

YOGESHWAR MUNI'S COMMENTARY  
ON *THE JNANESHWARI*  
CHAPTER TWELVE  
THE YOGA OF DEVOTION

I was talking to my Guru brother Rajarshi Muni about this book. We seem to have a common admiration for it. He considers it to be the finest book ever written. After the dramatic finish of volume one where the cosmic form of Krishna is being shown to Arjuna, we now begin another phase. Krishna is going to tell Arjuna now that he has seen the Truth by the grace of God, how he can maintain it in a steady state for himself. Volume two is about that, about how.

In Chapter twelve He talks about Bhakti Yoga. In fact, He is so generous about it, so loving and understanding that He gives method after method after method for achieving the Truth. If you can't do this, well, try this; and if you can't do this, well, try this. And even if you can't do that, try this. That's the theme of this chapter. It's so marvelously explained by Jnaneshwar.

1-4. Sometimes when one reads these lines, he gets the feeling that the author is being poetic and flattering to his Guru. It's easy, natural and spontaneous that a disciple who is very struck by his Guru will be very flattering. But a siddha disciple of a siddha Guru will not exaggerate, but will speak truthfully. Jnaneshwar speaks truthfully. Let's read that *sloka* again... That's not an exaggeration.

5. The *muladhara* center is the root chakra.

6. Air is read as *prana*, Self as *Atman*. As my own sadhana gradually deepens, my appreciation for this grows.

7. *Anahata* sounds are the divine sounds that come out of the heart in *samadhi*.

8. If one is serious on the path of this Yoga or surrender Yoga, Siddha Yoga, this love Yoga, this natural Yoga, one would be wise not to leave the protection of the Guru.

9-10. You see, his Guru, Nivriddhi, had told Jnaneshwar that he SHOULD give this explanation of the *Bhagavad Gita*. So he says, "You have told me."

11-18. His Guru, who was his older brother, was sitting right there. They were in a village not far from Jnaneshwar's home town of Alandi, Maharashtra, India, not far from modern day Poona. There were a number of very sincere seekers of God there They had begged Nivrutti to please give them an explanation of the *Gita*. He said to his number one disciple, his younger brother, "Jnaneshwar, you tell them.:

Jnaneshwar was giving this prayer when he looked at this Guru. His Guru said, "That's enough prayer. Now, you get on with it."

19-20. That would be Arjuna, our hero, our struggling heroic yogi who is a member of the Lunar race where the female principle is dominant. There is also another race in India in which the male principle is dominant, the Solar race. They were dominantly Aryan. The Lunar were dominantly Dravidian or south Indians. He's going to speak.

21-22. When he saw the overwhelming vision of the divine form of God, he said, "Just bring back Krishna in human form, that's enough." Krishna showed him the cosmic form for a long time before he appeared again as just ordinary Krishna. Arjuna has known Krishna in human form for a long time.

23. This *sloka* sets the theme for the chapter. The great talent of Jnaneshwar is shown here. As a musician of Indian classical music strikes his theme in the opening bars (They don't have bars in Indian music, but the equivalent of the opening bars ) which is then played on for the rest of the raga, in the same way, Jnaneshwar announces the theme of this chapter in this sloka.

God in the form of Krishna in this case is the unmanifest, what the Buddhists would call *shunyata*, that which has no physical existence and yet is potentially conscious. Then there is the manifest which is the world. The unmanifest is *Purusha* and the manifest is *Prakriti* or nature. And he says, "Ah, I see. You're both of these."

Chapter nine and ten illustrated both the manifest and the unmanifest form of God. Now Arjuna's got the idea; he says, "Ah, you're BOTH the manifest and the unmanifest. The unmanifest is attained by Yoga." That's quite a statement. Remember we said we were going to find out HOW God is attained in the second volume. Straight away Arjuna has gotten this lesson; and he has repeated it to Krishna. He is saying that through devotion the manifest is attained. That part of God which is manifest is the world. What we think of as the world, which is actually God, is attained through love. The unmanifest is attained as a result of union, Yoga. When there is union, there is no manifest, there is the unmanifest.

24. You can reach God, the Ultimate, Brahman, by either approaching it through the manifest or the unmanifest. It doesn't matter. But Arjuna has a question. He always has a questions; and any good disciple has questions. In fact, disciples have the best questions. Arjuna is the best kind of disciple. So he always has the key questions.

