

O Pārtha (Arjuna) he, who with his mind fixed in Yoga through meditation, and without wavering thinking of nothing else, and is at the time of death constantly engaged in contemplation of the Supreme Puruṣa (God), attains Him. 8

Comment:—

[In the twenty-eighth verse of the seventh chapter, the Lord endowed with attributes and formless, Who was described briefly has been detailed in the eighth, ninth and tenth verses, here.]

'Abhyāsayogayuktena'—In this expression, there are two words 'Abhyāsa', (practice) and yoga (equanimity). Practice, means, repeated concentration of mind on God, by diverting it from the world, while Yoga means equanimity—"Equanimity is called Yoga" (Gītā 2/48). Concentration of mind, results in joy, while its diversion leads to sadness. This is called practice, rather than, the Yoga of practice. It is called Yoga of practice, only when there is equanimity, in joy and sorrow. A striver, instead of attaching importance, to joy and sadness, should attach importance to his goal. That is establishment of mind, in Yoga.

'Cetasā nānyagāminā'—He should think of nothing else, viz., he should have no aim other than, God-realization.

'Paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan'—At the time of death with such a mind, constantly engaged in contemplation, of the Supreme Puruṣa viz., God endowed with attributes and formless, a striver attains Him.

Appendix—Arjuna put the question—'prayānakāle ca kathaṁ jñeyo'si niyatātmabhiḥ' (8/2) (How can You be realized, at the time of death, by persons of steadfast mind?) Having answered that question, the Lord now in the eighth, ninth and tenth verses describes the type of those who think of God at the time of death.



Link:—Now for concentration, the Lord describes, God Who is formless and is endowed with attributes.

कविं पुराणमनुशासितार-
 मणोरणीयांसमनुस्मरेद्यः ।
 सर्वस्य धातारमचिन्त्यरूप-
 मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

kaviṁ purāṇamanuśāsītāra-
 maṇoraṇīyāṁsamanusmaredyaḥ
 sarvasya dhātāramacintyarūpa-
 mādityavarṇaṁ tamaśaḥ parastāt

He, who contemplates on the Omniscient, the ancient, the ruler, the minutest of the minute, sustainer of all, of form inconceivable, shining like the sun and beyond all darkness, (of ignorance). 9

Comment:—

'Kaviṁ'—The Lord, is Omniscient, because He knows all the beings, and their good and evil actions.

'Purāṇam'—He is most ancient, because He is the origin of everything, sentient and insentient.

'Anuśāsītāram'—He, is the Ruler and Illuminator of all the senses, mind, intellect and ego. Secondly, He through scriptures, preceptors and saints, guide men to perform their duties, and by creating favourable and unfavourable circumstances, according to their virtuous and evil actions, purifies them. He is called a Ruler, as He makes ordinance for prescription and prohibition, and also, destroys old actions, in the form of virtues and sins, by enabling them to reap their fruits.

'Aṇoraṇīyāṁsam'—The Lord, is subtler, than even an atom. He is the subtlest of the subtle. He is, beyond the reach of mind and intellect. Even nature cannot be perceived, by them, because they are the evolutes of Nature. So, how can they have, an access to the subtlest Lord?

'Sarvasya dhātāram'—He, is the supporter and sustainer of infinite universes. So He is called, the sustainer of all.

'**Tamasah parastāt**'—He is, supremely above and beyond, the darkness of ignorance. He is also the illuminator of ignorance.

'**Ādityavarṇam**'—His colour, is like the sun i.e., just like the shining sun, the Lord is the illuminator of minds and intellects, of all beings. All beings, receive light from Him.

'**Acintyarūpam**'—His form, is inconceivable, to the mind and intellect.

'**Anusmaret**'—It means, that one should contemplate, on God. God knows all the beings and so He remembers them. Therefore, they should also remember Him.

Now, a doubt arises, as to how, to think of Him, when He is inconceivable. The clarification is, that a firm belief, that He is inconceivable, is in fact, the thought of Him.

Appendix—God has been called 'kavim' (omniscient) because there is nothing beyond His knowledge. He has been called 'purāṇam' because He is beginningless, He transcends the limits of time viz., is the illuminator of time. He has been called 'anuśāsītāram' because all are naturally governed by Him. He is the ruler of both—the individual soul and the world—

kṣaram pradhānamamṛtākṣaram haraḥ kṣarātmānāvīśate deva ekaḥ
(śvetāśvatara. 1/10)

'Prakṛti is perishable and the soul, which enjoys it, is immortal and imperishable. God governs over these two—the perishable and the imperishable.'

The term—**dhātāram**' means that God sustains all beings (Gītā 15/17). The term '**ādityavarṇam**' means that as there is naturally light in the sun always, similarly in God naturally there is always knowledge and enlightenment. God is an embodiment of knowledge and illumines the entire universe (Gītā 13/33). '**tamasah parastāt**'—this expression means that God transcends ignorance or **aparā** (the lower nature)—'**yasmātkṣaramaṭīto'ham**' (Gītā 15/18).

