

Chapter Eight

Text No. 1

Translation

Arjuna enquired: O my Lord, O Supreme Person, what is Brahman?

What are fruitive activities? What is this material manifestation?

And what are the demigods? Kindly explain to me.

Purport

In this ~~with~~ ^{these} chapter, Lord Krishna answers different questions, beginning with, "What is Brahman?" The Lord also explains Karmayoga, devotional service ~~and yoga principles~~ ^{and} ~~and~~ ^{and} yoga principles, and devotional service in its pure form. The Srimad Bhagavatam explains that the Supreme Absolute Truth is known as Brahman, Paramatma, and Bhagavan. The living entity, the individual soul, is ~~is~~ also called Brahman, or spirit. Arjuna also enquires about Atma, which refers to body, soul and mind. According to the Vedic ~~dictionary~~ dictionary, Atma refers to the mind, soul, ~~and~~ body, and senses also. Arjuna has addressed the Supreme Lord as Purushottam, which means that he ~~was~~ ^{is}

^{putting} ~~asking~~ all ^{these} questions not ^{simply to a} ~~as a~~ friend but to the Supreme Personality of Godhead, ^{knowing Him to be} ~~and, as such,~~ Krishna is perfectly well informed, ^{and able to} ~~therefore,~~ Arjuna expected, ~~the right answers will be received from~~ ^{ne definitive answers to such questions as:} the Supreme Personality of Godhead. "What is the material manifestation of the ~~the~~ gigantic universal form? ~~or~~ Of this bodily form? What is the manifestation of the demigods, who are entrusted ^{to} ~~in~~ different material affairs by the Supreme Lord through ^{the} ~~his~~ agency of Brahma? etc."

Translation

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

Purport

■

The Lord of sacrifice accepts Indra and Vishnu. Vishnu is the Head of the primal demigods, including Brahma and Shiva, and Indra is the head of the administrative demigods. By the Yoga performances both Indra and Vishnu are worshiped. But Arjuna's enquiry is: who is actually the Lord of Yajna, sacrifice, and how is it that the Lord of Yajna is residing within the body of the living entity?

¶ Again, Arjuna addresses the Lord as Madhusudan, because Krishna is the Killer of the Madhu demon. Actually, the questions which have arisen in the mind of Arjuna regarding these six items should not have been there. These doubts are like demons, and Krishna is expert in killing demons. Therefore he is addressing Krishna as Madhusudana, so that Krishna can kill the doubts that arise in the mind of Arjuna.

Whatever we do will be tested at the time of death, and so Arjuna is very anxious to know of those who are constantly engaged in Krishna Consciousness: What should be their position at that final moment? At the time of death all body functions become ~~xxxx~~ dislocated and the mind is not in proper condition. Thus disturbed by the bodily situation, one cannot even remember the Supreme Lord. A great devotee, Maharaj Kulashekar, used to pray as follows: "My dear Lord, just now I

or Spirit. Brahman means the living entity, and Parambrahman is the Supreme Personality of Godhead. The living entity's constitutional position is different from the position he takes in the material world. In the material world, in material consciousness, his nature is to lord it over the material Nature; but when he is in spiritual nature he is in Krishna Consciousness. A living entity is to be understood as pure when he is Krishna conscious. But when the living entity is in material consciousness, then he has to take different kinds of bodies in this world, and that is called Karma, or varied creation by the force of material consciousness.

In Vedic literature the living entity is called Jiva Atman as well as Brahman, but he is never called Parambrahman. The living entity sometimes becomes merged into the dark material Nature and identifies himself as one with that material Nature; and sometimes he identifies himself with that superior or spiritual nature. Therefore, the living entity is sometimes called marginal energy of the Supreme Lord. When he is in spiritual nature he is in his constitutional position, but when in material Nature he has the ~~the~~ desire to ~~be~~ be lord over that Nature. According to his identification ~~with~~ either with the material or spiritual nature, he gets a different type of body. In the material Nature there are 8,400,000 types of body, but in the spiritual nature he has got one body. The material nature is sometimes manifested as animal, sometimes as beasts and birds, and these different changes of body are called Karma. In the material world he performs different ~~a~~ sacrifices called by the name Yajna and thereby he attains the material

heavenly planets and there he enjoys the facilities available in a heavenly planet. At the end of such activities he again comes into the world on the earth in the form of a man. This process is called karma and is very nicely ~~described~~ described. By offering sacrifices by the sacrificial method in the Vedic literature the sacrificial altar is considered the heavenly planet, the cloud and the earth and the man and the woman, the 5 kinds of fire and the offering are considered faith, and then by this process the living entity is described as traveling downward from after the moon planet, and the rains and the grains, and the semina. In this way by interaction of 5 kinds of offering and 5 kinds of fire the process of karma is described in the Vedic literature. The substance of this sacrificial process is that the living entity in the material world offers such sacrifices for attaining different kinds of heavenly planets and as a result of such sacrifice he reaches the destiny of different planetary systems and when the ascent of his pious activities is finished he is again fallen down in this earth in the form of rain and the rains take the form of grains, the grains are eaten by man and it is transformed into semina, this semina is again impregnated into woman, and again the living entity comes to his human form to act on the material world, and again he performs that sacrifice and again he is promoted to the heavenly kingdom. In this way he is coming and going, suffering the material pains perpetually.

The Krishna Conscious person avoids all the details of laborious sacrificial method, takes directly to Krishna Consciousness and there-

by prepares himself for going back to Godhead, back to Home,. Impersonalist commentators on The Bhagavad Gita most unreasonably assume that Brahman takes the form of jiva in the material world and they refer in this connection to the 7th verse of the 15th Chapter of Bhagavad Gita. But this is not very intelligently referred to because we find in the 15th Chapter, 7th verse of Bhagavad Gita that the living entities are eternally parts and parcel of the Supreme Lord; so they can fall down in this material world, but the Supreme Lord of Whom they are part and parcel never falls down. This assumption that the Supreme Brahman assumes the form of jiva is not accepted by the intelligent class of commentators. In the Vedic literature we find two kinds of Brahman, the Parambrahman and the ordinary Brahman. The living entity is the ordinary Brahman and the Supreme Lord is the Parambrahman.

