

SHRIMAD BHAGWAD GITA

Chapter 8

Arjuna uvaac: Kim tadbrahm kimadhyaatmam kim karma purushottama.

Adhibhuutam ca kim proktamadhidaivam kimucyate. (Ch.8, shloka 1)

Kim tat brahm kim adhyaatmam kim karma purushottama. Adhibhuutam ca kim proktam adhidaivam kim ucyate.

Arjuna said: **Purushottama** (O Supreme Father Shiva, the best among souls)! **Kim** (what is) **tat** (that) **brahm** (*brahm*¹)? **Kim** (what is) **adhyaatmam** (*adhyaatma*²)? **Kim karma** (what is *karma*)? **Kim** (what) **proktam** (is called as) **adhibhuutam** (*adhibhuuta*)? **Ca** (and) **kim** (who) **ucyate** (is called) **adhidaivam** (*adhidaiva*)?

Adhiyagyah katham kotra dehesminmadhusuudana.

Prayaanakaale ca katham geyosi niyataatmabhih. (Ch.8, shloka 2)

Adhiyagyah katham kah atra dehe asmin madhusuudana. Prayaanakaale ca katham geyah asi niyataatmabhih.

Madhusuudana (O the Father Shiva, the destroyer of lust in the form of [the demon] Madhu)! **Kah** (who is) **adhiyagyah** (the ruler of the *yagya*) **atra dehe** (in this body) {and} **katham** (how [is he that])? **Ca** (and) **prayaanakaale** {at the end of the *kalpa*³} (at the time of great death), **katham** (how) **geyah asi** (is he knowable) **asmin** (in this {body}) **niyataatmabhih** (by those with controlled mind and intellect).

Shri Bhagwanuvaac: Aksharam brahm paramam svabhaavodhyaatmamucyate.

Bhuutabhaavodbhavakaro visargah karmasamgyitah. (Ch.8, shloka 3)

Aksharam brahm paramam svabhaavah adhyaatmam ucyate. Bhuutabhaavodbhavakarah visargah karmasamgyitah.

Shri God said: **Aksharam** (the imperishable) **paramam** (Supreme Adobe) **brahm** (is {the element} *brahm*). **Svabhaavah** (the quality of the soul) **ucyate** (is called) **adhyaatmam** (*adhyaatma*). **Visargah** (sacrifice, {i.e. service of *yagya*}) **bhuutabhaavodbhavakarah** (that creates living beings {with the quality of *sattva*⁴}), **karmasamgyitah** (is called *karma*).

Adhibhuutam ksharo bhaavah purushashcaadhidaivatam.

Adhiyagyohamevaatra dehe dehabhritaam vara. (Ch.8, shloka 4)

Adhibhuutam ksharah bhaavah purushah ca adhidaivatam. Adhiyagyah aham eva atra dehe dehabhritaam vara.

Dehabhritaam vara (O {Arjuna in the form of Prajapita Brahma}, the best among the bodily beings)! **Ksharo** (the perishable or declining) **bhaavah** (quality) **adhibhuutam** (is *adhibhuut*, {Brahma, the ruler of elements}) **ca** (and) **purushah** (the soul which sleeps comfortably, meaning the soul which attains peace in the body like abode) **adhidaivatam** (is {the Supreme Being Vishnu in the form of} *adhidaiva*). **Aham** (I) **eva** (Myself am) **adhiyagyo** ({the Supreme Father Shiva}, the Lord of the service of *yagya* in the form of sacrifice) **dehe** (in the body of) **atra** (this {first Confluence Age Brahmin}).

Antakaale ca maameva smaranmuktvaa kalevaram.

Yah prayaati sa madbhaavam yaati naastyatra samshayah. (Ch.8, shloka 5)

Antakaale ca maam eva smaran muktvaa kalevaram. Yah prayaati sa madbhaavam yaati na asti atra samshayah.

Yah (the one who) **muktvaa** (leaves) **kalevaram** (the body) **smaran** (while remembering) **maam** (Me, {Shiva-Shankar}) **eva** (alone) **ca** (even) **antakaale** (at the end of the *kalpa*) [and] **prayaati** (departs), **sah** (that {*yogi*}) **yaati** (attains) **madbhaavam** (My quality {of supremacy, i.e. [the quality of being] the Controller of the world}). **Na asti** (there is no) **samshayah** (doubt) **atra** (in this).

