



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

अष्टमोऽध्यायः - अक्षर ब्रह्म योगः

aṣṭamo'dhyāyaḥ - akṣara brahma yogaḥ

Chapter 8

Volume 6

यत्र काले तु अनावृत्तिम् आवृत्तिम् चैव योगिनः ।

yatra kāle tu anāvṛttim āvṛttim caiva yoginaḥ ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥

8 – 23

prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

agnirjyotirahaḥ śuklaḥ ṣaṅmāsā uttarāyaṇam ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

8 – 24

tatra prayātā gacchanti brahma brahmavido janāḥ ॥

धूमो रात्रिः तथा कृष्णः षण्मासा दक्षिणायनम् ।

dhūmo rātrih tathā kṛṣṇaḥ ṣaṅmāsā dakṣiṇāyanam ।

तत्र चान्द्रमसं ज्योतिः योगी प्राप्य निवर्तते ॥

8 – 25

tatra cāndramasaṁ jyotih yogī prāpya nivartate ॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

śukla kṛṣṇe gatī hyete jagataḥ śāśvate mate ।

एकया याति अनावृत्तिम् अन्यया आवर्तते पुनः ॥

8 – 26

ekayā yāti anāvṛttim anyayā āvartate punaḥ ॥

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।

naite sṛtī pārtha jānan yogī muhyati kaścana ।

तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥

8 – 27

tasmāt sarveṣu kāleṣu yoga yukto bhavārjuna ॥

वेदेषु यज्ञेषु तपः षु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

vedeṣu yajñeṣu tapaḥ su caiva dāneṣu yatpuṇya phalaṁ pradiṣṭam ।

अत्येति तत् सर्वम् इदम् विदित्वा योगी परं स्थानम् उपैति चाद्यम् ॥ 8 – 28



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

atyeti tat sarvam idam viditvā yogī param̐ sthānam upaiti cādyam ॥

इति श्रीमद्भगवत् गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
iti śrīmadbhagavatgītāsu upaniṣatsu brahma vidyāyām yoga śāstre
श्रिकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥
śri kṛṣṇārjuna saṁvāde akṣara brahma yogo nāma aṣṭamo'dhyāyaḥ ॥

In today's verses Sri Krishna concludes his response to Arjuna's 7th and last question at the beginning of this chapter.

प्रयाणकाले च, कथं जेयः असि, नियतात्मभिः

8 – 2

prayānakāle ca, katham̐ jeyaḥ asi, niyatātmabhiḥ

Krishna, please tell me how do you become recognizable by नियतात्मभिः *niyatātmabhiḥ* – by people whose अन्तःकरण *antaḥ karaṇa* mind and बुद्धि *buddhi* are well disciplined and kept under control at प्रयाणकाले च *prayānakāle ca* – even at the time they depart from their bodies?

While Arjuna was referring primarily to the जिज्ञासुs *jijñāsus* – devotees of परमेश्वर *parameśvar* whose primary interest is in gaining ईश्वर ज्ञानं *īśvar jñānam* or मोक्ष *mokṣa* – total fulfillment in life, the word नियतात्मभिः *niyatātmābhiḥ* broadly includes all people because every body finds oneself as one is, because of one's पूर्व कर्मs *pūrva kamas*, past actions in one's present life and all of one's past lives. Everybody wishes well for oneself, whatever be one's sense of well-being, and everybody has some discipline in oneself, in one's own terms. Therefore, in a broad sense, Arjuna's question is "What happens when they dies?"

As we may recall, कठोपनिषत् *kāthopaniṣat* (5 – 7) answered this question briefly and pointedly by the expression

यथा कर्म यथा श्रुतं *yathā karma yathā śrutam̐* – Each in accordance with one's own past कर्मs *karmas* and one's own cultivated cumulative thought life, which means, knowledge, awareness and mental disposition.

For the sake of completeness in response, Sri Krishna now answers Arjuna's question in some more detail. Broadly speaking, there are three kinds of people. Those who have already realized – recognized their identity with परमेश्वर *parameśvar* through knowledge. They are ज्ञानीs *jñānīs*. They are जीवन मुक्तः *jīvana muktaḥ*. They



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

have already gained मोक्ष *mokṣa*, even while living. For them, when the प्रारब्ध कर्म *prārabdha karmas* are exhausted and the body falls naturally, there is no कर्म *karma* left, and hence, there is no सूक्ष्म शरीर *sūkṣma śarīra* – subtle body to go anywhere, or take further birth. They become ONE with परमेश्वर *parameśvar*, wherever they happen to be at प्रयाणकाले *prayāṇa kāle* – at the time of their departure from their bodies. This is the kind of people that everyone should strive to be. But such people are rare.

