

Swamy Desikan's  
**Tatparya Chandrika**  
(Gita Bhashyam – Chapter 8)



Annotated Commentary in English By  
Vidvan Sri A. Narasimhan Swamy

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Viswaroopam  
Art Work by Sau. R. Chitralkha

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**Srimad Ramanuja Gita Bhashyam – 8<sup>th</sup> Chapter**

**(Explanations from Tatparya Chandrika of Swamy Deshikan)**

**अथ अष्टमोऽध्यायः**

सप्तमे परस्य ब्रह्मणो वासुदेवस्य उपास्यत्वम्, निखिलचेतनाचेतनाचेतनवस्तुशेषित्वं, कारणत्वम्, आधारत्वं, सर्वशरीरतया सर्वप्रकारत्वेन सर्वशब्दवाच्यत्वं, सर्वनियन्तृत्वं, सर्वैश्च कल्याणगुणगणैः तस्य एव परतरत्वं, सत्त्वरजस्तमोमयैः देहेन्द्रियत्वेन भोग्यत्वेन च अवस्थितैः भावैः अनादिकालप्रवृत्तदुष्कृतप्रवाहहेतुकैः तस्य तिरोधानम्, अत्युत्कृष्टसुकृतहेतुकभगवत्प्रपत्त्या च तन्निवर्तनम्, सुकृततारतम्येन च प्रपत्तिवैशेष्याद् ऐश्वर्याक्षरयाथात्म्यभगवत्प्राप्त्यपेक्षया उपासकभेदम्, भगवन्तं प्रेप्सोः नित्ययुक्ततया एकभक्तितया च अत्यर्थपरमपुरुषप्रियत्वेन च श्रेष्ठ्यं दुर्लभत्वं च प्रतिपाद्य एषां त्रयाणां ज्ञातव्योपादेयभेदांश्च प्रास्तौषीत् । इदानीम् अष्टमे प्रस्तुतान् ज्ञातव्योपादेयभेदान् विविनक्ति –

In the Seventh Chapter, it was taught that Vaasudeva who is the Supreme Brahman is the object of meditation, HE is the master of all the sentient and non-sentient entities, HE is the sole cause of this Universe, HE is the support for everything, HE is denoted by all words due to the fact of having everything as HIS mode due to everything being HIS body, HE is the sole controller of everything and HE being most supreme due to being the abode of groups of entire set of auspicious qualities. And that such wonderful nature of Supreme Brahman is concealed by entities which exist in the form of objects of enjoyment and as body and senses having abundance of the three qualities of Satva, Rajas and Tamas as a result of the flood of bad deeds being done from beginningless time. Then the different types of devotees or seekers or उपासकs based on their goal of attainment such as wealth or the true nature of the Individual Self or Bhagavan HIMSELF which arises based on their relative degree of knowledge which again is due to the differences in the good deeds done by them. It was also taught that among these seekers, a Jnani seeks Bhagavan only and is a नित्ययुक्त - incessantly associated with the Parama Purusha and is devoted to Bhagavan only and no one else, and for these reasons such a Jnani is most dear to Bhagavan and so is most exalted and that such a Jnani is very very rare.

Then what are the things that these three categories of seekers need to know and put to practice was also indicated and the arising differences were also taught.

Now in this eight chapter the differences between what is to be known ज्ञातव्य and what is to be accepted for practice उपादेय are classified and explained.

The connection of this chapter with the previous one is highlighted here in this opening statement.

In the first sloka of seventh chapter मय्यासक्तमनाः पार्थ – the aspect of उपासना was commenced. So everything that is needed for achieving that is going to be told here.

सप्तमे परस्य ब्रह्मणो वासुदेवस्य उपास्यत्वम्, - This clearly established the object of meditation as Para Brahman. By this other arguments about the object of meditation, such as उपहित ब्रह्मवाद, व्योमातीतवाद and so on are refuted. The generic word ब्रह्म is told along with the specific name वासुदेव which eliminates other devatas. The word वासुदेव also indicates the specific manifestation of Bhagavan as son of Vasudeva.

निखिलचेतनाचेतनाचेतनवस्तुशेषित्वं, - This is the summary of two slokas starting with भूमिरापोऽनलोवायुः (7-4). By this it is confirmed that वासुदेव only is परब्रह्म and उपास्य. The word निखिल includes everything in causal state and state of effect and so shows वासुदेव is Lord of even चतुर्मुख ब्रह्म, रुद्र and other gods who are also created.

Now Swamy Deshikan shows where the characteristics of Paramatman told in the Bhashya of this sloka are found in this chapter.

कारणत्वम्, आधारत्वं, सर्वशरीरतया सर्वप्रकारत्वेन सर्वशब्दवाच्यत्वं, सर्वनियन्तृत्वं, सर्वैश्च कल्याणगुणगणैः तस्य एव परतरत्वं, - In the sloka एतद्योनीनि भूतानि (7-6) shows HIS कारणत्व. मयिसर्वमिदं प्रोतम् (7-7) shows HIS आधारत्व. Four slokas starting with रसोऽहमप्सु (7-8) establish HIS सर्वशब्दवाच्यत्व through सामानाधिकरण्य. मत्त एवेति तान् विद्धि (7-12) shows HIS सर्वनियन्तृत्व, मत्तः परतरं नान्यत् (7-7) and मामेभ्यः परमव्ययम् (7-13) show HIS परत्व.

The sloka त्रिभिः गुणमयैः भावैः (7-13) says that the body, senses etc are all composed on three qualities of satva, rajas and tamas. The prapatti told in मामेव ये प्रपद्यन्ते (7-14) is done by those who have done meritorious deeds is told in जनाः सुकृतिनः (7-16). The greatness of a Jnani is told in तेषां ज्ञानी नित्ययुक्तः (7-17).

The दुर्लभत्व is the summary of slokas starting with बहूनां जन्मनां अन्ते (7-19) and till सर्गे यान्ति परन्तप (7-27).

Thus the summary of seventh chapter is as told by Bhagavad Yamunacharya स्वयाथात्म्यं प्रकृत्यास्य तिरोधिः शरणागतिः । भक्तभेदः प्रबुद्धस्य श्रेष्ठ्यं सप्तम उच्यते ॥.

इदानीम् अष्टमे प्रस्तुतान् ज्ञातव्योपादेयभेदान् विविनक्ति –

Now the summary of eight chapter is indicated. Bhagavad Yamunacharya says in Gitartha Sangraha:

ऐश्वर्याक्षरयाथात्म्य-भगवच्चरणार्थिनाम् । वेद्योपादेयभावानाम् अष्टमे भेद उच्यते ॥ (गी.सं.12).

It was told that the three categories of seekers have to know Bhagavan in ways pertaining to their respective goal to be attained. ऐश्वर्यार्थि has to know Bhagavan in a particular way, कैवल्यार्थि has to know in a particular way and भगवदर्थि has to know in a particular way. Of these, Brahma, Adhyatma and Karma are to be known by a Jijnasu. Adhibhuta and adhidaiva has to be known by aishvaryarthi. Adhiyajna and antima smruti is needed for all. That was told as the subject matter of eighth chapter - what is to be known and what is to be rejected by all the categories of devotees - इदानीम् अष्टमे प्रस्तुतान् ज्ञातव्योपादेयभेदान् विविनक्ति –

They are going to be explained in detail now

Sloka 8.1, 8.2

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ 1 ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ 2 ॥

तत् ब्रह्म किम् Which is that Brahma you said? अध्यात्मं किम् Which is Adhyatma? पुरुषोत्तम कर्म किम् Which is called karma? अधिभूतं च किम् प्रोक्तम् What is told by the word Adhibhuta? अधिदैवं किम् उच्यते Which is addressed as adhidaiva? मधुसूदन Hey Madhusudana, अस्मिन् देहे अधियज्ञः कः Who is adhiyajna in this body? अत्र कथं In this context how is adhiyajna present? नियतात्मभिः By the devotees who have conquered their mind प्रयाणकाले च कथं ज्ञेयोऽसि how are known at the time of leaving the body.

जरामरणमोक्षाय भगवन्तम् आश्रित्य यतमानानां ज्ञातव्यतया उक्तं तद् ब्रह्म अध्यात्मं च कर्म च किम् इति वक्तव्यम् ।  
ऐश्वर्यार्थिनां ज्ञातव्यम् अधिभूतम् अधिदैवं च किं? त्रयाणां ज्ञातव्यः अधियज्ञशब्दनिर्दिष्टश्च कः? तस्य च अधियज्ञभावः  
कथं? प्रयाणकाले च एभिः त्रिभिः नियतात्मभिः कथं ज्ञेयः असि?

**You have to tell me about that Brahma, adhyaatma and karma which are to be known by those who want to get released from old age, death etc. by taking refuge in Bhagavan. What is adhibhuta and adhidaiva which are to be known by ऐश्वर्यार्थिंस – seekers after wealth. Who is told by the word अधियज्ञ which is to be known by all the three categories of aspirants. How does he get अधियज्ञभाव? How are you to be known at the time of leaving the body by the three categories of अधिकारिंस who have conquered their mind?**

जरामरणमोक्षाय भगवन्तम् आश्रित्य यतमानानां ज्ञातव्यतया उक्तं तद् ब्रह्म अध्यात्मं च कर्म च किम् इति वक्तव्यम् ।  
ऐश्वर्यार्थिनां ज्ञातव्यम् अधिभूतम् अधिदैवं च किं? त्रयाणां ज्ञातव्यः अधियज्ञशब्दनिर्दिष्टश्च कः? तस्य च अधियज्ञभावः  
कथं? प्रयाणकाले च एभिः त्रिभिः नियतात्मभिः कथं ज्ञेयः असि?

Arjuna asks Krishna all these questions in order to understand about the nature of the Individual Self and the practices to be adopted by the three categories of aspirants. The three types of aspirants are as told in आर्तो जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ (7-19). Here an enquiry is made about the various aspects that those अधिकारिंस are supposed to know. Of these, the first half of first



sloka किं तद्ब्रह्म किमध्यात्मं किं कर्म – applies to a जिज्ञासु. The second half of first sloka, अधिभूतं च किं प्रोक्तं अधिदैवं किमुच्यते – applies to an ऐश्वर्यार्थि. The second sloka अधियज्ञः कथं कोऽत्र देहेऽस्मिन् - applies equally to all three aspirants.

What is told as नियतात्मभिः is also applicable to all three aspirants.

### Sloka 8.3

#### श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ 3 ॥

अक्षरं The immutable परमं pure individual Self who is the paraa prakruti ब्रह्म is known by the word brahma. स्वभावः Prakruti अध्यात्मम् उच्यते is told as adhyaatma. भूतभावोद्भवकरो विसर्गः The release which creates beings such as humans and others कर्मसंज्ञितः is indicated by the term karma.

तद् ब्रह्म इति निर्दिष्टं परमम् अक्षरं न क्षरति इति अक्षरं, क्षेत्रज्ञ समष्टिरूपम् | तथा च श्रुतिः 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते' (सु. 2) इत्यादिका । परमम् अक्षरं प्रकृति-विनिर्मुक्तात्मस्वरूपम् । स्वभावः अध्यात्मम् उच्यते स्वभावः प्रकृतिः | अनात्मभूतम् आत्मनि संबद्ध्यमानं भूतसूक्ष्मतद्वासनादिकं पञ्चाग्निविद्यायां ज्ञातव्यतया उदितम् | तदुभयं प्राप्यतया त्याज्यतया च मुमुक्षुभिः ज्ञातव्यम् । भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः - भूतभावः - मनुष्यादिभावः । तदुद्भवकरो यो विसर्गः, 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति श्रुतिसिद्धो योषित्संबन्धजः, स कर्मसंज्ञितः । तत् च अखिलं सानुबन्धम् उद्वेजनीयतया परिहरणीयतया च मुमुक्षुभिः ज्ञातव्यम् । परिहरणीयता च अनन्तरम् एव वक्ष्यते, 'यदिच्छन्तो ब्रह्मचर्यं चरन्ति' (8-11) इति ।

तद् ब्रह्म इति निर्दिष्टं परमम् अक्षरं न क्षरति इति अक्षरं, क्षेत्रज्ञ समष्टिरूपम् | तथा च श्रुतिः 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते' (सु. 2) इत्यादिका - What was told as तद् ब्रह्म – that Brahma is superior akshara. That which does not undergo any change, is imperishable is akshara. That is the collectivity of Individual selves. The pramana for that is in Subala Upanishat – avyakta unites with akshara, akshara unites with tamas and tamas stays united with Paramatman and so on.

परमम् अक्षरं प्रकृति-विनिर्मुक्तात्मस्वरूपम् । स्वभावः अध्यात्मम् उच्यते स्वभावः प्रकृतिः | अनात्मभूतम् आत्मनि संबद्ध्यमानं भूतसूक्ष्मतद्वासनादिकं पञ्चाग्निविद्यायां ज्ञातव्यतया उदितम् | तदुभयं प्राप्यतया त्याज्यतया च मुमुक्षुभिः ज्ञातव्यम् - परमम् अक्षरम् means the essential nature of Individual Self dissociated from prakruti.

स्वभाव is प्रकृति which is told as adhyaatma. This is taught as to be known in Panchagni Vidya and it is not the Self but gets associated with the sentient soul and it is nothing but the subtle सूक्ष्म पञ्चभूतs, वासना and others. Both these, the nature of the Individual Self (अक्षर) and non-sentient Prakruti (अध्यात्म), are to be known by a seeker after moksha as to be attained and to be renounced respectively.

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः - भूतभावः - मनुष्यादिभावः । तदुद्भवकरो यो विसर्गः, 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति श्रुतिसिद्धो योषित्संबन्धजः, स कर्मसंज्ञितः । तत् च अखिलं सानुबन्धम् उद्वेजनीयतया परिहरणीयतया च मुमुक्षुभिः ज्ञातव्यम् । परिहरणीयता च अनन्तरम् एव वक्ष्यते, 'यदिच्छन्तो ब्रह्मचर्यं चरन्ति' (8-11) इति -

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः - भूतभावः means being present as मनुष्य or human and others. The विसर्ग or release of रेतस् which causes creation of such beings and which is well established in shruti (Chandogya) as 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' - in the fifth oblation, अप् gets to be called पुरुष. That happens through union of man with woman and it is called कर्म. All these are to be known along with everything associated with it by a मुमुक्षु as to be rejected because it causes उद्वेग - anxiety or stress. This will be told later in this chapter as 'seeking which they practice Brahmacharya' (8-11).

तद् ब्रह्म इति निर्दिष्टं परमम् अक्षरं न क्षरति इति अक्षरं, क्षेत्रज्ञ समष्टिरूपम् । तथा च श्रुतिः 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते' (सु. 2) इत्यादिका - Because of similarity with Paramatman in some aspects, the Individual Self is addressed as Brahma here. The shruti pramana is shown for establishing the meaning of the word अक्षर as क्षेत्रज्ञसमष्टि - collectivity of selves. In the shruti pramana, the word लीयते means special type of union and not losing identity. The attribute परमम् in परमम् अक्षरम् means the essential nature of the Self dissociated from prakruti.

परमम् अक्षरं प्रकृति-विनिर्मुक्तात्मस्वरूपम् । स्वभावः अध्यात्मम् उच्यते स्वभावः प्रकृतिः । अनात्मभूतम् आत्मनि संबद्ध्यमानं भूतसूक्ष्मतद्वासनादिकं पञ्चाग्निविद्यायां ज्ञातव्यतया उदितम् । तदुभयं प्राप्यतया त्याज्यतया च मुमुक्षुभिः ज्ञातव्यम् - The word स्वभाव is given the meaning प्रकृति in the sense of being associated in a definite way - नियत सम्बन्ध. And that is being associated with the Self. By that only it is can be

known that it is not the Self. Due to the adjunct of the association with Prakruti, ignorance of the nature of karma, vaasana etc ensue.

A doubt may arise here – How can knowing the nature of the Self dissociated from prakruti be useful? Should a seeker not know the nature of the actual performer of the means who is in this state associated with prakruti? The answer is a Mumukshu should always know the ultimate state to be attained which is the Self dissociated from prakruti. Even the subtle elements – भूतसूक्ष्मs are to be known as per shruti pramana of Panchagni Vidya.

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः - भूतभावः - मनुष्यादिभावः । तदुद्भवकरो यो विसर्गः, 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति श्रुतिसिद्धो योषित्संबन्धजः, स कर्मसंज्ञितः - The word भूतभाव is commented as मनुष्यादिभाव – because here the fifth oblation is intended and so the word भूत here means योनिज भूतs specifically. Generally it can be आण्डज, स्वेदज, उद्भिज्ज and योनिज and of them योनिज is meant here so मनुष्यादि is the bhashya. It actually means association of body qualified by मनुष्यत्व etc. – मनुष्यत्वादि विशिष्ट शरीरयोग.

In Chandogya Upanishat 5<sup>th</sup> chapter – Shvetaketu and प्रवाहण जैबलि संवाद this comes. PravahaNa Jaibali asks shvetaketu (Uddalaka's son) 5 questions and the 5<sup>th</sup> is वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति? – DO you know how the waters oblated in the fifth oblation become signified by the word पुरुष? He says he does not know. He comes and tells his father that he was not taught this. Then Uddalaka tells him he also does not know and then Uddalaka goes to PravahaNa Jaibali and requests him to teach that vidya. Then he teaches him how the waters offered in the fifth oblation get signified by the word Purusha.

विसर्गः कर्म – The word कर्म is qualified by विसर्गः and so it is taken to mean that the karma is of the form of release of रेतस्.

तत् च अखिलं सानुबन्धम् उद्वेजनीयतया परिहरणीयतया च मुमुक्षुभिः ज्ञातव्यम् । परिहरणीयता च अनन्तरम् एव वक्ष्यते, 'यदिच्छन्तो ब्रह्मचर्यं चरन्ति' (8-11) इति - This karma is of several types being responsible for different classes of beings (जाति) such as humans, animals and so on. The causes of such births are the karmas of yore and the associated aspects (अनुबन्धs) are its fruits such as गर्भवास and others. All these are summarized in Bhashya as अखिलं सानुबन्धम्.

