

CHAPTER 8

Eighth chapter named 'Aksharbrahmyoga'

[Shloka 1 to 7: Seven questions of Arjuna related to Brahm, adhyaatma, karma etc. and their answers]

Arjuna uvaac: Kim tat brahm kim adhyaatmam kim karma purushottama. Adhibhuutam ca kim proktam adhidaivam kim ucyate. (Ch.8, shloka 1)

Purushottama kim tat brahm	[Arjuna said:] O Sadaa Shiva, the best among the souls! What is that {Supreme} brahm {accepted by everyone}?
kim adhyaatmam kim karma kim proktam adhibhuutam	What is inside the soul? What is karma? Who is called the lord of the living beings {who holds praan vaayu}?
ca kim ucyate adhidaivam	And who is called the lord of deities {residing in the abode of deities (devlok)}?

Adhiyagyaah katham kah atra dehe asmin madhusuudana. Prayaanakaale ca katham geyeah asi niyataatmabhih. (Ch.8, shloka 2)

Madhusuudana katham kah adhiyagyaah atra dehe	O {Shivbaba,} the destroyer of lust as sweet as honey! How {and} who is the lord of the yagya in this body?
ca prayaanakaale katham geyeh asi niyataatmabhih	And at the time of great death, how is [he] knowable in this {body} by those with controlled mind and intellect {through family planning [of] the True Gita}?

Shri Bhagavaanuvaac: Aksharam brahm paramam svabhaavah adhyaatmam ucyate. Bhuutabhaavodbhavakarah visargah karmasangyitah. (Ch.8, shloka 3)

Aksharam paramam brahm svabhaavah	[Shri God said:] The imperishable or amoghviirya* {Shivbaba} is Parambrahm*. Our nature {in the record of the soul}
ucyate adhyaatmam visargah	is called adhyaatma {adhi (inside) +aatma (the soul)}. To sacrifice {the body, wealth etc. for service of the world}
bhuutabhaavodbhavakarah karmasangyitah	that creates the existence of living beings {through the mind} is called {the best} karma (action) {of service of the yagya}.

Adhibhuutam ksharo bhaavah purushashca adhidaivatam. Adhiyagyaah aham eva atra dehe dehabhritaam vara. (Ch.8, shloka 4)

Vara dehabhritaam adhibhuutam	O the best {= hero actor} among the bodily beings! {Krishna bound in celestial degrees and a bhogi* in the Golden Age as well} is the lord of the living beings
bhaavah ksharo	with the quality of [being] perishable, {meaning the one who faces downwards from the very beginning of the Golden Age complete with 16 celestial degrees,}
ca adhidaivatam purushah	and Mahadev* {himself} is the lord of the deities, {or Vishnu beyond the celestial degrees} who sleeps comfortably in the body like abode.
ahameva adhiyagyaah dehe atra	I Myself {am Mahaarudra Shiv + baba,} the master of Rudra's yagya in the {chariot like} body {of Arjuna} here.

Antakaale ca maam eva smaran muktvaa kalevaram. Yah prayaati sa madbhaavam yaati na asti atra sanshayah. (Ch.8, shloka 5)

Yah muktvaa kalevaram smaran maam eva	The one who leaves the body {or body consciousness} while {becoming unadulterated [and]} remembering Me, {one Shivbaba} alone
ca antakaale prayaati sa yaati madbhaavam	even at the time of death [and] departs, that {yogi} attains My quality {of kingship}
ca naasti sanshayah atra	and there is no doubt in it. {He will be a ruler just like Me who gives happiness corresponding to the age.}

Yam yam vaa api smaran bhaavam tyajati ante kalevaram. Tam tam eva eti kaunteya sadaa tadbhaavabhaavitah. (Ch.8, shloka 6)

Kaunteya vaa tyajati kalevaram	O son of Kunti, {who removes body consciousness}! Or [if he] leaves the body {or body consciousness}
ante api smaran yam-2 bhaavam	at the end even while remembering any feeling {of relation with the chariot of Arjuna}, {then}

sadaa tadbhaavabhaavitah eva eti tam-2	[he] is always influenced by that very feeling {in that birth} [and] just attains {the feeling} of that very {relation*}.
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•{For example, if he leaves the body in the remembrance of a woman, he will just get a female body. This is why the saying 'ant mate so gate (as are the thoughts at the end, so is the final destination) is famous.}

