



श्रीमद्भगवद् गीता

अक्षर ब्रह्म योगः

Chapter 8

Volume 2

अधियज्ञः अहं एव अत्र देहे देहभृतां वर ।	8 – 4
अन्तकाले च मां एव, स्मरन् मुक्त्वा कलेबरम् । यः प्रयाति स मद्भावं, याति नास्ति अत्र संशयः ॥	8 – 5
यं यं वापि स्मरन् भावं, त्यजति अन्ते कलेबरम् । तं, तं एव एति, कौन्तेय, सदा तद्भावभाषितः ॥	8 – 6
तस्मात् सर्वेषुकालेषु, मां अनुस्मर युध्य च । मय्यर्पितमनोबुद्धिः, मां एव एष्यसि असंशयः ॥	8 – 7
अभ्यासयोगयुक्तेन, चेतसा न अन्यगमिना । परमं पुरुषं दिव्यं, याति पार्थ अनुचिन्तयन् ॥	8 – 8

As we may recall, in the beginning of this chapter, Arjuna asks Sri Krishna a series of 7 questions. Shri Krishna has already answered the first five questions. Arjuna's sixth question is:

अधियज्ञः कः - Who is अधियज्ञ ?

कथं अधियज्ञः अत्र अस्मिन् देहे – How come that अधियज्ञ is in this physical body? Sri Krishna answers by saying

अधियज्ञः अहं एव, अत्र देहे, देहभृतां वर –Addressing Arjuna as देहभृतां वर – one who is the most Exalted among human beings, भगवान् says:

अधियज्ञः अहं एव – I am The अधियज्ञ, naturally, because The ONE who has the ultimate Lordship over all यज्ञ कर्मs is Myself.

यज्ञ is only उपलक्षण – an illustration for all kinds of कर्मs in this creation. यज्ञ representing all कर्मs is the sustaining factor for this संसार – this phenomenal world of



ब्रह्मविद्या **Brahma Vidya**

beings and changes. This entire संसार, this objective world of कर्मs and कर्मफलs, is sustained by कर्मs only. Sustaining संसार means making all कर्मs and कर्मफलs possible for every being in this creation.

It is this kind of sustenance that keeps the cycle of संसार going. Thus the sustaining factor for संसार is यज्ञ. That by which this entire universe is sustained is indeed ब्रह्मन् – whose sustaining power is called विष्णु. Therefore the ultimate देवता for all यज्ञ कर्मs – the समष्टि अभिमानि देवता is विष्णु.

यज्ञो वै विष्णु : – यज्ञ is indeed विष्णु – that is वेद वाक्य – Vedic Declaration. That विष्णु is Myself, says Sri Krishna. Therefore,
अहं एव अधियज्ञ : – I am naturally अधियज्ञ
अहं एव अधियज्ञः अत्र देहे – As अधियज्ञ, as The Lord of all यज्ञकर्मs, I am in the Physical body of every जीव, because, it is the physical body that does the यज्ञ कर्म.

Thus I am in the यज्ञ कर्ता in the यज्ञ कर्म, as well as in the यज्ञ कर्मफल – I am in the Doer of the action, in the action itself, as well as in the result of the action. Being so, I as विष्णु as अधियज्ञ, I am in every individual Self in this entire creation, including the entire creation itself. Those who have अन्तः करण शुद्धि – purity of mind and clarity of चित्ति, recognize ME as विष्णु in every कर्म they do, says Sri Krishna.

Thus Sri Krishna has now answered the first six questions of Arjuna, thus confirming वासुदेवः सर्व – ईशावास्यं इदं सर्व – परमेश्वर is ALL. Arjuna's 7th question is:

प्रयाण काले च, कथं ज्ञेयः असि, नियतात्मभिः – Krishna, how do you become recognizable by नियतात्मभिः – by those who are नियतात्मनः even at the time of their death?

As we may recall, Sri Krishna concluded His Introduction to भक्ति योग in the last Chapter, saying:

प्रयाणकाले अपि च मां ते विदुः युक्तचेतसः – Those who are युक्तचेतसः recognize ME, The परमेश्वर, even at the time of their death. Sri Krishna was talking about ईश्वर भक्तस



ब्रह्मविद्या Brahma Vidya

- Devotees of परमेश्वर who are युक्तचेतसः, and now Arjuna is asking about ईश्वर भक्तसः – Devotees of परमेश्वर who are नियतात्मनः:

We must understand the difference between those who are युक्तचेतसः and those who are नियतात्मनः. युक्तचेतसः means people who have अन्तःकरण शुद्धि, whose inner instruments of perception मनस्, बुद्धि, चित्तं and अहंकार are in their original state of purity. All beings are creations of माया. माया by itself, as we have noted already, is a help to gain ब्रह्मज्ञानं, and not a hindrance, unless one makes it so.

