

# Śrīmad Bhagavad-gītā

With the  
Sārārtha-Varśinī commentary

by  
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# Chapter 8

*Attaining the Supreme*

**Tarak Brahma Yoga**

# Section – I

*Krsna's answers to Arjuna's  
questions (1-4)*

arjuna uvāca

(kim tad brahma) (kim adhyātman) (kim karma) puruṣottama  
(adhibhūtam ca kim proktam) (adhidaivam kim ucyate)

adhiyajṣaḥ katham ko 'tra dehe 'smin madhusūdana  
prayāṇa-kāle ca katham jṣeyo 'si niyatātmabhiḥ

g) How is he known in the body h) How are you to be known @ the point of death

Arjuna said : What is Brahman, what is adhyātma (kim tad brahma kim adhyātman), what is karma (kim karma), what is adhibhūta (adhibhūtam ca kim proktam) and what is adhidaiva (adhidaivam kim ucyate), O Supreme Person (puruṣottama)? Who is the adhiyajṣa (adhiyajṣaḥ kah), and how is he known in the body (katham atra asmin dehe)? How are You to be known at the point of death (prayāṇa-kāle ca katham jṣeyo 'si) by those with concentrated minds (niyatātmabhiḥ)?

7 Questions

- a) brahma
- b) adhyātma
- c) karma
- d) adhibhūta
- e) adhidaiva
- f) adhiyajṣa

In the eighth chapter, the Lord speaks about pure bhakti and yoga-miśra-bhakti, in reply to Arjuna's questions.

He also describes the two destinations of the yogīs.

At the end of the previous chapter, the Lord mentioned knowledge of seven items (Brahman, adhyātma, karma, adhibhūta, adhidaiva, adhiyajña, and Himself, Kṛṣṇa).

Wanting to know about these things, Arjuna asks questions about them in the first two verses of this chapter.

Who is the ruler of yajña in the body (**atra dehe**) and how should He be known in the body at the point of death?

The sentence is completed with the next line of verse 2.

śrī-bhagavān uvāca

akṣaram brahma paramam

svabhāvo 'dhyātmanam ucyate

bhūta-bhāvodbhava-karo

visargaḥ karma-samjṣitaḥ

De fire  
 a) brahma → Supreme Indestructible Entity.  
 b) adhyātma  
 c) karma  
 ↳ Transmigration  
 ↳ Entity of bodies  
 Jīva  
 karma for

The Supreme Personality of Godhead said: The Brahman is the supreme indestructible entity (akṣaram brahma paramam). Adhyātma is the jīva (svabhāvo adhyātmanam ucyate). Karma refers to (karma-samjṣitaḥ) transmigration (visargaḥ) arising from the creation of bodies made of material elements (bhūta-bhāva udbhava-karo).

The Lord answers.

Brahman refers to the akṣara—that which does not get destroyed, that which is eternal and supreme.

The śruti says **etad vai tad akṣaram gārgi brāhmaṇā abhivadanti:** the knowers of Brahman call the Supreme Lord (tad) the indestructible (akṣaram). (Bṛhad Āraṇyaka Upaniṣad 3.8.8)

[Note: In verse 21 Viśvanatha says that the akṣara is Nārāyaṇa.]



**Svabhāva** means “that which produces one’s self (svam bhāvayati), from imposition of a body.”

In other words, it means the jīva, since it creates the body.

The jīva is called **adhyātma**.

Or the meaning of **svabhāva** can be “that which causes one to attain the Paramātmā (sva meaning the Lord in this case).


In this case adhyātma refers to the purified jīva, since only the pure jīva is qualified to attain Paramātmā.

The word karma refers to transmigration (visarga) of the jīva, the creation of bodies (bhāva) through the material elements (bhūta).

It is called karma because it is produced from actions.

