



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 8: Akṣara-Brahma-Yoga

2/3 (Ślōka 9-16), Sunday, 15 June 2025

Interpreter: SENIOR TRAINER SOU SHRADDHA JI RAODEO

YouTube Link: <https://youtu.be/uZOugemF-6U>

Remembering to remember God at the last moment of our life is possible only if we remember to remember HIM through out our life.

The 8th Chapter of the Bhagavad Gita is called **Akṣhara Brahma Yoga** or **The Yoga of the Eternal God**

The session began with the lighting of the lamp, creating a pious atmosphere.

In the previous session, some beautiful shlokas explained very important concepts of our scriptures.

In the Bhagavad, Sukhdev Maharaj told Raja Parikshit that in the end, everything boils down to **ante nārāyaṇa-smṛtiḥ** - *we should remember HIM at the end.*

The same principle was elaborated in the last session. Bhagavān has said:

***tasmat sarvesu kalesu mamasmarā yudhya ca
mayyarpitamanobuddhir mamevaisyasyasamsayam //7//***

surrender your intellect and your mind to ME.

How do we do it? We think with our intellect (*buddhi*), and express love and emotions with our mind (*manah*). So, we can surrender to HIM by thinking of HIM always and expressing our love for HIM. But the question is, if we are focusing on HIM all the time, when do we work and express our responsibilities? Not all of us are sannyasis. Our scriptures have an alternative path for us - It is believed that when we do something, we should start and end the task with a prayer. i.e. we should offer everything we do, to the feet of Bhagavān. Even in these classes, we offer everything to Sri Krishna, by starting and ending the classes with prarthanas.

Some people might feel that thinking of HIM at all times is not feasible. Swamiji has a simple golden rule - we could express a prayer at the start of the day and then offer a prayer at the end of the day. This will

ensure that the entire day's work is offered to Bhagavān. Going to bed with a prayer will cause our subconscious mind to dwell on the thoughts of the Paramātmā, even when we are asleep. This will undoubtedly lead us to HIM. This is possible only through continuous practice (*abhyasa*).

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.

The Ultimate Power is described by various adjectives:

kavi: The one who has immense knowledge of the scriptures.

purāṇa: HE is so ancient, it is impossible to even comprehend it. He has come before the existence of the Universe.

manuśāsītāraṃ: HE is the master of the entire Universe.

aṇoraṇīyaṃ: His size is incomprehensibly small, smaller than an atom. Its power is to hold everything (in this *brahma tattva*). And yet, it cannot be thought upon or meditated upon. Likewise, we cannot estimate His vastness.

Jnaneshwar Maharaj has said that the sparks of fire cannot understand the larger fire. Likewise, our minds are incapable of understanding HIS vastness. Our scriptures explain HIS vastness and other concepts in helpful ways. For example, the sun and the sky are used as metaphors of to help us understand the larger concept. The limitation to our understanding is because of our limited intellect. So we must study the scriptures to enhance the size of our intellect. A frog in a well can only see the well and does not have the capacity to look beyond. Comparing ourselves to frogs in the well helps us grasp the vastness of the problem.

8.10

**prayānakāle manasācalena,
bhaktyā yukto yogabalena caiva,
bhruvormadhye prāṇamāveśya samyak,
sa taṃ(m) paraṃ(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).

The ideal process of remembering the Almighty at the time of the death is explained here. The mind should be unshaken. It should be full of devotion towards Bhagavān and with the strength of Yoga (Prāṇayama in particular, which controls our Prāṇa shakti). We bring our Prāṇa shakti between our eyebrows, and meditate on Brahma Tattva.

8.11

**yadakṣaram(m) vedavido vadanti
viśanti yadyatayo vītarāgāḥ,
yadicchanto brahmacaryaṃ(ñ) caranti
tatte padaṃ(m) saṃgraheṇa 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 Brahmacharya.

Bhagavān says that the scholars of the Vedas know HIM as the imperishable that does not have a definite form. HE does not change with time. Those who practice sincere self-control become free from all worldly attachments, and enter into the imperishable. Those desiring this must practice Brahmacharya - being constantly connected to Brahma Tattva.

HE reveals the goal and the process of attaining it, in the coming shlokas.

