

Connection between Chapter Seven and Chapter Eight

Krsna, in the next-to-last verses of Chapter Seven, has mentioned several difficult terms, and in the final verse has explained that one who knows the term relationship between three additional terms and Himself, can know Him at the time of death.

CHAPTER EIGHT (Aksara Brahma Yoga) - ATTAINING THE SUPREME

[Lord Krsna is the Supreme Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship.]

Srila Prabhupada's comments on this Chapter:

A . In this Chapter, Lord Krsna answers different questions from Arjuna, beginning with "What is Brahman?". The Lord also explains karma (fruitive activities), devotional service and yogic principles, and devotional service in its pure form. (Purport)

B . (Referring to 8. 28) This verse is the summation of the Seventh and Eighth Chapters, which particularly deal with Krsna consciousness and devotional service. (8. 28 Purport)

[-Summary of the Sections of this Chapter:

A . KRSNA'S ANSWERS ARJUNA'S SEVEN QUESTIONS (8. 1-4)

Arjuna asks Krsna eight questions, which all refer to those terms Krsna used in the last two verses of Chapter 7 : brahman, adhyatma, karma, adhibuta, adhidaiiva, adhiyajna, and how can those in devotional service know Krsna at the time of death?

Krsna briefly answers Arjuna's first seven questions as follows:

- 1 . Brahman is the indestructible living entity.
- 2 . Adhyatma is the living entity's nature.
- 3 . Karma is the reactions that force the living entity to take a material body in this world.
- 4 . Adhibhuta is the presider over the ever-changing material nature.
- 5 . He who presides over all the demigods and their planets is the Adhidevata, the

Universal Form of the Lord.

6 and 7 . Krsna, as the Supersoul, is within everyone's heart and is adhiyajna, the Lord of all sacrifices.

B. QUESTION EIGHT: REMEMBERING KRSNA AT THE TIME OF DEATH (8.5-8)

Since one obtains whatever one remembers at the time of death, Krsna recommends that Arjuna undeviatingly meditate on Him, dedicate his activities to Him, and thus attain Him.

C . REMEMBERING KRSNA (8. 9-13)

By meditating on Krsna and His qualities, or by practicing yoga-misra bhakti, one can think of the Supreme Personality of Godhead when quitting the body and reach the spiritual planets.

D . PURE DEVOTIONAL SERVICE (8. 14-16)

One who endeviatingly remembers Krsna easily attains the Lord's abode, far from this miserable material world, because of constantly engaging in devotional service.

E. COMPARING THE MATERIAL AND SPIRITUAL WORLDS (8. 17-22)

The material world, long lasting as it seems, is continually being created and destroyed; beyond this ocean of creation and destruction is Krsna's eternal abode, wherein He is present, and is attainable by unalloyed devotion to Him.

F . THE SUPREMACY OF PURE DEVOTION IN ATTAINING KRSNA (8. 23-28)

To attain Krsna's abode, jnanis, karmis, and yogis must pass from this world according to mystic formulas. Devotees need only remain fixed in devotion.]

(cn) REVIEW:

Chapter Seven discussed the importance of "hearing" about Krsna, because by hearing about Him, one can learn how to see Him everywhere as the active essence, as the source of all material and spiritual energies, as the controller and source of the three modes of material nature. But then we see Arjuna asked the question: "Why is that some don't know Krsna, even thou is all these things?" The answer was that, those three modes of material nature cover the living entities so that they do not be able to surrender to Krsna. They cover their knowledge.

Then in Section C, Krsna explained those who don't surrender and then those who do surrender. Then, after explaining the dearest of those who do surrender, the jnanis, He explained those who surrender but not to Him: those who surrender to the demigods and those who surrender to the impersonal. The first have little intelligence and the last have no intelligence.

After explaining that, the questions raise were: "What is that covers the living entity and bewilders him? What is that frees him?"

- The covering is the mayas coverings of the dualities. That one is born in the material world thinking of something desirable and something undesirable. [Actually nothing in the material world is desirable]

Then, how can one be above that? - By performing devotional service.

In the last two verses, Krsna explained (29): "Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service." They have desires just like 'catur vidhah bhajante mam ...', those three, 'artah', 'jijnasur', 'artharathi', they have desires but they shelter of Krsna. A fourth kind of person with a desire and take shelter of Krsna in devotional service - that person is one who is endeavoring for liberation from birth, old age, disease death.

Krsna, then explained that they are actually brahman because entirely they everything about transcendental activities. In that verse (29) Krsna mentions three terms: (1)brahma, (2)adhyatma, and (3) karma. And, in the last verse (30), Krsna explained: "Those in full consciousness of Me, who know Me, the Supreme Lord, to be the governing principle of the material manifestation, of the demigods, and of all methods of sacri can understand and know Me, the Supreme Personality of Godhead, even at the time of death."

