

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ अष्टमोऽध्यायः । अक्षर - ब्रह्मयोगः

**Sri Krishna Para BrahmaNe Nama: Bhagavath-Githa**

**Chapter - 8: akshara-Brahma Yoga:**

अर्जुन उवाच । किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१ ॥

arjuna uvaacha = kim thath brahma kim aDhyaathmam - kim karma purushoththama  
aDhibhuutham cha kim proktham - aDhidhaivam kim uchyathe. 8-1

Arjuna said: O Purushoththama ( Supreme Lord Sri-Krishna ), what is that Brahman, what are ADhyaathma, Karma, ADhibhuutha and ADhidhaiva ?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२ ॥

aDhiyajna: kaTham kothra - dhehesmin maDhusuudhana

prayaaNa kaale cha kaTham - jneyosi niyatha aathmabhi: 8-2

O Madhusuudhana, Who is ADhi-yajna in this body and how is it so ? How can You, the Supreme Lord Sri-Krishna, be realized at the time of death by the devotees who practiced Self-control.

( Madhusuudhana, Lord Sri Krishna, who killed the demon Madhu and

Purushoththama, the Supreme Person, who is the Lord of Chit ( Soul ) and Achit ( matter )

श्रीभगवानुवाच । अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

sri bhagavaan uvaacha =

aksharam brahma paramam – swabhaava: aDhyaathmam uchyathe

bhuutha bhaava udhbhava karo – visarga: karma samjnitha: 8-3

Bhagavaan Sri-Krishna said: The Brahman is the akshara ( the essential nature of the Supreme and imperishable Self ). Swabhaava ( the subtle body, the vaasanaas etc., )

is the one that is associating with the Self, called ADhyaathma. Karma is the creative fluid mixed with the five elements that gives rise to the origination of all material beings.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।  
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८-४॥

aDhibhuutham ksharo bhaava: - purushascha aDhidhaivatham  
aDhiyajna: aham eva athra - dhehe dhehabhruthaam vara. 8-4

O best person ( Arjuna ), ADhibhuutha are all the perishable material entities that originated from the pancha-bhuuthas. ADhidhaivatha is the Prusha, as individual Self in all beings, who enjoys these material entities. ADhiyajna is Myself ( Lord Sri-Krishna ) in all beings ( as Super-Soul ).

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८-५॥

antha kaalecha maam eva - smaran mukthvaa kalevaram  
ya: prayaathi sa math bhaavam - yaathi naasthy athra samsaya: 8-5

That person only will attain Me ( the Supreme-Lord, as Sriman Naaraayana, in Sri-VaikunTam ), who at the last moment, while leaving the material body, will focuss all the thoughts on Me ( Lord Sri-Krishna ) alone. Let there be NO doubt about this.

( anthya-kaala Hari naama smaraNa is the deciding factor that guarantees Salvation to all persons. If NOT, all of us, after going through the routine Naraka-yaathanas and Swarga-bhogaas, will take birth again, to go through our karma-phalam. This process continues for birth-after-birth until we attain Salvation ).

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्भावंभावितः ॥ ८-६॥

yam yam vaapi smaran bhaavam – thyajathy anthe kalevaram  
tham tham eva ethi kauntheya - sadhaa thath bhaava bhaavitha: 8-6

O Arjuna, whatever a person remembers in his thought while leaving this body, that he will become, because that person was always dwelling in that thought while living ( as those thoughts created an indelible impression in his mind ).

( Best example is King Bharatha, also known as jada-Bharatha, who became a deer in the next birth, as he was thinking of that deer in his last moments - Srimath Bhagavatham )

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिर्मा मेवैष्यस्यसंशयः ॥ ८-७ ॥

thasmaath sarveshu kaaleshu - maam anusmara yuDhya cha

mayyarpitha mano buDhdhi: - maam evaishyasy asamSaya: 8-7

Therefore, remembering Me ( Lord Sri-Krishna ) all the time, fight Arjuna. With your mind and intellect dedicated to Me, you will certainly come to Me, and let there be no doubt about this.

( all the devotees, going about doing the ordained duties appropriate to their varNa-aaSrama Dharmas, with their mind and intellect offered to Lord Sri-Krishna and thinking of Him at all the times in sarva-kaala-sarva-avasThaas ( all the time and under all circumstances ), will certainly reach Him ).

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८-८ ॥

abhyaasa yoga yukthena - chethasaa naanya gaaminaa

paramam purusham dhivyam - yaathi paarthanuchinthayan 8-8

O ParTha ( Arjuna ), train the mind with constant practice, so that it will not be wavering onto anything else, and meditating on Me, the Supreme Divine Person ( Lord Sri-Krishna ) anyone will certainly reach Me.