**Tasmaat sarveshu kaaleshu maam anusmara yudhya ca.
Mayi arpitamanobuddhih maam eva eshyasi asanshayam. (Ch.8, shloka 7)**

Tasmaat sarveshu kaaleshu anusmara maam	This is why, always remember Me, {the Light of Shiva in the highest of the high hero}
ca yudhya asanshayam arpitamanobuddhih mayi	and fight {a non-violent} war {against Maya of vices}. Certainly, {you,} the one whose mind and intellect is surrendered to Me,
eva eshyasi maam	will just attain My {quality of kingship* through this Raja yoga}.

The aim:- •{The kingship of independent kings has continued till the end of the Iron Age only through Raja yoga or connection of the intellect taught by God directly. Otherwise, no vidharmi* religious father gave the knowledge of kingship; everyone has just made [others] subordinate.}

[Shloka 8 to 22: The topic of Bhaktiyoga]

**Abhyaasayogayuktena cetasaa naanyagaaminaa.
Paramam purusham divyam yaati paartha anucintayan. (Ch.8, shloka 8)**

Paartha anucintayan naanyagaaminaa cetasaa	O king of the Earth! While churning the thoughts, through the unadulterated mind and intellect
abhyaasayogayuktena	that has absorbed in yoga through the practice {of this Raja yoga}, {through constant remembrance of 'Me alone' who has entered the chariot of Arjuna,}
paramam purusham divyam yaati	{the embodiment of the Sun of Knowledge,} the Supreme being full of divine light, {the Supreme Father Shiv + baba} is found.

Kavim puraanam anushaasitaaram anoraniyaamsam anusmaret yah.

Sarvasya dhaataaramacintyaruupam aadityavarnam tamasah parastaat. (Ch.8, shloka 9)

Prayaanakaale manasaa acalena bhaktyaa yukto yogabalena caiva.

Bhruvoh madhye praanam aaveshya samyak sa tam param purusham upaiti divyam. (Ch.8, shloka 10)

Yah anusmaret puraanam kavim	The {yogi} who remembers {Shivbaba, the Sun of Knowledge,} the most ancient Poet, {the Song Composer,}
anushaasitaaram anoraniyaamsam dhaataaram sarvasya	the Ruler {of all the living beings}, extremely subtle than {even} a subtle atom, the one who imbibes all {the inert and living} [beings],
acintyaruupam	the One with {extremely subtle} unimaginable form, {who has become the Seed of the world in the form of the banyan tree,}
aadityavarnam	the One with {intense} colour {of inexhaustible light of knowledge} like the sun,
parastaat tamasah prayaanakaale	[and the One who is] beyond the darkness of ignorance, at the time of pralay {in the Purushottam sangamyug},
samyak aaveshya praanam bhruvoh madhye eva	after properly stabilizing {the form of subtle point absorbed in the light of the soul in the form of} praan in the center of the forehead itself,
yuktah yogabalena manasaa ca bhaktyaacalena	after engaging with the power of yoga through {unadulterated} mind and intellect and with firm and stable feeling of devotion,
sa upaiti tam param purusham divyam	he finds that {greatest hero actor}, the Supreme Soul, the divine light {equal to Shiva}. {It is as if the Father Shiva Himself has become [his] Companion for many births.}

Yadaksharam vedavido vadanti vishanti yat yatayo viitaraagaah.

Yat icchantah brahmacharyam caranti tatte padam sangrahe pravakshye. (Ch.8, shloka 11)

Pravakshye te sangrahe tatpadam yat vadanti aksharam	[I] will tell you in brief [about] that position {in the abode of Vishnu} which is described as amoghviirya*
vedavidah yat yatayah	by the knowers of the words (vani) of Brahma {with four heads}, the {Parambrahm}* facing upwards in whom {the easy Raja} yogis
viitaraagaah vishanti yadicchanto caranti brahmacharyam	who are free from attachment enter [and] the ones who wish [to attain] it practice celibacy {with knowledge}.