Text No. 4

Translation

The physical Nature is known to be endlessly mutable. The universe is the ~~*****~~ cosmic Form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being.

Purport

The physical Nature is constantly changing. Material bodies generally pass through six stages: they are born, they grow, re-

BHAGAVAD GITA
 CHAPTER 8 Verse 4

adhibhutam-the physical manifestations ksara-constant bhava-nature
 purusas-the universal ^{tion} ^{ly changing} ^{ca} ^{adhidivatam-} includes all deities like
 adhiyajno -the ^{form} Supersoul ^{the sun and moon} ^{eva} -certainly ⁱⁿ this
 dehe- body ^{dehahitam} - of the embodied d ^{vara-} the Supreme

TRANSLATION

The mutable physical nature which is constantly changing is called
 adhibhutam. The universal form of the Sup. Lord including all the deities, like
 sun and moon, is called (^{the sun and moon}) If the Sup. Lord remains seated as the su-
 persoul, in the heart of every embodied person is ()

PURPORT

The physical nature which is constantly changing just like any body, has
 6 changing processes; namely birth, growth, staying for some time, producing
 some byproducts, dwindling, and then vanishing. This physical nature is called
 (adhibhutam). Because it is created at a certain point and it will be
 annihilated at a certain point, the conception of the universal form of the
 Sup. Lord, including all the deities and their different planetary systems and
 planets, they are called (adhidivatam. So far this body is concerned along with
 individual soul this supersoul whose planetary position represents the Lord
 K. is called paramatma or () and he is situated there is called
 adhiyajno. The word eva is particularly important because by using this word the
 the Lord means to say that the () is not different from Him. The
 supersoul or the SUPG being situated seated along with the individual soul is
 the witness of the activities of the individual soul and therefore he is the
 source of different sources of consciousness of the individual soul. the individ-
 ual soul as he wants to do the supersoul gives him opportunity and witness for
 his activities. All these different manifestations of the Sup. Lord physical
 and supersoul, all knowledge automatically becomes manifested to the person
 on who is situated in full K.C. and is engaged in the transcendental loving service
 the Lord. the gigantic universal form of the Lord called () is

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BHAGAVAD GEETA

CHAPTER 8, Verse 4

transformation

adhibuttam the physical ksaro constantly bhavah nature sur sur
changing

ca dhidaiyatam adhiyajno 'ham eva

'tra deho dehabhrtam vasa

manat for contemplation by the neophytes or beginner. The beginner who want to meditate on the Sup. cannot approach the Sup. Lord in His manifestation as the supersoul of God. The neophyte is therefore advised to think of the universe form or a rupa whose legs were considered the lower planets and whose body is considered as the sun and moon, and whose head is considered as the upper planetary systems; in this way the physical way of the contemplation of the Sup. Lord is called () or ().

TEXT 5

antakale- at the end of life - also man - unto Me
eva-certainly smaran- remembering muktva- quitting
kalevaram- the body yah - he who prayati - goes
sa - I madbhava - My nature yati- achieves
na-know at- there is atra - activities
samsayah- any doubt

TRANSLATION

Anyone who quits his body at the end of his life remembering me he attains immediately my nature and there is no doubt about it.

COMMENT

In this verse the importance of K.C. is stressed. Anyone who quits his body in K.C. certainly he is at once transferred to the transcendental nature as it is of the Sup. Lord. The Sup. Lord is the purest of the pure; therefore anyone who is constantly K.C. he is also purest of the pure. The word smaran is important. Remembrance of K.C. cannot be ? to a person who has never practiced to that. Therefore the K.C. should be practiced from the very beginning. Remembering process of K. is essential if anyone wants to achieve success at the end of his life. Therefore the Maha Mantra Hare Krishna etc. should be chanted constantly without any stoppage. Lord /Chaitanya has advised us (). One should be as tolerant as the tree because there may be so many impediments for a person who is chanting Hare Krishna; but still tolerating all these impediments one should continue Hare. Krishna etc.

so that at the end of his life he can have the full advantage of K.

TEXT 6

yan-yan- whatever	va -either	hi- also
samaran-reñher/Ag	bhavam - nature	tyalaty -which
ante - at the end	kalavaram- this body	
tan-tan - similar	oval - certainly	ti-gots
kaunteya - O son of Kunti	sala- always	
tadbhavaabhavitah-		
tad- death	bhava- state of being	bhavyath-remembering

TRANSLATION

Anyone who quits his body in a certain state of being, in his next life he attains that particular state of being without fail.

COMMENTARY

The process of changing one's nature at the critical point of quitting his body is explained in this verse. It is not that a person quitting his body at the time end of his life thinking of K. attains the transcendental nature of the Supreme Lord. But, if he thinks other wise not of K. but of something else, he attains the same state of being in his next life. That technical point should be noted very carefully by all of us. How to create this state of mind at the end of our life. There are many instances in history that even the greatest personality, () because he was thinking of a deer at the end of his life, his next life was transferred into the animal life of a deer. Although he did not forget his past activities, still he had to attain the life of a deer. The state of being at end of life is created by a person as he thinks of in during the course of his life. In other words this life is the process of creation of my next life. If I continue my present life in the modes of goodness and always think of K. then it is possible to remember K. at the end of my life. That will help me for being transferred to the nature of K. transcendently. It is clearly stated here () always thinking of that particular nature. In other words the chanting of Hare Krishna, etc.

