

॥ Shri Hari ॥

Eighth Chapter

INTRODUCTION

Lord Kṛṣṇa, at the end of the seventh chapter, while describing Him in entirety used the six words Brahma, Adhyātma, Karma, Adhibhūta, Adhidaiva and Adhiyajña, and explained that Yogīs who know Him, in entirety attain Him. For, getting clarification of these six words, Arjuna at the beginning of the eighth chapter, puts seven questions, to Him.

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

arjuna uvāca

kiṁ tadbrahma kimadhyātmaṁ kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktamadhidaivaṁ kimucyate
adhiyajñaḥ kathaṁ ko'tra dehe'sminmadhusūdana
prayāṇakāle ca kathaṁ jñeyo'si niyatātmabhiḥ

Arjuna said:

What is that Brahma? What is Adhyātma? What is Karma (Action)? O Best among men! What is said to be Adhibhūta and what is called Adhidaiva? Who and how is Adhiyajña, here in this body, O Kṛṣṇa? And how can You be realized, at the time of death, by persons of steadfast mind? 1-2

Comment:—

'Puruṣottama kiṁ tadbrahma'—O Best among men! What do You mean, by the term 'Brahma'?

'Kimadhyātmam'—What is meant, by 'Adhyātma'?

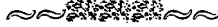
'Kiṁ karma'—What do You mean, by 'Karma'?

'Adhibhūtaṁ ca kiṁ proktam'—What does the term, 'Adhibhūta' mean?

'Adhidaivam kimucyate'—What is 'Adhidaiva'?

'Adhiyajñaḥ katham ko'tra dehe'smin'—What is 'Adhiyajña', and how is it in this body?

'Madhusūdana prayāṇakāle ca katham jñeyo'si niyatātmabhiḥ'—O Destroyer of the demon, named Madhu, how are You to be realized at the time of death, by those of steadfast mind i.e., by those, who having a disinclination for the world, worship You with exclusive devotion? Which of Your forms, do they know and how?



Link:—Lord Kṛṣṇa, in the next two verses answers the six questions, one by one.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

śrībhagavān uvāca

akṣaraṁ brahma paramaṁ svabhāvo'dhyātmamucyate
bhūtabhāvodbhavakaro visargaḥ karmasañjñitaḥ

The Blessed Lord said:

The Supreme Imperishable (Akṣara) is Brahma; one's own self (Jīvātmā) is called Adhyātma, the activity of the Lord which brings about the creation, is called, Karma (action). 3

Comment:—

'Akṣaraṁ brahma paramam'—The Supreme Imperishable is called 'Brahma'. Though in the Gītā, the term 'Brahma' has been used