

YOGESHWAR MUNI'S COMMENTARY
ON *THE JNANESHWARI*
CHAPTER NINE
THE YOGA OF SOVEREIGN KNOWLEDGE

1-4. This is taking place in India. Jnaneshwar is sitting under a tree giving a discourse to very sincere yogis who have come to him and said, "Jnaneshwar, please give us a dissertation on the *Gita*."

Jnaneshwar looks at his Guru, his elder brother, and says, "What shall I do?"

His brother says, "Tell them." He is speaking to an audience of very determined disciples. Nivriddhi and Jnaneshwar had been touring the various villages and cities. In one place, someone happened to ask the right question. The result is this song sermon on the *Gita*. He's telling his disciples how much he appreciates them.

5-6. What a way he has of putting his audience at ease! What a beautiful way to compliment them, to invite people to listen!

7-8. At the time, Jnaneshwar looked about nineteen. You're the sons and daughters of the goddess of learning. Do you need to be taught how to study?

9-11. Sometimes people ask me, "Yogeshwar, you've told me I should be more devotional; what do you mean by being devotional?"

I say, "Find God in people and let them know it. Let them know that they're God. Express the knowledge on your part that you've found God in them—this is devotionality." Here is Jnaneshwar, a perfect yogi, having achieved the highest level, who has found God in everyone, and who now he is letting them know. He's giving you an example here of what to do.

12-14. The leaves of the bela tree are the most desired offering brought and given to Shiva, the statues, or the linga, during the most auspicious time of the year.

15. “Here Daddy, I give you something.” This is how Jnaneshwar relates to his audience, how he felt about them. He wasn’t giving them a snow job. He was conscious of God in everyone all the time and showed it. That’s the magic. The first step is find it, second show it.

16-18. I don’t know if you city folks have ever seen this, but when a calf wants some milk, it comes up and nudges the udder of the mother first with his nose, then grab hold of the teat and sucks it. That increases the flow of the milk.

19-22. How well he knows. Here we have two volumes of an expansion on the *Gita*. He says the *Gita* is weary trying to describe the Truth. However hard they try, words never really make it.

23-25. This is true. I don’t know if you’ve done much public speaking, but if the audience is inattentive, the seeds of what might be said don’t ever sprout in the mind of the speaker. In contrast, if the audience is eager to hear the words pour forth spontaneously, not the opinions of the speaker, the words of God flow through that agency.

26-32. A real Guru! That’s marvelous. This was actually written down by Jnaneshwar’s chief disciple in the town, an older man about 65 years old. In that age in India that was quite old. This was in the Middle Ages, around 1100 A.D. He wrote down every word spoken by Jnaneshwar or his Guru including all the little remarks or off comments. So every once in a while, you’ll find here in Jnaneshwar these little banters between disciple and Guru.

33-36. Krishna’s speaking to Arjuna, a sincere and earnest disciple.

37-40. Notice that there are conditions. A wise Guru will tell the secret of Yoga only if the disciple is of good will, pure mind, respectful and has taken his refuge solely in God. Not all gurus are wise, especially in the beginning.

41. I talked to some other Gurus and Swamis including my Guru about this particular line because it concerned me. Why was Arjuna the only one that was deserving? Arjuna represents the perfect disciple. And that is the only one who is deserving. Yes, he questions, he challenges the Guru. But he does it respectfully. He is sincerely seeking God and does his best at all times.

42-43. For the rest of the chapter, Krishna discourses on divine wisdom and worldly knowledge. He goes back and forth between the two, beats it to death and does a very thorough job. Even so, the beginner will need all of this information to improve his capacity to discriminate between wisdom and worldly knowledge.

44. The royal swan is able to separate milk from water. He has a magic beak. Did you ever see a duck or a swan do this kind of thing? He goes down in the mud and comes up with what he wants. The royal swan can do this with milk and water, separate the two. Obviously this has a yogic meaning if you can only understand it. I won't explain it at all because I'm not Krishna. In any case, in the same way, Krishna is going to explain and separate divine wisdom and worldly knowledge for you.

45-48. In the end, you understand. The instant you get the knowledge, you're not going to be free of rebirth; but the final outcome is determined at that point. Once you have this wisdom, there is no doubt. You will reach Absolute Liberation.

49-51. You're right close to it. You're about to get it. You are about to get it. You're right on the border of wisdom. The mind knows you're going to get something. It can't leave it alone. That's why people keep coming here all the time. Two seconds. That's all it takes if the disciple is ready. If the disciple is not ready, the seed has

been sown on rock and cannot take root. What is fertile soil? Good will, pure mind, respect and taking sole refuge in God.

52-53. I can throw a little light on this subject. How did people miss this glorious, beautiful wisdom that brings salvation, union with God? Because they think inside out. I was one of them myself until by my Guru's grace, my mind was turned inside out the day my Guru, Swami Kripalvananda, gave me this wisdom by his infinite grace.

I had come to his ashram in India after six months of meditation. I was crying at his feet saying, "Bapuji—which means honored father—I can't make it; I'm hopeless. I always fail. I can't manage it. I'm not worthy of this Yoga. My whole life has been destroyed over and over again by the same thing. What am I to do? In a few seconds, he told me the Truth. And in those few seconds, I recognized instantly that he was right. It was mainly because it came from him. My mind went inside out. You know, I'm not dumb. I started thinking so fast; my entire span of lifetimes shot before my consciousness. And he was right in every case. My whole body went 'whooooosh!' I started shaking and couldn't stop for three or four hours. I could hardly make it down the stairs.

You shouldn't worry about how men have missed this. They are not to blame. No one is. I was a sincere seeker of Truth; and yet I had Truth inside out and backwards. Up was down, right was wrong, white was black, good was bad. I had it all wrong. I've been in illustrious company. Every man, woman, and child on earth has been subject to the same illusion, the same error, the same delusion. We've all been deluded. When Krishna talks about wisdom, this is what he is talking about. This is the knowledge the Guru gives. If some guru comes up to you and presses on your eyeballs and says you have been given knowledge, you should realize that he's just pressed on your eyeballs. And THAT is all that happened.