( the reason for our failure to attain Salvation ( to reach the Lotus Feet of Lord Sri-Krishna ), is that we never practiced to control our minds, allowed them to brod on various material objects, and never meditated seriously on Lord Sri-Krishna. Better late than never, start now to focus on Lord Sri-Krishna by accepting SaraNaagathi at His Lotus Feet through an Aachaarya, and you will reach Lord Sri-Krishna at the end of this life itself ).

कविं पुराणमनुशासितारमणोरणीयंसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ८-९ ॥

kavim puraaNam anuSaasithaaram aNo: aNiiyamsam anusmaredhya:

sarvasya Dhaathaaram achinthya ruupam aadhithya varNam thamasa: parasthaath. 8-9

That Supreme Lord who is Omniscient, the Primeval, the lord of all entities, smaller than the smallest ( who exists as the Super-Soul even in the smallest Soul ), the creator of all, who is unconceivable ( either with mind or speech or by actions ), who is of the brilliance of a million Suns, and who is beyond darkness ( material nature, Prakruthi ).

प्रयाणकाले मनसाऽचलेन - भक्त्या युक्तो योगबलेन चैव ।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् - स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१० ॥

prayaana kaale manasa achalena bhakthya yuktho yoga balena chaiva

bhruvo: maDhye praaNam aavesya samyak satham param purusham upaithi dhivyam.

At the last moment of his life ( at the time of death ), a devotee should remember Lord Sri-Krishna, with an unwavering mind through the power of Yoga, and fix the Praana ( the life-breath ) between the eye-brows. A devotee should meditate on the Omniscient, the Premeval, the Supreme Lord of all, one subtler than the subtle ( who is smaller than the atom, as Super-Soul within the Soul in all beings ), the creator of all beings, who can not be conceived either with mind or speech, the sun-coloured, the only ONE beyond the darkness. That devotee meditating on the Supreme Lord, will certainly reach the Divine Purusha.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८-११ ॥

yath aksharam vedha vidho vadhanthi viSanthi yath yathayo viitha raagaa:  
yath ichhantho brahmacharyam charanthi thath the padham samgrahaNa pravakshye

I ( Lord Sri-Krishna ) will tell you ( Arjuna ), very briefly about that goal called Parama-Padham. The same goal is also called the imperishable by those who know the Vedas ( Akshara-Vidhya ), and the ascetics also desire enter the same, by practicing strict vows of sense-control ( Brahmacharya ).

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याऽर्धायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८-१२ ॥

sarva dhwaraaNi samyamya - mano hrudhi niruDhya cha

muurdhny aaDhaaya aathmana: praaNam - aasThitho yoga DhaaraNaam 8-12

A devotee interested in that goal ( Parama-padham ), will control all the senses ( senses of action and jnaana, which are like the gateways ( doors ) for sense-gratification ), fixing the mind on Me who is in the heart, centering the life-breath in the head ( as DhaaraNa-Yoga ), maintains a steady concentration.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८-१३ ॥

om ithy eka aksharam brahma - vyaaharan maam anusmaran  
ya: prayaathi thyajam dheham - sayaathi paramaam gathim 8-13

Such a practitioner of Yoga, while chanting the sacred single syllable OM ( those who are not properly initiated into the Gaayathri Japam everyday, are advised by our puurva-Acharyas to substitute OM with its Upanishadhic equivalent AM ), which denotes Brahman, and thinking of Me ( the Supreme Lord Sri-Krishna ) constantly while leaving this body, will certainly reach the Parama-padham.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८-१४ ॥

ananya chethaa: sathatham - yo maam smarathi nithyaSa:  
thasya aham sulabha: paarTha - nithya yukthasya yogina: 8-14

O PaarTha ( Arjuna ), I am easily accessible to that kind of Yogi, who is ever united with me right from the very beginning, whose mind is not straying onto anything else other than Me, and who is meditating on Me at all times.

( Such a Yogi is unable to live even for a second without thinking of Me, the Supreme Lord Sri-Krishna and such devotees are sure to reach Me only ).

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८-१५ ॥

maam upethya punarjanma – dhu:kha aalayam aSaaSvatham  
na aapnuvanthi mahaathmaana: - sam siDhdhim paramaam gathaa: 8-15

All those great Souls who attain Me ( the Supreme Lord Sri-Krishna i.e., those who reach Sri VaikunTam ), are never subject to rebirth, which is not eternal and a house of sorrows. Such Great Souls have attained the highest perfection ( the Supreme Lord being their goal ).

आब्रह्म भुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६ ॥

aabrahma bhuvanaan lokaa: - puna: aavarthina: arjuna  
maam upethya thu kauntheya - punarjanma na vidhyathe. 8-16

O Arjuna, all the fourteen worlds, including the world of Brahma, are subject to rebirth. But only on reaching Me ( the Sri VaikunTa lokam ), there is NO rebirth.

