

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 8: Akṣara-Brahma-Yoga

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## The Path to the Supreme: Meditative Practices and Devotion

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

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

Lighting the sacred lamp symbolizes the eternal flame of **Dharma**, illuminating the path of wisdom while dispelling the darkness of ignorance. This auspicious beginning set a serene and sacred tone for the session, inviting divine blessings through the recitation of sacred verses:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात्परब्रह्म तस्मै श्रीगुरुवे 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."

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."

नमामि सद्गुरुं शान्तं सच्चिदानंदं विग्रहम् ।  
पूर्णब्रह्मपरानन्दमीशं आळन्दिवल्लभम् ॥

"I bow to the true Guru, who is the embodiment of peace and the eternal bliss of Sat-Chit-Ananda (Truth, Consciousness, and Bliss). He is the Supreme Lord, the source of complete divine joy, and the beloved of boundless bliss."

The discourse on **Akṣara Brahma Yoga** then commenced, focusing on the timeless teachings of the **Bhagavad Gītā**, a nectar-like song sung by **Bhagavān** on the battlefield of Kurukṣetra to the bewildered **Arjuna**. It is not merely a historical dialogue but a **Manovaidnyanik Granth** (a scripture of psychological wisdom) that addresses the complexities of human life and the path to liberation.

### The Eternal Wisdom of Bhagavad Gītā

The **Bhagavad Gītā**, spoken over 5000 years ago, remains ever-relevant because it touches every aspect of human life. Using **Arjuna** as the medium, **Bhagavān** reveals profound knowledge not just for him but for all of humanity. **Śrī Jñāneśwar Mahārāj** repeatedly praises the **Gītā**, beautifully expressing its universal impact:

"तैसा वाग्विलास विस्तारु । गीतार्थेसी विश्व भरू ।  
आनंदाचे आवारू । मांडू जगा ॥ 1160 ॥"

*"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."*

One of the deepest fears addressed in this chapter is the **fear of death**. Arjuna's questions regarding **Karma, Brahman, Adhyatma, Adhibhuta, Adhidaiva, and Adhiyajña** reflect universal concerns about life, death, and the eternal soul. **Bhagavān's** answers provide the **Art of Living and Leaving the World**, emphasizing that true life is not about the **mortal body** but about living in the **Atmaroop** (the form of the soul).

The **Atma** (soul) is **Amar** (eternal) and **Avinashi** (indestructible). Marathi poet **V.D. Karandikar** beautifully captures this sentiment:

"अखेरच्या वळणावर यावा  
मंद सुगंधी असा फुलोरा  
थकले पाउल हळूच उठावे  
आणि सरावा प्रवास सारा"

*"At the final bend, may you arrive, like a softly fragrant bloom, Even if your tired feet lift slowly, may your entire journey be complete."*

### The Art of Living and Dying

**Bhagavān** teaches that whatever entity one remembers while leaving the body at the time of death, that alone one attains. The **last moment impression** is crucial, much like a photograph capturing the precise moment when the shutter clicks—regardless of what came before, it is the **final expression** that is immortalized.

To meditate on the **Paramatma**, we often use the **Sagun Sakar Roop** (the tangible, personified form). When we worship with full devotion, the **Nirguna Nirakar Paramatma** (the formless, attributeless God) becomes manifest in the **Murti** (idol). This approach bridges the tangible with the transcendent, helping the mind focus on the **eternal truth**.

### Synchronizing Mind and Actions

**Gurudev** advises us to **synchronize our Japa (chanting) and rituals with daily duties**. The **mind and intellect** do not always align, making it challenging to implement **Bhagavān's** teachings. As **Dnyaneshwar Maharaj** says:

"अर्जुनां, समत्व चित्ताचे हेच सार जाण बा योगाचे"

"O Arjuna, know that equanimity of mind is the essence of Yoga."

The **seeker** must have **Bhagavān's knowledge** in the **brain** and **love** in the **heart**. When this **synchronization** is achieved, **Bhakti (devotion)** and **Karma (action)** unite. **Gurudev** emphasizes engaging the **mind in Bhagavān** and the **body in Karma**—serving **Nature** (Prakruti) while surrendering the **mind** to **Paramatma**.

