

athāṣṭamo'dhyāyaḥ

idānīm aṣṭame prastutān jñātavyopādeya-bhedān vivinakti –

kim tad brahma kim adhyātmam kim karma puruṣottama |
adhibhūtam ca kim proktam adhidaivam kim ucyate ||1||
adhiyajñāḥ katham ko'tra dehe'smin madhusūdana |
prayāṇa-kāle ca katham jñeyo'si niyatātmabhiḥ ||2||

jarā-maraṇa-mokṣāya bhagavantam āsṛitya yatamānānām jñātavyatayoktam tad
brahmādhyātmam ca karma ca kim iti vaktavyam ? aiśvaryārthinām jñātavyam adhibhūtam
adhidaivam ca kim ? trayāṇām jñātavyo'dhiyajña-śabda-nirdiṣṭaś ca kaḥ ? tasya cādhiyajña-
bhāvaḥ katham ? prayāṇa-kāle caibhis tribhiḥ niyatātmabhiḥ katham jñeyo'si ? ||8.1 -- 8.2||

—o)0(o—

śrī-bhagavān uvāca –

akṣaram brahma paramam svabhāvo'dhyātmam ucyate |
bhūtabhāvodbhava-karo visargaḥ karma-samjñitaḥ ||3||

tad brahma iti nirdiṣṭam paramam akṣaram na kṣaratīty akṣaram kṣetrajñam samaṣṭi-rūpam |
tathā ca śrutir avyaktam akṣare liyate'kṣaram tamasi liyate [SuU 2] ity ādikā | paramam
akṣaram prakṛti-vinirmuktātma-svarūpam | svabhāvo'dhyātmam ucyate svabhāvaḥ prakṛtir
anātma-bhūtam ātmani sambaddhyamānam bhūta-sūkṣma-tad-vāsanādikam pañcāgni-
vidyāyām jñātavyatayā uditam | tad-ubhayam prāpyatayā tyājyatayā ca mumukṣubhir
jñātavyam |

bhūta-bhāvo manuṣyādi-bhāvaḥ, tad-udbhava-karo yo visargaḥ pañcamyām āhutāv āpaḥ
puruṣa-vacaso bhavanti [ChāU 5.3.3] iti śruti-siddho yoṣit-sambandha-jaḥ, sa karma-
samjñitaḥ | tac cākhilam sānubandham udvejanīyatayā pariharaṇīyatayā ca mumukṣubhir
jñātavyam | pariharaṇīyatā cānantaram eva vakṣyate – yad icchanto brahmacaryam caranti
[8.11] iti ||8.3||

--o)0(o--

adhibhūtam kṣaro bhāvaḥ puruṣaś cādhidivatam |
adhiyajño'ham evātra dehe deha-bhṛtām vara ||4||

aiśvaryārthinām jñātavyatayā nirdiṣṭam adhibhūtam kṣaro bhāvo viyad-ādi-bhūteṣu
vartamānas tat-pariṇāma-viśeṣaḥ kṣaraṇa-svabhāvo vilakṣaṇaḥ śabda-sparśādiḥ sāśrayaḥ,
vilakṣaṇaḥ sāśrayaḥ śabda-sparśa-rūpa-rasa-gandhā aiśvaryārthibhiḥ prāpyāḥ | tair
anusandheyāḥ |

puruṣaś cādhidaivatam adhidaivata-śabda-nirdiṣṭaḥ puruṣaḥ | adhidaivatam daivatopari
vartamānaḥ | indra-prajāpati-prabhṛti-kṛtsna-daivatopari vartamānaḥ | indra-prajāpati-
prabhṛtīnām bhogya-jātād vilakṣaṇa-śabdāder bhoktā puruṣaḥ | sā ca bhoktrtvāvasthā
aiśvaryaṛthibhiḥ prāpyatayā anusandheyā |

adhiyajño'ham evādhiyajña-śabda-nirdiṣṭo'ham eva | adhiyajño yajñair ārādhyatayā
vartamānaḥ | atrendrādau mama deha-bhūte ātmatayāvasthito'ham eva yajñair ārādhyā iti
mahā-yajñādi-nitya-naimittakānuṣṭhāna-velāyām trayāṇām adhikāriṇām anusandheyam
etat ||8.4||