The अन्तःकरण, namely मनस्, बुद्धि, अहंकार and चित्तं is born of समष्टि सात्विक अंश – the Total knowledge Aspect of माया.

In their original state, the अन्तःकरण components are naturally pure, in the sense they do not suffer from any disability in themselves, nor are they subject to obstructions to their naturally designated functions. But, during the process of पञ्चीकरण – their grossification, in association with a particular physical body, they get contaminated with the रजस् and तमस् aspects of माया. That contamination produces likes and dislikes of various kinds, giving rise to द्वन्द्व मोह – the delusion and confusion, about which Sri Krishna talked earlier. That द्वन्द्व causes intrinsic disabilities and unique obstructions to the natural functions of the अन्तःकरण. Such disabilities and obstructions constitute the अशुद्ध – impurities for the अन्तःकरण.

Here, Sri Krishna is talking about people who are द्वन्द्व मोह निर्मुक्ताः – people who are totally freed from द्वन्द्व मोह; people whose अन्तःकरण is liberated from the contamination of the रजस् and तमस् aspects of माया, which means, people whose अन्तःकरण has been restored to their original state of purity through भक्ति योग. Such restoration is अन्तःकरण शुद्धि. People who have gained such अन्तःकरण शुद्धि are युक्त चेतसः – and they are ज्ञानीs already.

They recognize their identity with परमेश्वर at all times – even while they are still associated with their physical bodies in their everyday life. When their प्रारब्धकर्मs are exhausted, their physical bodies naturally fall and they continue to remain non-separate from परमेश्वर. That is why भगवान् said earlier: “Those who are युक्त चेतसः, which



ब्रह्मविद्या **Brahma Vidya**

means, those who are ज्ञानीs already, they recognize ME, they remain non-separate from ME, The परमेश्वर, even at the time they depart from their bodies.”

Arjuna's question is about ईश्वर भक्तs who are not yet ज्ञानीs, who are only जिज्ञासुs even at the time of their death. The जिज्ञासुs are ईश्वर भक्तs – Devotees of परमेश्वर who understand the significance of ब्रह्मज्ञानं and they are still striving to gain That ब्रह्मज्ञानं through तपस् – disciplines of various kinds, being endowed with विवेक बुद्धि, वैराग्यं (dispassion) and शम-दमादि qualities – qualities of self control, control of the mind, control of the organs of perception and action etc., also being endowed with श्रद्धा – abiding faith and interest in gaining ब्रह्मज्ञानं. Such जिज्ञासु kind of ईश्वर भक्तs are called नियतात्मनः – those whose अन्तःकरण are well disciplined and kept under total control. Arjuna himself is such a person. He is not yet a ज्ञानी, but he is a जिज्ञासु, striving to gain ब्रह्मज्ञानं.

Concerned with ईश्वर भक्तs like himself, Arjuna wants to know how such people can recognize परमेश्वर at the time they depart from their bodies. For the one who is standing in the battlefield, the possibility of death is imminent. People like भीष्मा are also in the battlefield and they are ज्ञानीs already. The word नियतात्मभिः includes ज्ञानी also, because their अन्तःकरण are naturally well disciplined and kept under total control.

Therefore, while Sri Krishna was talking about ज्ञानीs in particular at the conclusion of the last chapter, Arjuna's question at the beginning of this chapter is primarily concerned with जिज्ञासु, without excluding the ज्ञानीs. With this understanding, let us see now Sri Krishna's response to Arjuna's question.

अन्तकाले च मां एव, स्मरन् मुक्त्वा कलेबरम् ।
यः प्रयाति स मद्भावं, याति नास्ति अत्र संशयः ॥

8 – 5

First talking about ज्ञानीs, भगवान् says:

अन्तकाले – At the time of departure from one's body, i.e. at the time of death.
मां एव स्मरन् – Remembering ME alone, remembering परमेश्वर only



ब्रह्मचिदा **Brahma Vidya**

Now, how does one remember परमेश्वर ? परमेश्वर is not an object of memory to recall and remember. ईश्वर स्मरणं – remembering परमेश्वर is not simply a thought process. One can only remember what one knows. Thinking about परमेश्वर is not knowing परमेश्वर. Knowing परमेश्वर is recognizing one's total identity with परमेश्वर. Therefore, here ईश्वर स्मरणं – remembering परमेश्वर, means enjoying the clarity of knowledge of one's total identity with परमेश्वर. Therefore, मां एव स्मरन् means being fully aware of one's identity as परमेश्वर.

