

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 8: Akṣara-Brahma-Yoga

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YouTube Link: <https://youtu.be/MzPldFO03Mo>

The Science of Liberation: How a Yogi Transcends Time

Śrīmad Bhagavadgītā **chapter 8 Akṣara Brahma Yoga - The Path to the Eternal Supreme.**

The eighth chapter of the *Śrīmad Bhagavad Gītā*, **Akṣara Brahma Yoga**, unveils the path to the imperishable Brahman. The session commenced with the lighting of the sacred lamp, invoking divine blessings and expressing reverence to the Guru. With heartfelt salutations to **Śrī Vedavyāsa, Śrī Jñāneśwar Mahārāj, and Param Puja Swami Śrī Govindadev Giri Ji Mahārāj**, the atmosphere was charged with devotion and spiritual fervor.

The **lighting of the traditional lamp** symbolizes the eternal flame of *Dharma*, dispelling the darkness of ignorance and illuminating the seeker's path to wisdom. This sacred moment was followed by the **recitation of invocatory verses**, offering homage to the Guru, Bhagavān Śrī Kṛṣṇa, and the Bhagavad Gītā:

Guru Vandana

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 very embodiment of the Supreme Brahman. Salutations to that revered Guru."

Bhagavān Kṛṣṇa Stuti

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."

Sadguru Vandana

नमामि सद्गुरुं शान्तं सच्चिदानंदं विग्रहम्।
पूर्णब्रह्मपरानन्दमीशं आळन्दिवल्लभम्॥

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

Sarasvatī Vandana

यानंद श्रुतिमंत्र शक्ति महती ब्रह्मात्म विद्यावती
यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः।
या सत्काव्यगतिप्रसादितर्मतिर्नानागुणालंकृतिः
सा प्रत्यक्ष सरस्वती भगवती मान्तायतां भारती॥

"She who embodies the great power of the Vedic mantras and holds the supreme knowledge of Brahman and the Self, She whose brilliance shines through the structured teachings of the scriptures and profound philosophies, She who bestows wisdom through the path of sacred poetry and adorns the intellect with countless virtues, That manifest Goddess Sarasvatī, the divine Mother of speech, I humbly invoke and revere."

Bhagavad Gītā Vandana

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्
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 heart 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."

Namo 'stu te Vyāsa!

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."

With this **invocation to Goddess Sarasvatī, Bhagavān Vedavyāsa, Śrī Jñāneśwar Mahārāj, and Swami Govind Dev Giri Ji Mahārāj**, along with a warm welcome to all **Gītā Sādhakas**, the discourse on **Akṣara Brahma Yoga** commenced.

The Divine Legacy of Thakur Ramakrishna Dev

Today also marks the **Jayanti of Thakur Ramakrishna Dev**, a saint whose life was a living embodiment of *kartavya buddhi* (wisdom of duty), *vivek buddhi* (discernment), and *bhakti* (pure devotion). His unwavering love for the divine went beyond intellectual comprehension, manifesting as absolute surrender. This profound realization was later passed on to **Swami Vivekananda**, who carried the message of the Bhagavad Gītā to seekers in the West, introducing its wisdom to the world.

The *Bhagavad Gītā* is revered as **Amba—the Divine Mother**. Like a mother who nurtures her children,

the *Gītā* provides **guidance and wisdom** with the highest concern for the seeker's well-being. It does not impose rigid doctrines but presents **multiple spiritual paths**, allowing seekers to choose according to their nature and readiness.

Vinoba Bhave captures this sentiment beautifully:

गीताई माऊली माझी
मी तिचा बाळ नेणता
पडता रडता घेई, उचलूनी कडेवरी ॥

"Gītāi is my divine mother. Even though I may not fully realize that I am her child, she always protects me. When I fall and cry, she lovingly lifts me up in her arms."

Whether one fully understands it or not, the *Gītā* continues to uplift, guide, and protect all who turn to it.

The Eternal Path to Liberation

The dialogue between Śrī Bhagavān and Arjuna in the *Bhagavad Gītā* revolves around **seven profound questions** posed by Arjuna. Śrī Bhagavān's responses dissolve the **fear of death**, revealing that **death belongs only to the transient body** while the *ātman* remains **eternal and indestructible**—a **fragment of the Supreme Paramatma**.

Śrī Bhagavān declares in Chapter 15:

ममैवांशो जीवलोके जीवभूतः सनातनः ।

"The embodied souls in this material world are My eternal fragmental parts."

In **Chapter 5**, he defines the true seeker:

सर्वभूतहिते रताः

"They are devoted to the welfare of all beings."

The *Gītā* teaches that **spirituality transcends divisions**—caste, religion, nationality, and social status. It is not about isolation but **selfless service**, urging seekers to dedicate themselves to **universal welfare**.

Arjuna asks how self-controlled yogis recognize Śrī Bhagavān at the time of death. In response, Śrī Bhagavān reveals the *kāl mahima*, the eternal nature of the Supreme:

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

"All worlds, even up to the highest abode of Brahma, are subject to rebirth."

Yet, **those who surrender to Śrī Bhagavān transcend this cycle**. Like **Sant Tukaram Maharaj**, who endured worldly hardships but remained blissfully immersed in Bhagavān:

आनंदाचे डोही आनंद तरंग

"In the ocean of the eternal, waves of bliss arise endlessly."

On this sacred occasion, let us **imbibe the teachings of the Bhagavad Gītā**, strengthen our **kartavya buddhi, vivek buddhi, and ananya bhakti**, and walk the path toward the Supreme.

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

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

This verse introduces the concept of **cosmic time** as perceived in the **Bhagavad Gītā**. Here, Śrī Bhagavān explains the vastness of time cycles, revealing that **Brahma's single day (Kalpa) lasts for a thousand Mahayugas, followed by a night of equal duration**. Those who comprehend this understand the deeper reality of **time and creation**.