I had become skeptical that there was any such thing as wisdom or knowledge. Were there just degrees of the same relative knowledge that we have? I was fortunate enough to be able to appreciate it fully at the moment my Guru graced me. I had clawed and scratched with everything I had; and I had failed over and over. I was 43 years old at the time and ready to throw in the towel. I wouldn't have, but was ready to. This is what Krishna speaks of here.

56. You have to have been like Krishna. He was a cowherd when he was a 'teeny bopper.' He knows cows very well. This has spilled over into Jnaneshwar's rendition.

A leech leaves the milk and sucks the blood.

57-62. It's as simple as that. When milk is curdled, it's called curds. When you look for God, there is God. It's nothing remote or abstract. God is immediately present.

63-67. In a dream, you have the dream substance, and space-time events. When you know the Truth, that is when you wake up. You realize that you were just dreaming. The dream vanishes; you realize it only had an apparent existence. It was all founded on you. You won't find any dream in you. Yet, it all comes out of you.

In the same way, this universe comes out of God in EXACTLY the same way. When God is manifest, he's dreaming. When he is not dreaming, he is unmanifest. Yet has God or the dreamer changed one bit? Either way? He is not a bit different. Either he is dreaming or he is not. It is like that.

68-70. He's telling the secret here. It's difficult to wrap your wits around this; but don't give up. He explains it in the rest of the chapter.

71. Now you are not being. Your body is a being; your person is a being; your ego is a being. But you are not a being. So when he talks about beings, they appear to be separate from each other. The table is a being; the building is a being; the rock is a being. They're all beings because they are existing; and they appear to be separate from each other. But they are not. You should understand that Krishna is not talking about your True Absolute nature which is God. He's talking about the being or the manifestation, the dreams and the dream objects. When you are in a dream, you seem to be you. And they seem to be them, don't they? But it's all your dream. You're the dreamer. You can take roles in the dream, be this or that; but you are, in fact, not a being. You are the dreamer of the dream.

So when he says, "...My real nature underlying all matter, thou wilt then understand that it is untrue to say that beings are in Me, for I am everything."

You must not identify death with God. When the veil of death is lifted, then you will see God. God is behind the veil. This is what Krishna is trying to explain. He has talked about the veil of death. Now he is going to talk about the God that is there when that veil is lifted. Don't confuse the two. This is what the whole process of Yoga is about, the purification so you can separate death and have union with God.

Tonight we have a difficult class. We are going to deal with the metaphysics of the cosmology of Genesis. In other words, what are the metaphysical considerations of how all this universe came into being? No spiritual work is complete without such a discussion of, "Where did all this come from? What is all this?"

Krishna is going to tell us. At the same time, you should remember the principle of as above, so below. As in the universe, the cosmic, so in the body of the yogi. Keep that in mind while we're studying this. We'll have to go a little slower tonight to handle this rather heavy material. So far, Krishna has been saying, "I'm going to tell you the big secret." He usually does that, huh?

(repeats v. 70) Some have said, prior to Krishna's making this comment, that being are in God. In other words, if you take the Ultimate, all beings are part of Him. No doubt, you've heard such a philosophy expressed in the West also. We're all substations of the Divine. I don't think this is correct, nor does Krishna, nor does Jnaneshwar.

First of all, I will discuss what being means. Being means IS-ing, existing. This is what the term means--whether you are being a rock, or a tree, or a dog, or a human or even a thought. These are all things that exist and that one can BE. So a being is something that is be-ing. It's not complex. But if you think of yourself as a being, you're in trouble. This is what Krishna is trying to teach us. This is the secret: You are not a being.

He says, "It is untrue to say that beings are in ME, for I am everything." Essentially then, being is illusionary. If that is true, then how could you be a being unless you were illusionary? Some people have come to that conclusion. They say, "I know what I am. I am an illusion." I'd like to know who knew it. They have had some sort of insight in the sense that they have seen that something that they thought they were was an illusion. But they still have not caught on to what it is that they actually are.

71. That is, "When the TWILIGHT of mental bewilderment fails." Now remember, we are not talking about the Ultimate which you are. We are talking about beings here. And beings appear to be separate from each other. All the bodies in a room on a being level, seem to be separate from each other. But this is only when God's form is DIMLY perceived.

72. All is God. There isn't anything that isn't God. Therefore, how can you divide it up? When one experiences God everywhere, then the illusion lifts.

73-77. The essence of the situation is that God is like gold. When it is made into ornaments you say, "Oh, look at the beautiful ring;" and you see a ring. But if you would get rid of your mind set, you would see gold instead of a ring. If you can grasp that, you will be able to understand the rest of this.

78. If you think beings are part of God's nature, you are looking at it wrong. It is like saying that ornaments are part of the nature of gold.

79. For that matter, all that there ever was, is the gold which is God. There never was an ornament except in the eye of the beholder because he was looking for ornaments.

80-82. Often people on an Enlightenment Intensive work on the question, "What is another?" They come to me and tell me that another is me. And that's the same statement that has just been made here.

83-84. He is showing up the false philosophical explanation that all ornaments are in gold. You can see how easy it would be to get trapped into such an idea. But there are no ornaments in gold, it's just gold. That's all it ever was.

85-87. People say, "What? I thought you just got through convincing me that beings or the ornaments are not gold." Well, that's all they EVER were, though. That's what he is saying here. In that sense, there is no difference between the gold and the ornaments except that they are not ornaments. They are gold. In that sense, they are not different. It isn't that all these beings make up God. There is only God.

88. How can the wind blow where there isn't any sky? This is the same thing as the gold and the ornaments. Where there isn't any gold, you can't have gold ornaments. When the wind blows, it seems to be different than the sky.

89. “In the ABSENCE OF THOUGHT...” In other words, if you quit thinking about it, all this nonsense about this existing and that existing, about this being separate and that being singular and that being multiple is gone.

In the state of Samadhi, there is no thought. There is no reflexive consideration, “Oh, there is that over there.” Everything IS without existing. There is no way to explain it with the English language or any other language because the word IS does not exist. The whole concept of existing is faulty. In Samadhi, you quite thinking.