¹ The element *brahm*

² 'Adhi' means inside, 'atma' means soul; inside the soul

³ Cycle of 5000 years

⁴ Trueness, genuineness, honesty etc.

Yam yam vaapi smaranbhaavam tyajatyante kalevaram.

Tam tamevaiti kaunteya sadaa tadbhaavabhaavitah. (Ch.8, shloka 6)

Yam yam vaa api smaran bhaavam tyajati ante kalevaram. Tam tam eva eti kaunteya sadaa tadbhaavabhaavitah.

Kaunteya (O son of mother Kunti)! **Vaa** (or) **smaran** (while remembering) **yam yam api** (whichever) **bhaavam** (quality) **tyajati** (he leaves) **kalevaram** (the body) **ante** (in the end), {he} **sadaa tadbhaavabhaavitah** (is always endowed with those very emotions) [and] **eti** (attains) **tam tam eva** (those very {qualities}).

Tasmaatsarveshu kaaleshu maamanusmara yudhya ca.

Mayyarpitamanobuddhirmaamevaishyasyasamshayam. (Ch.8, shloka 7)

Tasmaat sarveshu kaaleshu maam anusmara yudhya ca. Mayi arpitamanobuddhih maam eva eshyasi asamshayam.

Tasmaat (that is why) **anusmara** (remember) **maam** (Me) **sarveshu kaaleshu** (every time) **ca** (and) **yudhya** (fight {with Maya in the form of lust [within] yourself}). **Asamshayam** (certainly), **arpitamanobuddhih** (with [your] mind and intellect offered) **mayi** (to Me) {you} **eshyasi eva** (will just attain) **maam*** (My {supremacy, i.e. quality of ruling}). **{[Our] aim}** *The very meaning of Raja Yoga is to attain the position of kingship.

Abhyaasayogayuktena cetasaa naanyagaaminaa.

Paramam purusham divyam yaati paarthaanucintayan. (Ch.8, shloka 8)

Abhyaasayogayuktena cetasaa naanyagaaminaa. Paramam purusham divyam yaati paartha anucintayan.

Paartha (O the ruler of the Earth)! {The Brahmin}, **anucintayan** (who churns the ocean of thoughts) **naanyagaaminaa** (with unadulterated) **cetasaa** (mind and intellect) **abhyaasayogayuktena** (that have become absorbed in yoga through practice), **yaati** (attains) **divyam** (the enlightened) **paramam purusham** (Supreme being, {the Supreme Father Shiva}).

Kavim puraanamanushaasitaaramanoraniyaamsamanusmaredyah.

Sarvasya dhaataaramacintyaruupamaadityavarnam tamasah parastaat. (Ch.8, shloka 9)

Prayaanakaale manasaacalena bhaktyaa yukto yogabalena caiva.

Bhruvornadhye praanamaaveshya samyak sa tam param purusham upaiti divyam. (Ch.8, shloka 10)

Kavim puraanam anushaasitaaram anoh aniyaamsam anusmaret yah.

Sarvasya dhaataaram acintyaruupam aadityavarnam tamasah parastaat.

Prayaanakaale manasaa acalena bhaktyaa yuktah yogabalena ca eva.

Bhruvoh madhye praanam aaveshya samyak sa tam param purusham upaiti divyam.

Yah (the {yogi}), **anusmaret** (who remembers) {Jyotirling⁵ Shiva}, **puraanam** (the ancient) **kavim** (poet), **anushaasitaaram** (the Ruler of everyone), [the One who is] **aniyaamsam** (subtler) **anoh** (than a subtle atom), **sarvasya dhaataaram** (the one who assimilates everyone), **acintyaruupam** (the One with an unimaginable form), **aadityavarnam** (radiant like the sun), [the One who is] **parastaat** (beyond) **tamasah** (darkness) **prayaanakaale** (at the time of great death {in the end of the kalpa}), [with a] **acalena** (firm) **manasaa** (mind), **bhaktyaa** (with the feeling of devotion) {and} **yuktah** (connected through) **yogabalen** (the power of yoga) **aaveshya** (after stabilizing) **praanam*** (the soul {in the form of the mind and intellect}) **samyak** (properly) **bhruvoh madhye** (in the center of the forehead) **eva** (itself), **sah** (that {yogi}) **upaiti** (finds) **tam** (that) **divyam** (radiant) **param purusham** (Supreme being, the Supreme Soul {Shiva-Shankar}). *'Praaniti jiivaatmanen', [means] power in the form of the mind and intellect.