Understanding the Time Scale in the Gītā

- A **Mahayuga** consists of four Yugas:
 - **Satya Yuga – 1,728,000 years** (Era of truth and righteousness).
 - **Treta Yuga – 1,296,000 years** (Decline in virtue, emergence of sacrifice and rituals).
 - **Dvapara Yuga – 864,000 years** (Further decline in Dharma, increasing materialism).
 - **Kali Yuga – 432,000 years** (Spiritual degradation, dominance of ignorance and conflict).
- The total duration of one **Mahayuga** is **4.32 million years**.
- A **thousand Mahayugas** equal **one Kalpa** or **one day of Brahma**, which amounts to **4.32 billion years**.
- Similarly, **Brahma's night** spans the same duration, during which **the universe dissolves into an unmanifest state**.

Thus, **a full day-night cycle of Brahma is 8.64 billion years**, highlighting the incomprehensible vastness of time from a **cosmic perspective**.

The Yogis Who Understand This Reality

Śrī Bhagavān refers to **“te ahorātravido janāḥ”**, meaning *those who truly understand the day and night cycles*. These are **Yogis with deep spiritual realization**, who do not merely grasp time intellectually but **perceive its reality through direct knowledge**.

Deeper Meaning and Implications

1. The Impermanence of the Material World

- The universe undergoes **cycles of creation and dissolution** just as **day and night alternate in human life**.
- Even the longest time spans, such as Brahmā ji's lifespan, are **finite in the grand scheme of eternity**.

2. A Call to Transcend Time

- Those who truly understand time recognize that **even Brahma, the creator of the universe, is subject to time**.
- The highest realization is **beyond time**, where one attains the **eternal, unchanging reality—Paramatma**.

3. Encouragement for Seekers

- The verse inspires seekers to **rise above material pursuits**, which are bound by time, and focus on **self-realization**.
- Instead of being entangled in **temporary worldly existence**, one should strive for **liberation (mokṣa), which is beyond time and cycles of creation**.

It is said in the Vedas that when we see a pot, it is certain that it is made by a potter. Also, there is someone who created this creation and that is the Supreme Soul.

The father used to tell his son to bow down to the Divine Supreme every day, but the son did not believe in HIM because he had never seen Him. One day, the father drew a beautiful picture and kept it by his pillow. When the son woke up in the morning, he saw the picture. He asked the father, where did this picture come from? The father said that it came automatically. The son said, how can it come automatically? There must be someone who drew this picture! Then the father said that there is also someone who made this beautiful creation, the rivers here, the mountains, the trees, the flowers, the fruits, etc., but if you do not believe in it, how can you know it?

The following lines from a Hindi song express this creation and the mysterious Creator beautifully.

हरी हरी वसुंधरा पे नीला-नीला ये गगन
के जिस पे बादलों की पालकी उड़ा रहा पवन
दिशाएं देखों रंग भरी, चमक रही उमंग भरी,
ये किसने फूल-फूल पे किया सिंगार है,
ये कौन चित्रकार है, ये कौन चित्रकार?

Key Takeaway

This verse expands our understanding of **time and existence**, urging us to recognize the **temporary nature of the material world** and focus on attaining **the eternal reality of Paramātmā**. A true Yogi understands this and seeks liberation from the **endless cycle of creation and dissolution**.

8.18

**avyaktādvyaḥ(s) sarvāḥ(ph), prabhavantyāharāgame,
rātryāgame praliyante, tatraivāvyaktasañjñake. 8.18**

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

This verse continues the discourse on **cosmic creation and dissolution**, expanding upon the previous verse. Śrī Bhagavān describes the **cyclic nature of existence**, revealing that all beings emerge at the beginning of **Brahma's day** and merge back into the **Unmanifest (Avyakta)** at nightfall. This cycle repeats eternally, much like **waves rising and merging into the ocean** or **the alternating phases of day and night**.

The Cycle of Creation and Dissolution

1. Manifestation (*Prabhava*) - The Cosmic Day

- At the beginning of Brahma's day (*aharāgame*), all beings emerge from the *Avyakta*

(Unmanifest), the subtle potential state of creation.

- This refers to **Sṛṣṭi (creation)**, when the universe becomes active and beings take form in the material world.

2. Dissolution (*Pralaya*) - The Cosmic Night

- As night falls (*rātryāgame*), all beings dissolve into the same *Avyakta*, entering a latent state.
- This is **Pralaya (dissolution)**, when the universe ceases to exist in its current form and remains in an **unmanifested** state.

Thus, existence alternates between **manifestation and dissolution**, much like the **rising and setting of the sun** or the **changing of the seasons**.

Understanding the "Unmanifest" (*Avyakta*)

- The *Avyakta* referred to here is **not the Supreme Brahman**, but **Prakṛti (primordial matter)**—the subtle energy that remains dormant during cosmic dissolution.
- During **Brahma's day**, this *Avyakta* gives rise to the **visible universe**.
- During **Brahma's night**, all beings return to their **unmanifest** state, much like a **tree shedding its leaves in winter, only to sprout anew in spring**.

Param Pujya Swamiji always gives an example - fire is not visible in wood. It is the unmanifest form of fire, but when it is manifested by friction, it is the manifest form. We also have material-form. When we sleep, it takes the unmanifest form and manifest again when we wake up. When a doctor sleeps, after waking up, he will not be able to work as an engineer, but will remember only his medical knowledge.

Sant Dnyaneshwar Maharaj elaborates on this concept with an analogy:

शारदीयेचिये प्रवेशीं । अभ्रं जिरती आकाशीं ।
मग ग्रीष्मांतीं जैशीं । निगती पुढती ॥ १६२ ॥

"Just as clouds dissolve into the sky at the beginning of autumn and later reappear at the end of summer, so too do beings dissolve into the Unmanifest and re-emerge in the next cycle."

Deeper Meaning and Implications

1. Material Existence is Temporary

- The **world appears and disappears** in cycles, emphasizing the **impermanence of material reality**.
- Every being is subject to these cosmic rhythms, highlighting the **transitory nature of life**.