'Association with matter continues in all states and extremely difficult to get rid of. It leads to grief such as गर्भ, जन्म and so on. So one should develop dejection towards it. It is frightening to the Self' is told in Panchagni Vidya. It will be told later that one should endeavor to get rid of it.

#### Sloka 8.4

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ 4 ॥

देहभृतां वर Hey Superior among the embodied ones अधिभूतं what is addressed by the word adhibhuta क्षरो भावः is the special modification that exists in substances. अधिदैवतं च one who is known by the word adhidaivata पुरुषः is the Atman or Self who is different from the groups of enjoyables of the deities. अत्र Here अहमेव I am only अधियज्ञः addressed by the word adhiyajna due to being the object of worship of all yajnas.

ऐश्वर्यार्थिनां ज्ञातव्यतया निर्दिष्टम् अधिभूतं क्षरो भावः वियदादिभूतेषु वर्तमानः तत्परिणाम-विशेषः क्षरणस्वभावो विलक्षणः शब्दस्पर्शादिः साश्रयः, विलक्षणाः साश्रयाःशब्दस्पर्शरूपरसगन्धाः ऐश्वर्यार्थिभिः प्राप्याः तैः अनुसन्धेयाः । पुरुषश्च अधिदैवतम् - अधिदैवतशब्दनिर्दिष्टः पुरुषः । अधिदैवतं - देवतोपरि वर्तमानः इन्द्रजापतिप्रभृति-कृत्स्नदेवतोपरि वर्तमानः, इन्द्रजापतिप्रभृतीनां भोग्यजाताद् विलक्षणशब्दादेःभोक्ता पुरुषः । सा च भोक्तृत्वावस्था ऐश्वर्यार्थिभिः प्राप्यतया अनुसन्धेया । अधियज्ञः अहम् एव - अधियज्ञशब्दनिर्दिष्टः अहम् एव । अधियज्ञः - यज्ञैः आराध्यतया वर्तमानः । अत्र इन्द्रादौ मम देहभूते आत्मतया अवस्थितः अहम् एव यज्ञैः आराध्य इति महायज्ञादि नित्य-नैमित्तिकानुष्ठानवेलायां त्रयाणाम् अधिकारिणाम् अनुसन्धेयम् एतत् ।

ऐश्वर्यार्थिनां ज्ञातव्यतया निर्दिष्टम् अधिभूतं क्षरो भावः वियदादिभूतेषु वर्तमानः तत्परिणाम-विशेषः क्षरणस्वभावो विलक्षणः शब्दस्पर्शादिः साश्रयः, विलक्षणाः साश्रयाःशब्दस्पर्शरूपरसगन्धाः ऐश्वर्यार्थिभिः प्राप्याः तैः अनुसन्धेयाः - आधिभूत which was told as to be known by those seekers after wealth ऐश्वर्यार्थि's is that which undergoes modifications. They are the ones which have the nature of undergoing change which is the special characteristic present in ether and others which form the five elements. But the shabda, sparsha and others which are very different from those and the sense objects in which these shabda, sparsha etc reside are known by the term अधिभूत. Shabda, sparsha, roopa, rasa

and gandha which are very characteristic along with those in which they are dependent or residing are the ones to be attained by ऐश्वर्यार्थिs and they have to contemplate upon them.

पुरुषश्च अधिदैवतम् - अधिदैवतशब्दनिर्दिष्टः पुरुषः । अधिदैवतं - देवतोपरि वर्तमानः इन्द्रजापतिप्रभृति-कृत्स्नदेवतोपरि वर्तमानः, इन्द्रप्रजापतिप्रभृतीनां भोग्यजाताद् विलक्षणशब्दादेःभोक्ता पुरुषः । सा च भोक्तृत्वावस्था ऐश्वर्यार्थिभिः प्राप्यतया अनुसन्धेया – the one addressed by the word अधिदैवत is the पुरुष. अधिदैवतम् means one who is above what is related to the deities. He is above all deities such as Indra, Brahma and others. That means one who enjoys sense objects of shabda and others which are distinct compared to even the objects of experience enjoyed by deities such as Indra, Brahma and others. Such state of enjoyment is to be contemplated as to be attained by the ऐश्वर्यार्थिs.

अधियज्ञः अहम् एव - अधियज्ञशब्दनिर्दिष्टः अहम् एव । अधियज्ञः - यज्ञैः आराध्यतया वर्तमानः । अत्र इन्द्रादौ मम देहभूते आत्मतया अवस्थितः अहम् एव यज्ञैः आराध्य इति महायज्ञादि नित्य-नैमित्तिकानुष्ठानवेलायां त्रयाणाम् अधिकारिणाम् अनुसन्धेयम् एतत् – The one addressed by the word अधियज्ञ is I only. अधियज्ञः means one who is the object of worship in the Yajnas. All three categories of seekers have to contemplate during the performance of daily and occasional duties such as महायज्ञs that I who is present as the Self in Indra and other deities who are my body is the one who is worshipped by all Yajnas.

ऐश्वर्यार्थिनां ज्ञातव्यतया निर्दिष्टम् अधिभूतं क्षरो भावः वियदादिभूतेषु वर्तमानः तत्परिणाम-विशेषः क्षरणस्वभावो विलक्षणः शब्दस्पर्शादिः साश्रयः, - Here अधिभूत does not mean a being but the five elements such as ether and others (आकाशादि पञ्चभूतs). The word क्षरः is commented as क्षरणस्वभाव which means that which is impermanent. This word क्षर here denotes shabda, sparsha and such states and also the substances such as आकाश etc which have them. The singular number क्षरोभावः is in the sense of class (जाति). That is everything belonging to that class.

विलक्षणाः साश्रयाःशब्दस्पर्शरूपरसगन्धाः ऐश्वर्यार्थिभिः प्राप्याः तैः अनुसन्धेयाः – The objects of enjoyment of ऐश्वर्यार्थि are very different and distinct compared to those of even Indra, Brahma and others. They have such distinct characteristics because they are bestowed upon by Parama Purusha's सङ्कल्पविशेष - special willing as HE is pleased with the Bhaktiyoga.

पुरुषश्च अधिदैवतम् - अधिदैवतशब्दनिर्दिष्टः पुरुषः । अधिदैवतं - देवतोपरि वर्तमानः इन्द्रजापतिप्रभृति-कृत्स्नदेवतोपरि वर्तमानः, इन्द्रप्रजापतिप्रभृतीनां भोग्यजाताद् विलक्षणशब्दादेःभोक्ता पुरुषः – An ऐश्वर्यार्थि has to know अधिदैवत

also just like अधिभूत. The word दैवत in mula includes everyone other than सर्वेश्वर. Also उपरि in देवतोपरिवर्तमानः means 'above' and indicates not only that they will be in worlds above those of Gods but their enjoyments will also be superior.

सा च भोक्तृत्वावस्था ऐश्वर्यार्थिभिः प्राप्यतया अनुसन्धेया - The word पुरुष is not about some other purusha and it is not needed to do परिशुद्ध स्वरूपानुसन्धान also here. That is why Bhashya explains it as सा च भोक्तृत्वावस्था as it is भावप्रधान.

अधियज्ञः अहम् एव - अधियज्ञशब्दनिर्दिष्टः अहम् एव । अधियज्ञः - यज्ञैः आराध्यतया वर्तमानः – The questions raised were अधियज्ञः कथं कोऽत्र – the answer to अधियज्ञः कः is अहमेव. Answer to कथम् is explained as यज्ञैः आराध्यतया वर्तमानः. यज्ञे सम्बध्यमानः अधियज्ञः. And that सम्बन्ध for सर्वेश्वर is being the object of worship आराध्य.

अत्र इन्द्रादौ मम देहभूते आत्मतया अवस्थितः अहम् एव यज्ञैः आराध्य इति महायज्ञादि नित्य-नैमित्तिकानुष्ठानवेलायां त्रयाणाम् अधिकारिणाम् अनुसन्धेयम् एतत् ।

अत्र देहे in the sloka is explained as अत्र इन्द्रादौ मम देहभूते. Because Krishna is telling देहे it means ईश्वर देहे as it is about HIS body.

अहमेव यज्ञैः आराध्यः - IF a doubt is raised that why can't it be deities such as Indra and others as per the root यज देवपूजायाम्? Answer is that Lord Krishna has already told earlier that यो यो यां यां तनुं भक्तः - because Indra and other deities are all body to Paramatman, worshipping them would mean worshipping Bhagavan only. The word देहभूते in Bhashya has special significance. One may get a body made of matter due to Karma but here it is not like that which comes only when karma is present. All the sentient and non-sentient entities are body to Bhagavan being supported, controlled and subservient to HIM. So this शरीर-शरीरि भाव is स्वरूपप्रयुक्त – by very nature. All these are indicated by the usage देहभूते. Shruti pramana also says विष्णुः सर्वा देवताः (ऐ. ब्रा.). And the अवधारण अहम् एव eliminates केवल इन्द्रादि devatas.

This अधियज्ञ विज्ञान – विशेष ज्ञान – is not just aiding the अनुष्ठान but it is very much present in practice. It is not that it is applicable to only seekers of wealth. This has to be contemplated upon by all three अधिकारि's during the mandatory daily and occasional duties such as पञ्चमहायज्ञः and others. That is told clearly in Bhashya as त्रयाणाम् अधिकारिणाम् अनुसन्धेयम्. If the नित्यनैमित्तिक

कर्मs are not performed it would lead to प्रत्यवाय facing punishment and it has to be done by all three अधिकारिs is made clear.

### Sloka 8.5

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ 5 ॥

अन्तकाले च At the time of death मामेव स्मरन् thinking of ME only कलेवरं मुक्त्वा यः प्रयाति one who goes leaving the body सः such a one मद्भावं याति attains the nature similar to MINE. अत्र संशयः नास्ति In this aspect, there is no doubt.

इदमपि त्रयाणां साधारणम् । अन्तकाले च माम् एव स्मरन् कलेवरं त्यक्त्वा यः प्रयाति स मद्भावं याति - मम यो भावः - स्वभावः तं याति, तदानीं यथा माम् अनुसन्धत्ते तथाविधाकारो भवति इत्यर्थः । यथा आदिभरतादयः तदानीं स्मर्यमाण-मृग-सजातीयाकाराः संभूताः ।

This is also common to all the three categories of seekers or अधिकारिs. One who leaves the body thinking of ME only at the time of death attains the nature similar to MINE. Whatever is my nature or स्वभाव he attains that. That whichever form of MINE he contemplates on at the time of leaving the body, he will attain a status of that form only. This is like आदिभरत and others. आदिभरत was thinking of the deer at the time of leaving the body and he attained the form similar to a deer. Similarly it is to be understood here also.

इदमपि त्रयाणां साधारणम् - This is the brief answer to the question प्रयाणकाले च कथं ज्ञेयोऽसि? (8-2). So this is not just for a Jnanai but applicable equally to all the three categories of seekers. Four types of devotees were told आर्त, अर्थार्थि, जिज्ञासु and ज्ञानि and they were grouped into three categories – ऐश्वर्यार्थि, कैवल्यार्थि and भगवदर्थि. They all have to contemplate on different aspects and even at the time of death think of different aspects according to whatever they want to attain.

अन्तकाले च माम् एव स्मरन् कलेवरं त्यक्त्वा यः प्रयाति स मद्भावं याति - मम यो भावः - स्वभावः तं याति, तदानीं यथा माम् अनुसन्धत्ते तथाविधाकारो भवति इत्यर्थः – The word मद्भावम् does not mean तादात्म्य which is opposed to several shruti pramanas. In order to make it clear Bhashya is मम यो भावः स्वभावः तम् for मद्भावम्.

Some doubts may arise here: If such a seeker attains similar nature as ईश्वर, will there be several ईश्वरसः? And if all three seekers attain the Paramatman of the nature of अष्टगुणसः then there will be no difference in three categories of seekers. These are cleared in bhashya as तदानीं यथा माम् अनुसन्धत्ते तथाविधाकारो भवति. The attainment is similar to the form of contemplation. Attainment of similarity is possible only when there exists some difference in the attributes of two substances which differentiates them.

यथा आदिभरतादयः तदानीं स्मर्यमाण-मृग-सजातीयाकाराः संभूताः – The example of आदिभरत is given to eliminate any doubt about तादात्म्य. Aadibharata was thinking of the deer at the time of death and he did not attain तादात्म्य with the deer but was born again with a body similar to that of a deer (मृग-सजातीय-आकार).

### Sloka 8.6

स्मर्तुः स्वविषयसजातीयाकारतापादनम् अन्त्यप्रत्ययस्य स्वभाव इति सुस्पष्टम् आह –

The nature of the knowledge which exists at the last moment is that it leads to a form which is of the same class as that of the object of his contemplation (स्वविषयसजातीयाकार). This is being told clearly now.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावं भावितः ॥ 6 ॥

कौन्तेय Hey Arjuna, अन्ते at the time of death यं यं भावं वापि स्मरन् remembering whichever thought कलेवरं त्यजति one leaves the body सदा तद्भावं भावितः being one who had thought about the same all the time तं तमेव एति he attains a form similar to that only.



अन्ते अन्तकाले यं यं वा अपि भावं स्मरन् कलेवरं त्यजति तं तं भावम् एव मरणानन्तरम् एति । अन्त्यप्रत्ययश्च पूर्वभावितविषय एव जायते ।

**अन्ते means at the time of death whichever one thinks of and leaves the body, he attain a form according to that only after death. The thoughts which come at the time of death are about the very objects which were thought about earlier.**

अन्ते अन्तकाले यं यं वा अपि भावं स्मरन् कलेवरं त्यजति तं तं भावम् एव मरणानन्तरम् एति । अन्त्यप्रत्ययश्च पूर्वभावितविषय एव जायते ।

It is not that the nature of final thought is such with respect to Bhagavan. It is the nature of final thought common to everything (सर्वसाधारणस्वभाव of अन्तिमस्मृति).

The word अन्ते in mula means the same as what was told in previous sloka as अन्तकाले. The power of the final thought is reminded here.

वा अपि – This shows there is no definite rule that one will think about a particular aspect only. Anything whether good or bad can become the object of thought.

तं तमेव – The repetition तं तम् indicates that one attains the respective भावs without mixup. The avadharana एव shows it cannot be eliminated even by powerful meritorious deeds done earlier.

The word भाव here means स्वभाव. It is also made clear that it is not in some other birth getting associated with that particular class but after death.

सदा तद्भावभावितः - This explains the cause of अन्तिमस्मृति. It means तद्भावना वासितः - तस्मिन् भावो भावितो येन इति वा तद्भावभावितः.

This shows the importance of अन्तिमस्मृति and Bhashyakarar was very concerned about all chetanas how they will get the right kind of smruti in the end and how will they uplift themselves and then found varaha charama sloka where Bhagavan says अहं स्मरामि मद्भक्तम् – a prapanna need not worry as Bhagavan himself will remember such a one and take him to uttama gati.

## Sloka 8.7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्माभिवैष्यस्यसंशयः ॥ 7 ॥

तस्मात् For that reason सर्वेषुकालेषु माम् अनुस्मर keeping remembering ME again and again all the time युध्य च and engage in war also. मय्यर्पित मनोबुद्धिः Having surrendered your mind and buddhi unto ME मामेव एष्यसि You will attain ME only. असंशयः There is no doubt in this aspect.

यस्मात् पूर्वकालाभ्यस्तविषये एव अन्त्यप्रत्ययो जायते -तस्मात् सर्वेषु कालेषु आप्रयाणाद् अहरहः माम् अनुस्मर ।  
अहरहः अनुस्मृतिकरं युद्धादिकं वर्णाश्रिमानुबन्धि श्रुतिस्मृतिचोदितं नित्यनैमित्तिकं च कर्म कुरु । एवमुपायेन मय्यर्पित मनोबुद्धिः अन्तकाले च माम् एव स्मरन् यथाभिलषितप्रकारं मां प्राप्स्यसि; न अत्र संशयः ।

यस्मात् पूर्वकालाभ्यस्तविषये एव अन्त्यप्रत्ययो जायते -तस्मात् सर्वेषु कालेषु आप्रयाणाद् अहरहः माम् अनुस्मर -  
Because of what reason the knowledge at the time of death is only in the aspect of whatever was continuously practiced in the period before death, for that reason only you remember ME repeatedly all the time every single day till death.

अहरहः अनुस्मृतिकरं युद्धादिकं वर्णाश्रिमानुबन्धि श्रुतिस्मृतिचोदितं नित्यनैमित्तिकं च कर्म कुरु - Also perform the mandatory daily and occasional duties ordained by shruti and smruti in accordance to one's station in life (वर्णाश्रम) such as waging war etc. which help one in thinking about ME again and again (अनुस्मृतिकर), every day.

एवमुपायेन मय्यर्पित मनोबुद्धिः अन्तकाले च माम् एव स्मरन् यथाभिलषितप्रकारं मां प्राप्स्यसि; न अत्र संशयः – Thus by means of having fixed your mind and intellect in ME and thinking about ME only at the time of death also you will attain whatever you desire in the way desired. In this aspect, there is no doubt.

The fruits obtained are controlled by the thoughts at the time of death. The final thoughts are controlled by whatever was contemplated upon repeatedly while living. So you should also practice such contemplation and perform whatever is required to be done which aids such contemplation. These are taught in this sloka.

यस्मात् पूर्वकालाभ्यस्तविषये एव अन्त्यप्रत्ययो जायते -तस्मात् सर्वेषु कालेषु आप्रयाणाद् अहरहः माम् अनुस्मर – The aspect of necessity of such continuous remembrance during the entire life is well established in

shruti, sutra and other testimonies. In Chandogya it is said, स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकमभसम्पद्यते' (छा. 8-15-1), in Prashna Upanishat, प्रायणान्तम् ओङ्कारमभिध्यायीत (प्र. 5-1) etc. The brahma sutra, आप्रयाणात् तत्रापि हि दृष्टम् (ब्र.सू.4-1-12) also says this aspect. The word अहरहः indicates that it is do be done every single day during a particular time when सत्वगुण is more and not once in a week or fortnight or month etc.