## 8.4

adhibhūtam kṣaro bhāvah  
puruṣaś cādhidaivatam  
adhiyajṣo 'ham evātra dehe  
deha-bhṛtām vara

Adhibhūta refers to all the temporary material objects (adhibhūtam kṣaro bhāvah). Adhidaiva refers to the universal body of the Lord (puruṣaś ca adhidaivatam). I, on the other hand, am (aḥam eva) the adhiyajṣa (adhiyajṣah) situated in the body (atra dehe), O Arjuna, best among souls situated in a body (deha-bhṛtām vara). 

a) adhibhūtam → क़ारो भवो  
b) adhidāivatam → universal form  
c) adhiyajṣa → परमात्मै

Universe

The word **adhibhūta** refers to temporary objects (kṣaro bhāvaḥ) such as pots and cloth.

The word **adhidaiva** refers to the person representing the totality of the universe, understood from the derivation of the word adhidaiva as “He within whom all the devatās exist as His subjects”.

In the body (atma), I, the Paramātmā, am the **adhiyajña**, the person who induces others to perform actions like yajña.

But why should the word **eva** (for emphasis) be used with aham, since the Paramātmā, antaryāmī, is only My expansion or amśa?

It is because this antaryāmī, though an amśa, is not different from Me, whereas the other items such as adhyātma (jīva) are different from Me.

O best person (vara), among those having bodies (deha-bhṛtam), you are the best of all in this body, because you have a direct relationship with Me as friend.

# Section – II

Remembering Krsna at the  
time of death (5-8)

## 8.5

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

At the point of death (**anta-kāle**), he who (**yaḥ**) leaves the body (**muktvā kalevaram prayāti**) while knowing Me in truth (**mām eva smaran**), attains a nature similar to Mine (**sah mad-bhāvaṁ yāti**). Of this (**ātra**) there is no doubt (**nāsty saṁśayaḥ**).

This verse answers the question “How are you to be known at the time of death?”

→ 14

Smaran means remembering Me, knowing Me in truth, not like knowing pots or cloth. The method of knowing or remembering the Lord is now explained in fourteen verses.



## 8.6

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

Whatever one thinks of (yaṁ yaṁ vāpi smaran bhāvaṁ)  
when leaving the body (tyajaty ante kalevaram), one attains a  
state similar (taṁ taṁ eva eti) to that object of constant thought  
(sadā tad-bhāva- bhāvitaḥ), O son of Kuntī (kaunteya).

This verse explains that just as, by remembering Me, one attains Me  
(stated in the previous verse), so by remembering something else, one  
attains that object.

Being influenced (bhāvitaḥ) by constant thoughts (bhāva) of that  
object, a person becomes similar to the object (bhāvitaḥ).

## 8.7

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

Therefore (tasmāt), at all times (sarveṣu kāleṣu) remembering Me, fight (mām anusmara yudhya ca). Without doubt (asaṁśayaḥ), one whose intelligence and mind are offered to Me (mayy arpita-mano-buddhir) attains Me (mām eva eśyasy).

The mind creates the (decision) to think of Me.

The intelligence (creates) (determination) to remain fixed in  
thinking of Me.

## 8.8

abhyāsa-yoga-yuktena

cetasā nānya-gāminā

paramam puruṣam divyam

yāti pārthānucintayan

Continuously contemplating Me (anucintayan) with mind  
engaged in the practice of repeated remembrance (cetasā  
abhyāsa-yoga-yuktena), without deviation (na anya-gāminā),  
one attains the transcendental supreme person (paramam  
puruṣam divyam yāti).

Therefore, that person who practices remembrance of Me during his life will naturally remember Me at the time of death, and by that, he will attain Me.

Therefore, remembering Me by the mind is the highest yoga.

That is expressed in this verse.

Abhyāsa means to repeatedly remember Me.

