

YOGESHWAR MUNI'S COMMENTARY  
ON *THE JNANESHWARI*  
CHAPTER ELEVEN  
THE VISION OF THE COSMIC FORM

We are about to share in the cosmic vision of God. Most people think that they are going to be cheated, that they are not really going to get to share in the cosmic vision of God. It is an unfortunate attitude because the Truth will yield according to your perspective. From the reference that you view the Truth, it will respond. If you think, "Well, yes, this is going to be about the cosmic form of God; it's not going to *be* the cosmic form of God. That would be too much to expect from a book," the Truth will respond accordingly.

This chapter is quite long. We'll take our time and do it right. There's much more that's involved in this than meets the eye, probably the most beautiful of all beauties. The *Bhagavad Gita* itself is beautiful. Jnaneshwar has given us this Song Sermon based on the *Gita*. Of all the chapters, this chapter eleven, "Vision of the Cosmic Form" is the most beautiful and the most fulfilling, provided one can take a perspective that will let that happen. Jnaneshwar himself is so impressed by it that he gives us a lengthy introduction. He begins by giving a salutation to *Ganesha*.

1. There are nine sentiments altogether; but the ones being dealt with here are tranquility and wonder.
2. ... "it," the eleventh chapter.
3. This was originally rendered spontaneously in Marathi by the perfect yogi Jnaneshwar.
4. *Hari* is Krishna; *Hara* is Shiva. They affectionately embrace each other. In the same way, tranquility and wonder embrace each other in this chapter.
- 5-6. These are the two most holy rivers in India, in North India; they flow out of the Himalayas. The confluence of these two streams is like the flowing together of these two sentiments, tranquility and wonder.

The most holy place for purification in India is bathing at the confluence of two streams. The two most important rivers in India are the Ganges and the Jamuna.

Their confluence has a yogic meaning. In the body of a yogi there are two streams. The one on the right side is the *pingala*; it is the Ganges in this example. This allegory. The one on the left side is the *ida*; it is the Jamuna. They meet at the root *chakra* (energy center) at the base of the spine. That is the confluence of the two rivers; and it's like tranquility and wonder. This chapter is the point of divine union where these two energy flows meet. There we can all bathe and be pure.

7. *Sarasvati* is the central energy channel, the *sushumna nadi*. The *Gita* is the hidden stream of *Sarasvati*. This book is the *Gita*. Tranquility, wonder and the *Gita* all meet in this chapter.

8. Now remember who *Jnanadeva's* patron is. It's *Nivriddhi*, his Guru, his older brother.

9. *Nivriddhi* learned Sanskrit. He says the "deep banks" of Sanskrit and indeed the banks are deep. I don't know if you've bothered to try to learn Sanskrit. It's one of the more difficult languages and also the most fulfilling. Nevertheless, his Guru, *Nivriddhi*, has accomplished this. *Jnaneshwar* calls him 'the treasure house of all righteousness.' *Nivriddhi* has made a ladder for us in Marathi words so that we can understand what's been taught in Sanskrit scriptures. We now have the translation into English by a rather excellent translator, I think. Nevertheless, with each translation, some flavor is lost; but in any case, he's done this.

10. *Prayaga* is the confluence. *Prayaga* literally means confluence in Sanskrit; and the most famous *prayaga* is in Allahabad where the rivers *Jamuna* and *Ganges* come together. At that point, you can see *Madhava*. *Madhava* is the particular form of *Krishna* that kills lust. They say that if you go bathing at that point, suddenly you will have the vision of *Madhava*, that which kills lust. I haven't been there recently, so I can't really speak personally; but I think probably some time in the past I've been at that confluence. There, if their story is correct, one would see the killer of lust.

When the statement is made in passing, "Thereby, he can be freed from worldly existence," people don't pay any attention to it.

They think, "Well, yeah, sure, we're going to read this chapter; and we're 'gonna' be freed from worldly existence." It is true; these are not exaggerations. According to your perspective, the Truth will be revealed; and that Truth will free you from worldly existence. It's in this chapter. All of it comes together at this point.

13. We've been through ten chapters up to this point. If the progress of your meditation has kept pace with Arjuna's as he has gradually understood what Krishna has been teaching him, then you also will be 'the prince' at this point. The prince of the fortunate you will be because in your meditation different events occur to show you the true meaning, if you could only understand it. In any case, at whatever point you are in your sadhana (perhaps you're thinking about the possibility of treating people better), it is from that perspective that you will receive the Truth.

14-22. He's a perfect yogi, right? He's achieved the divine form. He's completed the entire path of Yoga. He's a perfect *siddha*. But he says, "Here I am, an ordinary man; and how can I do this?"

23. The *Kauravas*, lust and its various forms, are the enemies of the yogis.

24-26. That's a pretty clever job. God writes a story about Himself. How else could it be?

27. You say, "Wait a minute...is this a Shiva 'put-down'?" That's another name for Shiva, you know, *Shambhu*. It doesn't matter how great your mind is. No matter who you are, you can't comprehend the Truth.

28-29. This line is the key to the chapter. I'm giving you the key. Don't say, "Well, now, I'm just an innocent one that happened to wander in the door here and sit down. So how can I appreciate the great magnitude of this chapter??? Because I'm giving you the key with which to do it!!!

In the ten previous chapters, Krishna has explained what love is, what God is, what Absolute Truth is, and who He is. The whole tenth chapter describes the different manifest forms of God. Krishna goes on and on very lovingly and thoroughly; and finally Arjuna says, "Ah, I see what you mean. I understand."

He got the idea. But now he says, "I wish to see Your form with my own eyes (of the senses)."

