

YOGESHWAR MUNI'S COMMENTARY
ON *THE JNANESHWARI*
CHAPTER THIRTEEN
THE YOGA OF DISTINCTION BETWEEN THE
FIELD AND THE KNOWER OF THE FIELD

In this chapter we're going to study the real meaning of the picture of Radha and Krishna. It is probably the most difficult part of the *Bhagavad Gita* to understand as you should. Be patient with me and Vyasa and Jnaneshwar and yourself if you find some difficulty along the way. It is going to take us a while; but it's a very important subject. It is a key that will help you to unlock the mystery of the body. The body is neglected in many religious paths. In Sahaja Yoga the body is very important and is not left out but included in the religious process. In a way, it's the central feature. So bear with this difficult but oh so valuable chapter, chapter thirteen. Jnaneshwar has done us a great favor by expanding on it fully.

1-3. The nine sentiments are the nine emotional feelings.

4-5. Now he launches into the subject of this chapter.

6. How many times have I said that the opening *sloka* always says it? He's asked Krishna straight away, no nonsense, "I wish to know for certain from Thee about nature and spirit."

Then he rephrases it another way. "And about the field and the knower of the field." *Kshetra* means field. The opening part of the *Bhagavad Gita* begins with *Dharmakshetra* and *Kurukshetra*, the field of Dharma and the field of Kuru. This is the setting of the *Gita*. The material world is *Kurukshetra*; *Dharmakshetra* is how to live life successfully. Now he is going to discuss the field itself. What is the field? What is the place in which all this takes place? And what about the knower of the field? If that feels a little baffling to you, realize that the whole rest of the chapter is devoted to this subject.

7. ...nature and spirit, the field and the knower of the field. Nature is the field and spirit is the knower of the field.

8. He's given the complete answer. We can stop reading here! If that doesn't seem fully satisfactory to you, you're in good company. A lot of people have asked this

question: “What IS this body? You might add the word ‘really’ at the end. Really, what is it all about? What is this business? It’s really something if you reflect on it even casually.

Even as a child, you’d say, “Good grief! What is this all about? I’m alive here and something seems to be going on.” Most people think it’s too potent a question and quickly change the subject. Other people, such as you, no doubt, pushed beyond that point and tried to find answers. Well, you’re in good company, There are lots of others who have looked. The answer is covered extensively in this chapter; but it takes introducing yourself to it. It doesn’t just leap out by itself.

9. Now He’s refined the body as the field and He says, “I am He who is known as the Knower of the field and the supporter of all fields.”

10. True knowledge is not some remote aspect. It is KNOWING this field. It is knowing what the body really is and knowing the knower of that. If you know those two things you have it, true knowledge. People often ask, “What is True knowledge?” Well, he has said it. That’s what this chapter is about.

11-15. This is the field. It is equated to the body, not what you THINK the body is.

16. The *Darshanas* are the six Hindu philosophical systems.

17-25. The burning grounds are any place where the fires of Yoga are burning bright. That’s where the dead are burned.

26-27. This is Brahma, not Shiva who failed. Shiva succeeded.

28-29. The four brothers are *apana*, *vyana*, *samana*, and *udhana*, the four branches of prana doing their different work.

30. We have five sense organs and five sense faculties making ten. They don’t fast on the new moon day. They go on and do their work, these ten senses.

31-36. From the point of view of *Sankhya*—a philosophy which is one of the six *Darshanas*—there is primordial matter that exists as and of itself. It is substance itself, of matter. That is the owner of the field, the one that owns the body.

37-39. Yogically speaking, *rajas* belongs to the lower part of the body; it plants the seed. The central part preserves the seed. The harvest occurs from the eyebrows

up which is the realm of *tamas*. This is very hard to understand because *tamas* is often thought of as the lowest. This is an error that we all make because we stand on our heads and don't know it.

40. *Mahatattva* is the intellect.

41. This is the view of the *Sankhyists*.

42. Krishna has gone over some other views. Now He's going to give you His. He's going to give it to you in the first line; and we're going to spend the rest of the chapter explaining it.

43-44. ...his treasure, that is the material world.

