

Link:—In the next verse, Lord Kṛṣṇa explains, how a devotee according to the thought, which he has at the time of death, reaches Him.

प्रयाणकाले मनसाचलेन
 भक्त्या युक्तो योगबलेन चैव ।
 भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
 स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

prayāṇakāle manasācalena
 bhaktyā yukto yogabalena caiva
 bhruvormadhye prāṇamāveśya samyak
 sa taṁ paraṁ puruṣamupaiti divyam

By Yogic power, firmly holding the life-breath between the two eyebrows, at the time of death, concentrating on God, with a steadfast mind and full of devotion, he reaches the Supreme Puruṣa (God). 10

Comment:—

'Prayāṇakāle manasācalena bhaktyā yukto yogabalena caiva bhruvormadhye prāṇamāveśya samyak sa taṁ paraṁ puruṣamupaiti divyam'—Here, devotion stands for attraction for the Lord, and that attraction, is one's own, and is not of mind and intellect, etc. The Yogī contemplates on God, Who is formless and is endowed, with attributes.

By Yogic power, he holding the life-breath, in the space between the two eyebrows, in the principal nerve called 'Suṣumnā' which is situated in the circle with two leaves (Dvidala cakra) (leaving the body through the tenth door, situated in the skull), reaches the Supreme Puruṣa.

'Taṁ paraṁ puruṣamupaiti divyam'—He attains, the Supreme Divine Lord, Who is formless and is endowed with attributes, as described in the ninth verse.

Whatever, was said in brief, in the eighth verse, has been

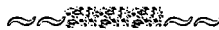
explained in detail in the ninth and tenth verses, and thus the topic has been concluded.

In this context, there is a description of the worship of the Lord, Who is formless and is endowed with attributes. There is need for practice, in this worship. This practice, is not meant, for attaining accomplishments (siddhi), but for God-realization. This concentration of mind, on God, at the time of death, is a difficult task, which can be carried out, only by one who has a full command, over his life-breath, and mind.

A striver, should first have a determination that beyond ignorance, there is an unaffected and transcendental divinity—One, Who is the illuminator, base and inspirer, of all the beings. Then, he should love Him from his heart. By doing so, his mind will be concentrated, on Him naturally.

Appendix—The expression ‘bhaktyā yuktaḥ’ means that when a striver’s attachment to the world is wiped out, he has attraction only for God, attraction for anyone else does not remain in him. The worldly people have attraction for ‘aparā’ (lower nature) but he, who having renounced attraction for ‘aparā’, is attracted towards God, becomes a devotee. The worldly people being attached to the body and the world become ‘vibhakta’ viz., separate from God but a striver who remains engrossed in the devotion of God, does not remain ‘vibhakta’ but becomes a ‘bhakta’ (devotee) viz., becomes one with God.

The term ‘yogabala’ means that because of the past practice of yoga, the state of weakness usually visiting at the time of death cannot cause an obstacle to him, cannot cause any change in him. The strength (power) gained by regulating breath etc., is ‘Yogabala’.



Link:—In the next verse, Lord Kṛṣṇa explains how to attain the Lord, Who is formless and attributeless.