2. A Call to Seek the Eternal

- Since everything in the material world is **bound by cycles of creation and dissolution**, seekers are encouraged to **transcend this cycle and attain liberation (mokṣa)**.
- The highest goal is to **go beyond the Avyakta and realize the Supreme Paramatma**, who is beyond cosmic time.

3. The Yogic Perspective

- **Yogis and realized souls** do not remain trapped in this **endless cycle of creation and**

destruction.

- Instead, they strive to **merge with the Absolute**, which remains unchanged throughout all cosmic cycles.

Key Takeaway

This verse highlights the **cyclic nature of creation and dissolution**, emphasizing the **impermanence of worldly existence**. It urges seekers to **look beyond temporary material life** and strive for **the eternal truth beyond time and manifestation**.

8.19

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

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

This verse **continues the discourse on cosmic cycles**, emphasizing the **inevitability of creation and dissolution**. Śrī Bhagavān explains that **all beings undergo repeated birth and dissolution**, bound by the **laws of Prakṛti (Nature)**. When **Brahma's day begins**, beings manifest, and when **his night falls**, they merge back into the unmanifest state—only to repeat the cycle once again.

The Endless Cycle of Birth and Dissolution

1. Repeated Manifestation (*Bhūtvā Bhūtvā*)

- The term *bhūtvā bhūtvā* signifies **continuous creation**—beings take birth again and again with the onset of **Brahma's day**.
- This represents **a fresh cycle of existence**, where all beings are reactivated according to their past karmas.

2. Compulsory Dissolution (*Praliyate*)

- At the arrival of **Brahma's night**, everything **dissolves into Avyakta (the Unmanifest)**.
- This dissolution is **not by choice** but by **the force of cosmic law (avaśaḥ)**, meaning **beings have no control over this process**.

3. The Unceasing Cycle

- Just as **day and night alternate ceaselessly**, the **universe too oscillates between existence and non-existence**.
- Beings **cannot escape this cycle** unless they attain **spiritual liberation (mokṣa)**.

Connection to the Previous Verses

- In **Verse 8.17**, Śrī Bhagavān revealed that **Brahma's day and night last for thousands of Mahayugas (billions of years)**.
- In **Verse 8.18**, He explained how **beings emerge at dawn and dissolve at dusk** within these cosmic cycles.
- **Verse 8.19 now clarifies** that this process happens **repeatedly**, keeping all beings bound

within **the cycle of saṃsāra (transmigration)**.

Deeper Meaning and Spiritual Implications

1. The Temporary Nature of Material Life

- Everything in the material world is **ephemeral**, constantly shifting between **manifestation and dissolution**.
- What appears **solid and permanent today will inevitably merge into the unmanifest tomorrow**.

2. The Illusion of Control

- The phrase "**avaśaḥ**" (**helplessly**) reminds us that **beings have no control over this cycle**—they are **driven by karma and Prakṛti**.
- Even Brahma, the creator, is **not beyond time**—he too **faces dissolution** after his lifespan of 100 Brahma years.

3. Encouragement to Transcend the Cycle

- Since everything in material existence is **subject to these cosmic cycles**, seekers should strive for **liberation (mokṣa)**.
- The only way to **escape birth and death** is to realize the **eternal, changeless Paramatma**.

Key Takeaway

This verse underscores the **relentless repetition of creation and dissolution** in the universe. It urges seekers to **transcend the fleeting nature of material existence** by focusing on **the eternal reality beyond birth and death**.

8.20

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

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

Transcending the Cosmic Cycles: The Eternal Supreme

In the previous verses, Śrī Bhagavān described how **the entire universe undergoes cycles of creation and dissolution**. Beings emerge from the *Avyakta* (Unmanifest) at the **beginning of Brahma's day** and dissolve back into it at **Brahma's night**. However, this *Avyakta* is still part of **material existence**, bound by time and subject to transformation.

Now, Śrī Bhagavān reveals **a deeper truth**—beyond this temporary unmanifest realm, there exists **another, eternal Unmanifest Reality**, one that is **beyond time, imperishable, and untouched by cosmic dissolution**. This is **Paramatma, the Supreme Divine**, who remains unchanged even when all material existence ceases.

Thus, while **the visible and invisible aspects of creation alternate between existence and non-existence**, **Paramatma alone remains eternally present**.

The Two Types of "Unmanifest" (Avyakta)

Śrī Bhagavān distinguishes between two forms of **the Unmanifest (Avyakta)**:

1. The Temporary Unmanifest (*Prakṛti-Avyakta*)

- This refers to **Prakṛti (primordial nature)**—the **subtle, unmanifest state** into which all beings dissolve at the end of Brahma's day.
- Although imperceptible, it is still **a part of material existence**, governed by time and cycles of creation.

2. The Eternal Unmanifest (*Paramatma-Avyakta*)

- Beyond **Prakṛti** exists **the Supreme, Eternal Reality—Paramatma**.
- This transcendental state is **never destroyed**, even when **all material existence dissolves**.
- While the **temporary Avyakta is subject to periodic dissolution**, **Paramatma is beyond all change**.

Thus, while **the material universe arises and disappears**, the **Supreme Divine remains ever-existent, unchanging, and beyond time**.

Dnyaneshwar Maharaj's Insight

Sant Dnyaneshwar Maharaj explains this profound truth through illuminating analogies:

जैसें आटलिया रूपें । आटलेपण ते खोटी म्हणिये ।
पुढती तो घनाकारु हारये । जे वेळीं अलंकार होती ॥ १७३ ॥

"Just as melted gold loses its specific ornament shape but still remains gold, the destruction of forms does not affect the underlying eternal reality."

जें हें विश्वचि होऊनि असे । परि विश्वपण नासिलेनि न नासे ।
अक्षरें पुसिल्या न पुसे । अर्थु जैसा ॥ १७६ ॥

"This universe may exist, but its dissolution does not erase the eternal consciousness behind it, just as words may be erased from a slate, yet their meaning remains."