Yadaksharam vedavido vadantivishanti yadyatayo viitaraagaah.

Yadicchanto brahmacaryam caranti tatte padam sangrahe na pravakshye. (Ch.8, shloka 11)

Yat aksharam vedavidah vadanti vishanti yat yatayah viitaraagaah.

Yat icchantah brahmacaryam caranti tat te padam sangrahe na pravakshye.

Pravakshye ([I] will tell) **te** (you) **sangrahe na** (in brief) **tat** ([about] that) **padam** (supreme position {in the form of Vishnu}) **yat** (which) **vadanti** (is described as) **aksharam** (imperishable) **vedavidah** (by the knowers of Vedas {[i.e.] murli in the form of sentences of Brahma}), **yat** ([the position] in which) **yatayah** (the yogis) **viitaraagaah** (who are free from attachment) **vishanti** (enter), {meaning [they

⁵ The form of light

become] *manmanaabhav*⁶} {and} *icchantah* (the ones who wish [to attain]) *yat* (it) *caranti* (practice) *brahmacharyam* (the {vow of} celibacy).

Sarvadvaaraani samyama mano hridi nirudhya ca.

Muurdhnyaadhaayaatmanah praanamaasthito yogadhaaranaam. (Ch.8, shloka 12)

Sarvadvaaraani samyama manah hridi nirudhya ca. Muurdhni aadhaaya aatmanah praanam aasthitah yogadhaaranaam. Aasthitah ([the one who is] stabilized) *yogadhaaranaam* (in the *dhaaranaa*⁷ of yoga) *samyama* (after fully controlling) *sarvadvaaraani* (the nine doors of all the *indriyaan*⁸) *ca* (and) *nirudhya* (stopping) *manah* (the power of thoughts) *hridi* (in the mind), [and] *aadhaaya* (stopping) *praanam* (the power) *aatmanah* (of the soul) *muurdhni* (in the center of the forehead).

Omityekaaksharam brahm vyaaharanmaamanusmaran.

Yah prayaati tyajandeham sa yaati paramaam gatim. (Ch.8, shloka 13)

Om iti ekaaksharam brahm vyaaharan maam anusmaran. Yah prayaati tyajan deham sa yaati paramaam gatim.

Iti (in this way), *yah* (the {man} who) *vyaaharan* (utters) *ekaaksharam* (the single letter) *Om* ('Om') {in the mind, which expresses the soul i.e. indicates the beginning, middle and end}, *tyajan* (leaves) *deham* (the body) **anusmaran* (while remembering) *maam brahm* (Me, the true {form} of {the Supreme Lord, Shiva-Shankar}) [and] *prayaati* (performs his last journey {at the end of the *kalpa*}), *sah* (he) *yaati* (attains) *paramaam gatim* (the supreme destiny {in the form of Vishnu}). * At the time of death, you have to remember the soul in the form of an atom in the center of the forehead.

Ananyacetaah satatam yo maam smarati nityashah.

Tasyaaham sulabhah paartha nityayuktasya yoginah. (Ch.8, shloka 14)

Ananyacetaah satatam yah maam smarati nityashah. Tasya aham sulabhah paartha nityayuktasya yoginah.

Yah (the {person}) *ananyacetaah* (with a unique heart) *smarati* (who remembers) *maam* (Me) *nityashah* (regularly) [and] **satatam* (continuously), *paartha* (O Arjuna)! *Tasya* (that) *yoginah* (yogi) *nityayuktasya* (who is always attached [to Me]) *sulabhah aham* (finds Me happily). * You have to remember Me in every breath.