25. Do you know what a touchstone is? You mark with it on gold to see if it's real gold. If it's not real gold, it leaves a mark. If it is, it won't leave any mark. That was the test to see if somebody was trying to pawn off some stuff that wasn't gold.

..limited and limitless, manifest and unmanifest. When you put the test of Truth to either the world or to the, you might say, abstract or the not physical form of God, they both pass.

26. If you take a handful out of a wave (from the ocean of nectar), it's still nectar. That is, if you've taken it from the ocean of nectar.

27. That was one of the names of Krishna, Yogeshwar.

28. He had seen the manifest from of God in the previous chapter. He had begged for it. Krishna granted him his request. Now he wants to know if this is REALLY Truth or whether it's just a show that Krishna was presenting.

29-30. There are those kind of devotees who are really devotees who worship God by devotion.

31-33. On one hand, there are devotees who worship by devotion and love. On the other hand, the wise or knowledge type people worship God as the unmanifest, as the conceptual God, you might say.

Now Arjuna asks the question. Is it the Bhaktis, the devotional ones, or the Jnanis, the knowledge ones, who study scripture like we're doing tonight--hopefully with some devotion? That's a tough question.

34. The Sanskrit word for 'a Friend of the World' is *Vishvamitra*. That was another name for Krishna. Kiriti is Arjuna.

Only one who has great knowledge of Yoga would really recognize the beauty of that question. Who really knows Yoga the best—the knowledge type person or the devotional type person? Krishna doesn't beat around the bush. He comes right out with an answer.

35. Here the western mountain would be the western sea.

36-37. The love of the devotional person abounds so much that it is like the Ganges having poured into the ocean. It seems to have even MORE water.

38-39. I told you this was a chapter of Bhakti Yoga, of union through devotion. Sahaja Yoga combines all three elements of knowledge, devotion and action. Without the element of love or devotionality; you're denying yourself. You're falling short of the potential to surrender to God. He makes that very clear in this chapter. Krishna says, without a doubt, that those who are merged in Him are the ones who are most perfect in Yoga. Now, only by surrender to God can that merger take place. so that merger take place. Surrender comes from the heart, from love. Those who study about God, learn a lot and make a lot of progress. That's good. But there's always some separation until the Jnani, the knowledge-oriented type, finally closes that gap through the contact of love.

40-41. ...unable to grasp. This is that *shuynata* or void I was talking about.

42-43. Like you try to really comprehend the unmanifest.

44-45. By contemplation, you can never reach this. By pure devotion this unmanifest becomes theirs.

46. ...SCORCHED passions, not suppressed, but scorched.

47-48. Down-going breath, that is *apana*. Yogic posture, *siddhasana*. *Mulabandha* is a particular *mudra*.

49-50. ...six centers of the body, the chakras.

51. Muladhara is the root chakra.

52. Do you know the nine doors of the body? Two eyes, two ears, two nostrils, the mouth, the genital and the anus. These are closed by the nine mudras.

53. *Sushumna*, that's the central energy channel. Goddess kundalini...vital airs, the different pranas. The 'sheep' of ideas would be the mind. There are two aspects of the mind: the 'sheep, the part of the mind which follows and makes a copy of everything; and the 'buffalo head' which is the ego. Both are parts of the mind.

54. *Ida* and *Pingala* are the two-side energy channels. These are brought together through the process of Yoga. The bringing together of the *ida* and the *pingala* and thereby the *prana* and the *apana*, cause the pure heart sound to ring in the realm of pure consciousness of *samadhi*.

55. Read crown chakra for *Brahmarandhra*.

56. ...*makara*. *Omkara* is the written form of OM in Sanskrit. Makara is the last part of it, the little dot. The 'mmm.' That's makara as it's going straight up to the top of the head. That sound will happen automatically in your meditation. "Having passed beyond the abyss"—there's an empty space on that pathway.

57-59. In other words, that which is attained by the devotee is the same that is attained by the practitioners of Yoga. In the end, they both attain the unmanifest through the union of the unmanifest WITH the manifest.

60. These are the ones who say, "No, I'm not going to bother with all that love business. I'm going for the abstract Truth."