90. Something exists; now it’s gone. It is such considerations that build up the illusion of the world and make you think there’s something other than God. When you quit thinking by surrendering to God, after a while the thoughts will exhaust themselves. With the disappearance of thought, existence and non existence vanish. With thought, they appear again.

91. In other words, when the thought of existence or non existence is no longer involved, where can you get existence or non existence. Doesn’t that seem reasonable? If there isn’t any of this ‘stuff,’ why consider or worry about IT? Just consider the Supreme Nature, God.

92. He’s done it! He’s said very well here what this is.

93-94. If you lose this wisdom, if you can’t remember anything else, try to remember the gold and the ornaments.

95-96. It’s the illusion that does it.

97. Remember the eight elements? Earth, water, fire, air, ether, memory, intelligence, and ego? The life element—you might say the spirit—is illusionary also. There is no spirit. That’s why this whole movement was called spiritual growth movement, it’s illusionary. The spirit can’t grow and the world can’t grow.

Both are illusionary. There is no fight between spirituality and materialism; it's all God. There is no spirit and there is no material. What they actually are is God. It is taking up these thoughts that makes it appear as the ornament of this world or the ornament of the spirit. But they are just ornaments. What is the gold of these two ornaments? Parabrahman. God.

98-103. The dream one is a good example. You have a dream; and all the dream stuff and exists. You wake up. What happens to the dream stuff that was existing? Well, it was like the ornament. And you are the gold. You are the dreamer. The dream is this world.

104. Go back to sleep and start dreaming again.

105-106. They are woven together in five directions.

107. There is ultimate matter and it is curded or stuck together to form molecules. Not a bad way for a yogi to explain to a layman in one line the entire principles of science.

108-112. What do you do in order to have a dream? Did you ever try to will a dream into existence? Did you succeed? You did? No. That's called imagination. You can day dream. Do you see what is meant by the example here though?

113-119. In other words Krishna says the creation of beings happens spontaneously from the existence of matter, but the ultimate matter itself is really the gold, which is God. God is not an abstract remote thing. God is immediately apparent to the senses. God is not BEHIND all of this. THIS IS GOD. You begin to have thoughts about it, that's the problem. That's the problem. You see it as "ornaments."

120-122. Did you ever see a streak of moon light on a lake? Does that mean the moon suddenly got bigger? All this is due to your perspective. Stand on the other side of the lake, and you won't see it. Where did it come from then, this streak across the lake? It came from your point of view. Does it exist in and of itself? Is there a thing called a streak actually existing? No, but it appears to be there.

If someone stood on the other side of the lake at the same time and said, "Look at the streak!"

You'd say, "What streak?"

And he would say, "Come over here." Then you would see it. Or if you were underneath the water, you would see it. When you dream the lake away, what happens to the streak? Did it ever really exist? Something did exist. But what was it? It was the gold out of which appeared the ornament. The streak of the moon on the water is the ornament and the moon is the gold. That's what all this is, the streak.

But there is an eternal what-is-this-actually. This ornament which the world appears to be, disappears. What it actually is doesn't disappear. It appears upon union with God; and it is God. If God were the moon in the lake, the action is the streak across the lake. The action rests in ME, but is apart because it doesn't actually exist. So how could there be anything apart from God except a mistake? An illusion? Something that in and of itself does not exist?

123. That's the clincher. He's trying to tell you how to live. Something takes place like a streaking of the lake with the moonlight. Look out God, you're going to get stuck in this. When you understand all of these actions in this sense, how can you get bound up by them? You can't. This is the liberating wisdom. This is the secret Krishna's trying to teach you. Actions which are God are not binding because they are God. The only thing that binds you is illusion.

124-126. It sounds like a contradiction. He says I'm the cause of everything. But I don't do anything. Did the moon do anything or the lake do anything to MAKE that streak? The apparency of all this is just because they ARE and just because someone has a point of view. Because God IS, He is the cause of all this. But he doesn't do anything to cause this illusion to occur.

127. A lamp in a house doesn't make anybody do anything. Nor does it stop anybody from doing anything; nor does the lamp know who is doing what. But it does illuminate the whole scene.

128. In an illusionary sense.

129. ALWAYS bear this in mind because it will liberate you anytime you think that you are stuck and wondering what's the matter. Just think about this. The gold and the ornaments, the moon and the steak of moonlight across the lake.

130. Lord of Subhadra is Arjuna. Subhadra is the other name for Draupadi, the wife of Arjuna, so he is Lord of Subhadra. I think she is the sister of Krishna.

The sun is up in the sky shining on the earth and everything on this earth moves because the sun is shining. Does the sun DO anything? Does he think, "Well, let's see now. I've got to make Harry walk down to the store?"

The sun is just the sun. Because the sun is what it IS, these things just happen. The sun doesn't worry about them or think thoughts.

131-134. That means, through the process of Yoga and *pratyahara*, the withdrawal of the attention from the sense organs, you go into Samadhi. In that state you will experience it for yourself.

135. You're looking for the true grain. But, all you have is the husk that is this world seen as the world. The seed is what it actually is. If you look at ornaments, you will never see gold although the gold is right there. You'll always see the ornaments as ornaments.

"Oh, beautiful! I want that!" But God is right there immediate to all this ornament if you would just see the gold. But to do that, you have to give up the desire for the ornament.

136. In other words, people think they can learn this by coming to this class. That's inference. You infer from this how it must be and you wonder why it's not satisfying. That's like trying to get your soil moist from a mirage. It won't happen.

137-138. When you want the real experience, if you try to cast the net of perception or thought and try to grasp the moon of Truth, the Absolute, you come up with an empty net. Because you are seeding the reflection, the husk, the streak, the ornament. You won't get the gold, the moon itself, except in Samadhi.

139-140. People look around and say, "Look man, you say this is all God. People are dying, miserable, insane, killing, mean to each other, all the time. That's what he sees. But he is looking out of jaundiced eyes and sees a yellow moon. His viewpoint is faulty.