Aside from such ज्ञानी *jñānīs*, there are two other kinds of people. Those who are not yet ज्ञानी *jñānīs*, but who have been striving to become ज्ञानी *jñānīs* through Vedic studies, rituals, meditations, etc. These people have unqualified ईश्वर भक्ति *īśvara bhakti* alright, but in their vision, परमेश्वर *parameśvar* is still ONE separate from themselves. They have difficulty in reaching the innermost self of oneself, and recognizing one's identity with परमेश्वर *parameśvar*. Such people, according to our scriptures, may ultimately become qualified to go to ब्रह्मलोक *brahma loka* when they depart from their bodies. While being in ब्रह्मलोक *brahma loka*, with the blessings of Brahmaji Himself, they gain ब्रह्मज्ञानं *brahma jñānaṁ* and ultimately मोक्ष *mokṣa* – total identity with परमेश्वर *parameśvar*. They do not return back to संसार *saṁsāra* for rebirth. This process of gaining मोक्ष *mokṣa* is called क्रम मुक्ति *krama mukti* – gradual progress in self-realization.

The third kind of people includes all the rest of us who have varying degrees of interest in ईश्वर ज्ञानं *īśvar jñānaṁ* and मोक्ष *mokṣa*, and whose main preoccupation in life is only one's own business of life involving पुण्य कर्म *puṇya karmas* and पाप कर्म *pāpa karmas*, and experiencing the ups and downs of daily life as they happen. Such people go through birth and death again and again, in the cycle of creation for an indefinite period.

Sri Krishna is now talking about the latter two kinds of people.

यत्र काले तु अनावृत्तिं आवृत्तिं चैव योगिनः ।
yatra kāle tu anāvṛttiṁ āvṛttiṁ caiva yoginaḥ ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ 8 – 23
prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Here the word योगिनः *yogināḥ* includes both the kinds of people. योग *yoga* is both the means as well as the end. Everyone follows some means to some end. In that sense, everybody is a योगी *yogi*. As one uplifts oneself ethically and spiritually, both the means and ends are also uplifted, and the meanings of the words योग *yoga* and योगी *yogi* are also upgraded.

The word काल *kāla* here also has a special meaning. काल *kāla* generally means time, but that is not the meaning here. Here काल *kāla* means मार्ग – the path or the route followed by the departed soul to its ultimate destination. There are two paths involved here. They are

अनावृत्ति मार्ग *anāvṛtti mārga* – the path going through which there is no return, which means there is no पुनर्जन्म *punarjanma* – no rebirth

आवृत्ति मार्ग *āvṛtti mārga* – the path going through which one returns to rebirth in संसार *saṁsāra* again. भगवान् *bhagavān* says:

भरतर्षभ *bharatarṣabha* – O! Arjuna

यत्र काले *yatra kāle*, प्रयाताः योगिनः *prayātāḥ yogināḥ*, अनावृत्तिं यान्ति *anāvṛttiṁ yānti* – and also

यत्र काले *yatra kāle*, प्रयाताः योगिनः *prayātāḥ yogināḥ*, आवृत्तिं यान्ति तं कालं वक्ष्यामि *anāvṛttiṁ yānti taṁ kālaṁ vakṣyāmi*

यत्र काले, यस्मिन् मार्गे *yatra kāle, yasmin māрге* – By which path

प्रयाताः योगिनः *prayātāḥ yogināḥ* – the departed souls of ईश्वर भक्तः *īśvara bhaktaḥ* – devotees of परमेश्वर *parameśvar* committed to various kinds of meditations and rituals

अनावृत्तिं यान्ति *anāvṛttiṁ yānti* – go to the destination from which they do not return to संसार *saṁsāra* for rebirth, and also