TEXT 2

TRANSLATE II

הַיְיזִיק

TEXT 8

abhyasa-- practice yogasukhena--being engaged in meditation
cetasa-- by mind and intelligence anyagatya-- without being deviated
paramam--the Supreme purusan --Personality of Godhead divyam--transcendent
yati--achieves nartha--O the son of *Prtha;*) anantapan--^{constantly}~~entering~~ fire
thinking of

kavim--one who knows everything puranam--the oldest anusastaram--the
 controller anor--of the atom anyamasa--smaller than anustaram--ol-
 ways thinking yah--one who sarvanya--of everything dhatarah--
 maintainer acintya--inconceivable rupam--form adityavar-
 nah--illuminated like the sun tamasah--of the darkness parastat--
 transcendental

TRANSLATION

One should think of the Supreme Person who knows everything who is the oldest, who is the controller, who is the smaller than the smallest, who is the maintainer of everything, who is beyond any material conception, inconceivable and He is always a person like Krishna and Rama. He is luminous like the sun, and He is beyond this material nature, transcendental.

COMMENTARY

The process of thinking of the Supreme is mentioned in this verse. The first and foremost thing is that He is not impersonal or void. Nobody can meditate on anything impersonal or void. That is a very troublesome job. Now this process of thinking of Him is very easy and it is factually stated in the Bhagavad-gita. The first and foremost thing is that He is purusa just like we think of Rama and Krishna. Hare Krishna etc. so either you think of Rama or Krishna and how is he that is described in this verse of B.G. This kavim He is servant of God as it is described that the Supreme Lord knows past present and future therefore He knows everything and He is the oldest personality because He is the origin of everything, everything is born out of Him, therefore He is the oldest. And although oldest He is the Supreme Controller, Controller and Distributor for the benefit of human society, just like K. He is instructing the B.G. for the human society. He is smaller than the smallest. The living entity is the smallest one ~~ten~~ 10,000th part the tip of the hair but still the Lord is so powerful inconceivably that He enters into the heart of the smallest particle, therefore He is smaller than the smallest.

prayanakale- at the time of death
 calena- without being deviated
 yogabalena -- by the power of yoga mystic
 bhruvor -between the two eye-brows
 avesya-establishing
 manasa- by the mind
 bhaktiya-in full devotion yukto--engaged
 ca-also
 madhye-in
 samyak-completely
 va-- certainly
 pranam-the or
 sa--he
 tam-that
 param--transcendental purusam--Personality of Godhead
 upaiti--achieves
 divyam--in the spiritual kingdom

TRANSLATION

At the time of death one who fixes up his life air in between the two eye-brows and in full devotion engages himself in remembering the Supreme Lord, he certainly achieves the SPG after death.

PURPORT

In this verse it is clearly stated that the time of death the mind must be fixed up in devotion to the SpG. and those who are are practice di n yoga for them it is recommended that they should bring out the air of in between the eyebrows which is called (agnadocoaw) The process of (satajacaw) yoga practice is suggested here but for a pure devotee who does not even practice this satajacaw yoga still because he is always engaged in K.C. and thinking of the SPG he can remember at the time of death the SUP by the Grace. That is explained in verse 14.

The particular use of the word yogabalena is significant in this verse, because without practice of yoga, either satajacaw yoga or bhakti yoga nobody can come to this state of being at the time of death. All of a sudden nobody can remember, especially at the time of death, the SPG unless he has had previous practice in the yoga system, especially bhakti yoga system. The state of condition at the time of death is very much precarious so one should practice before the point the death. The transcendental situation by practice of yoga.

Text 11

yad- that which	aksaram-the combination of letters of	vedavido -the person conversant with <u>Vedas</u>
vadanti_ say	visanti --enters	yad--that which ⁱⁿ
yatayo --great sages	vitaraḡah--in the renounced order of life	oryad--that which
icchanto--desiring	brahmacharyam--celibacy	
caranti--practices that	tat -unto you	te
padam--situation	samgrahena--completely	
pravakṣye---I shall explain		

TRANSLATION

utter Omkaar

Learned persons who ? OM and great sages in renounced order enters into Brahma desiring such perfection of life, one practices the life of celibacy and this process I shall explain to you as the means of attaining salvation.

PURPORT

Lord Shri K. has recommended Arjuna to practice of yoga (sattajagaw) to put the air of life between the two eyebrows, taking it for acceptance that Arjuna might not be knowing the process how to practice sattajagaw yoga Lord is trying to explain as far as possible the process in the following words. He says that Brahma although one without second still he has got different manifestations and features especially for the impersonalists the combination of letters Omkara is also Brahma. At the same time the impersonal Brahma where the renounced order of sages enter that is being explained.

In the Vedic system of knowledge the students from the very beginning is taught about this Brahma a okshara omkara and the ultimate impersonal Brahma by practices of celibacy. A student is recommended to live with the spiritual master completely in celibacy. That helps in realizing these two kinds of Brahma features. This practice of Brahmacharya ashram for the student is very essential for the student is very essential for advancement in spiritual life but at the present moment such brahmacharya life is not at all possible. The social construction of the world has changed so much that there is no more chance of practicing brahmacharya from the beginning of student life

life. All over the world there are so many institutions for different departments of knowledge. Unfortunately there is no such recognized institution where students can be educated in the brahmachara principles of life. Without practicing this brahmachya advancement in spiritual life is very difficult. Therefore Lord Chaitanya has announced according to the scriptural injunction for this age ^{that} In this age of Kaliyuga no process of realizing the Supreme is possible in this age except the one which is practiced by chanting the holy name of Lord K. Hare Krishna etc. Because the students are not educated in the strict principles of leading a life of ^{to practice} ~~celibacy~~ ^{of bhakti yoga}. Therefore no other process will be possible in this age. All covering practice by chanting the Holy Name of God is recommended by because there is....

TEXT 12

sarvadvarani--all the doors of the ^{body} saranya --controlling
 mano--mind ^{heart} --in the heart nirudhya--confined
 ca-- also murchhy--on the head ^{to practice} adhaya --fixed
 pranah--soul pranam--the life air asthito--situated
 yogadh --the yogic situation

TRANSLATION

Yogadh the yogic situation is called detachment from all sensual enjoyment and closing all doors of senses and fixing the mind and the heart and ^{fixing} ~~raising~~ the air of life on the top of the head, this is called yogic situation.

