

YOGESHWAR MUNI'S COMMENTARY  
ON *THE JNANESHWARI*  
CHAPTER TEN  
THE YOGA OF MANIFESTATION

In chapter ten of *The Jnaneshwari* which is the expansion of Vyasa's *Bhagavad Gita*, Krishna is speaking to Arjuna. Jnaneshwar introduces us to the situation. First he gives an appreciation of the Guru. Guru has two meanings: the external Guru, the one who guides us into the light, into consciousness and Truth from the darkness of misunderstanding. Secondly, Guru is the universal internal Guru who is the ultimate teacher. This IS Krishna as presented in this story.

1. Those of you who are male have some appreciation of how one could delight in a lovely maiden. The first stage of speech is the unformed stage. It's unvibrated speech; it's speech in its absolute form. The Guru is delighting in this form of speech and presents it to the disciple. The disciple is saying, "Oh, how marvelous you are giving this to me!"

2-3. This is the praise given to Guru. Whether you think of Guru as external, internal or both, if you understand Guru, if you really KNOW Guru, spontaneously your heart will open this way in the praise of Guru.

4. The moon pours the beams of sweet truth, or light in the case of the bird, into the mouth of the *chakora* bird. On moonlit nights, he always runs around with his head turned up looking at the moon.

This is Guru? How could Guru be that? Cupid? The Guru is Cupid? He is the one who releases the energy of love.

5. The elephant stands for worldly existence, worldly desires.

6. *Ganesha* is the elephant-headed God. If you have the blessing of *Ganesha*, you can learn anything. What does *Ganesha* stand for? He is the one who begins the process. The grace of *Ganesha* is that principle in life which, if you touch, will open the jaws of the world of Truth that have been shut to you.

7. That is, nine ways of being aware.

8. *Brihaspati* was a teacher, the Guru to the Gods.

Goddess *Saraswati* is the goddess of knowledge, the female aspect of God. This is the Guru. Doesn't he bring knowledge? If he doesn't bring knowledge, he isn't Guru. This, in the female aspect, is called *Saraswati*.

9. A person who thinks he's an individual soul transforms into the highest God by Guru's Grace, by the touch of Guru's hand.

10-17. *Upamanyu* was a character explained here.

18. The Lord of *Vaikuntha* is Vishnu. A true seeker, son of *Dhruva*, an ancient king, was killed. Everyone felt very badly about it, especially King *Dhruva*. Krishna, then, gave *Dhruva* the place of the polar star about which everything rotates.

19-20. Here are all these saints using words; and the Guru makes them clear. I hope, like that.

21-35. *Vasishtha* was an early sage. *Vishvamitra* (friend of the world), another early sage was able to create another world at Kayavarohana. That's where he did it. *Nala* crosses the sea to save *Sita* from *Ravana*.

36. *Maruti* is the monkey god, *Hanuman*.

37-41. The translation into English has suffered some. It was originally spoken by Jnaneshwar in Marati which is the language in the area around Bombay.

42-48. Here Krishna begins to speak. He says, "Arjuna, you CAN understand."

49-56. This point of view is not very easily understood by a disciple. Sometimes he/she wonders why a teacher bothers. He bothers for his own purposes especially when he has told the student the Truth previously. He is going to refine that teaching and is doing that for his own purposes.

57. The Guru is happy when he sees the disciple understanding the Truth exquisitely, even though the student says, "Huh? Well, I guess I understand this."

58-61. Krishna has the disciple primed; and he's ready to teach him. He says, "It's a secret." It's a secret in the sense that one has to try to understand what's being said. In other words, there's deep meaning in what is being said. So, one should try to reflect on what is being taught.

62. It's so easy to pass over that *shloka* casually. But as usual, Krishna gives the whole meaning in the first statement. Then he spends the rest of the chapter elaborating on it. I'd better read it again; maybe this time you'll pay closer attention. (Repeats 62) To think that this world is but a dream. This whole world is not a world. "IT's ME."

63. This doesn't mean that the *Vedas* don't have anything to say about this. The point is that in this state of Truth, if you can conceive, see or experience all of this as God, or as Me, or as the Other, the *Vedas* (which are the sounds of Truth on the ultimate level) are silent. They do not speak; they just are. The sun and the moon, the *ida* and the *pingala nadis*, the energy of *prana* and the energy of *apana* are not active in this place. They have vanished even though it's not night. What place is that? Where all is God, *Samadhi*.

64. The gods are products of this Truth, this Absolute. The gods are the sense faculties in Yoga. They are incapable of knowing that from which they came. He goes on to explain that this cannot be done. There's no way to use the sense faculties to come in contact with or experience that from which the sense faculties have come.

65. That is, as a "sage." Ah ha! Now let me see; let me figure this out.

66-70. But since those things are not possible, it's not possible for the products of That to know That.

71-72. If one can do that, then one ceases to be the soul, the body, a sage, and has union with God.

73-74. One who can withdraw from the worldly life, leave the senses alone and go into the illuminated state of *Atman* which is *Samadhi* is like the touchstone among ordinary stones.

75-80. If you want to know how to reach God, listen to this description of God. The whole problem is what IS this? What is this with which one is seeking to attain union? What is this Truth? What is this Absolute? How are things REALLY? What is the big reality and not the illusion? Krishna is going to tell us. We are very fortunate. Not only is Krishna going to tell us, but Jnaneshwar is going to expand these words that Vyasa has spoken so that we can, in our pitiful state, have a better chance of understanding.

81-87. Some know; some don't know. He says it's due to the destiny. It's inevitable. Do you think that darkness could exist if there wasn't light? What would darkness mean? God and darkness are God; they are not separate. Light and dark are both God.

88. It can't miss.

89-90. What is it that these sages keep talking about? What are their real meanings in Yoga? They are experiences. They are centers that give you Truth. They are areas of consciousness. You might say they are the seven planes of consciousness—the seven great *rishis*. These are all aspects of Himself, says God.

91. *Manus* are the givers of the law, teachers of social behavior.

92. Social behavior... He calls the disciple here the “Wielder of the Bow.” That is, the fighter, the one who seeks Truth through fighting for Truth, who doesn't just lie down, but fights with his weapon for the Truth. You find the equivalent in German mythology. Sigfried with this sword of Truth shatters the staff of Votan. These are the agreements of the gods. Valhalla falls and burns; and the gods descend to earth. The sword of Truth knocks the gods down. German mythology, Vedic mythology, they are all the same. It's the same story.

93-94. He's showing the source of people. There are the fundamental elements. But he says that an intelligence guided the formation of bodies. The evolutionary force was not blind. By divine knowledge, it was to guide the evolutionary process from elements into the forms of beings—humans, plants and animals in general.

95. In other words these guardians are aspects of God. They look after the welfare of the evolved worlds—the ant god and the grass god and the waterfall spirits and so on.

96-100. On the microcosmic level, the seven rishis are the seven energy centers in the body, the chakras. The four *manas* are the four aspects of the mind: judgment, memory, ego, and impression ability—*chitta*, the mind stuff. Out of these evolved the whole world. The same is true on the macrocosmic level. If you look at the whole universe, it evolved in the same way. The human body form is a microcosmic

version of the macrocosmic form of the whole universe. God's form in the universe and God's form in the human body are reflections of each other. They come from the same Ultimate which is God. The yoga temple is in that same form or pattern. It has the same energy centers in it and the same references if you could only understand them.

101. If you were trying to realize the foregoing by logic and understanding the words, he has saved you at the last moment. To really understand how this happens and how this is, can only be grasped through faith—not in believing blindly, but in going on and continuing your meditation until you've experienced for yourself what he's talking about. He has told you as well as he can in words. But in order to really grasp this, one must have the faith to go ahead and persevere in meditation until one can reach *Samadhi* and experience this for one's Self.

102. The disciple is the consort of *Subhadra*, Krishna's sister.

103-104. It doesn't mean to know this intellectually. One who KNOWS is one who has experienced in the Absolute realm that this is true and is one who has attained the awakened state of wisdom and is NOT aware of the illusion of distinctions between superior and inferior. Nothing will seem better; and nothing will seem worse. As long as anything seems better or worse, one has not attained wisdom. To the degree that it no longer seems that way, one has attained some wisdom.

105-106. This is *Samadhi*. *Samadhi* is the goal. You say, "But wait, even though I reach *Samadhi*, the world is still a mess." What world? In *Samadhi* there is no world. There is only God. The illusion is gone. What can be a mess? So, your question then is based on thinking that *Samadhi* is some special kind of mental state rather than the Truth.

"If I could only get the right perspective..." *Samadhi* is the state of NO perspective. It is the Truth. There is no doubt about this. He's not trying to seduce you with

some sweet honey talk of *Samadhi* that doesn't actually exist. So often we've been handed another piece of the relative or illusionary world. We're so used to being let down, used to just getting more nonsense, being promised this or that or being told if you do this you'll get that, that we don't trust any more.

I was very suspicious of this whole business. My guru, Swami Kripalu, was in a state that I couldn't quite understand with my intellect. I said, "How could this guy be?"

But because he was in that state, I said, "Look, I don't know whether what you teach is right or wrong, but you tell me what to do and I'm going to go for it." I have no faith at all; but I'm curious about what you have. You tell me what you did; and I'm going to do it and see what happens.

Even so I did not believe that *Samadhi* was what it was supposed to be. I did not believe that there really was a state of continuous Absoluteness—and that this is all that there actually is. Oh, I knew intellectually the philosophies and that if this were true it would be the greatest thing ever. I knew the philosophies up one side and down the other. I'd had peak experiences, touches of this and that over and over again. It was only by Swami Kripalu's presence, taking his *darshan*, that I was able to overcome my inherent doubt and mistrust. But then, what good does it do to say, "There's no doubt that this is true?" I guess it doesn't do very much good. What else can one say? But to tell you, that it is true and there is no doubt about it.

107-108. What does that mean? The disciple becomes like an image of Ganesha? Ganesha is an elephant-headed god with a big belly who eats a lot of sugar balls called *laddus*. He has a little mouse for a friend. Not only is the mouse his friend, but this big elephant rides around on the mouse. That's his mount! A little mouse! In union with God, this is how you are going to end up—in the image of Ganesha? Like plant leaves floating on water? You must try to understand Ganesha. Otherwise,

you're always going to be frustrated wondering what kind of junk this business is. That's what I thought.

I used to read this kind of stuff when I was a teenager. I threw it down in utter disgust! I was seeking the Truth and all I was given was this kind of trash—Ganesha, mice, monkeys... I said, "Oh, my God! These guys carried this over from tribalism!" My thought was that they had a bunch of tribal gods from earlier beliefs. They were scared of monkeys and elephants. So they got carried over into their mythology. They worshipped them so they wouldn't be eaten up. But I tell you that this is not the case.

Why, then, is there such symbology? Because if you were told directly, you would reject it immediately. You'd say, "No!" Why would you do that? Because you are viewing the Truth from a point of view that is limited—one that gives you partial truth. Thus you end up with illusion for the rest. You turn the Truth around backwards. If the ultimate teacher, Krishna, were to tell you directly, you would say, "Oh, that's even worse than monkey gods and elephant heads! Disgusting!"

So the Guru waits for your own experience in meditation to catch up with you and say, "Hey! What is this? I don't know what is happening to me. I'm getting this weird state; and I don't know what to make of it. In fact, I am thinking of quitting meditation. I don't know how to handle this situation. I think I will quit. It's getting too tough for me... No, I think I will go to my Guru and say this is what is happening to me. Can you help me?"

Then the Guru says, "Oh, this is Ganesha. You are experiencing Ganesha!"

