolution.
3. **Adhiyajña (Supreme Witness)** – Śrī Bhagavān, the eternal presence in all beings, receiving and sustaining all actions.

This teaching emphasizes the **impermanence of the material world (Adhibhūta), the influence of divine will (Adhidaiva), and the presence of the Supreme within all beings (Adhiyajña)**. By understanding these principles, one can **transcend material attachments, align with divine wisdom, and progress toward self-realization and liberation (Mokṣa)**.

### 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.

Śrī Bhagavān reveals a profound spiritual truth—one's final thoughts at the moment of death determine

their next destination. This verse highlights the power of remembrance and the significance of devotional surrender in the last breath.

- **One who, at the final moment, remembers Me while leaving the body**

- The moment of death (*antakāle*) is the transition when the soul departs from the physical body.
- Thinking of Bhagavān (*māmeva smaran*) ensures that the mind is absorbed in Him at this critical time.
- Leaving the body (*muktvā kalevaram*) signifies the soul's passage from material existence to its next destination.

- **That person attains My divine state**

- Bhagavān assures that whoever remembers Him at death will attain His divine essence (*madbhāva*).
- This could mean liberation (*mokṣa*) or entry into His spiritual realm, depending on the devotee's level of surrender.

- **There is no doubt about this**

- This is an absolute truth, leaving no uncertainty.
- Bhagavān emphasizes that sincere devotion throughout life guarantees divine attainment at death.

## Key Insight

This verse provides a direct path to liberation by emphasizing the power of final remembrance:

### 1. The Final Thought Shapes the Soul's Journey

- What one remembers at the moment of death determines their next birth or liberation.
- A mind absorbed in material desires leads to rebirth, while remembering Bhagavān ensures divine union.

### 2. Sustained Devotion is Essential

- Remembrance at death is the result of lifelong devotion and surrender.
- Practicing constant awareness of Bhagavān makes it effortless to remember Him at the final moment.

### 3. Attaining the Supreme

- Departing with thoughts of Bhagavān leads to freedom from birth and death (*saṃsāra*).
- This guarantees eternal union with Bhagavān, whether in a liberated state or in His divine abode.

Śrī Bhagavān provides a simple yet profound instruction—by cultivating unwavering devotion, one naturally remembers Him at life's end, securing eternal liberation and divine grace.

## 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.

In the previous verse (8.5), Śrī Bhagavān assured that one who remembers Him at the moment of death attains His divine state. Now, He expands on a **universal spiritual law—the final thought at the time of death determines one's next birth or spiritual destination.**

- **"Yaṃ yaṃ vāpi smaran bhāvaṃ tyajatyante kalevaram" - Whatever entity one remembers while leaving the body...**
  - The **final thoughts** at the time of death are shaped by one's **lifetime tendencies, attachments, and conditioning.**
  - If the mind is deeply **absorbed in material desires, relationships, or unfinished tasks**, those thoughts will dominate at the last moment.
- **"Taṃ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ" - That and that alone one attains, being ever absorbed in its thought.**
  - A person **habitually immersed in a particular state of mind (bhāva)** is naturally drawn toward that thought at death.
  - One who constantly remembers **Bhagavān** with love and devotion will **attain liberation (mokṣa)**, while those absorbed in worldly concerns will be reborn accordingly.

#### **Anecdotes Illustrating This Law**

##### **The Bhrungi-Kīṭa Insect Transformation**

A bhrungi captures an ordinary insect and traps it inside a mud enclosure. The bhrungi repeatedly produces a humming sound outside the enclosure. The trapped insect, fearing the bhrungi, continuously thinks about it. Over time, due to the intensity of its thought, the insect transforms into a bhrungi and emerges from the enclosure in the same form.

This metaphor demonstrates that **continuous contemplation of an entity leads to identification with it.** Similarly, one who meditates on Bhagavān throughout life attains Him at death.

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

King Jada Bharata renounced his kingdom and wealth to meditate on Bhagavān in the forest. However, one day, he saw a deer struggling to survive after being born as its mother fled from a predator. Overcome with compassion, the king took care of the deer and developed strong attachment toward it.