### The Insurance of Surrender

Just as **insurance** eliminates the **fear of loss**, surrendering the **mind** and **intellect** to **Paramatma** removes anxiety about life's **actions** and **outcomes**. **Dnyaneshwar Maharaj** captures this wisdom:

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

"If you offer your mind and intellect wholeheartedly into My true form, Then, indeed, you shall attain Me—this is My solemn promise."

### Attaining the Eternal Supreme

In **verse 8.8**, **Bhagavān** says:

"O Arjuna, one who, with a disciplined mind, engaged in constant practice of meditation (**Abhyāsa Yoga**) and thinking of nothing else, remains absorbed in contemplation of the **Supreme Divine Puruṣa (God)**, attains Him."

To **meditate** on **Paramatma**, we often begin with a **Sagun Sakar Murti** (embodied form). With **devotion**, this **Murti** transforms into a **gateway** to the **Nirguna Nirakar Paramatma**, helping the **seeker** connect with the **eternal truth**.

This chapter not only **dispels the fear of death** but also **guides us to live fully**, with **awareness**, **devotion**, and **purpose**, ensuring that when the **final moment** arrives, it is **graceful**, **peaceful**, and **divinely aligned**.

## 8.9

**kaviṃ(m) purāṇamanuśāsītāraṃ,  
aṇoraṇīyaṃ(m) śamanusmaredyaḥ,  
sarvasya dhātāRāmacintyarūpaṃ(m)  
ādiyavarṇaṃ(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.

In this verse, Śrī Bhagavān describes the supreme object of meditation for those seeking liberation. The qualities outlined here emphasize both the transcendent and immanent nature of the Supreme Divine, guiding the seeker toward a profound understanding of Paramātmā.

- **Kaviṃ purāṇam anuśāsītāram**: The Supreme is the all-knowing seer, whose wisdom transcends time. "Purāṇam" refers to the ageless or eternal one, and "anuśāsītāram" signifies the Ruler or Governor of the cosmos, maintaining order and justice.

- **Aṇor aṇīyaṃ:** The Divine is subtler than the subtlest, indicating an invisible presence within every atom and particle. While pervading all creation, Bhagavān remains beyond perception by the ordinary senses.
- **Sarvasya dhātāram acintyarūpam:** The Supreme Being is the supporter of all and possesses an inconceivable form. This quality encourages the seeker to move beyond logic and intellect, embracing the divine mystery through faith and devotion.
- **Ādityavarṇaṃ tamasaḥ parastāt:** The effulgence of the Supreme is like the sun, dispelling darkness and illuminating truth. The darkness here represents ignorance, delusion, and the bondage of material existence. The Divine Light not only guides but also liberates.

Sant Jñāneśwar Mahārāj venerates the Supreme Being as the original source, the subject of Vedic teachings, and the self-revealing consciousness that is realized through personal spiritual experience:

"ॐ नमोजी आद्य, वेद प्रतिपाद्य, जय जय स्वसंवेद्य आत्मरूपा"

This invocation acknowledges the Divine as the primordial entity, elucidated by the Vedas, and the embodiment of self-aware consciousness.

A reflective Hindi poem further contemplates human ego and the illusion of control over nature and the universe:

"क्या धरा हमने बनाई, या बुना हमने गगन,  
क्या हमारी ही वजह से बह रहा सुरभित पवन।  
या अगन के हम हैं स्वामी, नियन्ता जलधार के,  
या जगत् के सूत्रधारक, नियामक संसार के।  
यदि नहीं, तो सब हमारे मन मुताबिक क्यों चले?  
क्यूँ हमारी चाह से सूरज उगे, सूरज ढले?"

These lines question the human tendency to assume control over natural elements, prompting reflection on our limited role in the grand scheme of existence and emphasizing humility before the higher power governing the universe.