Sarvadvaaraani sanyamya mano hridi nirudhya ca.

Muurdhni aadhaaya aatmanah praanam aasthito yogadhaaranaam. (Ch.8, shloka 12)

Sanyamya sarvadvaaraani ca nirudhya manah hridi	After fully controlling all the {nine} gateways of the <i>indriyaan</i> * {in a steady way} and stopping the mind within the soul
aasthitah muurdhni	[and] {constantly} stabilizing in {the center of} the forehead {in the form of the immortal throne (<i>akaaltakht</i>) of the Supreme Soul}
aadhaaya dhaaranaam yoga praanam aatmanah	based on the <i>dhaaranaa</i> * of yoga of the life force of {the point of light} soul {with Shivbaba},

**Om iti ekaaksharam brahm vyaaharan maam anusmaran.
Yah prayaati tyajan deham sa yaati paramaam gatim. (Ch.8, shloka 13)**

Vyaaharan iti ekaaksharam om anusmaran	while chanting the single letter 'Om' {through the mind}, while remembering
maam brahm tyajan deham yah prayaati	Me, <i>Parambrahm</i> * {lovingly and} while leaving the body, the one who attains the great death {at the end of the <i>kalpa</i> *},
sa yaati paramaam gatim	he attains the supreme destiny {of <i>vaikunth</i> * in the form of super sensuous joy beyond the celestial degrees of Vishnu with four united arms}.

**Ananyacetaah satatam yo maam smarati nityashah.
Tasya aham sulabhah paartha nityayuktasya yoginah. (Ch.8, shloka 14)**

Yah smarati maam nityashah satatam ananyacetaah	The {yogi} who remembers Me regularly, continuously, {with attachment [and] lovingly} with an unadulterated heart {in the form of the mind and intellect},
paartha tasya yoginah	O son of Kunti! That yogi who always {remains} attached [to Me]
nityayuktasya sulabhah aham	constantly according to the rules, finds Me happily. {This is why, the ancient Indian easy Raja yoga is famous in the world.}

**Maam upetya punarjanma dukhaalayam ashaashvatam.
Na aapnuvanti mahaatmaanah samsiddhim paramaam gataah. (Ch.8, shloka 15)**

Upetya maam mahaatmaanah gataah samsiddhim	After reaching close to My {Mahadev, <i>Parambrahm</i> with five heads,} the great souls who have attained complete accomplishment
paramaam na aapnuvanti punarjanma	{of} the most excellent {resident of <i>vaikunth</i> * in the form of the four-armed Vishnu} aren't reborn {directly}
ashaashvatam dukhaalayam	in {this} perishable Abode of Sorrow {of hell or the Copper and Iron Age}; {they certainly go to the Golden and Silver [Age] Abode of Happiness of 2500 years}.

**Aabrahmabhuvanaat lokaah punaraavartinah arjuna.
Maam upetya tu kaunteya punarjanma na vidyate. (Ch.8, shloka 16)**

Arjuna lokaah aabrahmabhuvanaat	O Arjuna! {Though} all {the seven <i>vidharmi</i> * religious lands of hell and heaven,} including <i>Brahmalok</i> *
punaraavartinah tu kaunteya	are the ones that repeat again and again {every <i>kalpa</i> }; but O son of Kunti {who destroys body consciousness}!
upetya maam na vidyate punarjanma	After reaching Me {in the <i>Purushottam sangam[yug]</i> *}, [they] don't have {hellish} birth again {in this Abode of Sorrow, before the 21 births}.