This beautifully captures the distinction between **the transient nature of material existence** and **the indestructible nature of the Supreme Reality**.

Deeper Meaning and Spiritual Implications

1. Distinguishing Between Material and Spiritual Reality

- Many perceive **dissolution as the end of existence**, but Śrī Bhagavān reveals that beyond this ever-changing universe lies **the eternal, spiritual realm**.
- The **material universe fades away**, but **Paramatma remains ever-existent**.

2. Liberation Lies in Attaining the Eternal

- Those attached to **material forms** are bound to **repeated cycles of creation and**

destruction.

- True seekers aspire to **reach the Supreme Eternal Reality**, where there is **no decay, no rebirth, and no suffering**.

3. Encouragement for Seekers

- Instead of **being entangled in temporary material existence**, seekers should strive for **mokṣa (liberation)**—attaining the **eternal, indestructible Supreme Reality**.
- Unlike the **visible universe, which undergoes repeated dissolution**, the **Supreme remains untouched by time and cosmic changes**.

Key Takeaway

This verse is **a direct call to transcend material existence** and seek **the Supreme Truth beyond the cycles of creation and dissolution**. It urges seekers to **look beyond temporary manifestations** and strive for **union with the Eternal Supreme Reality— Paramātmā**.

8.21

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

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

The Supreme, Indestructible Reality

Continuing from the previous verse, Śrī Bhagavān explains that the eternal *Avyakta* (Unmanifest) is not just beyond material creation but is also the ultimate destination for seekers. This indestructible, transcendental reality is referred to as *paramā gati* (the highest goal), where one attains complete liberation from the cycle of birth and death.

Those who reach *tad dhāma paramam mama* (My Supreme Abode) never return to the mortal world. They remain forever united with the Supreme, free from rebirth, suffering, and transience.

Connecting to the Previous Verses

- In verse 8.19, Śrī Bhagavān explained that all beings undergo repeated cycles of creation and dissolution within Brahma's cosmic timeframe.
- In verse 8.20, He revealed that beyond this temporary dissolution lies an eternal, indestructible Unmanifest Reality (*Akṣara Avyakta*), beyond time and space.
- Now, in verse 8.21, He declares that this *Avyakta* is His Supreme Abode, and those who attain it never return to material existence.

This marks a shift from the impermanence of creation to the eternal goal of spiritual realization.

The Two Types of "Unmanifest" (Avyakta)

1. **Material Unmanifest (Temporary Avyakta)** – This refers to *Prakṛti* (primordial nature), the subtle, unmanifest state where all beings dissolve at the end of Brahma's cycle. Though imperceptible, it is still part of material existence and subject to change.
2. **Eternal Unmanifest (Akṣara Avyakta)** – Beyond *Prakṛti* exists *Paramatma*, the Supreme, eternal

reality. This transcendental state is never destroyed, even when the entire material universe dissolves.

While material existence is temporary, this eternal *Avyakta* is the highest refuge for all souls.

Deeper Meaning and Spiritual Implications

1. Liberation Ends the Cycle of Birth and Death

- Attaining this Supreme Abode means complete freedom from the cycle of rebirth.
- Unlike heaven (*Svarga*), which is temporary, this liberation is permanent.

2. The Ultimate Goal of Life

- Many pursue material success, but true seekers strive for this eternal Supreme Reality.
- It is beyond worldly suffering, where bliss and infinite knowledge exist.

3. Union with the Supreme

- The phrase *tad dhāma paramam mama* (My Supreme Abode) signifies that *Paramatma* is not an impersonal void but a living, blissful reality.
- Attaining this state is the highest fulfillment of existence.

Key Takeaway

This verse encourages seekers to look beyond temporary material pleasures and strive for the eternal truth. Reaching the Supreme Abode means liberation from the cycle of birth and death, leading to everlasting peace in oneness with *Paramātmā*.

8.22

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

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

The Supreme *Puruṣa* and the Path to Attainment.

Śrī Bhagavān now reveals the means to attain the eternal, all-pervading Supreme Being. The previous verses described the **cyclical nature of creation and the eternal, unmanifest reality beyond it**, but here, the emphasis shifts to **how one can reach that Supreme *Puruṣa***—through *ananya bhakti* (exclusive devotion).

Unlike material accomplishments that depend on effort, intellect, or rituals, the **Supreme can only be realized through unwavering, single-minded devotion**.

Key Insights from the Verse

1. The Supreme *Puruṣa* (Para *Puruṣa*)

- The phrase *Puruṣaḥ sa paraḥ* refers to the **highest, eternal, and transcendental Being**.
- This Supreme is **beyond the perishable world and even beyond Brahma, the cosmic creator**.

2. All Beings Reside in Him

- *Yasyāntaḥsthāni bhūtāni* means that all beings **exist within the Supreme**, much like **waves within the ocean**.
- This signifies **Paramatma's omnipresence**, as the **source, sustainer, and ultimate refuge of all creation**.

3. He Pervades All of Creation

- *Yena sarvam idam tatam* states that the Supreme **pervades all existence**, just as **air fills space or light illuminates everything**.
- Though **invisible to the eye, He is the essence of all that exists**.

The Only Path: Exclusive Devotion (Ananya Bhakti)

Śrī Bhagavān declares that **this Supreme Reality is attainable only through *ananya bhakti***—undivided, exclusive devotion.

- *Ananya* means **without distraction, without reliance on anything else**.
- This **devotion is not mixed with desires for worldly gain or even liberation**.
- It is **pure, unconditional love for the Supreme**, where the devotee seeks nothing but **union with Paramatma**.

This teaching reinforces the core principle of the *Bhagavad Gītā*—that **devotion surpasses intellect or effort alone in attaining the Supreme**.

Bhagavad Gītā on the Power of Ananya Bhakti

Śrī Bhagavān has emphasized this idea earlier as well:

- **In Chapter 9, Verse 22**, He assures:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

"To those who worship Me with exclusive devotion, constantly thinking of Me, I provide what they lack and protect what they have."