Sant Jñāneśwar Mahārāj also expresses the realization of perceiving the formless Divine:

"निराकार देखिले वो माये"

This insight suggests that through deep spiritual practice, one can experience the boundless, formless essence of the Divine.

Swami Vivekananda's spiritual journey reflects a profound evolution in understanding the divine. Initially, he focused solely on *Nirgun Nirakar Paramatma* (the formless, attributeless Absolute), distancing himself from idol worship. However, his encounter with Sri Ramakrishna Paramahansa illuminated the complementary path of *Sagun Sakar* (the divine with form and attributes), leading him to embrace this devotional practice. This synthesis of formless contemplation and embodied worship mirrors the timeless wisdom of saints like Dnyaneshwar Maharaj, whose verses bridge abstract philosophy and tangible devotion.

Dnyaneshwar's *Amritanubhav* articulates this duality elegantly:

जयाचें आकारावीण असणें । जया जन्म ना निमणें ।  
जें आघवेंचि आघवेंपणें । देखत असे ॥ ८६ ॥

*“That which exists without form, which is beyond birth and death, and which, being everything, perceives through everything.”*

Here, the *Nirguna* aspect—transcendent, boundless, and omnipresent—is emphasized. Yet, Dnyaneshwar Maharaj ji also acknowledges the immanent divine’s role in manifest existence:

जें गगनाहूनि जुनें । जें परमाणुहूनि सानें ।  
जयाचेनि सन्निधानें । विश्व चळे ॥ ८७ ॥

*“That which is older than the sky, subtler than the atom; by whose presence the universe is set into motion.”*

These verses harmonize formlessness and form: the eternal (*Nirgun*) pervades yet animates the temporal (*Sagun*). Vivekananda’s journey—from rejecting idols to revering Kali through Ramakrishna—embodies this unity. The formless Absolute is not opposed to its manifestations but revealed *through* them, as the divine’s immanence breathes life into cosmic order. Dnyaneshwar’s metaphysics and Vivekananda’s (practice) thus converge, illustrating that transcendent truth and devotional form are dual facets of one infinite reality.

#### ey Practical Insights

- **Meditate on the Eternal:** Regularly focus on the timeless nature of Paramātmā, transcending temporal and spatial limitations.
- **Seek the Light of Wisdom:** Allow the divine effulgence to dispel ignorance, guiding you toward truth and clarity.
- **Develop Subtle Awareness:** Cultivate sensitivity to the Divine's presence in the minutest aspects of creation, recognizing the subtle interconnections of all existence.
- **Transcend Limited Perceptions:** Embrace the incomprehensible nature of Bhagavān, understanding that true realization arises from surrender and devotion beyond intellectual grasp.

This verse serves as a meditative guide, leading seekers toward inner awakening and the realization of the eternal truth that shines beyond all darkness. By focusing on these divine attributes, one gradually transcends ignorance and attains liberation.

## 8.10

prayānakāle manasācalena,  
bhaktyā yukto yogabalena caiva,  
bhruvormadhye prāṇamāveśya samyak,  
sa taṁ(m) paraṁ(m) puruṣamupaiti divyam. 8.10

Having by the power of Yoga firmly held the life-breath in the space between the two eyebrows even at the time of death, and then contemplating on God with a steadfast mind, full of devotion, he reaches verily that supreme divine Puruṣa (God).

This verse delineates the method by which a yogi can consciously depart from the physical body to unite with the Supreme.

- **prayānakāle manasācalena:** At the time of death, maintaining an unwavering mind is crucial. Such steadiness is achieved through lifelong discipline and meditation.
- **bhaktyā yukto yogabalena caiva:** Combining deep devotion with the power derived from consistent yogic practice fortifies the practitioner, enabling control over the mind and life energies.
- **bhruvormadhye prāṇamāveśya samyak:** Directing the prāṇa (life force) to the space between the eyebrows, known as the ājñā chakra or third eye, is a technique in advanced yoga practices. This focal point is associated with higher consciousness and spiritual insight.

By mastering this process, the yogi ensures that their consciousness transcends the physical realm, merging with the Divine at the moment of death.