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नारायणेति नामास्ति वागस्ति वशवर्तिनि तथापि नरके वासः किमाश्चर्यमितः परम्?

तं पृच्छत स जगामा स वेद (ऋ).

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अहरहः अनुस्मृतिकरं युद्धादिकं वर्णाश्रमानुबन्धि श्रुतिस्मृतिचोदितं नित्यनैमित्तिकं च कर्म कुरु – The word युध्य is according to context here where Krishna is teaching Arjuna. But it actually means whatever वर्णाश्रमधर्मs are applicable to one. They are ordained duties and have to be done. By telling that it is नित्यनैमित्तिक कर्म, all karmas done for some benefit (फलाभिसन्धिपूर्वक कर्म)is excluded.

एवमुपायेन – Thus by means of karma and such things or by repeated contemplation made possible by performance of such karmas.

मय्यर्पित मनोबुद्धिः – Here two aspects are indicated – अर्पण of मनस् and बुद्धि. अर्पण of the mind is repeated contemplation only. अर्पण of बुद्धि or intellect is having firm determination that it leads to the desired benefit.

अन्तकाले च माम् एव स्मरन् यथाभिलषितप्रकारं मां प्राप्स्यसि; – This is common to all the three categories of seekers.

न अत्र संशयः – The fact that it would yield the benefit is without any doubt. This aspect of having firm belief or faith is extremely important. Only when one has such firm belief and performs the required means, one gains the benefits. One who doubts will perish only was told earlier also as संशयात्मा विनश्यति. Shruti also says एतमितः प्रेत्य अभिसम्भवितास्मीति यस्य स्यात् अद्धा, न विचिकित्सा अस्ति (छा. 3-14-4) in Shandilya vidya. having left this body I am going to attain communion with

Bhagavan and in this aspect one should have अद्धा – विश्वास faith and there should be no विचिकित्सा – संशय - no doubt about this aspect that he will attain Brahman and such a one will get all good. It is also said निस्संशयेष सर्वेष नित्यं वसति वै हरिः. This is taught directly by none other than Bhagavan here.

### Sloka 8.8

एवं सामान्येन स्वप्राप्यावासिः अन्तिमप्रत्ययाधीना इति उक्त्वा तदर्थं त्रयाणाम् उपासनप्रकारभेदं वक्तुम् उपक्रमते । तत्र ऐश्वर्यार्थिनाम् उपासनप्रकारं यथोपासनम् अन्तिमप्रत्ययप्रकारं च आह –

Thus having generally taught that one's attainment is in accordance with their अन्तिम स्मृति, the differences in the उपासनाप्रकार that is to be adopted by the three categories of seekers and the mode of their contemplation at the time of death in order to attain their respective desired goals is told now.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ 8 ॥

पार्थ Hey Arjuna, अभ्यास योग युक्तेन with the aspects of dhyana and upasane नान्यगामिना चेतसा with the mind which does not think of anything else परमं पुरुषं दिव्यम् अनु चिन्तयन् thinking of the divine parama purusha at the last moment याति he attains ME.

अहरहः अभ्यासयोगाभ्यां युक्ततया नान्यगामिना चेतसा अन्तकाले परमं पुरुषं दिव्यं मां वक्ष्यमाणप्रकारं चिन्तयन् माम् एव याति आदिभरतमृगत्वप्राप्तिवत् ऐश्वर्यविशिष्टतया मत्समानाकारो भवति । अभ्यासः - नित्यनैमित्तिकाविरुद्धेषु सर्वेषु कालेषु मनसा उपास्यसंशीलनम् । योगः तु अहरहःयोगकाले अनुष्ठीयमानं यथोक्तलक्षणम् उपासनम् ।

Having integrated the mind with अभ्यास and योग every single day, not allowing it to wander anywhere else, contemplating on ME only who is the Parama Purusha full of effulgence as taught in the next two slokas, one attains ME only. That means just like आदिभरत he attains a form similar to MINE by virtue of contemplating on ME as qualified by wealth. अभ्यासः - means contemplating on the object of meditation again and again repeatedly during all the time which is not opposed to the time meant for performance of ordained daily and occasional rites. योग is

**the उपासना as taught which is to be performed at the specified time set aside for it called योगकाल, every single day.**

अहरहः अभ्यासयोगाभ्यां युक्ततया – The sloka has अभ्यासयोगयुक्तेन and इत is not to be taken that अभ्यास itself is योग. Here both अभ्यास and योग are important and hence we should consider द्वन्द्वसमास. So bhashya is अभ्यासयोगाभ्याम् युक्ततया.

नान्यगामिना चेतसा – The meaning of नान्यगामिना is अनन्यगामिना – a mind which is not of a nature of wandering in other sense objects.

अन्तकाले – The meaning of अनुचिन्तयन् in mula sloka is very significant. Because there is already mention of अभ्यासयोग which talks of contemplation all the time prior to leaving the body, this अनुचिन्तयन् is about remembrance at the time of death. That is why Bhashya is अन्तकाले.

परमं पुरुषं दिव्यं – The पुरुष is the object of चिन्तन or contemplation and ध्यान or meditation. As it is qualified by परमं shabda it is Bhagavan only. So bhashya is माम्.

मां वक्ष्यमाणप्रकारं – The meaning of दिव्यम् is taken as सूर्यमण्डलेस्थितम् by other commentators. But that would contradict what is told in the next sloka as आदित्यवर्णं तमसः परस्तात् – one who is of the hue of Sun and is beyond prakruti mandala. So bhashya is वक्ष्यमाणप्रकारम्.

चिन्तयन् माम् एव याति आदिभरतमृगत्वप्राप्तिवत् ऐश्वर्यविशिष्टतया मत्समानाकारो भवति – There can be a doubt here. This is meant for an ऐश्वर्यार्थि and he is seeking wealth through the grace of Bhagavan and does not seek to attain Bhagavan HIMSELF. So how can it is be said as परमं पुरुषं दिव्यम्? is the doubt. So that is explained as आदिभरतमृगत्वप्राप्तिवत्. So it means when a seeker after wealth contemplates on Bhagavan of the form as qualified by ऐश्वर्य, he attains the wealth equal to that of Bhagavn. That is told as परमपुरुषप्राप्ति which actually means तत्साम्यापत्ति as that is तत्प्राप्ति. This has been told clearly earlier as यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् । तं तमेवैति.

अभ्यासः - नित्यनैमित्तिकाविरुद्धेषु सर्वेषु कालेषु मनसा उपास्यसंशीलनम् – Meaning of अभ्यासः is as told by वाक्यकार – टड्काचार्य – who wrote a commentary called वाक्य for Chandogya Upanishat and is refered by Bhashyakarar. He says आरम्भणसंशीलनं पुनः पुनरभ्यासः. आरम्भण means आलम्भन – which is told here as उपास्य - thinking of the object of meditation again and again. Here पुनः पुनः

indicates there can be some gap in between and that is explained as नित्यनैमित्तिकाविरुद्धेषु. The gap is while performing nitya and naimittika karmas at the prescribed timings.

योगः तु अहरहःयोगकाले अनुष्ठीयमानं यथोक्तलक्षणम् उपासनम् – The word योग here is about अङ्गि and so explained as यथोक्तलक्षणम् उपासनम् and that means अत्यर्थप्रिय-विशदतम-प्रत्यक्षतापन्न – a vivid perception of the most dear form of Bhagavan.

### Sloka 8.9, 8.10

कविं पुराणमनुशासितारम् अणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपम् आदित्यवर्णं तमसः परस्तात् ॥ 9 ॥

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ 10 ॥

प्रयाणकाले At the time of death भक्त्यायुक्तः being full of devotion योगबलेन चैव also being endowed with the power of Yoga भ्रुवोर्मध्ये प्राणमावेश्य fixing the prana firmly between the eyebrows अचलेन मनसा with steady unwavering mind, कविं sarvajna or omniscient पुराणम् puraatana - very old अनुशासितारम् one who controls everything अणोरणीयांसं who is more subtle than the Jivatman who is atomic सर्वस्य धातारम् onw who is the creator of everything अचिन्त्यरूपम् having a form which is beyond thought आदित्यवर्णं who is of the colour of Aditya तमसः परस्तात् that Purusha who is present beyond Tamas यः अनुस्मरेत् one who contemplates on repeatedly such Purusha सः तं दिव्यं परं पुरुषम् उपैति he attains that divine Parama Purusha means he attains a state similar to HIM.

कविं – सर्वज्ञं, पुराणं – पुरातनम्, अनुशासितारं - विश्वस्य प्रशासितारम्, अणोः अणीयांसं - जीवाद् अपि सूक्ष्मतरं, सर्वस्य धातारं - सर्वस्य स्रष्टारम्, अचिन्त्यरूपं सकलेतरविसजातीयस्वरूपम्, आदित्यवर्णं तमसः परस्तात् – अप्राकृत-स्वासाधारण-दिव्यरूपम्,

तम् एवंभूतम् अहरहः अभ्यस्यमान-भक्तियुक्त-योगबलेन आरूढसंस्कारतया अचलेन मनसा प्रयाणकाले भ्रुवोः मध्ये प्राणम् आवेश्य – संस्थाप्य; तत्र भ्रूमध्ये दिव्यं पुरुषं यः अनुस्मरेत्; स तम् एव उपैति - तद्भावं याति, तत्समानैश्वर्यो भवति इत्यर्थः

।

कविं means one who is omniscient, पुराणं means one who is पुरातन or has been existing for long, अनुशासितारम् means one who controls the entire world, अणोः अणीयंसम् means one who is more subtle than Jivatma, सर्वस्य धातारम् – one who is the creator of everything, अचिन्त्यरूपम् means one who has a different and distinct nature compared to everything other than him, आदित्यवर्णं तमसः परस्तात् – one who has divine brilliant form unique to HIMSELF,

तम् एवंभूतम् अहरहः अभ्यस्यमान-भक्तियुक्त-योगबलेन आरूढसंस्कारतया – such a one having such unique स्वरूप, रूप etc., due to the संस्कार obtained by the योगबल combined with devotion performed every single day repeatedly,

अचलेन मनसा प्रयाणकाले भ्रुवोः मध्ये प्राणम् आवेश्य – संस्थाप्य; - having positioned the प्राण firmly inbetween eyebrows at the time of leaving the body with the firm unwavering mind,

तत्र भूमध्ये दिव्यं पुरुषं यः अनुस्मरेत्; - one who contemplates on the दिव्यपुरुष placed in between the eyebrows,

स तम् एव उपैति - तद्भावं याति, तत्समानैश्वर्यो भवति इत्यर्थः – Such a seeker will attain HIM only – means attains HIS भाव or nature which means he attains wealth equal to Parama Purusha.

कविं – सर्वज्ञं – कवि means क्रान्तदर्शी. Since it is about Bhagavan here it means सर्वदर्शित्व. So bhashya is सर्वज्ञः.

पुराणं – पुरातनम् – Here means अनादित्व.

अनुशासितारं - विश्वस्य प्रशासितारम् – Bhagavan's अनुशासन is प्रशासन – Ruling over or commanding or controlling everything. The word सर्वस्य is to be taken along with this as अनुशासितारम् is not specifically qualified by anything and it means everything and so bhashya is विश्वस्य. The Pramanas to be noted here are: एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गी द्यावापृथिव्यौ विधृते तिष्ठतः. (वृ. 3-8-9).

अणोः अणीयांसं - जीवाद् अपि सूक्ष्मतरं – Because Paramatman is chetana, comparison is with Jiva – HE is more subtle than Jiva. The pramana here is अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा (य. आ. 3-3) – the सूक्ष्मतरत्व needed for अन्तःप्रवेश is told.

सर्वस्य धातारं - सर्वस्य स्रष्टारम् – The word धातृ means सृष्टिकर्ता creator of the universe as per pramanas – सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् (महा.), विष्णुना विधृते भूमी (य.आ.1-27), सर्वाधारं धामविष्णुसंज्ञम् (मै.उ.). In all these pramanas the सर्वाधारत्व which is told applies to सर्वस्रष्टृ only.

अचिन्त्यरूपं सकलेतरविसजातीयस्वरपम्, - HIS स्वरूप is different and distinct compared to everything other than HIMSELF. This makes it clear that it is not as some say that Bhagavan's svarupa is not possible to say with all the reasoning and arguments generally known to us.

आदित्यवर्णं तमसः परस्तात् – अप्राकृत-स्वासाधारण-दिव्यरूपम्, - The word वर्णम् indicates colour and that is not applicable to essential nature. So that has to be understood as pertaining to the divine auspicious form which is well established from the pramanas. So bhashya is अप्राकृत-स्वासाधारण-दिव्यरूपम्. The pramanas here to be noted are: येन सूर्यस्तपति तेजसेद्धः (य.काठक.3-9-7), तस्य भासा सर्वमिदं विभाति (मु.2-2-11), तं देवा ज्योतिषां ज्योतिः' (वृ.उ. 4-4-16). These pramanas establish that Bhagavan has unsurpassable brilliance. The shruti vakya आदित्यवर्णं तमसः परस्तात् (महाना) is the source for this explanation here. Here the word तमस् indicates the तमोद्रव्य which is the material for creation. This is told in ऋग्वेद श्रुति - तम आसीत् तमसा गूढमग्रे प्रकेतम् (ऋ. 7-7-10.11.7), and यदा तमः तन्नदिवा न रात्रिः (श्वे. 4-18) etc. The meaning of तमसः परस्तात् is that it is अप्राकृत or divine. That is not controlled by karma, that is eternal and without defects.

(By this the meanings given by other commentators are rejected where आदित्य is interpreted as नित्यचैतन्यप्रकाश and तमः as अज्ञानविषयत्व.)

तम् एवंभूतम् अहरहः अभ्यस्यमान-भक्तियुक्त-योगबलेन आरूढसंस्कारतया – The mula sloka has भक्त्या युक्तः योगबलेन चैव – where the two parts भक्तियुक्तः and योगबलेन are addressed separately. But the meaning to be taken here is भक्तियुक्तयोगबलेन as shown in bhashya because they both together give one meaning. Such Yoga which is combined with bhakti only helps in winning over the mind. Though the word युक्तः is in past tense, it is to be understood as योग्य and explained as आरूढसंस्कारतया. The संस्कार which one's mind gets due to yogabala filled with devotion.



अचलेन मनसा प्रयाणकाले भ्रुवोः मध्ये प्राणम् आवेश्य – संस्थाप्य; - The word आवेश्य is निश्चलावस्थापन as told in Yoga shastras. So bhashya is संस्थाप्य – firmly establishing.

तत्र भ्रूमध्ये दिव्यं पुरुषं यः अनुस्मरेत्; - Even in Yoga prakaranas it is said that the place between eyebrows is where Purusha has to be positioned for meditation.

स तम् एव उपैति - तद्भ्रुवां याति, तत्समानैश्वर्यो भवति इत्यर्थः – Here bhashya is तमेव उपैति which is as per what is stressed in तं तं एवैति कौन्तेय (8-6) as it eliminates everything else. Here what is important is तद्भ्रुवां याति – so तं उपैति is sloka is not about तादात्म्य again. That is made clear as तत्समानैश्वर्यो भवति. This also eliminates तत्साम्यापत्ति which is परमसाम्य which is attained by one who is liberated. Here it is about an ऐश्वर्यार्थि and the fruits are inline with what is desired by such a seeker.

By this what is to be understood is that all the attributes and nature of Bhagavan told here as कविम्, पुराणम् etc are to be contemplated as being associated for the purpose of bestowing abundance of wealth that one is seeking and not as what is to be attained itself. And since it is told that one should contemplate like this at the time of death, it is understood that such a one has to be contemplating like this right from the beginning as that only is possible to be remembered at the time of death.

### Sloka 8.11

अथ कैवल्यार्थिनां स्मरणप्रकारम् आह –

**Next the way in which seekers of kaivalya have to meditate is told is the next three slokas.**

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ 11 ॥

यत् वेदविदः अक्षरं वदन्ति That which the vedic scholars tell as akshara, यत् वीतरागाः that which those who have got rid of desires यतयः and are endeavoring to meditate विशन्ति they attain, यदिच्छन्तः

ब्रह्मचर्यं चरन्ति desiring what they practice brahmacharya तत् पदं how to meditate on such Akshara सङ्ग्रहेण प्रवक्ष्ये I will briefly tell you.

यदक्षरम् - अस्थूलत्वादिगुणकं वेदविदो वदन्ति, वीतरागाः च यतयो यदक्षरं विशन्ति, यदक्षरं प्राप्तुम् इच्छन्तो ब्राह्मचर्यं चरन्ति, तत् पदं संग्रहेण ते प्रवक्ष्ये । पद्यते गम्यते चेतसा इति पदं; तत् निखिलवेदान्तवेद्यं मत्स्वरूपम् अक्षरं यथा उपास्यं तथा संक्षेपेण प्रवक्ष्यामि इत्यर्थः ।

That which is told by learned vedic scholars as अक्षर and which is qualified by attributes such as अस्थूलत्व and others, that अक्षर which the ascetics who have developed वैराग्य enter into, desiring to attain which practice ब्रह्मचर्यं, that पद I will teach you briefly.

पद्यते गम्यते चेतसा इति पदं - It is attained through mind and so it is पद.

तत् निखिलवेदान्तवेद्यं मत्स्वरूपम् अक्षरं यथा उपास्यं तथा संक्षेपेण प्रवक्ष्यामि इत्यर्थः – How to meditate upon that अक्षर, which is my स्वरूप to be known by all the Upanishats, that I will teach you briefly is the meaning.

Bhashya at the beginning of this sloka clearly states that the mode of upasana prescribed for कैवल्यार्थि's is going to be taught here. The word स्मरण here is about उपासन as well as अन्तिमप्रत्यय because both these are to do with remembrance or contemplation.