- **In Chapter 8, Verse 14**, He further confirms:

"Whoever constantly remembers Me with an undivided mind, I am easily attainable for that ever-absorbed Yogi."

Thus, **the method of worship may vary**, but as long as devotion is exclusive and sincere, the seeker will surely attain Paramatma.

Illustrations of Ananya Bhakti

1. Dr. A.P.J. Abdul Kalam's Reflection on Devotion

- In *Wings of Fire*, Dr. Kalam recalls his childhood in Rameshwaram, where **his father, the head of the mosque, and his friend Laxman's father, the temple priest, shared a common vision.**
- They told their children:
"The bell in the temple and the Azaan in the mosque both serve the same purpose—to seek the Divine."
- This mirrors the *Bhagavad Gītā's* teaching that **true devotion transcends religious distinctions and leads to the same Supreme Truth.**

2. Draupadi's Absolute Surrender

- In the *Mahābhārata*, when Draupadi was humiliated by Dussasana, she initially sought help from her husbands and elders.
- However, **Śrī Kṛṣṇa only came to her rescue when she surrendered fully, lifting both hands in complete reliance on Him.**
- This moment of *ananya bhakti* (exclusive dependence on the Lord) demonstrates that **liberation comes only when all worldly supports are abandoned in favor of the Supreme.**

3. Daily Cleansing Through the Gītā

- Just as **one bathes daily to cleanse the body**, one must immerse oneself in **Bhagavad Gītā to purify the mind and soul** from the impurities of worldly life.
- The *Gītā* is not merely a text—it is **a guide for inner transformation and liberation through devotion.**

Deeper Meaning and Spiritual Implications

1. Beyond Intellectual Knowledge

- Mere **intellectual understanding or ritualistic practices** cannot take one to the Supreme.
- Only **wholehearted surrender and devotion** grant access to this eternal truth.

2. Surrender to the Divine Will

- The devotee **lets go of ego and personal control**, fully trusting in the Supreme's grace.
- In such surrender, **liberation is no longer an individual effort, but a divine gift.**

3. Union with the Supreme

- When one attains *ananya bhakti*, there is **no separation between the devotee and the Divine.**
- The Supreme Puruṣa **dwells within such a devotee**, just as **light and flame are inseparable.**

Key Takeaway

This verse reaffirms the **supremacy of devotion in the spiritual path**. While **knowledge (jñāna) and action (karma) have their roles**, only **unwavering, exclusive devotion** grants direct access to the Supreme Being.

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

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

The Two Paths of Departure

With this verse, Śrī Bhagavān begins to explain the **paths taken by the departing souls**. He introduces two distinct routes:

1. **The path of no return (Anāvṛtti-mārga)** – The path leading to liberation, where the soul does not return to the cycle of birth and death.
2. **The path of return (Āvṛtti-mārga)** – The path leading back to rebirth in the material world.

He assures Arjuna that He will now reveal the nature of these paths and their consequences.

Context of This Teaching

In the previous verses, Śrī Bhagavān described the Supreme Abode, attainable through exclusive devotion. Now, He explains what happens after death based on one's spiritual journey. Understanding these paths helps a seeker navigate the afterlife and choose the route leading to liberation.

The Two Cosmic Routes

1. Path of No Return (Anāvṛtti-mārga)

- Those who take this path attain the Supreme Abode and are freed from rebirth.
- Also known as the **Path of Light (Śukla Gati)** or the **Divine Path (Uttara-Mārga)**.

2. Path of Return (Āvṛtti-mārga)

- Souls following this path return to the material world.
- Also called the **Path of Darkness (Kṛṣṇa Gati)** or the **Path of the Ancestors (Pitṛ-Yāna)**.

Śrī Bhagavān elaborates on these paths in the upcoming verses.

Meaning of "Kāla" (Time/Path)

The word *kāla* in this verse has a dual meaning:

1. **Time** – The timing of one's departure, influencing the journey of the soul.
2. **Path** – The route that determines whether the soul attains liberation or returns to rebirth.

This shows that both cosmic order and individual spiritual effort play a role in one's destiny after death.

Spiritual Implications

1. Liberation Through Awareness

- Knowing these two paths helps a seeker consciously aim for liberation.

- This understanding removes the fear of death and clarifies the spiritual journey.

2. Right Practices Lead to the Right Path

- Those on the path of light engage in selfless devotion, knowledge, and meditation.
- Those attached to worldly desires take the path leading back to rebirth.

3. Role of Divine Grace

- Śrī Bhagavān assures Arjuna that He will reveal this wisdom, meaning true seekers will always be guided.
- Those who surrender with devotion are shown the way to the Supreme Path.

Key Takeaway

This verse introduces the two paths of the departing souls, setting the stage for a deeper discussion on how one can strive for liberation. Śrī Bhagavān reassures that understanding this knowledge helps break free from the cycle of birth and death.

8.24

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

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

The Divine Path Leading to Liberation

In this verse, Śrī Bhagavān elaborates on the **Path of No Return (Anāvṛtti-mārga)**, also called the **Path of Light (Śukla Gati or Uttara-Mārga)**. Those who take this path after death are **gradually led by celestial forces towards the Supreme Brahma**, never to return to the cycle of birth and death.

This path is described as being guided by:

1. **Agni (Fire-God)** – Symbolizing purification and illumination.
2. **Jyoti (Light)** – Representing divine knowledge.
3. **Ahaḥ (Daytime)** – Indicating clarity and consciousness.
4. **Śukla Pakṣa (Bright Fortnight)** – Associated with spiritual progress.
5. **Uttarāyaṇa (Six months of the sun's northward movement)** – Considered an auspicious time for spiritual ascent.

Those who tread this path are **Brahmavidāḥ**—knowers of the eternal Brahman, and they **reach Brahma without returning to the material world**.