141-145. That's what people seek all the time in this world, these gems of joy. They're grasping the reflection of the stars. They know there's something in there some place; but they're dabbling in the wrong place.

146-166. These characteristics you should look for in everyone, not in some abstract idea about Krishna, but when you're dealing with your fellow men. Don't think that Krishna is born, that He goes through stages, that He is desirous of pleasure. Think that He is all pervasive and everlasting.

167-170. When you're dealing in your everyday life with each other, isn't it easy to forget this and instead see the human? Do you see the ornament instead of the gold and attribute desire to other people? You're just trying to manipulate ME!

There may be the appearance of such things, but they're not there. This is why when a person reaches this stage, he doesn't become a tolerant, patient and then enduring saint. Sainthood comes from seeing that it is God. Then you don't have to be patient about anything. Why should he be patient with God? God is putting him in constant bliss. This is true. This is not just somebody's self-hypnosis. This is relief from the hypnosis.

171-181....

182. Ignorance, essentially without knowledge.

183-186. He is going to describe what is good in the world so that we can learn discrimination: what is true, what is absolute in this world. He has concluded that those who do not see this wisdom of the ornament and the gold, live a life that is overtaken by the element of tamas or ignorance, by the dominant she-demon Kali. She is the female attribute of the realm of tamas in the Rudragranthi.

The knot of the Rudra has the characteristic of tamas. The Brahmagranthi has the characteristic of passion or rajas. The Vishnugranthi has that of sattvas or peacefulness, the knot of maintenance.

There are many ways of understanding Truth. We've been discussing here the outward meaning of this. But then there's the yogic meaning, the social meaning, and the cosmic meaning. All of these are Truth. When something is complete Truth, no matter how viewed, it always yields an aspect of the Truth. We can discuss these aspects by taking points of view. So what are we after? We're after the gold, the moon itself. We watch the creatures run around on earth and ignore the sun the

wonder of it all. Jnaneshwar who has expanded on the slokas laid out by the great perfect Vyasa, has given us a treasure. If backed up by our own experience of surrender to the divine, this treasure is unmatched in my estimation in the whole realm of this world.

Krishna has just told Arjuna about all the bad things in the world. It took some time to enumerate all of them because there are so many. Now he's going to tell Arjuna about the good things, about the people who have achieved sainthood. Then, he's going to talk about God Himself.

187. Say a saint was having a dream. He would be unattached even in a dream.

188. Religious duty is of foremost importance in such a person's life.

189-190. I never get over the beautiful metaphors of Jnaneshwar. He's describing saints. This is being recorded a couple of years later. Most of you have now seen Swami Kripalvananda. Just think of this as a description of him and you'll see how it applies.

191. Every action of Kripalu is a life of morality. He long since has given up seeking liberation. He just does his sadhana. Liberation is not considered of any worth to him. He considers breathing people well as the important thing. He has said that if he should hurt someone because of this sadhana, he would quit it. Kripalu is an example of one who is being described here.

192-194. Always. Day by day their love increases for God.

195. Jnaneshwar is so enthralled with his own expression of this. He's so in himself--Nirbija Samadhi--as a perfect yogi. He says:

196. What are the three weapons here? Religious recital—mantra for example, chanting—drama and dance. That dance includes the yogic interpretation which would be yogic dance, the dance that occurs spontaneously in meditation; and the drama that unfolds. By these, they have destroyed the necessity for all acts of repentance because they don't know anything any more.

197. That is to say, they are of no importance because in their case it's no longer necessary to restrain the senses or control the mind. For them, there is no need to be on pilgrimage.

For ordinary people, pilgrimages are good. But for a saint, HE is the holy place. They don't say, "If you do that, you will surely go to hell." They just love everybody. I am still in the state where I send people to hell. But for such a saint as Kripalu, no matter what people do he forgives them. He may leave their presence. But in his heart, he lets them be. You don't see Lakulisha hanging around the office.

198-200. In the presence of such a one, you can see the Truth even though the dawn has not yet risen for you.

201-207. So if you can't find it in God, you find it in a saint.

208-212. These are other people who do this. The perfected ones don't need to do this.

213-215. Remember reading in the *Mahabharata* about the four-membered army attacking this or that and capturing this or that? If you don't, I am reminding you. That is what is referred to here again—the fourfold army of thought. The mind has four parts. Those parts are destroyed.

216-227. He's just described the bhakti method. Now he's going to tell of the jnani method.

228-235. Remember Arjuna is the perfect disciple. He asks when he wants to know. When he is confused, he admits it.

236-238. The PRIMAL thought, the FIRST thought is the sacrificial post. For certain sacrifices in ancient India and somewhat in modern India, there was a post, a high post like a telephone pole made out of a tree. On top was a little room. The King and Queen would climb up there and perform the puja. The top of the post symbolized the top of the *sushumna*. That's the union of nature with *Purusha*. Here he is giving a very deep secret of Yoga. The primal thought is the sacrificial post. The sense of separateness is the sacrificial beast that is going to be sacrificed.

239. In Yoga you sacrifice these ten *pranas*.

240-241. For a *jnani*, knowledge-oriented person, keenness of intellect combined with discrimination are his mantras.

242-244. This will happen spontaneously to him.

245-249. Some people insist that everything is separate, everything is different' other people insist that everything is one, that everything is one ball of oneness; others, the skeptic says. "No, you're you and I'm me and that's it. Everything is separate and it will always be that way.

Krishna says, "Yes, everything is separate from the beginning of time; and it has always been that way and always will be that way; and that is True." But he says where the non-duality exists, is in their wisdom—as the limbs may seem to be separate, but they belong to the same body. So, yes, there is separateness; and yet there is non-duality. Both are true. If you insist on one or the other, you're just being stubborn.

250-253. Yes, there are all these things. But when such one, through absolute knowledge--that is the knowledge of *Atman*, looks at all these things, he sees the same in all of them--that they are all God.

Some say," That's oneness."

Others say, "That's duality." Both speak with forked-tongue. When you get the concept which includes both simultaneously, then it is not a problem.

254-257.