At the time of his death, **instead of thinking of Bhagavān, his mind was occupied with concern for the deer.** As a result, he was reborn as a **deer** in his next life, though he retained the knowledge of his past birth. Only after another human birth did he attain final liberation.

This story emphasizes that **even great spiritual seekers can be bound by attachments, reinforcing the necessity of remembering Bhagavān at all times.**

## Key Insight

This verse reveals a fundamental principle of **spiritual evolution and transmigration of the soul**:

### 1. The Mind Determines the Next Birth

- The final thought at the time of death **shapes the soul's next existence**.
- Those attached to material desires are reborn accordingly, while those devoted to Bhagavān attain spiritual liberation.

### 2. Lifelong Conditioning Matters

- **One cannot suddenly control thoughts at death** if the mind has been conditioned toward worldly concerns throughout life.
- The **dominant impressions (saṃskāras)** developed over time manifest in the final moments.

### 3. Conscious Spiritual Practice is Essential

- **Training the mind daily to remember Bhagavān** ensures that His thought will arise effortlessly at the last moment.
- Regular **bhakti (devotion), meditation, and surrender** help dissolve distractions and maintain divine remembrance.

Śrī Bhagavān emphasizes **constant awareness and remembrance of the Divine** as the key to attaining **liberation (mokṣa)**. Only by **training the mind to dwell on Bhagavān consistently** can one ensure that the final thought at the time of death leads to **eternal union with Him, freeing the soul from the cycle of birth and death (saṃsāra)**.

## 8.7

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

Śrī Bhagavān now summarizes the essence of the previous verses, providing **a practical method to ensure liberation**. Since the final thought at death determines one's next existence (8.6), Bhagavān instructs Arjuna on the **surest way to attain Him—constant remembrance (smaraṇa) while performing one's duties**.

#### • "Tasmāt sarveṣu kāleṣu māmanusmara yudhya ca" - Remember Me at all times and fight

- *Tasmāt* (therefore) indicates that this instruction is a direct conclusion from the law of last thought (8.6).
- *Sarveṣu kāleṣu* (at all times) emphasizes that remembrance of Bhagavān (*māmanusmara*) must not be limited to the final moments but should be cultivated **throughout life**.
- *Yudhya ca* (and fight) instructs Arjuna to **perform his duty as a warrior while staying spiritually connected**.

- This demonstrates that **spirituality and worldly responsibilities need not be separate**—one can engage in life’s duties while keeping Bhagavān in mind.
- **"Mayyarpita-manobuddhiḥ" - Surrender your mind and intellect to Me**
  - *Manas* (mind) and *buddhi* (intellect) represent **one’s thoughts and reasoning**.
  - Bhagavān instructs that **true devotion means aligning one’s thoughts, decisions, and understanding with Him**.
  - When the mind and intellect are **offered to Bhagavān**, all actions become an act of **worship and surrender (bhakti yoga)**.
- **"Māmevaiṣyasi asaṁśayaḥ" - You shall certainly come to Me; there is no doubt**
  - Bhagavān **guarantees liberation** to those who dedicate their mind and intellect to Him while performing their worldly duties.
  - The phrase *nāstyatra saṁśayaḥ* (there is no doubt) affirms that **this path is infallible—those who practice it with sincerity will undoubtedly reach Bhagavān**.

### Saint Dnyaneshwar Maharaj’s Commentary

Saint Dnyaneshwar beautifully explains this verse in *Jñāneśwarī*, emphasizing that **one should see Bhagavān within and outside and surrender entirely to Him**:

"ते आंत बाहेरी आघवे । मीचि करूनि घालावे । मग सर्वी काळीं स्वभावे । मीचि आहे ॥ ७७ ॥"

"*Tēm ānta bāhērī āghavē. Mīchi karūni ghālāvē. Maga sarvīm kāḷīm svabhāvē. Mīchi āhē.*"

"Let Me be your vision within and without. See Me as the doer in everything. Then, at all times, you will realize that I alone exist."