Maamupetya punarjanma dukhaalayamashaashvatam.

Naapnuvanti mahaatmaanah samsiddhim paramaam gataah. (Ch.8, shloka 15)

Maam upetya punarjanma dukhaalayam ashaashvatam. Na aapnuvanti mahaatmaanah samsiddhim paramaam gataah.

Mahaatmaanah (the great souls) *gataah* (who have attained) *paramaam samsiddhim* (the supreme accomplishment {in the form of Vishnu, meaning the aim in the form of Lakshmi-Narayan}) *upetya* (after reaching close) *maam* (to Me, the resident of the Supreme Adobe), *na aapnuvanti* (don't have) *punarjanma* (a second birth) *dukhaalayam ashaashvatam* ({in the form of} the perishable {Iron Age} house of sorrow) {it means, they certainly attain eternal happiness in the Golden Age in the form of the Golden Confluence Age paradise}.

Aabrahmabhuvanaallokaah punaraavartinorjuna.

Maamupetya tu kaunteya punarjanma na vidyate. (Ch.8, shloka 16)

Aabrahmabhuvanaat lokaah punaraavartinah arjuna. Maam upetya tu kaunteya punarjanma na vidyate.

Arjuna (O Arjuna, the one who earns the real fortune)! {Though} *lokaah* (all the worlds) *aabrahmabhuvanaat* (including the Soul World (*Brahmalok*)) *punaraavartinah* (are the ones that recur again and again); *tu* (but) *kaunteya* (O son of Kunti)! *Upetya* (after reaching) *maam* (Me) *punarjanma* na vidyate* ([you] aren't reborn) {in this sorrowful world}. *It is about reaching My Home, the Soul World.

⁶ Merge in My mind

⁷ Assimilation, putting divine virtues in practice in life

⁸ Includes *karmendriyaan*: parts of the body used to perform actions and *gyaanendriyaan*: sense organs

Sahasrayugaparyantamaharyadbrahmano viduh.**Raatrim yugasahasraantaam tehoraatravido janaah. (Ch.8, shloka 17)***Sahasrayugaparyantam {dvisahasraardhavarshaanaam} ahah yat brahmanah viduh.**Raatrim yugasahasraantaam {pramaanametshaam} te ahoraatravidah janaah.*

Yat (those) **viduh** (who know) **brahmanah** (Brahma's) **ahah** (day {in the form of the Golden and Silver Age}) **dvisahasraardhavarshaanaam** (of 2500 years) {and} **raatrim** (the night {of ignorance in the form of the Copper and Iron Age}) **etshaam pramaanam** (with the same number of years), **te** (they) **janaah** (are the human beings) **ahoraatravidah** (who know Brahma's day in the form of the light of knowledge and night in the form of darkness of ignorance).

Avyaktaavyaktayah sarvaah prabhavantyaharaagame.**Raatryaagame praliyante tatraivaavyaktasamgyake. (Ch.8, shloka 18)***Avyaktaat vyaktayah sarvaah prabhavanti aharaagame.**Raatryaagame {raatryaante} praliyante tatra eva avyaktasamgyake.*

Aharaagame (when the {heavenly} day {of Brahma in the form of the Golden and Silver Age} arrives), **sarvaah vyaktayah** (all the corporeal (vyakt) beings) **prabhavanti** (come into existence {one after the other}) **avyaktaat** (from the subtle (avyakt) Supreme Abode) {and} **raatryaante** (at the end of the night {of Brahma in the form of the Copper and Iron Age}), **avyaktasamgyake** (the point of light souls that are called subtle) **praliyante** (focus properly, it means, they are established in their original form) **tatra eva** (in that very {Supreme Abode}). ❧ *pra + liiyate; liin= lii + kta = ekaagra* (focused), it means, to be established in the original form.