यः प्रयाति मुक्त्वा कलेबरम् – the one who leaves one's physical body

सः मद्भावं याति – he (that person) reaches मद्भावं, मत् स्वरूपं – My very Nature, the very nature of परमेश्वर.

- ◇ He continues to remain as परमेश्वर Itself
- ◇ He gains सर्वात्मकत्वं – The all pervading Nature of परमेश्वर
- ◇ He is a ज्ञानी, a जीवन् मुक्तः – a Self realized person already
- ◇ He was परमेश्वर Itself when he was associated with the body, and he continues to remain परमेश्वर Itself even after leaving his body

अत्र संशयः न अस्ति – On this matter, there is no doubt, because for a ज्ञानी, for a ब्रह्मचित् – for a Self-realized person, there is no सूक्ष्मशरीर – subtle body, either before death or after death. अज्ञानं – Self-ignorance, is the cause for the existence of subtle body. In the wake of ब्रह्मज्ञानं, Self-ignorance has disappeared. The cause being not there, the effect also is not there. Consequently, a ज्ञानी remains as परमेश्वर Itself, remains ONE with परमेश्वर Itself, before death and after death.

In this verse, भगवान् has simply repeated, for the sake of continuity in His Message, what He said earlier, namely, at the time of death, the ज्ञानी departs from the body, and continues to remain ONE with परमेश्वर for ever.

The ज्ञानी, going from the physical body and reaching परमेश्वर, is just like the pot-space going from the pot, and reaching the total space. It is obvious that no going or reaching is really involved; it is just a matter of expression.



ब्रह्मचिद्या **Brahma Vidya**

[Words like अन्तकाल (end of time), प्रयाणकाल (time of travel), परमेश्वर स्मरणं (remembering परमेश्वर) प्रयाति (goes) याति (reaches) etc. are उपचार वचनs, meaning culturally graceful, or courteous expressions in conversations, whose intent in each context is self-evident. These words should be understood and appreciated as such in reading The भगवत् गीता as an Upanishad.]

Having said that the one who thinks of ME at the time of death reaches ME, the परमेश्वर, Sri Krishna applies this नियम – this logic, to all people and all objects, in the next verse and says, in effect, “As you think, so you become.” भगवान् says:

यं यं चापि स्मरन् भावं, त्यजति अन्ते कलेबरम् ।
तं तं एव, एति, कौन्तेय, सदा तद्भावभाषितः ॥

8 – 6

कौन्तेय – O! Arjuna

चा अपि – and also, in a similar manner, following the same नियम – the same logic

यं यं स्मरन् भावं – यं यं भावं स्मरन् – remembering, or thinking of, whatever देवता whatever object, or whatever name, form and attributes one desires.

त्यजति अन्ते कलेबरम्

अन्ते कलेबरं त्यजति – one gives up, one departs from one’s physical body at the time of death.

तं तं एव एति – तं तं स्मृतं भावं, एव एति – he (that person) reaches only that देवता – that object, or that form, name and attributes, after death. Whatever a person thinks at the time of death, that alone he reaches after death, because

सदा तद्भावभाषितः – for a long time – सदा, his अन्तःकरण – his mind and बुद्धि have remained conditioned and committed to that देवता, or that name form and attributes, and his सूक्ष्मशरीर – the subtle body still remains so conditioned.

Thus, whatever a person thinks at the time of death, that is what that person will be after death, so declares Sri Krishna.

If that is so, does it mean that I can indulge myself doing anything I want, from time to time, throughout my life, and just think of परमेश्वर at the time of death, so that I can go to heaven or become परमेश्वर Itself after death?



ब्रह्मविद्या **Brahma Vidya**

NO, it does not work that way – simply because, it is not possible. If one has not been thinking of परमेश्वर most of one's life, it is just not possible for one to think of परमेश्वर at the time of death. At the time of death, one can only think of those things which have occupied most of one's thought life in all of one's life times. Whatever one will be able to think of or remember at the time of death, and whatever one can be after death, will only be in keeping with one's cumulative thought life.

