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# BHAGAVAD GITA

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## CHAPTER 8

**AKSARABRAHMA YOGA**  
*(Imperishable Brahman)*

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***28 Verses***

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## Chapter 8 - Verse 1

अर्जुन उवाच ।  
किं तद् ब्रह्म किमध्यात्मं  
किं कर्म पुरुषोत्तम ।  
अधिभूतं च किं प्रोक्तम  
अधिदैवं किमुच्यते ॥ ८-१ ॥

arjuna uvāca  
kiṃ tad Brahma kim adhyātmaṃ  
kiṃ karma puruṣōttama |  
adhibhūtaṃ ca kiṃ prōktam  
adhidaivaṃ kimucyatē | | 8-1 | |

Arjuna said : What is that Brahman? What is the Adhyatma? What is action? O best among men, what is declared to be the Adhibuta? And what is Adhidaiva said to be?

[Chapter 8 – Verse 1]

## Chapter 8 - Verse 2

अधियज्ञः कथं कोऽत्र  
देहेऽस्मिन्मधुसूदन ।  
प्रयाणकाले च कथं  
ज्ञेयोऽसि नियतात्मभिः ॥८-२॥

adhiyajñaḥ kathaṃ kō'tra  
dēhē'smin madhusūdana |  
prayāṇakālē ca kathaṃ  
jñēyō'si niyatātmabhiḥ | | 8.2 | |

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]

### Chapter 8 - Verse 3

श्रीभगवानुवाच ।  
अक्षरं ब्रह्म परमं  
स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो  
विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca  
akṣaram Brahma paramam  
svabhāvō'dhyātmamucyatē |  
bhūtabhāvōdbhavakarō  
visargaḥ karmasaṃjñitaḥ || 8.3 ||

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 in called 'work' (action). [Chapter 8 – Verse 3]

### Chapter 8 - Verse 4

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

adhibhūtaṃ kṣarō bhāvaḥ  
puruṣaścādhidaivatam |  
adhiyajñō'hamēvātra  
dēhē dēhabhṛtāṃ vara || 8.4 ||

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

Chapter 8 - Verse 5

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

antakālē ca māmēva  
smaran muktvā kalēvaram |  
yaḥ prayāti sa madbhāvaṃ  
yāti nāstyatra saṃśayaḥ || 8-5 ||

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]

Chapter 8 - Verse 6

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

yaṃ yaṃ vā'pi smaran bhāvaṃ  
tyajatyantē kalēvaram |  
taṃ tamēvaiti kauntēya  
sadā tadbhāvabhāvitaḥ || 8-6 ||

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

## Chapter 8 - Verse 7

तस्मात्सर्वेषु कालेषु  
मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिः  
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu  
mām anusmara yudhya ca |  
mayyarpitamanōbuddhih  
mām ēvaiṣyasyasaṁśayaḥ || 8-7 ||

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]

## Chapter 8 - Verse 8

अभ्यासयोगयुक्तेन  
चेतसा नान्यगामिना ।  
परमं पुरुषं दिव्यं  
याति पार्थानुचिन्तयन् ॥८-८॥

abhyāsayōgayuktēna  
cētasā nānyagāminā |  
Parāmaṁ puruṣaṁ divyaṁ  
yāti pārthānucintayan || 8-8 ||

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the Supreme Purusha, the Resplendent, O Partha, he goes to Him. [Chapter 8 – Verse 8]

## Chapter 8 - Verse 9

कविं पुराणमनुशासितारम्  
अणोरणीयंसमनुस्मरेद्यः ।  
सर्वस्य धातारमचिन्त्यरूपम्  
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

kaviṁ purāṇam anuśāsītāram  
anōraṇīyāṁsam anusmarēd yaḥ |  
sarvasya dhātāram acintyarūpam  
ādityavarṇaṁ tamaśaḥ parastāt || 8-9 ||

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]

## Chapter 8 - Verse 10

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

prayāṇakālē manasācalēna  
bhaktyā yuktō yōgabalēna caiva |  
bhruvōrmadhyē prāṇam āvēśya samyak  
sa taṁ paraṁ puruṣam upāiti divyam ||8-10||

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 eye brows, he the seeker, reaches the Supreme resplendent Purusha. [Chapter 8 – Verse 10]