61. Ah! The voice of experience...

62. An awesome battle trying to be a Jnani and being abstract and saying, "I'm just spirit. I'm going to ignore the body, the flesh, and all this material stuff. I'm going to pretend that my feeling don't count and that my heart doesn't count. I'm just above my eyebrows."

63. Oh boy, what a way to go! You see, these insist on the unmanifest and will not permit any manifestation.

64-66. In India there was the ancient custom of *sati*. That is, when the husband died the wife would throw herself on his funeral pyre and would be burned up. Practicing this kind of Yoga where you seek only the unmanifest and will accept only the unmanifest is like constantly being burned alive. How does this help the husband? Now is the family helped by this?

67-69. ...of union. In the end, one can only settle for the unmanifest. He's written this very cleverly.

70-75. Now we're going to study those who take up devotion.

76-77. This is the path of devotion. Don't try to stop action. Don't try to keep it from living. Just go ahead and do everything in the name of God. Give it all to God and let all actions be burned and sacrificed saying this is God's action. Don't try and remove one's self and not participate in nature as do the people who are seeking the unmanifest only.

78-79. He says not only by giving everything you do and get to God are all the bad affects of these nullified, but every action leads to God anyway!

80-81. In the end, you have to give up all goals and all hope—even give up thinking that if you love God enough, you're going to get liberated. Without any hope, without any purpose, without any goal in mind, you just love God. Not so that you can get a reward, be acknowledged or make progress; not even to get your own room; not to become well known as a yogi or a yogini; not to become a famous guru; not even to get rid of pain or find peace, not even to attain union with God. You just love God without any reason.

82. Faust sold his soul to the devil. In this case, you're selling your body and soul to God. Once you've done this totally, God is saying, "How can I keep you in bondage? I can't do that." In other words, you are totally liberated at that point.

83-84. If you give your whole life, your body, your mind, your feelings, yourself, your soul, your being to God without reservation, you don't need to worry. He has pledged Himself. He will overcome death for you on His own. You don't have to use your own will to overcome death. You don't have to try to find out HOW not to die, how to live forever. You don't need to struggle. You don't even need to know this chapter except to know THAT.

85-90. Unattached, that is not married. The recital of His name: mantra. In spite of this advice some married people try the route of total surrender meditation. But beyond a certain point, it's not that useful. Therefore, it's better for people who are attached to chant and do mantra.

91-95. Your act of devotion automatically binds God to you. You don't have to do anything. All you have to do is surrender to God. The result is automatic.

96-97. He's going to teach Arjuna how to achieve this devotionality, how to become merged with God, how to give everything over to God. He says, "The first thing you have to do is to concentrate your mind and will earnestly on My nature." What is God's nature? What IS God? Put your mind right on God's nature.

98. All you have to do is give over your mind and your will power to God; and you will automatically attain union with Him.

99-101. When the mind and the will are gone, one becomes conscious of the True Self, the *Atman*. The mind and the will are the things that get in the way. We use our minds to try and figure out God. We use our will to try to attain God. But in fact, they just get in the way. So when one gives up the mind and the will, the Truth automatically presents itself.

102-103. That's a big statement. Many scriptures East and West like to say that, "That there's no other way than this." I used to have 'fits' over this. How can this one say it; and that one say it. They're all saying that their way is THE way. What kind of an attitude is this to take? You should be generous and understand that there are many ways to God. Yes, all that is true. But all those ways are the same way seen from different perspectives. There is only one way. There are different backgrounds and traditions and names and forms; but there is only one way to God. Call it anything you want. Dress it up any way you want. Suit it to any particular person with his or her particular need and background. But there is only one way to God.

104-105. Take twenty minutes, take forty-five minutes, maybe at most an hour; and during that period of time, try to keep God in mind.

106-107. By concentrating on God for only forty-five minutes or an hour a day, automatically, however slowly, your desire for worldly things will slowly fade.

108-110. Most people who practice this Yoga, limit their meditation to one hour. By constantly practicing it day after day, month after month, year after year, maybe decade after decade, they attain anything and everything.

110-112. That's an interesting set of comparisons. If you've tried to study the *Vedas*, you'll know what he's talking about.

113-117. He's giving you the secret key. Go ahead, do just whatever you're doing. But don't say that you're the doer of all those things.