If one knows Kṛṣṇa as (4) adhibhuta, (5) adhidaiva, and (6) adhiyajna, then one can know Kṛṣṇa at the time of death. These six terms mentioned in the last two verses are not so clear to Arjuna, as to the meaning of them. Therefore Arjuna opens up Chapter Eight by saying:

[A . KṚṢṆA'S ANSWERS ARJUNA'S QUESTIONS 1(8. 1-4)

Arjuna asks Kṛṣṇa eight questions:

- 1 . What is brahman?
- 2 . What is adhyatma, the presiding deity of the body?
- 3 . What is karma? (Is karma fruitive or spiritual activity?)
- 4 . What is adhibhuta (the material manifestation)?
- 5 . What is the adhidaiva? (Does adhidaiva refer to the demigods? The universal form?)
- 6 and 7 . Who is adhiyajna, the Lord of sacrifices? (Is Kṛṣṇa adhiyajna? The demigods? Where, whoever he is, does he preside?)
- 8 . How can those engaged in devotional service know Kṛṣṇa at the time of death?

Kṛṣṇa briefly answers Arjuna's first seven questions as follows:

- 1 . Brahman is the indestructible living entity.
- 2 . Adhyatma is the living entity's nature.
- 3 . Karma is the reactions that force the living entity to take a material body in this world.
- 4 . Adhibhuta is the ever-changing material nature.
- 5 . He who presides over all the demigods and their planets is the adhidevata, the Universal Form of the Lord.
- 6 and 7 . Kṛṣṇa, as the Supersoul, is within everyone's heart and is adhiyajna, the Lord of all sacrifices.]

TEXT 1

arjuna uvaca
kim tad brahma kim adhyatmam
kim karma purusottama
adhibhutam ca kim proktam
adhidaivam kim ucyate

arjunah uvaca--Arjuna said; kim--what; tat--that; brahma--Brahman; kim--what; adhyatmam--the self; kim--what; karma--fruitive activities; purusa-uttama--O Supreme Person; adhibhutam--the material manifestation; ca--and; kim--what; proktam--is called; adhidaivam--the demigods; kim--what; ucyate--is called.

TRANSLATION

Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.

(cn) Arjuna is asking what is brahma, what is adhyatma, what is karma, what is adhibhuta, what is adhidaiva. He is asking about five of those six concepts that Krsna mentioned in the last two verses of the previous chapter.

TEXT 2

adhiyajnah katham ko 'tra
dehe 'smin madhusudana
prayana-kale ca katham
jneyo 'si niyatatmabhih

adhiyajnah--the Lord of sacrifice; katham--how; kah--who; atra--here; dehe--in the body; asmin--this; madhusudana--O Madhusudana; prayana-kale--at the time of death; ca--and; katham--how; jneyah asi--You can be known; niyata-atmabhih--by the self-controlled.

TRANSLATION

Who is the Lord of sacrifice, and how does He live in the body, O Madhusudana? And how can those engaged in devotional service know You at the time of death?

(cn) Here Arjuna asks about the 6th concept - the adhiyajna. Who is the adhiyajna and where does He live inside the body?

And an 8th question that Arjuna puts is 'how can those engaged in devotional service can know You at the time of death?'

In the next two verses Krsna quickly answers seven of the questions.

TEXT 3

sri-bhagavan uvaca
aksaram brahma paramam
svabhavo 'dhyatmam ucyate
bhuta-bhavodbhava-karo
visargah karma-samjnitah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; aksaram--indestructible; brahma--Brahman; paramam--transcendental; svabhava--eternal nature; adhyatmam--the self; ucyate--is called; bhuta-bhava-udbhava-karah--producing the material bodies of the living entities; visargah--creation; karma--fruitive activities; samjnitah--is called.

TRANSLATION

The Supreme Personality of Godhead said: The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self. Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities.

(cn) Srila Prabhupada explains in detail, according to the Chandogya Upanisad, about the meaning of karma. It means specifically, technically, according to the Purport: 'Karma means after one performs yajna or sacrifice, he goes to the heavenly planets. Then just before the 'punya' or good karma that is holding him up in the heavenly planets, expires, when there is just a little bit left, he comes down in the form of rain and that rain is absorbed to make the grains grow and the grains are eaten and become semen and the semen gives origin to a child gradually - that is karma - that action which develops material body for a soul when he descends from the heavenly planets. That specifically is what Krsna explains as karma. This body is composed of karma.

TEXT 4

adhibhutam ksaro bhavah
purusas cadhidai vatam
adhiyajno 'ham evatra
dehe deha-bhrtam vara

adhibhutam--the physical manifestation; ksarah--constantly changing; bhavah--nature; purusah--the universal form, including all the demigods, like the sun and moon; ca--and; adhidai vatam--called adhidai va; adhiyajnah--the Supersoul; aham--I (Krsna); eva--certainly; atra--in this; dehe--body; deha- bhrtam--of the embodied; vara--O best.