30. He is very hesitant to ask this. You know, it's pretty presumptuous. First of all, you say, "Uh, well, God, You've told me the Truth. But now I want to see Your form. Now, come on. I want to see You with my own eyes. Come on!"

He's very diffident about this. He wonders if maybe he has stepped too far; and he wonders, "How can I suddenly ask for the mystery of the cosmic form to be shown to ME? How can I ask this?"

31-33. *Garuda* is the cosmic bird, the cosmic eagle that flew Krishna in His form as Vishnu from place to place.

34. Remember when Krishna was a cowherd in Vrindavan, in *Gokula*, where they kept the cows? Arjuna's wondering if maybe he's gone too far.

35. There is a story of a person who was born again because of Krishna; but he didn't get to see His form. Now why would he say such a thing? Yogis are not careless. The complete cosmic form can not be revealed. No matter how hard you try, you cannot reveal it. You may try. If you're a Guru and you've seen the cosmic form of God, you may try to reveal it to others. But it doesn't matter. You can try all you want. They will just say, "Huh?" "What?" It can't be revealed. That's why it hasn't been revealed to anyone.

36. The word 'heart' here should be translated not as your physical heart but as the core of you. Let's say you were having a dream and something was coming toward you. It struck you right where you're conscious. That's the heart; that's the core of your consciousness. This is what is meant by heart. It also means where you live or where you feel. It doesn't mean your pumping heart.

37. When a disciple gets to a certain stage, he begins to realize what the Truth is. Then he wants to experience for himself with his senses the complete and cosmic form of God. Otherwise, he doesn't care to live. Life is pointless to him. He'll do anything to see the cosmic form, even ask, even though it cannot be revealed to him.

38. Arjuna's thinking to himself, "Well, let's see now..."

39. Although Arjuna's going to be tentative, he's going to do it in such a clever way that the Lord will come through. He's a very clever disciple, right?

40-41. These are the Pandavas, the great heroes, the five heroes; and Arjuna is the principal.

42-43. Jnaneshwar completes his introduction thus. In this chapter, God manifests His cosmic form. But just because He manifests it, it doesn't mean that Arjuna is

capable of experiencing it all. So revelation is only in proportion to the disciple's capacity to experience or to surrender to the Absolute.

44. ...in the previous chapters.

45. This is the moment when one enters samadhi. There is union in meditation between the yogi or yogini and God. After concentration, a long period of meditation, samadhi is reached at this point of union. This is what's being referred to here.

46-47. *Shankara* was a form of Shiva. He laid aside his glory just so he could find the Truth. No doubt about that.

48-49. We all live in this illusion thinking that the world is the world. God comes in whatever form He comes to you. In this case, He comes in the form of Krishna, Arjuna's Guru, and rescues him from this illusion.

50. That is the realization! That's what he's been teaching for ten chapters. There is none other than God. Here we are. Although everything is God, we all think that we are separate from God.

51-52. The desires were his relatives.

53. It's a dream in the world which is a mirage.

54-56. *Ananta* is the giant snake. Yogi Arjuna thought that the desires of his mind and body were his kinsmen. Isn't that what the ordinary person thinks? "And I've got to try to fulfill them?" That's what most people think. He thought that.

What he thought as a yogi was, "I must kill these desires. Until now, I have resolved NOT to fight my kinsmen..." He didn't want to destroy desires as a yogi though he thought he should.

57-58. "I will kill or I will not kill because if I DO practice yoga, I'm going to kill the desires; and I must not do that. So, I won't practice yoga."

59. Those relatives which are the desires are actually illusionary. They don't even exist. But they certainly seem real, don't they?

60. There's a story about a house that was built by the enemies of Arjuna. They tried to burn up him and his four brothers one night. When you hit this point in yoga, you're in trouble. You'd better have a teacher around who can teach you.

61. *Hiranyaksha* was a demon king. He took the whole earth and threw it in the ocean. We begin to learn, now, that this is an analogy. The earth is the part of the body from the diaphragm down, the world of man. The demon took the earth and threw it in the ocean. You'll have to figure out some of it for yourself.

62. Vishnu took many avatar incarnations. He incarnated as a turtle, as a boar, as Rama, as a dwarf and also as Krishna. In this case, to teach Arjuna this lesson, Vishnu had to take an incarnation as a boar, a pig, sometimes called Vishnu pig. If this is mysterious to you, just realize that sometime in your meditation, in your sadhana, it will all become clear to you.

63. As a matter of fact, Vishnu, in these different forms, died over and over for the sake of his disciple, Arjuna.

64. Arjuna's seen it now. He understands the lessons that God was teaching him to remove the illusion.

65-66. Once one has seen the Truth, that's it. "How meaningless a thing is this?" refers to this world.

67-68. There are a few students that through diligent meditation have reached this very point where they feel that they have been saved from illusion. They have experienced this Truth in their own meditation. They are beginning to see that everything is God. As a consequence, they say to Kripalu, "You have saved me."

69-73. Self, that is, Atman-realization.

74-77. We have a few students who have reached this same point.

78-80. He's listened long enough. Clever disciple.

81. Arjuna is speaking.

82-83. He's saying, "All right. We've got this established. You're all this. But You've incarnated sometimes with two arms as in the form of Krishna, sometimes with four arms as Vishnu."

84. Vishnu also incarnated as a fish and a turtle.

85. The *Upanishads* are the great treatises written by the great yogis.

86. He's heard the Truth; and he's understood. He's understood the concept. Now he says, "I want to see it."

87-88. Surely one would think that such a sincere desire springing from wanting God so badly would be fulfilled by God. And yes, God, in the remainder of the chapter, does His level best to do so. However, because it is a desire, there are limitations. In the end, Arjuna cries, "I can't take any more!" But we'll leave that for later.