PURPORT

The yoga practice recommended herein the first thing is that one has to close the doors of all sense enjoyment. This practice is called ^{practice} (pradyha) or withdrawing the senses on the sense object. The specially the sense organs acquiring knowledge just like eyes, ears nose, tongue, touch, this should be fully controlled and they should not be allowed to engaged in the gratification of the senses objects. and in this way the mind is situated fixed in the heart and the air of life is raised to the top of the head. In the sixth chapter this

either of these planets.

TEXT 14

nanyacetah--without any deviation satatam--always yo--anyone
am--I, Krishna smarati--remembers nityasah--regularly tasya--he is
am--I am) sulabhah--very easy to achieve partha--O the son of Pritha
antiya--regularly yuktasya--engaged yoginah--the devotee

TRANSLATION

Anyone who is always without any deviation remembering me Krishna for Him
I am easy to be obtained, O the son of Pritha, because they are constantly
engaged in devotional service.

PURPORT

In this verse especially about the bhakti yoga of the unalloyed devotees of the
SPG described about their final destination. Previous verses there are
four kinds of different devotees like the distressed, the inquisitive, those
who want some material profit and the philosophers. A different process of libera-
tion from this material world entanglement, they have described in the Karma
Yoga an Jnana Yoga and Hatha Yoga systems, But at the same time with such
yoga practices bhakti is also added. But in this verse particularly pure bhakti
yoga without any mixture of Jnana and knowledge, karma, and hatha. Pure
bhakti yoga is (anandachita). The devotee does not desire anything except Krishna.
A pure devotee does not even desire to be promoted in the heavenly planets
or to be one with Brahmajoti or elevated salvation or liberation from the material
entanglement. A pure devotee does not desire anything. From the Chaitanya Chaitan-
ita the pure devotee is called niscam, which means he has no desire for his self
interest. Perfect peace is recommended for the pure devotee. Any one not for any
one else. Perfect devotee has no other desire than pleasing the SPG. Whereas
a jnana or karma yoga or hatha yoga they have their personal interests. So
see the Lord of the pure devotee He says that anyone who is unflinchingly de-
voted unto me the SPG, for him I am always very easy to be achieved. So any
pure devotee who is always in devotional service in either of the different features
of Krishna. Krishna means that he has got different plenary expansions. And dif-

etc

arent incarnations, just like Rama,..... So it is the choice of the devotee to fix up his mind in serving in rendering transcendental loving service so any one of these transcendental forms of the Supreme Lord or for him, for such pure devotee there is no trouble and as one has to suffer in the practice of hatha yoga, jnana and any other form of yoga. Bhakti yoga is very simple and pure, and easy to perform. The beginning is only chanting Hare K etc. So the Lord is very Merciful generally but as we have already explained one who is without any deviation they are always engaged in Him for the Lord is very much inclined. The Lord helps him in various ways as especially is stated in the Vedas now who is fully sincere and engaged in devotional service of the Sup. Lord he can understand the Sup Lord as He is. As it is stated in the B.G. also that Dattam Yogini the Lord gives him sufficient intelligence so that ultimately the devotee can achieve the S G in his spiritual kingdom and abode. So special qualification the pure devotee is that He always K. without any deviation and without any consolation or consideration of the time or place. There is no impediment for a pure devotee wherever he is. Now some of these devotees they are consider that a devotee should remain at Vindavan or at any such place where advent of the Lord was manifested, but a pure devotee, he can remain everywhere and enjoy and he can create the atmosphere of Vindavan by his devotional service.

The words Satatam and nigadisha are always regularly every day that is mentioned here. That is the specific function of a pure devotee and remember always thinking of K. These are the qualifications of a pure devotee and for him the Lord is very happily obtainable than any other process of yoga system overruled in B.G. or any other vedic scripture. Such Bhakta Yogies are generally of 5 different types. They are called shanto bhakta, engaged devotional service in neutrality, dāsya bhakta, engaged in devotional service as servant, shako bhakta, engaged as friend, bashlo bhakta, engaged as parent, and madhura bhakta, engaged as conjugal lover of the Sup Lord. In either of the stages,

In either of the stages a pure devotee is always constantly without any deviation engaged in the transcendental loving service of the Sup. Lord, therefore for him the Lord is very happily and easily attainable. A devotee cannot forget the Sup. Lord for a moment, and similarly The S G Krishna cannot forget his pure devotee even for a moment. This is the advantage of becoming K.C. and chanting Hare Krishna etc.

process is described in detail. But as we have already discussed, this practice of thisage is not practical. Therefore yogaharanam or the best process of fixing up the mind is K.C. If one is able to fix his mind in K. always constantly in devotional service it is very easy for him to remain entranced always without any deviation.

TEXT 13

sarvādvārāni	samyamya	mano
aum- On the combination of letters Omkar	ekaksaram-the letters Brahama	
brahma--absoute	vyaharan- vibrating	nam-He, Krishna
anusmaran--remembering	yah--anyone	prayati--lives
tyajan--quitting this body	deham--H this body	sa
yati-- achieves	paramātm-- Supreme	gati--destination

TRANSLATION

After being situated in this yoga process practice and vibrating the OMKAR, which is called vedumudonkash, the Supreme combination of letters. One who thinks of the Sup. Lord Personality of Godhead and thus he quits his body and certainly he reaches the spiritual planet.

PURPORT

Here it is clearly stated that omkar, the combination of letters Om Brahama and Lord K. is not different. The shortcut name of K. is Om, but one who always chants Hare Krishna etc. there is no difference between OMKAR. Rather it is clearly recommended from his age so any person who quits this body at the end of this life, chanting Hare Krishna etc., certainly he reaches the spiritual planets and enters into them according to his mode of practice. Similarly those who are devotees of the Sup. Lord K., they enter into the K. planet or GolokaVindaban whereas those who are impersonalists they remain in the Brahajoti, but those who are personalists there are many other innumerable planets in the spiritual sky and they are differently situated as the Vicenta planets known as....

...