This verse reaffirms Bhagavān’s assurance that surrendering one’s inner faculties ensures union with Him, regardless of external circumstances.

### Key Insight

This verse presents a **practical and accessible path to liberation** through **constant remembrance while performing one’s worldly duties**:

#### 1. Maintain Constant Remembrance

- Thinking of Bhagavān **only at the time of death is not sufficient**; one must **train the mind daily** to remain absorbed in Him.
- Regular **japa (chanting), meditation, and kīrtana** help develop this habit.

#### 2. Perform Duties Without Neglecting Spirituality

- Arjuna is not told to abandon battle but to **fight while remembering Kṛṣṇa**.
- This teaches that **true renunciation (sannyāsa) is not physical withdrawal but detachment from the ego, while remaining engaged in life’s responsibilities**.

#### 3. Surrender the Mind and Intellect

- When **thoughts and intelligence** are directed toward Bhagavān, actions naturally **transform into bhakti (devotion)**.
- This ensures **freedom from karmic bondage** and guarantees **divine realization**.

Śrī Bhagavān reconciles **spiritual life with worldly duties**, proving that one can **serve society, perform responsibilities, and still remain fully devoted**. True liberation comes not from **escaping the world but from seeing Bhagavān in everything** and surrendering all actions to Him.

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 emphasizing constant remembrance in the previous verse (8.7), Śrī Bhagavān now explains how one can **develop unwavering focus** and ultimately **attain the Supreme**. This verse highlights the significance of **continuous meditation, exclusive devotion, and the power of a steadfast mind**.

**Through the discipline of Abhyāsa Yoga, with a focused mind**

- *Abhyāsayogayuktena cetasā* refers to **the practice of training the mind through meditation and devotion**.
- *Abhyāsa Yoga* means **persistent spiritual discipline**, where the mind is repeatedly brought back to Bhagavān despite distractions.
- A trained mind **remains steady** and devoted rather than being pulled into worldly temptations.

**With a mind that does not wander elsewhere**

- *Nānyagāminā* means **a mind that does not divert from its spiritual focus**.
- To attain Bhagavān, **one must cultivate single-pointed devotion**, avoiding distractions of material desires and attachments.
- This verse emphasizes **exclusive surrender**, where the heart and mind are entirely centered on Bhagavān.

**By constantly contemplating the Supreme Divine Puruṣa, one attains Him**

- *Paraṃ Puruṣaṃ divyaṃ* refers to **Bhagavān in His eternal and divine form, beyond the transient material world**.
- *Anucintayan* (constant contemplation) means that **one's entire being is immersed in Bhagavān**.
- Such deep and unwavering absorption **leads to liberation, freeing the soul from the cycle of birth and death**.

**Saint Dnyaneshwar Maharaj's Commentary**

Saint Dnyaneshwar Maharaj, in *Jñāneśwarī*, beautifully explains that **attaining Bhagavān is not a mere philosophical concept but an achievable reality through unwavering devotion**.

"तूं मन बुद्धि सांचेसीं । जरी माझिया स्वरूपीं अर्पिंसी ।"  
"तरी मातेचि गा पावसी । हे माझी भाक ॥ ७९ ॥"

"If you truly surrender your mind and intellect to Me, you will undoubtedly become one with Me. This is My firm promise."

He further emphasizes the importance of **practice (Abhyāsa)**:

"हेच कायिसया वरी होये । ऐसा जरी संदेहो वर्ततु आहे ।"  
"तरी अभ्यासूनि आदीं पाहें । मग नव्हे तरी कोपें ॥ ८० ॥"

*"If you have any doubts about whether this is possible, practice it first. If you do not attain it, only then should you question it."*

These words reaffirm that **spiritual realization is not limited to a select few; it is attainable through practice and devotion.**

### **Bhakti in Devotional Poetry**

The Marathi *abhanga* captures the essence of **single-minded devotion**:

"रुणुझुणु रुणुझुणु रे भ्रमरा  
सांडीं तूं अवगुणु रे भ्रमरा  
चरणकमलदळू रे भ्रमरा  
भोगी तू निश्लळू रे भ्रमरा"