TRANSLATION

O best of the embodied beings, the physical nature, which is constantly changing, is called adhibhuta [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called adhidaiva. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called adhiyajna [the Lord of sacrifice].

(cn) 'Adhibhuta' means (possibly) the presiding deity of the material manifestation. In that it makes clear Krsna's point in 7:30 "to those who are in full consciousness of Me, who know Me as the governing principle of the material manifestation..." It is not exactly just the material manifestation but is the Lord of the material manifestation (which is constantly changing).

All the demigods and their planets constitute the Universal Form. If one is worshipping the material manifestation, he is actually worshipping Krsna indirectly. If one is worshipping the

demigods, he is actually worshiping Krsna indirectly. If one performing yajnas, he is actually worshiping Krsna indirectly because He is the Lord of the sacrifices.

Krsna says in 7:30 " I am the governing principle of the material manifestation, of the demigods and of all methods of sacrifice...". The point is to know Krsna.

Also Ramanujacarya comments that this 'adhibhuta' means the Lord or the presider over the 'bhutas' or the ghosts. Adhidaiva is of the demigods and adiyajna is of the sacrifices.

Krsna is the presider of all these things and no matter who is worshiping and no matter how one is worshiping - one is ultimately worshiping Krsna. And if one remembers Krsna knows Him as the Lord and Master of all these different aspects, then he will remember Krsna at the time of death. That is how relates with 7:30.

Krsna made the point: "If you know these things, you can remember Me at the time of death." Therefore Arjuna wanted to know these things, because he is in a battlefield just before a great battle and Krsna is urging him to fight. It is very worthwhile for him to learn how to know Krsna at the time of death.

[B . REMEMBERING KRSNA (8. 5-8)

In answering Arjuna's eighth question, Krsna says that whomever quits his body remembering Him obtains Him. In fact, one attains whatever he remembers at the time of death. Krsna therefore recommends that Arjuna undeviatingly meditate on dedicate his activities to Him, and thus attain Him.]

(cn) After describing those seven concepts, Krsna in this Section is going to answer to the eighth question about how one can know Him, Krsna, even at the time of death. (this all as to do with the end of the 7th Chapter)

TEXT 5

anta-kale ca mam eva
smaran muktva kalevaram
yah prayati sa mat-bhavam
yati nasty atra samsayah

anta-kale--at the end of life; ca--also; mam--Me; eva--certainly; smaran--remembering; muktva--quitting; kalevaram--the body; yah--he who; prayati--goes; sah--he; mat-bhavam--My nature; yati--achieves; na--not; asti--there is; atra--here; samsayah--doubt.

TRANSLATION

And whoever, at the end of his life, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

(cn) Krsna answers to the question of Arjuna: 'How can we know You at the time of death?' Krsna says "By remembering ", because remembering is devotional service.

And one who knows Kṛṣṇa as the adhidai va, adhiyajna and adhibhuta, can thus remember Kṛṣṇa at the time of death.

TEXT 6

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

yam yam--whatever; va api--at all; smaran--remembering; bhavam--nature; tyajati--gives up; ante--at the end; kalevaram--this body; tam tam--similar; eva--certainly; eti--gets; kaunteya--O son of Kunti; sada--always; tat--that; bhava--state of being; bhavitah--remembering.

TRANSLATION

Whatever state of being one remembers when he quits his body, O son of Kunti, that state he will attain without fail.

(cn) Here is the general rule. Kṛṣṇa just explained that whatever one remembers at the time of death - he goes to that place.

Arjuna may think: "That is a very good advice. You are telling me to remember You, that is a much better advice than You telling me to fight. I suggest remember You and not fight."

But Kṛṣṇa says:

TEXT 7

tasmat sarvesu kalesu
mam anusmara yudhya ca
mayi arpita-mano-buddhir
mam evaisyasy asamsayah

tasmat--therefore; sarvesu--at all; kalesu--times; mam--M e; anusmara--go on remembering; yudhya--fight; ca--also; mayi--unto Me; arpita--surrendering; manah--mind; buddhih--intellect; mam--unto M e; eva--surely; esyasi--you will attain; asamsayah--beyond a doubt.

TRANSLATION

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

(cn) Sometimes a question is raised among the devotees: "Is it necessary to remember Krsna while you are doing your duty or just doing your duty for Krsna is enough?" - Here, Krsna responds clearly to this question (and also in 18.57).

It is this practice mentioned in this verse that will allow one to remember Krsna at the time of death. The time of death it is the most difficult situation, much more than while doing one's duty.