You say, "On, that's what Ganesha is! Now, I understand." Ganesha is the gatekeeper, the one that holds the key to the entrance to the elevation to God. This is Yoga. This isn't mythology. You should try to be patient with this until your own experience catches up. You're fortunate enough to have a Guru who can then help

you at the point where your experience catches up to these teachings. You can say, "Oh, my God!"

So these devotees are going to sit around in groups of four and discuss.

109-110. This is true! Boy, do they proclaim! I have a few fairly close students. Why do they stay in an ashram on subsistence food, sleep on the floor, and garner no pay. I say, "No, you can't meditate very much today. The mortgage has not been paid, the bills haven't been paid, the bills for the people we're trying to serve.

They say, "No, we want to meditate more." They're proclaiming. They want to proclaim over and over again the glory of God because they have understood this wisdom which Krishna is trying to share with you.

111-115. What they conceived was going to be heaven or what they conceived was going to be *moksha* is nothing to them now. A million times over their fondest expectation happens; but there's no way to make that clear. No matter what I say, you will have a conception. You'll say, "Ah ha! THAT'S final emancipation." When you finally come to Him, that concept is nothing, just a little bypass.

116. The love that disciples have for Truth is the gift of God. But they think that it's THEIR love for God. Each says, "It's *my* love. *I* love Truth. *I* own it. *I* want God. *I* love God. *I* love Truth." They think it's theirs. Well, that's all right. They make it their own even before God grants it.

117. Their love just needs to increase and death not fall upon them.

118-121. Last night I was asking some students, "Why did you get on the spiritual path?"

"It's the only resort," they said.

122-124. Such love. How can you speak of such love? What is this God? We just got through studying all His different aspects. God is the Other. He's This. Anything that is Other than you is God. How easy is it to forget? You have to be constantly reminded. What good is it just to learn and understand by itself? It's very valuable; but you must match actual devotion with your understanding, And match action with the devotion and the understanding of Truth.

That union which is spoken of here will come but not instantly. It takes a little while—a few years. Is that so bad? A few years could be two or three, twenty or thirty, two or three hundred, a thousand. But, if you don't pursue it, then it will take two or three hundred billion. Well, that's all right too. Life will eventually lead you to the same union anyway. You don't need this knowledge. You don't need Yoga. You don't need any of this business. You don't need a Guru. You don't need anything. It will happen anyway. Yoga will happen somewhere along the line anyway.

Now you do have the choice, if you like, to surrender more. That is your choice and is not dependent upon Grace. You CAN choose to surrender more and thereby accelerate the process. You don't have to wait until God inspires you to surrender. You can choose. Whether you can stand it after you've chosen or not is something else again. He speaks the Truth here. Krishna tells us to put the whole process into action and for this whole activity to unfold takes only surrender on your part. Otherwise, it's intellectual discussion.

The relationship between disciple and Guru becomes increasingly important as one progresses down the yogic path. What makes a true disciple is surrender to the guidance of the Guru without fail. What is Guru? That's the problem. As you've heard me say before, there's the external agent Guru; and then there's the internal or actual Guru. In the chapter we are dealing with now in Jnaneshwar's expansion of the *Gita*, the relationship between disciple and Guru is described very beautifully as is the nature of Guru. Krishna is Guru and Arjuna is the disciple.

125-126. He's telling what he is to the real disciple.

127-130. In the foregoing, Krishna has told Arjuna the Truth of life and pulled away the illusion of *maya* so he can see what is true. Arjuna is letting Him know this.

131-134. The three gods; Brahma, Vishnu and Shiva Who's the highest? That depends on you. "Whatever that is," Arjuna says, "Krishna is that." This is the praise that the disciple gives the Guru when the disciple has learned true wisdom from Guru.

There are twenty-five principles in one particular category of Indian philosophy called *Sankhya*. They are the result of the interaction between the consciousness factor of the being and nature (*prakriti*). This interaction gives you the five elements: earth, water, fire, air, ether, as well as the sense faculties and fifteen other enumerations (true principles), the last being spirit. Spirit is called *purusha*, the individual consciousness. Arjuna says, Krishna is THAT, the twenty-fifth principle, the Divine One, beyond all forms of matter.

135-136. If you've been attending patiently, you may have some idea of what He's talking about. On the other hand, it is unlikely that by reading this, you will have gotten the full meaning of what Krishna has taught Arjuna. You won't be able to appreciate the realization that Arjuna has had unless you have been particularly graced by Guru.

137-139. Narada was a great yogi who reached perfection, the Divine Form. He used to chase all around India like Hermes, the messenger of the gods. All he cared about was the Truth. He would say things to people like: "Hey, did you hear about so-and-so and what he was doing?"

He was kind of a trouble-maker in a way. But in the end, he always ended up with

the Truth. All he wanted was the Truth. Also he was a great *bhakti* who wrote the devotional sutras called, *Narada Bhakti Sutra*.

140-142. Asita and Devila were great philosophers and yogis.

143-144. If you touch the desire stone you get any thing you want. But like the touch stone, you're holding it in the dark. You don't even know you have it. You don't even know it will transform anything into Absolute Purity and Divinity until the Bringer of the Light, the True Guru, enlightens you.

145. If you've never experienced Guru in that way, the real experience of Yoga has not happened to you. If you haven't had that experience, then you really don't know what Yoga is yet. You have still to look forward to the best of Yoga.

146. When I had this realization by the grace of my Guru, I said, "Ahi Ahi Ahi Ahi!" I had the world backwards--and I was smart!

147-149. *Ananta* means the giant snake or the principle of eternity upon which the world rests.

150-154. Sometimes we have to learn some awesome lessons. But after we've learned them, we say, "Wow! Now, I see!"

155-156. Lots of people say, "Why not just get a book and do Yoga that way. I don't need this kind of Guru business. After all in the West, this is not the custom." Arjuna knows what he is talking about.

157. "Ah! It's right! I know it's right! That's the only thing it could be. I was deluded all this time. My Guru's right! I know it in my bones. I know it to the center of my soul." Arjuna danced with joy of conviction and certainty.

158. The gods are the sense faculties; and the demons are doubt, guilt, ignorance, pride—that kind of thing.

159. As I said earlier, I considered myself smart. So did a lot of other people. I'd been teaching on the spiritual path for almost twenty-five years. Not until my Guru gave me the grace of his wisdom, just as Krishna has given to Arjuna, did I understand what life really is. All my intelligence couldn't understand it before.

160-161. *The Vedas* make some comments. But He says, "These are vain comments. They don't really know God." That's a big statement for a perfect yogi to make about *The Vedas*. That's like saying the Bible states in vain the Truth about Jesus and doesn't really know it.

162. You're trying to figure out God. You're trying to figure out Truth. You're trying to experience it. You're concentrating; you're praying. You do everything, but it's like a human trying to swim through the infinite void with his human arms. That's about as much use as it is.

163. Even if the outer Guru has blessed you, unless the inner Guru has blessed you, you still won't know whether the outer Guru was right. It's enough to make you wonder, "What is this inner Guru?" Be patient. He's going to tell us.

164-167. He only drinks the nectar from heaven. He doesn't go to rivers. Just as a true disciple does not go to the world, he has only one refuge. He can only go to the Guru.

168. Now we're going to learn. You want to know what this internal Guru is? He's going to tell all the internal manifestations of the internal Guru. If you read closely, you can understand.

169-171. ...because meditation is the result of concentration. “Just to say, ‘Everything is God,’ doesn’t make meditation possible. Although it is true that all is God and that you have to concentrate in order to reach meditation, these do not make meditation possible.” Arjuna wants some particulars. He’s saying, “Don’t just tell me You’re Everything. Spell it out for me.”

172-176. That’s a long explanation. What’s being referred to here is based upon a story in Hindu mythology. There were two products of the churning ocean of milk. One was the *Amrita*, the nectar of immortality; the other was the *Kalakuta* poison, the impurity that was in the milk. The ocean was churned by the demons and the gods holding the giant snake, *Ananta*, the great sea serpent. The gods held one end and the demons, the *Asuras*, the other. They argued, fussed, beat, and thrashed. It went on and on and on churning the milky ocean. The whole process took a long time.

177. If you just taste a little bit of it once, you’ll never refuse it, this nectar of immortality.

178-188. He started to well up with a tremendous flood of affection for Arjuna; but instead, he taunted. This is what he taunted: v. 189.

189-190. If the manifestations of God or Guru are understood or experienced, then you’ll understand the whole universe immediately. It will all make sense. You’ll understand how everything works.

191. Krishna called his disciple ‘Father’ at the same time knowing that He Himself was the ‘Father’ of everything. He forgot it for the moment and took the view that Arjuna was his father.

192. *Nanda* was Krishna’s step-father—foster father, I should say. When *Kansa* was going to kill Krishna after he was born, *Vasudeva* ‘snuck’ him off in the night to the

neighboring village of *Vrindavan*. *Kansa* had been told by *Narada* (remember him, the trouble-maker?) that one of the male children of *Vasudeva* and *Devaki* was going to kill him someday. So he had every male child born to *Vasudeva* and *Devaki* killed. Krishna was spirited off to a foster home. His foster father was *Nanda*. Now, Krishna has identified Arjuna with *Nanda*. Why? What does *Nanda* mean? Joy.

193-197. It is the custom of Krishna to always give his punch line first. Western writers and philosophers always save the punch line until last. But it is customary in most writings in India to always present the important information first; and then explain it. Krishna says it so succinctly that you can't understand it. It's too powerful. (Repeat v. 197)

198. He's both. He's both the Essence and the Frame itself.

199-201. This is important. It isn't that buried inside in some abstract way is some divine essence or cosmic principle. He's saying that these bodies are the manifestations of God--that He is in the core of That; and these bodies are the manifestations of That. God is not some abstract remote aspect. He is immediate. His manifestation is right here. Don't go chasing around. It's right here!

202-203. *Marichi* is *Hanuman*, the god of winds or of the *pranic* energy.

204. There are eleven *Rudras*. *Rudras* are the terrifying aspects of Shiva. Shiva is the purifier. The terrifying aspects, that scare you and give rise to, "I think I better do things a little straighter and a little purer," are the *Rudras*. There are eleven of them; the best of them all was *Shankara*.

205. *Kubera* is the god of wealth. *Shambhu* is another form of Shiva. The *Yakshas* are demi-gods. I've told you that the gods are the sense faculties, the power of vision and the power of hearing, etc. The demi-gods are aspects like the sense of

balance, internal motion and position, etc. The *Rakshasas* are the desires: “I gotta eat; especially I gotta eat meat. He says He’s even those things.

206. *Vasu* means wealth. There are various wealths available. One of them is fire. Fire is one wealth that is available to mankind in the form of energy. Without fire we wouldn’t have light or heat. In the body of the yogi is fire. This is *kundalini*. Now, maybe we’re getting a better idea about Guru. The *kundalini* energy is the fire of Yoga. *Meru* is the spinal column.

207. There are four *Vedas*. Most consider the *Sama Veda* to be the best. Remember I said there are five sense faculties? *Indra* is the faculty of touch and is considered to be the chief god. The sense of touch is the consciousness of ‘touchingness’.

208. The mind: the quality of being able to be conscious. Whatever is living in all these bodies, in the flowers, in the flower bodies--THAT is Guru, God, Krishna, Jesus.

209-210. The three worlds are Brahma from the diaphragm down, Vishnu from the diaphragm up to the eyebrows, Rudra or Shiva from the eyebrows up. Skanda was Shiva’s son. He was a great commanding general. He was born of the union of fire, yogic fire, with the semen of Shiva. The semen in Yoga is pulled up and flows upward. The union of that internal yogic fire with the semen that is pulled up created Skanda. The great general who leads the battle for overcoming and transforming all the desires in the three worlds.