8.12

**sarvadvārāṇi saṃyamya, mano hṛdi nirudhya ca,
mūrdhnyādhāyātmanaḥ(ph) prāṇam, āsthito yogadhāraṇām. 8.12**

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

Our physical body has nine gates (organs). Closing all the gates, one should concentrate so that the mind which is normally confined to the *ajna chakra* moves to the *sahasra chakra* in the head. All this is done by the practice of *dhyana*.

8.13

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

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

The one-syllabled Brahma Tattva, **Om**, is explained fully in the Mandukya Upanishad.

Bhagavān says "I am remembering you and you should remember ME too".

Sri Krishna explains how one can attain HIM. There is a dhyana state on the verge of death. As you chant Om, you will accelerate to that merger. It may sometime be difficult to say "Om", but one can remember others for who they have an affection towards. This is just fine, because all mantras ultimately merge into Om.

8.14

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

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

This shloka is specifically for those who are unable to do yoga.

At the end time, how is one expected to do this? After all, death may happen at any time. A person may be in an accident, or may be drowning or may be in a coma.

What then?

Bhagavān reassures Arjuna that as long as they have thought of HIM all their lives, they are not required to remember HIM at that last moment. HE will enter the dying person's subconscious mind and awaken it.

Lesson: Every Sadhak should spend time every day thinking exclusively of Bhagavān. You must remember HIM (referred to sometimes as *Smaran bhakti*) at happy times and sad times, like Bhakta Prahalad.

8.15

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

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

What is the benefit of uniting with HIM? The person does not have to come back to the mortal world.

Sri Krishna says that the world is a place where one gets sorrow (duhkha). HE says, you will get freedom from this state when you attain Me.

Nothing is permanent in this world, especially happiness. These moments are transient. Rivers flow in one direction and they do not think about what happened in their path earlier. Their entire goal is to unite with the ocean. Likewise, our entire goal in this lifetime should be to merge with the Absolute.

A person who follows the guidelines mentioned before reaches the highest state. Sri Krishna reassures us: Do not be in the belief that this is only for a few people. All you need to do is think of ME as often as possible.

8.16

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

Arjuna, all the worlds from Brahmāloka (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 Brahmāloka, being conditioned by time, are transitory).

Everything is destined to experience rebirth. From Brahmā's abode to everything else in the Universe, all

entities are subject to generation, dissolution and rebirth. There is only one place where this is not going to happen - and that is when we attain Paramātmā.

In the state of sleep, many things happen in our dreams and nightmares, sometimes frightening us. But when we wake up, those dreams do not affect us. Similarly, when we attain Bhagavān, "normal" things will have no meaning as there is no rebirth. For those who cant attain the Paramātmā, rebirth in this world is ensured, again and again. We have only one lifetime's memory. However, there have been countless lives before, of which we are not aware of. Birth and death is a cycle that every living thing has to endure until the final unison with the Paramātmā.

Thus ended this beautiful vivechan, covering many subtle concepts.

Questions and Answers

Surendra Ji

Q: How can one enroll for seva?

A: One can visit seva.learngeeta.com and fill up the form for the preferred mode of seva.

Tanvi Ji

Q: It was mentioned that we need to dedicate all actions to Bhagavān towards the end of the day. Does this apply to wrong actions as well?

A: If we are conscious about dedicating all actions to Bhagavān, then we would refrain from engaging in wrong or sinful actions. In this manner, we would evolve on the path of spritual journey.

Gopalakrishna Ji

Q: How can one remember Bhagavān in the last moment when death is unpredictable?

A: Since life is uncertain, if one is able to remember Bhagavān at all times, one will certainly be able to remember HIM during the moment of death.

Sundari Ji

Q: This world is Dukhalaya Shashwatam. But if we do not attain human life, then how would one progress to attain Moksha?

A : The seekers who desire to attain Moksha do not come back to this world after they succeed in their sadhana. However, those who desire to come back to this world to contribute to mankind, do come back after attaining Bhagavān.

Sowmya Ji

Q: Young children were killed in plane crash for no fault of theirs. How can this be explained?

A: Everyone's time of departure is pre-determined. It is a lesson reminded that life is uncertain and one needs to remember HIM at all times.



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||