45. The three worlds makeup the body.

46. The fallow land is that without growth, unsown. 'It' is the field. The four-fold division of creatures is the plant, the animal, the mineral and the human.

47-48. A wall around the body of Action and Inaction. This will give you something to ponder on. The reason this is difficult to understand is because we all think that the body is incidental to the physical world. The theory of evolution is half right; and, unfortunately, it is half wrong. It says that creatures are evolved out of matter. There IS an evolution going on; but it's not an evolution from matter into animation. The body is the central feature. All the time, it was the central feature. On BOTH sides of the body, He built a wall of Action and Inaction. There is a lot of action going on in the world. But there's also inaction going on in the world. What is it that humans do not produce? Minerals, rocks. That's the barren region. They don't reproduce.

49. It's so easy to pass over these as poetic words because we have not had the subjective experience that these perfect yogis have had. He's being exquisitely scientific describing how life came into being because there is a wall; and there's action and inaction. "In order to pass back and forth between these regions, the primal thought made the beautiful path of life and death."

...the primal thought...that's where you have the trouble—having the direct experience of what the primal thought is. It made the beautiful path of life and death. That is the *Sushumna Nadi*, the path of life and death. When the energy goes up, there's life. When it goes down, there's death. There's a region of action; and there's a region of inaction.

50-51. This is THOUGHT with a capital 'T.' They're having trouble translating this from the Marati into English because there is no exact equivalent of this concept. You might call it Universal Mind, God, Truth, Love, The Absolute. In this case, they took the slant of Thought with a capital 'T.' This is where the apparency of creation came into being.

52-54. They're saying if there can be Primal Thought, why can't there be Primal Matter?

55-58. You see, it's a misnomer to say, "It's God's world or God's Will," because this world itself is Truth. The trouble is you see it as the world instead of as Truth because you can't stand the thought of it being the way it is.

59. Where does this 'time' business come from, this constant changing, moving Kala, the Goddess Kala, the Goddess Time, called a Goddess because she rules us all?

60-62. The elephant is the material world itself.

63. This is the lion of Time and Death.

64-66. In the Golden Age of Yoga the great accomplished yogis came together and sat in satsanga for twelve years. They discussed every aspect of Yoga, Truth, theology, philosophy, metaphysics —where everything came from, how it came about, what was its root, what 'being' is, etc. These weren't people who were just philosophers; these were accomplished yogis who had given up everything and accomplished everything inside and then came to share with each other. This took place toward the end of the Golden age in about 600-700 B. C.

67. The *Puranas* are the stories that report that these meeting took place.

68-69. The *Samaveda* had its beginning a long time before these yogis.

70-72. Boy! He's committed Himself; He's better come through! The question is can you follow his explanation? Certainly pay close attention and be open. That is, by not having pre-conceived and fixed ideas that must fit this description. Instead let your minds flow free.

73. ...the five great cosmic elements: matter (substance or earth), water, fire, air and ether.

74-75. This is a descriptive definition of the field. He's not saying what its essence is, but making a list of all the parts. Understand that all these are parts of the field and none of them are part of spirit, which is the knower of the field. The sense of self, of 'being' is part of the field and is not you, the knower of the field. NONE of these are you, the knower.

76-80. The scientists wouldn't like that at all. On the other hand, the selfish egotistical person who considers himself to be a spirit doesn't like that either because he says consciousness lies within him.

He says, "I am consciousness."

How many times have you heard that? "I am consciousness." Here Krishna's not saying that. He says that consciousness lies dormant in primal matter like a seed ready to blossom forth not having yet blossomed. This is where consciousness comes from. Right, you are involved in consciousness to a greater or lesser degree. Usually the person says, "It's my consciousness; I own it."

The scientist says that consciousness somehow happens because of the juxtaposition of matter. But he claims not to know anything about it. Krishna is saying that consciousness lies inherent in matter.

81-82. ...that inherent consciousness that's in the matter. We have these five elements. Inherent in them because they are what they are, when they come together, the body springs forth automatically. It is inevitable that this would happen. Modern science is coming closer and closer to this explanation; but they can't get the idea that there's consciousness in the matter. However, the most recent papers read at the American Association for the Advancement of Science in Denver began to open the door to this.