यदक्षरम् - अस्थूलत्वादिगुणकं, - As told in Bruhadaranyaka, सहोवाच एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति अस्थूलम् अनणु अह्रस्वम् अदीर्घम् अलोहितम् अस्त्रेहम् अच्छ्रायम् ...etc. Yajnavalkya tells Gargi that those ब्राह्मणाs or ब्रह्मनिष्ठs who have realized Brahman declare that it is the immutable Brahman which is neither huge or atomic, neither short nor long etc. So this अक्षर told here is that Parabrahman.

वेदविदो वदन्ति – As told in Yajurveda Kathaka prashna, नावेदविन्मनुते तं बृहन्तम् | सर्वानुभुमात्मानं संपराये | etc. That Brahman can be known only from shruti pramana. So those who have not studied the Vedas cannot know HIM. So the learned Vedic scholars know and teach about that Brahman as being qualified by attributes such as अस्थूल, अनणु and so on.

वीतरागाः च यतयो यदक्षरं विशन्ति, यदक्षरं प्राप्तुम् इच्छन्तो ब्रह्मचर्यं चरन्ति, - Here ब्रह्मचर्यं चरन्ति has few meanings. It means those who practice control of sense organs having renounced स्त्रीसङ्ग that is communion with women etc. Or in order to attain Brahman whatever चर्या they do, that is

practice they adopt with prescribed disciplines (नियमs) can be said to be ब्रह्मचर्या. The pramana for that is from Chandogya as shown by Swamy Deshika, अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तत्, अथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तत्, अथ यत् सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तत्, अथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्' (छा. 8-5-1). So it is ब्रह्मप्राप्त्यर्था या काचिदपि चर्या ब्रह्मचर्या.

वीतरागाः - are none other than those who are endeavoring into Yoga – told as यतयः here. Here also what is told as यदिच्छन्तो ब्रह्मचर्यं चरन्ति – where they are the doers. By these, the ultimate gain and the means are indicated.

तत् पदं संग्रहेण ते प्रवक्ष्ये । पद्यते गम्यते चेतसा इति पदं; - The रूढ्यर्थ meaning in common use is not applicable for the word पद. So यौगिकार्थ is taken as पद्यते गम्यते चेतसा इति पदम्.' That means here प्राप्यम्. It also includes उपास्यत्व etc as it is an object of knowledge.

तत् निखिलवेदान्तवेद्यं मत्स्वरूपम् अक्षरं यथा उपास्यं तथा संक्षेपेण प्रवक्ष्यामि इत्यर्थः – The words यत् and तत् in sloka found in – यदिच्छन्तो, तत्तेपदम् indicates निखिलवेदान्तवेद्य as it is abundantly addressed such in all upanishats. Yato vaa imaani, tat tvam asi and so on. The word अक्षर here is about विकारादिदोषरहितपरमात्मस्वरूप and so bhashya is मत्स्वरूपम् told by Bhagavan Krishna. That is the form unique to HIM alone.

And the meditation of Paramatman as अक्षरस्वरूपि is told here in order for a seeker to attain the अक्षरस्वरूपजीवात्म.

### Slokas 8.12, 8.13

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्याध्यायात्मनः प्राणमास्थितो योगधारणाम् ॥ 12 ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ 13 ॥

सर्वद्वाराणि संयम्य Controlling or subduing all the senses which are the pathways to knowledge मनः हृदि निरुध्य arresting the mind in the heart आत्मनः प्राणं मूर्ध्नि आधाय pulling and stopping the prana

vayu in the head योगधारणाम् आस्थितः ओं इति एकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् यः देहं त्यजन् प्रयाति सः परमां गतिं याति

सर्वाणि श्रोत्रादीनि इन्द्रियाणि ज्ञानद्वारभूतानि संयम्य - स्वव्यापारेभ्यो विनिवर्त्य, हृदयकमलनिविष्टे मयि अक्षरे मनो निरुध्य, योगाख्यां धारणाम् आस्थितः - मयि एव निश्चलां स्थितिम् आस्थितः, ओम् इति एकाक्षरं ब्रह्म मद्वाचकं व्याहरन्, वाच्यं माम् अनुस्मरन्, आत्मनः प्राणं मूर्ध्याधाय देहं त्यजन् यः प्रयाति; स याति परमां गतिं - प्रकृतिवियुक्तं मत्समानाकारं अपुनरावृत्तिम् आत्मानं प्राप्नोति इत्यर्थः । 'यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति' (8-20), 'अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।' (8-21) इति अनन्तरम् एव वक्ष्यते ।

सर्वाणि श्रोत्रादीनि इन्द्रियाणि ज्ञानद्वारभूतानि संयम्य - स्वव्यापारेभ्यो विनिवर्त्य, - **Withdrawing from their respective functions all sense organs such as organ of hearing श्रोत्रेन्द्रिय and others, which are like doorways for perceiving knowledge,**

हृदयकमलनिविष्टे मयि अक्षरे मनो निरुध्य, - **having arrested and fixed the mind on ME who is अक्षर residing in the lotus of the heart,**

योगाख्यां धारणाम् आस्थितः - मयि एव निश्चलां स्थितिम् आस्थितः, - **having steadfastness or धारणा called Yoga – meaning having steadfast concentration on ME only,**

ओम् इति एकाक्षरं ब्रह्म मद्वाचकं व्याहरन्, - **uttering the single syllable 'Om' which is Brahman which connotes ME (or which is my NAME),**

वाच्यं माम् अनुस्मरन्, - **remembering ME who is denoted by that word OM continuously,**

आत्मनः प्राणं मूर्ध्याधाय देहं त्यजन् यः प्रयाति; - **placing the prana in the head one who departs leaving the body,**

स याति परमां गतिं - प्रकृतिवियुक्तं मत्समानाकारं अपुनरावृत्तिम् आत्मानं प्राप्नोति इत्यर्थः – **He attains परमगति meaning he attains the pure Self dissociated from Prakruti and which is of similar nature as paramatman and from where there is no return,**

'यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति' (8-20), 'अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्' (8-21) इति अनन्तरम् एव वक्ष्यते – **It will be told later only as 'one who does not perish even when all beings get destroyed that entity' (8-20), 'what is told as अव्यक्त, अक्षर that they say is paramagati'.**

सर्वाणि श्रोत्रादीनि इन्द्रियाणि ज्ञानद्वारभूतानि – In order to show this is not about nine doorways (नवद्वाराणि) and also that this is about withdrawing the senses (प्रत्याहार of इन्द्रियस), bhashya is श्रोत्रादीनि इन्द्रियाणि. How are senses called द्वार is explained as ज्ञानद्वारभूतानि – for knowledge they are they are like doorways.

संयम्य - स्वव्यापारेभ्यो विनिवर्त्य, - the natural functioning of the senses are with respect to objects of शब्द, स्पर्श, रस, रूप and गन्ध. Withdrawing them from acting towards their respective sense objects is संयमन told here.

हृदयकमलनिविष्टे मयि अक्षरे मनो निरुध्य, योगाख्यां धारणाम् आस्थितः - मयि एव निश्चलां स्थितिम् आस्थितः, - The mula sloka says मनो हृदि निरुध्य – but it is not mere heart that is the object of meditation but Bhagavan who is अक्षर who resides in the lotus of the heart. The word हृत् connotes the पुरुष residing there. Else, what is told as माम् अनुस्मरन् will not make sense.

ओम् इति एकाक्षरं ब्रह्म मद्वाचकं व्याहरन्, वाच्यं माम् अनुस्मरन्, - The syllable ओम् connotes Brahma and so is called Brahma itself. That is clear from bhashya as मद्वाचकम्. मन्त्र reveals अर्थविशेष and aids meditation. So the explanation is given as ‘remembering ME WHO is connoted by the word Brahma continuously’.

Swamy Deshika quotes abundant references from shrutis and smrutis to show that प्रणव is भगवद्वाचक and is an accessory to Yoga.

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण ब्रवीमि ओमित्येतत्’ (कठ. 1-2-15), प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते’ (मु. 2-2-4), ‘ओमित्यात्मानं ध्यायथ’ (मु. 2-2-6), आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् । ध्याननिर्मथनाभ्यासत् पश्येत् ब्रह्माग्निगूढवत्’, ‘स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् । ध्याननिर्मथना भासात् देवं पश्येत् निगूढवत्’ (श्वे. 1-14), ‘यः पुनरेतं त्रिमात्रेण ओमित्येतेनैव अक्षरेण परं पुरुषमभिध्यायीत, स तेजसि सूर्ये संपन्नः’(प्र.5-5), ‘विष्णुं पश्येत् हृदि स्थितम्’ (योगयज्ञवल्क्यपाठः), ‘ओं खं ब्रह्म ओं खं पुराणम्’ (वृ. 7-1-2), ‘ओमिति ब्रह्म ओमितीदं सर्वम्’ (तै.8-1), ‘ओङ्कारमेवेदं सर्वम्’ (छा.2-23-2), ‘य ओङ्कारः स प्रणवः यः प्रणवः स सर्वव्यापी, यस्सर्वव्यापी सोऽनन्तो योऽनन्तस्तत्तारं यत्तारं तत्सूक्ष्मं यत्सूक्ष्मं तच्छुक्लं यच्छुक्लं तद्वैद्युतं यद्वैद्युतं तत्परं ब्रह्म’ (अथर्वशिखोपनिषत्), ‘देवतायाः परायाश्च ह्यालम्भः प्रणवःस्मृतः’, ‘ओङ्कारेण तथा चात्मा ह्युपास्ते स प्रसीदति’, ‘ओङ्कारेण तथा चात्मा ह्युपास्ते स प्रसीदति । सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च । मूर्ध्नाध्यायात्मनः प्राणमास्थितो योगधारणाम् । ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् । यः प्रयाति त्यजन् देहं स याति परमां गतिम् । य एतं प्रणावेनाद्यमक्षरं

प्रतिपद्यते ।... (याज्ञयल्क्यः), 'क्लेशकर्मविपाकाशयैः अपरामृष्टः पुरुषविशेषः ईश्वरः', 'तस्य वाचकः प्रणवः' (योगसूत्र- 1-24,25).

Several such pramanas clearly say that ओङ्कार is भगवद्वाचक. So it gets established that through that pranava one has to contemplate on Bhagavan.

आत्मनः प्राणं मूर्ध्याधाय देहं त्यजन् यः प्रयाति; स याति परमां गतिं - प्रकृतिवियुक्तं मत्समानाकारं अपुनरावृत्तिम् आत्मानं प्राप्नोति इत्यर्थः । 'यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।' (8।20,21) इति अनन्तरम् एव वक्ष्यते – A seeker after realization of Self attains आत्मन् only. That is told as परमां गतिम् here. Because of that it indicates it is अपुनरावृत्तिलक्षण. So it is about the pure Self dissociated from Prakruti – प्रकृतिवियुक्त आत्मा as commented in bhashya. Bhashyakarar quotes slokas from this adhyaya itself where आत्मन् is addressed as परमगति.

#### Sloka 8.14

एवमैश्वर्यार्थिनः कैवल्यार्थिनश्च स्वप्राप्यानुगुणं भगवदुपासनप्रकारं उक्तः । अथ ज्ञानिनो भगवदुपासनप्रकारं प्राप्तिप्रकारं चाह -

Thus the mode of उपासना for an ऐश्वर्यार्थि and a कैवल्यार्थि as per their goal to be attained was taught. Next the mode of upasana for a ज्ञानि and the mode of his attainment (प्राप्य) is going to be told.

The सङ्गति for this sloka is started with एवम्. That conveys several meanings as can be seen in the commentary here.

It shows that though it looks as though the three types of seekers is not clear in the answers given to the questions starting with किं तत् ब्रह्म etc. and that अधियज्ञ and अन्तिमप्रत्यय are applicable to all three categories of seekers etc. there are many aspects which if we examine carefully will reveal that indeed there are upasana prakaras told for three types of seekers and that the latter ones among ऐश्वर्यार्थि, कैवल्यार्थि and ज्ञानि are superior to the former. All these are meant in this sangati bhashya.

Though the अन्तिमस्मृति is common to ऐश्वर्यार्थि, कैवल्यार्थि and ज्ञानि, the mode of remembrance is different as their goals are different. Here the slokas 12, 13 and 14 are clearly talking of the modes of upasana for a कैवल्यार्थि and a ज्ञानि. So it gets established that slokas 8, 9 and 10 (starting with अभ्यासयोगयुक्तेन) are about a seeker after ऐश्वर्य.

The words are very generic here and Swmay Deshika examines all these in detail. Words such as ब्रह्म, पुरुष and परमगति (told as परमां गतिम्) are words used in several contexts in different senses. Brahma is used to mean prakruti sometimes, Jivatma sometimes and Parabrahman in some places. So how to decide the meaning here is important. Other commentators mostly take it to mean parabrahman.

There can be many questions here: as told in last sloka of 7<sup>th</sup> chapter ते ब्रह्म तद्विदुः, and in this chapter किं तद्ब्रह्म, अक्षरं ब्रह्म परमम् etc – why can't the word be taken to mean Parabrahman in all these? And should not भूतभावोद्भवकरो विसर्गः be taken to mean जगत्सृष्टि? आधिभूत by the vyutpatti अधिभवति should mean प्राणिजात all beings. And slokas अन्तकाले च etc should be taken for a मुमुक्षु only. So there is only one अधिकारि addressed here and different ways of upasana are taught and not three adhikaris is the आक्षेप. Also, संसिद्धिं परमां गताः (15), स याति परमां गतिम् (13), तमाहुः परमां गतिम् (21) – in all these the same meaning is to be taken. Also, परमं पुरुषं दिव्यम् (8), स तं परं पुरुषमुपैति दिव्यम् (10), पुरुषः स परः पार्थ भक्त्या लभ्यः त्वनन्यया (22) – all these cannot be interpreted as giving different meanings. All these are commented upon in other bhashyas in the same way and our bhashya is very different and unique. How can the interpretations be justified is the question. The answer is thus:

In our bhashya all these slokas are very critically examined and the commentary establishes the meanings properly according to context and inline with Alavandar's Gitartha Sangraha. There are three modes of upasana told here.

Krishna clearly says अधियज्ञः अहमेव while it is not said अहमेव ब्रह्म and so just like अध्यात्म, ब्रह्म shabda should also be given different meaning. The words ब्रह्म and अक्षर are not abundantly used in रूढि to mean parabrahman. In the sloka, एवं सततयुक्ता ये भक्ताः त्वां पर्युपासते । येचाप्यक्षरमव्यक्तं

तेषां के योगवित्तमाः (12-1), the अक्षर शब्द means प्रत्यगात्मस्वरूप who is अव्यक्त to चक्षुस् and other sense organs. Similarly, in द्वे रूपे ब्रह्मणस्तस्य मूर्तं चामूर्तमेव च । क्षराक्षरस्वरूपे ते सर्वभूतेषु च स्थिते । अक्षरं तत्परं ब्रह्म क्षरं सर्वमिदं जगत् (वि. 1-22-55, 56) the words अक्षर and ब्रह्म mean परिशुद्धात्मविषय as can be found in शारीरकभाष्य or श्रीभाष्य. So in किं तद्ब्रह्म the word ब्रह्म has to be different from paramtaman and can only be परिशुद्धात्म and is used as औपचारिक. Later here in 21<sup>st</sup> sloka it is said अव्यक्तोऽक्षर इत्युक्तः. Same way in slokas ये चाप्यक्षरमव्यक्तं (12-3), ये त्वक्षरमनिर्देश्यम्, क्षरश्चाक्षर एव च (15-16) – the word अक्षर means someone different from Paramtaman.

The word संसिद्धि also is used along with परमगति and hence it should be taken as something different from परमगति. That is why स्वभाव and other words are commented according to the aspects to be known and put to practice by the three categories of seekers.

The objection that अन्तिमस्मृति is not needed for ऐश्वर्यार्थि's is set aside by the pramana in Shrimadbhagavata in Dhruva charita भक्तिं हरौ भगवति प्रवहन् (भा.4-9-11) etc. And even though the words ब्रह्म-पुरुष-परगति etc mean परमात्मभजन-तत्प्राप्ति etc they cannot be taken to apply to one category of seeker alone.

First it is said that the प्राण has to be positioned in between eyebrows and Paramatman has to be meditated upon there. Then it is said that प्राण has to be positioned in शिरस् and Paramatman has to be meditated upon in the lotus of the heart and that it is only related to the remembrance at the time of departing from the body. There is difference in स्थान or place where Prana and Paramtaman have to be positioned and meditated upon etc and so they cannot be for the same अधिकारि and they also do not apply for meditations which are prescribed at different times for the same अधिकारि also because the mode of उपासना itself is different. So these modes of उपासना's which are quite opposed to each other can only apply to different अधिकारि's. And if we examine the Upanishats, in Chandogya it is said that when one departs the body through the मूर्धन्यनाडि one attains मोक्ष. When one departs through other places such as भूमध्य they attain different गति's – शतं चैका हृदयस्य नाड्यः तासां मूर्धानमभिनिस्सृतैका तयोर्ध्वमायन् अमृतत्वमेति विष्वङ्न्या उत्क्रमणे भवन्ति ।



It was told in Bhashya earlier that the यत् शब्द found in slokas जरामरणमोक्षाय (7-29) and साधिभूताधिदैवं माम् (7-30) indicate different adhikaris. In the same way here also अणोरणीयांसमनुस्मरेत् यः (8-9), यः प्रयाति त्यजन् देहम् (13), यो मां स्मरति नित्यशः (14) indicate अधिकारिभेद.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ 14 ॥

पार्थ Hey Arjuna, नित्यशः from the time of starting upasana सततम् at all times अनन्यचेताः यः मां स्मरति not thinking of anything else in his mind whichever devotee contemplates on ME तस्य नित्ययुक्तस्य to such devotee who is always wanting nityayoga योगिनः such bhaktiyogi अहं सुलभः I am easy to attain; I am only the goal.