Sant Dnyaneshwar Maharaj took Sanjeevan Samādhi at Alandi near Pune at the age of 21 in 1296.

### Practical Insight

- **Consistent Practice:** Regular meditation and yogic disciplines prepare the mind and body for this ultimate transition.
- **Devotion:** Cultivating unwavering devotion to the Divine fosters a deep connection that guides the soul beyond mortal confines.
- **Mindful Living:** Embracing a life of mindfulness and spiritual focus ensures that, at the final moment, one's consciousness is attuned to the Supreme, facilitating a graceful and enlightened departure.

This teaching underscores the importance of a disciplined spiritual practice, combining devotion and yogic strength, to attain liberation and unity with the Divine.

## 8.11

**yadakṣaram(m) vedavido vadanti  
viśanti yadyatayo vītarāgāḥ,  
yadicchanto brahmacaryaṃ(ñ) caranti  
tatte padaṃ(m) saṃgrahēṇa praVākṣye. 8.11**

I shall tell you briefly about that Supreme goal (viz., God, who is an embodiment of Truth, Knowledge and Bliss), which the knowers of the Veda term as the Indestructible, which striving recluses, free from passion, merge into, and desiring which the celibates practise Brahmacarya.

In this verse, Śrī Bhagavān addresses the nature of the ultimate reality, referred to as the "imperishable" (akṣara). This supreme state is recognized by Vedic scholars, pursued by detached ascetics, and sought

after by those committed to a life of celibacy and discipline.

- **Yad akṣaraṃ vedavido vadanti:** The term "akṣara" signifies the immutable, eternal essence. Vedic scholars (vedavido) describe this as the ultimate, unchanging reality that underlies all existence.
- **Viśanti yad yatayo vītarāgāḥ:** Ascetics (yatayaḥ) who have transcended worldly desires (vītarāgāḥ) strive to merge into this imperishable state, seeking liberation from the cycle of birth and death.
- **Yad icchanto brahmacaryaṃ caranti:** In pursuit of this supreme goal, individuals adopt a life of brahmacarya, which encompasses celibacy, self-restraint, and dedication to spiritual practices, aiming to purify the mind and body to realize the eternal truth.

Śrī Bhagavān promises to elucidate this profound state succinctly, guiding seekers toward understanding and attaining the ultimate purpose of life.

### Dnyaneshwar Maharaj's Wisdom

Dnyaneshwar Maharaj describes the state of a Yogi who, having reached the divine state, leaves the body:

कां झांकलिया घटींचा दिवा । नेणिजे काय जाहला केव्हां ॥  
या रीतीं जो पांडवा । देह ठेवी ॥ ९८ ॥

"Just as one cannot discern when a lamp, concealed beneath a pot, has extinguished, similarly, O Arjuna, is the state when the body is relinquished."

This beautiful analogy from Dnyaneshwari (8.98) illustrates the subtle and serene departure of a realized soul. Just as the flame of a lamp disappears quietly and imperceptibly when covered, a Yogi who has attained the supreme state leaves the body without disturbance or fanfare. It is a reminder of the quiet dissolution of individuality into the eternal.

### Key Practical Insights

- **Pursuit of Eternal Truth:** Recognize the importance of seeking the unchanging reality amidst the transient nature of the world.
- **Detachment and Discipline:** Embrace a lifestyle of detachment and self-discipline to progress on the spiritual path.
- **Celibacy and Self-Control:** Understand the role of celibacy and self-control in conserving energy and focusing on spiritual growth.
- **Guidance from Sacred Texts:** Turn to the Vedas and other sacred scriptures for insights into the nature of the imperishable and the means to attain it.

By internalizing these teachings, one can align their life toward achieving the supreme, imperishable state described by Śrī Bhagavān, moving gracefully through life and beyond, much like the extinguished flame under the pot—silent, serene, and merged with the eternal.

## 8.12

**sarvadvārāṇi saṃyamya, mano hṛdi nirudhya ca,  
mūrdhnyādhāyātmanah(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



In this verse, Śrī Bhagavān outlines the preparatory steps for a yogi aiming to attain the supreme state at the time of death. These practices are designed to withdraw the consciousness from the external world and focus it entirely on the Divine.