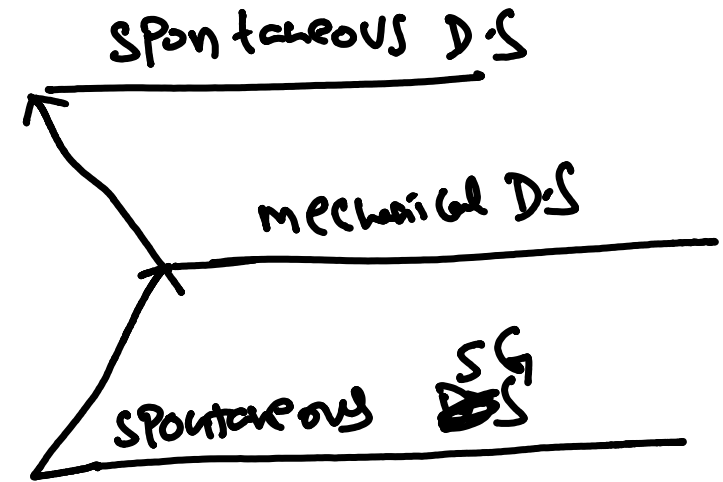
The mind should be engaged in this method (yoga) of repetition of remembering Me.

It should not wander to other objects of remembrance.

By this practice one will conquer of the nature of the mind.

- ① mayy eva mana ācheta → smaraṇāyukta bhakti → bhava & preme
- ② mayy buddhim nīreṣya → manasīkṛtā bhakti → ruci + āśakti
- ③ abhyāsa yoga → niṣṭhā
- ④ mad kama saṅgobhāṣā → just enjoy your senses
- ⑤ sava icāṇa phala tyāga

## Section – III



# Remembering Krsna (9-13)



How does one  
 practice remembering  
 @ all time?  
 ↓  
 Yoga with bliss

kaviṁ purānam anuśāsītāram  
aṅor aṅīyāṁsam anusmared yaḥ  
sarvasya dhātāram acintya-rūpam  
āditya-varṇam tamaśaḥ parastāt

prayāṇa-kāle manasācalena  
bhaktiyā yukto yoga-balena caiva  
bhruvor madhye prāṇam āveśya samyak  
sa taṁ param puruṣam upaiti divyam

→ Predefined devotion.

At the time of death (prayāṇa-kāle), a person endowed with devotion (yaḥ bhaktiyā yukto) and with unwavering mind (acalena manasā), who concentrates between the brows (bhruvor madhye prāṇam āveśya samyak) through the strength of yoga practice (yoga-balena caiva), and who remembers (anusmared) He who is omniscient, beginningless, the teacher (kaviṁ purānam anuśāsītāram), smaller than the smallest (aṅor aṅīyāṁsam), the container of everything (sarvasya dhātāram), the inconceivable (acintya-rūpam), an independent form like the sun (āditya-varṇam), who is above prakṛti (tamaśaḥ parastāt)—that person attains the transcendental supreme person (sa taṁ param puruṣam upaiti divyam).

Without practice of <sup>astāng-yog</sup> yoga it is difficult to withdraw the mind from sense objects.

Without withdrawing the mind from sense objects, it is difficult to think constantly of the Lord.

Therefore one should execute bhakti along with some type of yoga practice.

Instruction is for those who do not have P-D faith.

The Lord here speaks of such bhakti mixed with aṣṭāṅga-  
yoga (yoga-miśra-bhakti) in five verses.

The Lord is omniscient (**kavi**).

But though one may be omniscient, like Sanaka and others,  
one may not be eternal.

Therefore, the Lord is described as **purāṇa**, without beginning.

Though He is both omniscient and without beginning, this does not indicate that He becomes the instructor of bhakti as Paramātmā.

Therefore He is called **anuśāsītāram**, the teacher, who by His mercy gives instructions about devotion to Himself when He appears as Kṛṣṇa or Rāma.

Though He is merciful, He is still a difficult object to know  
factually: compared to the smallest He is even smaller.

Then, is He like the jīva, the size of an atom?

No, He is also of the greatest size, spreading everywhere,  
since everything is contained within Him (sarvasya  
dhātāram).

Thus He is said to be inconceivable in form (acintya-rūpam).

