

then) *āsthitaḥ*, continuing in; *Yogdhāranām*, the firmness in Yog—in order to make it steady—.

And while fixing it there itself,

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

13. He who departs by leaving the body while uttering the single syllable, namely *Om*, which is Brahman, and thinking of Me, he attains the supreme Goal.

Yah, he who; *prayāti*, departs, dies; *tyajan*, by leaving; *deham*, the body—the phrase ‘leaving the body’ is meant for qualifying departure; thereby it is implied that the Ātman’s departure occurs by abandoning the body, and not through the destruction of its own reality, having abandoned thus—; *vyāharan*, while uttering; the *eka-aksaram*, single syllable; *om iti brahma*, namely *Om*, which is Brahman, *Om* which is the name of Brahman; and *anusmaran*, thinking; *mām*, of Me, of Bhagavān who is implied by that (syllable); *sah*, he; *yāti*, attains; the *paramām*, supreme, best; *gatim*, Goal.

Further,

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

14. O son of Prthā, to that yogī of constant concentration and single-minded attention, who remembers Me uninterruptedly and for long, I am easy of attainment.

Pārtha, O son of Prthā, *tasya yogīnah*, to that yogī; *nitya-yuktasya*, of constant concentration, who is ever absorbed (in Bhagavān); and *ananya-cetāḥ*, of single-minded attention, a yogī whose mind is not drawn to any other object; *yah*, who; *smarati*, remembers; *mām*, Me, the supreme Bhagavān; *satatam*, uninterruptedly; and *nityaśah*, for long—.