- **Sarvadvārāṇi samyamya:** This phrase refers to the withdrawal of the senses from their respective objects. By closing all sensory gateways—such as the eyes, ears, and other sense organs—the practitioner prevents external stimuli from disturbing the mind.
- **Mano hṛdi nirudhya:** Here, the mind is directed to dwell in the heart, the spiritual center of the being. This inward focus helps in concentrating the mind away from external distractions and anchoring it in inner awareness.
- **Mūrdhny ādhāyātmanaḥ prāṇam:** The life energy (prāṇa) is guided upwards to the head, specifically to the region between the eyebrows, known as the '**ajñā chakra**' or the 'third eye.' This elevation of prāṇa is a crucial step in higher yogic practices, facilitating the union of individual consciousness with the supreme consciousness.
- **Āsthito yogadhāraṇām:** By steadfastly engaging in this yogic concentration, the practitioner maintains a state of deep meditation, aligning the body, mind, and spirit towards the realization of the Divine.

This disciplined approach prepares the yogi to transcend the physical plane and merge with the eternal essence, especially at the crucial moment of departing from the physical body.

Sant Jñāneśwar Maharaj, in his commentary, elaborates on this process, emphasizing the subtlety and depth of such yogic practices. He describes the meticulous control over the senses and mind as essential for attaining the ultimate union with the Divine.

By mastering these techniques, a seeker can elevate their consciousness, ensuring a transition from the temporal to the eternal, and achieving liberation from the cycle of birth and death.

## 8.13

**omityekākṣaram(m) brahma, vyāharanmāmanusmaran,  
yaḥ(ph) prayāti tyajandeham(m), sa yāti paramām(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.

The syllable "OM" is revered as a direct representation of the Supreme Brahman. Chanting "OM" aligns the practitioner's consciousness with the divine essence. At the time of death, focusing on "OM" and meditating upon the Supreme Being facilitates the soul's journey to the ultimate spiritual destination. This practice underscores the power of sound vibrations in spiritual elevation and the importance of a devoted, concentrated mind in one's final moments.

Sant Jñāneśwar Maharaj, in his commentary, elaborates on the profound impact of chanting "OM" with unwavering devotion, highlighting it as a means to transcend the physical realm and unite with the eternal divine presence.



Tukaram Maharaj said, "I have given my mind to Lord *Vitthal*." He has beautifully explained this in his *abhang*.

भक्तीऋण घेतले माझे । चरण गहाण आहेत तुझे ॥  
प्रेम व्याज देई हरी । माझा हिशोब लवकर करी ।

He addresses His deity lord *Vitthal* and says, I have remembered you all my life, done your *bhakti* and thus you are in my debt. I have in my possession your holy Feet, If you want them, you have to pay me the interest. The interest being your love towards me. ***Ananya Bhakti* is when one gets lost in the Paramātmā.**

Dnyaneshwar Maharaj ji says: One who worships regularly does not need to do this Yoga Dharana Prāṇayam. How can I abandon such a devotee at the end of his life?

ते ऋणवैपण देखोनि आंगीं । मी आपुलियाचि उत्तीर्णत्वालागीं ।  
भक्तांचियां तनुत्यागीं । परिचर्या करीं ॥ १३१ ॥

Seeing that indebtedness is upon me, I serve the devotees at the time of their death to repay that debt. ||8-131||

### Key Practical Insights

1. **Regular Practice:** Incorporate the chanting of "OM" into daily meditation to cultivate a deep connection with the Supreme.
2. **Mindfulness:** Develop the habit of focusing the mind on the divine, preparing oneself for the ultimate journey beyond this life.
3. **Understanding "OM":** Recognize "OM" as more than a sound; it is the embodiment of the universe's creation, preservation, and dissolution cycles.
4. **Devotion:** Maintain unwavering devotion to the Supreme, ensuring that the mind remains anchored in divine consciousness, especially during life's final transition.

