

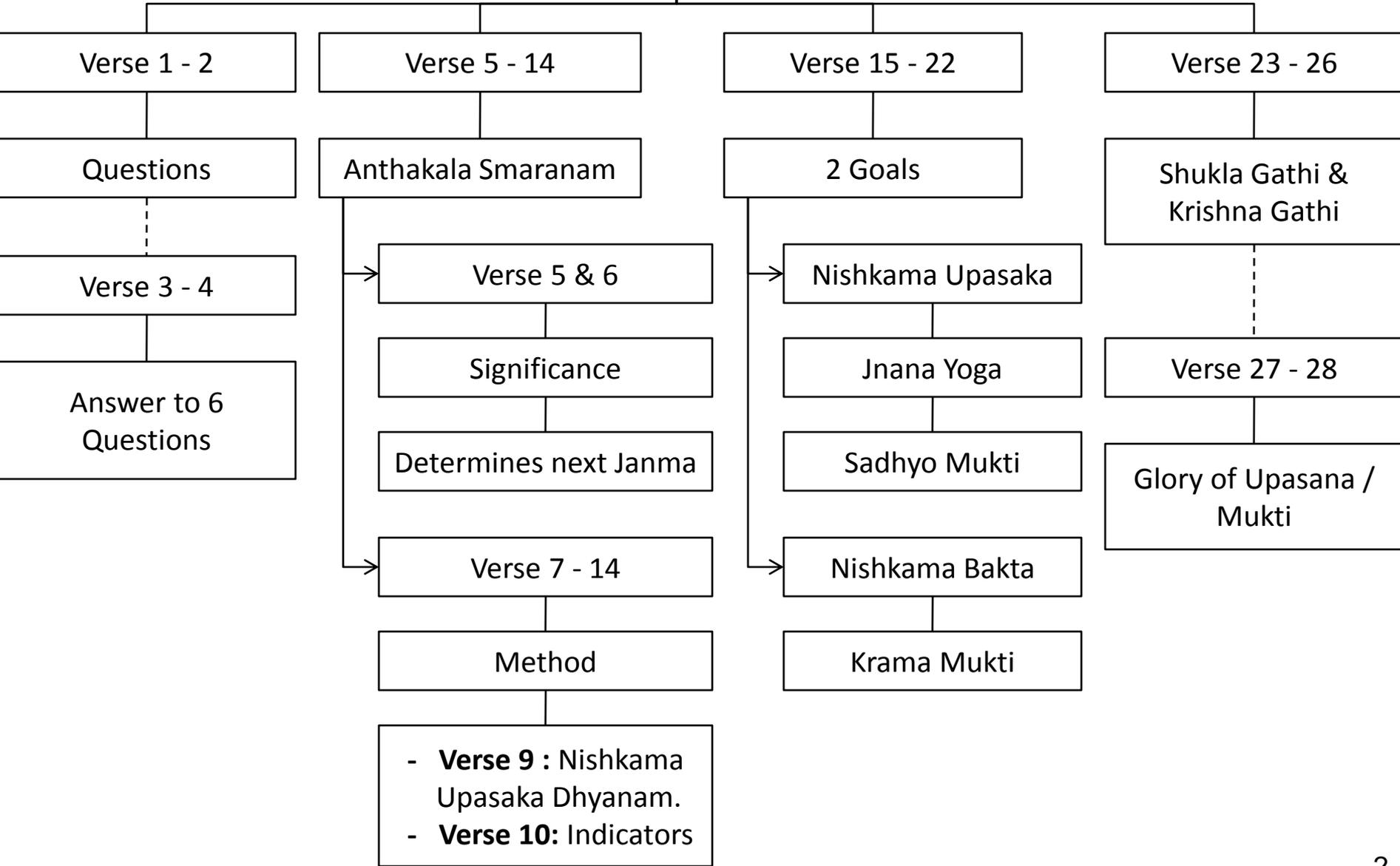


CHAPTER 8

Aksarabrahma Yoga

(Imperishable Brahman)

Akshara Brahma Yoga
Summary
Chapter 8 – 28 Verses



Chapter 8

Akshara Brahma Yoga (28 Verses)

Verse 1 & 2 : Arjunas 7 Questions

अर्जुन उवाच

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८.१ ॥

Arjuna Said : What is that Brahman? What is the Adhyatma? What is action? O best among men, what is declared to be the Adhibhuta? And what is Adhidaiva said to be? [Chapter 8 – Verse 1]

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८.२ ॥

Who and how is Adhiyajna here in this body, O destroyer of Madhu? And how, at the time of death, are you to be known by the self – controlled? [Chapter 8 – Verse 2]

- What is Brahman?
- What is Adhyatma?
- What is Action?
- What is Adibhuta?
- What is Adideiva?
- Who and why Adhiyajna in this body?
- How to be self controlled during death?