नित्यशः मामुद्योगप्रभृति सततं – सर्वकालम् अनन्यचेताः यः स्मरति – अत्यर्थमत्प्रियत्वेन मत्स्मृत्या विना आत्मधारणमलभमानो निरतिशयप्रियां स्मृतिं यः करोति, तस्य, नित्ययुक्तस्य – नित्ययोगं काङ्क्षमाणस्य योगिनोऽहं सुलभः - अहमेव प्राप्यः, न मद्भावः ऐश्वर्यादिकः, सुप्रापश्च । तद्वियोगमसहमानो अहमेव तं वृणे । मत्प्राप्त्यनुगुण उपासनविपाकं तद्विरोधिनिरसनम् अत्यर्थमत्प्रियत्वादिकं चाहमेव ददामि इत्यर्थः । 'यमेवैष वृणुते तेन लभ्यः' (मु. 3-2-3) इति हि श्रूयते । वक्ष्यते च 'तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः । नाशयामि आत्मभावस्थो ज्ञानदीपेन भास्वता ॥' (गी. 10-10, 11) इति ।

नित्यशः मामुद्योगप्रभृति सततं – सर्वकालम् अनन्यचेताः यः स्मरति – अत्यर्थमत्प्रियत्वेन मत्स्मृत्या विना आत्मधारणमलभमानो निरतिशयप्रियां स्मृतिं यः करोति, - Right from the time Upasana is started, all the time, because of having excessive devotion or love towards ME not able to sustain existence itself without contemplating on ME one who does most lovable contemplation on ME,

तस्य, नित्ययुक्तस्य – नित्ययोगं काङ्क्षमाणस्य योगिनोऽहं सुलभः - अहमेव प्राप्यः, न मद्भावः ऐश्वर्यादिकः, सुप्रापश्च – For him, who is desiring eternal association with ME, to such a Yogi I am only the goal of attainment and not my aspects of wealth and others. I am also easily attainable by HIM.

तद्वियोगमसहमानो अहमेव तं वृणे । मत्प्राप्त्यनुगुण उपासविपाकं तद्विरोधिनिरसनम् अत्यर्थमत्प्रियत्वादिकं चाहमेव ददामि इत्यर्थः - Not able to tolerate separation from him, I will only take HIM to my fold. Means, the

intensity of meditation needed to attain ME, destruction of any obstructions, the state of MY being most dear to HIM – all these I will grant HIM MYSELF.

‘यमेवैष वृणुते तेन लभ्यः’ (मु. 3-2-3) इति हि श्रूयते । वक्ष्यते च ‘तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ तेषामेवानुक्तम्पार्थम् अहमज्ञानजं तमः । नाशयामि आत्मभावस्थो ज्ञानदीपेन भास्वता ॥’ (गी. 10-10, 11) इति – Does not shruti say this as ‘whoever this Paramatman choses, by HIM only HE is attainable’. It will also be told later here as, ‘those who are नित्ययुक्तः, are worshipping ME with love, to such devotees I will grant that बुद्धियोग by which they can attain ME’. ‘To show MY compassion to them I will stay always in their very mind and with the shining light of knowledge I will dispel the darkness of the nature of indulgence in experience of sense objects which arises from ignorance’.

नित्यशः मामुद्योगप्रभृति – From the time upasana is started. That means not desiring experience of individual self and others.

सततं – सर्वकालम् – All the time. This shows there is no repetition – पुनरुक्ति here.

अनन्यचेताः यः स्मरति – अत्यर्थमत्प्रियत्वेन मत्स्मृत्या विना आत्मधारणमलभमानो निरतिशयप्रियां स्मृतिं यः करोति, - The स्मृति told here is भक्तिरूपापन्न and that is indicated by अनन्यचेताः. Because it is not possible to live without such contemplation it is incessant – without any break – अविच्छिन्न.

तस्य, नित्ययुक्तस्य – नित्ययोगं काङ्क्षमाणस्य – The fruit is also अव्यवहित – without any break in between योगिनोऽहं सुलभः - अहमेव प्राप्यः, न मद्भावः ऐश्वर्यादिकः सुप्रापश्च – The word अहम् is about ईश्वर. And because all other benefits other than attaining HIM are eliminated here, bhashya is अहम् एव. To the doubt that because attaining Bhagavan is the most coveted is it also the most difficult and should one toil much more compared to other benefits, the answer is योगिनोऽहं सुलभः. सुप्रापः means without much difficulty he is attainable.

तद्वियोगमसहमानो अहमेव तं वृणे – The सौलभ्य of ईश्वर who is आश्रितवत्सल is due to HIS अनुराग and that is not अतिवाद and justified as there is also shruti pramana for the same – यमेवैष वृणुते तेन लभ्यः.

मत्प्राप्त्यनुगुण उपासनविपाकं – The word वरण in यमेवैष वृणुते indicates this meaning. The word वरण does not mean accepting in शेषत्व, शरीरत्व and such forms because they are all always present. It is also not about प्राप्तिप्रदान because in that case तेन लभ्यः would become पुनरुक्ति. So it cannot with respect to any other form and hence explained as मत्प्राप्त्यनुगुण उपासनविपाकम्. Here विपाक means ध्रुवानुस्मृतिरूपत्व, दर्शनसमानाकारत्व and such aspects.

तद्विरोधिनिरसनम् – Whatever is obstructing such attainment such as दुष्कृतस (bad deeds), रजस्, तमस्, राग, द्वेष etc. It is Bhagavan only who destroys them.

अत्यर्थमत्प्रियत्वादिकं – means having unsurpassed love. The word आदि in मत्प्रियत्वादिकम् indicates whatever is needed till one attains the पर्यङ्क in परमपद.

चाहमेव ददामि इत्यर्थः - अहमेव shows that Bhagavan is telling 'all these are my responsibility and I only will take care'.

'यमेवैष वृणुते तेन लभ्यः' (मु. 3-2-3) इति हि श्रूयते । वक्ष्यते च 'तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ तेषामेवानुक्म्यार्थम् अहमज्ञानजं तमः । नाशयामि आत्मभावस्थो ज्ञानदीपेन भास्वता ॥' (गी. 10-10, 11) इति ।

I will most lovingly bestow that buddhi yoga by which they can attain ME.

I will destroy the darkness of the nature of indulgence in sense experiences by the bright light of knowledge of my auspicious qualities.

### Sloka 8.15

अतः परम् अध्यायशेषेण ज्ञानिनः कैवल्यार्थिनश्च अपुनरावृत्तिम् ऐश्वर्यार्थिनः पुनरावृत्तिं च आह –

**Here onwards in the rest of this chapter it is told that there is अपुनरावृत्ति or no return for कैवल्यार्थि and ज्ञानि and that there is पुनरावृत्ति or return for an ऐश्वर्यार्थि.**

In the previous slokas all the aspects that the three seekers have to know were taught. From now on another important aspect that they need to know according to their अधिखार – which is

the अस्थिरत्व and स्थिरत्व स्वरूप of फल is taught which is that the impermanence and permanence of the fruits desired.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ 15 ॥

माम् उपेत्य After having attained ME दुःखालयम् that which is the place of residence for grief, अशाश्वतं and impermanent, पुनर्जन्म that rebirth नाप्नुवन्ति they will not get. Because महात्मानः these ज्ञानिs or knowledgeable ones who are great परमां संसिद्धिं गताः have attained the benefit which is most coveted.

मां प्राप्य पुनः निखिलदुःखालयम्, अशाश्वतम् - अस्थिरं जन्म न प्राप्नुवन्ति । यत एते महात्मानः – महामनसः यथावस्थितमत्स्वरूपज्ञानाः अत्यर्थमत्प्रियत्वेन मया विना आत्मधारणम् अलभमाना मयि आसक्तमनसो मदाश्रयाः माम् उपास्य परमसंसिद्धिरूपं मां प्राप्ताः ।

Having attained ME, they will not again get birth which is impermanent and a rest house of all kinds of griefs. That is because these महात्मस – meaning those who have acquired the knowledge of MY real nature, not being able to even exist without ME as I am most dear to them, are having a mind that is deeply attached to ME, are having ME only as the refuge they would have attained ME who is of the nature of परमसंसिद्धि – ultimate benefit.

It is said that ज्ञानिs are never born in this world again.

मां प्राप्य पुनः निखिलदुःखालयम्, - Mula sloka says दुःखालयम् – since it is well known that there is no end to griefs in this world, bhashya is निखिलदुःखालयम्.

अशाश्वतम् - अस्थिरं जन्म न प्राप्नुवन्ति – Meaning of अशाश्वतम् is explained as अस्थिरं जन्म. By this the impermanence of the enjoyments of body and senses which are always associated with births is meant. The word जन्म means body obtained in a birth. यत एते महात्मानः – महामनसः

यथावस्थितमत्स्वरूपज्ञानाः अत्यर्थमत्प्रियत्वेन मया विना आत्मधारणम् अलभमाना मयि आसक्तमनसो मदाश्रयाः - महात्मानः means those having noble mind or ज्ञानिs. Their nature is told as यथावस्थित आत्मस्वरूप ज्ञानाः and so on.

माम् उपास्य परमसंसिद्धिरूपं मां प्राप्ताः – Sloka says संसिद्धिं परमां गताः - the adjective परमाम् and the desired fruit of Jnanis is explained as माम् प्राप्ताः. That is परमपुरुषार्थरूप सिद्धि.

### Sloka 8.16

ऐश्वर्यगतिं प्राप्तानां भगवन्तं प्राप्तानां च पुनरावृत्तौ अपुनरावृत्तौ च हेतुम् आह –

Now the reason why those who attain wealth and position are born again here and those who attain Bhagavan have no re-birth is told.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ 16 ॥

अर्जुन Hey Arjuna, आब्रह्मभुवनात् including the world of Chaturmukha Brahma, लोकाः all the worlds पुनरावर्तिनः are those from where there is return. तु But माम् उपेत्य having attained ME पुनर्जन्म न विद्यते there will be no re-birth.

ब्रह्मलोकपर्यन्ताः ब्रह्माण्डोदरवर्तिनः सर्वे लोकाः भोगैश्वर्यालयाः पुनरावर्तिनः - विनाशिनः । अत ऐश्वर्यगतिं प्राप्तानां प्राप्यस्थानविनाशात् विनाशित्वम् अवर्जनीयम् । मां - सर्वज्ञं सत्यसङ्कल्पं निखिलजगदुत्पत्तिस्थितिलयलीलं परमकारुणिकं सदैकरूपं प्राप्तानां विनाशप्रसङ्गाभावात् तेषां पुनर्जन्म न विद्यते ।

ब्रह्मलोकपर्यन्ताः ब्रह्माण्डोदरवर्तिनः सर्वे लोकाः भोगैश्वर्यालयाः पुनरावर्तिनः - विनाशिनः – All the worlds inside the ब्रह्माण्ड or the cosmic egg including the world of चतुर्मुखब्रह्म are resorts to enjoyments and wealth and hence are those from where there is return – meaning they are subject to destruction.

अत ऐश्वर्यगतिं प्राप्तानां प्राप्यस्थानविनाशात् विनाशित्वम् अवर्जनीयम् – For that reason only those who have attained the fruit of wealth and enjoyments, destruction cannot be avoided as the worlds they attain are by themselves subject to destruction.

मां - सर्वज्ञं सत्यसङ्कल्पं निखिलजगदुत्पत्तिस्थितिलयलीलं परमकारुणिकं सदैकरूपं प्राप्तानां विनाशप्रसङ्गाभावात् तेषां पुनर्जन्म न विद्यते – But for those who have attained ME, who is omniscient, of True will, who is having the creation, sustenance and destruction of all worlds as mere sport, who is most

compassionate and who is of unchanging form always, the question of destruction does not arise at all and hence there is no re-birth.

ब्रह्मलोकपर्यन्ताः - Sloka has आब्रह्मभुवनात् and माम् as countering it and hence bhashya is including ब्रह्मलोक – ब्रह्मलोकपर्यन्ताः.

ब्रह्माण्डोदरवर्तिनः सर्वे लोकाः – प्रकृति is Bhagavan's मायामहोदधि – the great ocean of HIS wonderful vibhuti and in that there are innumerable ब्रह्माण्डs existing like bubbles in an ocean. So it is understood that all worlds inside the ब्रह्माण्ड are destructible. By this the परमाकाश or परमपद which is eternal is separated.

भोगैश्वर्यालयाः – Those worlds are where exist enjoyments and wealth which are impermanent. So it is understood that ऐश्वर्य is अनित्य.

पुनरावर्तिनः - विनाशिनः – The sloka says लोकाः पुनरावर्तिनः - since the word लोक told along with भुवन does not have movement etc. the word पुनरावर्तिनः implies प्रवाहतः विनाश and so bhashya is विनाशिनः. This can also be taken as पुनरावृत्ति of people belonging to those worlds.

अत ऐश्वर्यगतिं प्राप्तानां प्राप्यस्थानविनाशात् विनाशित्वम् अवर्जनीयम् – The reason for destruction of the enjoyments of those who have attained ऐश्वर्यगति is explained here. Because the worlds themselves are subject to destruction, the enjoyments inside them also get destroyed.

मां - सर्वज्ञं सत्यसङ्कल्पं निखिलजगदुत्पत्तिस्थितिलयलीलं परमकारुणिकं सदैकरूपं प्राप्तानां विनाशप्रसङ्गाभावात् तेषां पुनर्जन्म न विद्यते – The word तु in मामुपेत्य तु shows the other पक्ष – which is अपुनरावृत्ति and the special reasons associated with it are explained in Bhashya starting with the attribute सर्वज्ञं. Attaining the worlds of gods who do not have these attributes would lead to पुनरावृत्ति.

**Sloka 8.17, 18, 19**

**ब्रह्मलोकपर्यन्तानां लोकानां तदन्तर्वर्तिनां च परमपुरुषसङ्कल्पकृताम् उत्पत्तिविनाशकालव्यवस्थाम् आह -**

**The order of time duration for the creation and destruction of all the worlds upto and including Chaturmukha Brahmaloaka and also everything existing inside them is as per the Willing of Parama Purusha is being told.**

The gist of the three slokas starting with सहस्रयुगपर्यन्ताम् is given as ब्रह्मलोकपर्यन्तानाम्.

परमपुरुषसङ्कल्पकृताम् – In order to remove any doubts about the eternity of satya loka and others that are under the control of Hiranya Grabha, it is made clear that everything is as per Parama Purusha's Sankalpa. The system of day and night that does not exceed limits is due to ईश्वर स्वातन्त्र्य - the freedom of Ishvara only. This is told as in कालचक्रं जगच्चक्रं युगचक्रं च केशवः । आत्मयोगेन भगवान् परिवर्तयते अनिशम् (भा.उद्योग. 67-12) and 'ततो युगसहस्रान्ते संहरिष्ये जगत् पुनः । कृत्वा मत्स्थानि भूतानि चराणि स्थावाराणि च' (भा. मोक्ष. 341) and so on. Also in Manu Smruti, तद्ये युगसहस्रं तु ब्राह्मं पुण्यमहर्विदुः । रात्रिं च तावतीमेव तेऽहोरात्रविदो जनाः ॥ (मनु.1-73).

**सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।**

**रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ 17 ॥**

**अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।**

**रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ 18 ॥**

**भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।**

**रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ 19 ॥**

अहोरात्रविदः ते जनाः Those people who know the limits or measure of day and night ब्रह्मणो अहः यत् सहस्रयुगपर्यन्तं विदुः they know that one day of chaturmukha brahma extends upto one thousand chaturyugas. रात्रिं युगसहस्रान्ताम् Chaturmukhas one night extends upto one thousand chaturyugas.

अहरागमे When Brahma's day arrives अव्यक्तात् from the avyakta or unmanifest that is existing in chaturmukha brahma's body सर्वाः व्यक्तयः प्रभवन्ति all the effects come into being. रात्र्यागमे When Brahma's night arrives अव्यक्तसंज्ञके तत्रैव in that itself which is denoted as avyakta or unmanifest प्रलीयन्ते they merge into.

स एव That very same अयं भूतग्रामः this entire group of beings भूत्वा भूत्वा being created again and again during Brahma's day पार्थ Hey Arjuna, रात्र्यागमे प्रलीयते when Brahma's night arrives they get merged. अहरागमे When his day arrives again अवशः that which is under the control of karma प्रभवति again comes into being.

ये मनुष्यादिचतुर्मुखान्तानां मत्संकल्पकृताहोरात्रव्यवस्थाविदो जनाः, ते ब्रह्मणः चतुर्मुखस्य यत् अहः तत् चतुर्युगसहस्रावसानं विदुः, रात्रिं च तथारूपाम् । तत्र ब्रह्मणः अहरागमसमये त्रैलोक्यान्तर्वर्तिन्यो देहेन्द्रियभोग्यभोगस्थानरूपा व्यक्तयः चतुर्मुखदेहावस्थात् अव्यक्तात् प्रभवन्ति । तत्र एव अव्यक्तावस्थविशेषे चतुर्मुखदेहे रात्र्यागमसमये प्रलीयन्ते । स एव अयं कर्मवश्यो भूतग्रामः अहरागमे भूत्वा भूत्वा रात्र्यागमे प्रलीयते । पुनः अपि अहरागमे प्रभवति । तथा वर्षशतावसानरूपयुगसहस्रान्ते ब्रह्मलोकपर्यन्ता लोकाः ब्रह्मा च, 'पृथिवी अप्सु प्रलीयते, आपः तेजसि लीयन्ते' (सुबाल-2) इत्यादिक्रमेण अव्यक्ताक्षरतमःपर्यन्तं मयि एव प्रलीयन्ते । एवं मद्भक्तिरिक्तस्य कृत्स्नस्य कालव्यवस्थया मत्त उत्पत्तेः मयि प्रलयात् च उत्पत्तिविनाश-योगित्वम् अवर्जनीयम् इति ऐश्वर्यगतिं प्राप्तानां पुनरावृत्तिः अपरिहार्या । माम् उपेतानां तु न पुनरावृत्तिप्रसङ्गः ।

ये मनुष्यादिचतुर्मुखान्तानां मत्संकल्पकृताहोरात्रव्यवस्थाविदो जनाः, ते ब्रह्मणः चतुर्मुखस्य यत् अहः तत् चतुर्युगसहस्रावसानं विदुः, रात्रिं च तथारूपाम् - With respect to beings starting with humans and upto and including Chaturmukha Brahma the order of day and night that has been set by my Willing, those people who know about this, they know that the day of Chaturmukha Brahma that exists comes at the end of a thousand chaturyugas. They also know that the night of chaturmukha Brahma is also just like that.