यत्र काले *yatra kāle*, प्रयाताः योगिनः *prayātāḥ yogināḥ*, आवृत्तिं यान्ति *āvṛttiṁ yānti* – by which path, the departed souls of people who are only कर्मिणः *karmināḥ* – those who are mainly preoccupied with पुण्य *puṇya*, पाप कर्म *pāpa karmas* of their every day life. By which path such people go to the destination from which they return to संसार *saṁsāra* by rebirth, again and again



ब्रह्मविद्या **Brahma Vidya**

तं कालं *taṁ kālaṁ* (मार्गं *mārgaṁ*) वक्ष्यामि *vakṣyāmi* – will tell you what that मार्गं *mārga* – that path is, (for each of the above two kinds of people). So saying, भगवान् *bhagavān* continues

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

āgnirjyotirahaḥ śuklaḥ ṣaṅmāsā uttarāyaṇam ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

8 – 24

tatra prayātā gacchanti brahma brahma vido janāḥ ॥

धूमो रात्रः तथा कृष्णः षण्मासा दक्षिणायनम् ।

dhūmo rātraḥ tathā kṛṣṇaḥ ṣaṅmāsā dakṣiṇāyanam ।

तत्र चान्द्रमसं ज्योतिः योगी प्रप्य निवर्तते ॥

8 – 25

tatra cāndramasaṁ jyotiḥ yogī prapya nivartate ॥

There are words here apparently defining काल *kāla* – TIME, such as अहः *ahaḥ* – day time, रात्रि *rātri* – night time, शुक्लः *śuklaḥ* – indicating शुक्ल पक्ष *śukla pakṣa* the fortnight of progressively increasing moon light, कृष्णः *kṛṣṇaḥ* indicating कृष्ण पक्ष *kṛṣṇa pakṣa* the fortnight of progressively decreasing moonlight, षण्मासा उत्तरायणम् *ṣaṅmāsā uttarāyaṇam* the six months of the year when the path of the sun appears tilted towards north and षण्मासा दक्षिणायनम् *ṣaṅmāsā dakṣiṇāyaṇam* the other six months of the year when the path of the sun appears tilted towards south.

It is important to understand that काल *kāla* here has nothing to do with time. As such, here मार्गं *mārga* is the path, the route. The words used here, such as अहः *ahaḥ* – day time, रात्रि *rātri* – night time, etc., are again not time. They are काल देवता *kāla devatās* or मार्ग देवता *mārga devatās*. They are काल अभिमानिनी देवता *kāla abhimānini devatās* – the presiding deities of the paths enroute to ब्रह्म लोक *brahma loka* or चन्द्र लोक *candra loka* as the case may be. Likewise, the words अग्नि *agni* fire, ज्योति *jyoti* light धूमः *dhūmaḥ* smoke also represent the corresponding देवता *devatās* in the मार्ग *mārgas* – the paths involved.

These देवता *devatās* lead and conduct the departed soul of an individual to its appropriate destination, either ब्रह्म लोक *brahma loka* or one of the several देव लोक *deva lokas*, collectively called चन्द्र लोक *candra loka*. These काल अभिमानिनी



ब्रह्मविद्या Brahma Vidya

देवताs *kāla abhimānini devatās* are hence called अतिवाहक देवता *ativāhaka devatā*. भगवान् *bhagavān* says here:

अग्निः ज्योतिः अहः शुक्लः षण्मासा उत्तरायणम् *agniḥ jyotiḥ ahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam* - In the मार्ग *mārga* - in the path led successively by अग्निज्योतिषी देवता *agnirjyotiṣī devatā*, अहज्योतिषी देवता *aharjyotiṣī devatā*, शुक्लपक्ष देवता *śukla pakṣa devatā* and षण्मासा उत्तरायण देवता *ṣaṇmāsā utatrāyaṇa devatā* तत्र तस्मिन् मार्गे *tatra tasmin māрге* - in that path

प्रयाताः ब्रह्मविदो जनाः *prayātāḥ brahmavido janāḥ* - the departed souls of those people who are qualified to go to ब्रह्म लोक *brahma loka* by virtue of their पुण्य कर्मs *puṇya karmas* gained through proper performance of Vedic rituals, meditations, etc. ब्रह्म गच्छन्ति *brahma gacchanti* - they go to ब्रह्म लोक *brahma loka* - from where they ultimately gain क्रम मुक्ति *krama mukti* after gaining पूर्ण ईश्वर *pūrṇa īśvar* through Brahmaji Himself.