Arjuna goes on...

89-93. *Janardana* is Krishna. Again a clever disciple. He says, "Well, I don't think I'm worthy," as if Krishna hadn't already thought of this.

94-97. What he's essentially saying here is that God's cosmic form must be logically available to everyone all the time. This is true IF they could only have the grace to see it as that.

98. He's still trying to 'soft-soap' Krishna here. People have given Krishna a lot of trouble. They would come up and hit Him, even kick Him in the chest because if they touched Him, He would give salvation to them and even to His enemies salvation.

99-100. *Putana* was Krishna's nurse when He was a baby. She was really a witch in disguise and was going to kill Him with her poison milk. He even saved her.

101. At the time that Arjuna's older brother was being crowned emperor, a lot of Krishna's enemies came and said all kinds of nasty things about Him, really criticizing Him. They said, "Oh, You're really a very tricky guy, Krishna. You really just want to be the boss of everything. Therefore, you are deceiving all these people with your false stories."

102. *Shishupala* was a wicked king who participated in the censure. *Uttanapada* was a king whose son wanted to rise to a very high place. His mother told him to worship Krishna; and he did. So Krishna made him the pole star.

That's the mythological story. You understand, now, that you have to try to look a little deeper than this.

103-104. *Ajamila* was a Brahmin priest who went a little off his course as a Brahmin priest. Krishna said, "If you just have union with me, everything will be straightened out." He did just that. *Ajamila's* son was named Krishna or *Ram* or something like that. It was the name of a God.

With his dying breath, *Ajamila* called his son. He said, "Krishna, come here." Because he uttered Krishna's name, he was saved even though he was a very dishonored Brahman priest.

At the very moment of death, the story is as we've covered earlier, if you say God's name, you are saved. This is true, by the way. I used to think, "Oh, come on! Somebody who's goofed off all his life, stolen, cheated, done all these things, then at the moment of death, all he has to say is "Ram" and he's saved? Well, this is not cosmic justice!"

But it IS true. From my own meditation have I realized the Truth of that.

105-107. *Bali* was a demon. Krishna had absolutely no pride, no ego. He became a doorkeeper for a demon in order to beg a favor from him to help somebody else who happened to be named after Krishna. It doesn't seem right, does it? But, it is right.

108. He thinks he can handle his Guru very nicely here.

109-116. *Pandava* is another name for Arjuna.

117-118. *Shesha* is another name for the giant snake. *Lakshmi* is his wife.

119-121. ...suddenly, yogic power! Well, it's been Yoga all the time here. Now, you can see that I'm not making that up. I wouldn't want you to think that I would deceive you.

122. If He had thought about whether Arjuna could take it or not, He would have know the answer. But He didn't think that; He just showed His cosmic form.

Next we will go into the complete presentation of that form. When I first studied this, my Guru gave me this book and said, "Yogeshwar, you will get a great deal from this."

I read through it; and I threw the book down in disgust. “What kind of Guru do I have that gives me this gibberish?” I was unworthy because my meditation had not progressed far enough for me to be able to appreciate it. Now, I bow at the feet of Jnaneshwar, the *Gita*, an Swami Kripalu. No longer do I think that my Guru is confused.

Vyasa, the author of the *Bhagavad Gita* which is the core of the *Mahabharata*, was a perfect yogi. That is, he had attained the supreme state of union with God, Over a thousand years later, the Song Sermon was sung by Jnaneshwar based upon the *Bhagavad Gita*. He was also a perfect yogi, *purna yogi*.

What does this really mean that they are perfect? Well, as we read, we should be very careful to note that they knew from where they were speaking. It is easy to dismiss what we are about to study as something interesting, dramatic, but fanciful. It is NOT fanciful; it is the Truth.

People seeking union with God naturally want to know what God IS. Vyasa who wrote the *Gita* and Jnaneshwar who wrote or spoke the Song Sermon based on the *Gita* have described for us what God is. In this eleventh chapter, after salutations to Ganesha and to Guru, Jnaneshwar has explained to us, thus far, how Arjuna is so appreciative of what Krishna has taught him. He has taught him Yoga.

Arjuna, handling his Guru VERY carefully, has begged to see the cosmic form of God saying, “Don’t hold back now.” We’re privileged to have this opportunity to experience the theophany (visible manifestation) of the Lord Himself.

What is being reported here is the experience of God that comes in Yoga. After a long entreaty by Arjuna, the disciple, Krishna, the Guru and Lord, is about to show him His cosmic form.

123. Krishna presented it all. When Guru is ready to give, he doesn’t hold back.

124-134. The color of Krishna is black, blue-black.

135-136. As he talked, Krishna would manifest His cosmic form.

137-140. Krishna immediately showed the whole cosmic form to him. Arjuna can see obviously that God has all these forms and many shapes, good, bad and indifferent. But Arjuna did not understand.

141. Krishna goes on.

142. These are various qualities of life, the *Vasus*.

143. These are demons that destroy impurities.

144. The *Ashvin* gods are the purveyors of medicine, health, healing, the healing gods.

145-146. The Creator is *Brahma*, the creator god. Even he doesn't understand all the forms of God.

147. The divine triad—Brahma, Vishnu, Shiva—didn't know all the forms of God. Now we think he's putting on some kind of a cosmic show to try to perhaps give Arjuna a grasp of God's form. But if we think this, our understanding is very shallow. As we go on, I think you will grasp what's really happening here.

148. One of the names Krishna calls Arjuna is *Kiriti*.

149. It's a very brave undertaking to try to explain God to someone who hasn't experienced Him yet. Jnaneshwar doesn't hesitate. He charges on in the words of Krishna.