तत्र ब्रह्मणः अहरागमसमये त्रैलोक्यान्तर्वर्तिन्यो देहेन्द्रियभोग्यभोगस्थानरूपा व्यक्तयः चतुर्मुखदेहावस्थात् अव्यक्तात् प्रभवन्ति - At that time when the day of Chaturmukha arrives, all entities existing in the three worlds such as body, senses, objects of enjoyment and places of enjoyment get formed from the unmanifest which exists in that state of Chaturmukha Brahman's body.

तत्र एव अव्यक्तावस्थविशेषे चतुर्मुखदेहे रात्र्यागमसमये प्रलीयन्ते – When night arrives, in the same state of unmanifest in the body of Chaturmukha they get dissolved.

स एव अयं कर्मवश्यो भूतग्रामः अहरागमे भूत्वा भूत्वा रात्र्यागमे प्रलीयते – When the night arrives, that very same thing which is this group of beings which is under the spell of Karma keeps being formed again again when day comes and gets merged when the night arrives.



पुनः अपि अहरागमे प्रभवति । तथा वर्षशतावसानरूपयुगसहस्रान्ते ब्रह्मलोकपर्यन्ता लोकाः ब्रह्मा च, 'पृथिवी अप्सु प्रलीयते, आपः तेजसि लीयन्ते' (सुबाल-2) इत्यादिक्रमेण अव्यक्ताक्षरतमःपर्यन्तं मयि एव प्रलीयन्ते – And again it comes into being when day arrives. In the same way at the completion of one hundred such years of the form of a thousand yugas, all the worlds including the Brahma Loka and Chaturmukha Brahma also get merged in the order as told 'Prithivi gets merged into Waters, Waters merge into Tejas' and so on till Avyakta, Akshara and Tamas and finally merge into ME only.

एवं मद्घातिरिक्तस्य कृत्स्नस्य कालव्यवस्थया मत्त उत्पत्तेः मयि प्रलयात् च उत्पत्तिविनाश-योगित्वम् अवर्जनीयम् इति ऐश्वर्यगतिं प्राप्तानां पुनरावृत्तिः अपरिहार्या – Thus for everything other than ME, as per the order of Kaala, the aspect of creation and destruction because of coming into being from ME and merging unto ME is unavoidable and so those who attain the benefit of Aishwarya the fact of returning into this world cannot be avoided.

माम् उपेतानां तु न पुनरावृत्तिप्रसङ्गः – But for those who have attained ME, there is never the situation of returning into this world.

ये मनुष्यादिचतुर्मुखान्तानां मत्संकल्पकृताहोरात्रव्यवस्थाविदो जनाः, - The aspect of knowing the order of day and night is common to all including Chaturmukha Brahma. Hence Bhashya is मनुष्यादि चतुर्मुखान्तानाम्. So there is equality of manushya with chaturmukha in that aspect which is shown here.

ते ब्रह्मणः चतुर्मुखस्य – The word ब्रह्म in ब्रह्मणो विदुः is not Parama Purusha and is made clear as ब्रह्मणः चतुर्मुखस्य. The day and night of Chaturmukha being of the duration of a thousand yugas is well known.

यत् अहः तत् चतुर्युगसहस्रावसानं विदुः, रात्रिं च तथारूपाम् – सहस्रयुगानि पर्यन्तं यस्य तत् सहस्रयुगपर्यन्तम्. The युग told here means चतुर्युग based on several other pramanas.

तत्र ब्रह्मणः अहरागमसमये त्रैलोक्यान्तर्वर्तिन्यो देहेन्द्रियभोग्यभोगस्थानरूपा व्यक्तयः चतुर्मुखदेहावस्थात् अव्यक्तात् प्रभवन्ति । तत्र एव अव्यक्तावस्थविशेषे चतुर्मुखदेहे रात्र्यागमसमये प्रलीयन्ते – The word व्यक्तयः told here does

not denote महत्, अहङ्कार etc. because they are created from अव्यक्त in समष्टिसृष्टि while what is told here is व्यष्टिसृष्टि that is done by Chaturmukha Brahma. During समष्टिसृष्टि even chaturmukha brahma would not have been born. And what is explained as त्रैलोक्यान्तर्वर्ति देहेन्द्रियादि – indicates that during every kalpa the Satyaloka and others do not get merged. And the entities such as deha and others are created from the body of Chaturmukha only. So the word अव्यक्त is not about मूलाव्यक्त or मूलप्रकृति but the material cause which is a present as part of Chaturmukha - ब्रह्मशरीर.

स एव अयं कर्मवश्यो भूतग्रामः अहरागमे भूत्वा भूत्वा रात्र्यागमे प्रलीयते | पुनः अपि अहरागमे प्रभवति – The word भूत in भूतग्रामः indicates अचिद्विशिष्ट-क्षेत्रज्ञ. Individual self qualified by non-sentient matter (present as body etc). The meaning of अवशः is given as कर्मवश्यः - because karma only is responsible for सृज्यत्व, संहार्यत्व etc. The word अहरागमे is to be taken with भूत्वा and hence bhashya is as per that. This talks of दैनन्दिन प्रलय or नैमित्तिक प्रलय. This प्रलय happens when Chaturmukha Brahma sleeps and so it is नैमित्तिक. It is said in Bhagavata 'एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् । शेतेऽनन्तासनो विश्वं आत्मसात्कृत्य चात्मभूः' (भा. 12-4-4).

तथा वर्षशतावसानरूपयुगसहस्रान्ते – This is about महाप्रलय or प्राकृतिकप्रलय. At that time the तत्त्व's such as प्रिथिवि etc themselves get merged and so no need to tell about everything created from them such as ब्रह्मलोक, ब्रह्मशरीर, ब्रह्माण्ड which get merged too.

ब्रह्मलोकपर्यन्ता लोकाः ब्रह्मा च, 'पृथिवी अप्सु प्रलीयते, आपः तेजसि लीयन्ते' (सुबाल-2) इत्यादिक्रमेण अव्यक्ताक्षरतमःपर्यन्तं मयि एव प्रलीयन्ते । एवं मद्भ्रतिरिक्तस्य कृत्स्नस्य कालव्यवस्थया मत्त उत्पत्तेः मयि प्रलयात् च उत्पत्तिविनाश-योगित्वम् अवर्जनीयम् इति ऐश्वर्यगतिं प्राप्तानां पुनरावृत्तिः अपरिहार्या - When all these get merged in their causes and that unmanifest or अव्यक्त combines with अक्षर and they together will be present with Paramatman inseparably – it is called एकीभाव as though one. This is told as अव्यक्तम् अक्षरे लीयते, अक्षरं तमसि लीयते, तमः परेदेवे एकी भवति.

And the cycle of creation of Brahma and again pralaya etc will happen as told 'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' (श्वे.6-18) and 'एको ह वै नारायण आसीत् (महो. 1-1) etc.

In all प्रकरण's which talk of creation and pralaya, it is to be understood in this way only.

माम् उपेतानां तु न पुनरावृत्तिप्रसङ्गः ।

Sloka 8.20, 21

अथ कैवल्यं प्राप्तानाम् अपि पुनरावृत्तिः न विद्यते इति आह-

Now even for those who attain kaivalya, there is no punarAvrutti is going to be told.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ 20 ॥

अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ 21 ॥

तस्मात् तु अव्यक्तात् Compared to the non-sentient Prakruti denoted by the word Avyakta परः one who is superior भावः अन्यः is of different class अव्यक्तः not knowable through Pratyaksha and other pramanas सनातनः who is eternal सर्वेषु भूतेषु नश्यत्सु even when all elements such as ether and others get destroyed यः न विनश्यति who does not get destroyed सः अव्यक्तः अक्षरः इत्युक्तः he is called as avyakta and akshara. तं परमगतिम् आहुः He is said to be superior goal to be attained. यं प्राप्य Having realized the essential nature of which pure Individual Self न निवर्तन्ते they do not return तत् that state of existence मम परमं धाम is my 'shreshtha niyamana sthaana' - exalted state that is ruled over.

तस्माद् अव्यक्ताद् – अचेतन प्रकृतिरूपात् पुरुषार्थतया परः - उत्कृष्टो भावः अन्यो - ज्ञानैकाकारतया तस्माद् विसजातीयः, अव्यक्तः - केनचित् प्रमाणेन न व्यज्यत इति अव्यक्तः, स्वसंवेद्य-स्व-असाधारणाकार इत्यर्थः । सनातनः - उत्पत्तिविनाशानर्हतया नित्यः । यः सर्वेषु विद्यदादिषु भूतेषु सकारणेषु सकार्येषु विनश्यत्सु तत्र तत्र स्थितोऽपि न विनश्यति ।

तस्माद् अव्यक्ताद् – अचेतन प्रकृतिरूपात् पुरुषार्थतया परः - उत्कृष्टो भावः अन्यो - ज्ञानैकाकारतया तस्माद् विसजातीयः, अव्यक्तः - केनचित् प्रमाणेन न व्यज्यत इति अव्यक्तः, स्वसंवेद्य-स्व-असाधारणाकार इत्यर्थः - Compared to that avyakta which is of the form of non-sentient, from the point of view of purushaartha he is superior, भावोऽन्यः - means due to being of the nature of consciousness alone different and

distinct from that, अव्यक्तः - means being known as avyakta as he is not perceived by any other valid means or प्रमाण, that means having a form which is unique due to it revealing to one self is the meaning. सनातनः - उत्पत्तिविनाशानर्हता नित्यः । यः सर्वेषु वियदादिषु भूतेषु सकारणेषु सकार्येषु विनश्यत्सु तत्र तत्र स्थितोऽपि न विनश्यति - सनातनः means he is eternal as not being subjected to creation and destruction, one who does not get destroyed though being present in आकाश and all such elements which are of the nature of getting destroyed along with their causes and effects.

सः अव्यक्तः अक्षर इति उक्तः - 'ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।' (12-3) 'कूटस्थोऽक्षर उच्यते ॥' (15-16) इत्यादिषु; तं वेदविदः परमां गतिम् आहुः । अयम् एव 'यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ (8-13)' इत्यत्र परमगतिशब्दनिर्दिष्टः अक्षरः । प्रकृति संसर्ग वियुक्त स्वरूपेण अवस्थित आत्मा इत्यर्थः । यम् एवंभूतं स्वरूपेणावस्थितम् प्राप्य न निवर्तन्ते । तत् मम परमं धाम - परमं नियमनस्थानम् । अचेतनप्रकृतिः एकं नियमनस्थानम्; तत्संसृष्टरूपा जीवप्रकृतिः द्वितीयं नियमनस्थानम्; अचित्संसर्गवियुक्तं स्वरूपेणावस्थितं मुक्तस्वरूपं परमं नियमनस्थानम् इत्यर्थः । तत् च अपुनरावृत्तिरूपम् । अथवा प्रकाशवाची धामशब्दः । प्रकाशः च इह ज्ञानम् अभिप्रेतं । प्रकृतिसंसृष्टात् परिच्छिन्न-ज्ञानरूपाद् आत्मनः अपरिच्छिन्न ज्ञानरूपतया मुक्तस्वरूपं परं धाम ।

सः अव्यक्तः अक्षर इति उक्तः - 'ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।' (12-3) 'कूटस्थोऽक्षर उच्यते ॥' (15-16) इत्यादिषु; तं वेदविदः परमां गतिम् आहुः – He is अव्यक्त and is called अक्षर as told in 'Those who meditate on अव्यक्त who does not undergo any change in स्वभाव and who is अनिर्देश्य or who cannot be addressed as body etc. though associated with it', 'the liberated कूटस्थ is called अक्षर' and others. Those who know the Vedas say that HE is परमगति or श्रेष्ठप्राप्य – excellent or superior goal to be attained.

अयम् एव 'यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ (8-13)' इत्यत्र परमगतिशब्दनिर्दिष्टः अक्षरः । प्रकृति संसर्ग वियुक्त स्वरूपेण अवस्थित आत्मा इत्यर्थः – He is only the अक्षर addressed as परमगति in 'one who departs leaving the body he attains parama gati'. That means akshara is आत्मा or individual Self who is existing in his essential nature being dissociated from matter.

यम् एवंभूतं स्वरूपेणावस्थितम् प्राप्य न निवर्तन्ते । तत् मम परमं धाम - परमं नियमनस्थानम् – having attained such Atman who is in his essential nature they do not come back. That is my superior abode or place.

अचेतनप्रकृतिः एकं नियमनस्थानम्; तत्संसृष्टरूपा जीवप्रकृतिः द्वितीयं नियमनस्थानम्; अचित्संसर्गवियुक्तं स्वरूपेणावस्थितं मुक्तस्वरूपं परमं नियमनस्थानम् इत्यर्थः । तत् च अपुनरावृत्तिरूपम् – The matter that is non-

sentient is one abode under my control or one point of control. The Individual Self associated with that prakruti is the second abode under my control or it is the second point of control. The essential nature of the liberated which is dissociated from contact with matter is superior abode under my control or it is the most exalted point of control is the meaning. And that is of the form of non-return.

अथवा प्रकाशवाची धामशब्दः । प्रकाशः च इह ज्ञानम् अभिप्रेतं । प्रकृतिसंसृष्टात् परिच्छिन्न-ज्ञानरूपाद् आत्मनः अपरिच्छिन्न ज्ञानरूपतया मुक्तस्वरूपं परं धाम – Or, the word धाम may denote luminosity. That luminosity is here meant in respect of consciousness. Compared to the Individual Self associated with Prakruti and being of the form of limited attributive consciousness, the essential nature of the liberated which is of unlimited attributive consciousness is परं धाम or superior abode.

In these slokas the अपुनरावृत्ति of one of the three categories of Bhaktas told here, namely कैवल्यार्थिs, is told.

तस्माद् अव्यक्ताद् – अचेतन प्रकृतिरूपात् पुरुषार्थतया परः उत्कृष्टः - The अक्षर which is told as different from अव्यक्त has to be जीवात्म only. That is because it is told so in अपरेयमितस्त्वन्याम् प्रकृतिं विद्धि मे परां जीवभूताम् (7-5).

भावः अन्यो - ज्ञानैकाकारतया तस्माद् विसजातीयः – The word भावः means just पदार्थ here. The anvaya has to be भावः अन्यः अव्यक्तः because in the next sloka it is said अव्यक्तः अक्षर इत्युक्तः.

अव्यक्तः - केनचित् प्रमाणेन न व्यज्यत इति अव्यक्तः, स्वसंवेद्य-स्व-असाधारणाकार इत्यर्थः – Because जीव cannot be grasped easily he cannot be addressed as व्यक्त. If a doubt is raised – when he is perceived by प्रत्यक्ष, अनुमान and आगमs how can he be said to be अव्यक्त? The answer is स्वसंवेद्यतया स्व-असाधारणाकारः. That means all other pramanas can only show him in a very general way. Alavandar defines Jiva as – देहेन्द्रियमनःप्राणधीभ्योऽन्यो अनन्यसाधनः - the word अनन्यसाधनः is explained here as स्वसंवेद्यः.

सनातनः - उत्पत्तिविनाशानर्हतया नित्यः । यः सर्वेषु वियदादिषु भूतेषु सकारणेषु सकार्येषु विनश्यत्सु तत्र तत्र स्थितोऽपि न विनश्यति – The word भूत in सर्वेषु भूतेषु means the five elements – पञ्चमहाभूतs. Since it is told that

even when the five elements perish Jiva does not get destroyed, it gets established naturally that he is eternal. Also since the word सर्व is told in सर्वेषु भूतेषु, bhashya is सकारणेषु सकार्येषु – all causes, effects everything gets destroyed and even then Jiva does not perish.

The bhashya तत्र तत्र स्थितोऽपि न विनश्यति shows that even though Jiva who has done अनुप्रवेश in those elements, he does not get destroyed when they perish. So it is not like the oil which is inside the sesame seed getting burnt when sesame seed gets burnt.

सः अव्यक्तः अक्षर इति उक्तः - 'ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।' (12|13) 'कूटस्थोऽक्षर उच्यते ॥' (15|16) इत्यादिषु; तं वेदविदः परमां गतिम् आहुः – In both these pramanas shows here the word अक्षर is about Jiva. It is further made clear as उत्तमः पुरुषस्त्वन्यः by differentiating Paramatman from baddhas and muktas. Because of that even in this chapter, the word अक्षर in अक्षरं ब्रह्मपरमम् and अव्यक्तोऽक्षर इत्युक्तः is taken to mean परिशुद्धजीव only.

अयम् एव 'यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ (8-13)' इत्यत्र परमगतिशब्दनिर्दिष्टः अक्षरः | प्रकृति संसर्ग वियुक्त स्वरूपेण अवस्थित आत्मा इत्यर्थः – Jivatma is told as परमगति meaning he is eligible to be called as superior goal.