Therefore, Sri Krishna tells Arjuna, and indeed all ईश्वर भक्तs, Devotees of परमेश्वर – you will only get what you have worked for, nothing more, nothing less. If you work for limited things, such as transient wealth and pleasures of various kinds, that is what you will get ultimately.

Why would one go in for such limited things only in life? Let every भक्त work for gaining परमेश्वर, for being everything, for all times, so that one can enjoy anything one wants, and at anytime one wants. I am glad you are such a भक्त, because, you seek श्रेयस् and seeking श्रेयस् is seeking परमेश्वर.

Therefore, this is what you should do. भगवान् says:

तस्मात् सर्वेषु कालेषु मां अनुस्मर युध्य च ।
मय्यर्पित मनोबुद्धिः मां एव एष्यसि असंशयः ॥

8 – 7

तस्मात् – Therefore, as pointed out already, whatever one thinks at the time of death, that is what the person will be after death. At the time of death, one can only think of those things, which have been occupying one's thoughts throughout one's life.

तस्मात् – Therefore,

सर्वेषु कालेषु मां अनुस्मर

सर्वेषु कालेषु – at all times, during all your waking hours, from this moment onwards

मां अनुस्मर – Be thinking of ME, The परमेश्वर, not merely स्मर, but अनुस्मर. The prefix अनु means doing something, in keeping with, in accordance with something. Therefore, here मां अनुस्मर means यथा शास्त्रं मां अनुस्मर – be thinking of परमेश्वर as you have understood परमेश्वर from the Teachings of the Upanishads. There is no other way; one cannot think of भगवान् unless one knows something about भगवान्.

For us ईश्वर भक्तs, the source of knowledge about भगवान् is only The Upanishads. Therefore, मां अनुस्मर means: Be thinking of ME – The परमेश्वर as अक्षरं ब्रह्म, as



ब्रह्मविद्या **Brahma Vidya**

सत्यं ज्ञानं अनन्तं ब्रह्म, as तत् विष्णोः परमं पदं, etc. Hold on to That परमेश्वर in yourself at all times and at the same time युध्य च – fight also, as you must, as well as you can. This is the advice to Arjuna in his particular situation.

For us, for all ईश्वर भक्तस, युध्य च means स्वधर्मं कुरु – Do as well as you can, whatever is your immediate duty, under your particular circumstances, always as कर्म योग and यज्ञ कर्म – which means

नियतं कुरु कर्मत्वं – यज्ञार्थं मुक्तसंगः कर्म समाचर । (3 – 8 / 9)

Do the कर्म that has come to you naturally as your immediate duty to be done, and do that यज्ञ कर्म as कर्म – totally dedicated to परमेश्वर, with no attachment whatsoever, either for the कर्म or for the कर्म फल. Any कर्म done as कर्म योग and यज्ञ कर्म always results in a change for the better. Therefore, holding on to परमेश्वर at all times, do whatever you are duty bound to do by virtue of your immediate circumstances, and do that कर्म as a Service to परमेश्वर – as a Service to the Highest and the Best in Yourself.

सर्वेषु कालेषु मां अनुस्मर युध्य च is ईश्वर शासनं – a command word from परमेश्वर to every ईश्वर भक्त. To obey this command at all times is only to experience the Real Joy of life and The Glory of परमेश्वर, and it is an expression of one's परम प्रेम स्वरूप ईश्वर भक्ति – Total unqualified Love of परमेश्वर, which means one's Love of everything that is the Best and the highest in one's own self. As an ईश्वर भक्त, do the duty assigned to you by परमेश्वर. How should one do one's duty?

मयि अर्पित मनो बुद्धिः – with the mind and बुद्धि totally offered, totally surrendered to परमेश्वर, already abiding in the Temple of one's own heart, which means doing one's duty with the attitude of ईश्वर समर्पणं, and पूर्ण ईश्वर शरणागति
ईश्वर शरणागति – as we have already seen, is the fusion of ईश्वर भक्ति and ईश्वर ज्ञानं – totally devoid of the power of अहंकार – ego "I". With the disposition of ईश्वर शरणागति, there is no conflict between the functions of one's Mind and बुद्धि. If you reorder your life in this manner, from this moment onwards, then, when the time comes for you to leave this body – भगवान् says:



