

CHAPTER - 8
ATTAINING THE SUPREME

BHAGAVAD-GITA 8.1

arjuna uvāca
kiṁ tad brahma kim adhyātmaṁ
kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktam
adhidaivaṁ kim ucyate

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.

BHAGAVAD-GITA 8.2

adhiyajñāḥ kathaṁ ko 'tra
dehe 'smin madhusūdana
prayāṇa-kāle ca kathaṁ
jñeyo 'si niyatātmabhiḥ

TRANSLATION

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

BHAGAVAD-GITA 8.3

śrī-bhagavān uvāca
akṣaraṁ brahma paramaṁ
svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo
visargaḥ karma-saṁjñitaḥ

TRANSLATION

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

BHAGAVAD-GITA 8.4

adhibhūtaṁ kṣaro bhāvaḥ
puruṣaś cādhidaivatam
adhiyajño 'ham evātra
dehe deha-bhṛtām vara

TRANSLATION

O best of the embodied beings, the physical nature, which is constantly changing, is called adhibhūta [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 adhiyajña [the Lord of sacrifice].

BHAGAVAD-GITA 8.5

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

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.

BHAGAVAD-GITA 8.6

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

TRANSLATION

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

BHAGAVAD-GITA 8.7

tasmāt sarveṣu kāleṣu
mām anusmara yudhya ca
mayy arpita-mano-buddhir
mām evaiṣyasy asaṁśayaḥ

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.

BHAGAVAD-GITA 8.8

abhyāsa-yoga-yuktena
cetasā nānya-gāminā
paramaṁ puruṣaṁ divyaṁ
yāti pārthānucintayan

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 Pārtha, is sure to reach Me.

BHAGAVAD-GITA 8.9

kaviṁ purāṇam anuśāsītāram
aṇor aṇīyāmsam anusmared yaḥ
sarvasya dhātāram acintya-rūpam
āditya-varṇaṁ tamaśaḥ parastāt

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.

BHAGAVAD-GITA 8.10

prayāṇa-kāle manasācalena
bhaktyā yukto yoga-balena caiva
bhruvor madhye prāṇam āveśya samyak
sa taṁ paraṁ puruṣaṁ upaiti divyaṁ

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.

BHAGAVAD-GITA 8.11

yad akṣaram veda-vido vadanti
viśanti yad yatayo vīta-rāgāḥ
yad icchanto brahmacaryam caranti
tat te padam saṅgrahaṇa pravakṣye

TRANSLATION

Persons who are learned in the Vedas, who utter omkāra 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.

BHAGAVAD-GITA 8.12

sarva-dvārāṇi samyamya
mano hṛdi nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam
āsthito yoga-dhāraṇām

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.

BHAGAVAD-GITA 8.13

om̐ ity ekākṣaram brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan deham
sa yāti paramām gatim

TRANSLATION

After being situated in this yoga practice and vibrating the sacred syllable om̐, 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.

BHAGAVAD-GITA 8.14

ananya-cetāḥ satatam
yo mām smarati nityaśaḥ
tasyāham sulabhaḥ pārtha
nitya-yuktasya yoginaḥ

TRANSLATION

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

BHAGAVAD-GITA 8.15

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
samsiddhim paramām gatāḥ

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.

BHAGAVAD-GITA 8.16

ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

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 Kuntī, never takes birth again.

BHAGAVAD-GITA 8.17

sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntām
te 'ho-rātra-vido janāḥ

TRANSLATION

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

BHAGAVAD-GITA 8.18

avyaktād vyaktayaḥ sarvāḥ
prabhavanty ahar-āgame
rātry-āgame pralīyante
tatraivāvyakta-samjñake

TRANSLATION

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

BHAGAVAD-GITA 8.19

bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame

TRANSLATION

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

BHAGAVAD-GITA 8.20

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

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.

BHAGAVAD-GITA 8.21

avyakto 'kṣara ity uktas
tam āhuḥ paramām gatim
yaṁ prāpya na nivartante
tad dhāma paramaṁ mama

TRANSLATION

That which the Vedāntists 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.

BHAGAVAD-GITA 8.22

puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyāntaḥ-sthāni bhūtāni
yena sarvam idaṁ tatam

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.

BHAGAVAD-GITA 8.23

yatra kāle tv anāvṛttim
āvṛttim caiva yoginaḥ
prayātā yānti taṁ kālāṁ
vakṣyāmi bharatarṣabha

TRANSLATION

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

BHAGAVAD-GITA 8.24

agnir jyotir ahaḥ śuklaḥ
ṣaṅ-māsā uttarāyaṇam
tatra prayātā gacchanti
brahma brahma-vido janāḥ

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.

BHAGAVAD-GITA 8.25

dhūmo rātris tathā kṛṣṇaḥ
ṣaṇ-māsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir
yogī prāpya nivartate

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.

BHAGAVAD-GITA 8.26

śukla-kṛṣṇe gatī hy ete
jagataḥ śāśvate mate
ekayā yāty anāvṛttim
anyayāvartate punaḥ

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.

BHAGAVAD-GITA 8.27

naite sṛtī pārtha jānan
yogī muhyati kaścana
tasmāt sarveṣu kāleṣu
yoga-yukto bhavārjuna

TRANSLATION

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

BHAGAVAD-GITA 8.28

vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇya-phalaṁ pradiṣṭam
atyeti tat sarvam idaṁ viditvā
yogī paraṁ sthānam upaiti cādyam

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.

Bhagavad-Gita