यम् एवंभूतं स्वरूपेणावस्थितम् प्राप्य न निवर्तन्ते | तत् मम परमं धाम - परमं नियमनस्थानम् | अचेतनप्रकृतिः एकं नियमनस्थानम्; तत्संसृष्टरूपा जीवप्रकृतिः द्वितीयं नियमनस्थानम्; अचित्संसर्गवियुक्तं स्वरूपेणावस्थितं मुक्तस्वरूपं परमं नियमनस्थानम् इत्यर्थः – The sloka says तत् मम परमं धाम. Here the word धाम is commented as नियमन स्थानम्. This is as per pramana – य आत्मनि तिष्ठन् आत्मनोऽन्तरो यं आत्मा न वेद य आत्मानमन्तरो यमयति – यमयति means नियमयति he controls Jivatman being present inside Jivatman etc. So the place where Paramatman exists is denoted as धाम and that is told as noyamana sthaana. Because it is said as परमं धाम, the other नियमन स्थान that is differentiated from this is told as अचेतन प्रकृतिः एकं नियमन स्थानम्. And the word परम also indicates it is about परिशुद्धात्म विषय and hence the Individual Self associated with matter or अशुद्धजीव is told as another नियमन स्थान.

तत् च अपुनरावृत्तिरूपम् – To the doubt that since even mukta is subservient to Paramatman, will Paramatman send him back to संसार? Answer is तच्च अपुनरावृत्तिरूपम्. The cause of संसार are अविद्या and others and not पारतन्त्र्य. Because अविद्या and others get destroyed and that Paramatman is परमकारुणिक there is no पुनरावृत्ति is the bhaava. So it is told here that even attaining

परिशुद्धजीवस्वरूप is अपुनरावृत्तिरूप. How is that possible is explained in the bhashya of next sloka in detail.

। अथवा प्रकाशवाची धामशब्दः । प्रकाशः च इह ज्ञानम् अभिप्रेतं । प्रकृतिसंसृष्टात् परिच्छिन्न-ज्ञानरूपाद् आत्मनः अपरिच्छिन्न ज्ञानरूपतया मुक्तस्वरूपं परं धाम – Another explanation is comparing mukta svarupa with baddhasthiti and due to that addressing it as परमं धाम.

## Sloka 8.22

ज्ञानिनः प्राप्यं तु तस्माद् अत्यन्तविभक्तम् इत्याह –

The ultimate goal attained by Jnani's is very different and distinct is going to be told.

The word तु in this sloka 'भक्त्या लभ्यः तु अनन्यया', what is attained through अनन्यभक्ति – undivided devotion is different from and superior to what was told earlier. And that was clearly identified as distinct by the knowledgeable ones is the meaning of विभक्तम्.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ 22 ॥

पार्थ Hey Arjuna, भूतानि all beings यस्य अन्तःस्थानि are embedded inside whom येन इदं सर्वं ततं by whom all these sentient and non-sentients are pervaded सः परः पुरुषः such Parama Purusha अनन्यया भक्त्या लभ्यः is attained through untainted single-minded devotion.

'मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥' (7-7)'मामेभ्यः परमव्ययम्' (7-13) इत्यादिना निर्दिष्टस्य यस्यान्तःस्थानि सर्वाणि भूतानि, येन च परेण पुरुषेण सर्वम् इदं ततं, स परः पुरुषो 'अनन्यचेताः सततम्' (8-14) इति अनन्यया भक्त्या लभ्यः ।

'Hey Arjuna, there is nothing else higher than ME. All these are strung in ME just as a bunch of gem stones in a thread' (7-7), 'ME who is superior to all these and who is immutable' (7-13) – inside HIM who is addressed in these all the beings exist, by which Parama Purusha all these

are pervaded, that Parama Purusha is attainable by single minded devotion as told in the 14<sup>th</sup> sloka 'not letting their mind rest on anything else all the time' (8-14).

The word पुरुष denotes Paramatman here. Because it is qualified by परः. It is as told in Purusha Sukta – सहस्र शीर्षा पुरुषः and such usages. The meaning of पुरुष as परमात्मन् is established by means of various aspects such as पुरिशयत्व, पूर्णत्व, पूर्वसद्भाव, पुरुदान and so on.

यस्यान्तःस्थानि भूतानि – Though everything inside the sky, it does not have परत्व. Since the word यस्य is used here, it reminds of the supremacy told in previous slokas. So the sloka मत्तः परतरं नान्यत् is referred to in Bhashya. So there is unity in the meanings propounded in earlier and later slokas is the bhava.

येन च परेण पुरुषेण सर्वमिदं ततम् – This is as per Shruti pramanas – यस्मात् परं नापरमस्ति किञ्चित् (श्वे. 3-9, महा) and तेनेदं पूर्णं पुरुषेण सर्वम् (श्वे. 3-9).

## Sloka 8.23, 24

### भाष्यावतारिका

अथ आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च साधारणीम् अर्चिरादिकां गतिम् आह – From now on the Archiradi Gati which is normal as being equally applicable to both one who has realized the real nature of the Individual Self and one who is steadfast in Paramatman.

द्वयोः अपि अर्चिरादिका गतिः श्रुतौ श्रुता, सा च अपुनरावृत्तिलक्षणा – For both these categories of seekers, the travel through the path starting with Archis (अर्चिरादि गति) is told in shruti and that has the characteristic of not returning again – अपुनरावृत्तिलक्षणा.

यथा पञ्चाग्निविद्यायां, 'तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहः' (छा. उ. 5-10-1) इत्यादौ अर्चिरादिकया गतस्य परब्रह्मप्राप्तिः अपुनरावृत्तिः च आम्नाता, 'स एनान् ब्रह्म गमयति ... 'एतेन प्रतिपद्यमाना इमं मानवमावर्त्तं नावर्तन्ते' (छा. उ. 4-15-5) इति – As in Panchagni Vidya (comes in Chandogya 5<sup>th</sup> chapter), 'Those who know that (आत्मस्वरूप) thus, those who staying in the forest meditate upon Brahman known by the word तपस् with श्रद्धा or devotion, they attain the transporting God



(आतिवाहिक) known as अर्चिस्. From then on they attain the God known as अहः' and such shrutis tell that for one who travels by the अर्चिरादिमार्ग (path starting with archis), there is attainment of Paramatman and no return into this world. The shruti says 'That वैद्युत पुरुष takes both these types of Upasakas to Brahman. Those who reach Brahman through this path will not get this samsara having association with मनुष्यशरीर etc.'(छा. 4-15-6). (मानवम् is upalakshana).

न च प्रजापतिवाक्यादौ श्रुत परविद्याङ्गभूतात्मप्राप्तिविषया इयम्, 'तद्य इत्थं विदुः' इति गतिश्रुतिः, 'ये चेमेऽरण्ये श्रद्धा तप इत्युपासते' (छा. उ. 5-10-1) इति परविद्यायाः पृथक्श्रुतिवैयर्थ्यात् – This shruti telling the गति of archiradi is not pertaining to the realization of Self told as an accessory to परविद्या and found in प्रजापतिवाक्य etc. That is because another separate shruti vakya which says 'Those who meditate upon Brahman denoted by the word Tapas with shraddha' about परविद्या will become vyartha or futile. (तद्य इत्थं विदुः - इत्थम् means परमात्म-शरीरभूत-जीवात्मा).

पञ्चाग्निविद्यायां च 'इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति, 'रमणीयचरणाः ... कपूयचरणाः' (छा. उ. 5-10-7) इति पुण्यपापहेतुको मनुष्यादि भावो अपाम्एव भूतान्तरसंसृष्टानाम्, आत्मनस्तु तत्परिष्वङ्गमात्रम् इति चिदचितोर्विवेकम् अभिधाय 'तद्य इत्थं विदुः', 'तेऽर्चिषमभिसंभवन्ति' (छा. उ. 5-10-1), 'इमं मानवमावर्त्तं नावर्तन्ते' (छा. उ. 4-15-5) इति विविक्ते चिदचिद्वस्तुनी त्याज्यतया प्राप्यतया च 'य इत्थं विदुस्तेऽर्चिरादिना गच्छन्ति, न च पुनरावर्तन्ते' इति उक्तम् इति गम्यते – In Panchagni Vidya, starting with 'thus in the fifth oblation they get to be called as purusha', and it is said that 'those who have done virtuous deeds get virtuous births and those who have done evil deeds get lowly births' – and thus the virtuous and lowly births such as Manushya and others which are due to virtuous and evil deeds are for the अप् (of waters) only which are mixed with other elements (भूतान्तर संसृष्ट) while for the Atman mere connection with them is told and thus the discriminatory knowledge of sentient and non-sentient is taught and then 'those who that thus', 'they reach अर्चिस् devata', 'they do not get this samsara which consists of manushya and others'(meaning they don't get to be born again as manushya etc) and thus the sentient and non-sentient entities which are very different are told as that which has to be renounced and that which has to be accepted and those who know thus they will travel by the अर्चिरादि path and do not return again – this is what is understood from that.

आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च 'स एनान्ब्रह्म गमयति' (छा. उ. 4-15-5) इति ब्रह्मप्राप्तिवचनात् – For one who realizes that true nature of the Self and for one who is steadfast in Parama Purusha, for both attainment of Brahman is told as 'that वैद्युत पुरुष makes these seekers join Brahman'.

अचिद्वियुक्तम् आत्मवस्तु ब्रह्मात्मकतया ब्रह्मशेषतैकरसम् इत्यनुसंधेयम्, - Because of that one has to meditate like this - due to having Brahman as its Self (ब्रह्मात्मक), the Self which is dissociated from अचित् gets joy only being subservient to Brahman.

तत्क्रतुन्यायाच्च – This gets justified by the तत्क्रतु न्याय also.

परशेषतैकरसत्वं च 'य आत्मनि तिष्ठन् ... यस्यात्मा शरीरम्' (श. ब्रा. मा. 14-6-5-30) इत्यादिश्रुतिसिद्धम् – The fact that the Individual Self is परशेषतैकरस – gets joy only on observing subservience to paramatman is will established in shruti as 'who is in the Self, who is different from Self, whom the Self does not know, for whom the Atman is body' and so on.

The summary of slokas starting with 23 and till 27 is told in this अवतरणिके. Along with अर्चिरादि, धूमादि मार्ग is also going to be told. One is for contemplation and other is to know that it is to be rejected.

अथ आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च साधारणीम् अर्चिरादिकां गतिम् आह | द्वयोः अपि अर्चिरादिका गतिः श्रुतौ श्रुता, सा च अपुनरावृत्तिलक्षणा । यथा पञ्चाग्निविद्यायां , 'तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहः' (छा. उ. 5-10-1) इत्यादौ अर्चिरादिकया गतस्य परब्रह्मप्राप्तिः अपुनरावृत्तिः च आम्नाता, 'स एनान् ब्रह्म गमयति ... 'एतेन प्रतिपद्यमाना इमं मानवमावर्त्तं नावर्तन्ते' (छा. उ. 4-15-5) इति – Because it is told that for आत्मनिष्ठ and परमपुरुषनिष्ठ there is no पुनरावृत्ति, it gets established that both these seekers get archiradi gati and that is told in bhashya द्वयोः अपि.

न च प्रजापतिवाक्यादौ श्रुत परविद्याङ्गभूतात्मप्राप्तिविषया इयम्, 'तद्य इत्थं विदुः' इति गतिश्रुतिः, 'ये चेमेऽरण्ये श्रद्धा तप इत्युपासते' (छा. उ. 5-10-1) इति परविद्यायाः पृथक्श्रुतिवैयर्थ्यात् – In Chandogya, there is दहरविद्या in 8<sup>th</sup> chapter which Prajapati teaches Indra. There आत्मोपदेश is also present which is made as an accessory (अङ्ग) to ब्रह्मोपासना. And that is useful to दहरविद्या. But the आत्मनिष्ठे told here is different

from that. By this Swamy Deshika notes 'एतेन प्रथमषट्कोदित प्रत्यगात्मवेदनात् अत्रत्य  
अक्षरयाथात्म्यानुसन्धानस्य भेदोऽपि दर्शितः'

The shruti pramana तद्य इत्थं विदुः taken from Panchagni Vidya prakarana it becomes clear that  
what is taught here is प्रत्यगात्मनिष्ठे.

Then a doubt arises – how can अर्चिरादिगति which leads one to Brahman is possible for a  
केवलात्मोपासक? It is told here as कैवल्यार्थि – the answer is thus – The seeker who practices  
Panchagni Vidya (पञ्चाग्निविद्यानिष्ठ) is also not केवलात्मोपासक but he meditates upon his Individual  
Self as having Brahma as Atma. It is ब्रह्मात्मक स्वात्मोपासना. There are two ways told in shrutis –  
स्वात्मशरीरकब्रह्मोपासना, ब्रह्मात्मकस्वात्मोपासना or ब्रह्मशरीरभूतस्वात्मोपासना. So the seeker here is  
ब्रह्मात्मक स्वात्मानुसन्धायी. If it is not taken like that it would be against तत्क्रतुन्याय. Contemplating on  
Self in his essential nature means contemplating as being शेषभूत to Paramatman only. That way  
it is justified.

The pramanas – य आत्मनिष्ठिन्, पतिं विश्वस्य, करणाधिपाधिपः and so on show that Jivatman is शेषभूत  
to Paramatman. The word पति is used in shrutis to denote शेषि for Paramatman.

पञ्चाग्निविद्यायां च 'इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा. उ. 5-9-1) इति, 'रमणीयचरणाः ...  
कपूयचरणाः' (छा. उ. 5-10-7) इति पुण्यपापहेतुको मनुष्यादि भावो अपाम् एव भूतान्तरसंसृष्टानाम्, आत्मनस्तु  
तत्परिष्वङ्गमात्रम् इति चिदचितोर्विवेकम् अभिधाय 'तद्य इत्थं विदुः', 'तेऽर्चिषमभिसंभवन्ति' (छा. उ. 5-10-1), 'इमं  
मानवमावर्त्त नावर्तन्ते' (छा. उ. 4-15-5) इति विविक्ते चिदचिद्वस्तुनी त्याज्यतया प्राप्यतया च 'य इत्थं विदुस्तेऽर्चिरादिना  
गच्छन्ति, न च पुनरावर्तन्ते' इति उक्तम् इति गम्यते – The aspect of a पञ्चाग्निविद्यानिष्ठ performing  
परमात्मात्मक-स्वात्मानुसन्धान and his attaining अर्चिरादिगति is told in Gita and Brahma Sutra Bhashya  
in the same way. And one who goes by Archiradi gets united with Brahman is told in shruti as स  
एनान् ब्रह्म गमयति and तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः etc. So it is accepted that a पञ्चाग्निविद्यानिष्ठ  
also attains Brahman. There is another vidya known as मधुविद्या where the seeker attains वसुपद  
and then attains ब्रह्मन्. – वसुपदप्राप्तिपूर्वक-भगवत्प्राप्ति is told as फल for that vidya. This is also to be  
treated like that. The seeker told here enjoys the experience of his own Self as being the body  
of Paramatman and then realizes that he should look at Paramatman instead of himself and  
goes to attain Paramatman. Why should one do such meditation at all can be a question. In the

same way, चतुर्विधा भजन्ते माम् it was told. There are four types of seekers – why should there be four different categories? It is all due to one's own प्राचीनकर्म. Those who have done utmost virtuous deeds in very many births (बहूनां जन्मनाम् अन्ते) become ज्ञानिः.

आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च 'स एनान्ब्रह्म गमयति' (छा. उ. 4-15-5) इति ब्रह्मप्राप्तिवचनात् अचिद्वियुक्तम् आत्मवस्तु ब्रह्मात्मकतया ब्रह्मशेषतैकरसम् इत्यनुसंधेयम्, तत्कृतुन्यायाच्च । परशेषतैकरसत्वं च 'य आत्मनि तिष्ठन् ... यस्यात्मा शरीरम्' (श. ब्रा. 14-6-5-30) इत्यादिश्रुतिसिद्धम् – One who is addressed as आत्मयाथात्म्यवित् here is the same as जिज्ञासु, अक्षरयाथात्म्यवित् and पञ्चाग्निविद्यानिष्ठ. For a जिज्ञासु also स्वभावोऽध्यात्ममुच्यते, विसर्गः कर्म संज्ञितः etc स्वभाव, विसर्ग etc were told as to be known. But there is a difference between the meditation of a ज्ञानि and these adhikaris. अक्षरयाथात्म्यनिष्ठ meditates on his own Self as being the body of Paramatman while a Jnani meditates upon Paramatman who has his Self as HIS body. In Vedanta Sara – a commentary on Brahma Sutra by bhashyakarar, he writes – उभयेऽपि हि परिपूर्णं ब्रह्मोपासते मुखभेदेन; स्वात्म-शरीरकं ब्रह्म केचन; ब्रह्मात्मकं स्वात्मानम् इतरे (4-3-14)'.  
अर्चिरादिगतिनिषेध is for those who meditate on Self without the अनुसन्धान of ब्रह्मात्मकत्व. So because it is said that जिज्ञासु is different from ज्ञानि, it does not mean that he does अब्रह्मात्मकस्वात्मानुसन्धान because अपुनरावृत्ति is told for him also. In Srihashya, कार्याधिकरण (4<sup>th</sup> chapter, 3<sup>rd</sup> paada) Bhashyakarar says – तस्मादचिन्मिश्रं केवलं वाऽचिद्वस्तु ब्रह्मदृष्ट्या तद्वियोगेन च य उपासते न तान्नयति; अपि तु परं ब्रह्मोपासीनान्, आत्मानं च प्रकृतिवियुक्तं ब्रह्मात्मकमुपासीनान् आतिवाहिको गणो नयति (ब्र.सू.4-3-15).

Similarly in Bhuma vidya also yeshatu vaa ativadati satyena ativadati...

In महाभारत आत्मानुभव is told as च्यवनधर्म as ये तु शिष्टाः त्रयो भक्ताः फलकामा हि ते मताः । सर्वे च्यवनधर्माणः प्रतिबुद्धस्तु मोक्षभाक् ॥ Here one who desires आत्मानुभवसुख is told as taking up a dharma which perishes. That is to be taken as due to the fact that आत्मानुभवसुख is also अस्थिर as a कैवल्यार्थि told here goes further to attain Brahman. So by that he does not come back to संसार. When more exalted states are attained previous states perish and hence they can be comparatively called as states which perish or having च्यवनधर्मत्व. This is as told in Vishnu Purana, भुक्त्वा च भोगान् विफलान् त्वम् अन्ते मत्प्रसादतः । ममानुस्मरणं प्राप्य मम लोकमवाप्स्यसि ॥ (वि. 5-19-26).