150-153. He was still trying to see it!

154-159. ...the eye of wisdom... Yet, we said earlier that this vision must be apparent to the senses. The eye must not only be able to see, that is, the actual physical eye, but it must be able to see the wisdom as well. "How could I see this?" asked Arjuna.

160. The disciple almost went too far.

161-165. Remember the story is being told to the blind king by *Sanjaya*? *Sanjaya* is the narrator of the *Gita*. He's telling the story to the blind king, *Dhritarashtra*, whose sons are fighting against the heroes on the battlefield. The blind king is back at the palace with *Sanjaya* who is divine vision, but not divine wisdom. *Sanjaya* can see. But he can't understand everything he sees.

166. *Shrutis* are inspired scripture, revealed scripture. *Shesha* is the giant snake which supports everyone and everything in the world.

167-168. He is a very sacrificing and austere bird. The five Pandava brothers are the enemies of the sons of the blind king, *Dhritarashtra*, who is ignorance. The five brothers represent the yogic virtues. The oldest brother is *Yudhistira* who is *Dharmaraja*, the king of dharma or right action. *Bhima* is power for good. *Arjuna* who is the hero of our story...well, Jnaneshwar says it himself here...

169. So Arjuna somehow has the magic way to seduce Krishna into revealing everything.

170. "...behave so well..." as Krishna does under the influence of his love for Arjuna.

171-174. "...the wealth of the concentration." Yogis concentrate; and there is a reward for that—that is Krishna. What comes from concentration in Yoga? God, Krishna.

175. He explains it by saying, "Since he's accepted by Krishna, anything can happen."

176-177. Then Arjuna had wisdom. He could see everything as it truly is. This is the experience that happens in samadhi. We're about to have the cosmic form revealed. If you have the eye of wisdom, you too will experience this here and now. Without that perspective, you will experience Truth, but only relative to your experience, according to your own perspective.

178-182. She looked in his mouth and saw everything in there.

183. That is, *Dhruva* did. It just poured out of Him just because Krishna happened to touch him on the cheek with His conch.

184. This is Sanjaya speaking again.

185-186. This is a description of samadhi.

187-188. That is, Arjuna exclaimed. In samadhi there's no up, down, here, there, now, then, good bad. There's none of this. This is what he's exclaiming.

189-190. Poof! He couldn't get a thought even if he tried at this point. However, his consciousness could not be restrained. That is exactly what happens at the beginning of samadhi.

191. As a matter of fact, it had been.

192-193. In samadhi, one goes into this state. Then there's nothing left of what we call the world. There is only the cosmic form.

194-196. Those of you who think that in samadhi everything will be only beautiful have not attained samadhi--because in samadhi, everything just IS everything.

197-199. This is a characteristic. As long as he would gaze, these forms would continue. Interesting principle.

200. Now we're going to go into a whole series on body parts. People say, "What's samadhi got to do with eyes, ears, and arms?" It has everything to do with them. People who experience *shunyata* or the void are not priviledge to this cosmic form. This is the form of God which is experienced in samadhi; and it is not empty, but full of everything including the body parts. What is really being experienced is that pattern which results in the DNA molecule which contains the entire genetic form—the evolutionary force or pattern.

201-204. The *Pinaka* bow was Shiva's bow.

205. *Brahma* originally had five faces. One day he told a lie; and Shiva didn't like it. So he cut off the face that lied. Since then *Brahma's* never told a lie. Since he can't, Arjuna saw the whole extent of this limitless universe.

206-210. The point being here is that the mind is incapable of containing this. The mind cannot experience this. It cannot be experienced in the MIND, only in the Absolute.

211-213. The *Kalakuta* poison is the poison of the impurities.

214-215. There's the lotus that the goddess Lakshmi rests on. He saw this in the divine form of God.

216-217. *Mount Meru* is the spinal column.

218. *Mount Kailas* is Shiva's mountain. Jnaneshwar tries to make it as plain as possible. But as I said, unless you've experienced this in your own meditation, you will only get a part of what is being presented as God's form. It's not some remote

abstract thing. It's that which is immediately experienced through the senses, but only with the eye of wisdom.

219-223. Whether his eyes were open or closed, he saw God. He couldn't get away from it.

224-226. One can have this experience. It doesn't matter whether you consider the whole universe God or not. It is anyway. Then you're in a box. This is when the disciple can't get away anymore. When he has this experience, no matter where he looks or what he thinks, it's God; and there is way out. This has happened to Arjuna just at this point.

227-229. When you have the experience that God is ALL, that's inside out; it doesn't matter what. Then you have experienced the cosmic form not as an intellectual concept, but as a living fact for you. As has been pointed out here, this happens only by the Grace of God and Guru, not by Arjuna's own efforts.

230-231. *Hastinapur*, the capital city, which is up in the head.

232-236. This is the nature of Truth. There's no physical phenomena, no matter how intense, that can compare in any way with the absoluteness of the ultimate Truth. They're not in the same category.

237. That is, Sanjaya was able to see it by the Grace of Vyasa because he was the perfect yogi who wrote the story. Therefore, his own divine vision, which is Sanjaya, was able to see this divine vision.

238-240. The principle is this: If you truly see anything, it applies on a universal scale. That which is true, absolutely true, on the microcosmic level is true on the macrocosmic level. Once you have an absolute, it's universally true. So, no matter where you see the Truth, it applies to everything if it's absolute. This is what happens in samadhi. No matter what your concentration happens to be on, in the state of samadhi, the universal Truth of it is known.

241. This is what happens in samadhi. There's no longer any separation between experience and that which is experienced. In fact, there's no longer the experiencer or the experienced, there is only God.

242-249. Suddenly he pulled out of this state of samadhi.

250. Remember where this all started? It started on the chariot.

251-258. Mahadeva, that is Shiva.

259-261. Listening to this is almost intolerable if you take it seriously. If you don't take it seriously, then it becomes a little bit boring. I can only say that from my Guru, from scripture, and from my own experiences, these things that are being described are true. They happen in the inner realm that result from the practice of Yoga.

262. Due to his glancing around, he sees space.

263-265. ...that is, the crown chakra. The crown chakra is the thousand-petaled chakra.

266-269. *Ananta* is another name for the great snake that supports the world. That's what he calls Krishna.

270-273. What an undertaking to try to describe God, let alone to experience the Absolute.

275-276. Aha, he found one thing that God is missing. He has no beginning, middle or end.

277-283. You want to know who God is? He's your charioteer. The chariot is the body; and who runs it? If you are surrendered to God, it is God who runs it. Otherwise, it's some ego or intellect. Ah! That says it in one brief statement: "You are my charioteer."

284. I mean, He's talking right here. He's in a regular human form; and He's the charioteer. He's taken a physical form.

285-286. This is normal. This is how the normal man sees the form of God, imperfectly.

267-288. He couldn't state it in plainer terms if He tried. But only a yogi or yogini knows.

289-294. Some of you may have had such experiences as we are reading about. If you have, if you tried to figure out whether this was really happening or not, you would be left breathless.

295-301. When you see God thus, it's settled. I don't know how it is possible that these great, perfect yogis have shared this with us. On the other hand, you are so perfect that this must be. By your attendance, by your attention, by your sincere hearts, it's like constructing a bell. You enable me to have something to ring.

It is a bit of a foreign concept to a Westerner that God would have a form at all. A Westerner usually conceives of God as formless. But in the yogic tradition, God is thought to have a form and not to have one, to be manifest and to be unmanifest, both. Both the manifest and unmanifest worlds are divine. Whereas, in the West we often have the concept that there is the spiritual, on the one hand, and the material on the other. In Yoga, both are considered to be aspects of God.

Krishna, at the clever pleading of Arjuna, has been showing Arjuna His cosmic form here in chapter eleven of *The Jnaneshwari*. Arjuna is finding it a bit difficult to experience all of this. Nevertheless, Arjuna goes on commenting about what he's experiencing. This is the disciple, who is represented by Arjuna, experiencing his Guru who is Krishna, God. God, Guru and what you truly are, are all the same. Having the experience of the divine form is difficult for the disciple, Arjuna, in the beginning. Some of you who have been doing a good deal of meditation will recognize this.

302. OM. God is even beyond the syllable OM. The *Vedas* are the most ancient scriptures of all the world.

303-304. Kashmir Shaivism, which is being referred to here and is one of the sects of Shiva followers. They have thirty-six principles of life. They take life and divide it up very beautifully. Arjuna's saying, "Oh, Krishna, You are the supreme Spirit BEYOND the thirty-six principles."

305-306. He is describing BOTH aspects of God.

307-308. When this first happens to a yogi or yogini in meditation, the aspirant says, "Wait a minute! Do I really want to practice this Yoga?" Let's go on. You'll see.

309. The universe in this case refers to the yogic meaning of the universe. It is the body of the yogi or the yogini. That's the whole universe; and it's writhing with the fire of Yoga.

310-313. It gets heavy sometimes.

314. Says Arjuna, as he's experiencing God's cosmic form. He's wondering why he's so afraid and terrified. The three-fold world, the world of Brahma, the world of Vishnu, and the world of Shiva are the three different parts of the body. He didn't know why this body should be wracked with grief.

315. He's got it!

316. And he's SCARED! Many of my close students have come to me with this same statement. "I'm losing all interest in the world. I'm losing all interest in pleasure. What's happening to me? I don't want to go on. I'm worried."

They are starting to experience the Ultimate; and they have troubled uncertain feelings and mental disturbances. This is what is happening to Arjuna.

317. He can't stand the state he's in; and he can't embrace the cosmic form completely. Neither one is resolved. Oh, he's in a state!

318. If he turns back from Yoga, he is confronted with the ordinary round of getting born and dying, of getting born and dying once again.

319-320. You can't really appreciate this until you've gotten well along in this Yoga, when you start to experience God everywhere. The old metaphor is, "You've got a hot bolt in your throat. You can't swallow it; and you can't spit it up."

Maybe people will think twice before they do this Yoga after they read this.

321. He suddenly sees groups of wise men.

322. "...in the body of God," says Arjuna. They don't have any seeds of desire left; They are all burned up in God's body.

323-324. This is what happens to somebody who gets into this Yoga very far. That's why I tell most of you to take it easy. Don't be in a hurry. Limit your meditation to one hour a day. If you get much beyond that, then you're going to get into a place

where you have neither heaven nor earth. That's why seekers after Truth should be seeking only Truth, not seeking reward, but seeking union with the Absolute itself.

325-327. *Rudras* are sort of sub-aspects of Shiva, the purifier. *Adityas* are demigods of the sun. *Vasus* are different aspects of the world. *Sadhyas* are kind of like angels. *Ashvins* are the healing principles of the universe. The *devas* are all the senses.

328. *Gandharvas* are the divine musicians. The *siddhas* are the accomplished, the adepts.

329-330. They take their crowns off their heads and parade around God in His cosmic form.

331. Jai Bhagwan! It means, "Victory to you."

332. Jnaneshwar has composed the most beautiful metaphors ever written. This is translated from Marathi into English and still maintains the original beauty of presentation as Jnaneshwar speaking from the divine state.