This गति *gati* - this path leading to ब्रह्म लोक *brahma loka* is called शुक्ल गति *śukla gati* - the bright path, which means the path conducive to gaining ईश्वर ज्ञान *īśvar jñānam* - knowledge about परमेश्वर *parameśvar*, knowledge about the true nature of Oneself. Whereas

योगी तत्र धूमः रात्रिः तथा कृष्णः षण्मासा
yogī tatra dhūmaḥ rātrih tathā kṛṣṇaḥ ṣaṇmāsā
दक्षिणायनं चान्द्रमसं ज्योतिः प्राप्य निवर्तते
dakṣiṇāyanam cāndramasaṁ jyotiḥ prāpya nivartate

योगी *yogī* - the योगी *yogī* who is only a कर्मी *karmī* - one who has been preoccupied exclusively with one's own पुण्य *puṇya*, पाप कर्मs *pāpa karmas* throughout one's life, the departed soul of such a person

तत्र, *tatra*, धूमः रात्रिः तथा *dhūmaḥ rātrih tathā*, कृष्णः षण्मासा दक्षिणायनं *kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam*

तस्मिन् मार्गे *tasmin māрге* - traveling in the path led by धूम देवता *dhūma devatā*, रात्रि देवता *rātri devatā* likewise कृष्णपक्ष देवता *kṛṣṇapakṣa devatā* and षण्मासा दक्षिणायन देवता *ṣaṇmāsā dakṣiṇāyana devatā*

चान्द्रमसं *cāndramasaṁ*, ज्योतिः प्राप्य *jyotiḥ prāpya* - reaching one of the चन्द्र



ब्रह्मविद्या Brahma Vidya

लोकस *candra lokas*, appropriate to its maturity with the help of the light of चन्द्रलोक *candra loka*

चान्द्रमसं ज्योतिः *cāndramasam jyotih* the light of चन्द्रलोक *candra loka* is reflected light, and hence it is relatively darker than अग्निर्ज्योतिः *agnirjyotih* the bright self-effulgent light of अग्निर्ज्योतिः *agnirjyoti* – the अग्नि मार्ग *agni mārga* leading to ब्रह्म लोक *brahma loka*. चन्द्र लोक *candraloka* here stands for various देव लोकस *deva lokas* such as पितृलोक *pitṛloka*, गन्धर्व लोक *gandharva loka*, इन्द्र लोक *indra loka* etc., all of which are far less exalted than ब्रह्म लोक *brahma loka*.

The departed soul of a कर्मी *karmī* traveling with the aid of चान्द्रमसं ज्योतिः *cāndramasam jyotih* – the reflected light of चन्द्र लोक *candra loka*, reaches one of the many देव लोकस *deva lokas*, appropriate to its maturity, and after being there until it is ready for rebirth

निवर्तते *nivartate* – returns to संसार *samsāra* through rebirth. This path leading to चन्द्र लोक *candra loka* is called कृष्ण गति *kṛṣṇa gati* – the dark path, the path conducive to perpetuation in अज्ञानं *ajñānam* – ignorance of ईश्वर ज्ञानं *īśvar jñānam*.

शुक्लकृष्णे गती ह्यते जगतः शाश्वते मते ।

śukla kṛṣṇe gatī hyate jagataḥ śāśvate mate ।

एकया याति अनावृत्तिम् अन्यया आवर्तते पुनः ॥

8 – 26

ekayā yāti anāvṛttim anyayā āvatarte punaḥ ॥

हि *hi* – As it is well-known

जगतः *jagataḥ* for the entire world, for all people

एते शुक्लकृष्णे गती *ete śukla kṛṣṇe gatī* – these two paths, namely शुक्ल गति *śukla gati* and कृष्ण गति *kṛṣṇa gati* – the bright path and the dark path, the path conducive to gaining ईश्वर ज्ञानं *īśvar jñānam* and the path which tends to perpetuate ईश्वर अज्ञानं *īśvar ajñānam* – ignorance on the nature of ईश्वर *īśvar*, these two paths शाश्वते मते *śāśvate mate* – they obviously continue to exist for ever, because संसार प्रवाह नित्यत्वात् *samsār pravāha nityatvāt*, संसार *samsār* – this ever-changing world continues to exist perennially since the cycle of creation is a continuous phenomenon. Of these two paths,



ब्रह्मविद्या **Brahma Vidya**

एकया *ekayā* - by one

शुक्ल गति *śukla gati* - by the bright path

याति अनावृत्तिम् *yāti anāvṛttim* - one goes to a place of no return, namely ब्रह्म लोक *brahma loka*. What for? Only to gain मोक्ष *mokṣa* - total fulfillment in life

अन्यया आवर्तते पुनः *anyayā āvartate punaḥ* - by another path, namely कृष्ण गति *kṛṣṇa gati* - the dark path, one returns back to संसार *saṁsār* for rebirth. What for?