They said, "It looks like the viewer is an inherent part of all this." They were shouted down. Give them another twenty years.

83-84. What are the objects of sense? These are the things that you see with your eyes, for example. You see them, and then driven by the god of passion, Eros or Cupid, the sexual urge, as the Westerner would call it—you go after the objects.

85. The word in Sanskrit here is *Buddhi*. This is the faculty of judgment, being able to grasp something and tell which is good and which is bad, which gives you pain and which gives you pleasure. The body or the field goes through these experiences. What is it that discerns whether something gives pain or pleasure? This is this faculty of understanding.

86-88. We wonder how the sense organ happened to evolve. The primal matter in combination with this faculty of discrimination or understanding or the ability to grasp, working together gradually evolve the sense organ. Without having this faculty of discrimination, the sense organs are not going to evolve. It's saying here that without this *Buddhi*, there would not be human life or any other sense-type life where there's a response. Even plants respond to the environment on a short term basis. A flower turns and follows the sun.

Biological science has not been able to explain how the process of differentiation takes place, how cells develop in different ways, and how they distribute themselves throughout the body. They're "up a creek."

Geniuses are operational in science today throughout the world and the equipment that they have is exquisite. The amount of research that they have already done is compiled and beautifully organized. The simple question is how does one cell turn into a nerve cell and another one that divided from it turn in to a muscle cell? They don't know. They've tried hard to understand it in terms of the DNA molecule; but they can't understand how the process of selection of turning on this one and turning off that one takes place. That's because they cannot see how the DNA molecule was structured in the first place.

It's wrapped around the *Sushumna Nadi* with the *Buddhi* on one end and nature on the other. Without the faculty of discrimination on one end, there is no power, no direction, no intelligence. Therefore, there can be no process of differentiation. Where does the scientist's power to discriminate come from?

87-88. He's sorted out the difference between spirit and soul. Soul is the being or the sense of Self; whereas, spirit is God. ...between the sense of being and you.

89. Here's some uneducated guy in the middle of India about 800 years ago sitting under a tree about a hundred or so miles east of Bombay talking to some interested people. How did he know about spirit and soul? He knew because he was a perfect yogi in constant *samadhi*; and it would be impossible for him to speak anything other than the truth.

Now he's going to tell us the ways of recognizing the Unmanifest. Don't think you have to understand it all at once. People have been debating about this for eons! Keep this as background and as your own *sadhana* develops suddenly—Aha! Then you'll bow down to these great Rishis and Yogis without the least hesitation. In fact, you won't be able to help yourself. He's taking the whole list that he gave us and is going over it one by one. One of them was unmanifested matter.

90. Remember that we said that the soul is not God; it is the being, the sense of being. You've got kind of a sense that you are. This is the individual soul. Well, what's the condition of that? The apparent condition of that? THAT'S the Unmanifest. You people try and call that the divine or the spiritual. This is what makes people stand on their heads because they have got it backwards. What they THINK is who they are, is actually matter. They've just become identified with it. That's why from that perspective, everything in the world is perceived incorrectly. You think the world is something that it is not, because you think that you are matter. When you look at the rest of the world, it looks like it exists in and of itself. You can't figure out where all this came from. You can never REALLY know anything absolutely as long as that identification continues.

91-94. ...of the individual soul. When the body dies, all the activities are stored, then pulled into this being, this individual soul being, which is really unmanifest matter. And then it goes off. All his karma, *samskaras*, impressions, memories, debts that he owes, go with him.

95-96. All of it pulls into the seed at the moment of death. The seed is the *Atman*. This is the being. This is what one has become identified with and is where desire comes from. The entire mind is wrapped up in this.

97. That's what primal matter is—that seed.

98-102. That power of activity is *shakti*. These five organs of action are where the energy goes in and where it goes out, how it is accumulated and how it is lost.

103-104. I bet you've never heard such a description of the mind before. Yet, this is stated by a totally liberated perfect *siddha*, Jnaneshwar. If you isolate the mind from the passion situation, you'll not be able to understand the mind. Just take that for a hint.

