

**Reflections from Shrimad Bhagavadgita– Part 74: Chapter 8, Verses 27-28**

(October 2 –October 8, 2019)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

*naite sṛitī pārtha jānan yogī muhyati  
kaśchana*

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८-२७ ॥

*tasmāt sarveṣhu kāleṣhu yoga-yukto  
bhavārjuna*

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

*vedeṣhu yajñeṣhu tapaḥsu chaiva  
dāneṣhu yat puṇya-phalaṁ pradiṣṭam*

अत्येति तत्सर्वमिदं विदित्वा

*atyeti tat sarvam idaṁ viditvā*

योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८ ॥

*yogī paraṁ sthānam upaiti chādyam*

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु

*om tatsaditi shrimadbhagavadgitasu  
upanishatsu brahmavidyayaam*

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

*yogashaastre shrikrishnarjunasamvaade  
aksharabrahmayogo naama*

अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८ ॥

*ashtamodhyaayah*

## TRANSLATION

**(27)** *Yogis* who know the secret of these two paths, O Parth, are never bewildered. Therefore, at all times be situated in *Yoga* (union with God).

**(28)** The *Yogis*, who know this secret, gain merit far beyond the fruits of Vedic rituals, the study of the Vedas, performance of sacrifices, austerities, and charities. Such *Yogis* reach the Supreme Abode.

*Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 8<sup>th</sup> Chapter called “Akshara Brahma Yoga”.*

<https://drive.google.com/open?id=16YwHt1e1AXBXlRrfdpKeS64fA4nkqd5I>

## Chapter 8

### Verse 27:

In this verse, Lord Krishna talks about how a *Yogi* (or one perfecting the science of the individual consciousness attaining communion with the ultimate consciousness, whether a *jnani* devoted to spiritual knowledge of the Supreme or a *jijnasuh* devoted to meditation on the atma or soul), upon comprehending both routes of leaving the body from the terrestrial world—the path of light that leads one to *Moksha* (liberation) and the path of darkness which gives bondage to the material existence and leads one to *Samsara* (cycle of birth & death)--becomes firmly established in equanimity and is never again deluded by *Maya* or illusory impressions superimposed upon the mind. This means such a *Yogi* never deviates from his devotion to the Supreme Lord, does not hanker or even consider pleasures in this world or heaven or anything in all creation that is not for the sole satisfaction of the Supreme Lord. Such a *Yogi* is devoted to the Supreme Lord and nothing else.

### Verse 28:

Here Lord Krishna concludes the 8<sup>th</sup> chapter of Bhagavadgita by stating the results of assimilating the truth and ascertaining the intrinsic meaning of the answers to the eight questions asked by Arjuna. Lord Krishna sums it all up with the words “*tat sarvam punya-phalam*”, meaning the fruits or merits gained by all those pious activities, such as study of the Vedas, performance of *Yajnas* or propitiatory rites, practicing asceticism, austerities and

penance, doing charitable work and philanthropy, will all be totally eclipsed by the steadfast devotion of a *Yogi* to the Supreme Lord. The *Yogi* or the one perfecting the science of the individual consciousness attaining communion with the ultimate consciousness, fully comprehends that material goals only lead to temporary rewards and that all meritorious activities performed with any attachment or desire assuredly propels one back into materialistic existence endlessly. The conclusion is that for such a *Yogi*, it is the Supreme Lord Himself that is the only goal, and since He is the only goal, the *Yogi* will ultimately attain the Supreme Lord and will have an eternal association with Him in His primordial transcendental abode in the spiritual worlds.

*“Thus, in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 8<sup>th</sup> Chapter called “Akshara Brahma Yoga”.*