Though He appears of medium size, as a human being, His  
manifestation is independent of all others.

Thus He has a form (varṇa) which is like that of the sun  
(āditya), revealing both Himself and all others.

Thus, though He is the possessor of māyā-śakti (prakṛti),  
His form is transcendental to prakṛti or māyā (tamasah  
parastāt).

At the time of death (prayāṇa-kāle), with unwavering mind,  
engaged in bhakti with constant remembrance of Me as  
described above, the yogī attains Me.

How does he attain unwavering mind? He attains it through  
the strength of his practice of yoga (yoga-balena).

The yoga process is then described.

Fixing his prāṇa in the ājñā-cakra (bhruvor madhye), he  
attains Me.

[Note: From verse 13 it seems that attaining the Lord means  
attaining His abode, attaining a distant relationship with the  
Lord.]



## 8.11

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

Along with the method (saṅgrahena), I will speak (te pravaksye) of the final goal (tat padam) which (yad) the knowers of the Veda (veda-vidah) call (vadanti) om (akṣaram), and which the sannyāsīs (yad yatayah) who have given up attachment (vīta-rāgāḥ) attain (viśanti). Desiring this (yad icchanto), they practice celibacy (brahmacaryam caranti).

“Just by Your mentioning that the yogī should concentrate the prāṇa at the ājñā-cakra, I cannot understand this yoga.”

What is the manner of doing this yoga?

What should be chanted?

Upon what should one meditate?

What is to be obtained by this yoga?

Briefly You should tell me.” Kṛṣṇa speaks three verses to  
answer him.

Please listen as I describe what will be factually attained  
(padam) along with the method of attainment (saṅgrahena)-  
that Brahman which the knowers of the Veda call om  
(akṣara), which the sannāyīs attain.

[Note: Saṅgraha is analyzed as “the means by which  
something is completely (samyak) understood (grhyate).”]

8.12-13

sarva-dvārāṇi samyamyā mano hr̥di nirudhya ca  
mūrdhny ādhāyātmanah prāṇam āsthito yoga-dhāraṇām

om ity ekāksaram brahma vyāharan mām anusmaran  
yaḥ prayāti tyajan deham sa yāti paramām gatim

He who leaves his body (yaḥ prayāti tyajan deham) while withdrawing the senses from senses (objects) (sarva-dvārāṇi samyamyā), concentrating the mind in the heart (mano hr̥di nirudhya ca), fixing the prāṇa at the ājñā-cakra (mūrdhny ādhāyātmanah prāṇam āsthitaḥ), completely absorbing his thoughts in Me (yoga-dhāraṇām), uttering “om” (om ity ekāksaram brahma vyāharan) and remembering Me constantly (mām anusmaran), attains My planet (sa yāti paramām gatim).

Elaborating what was previous spoken, the Lord describes the method of yoga.

Withdrawing the openings of all the senses (sarva-dvārāṇi) from the external objects; confining the mind to the heart, with no desire for other objects; fixing the prāṇa between the brows (mūrdhni); and taking shelter of Me completely (yoga-dhāranām); uttering just one syllable, om, the form of Brahman; and meditating continuously upon Me (mām anusmaran) represented by om—giving up his body, he attains (sālokyam (paramām gatim)).

[Note: From this statement it would appear that this yoga-miśra-bhakta attains a similar state as the three types of sakāma-bhaktas mentioned in chapter 7.]

# Section – IV

## Pure Devotional Service

(14-16)

# 8.14

ananya-cetāḥ satatam  
yo mām smarati nityaśah  
tasyāham sulabhah pārtha  
nitya-yuktasya yoginah

anyābhīkāṣite  
jñāna-karmādy anāryatan  
Kṛmā is pure  
S/jñāna  
process/way  
is pure.

The devotee who remembers Me (yo yoginah mām smarati) daily (nityaśah), at all times (satatam), without deviation to other processes or goals (ananya-cetāḥ), who desires association with Me in one of the primary relationships (nitya-yuktasya), easily attains Me (tasya aham sulabhah pārtha).