Bhuutagraamah sa evaayam bhuutvaa bhuutvaa praliyate.**Raatryaagamevashah paartha prabhavatyaharaagame. (Ch.8, shloka 19)***Bhuutagraamah sa eva ayam bhuutvaa bhuutvaa praliyate.**Raatryaagame {raatryaante} avashah paartha prabhavati aharaagame.*

Sah eva (that very) **ayam bhuutagraamah** (group of these living beings) **bhuutvaa bhuutvaa** (is born again and again) [and] **raatryaante** (at the end of {Brahma's} night {of ignorance in the Copper and Iron Age}), **praliyate** (it is focused properly in its original subtle form) **avashah** (after becoming helplessly {dependant on the eternal, fixed world drama}). {And} **paartha** (O Arjuna)! **Prabhavati** ([it] is revealed {sooner or later}) **aharaagame** (on the arrival of {Brahma's} day {in the form of the Golden Age}).

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

Yah (the) **anyah** (other) **avyaktah** (invisible) {and} **sanaatanah** (constant) **bhaavah** (quality, {meaning the seed form quality of the soul}) [which is] **tu** (even) **parah** (beyond) **tasmaat** (that) **avyaktaat** (subtle {group of living beings}), **sah** (that [quality]) **na vinashyati** (isn't destroyed) **nashyatsu** (despite the destruction {of the physical form}) **sarveshu bhuuteshu** (in all the living beings).

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

Avyaktah (the invisible {adobe of Vishnu}) **ityuktah** (is said to be) **aksharah** (imperishable); **tam** (it) **aahuh** (is called) **paramaam gatim** (the supreme position). **Praapya** (after attaining) **yam** (it) **na nivartante** ({the living beings} don't return {to this sorrowful world}). **Tat** (that) **mama paramam dhaama** (is My Supreme Abode).

Purushah sa parah paartha bhaktyaa labhyastvananyayaa.**Yasyaantahsthaani bhuutaani yena sarvamidam tatam. (Ch.8, shloka 22)***Purushah sa parah paartha bhaktyaa labhyah tu anyayaa. Yasya antahsthaani bhuutaani yena sarvam idam tatam.*

♥ **Paartha** (O lord of the Earth)! **Sah** (that) **parah purushah** (supreme + soul) **tu labhyah** (can certainly be attained) **ananyayaa bhaktyaa** (through unadulterated remembrance). **Antahsthaani bhuutaani** (all the living beings are situated in) **yasya** ({*Adidev*,} the {seed of the human world}) {and} **idam sarvam**

(this entire {world}) **tatam** ✨ (has expanded) **yena** (through Him) {like a tree [grows] from a seed}. ♥ **Paartha** (*prithih prithivyaah iishwarah ana*) king of the Earth. ✨ **Tatam** (*tan + kta*) expanded i.e. [something] that has attained expansion.

Yatra kaale tvanaavrittimaavrittim caiva yoginah.

Prayaataa yaanti tam kaalam vakshyaami bharatarshabha. (Ch.8, shloka 23)

Yatra kaale tu anaavrittimaavrittim ca eva yoginah. Prayaataa yaanti tam kaalam vakshyaami bharatarshabha.

Bharatarshabha (O the best in the dynasty of [king] Bharat)! **Yatra kaale** (the period of {the end of the *kalpa*} in which) **yoginah** (the yogis) **prayaataah** (who perform the best journey to the Supreme Adobe) **anaavrittim** (don't return) {to this sorrowful world} **ca** (or) **yaanti** ({do} attain) **aavrittim** (the stage of return), **vakshyaami** ({I} will tell {you}) **tam** ([about] that) **kaalam** (period). {Description of the Elevated Confluence Age}

Agnirjyotirahah shuklah shanmaasaa uttaraayanam.

Tatra prayaataa gacchanti brahm brahmadevada janaah. (Ch.8, shloka 24)

Agnih jyotih ahah shuklah shanmaasaa uttaraayanam. Tatra prayaataa gacchanti brahm brahmadevada janaah.

Jyotih (the light in the form of the Sun of Knowledge) **agnih** (of Shiva in the form of fire), **ahah** (the day), **shuklah** (the light half of the month (*shukla paksha*)), [and] **shanmaasaa** (six months) **uttaraayanam** (of the summer-solstice⁹) {are the path of knowledge full of brightness}. **Brahmadevada** (the knowledgeable) **janaah** (ones) **prayaataah** (who have attained great death at the time of *pralay*¹⁰) **tatra** (there), **gacchanti** (find) **brahm** (Prajapita Brahma hence the abode of Vishnu {while being alive}).