( even if a Soul reaches Brahma-loka, the Highest place in the material world, that Soul is sure to get rebirth, after staying there for a very long time, and the process is repeated. Only when a Soul reaches the world beyond this material world, Sri-VaikunTam, there is NO rebirth. The Fourteen worlds are the seven lower worlds –

athala, vithala, suthala, thalaathala, rasaathala, mahaathala, paathaala-lokas; and the seven upper worlds – bhuvu, bhuvuar, suvar, mahar, thapo, jana and sathya-lokas ).

सहस्र युग पर्यन्तमहर्षद् ब्रह्मणो विदुः ।

रात्रिं युग सहस्रान्तां तेऽहोरात्र विदो जनाः ॥ ८-१७ ॥

sahasra yuga paryantham - aharyadh bramhaNo vidhu:  
raathrim yuga sahasraantham – the aho raathra vidho janaa: 8-17

Those who know the duration of day and night of Brahma understand that a Thousand sets of four Yugas ( 1,000 Maha-Yugas ) is the day time and equally good another thousand sets of four Yugas ( another 1,000 Maha-Yugas ) is the night time.

( Kali-Yuga, Dhwaapara-Yuga, Thretha-Yuga and Krutha-Yuga are the four Yugas that constitute a set of four-Yugas, also known as One Maha-Yuga. The Duration of Kali-Yuga is 432,000 years, Dhwapara-Yuga is 864,000 years, Thretha-Yuga is 1,296,000 years and Krutha-Yuga is 1,728,000 years. So a Maha-Yuga ( the sum of these four Yugas ) is 4,320,000 years. One Thousand such Maha-Yugas, which is 4,320,000,000 years is the day-time of Brahma and equally good 4,320,000,000 years is the night time of Brahma. One day of Brahma is 8,640,000,000 years ).

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्त संज्ञके ॥ ८-१८ ॥

avyakthaadh vyakthaya: sarvaa: - prabhavanthy aharaagame  
raathry aagame praliiyanthe – thathraiva avyaktha samjnake. 8-18

All the manifested entities ( the Souls that got bodies of gods, humans, animals ( including birds and snakes ) and plants ( trees included ) come from the Unmanifest ( avyaktha, the subtle matter that constitutes the body of Brahma ) at the beginning of the day of Brahma and again get dissolved into the Unmanifest ( avyaktha ) at the beginning of the night of Brahma.

( all the manifeste entities will go through various bodies in their repeated births for 4,320,000 years during the day of Brahma, and will return to the unmanifest for the next 4,320,000 years during the night time of Brahma ).

भूत ग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८-१९ ॥

bhuutha graama: sa evaayam - bhuuthvaa bhuuthvaa praliiyathe  
rathry aagame avaSa: paarTha – prabhavathy aharaagame. 8-19

O PaarTha ( Arjuna ), The same infinite number of beings ( bodies, senses, objects and places of enjoyment ) that died earlier, are taking birth, again and again, in a helpless way ( obtain new bodies that are appropriate to the karma-phalam that they have to go through ), and again they are all dissolved at the arrival of the night ( of the creator

Brahma ). And again and again they come into existence ( take birth again ) at the start of the day of Brahma.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८-२० ॥

para: thasmaath thu bhaava: anya: - avyaktha: avyakthaath sanaathana:

ya: sa sarveshu bhuutheshu - naSyathsu na vinaSyathi. 8-20

However, there is another unmanifested being ( Soul, which is ajada, chethana – sentient ), superior to this unmanifested entity ( muula-prakruthi, which is jada and achethana – non-sentient ). That unmanifested being ( Self / Soul ) is eternal and is not destroyed when all beings ( the bodies made up of the five elents ) are destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८-२१ ॥

avyaktha: akshara ithy uktha: - tham aahu: paramaam gathim  
yam praapya na nivarthante – thath Dhaama paramam mama. 8-21

This being is called Avyaktha ( unmanifested, which can not be realized by all the senses ) and also Akshara ( imperishable, with neither borth nor death ). This is the Highest goal to be attained by anyone. That self-luminous entity ( Soul ) is Mine and under My control and all those realizing that state will never return to this Samsaara ( material world ).

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८-२२ ॥

purusha: sa para: paarTha - bhakthyaa labhya: thvath ananyayaa  
yasya antha:sThaani bhuuthaani - yena sarvam idham thatham 8-22

The goal is to attain that Supreme Person ( Purusha, Bhagavaan, Lord Sri-Krishna ) through unalloyed devotion ( single minded bhakthi-Yoga - loving devotion with no other expectations ). That Supreme Person pervades this whole universe, in whom all beings abide.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥

yathra kale thu anaavruththim - aavruththim cha eva yogina:  
prayaathaa yaanthi tham kaalam - vakshyaami bharatharshabha. 8-23

O Arjuna ( the best in the Bharatha vamSa, Bharatharshabha ), I will tell you the particular time in which the departing Yogis will go to a state of No-Return ( no more

rebirths ) and also the time of departure when they ( people with meritorious deeds – PuNya-karmas ) will be subject to return ( sure to take another birth ).

अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

agni: jyothi: aha: Sukla: - shanmaasaa uththaraayaNam  
thathra prayaathaa gachchanthi - brahma brahma vidho janaa: 8-24

Those Yogis who have realized that Brahman, will reach Brahman when they take the path of light in the form of fire, during the daytime, during the bright fortnight ( the 15 days time after new-moon and until the full-moon ) and within the six months of the northern course of the Sun.

( those persons who follow the path called ARCHIRAADHI maarga, guided by the deities of light as fire, daytime, bright fortnight and the Northern Solstice, named as Agni, Vaayu, Suurya, Chandhra, Vidhyuth ( lightning ), VaruNa, Indhra and Prajaapathi, will reach Brahman and will NOT return – will NOT have another Birth.. This is precisely the reason why Bhishma pithamaha waited for so long on the bed-of-arrows ( ampa-Sayya ) for leaving his body, waiting for Uttaraayana, Bright fortnight and the day time departure ).

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८-२५ ॥

dhuumo raathri: thaThaa Krishna: - shanmaasaa dhakshinaayanam  
thathra chaandramasam jyothi: - yogii praapya nivarthathe. 8-25

Those Yogis who take another path will reach the light of the Moon and will return ( take another Birth ) when they take the path of smoke, during the night time, during the dark fortnight ( the 15 days time after full-moon and until the new-moon ) and within the six months of the Southern course of the Sun.

( those persons who did the Punya-karmas ( meritorious deeds ), looking for the fruits of their positive actions, will reach the Swarga loka, follow the path guided by the presiding deities of smoke, night, dark fortnight and the Southern Solstice, pass through the pithru-loka and the Swarga-loka and will Return to take another Birth )

शुक्ल कृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८-२६ ॥

Sukla krishne gathii hy ethe – jagatha: SaaSvathe mathe  
ekayaa yaathy anaavruththim - anyayaa varthathe puna: 8-26



These two paths – the Bright and the Dark, are always there eternally in this world. At the time of leaving the body, the Yogi taking the Bright path will not return ( will NOT have another birth ) and the Yogi taking the Dark path will return ( will have rebirth ).

( the Bright path or Sukla-maarga is also called the dheva-yaana or the Archiraadhi maarga and is the pure path of No-Return ( no more re-births ). The Dark path or Krishna-maarga or Pithru-yaana, is the impure path that is certain to bring a person back for a rebirth. These two are eternal paths).

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योग युक्तो भवार्जुन ॥ ८-२७ ॥

naithe sruthii paarTha jaanan - yogii muhyathi kaschana  
thasmaath sarveshu kaaleshu - yoga yoktho bhava Arjuna. 8-27

That Yogi who clearly understands these two paths ( the bright and the dark paths ) will never be deluded. Therefore, O Arjuna, meditate on this Yoga at all times. ( be an ardent practioner of this Archiraadhi maarga, the path of light, which is very distinct from the path of the darkness – Dhumaadhi-maarga ).

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्य फलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८ ॥

vedheshu yajneshu thapa:su chaiva - dhaaneshu yath puNya phalam pradhishtam  
athyethi thath sarvam idham vidhithvaa - yogii param sThaanam upaithi chaadhyam.

A Yogi transcends all the fruits and all the merits ascribed to the study of the Vedhas, for the performance of sacrifices ( yajnaas ), for the practice of austerities and for giving gifts of charity. Understanding these teachings of Mine ( Lord Sri-Krishna's ), a Yogi ( jnaani ) attains the Supreme and primordial abode of Mine ( Sri VaikunTam, the place of Lord Sri Hari ).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्रीकृष्णार्जुन संवादे

अक्षर-ब्रह्म योगो नामाष्टमोऽध्यायः ॥ ८ ॥

ithi Srimath bhagavath-giithaasu upanishathsu Brahma vidhyaayaam yoga SaaSthre Sri  
Krishna-Arjuna samvaadhe akshara-brahma yogo naama ashtama: aDhyaaya:

Thus ends the Eighth Chapter named Akshara-Brahma Yoga, in the upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

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Guide to Sanskrit Pronunciation: **a** like **a** in that; **aa** like **a** in call; **i** like **i** in ink, **ii** like **ee** in peel, **u** like **u** in put, **uu** like **oo** in cool, **e** like **e** in when, **o** like **o** in go, **k** like **k** in king, **g** like **g** in go, **ch** like **ch** in child, **j** like **j** in jug, **n** like **n** in no, **N** like **N** in indian name veNu, **th** like **th** in through, **d** like **d** in door, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. ( all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder ).