

THE BHAGAVADGĪTĀ

Chapter 8
September 23 8th Year Śiva Kalpa

Now, in the last two verses of 7th chapter, we come across some words:

jarāmaraṇamokṣāya
mām āśritya yatanti ye
te brahma tad viduḥ kṛtsnam
adhyātmaṁ karma cā 'khilam chptr 7 v. 29

He who holds onto me and overcomes old age and death, in him, Brahma exists, and he is the beginner of all the spiritual activities around the planet. This word we came across: Brahma. Now:

sādhibhūtādhidaivaṁ mām
sādhiyajñaṁ ca ye viduḥ
prayāṅakāle 'pi ca mām
te vidur yuktacetasaḥ v. 30

sādhibhūtādhidaivaṁ With adhibhūtaṁ and daivaṁ and adhidaivaṁ adhibhūtaṁ adhidaivaṁ adhiyajñaḥ, these words we are coming across. prayāṅakāle 'pi prayāṅakāle Means during the period of transition, te vidur yuktacetasaḥ, he keeps me in knowledge.

8th Chapter

arjuna uvāca

Arjuna said:

kiṁ tad brahma kim adhyātmaṁ
kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktam
adhidaivaṁ kim ucyate v. 1

kiṁ tad brahma What is tad brahma, what is brahma, kim adhyātmaṁ, what is adhyātmaṁ, what is spiritualism if spiritualism is adhyātmaṁ? adhyātmaṁ, the delegated meaning of adhyātmaṁ: adhy means same; ātma means soul; same to the soul is called adhyātmaṁ, that is, spiritual, which deals with the soul and not with the muscles only – adhyātmaṁ.

kiṁ karma And what is karma? Now you hear, “that was his karma that was my karma” everybody is his karma as he likes, but what is karma Arjuna is asking Kṛṣṇa who spoke in Sanskrit language to each other. He is asking – what is karma?

puruṣottama means the best of the persons. adhibhūtaṁ ca kiṁ What is adhibhūta, and what is adhidaiva? You refer to, you use this word, adhidaiva, what is

that? adhiyajñāḥ katharṁ Why there is adhiyajñāḥ and what does it mean? Where is that adhiyajñāḥ in the world of bodies, dehe' min, in this body where is there adhiyajñāḥ?

prayāṅakāle ca katharṁ
jñeyo 'si niyatātmabhiḥ v.2 lines 3 & 4

Why, during the period of transition, you have to remember the knowledge without any break – during the period of transition – you have to bear in mind the knowledge of God's existence?

śrībhagavān uvāca

The Creator said:

akṣaraṁ brahma paramarṁ
svabhāvo 'dhyātmam ucyate
bhūtabhāvodbhavakaro
visargaḥ karmasarṁjñītaḥ v. 3

akṣaraṁ brahma paramarṁ Brahma is aksara. Aksara means: which is immutable, which never increases, never decreases, never changes. So what is Brahma is immutable, that is, supreme: aksara paramarṁ. akṣaraṁ brahma paramarṁ The supreme Brahma is immutable. svabhāvo 'dhyātmam ucyate The nature of that Brahma is called adhyātma; it is equal to the soul. His nature is like that adhyātma, or spiritual, because he has no body. He doesn't require space/time or anything that space/time contains as bodies; he doesn't require them so his nature is adhyātma.

bhūtabhāvodbhavakaro
visargaḥ karmasarṁjñītaḥ

But his nature creates a sense of becomings bhūtabhāvodbhavakaro visargaḥ karmasarṁjñītaḥ and this becoming is always projected into activities with particular work; that's karma: bhūtabhāvodbhavakaro this nature of Brahma creates a sense of becoming, and this becoming is projected in manifestation with special actions.

adhibhūtarṁ kṣaro bhāvaḥ v. 4 line 1

adhibhūta Which is superior to becoming is a sense of mutation. Prior to becoming, there is a feeling of mutation, or a change here.

adhibhūtarṁ kṣaro bhāvaḥ
puruṣaś cā 'dhidaivatam v. 4 lines 1 & 2

Purusa means the will. The will is superior to fate. Will is superior to fate. The divine will is definitely superior to fate; it never talks about fate – it creates the fate.

puruṣaś cā 'dhidaivatam
adhiyajño 'ham evā 'tra
dehe dehabhṛtām vara

v. 4 lines 2,3 & 4

Oh the possessor of the best of forms, Arjuna, and here is adhiyajñaḥ: means which creates activities in all; that is called adhiyajñaḥ. yajñaḥ, is to work together, is called yajñaḥ: to work together in unison; to work in unison as a voluntary part of the total activity. adhiyajño 'ham evā 'tra If you speak about that adhiyajñaḥ, which is superior to actions and creates all these activities, it's me, here, because, here, Kṛṣṇa had a form. dehe dehabhṛtām vara Oh the Possessor of the Best of Forms, here he's talking to a person, but here, it means human form; it's the best of forms in the whole world.

antakāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa madbhāvaṁ
yāti nā 'sty atra saṁśayaḥ

v. 5

antakāle At the end of the time, kala means time, anta means end.

antakāle ca mām eva
smaran muktvā kalevaram

He who remembers me and gives up his form, yaḥ prayāti, who moves like that giving up his form in the end of time, sa madbhāvaṁ yāti, he goes my way, nā 'sty atra saṁśayaḥ, and there is not a little doubt about it.

Now, don't think of dying if you give up your forms. I'll tell you about this as we proceed along chapters of Gītā. Here are immortal things, because in the last of the 7th chapter it has been told you know he is Brahma who – it says “tries” because it's the end of Dvāpara. There is no question of trying it, but even, then, the effort must be there to bring about a world without age and without death.

So, here, who gives up his form, kalevara means form, by remembering me, and he surely comes to me without losing the form and that makes the form immortal.

yaṁ-yaṁ vā 'pi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ-tam evai 'ti kaunteya
sadā tadbhāvabhāvitah

v. 6

One who becomes involved in certain kind of preoccupation of mind, mental preoccupation – you are thinking of something – he gives up his body and never comes to me, he goes only to scatter himself. By thinking of which, you give up your form, you keep on thinking about that unless you come to form to think in a different way. You understand what I mean? Now, let me make it clear.

Now everybody gives up his or her form; I'll always speak in masculine gender. Everybody gives up his form, most of the time, he lives out of his form because he lives in his preoccupation, and he cannot change his preoccupation unless he comes back to his

body – so he keeps on thinking about his own preoccupation – he cannot change it anymore, all the time. Therefore, tasmāt means therefore, hence:

tasmāt sarveṣu kāleṣu
mām anusmara yudhya ca
mayy arpitamanobuddhir
mām evai 'śyasy asarṁśayaḥ v. 7

tasmāt, hence, sarveṣu kāleṣu, each of your fleeting moments mām anusmara follow me: anusmara means follow me particle by particle, anusmara; yudhya ca, and fight on. Here the fight is not the physical fight, you needn't have to fight physically at all, you have to fight mentally so that you don't fall into complacency and fall from the memory of my existence. You cannot get me completely unless you follow me part by part. It's hard to conceive me wholly in a single regard, you can only do that if you keep on following me part by part.

mayy arpitamanobuddhir Your mind and intelligence has been given to me, or your mind and intelligence attach themselves to me, to me not physically, but to my knowledge which has no body but it exists without body; otherwise, nobody would seek it. It's the bodies which seek knowledge, not knowledge ever seeks knowledge; it's there.

mām evai 'śyasy Without any doubt, try to become like me, aspire to become like me who hardly lives in a body so your body won't bug you anymore.

abhyāsayogayuktena
cetasā nā 'nyagāminā
paramaṁ puruṣaṁ divyaṁ
yāti pārthā 'nucintayan v. 8

abhyāsayogayuktena It's practice – you have to practice so that you do not move away mentally from me. Don't move away mentally from me, and you can achieve it by practicing all the time not to move away from me. If you do that:

paramaṁ puruṣaṁ divyaṁ
yāti pārthā 'nucintayan

And by thinking me, part by part, you will become paramaṁ puruṣaṁ: the supreme will in your own forms; divine supreme will that you are going to gain by doing that.

kaviṁ purāṇam anuśāsītāram
aṅor aṅyāṁsam anusmared yaḥ
sarvasya dhātāram acintyarūpam
ādityavarṇaṁ tamaśaḥ parastāt v. 9

And to do that, then, it will agree with the poets who composed the Purānas, that is mythologies; these are controlled or governed by the poets of the mythological period. aṅor aṅyāṁsam You have to think of it as you think a part of the atom. Who can do that he can see that everything is held by that power which has got the color or the luminosity

of sun. Sun has no color unless it is refracted, just brightness, that's a source of light. Who follows this as you just analyze an atom and find electrons – it is said here about electrons without naming. anor anīyāmsam You have to consider the part of an atom: anu is an atom.

prayāṅakāle manasā 'calena
bhaktyā yukto yogabalena cai 'va
bhruvor madhye prāṇam āveśya samyak
sa taṁ paraṁ puruṣam upaiti divyam v. 10

prayāṅakāle In the period of transition, manasā 'calena, holding mind in stillness, bhaktyā yukto yogabalena cai 'va, you become one through devotion and through yoga because this is a period of transition. If you fall apart, it will break your body; then you can't become immortal. Age, time will work upon your form as age; this is a deviation. So, prayāṅakāle, during the period of transition you have to hold your mind in stillness and through devotion and through the power of yoga – yoga is not sitting like this, yoga is the ability to listen to me super-physically – it becomes clearer and clearer.

bhruvor madhye prāṇam āveśya samyak bhruvor: means, here, you bring your life, here, and not anywhere else – rest of the body you don't feel – you have brought up your life right in here. I'll explain that, clarifying its meaning later. bhruvor madhye prāṇam āveśya samyak within this brow, you bring up your life and possess it completely there – hold it completely there.

sa taṁ paraṁ puruṣam upaiti divyam He becomes the supreme puruṣa, that is, the supreme will. You have to do it through the period of the transition. When you have done that it will become your nature. You needn't have to do it over and over again. It gets done automatically – you have to practice it in the beginning.

yad akṣaraṁ vedavido vadanti
viśanti yad yatayo vītarāgāḥ
yad icchanto brahmacaryaṁ caranti
tat te padaṁ saṁgrahaṇa pravakṣye v. 11

yad akṣaraṁ vedavido Those Vedavi, those who know Veda, knower of Veda, that is, knower of knowledge, what they call aksara, that is immutable; viśanti yad yatayo vītarāgāḥ and those who are satiated and done with a world of ignorance and its pursuit of pleasures which bring only unhappiness and nothing else, and such people enter into it: the same thing.

yad icchanto brahmacaryaṁ caranti Those who are brahmacaryi – brahmacaryi doesn't mean you have to wear a white cloth without a kasha, that is, without this tail if you bring about to wear that like a lungi and eat vegetables and wake up at four o'clock in the morning and work like an ass in a gurus' ashram – that's not brahmacaryi. Brahmacaryi means, Brahma I told you, Brahma is the supreme Brahma. Who moves in Brahma, brahmacaryi means who moves in Brahma; caryi means moving, walking. Who moves in Brahma is called brahmacaryi. yad icchanto The brahmacaryi is free to move in Brahma without any consideration of sin, virtue, right, wrong, negative, positive, beyond that, he moves in Brahma spontaneous knowledge being listened by the form who attains

this, all the time, solving all questions and problems, and reassuring the body that it is immortal.

tat te padaṁ I want you to get into that height, or into that seat, or into that place; whatever it is: padaṁ means the status. I want you to get into that status, Arjuna.

sarvadvārāṇi saṁyamyā
mano hṛdi nirudhya ca
mūrdhny ādhāyā 'tmanaḥ prāṇam
āsthito yogadhāraṇām v. 12

sarvadvārāṇi saṁyamyā You have to control all the doors through which you project yourself in the outside world as a manifestation, that is, whatever you see is nothing but your projection; so you have to close all the doors. mano hṛdi nirudhya ca You have to silence your mind and your feelings; not that it won't come – it will come later – it's coming. It will try to come because it's a habit which we have been undergoing. Now to change this habit for a higher habit or a more comprehensive habit, this is not comprehensive, this is very partial, it can only cognize a billionth part of one's own existence.

So, mano hṛdi, mind really means heart, that is feelings, nirudhya ca, will have to be silenced. mūrdhny ādhāyā 'tmanaḥ mūrdhny / mūrdhny means the back of the throat; this is called mūrdhny. I'll tell you the significance of physical description of places. mūrdhny ādhāyā 'tmanaḥ In there you have to meditate upon the soul: prāṇam āsthito yogadhāraṇām; and you hold your life only to achieve this; there is no other purpose. You stick to your life for yogadhāraṇām – only to conceive this. It will become clearer.

aum ity ekākṣaraṁ brahma
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramām gatim v. 13

aum ity ekākṣaraṁ brahma This aum, ekākṣaraṁ means one sound, aum, is the one sound. This is immutable sound: aum ity aum, that ekākṣaraṁ brahma, Brahma represented by one single sound, vyāharan, by invoking this powerful sound of aum, mām anusmaran, and thinking of me part by part you'll be able to look into the parts so fast that you'll become a complete picture.

yaḥ prayāti tyajan dehaṁ Who goes by giving up his body sa yāti paramām gatim he goes the supreme way. Now giving up this body you needn't have to kill the body by jumping off the Golden Gate Bridge or by stabbing yourself or by shooting through your ears, it doesn't mean that. But you have given it up for the pleasure of that moment, the body remains. sa yāti paramām gatim He goes the supreme way.

ananyacetāḥ satataṁ
yo mām smarati nityaśaḥ
tasyā 'haṁ sulabhaḥ pārtha
nityayuktasya yoginaḥ v. 14

ananyacetāḥ Without moving away from me who thinks of me constantly, I become very cheap for him, sulabhaḥ means cheap, you get me very quickly, very cheaply – that’s the only price you have to pay – tasyā ’haṁ, for him I am cheaply available; easily available here. nityayuktasya yoginaḥ Who thinks of me all the time, no matter what he does; you can do that.

Now, to cite an example, suppose you have got a debt to pay tomorrow. You’re a businessman, you had a business once in a time and you have a commitment to pay tomorrow, and you haven’t got the money. That’s bugging you all the time, and, yet in spite of that, you are eating you are talking to your friends you are laughing, but in the back of your mind it’s always working there trying to find out some source to get the money to keep your commitment; it’s just like that.

So, by keeping your mind completely attached to me, Kṛṣṇa is telling Arjuna, and you become a yogi by becoming one with me, in mind, thinking about me.

mām upetya punarjanma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhirṁ paramām gatāḥ v. 15

mām upetya punarjanm Means, mām upetya punarjanma, rebirth, after getting me, there is no rebirth. In which duḥkhālayam aśāśvatam in which you are born is nothing but the house of suffering and very ephemeral. This world is very ephemeral. This world means their world where there are deaths and births and nothing is stable; nothing is stable. You can philosophize as much as you like, but that won’t give you joy of knowledge, that will only give you suffering of ignorance.

mām upetya punarjanma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhirṁ paramām gatāḥ v. 15

He becomes successful after finding me he becomes successful and never is reborn in an apparent world full of accidents and sufferings, unreal world, the world founded on lies and fictions. He never gets birth into that world of suffering anymore. nāpnuvanti mahātmānaḥ He goes paramām gatāḥ the supreme way; he has already gone the supreme way. Has he died – not at all. The form through which he did becomes happy and young.

