

Besides,

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

8. O son of Prthā, by meditating with a mind which is engaged in the Yog of practice and which does not stray away to anything else, one reaches the supreme Person existing in the effulgent region.

Pārtha, O son of Prthā; *anu-cintayan*, by meditating, that is contemplating in accordance with (*anu*) the instruction of teachers and scriptures; *cestasā*, with a mind; *abhyāsa-Yogyuktena*, engaged in the Yog of practice—*abhyāsa*, practice, consists in the repetition of the same kind of thought, uninterrupted by any contrary idea, with regard to Me who am the object of concentration of the mind; that practice itself is Yog; the mind of a yogī is engrossed (*yuktam*) in that itself; with a mind that is such, and *na anya-gāminā*, which does not stray away to anything else which is not inclined to go away to any other object; *yāti*, one reaches; the *paramam*, supreme, unsurpassed; *purusam*, Person; *divyam*, existing in the effulgent region (*divi*), in the Solar Orb.

And, to what kind of a Person does he go? This is being stated:

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

9. He who meditates on the Omniscient, the Ancient, the Ruler, subtler than the subtle, the Ordainer of everything, of inconceivable form, effulgent like the sun, and beyond darkness—(he attains the supreme Person).

Yah, he who, anyone who; *anusmaret*, meditates on; *kavim*, the Omniscient, the Knower of things past, present and future; *purānam*, the Ancient, the Eternal; *anūsāsītāram*, the Ruler, the Bhagavān of