333. For those who have see the cosmic form, this is the day of good fortune. They know when they have seen the cosmic form. They may not be able to handle it; but they're 'hooked' once they have had this experience.

334. ...that's the point. It does not matter from what direction you view it. The state of samadhi is viewing from all directions simultaneously. What IS, is God.

335-338. The *Tripura* are three knots, the three cities in each world. Remember we said we had a world from the diaphragm down? This is the world of Brahma; and that knot is called the *Brahma Granthi*. *Granthi* means knot. It is hard for the energy, the kundalini energy, to get through that. The same is true in the Throat where the *Vishnu Granthi* is located. Shiva is located in the eyebrow center called the *Rudra Granthi*. These are the three *pura* or cities, that is towns, large towns. It's HARD to get through these. They are knots that the energy can hardly get through. WHAT destroys these three knots? It is God's Divine form that destroys them.

*Bhairavas* are forms of Shiva. Remember Shiva is the dissolver, the transformer. This power that comes, this cosmic form, is SO powerful that it destroys everything. What kind of divine manifestation is this that destroys everything? All THINGS are

illusion, all THINGS are impurities, all THINGS are in error, ignorance. These are being destroyed by the cosmic form.

339-342. The universe is made of the three worlds. The *Jamna* is the *ida* energy channel.

343-345. This is why you see the world as illusion. It's your own fear of experiencing the totality of the Absolute, that is Truth. There is no illusion in the sense that there is something THERE that is illusionary. What is REALLY there is TRUTH. But your own fear keeps the veil over the top of it.

346. Rudra is the terrible form of Shiva, the terrible form that purifies whether you like it or not. The god of death is *Yama*. And he was scared. Now, Arjuna had conquered the fears of death. That's one thing. But to face up to the cosmic form, he says, "That's it! The Truth is too much. Death is one thing, but the Truth... That's it!"

347-349. The winds of the three worlds are the five *pranic* energies: *prana*, *apana*, *udana*, *vyana*, and *samana*. They can't encompass the divine form. ...vapor that issues from Your divine form.

350. ...them, these forms...

351. ...from your divine mouths...

352. This is all yogic. This is not just some abstract vision that he's had. This yogi, Arjuna, has seen all this in the universe of his body. These fires--one fire is burning up another poisonous fire. It's burned into annihilation by the fire of Yoga.

353. The *Kalakuta* poison is the accumulated impurities of the body, the emotions, and the mind. They concentrate into a central pool, the *Kanda*, from all the energy channels of the body. They are burned and purified by the fire of Yoga.

354. ...the extent of theses fires...

355. You have to know all theses stories before you appreciate this. Jnaneshwar, in this book, makes hundreds of references to what Westerners call mythological stories of ancient India. They are all stories of Yoga, of yogic experiences. Anyway, there is a demon that stole the world and ran into a cave and hid it.

356-359. This is the fierce form of God. Even FEAR gets terrified by looking at these eyes.

360. This is EXACTLY what happens at a certain stage of Yoga. You're just SURE you are going to die. You're scared to death of it. And sure enough...

361-362. "The heck with the body. Let it die. But what about ME? I think I am going to cease to exist."

363-364. The core of the being has been shaken. God finally found you.

365. How many times has THAT happened? They say, "Yogeshwar, I don't think we're going to make it. I don't think you were my Guru, as a matter of fact."

When they get to this point, they begin to question everything and everyone. They question scripture. They question whether God even exists. They question whether the Guru has even the faintest idea what he is talking about. It can't be helped. It happens to ALL serious disciples somewhere along the line.

366-368. You can't even find peace in your sleep. This is a stage you go through. The Christians call it the "Dark Night of the Soul." It is the same experience. There's no way to get to the elevated states without going through this. You wanted the Truth? God says, "All right, here it is."

369. Arjuna had to tell Krishna that he was scared. He didn't want to criticize Krishna's divine form. But it was a bit overwhelming; and he had to say this.

370. *Takshaka* was the famous mythological snake that was always causing trouble and always being saved.

373-374. Whooh! Everything gets consumed! These are two yogic principles coming together: the uniting of the falling prana and the fire of the kundalini. When the prana, the storm wind of the day of doom, starts to fall in the body, and the fire of the final holocaust, the kundalini blazes, they unite--that's it. You've had it. Do you want to mess with kundalini?

Arjuna says:

375. "I don't know what's happening to me, where I'm going. Where did I come from? Why am I doing this? I don't know whether I can stop or anything."

376. "Take it away! I can't take it any more."

377-380. "Take the power of kundalini away," is what he is saying.

381-382. *Amaravati* was a famous city in ancient India that Arjuna protected.

383-384. So he's seen the Truth. The Truth is that this world is constantly being consumed. It is not waiting for the final day of dissolution. This world is consumed all the time. Why is that? Death. The consuming of this world happens when it is taken up by Truth. When you see the Truth, the illusion goes away.

385. We wanted peace. We wanted this peace of Truth; and what did we get? Ahhh!

386. "You're destroying everything!" This is what it feels like in this middle stage of Yoga. Some of you thought Yoga was doing postures. Ha ha ha ha! Yoga means union with God; and to have union with God, all illusion has to be destroyed. All ignorance has to be removed. All impurity has to go.

387. The *Kauravas* are the enemies that they're fighting on the battlefield. This whole story is taking place on the battlefield. What are these enemies? These are the desires like lust and ignorance, guilt and ignorance. All worldly desires, all the egotistical actions are being destroyed by this cosmic form.

388-389. The elephant is a symbol of worldly desire, like wanting wealth, for example.

390-392. Yes, what do you get out of this?

393. *Bhishma* is the symbol of *brahmacharya* or celibacy. He was the perfect being, the perfect man; and HE is being consumed.