--o)0(o--

idam api trayāṇām sādharmaṇam —

**anta-kāle ca mām eva smaran muktvā kalevaram |
yaḥ prayāti sa mad-bhāvaṁ yāti nāsty atra saṁśayaḥ ||5||**

anta-kāle ca mām eva smaran kalevaram tyaktvā yaḥ prayāti, sa mad-bhāvaṁ yāti | mama yo
bhāvaḥ svabhāvas taṁ yāti | tadānīm yathā mām anusamdhatte tathā-vidhākāro bhavatīty
arthaḥ | yathā ādi-bharatādayas tadānīm smaryamāṇa-mṛga-sajātīyākārāḥ sambhūtāḥ ||8.5||

--o)0(o--

smartuḥ sva-viṣaya-sajātīya-kāratāpādanam antya-pratyayasya svabhāva iti suspaṣṭam āha —

**yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram |
taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ ||6||**

ante'nta-kāle yaṁ yaṁ vāpi bhāvaṁ smaran kalevaram tyajati taṁ tam bhāvaṁ eva
maraṇāntaram eti | antya-pratyayaś ca pūrva-bhāvita-viṣaya eva jāyate ||8.6||

--o)0(o--

yasmāt pūrva-kālābhyasta-viṣaye evāntya-pratyayo jāyate --

**tasmāt sarveṣu kāleṣu mām anusmara yudhya ca |
mayy arpita-mano-buddhir mām evaiśyasy asaṁśayaḥ ||7||**

tasmāt sarveṣu kāleṣv āprayāṇād ahar-ahaḥ mām anusmarāhar-ahar anusmṛti-karam
yuddhādikaṁ varṇāśramānubandhi-śruti-smṛti-codita-nitya-naimittikaṁ ca karma kuru |
etad-upāyena mayy arpita-mano-buddhir anta-kāle ca mām eva smaran yathābhilaṣita-
prakāraṁ mām prāpsyasi nātra saṁśayaḥ ||8.7||

--o)0(o--

evam sāmānyena sarvatra sva-prāpyāvāptir antya-pratyayādhīnā ity uktvā tad-artham
trayāṇām upāsana-prakāra-bhedam vaktum upakramate | tatraiśvaryārthinām upāsana-
prakāram yathopāsanam antya-pratyaya-prakāram cāha —

**abhyāsa-yoga-yuktena cetasā nānya-gāminā |
paramam puruṣam divyam yāti pārthānucintayan ||8||**

aharahar abhyāsa-yogābhyām yuktatayā nānya-gāminā cetasā anta-kāle paramam puruṣam
divyam mām vakṣyamāna-prakāram cintayan mām eva yāty ādi-bharata-mṛgatva-prāptivad
aiśvarya-viśiṣṭatayā mat-samānākāro bhavati | abhyāso nitya-naimittikāviruddheṣu sarveṣu
kāleṣu manasā upāsya-saṁśīlanam, yogas tv aharahar yoga-kāle’nuṣṭhīyamānam yathokta-
lakṣaṇam upāsanam ||8.8||

--o)0(o--

**kaviṁ purāṇam anuśāsītāram
aṇor aṇīyāmsam anusmared yaḥ |
sarvasya dhātāram acintya-rūpam
āditya-varṇam tamasah parastāt ||9||**

**prayāṇa-kāle manasācalena
bhaktyā yukto yoga-balena caiva |
bhruvor madhye prāṇam āveśya samyak
sa tam param puruṣam upaiti divyam ||10||**

kaviṁ sarvajñam purāṇam purātanam anuśāsītāram viśvasya praśāsītāram aṇor aṇīyāmsam
jivād api sūkṣmataram sarvasya dhātāram sarvasya sraṣṭaram acintya-rūpam sakaletara-
visajātīya-svarūpam āditya-varṇam tamasah parastāt aprākṛta-svāsādhāraṇa-divya-rūpam |
tam evam-bhūtam aharahar abhyasyamāna-bhakti-yukta-yoga-balena ārūḍha-saṁskāratayā
acalena manasā prayāṇa-kāle bhruvor madhye prāṇam āveśya saṁsthāpya tatra bhruvor
madhye divyam puruṣam yo’nusmaret sa tam eva upaiti tad-bhāvam yāti, tat-samānaiśvāro
bhavatīty arthaḥ ||8.9 -- 8.10||

--o)0(o--

atha kaivalyārthinām smaraṇa-prakāram āha —

**yad akṣaram veda-vido vadanti
viśanti yad yatayo vīta-rāgāḥ |
yad icchanto brahmacaryam caranti
tat te padam saṁgrahaṇa pravakṣye ||11||**

yad akṣaram asthūlatvādi-guṇakam veda-vido vadanti vīta-rāgāś ca yatayo yad akṣaram
viśanti yad akṣaram prāptum icchanto brahmacaryam caranti tat te padam saṁgrahaṇa

pravakṣye | padyate gamyate'nena iti padaṁ tan nikhila-vedānta-vedyaṁ mat-svarūpam
akṣaram yathā upāsyam tathā saṁkṣepeṇa pravakṣyāmīty arthaḥ ||8.11||

--o)0(o--

**sarva-dvārāṇi saṁyamya mano hr̥di nirudhya ca |
mūrdhny ādhāyātmanaḥ prāṇam āsthito yoga-dhāraṇām ||12||**

sarvāṇi śrotrādīnīndriyāṇi jñāna-dvāra-bhūtāni saṁyamya sva-vyāpārebhyo vinivartya
hṛdaya-kamala-niṣṭhe mayy akṣare mano nirudhya yogākhyāṁ dhāraṇām āsthito mayy eva
niścalām sthitim āsthitaḥ ||8.12||

--o)0(o--

**om ity ekākṣaram brahma vyāharan mām anusmaran |
yaḥ prayāti tyajan dehaṁ sa yāti paramām gatim ||13||**

om ity ekākṣaram brahma mad-vācakaṁ vyāharan vācyaṁ mām anusmaran ātmanaḥ prāṇam
mūrdhny ādhāya dehaṁ tyajan yaḥ prayāti sa yāti paramām gatim prakṛti-viyuktaṁ mat-
samānākāram apunar-āvṛttim ātmānaṁ prāpnotīty arthaḥ [yaḥ sa sarveṣu bhūteṣu naśyatsu na
vinaśyati || avyakto'kṣara ity uktas tam āhuḥ paramām gatim | \[8.20,21\] ity anantaram eva
vakṣyate ||8.12 -- 8.13||](#)

--o)0(o--

evam aiśvaryaṛthinaḥ kaivalyaṛthinaś ca sva-prāpyānuḡo bhagavad-upāsana-prakāra uktaḥ |
atha jñānino bhagavad-upāsana-prakāraṁ prāpti-kāraṁ cāha —

**ananya-cetāḥ satataṁ yo mām smarati nityaśaḥ |
tasyāham sulabhaḥ pārtha nitya-yuktasya yoginaḥ ||14||**

nityaśo mām udyoga-prabhṛti satataṁ sarva-kālam ananya-cetā yaḥ smaraty atyartham mat-
priyatvena mat-smṛtyā vinā ātma-dhāraṇam alabhamāno niratiśaya-priyam mām yaḥ smarati
tasya nitya-yuktasya nitya-yogaṁ kāṅkṣamāṇasya yogino'ham sulabho'ham eva prāpyaḥ | na
mad-bhāva aiśvaryaḍikāḥ suprāpaś ca | tad-viyogam asahamāno'ham eva tam vṛṇe | mat-
prāpty-anuḡopāsana-vipākam tad-virodhi-nirasanam atyartham mat-priyatvāḍikam cāham
eva dadāmiṭy arthaḥ | [yam evaiṣa vṛṇute tena labhyaḥ \[MuṇḍU 3.2.3\] ity hi śrūyate | vakṣyate
ca —](#)

[teṣām satata-yuktānām bhajatām prīti-pūrvakam |
dadāmi buddhi-yogaṁ tam yena mām upayānti te ||
teṣām evānukampārtham aham ajñāna-jam tamaḥ |
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā || \[10.10-11\] iti ||8.14||](#)

--o)0(o--

ataḥ param adhyāya-śeṣeṇa jñāninaḥ kaivalyārthinaś cāpunar-āvṛttim aiśvaryārthinaḥ punar-āvṛttim cāha —

**mām upetya punar-janma duḥkhālayam aśāsvatam |
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramām gatāḥ ||15||**

mām prāpya punar nikhila-duḥkhālayam asthiram janma na prāpnuvanti yata ete mahātmāno mahā-manaso yathāvasthita-mat-svarūpa-jñānā atyartha-mat-priyatvena mayā vinā ātma-dhāraṇam alabhamānā mayy āsakta-manaso mad-āśrayā mām upāsya parama-saṁsiddhirūpaṁ mām prāptāḥ ||8.15||

--o)0(o--

aiśvarya-gatiṁ prāptānām bhagavantaṁ prāptānām ca punar-āvṛttav apunar-āvṛttau ca hetum anantaram āha —

**ā brahma-bhuvanāl lokāḥ punar-āvartino'rjuna |
mām upetya tu kaunteya punar-janma na vidyate ||16||**

brahma-loka-paryantā brahmāṇḍodara-vartinaḥ sarve lokā bhogaiśvaryālayāḥ punar-āvartino vināśinaḥ | ata aiśvarya-gatiṁ prāptānām prāpya-sthāna-vināśād vināśitvam avarjanīyam | mām sarva-jñam satya-saṁkalpaṁ nikhila-jagad-utpatti-sthiti-laya-līlam parama-kāruṇikam sadaika-rūpaṁ prāptānām vināśa-prasaṅgābhāvāt teṣām punar-janma na vidyate ||8.16||

--o)0(o--

brahma-loka-paryantānām lokānām tad-antar-vartinām ca parama-puruṣa-saṁkalpa-kṛtām utpatti-vināśa-kāla-vyavasthām āha —

**sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ |
rātriṁ yuga-sahasrāntām te'ho-rātra-vido janāḥ ||17||**

ye manuṣyādi-catur-makhāntānām mat-saṁkalpa-kṛtāho-rātra-vyavasthāvīdo janāḥ, te brahmaṇas catur-mukhasya yad ahaś catur-yuga-sahasrāvasānam viduḥ, rātriṁ ca tathā-rūpām ||8.17||

--o)0(o--

**avyaktād vyaktayaḥ sarvāḥ prabhavanti ahar-āgame |
rātry-āgame praliyante tatraivāvyakta-saṁjñake ||18||**

tatra brahmaṇaḥ, ahar-āgame-samaye trailokyāntar-vartinyo dehendriya-bhogya-bhoga-sthāna-rūpā vyaktaś catur-mukha-dehāvasthād avyaktāt prabhavanti | tatraivāvyaktāvasthāviśeṣe catur-mukha-dehe rātry-āgame-samaye praliyante ||8.18||

--o)0(o--

**bhūta-grāmaḥ sa evāyam bhūtvā bhūtvā praliyate |
rātry-āgame'vaśaḥ pārtha prabhavaty ahar-āgame ||19||**

sa evāyam karma-vaśyo bhūta-grāmo'har-āgame bhūtvā bhūtvā rātry-āgame praliyate punar
apy ahar-āgame prabhavati | tathā varṣā-śatāvasāna-rūpa-yuga-sahasrānte brahma-loka-
paryantā lokā brahmā ca, pṛthivī apsu praliyate āpas tejasi liyante ity-ādi-
krameṇāvvyaktākṣara-tamaḥ-paryantaṁ mayy eva praliyante |

evam mad-vyatiriktasya kṛtsnasya kāla-vyavasthayā matta utpatter mayi pralayāc ca utpatti-
vināśa-yogitvam avarjanīyam ity aiśvarya-gatiṁ prāptānām punar-āvṛtti aparihāryā | mām
upetānām tu na punar-āvṛtti-prasaṅgaḥ ||8.19||

--o)0(o--

atha kaivalya-prāptānām api punar-āvṛtti na vidyata ity āha —

**paras tasmāt tu bhāvo'nyo'vyakto'vyaktāt sanātanaḥ |
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||20||
avyakto'kṣara ity uktas tam āhuḥ paramām gatim |
yam prāpya na nivartante tad dhāma paramam mama ||21||**

tasmād avyaktād acetana-prakṛti-rūpāt puruṣārthatayā para utkr̥ṣṭo bhāvo'nyo
jñānaikākāratayā tasmād visajātiyo'vyaktaḥ kenacit pramāṇena na vyajyata ity avyaktaḥ sva-
samvedya-sādhāraṇākāra ity arthaḥ | sanātana utpatti-vināśānarhatayā nityaḥ | yaḥ sarveṣu
viyad-ādiṣu bhūteṣu sa-kāraṇeṣu sa-kāryeṣu vinaśyatsu tatra tatra sthito'pi na vinaśyati
so'vyakto'kṣara ity uktaḥ | [ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate](#) [Gītā 12.3],
[kūṭastho'kṣara ucyate](#) [Gītā 15.16] ity-ādiṣu tam veda-vidaḥ paramām gatim āhuḥ | ayam eva
[yaḥ prayāti tyajan deham sa yāti paramām gatim](#) [Gītā 8.5] ity atra parama-gati-śabda-
nirdiṣṭo'kṣaraḥ prakṛti-samsarga-viyukta-svarūpeṇāvasthita ātmā ity arthaḥ |

[**Not in all editions:** yam evam-bhūtaṁ svarūpeṇāvasthitam prāpya na nivartante tan mama
paramam dhāma paramam niyamana-sthānam | acetana-prakṛtir ekam niyamana-sthānam,
tat-samsṛṣṭa-rūpā jīva-prakṛtir dvitīyam niyamana-sthānam acit-samsarga-viyuktaṁ
svarūpeṇāvasthitam mukta-svarūpaṁ paramam niyamana-sthānam ity arthaḥ]

tac cāpunar-āvṛtti-rūpam | athavā prakāśa-vācī dhāma-śabdaḥ, prakāśaś ceḥ jñānam
abhipretaṁ prakṛti-samsṛṣṭat paricchinna-jñāna-rūpād ātmano'paricchinna-jñāna-rūpatayā
mukta-svarūpaṁ param dhāma ||8.20-21|

--o)0(o--

jñāninaḥ prāpyam tu tasmād atyanta-vibhaktam ity āha —

puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā |
yasyāntaḥ-sthāni bhūtāni yena sarvam idaṁ tatam ||22||

mattaḥ parataram nānyat kimcidasti dhanajaya |
mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva || [7.7]

mām ebhyaḥ param avyayam [7.13] ity ādinā nirdiṣṭasya yasyāntaḥ-sthāni sarvāni bhūtāni,
yena ca pareṇa puruṣeṇa sarvam idaṁ tataṁ sa para-puruṣo [ananya-cetāḥ satatam](#) [8.14] ity
ananyayā bhaktyā labhyaḥ |

--o)0(o--

yatra kāle tv anāvṛttim āvṛttim caiva yoginaḥ |
prayātā yānti taṁ kālam vakṣyāmi bharatarṣabha ||23||
agnir jyotir ahaḥ śuklaḥ ṣaṇ-māsā uttarāyaṇam |
tatra prayātā gacchanti brahma brahma-vido janāḥ ||24||

athātma-yāthātmya-vidaḥ parama-puruṣa-niṣṭhasya ca sādharmaṇim arcir-ādikāṁ gatim āha
dvayor apy arcir-ādikā gatiḥ [śrutau](#) śrutā, sā cāpunar-āvṛtti-lakṣaṇā | tathā pañcāgni-vidyāyām
[tad ya itthaṁ vidur ye ceme'raṇye śraddhā tapa ity upāsate te'rciṣam abhisambhavanty](#)
[arciṣo'haḥ](#) [ChāU 5.10.1] ity ādav arcir-ādikayā gaty-āgatasya para-brahma-prāptir apunar-
āvṛttis cuktā [sa enān brahma gamayati ... etena pratipadyamānā imaṁ mānavam āvartaṁ](#)
[nāvartante](#) [ChāU 4.15.5] iti |

na ca prajāpati-vākyaḍau śruti-para-vidyāṅga-bhūtātma-prāpti-viṣayeyam – [tad ya itthaṁ](#)
[viduḥ](#) iti gati-[śrutir](#), [ye ceme'raṇye śraddhām tapa ityupāsate](#) [ChāU 5.10.1] iti para-vidyāyāḥ
pṛthak-śruti-vaiyarthyaḥ |

pañcāgni-vidyāyām ca [iti tu pañcamyām āhutāv āpaḥ puruṣa-vacaso bhavanti](#) [ChāU 5.9.1] iti
[ramaṇīya-caraṇāḥ kapūya-caraṇāḥ](#) [ChāU 5.10.7] iti puṇya-pāpa-hetuko manuṣyādi-bhāvo
apām eva bhūtāntara-saṁsṛṣṭānām ātmanas tu yat-pariṣvaṅga-mātram iti cid-acitor vivekam
abhidhāya [tad ya itthaṁ viduḥ ... te'rciṣam abhisambhavanti](#) [ChāU 5.10.1], [imaṁ mānavam](#)
[āvartaṁ nāvartante](#) [ChāU 4.15.5] iti vivikte cid-acid-vastuni tyājyātayā prāpyātayā ca tad ya
itthaṁ vidus te'rcirādinā gacchanti na ca punar āvartante ity uktam iti gamyate |

ātma-yāthātmya-vidaḥ parama-puruṣa-niṣṭhasya ca [sa enān brahma gamayati](#) [ChāU 4.15.5]
iti brahma-prāpti-vacanād acid-viyuktam ātma-vastu brahmātmakatayā brahma-śeṣataika-
rasam ity anusandheyam | tat-kratu-nyāyāc ca para-śeṣataika-rasatvam ca [ya ātmani tiṣṭhan](#)
[yasyātmā śarīram](#) [ŚaBrā 14.6.5.5.30] ity-ādi-śruti-siddham |

atra kāla-śabdo mārgasyāhaḥ-prabhṛti-saṁvatsarānta-kālābhimāni-devatā-bhūyastayā
mārgopalakṣaṇārthaḥ | yasmin māрге prayātā yogino'nāvṛttim | puṇya-karmāṇas cāvṛttim
yānti, taṁ mārgaṁ vakṣyāmīty arthaḥ | agnir jyotir ahaḥ śuklaḥ ṣaṇ-māsā uttarāyaṇam, iti
saṁvatsarādinām pradārśanam ||8.23-24||

--o)0(o--

**dhūmo rātris tathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam |
tatra cāndramasaṁ jyotir yogī prāpya nivartate ||25||**

etac ca dhūmādi-mārga-stha-pitṛ-lokādeḥ pradarśanam | atra yogi-śabda puṇya-karma-sambandhi-viśayaḥ ||8.25||

--o)0(o--

**śukla-kṛṣṇe gatī hy ete jagataḥ śāśvate mate |
ekayā yāty anāvṛttim anyayāvartate punaḥ ||26||**

śuklā gatiḥ arcir-ādikā | kṛṣṇā ca dhūmādikā | śuklayānāvṛttim yānti, kṛṣṇayā tu punar-āvartante | ete śukla-kṛṣṇe gatī jñāninām vividhānām puṇya-karmaṇām ca śrutau śāśvate mate | [tad ya itthaṁ vidur ye ceme'raṇye śraddhām tapa ity upāsate te'rciṣam abhisambhavanti](#) [ChāU 5.10.1], [atha ya ime grāme iṣṭa-pūrte dattam ity upāsate te dhūmam abhisambhavanti](#) [ChāU 5.10.3] iti ||8.26||

--o)0(o--

**naite sṛtī pārtha jānan yogī muhyati kaścana |
tasmāt sarveṣu kāleṣu yoga-yukto bhavārjuna ||27||**

etau mārgau jānan yogī prayāṇa-kāle kaścana na muhyati | api tu svenaiva deva-yānena pathā yāti | tasmād aharahar arcir-ādi-gati-cintanākhyā-yoga-yukto bhava ||8.27||

--o)0(o--

athādhyāya-dvayodita-śāstrārtha-vedana-phalam āha —

**vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇya-phalam pradiṣṭam |
atyeti tat sarvam idam viditvā
yogī param sthānam upaiti cādyam ||28||**

ṛg-yajuḥ-sāmātharva-rūpa-vedābhyāsa-yajña-tapo-dāna-prabhṛtiṣu sarveṣu puṇyeṣu yat phalam nirdiṣṭam idam adhyāya-dvayoditam bhagavan-māhātmyam viditvā tat sarvam atyeti etad-vedana-sukhātirekeṇa tat sarvam tṛṇavat manyate | yogī jñānī ca bhūtvā jñāninaḥ prāpyam param ādyaṁ sthānam upaiti ||8.28||

iti śrīmad-rāmānujācārya-viracite bhāṣye'ṣṭamo'dhyāyaḥ
||8||