

*Link:—Lord Kṛṣṇa, now gives the merit of becoming a Yogī.*

वेदेषु यज्ञेषु तपःसु चैव  
दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा  
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

vedeṣu yajñeṣu tapaḥsu caiva  
dāneṣu yatpuṇyaphalaṁ pradiṣṭam  
atyeti tatsarvamideṁ viditvā  
yogī param sthānamupaiti cādyam

The Yogī, who knows this secret, transcends the fruits of meritorious deeds, attached to study of the Vedas, performance of sacrifices, austerities and charities, and he attains the supreme primeval abode. 28

*Comment:—*

'Vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yatpuṇyaphalaṁ pradiṣṭam atyeti tatsarvamideṁ viditvā yogī param sthānamupaiti cādyam'—The fruit of performing meritorious acts, such as austerities, sacrifices, penances, charities and pilgrimages etc., is perishable, because all those acts have a beginning and an end; so how could their fruit, be imperishable? The man (soul), because of ignorance gets entangled in perishable things and persons etc., though, he is an eternal fraction of the Lord. Thus a striver, who knows the secret of the bright and the dark paths, described from the twenty-third verse to the twenty-sixth verse, transcends, the fruits of meritorious deeds, of the performance of sacrifices, austerities and charities etc., because he comes to know that all the worlds of pleasures from the abode of Brahmā downwards are subject to return. But on attaining, the Lord, there is no rebirth (Gītā 8/16). He, also knows, that he is a fraction of the Lord, and so without getting entangled in perishable and kaleidoscopic things and

pleasures, he can take refuge, in Him. Thus, he can attain, the primeval Abode viz., God\* Who has been called in the twenty-first verse, of this chapter 'Supreme Goal', and 'Supreme Abode'.

The man, who is engrossed in pleasure and prosperity, cannot know, the Supreme primeval Abode viz., God. He himself, is responsible for this ignorance, because of his disinclination for God. He can wipe out this ignorance and error. If he renounces, the desire for sensual pleasure, he can know the supreme primeval Abode viz., the Lord. So a striver should make the best possible efforts, to attain the goal of human life, by renouncing desire, for perishable pleasure.

At the end of the sixth chapter, Lord Kṛṣṇa first, recited the merits of a Yogī, and then called upon Arjuna, to be a Yogī (6/46), but here, He first asked him to be a Yogī, and then explained, the merits of a Yogī. The reason, is that in the sixth chapter, the context is of the aspirant, who falls short of perfection in Yoga. Arjuna, then puts the question, "He whose mind deviates from Yoga, does not perish?" In response to his question, Lord Kṛṣṇa answers, "There is no fall for him, either here or hereafter. Not only this, even a seeker of Yoga, transcends the fruit of actions." Therefore, Lord Kṛṣṇa, first tells the merit of a Yogī and then orders Arjuna to be a Yogī. Here, Arjuna puts the question, "How are You to be known, at the time of death, by the self-controlled?" So, Lord Kṛṣṇa answers, "I am attainable by exclusive devotion." It means, that when a devotee, having total disinclination for worldly objects, takes refuge only in Him, He is attained, by that Yogī easily. So Lord Kṛṣṇa, first orders him to be a Yogī, and then explains the merit of a Yogī.



\* "I am the prime cause in all respects of gods as well as of other seers" (Gītā 10/2); "I take refuge in that Primal Person (Gītā 15/4)."

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥८॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṁvāde akṣarabrahmayogo  
nāmāṣṭamo'dhyāyaḥ*

Thus with the words—Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is eighth designated discourse: "The Yoga of the Imperishable Brahma."

The terms 'Akṣara' (Imperishable), and 'Brahma', stand for God Who is attributeless-formless; with attributes-formless; and endowed with, attributes and form. The thought of anyone of the three kinds, leads a striver to, union with God. Therefore this chapter is designated: "The Yoga of the Imperishable Brahma."

### Words, letters and Uvāca (said) in the Eighth Chapter

1. In this chapter in 'Athāṣṭamo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are four words, in verses three hundred and seventy-seven words and there are thirteen words of colophon. Thus, the total number of words is three hundred and ninety-seven.

2. In 'Athāṣṭamo'dhyāyaḥ' there are six letters, in 'Arjuna Uvāca' etc., there are thirteen letters, in verses there are nine hundred and forty-five letters, and there are forty-seven letters of colophon. Thus the total number of letters, is one thousand and eleven. Out of the twenty-eight verses of this chapter, each of the ninth, eleventh and twenty-eighth verses, is of forty-four letters, the tenth verse is of forty-five letters, and each of the remaining twenty-four verses, is of thirty-two letters.

3. In this chapter 'Uvāca' (said), has been used twice—'Arjuna Uvāca' once, and 'Śrībhagavānuvāca', once.

### Metres Used in the Eighth Chapter

Out of the twenty-eight verses, of this chapter, in the ninth, tenth and eleventh verses, there is 'upajāti' metre; in the twenty-eighth verse there is 'indravajrā', metre. Out of the remaining twenty-four verses, in the third quarter of the second verse, and first quarter of the fourteenth verse, 'bha-gaṇa' being used there, is 'bha-vipulā' metre; in the third quarter of the twenty-fourth verse, 'ma-gaṇa' being used there, is 'ma-vipulā' metre; in the first quarter of the twenty-seventh verse 'ra-gaṇa' being used there is, 'ra-vipulā' metre; and in the first quarter and the third quarter of the third verse 'na-gaṇa' being used there, is 'jātipakṣa-vipulā' metre. The remaining nineteen verses are possessed of the characteristics of right, 'pathyāvaktra' Anuṣṭup metre.