105. ...the blueness of the sky. The subjective experience of the mind in *samadhi*, when it's free of all impressions, is like a blue sky. This is Nile; this is the blue sky. The mind free of anything happening with it is blue because blue is the color of prana. If you look at the life energy itself, the vital energy, it is blue. There was some 'crazy nut' student of Freud who developed a way to see the color of life energy, blue. He called it 'orgone.' He was Wilhelm Reich. When you take oxygen and energize it, put it in an energy state, it's blue. This is a tremendously subjective experience when it's had by the yogi.

106. This sounds very off-hand. It isn't just describing the process of conception here; but it would include that. You might say that when the male and the female principles of the universe come together, these ten sense faculties come about.

107. He has already described what causes this inherent part, the *Buddhi*, before.

108. There is only one power of activity. That is *shakti*. And it is the basis of passion.

109. Did you ever notice that? People try to defeat it. You can't defeat it. You can either give in to it and let it run its course, which is what most people do; or you can give it to God and let God transform it. You cannot control this power. It's outside the control of the will; and it dominates the realm of consciousness. Not only does it run the body, but did you ever notice that when you get into a close situation, that passion starts to build? And your mind will start to think of all the reasons why it's all right for the energy to do its thing. Suddenly the mind is fully convinced that there's nothing more important in all the world than this. If you haven't experienced this, then you haven't lived yet. It takes you over and runs you, your

body, your emotions, your mind, and your every thought. It captures the intellect; and the intellect thinks of all the excuses.

You can see while this is a fairly technical subject, we're getting right down into the nitty-gritty of things and dealing with the actual body, substance, and stuff of which it is made. A rather ambitious undertaking for such a little story that some guy told his grandchild. This is the story of the *Mahabharata*.

Krishna has told us what the field is and also what the knower of the field is. He's described the thirty-six principles that make up life. Now, He's going to describe them some more; and then He's going to describe the thirty-sixth principle which is the knower itself. In other words, the two aspects of the Divine.

Regarding the mind, He said that there's power that's outside one's own will that controls things; but he says:

110. This is quite a difficult trick for the Universal Spirit to assume individuality. I've had a lot of trouble with this concept myself trying to understand it. After twenty-five years of determined spiritual effort, I have a vague idea of what this is about. It seemed to me that mind would either be an individual or it would be universal. How could universal become individual unless it was illusionary? He says here that through the medium of thought, Universal Spirit assumes individuality. There are all these separate beings. Whether you think of a being as a body, a personality, or an ego, the truth is that you are Universal Spirit; and you can assume a particular being or state. By doing so, you become what is called an individual.

111. The Universal Spirit has no self-consciousness. It doesn't think, "Now what about me?" Me-ness is associated with being-ness. The Universal Spirit can assume that it is an individual being. When it does, there is the sense of 'me'. There's the thought, "I am me" or "I am." Before that, the Universal Spirit is not thinking about it one way or another. There's no thought involved. Thought begins when you take a view point or an approach, a beingness. Then you become something. This is when thought begins. Up to that point, there is no thought. Also, it says that this is the ground of all passion. Unless you are being something, there is no passion. It's interesting that in the state of *samadhi* which is the final stage of Yoga, there is no thought, no passion. There are no tendencies and no consciousness of self. This is what he is describing here.

112. It's interesting that in *samadhi*, a yogi has no hope at all. There's no sense of hopelessness and no sense of hope. There's no sense.

113. In *samadhi* there is no beingness. You're not being anything. It looks like the trouble is being something. Some people who also come to this conclusion blow their brains out; but unfortunately that doesn't solve the problem because one is

being more than a body, or a brain. One is being a personality. One is being a spirit like an individual entity.

114. "I'm going to get me a new car."

You get all these fantasies about this new car. And then, after about seven or eight years, you say, "I gotta get rid of this car." All these involvements, all these things that have to be, must be. And then, you have to get rid of all these things because you can't stand them. This all springs from being.

115. Remember that yogis divide up everything into five elements: earth, water, fire, air and ether. The heart of air is desire; it is being itself. Inside this element of air, of this being, are hidden the channels of intellect such as delusion. Call it the *Atman* if you want.

116. When you take being and add it to energy or *prana*, you get mind.

117-121. We all have this intimate experience of desire, but what is it?

122. ...practical wisdom...this is how desire is awakened.

Somebody says, "Hey! That's a great movie!"

You say, "I gotta see it!"

"Hey, man, I had some great pot!"

"Oh, yeah? What's it like?"

123. You walk in and dinner's cooking on the stove. "Ummmm... I want..."

124-125. The mind, delighting in objects of sense, IS desire.

126. You want something so bad; and you can't have it.

"Who wants it?" You can't stand this state.

So after a while, you say, "I don't want it." Sour grapes...school kids are prone to that sort of thing. They try to learn something and can't manage it.

So they say, "That's dumb!" The typical pattern of desire leading to aversion.

127. When pleasure gets intense enough, you'll just forget everything else. I don't know if that's ever happened to you. If it hasn't, you have yet to experience pleasure

fully. If you do, you will notice that everything else just vanishes. You don't have any other sense.

128. That's really pleasure!

129-130. Finally, enough pleasure. Then even the prana becomes quiescent.

131. We all seek pleasure because this is how the soul can be united with the spirit. But why doesn't it always work? What are all these problems that come along with it?

132-134. The power of the spirit, the detached witness of all that happens, is called consciousness.

135-137. He says that consciousness is in inorganic matter? Maybe we can understand that it's the active force in living things, but in rocks?

He says, "I do not deceive you."

138. Though a king doesn't know every subject, when he says, "Now is the time to do something"—the people do it. This is like consciousness.

139-141. There is spirit; and it is associated with these bodies. Being in the presence of this spirit, infuses the inorganic matter around it with life or consciousness.

142. If you have a very conscious or a very pure spirited being like my Guru, just by being within fifteen or twenty feet of him, you become more conscious. Suddenly your problems are gone.

You say, "I can do anything."

You go three hundred feet away from him and you say, "Why did I say I was going to do that? I don't think I can do it. I better go back and talk to him again."

"Oh, yes, I don't see any problem. I know exactly what to do."

You go away and you say, "What was I going to do?"

The word firmness that the translator has chosen here is sometimes translated as steadiness, evenness, calmness...none of them are right.

143-147. This is a fascinating principle that he is pointing out. That within a body, they work together. Whereas, outside of a body, they fight each other.

148. What is it that holds all these together in the body and gets them to work together in harmony? Whatever it is—is what he is talking about. The word firmness that he has chosen here is not adequate. There is no right English word.

149. The soul is not spirit. The soul is nature, being, stuff. It IS. It exists. The soul along with the other thirty five parts, make up the field.

150-155. ...the body. The problem is that it seems so obvious—why would anybody point it out? Yet, it is held together by a magic something. It seems too obvious; and that's the problem. We miss the point. We take the body for granted because we're so familiar with it. We don't realize the miracle that is going on.

156. Depending upon how we use our body, we get merit or demerit. Because we are cultivating merit or demerit, it is called a field where we grow good things or bad things.

157-162. The sacred center. What is that? When he's talking about knowledge here, he's not talking about how to assemble a radio. He's talking about THE knowledge, Divine Knowledge, Absolute Wisdom or what the TRUTH is. The core of being, the sacred center.

163. A yogi doesn't care for spiritual attainment? A true yogi does not. He's trying to attain spiritual levels, certainly not worldly property. He doesn't even torture himself with the extreme austerities.

164-168. What he is saying is true. That, first of all, these yogis will do anything to get this knowledge, to learn what this true wisdom is because it brings about the final union.

169-171. There's me and there are others; there are no such thoughts.

172-182. What he's saying here is that the results of this true knowledge, although it cannot be seen when it manifests in the body, can be seen because it brings about liberation, the Divine Form, and immortality.

183. You can tell whether someone has this knowledge or not by reading the following pages. Krishna's going to describe it; so he must think it is important. People often ask, "How can I tell if someone has the Truth?"

This is a very important question to a student, an aspirant of God. If someone has the Truth, they'll have the following characteristics because they are the outer evidence.

184-197. We have an example in Lakulisha. Although he still lives, rumor has it that he is in the Himalayas. You can't find him. Swami Kripalu fits this description in almost every way.

198-202. Even under the most extreme circumstances, he will not tell of this knowledge. Why?

203-211. I just think of my Guru. This is him. High government officials come and want to give money to my Guru and his ashram. Kripalu won't even talk to them. He says, "Yogeshwar, you talk to this guy."

212-216. Ahimsa...non-violence...this is a beautiful description. Jnaneshwar was one of these men. And this is his description of non-violence--how such a person acts with regard to violence.

217. First he's going to give different views that have been taught in different Indian schools.

218-239. He has pointed out these various views. Some of you will recognize some of these if you've studied different Indian religions.

240-241. This is the MOST important point. He's going to give his view now of harmlessness. He says this is the most important point of all. *Ahimsa* is the most important point. I repeat that so you don't skip over it.

242-243. The sole point for telling whether someone has true knowledge or not is by his behavior with regard to harmlessness. He is going to describe in full the final state. Anything short of that means there is still some flaw.

244-268. Always when I read this part, I think of my Guru Swami Kripalu. It is a description of him.

269-273. Sometimes one would think that this is an exaggeration. But my Guru won't look at a lot of people because he feels that it gives them an uncomfortable feeling. He is so intense or 'there' that he won't look at them because they will feel uncomfortable.

274-275. This is our chakora bird again—the moonbeams giving him satisfaction. When Kripalu does look, he is very gentle about it. He has to do it very deliberately. Then you feel comforted. But if he just looked at you...!

276-280. We've just begun with the description of one who has this knowledge. Even if it doesn't seem to teach you much information, it's a joy to listen to. You should realize that this description is accurate. The reason why you would question it is because you don't meet people like Swami Kripalu every day. He is almost perfect in this regard.

Jnaneshwar is 'singing' this beautiful song about non-injury based on the *Bhagavad Gita*. Instead of trying to define it in some remote metaphysical terms he's telling us what a person is like who has mastered non-injury or *ahimsa*. This description of

the master yogi, the perfect saint, can, in a way, can act as a model for us to strive for. But even more, he's trying to communicate to us what it's like to be free of the feeling of wanting to injure others.

While we may not be able to follow every example that's given here or even in a few cases might not even want to follow, the purpose is to illustrate to us so that we can understand what true non-injury is. This is the most important of all our behavioral ideas. I comes first. Here he's describing the hands of such a being.

281-304. These analogies are not only meant poetically. Jnaneshwar, the author of this, is speaking from his own experience. He's a perfect yogi. When he says, "Harmlessness is established so firmly in the mind that it permeates out from such a being like a fragrance from flowers," he means that.

He knows what he is saying.

305-309. People often wonder, "How can you tell a harmless person?" Is his mind at peace? Watch his speech; watch his movement; watch his activities. Then you know if his mind is at peace.

310-312. Fortunately in about six months, we are going to be blessed with such a man. My Guru Swami Kripalu is coming here. You watch him; and you will see if that is not a description of him. Now, he would deny it. When he looks at himself, he says he sees nothing but impurity. When I look at him, I see nothing but purity. He says this is due to my own lack of discrimination.

313-316. He has taken just one word out of the *Bhagavad Gita* and elaborated on it for about twenty pages. This is quite an expansion. But he says he could give another reason for this. Otherwise, the word would consist of but three syllables: *a-him-sa*, non-injury, or harmlessness.

317-320. You have to have lived in India to appreciate that. Who buys camphor here? Camphor is greatly appreciated in India. The greater its purity, the higher its quality. It's used as a form of perfume.

321-323. Which is a nice way of saying that you'd get bored and your attention would drift off. So he's gone to great lengths to explain all this, giving all these views. Then he gives his description of a harmless, perfect being.

324-332. Previously he gave all the different views about non-violence. There's a lot of argument in India about what it really means, about how one would live in a non-violent fashion. So he has given all the various views because these are very strongly felt in India. He is explaining why he went to all this trouble. He was being very careful not to offend anyone. Apparently, he had detected in his audience some offense and was now trying to correct it because he himself wouldn't want to hurt anyone's feelings. He is a perfect yogi himself.