ā brahmabhuvanāl lokāḥ
punarāvartino ’rjuna
mām upetya tu kaunteya
punarjanma na vidyate v. 16

There are many worlds. You can rise from one world to another world, and you can go up to the world of Brahma, where I stand, behind the world of Brahma, here;

Kṛṣṇa is saying that. If you reach the world of Brahma, you'll be reborn and you'll fall. There's always a fall unless you sit on the top of it – just on the top – unless you get on the top you can always slide backward. But once you find me, you have found the top, and there is no return from there. It's a trip from which there is no return.

sahasrayugaparyantam
 ahar yad brahmaṇo viduḥ
 rātriṁ yugasahasrāntām
 te 'horātravido janāḥ

v. 17

For Brahma, a thousand ages make one day of Brahma, a thousand ages. What is an age? For every age there are four steps: Satya, Treta, Dvāpara, Kali; like a wheel having four spokes dividing the space in the wheel into four divisions. Here is absolute truth, and it begins to move in time like this and each rotation is a yuga. When this comes to the top again it's one yuga but four steps: Satya, Treta, Dvāpara, Kali; and thousand such yugas make one day of Brahma, and thousand such yugas go into making one Brahma's night. He who knows one day of Brahma and one night of Brahma, he only knows a day and night, not all. He only knows one day and one night of Brahma and not all.

avyaktād vyaktayaḥ sarvāḥ
 prabhavanty aharāgame
 rātryāgame praliyante
 tatrai 'vā 'vyaktasamjñake

v. 18

How do you know it's Brahma's day, or Brahma's night, because it's so long and it's such ephemeral life in which you are born? It's impossible to know even a part or a moment of Brahma's day or a moment of Brahma's night. Then what are the indications that tell you that Brahma's day has begun?

avyaktād vyaktayaḥ sarvāḥ
 prabhavanty aharāgame

When the night of Brahma comes to an end and the day begins then, avyaktād, what was incommunicable and unseizable – what was not knowledgeable – what was beyond the reach of knowledge begins to reveal itself.

Everything around you begin to reveal the purpose of their existence, and they begin to communicate with you: the sun, the stars, the moon, the sky, the space, the time, the leaves, the everything, the waves, the ocean, the pool, the bacterium, the viruses, the maggots, and, even, the great political leaders. All of them begin to reveal, tell you, without being asked, they come and tell you.

Where are they coming from? avyaktād All dumb, everybody was dumb in this world, and most of them are still dumb, except – outside the family. All these big guns are dumb like anything. So, when you see that you can begin to speak and express your feelings, then you know: avyaktād – they're all dumb. Now they have begun, they can communicate from dumbness, you know the day has started.

What happens at night? Though everything has started revealing around you, when the night will come, everything will become dumb once again. They disappear in dumbness as they appeared from dumbness. It's skimming out of the dumb world; we are being skimmed out of a dumb world. After the day is over, we'll all become dumb, but we shall disappear.

bhūtagrāmaḥ sa evā 'yaṁ
bhūtvā-bhūtvā pralīyate
rātryāgame 'vaśaḥ pārtha
prabhavaty aharāgame

v. 19

Thus the bhūtagrāmaḥ, the becomings, sa evā 'yaṁ bhūtvā-bhūtvā pralīyate, these becomings are getting into pralīya. Pralīya: means, it's not destruction, it's the destruction of the world of ignorance. They think pralīya is the destruction, but pralīya means to become one with the pre-ancient knowledge; it's called pralīya, and all these bhūtas – they are getting into the pralīya.

