

चेतसा *cetasā* with the mind न *na* not अन्यगामिना *anyagā-minā* moving towards any other thing परमम् *paramam* supreme पुरुषम् *puruṣam* Purusha दिव्यम् *divyam* the resplendent याति *yāti* goes पार्थ *pārtha* O Partha अनुचिन्तयन् *anucintayan* meditating

With the mind not wandering after anything else, made steadfast in the yoga of constant practice, he who meditates on the Supreme, Resplendent Purusha, reaches Him, O Partha. 8

Each *sadhaka* has his own concept of Iswara, known as his *Iṣṭa-mūrti* or chosen Deity. Life-long meditation on that phase of Iswara is *abhyāsa-yoga*. Because of his residing in the *Puri* of the body, He is known as *Purusha*. As the sun is resplendent in the physical plane, He is Resplendent in the spiritual plane. Constant thought of Him rids the *sadhaka* of body-consciousness, after the way of the ripening fruit getting itself separated from its skin. The yogi's spiritual attainment becomes evident at the time of death. It is described as follows :—

How the Yogi Relinquishes the Body — 9-13

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ९

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ १०

कविम् पुराणम् अनु-शास्-इ-तारम् अणोः अर्णीयांसम् अनु-स्मरेत् यः ।

सर्वस्य धातारम् अ-चिन्त्य-रूपम् आदित्य-वर्णम् तमसः परस्तात् ॥

प्रयाणकाले मनसा अचलेन भक्त्या युक्तः योगबलेन च एव ।

भ्रुवोः मध्ये प्राणम् आ-वेश्य सम्यक् सः तम् परम् पुरुषम् उप-एति दिव्यम् ॥