Significance of the Path of Light

1. Gradual Ascent Through Divine Realms

- The Yogis who depart through this path **progressively ascend through luminous deities**, eventually merging into the eternal Brahman.

- This journey is **aided by celestial forces**, ensuring a smooth passage to liberation.

2. Why Is Uttarāyaṇa Considered Auspicious?

- The six-month period when the sun moves northward is associated with **spiritual illumination and divine grace**.
- It is said that **souls departing during this period are naturally drawn toward higher realms**.
- In the *Mahābhārata*, Bhīṣma Pitāmaha chose to **leave his body during Uttarāyaṇa** to attain a higher state.

3. A Path for Yogis and Brahma-Jñānīs

- This path is meant for **those who have dedicated their lives to spiritual realization**.
- Mere ritualistic practices or external devotion do not ensure this passage—**only deep inner realization and unwavering connection to the Supreme lead to this liberation**.

Spiritual Implications

1. Liberation Through Divine Guidance

- The verse suggests that **spiritual seekers are not left alone after death**; higher divine forces guide them.
- It reassures that **true knowledge and devotion pave the way to an eternal, blissful existence**.

2. The Importance of Inner Illumination

- Fire (*Agni*) and light (*Jyoti*) represent **spiritual wisdom and purity**, which are essential for liberation.
- Just as light dispels darkness, **divine knowledge dispels ignorance and leads one to the eternal realm**.

3. Time and Consciousness Play a Role

- The verse implies that **the time of departure influences the journey after death**.
- While it may seem external, **it also symbolizes the state of consciousness at the moment of passing**—whether one is absorbed in divine awareness or worldly attachments.

Vinoba Bhave ji has explained its meaning thus - *Agni* (fire) is the symbol of action, hence, those who are engaged in action even at the time of leaving the body, those who have the name of the Supreme Divine on their lips, those in whom the moon keeps increasing day by day i.e. the mind keeps getting bigger, those in whose mind the clouds of desire have vanished, those who leave the body in such a state, they do not have to come back.

Key Takeaway

This verse describes **the luminous path of liberation** taken by **realized Yogis and knowers of Brahman**. Through **divine guidance, inner purity, and spiritual illumination**, they gradually ascend toward the Supreme and do not return to the cycle of birth and death.

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

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

The Path of Return (Āvṛtti-Mārga)

In this verse, Śrī Bhagavān describes the *Pitṛ-Yāna* or *Dakṣiṇa-Mārga*, also known as **the Path of Return**. This is the route taken by those who have performed **virtuous actions with desires**, such as **charity, sacrifices, and pious deeds**, but without seeking **ultimate liberation (mokṣa)**.

Unlike the *Path of No Return (Śukla Gati)* from the previous verse, which leads to **eternal liberation**, this path takes the soul to **the lunar sphere (Cāndramasa-loka)**. There, the Yogi enjoys **the fruits of past karma** in a heavenly realm. However, once these merits are exhausted, the soul must return to **the cycle of birth and death**.

The Stages of This Path

1. **Dhūma (Smoke)** – Represents ignorance and lack of spiritual clarity.
2. **Rātri (Night)** – Symbolizes attachment to the material world and unconscious living.
3. **Kṛṣṇa Pakṣa (Dark Fortnight)** – Represents the waning phase, signifying impermanence.
4. **Dakṣiṇāyana (Six Months of the Sun's Southern Course)** – Considered less favorable for spiritual progress.

After moving through these stages, the Yogi reaches **the lunar realm**, enjoys **temporary rewards**, but eventually **returns to the mortal world for rebirth**.

The Yogi's Awareness of the Right Time for Departure

Many Yogis carefully **time their departure from the body** to ensure they take **the path of no return** rather than returning to worldly existence.

1. Bhīṣma Pitāmaha's Departure in the Mahābhārata

- On the day of **Mokṣadā Ekādaśī**, Śrī Bhagavān revealed the *Bhagavad Gītā* to Arjuna. The war lasted 18 days, during which **Bhīṣma was lying on a bed of arrows**, waiting for *Uttarāyaṇa* (the sun's northward movement) before leaving his body.
- His choice to wait for the **auspicious time** was to ensure **he left without any lingering desires**.

2. Veer Savarkar's Prayopaveśa

- Swatantra Veer Savarkar, whose **Punyatithi falls on 26th February**, practiced **Prayopaveśa**—the conscious renunciation of food and water.
- His decision to leave his body at the right moment reflected **deep spiritual awareness**, aligning with **the yogic tradition** of choosing a time favorable for spiritual ascent.

These examples illustrate how **awareness of the cosmic cycles can aid in the transition toward**

liberation. However, for most seekers, true **liberation lies in transcending both these paths and attaining complete union with the Supreme.**

Spiritual Insights

1. Good Deeds Alone Do Not Ensure Liberation

- Many believe that acts of **charity, sacrifice, and virtue** are sufficient for liberation.
- However, **if these actions are performed with desires**, they bring **temporary rewards** but do not **break the cycle of birth and death**.

2. The Illusion of Heavenly Enjoyments

- The *Pitr-Yāna* path grants **temporary bliss in higher realms**, but it is **not permanent**.
- Once the accumulated merits are exhausted, **the soul must return to the earthly plane** to begin its journey again.

3. True Liberation Lies Beyond the Moon

- The *Bhagavad Gītā* urges seekers **to transcend heavenly pleasures** and aim for **union with the Supreme, which guarantees eternal freedom**.
- Instead of being **attached to rewards**, seekers should **devote themselves entirely to the Supreme**, ensuring their journey leads to **mokṣa, the state beyond birth and death**.

Key Takeaway

This verse serves as a **cautionary insight**—while **virtuous deeds bring temporary rewards**, only **selfless devotion and spiritual wisdom lead to permanent liberation**. It highlights the **importance of transcending desires**, choosing **spiritual knowledge over temporary pleasures**, and **aiming for the ultimate union with the Supreme**.