ब्रह्मचिदा **Brahma Vidya**

मां एव एष्यसि - You will certainly come to Me, The परमेश्वर, which means you will come to recognize Me, The परमेश्वर in yourself as Yourself Itself, and thus you will become ONE with Me, The परमेश्वर

असंशयः - No doubt about it, because, your true identity with परमेश्वर is already a Fact of Nature, with the mental disposition of ज्ञान लक्षण ईश्वर भक्ति and पूर्ण ईश्वर शरणागति, you will naturally recognize yourself, what you really are. How can one uplift oneself to gain the State of मयि अर्पित मनो बुद्धिः- ईश्वर समर्पण बुद्धि, पूर्ण ईश्वर शरणागत बुद्धि ? भगवान् tells in the next verse:

अभ्यास योगयुक्तेन चेतसा न अन्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थ अनुचिन्तयन् ॥

8 – 8

The means for gaining such

मयि अर्पित- मनो बुद्धि is अभ्यास योग युक्त परमेश्वर अनुचिन्तनं

अभ्यास is gaining perfection through repeated practice. अभ्यास योग is ध्यान योग, where the Mission of अभ्यास – repeated practice, is Union with परमेश्वर

अभ्यासयोगयुक्तेन - By cultivating That अभ्यास, That ध्यानयोग in such a manner

चेतसा न अन्यगामिना - by a mind which is never distracted and distractible by other thoughts. Therefore, अभ्यासयोगयुक्तेन चेतसा न अन्यगामिना means by cultivating such ध्यानयोग where the mind is always focused on the committed subject of contemplation, without ever being distracted, or obstructed by extraneous thoughts, the subject of contemplation here is:

परमं पुरुषं दिव्यं अनुचिन्तयन् - चिन्तयन् is to think, अनुचिन्तयन् is to contemplate in keeping with the Teachings of The Upanishads. Therefore, परमं पुरुषं दिव्यं अनुचिन्तयन् means mind and बुद्धि contemplating steadily on The Divine परम पुरुष - The पुरुषोत्तम - The परमेश्वर, as अक्षरं ब्रह्म, as सत्यं ज्ञानं अनन्तं ब्रह्म, as तत् विष्णोः परमं पदं etc. So contemplating,

परमं पुरुषं दिव्यं याति - one reaches, one recognizes one's identity with परमेश्वर. Let us recall again - As you think so you become. Therefore, Sri Krishna says:

पार्थ - O! Arjuna,



ब्रह्मचिद्या **Brahma Vidya**

परमं पुरुषं दिव्यं अनुचिन्तयन्, परमं पुरुषं दिव्यं याति - Constantly remaining in contemplation on परमेश्वर, one reaches That परमेश्वर, one becomes ONE with That परमेश्वर, ultimately. Therefore,

तस्मात् सर्वेषु कालेषु मां अनुस्मर युध्य च ।
मय्यर्पित मनो बुद्धिः मां एव एष्यसि असंशयः ॥

8 – 7

अभ्यासयोगयुक्तेन चेतसा न अन्यगामिना ।
परमं पुरुषं दिव्यं, याति पार्थ अनुचिन्तयन् ॥

8 – 8

In these two verses, भगवान् says how Arjuna, and indeed any ईश्वर भक्त can uplift oneself to become a ज्ञानी, and recognize and enjoy identity with परमेश्वर in oneself, as ONESELF Itself, in one's own life time, and also, for ever thereafter. The Means for such upliftment is:

अभ्यासयोगयुक्तेन, परमेश्वरं अनुचिन्तयन्,
मय्यर्पितमनोबुद्धिः सन्, सर्वेषु कालेषु मां
अनुस्मरणं कुर्वन्, स्वधर्मं कुर्वन् च,
भक्तः परमं पुरुषं याति ॥

Cultivating भक्ति योग through constant practice of ध्यान योग, कर्म योग, बुद्धि योग, offering one's Mind and बुद्धि totally to परमेश्वर in thought, word and deed, with the mental disposition of पूर्ण ईश्वर शरणागति at all times, and, at the same time, performing one's immediate worldly duties, as well as one can at all times with the attitude of कर्म योग, यज्ञ कर्म and प्रसाद बुद्धि, one can uplift oneself to the state of a ज्ञानी in one's own lifetime and experience, realize and enjoy total identity with That परम पुरुष – The परमेश्वर, abiding in one's own self – as ONESELF Itself, NOW, while living, and for EVER thereafter.

That is Sri Krishna's Message today, which is also the essential Message of this entire chapter.

We will continue, next time.