## Chapter 8 - Verse 11

यदक्षरं वेदविदो वदन्ति  
विशन्ति यद्यतयो वीतरागाः ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥८-११॥

yad akṣaram vēdavidō vadanti  
viśanti yad yatayō vītarāgāḥ |  
yad icchantō brahmacaryam caranti  
tat tē padam saṅgrahēṇa pravakṣyē ||8-11||

That which is declared Imperishable by the Veda-knowers; that, into which, the self controlled and desire-freed enter; That desiring for which brahmacharya is practiced - that goal I will declare to thee in brief. [Chapter 8 – Verse 11]

## Chapter 8 - Verse 12

सर्वद्वाराणि संयम्य  
मनो हृदि निरुध्य च ।  
मूर्ध्याधायात्मनः प्राणम्  
आस्थितो योगधारणाम् ॥८-१२॥

sarvadvārāṇi saṁyamya  
manō hr̥di nirudhya ca |  
mūrdhnyādhāyatmanaḥ prāṇam  
āsthitō yōgadhāraṇām ||8-12||

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]

Chapter 8 - Verse 13

ओमित्येकाक्षरं ब्रह्म  
व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं  
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma  
vyāharan māmanusmaran |  
yaḥ prayāti tyajan dēham  
sa yāti paramāṃ gatim ||8-13||

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]

Chapter 8 - Verse 14

अनन्यचेताः सततं  
यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ  
नित्ययुक्तस्य योगिनः ॥८-१४॥

ananyacētāḥ satataṃ  
yō māṃ smarati nityaśaḥ |  
tasyāham sulabhaḥ pārtha  
nityayuktasya yōginaḥ ||8-14||

I am easily attainable by that ever – steadfast yogi who constantly remembers me daily, not thinking of anything else, O Partha. [Chapter 8 – Verse 14]



Chapter 8 - Verse 15

मामुपेत्य पुनर्जन्म  
दुःखालयमशाश्वतम् ।  
नाप्नुवन्ति महात्मानः  
संसिद्धिं परमां गताः ॥८-१५॥

mām upētya punarjanma  
duḥkhālayam aśāśvatam |  
napnuvanti mahātmānaḥ  
saṁsiddhiṁ paramāṁ gatāḥ ||8-15||

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 - moksha.

[Chapter 8 – Verse 15]

Chapter 8 - Verse 16

आब्रह्मभुवनाल्लोकाः  
पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय  
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ  
punarāvartinō'rjuna |  
mām upētya tu kauntēya  
punarjanma na vidyatē ||8-16||

Worlds upto the ‘world of Brahmaji’ are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

Chapter 8 - Verse 17

सहस्रयुगपर्यन्तम्  
अहर्यद् ब्रह्मणो विदुः ।  
रात्रिं युगसहस्रान्तां  
तेऽहोरात्रविदो जनाः ॥ ८-१७ ॥

sahasrayugāparyantam  
aharyad-brahmaṇō viduḥ |  
rātriṃ yugāsahasrāntāṃ  
tē'hōrātravidō janāḥ || 8-17 ||

Those people who know (the length of ) the day of Brahma which ends in a thousand yugas (aeons) and the night which (also) ends in a thousand yugas, they know day and night.  
[Chapter 8 – Verse 17]

Chapter 8 - Verse 18

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
prabhavantyahaṛāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasaṃjñakē || 8-18 ||

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]

Chapter 8 - Verse 19

भूतग्रामः स एवायं  
भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमेऽवशः पार्थ  
प्रभवत्यहरागमे ॥ ८-१९ ॥

**bhūtagrāmaḥ sa ēvāyaṃ  
bhūtvā bhūtvā pralīyatē |  
rātryāgamē'vaśaḥ pārtha  
prabhavatyaharāgamē || 8-19 ||**

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

Chapter 8 - Verse 20

परस्तस्मात्तु भावोऽन्यः  
अव्यक्तोऽव्यक्तात्सनातनः ।  
यः स सर्वेषु भूतेषु  
नश्यत्सु न विनश्यति ॥ ८-२० ॥

**Parāstasmāt tu bhāvō'nyah  
Avyakto'vyaktāt sanātanaḥ |  
yaḥ sa sarvēṣu bhūtēṣu  
naśyatsu na vinaśyati || 8-20 ||**

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

Chapter 8 - Verse 21

अव्यक्तोऽक्षर इत्युक्तस्तः  
तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते  
तद्धाम परमं मम ॥८-२१॥

avyaktō'kṣara ityuktah  
tam āhuḥ parāmāṃ gatim |  
yaṃ prāpya na nivartantē  
tad dhāma parāmaṃ mama || 8-21 ||

That, which is called the Unmanifest, and the Imperishable, they say is the highest Goal (path). They who reach it, never again return. This is my highest abode (state ).