8.26

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

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

The Two Eternal Paths of the Departing Souls

In the previous verses, Śrī Bhagavān described:

1. **The Path of No Return (Śukla Gati/Uttara-Mārga)** – The path of light, leading to **eternal liberation (mokṣa)**.
2. **The Path of Return (Kṛṣṇa Gati/Dakṣiṇa-Mārga)** – The path of darkness, leading to **heavenly enjoyments followed by rebirth**.

Here, Śrī Bhagavān confirms that **these two paths are eternal** and have always governed the journey of the soul after death.

- By following the *Śukla Gati*, the seeker **attains the Supreme and is freed from the cycle of rebirth.**
- By following the *Kṛṣṇa Gati*, the soul **returns to the mortal world after temporary pleasures in higher realms.**

This knowledge is essential for **spiritual seekers to make conscious choices regarding their life's purpose and ultimate destination.**

The Significance of These Two Paths

1. The Śukla Gati (Path of Light) Leads to Eternal Liberation

- Taken by **realized Yogis, renunciates, and selfless devotees** who have transcended material desires.
- Leads to **Brahman, the Supreme Reality**, beyond the cycles of creation and dissolution.

2. The Kṛṣṇa Gati (Path of Darkness) Leads Back to the Material World

- Taken by **those engaged in good deeds but still attached to rewards.**
- Leads to **heavenly realms, where one enjoys merits but must eventually return to take birth again.**

These paths reflect **the cosmic law governing the transition of souls**, emphasizing that **mere good actions are not enough for liberation—spiritual wisdom and surrender to the Supreme are necessary.**

Understanding These Paths Beyond Physical Death

While these two paths are often interpreted as **routes taken after death**, they also symbolize **two approaches to life itself:**

1. The Path of Light (Śukla Gati) in Life

- A life lived **in pursuit of truth, wisdom, selfless service, and devotion** leads to **spiritual freedom.**
- A seeker walking this path **transcends worldly attachments** and eventually **attains oneness with the Supreme.**

2. The Path of Darkness (Kṛṣṇa Gati) in Life

- A life lived **in pursuit of desires, attachments, and temporary pleasures** leads to **repeated cycles of suffering.**
- Even good deeds, if done **with expectation of rewards**, result in **limited gains and eventual return to the material world.**

Thus, the *Bhagavad Gītā* urges seekers to **choose their path wisely**—whether they seek **temporary pleasures or eternal freedom.**

Deeper Spiritual Insights

1. Both Paths Are Governed by Cosmic Law

- These **eternal laws exist beyond human control**, determining the fate of every soul.
- They demonstrate **the consequences of actions and intentions in shaping one's spiritual destiny**.

2. The Power of Conscious Choice

- A seeker must **consciously choose the path of selfless devotion and wisdom** over temporary enjoyments.
- Liberation is not **a matter of fate, but of spiritual awareness and effort**.

3. Transcending Both Paths Through Devotion

- While these paths exist, a **devotee surrendered to Śrī Bhagavān transcends them both**.
- In *Bhagavad Gītā* (9.22), He assures:

"To those who worship Me with exclusive devotion, constantly thinking of Me, I provide what they lack and protect what they have."

- Such seekers are **directly taken to the Supreme**, bypassing the need for these cosmic routes.

Key Takeaway

This verse reaffirms that **the journey of the soul is determined by its choices and spiritual maturity**. While both paths have existed eternally, seekers are encouraged to **transcend worldly attachments and move toward permanent liberation through wisdom and devotion**.

8.27

**naite sṛtī pārtha jānan, yogī muhyati kaścana,
tasmātsarveṣu kālēṣu, yogayukto bhavānjuna. 8.27**

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

Clarity Through Knowledge

Śrī Bhagavān assures Arjuna that a seeker who understands the two cosmic paths—the path leading to liberation and the path leading to rebirth—remains free from confusion. This wisdom removes doubts about the soul's journey after death and helps the seeker make conscious spiritual choices.

For this reason, Bhagavān urges Arjuna to stay established in Yoga at all times. By doing so, one remains aligned with the Supreme and ultimately transcends the cycle of birth and death.

Why This Knowledge Matters

1. Freedom from Fear and Confusion

- Many fear death because they do not understand the journey of the soul.
- A Yogi, knowing these paths, remains fearless and undisturbed, confident of his ultimate destination.

2. The Need to Stay Rooted in Yoga

- Since the time of departure is uncertain, one must always be spiritually prepared.
- Instead of worrying about when one will leave, the focus should be on living each moment with awareness and devotion.

3. Attaining the Supreme

- What truly matters is absorption in the Divine.
- Wisdom, devotion, and equanimity ensure that one reaches the highest state without dependence on external factors.

What Does 'Yoga' Mean Here?

When Bhagavān instructs Arjuna to be **yoga-yuktaḥ**, He is not merely referring to physical postures or meditation but to a **continuous state of spiritual connection**.

- Yoga here means living with detachment, self-awareness, and devotion.
- It involves performing every action in harmony with Dharma and without attachment to results.
- True Yoga is not limited to practice but is a lifelong commitment to self-realization.

Practical Application for Seekers

1. Live with Awareness

- Every moment is an opportunity to connect with the Divine.
- Instead of waiting for the right time, seekers should engage in devotion, selfless action, and wisdom daily.

2. Detach from Outcomes

- Progress happens when one works without attachment to results.
- A Yogi neither fears death nor clings to life but remains steady in spiritual consciousness.

3. Seek Liberation, Not Temporary Rewards

- Instead of aiming for temporary pleasures, one should strive for eternal union with the Supreme.
- True seekers do not settle for fleeting happiness but aspire for the highest realization.

Key Takeaway

This verse encourages constant spiritual focus. Instead of being preoccupied with the time or manner of departure, one must always remain in Yoga—living with detachment, awareness, and devotion to the Supreme.