By embracing these practices, one aligns with the teachings of Śrī Bhagavān, paving the way for spiritual liberation and union with the eternal.

### 8.14

**ananyacetāḥ(s) satataṁ(m), yo māṁ(m) smarati nityaśaḥ,  
tasyāhaṁ(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.

In this verse, Śrī Bhagavān assures that those who dedicate themselves to constant and exclusive remembrance of the Divine find Him easily accessible. This path of unwavering devotion fosters a deep connection between the devotee and the Divine, leading to spiritual fulfillment and liberation.

**Ananya** means: **no other**

- 1. One meaning of this is that I will worship Rama or Krishna or Devi, in that idol I will see only Parabrahman, this Ananya.
- 2. The other meaning is that I do not want any position, prestige, wealth etc. I only want the Supreme Soul.
- 3. The meaning given by Swami ji of the word *Ananya* is that our mind is polluted by the burdens of hatred, jealousy, anger, lust.

We have to put all these aside and lift our mind up from them. When a rocket is launched into the sky, its load is lightened and released at each stage. Similarly, while traveling in an airplane, there is a fixed amount of luggage to be taken with us. We cannot carry more burden. Similarly, without throwing away this burden of desires, we cannot reach the highest position. God does not look at what position you have achieved in life or how much wealth you have earned, how much prestige you have achieved. He looks at whether you have lived your life honestly or not.

### Key Insights

- **Unwavering Devotion:** Maintaining a focused and continuous remembrance of the Divine strengthens the bond between the devotee and God.
- **Ease of Attainment:** Through steadfast devotion, the Divine becomes readily accessible, guiding the devotee towards spiritual enlightenment.

By embracing this practice of constant, undivided devotion, one can experience a profound connection with the Divine, leading to ultimate peace and liberation.

## 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.

The current (**Dhara**) is downward. Its opposite word is Radha. Radha is dear to HIM because she is the upward consciousness.

ये कौन चित्रकार है, ये कौन चित्रकार है,

तपस्वियों सी हैं अटल ये पर्वतों की चोटियाँ  
ये सर्प सी घुमेरदार घेरदार घाटियाँ,  
ध्वजा से ये खड़े हुए हैं वृक्ष देवदार के,  
गलीचे ये गुलाब के, बगीचे ये बहार के,  
ये किस कवी की कल्पना का चमत्कार है,  
ये कौन चित्रकार है...

This creation of the Supreme Soul is beautiful. It is definitely not meant to cause suffering.

Man has made this creation miserable due to his hatred, jealousy, desires and bondage, so the the Divine is calling it a place of suffering.

Bhagavān says that after attaining Me, the Yogis and great men never return to this place of suffering because they have attained supreme perfection.

## 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 Kunti, on attaining Me there is no rebirth (For, while I am beyond Time, regions like Brahmaloaka, being conditioned by time, are transitory).

In this verse, Śrī Bhagavān elucidates the fate of those exalted beings who have realized Him:

- **Liberation from Rebirth:** Upon uniting with the Divine, these great souls are freed from the cycle of birth and death, escaping the ephemeral world characterized by suffering and impermanence.
- **Attainment of Supreme Perfection:** Their realization of the Divine constitutes the pinnacle of spiritual achievement, culminating in eternal bliss and liberation.

This teaching underscores the transient nature of worldly existence and directs seekers toward the pursuit of the eternal, encouraging them to transcend material attachments and strive for union with the Divine.

The distinction between death and moksha lies in the state of one's desires and consciousness. Death occurs when worldly desires persist in the mind, and the physical body ceases to function. In contrast, moksha is achieved when all worldly desires are extinguished, leaving only the desire for union with the Paramātmā (Supreme Soul), while the individual remains alive. This state signifies liberation from the cycle of birth and death.

### **Key Insights**

1. **Transient World:** Recognize the impermanent and often distressing nature of material life.
2. **Path to Liberation:** Devotion and realization of the Divine lead to liberation from the cycle of rebirth.
3. **Supreme Goal:** Union with the Divine is the ultimate aim, offering eternal peace and fulfillment.