118-123. What does it matter? So you put peanuts in a bag; and that's your job for your whole life. God says this is water; then this is water. Don't be concerned about whether you are president or a peanut farmer.

124. Krishna keeps giving us various methods. He says if you can't do this, well, try that. He knows that there is only one way. He said that earlier. Yet he's giving you all these different ways that are all the same in the end. It depends on what happens to ring a bell. "I'm not ready to leave the world; I'm not ready to meditate; I'm not even going to say mantras. I'm just going to go on doing what I'm doing. But I'll say God is the doer of my life; and thereby, union will be attained." This is true. You don't have to do all this renunciation. That's for the 'chickens,' the people who can't put up with life and have to hide away—like me. All you have to do is to say God does these things, not I. All the difficulties will gradually be resolved by that. Even that itself will continue to become more real as time goes on.

### Tape Missing

219-244. Some people think when they read this chapter, "What's the use of any other Yoga?" Those who can only touch devotionality will only see that *Bhakti Yoga* devotion Yoga, is the only way. And this is what they should see. Those who can only see *Jnana Yoga*, knowledge Yoga, will say, "OK, what's in the next chapter?" And those who can only see *Karma Yoga*, action Yoga, will be satisfied from the chapter before. But those who can appreciate all three qualities of devotion, knowledge and action, will be the ones who will truly understand this chapter. They will see that Krishna is not speaking only of devotion and loving God, but of loving God in action, having attained the wisdom of knowing that one is not the doer of action. All three have been mentioned in this chapter. True knowledge is knowing that you're not the doer. Therefore, action can become True action because you're NOT the doer. With that true knowledge, action becomes what it really is—action that God does and you don't do.

Loving God enough, let this be. Say, "God, You are the one, not I." Therefore, your ego cannot sustain the claim over action and thus, keep you deluded and denied of wisdom. Only then can egoless action take place and pure love be fulfilled. You see, they are all together in this. The one who says, "No, there's only one way, my way." He will get what he needs from this chapter. But the one who has that universal heart and says, "All ways lead to God," will get all there is to get from this chapter.

Before I knew that my Guru was my Guru—it wasn't long before I knew that—I sat down and looked at him and started crying. A little bit of time went by since he was silent. The he wrote on his chalk board, "There are three paths to God—devotion knowledge and action. You must keep a balance between these three." That was the very first lesson he ever taught me, the very first thing he said to me.

If you are going to go very high on the spiritual path, at some point, you must see the commonality of how these three paths are different faces of the same Truth. Otherwise, you'll not be able to keep going. My Guru started teaching me this lesson immediately. By applying such a lesson to this chapter, you will get the most out of it. If you apply this same principle to every chapter, you will find that Krishna is stressing knowledge; or he is stressing love; or he is stressing action. In every case, he'll say THIS is the most superior of all the Yogas. And he's always right, of course! He's not lying. You stand on one side of a mountain and say THIS is the highest mountain in all the world. You go over on the other side, and you say THIS is the highest mountain in the world. It looks like a different mountain from the other side.

We're fortunate to be reminded of the lesson of love and devotion. I was thinking in a very self-centered way. "Aren't we lucky that a perfect yogi Vyasa wrote the *Gita*; and the perfect yogi Jnaneshwar wrote this expansion, this love poem, on the *Gita*." The son of God expanded with a love poem. How fortunate we are that they thought of us as gave this wisdom, this knowledge, so that we could have it! That's a very self-centered thought. They were thinking of us. Certainly of me!

Then I thought of an experience I had a while back in my meditation about the details of life. Some experiences in meditation are very sweeping when general principles or vague impressions come through. In my case, it was in exact detail. People I know and myself were together in a room hearing these Truths, this love, this blessing. It was in exact detail. The only problem was, it wouldn't happen for another eight years! This 'blew me out.' I saw a piece of a period of time. After mediation, I thought, "My goodness, this is a siddhi. This is a power, a spiritual power that has come unbidden in the midst of my meditation. I must not exercise this. My Guru has told me that I must sacrifice all powers back to God. Well, that's no problem for me at this stage of the game anyway. Then, after I'd had this flick on and off of the Truth of the future, I could understand how such perfect yogis of the past like Vyasa and Jnaneshwar could be so thoughtful of us so that we could have this wisdom to share together.