There are two views in this aspect:

One view is that a जिज्ञासु takes up भगवदुपासना, attains परमात्मशरीरभूतस्वात्मोपासना, enjoys that experience and then goes further to attain Paramatman.

Another view is that he stays in परमात्मशरीरभूत-स्वात्मानुभव only for ever and neither returns to संसार nor attains Paramatman but stays somewhere in between.

It is accepted by all that it is परमात्मशरीरभूत-स्वात्मानुभव and not mere आत्मानुभव without association with Paramatman.

It is accepted by all that he has अर्चिरादिगतिप्राप्ति and it is अपुनरावृत्तिलक्षण. It is also accepted that it is not the ultimate goal and it is very lowly compared to the attainment of a ज्ञानि and that is what one should aim for.

But the forward path for a जिज्ञासु is where there is difference of opinion.

#### Sloka 8.23, 24

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ 23 ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ 24 ॥

भरतर्षभ Hey Respected of the Bharata Vamsha, यत्रकाले In which path shown by the Presiding Gods or Abhimaani Devas of Kaala, प्रयाताः योगिनः the four types of devotees having departed अनावृत्तिम् आवृत्तिं च यान्ति attain non-return and return तं कालं वक्ष्यामि I will teach you about that time.

अत्र कालशब्दो मार्गस्य अहःप्रभृति संवत्सरान्त कालाभिमानिदेवताभूयस्तया मार्गोपलक्षणार्थः । यस्मिन् मार्गे प्रयाता योगिनो अनावृत्तिं पुण्यकर्माणः च आवृत्तिं यान्ति, तं मार्गं वक्ष्यामि इत्यर्थः ।

अग्निः ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् इति संवत्सरादीनां प्रदर्शनम् ।

अत्र कालशब्दो मार्गस्य अहःप्रभृति संवत्सरान्त कालाभिमानिदेवताभूयस्तया मार्गोपलक्षणार्थः – Here the word काल indicates path as in the path starting with अहस् and ending with संवत्सर there are many presiding gods of time.

यस्मिन् मार्गे प्रयाता योगिनो अनावृत्तिं पुण्यकर्माणः च आवृत्तिं यान्ति, तं मार्गं वक्ष्यामि इत्यर्थः – This means having departed in which path, the Yogis attain non-return and those who have done meritorious deeds attain return, I will teach you about that path.

अग्निः ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् इति संवत्सरादीनां प्रदर्शनम् – The words अग्निः, ज्योतिः, अहस्, शुक्लः, षण्मासा उत्तरायणम् are to indicate संवत्सर and others also.

यत्रकाले - अत्र कालशब्दो मार्गस्य अहःप्रभृति संवत्सरान्त कालाभिमानिदेवताभूयस्तया मार्गोपलक्षणार्थः – In order to remove the doubt whether the word काल indicates specific time here, it is explained as मार्गोपलक्षणार्थः. It is also inline with what is told as शुक्लकृष्णे गतीह्येते (8-26) where गति is told and नैते सृती पार्थजानन् (8-27) where the word सृती means path. So here also काल stands for मार्ग or path.

A doubt may further arise as: Is it not told that one who departs from body during उत्तरायण attains अर्चिरादिमार्ग and one who departs in दक्षिणायन attains धूमादिमार्ग? So should not काल denote time? The answer is NO. For a Brahman who travels through अर्चिरादि there is no such time restriction. It is said in Brahmasutra – अतश्चायनेऽपि दक्षिणे (4-1-19). Even if a Brahman dies during night, he attains archiradi only. So these are no indicators of time but path with respective presiding deities. To the question why did Bhishma wait till Uttarayana, the answer is just to show that he was इच्छामरणि and nothing else. In brahma sutras it is also justified further. The departed goes through sun rays – रश्मि अनुसारी sutra says and the rays are present even in the night because one can feel the heat which show sun rays are present even in the nights. These are discussed and established in SriBhashya and other works as per Brahmasutras.

यस्मिन् मार्गे प्रयाता योगिनो अनावृत्तिं पुण्यकर्माणः च आवृत्तिं यान्ति, तं मार्गं वक्ष्यामि इत्यर्थः – The word योगिनः in mula sloka indicates both ज्ञानिन् and those who have done पुण्यकर्म or meritorious deeds. It is

said that अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते भूममभिसंभवन्ति. They do not go to संवत्सर but पितृलोक. These are people who live in villages and perform sacrifices, humanitarian deeds and so on.

अग्निः ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् इति संवत्सरादीनां प्रदर्शनम् – It is said in Chandogya – ते अर्चिषमभिसम्भवन्ति । अर्चिषो अहः, अन्ह आपूर्यमाणपक्षम्, आपूर्यमाणपक्षात् यान् षडुदङ् एति मासांस्तान्, मासेभ्यः संवत्सरम् (छा. 5-10-1) etc. so संवत्सरादीनां प्रदर्शनम् is according to this shruti pramana. This is explained in Brahma Sutras also. The words अग्निः, अहः, शुक्लपक्ष, उत्तरायण are all indicating the respective अभिमानिदेवताs or presiding deities. The complete अर्चिरादि मार्ग is – अर्चिः, अहस्, शुक्लपक्ष, उत्तरायण, संवत्सर, मरुत्, सूर्य, चन्द्र, वैद्युत्, वरुण, इन्द्र and प्रजापति. Told as ज्वलनदिवस ज्योत्स्ना पक्षोत्तरायण वत्सरान् पवन तपन प्रालेयांशून् क्रमात् अचिरद्भुतिम् । जलधरपतिं देवाधीशं प्रजापतिम् आगतः तरति विरजां दूरे वाचस्ततः परमद्भुतम् ॥

अग्निः ज्योतिः - This not not about two deities but अग्निरूपज्योति ज्योति of the form of Fire. This is the first deity in the देवयानमार्ग and hence the name अर्चिरादि.

### Sloka 8.25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ 25 ॥

धूमः Dhuma, रात्रिः raatri, तथा कृष्णः and Krishna paksha षण्मासा दक्षिणायनं six months of dakshinaayana चान्द्रमसं ज्योतिः the brightness of moon, one who departs in this path तत्र प्राप्य having reached there योगी निवर्तते that Yogi comes back.

एतत् च धूमादिमार्गस्थपितृलोकादेः प्रदर्शनम् । अत्र योगि शब्दः पुण्यकर्मसम्बन्धिविषयः ।

**This is also indicative of पितृलोक etc that are present in the path starting with Dhuma or धूमादिमार्ग. The word योगी here means one who is associated with meritorious deeds.**

एतत् च धूमादिमार्गस्थपितृलोकादेः प्रदर्शनम् । अत्र योगि शब्दः पुण्यकर्मसम्बन्धिविषयः – In the word पितृलोकादेः, आदि indicates आकाश, चन्द्र and others. The word योग here just means उपाय or mere association which is the general meaning of योग. Hence for such people धूमादिमार्ग and पुनरावृत्ति is told. And

by the mention of धूमादिमार्ग we can infer that it is about पुण्यकर्म's because for such people only this is told in shruti as अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते भूममभिसंभवन्ति । धूमाद्रात्रिम्, रात्रेरपरपक्षम्, अपरपक्षात् यान् षड्-दक्षिणैति मासान् तान्, न ते संवत्सरमभिप्राप्नुवन्ति । मासेभ्यः पितृलोकम्, पितृलोकात् आकाशम्, आकाशात् चन्द्रमसमेव सोमोराजा तद्देवानामन्नं तं देवा भक्षयन्ति (छा. 5-10-3,4).

## Sloka 8.26

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ 26 ॥

शुक्लकृष्णे एते गती These two paths known as Archiraadi and Dhoomaadi जगतः शाश्वते मते हि are eternal like a stream of flood for the people of the world is the opinion of shruti एकया अनावृत्तिं याति By one known as Archiraadi the state from where there is no return is attained. अन्यया पुनः आवर्तते By the other, he returns again.

शुक्ला गतिः अर्चिरादिका, कृष्णा च धूमादिका । शुक्लया अनावृत्तिं यान्ति । कृष्णया तु पुनः आवर्तते । एते शुक्लकृष्णे गती ज्ञानिनां विविधानां पुण्यकर्मणां च श्रुतौ शाश्वते मते । 'तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति ।' (छा. उ. 5-10-1), 'अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति' (छा. उ. 5-10-3) इति ।

शुक्ला गतिः अर्चिरादिका, कृष्णा च धूमादिका – The path told as शुक्ल is अर्चिरादिगति and कृष्ण is that which starts with धूम.

शुक्लया अनावृत्तिं यान्ति । कृष्णया तु पुनः आवर्तते – It is made very clear in bhashya. One who departs through शुक्ल does not return. Departing through कृष्ण one returns again.

एते शुक्लकृष्णे गती ज्ञानिनां विविधानां पुण्यकर्मणां च श्रुतौ शाश्वते मते । 'तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति ।' (छा. उ. 5-10-1), 'अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति' (छा. उ. 5-10-3) इति – These two paths namesly शुक्ल and कृष्ण are attained respectively by ज्ञानि's and this who have done different types of meritorious deeds is eternal is the opinion of shruti. The shruti vakya are – those who (as told in पञ्चाग्निविद्या) know and those who staying in the forest meditate



on Paramatman having श्रद्धा or devotion they reach the transporting deity known as अर्चिः. From there the presiding deity of अहस् (छा.5-10-1). And those who staying in village perform sacrifices (यागादिs), पूर्त (constructing damn, canals and so on), donate (दान), and such they reach धूमादिमार्ग (छा. 5-10-3). Thus these two paths are told.

It is shown here that the two paths told earlier are well known from the shrutis.

शुक्ला गतिः अर्चिरादिका, कृष्णा च धूमादिका – The words शुक्ल and कृष्ण means the अर्चिरादिमार्ग where शुक्लपक्ष comes and धूमादिमार्ग where कृष्णपक्ष is present. Or it can also be taken to mean that Archiradi path is शुद्ध indicated by शुक्ल and Dhoomadi is अशुद्ध indicated by कृष्ण. These words are just indicative of the paths here.

शुक्लया अनावृत्तिं यान्ति | कृष्णया तु पुनः आवर्तते । एते शुक्लकृष्णे गती ज्ञानिनां विविधानां पुण्यकर्मणां च श्रुतौ शाश्वते मते – The word जगतः in sloka indicates the two categories of अधिकारिs who attain these two paths. They are explained as ज्ञानिs and those who have done पुण्यकर्मs. The word शाश्वते means they do not have beginning or end as they are present as a continuous stream of flood – प्रवाहरूपेण-आदि-अन्तरहित is the bhaava.

'तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति ।' (छा. उ. 5।10।1), 'अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति' (छा. उ. 5।10।3) इति ।

### Sloka 8.27

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ 27 ॥

पार्थ Hey Arjuna, एते सृती these two paths जानन् having known clearly कश्चन योगी न मुह्यति any Yogi will not get deluded. तस्मात् अर्जुन So, hey Arjuna, सर्वेषु कालेषु at all times योगयुक्तो भव become one who is associated with such contemplation.

एतौ मार्गौ जानन् योगी प्रयाणकाले कश्चन न मुह्यति | अपि तु स्वेन एव देवयानेन पथा याति । तस्मात् अहरहः अर्चिरादि गतिचिन्तनाख्य योगयुक्तो भव ।

**Any Yogi who has known about these paths will not get deluded at the time of departure from the body. On the other hand, he will depart by the अर्चिरादिमार्ग told for him. For that reason only, every day, involve in the contemplation on the अर्चिरादिगति or perform the Yoga known as अर्चिरादिगतिचिन्तन.**

एतौ मार्गौ जानन् योगी प्रयाणकाले कश्चन न मुह्यति | अपि तु स्वेन एव देवयानेन पथा याति । तस्मात् अहरहः अर्चिरादि गतिचिन्तनाख्य योगयुक्तो भव ।

Though the contemplation on the path (मार्गचिन्तन) is for attaining the ultimate goal (परमपुरुषार्थ) just like the means, it is well known in the world that it is to aid the departing Self to depart without getting perturbed at the time of departure. Because such contemplation is useful, it should not be left out.

न मुह्यति – Sloka says योगी न मुह्यति – means he will not be confused. The path taken by all the Selves is same upto the beginning of the archiradi or dhumadi. The separation happens at the murdhanya naadi for one who departs by Archiradi. The Jivatman has to enter the 101<sup>st</sup> naadi called मूर्धन्य नाडि. How does he know? Brahma sutra says तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारः विद्यासामर्थ्यात् तत्-शेषगतिअनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया (4-2-16).

So the knowledge of these paths is to reject what is not good and adopt what is good. So the benefits of contemplation on these paths is told and then Krishna advices to adopt the contemplation of अर्चिरादिमार्ग as तस्मात् योगयुक्तो भव. The mening of योग is mere meditation here. And that meditation is of the form of thinking about the path of departure – गतिचिन्तनरूप as told in Bhashya गतिचिन्तनाख्य योगयुक्तो भव.

### **Sloka 8.28**

**अथ अध्यायद्वयोदित शास्त्रार्थवेदन फलम् आह -**

**Then the benefit of शास्त्रार्थवेदन or knowing the meaning of the Shastra taught in the two chapters (seventh and the eighth) is told.**

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ 28 ॥

वेदेषु In the Vedas, यज्ञेषु in sacrifices, तपस्सु for penances, दानेषु for donations, च यत् पुण्यफलं प्रदिष्टं whatever virtuous benefits or fruits are told in shastras, तत्सर्वम् all those इदं विदित्वा अत्येति one exceeds or transcends having known this. योगी Being a Jnani आद्यं eternal परं स्थानम् उपैति and most exalted supreme abode he attains.

ऋग्यजुः सामाथर्वरूप वेदाभ्यास-यज्ञतपोदान प्रभृतिषु सर्वेषु पुण्येषु यत् फलं निर्दिष्टम्, इदम् अध्यायद्वयोदितं भगवन्माहात्म्यं विदित्वा, तत् सर्वम् अत्येति - एतद्वेदनसुखातिरेकेण तत् सर्वं तृणवत् मन्यते । योगी ज्ञानी च भूत्वा ज्ञानिनः प्राप्यम् परम् आद्यं स्थानम् उपैति ।

**Whatever fruits are told for those who study the Vedas existing in four forms such as RgVeda, Yajurveda, Saama veda, Atharvaveda, for those who perform sacrifices, penance, donation and such entire set of meritorious deeds, having known the greatness of Bhagavan as told in these two chapters, one would तत्सर्वम् अत्येति means due to the unparalleled joy which ensues from knowing this, he treats everything else as negligible and equal to grass. योगी means becoming a ज्ञानि, he attains the abode which is beginningless and most supreme and which is attainable by a Jnani.**

ऋग्यजुः सामाथर्वरूप वेदाभ्यास-यज्ञतपोदान प्रभृतिषु सर्वेषु पुण्येषु यत् फलं निर्दिष्टम्, इदम् - The word वेदेषु indicates that just like sacrifices (यज्ञ and others), even वेदाभ्यास yields benefits. It is well known from shrutis that वेदाभ्यास leads to destruction of calamities etc. In Ashvamedha prashna it is said यं यं क्रतुमधीते तेनतेनास्येष्टं भवति.

दाने च – The word च in mula indicates anything else which is not specifically mentioned here and so bhashya is दानप्रभृतिषु.

अध्यायद्वयोदितं भगवन्माहात्म्यं विदित्वा, तत् सर्वम् अत्येति - एतद्वेदनसुखातिरेकेण तत् सर्वं तृणवत् मन्यते – Starting with the seventh chapter the greatness of Bhagavan is told. Because other aspects are

associated with that, everything in these two chapters talk of the greatness of Bhagavan only. So that is indicated in Bhashya अध्यायद्वयोदितं भगवन्माहात्म्यं.

Meaning of अत्येति तत् सर्वम् is very significant here – It cannot be the direct benefit of योगानुष्ठान because that is told as परं स्थानमुपैति. It is not increased पुण्यफलप्राप्ति because that is told as the benefit of वेदाभ्यास etc and it is something beyond that, it is not mere getting rid of संसार because the पुण्यफल may indicates both पुण्य and पाप as they both are बन्धकः. So considering all these it implies here the विरक्ति which comes from such knowledge of discrimination between the Yoga told here and everything else such as Vedabhyaasa and so on and that is losing complete interest in all benefits other than attaining liberation. So Bhashya is सुखातिरेकेण – due to the incomparable joy that ensues by realizing the greatness of Bhagavan taught in these two chapters everything else is treated as negligible as a blade of grass.

There is also सम्प्रदाय to do पारायणम् of these two chapters daily.

योगी ज्ञानी च भूत्वा ज्ञानिनः प्राप्यम् परम् आद्यं स्थानम् उपैति – Knowing the greatness of Paramatman leads to attainment of परंस्थानम् through the specific knowledge taught earlier and so the word योगी is commented as ज्ञानी च भूत्वा.

The benefits of वेदाभ्यास and others are also good only but are not eternal. One realizes that those fruits are impermanent and then becomes steadfast in भक्तियोग. So the benefit thus obtained is eternal is the bhaava.

The meaning of परं in परं स्थानम् is देशकालयोगादिभिः परत्वम् – hence it means परमपद – वैकुण्ठ as per pramanas – आदित्यवर्णं तमसः परस्तात् (श्वे.3-8), तदक्षरे परमे व्योमन् (नारायण), दिव्यं स्थानमजरं चाप्रमेयम् (भा.मो. 5-32), एते वै निरयाः तात स्थानस्य परमात्मनः (भा.मो. 198-6). Meaning of आद्यम् is given as अनादि – beginningless.

## Chapter 8.0 concluded

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरपरब्रह्मयोगो नाम  
अष्टमोऽध्यायः