258. Such a wise person, such as a perfect knowledge-person, is seen never before the world.

259-261. Even if you say, "I don't worship and stupid God," that very act and thought and conviction is God itself.

262-263. The foolish can't use the path of knowledge to achieve God.

264. He's giving a description of God. It's not very often you hear a description of God. Only a perfect yogi can do this. (Repeat 264.) What's God? He says He's the basis of scripture. He is practices that come from following scripture. That's God—those practices that come from acting on the advice given in scripture.

264-266. The *soma*, the pure juice of God.

267. When you give something, that is God. You wouldn't have recognized it as God unless it was given as an offering.

268. This is *Prajapati* who in union with the *Vasus*, has brought matter into existence.

269. *Shiva* is sometimes shown as half male and half female.

270-271. He's the grandsire of pure Spirit, *Purusha*, and primordial matter, *Prakriti*. The grandsire, that is *Brahma*, in whose primal unconditioned mind all of this was born. In fact, that still is what this is—right now, as we speak, we're in the mind of the grandsire of the universe who has born all of this.

272-273. When you reach a certain stage in your *sadhana*, you will begin to see all the different religions, all the different philosophies, all the different techniques and methods, all the different theologies, all the ideas of God, and all the different traditions come closer and closer together.

Finally you say, "Well, they're all the same; they're just using different words, standing on different feet, standing on this foot instead of that foot."

You'll think, "How could anybody possibly miss it?" The point where they all come together is God. He says, (Repeat 273.)

274-275. The first *Veda* comes from 'A'; the second one from 'U'; and the third one from 'M'. And then, there's a fourth one which comes from all of that.

276-278. You have to understand that primordial matter is not the matter that you see in the rug. I guess modern physicists would call it quarks. The quarks are primordial matter. Their various combinations end up with ordinary matter that you see through the senses. The three qualities are ignorance, passion and tranquility.

279-291. Sometimes we thrash ourselves for having desire. This is not correct. God is that seed desire. Our problem is the impurity, the ignorance. In the end, you will experience everything as total complete absolute pervading desire. But, you will

see it as absolute purity at that point. When that happens, you earn your name of God.

292-298. When you look at the universe as it is, you see God's form. It's not some other way, some fantasy. This is God's form.

299. Isn't that funny? You say, "I can't find God." Yet you are God at the very moment or saying, "I don't know anything about God."

300-302. He'll come across it a dozen times and he won't recognize it—a thousand times, he'll come across it. He'll say, "I'm looking for God, looking for God, looking for God. Don't bother me with this stuff."

303. That's heavy, huh? You say, "Well, let me have the wisdom." That 's what he's telling you—this is it. But if one is blind, how can one see it as wisdom? So what is one to do? Pray.

304. The stages of life: student, householder, hermit, renunciate. Such people, even if they're students, do it just right.

305. They perform the rites with NATURAL ease.

306-307. Some people perform sacrifices, but they have forgotten God. They go through the sacrifice and don't pay any attention to why it's being done. All they want is the money, the result of the sacrifice. They don't want to perform the action because they are giving it to God. They want to come, do *Arati*, and get *prasada*, not because they want to worship God. So they end up with a heaven which is the taste of the *prasada*.

308. God is everywhere. But they say, "Don't bother me with this stuff. I'm going to find God."

309-311. This is a lesson that is hard for people to understand. The difference between heaven and God Himself. The bliss of God is not heaven. Heaven is what you get for having done good deeds. You work all week. You get your pay check; you get to spend it; that's heaven. You're nice to people; but you do it because you're afraid. So, you'll get your reward in kind. People will be afraid of you. Whenever you do a good deed, you will always get the reward unless it is done as God.

In a sacrifice to God, the fruits are given to God. You are not the doer; it's God. It's all a worship. Then instead of heaven, all you get is God—God's bliss which is God Himself. As long as you go from heaven to hell, heaven to hell, that cycle goes on forever.

Somewhere along the line, Grace will happen; and you'll say, "Look, what is the sense of all this? It doesn't mean anything to me. All I want is the Absolute Truth. I want Divine Love. I want God Himself. Your heart is that way. It's like somebody throwing a switch on a railway line. You'll curve off the circle of the wheel of life and up the *sushumna*. It takes ten thousand years to get that simple message across to more than three or four people. You are brilliant in that you can at least appreciate that it's intellectual correctness. It can't be that long before you will follow it in fact. When I say not long, I mean anywhere between ten minutes and a hundred years. That's not long in the scale of time that we have been talking about. Ten thousand years or maybe ten billion years. How long have you been at this?

The *Gita* is an primordial book, a sacred text. It's part of a story that was written by one man, the great, perfect yogi *Vyasa*. *Gita* means song. *Bhagavad Gita* means the Song of God. How could anyone write the Song of God? Only because he was a perfect yogi, only because he had union with the Divine, was *Vyasa* able to bring some part of that union down into the written word.

Hundreds of years later another perfect yogi, *Jnaneshwar*, took the verses of the *Gita* and expanded them one by one, added Truth on top of Truth, beauty on top of beauty, so that we can share in this wisdom. Now, it would be ambitious to think that we could just read or listen to such Truths and get as much out of them as the author has put into them. It would be, I think, asking too much. He spent his whole life in devotion to these highest Truths that he had attained in union with God. Nevertheless, we should endeavor to dig into it and see how we can participate in what it is that this great yogi has given us in *The Jnaneshwari*.ht thing and they get rewarded with heave.

311. People often strive for heaven. They want good things. They work hard to trying to do the right thing and they get rewarded with heaven. “But,” says *Krishna*, “This is not the eternal bliss of my true form.” He’s going to expand on this considerably.

312. The ways of heaven and hell don’t lead to *Krishna*—or if you want to substitute Christ, or the Absolute, or Truth.

313. In other words, we do willful things that are charitable acts, constructive acts, helpful acts. These are fine. They are thought of as merit; but they are really sin-creating. What is the definition of sin that is used here? A willful act—something that is done by you as a willful being. In other words, from ego. I am the doer of it.