TEXT 8

abhyasa-yoga-yuktena
cetasa nanya-gamina
paramam purusam divyam
yati parthanucintayan

abhyasa-yoga--by practice; yuktena--being engaged in meditation; cetasa--by the mind and intelligence; na anya-gamina--without their being deviated; paramam--the Supreme; purusam--Personality of Godhead; divyam--transcendental; yati--one achieves; partha--O son of Prtha; anucintayan--constantly thinking of.

TRANSLATION

He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha, is sure to reach Me.

(cn) By this practice of always remembering Krsna, one can ever conquer his own nature. This means that according to the modes of material nature, we have different tendencies and we have different strains, different weaknesses, different attachments, different frailties, but here is the process of conquering limitations of our nature. But it takes constant practical determination. (Ch. 6)

In the first section, Krsna answers Arjuna's questions and ultimately they culminate in how to remember Krsna (which is the 2nd Section, remembering Krsna at the time of death).

The 3rd Section explains how to remember Krsna.

[C . GOING BACK TO GODHEAD BY REMEMBERING KRSNA (8. 9-13)

1 . How to remember Krsna: Meditate on Krsna as the:

1. One knowing everything,
2. Oldest,
3. Controller,
4. Smaller than the smallest,
5. Maintainer,
6. Beyond the material conception,
7. Inconceivable,

8. Always a person,
9. Luminous like the sun,
10. Beyond material nature. (8-9)]

TEXT 9

kavim puranam anusasitaram
anor aniyamsam anusmared yah
sarvasya dhataram acintya-rupam
aditya- varnam tamasah parastat

kavim--the one who knows everything; puranam--the oldest; anusasitaram--the controller; anoh--than the atom; aniyamsam--smaller; anusmaret--always thinks of; yah--one who; sarvasya--of everything; dhataram--the maintainer; acintya--inconceivable; rupam--whose form; aditya-varnam--luminous like the sun; tamasah--to darkness; parastat--transcendental.

TRANSLATION

One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun, and He is transcendental, beyond this material nature.

(cn) Krsna has 'acintya-rupam', He has an inconceivable form - always a person.

Now, in the remaining verses of this Section, Krsna is going to explain more about remembering Him. But now He is going to explain 'Yoga misra bhakti'.

This is actually what was referred to at the end of Chapter Seven, 'about those who want to become liberated from birth and death.' That was a hint of yoga misra bhakti, because that was a sakama devotee. Here the explanation of yoga misra bhakti is being given:

[2 . Yogamisra bhakti: If one practices celibacy, utters 'omkara', detaches himself from his senses, and thinks of the Supreme Personality of Godhead when quitting the body, he reaches the spiritual planets. (10-13)]

TEXT 10

prayana-kale manasacalena
bhaktya yuktoyoga-balena caiva
bhruvor madhye pranam avesya samyak
sa tam param purusam upaiti divyam

prayana-kale--at the time of death; manasa--by the mind; acalena--without its being deviated; bhaktya--in full devotion; yukta--engaged; yoga-balena--by the power of mystic yoga; ca--also; eva--certainly; bhruvoh--the two eyebrows; madhye--between; pranam--the life air; avesya--establishing; samyak--completely; sah--he; tam--that; param--transcendental; purusam--Personality of Godhead; upaiti--achieves; divyam--in the spiritual kingdom.

TRANSLATION

One who, at the time of death, fixes his life air between the eyebrows and, by the strength of yoga, with an undeviating mind, engages himself in remembering the Supreme Lord in full devotion, will certainly attain to the Supreme Personality of Godhead.

(cn) Ultimately the point we will hear is 'to remember Krsna, not the fixing the mind on the eyebrows, etc, etc.'

TEXT 11

yad aksaram veda-vido vadanti
visanti yad yatayo vita-ragah
yad icchanto brahmacaryam caranti
tat te padam sangrahe na pravaksye

yat--that which; aksaram--syllable om; veda-vidah--persons conversant with the Vedas; vadanti--say; visanti--enter; yat--in which; yatayah--great sages; vita-ragah--in the renounced order of life; yat--that which; icchantah--desiring; brahmacaryam--celibacy; caranti--practice; tat--that; te--unto you; padam--situation; sangrahe na--in summary; pravaksye--I shall explain.

TRANSLATION

Persons who are learned in the Vedas, who utter omkara and who are great sages in the renounced order enter into Brahman. Desiring such perfection, one practices celibacy. I shall now briefly explain to you this process by which one may attain salvation.

TEXT 12

sarva-dvarani samyamya
mano hrdis nirudhya ca
murdhny adhyatmanah pranam
asthito yoga-dharanam

sarva-dvarani--all the doors of the body; samyamyā--controlling; manah--the mind; hr̥di--in the heart; nirudhya--confining; ca--also; murdhni--on the head; adhaya--fixing; atmanah--of the soul; pranam--the life air; āsthitah--situated in; yoga-dharanam--the yogic situation.