**{Dvisahastraardhvarshaanaam} aharyat brahmanah viduh.
{Eteshaam pramaanam} raatrim te ahoraatravidah janaah. (Ch.8, shloka 17)**

Ahah brahmanah	The day {[i.e.] <i>uttaraayan maarg</i> ¹ with the light of knowledge} of Brahma, {the Moon of knowledge}
dvisahastraardhvarshaanaam raatrim	is of 2500 years {[in the form of] the Golden and Silver Age heaven and} the {hellish} night {of the <i>vidharmis</i> in the Copper and Iron Age}
etesaam pramaanam	is also of the same number, {[i.e.] 2500 years}. {The always incomplete Moon of knowledge, Brahma with four united heads himself is the instrument of the * <i>dakshinaayan maarg</i> ² filled with the darkness of ignorance. (Gita ch.8, shloka 18, 19, 24, 25).}
viduh yat te janaah ahoraatravidah	Those who know this, they {accept [the reason behind] 'why shouldn't Brahma be remembered, [why shouldn't] the idols and temples [of him] be made?'} The {advance} Brahmins are the knowers of {the real} day and night {of <i>bhogi</i> Brahma}.

¹ The sun's northwards progress; the summer solstice

² The sun's movement towards south of the equator; the winter solstice

Note: The heavenly day created by Heavenly God the Father is of 2500 years and this night of ignorance in the form of hell created by man through the other religious fathers from the dualistic Copper [Age] of the vidharmis in the practical human history is also of 2500 years.

Avyaktaat vyaktayah sarvaah prabhavanti aharaagame.
{Raatryaante} praliyante tatra eva avyaktasangyake. (Ch.8, shloka 18)

Aharaagame sarvaah vyaktayah prabhavanti	When the {heavenly} day {of Brahma} arrives {in the shooting itself}, all the corporeal (vyakt) living beings come here, {in the world one after the other}
avyaktaat {raatryaante}	from the {incorporeal,} Avyakt ³ dhaam ³ , {[i.e] the Soul World}. {Then,} at the end of {Brahma's} night {of the darkness of ignorance},
praliyante tatraiva avyaktasangyake	[they] merge in that very {Supreme Abode*} named Avyakt ³ dhaam {one after the other in the number of seven billion}.

* This avyakt³ Supreme Abode is the common Home of all the incorporeal souls in the form of an atom, in general and the Incorporeal Supreme Father Shiva, in private as well; all these actors come from there and play [their part] on the worldly stage like world by changing the cloth like body again and again in every birth.

Bhuutagraamah sa eva ayam bhuutvaa bhuutvaa praliyate.
{Raatryaante} avashah paartha prabhavati aharaagame. (Ch.8, shloka 19)

Sa evaayam bhuutagraamah bhuutvaa-2	That very group of these {human} beings is born again and again {sooner or later in the four ages}
{raatryaante} praliyate avashah	[and] {here,} at the end, {[i.e.] pralay} of the night {of Brahma with four heads from the world}, it merges completely {in the Avyakt ³ dhaam} helplessly.
paartha prabhavati aharaagame	{And} O son of Pritha! It is revealed {sooner or later} on the arrival of {the Golden Age heavenly} day {with 16 celestial degrees}.

Parah tasmaat tu bhaavah anyah avyaktah avyaktaat sanaatanah.
Yah sa sarveshu bhuuteshu nashyatsu na vinashyati. (Ch.8, shloka 20)

Yah anyah sanaatanah bhaavah	The other most ancient {paternal} quality {of the 4.5 lakh real Suryavanshi* living stars of the tree like world}
avyaktah tu parah tasmaat avyaktaat	{of} the invisible {seed form Rudragan}, which is even powerful than those invisible {deity souls},
sa na vinashyati nashyatsu sarveshu bhuuteshu	that [quality] isn't destroyed {even} after the end of {the time interval of the part} of all the living beings.

{* Just like the 9 lakh inert stars of the sky, there are 4.5 lakh stars of the night with maternal quality, [the stars] like the Golden Age Krishnacandra (Krishna, the Moon) complete with 16 celestial degrees as well that unite with the seed form of the earth, the 4.5 lakh [stars] of the day with paternal quality, the living stars beyond the celestial degrees, of vaikunth^{*} with super sensuous joy.}

Avyaktah aksharah iti uktah tam aahuh paramaam gatim.
Yam praapya na nivartante tat dhaama paramam mama. (Ch.8, shloka 21)

Ityuktah avyaktah aksharah	It is said to be invisible [and] imperishable {'Parambrahmalok ⁴ in the form of ling ³ '}.
tam aahuh paramaam gatim praapya yam	It is called the supreme destiny {of Vishnu's abode of vaikunth*}. After attaining it, {the seed form* Rudragan}
na nivartante tat mama paramam dhaama	don't return {to this Abode of Sorrow}; that {one ling with the dominance of [being] the Father} is {also} My 'Supreme Abode.