See, look at the good things; I built a beautiful temple. I gave thousands to charity; I came and served rice right out of the bowl to all these people with my own hands. I have merit for this. This is what he means by, “Men ascend to heaven by means of sin which is thought of as merit. They descend to hell as a result of actual sin.” That is, bad acts, dangerous, hurtful, destructive acts, which THEY did.

“But I can only be reached by pure merit.” That is, acts that are not done willfully, but as a result of surrender to God.

314. If somebody does something willfully, they are pulling away from God. Jesus said, "God, the Father, does all these things, not I."

So if you say, "I am the doer," then you are being alienated from the Ultimate. How then, therefore, can you say, "That is merit," if you are separating from the Absolute by that act, even though it may be considered a noble act."

315-316. These consecrated men are the priests in ancient India, Brahman priests. They're performing ceremonial sacrifices by throwing things into the fire and chanting, but with the intention of reaching heaven. They want a reward. They want pleasure in the end for their sacrifice. "They cannot reach ME. They go to heaven."

We find the equivalent in Western culture. Good people, ignorant of this Truth of union with God, do willfully good things because they want to go to heaven where it's all pleasure. They go to heaven; but they don't go into union with the Supreme.

317. Immortality is their throne, at least for a while. *Airavata* was *Vishnu's* elephant that he rode. They get to ride on the divine elephant. Their palace is *Amaravati*, Indra's palace. Indra is the god of thunder and lightning. He has a great palace in heaven. When people get to this palace, they say, "Wow, this is really heaven!"

318-323. Indra's horse came up as a result of the churning of the Milky Ocean by the gods, on the one hand, and the demons, on the other hand. They had the great snake, *Shesha*. They were wrestling trying to get control of it. The demons had hold of one end; and the gods had hold of the other. The divine horse, Indra's horse, was born out of this. If you go to heaven because of your meritorious actions, you can ride this horse.

324. Every time they enjoy a good thing, some of their merit goes until they are out of merit. Once out of heaven, they fall right down onto the earth and are reborn again.

325-326. In other words, he has used up all his good merit and now can't even ask for another good thing to happen.

327-328. The knowers of the *Vedas* are the *Brahman* priests, the highest cast in India. They knew the *Vedas* when *The Jnaneshwari* was written or rather spoken spontaneously and written down by one of *Jnaneshwar's* students. *Jnaneshwar* was speaking to all the castes and welcomed everyone. But before that, religious practices involved mostly *Brahman* priests, the highest caste people. The ruler warrior caste, the *Kshatriyas*, were a little bit involved. Only the priests knew the *Vedas*, the is the early Sanskrit books and mantras.

329. If you're a Bible scholar, but have no knowledge of Christ, it's like husks without the kernel.

330. Even if you don't know the ancient scriptures.

331-333. The Truth of this principle can only be found out by testing it. It's the main point of the whole last part of the *Gita*. "Take refuge in me," says Krishna, "Grieve not." Abandon everything else.

He says, "If you do this, I will serve you." God says he will serve you. How do we know if this is true or not? This is a chance one has to take. You can't know in advance.

Those who've tried it have said, "Yes, he does serve you if you surrender completely to Him or Her."

334. Quit worrying. You don't have to worry whether you have money enough to pay for your color television payments or not. If HE wants to pay them, HE will pay them—if HE thinks you should have a color television set. If you shouldn't, well

then, he won't pay your bill. And that's the very thing that should happen. God's will is done rather than yours.

335-338. This principle cannot be under estimated in its importance in your life IF one is capable (and it 's a big IF)of surrendering one's life, one's body, one's heart to the Divine. Then, this follows: If you are not capable so you have something to give, then you have to get to where you can be capable of it. That's the first step—to *be capable of* surrendering your body, your heart, your mind, and your life so that you have something to give.

339-340. There are lots of ways.

341-343. If you worship a sense organ, yes, that message does go to the conscious being. But, you're making a mistake. You're aiming at the sense organ. In the same way, when some people worship some god, yes, it does go to the core principle of life. But, the person himself thinks he's worshipping some subordinate god.

344-346. Your knowledge of what God is should be free from blemish without doubt, guilt, or worry. This is the hard task—to determine what the Absolute is. We study scripture, listen to the Guru, and pray to God. Gradually it becomes clear. We have the knowledge of what God is. Then we can worship Him in an appropriate way.

347. Remember this is *Krishna* still speaking—the Guru, the God—of whom he is speaking and to whom he is speaking. Is there any other enjoyer of the sacrifice? Here all these guys are performing sacrificial rites. They're drinking out of chalices and doing other things—East and West—but who is truly being worshipped? There is only One.

348-350. In other words, if they worship the fire god, they are after energy. If they worship the sun, they are after power. If they worship the moon, they are after pleasant sensations. You worship this or that to get this or that. And that is what you get. In your mind, you are expecting such and such from your sacrifice. And that is what you get!

351. The gods are the sense faculties—not the eyes themselves, but the faculty of vision, etc. In Yoga, when one goes into *Samadhi* by relinquishing the body, that one becomes the god he has worshipped. In other words, if you think that the sense faculties are God and are trying to attain the Ultimate sense experience, it occurs in the so-called *Samadhic* state.

352. If you're an ancestor worshipper and want to be like Napoleon, in your Samadhi you become Napoleon. The same thing is true if you die physically. You become a disembodied spirit. What you become is in accordance with your devotional thoughts.

353. These spirits or elementals are suppose to have powers and control in nature the flow of water, for instance, whatever you have

354. Well, you might as well go for the whole thing. If you're going to become whatever you have your attention on at the moment of death, you might as well have your attention on the Absolute, complete, total Truth—Love, Absolute.

355-363. Now, these are the different options. When you chant, are you chanting to God? Or are you chanting to look good as a disciple? Are you afraid you'll go to hell? Or do you want to have heaven? These are the options that are available. Depending on what you want, you'll get it.

364. If anyone did know and has union with God, he (she) would not be saying anything about it. So anyone who claims that he knows God...

365. That doesn't mean they are bad to do. But if you're proud of them, they are worthless. "I did them."

366. *Shesha* is the giant snake that holds the universe together—the principle that holds the universe together. There's no greater talker than that.