TRANSLATION

The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

TEXT 13

om ity ekaksaram brahma
vyaharan mam anusmaran
yah prayati tyajan deham
sa yati paramam gatim

om--the combination of letters om (omkara); iti--thus; eka-aksaram--the one syllable; brahma--absolute; vyaharan--vibrating; mam--Me (Kṛṣṇa); anusmaran--remembering; yah--anyone who; prayati--leaves; tyajan--quitting; deham--this body; sah--he; yati--achieves; paramam--the supreme; gatim--destination.

TRANSLATION

After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

(cn) Again, 'mam anusmaram' - remembering Kṛṣṇa.

Chant OM and remember Kṛṣṇa, because Kṛṣṇa has said already, 'pranavaḥ vedesu' (Ch. 7), 'I am OM in the Vedic mantras.'

That was how to remember Kṛṣṇa including yoga misra bhakti - how to remember Kṛṣṇa, even if one is a yogi.

The next section describes something different from yoga misra bhakti - it describes 'pure devotional service'.

[D . PURE DEVOTIONAL SERVICE (14-16)

1 . One who undeviatingly remembers Kṛṣṇa easily attains the Lord because of his constantly engaging in devotional service.(14)]

TEXT 14

ananya-cetah satatam

yo mam smarati nityasah
tasyaham sulabhah partha
nitya-yuktasya yoginah

ananya-cetah--without deviation of the mind; satatam--always; yah--anyone who; mam--Me (Kṛṣṇa); smarati--remembers; nityasah--regularly; tasya--to him; aham--I am; su-labhah--very easy to achieve; partha--O son of Prtha; nitya--regularly; yukta-sya--engaged; yoginah--for the devotee.

TRANSLATION

For one who always remembers Me without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service.

(cn) Srila Prabhupada says in his Purport: " This verse especially describes the final destination attained by the unalloyed devotees who serve the Supreme Personality of Godhead in bhakti- yoga. Previous verses have mentioned four different kinds of devotees--the distressed, the inquisitive, those who seek material gain, and the speculative philosophers. Different processes of liberation have also been described: karma-yoga, jnana-yoga and hatha-yoga. The principles of these yoga systems have some bhakti added, but this verse particularly mentions pure bhakti-yoga, without any mixture of jnana, karma or hatha. As indicated by the word ananya-cetah, in pure bhakti-yoga the devotee desires nothing but Kṛṣṇa. A pure devotee does not desire promotion to heavenly planets, nor does he seek on with the brahmajyoti or salvation or liberation from material entanglement. A pure devotee does not desire anything. In Caitanya-caritamṛta the pure devotee is called niskama, which means he has no desire for self- interest. Perfect peace belongs to him alone, not to them who strive for personal gain. Whereas a jnana-yogi, karma-yogi or hatha-yogi has his own selfish interests, a perfect devotee has no desire other than to please the Supreme Personality of Godhead. Therefore the Lord says for anyone who is unflinchingly devoted to Him, He is easy to attain."

The devotee has no desires and because of that he is the only one who is peaceful.

We think, in our illusion, that if we satisfy our desires we will be peaceful. But that is not the fact - they are actually the cause of our misery and we should very eagerly weed them out. We view them as the cause of our pleasure but they are actually the cause of our misery. Only when we desire to serve Kṛṣṇa, then we will attain real peace. Desireless means to have only desire to please Kṛṣṇa.

'Ananya bhakti'. 'Ananya', without anything added, without deviation. 'Satatam', continuously, without breaking. 'Nitya', eternally, without deviation. 'Su-labhah', this is the definition of pure devotional service: "Kṛṣṇa is easy to obtain."

One may then ask: "What is the result of always remembering Kṛṣṇa?" - Because we don't come back to this material world.

[2 . The result: Those pure souls do not return again to this temporary, miserable world of repeated birth and death. (15-16)]

TEXT 15

mam upetya punar janma
duhkhalayam asasvatam
napnuvanti mahatmanah
samsiddhim paramam gatah

mam--Me; upetya--achieving; punah--again; janma--birth; duhkha- alayam--place of miseries; asasvatam--temporary; na--never; apnuvanti--attain; maha-atmanah--the great souls; samsiddhim--perfection; paramam--ultimate; gatah--having achieved.

TRANSLATION

After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

(cn) This means that they take birth,...but happily. And Krsna explains 'as I take birth, with no difficulties as the son of Vasudeva, they also take their birth.'

The highest perfection: to enter in the eternal Krsna lila - paramam gatah.

TEXT 16

a-brahma-bhuvanah lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate

a-brahma-bhuvanah--up to the Brahmaloaka planet; lokah--the planetary systems; punah--again; avartinah--returning; arjuna--O Arjuna; mam--unto Me; upetya--arriving; tu--but; kaunteya--O son of Kunti; punar janma--rebirth; na--never; vidyate--takes place.