Verse 3 :

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसञ्ज्ञितः ॥ ८.३ ॥

The Blessed Lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called 'work' (action). [Chapter 8 – Verse 3]

a) Brahman :

- Imperishable, Supreme.
- His nature is called Atma Jnanam self knowledge.

b) Action / Work :

- Creative force that causes beings to spring forth into manifestation is action.

Verse 4 :

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८.४ ॥

Adhibhuta, (or elements) constitutes My perishable nature and the Indweller (or the essence) is the Adhidaiva; I alone am the Adhiyajna here, in this body, O best of the embodied. [Chapter 8 – Verse 4]

c) Adhibuta :

- 5 Elements constituting my perishable nature.

d) Adhideivam :

- Indweller Paramatma.

Verse 5 :

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

f) How to be self controlled during death?

- Remember the Lord.

Grand Vedic Design of Life

Karma Kandam

Sakama

- Fulfill worldly desires.
- Initial stage.
- Grihasta and Brahmacharyam (Understands Road map)

Nishkama

- Compulsory
 - For Spiritual refinement of mind.
 - Chapter 18 – Verse 5
- Pancha Maha Yagya :**
- Deva, Pitru, Manushya, Rishi, Buta
 - Reduction in Raaga – Dvesha (Likes + Dislikes), Maturity, Vairagyam.

Upasana Kandam

Sakama

- For Siddhis from Upasya Devata.
- Get vision of Upasya Devata (Gayathri Diety)

Nishkama

- For Chitta Ekagrata, Naishchalyam
- Vanaprasta Ashrama.

Jnana Kandam

- Chapter 4 – Verse 34
- Sanyasa Ashrama

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८.५ ॥

That place which is reached by the Sankhyas (Jnanis) is also reached by the yogins (Karma – Yogins). He 'Sees', who 'Sees' Sankhya and Yoga as one. [Chapter 18 – Verse 5]

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

How to get Bakti of Ishvara?

- Discrimination of Nitya & Anitya Vastu Viveka.... Leads to Mumukshutvam.

Real – Nitya	Unreal – Anitya
<ul style="list-style-type: none">- Nirguna Ishvara- Chapter 8 - Verse 9 & 15- Chapter 8 – Verse 18	<ul style="list-style-type: none">- World- Temporary Joy- Chapter 2 – Verse 13, 14- Within uneternity shorter and longer life.- Brahmaji : Kali Yuga = 4,32,000 years Dvapara Yuga = 2 x 4,32,000 years Treta Yuga = 3 x 4,32,000 years Kruta Yuga = 4 x 4,32,000 years 1 day = 43,20,000 years = 1 Chatur Yuga x 2000- Present Brahmaji – 51st year.

कविं पुराणमनुशासितारं अणोरणीयांसमनुस्मरेद्गः ।
सर्वस्य धातारमचिन्त्यरूपं आदित्यवर्णं तमसः परस्तात् ॥ ८.९ ॥

Whosoever, meditates upon the Omniscient, the Ancient, the Ruler (of the whole world), minuter than the atom, the nourisher (supporter) of all, of form inconceivable, effulgent like the Sun and beyond the darkness (of ignorance).... [Chapter 8 – Verse 9]

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८.१५ ॥

Having attained Me, these Mahatmas (great souls) do not again take birth, which is the house of pain and is non-eternal, they having reached the highest perfection Moksa. [Chapter 8 – Verse 15]

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

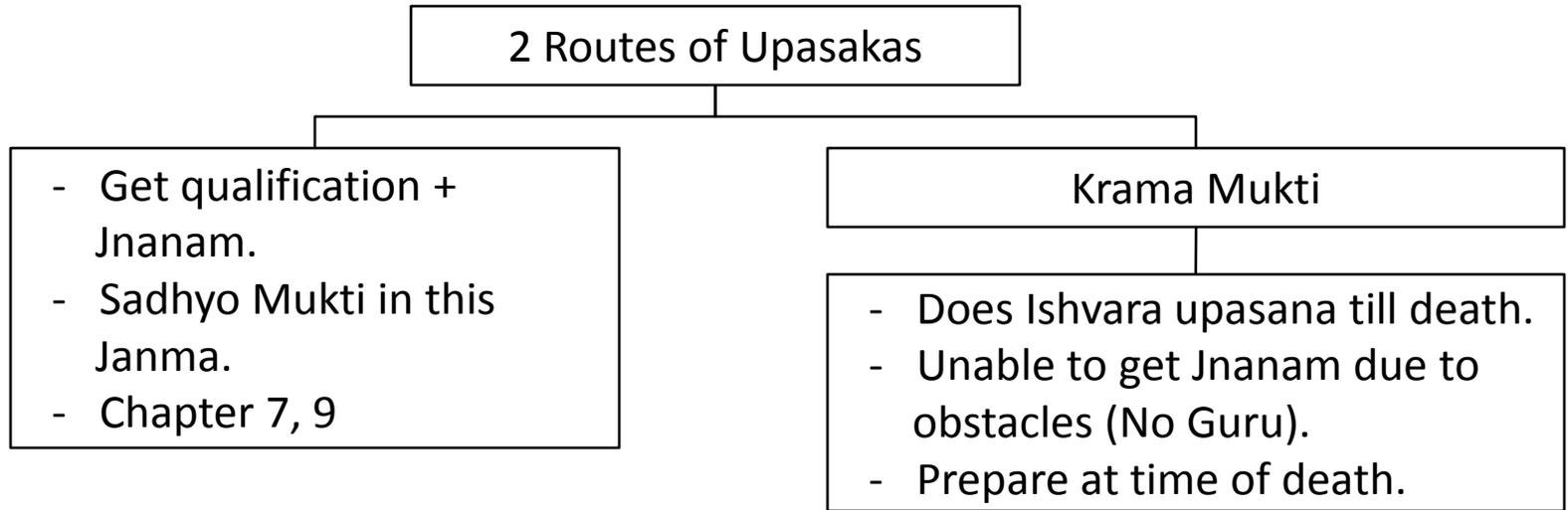
अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

Upasana :

- Take symbol and worship.
- Shiva Linga, Shaligrama (Pratika).
- Pratima – in temples – Rama, Sita, Devi, Vinayaka.

- Visualise limitless Ishvara in limited form.



Antahkala Smaranam : (Ishvara)

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८.२ ॥

Who and how is Adhiyajna here in this body, O destroyer of Madhu? And how, at the time of death, are you to be known by the self-controlled? [Chapter 8 – Verse 2]

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ ८.१० ॥

At the time of death, with an unshaken mind full of devotion, by the power of yoga fixing the whole prana (breath) between the two eyebrows, he (the seeker) reaches the supreme resplendent Purusa. [Chapter 8 – Verse 10]

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।
मूर्ध्न्याधायान्मनः प्राणमास्थितो योगधारणाम् ॥ ८.१२ ॥

Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration.... [Chapter 8 – Verse 12]

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Uttering the one syllabled 'Om' – the (symbol of) Brahman – and remembering Me, he who departs, leaving the body, attains the supreme Goal. [Chapter 8 – Verse 13]

2 Problems :

- Don't know time of death.
- Freewill weaker, concious mind weaker as we become old.
- All thoughts governed by Samskaras, Vasanas, Subconcious mind.

Hence – Verse 7 :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामिवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- Yudhya cha – Do daily duty – with concious mind.
- Let Ishvara remain as Tambura.
- Mind can do both.
- Bheeshma sends relatives away and asks Lord to come till Uttarayanam (Bheeshm Stuti).
- Vishnu Sahasranamam given by Yoga Shakti and Varam.
- Mind taken to Hridayam and through Nadi goes to Brahma Loka.

2 Gathis – Path's

Karmi

- Krishna Gathi
- Dark path
- Desires fulfilled in different lokas.
- Devatas push you down after Punyam is exhausted.
- Dakshinayana Devata
- Chapter 8 - Verse 25
- Returns.

Upasaka

- Shukla Gathi
- Bright Path
- Uttarayana Devata
- Does not return.
- Chapter 8 - Verse 24

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८.२४ ॥

Fire, light, daytime, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८.२५ ॥

Smoke, night-time, the dark fortnight, also months of the southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25]



BHAGAVAD GITA

Verses for Introspection



CHAPTER 8

अर्जुन उवाच

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यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My beings; there is no doubt about this. [Chapter 8 – Verse 5]

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

कविं पुराणमनुशासितारं अणोरणीयांसमनुस्मरेद्वाः।
सर्वस्य धातारमचिन्त्यरूपं आदित्यवर्णं तमसः परस्तात् ॥ ८.९ ॥

Whosoever, meditates upon the Omniscient, the Ancient, the Ruler (of the whole world), minuter than the atom, the nourisher (supporter) of all, of form inconceivable, effulgent like the Sun and beyond the darkness (of ignorance)... [Chapter 8 – Verse 9]

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रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the day; at the coming of night, they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

भूतशामः स एवायं भूत्वा भूत्वा प्रलीयते।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८.१९ ॥

This same multiples of beings, are being born again and again and are dissolved (into the unmanifest); helplessly, O Partha, at the coming of night, and they come forth again at the coming of day. [Chapter 8 – Verse 19]

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८.२० ॥

But verily, there exists, higher than that unmanifest (Avyakta), another unmanifest, which is Eternal, which not destroyed when all beings are destroyed. [Chapter 8 – Verse 20]