So one who quits his body in this situation, he enters into the spiritual king-

gA ch

TEXT NO 15

ENGLISH SYNONYMS

Mam-unto Me, Gerto-achieving, Bunar-again, Janmqu- birth, Tukarlom-
place of miseries, Asasa kum- temporary, No-never,
Mahatmana-the great souls, Sansidee-perfection, Paraman-ultimate,
Gretana-achieved,

TRANSLATION

Great Mahatmas, who were yogis in devotion, they after achieving
Me never comes back to this temporary full of miseries material world
because they attain the highest pefection.

PURPORT

Concentrated mind engaged in the Supreme Personality of Godhead,
Sri Krsna, is the practical symptom of devotional service. Persons
who engage their mind in such a way giving up all hopes in the matter
of practising yoga and philosophical discussions, such persons take
only to pure devotional service. The material world is full of miseries
the miseries of birth death old age and diseases. It is also temporary,
naturally who goes to the planet of Krsna loka, goloka vrindaban, there
he achieves the highest perfection; naturally he does not wish to come
back to this miserable place. This planet is described in the
vedic literature as Avakta or Kara. Karaman kanteen. It is inexplicable
and it is beyond our material vision but it is the highest goal, the
destination for great souls who are known as Mahatma they receive
transcendental message from the realised devotees and thus gradually
develop devotional service, Krsna consciousness, and become so much
absorbed in the transcendental loving service that they do not desire
any elevation in any of the material planets neither they want any
transference to any spiritual planet. They want only Krsna. and
Krsna's association nothing else. That is the highest perfection of life.
This verse ~~emph~~ specifically stresses on the personal devotees of the
Suprem Lord, Krsna. Persons in Krsna consciousness achieve the highest
perfection of life, in other words, they are the suprem souls.

TEXT NO 16

ENGLISH SYNONYMS

Parabrahma-up to the Brahma loka planet, Gōṇan- ~~inter~~ planetary systems, loka and planets, Funan- again, Avotina- returning, Arjuna- O Arjuna, Mam- unto Me, Upeta- arriving, Tu- birth, Cāntina- O the son of Kuntī, Pulaṅgama- rebirth, Na- never, Bṛidotee- takes to,

TRANSLATION

Beginning with from the highest planet in the material world down to the lowest planet all of them are also place of miseries where repeated birth and death takes place. But one who attains to the Kṛṣṇa loka o the son of Kuntī, he never takes birth again.

PURPORT

All kinds of yogis namely the karmī yogi, raja yogis, gñāna yogi, Everyone of them has to attain this highest perfection of bhakti yogi. and when it is said that the yogis do not come again, in this material world it means that such yogis namely karmā yogis, gñāna yogis or raja yogis, when they achieve the devotional perfection in Bhakti yogi or Kṛṣṇa consciousness, at that time it is possible that they can go transcendental to the spiritual world and never comes back. Those who attain to the highest planets or in the planets of the demigods they have again subjected to the repeated birth and death old age and diseases. Persons in this earthly planet are promoted to the higher planets similarly persons in the higher planets including the Brahmāloka, Candra loka or Indra loka, they are also degraded to this earthly planet. The sacrifice of Yajñ (Yagchhe) recommended in the (Kāṇḍa) Upaniṣad they can be practised and by such practice one can achieve Brahmāloka, but if one in the Brahma loka does not cultivate kṛṣṇa consciousness there, he also again comes back in this earthly planet. Those who continue Kṛṣṇa consciousness even in the higher planets they gradually get elevated to the higher and higher planet and at the time of devastation of this planet he is transferred to the spiritual world in the Kṛṣṇa loka planet. It is said Brahma na

"When there is devastation of this universe material world Brahma along with these devotees constantly engaged in Kṛṣṇa consciousness they are all transferred to the spiritual world in any one of the spiritual planets, according to their desire.

TEXT NO 17

ENGLISH SYNONYMS

Savsa-thousand, Yuga-millennia, Bajento-including, arāhab-day,

3. Jab-that, Brahmana-of Brahma, Bedu-know it, rubiron-night,
Yuga-millenniums, Sasanta-similarly, at the end of ^{one} thousand,
De-that, Baratra-day and night, veda-understand, Jana=people,

TRANSLATION

According to human calculation, the Yuga means whole yugas (Satta, Treta, Dvapara, Kali) such thousand yugas taken together is the duration of Brahma's one day. Similarly, such period of 1 thousand 4 yugas is the duration of Brahma's night.

REPORT

Brahma lives for 1 hundred years. According to the above calculation. That means one thousand 4 yugas that is 40 million 800 thousands of years into 1 thousand is equal to 12 hours, that is the duration of Brahma's one day. Similarly, he has got one night so it is 24 hours one day and night. Such 30 days equal to one month such 12 months equal to one year, and such one hundred years, after that period Brahma also dies according to the law of material nature. Nobody is free from the process of birth, death, old age and diseases. Brahma is also subjected to that. But the special facility for Brahma is that he directly engaged in the service of the Supreme Lord for the management of this universe, therefore he attains at once gets liberation. It is to be noted here that the perfection-sannyasis they are promoted to the Brahma loka but one should know if Brahma is also subjected to death and what to speak of the sannyasi who are elevated to that planet. This duration of Brahma loka is not applicable even into the planets of the sun and the moon or other heavenly planets in the upper stratum of the planetary system.

TEXT NO. 19
ENGLISH SYNONYMS

Ruogramma-all the aggregate living entities, Sa-gray, eva-certainly, Oyam-death, butia-taking birth, praliata-annihilate, raptree-night, Agamee-on arrival, Avorsha-automatically, Rapta-O son of Irithra, Provovitee-manifest, Aho-during daytime, Agame-on arrival,

4. TRANSLATION

On the manifest of the Brahma's day, all living entities, they come into being and when there is arrival of night of Brahma everything becomes annihilated.