TRANSLATION

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again.

(cn) 'Mam upetya'. These words are also repeated in verse 15. Generally, in sanskrit, repetition is not value. Whenever there is repetition there is a great purpose behind it.

Mam upetya means 'after achieving Me'. Krsna is explaining this because He wants the devotees to understand that they shouldn't become bewildered by the desire to go to the

heavenly planets. Therefore He explains: 'a-brahma bhuvana lokah...' "After achieving Me, one doesn't have to go through this horrible cycle of birth and death again." There is no other situation that will satisfy the soul. Therefore hearing this 'from the highest position in the material world, to the lowest position - everywhere is a place of misery.', the dev should wipe out from their consciousness any other desire except 'mam upetya', achieving Krsna, obtaining Him.

Now, to fix in our consciousness, the differences between the material and spiritual worlds, Krsna explains the next section, comparing the material and spiritual worlds.

[E. COMPARING THE MATERIAL AND SPIRITUAL WORLDS (8. 17-22)

1 . In this material world, living entities appear during each million-year long day of Brahma and are vanquished during each night. (17-19)]

(cn) Here is the benefit of leaving the material world.

TEXT 17

sahasra-yuga-paryantam
ahar yad brahmano viduh
ratri m yuga-sahasrantam
te 'ho-ratra-vido janah

sahasra-one thousand; yuga-millenniums; paryantam--including; ahah--day; yat--that which; brahmanah--of Brahma; viduh--they know; ratri m--night; yuga-millenniums; sahasra-antam--similarly, ending after one thousand; te--they; ahah-ratra-day and night; vidah--who understand; janah--people.

TRANSLATION

By human calculation, a thousand ages taken together form the duration of Brahma's one day. And such also is the duration of his night.

TEXT 18

avyaktad vyaktayah sarvah
prabhavanty ahah-agame
ratriy-agame praliyante
tatraiva vyakta-samjnake

avyaktat--from the unmanifest; vyaktayah--living entities; sarvah--all; prabhavanti--become manifest; ahah-agame--at the beginning of the day; ratriy-agame--at the fall of night; praliyante--are annihilated; tatra--into that; eva--certainly; avyakta--the unmanifest; samjnake--which is called.

TRANSLATION

At the beginning of Brahma's day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again.

TEXT 19

bhuta-gramah sa evayam
bhutva bhutva praliyate
ratri-agame 'vasah partha
prabhavaty ahar-agame

bhuta-gramah--the aggregate of all living entities; sah--these; eva--certainly; ayam--this; bhutva bhutva--repeatedly taking birth; praliyate--is annihilated; ratri--of night; agame--on the arrival; avasah--automatically; partha--O son of Prtha; prabhavati--is manifest; ahar--of daytime; agame--on the arrival.

TRANSLATION

Again and again, when Brahma's day arrives, all living entities come into being, and with the arrival of Brahma's night they are helplessly annihilated.

(cn) This is explained to us to break our attachments to the material world and the temporary things within it.

From the highest planets of this material world (Brahmaloka) to the lowest, they are all places of misery, because of this fact: created, destroyed, created, destroyed,... on and on. And each and every destruction rips from us, everyone of our material attachments. Birth and death, birth and death, repeatedly.

Krsna kindly gives us this perspective to awaken within us a desire for material renunciation and material detachment, knowing that there is no proper situation within this material world, for the eternal soul.

Srila Prabhupada says in his Purport: "Ultimately, when Brahma's life is finished, they are all annihilated and remain unmanifest for millions and millions of years. And when Brahma is born again in another millennium they are again manifest. In this way they are captivated by the spell of the material world. But those intelligent persons who take to Krsna consciousness use the human life fully in the devotional service of the Lord, chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Thus they transfer themselves, even in this life, to the spiritual planet of Krsna and become eternally blissful there, not being subject to rebirths."

After hearing about this continuously, unavoidable creations and annihilations, Krsna says,

[2 . Beyond the manifest and unmanifest nature of the material world is the supreme spiritual abode which is eternal, transcendental, and infallible. Once having gone there, one never returns. Although the Lord is all pervading, He is present in that abode and attainable by unalloyed devotion. (20-22)]

TEXT 20

paras tasmāt tu bhavo 'nyo
'vyakto 'vyaktat sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
nasyatsu na vinasyati

paraḥ--transcendental; tasmāt--to that; tu--but; bhavaḥ--nature; anyah--another; avyaktah--unmanifest; avyaktat--to the unmanifest; sanātanaḥ--eternal; yaḥ saḥ--that which; sarveṣu--all; bhūteṣu--manifestation; nasyatsu--being annihilated; na--never; vinasyati--is annihilated.