I’m not really giving a commentary. All I am doing is explaining these words so that those of you who do not know Yoga that well can appreciate better the comment that is being made by Jnaneshwar on the *Bhagavad Gita* by Vyasa.

211. Bhrigu was a great sage. He lived just down the street from where my Guru lives now.

212. The sacred syllable, OM. If you can understand OM, you can understand everything. I thought about that for years and years and years. Finally, one day in my meditation, because of my own immediate experience, it finally became obvious. The internal Guru taught me.

213. Here's a puzzle for you. When you abandon all action, then God gives rise to all action. But you have to abandon all action first, surrender. "I'm not going to do anything. Whatsoever is going to be done is going to be done by God not me."

214-215. These other three trees are very nice trees in India, but the last one is the fig tree. The fig tree is the tree of life. There are two trees in the body of a yogi: the tree with its roots up and the tree with its roots down. The *nadis* are all the roots and branches. The *nadis* are also all the energy channels that flow through the body, the acupuncture meridians. So among all the trees, He is the Tree of Life.

216. Narada was the trouble maker all the time! No wonder he knew to tell Kansa that Krishna was going to destroy Him because Krishna and Narada were the same, in different forms.

*Chitraratha* was the king of the *gandharvas*, the divine musicians. Now what is this? There is *nada*, the sounds that happen in *Samadhi*, the unstruck sounds, the direct total experience of sound. Well, of all of those there is one that is the best. That's the sound of the vina. It sounds very much like a sitar. It's the most beautiful sound in all of existence. It's the expression of not only THE sound, but ALL sounds in perfect balance simultaneously and unstruck. This is who HE is.

217. *Kapila* was considered to be one of the great enlightened ones. He taught *Sankhya* Yoga or *Sankhya* philosophy. So when someone is named *Kapila*, they are really naming him God. *Ucchaishravas* was the mount of *Indra*. He came from the churning of the milky ocean.

218-219. If there is a real king, He is Krishna.

220. *Indra* was the god of thunder; that was his weapon.

221. *Madana* is passion in Sanskrit, the forefathers. What made you was their passion. That passion was Krishna. That's God.

222. *Vasuki* is the chief snake, or *Naga*. *Ananta* is the giant snake that holds up the universe. The universe rests on this snake that has its tail in its mouth. That principle upon which the whole universe rests is God.

223. *Varuna* is the god of the West. His job was to maintain the world. When his job was finished, he became Vishnu, the same god as Krishna who is the *Avatar*, the star that manifests and comes down to earth.

224. *Aryama* is the sun itself. What is the sun? It is the energy that flows through the energy channel on the right side of the body, the male principle, *prana*.

225-226. *Yama* is the god of death. How could he be the god of death, the god of life, and all these aspects? It makes perfect sense if you could only understand. You'd have to know what death really is. If you know what death really is, then you could understand that HE is *Yama*.

*Atman* is Self, or the core of the Being. *Rama* is *Yama*. *Rama* is the killer. So He is *Yama*. Do you know *The Ramayana*, the story of *Rama* and *Sita*? *Rama* was really the god of death manifest.

227. *Prahlada* loved Vishnu, God. Even though he was a son of a demon king, he went into union with God.

228. The lion is the killer of the elephant of worldly existence.

229. What is *Garuda*? You should think on that.

230. Instantly, ALL the worlds are penetrated.

231. The wind, the *prana*.

232. *Rama* lives during the *Treta* Age, the age before this one, the *Kali-yuga*. *Rama* transformed himself into a bow so that he could defend and make his goal—to make successful the perfect following of dharma.

233. *Ravana* was the ten-headed demon in the story of *Rama* and *Sita* in *The Ramayana*. He stand for lust. He has ten faces, ten heads, and ten ways of manifesting himself. He's so sneaky! *Rama* cut off *Ravana*'s head.

234. The gods are the sense faculties. In the face of lust, they lose their dignity. When lust is mastered by *Rama*, then the dignity of the gods is restored. *Rama* re-established righteousness.

There were two races in India. Both had their strengths and weaknesses. Aryans were the solar race and used their wills very mightily to make things happen. The Dravidians were the lunar race from South India. They were very lax, very sensuous and would let anything happen. They would give in to anything, not just God. They got into trouble with that. Using one's will causes the energy, the *prana*, to flow up the right side of the body. If one surrenders to just anything, the *apana* goes down the lunar path on the left side of the body.

235. *Janaki* is another name for *Sita*. That's enough to lose you completely unless you know the story of the crocodile. You should read some of this material, this so-called mythology of the Hindus. They are not myths at all. They're just 'sneaky' ways of teaching the Truth for people who will only read stories—fairy tales for grown-ups.

236. Bhagirathi is a tributary of the Ganges.

237. This is the *sushumna nadi*, the central nadi. The *ida* and the *pingala* only go up to and through the first two worlds. Only the central, the *sushumna nadi* goes through to the crown chakra. So He is THAT. He is the *sushumna*. Are you getting a little better idea of what the internal Guru is? It is not something abstract. It is all those things at the same time. The mystery is, how could He be all those things? He's responding to the disciple's request. Arjuna wanted to know in particular so he could meditate properly. "What is your manifest form of God, oh Guru, oh internal Guru?" Krishna is replying.

After we finish this chapter on the various particular manifestations—the manifest form, right here—of God. Then we will begin the next chapter which is the cosmic form of God. Arjuna gets very brave and says, "I want to see your cosmic form." It's the most powerful chapter.

238. Now God is trying to name the manifestations of Himself. Let us understand all his manifestations. Now this is quite a project.

239-240. ...before he can know the manifestations completely.

241-242. Until you know of God's faultless nature, you will not be able to understand all his manifestations. Now you say, "Well, of course! God is faultless." The problem is you don't know what God is. It is easy to say that there is faultlessness. But what IS that?