333-338. This is the next trait that's going to be described. Before we were dealing with harmlessness. Now we're going to deal with wisdom—how to recognize wisdom when you see it. Or, how to see 'unwisdom'.

339-342. One of the outstanding characteristics of wisdom is not only harmlessness, but forbearance.

343. These are calamities that come from ignorance, nature and your past karma. If all three of these were to happen to such a person at the same time, he would not be overwhelmed by them.

344. Oh, that's a heavy one: "I want my way; and I want it now!"

This is not one with wisdom and forbearance—nor one who has 'sour grapes.' "Oh, I didn't want that anyway." Either way, it is the same in his heart.

345. People may come up to him and tell him to go to hell. Or they may praise him highly saying how glorious and beautiful love is. To him it's all the same. He doesn't get carried away when he's being praised. "Boy, they're really right!" Because as soon as he is censured, he will feel insulted and put down. This is not wisdom; this is not forbearance.

346-348. This person has mastery. His mind is totally clear. The mind is made up of pairs of opposites. "I want this; I don't want that. I want to be here; I can't stand being there, etc."

There are entire sets of attitudes or pairs of opposites in the mind.

349-350. This is not an exaggeration. He isn't trying to have no memory of what he's suffered. He just doesn't have any. At the moment that it's happening, he is conscious of it—all the good things or all the bad things that may take place. But the moment they have passed, they have passed. He is like the ocean with the rivers running into it.

I accused my Guru of being pure. Because he is who he is, he said, "No, Yogeshwar."

When the temple was dedicated in Kayavarohana, India, where his ashram is, he was locked up alone in it for about ten minutes. He prayed for his Guru to come and please take him away from all this nonsense of ashrams, temples, disciples and all that this involves. His Guru came, but told him YOU cannot leave.

He said to him, "It has to be the same to you whether you are here or with me in the Himalayas."

There was a flaw left, you see. So he accepted his Guru's statement. Now, three years later, he is leaving that ashram and coming to California. I don't know if that's

progress or not! But at least he was able to leave. We'll see if he actually makes his escape or not.

351-356. That is to me, a great ideal—to be the same with everyone. Jesus exemplified this when his brother and mother were outside the crowded room where he was. Nobody could get in. They were waiting to get in. So they passed a message. “Your mother and brother are here. Make room for us.”

He said, “I love everyone equally. They have no special place.”

So he left them outside; they were late. Such a person automatically does this because he sees God in everyone and everything equally, regardless of the apparent state.

357. This is not to say that there is no self and others; but he has no THOUGHT of self and others.

358-359. Both doubt and hope don't exist for such a being. “I hope so-and-so comes tonight!” No. This is the human trait.

“Oh, I have doubt. I don't think this is going to happen.” When hope goes, doubt goes. When doubt goes, hope goes. Doubt is the mother of hope. Hope is the father of doubt.

360. In the same way, he's straight forward, upright about his dealings. If he went in to make out a credit application at Sears and Roebuck—which, of course, he would never do in the first place—he would put down all the times he didn't pay his bills. Therefore, he wouldn't get any credit. You see how it all goes together?

361-363. These are put together in the same sentence? We'd better read that one again (363). He doesn't think ahead. You can always tell when you're trying to get your story straight, that you're concealing something. At the same time and in the same sentence, he says he is satisfied with the experience of union. When he's in *samadhi*, or union, there's no sense of having to plan ahead. There's just no difference. What he is, what he says, and what he does are all the same.

364-365. All his senses are pure. There's nothing in his vision, nothing in his faculty of hearing, his sense of touch, taste or smell that has any touch of impurity—mentally, physically or emotionally. Can such a state be real? Are there such beings? Very few. The perfect yogi is in this state.

Recently in my own *sadhana* there has just begun the purification of the senses in a very real way. Now I'm beginning to have a flavor of what he's talking about.

“...the five vital airs are unrestricted throughout the twenty-four hours.” *Prana, apana, vyana, udhana, samana*. All these perform the various functions of the body.