367-368. *Shankara* is another name for *Shiva*, the pure.

369. *Lakshmi* is *Krishna's* female counterpart, the goddess of wealth.

370-372. The point is the Supreme, the Absolute, is neither male nor female. The Absolute is union where maleness and femaleness no longer appear because they are illusionary and there is only the Absolute.

373-374. Did not Jesus teach the same thing?

375-377. That's a heavy statement. "Look how rich and successful I am! I've got it together, Man. I'm rich!"

It is understandable that people would seek such goals and purposes if they didn't know anything else. This is why *Vyasa* and *Jnaneshwar* take the trouble to say that there IS something else; and it is attainable. But give up, cast away all your meritorious actions and abandon all pride in riches.

378-380. You'll have to think about that one.

381-382. It's the devotion that counts.

383-387. This is the effect of something given with loving devotion to the Absolute.

388. Garuda is the divine bird that gives divine passage.

389-390. *Sudama* was the poor starving boy who had saved a few grains of rice at a time and hidden them in his *dhoti*. One day Krishna, testing him, came up to him in the form of a beggar and said, "I need."

The poor boy who had finally saved up a handful of grain untied his *dhoti* and gave the grain willingly. In the same way, does God give to you everything that He has.

391-393. What else? There's nothing else. This is the teaching Jesus. Would that it would be followed. This is the teaching of *Krishna*, loving devotion. Ignore the impure, be devoted to the Absolute. Forget about other things.

394-396. He makes it very clear. So no matter what you do, it is an act for God.

397. Don't think, "I did this; and now I'm giving it to God because I'm so sharp." It's just done and given the moment it's done. There's no thought about it.

398. All those had things you did in the past, all those people you hurt and all those selfish actions will be forgiven, if you will just think, "These are God's."

This is what Jesus taught. It is God, the Father, who does these things. The seeds are burned and cannot germinate. There won't be any karma coming to haunt you if you give all your actions to God—good actions so you don't expect any reward and bad actions so you don't expect any punishment. This give you liberation from all past acts.

399-403. It looks like these perfect yogis are sitting there in a body like my Guru Swami Kripalu. He writes and he breathes. It looks like he's in a body; but he's not. He's in God. All has become God to him. There is no difference to him between any thing and any other thing. To him it is all God

406-407. You have a tree, right? It produces fruit with seeds in it. The whole tree is in that seed. It can grow into a whole tree. But the seed is not in the tree. There is no difference between the seed and the tree though they certainly look different. They are the same. The analogy holds pretty well there.

408. "This body or that body, I don't care what body," says the perfect yogi. It's all the same to him. It's all God to the perfect her or him.

409-410. What are you going to do with your ego? He says, "Absorb the ego totally in devotion of the Divine. Then what can it do? It will vanish in the union with the Divine." Don't try to squash the ego. Involve it in devotion to the Absolute.

Don't try not to act. "I won't do anything. Nothing can tempt me. I am holy." Actions must occur in this world. Give them to God. These are practical pieces of advice. There's no way to stop action in the world. It is impossible. That is the nature of life in the world. But you must give those actions to God and not demand the results for yourself. Then you can be liberated. That's workable.

Don't try to do actions that won't work—they don't work! Try actions that work. I remember when I first read the *Gita*, when this principle was first mentioned. Don't misbehave and don't mistreat people. That's what it says first. And it says get over your ego. I said, "Ha ha ha!" How do you do that? The very next statement tells you how to do it. The first time I read it, I was lead like a lamb to the slaughter. Every time I'd bring up some wise-mouthed thought, I would be cut to ribbons with the Truth in the next statement. I enjoyed that so much!

411-414. Lot of people think, "Oh, I'm such a sinner; it's hopeless. I could never make it."

415-424. We've got two candles burning now instead of one. Which one lit the other? If you came in the room at that point, you couldn't tell them apart. This is

why a Guru also feels no credit. He was lit by someone, he lights someone else. What's the difference? They all glow the same.

425-438. This elephant got bitten on the nose by the crocodile. He thought of *Krishna* and was saved.

439-445. Though we don't worry about caste systems so much, we could apply this to ourselves as sinners, as stupid ones not as learned as we should be, etc., and wonder, will we ever attain God? Yes, by sincere devotion.

446. There was once a son of the worse demon that ever lived. But he loved *Krishna* and he attained God. He was an awesome demon.

447. In other words, because *Prahlada* was such a devoted one, he had become like *Krishna* himself. People worshipped him.

448-449. You have to understand that in India leather is considered to be sinful because it comes from killing animals. Leather workers are of the lowest caste. Leather itself is not permitted in temples. You will be thrown out of a temple if you wear leather shoes in or carry a leather purse. But if a piece of leather had the royal signature on it, you could buy anything with it. If the lowest outcast has the seal of God on him, it is as good as gold.

450-451. Yes, knowledge is good. That's what we're doing. We're sitting here. I'm reading. I'm commenting and you're trying to understand. But what good is it if there's no devotion, if there's no love of the Supreme?

452-453. We have studied for a long time and it would be useless if we didn't accompany it with devotion. So we have a formalized method of devotion.

You are very fortunate if you can realize that there is Truth. Then you know that you can't miss because if there IS Truth, that's all there really is. Anything else is illusionary and doesn't exist at all. All the great yogis and yoginis, all the great sages and wise men throughout the ages have said that by their own experience that there IS Absolute Truth. No matter how you relate to it, it will respond to you in turn and in kind—it's how you relate TO this Absolute.

This Yoga is direct path to the Truth. The degree to which you involve yourself in it is the degree and nature of the response that it gives you. If you want to treat this Yoga as something you do on Monday nights, then it will treat you the same way. If you sprinkle it throughout your life, then it will sprinkle results throughout your life. If you become serious about Yoga, it will become serious about you. If you become all-consuming, then it consumes you completely.