Again only to gain मोक्ष *mokṣa*, which means, by whichever path one goes, whether one knows it or not, the ultimate destination for every person is only मोक्ष *mokṣa* - total fulfillment in life, and मोक्ष *mokṣa* can be gained only by आत्म ज्ञानं *ātma jñānaṁ* - self knowledge, which means पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānaṁ* - the totality of knowledge about परमेश्वर *parameśvar* about oneself.

For gaining such ईश्वर ज्ञानं *īśvar jñānaṁ*, one need not have to go anywhere, through any path. One can gain that आत्म ज्ञानं *ātma jñānaṁ*, ईश्वर ज्ञानं *īśvar jñānaṁ*, here itself, in this very birth itself, through भक्ति योग *bhakti yoga*. Therefore, भगवान् *bhagavān* tells Arjuna:

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।

naite sṛtī pārtha jānan yogī muhyati kaścana ।

तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥

tasmāt sarveṣu kāleṣu yoga yukto bhavārjuna ॥

पार्थ *pārtha* - O! Arjuna

एते सृती जानन् *ete sṛtī jānan* means एते मार्गौ *ete mārgau* knowing these two paths very well, ie knowing the limitations of these two paths very well, namely, these two paths, by themselves, do not and cannot take you to मोक्ष *mokṣa*,

योगी न मुह्यति कश्चन *yogī na muhyata kaścana* - a योगी *yogī* like you, never gets deluded, because what you want is श्रेयस् *śreyas*. For one who seeks श्रेयस् *śreyas*, मोक्ष *mokṣa* and nothing less, there can be no attraction at all either to क्रम मुक्ति *krama mukti* or पुनर्जन्म *punarjanma*, either to ब्रह्म लोक *brahma loka* or repeated births in this संसार *saṁsār*. Only ईश्वर ज्ञानं *īśvar jñānaṁ* can give you श्रेयस् *śreyas*. That ईश्वर ज्ञानं *īśvar jñānaṁ* you can gain here and now through



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

भक्ति योग *bhakti yoga*. A wise man never gets tempted by lesser things in life.

तस्मात् *tasmāt* - Therefore,

सर्वेषु कालेषु योगयुक्तः भव *sarveṣu kāleṣu yoga yuktaḥ bhava* - at all times, be steadfast in भक्ति योग *bhakti yoga*, which means be totally absorbed in परमेश्वर एक भक्ति *parameśvar eka bhakti*, अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, परम प्रेम स्वरूप ईश्वर भक्ति *param prem svarūp īśvar bhakti*, ब्रह्मानन्द स्वरूप ईश्वर भक्ति *brahmānanda svarūp īśvar bhakti*, ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvar bhakti*, पूर्ण ईश्वर भक्ति *pūrṇa īśvar bhakti* - Uncontaminated, undisturbed, absolute enlightened total love and devotion to परमेश्वर *parameśvar* at all times. Be steadfast in such भक्ति योग *bhakti yoga* at all times. That is the means open to every person for gaining श्रेयस् *śreyas*, मोक्ष *mokṣa* - total fulfillment in life. This concludes Sri Krishna's complete response to all 7 questions Arjuna asked at the beginning of this chapter.