394. *Karna* is pride.

395. He asked for the Truth; and all is being consumed. "What have I done?" he says.

396. In the previous chapter, we went through all these very nice things. "It wasn't enough just to be enlightened. I had to know the full resolution of the form itself."

397. That's one solace we have. Since this is fated anyway, why blame oneself?

398. *Kalakuta* poison is the deepest poison in the universe. It's the poison of lust.

399. Shiva drank the poison first. His wife saved him by choking him around the neck; and he turned blue. So he was called *Nilakanta*. It means blue-throat. Rahhhaag! He spit it out.

400-402. That's why this happens. So you CAN see the Truth that you are not the doer.

403. If you can learn that lesson, you've learned the whole lesson.

404-405. Not only is the enemy being destroyed, but all on HIS side are being destroyed too. That is, the virtues.

406 -409. You have to have lived in India to appreciate that.

410. Every king, everyone who had a crown is consumed.

411-412. ...from the head up.

413. There is a motion picture called *King of Kings*. Christ's body was destroyed by the divine hand. Christ knew what was going to happen to Him. He said, "Take it away if you can."

God said, "No, it cannot be."

Christ said, "I accept. I surrender." And His body was destroyed. But the spiritual aspect of it was not. The divine form was left at the resurrection.

414. If you're born, it's going to happen. We're going to get you.

415-416. *Brahma* is the God of Creation.

417-419. He's greatly emphasized and repeated this, hasn't he. The reason he does is that people skip over this point. They pretend nothing is really happening, that this consumption is NOT taking place. They try to ignore that this is the Truth. Therefore, they are denied the Truth. So, he's had to dwell on it at length. He goes on to dwell on it so that you won't just skip over it easily.

420-422. He's challenging God.

423-429. ...and yet you read on...

430-432. There is a famous story of the wax house in which the vices were trying to burn down the virtues. Sure enough, the house did catch fire and did burn down.

433-435. He's trying to inform God.

436-438. When he sees the Truth, the Truth is that all of this will be consumed. All this will die and is dying right now. He says, "God, why do you do this? Have mercy on me. At least tell me."

439-445. He acknowledges very well! God is a good communicator.

446-447. He had to find out the Truth, didn't he?

448. When the disciple is REALLY in trouble, not acting, but REALLY in trouble, the GURU always comes to his rescue.

449. Simple, you won't perish, don't worry. Because it came from his Guru, he could accept it.

450-451. There are only two real things, two eternal immortal things. There's the disciple; and there's the Guru. Everything else is illusion.

452-453. "We will conquer," say the vices.

"We will conquer," say the virtues.

454-456. Their power of will, will do this, huh? "With my will power, I will force the conquering of this body." Ha! Have you tried?

457-460. And yet most people are terrified of all this world. They are terrified of control, of desire, wealth, and power. This resembles a snake made of cloth. The enlightened ones know this. The yogis live it. That is, a finished yogi.

461-464. You should read that story sometime. I won't go in to it here.

465-466. A few more *slokas* and we will finish this chapter. We will have gone fully through the cosmic form of God. I think you must be starting to get the feel for what is being taught here.

Yet, it's not that meaningful unless you have gotten fairly deeply into the yogic process. When you do come to that point, as ultimately you will in this life or in a million lifetimes from now, you will remember this and instead of turning and running, you will just WANT to turn and run. You'll realize, "Oh, God, YOU are the doer of all things, not I." Krishna has spoken. He has told the Truth.

Jnaneswar has explained the situation in the *Gita* where the armies are lined up on the battlefield ready to fight. The champion of the Pandavas has told his charioteer to drive out between the two armies. He wants to survey the scene before the battle begins. He has friends and relatives on both sides. The custom in those days was that the charioteer sat down low controlling the horses while the warrior sat up high where he could get a good shot with his bow and arrow. The warrior would give the charioteer signals about how to proceed by kicking him in the head, on one side or the other, depending on which way he wanted to go or, in the back if he wanted to get him started. Only in this case, the charioteer...well, the story tells it.

We're in the midst of the cosmic form where God, Krishna, is showing the disciple, Arjuna, the cosmic form of God. This is different from the manifest form of God. The whole discourse of the *Bhagavad Gita* is taking place between the two armies. On the one side are the desires, guilt, and lust. And for that matter, the intellect and ego are also on the side of the desires. On the other side are the virtues: dharma, that is, doing things based on Truth, Truth itself, and prana. They are ready to oppose the enemy army.

The yogi is Arjuna, the Guru Krishna. Krishna is telling Arjuna, the disciple and warrior in the chariot...

467. *Drona* is intellect. *Karna* stands for pride, false pride.

468. They're on the enemy side...

469-470. *Pandava* is Arjuna. This is an outward show. The enemies are really fakes. They're illusion based on ignorance. And even THOSE are held in the grasp of God.

471-472. The Truth is these things are already destroyed by God's hand, not by anyone's act of will. Your desires will go anyway; and your ignorance will go anyway. Your ego will go anyway; and your guilt will go anyway. Your doubt will go anyway. They've already been killed by God. All you have to do is just let it happen.

473-474. The kingdom is the body and mind.

475. Just like that he did it. His Guru said, "Do it." So he did it.

476. In other words, set an example for the world by becoming a perfect yogi. Destroy all these desires. Well, this story is being told by Sanjaya who is divine vision. He says...

477-485. He's going to quote his Guru now.

486. He is quoting Krishna. Krishna had said that earlier in the chapter. Huh? God is death? This is what EVERYBODY avoids—that God is death. It is all right for God to be a shining light. But for God to be death also??? Death surely must be something other than God. This is the whole point of the last chapter.