Having spoken of pradhānī bhūtā bhakti, bhakti mixed with karma, mentioned in ārto jijñāsur arthārthī (BG 7.16), and with desire for liberation in jarā-marāṇa-mokṣāya (BG 7.29), and also bhakti mixed with yoga in this chapter (verse 9-13), now the Lord speaks of kevalā bhakti, the best bhakti, devoid of any material tinge.

The mind of that devotee is free from performing other processes such as karma-yoga or jñāna-yoga, free from worship of other persons or devatās, and free from other goals, such as attainment of Svarga or mokṣa.



[Note: The jñāna-miśra-bhakta, referred to as the jñānī in the enumeration of the four types does not have a desire for material results nor for liberation. Therefore he has not been mentioned in the previous sentence. However, the jñāna-miśra-bhakta retains some elements of the jñāna process while practicing bhakti and is thus distinguished from the kevala-bhakta who performs only bhakti.]

Thus he is called ananya-cetāḥ, with mind not thinking anything else except the Lord.

He remembers Me every day, (nityaśah), constantly (satatam),  
not depending upon appropriate time, place, person, or purity.

I can be easily attained (sulabhah) by that person, by that  
bhakti.

It is not mixed with the difficulties encountered in practicing  
yoga, jñāna or other processes.

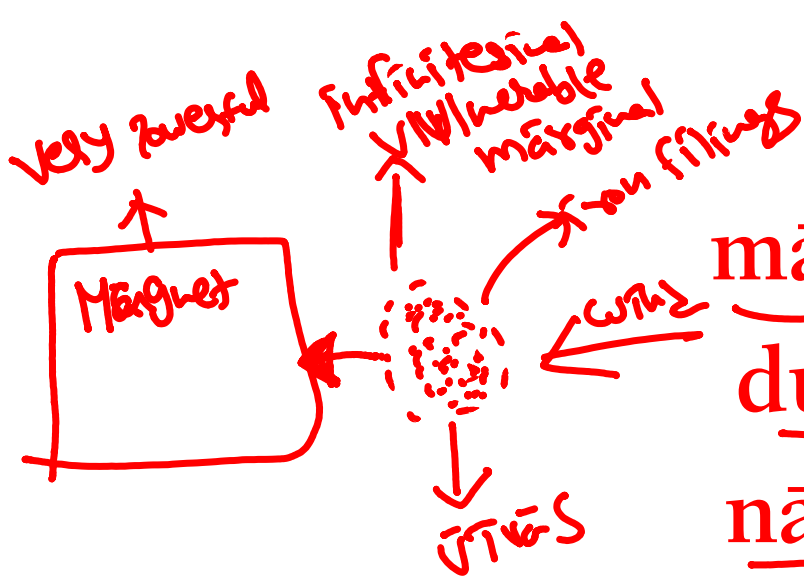
He constantly desires association with Me (nity-yuktasya).

This grammatical form expresses desire in the future as well as the past.

Yoginah here refers to the person doing bhakti-yoga.

Or it can mean a person who has a relationship (yoga) with the Lord, in dāsya, sākhyā or other relationships.

8.15



mām upetya punar janma  
duḥkhālayam aśāsvatam  
nāpnuvanti mahātmānaḥ  
sāmsiddhim paramām gatāḥ

Attaining Me (mām upetya), those great souls (mahātmānaḥ) do not return (na punar āpnuvanti) to a birth which is full of suffering and temporary (duḥkhālayam aśāsvatam janma), having attained the highest goal of personal service to Me (sāmsiddhim paramām gatāḥ).

“What happens to that person who attains You?”

Attaining Me, they do not attain birth again which is full of suffering (dukkhālayam) and temporary, but attain a birth similar to Mine, which is full of joy, because it is eternal.

According to the Amara Kośa, śāśvata means certain, eternal, continual, everlasting.