Sri Krishna is now going to resume his discourse on भक्ति योग *bhakti yoga* in the next chapter. As an introduction to his next discourse in this last verse of this chapter, Sri Krishna sings the glory of भक्ति योग *bhakti yoga* as the means for gaining श्रेयस् *śreyas*, as the means for recognizing one's identity with परमेश्वर *parameśvar*, as the natural means for recognizing परमेश्वर *parameśvar* in oneself as oneself itself.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yatpuṇya phalaṁ pradiṣṭam ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानं उपैति चाद्यम् ॥

8 - 28

atyeti tat sarvamidam viditvā yogī param̄ sthānam̄ upaiti cādyam ॥

वेदेषु यज्ञेषु तपः सु चैव, दानेषु यत्पुण्यफलं प्रदिष्टम्

vedeṣu yajñeṣu tapaḥ su caiva, dāneṣu yatpuṇya phalaṁ pradiṣṭam

यत् पुण्यफलं प्रदिष्टम् *yat puṇya phalaṁ pradiṣṭam* - whatever पुण्यफलs *puṇya phalas* - fruits of meritorious actions have been declared in the scriptures as obtainable for one's experience and enjoyment

वेदेषु *vedeṣu*, सम्यक् अधीतेषु *samyak adhīteṣu* - through diligent study of the Vedas

यज्ञेषु *yajñeṣu*, साद्गुण्येन अनुष्ठितेषु *sādguṇyena anuṣṭhiteṣu* - through proper



ब्रह्मविद्या **Brahma Vidya**

performance of Vedic rituals in all details

तपः सु *tapah su*, सुतत्पेषु *sutatpeṣu* – through well-observed disciplines of various kinds

दानेषु *dāneṣu*, सम्यक् दत्तेषु *samyak datteṣu* – through gifts given with proper attitude to deserving people at right time

एतेषु यत् पुण्यफलं प्रदिष्टं *eteṣu yat puṇya phalaṁ pradiṣṭam* – through all such पुण्य कर्म *puṇya karmas*, whatever कर्मफल *karma phalas* are obtainable for one's experiences and enjoyments, as declared in the scriptures

अत्येति तत् सर्वम् *atyeti tat sarvam* – transcending all of them, far exceeding all such experiences and enjoyments

इदं विदित्वा *idaṁ viditvā* – knowing this - “this” means what? Clearly understanding and reflecting on all that is Sri Krishna has said in response to Arjuna's 7 questions in this chapter, namely, What is indicated by the words ब्रह्म *brahma*, अध्यात्मं *adhyātmaṁ*, कर्म *karma*, अधिभूतं *adhibhūtaṁ*, अधिदैवं *adhidaivaṁ*, अधियज्ञं *adhiyajñaṁ* and how any person can recognize oneself as परमेश्वर *parameśvar* itself even at the time of death.

In answer to all 7 questions, Sri Krishna has pointed out that

ब्रह्म *brahma*, अध्यात्मं *adhyātmaṁ*, कर्म *karma*, अधिभूतं, *adhibhūtaṁ* अधिदैवं *adhidaivaṁ*, and अधियज्ञं *adhiyajñaṁ*

- all these words indicate the same one अक्षरं ब्रह्म परमं *akṣaraṁ brahma paramaṁ*, the परमेश्वर *parameśvar*, प्रत्यग आत्मा *pratyaga ātmā* the self in every self including oneself, which is Sri Krishna itself, and the means that is open to every person
- to recognize that ब्रह्मन् *brahman*, that परमेश्वर *parameśvar*, that प्रत्यग आत्मा *pratyaga ātmā* – That Sri Krishna in oneself as oneself itself. The means for such recognition is भक्ति योग *bhakti yoga*
- भक्ति योग *bhakti yoga* means what? What should I do? भक्ति योग *bhakti yoga* means

सर्वेषु कालेषु मां अनुस्मर युध्य च 8 – 7
sarveṣu kāleṣu mām anusmara yudhya ca

अनन्यचेताः सततं यो मां स्मरति नित्यशः 8 - 14
ananyacetāḥ satataṁ yo mām smarati nityaśaḥ



ब्रह्मविद्या **Brahma Vidya**

तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन 8 – 27
tasmāt sarveṣu kāleṣu yoga yukto bhavārjuna

These are the command words of Sri Krishna, the command words of परमेश्वर *parameśvar*, not only for every ईश्वर भक्त *īśvar bhakta* – devotee of परमेश्वर *parameśvar*, but also to every person who really cares about oneself, and who cares to listen.

Let us note here that Sri Krishna repeats the same message three times, so that you and I do not miss the message.