You are all bhūtas. You are getting into pralīya. You are getting into the possession of the pre-ancient knowledge.

rātryāgame 'vaśaḥ pārtha At the night they become overpowered for lack of Brahma's participation in conscious activity; he likes the unconscious involuntary activities of apprehensive movement.

prabhavaty aharāgame They become like this in the beginning of day of Brahma; that is in the dawn.

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati

v. 20

paras tasmāt tu Therefore, bhāvo 'nyo vyakto 'vyaktāt sanātanaḥ, there is something which is even more ancient than dumbness and expression, and when all becomings are destroyed, this faculty remains intact.

avyakto 'kṣara ity uktas
tam āhuḥ paramām gatim
yaṁ prāpya na nirvartante
tad dhāma paramaṁ mama

v. 21

avyakto What I have told you about incommunicable, inexplicable and the supreme movement – by getting in to which you will never return – that is my supreme abode too. Ah, it's not so clear, but you have to give it time.

puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyā 'ntaḥsthāni bhūtāni
yena sarvam idaṁ tatam

v. 22

puruṣaḥ sa paraḥ pārtha Oh Partha the Son of Earth, addressing Arjuna, puruṣaḥ sa paraḥ, he is a supreme personality, the supreme, puruṣaḥ sa paraḥ pārtha bhaktyā: who with constant devotion finds it and sees all becomings are below him, and though they are below the supreme personality, that personality is also the basis in which they become, or, on which they stand.

yatra kāle tv anāvṛttim
āvṛttim cai 'va yoginaḥ
prayātā yānti taṁ kālam
vakṣyāmi bharatarṣabha

v. 23

Oh the Best of Bharata, in that period when there is repetition and no repetition at the same time, it's that period through which we are passing.

Jyoti means power or the source of light. My mother's name is Jyoti. Ahaḥ means day, here, not the physical day or night – not that this night it's eleven o'clock at night – that's not the physical night. It's a night of mind. All these are pertaining to a mental condition: agni, jyoti, day ahaḥ means day, śuklaḥ, that means clean, bright, ṣaṁmāsā uttarāyaṇam, and the six months of the Northern solstice.

tatra prayātā gacchanti
brahma brahmavido janāḥ

v. 24 lines 3 & 4

If you go that way, then you will become brahmavi, and feel the Brahma in all possible ways, in all ways, in every respect, in all respects.

dhūmo rātris tathā kṛṣṇaḥ
ṣaṁmāsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir
yogī prāpya nivartate

v. 25

dhūmo rātris dhūmo means smoke, rātri means night, kṛṣṇa means dark, śukla and kṛṣṇa refers to the two phases of moon, waxing and waning. When it's waning it's kṛṣṇa and when it's waxing it's śukla. Dhūmo, smoke, night and during that waning phase of moon, ṣaṁmāsā dakṣiṇāyanam, and the six months of Southern solstice, tatra, who goes that way, a yogi who moves that way, he can only get the luminosity of moon and there he ends; he cannot reach Brahma. He ends there in the lunar region. He cannot go to the solar region, to the region of Brahma; Brahma is solar, lunar is below it. After going up to that he stops.

śuklakṛṣṇe gatī hy ete
jagataḥ śāśvate mate
ekayā yāty anāvṛttim
anyayā 'vartate punaḥ

v. 26

This eternal law of creation and maintenance moves through these two phases of śukla and kṛṣṇa, that is waxing and waning phases. He moves through one and comes back through the other. It goes on and on.

nai 'te sṛtī pārtha jānan
yogī muhyati kaścana
tasmāt sarveṣu kāleṣu
yogayukto bhavā 'rjuna

v. 27

So a yogi who knows that you can go through these two periods, you don't freak out anymore, but you keep yourself attached to me all the time, even if you are moving through the waning period, you don't think that. Some times it happens to you doesn't it, and you freak out because for lack of revelations nothing comes, you don't hear anything and you freak out.