PURPORT

Those who are less intelligent and ^{higher} try to remain within this material world being elevated in some other planets and again come back to this earthly planet all of them during the daytime of Brahma they can exhibit their activities in within this material world. In either of these planets but during the nighttime they are all annihilated. During daytime, they get their different kinds of bodies and material activities and during nighttime they have no more any body. They remain compact in the body of the Visnu and again they are manifested in the daytime of Brahma. In this way ButaButaProluvatee --- during day time they are manifested during nighttime they are again annihilated and ultimately when Brahmas life is also finished, similarly they are annihilated for millions and millions of years and again they are manifested when Brahma is born again in another millennium in this way they are captivated under the spell of material world. But intelligent person who take to Krsna consciousness they utilise this human form of life fully in devotional service of the Lord chanting Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Hare Hare Rama Rama Rama Hare Hare and even in this life they transfer themselves to the planet of Krsna and become eternally blissful and happy there.

TEXT NO. 20

ENGLISH SYNONYMS
Borus-transcendental, Tasma-then, dead, Tu-birth, Bavo-nature, una-another, Bhakta-manifest, Abhakta-unmanifest, sonatana-eternal, Ja-dead, sa-which, servesu- all, lusesu-manifestation, Nasasu-being annihilated, Na-never, Benasciae-annihilated.

5. TRANSLATION

There is another eternal nature which is transcendental to this manifested and nonmanifested material nature, that is the supreme and never annihilated. When everything is annihilated within this material world, that part of the nature remains as it is eternally.

BAHAGAVAD GITA

Chapter 8

TEXT 20

PURPORT

Transcendental to the material nature which is manifested and nonmanifested at certain intervals during the daytime and nighttime of Brahma the ether is another nature which is spiritual nature and the symptoms of that nature is completely opposite to this material nature. The superior nature and inferior nature as explained in 7th chapter of the B.G.

TEXT 21

English Synonyms

avyakto--nonmanifested ksara--infallible ity--thus ukta--said
tam--that who ahuh--is known paramam--ultimate gatin--destination
that
yam--that which prapya--gaining na--never nivartante--comes back
tad--that abode paramam--supreme mama--mine

TRANSLATIONS

That Supreme abode which is claimed by the Vedantists as nonmanifested infallible and the supreme destination that transcendental abode where when going nobody ever comes back, it is mine supreme abode.

PURPORT

The Sup. Abode of the Personlity of Godhead Krishna is described in the (Brahma Sahasrnamam) as the (chintamani dam) In the (Brahma Sahasrnamam) the Supreme (dhama) is described as follows: (chintamani prakasam) That supreme abode of lord K. known as Goloka Vindavan is full of places palaces made of touchstones. There are trees also desire trees, and there are cows also which are called (suradhee) cows. And the Lord is being served there by hundreds and thousands of goddesses of fortune and His Name is Govinda, the Primal Lord and the Cause of all causes. The Lord is the one accustomed to blow his flute (vanamala) and His eyes are just like lotus petals and His the color of His body is just like very beautiful cloud and He is so attractive that He can compete thousands of cupids. On the head of the Lord there is a

a peacock feather. Lord K. gives only a little hint about his personal abode which is known as /Goloka Vindaban, which is the suzermost planet in the spiritual kingdom. And a vivid description can be had from Brahma-samhita? It is said also in Vedic literature that there is nothing Supreme Abode than the abode of the SPG. (Purusa noh peng gi chit, sha gahschata etc. and that abode is the supreme destination. When one attains to that supreme destination naturally he never comes back to this material world. That Supreme abode and the SPG both are nondifferent. There are of the same quality. The Vindaban dmas on this earthly planet is replica of that supreme Dma and when K. descends on this earth He descends on that particular tract of land, known as Vindaban ham, comprising of about 84 miles in the district of (Mothula.)? India.

TEXT 22

ENGLISH SYNONYMS

purusah--the Supreme Personality sa--He ^{the} parah--^{than whom no one is greater;} Supreme, ~~nobody is greater~~
~~than Him~~ parhta--O son of ^{Pitah;} pitha bhaktya--by devotional service labhyas--can
 be achieved ananyaya--unalloyed devotion, without any deviation yasya--His
 antahsthani--within bhutani--all this material manifestation yena--by whom
 sarvam--all idam--whatever we can see tatam--distributed

TRANSLATION

The SPG about whom there is nobody greater, He is attainable by unalloyed devotion. Although He is therein His abode, still He is all-pervading and everything is subordinated within Himself.

FURTHER

It is clearly stated in this verse that the supreme destination where going nobody comes back, that is (tintaminidam) as described in the (Brahma Shaggita) and the Supreme Personality there is Krishna. For the ultimate destination of spiritual realization is the SPG, it is clearly stated here. The (Brahma Shaggita) describes (anandachintya) In that Supreme abode everything is made of spiritual mellow and bliss, and whatever variedness is

manifested there, there are all of spiritual bliss and nothing is of matter. Allvariageatedness is expanded there. That is the spiritual expansion of the SPG Himself. The spiritual or superior energy as explained in the 7th chapter, that is the manifestation there. Now so far this material world is concerned, although the Lord is always in His Superior Abode, Goloka still He is all-pervading by His material energy. So He by both His spiritual energy and His material energy are spread everywhere, either in this material world or in the spiritual world, and (jushantahshanni) every thing is sustained within Himself that is within either of His energy, either spiritual or material energy, whatever we see, everything is sustained within those two energies and He is all-pervading by those two energies. The significance of entering that Supreme Abode or similar other inner, bereable Vienta planets it is possible only by devotional service. It is clearly stated here, (Bhakta, by devotional service, no other process can help one to achieve that Supreme abode. In the vedas also description of the Supreme Abode and the SPG is given as follows: (icaw poces tawcaw Krishna- In that Supreme Abode there is only one SPG whose NAME is Krishna. He is the supreme merciful deity, and although He is at one there but He has expanded Himself into millions and millions of plenary expansions, and the comparison is given there like the tree and the tree is standing still but still many varieties are coming out of it, like fruits and flowers and leaves changing. That is the description of the Supreme Lord. And the (Brahma shagaita) also confirms it that (Golka

) although He is always in the Supreme Abode, Goloka Vindoban, He is so all-pervading that everything is going on nicely. In other places of the Vedas it is stated His energies are so enlarged that everything is being conducted systematically and there is no flaw in that, and although the Supreme Lord is far away from those manifestations.

yatra--in that kala--time tv--but anavrttin--non return avrttin--return
 cal--also eve--certainly yoginah--of different kinds of mystics
 prayata--one who ^{goes} yanti--departs tam--that kala--time vaksyami--de-
 scribing bharatarsabha--O the best of the Bharatas.