सर्वेषु कालेषु मां अनुस्मर युध्य च *sarveṣu kāleṣu mām anusmara yudhya ca* – Recognizing Me as अक्षरं ब्रह्म परमं *akṣaram brahma paramam*, as परमेश्वर *parameśvar* itself in yourself, be conscious of Me, the परमेश्वर *parameśvar*, सर्वेषु कालेषु *sarveṣu kāleṣu* **at all times and at the same time do whatever** कर्म *karma* you have to do under your immediate personal circumstances of life, always doing that कर्म *karma* as कर्म योग *karma yoga* and यज्ञ कर्म *yajña karma*, कर्म *karma* as total dedication to परमेश्वर *parameśvar*. There is never any conflict between doing one's worldly duties and being in God-consciousness at all times, because, as pointed out earlier, कर्म योग *karma yoga* is योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam* (2 – 50) Overriding excellence in action. Such कर्म योग *karma yoga* itself is being God-consciousness at all times. That is भक्ति योग *bhakti yoga*. Again

अनन्यचेताः सततं यो मां स्मरति नित्यशः *ananyacetāḥ satataṁ yo mām smarati nityaśaḥ* – If it is not possible for you to appreciate at this time what is indicated by the expression अक्षरं ब्रह्म परमं *akṣaram brahma paramam*, then, whatever be your vision of परमेश्वर *parameśvar* at this time, never isolating that परमेश्वर *parameśvar* from yourself, identify yourself with that परमेश्वर *parameśvar*

सततं *satataṁ* – Always, at all times, under all circumstances, during all your waking hours, throughout your life time. That is भक्ति योग *bhakti yoga*. Again,

तस्मात् सर्वेषु कालेषु योगयुक्तः भव *tasmāt sarveṣu kāleṣu yoga yuktaḥ bhava* – you must clearly understand the fact that for gaining total fulfillment in life, gaining ईश्वर ज्ञानं *īśvar jñānam* – knowledge about परमेश्वर *parameśvar* is the only means,



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

there is no other means. Recognizing that fact, whatever be your vision of परमेश्वर *parameśvar* at this time, cultivate an uncontaminated, undistracted, enlightened total love and devotion to that परमेश्वर *parameśvar* at all times (सर्वेषु कालेषु *sarveṣu kāleṣu*) throughout your life. That is भक्ति योग *bhakti yoga*.

इदं विदित्वा *idaṁ viditvā* - Here “इदं *idaṁ*” means this refers to all that is said above. Therefore इदं विदित्वा *idaṁ viditvā* means knowing all this

योगी *yogī* - the योगी *yogī*, the one who thus remains steadfast, remains absorbed in भक्ति योग *bhakti yoga* at all times, that योगी *yogī*

परम् स्थानं उपैति *param sthānaṁ upaiti*

परम् स्थानं *param sthānaṁ*, प्रकृष्टं ऐश्वरं स्थानं *prakṛṣṭaṁ aiśvaraṁ sthānaṁ*

ईश्वर स्वरूप भावं, *īśvara svarūp bhāvaṁ*, उपैति प्रतिपद्यते *upaiti pratipadyate* - reaches the exalted abode of परमेश्वर *parameśvar* - gaining the very nature of परमेश्वर *parameśvar*

आद्यं च उपैति *ādyam ca upaiti*

आदौ भावं *ādau bhāvaṁ*, सर्वस्य कारणं अक्षरं ब्रह्म उपैति *sarvasya kāraṇam akṣaram brahma upaiti* - That योगी *yogī* in भक्ति योग *bhakti yoga* becomes ONE with अक्षरं ब्रह्म *akṣaram brahma* - the primordial cause for all existence. Such a योगी *yogī*, being in भक्ति योग *bhakti yoga*, naturally becomes ब्रह्मवित् *brahmavit*, enjoying ब्रह्मानन्द *brahmānanda*.

ब्रह्मवित् आप्नोति परं *brahmavit āpnoti param* - Such a ब्रह्मवित् *brahmavit* naturally gains श्रेयस् *śreyas*, gains मोक्ष *mokṣa* while still living in this very life, and forever thereafter. Such is the glory of भक्ति योग *bhakti yoga*.

Thus ends the 8th chapter of भगवत् गीता *bhagavat gītā* entitled अक्षर ब्रह्म योग *akṣara brahma yoga*. In this chapter we have seen how Sri Krishna transforms Arjuna's mundane questions into a penetrating discourse on भक्ति योग *bhakti yoga* - That is the glory of this chapter. We will go to chapter 9 next time.