**vedeṣu yajñeṣu tapaḥsu caiva,
dāneṣu yatpuṇyaphalaṁ(m) pradiṣṭam,
atyeti tatsarvamidaṁ(m) veditvā,
yogī paraṁ(m) sthānamupaiti cādyam. 8.28**

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

The Superiority of Spiritual Realization

Śrī Bhagavān concludes this chapter by emphasizing that **the highest goal is not found through rituals or meritorious acts alone but through deep spiritual realization**. He declares that a true Yogi surpasses all material rewards associated with:

- **Vedic studies** (*Vedeṣu*) – The knowledge gained through scriptural learning.
- **Sacrifices** (*Yajñeṣu*) – Rituals performed for divine blessings.
- **Austerities** (*Tapahsu*) – Practices of self-discipline and penance.
- **Charitable acts** (*Dāneṣu*) – Deeds of generosity aimed at earning virtue.

While these actions generate **puṇya (merit)** and lead to higher realms, they are **still within the cycle of karma and rebirth**. However, **a Yogi who realizes the Supreme transcends all these and reaches the eternal state of liberation**.

Why Does the Yogi Transcend These Merits?

1. Rituals Yield Limited Results

- Vedic studies, sacrifices, penance, and charity **bring temporary rewards**, often leading to higher births or heavenly enjoyments.
- However, they do not grant **freedom from rebirth** unless performed **with complete surrender to the Supreme**.

2. The Path of Wisdom and Devotion Is Superior

- The Yogi, by understanding the **higher reality beyond material gains**, **breaks free from karma** and enters **the eternal abode of the Divine**.
- Instead of seeking **finite results**, the Yogi **seeks the infinite Supreme Reality**.

3. Union with the Supreme Is the Ultimate Goal

- While good deeds purify the mind, **true liberation comes from transcending all attachments**.
- The Yogi **no longer acts for rewards** but remains **absorbed in the Supreme, attaining the highest state**.

The Eternal and Primal Abode

The phrase "**paraṁ sthānam upaiti cādyam**" means **the highest and original state**. This suggests:

- **Liberation from all cycles of birth and death.**
- **Attainment of the eternal, unchanging reality beyond worldly fluctuations.**
- **Union with the Supreme, where there is infinite bliss and peace.**

This **primal state is not a place but a state of being**, where the soul is **fully immersed in the Divine**.

Practical Application for Seekers

1. Engage in Spiritual Practice Beyond Rituals

- While Vedic rituals and meritorious deeds have value, **they should not be the end goal**.
- A seeker must move **beyond rituals into self-inquiry, devotion, and surrender to the Supreme**.

2. Cultivate Wisdom and Detachment

- Instead of focusing on **temporary rewards**, one should seek **eternal liberation**.
- This requires **letting go of material attachments and cultivating inner devotion**.

3. Live with the Awareness of the Ultimate Goal

- Every action should be performed **as an offering to the Divine** rather than for personal gain.
- By remaining **steadfast in Yoga and devotion**, a seeker naturally **transcends the limitations of karma and reaches the Supreme**.

Key Takeaway

This verse highlights the **supremacy of spiritual realization over material rewards**. While Vedic rituals and good deeds bring merit, **true liberation comes from transcending all desires and remaining absorbed in the Divine**. A Yogi who realizes this truth **goes beyond karma and attains the eternal abode of peace and bliss**.

The session concluded with a humble offering at the feet of **Saint Śrī Dnyāneshwar Maharaj** and **Gurudev Swami Govind Giri Ji Maharaj**, expressing gratitude for the wisdom imparted. This was followed by an interactive **Question and Answer session**, where participants sought guidance on various aspects of spiritual practice.

Question & Answer Session

Kiran Ji

Q: Can I recite the shlokas of **Gajanan Maharaj**, whom I consider my Guru? He is no longer in this world, and at my age (83 years), I am unable to visit Shegaon.

A: **Gajanan Maharaj is a Yogi**, and a realized master never truly departs. Even though he has left his physical form, we can always remember our Guru and chant the mantras associated with him. The essence of Guru remains present in the **living lineage of realized beings**, and we can see Him reflected in the present Guru as well.

It does not matter **where our body is; what matters is where our mind is**. If our mind remains absorbed in **Paramatma or Guru**, then we are already in their presence. **Physical proximity is secondary to inner connection**.

Savita Sinha Ji

Q: If someone is seriously ill, which Adhyaya (chapter) of the **Bhagavad Gītā** should be recited for them?

A: The **entire Bhagavad Gītā** serves as a source of strength and healing. However, certain chapters hold specific relevance:

- **Chapter 12 (Bhakti Yoga)** – Uplifts the mind with the **glories of devotion** and divine grace.
- **Chapter 15 (Puruṣottama Yoga)** – Provides **insights into the eternal nature of the soul**.
- **Chapter 8 (Akṣara Brahma Yoga)** – Discusses the **state of consciousness at the time of death** and the path to liberation.

Additionally, for healing and recovery, the **recitation of “Viṣṇu Sahasranāma” or “Rāma Rakṣā Stotra”** is highly recommended. These sacred chants invoke divine blessings and create a protective energy around the individual.

Sunita Didi Ji

Q: How was it possible for Śrī Bhagavān to teach the **Bhagavad Gītā on the battlefield**?

A: The **Bhagavad Gītā was revealed to Arjuna before the war began**. The battle had yet to commence, as a **Dharma Yuddha (righteous war)** required **both sides to be fully prepared before initiation**.

The time we take to **recite the Bhagavad Gītā** is not a benchmark for how it was originally spoken. **Śrī Bhagavān is the speaker, and Arjuna, a Yogi of the highest order, is the listener**. According to **Gurudev**, the conversation between them lasted approximately **40 minutes**, including Arjuna's questions.

Vedavyāsa ji later compiled it into 18 Adhyāyas for the benefit of future generations. Some aspects were repeated in the text for **clarity and ease of understanding** for seekers of different intellectual capacities.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde
akṣarabrahmayogo nāma aṣṭamo'dhyāyaḥ**

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



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 !

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