TRANSLATION

O the Best of the Bharatas , I shall just now explain to you the different
 times by which one passing away from this world does not come back or does
 come back, yoginah

PURPORT

The unalloyed devotees of the Sup. Lord very easily and happily go back
 to Godhead , back to Home; but those who are not unalloyed devotees and de-
 pend on different kinds of spiritual realization like karmayoga, jnana yoga,
 for them there must be a suitable chance for leaving this body and then it
 will be assured whether they will be coming back or not.

If the yogi is perfect, he can select the time and situation for passing
 out of this material world. But, if the yogi is not so expert, then it will
 depend on his accidental passing away at a certain suitable time. These
 suitable time by which passing away one does not come back is being explained
 by the Lord as follows: According to archarya Baliday Bisharabhan, the time
 mentioned hereith ~~is~~ is to be understood as the presiding deity of time
 And when it is mentioned as agni, fire, joti, light, it will be explained in
 the next verse the archarya says that the fire and smoke there is no time
 limitation therefore according to opinion of Balahaydishban there are different
 kinds of deities presiding over time, smoke, and light, as they are men-
 tioned he with. It is to be understood that the Lord is indicating the dif-

ferent demigods in relationship with such particular names.

masa--six months uttarayanam--when the sun passes on the northern side
 atra--there prayata--one who goes gacchanti--passes away brahama-- the
 absolute brahnavido--one who knows the Absolute jnanah--person

TRANSLATION

Persons who know the Supreme Brahama they pass away from this material world during the influence of the fiery god in the light, in auspicious moment, and during the six months when the sun passes on the northern side.

PURPORT

When fire and light is mentioned herewith, it is to be understood that the presiding deity over fire and light is mentioned. Similarly when day is also mentioned, the presiding deity of day is to be understood. When the fortnight of the moon is mentioned it is to be understood that moon is indicated. The purport is as stated as in the verse. At the time of death the mind² carries one to the next life so these are indications that when a man passes in such different situations, either accidentally or by arrangement they also attain Brahama. Impersonalistic Brahama joti.

Those mystics who are advanced in the yogic principles, they can arrange themselves in which time and which occasion they should pass away. Others have to depend on the accident. If they accident they can pass away in such auspicious moment it is sure they will not come back. But, if they have no such power, then there is possibility of coming back again in this material world. But for the pure devotees who are constantly in K.C. for them there is no such necessity of arrangement or accident, because their position is different as it will be explained. 3/ There is no fear of coming back for a person who is in K.C.

TEXT 25

ENGLISH SYNONYMS

dhumo--smoke ratris--night tatha--also krsnah--the fortnight when there
 is no moonlight sa masa--the six months uttarayanam--when the sun passes

yogi--the mystic prapya--never nivartate--comes back

TRANSLATION

The mystic who passes away from this material world during the smoke, night, as well as in the fortnight when there is no moonlight, and during the six-month period when the sun passes from the southern side, or reaches to the moon planet; all of them again come back.

PURPORT

We can get some indication from thisverse that people can go the moon planet by such sacrificial methods mentioned in the Vedic literatures. In the Śrīmad Bhagvatam it also in the 3rd canto it is described by (Gopīgṛhaṇī) that those who are every much expert in fruitive activities here in this planet they after death approach moon planet, and there such elevated persons live for about 10,000 years of the demigod calculation, and after that enjoy their life drinking (sophorosa?) they come back to this earth. This means that at the moon planet there are higher classes of living beings and the modern scientists who endeavor to reach the moon planet is not possible by means of sputnik. No ordinary man of common activities can reach the moon planet, therefore the attempt seems to be futile by means of machine.

TEXT 26

ENGLISH SYNONYMS

suklakṣaṇe--light kṛsṇe--darkness gati--passing away hy--certainly
ete--all these jagataḥ--of the material world sasvate--Vedas mate--in the
opinion akaya--by one yaty--goes anavṛttim--not return
anyaya--by the other vartate--comes back punah--again

TRANSLATION

According to the Vedic opinion there are two ways of passing away from this world. One is called the light and one is called the darkness. When one passes in light he does not come back, but when one passes in darkness he does come back. The description given here for returning back and not returning back appears exactly like the Vedic injunction described in (Śaṅkṣā Chanḍīḥ Upan-

malaladay etc.) In this way those who are fruitive actors and philosophical speculators from time immemorial they are going and coming back. /Actually they do not get the ultimate salvation.

TEXT 27

ENGLISH SYNONYMS

nai--never etc--all this arti--different path^y partha-- O ~~the~~ son of Pith
 janan--even they know yogi--the devotees of the Lord rubhat--bewildered
 kascana--anyone tasmat--therefore sarvesu--always kalesu--time
 yogayukto--being engaged in Krishna /onsciouness bhava--just become
 Arjuna-- O Arjuna

TRANSLATION

Lord Krishna says, O Arjuna, the devotees although they know all these two different paths, they are never bewildered. Therefore the best thing for the devotee is to be always in K.C. and that will save him from all those accidental passing away.