When I take My birth, which is full of joy, spiritual, and eternal, in the house of Vasudeva, My devotees, being My eternal associates, will also take such birth, and not at other times (caused by karma).

Other devotees attain perfection, but those who exclusively think of Me (ananya-cetāḥ) attain the very highest perfection (paramām saṁsiddhim)—a position as an assistant in My pastimes.

This indicates the observable superiority of the kevala-bhakta over all other types of devotees mentioned.

## 8.16

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

O Arjuna (arjuna), all persons including the inhabitants of Brahmaloaka (ā-brahma-bhuvanāl lokāh) take birth again (punar āvartinah). But (having attained Me), O son of Kuntī (mām upetya tu kaunteya), a person does not take birth again (punar janma na vidyate).

All jīvas take rebirth even if they have great puṇyas.

But My devotees do not take such rebirth.

Even the inhabitants of the planet of Brahmā (ā-brahma-  
bhuvanāl lokāḥ) take rebirth.



# Section – V

Comparing the Material and  
Spiritual Worlds (17-22)

## 8.17

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

Those who know (yad viduḥ) that a day of Brahmā (brahmaṇo ahar) lasts one thousand cycles (sahasra-yuga-paryantam), and also know that a night of Brahmā lasts one thousand yuga cycles (rātrim yuga-sahasrāntām) are knowers of the day and night of Brahma (te aho-rātra-vido janāḥ).

It is said in Bhāgavatam:

amṛtaṁ kṣemam abhayaṁ tri-mūrdhno 'dhāyi mūrdhasu

Eternity, absence of sickness, and absence of fear of committing offense (amṛtaṁ kṣemam abhayaṁ) are fixed (adhāyi) in the spiritual world (tri-mūrdhnoh) situated above the three guṇas (mūrdhasu). SB(2.6.19)

“But some say that there is fearlessness on Brahmāloka as well, and thus, it is not possible for the sannyāsī to die there, if they desire to stay there.”

No, if even Brahmā, the master of that planet, must die, what can we say of others?

Those who are knowledgeable of scripture, who know that the day of Brahmā lasts a thousand yugas, also know that the night lasts a thousand yugas, because they are knowers of day and night.

By such days, fortnights and months pass.

A hundred of such years make the life of Brahmā.

Then after that, Brahmā dies. However, a Brahmā who is a  
Vaiṣṇava attains liberation.

14 Planets

8.18

KV

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

Sarv

10

Sarve  
tapa  
jana  
mahat  
Kailas

Svarga  
bhuvan  
bhū

petala

At the beginning of Brahmā's day ahar-āgame, all living entities (sarvāḥ) become manifest from the unmanifest state (avyaktād vyaktayaḥ prabhavanty), and thereafter, when the night falls (rātry-āgame), they are merged into the unmanifest again (tatra eva avyakta-samjñake praliyante).

Those who are inferior, residing within the three planetary systems, perish day after day.

Madhusūdana Sarasvatī says: the word **avyakta** refers to Brahmā in his sleeping state (not a total dissolution), since during the daily creation and dissolution of the universe, the elements remain intact.

intact

Then from a sleeping state (avyaktāt), through Brahmā, the places of enjoyment in the form of bodies and objects of enjoyment manifest (vyaktayā), or become suitable for use.

14 4x 10 parts

At the coming of night, when Brahmā sleeps, everything disappears within him.



## 8.19

bhūta-grāmaḥ sa evāyam  
bhūtvā bhūtvā praliyate  
rātry-āgame 'vaśaḥ pārtha  
prabhavaty ahar-āgame

In this way all the moving and non-moving entities (sah bhūta-grāmaḥ), having appeared (bhūtvā bhūtvā), disappear at the coming of night (rātry-āgame praliyate), and reappear at the approach of day (prabhavaty ahar-āgame), under control of karma (avaśaḥ).