Dhuumo raatristathaa krishnah shanmaasaa dakshinaayanam.

Tatra chaandramasam jyotiryogi praapya nivartate. (Ch.8, shloka 25)

Dhuumah raatristathaa krishnah shanmaasaa dakshinaayanam. Tatra chaandramasam jyotiryogi praapya nivartate.

Dhuumah (smoke), **raatristathaa** (night) **tathaa** (and) **krishnah** (the dark half of a month (*krishna paksha*)) [and] **dakshinaayanam** (the path of the winter solstice¹¹) **shanmaasaa** (in the form of six months) {are the path full of darkness of ignorance}. **Yogi** (the *yogi*, {who considers Divine curiosity to be secondary and just gives importance to actions}) [and] **tatra** {dies} (there), **praapya** (attains) **jyotih** ({the dim} light of {knowledge}) **chaandramasam** (related to {Brahma}, the Moon {of knowledge}), **nivartate** ({becomes ghost or spirit with a subtle body and} returns {to this very sorrowful world}), {he doesn't go to paradise while being alive}.

Shuklkrishne gati hyete jagatah shaashvate mate.

Ekayaa yaatyanaavrittimanayaaavartate punah. (Ch.8, shloka 26)

Shuklkrishne gati hi ete jagatah shaashvate mate. Ekayaa yaatyanaavrittimanayaaavartate punah.

Shuklkrishne (bright (*shukla*) and dark (*krishna*)), **ete** (these two) **gati** (ways) **jagatah** (of {the entire} world) **hi** (are certainly) **mate** (considered) **shaashvate** (eternal). {In between them}, **ekayaa** (through the first one, the bright way of the path of knowledge) **anaavrittim** ([you] don't return {to this sorrowful world}), {however} **avartate** ([you] return {to the sorrowful world}) **punah** (again) **anyayaa** (through the second, {the dark} way {of dim knowledge}).

Naite sriti paartha jaananyogi muhyati kashcana.

Tasmaatsarveshu kaaleshu yogayukto bhavaarjuna. (Ch.8, shloka 27)

Na ete sriti paartha jaanan yogi muhyati kashcana. Tasmaatsarveshu kaaleshu yogayuktah bhava arjuna.

Paartha (O king of the Earth)! **Kashcana** (any) **yogi** {knowledgeable} (*yogi*) **janaan** (who knows) **ete** (these two) **sriti** (ways), **na muhyati** (doesn't attain darkness of attachment). **Tasmaat** (that is why) **Arjuna** (O the one who earns real fortune)! **Sarveshu kaaleshu** (always) **bhava** (remain) **yogayuktah** (absorbed in yoga).

⁹ *Uttaraayana*: the sun's progress to the north of the equator

¹⁰ Dissolution of the world

¹¹ *Dakshinaayana*: the sun's progress to the south of the equator

***Vedeshu yagyeshu tapahsu caiva daaneshu yatpunyaphalam pradishtam.
Atyeti tatsarvamidam viditvaa yogi param sthaanamupaiti caadyam. (Ch.8, shloka 28)***

Vedeshu yagyeshu tapahsu ca eva daaneshu yat punyaphalam pradishtam.

Atyeti tat sarvam idam viditvaa yogi param sthaanam upaiti ca aadyam.

Viditvaa (after knowing) ***idam*** (this {knowledge of the Gita}), ***yogi*** (a *yogi*) ***atyeti*** (will go beyond) ***tat sarvam*** (all these) ***punyaphalam*** (fruits of noble deeds) ***yat pradishtam*** (that have been mentioned) ***daaneshu*** (in {the worldly} donations), ***tapahsu*** (in {the physical} *tapasyaa*¹²), ***yagyeshu*** (in {the material} *yagyas*) ***ca*** (and) ***vedeshu*** (in the Vedas), ***eva*** (too), ***ca*** (and) ***upaiti*** ({he} will attain) ***aadyam*** (the ancient) ***param sthaanam*** (supreme position {in the form of Vishnu}).

¹² Intense meditation