243. We've been reading for some pages the descriptions of the different manifestations and forms of God.

244-245. He's talking to Arjuna. He's been listening quite a while to his daily meditation. But Arjuna still doesn't fully realize that everything is God. It's one thing to hear that 'all is God' or sing 'all is God'. It's another thing to realize without TRYING that everything is God to you.

246. "Since you've asked, I'll go on." You see, God is SO willing. "As long as you want to keep on asking Me, I'll keep on telling you."

247. ...no end. Sounds like what we are doing. We've been studying Jnaneshwar's song-sermon expansion of the *Bhagavad Gita* for about seven months. It will probably take another five or six months to finish it.

In ancient India people used to get together for such studies. They'd go on for weeks, months, years, even twelve years. We're only meeting for an hour and a half every Monday night. This is nothing. But it sounds like a discourse without end. That is God. That is, *The Vedas* said everything that there was to say; and there is no more. He says in spite of that, I am the discourse without end. It goes on and on...-

248-250. There are compound words in Sanskrit where one word and another word are written or spoken as one word. There are lots of them. The *dvandva* is the best word for these compounds. As the creator? When the creator goes, he snatches him up. It is that God really is.

251. In Yoga at a certain stage, the whole world seems to dissolve for you and there's not a single bit of mind. Where does the world go? What happened? It goes into the sssssssshp (on an inhale). Whatever that goes into, that's God.

252. Lakshmi is the consort of the god Vishnu, the sustainer of the universe. So he has sported with Lakshmi. He is death, the infinite, and recreates everything.

253-255. A lot of people think, “Now wait a minute, how would God be a holy man and a renunciate if he has fame and wealth?” God is not a renunciate, a holy man. God is God. On the way to attaining union with God one may go through the state of renunciation. But in the end, because God is completely independent of all attachment and anything beyond it, what does renunciation mean to Him? Nothing. He is totally famous totally wealthy. Yet he has nothing and has no fame. I know it just sounds like a bunch of words, but it really isn’t. There’s really something to understand. Bear with your own spiritual progress because someday these things will suddenly appear out of the 'lostness' or unconnectedness. And you’ll say, “Oh! That’s what Jnaneshwar was talking about. I’m glad I both read and went to scripture class. Now I know that they know what I know. And I know now what they knew then.”

256-257. The is symbolic of earthly experience. The lion is the destroyer of that. Krishna is as the lion is to the elephant because in India the lion kills the elephant.

258. Brihatsama is a particular part of the *Sama Veda*.

259. The Gayatri mantra is the mantra of light. It is considered to be the best mantra. It has twenty two syllables and is the mantra given to Brahmins of the Brahman priest caste when they receive the initiation of the sacred thread.

There are certain different beats, poetic beats: da da da da da da di, da da da da da da da di, etc. There are a lot of different poetic forms, and so there are certain beats or meter. The Gayatri mantra has a certain beat to it. There are beats that vibrate with the Ultimate, but these come spontaneously in Sahaja Yoga.

260. In India they have a different kind of calendar. They have a lunar system. One of the months is *mirgashiraha*. This month on our calendar would be from about mid-November to mid-December. It is very nice in India at that time. It’s not too hot; it’s not too cold; it’s not too dry; it’s just about right.

Krishna was the wielder of the *Sharnga* Bow. When He shot it, it RANG with the sound of OM.

261. Have you ever felt that you were being run by chance? It's not chance at all because Krishna IS the dice and He makes them come out the way they come out. This gives you something to think about. You say, "Yogeshwar, what does this mean?"

Let's read it again.... This is NOT a mistranslation. Oh, well, I'm not going to say anything about it.

262. This one you can understand.

263-264. The Yadavas were a particular clan in Central North India, in Matura, into which Krishna was born. He is the glory of the Yadavas. The Yadavas stand for something in the Yogic process. You should think, "If He is the glory of the Yadavas, then who are the Yadavas? This is how you try to understand the inner meaning in scripture.

He says He is also *Ananta*, the eternal snake that holds its tail in its mouth and upon which the world rests. So you have to think, "What does the world rest on? What is the underlying principle upon which all existence is dependent?"

He says, "I am That; I am *Ananta*."

265. Devaki was Krishna's mother and Vasudeva was his father. They had a wish and He was born to satisfy that wish. *Deva* means God; so she is Goddess. *Vasu* refers to the eight aspects of wealth in the world, the things that would be considered valuable. He was wed to the Goddess and the result was Krishna, the God of love.

Gokula is right near Mathura. It's a place where they keep the cows. *Go* means in cow in Sanskrit, *Gokula*, the place where the cows are kept. *Gopis* are the help-mates. They are the ones who milk the cows. Krishna was taken to Gokula when he was a little baby. He grew up as a cowherd and is called *Govinda*.

There was a witch with huge breasts plotting to kill Krishna. She nursed baby Krishna who forestalled her plot by sucking all the *prana* out of her body with the milk. She died before she could poison Him. What a bunch of mythology, huh? It's enough to think there must be more to it than that. It is a yogic principle. When the *prana* is all throughout the body, it has to be withdrawn in order to get into the higher stages of yoga. Do you see how you can apply things that happen in Yoga to these stories? If you do, you'd be right.

266. Krishna was hell on demons. He picked them up, smashed them, tricked them, and deceived them. That is, he wasn't fair with them all! A lot of people think that God is fair. God is not fair at all. When He finds some thing that is bad, boy, he just lets it have it! No nonsense at all! Pow! When Krishna was just a little kid, He'd run around defeating one demon after the other.

There was a mountain called Govardan Hill where Krishna grew up. Indra was going to steal all the cows and reek havoc there with the Gopis. Krishna held up the mountain and all the cows got underneath it. It's enough to make you really ponder scripture.