* {It is the stars in the form of Rudraaksh of the Suryavanshi category, the more or less best [souls] selected from all the religions of the world tree who are like diamonds, the deities one greater than the other, all-rounders and usually continue to be the ones with masculine nature; they are called the ancestors of the human beings.

Purushah sa parah paartha bhaktyaa labhyah tu anyanyayaa.
Yasya antahsthaani bhuutaani yena sarvam idam tatam. (Ch.8, shloka 22)

Paartha sa parah purushah tu labhyah	O son of Kunti! That hero {of the unlimited world stage} [i.e.] Parambrahm, 'the Supreme Soul can certainly be attained
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³ Avyakt: subtle, incorporeal, dhaam: abode; the Abode of subtle or incorporeal [souls]

⁴ The abode of Parambrahma

<i>bhaktyaa ananyayaa bhuutaani antahsthaani</i>	through remembrance with unadulterated feelings. {All} the living beings {in the form of the group of seeds like <i>Rudraaksh</i> } are situated
<i>yasya idam sarvam tatam yena</i>	in that {World Father and} this entire {tree like world} has expanded through that {one human father, the seed of the tree like world}.

{I, Sadaa Shiva, the Supreme Father + Supreme Soul am not present in the seven billion leaves of the world tree. “Na caaham teshu avasthitah...” (Gita ch.9, *shloka* 4)} {It is corporeal Mahadev, the only hero actor [whose] soul is equal to the Supreme Soul, who is repeatedly called *Param* (supreme) + *aatmaa* (soul) in the Gita. (Gita ch.6, *shloka* 7; ch.13, *shloka* 22 and 31; ch.15, *shloka* 17)} This is why, the name of ‘Shankar’ alone is combined with [that of] Shiva.

[*Shloka 23 to 28: The topic of Shukla & Krishnamaarg*]

*Yatra kaale tu anaavrittim aavrittim ca eva yoginah.
Prayaataa yaanti tam kaalam vakshyaami bharatarshabha. (Ch.8, shloka 23)*

<i>Bharatarshabha kaale yatra</i>	O the best in the dynasty of [King] Bharat {in the form of Vishnu)! The period {of the beginning of <i>uttaraayan</i> of Brahma with four heads} in which
<i>prayaataah yoginonaavrittim ca yaanti aavrittim</i>	the excellent travellers, the yogis don't come [back] {to the Abode of Sorrow} or {even if all the non-dualistic deities} come {from the Copper Age},
<i>vakshyaami tam kaalam</i>	{still [I]} will {also} tell [you] {ahead} [about] that {special shooting} period {of 60 years in the <i>Purushottam sangamyug</i> }.

*Agnih jyotih ahah shuklah shanmaasaa uttaraayanam.
Tatra prayaataa gacchanti brahm brahmavido janaah. (Ch.8, shloka 24)*

<i>Jyotirahah agnih shuklah</i>	This bright day of {the morning sun in the form of the <i>ling</i> [of]} fire = {the Golden heavenly <i>Purushottam sangam[yug]</i> , [i.e.]} <i>Shukla paksha</i> ⁵ ,
<i>shanmaasaah uttaraayanam tatra prayaataah</i>	[and] six months of <i>uttaraayan</i> ; {the <i>Suryavanshi</i> } of that place, the excellent deity travellers {of the spiritual race from 1977-78 till 2037-38},
<i>brahmavidah janaah</i>	the knowers of <i>Parambrahm</i> {+ the Supreme Soul}, {the spiritual Brahmin} people {of the advance knowledge of the Gita just}
<i>gacchanti brahm</i>	go to <i>Parambrahmalok</i> {of the seed form <i>Rudragan</i> of the world}. {They are all-rounder actors, aren't they?}

