

अधियज्ञोऽहमेवात्र देहे देहभृतां वर॥४॥

4. The which exists in the physical plane is the mutable entity, and what exists in the divine plane is the Person. O best among the embodied beings, I Myself am the entity that exists in the sacrifice in this body.

Adhibhūtam, that which exists in the physical plane, i.e. that which exists by comprising all creatures;—what is it?—it consists of the *ksarah bhāvah*, mutable entity. *Ksarah* is that which is mutable, which is destructible; *bhāvah* means anything whatsoever that has origination. This is meaning.

Purusah means the Person, derived in the sense of he by whom all things are pervaded; or, he who lies in every heart. He is Hiranyagarbha, who resides in the Sun and sustains the organs of all creatures. He is *adhi-daivatam*, the entity existing in the divine plane.

Deha-bhrtām-vara, O best among the embodied beings; *adhiyajñah*, the entity existing in sacrifices, is the Deity, called Visnu, presiding over all sacrifices—which agrees with the Vedic text, ‘Sacrifice is indeed Visnu’ (Tai, Sam. 1.7.4). *Aham eva*, I Myself, who am that very Visnu; am *adhiyajñah*, the entity existing in the sacrifice; which is going on *atra dehe*, in this body. Since a sacrifice is performed with body, therefore it is closely associated with the body. In this sense it is said to be going on in the body.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् । यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥५॥

5. And at the time of death, anyone who departs by giving up the body while thinking of Me alone, he attains My state. There is no doubt about this.

Ca, and; *anta-kāle*, at the time of death; *yah*, anyone who; *prayāti*, departs; *muktvā*, by giving up; the *kalevaram*, body; *smaran*, while thinking; *mām eva*, of Me alone, who am the supreme Bhagavān Visnu; *sah*, he; *yāti*, attains; *madbhāvam*, My state, the