267. There was Kalinda with the serpent piercing his heart. Krishna saved him. Gokula referred to the cowsheds. The cowsheds must burn up. Sometimes they catch on fire. Have you ever heard of the heat of Yoga? It's going to burn up the cows.

Brahma is the God of Creation. He is also the God of the part of the body from the diaphragm down. The principle of Brahma is the creative principle. Krishna, who has a big thing for cows, drove Brahma mad, just in protecting the cattle.

268. Kansa was Krishna's uncle. He was a demon monster stomping around pledging to kill Krishna. But Krishna hid out in the neighboring village as a cowherd. Nobody suspected He was really God.

One day Krishna said, "I've heard enough of these stories about my Uncle Kansa terrorizing people, my friends and my fellow clansmen in the neighboring town." He went with His brother and asked, "Where's Kansa?"

Kansa said, "'AAAHHH, here I am."

Krishna said, "Let's wrestle. We're going to have this thing out!" Here's this little teeny bopper, right? Krishna's a "teeny bopper." He picks up the monster Kansa, throws him down and kills him right on the spot.

Kansa is guilt. The two big monsters are guilt and doubt. Doubt lives much longer than guilt. Guilt goes much sooner and doubt goes on and on and on, gradually phasing out. It's easy to kill Kansa with love. Remember Krishna is the God of love. Didn't Jesus say he came to save you from your sins? If you are saved from sins, are you guilty any more? It's the same story.

269. Those wars, all those stories that were taking place, his clansmen, the Yadavas.

270. The whole story of the *Mahabharata*, of which this *Gita* is the core part, is about the Pandavas--the five Pandu brothers: Yuddhisthira, Bhima, Arjuna who is our hero, potential hero we should say--the disciple, Nakula and Sahadeva. Krishna says to Arjuna, "I am you."

That's enough to "freak" out the disciple. Here's the Guru talking to the disciple. He says, "Disciple, I'm you." It's a good thing, too, or the relationship wouldn't endure. They'd have a falling out because the disciple would say, "I don't even know what you're talking about." He would leave but he can't leave because He is the same One. There's no difference between Guru and the disciple.

271. Vyasa is the sage who compiled the *Mahabharata*. The great poet *Ushana* was very determined.

272. There is a ruling principle in the universe that keeps everything in line and everything working, as we say, according to natural law. Well, whatever it is that does that, that makes this world work in an orderly manner according to natural law, whatever THAT is, IS Krishna, is God.

273-274. When someone keeps secret about things, he's the silence of that secret-keeping.

275-278. Ah ha, you weren't keeping track; but Jnaneshwar was.

279-280. Everybody listens at this point. After we have been through all that, we're going to get the great secret. And this is the great secret: "I am the seed from which all created beings arise and grow.

What is the principle in the seed that makes it make a tree? If you only knew what that was, you would know God. If you knew what was in the seed that makes a human body what it is, if you knew what that was, if you'd experience that, then you would know God. He has given you the great secret, that is, not some abstract remote thing. He's immediate IN this world. An He's what makes this world what it is.

281-283. Both together, not just wealth, not just compassion, but wealth and compassion. Some people are compassionate and they're broke like a renunciate. They're not God. You see people with recreational vehicles and color TV sets and no compassion. They are not God. But if you have both, then you have God. It's quite tricky. In fact in this world, it's impossible to have both compassion AND wealth. In this world, there is no God. But where you find both, then you will find God.

284-285. The Cow of Plenty has everything. She doesn't have to carry anything with her.

286-287. When someone says something and everyone always obeys, then this is God. God provides all things, not just renunciation, but wealth as well. Not just compassion and truth, but everything. Nothing is excluded. A lot of people think in order to be spiritual, one has to be without wealth. That is not true. The only reason you have to give up wealth on the spiritual path is that you are weak. If you are attached, then you have to give it up. If you are not attached, what does it mean? A rock, a lump of gold, it's all the same. Wealth "schmealth" it's all the same.

288-290. Such clever similes. "Is there any right or left in a shower of rain?" Who would ever think of such a thing? Someone who knew the truth and saw it everywhere, such as Jnaneshwar.

291. He is giving such Truth. When you have the point of view of seeing the general principle of everything that may seem very useful because you can see the general principle. If you become very particular and search out and analyze everything, then it is very useful because you've succeeded in analyzing. But you're stuck in both cases with a point of view; and this will deny you the Absolute Truth. Now, this is not to say that one should not entertain general principles and careful analysis; but it is to say that you will always be denied God as long as you're insistent on one or the other.

292-295. Let me read that again because Arjuna is saying, “Ahah, I’ve caught you Guru. You said something inconsistent. Now, what, what, what?”

There is this difference; and Krishna says you have to give up that difference. Arjuna says, “Well isn’t God difference too? So then, why do I have to abandon difference? Why do I have to consider everything as one?” Arjuna goes on to say...

296. He’s a little nervous about this challenge he is giving his Guru.

297-298. We say, “Oh Guru, I think you’ve spoken too soon. In your enthusiasm, you go on and on; and I think you slipped. But with all due respect...”

299-300. Krishna says, “I’ve shown you all these manifestations, all these separate parts of myself, whether you understand this or not.”

301-302. So Arjuna was satisfied. Remember this story is being told by the pure vision of Sanjaya; he’s telling the story to the blind king, ignorance, Dhritarashtra.

303. Dhritarashtra is listening to the story. So Arjuna got enlightened. Sanjaya, himself, is realized.

304. He’s thinking of the king, the blind king. The Truth has been disclosed; and ignorance doesn’t pay any attention. Dhritarashtra seemed to understand this; but even though it’s been explained to him, he still doesn’t see. Such is the nature of ignorance.

305-306. He said, “Well, if this principle is true, if I’ve understood it correctly, I want to see it with my own eyes manifest in form.” Huh! He doesn’t know what he’s asking for!

307-309. Prahlada...remember the demon, son of a demon? Krishna became poison to kill him so he could get out of the demon family. Arjuna has this Krishna as his teacher.