TRANSLATION

Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

TEXT 21

avyakto 'ksara ity uktas
tam ahuḥ paramam gatim
yam prapya na nivartante
tad dhama paramam mama

avyaktah--unmanifested; aksarah--infallible; iti--thus; uktah--is said; tam--that; ahuḥ--is known; paramam--the ultimate; gatim--destination; yam--which; prapya--gaining; na--never; nivartante--come back; tat--that; dhama--abode; paramam--supreme; mama--My.

TRANSLATION

That which the Vedantists describe as unmanifest and infallible, that which is known as the supreme destination, that place from which, having attained it, one never returns--that is My supreme abode.

(cn) That 'dhama', that place composed of the internal energy of the Lord, has nothing to do with the material modes, that is Kṛṣṇa's eternal abode.

In that place the exchanges (rasa), between Kṛṣṇa and His devotees are going on eternally. That is what we are looking for.

The next verse is a comparison between the material and spiritual worlds. Krsna explains it to awaken within us the desire to get out of here - to go to that eternal place from where we don't come back.

TEXT 22

purusah sa parah partha
bhaktya labhyas tv ananyaya
yasyantah-sthani bhutani
yena sarvam idam tatam

purusah--the Supreme Personality; sah--He; parah--the Supreme, than whom no one is greater; partha--O son of Prtha; bhaktya--by devotional service; labhyah--can be achieved; tu--but; ananyaya--unalloyed, undeviating; yasya--whom; antah-sthani--within; bhutani--all of this material manifestation; yena--by whom; sarvam--all; idam--whatever we can see; tatam--is pervaded.

TRANSLATION

The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

(cn) What a nice description of Krsna. He is in His abode, yet He is all-pervading.

This is the conclusion of this section, it summarizes it that we should attain Krsna through pure devotional service and go to the spiritual world. That should be our conclusion.

The next section, last section, will give more explanations about the process to obtain that spiritual world.

[F . THE SUPREMACY OF DEVOTION IN ATTAINING THE SUPREME (8.23-28

1 . If one passes from this world in light, he obtains brahman. If he leaves in darkness, he again comes back. (23-26)]

TEXT 23

yatra kale tv anavrttim
avrttim caiva yoginah
prayata yanti tam kalam
vaksyami bharatarsabha

yatra--at which; kale--time; tu--and; anavrttim--no return; avrttim--return; ca--also; eva--certainly; yoginah--different kinds of mystics; prayatah--having departed; yanti--attain; tam--that; kalam--time; vaksyami--I shall describe; bhārata- rsabha--O best of the Bharatas.

TRANSLATION

O best of the Bharatas, I shall now explain to you the different times at which, passing away from this world, the yogi does or does not come back.

(cn) This first part of this Section is for jnanis, karma-kandis and all sorts of mystic yogis. They have to practice according to these very strict rules.

TEXT 24

agnir jyotir ahah suklah
sat-masa uttarayanam
tatra prayata gacchanti
brahma brahma-vido janah

agnih--fire; jyotih--light; ahah--day; suklah--the white fortnight; sat-masah--the six months; uttara-ayanam--when the sun passes on the northern side; tatra--there; prayatah--those who pass away; gacchanti--go; brahma--to the Absolute; brahma-vidah--who know the Absolute; janah--persons.

TRANSLATION

Those who know the Supreme Brahman attain that Supreme by passing away from the world during the influence of the fiery god, in the light, at an auspicious moment of the day, during the fortnight of the waxing moon, or during the six months when the sun travels in the north.

(cn) For one who is practicing jnana-yoga, he has to deal with the precising deity of the fire, smoke and time.

This is like a 'mechanical' way to attain Brahman, which is divided into different segments. When one leaves by this method, the fire-god takes him to a certain place and hands him over to the next demigod and like that he is passed on until he reaches Brahman through one demigod to another.

This is the fruit of jnana-yoga. Next is for the karma-kandi.

TEXT 25

dhumo ratri s tatha krsnah
sat-masa daksinayanam
tatra candramasam jyotir
yogi prapya nivartate

dhumah--smoke; ratrih--night; tatha--also; krsnah--the fortnight of the dark moon; sat-masah--the six months; daksina-ayanam--when the sun passes on the southern side;

tatra--there; candramasam--the moon planet; jyotih--the light; yogi--the mystic; prapya--achieving; nivartate--comes back.

TRANSLATION

The mystic who passes away from this world during the smoke, the night, the fortnight of the waning moon, or the six months when the sun passes to the south reaches the moon planet but again comes back.