[Chapter 8 – Verse 21]

Chapter 8 - Verse 22

पुरुषः स परः पार्थ  
भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तःस्थानि भूतानि  
येन सर्वमिदं ततम् ॥८-२२॥

puruṣaḥ sa parāḥ pārtha  
bhaktyā labhyastvananyayā |  
yasyāntaḥsthāni bhūtāni  
yēna sarvam idaṃ tatam || 8-22 ||

That highest Purusha , O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. [Chapter 8 – Verse 22]

Chapter 8 - Verse 23

यत्र काले त्वनावृत्तिम्  
आवृत्तिं चैव योगिनः ।  
प्रयाता यान्ति तं कालं  
वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥

yatra kālē tvanāvṛttim  
āvṛttiṃ caiva yōginaḥ |  
prayātā yānti taṃ kālaṃ  
vakṣyāmi bharatarṣabha || 8-23 ||

Now at what time (path) departing, yogis go, never to return, that time (path) , I will tell you, O Chief of Bharata dynasty. [Chapter 8 – Verse 23]

Chapter 8 - Verse 24

अग्निर्ज्योतिरहः शुक्लः  
षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति  
ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

agnirjōtirahaḥ śuklaḥ  
ṣaṇmāsā uttarāyaṇam |  
tatra prayātā gacchanti  
brahma brahmavidō janāḥ || 8-24 ||

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

Chapter 8 - Verse 25

धूमो रात्रिस्तथा कृष्णः  
षण्मासा दक्षिणायनम् ।  
तत्र चान्द्रमसं ज्योतिः  
योगी प्राप्य निवर्तते ॥८-२५॥

dhūmō rātristathā kṛṣṇaḥ  
ṣaṇmāsā dakṣiṇāyanam |  
tatra cāndramasaṃ jyōtiḥ  
yōgī prāpya nivartatē || 8-25 ||

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

Chapter 8 - Verse 26

शुक्लकृष्णे गती ह्येते  
जगतः शाश्वते मते ।  
एकया यात्यनावृत्तिम  
अन्ययावर्तते पुनः ॥८-२६॥

śuklakṛṣṇē gatī hyētē  
jagataḥ śāśvatē matē |  
ēkayā yātyanāvṛttim  
anyayāvartatē punaḥ || 8-26 ||

The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

## Chapter 8 - Verse 27

नैते सृती पार्थ जानन्  
योगी मुह्यति कश्चन ।  
तस्मात्सर्वेषु कालेषु  
योगयुक्तो भवार्जुन ॥८-२७॥

naitē sṛtī pārtha jānan  
yōgī muhyati kaścana |  
tasmāt sarvēṣu kālēṣu  
yōgayuktō bhavārjuna ||8-27||

Knowing these paths, O Partha, no yogi is deluded; therefore, at all times, be steadfast in yoga, O Arjuna. [Chapter 8 – Verse 27]

## Chapter 8 - Verse 28

वेदेषु यज्ञेषु तपःसु चैव  
दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा  
योगी परं स्थानमुपैति चाद्यम् ॥८-२८॥

vēdēṣu yajñēṣu tapaḥsu caiva  
dānēṣu yat puṇyaphalaṃ pradiṣṭam |  
atyēti tat Sarvam idaṃ veditvā  
yōgī parāṃ sthānam upaiti cadyam ||8-28||

Whatever fruit of merit is declared ( in the scriptures) as springing up from study of the Vedas, from performance of sacrifices, from practice of austerities and from charity - beyond all these goes the yogi, who having known this (the two paths) attains to the supreme Primeval (essence). [Chapter 8 – Verse 28]