PURPORT

Krishna is specifically advising Arjuna that he should not be disturbed by all these different paths of passing away from this material world. For a devotee of the Supreme Lord Krishna it is advised he with that they should not bother how to pass away, either by arrangement or by accident. Therefore their duties should be always in K.C. and chanting Hare Krishna etc. K.C. person should know either of these ways, the light way or the dark way is troublesome. The best way should be always absorbed in K.C. and to be devoted in His service. That will make a safe departure from this material world directly to the spiritual kingdom, directly to the spiritual abode Goloka Vindavan and other planets which are known as Vienta. The word yoga yukta is especially significant in this connection. One has to become 100% K.C. without any deviation therefore he has to be engaged cent per cent always in the activities which have got relationship with Krishna. Sri Rupa Goswami states in this connection (ana shiksha bisha etc.) that one should be

non attached in the material affairs and everything should be done in K.C. and that will make him perfect. This system is called (jyeta bhagroh). The K.C. person should not be disturbed by all this description. They should be sure their destination to the Supreme Abode by devotional service is guaranteed.

TEXT NO. 28

ENGLISH SYNONYMS

(Vajrasu-
Vedesu-in the study of the Vedas, Yogesu-in the performances of Yajna, sacrifice, Tapasu-undergoing different types of austerities, Cha-also, Eva-certainly, Vanesu-in the matter of making charities, Ga-Jat-that which Funopulum-result of pious work, Pradesdum-directed, Opedthi-surpasses, Dut-all those, Survomethum-all those described above, Bediptha-knowing Yogi-the devotee, Param-Supreme, Santam-/Abode, Oovitee-achieved peace, Cha-also, Adium-today, Badium-original,

TRANSLATION

A person who accepts the path of devotion~~al~~ service he does not become bereft of any result derived out of studies of the Vedas, performances of sacrifices undergoing austerities, making charity, and all activities comprising philosophical speculation, and fruititive activities. Everything is attained simply by performance of Krsna consciousness. And at the end he reaches the Supreme Abode of Krsna

PURPORT

Here is the conclusion of the result derived out of studying especially the seventh and eighth chapters of Bhagavat Gita, particularly dealing in Krsna consciousness and devotional service. One has to study Vedas in the school of the spiritual master and he has to undergo so many austerities and penances to live at the care of spiritual master

and take lessons from the Vedas. A Brahmacharya has to live at the house of the spiritual master just like a servant, he has to go for begging alms from door to door and has to bring them before the spiritual master and he has to take his food by the order of the spiritual master. It is said if the spiritual master forgets to call the student for taking food he would rather fast that day instead of taking himself. These are some of the Vedic principles of observing Brahmacharya. Students go on studying Vedas. the result is that he after studying Vedas at the care of spiritual master for a number of years at least some 5 years to 20 years he becomes a perfect man of character. So study of Vedas are not meant for recreation by armchair speculators. The study of Vedas means to form the character. ⁱⁿ and the Brahmacharya ashram. And when the character is formed the Brahmacharya he is allowed to enter into household life and marry a similar girl suitable for him. And live as a householder a perfect life. And when he is a householder he also has to perform so many sacrifices so by such sacrificial methods his life becomes more enlightened. Then after retirement from household life, when he accepts the order of Barnapratha life he has to undergo severe penances just like to live in the forest and to cover him with the barks of the tree. not to go to the barber for shaving similarly there are so many severe penances. And the householder has to make charity according to country, climate and the candidate. so there are different kinds of charities which we see described in the Bhagavat Gita. There are charities in godness, charities in passion, charities in ignorance, so one has to discriminate how to make charity and in this way by Brahmacharya ashram, properly carried out by householder life properly carried out then Barnapratha life properly carried out and then come to the sannyas life and by performing all these 4 stages of different orders of human society one becomes elevated to

perfection of life, some of them are elevated to the heavenly kingdoms, and those who are still more advanced they are liberated they are placed in the spiritual sky either in the impersonal brahmajyoti or they are elevated into the Vaikunthasplanets or Kṛṣṇa lokas. These things are mentioned in the Vedic literatures, but the beauty of Kṛṣṇa consciousness is that by one stroke of taking to the path of Kṛṣṇa consciousness and being engaged in devotional service of the Supreme Lord, one can surpasses all the rituals of different orders of life as mentioned. Now here the words Ātman-īdāṃ beditva by understanding the instructions given ~~to~~ by Śrī Kṛṣṇa in this chapter or combined in the 7th and 8th chaps. Beditva by understanding, and how to understand? The understanding of this chapter should be attempted in the association of devotees these two chapters of Bhagavat Gita cannot be understood from the academic scholars or the mental speculators. They should be especially, the 6th 7th 8th 9th 10th 11th 12th these 6 chapters are the essence of Bhagavat Gita, there are 18 chaps. The first 6 chaps. and the last 6 chaps. are considered as covering of the middle six chaps. therefore the middle 6 chaps are especially protected by the Lord. So if one is fortunate to understand Bhagavat Gita in the association of devotees these 6 chapters are his life at once becomes glorified, and that glorified life surpasses all the above mentioned penances, sacrifices charities and everything. All the results recommended in these activities can be achieved simply by Kṛṣṇa consciousness. Kṛṣṇa consciousness process is one who has got a little faith in this Bhagavat Gita he should learn Bhagavat Gita from the devotee only because in the beginning of the 4th chapter it is stated

clearly that Bhagavat Gita can be understood simply by the devotees, nobody can understand perfectly what is the purpose of Bhagavat Gita. Therefore one should take chance of learning Bhagavat Gita from a devotee of Krsna, not from mental speculators . This is called faith. Then, when he is in search of such a devotee and fortunately gets the association of such devotee he actually begins to study and understand Bhagavat Gita. By advancement of association of the devotee one is placed into devotional service and by performance of those devotional service , all his misgivings about Krsna or God His activities, His Form, His Pastimes, His Name, everything becomes clear. And after perfect clearance of these misgivings one becomes fixed up in the study . And by being fixed up in that way, he relishes the study of Bhagavat Gita and then he acquires his state of being of feeling always Krsna consciousness. And after this feeling of Krsna consciousness in advanced stage he becomes completely in love with Krsna and that is the highest perfectional stage of life, which makes the devotee being transferred to the Krsna Abode in the spiritual sky, Goloka Vrindaban and then he become perpetually eternally happy .