Sometimes you hear and sometimes you don't, and when you don't hear, it's the waning period. You can go up to the lunar phase and then you'll come back, but when you come back, you go to the Northern solstice, and you begin to listen and become ecstatic. Isn't that true? You understand what I mean? So you see that in application. It will become clearer in the next reading.

I am moving fast because I am just like a professor who has little time to go through his course before his exam and if you don't understand anything – okay okay okay it's just – I'll tell you later. But, I will, that's the only difference. I'll make it clear like anything. Look, you don't speak Sanskrit, that's the whole trouble; this needs Sanskrit derivation, all these things, if I go into that it will take such a long time, so in the next reading I'm going to do it.

You don't expect to have height before four readings of Gītā. You'll see your bodies are gone. By the four times I read it, you'll see none of you has any body – none of you have any body. But the bodies will stay, you can see all bodies are staying and becoming more and more beautiful.

So a yogi who knows that never flips if he gets into the solstice of the Southern solstice – never freaks out, waits, it's not going to last.

vedeṣu yajñeṣu tapaḥsu cai 'va
dāneṣu yat puṇyaphalaṁ pradiṣṭam
atyeti tat sarvam idaṁ viditvā
yogī paraṁ sthānam upaiti cā 'dyam

v. 28

vedeṣu In the world of knowledge by reading Vedas and you know a lot, vedeṣu yajñeṣu, and by performing yajñāḥ, by getting lots of people together to work in unison; that's called yajñāḥ. tapaḥsu and by going through austerity, dāneṣu and through charity, the virtue you can acquire the virtues that have been referred to in doing all these things

in Sanskrit scripture, you will find that if you do this, there are virtues attached to it and you will enjoy that.

So, vedeṣu yajñeṣu tapaḥsu cai 'va, by reading Vedas and knowing it, yajñeṣu, and by performing the rites of Vedas, that is yajñāḥ too. According to Vedas if you perform the rites and according to Vedas if you make charity – not the charity of the United States government, it always makes charity with a string attached to it. It's not charity. When you want something in return, it's definitely not charity.

All the benefits, or the virtues they have been shown in Sanskrit scripture, in performing all these things, this exceeds all of them. Therefore, a yogi is the best thing to become. A yogi, I'll tell you what a yogi is in Śiva's language, not in the language of Vyasa. Vyasa is Śiva, but he's talking at the end of Dvāpara, but Śiva is at the beginning; the same thing, but the expressions are clearer.

atyeti tat A yogi exceeds all of these by far and attains the position of the beginner. He begins. He attains the position of the beginner. I want you to do that, Arjuna.

iti śrī mahābhārata Here ends in Mahābhārata, of one hundred thousand verses of synthesis by Veda Vāiyāsa, who knows Veda, that is, knowledge, and who divided it; Vāiyāsa is diameter, śrīmad bhagavadgītāsu-upaniṣatsu, in the Upanisad called śrīmad bhagavadgītā; brahmavidyāyām, in the knowledge of Brahma, yogaśāstre, in the performance of yoga, śrīkrṣṇārjuna-saṁvāde, through the dialogue between Kṛṣṇa and Arjuna, akṣarabrahmayogo nāmā 'ṣṭamo 'dhyāyaḥ, this is the 8th chapter known as akṣarabrahma, that is, immutable Brahma.

Therefore, this chapter is so heavy and difficult. I will take up this chapter the next time I start; I'll take up this chapter. Today so many things have happened, and I'm really not in such a high mood. I'm in that Southern solstice, at this point, myself. This chapter is pretty heavy; it makes you feel that you are going to die, if I do that properly, believe me. It makes you feel like that. The Gītā always makes you feel like that, but it never tells who died. It tells you:

jarāmarāṇamokṣāya
mām āśritya yatanti ye

To redeem the world from age and death, who makes an effort, under me, he's a knower of Brahma too.

Bom Shankar Bholānātha