By internalizing these insights, individuals are inspired to focus on spiritual growth and the pursuit of lasting happiness beyond the temporal world.

The session concluded with a question-and-answer segment, addressing various spiritual inquiries:

## Question And Answer

**Padmini Agrawal Ji:**

**Q1:** *How can we recognize our 'Prayan Kal' (final moments) to focus on the Paramātmā? Your explanation suggested that if we continuously remember Bhagavān, He will come to receive us.*

**A1:** Sant Dnyaneshwar Maharaj provides insight into this matter. He emphasizes that for devotees (Bhaktas), unwavering remembrance of Bhagavān ensures that the Divine Himself attends to them at their final moments, granting liberation (Mukti). While Yogis may follow specific disciplines, Bhaktas are assured of Bhagavān's grace without the need for rigorous practices during their last moments.

**Q2:** *Where can we find the Dnyaneshwari in Hindi?*

**A2:** The Dnyaneshwari, translated into Hindi, is available through Gita Press, Gorakhpur. You can obtain a copy by contacting them directly or visiting their official website. Additionally, online platforms like Amazon India and Flipkart offer this publication.

**Q3:** *Are Śrī Ram and Śrī Krishna both Purnavatars (complete incarnations)?*

**A3:** Both Śrī Ram and Śrī Krishna are revered as incarnations of Lord Vishnu. However, interpretations regarding their manifestations vary. Some traditions consider Śrī Krishna as a Purnavatar, embodying the complete and direct descent of the Supreme Being, while Śrī Ram is viewed as an ideal embodiment of dharma, adhering to human limitations to exemplify righteous living. These perspectives highlight different aspects of the divine play (Leela) in guiding humanity.

**Ravi Mehrotra Ji:**

**Q1:** *In Chapter 18 of the Bhagavad Gita, it is stated:*

**"ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥18.61॥"**

"The Supreme Lord dwells in the hearts of all living beings, O Arjuna. According to their karmas, He directs the wanderings of the souls, who are seated on a machine made of material energy."

*However, in Chapter 8, verse 10, Bhagavan says:*

**"प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव । भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥8.10॥"**

"One who, at the time of death, with an unwavering mind attained through the practice of Yoga, fixes the life force between the eyebrows and remembers the Divine Lord with great devotion, certainly attains Him."

*Can you explain the connection between these verses?*

**A1:** In Chapter 8, verse 12, Bhagavān advises:

**"सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च । मूर्ध्नि ध्यायतात्मनः प्राणमास्थितो योगधारणाम् ॥8.12॥"**

"Having controlled all the senses, focusing the mind in the heart, and drawing the life-breath to the head, one remains steadfast in Yogic concentration on God."

This guidance is particularly directed towards practitioners of Ashtanga Yoga, emphasizing the control of senses and the mind to achieve union with the Divine. For devotees on the path of Bhakti (devotion), the emphasis is on constant remembrance and love for Bhagavān, acknowledging His presence within the heart.

As stated in Chapter 15, verse 15:

"सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च । वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥15.15॥"

"I am seated in the hearts of all living beings, and from Me come memory, knowledge, as well as forgetfulness. I alone am to be known by all the Vedas; I am the author of the Vedanta, and the knower of the meaning of the Vedas."

Thus, while Yogis may follow a path of disciplined practice, devotees can attain the Divine through heartfelt devotion and constant remembrance.

### Sureshwar Mishra Ji:

**Q1:** The term 'OM' appears in several places in the Bhagavad Gītā, including the conclusions of chapters. What is the significance of 'OM'?

**A1:** 'OM' is considered the primordial sound and a representation of the Supreme Being (Paramātmā). It comprises three syllables: 'A', 'U', and 'M'. These correspond to the trinity of deities:

- **'A' (Akar):** Brahma, the creator.
- **'U' (Ukar):** Vishnu, the preserver.
- **'M' (Makar):** Mahesh (Shiva), the destroyer.

**Chanting 'OM' is believed to encompass the essence of the entire universe and aligns the practitioner with the divine consciousness.**



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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