8.20

Contrast

→ m/l world & spirit.

paras tasmāt tu bhāvo 'nyo  
'vyakto 'vyaktāt sanātanah  
yaḥ sa sarvesu bhūtesu  
naśyatsu na vinaśyati

Superior to the unmanifest state of Brahmā's night (tasmāt avyaktāt tu parah) is another unmanifest state which is eternal (anyah sanātanah avyaktah bhāvah), which is not destroyed (yaḥ na vinaśyati) when everything else is destroyed (sarveṣu bhūteṣu naśyatsu).

Superior to that state of dissolution, to the Hiraṇyagarbha or  
Brahmā, superior to what has so far been described (**paraḥ**  
**tasmāt avyaktāt**), is another state, the cause of Hiraṇyagarbha,  
which is indeed unmanifest (**avyakta**), and without beginning  
(**sanātanah**).

## 8.21

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

That which was described as eternal and unmanifest (avyaktaḥ akṣarah ity uktah) is called the supreme goal (tam āhuḥ paramām gatim). Attaining that eternal form (yaṁ mama paramam dhāma prāpya), they do not return (na nivartante).

The word **avyakta** of the previous verse is explained.

That which is avyakta is without destruction (akṣara): **Nārāyaṇa**.

As the śruti says, **eko nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ**:  
only Nārāyaṇa existed, and not Brahmā or Śiva.

[Note: **eko ha vai nārāyaṇa āsīn na brahmā neśāno** is found in the  
Mahā Upaniṣad. The quotation is probably another version of the  
same passage.]

Attaining My eternal form (**mama paramam dhāma**), they do not return.

↓ devotees

The word akṣara may also be interpreted as the impersonal Brahman, in which case **dhāma paramam mama** means “My form of light,” since dhāma also means “light.”

[Note: This would be the attainment for jñānīs and yogīs who also perform a small amount of bhakti without offense.]

## 8.22

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

That supreme person (sah paraḥ puruṣaḥ), within whom exist all entities (yasya antaḥ-sthāni bhūtāni) and by which this universe is pervaded (yena sarvam idaṁ tatam), is attained by pure ananyā bhakti (ananyayā bhaktyā tu labhyaḥ), O son of Pṛthā (pārtha).

That supreme person, who is just My amśa, cannot be known  
by other means, which have in them desires for karma-yoga or  
jñāna-yoga.

As I previously said, ananya-cetāḥ satatam.



# Section – VI

Supremacy of Pure Devotion  
in attaining Krsna (23-28)

## 8.23

yatra kāle tv anāvṛttim  
āvṛttim caiva yoginah  
prayātā yānti taṁ kālam  
vakṣyāmi bharatarsabha

O best of Bharata's lineage (bharatarsabha), I ~~will now explain~~  
(vakṣyāmi) about the paths (yatra kāle) by which the yogīs  
(yoginah) return or do not return (anāvṛttim āvṛttim caiva).

“You have said in verse 21 that anyone who attains You does not come back, but You have not mentioned about any particular path that the devotee must traverse.”

Since the devotee is beyond the gunas, his path is also beyond the gunas, not a sattvic path such as going through the sun planet.

But I am asking about the path taken by the yogīs, jñānīs and karmīs.

I will speak about the path (kālam) of return and no return that they traverse when they have died.”

[Note: Kāla usually means “time,” but in this context means “path.”]

## 8.24

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

Path of no return  
↓  
Kṛama mukti → gradual liberation.  
↓  
brahma-vidya  
↓  
akṛādi-vidya

Planet of Merih  
Vaiṣṇavate loke  
Sūryamā

The knowers of Brahman (jñānīs) (brahma-vido janāḥ) who depart (tatra prayātā) on the path of fire and light (agnir jyotir), the waxing fortnight, and the northern progress of the sun (ahaḥ śuklaḥ ṣaṇ-māsā uttarāyaṇam) attain Brahman (brahma gacchanti).

He speaks in this verse about the path of no return.

The words agnir jyotir (fire and light) indicate the presiding deity of the sun according to the śruti statement te rcisam abhisambhavanti: they go to the sun planet.

Aha indicates the deity of the day, and śukla indicates the deity of the fortnight of the waxing moon.