(cn) The karma-kandis they go to the heavenly planets, they reach the moon planet, enjoy 'soma-rasa', but by the end of their lives, they have to come back. And when they do come back, their remnant karma is what their human body is made of. (as explained in 8:3)

TEXT 26

sukla-krsne gati hy ete
jagatah sasvate mate
ekaya yaty anavrttim
anyayavartate punah

sukla--light; krsne--and darkness; gati--ways of passing; hi--certainly; ete--these two; jagatah--of the material world; sasvate--of the Vedas; mate--in the opinion; ekaya--by one; yati--goes; anavrttim--to no return; anyaya--by the other; avartate--comes back; punah--again.

TRANSLATION

According to Vedic opinion, there are two ways of passing from this world--one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

(cn) This is a summary of the two paths.

How do these two paths affect the lives of the devotees?

[2 . The devotees, although knowing these two paths, remain fixed in devotion and reach the Supreme abode. (27-28)]

TEXT 27

naite srti parthajanan
yogi muhyati kascana
tasmāt sarvesu kalesu
yoga-yukto bhavarjuna

na--never; ete--these two; srti--different paths; partha--O son of Prtha; janana--even if he knows; yogi--the devotee of the Lord; muhyati--is bewildered; kascana--any; tasmat--therefore; sarvesu kalesu--always; yoga-yuktah--engaged in Krsna consciousness; bhava- just become; arjuna--O Arjuna.

TRANSLATION

Although the devotees know these two paths, O Arjuna, they are never bewildered. Therefore be always fixed in devotion.

(cn) Srila Prabhupada says in his Purport: "Krsna is here advising Arjuna that he should not be disturbed by the different paths the soul can take when leaving the material world. A devotee of the Supreme Lord should not worry whether he will depart by arrangement or by accident. The devotee should be firmly established in Krsna consciousness and chant Hare K He should know that concern over either of these two paths is troublesome. The best way to be absorbed in Krsna consciousness is to be always dovetailed in His service, and this will make one's path to the spiritual kingdom safe, certain and direct."

TEXT 28

vedesu yajnesu tapahsu caiva
danesu yat punya-phalam pradistam
atyeti tat sarvam idam viditva
yogi param sthanam upaiti cadyam

vedesu--in the study of the Vedas; yajnesu--in the performances of yajna, sacrifice; tapahsu--in undergoing different types of austerities; ca--also; eva--certainly; danesu--in giving charities; yat--that which; punya-phalam--result of pious work; pradistam--indicated; atyeti--surpasses; tat sarvam--all those; idam--this; viditva--knowing; yogi--the devotee; param--supreme; sthanam--abode; upaiti--achieves; ca--also; adyam--original.

TRANSLATION

A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. Simply by performing devotional service, he attains all these, and at the end he reaches the supreme eternal abode.

(cn) Simply by performing devotional service, he attains all these, and at the end he reaches the supreme eternal abode.

This verse is a summary of Chapters Seven and Eight. Chapter Eight was just a direct following from those points mentioned in the end of Chapter Seven.

In the end of Chapter Six, Krsna explained that the devotee is superior to a karmi and superior to a jnani. And here this point is clarified - how the devotee is superior. Because by his devotion, the devotee gains everything and goes to the spir world.

It explains the results of karma-kanda, jnana-yoga.

Srila Prabhupada says in his Purport: "The words idam veditva indicate that one should understand the instructions given by Sri Krsna in this chapter and the Seventh Chapter of Bhagavad-gita. One should try to understand these chapters not by scholarship or mental speculation but by hearing them in association with devotees. Chapters Seven through Twelve are essence of Bhagavad-gita. The first six and the last six chapters are like coverings for the middle six chapters, which are especially protected by the Lord. If one is fortunate enough to understand Bhagavad-gita--especially these middle six chapters--in the association of devotees, then his life at once becomes glorified beyond all penances, sacrifices, charities, speculations, etc., for one can achieve all the results of these activities simply by Krsna consciousness.

One who has a little faith in Bhagavad-gita should learn Bhagavad-gita from a devotee, because in the beginning of the Fourth Chapter it is stated clearly that Bhagavad-gita can be understood only by devotees; no one else can perfectly understand the purpose of Bhagavad-gita. One should therefore learn Bhagavad-gita from a devotee of Krsna, not from m speculators. This is a sign of faith. When one searches for a devotee and finally gets a devotee's association one actually begins to study and understand Bhagavad-gita. By advancement in the association of the devotee one is placed in devotional service, and this service dispels all one's misgivings about Krsna, or God, and Krsna's activities, form, pastimes, name and other features. After these misgivings have been perfectly cleared away, one becomes fixed in one's study. Then one relishes the study of Bhagavad-gita and attains the state of feeling always Krsna conscious. In the advanced stage, one falls completely in love with Krsna. This highest perfectional stage of life enables the devotee to be transferred to Krsna's abode in the spiritual sky, Goloka Vrndavana, where the devotee becomes eternally happy."

THUS ENDS THE STUDY OF CHAPTER EIGHT.