310. We've studied all the manifest forms of God. In the next chapter, we see the cosmic form of God. It is a long chapter and will take some time to get through. It is so dramatic! You could make a whole movie just of that chapter,

It is difficult to understand what the cosmic form of Krishna truly is. We will try to shed some light on this as we go along. In any case, it is a tremendous emotional experience. You can go along with Arjuna and experience the cosmic form of Krishna; and I'll try to tie this into yogic experiences.

Seldom do we get a chance to give you a question period on this scripture. But, if any of you have any questions that you think I'm liable to answer at this point, then you should ask. Presume that I will. I'll do my best anyway.

Q: (inaudible on tape)

YM: Yes. Jnaneshwar's older brother was. He is the one who initiated Jnaneshwar into this Yoga. It was quite a family. Jnaneshwar was the second oldest, Nivriddhi the oldest. Then there was Muktabai, a sister, and the youngest brother was Sopanadev. They all got enlightened. They all became Self-realized. But it was Jnaneshwar who had the *siddhis*. He had all the powers. There are all kinds of stories about him. He appeared to be about 19 years old. He had divine body. One day, after he had completed the discourse on the *Gita* and another called *Amrita*, the nectar of Meditation, he said, "I saw that I am going to go into permanent *samadhi*. I was to be bricked up in a tomb built for me. I walked in to it, laid down, and went into permanent *samadhi*. Then they bricked me up inside the tomb.

That was about 800 years ago. That *Mahasamadhi* is still in existence today in India. The last time we were touring India, we visited that place. Supposedly his body is still inside there in an eternal state. I don't know where he is, but...

There is a story that Jnaneshwar came to a king in a dream and said, "A tree root has grown into my neck. I am in a suspended state of *Samadhi*. I want you to open the tomb and remove the tree root that has grown into my neck." The king opened the tomb and sure enough there was Jnaneshwar and the tree root as he said. The king has the root chopped off and resealed the tomb. That was about 400 years ago according to the story.

What do I know? I know that the month that I was there, there had been over 300,000 people visiting his Samadhi. People were crowding and crowding just to come in and bat their heads against the silver door of the Samadhi.

Q: Could you talk a little bit about the Ganges, and the kind of stories that surround it?

YM: The Ganges river, yogically speaking, depending on which phase of Yoga you are studying at the moment, is either the *sushmna nadi* or the *pingala*.

The story is this: The people down on the earth were having trouble. Life on earth wasn't going well. Earth means below the diaphragm. The people were having a hard time. There wasn't enough to eat; and they were starving to death. So they prayed to the gods to please help them, the gods being the sense faculties. Shiva stepped in and decided he would help these people on earth. He went through his magical rites and brought down Ganga, the daughter of Himavat who is the god of the Himalayas. Shiva wanted to bring down the rain from the Himalayas to water the crops for the people on the plains of Earth in order to feed them.

There was a big row about this whole thing. Finally the Himalayas were split and 'whosh' came the rush of rain water from the Himalayas. The rush the Ganges River. The plains flooded with water, the crops grew abundantly, and all the people on earth were happy.

There is more to the story. Now that the people on earth are happy, they are suppose to turn to the religious life, the spiritual life, to elevate themselves up out of the Earth into Vishnu's haven which is above the diaphragm. Between the diaphragm and the eyebrows is Vishnu's abode. To elevate themselves, they must follow the *yamas* and *niyamas*, the ethical observances and restraints.

Now this is told in a lot of different ways in different *Puranas*, but I have given you the essence of the story. I'm sure most Indians would turn over in their graves to hear it told that way; but I've told the central feature correctly. Sometimes it is expanded. In the *Shiva Puranas*, it is expanded in GREAT detail and goes on for chapters. It's very clever. You ought to read the *Shiva Puranas* now.

Q: How come in the descriptions of the manifestations, only positive aspects of God are mentioned?

YM: I think he said there was also 'difference', and some people consider that not a positive aspect. He listed a lot of negative aspects also. You just didn't hear and remember them. He said he was the sickness; and he said he was the argument in debate. A lot of people would consider argument not a positive thing. Remember that?

Q: I remember THAT he said that argument, yeah.

YM: And would you consider argument a positive thing?

Q: I wouldn't consider it necessarily positive.

YM: Therefore, there is an exception to your statement. So, I can't answer your question which is, "Why does he only say positive things?" because there are some negative aspects stated.

There are all kinds of negative aspects. But it turns out in the end that nothing is positive and negative. Remember He said, "Don't argue about higher or lower, better or worse." He says, "I am ALL these things, positive, negative. He says, "How can you ask such a question? You are a perfect disciple." You asked it. And He said, "How can you ask because I am all these things?"

Q: Would you expand on the themes?

YM: No, no. That's too good to deny you the joy of the discovery. It may be months or years before that is self evident. There is a rule in the *Shastras*, in yogic scripture, that says the Guru should not explain things to the disciple until the disciple has had the experiences in his/her own meditation. At that point, then he can understand. But if he explains things before that...you know, I push it by giving you explanations here. I've given you meanings that push you right to the edge of your experience. But beyond that point I will not go. But when your experiences have reached a certain place, then the things that I've said will become self evident to you.

You'll say, "Ah.....of course! Any fool would know. How could I have been so blind? It's perfectly obvious."

Q: Why not tell the disciple first?

YM: Because he won't understand. He'll think he understands; and he'll understand backwards. I promise you. I am not deceiving you. I am not playing with you. I'm speaking the truth. My very Self had it backwards. And I'm smart, boy! My Guru was right because my experience was such that I

could understand. Otherwise, I would have misunderstood him. I'd think he was some weird old man who was just lost because I knew the Truth and he didn't. Now I bow at his feet as the wisest of all because the experiences that I had in my mediation made it possible to understand his Truth. Otherwise, I could not have understood.