The six months of uttarāyaṇa means the deity who presides over the uttarāyaṇa.

The jñānīs (**brahma vidah**) who go on the path of these devatās attain Brahman.

As the śruti says:

te 'rcisam abhi sambhavanti arciso 'rahna āpūryamāṇa-  
pakṣam āpūryamāṇa-pakṣād yān ṣaṇ-māsānudaññāditya eti  
mālebhyo deva-lokam

They reach the deity of fire. From there they go to the deity of  
the day, from there to the deity of the waxing fortnight, and  
from there to the uttarāyaṇa deity. Chāndogya Upaniṣad  
5.10.2



## 8.25

dhūmo rātris tathā kṛsnaḥ  
ṣaṅ-māsā dakṣiṇāyanam  
tatra cāndramasam jyotir  
yogī prāpya nivartate

Departing on the path of smoke, the night, the waning fortnight (dhūmo rātris tathā kṛsnaḥ), the southern course of the sun (ṣaṅ-māsā dakṣiṇāyanam), and attaining Svargaloka (tatra cāndramasam jyotir prāpya), the karma-yogī returns (yogī nivartate).

This verse describes the path of return taken by the karmī.

Smoke indicates the deity of smoke, and similarly night  
indicates the deity of night.

Similarly there are the deity of the dark fortnight and the deity  
of the dakṣiṇāyana.

The karma-yogī who goes on the path represented by these devatās attains Svarga indicated by the words cāndramasam jyotiḥ.

Having enjoyed there, he returns.

## 8.26

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

These two paths, of light and dark (ete śukla-kṛṣṇe gati), are accepted in this world as being without beginning (jagataḥ śāśvate mate). By one path, one does not return (ekayā yāty anāvṛttim), and by the other path, one returns (anyayāvartate punaḥ).

The Lord summarizes the two paths mentioned.

They are considered without beginning (**śāśvate**), since the transmigration of the jīvas is without beginning.

By the path of light one attains no return, and by the path of darkness, one takes birth again and again on the earth.

## 8.27

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

The yogī who knows (yogī jānan) these two paths (ete sṛtī) is never bewildered (na muhyati kaścana). Therefore, at all times (tasmāt sarveṣu kāleṣu) have a concentrated mind (yoga-yukto bhavā), Arjuna (arjuna).

Knowledge of these two paths produces a sense of discrimination.

This verse praises such discrimination.

Therefore at all times you should have a concentrated mind (yoga-yuktah).

vedeṣu yajñeṣu tapaḥsu caiva  
dāneṣu yat puṇya-phalaṁ pradīṣṭam  
atyeti tat sarvaṁ idaṁ viditvā  
yogī param sthānam upaiti cādyam

Knowing this (idaṁ viditvā), the yogī endowed with devotion (yogī) surpasses all the pious results (atyeti tat sarvaṁ puṇya-phalaṁ) declared (pradīṣṭam) by studying the Vedas, performance of sacrifice (vedeṣu yajñeṣu), austerity and giving in charity (tapaḥsu dāneṣu). He attains the spiritual, eternal place (ādyam param sthānam upaiti).



This verse relates the results of knowing what has been explained in this chapter.

Surpassing (atyeti) all the results of other processes, the yogī, possessing devotion, attains the best place, which is non-material (param) and eternal (ādyam).

[Note: This seems to indicate that this verse refers to the yoga-miśra-bhakta. A mere yogī without bhakti could not attain the place of the Lord or even liberation. A yogī with a small amount of bhakti could attain liberation. Such yogīs were described in chapter 6. A devotee with some mixture of yoga however attains sālōkya.]

The superiority of the devotees has been previously stated.

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It is made clear in this chapter.

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As well, in this chapter, the supreme position of the ananya-  
bhakta among all types of devotees has been indicated.

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Thus the commentary on the eighth chapter of the Gītā for the pleasure of the devotees has been completed by the mercy of the ācāryas.

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