*Dhuumo raatrih tathaa krishnah shanmaasaa dakshinaayanam.
Tatra caandramasam jyotih yogi praapya nivartate. (Ch.8, shloka 25)*

<i>Tathaa dhuumah raatrih krishnah shanmaasaah</i>	And the dim night {=} <i>Krishna paksha</i> ⁶ {bound in celestial degrees that isn't the side of <i>Suryavanshi Ram</i> }, six months {of}
<i>dakshinaayanam</i>	the <i>dakshinaayan maarg</i> {of the demonic religions [like] the violent Muslim and so on} are {of the four-headed Brahma facing downwards}.
<i>yogi tatra praapya jyotih</i>	The {semi-}yogi {who has attained death compulsorily} there {because of the hearsays of many,} attains the {dim} light
<i>caandramasam nivartate</i>	of Brahma, the Moon of knowledge {bound in celestial degrees, becomes a ghost etc. and} returns {to this very misleading dualistic hell}.*

*{For example, all the Brahmins of lower category [like] BK Prakashmani, BK Jagdish, BK Ramesh and so on who support the four-headed Brahma are taking on a subtle body; they become a ghost or a spirit too, from the Copper [Age] itself according to the *Purushottam sangam[yug]* shooting.}

*Shuklkrishne gati hi ete jagatah shaashvate mate.
Ekayaa yaati anaavrittim anyayaa aavartate punah. (Ch.8, shloka 26)*

<i>Ete gati shuklkrishne jagatah hi mate</i>	These two time periods, [i.e.] <i>Shukla</i> and <i>Krishna [paksha]</i> {of 2.5 + 2.5 thousand years} of the world are certainly considered
<i>shaashvate ekayaa anaavrittim</i>	eternal {in the shooting period as well as the four ages}. Through the first one [you] don't go {to hell of 2500 years directly}
<i>anyayaa aavartate punah</i>	[and] through the second one, {[i.e.] the course of darkness,} [you] return again {to this very hell of violent <i>vidharmis</i> , too}.

*Na ete sritii paartha jaanan yogi muhyati kashcana.
Tasmaat sarveshu kaaleshu yogayukto bhava arjuna. (Ch.8, shloka 27)*

⁵ The light half of the month (from new to full moon)

⁶ The 'dark half' of a lunar month, period of a waning moon

<i>Paartha kashcana yogi jaanan ete sriti na muhyati</i>	O king of the Earth! Any yogi who knows both these courses doesn't attain darkness of attachment {of Krishnacandra's ⁷ course of darkness}.
<i>tasmaat arjuna bhava yogayuktah</i>	This is why, O Arjuna! Have yoga {with the Light of Shiva, the Supreme Father of all the spirits who has entered Arjuna or Aadam}
<i>kaaleshu sarveshu</i>	in the {shooting} periods {of heaven or hell in} all {the ages}.

Vedeshu yagyeshu tapahsu caiva daaneshu yat punyaphalam pradishtam.

Atyeti tat sarvam idam viditvaa yogi param sthaanam upaiti ca aadyam. (Ch.8, shloka 28)

<i>Yat punyaphalam pradishtam vedeshu</i>	The {short-term} fruits of noble deeds that have been mentioned in the Vedas {created by man},
<i>yagyeshu tapahsu ca daaneshu eva</i>	in {the material} yagyas, in the {physical} tapa and in the donation {of wordly things}, too,
<i>yogi atyeti sarvam tat viditvaa idam</i>	a Raja yogi goes beyond all those {human rituals} after knowing this {advance knowledge of the Gita in the Purushottam sangamyug itself},
<i>ca upaiti param sthaanam aadyam</i>	and attains the supreme position {beyond the celestial degrees of the abode of Vishnu's vaikunth*} of the beginning {of the Golden Age, heaven}.

Note: The meanings of * marked words are available in the Hindi-English glossary.

⁷ Krishna, the Moon of knowledge