

*Thus, in the UPANISHADS of the glorious Bhagawad-Geeta, in the Science of the Eternal, in the scripture of YOGA, in the dialogue between Sri Krishna and Arjuna, the eighth discourse ends entitled: THE YOGA OF IMPERISHABLE BRAHMAN.*

Here the term "YOGA OF THE IMPERISHABLE BRAHMAN" is to be understood as "THE WAY TO THE IMPERISHABLE BRAHMAN." After answering in this chapter the questions raised by Arjuna, the Lord was borne away on the high tides of His Divine inspiration, to explain how those who can remember the Infinite at the time of their departure from the body will reach the Infinite. Therefore, He advised Arjuna to remember the Infinite always and face his life diligently.

Naturally, Krishna has to explain what is the nature of that Infinite upon which the seeker is to fix his single-pointed mind. We had thus, in stanzas 9 and 10, a set of brilliant phrases, which, in their suggestive-ness, explain the Inexplicable. Having described the Imperishable BRAHMAN, Krishna explains the "Path-of-Light" and the "Path-of-Darkness," the former leading to the Imperishable, and the latter abducting the ego away from its divine home into the 'house of pain and finitude.' Rightly, indeed, has the chapter been captioned as "THE WAY TO THE IMPERISHABLE BRAHMAN."

Om Om Om Om Om