*"O bumblebee, hum constantly in devotion.  
Let go of worldly impurities.  
Immerse yourself in the lotus feet of Bhagavān.  
And experience divine joy without any hindrance."*

Like the bee that remains immersed in the lotus, **a devotee must fix their mind solely on Bhagavān.**

### **Key Insight**

This verse provides a **clear roadmap to attaining Bhagavān**:

#### **1. Regular Spiritual Practice is Essential**

- Attaining Bhagavān is not an accident but the result of **consistent spiritual discipline (Abhyāsa Yoga)**.
- Daily meditation, chanting, and contemplation **train the mind to remain fixed on Him**.

#### **2. Undistracted Focus Brings Success**

- The mind must be **free from distractions**, avoiding attachment to fleeting pleasures.
- True devotion requires **wholehearted surrender**, leaving no room for doubt or hesitation.

#### **3. Constant Remembrance Leads to Liberation**

- By continuously thinking of Bhagavān, one **transcends material existence and attains divine bliss**.
- Just as a river naturally flows toward the ocean, **a devoted soul effortlessly reaches Bhagavān**.

Śrī Bhagavān reassures that sincere, disciplined meditation, coupled with unwavering devotion, ensures that one attains Him—beyond birth and death, into eternal divine union.

The session concluded with an interactive Question and Answer discussion, where participants sought further clarity on key concepts from the discourse.

## Question and Answer

**Padmini Agrawal Ji**

**Q: I am unable to understand the difference between Adhidaiva and Adhiyajña. Could you explain?**

**A:** The Bhagavad Gītā describes three governing principles that shape existence:

1. **Adhibhūta (Material Existence)** – The perishable world of matter, including all physical forms, sensory experiences, and temporary realities.
2. **Adhidaiva (Divine Intelligence)** – The cosmic governing force that presides over creation, sustenance, and dissolution. It represents the divine authority regulating the universe.
3. **Adhiyajña (The Supreme Witness)** – Śrī Bhagavān Himself, present within all beings as the Supreme Witness and the ultimate recipient of all sacrifices and actions.

These three principles operate within every individual. While **Adhibhūta** represents the transient material world, **Adhidaiva** signifies the divine order that governs all beings, and **Adhiyajña** is the **inner presence of Bhagavān**, witnessing and guiding every action.

**Usha Singh Ji**

**Q: If someone is in a critical condition, which chapter of the Gītā should be recited for them?**

**A: Chapter 15 - Puruṣottama Yoga** is traditionally recommended for those nearing the end of life. This chapter describes the eternal nature of the Supreme Divine and the journey of the soul beyond material existence. It helps in spiritual elevation and provides inner peace to the departing soul.

Additionally, **reciting the entire Bhagavad Gītā** is highly beneficial, as the vibrations of its divine wisdom aid the soul's transition. Even after the body is left behind, the Jīvātmā (individual soul) lingers before moving forward, and the Gītā's verses guide it on its spiritual journey.

**Q: Is there a specific chapter dedicated to Mokṣa (liberation)?**

**A:** While the entire Gītā is aimed at guiding the soul towards Mokṣa, **Chapter 18 - Mokṣa Sannyāsa Yoga** provides the **conclusive teachings** and is regarded as the **essence of the Gītā**. It is also known as **Kalasha Adhyaya** (the final culmination), making it particularly significant for those seeking spiritual liberation.

**Arun Vinayak Ji**

**Q: Can you explain Adhiyajña in more detail?**

**A: Adhiyajña refers to Śrī Bhagavān Himself, who is the Supreme Witness of all actions.**

- He is **the ultimate recipient** of all offerings, sacrifices, and righteous deeds.
- He resides within all beings, **observing and sustaining every action** that unfolds in creation.
- Every **Yajña (sacrifice or devotional act)** ultimately reaches Him, and He ensures that all actions bear appropriate fruits.

This principle highlights the **inseparable connection between human effort and divine grace**. When actions are performed **selflessly, with devotion and surrender to Bhagavān**, they become pathways to liberation.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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