If *samana* flows all the time, you don't need to eat. If it quits flowing you say, "Oh, I'm hungry."

This is caused by impurity. The perfect yogi doesn't have to eat. He doesn't even have to breathe because breath is making up for the lack of *prana*. When *prana* stops blowing, you have to breathe.

When *apana* builds up too much, you have to breathe out. But in a perfect yogi whose body, mind and emotions are pure, these energies flow all the time without interruption.

Have you ever noticed that one nostril or the other is more open at any one time? This means there is a stoppage of *prana* or *apana*. In a perfect yogi, both nostrils are wide open all the time. This is the union. Only if there's a perfect union taking place in mind, feelings and body will both nostrils be open all the time. You should try to note when both nostrils are open. By noting those times, you will begin to understand union better. Union, or Yoga, is the perfect uniting of *prana* and *apana*. That's the yogic way of describing it.

366-367. He is the ABODE of wisdom. Our problem here in the West is that we don't have any examples. As far as I know, there may be. But as far as I know, there is no single living example in the Western world of such a being. There are those who are closer to it and those not so close. But I don't know of any perfect yogi in the West.

368-371. I think you've heard of the River Ganges. It is the most sacred of all the rivers in India. It arrives at the ocean with all its blessings and wealth.

What are *Shrutis*? The *Shruties* are the wise sayings of ancient India that have been remembered. These wise sayings or Truths or bits of wisdom all culminate in the place of *Brahma*. *Brahma* is that aspect of God which teaches the Truth.

372-373. I'm just beginning to appreciate that in my relationship with my Guru. It slowly develops. It started off in a very nice place, and has continued to grow. As it continues, I begin to appreciate what has been spoken of here. My Guru, Swami Kripalu, who is now sixty four, met his Guru when he was nineteen. He says now he is beginning to understand Guru. I don't know what he is talking about; it is so far beyond me. But here Jnaneshwar is describing that same state.

374-390. This is not an overdrawn simile. In fact, words cannot describe it. (He repeats 390.)

391-392. *Shesha* is the giant cosmic snake upon which all the universe rests. Without it there could be no universe. It's as if his Guru seems to be sleeping on this couch which is the universal principle that upholds the world.

393. The disciple, the student, thinks that he is *Lakshmi*, the goddess. *Garuda* is the winged bird, the bird that is *Vishnu's* mount that allows him to fly through the air. Yogically speaking, it means *uddiyana bandha*, that which causes the flying up of the energy. It seems to him that he is standing in the presence of his Guru and that he is *Garuda*, the servant of *Vishnu*.

394-397. That's one of the last things Kripalu told me. He said he's had a wrong idea about his Guru. (He said this every time I saw him.) He said, "I'm convinced that he is the ocean of love." Before he had him as some other divine quality; but that month he was the ocean of love.

398-424. There is so much wisdom in that phrase (424) that you cannot begin to understand it.

425-429. Obviously this is not the Western custom. But Jnaneshwar is trying to share with us the level of devotion that is reached in a fully developed Guru-Disciple relationship. This is an ideal for which we in the West could strive.

430-432. Like the lamp in the *arati* ceremony that we do.

433. Not only will the air be blown toward the Guru by the fan, but the life energy from Jnaneshwar's body will be given along with it.

434-450. Jnaneshwar's Guru was his eldest brother. He's simply describing his feelings for his Guru.

451-457. I think at this point you finally get the flavor of the quality of living and how to strive for it. He doesn't give abstract descriptions. He gives what flows out of his heart, out of his pure consciousness. He simply says this is the ideal for which we should strive. In the *Gita*, it says simple words: that one should be harmless, have forbearance and devotion. Jnaneshwar has taken each word and given us the wisdom, the actions, and the heart to go with it. We can begin to appreciate and apply it in our own lives and not just be dependent upon our limited experience of what true devotion is, of what forbearance is, and of what non-injury is. We can have the pleasure of sharing what his experience is so that we can be attracted toward a higher ideal than what we have.

So if you find inspiration from these words, (and you must if you seek spiritual growth), one way or another you will find a way to introduce yourself to them and experience them. I hope they will be as great an inspiration for you as they have been for me.