

THE ETERNAL SPIRIT

Arjuna said: O Krishna, who is the Eternal Being or the Spirit? What is the nature of the Eternal Being? What is Karma? Who are the mortal beings? And who are Temporal Beings? Who is the Supreme Being, and how does He dwell in the body? How can You, the Supreme Being, be remembered at the time of death by those who have control over their minds, O Krishna? (8.01-02)

DEFINITION OF SUPREME SPIRIT, SPIRIT, INDIVIDUAL SOUL, AND KARMA

Lord Krishna said: The eternal and immutable Spirit of the Supreme Being is also called Eternal Being or the Spirit. The inherent power of cognition and desire of Eternal Being (Spirit) is called the nature of Eternal Being. The creative power of Eternal Being (or Spirit) that causes manifestation of the living entity is called Karma. (8.03)

Various expansions of the Supreme Being are also called Temporal Beings or Divine Beings. The Supreme Being also resides inside the physical bodies as the divine Controller. (8.04)

THEORY OF REINCARNATION AND KARMA

The one who remembers the Supreme Being exclusively even while leaving the body at the time of death, attains the Supreme Abode; there is no doubt about it. (8.05)

Remembering whatever object one leaves the body at the end of life, one attains that object. Thought of whatever object prevails during one's lifetime, one remembers only that object at the end of life and achieves it. (8.06)

A SIMPLE METHOD OF GOD-REALIZATION

Therefore, always remember Me and do your duty. You shall certainly attain Me if your mind and intellect are ever focused on Me. (8.07)

By contemplating on Me with an unwavering mind that is disciplined by the practice of meditation, one attains the Supreme Being, O Arjuna. (8.08)

One who meditates on the Supreme Being $\frac{3}{4}$ as the omniscient, the oldest, the controller, smaller than the smallest and bigger than the biggest, the sustainer of everything, the inconceivable, the self-luminous like the sun, and transcendental (or beyond the material reality) $\frac{3}{4}$ at the time of death with steadfast mind and devotion by making the flow of bioimpulses rise up to the middle of the eye brows by the power of yogic practices; one attains the Supreme Being. (See also verses 4.29, 5.27, 6.13) (8.09-10)

Now I shall briefly explain the process to attain the Supreme Abode that the knowers of the Veda call immutable; into which the ascetics, freed from attachment, enter; and desiring which people lead a life of celibacy. (8.11)

ATTAIN SALVATION BY MEDITATING ON GOD AT THE TIME OF DEATH

When one leaves the physical body by controlling all the senses; focusing the mind on God, and the bioimpulses (Pranas) in the cerebrum; engaged in yogic practice; meditating on Me and uttering OM $\frac{3}{4}$ the sacred monosyllable sound power of Spirit $\frac{3}{4}$ one attains the Supreme Abode. (8.12-13)

I am easily attainable, O Arjuna, by that ever steadfast devotee who always thinks of Me and whose mind does not go elsewhere. (8.14)

After attaining Me, the great souls do not incur rebirth in this miserable transitory world, because they have attained the highest perfection. (8.15)

The dwellers of all the worlds $\frac{3}{4}$ up to and including the world of the creator $\frac{3}{4}$ are subject to the miseries of repeated birth and death. But, after attaining Me, O Arjuna, one does not take birth again. (See also 9.25) (8.16)

EVERYTHING IN THE CREATION IS CYCLIC

Those who know that the duration of creation lasts 4.32 billion years and that the duration of destruction also lasts 4.32 billion years, they are the knowers of the cycles of creation and destruction. (8.17)

All manifestations come out of the primary material Nature during the creative cycle, and they merge into the primary material Nature during the destructive cycle. (8.18)

The same multitude of beings comes into existence again and again at the arrival of the creative cycle; and is annihilated, inevitably, at the arrival of the destructive cycle. (8.19)

There is another eternal transcendental existence $\frac{3}{4}$ higher than the changeable material Nature $\frac{3}{4}$ called Eternal Being or Spirit that does not perish when all created beings perish. This is also called the Supreme Abode. Those who attain the Supreme Abode do not take birth again. (8.20-21)

TWO BASIC PATHS OF DEPARTURE FROM THE WORLD

This Supreme Abode, O Arjuna, is attainable by unswerving devotion to Me within which all beings exist, and by which the entire universe is pervaded. (See also 9.04 and 11.55) (8.22)

O Arjun, now I shall describe different paths departing by which, after death, the yogis do or do not come back. (8.23)

Passing gradually, after death, through celestial controllers of fire, light, daytime, the bright lunar fortnight, and the six months of the northern solstice of the sun, yogis who know the Self attain supreme abode (and do not come back to earth). (8.24)

Passing gradually, after death, through celestial controllers of smoke, night, the dark lunar fortnight, and the six months of southern solstice of the sun, the righteous person attains heaven and comes back to earth again. (8.25)

The path of light of spiritual practice and Self-knowledge and the path of darkness of materialism and ignorance are thought to be the world's two eternal paths. The former leads to salvation and the latter leads to rebirth as human beings. (8.26)

TRANSCENDENTAL KNOWLEDGE LEADS TO SALVATION

Knowing these two paths, O Arjuna, a yogi is not bewildered at all. Therefore, one should be resolute in attaining salvation — the goal of human birth — at all times. (8.27)

The one who knows all this knowledge goes beyond getting the benefits of the study of the Vedas, performance of sacrifices, austerities, and charities; and attains salvation. (8.28)