487-488. ...that is to be the creator of all and the destroyer of all at the same time.

489-492. He's got it all worked out. He's a very knowledgeable and well-trained disciple. He knows about the cycle of ACTION. It's in the *Vedas*. In the *Rig Veda* there is creation, sustaining and dissolution. Whatever is happening at the moment—that's what is happening. And for this reason he says...

493. How could you destroy the world while it still exists? He said that these people are already dead. But there they are.

494-495. 'Poof,' they were all back. He destroyed all the worlds of suns, moons, armies, everything. And 'poof,' it was all back again.

496-501. *Kinnaras* are the horse-headed people.

502. Why can't they come? Why can't the demons find refuge in You? Instead they run away.

503-505. All these lustful desires and things that run people's lives, run and vanish in the face of God.

506-507. From articulate speech to mental speaking, to the concepts, to pure consciousness, he says, "You're all of this."

508. He's starting to catch on. Arjuna's starting to get the idea of what God really is. He's having this experience of the cosmic form of God in his samadhi. He has seen that what he thought was just something ordinary is actually divine. This is unfolding now. He's starting to realize this.

509-518. Son of Pandu...

519-520. His body...

521-530. You know, he was kicking Krishna in the head to make him steer the chariot around. He says, "I didn't realize that this is what You are." It is hard to realize what God is because you don't recognize Him when you see Him.

531-536. O my gosh, huh? Here was God right here before him, so near to him that he didn't recognize Him. Now that God has shown him His cosmic form, he says, "Oh what have I done?"

537-539. This is referring to all the earlier stories that go before the *Gita* begins. They're all part of the same story. They just thought Krishna was an ordinary guy.

540. Vaikuntha...

541-542. They didn't realize that this was God all the time.

543-546. *Yadava* was a certain tribe in India that Krishna was supposed to be a part of. They thought He was just another tribesman.

547-549. He was pleading with Him. "Please take these faults because I can't stand having offended You, now that I know who and what You are."

550-553. You know, when you find God, when you find who God is, what God is, this is what happens to you.

554-569. ..."Oh, what a great man I am!" It was Krishna who was doing this. And he thought Krishna was just a guy.

570-576. ...that is, this cosmic form.

577-578. Even the HEART cannot imagine this.

579-581. It's all THIS. And you're trying to hug it, love it.

582-583. "This is TOO much! I just can't conceive it. I can't experience it totally."

584. Just come back with Your four-armed form. That will be good enough! This cosmic form is Whooooh!!

585. In other words, through Yoga one can attain to this cosmic form.

586. No matter what you do, what you're striving for, God is the goal.

590-594. Krishna has a big mace in one of his forearms. He would strike the demons; and they would go into bliss. They were foolish. They would run trying not to be struck. But he did manage to hit them with his mace. What can God do? He can't do anything but do that.

595-597. He needed a comparison between the physical form of God and the cosmic form of God.

598. Because he was blown out. He was blown into samadhi. He says, "Enough, I can't take any more. Bring me back."

599. "What kind of a 'creep' IS this disciple of mine?"

600-606. This vision comes by God's Grace alone, not through any practice that one does.

607-609. ...doing the right thing, huh?

610-612. The creator is the Creator God, Brahma.

613. This is the state of samadhi.

614. ...most men would, yes.

615-620. ...this cosmic form. There's even a two-armed form of Krishna. Arjuna says, "Boy, I want that. I want something right here on earth that I can hold on to."

But, the cosmic form comes from the upward flow of the divine energy...whoosh! Samadhi comes. "Uhhh, take me back to earth. I've had enough."

Krishna says more to His disciple...

621. Oh, Arjuna...this earthly form...

622-624. Her heart is back with the fledglings.

625. "...my cosmic form alone."

626-627. And there's a word to yogis and yoginis. Remember that always. The cosmic form is the goal, not external pleasure.

628-629. Krishna says, "Oh, if that's what you really want, I'll do what you ask of me."

630-644. When you first experience this form in meditation, you will swear, "I won't be afraid now. I've read this chapter; and I won't panic." You'll panic; you'll panic and run because you won't understand that form at first.

645-649. He'd see Him as before.

650-652. He was on the ground because he said, "Stop the chariot. I refuse to fight. I won't fight; it's not right." In the whole of the *Gita*, Krishna has been trying to convince Arjuna to go ahead with his meditation.

Many of my students have come in that same state: "I can't go on; it's not right to fight. I don't understand this." So Krishna, the Guru, is trying to explain to Arjuna, the disciple, why he should fight.

654-660. *Dvarka*, in western India, is Krishna's main city.

661-663. He's not going to let him off. He says, "Seek my universal form. I am God. Everything is God. All is God. God is all; I am all."

He says, "Fix your AFFECTIONS, not your attention, but your affections, on my universal aspect."

664-665. When you know what God is, when the Guru has shown you God, and you've had that experience, then you might think, "Well, what's such a big deal?" But you would be mistaken.

666-669. The *chataka* bird looks up at the storm clouds hoping its going to rain.

670. "Om namah shivaya, om namah shivaya, om namah shivaya, " they say, hoping to have the vision of God.

671-674. It comes ONLY by God's Grace.

675-689. He goes into samadhi.

690. ...said Sanjaya, the narrator of this story. The king is the blind king.

691-696. And that is the remainder of the *Gita*, the remaining seven chapters.

697-698. We have completed volume one. We will continue with this task of Jnaneshwar's Song Sermon on the *Bhagavad Gita* written by Vyasa and given by God to mankind. Those of you who see with the eyes of the experience of Yoga should know why by now that such perfect yogis have gone to such trouble. They want to share with you this joy that they've experienced in their meditation.