No matter what you do, it will always give you your return. Now, you should know that this really does happen. It's not a fairy tale. The yogis and yoginis who have achieved the Highest really do exist. To reach that Highest in a reasonable period of time—that is, the rest of this life or in the next two or three life times—would take your total involvement. You should also know that this Yoga is totally consuming. It is not easy. You have to give up everything in order to reach that Highest. But, even if you don't give up everything and even if you don't involve yourself totally, to whatever degree that you do involve yourself, you will get a return in progress along the spiritual path.

I just wanted to tell you that Absolute Truth is there. *Krishna* in the last part of Chapter Nine says that it doesn't matter who you are, you can make it. It doesn't matter how much you involve yourself; you will make progress. There is one catch though. He will tell us about that.

454-456. There's the punch line. In India, they have had a caste system for

thousands of years. There is a basis for the caste system—two bases. One was economic: that is, there were people needed for one kind of job; and some were needed for another kind of job. In fact, you'll see that in the US today—the economic division of class. The other reason is that there are differences among people in their manifest behavior. Some people in their manifestations are cleverer than others, some stronger, some have longer endurance, some are old, some are young. You wouldn't expect a baby to carry a rifle into battle. This is not prejudice. A baby is just incapable of doing so.

If we had a club that allowed only people who could jump over six feet as members, that would be exclusion. But whether we have a club or not, there are still only some people who can jump over six feet high. Some people are more sensitive than others; some are more interested in spiritual growth than others; some more interested in the material world than others; and some are not interested in anything.

There were the tribal people in ancient India. Then there were the Aryans who considered themselves talented. The outcastes and tribal people were the servants. The Aryans controlled the upper three castes of farmer and merchant, warrior and ruler and the highest the priesthood. BUT, says *Krishna*, these divisions remain different, "only until they worship ME." The moment they start to worship God, all caste goes.

457-459. What he realizes is that the whole concept of difference is pure gibberish and is brought about by having a viewpoint which comes about through being identified with something.

460-461. The *Vraja* women were cowherdresses. Every time *Krishna* would come into the fields, they would rush up to him welcoming him out of their love and affection. Thus, they were united with Him through that love.

462. Even his enemies come to *Krishna* ultimately. They can't help it. There's nothing they can do. Everyone's life is run by God whether he knows it or not, whether he believes it or not.

Let's put it another way for a Berkeley audience. Everyone IS exactly what he/she is and does exactly what he/she does. It's a self-evident Truth, is it not? This is Truth. THAT IS WHAT GOD IS. So how can they help but come to HIM. They may not recognize it; they might not think that they are what they are and do what they do. Whether they think it or not, like it or not, think that they are inadequate or insufficient, it doesn't matter. They still are what they are whether they like it or accept it or not. That's the Truth and the Truth is God. The ones who are enemies and are fearful of the Divine still come, maybe a little more slowly and maybe reluctantly, but they still come eventually to be united with God anyway.

463. *Krishna* was born into the tribal clan of the *Yadavas*. If you could understand who the *Yadavas* are, you would understand their inner meaning. In the end, they kill each other. They had a drunken party on the beach which is near my Guru's ashram in India. They got in a argument and killed each other. Now, anybody knows that this must have a deeper meaning than a drunken brawl on the beach. These were great people, great warriors. *Krishna* just looks at them and doesn't think a thing. He goes off and lies down. Some guy who is out hunting hits *Krishna*, an immortal, of course, in the heel with an arrow and kills him. *Krishna* had decided to go. It was his time to leave the earth plane, the plane of *Brahma*.

464. These were great devotees of God who all day and all night were concerned only about absolute devotion to the Ultimate.

465. *Gopis* were the cowherd girls who loved *Krishna*. *Go* is a cow in Sanskrit. A *gopi* is a cowgirl. Even confusion and fear will lead you to union with God. Even though you have wicked intent and desires, you still come to God. You may not know it, but you still will. Eventually, you will even know it.

466-468. There is only one final outcome. That's why I say you're fortunate—you can't miss. Even if you sit back and say, "This is a bunch of malarkey."

So you should say, "What me worry?" That's true. You can relax completely. "Well now, I've got it made. Now what shall I do?"

469-470. I didn't write this.

471. *Brahmans* in modern times have pretty well lost it. They still are the highest caste; but many of them are poor and hold ordinary jobs. They even farm or will do any work. My Guru came from a poor *Brahman* family. Although they are the priestly caste, ninety-nine percent are not priests. But in ancient times, they were the ones of the highest caste who were seeking God. That was their sole occupation, their job, their duty; and that's what they did.

This category of the *Brahman* priesthood was in Kayavarohana, India, a village that existed some six or seven thousand years ago and where my Guru lives at present. Now in that same village there are a few members of that caste who are priests and who serve the temple at my Guru's ashram and at my Guru's altar. But what's being referred to here is the type of person who is only interested in God.

472-473. Remember we are talking here not about a caste so much as a quality or type of person, the one who is only interested in God.

474-476. He bowed down at their feet. This is God speaking.

477. The founder of the *Brahman* priesthood, *Bhrigu*, one day wanted to find out whether God was real or not. See, you're not the only one who's ever had doubt. He walked up to *Vishnu* of whom *Krishna* is an incarnation and kicked Him in the chest. He said, "If you're God, how do You take that?" God just took it.

He (God) still bears the impression on his chest where He was kicked by a *Brahman* priest. But he loved him so much because this man wanted the Truth. This is the one that God will bow down to. God will bow down to the one who wants Union with the Absolute. What is God's divine wealth? Everyone who wants union with Him. That quality in others that makes them want union with God is what wealth actually is, by the way.

478. *Rudra*, another name for *Shiva*, the terrifying aspects of *Shiva*. *Shiva* is the purifier. When you see something in the world and, "Oh my God! I want to find out really what this is all about," that's *Rudra*. When you experience something that says, "I gotta resolve this mess, I'm terrified—that is *Rudra*. That's the thing that drives you on and makes you want the Truth. Where *Rudra* lives is the wrath of these *Brahmans*, the ones who want the Truth. *Rudra* is the one who brings up all the impurities. You can't stand it any more, so he burns them. He's the male equivalent of *Kali* or *Durga*.

479-480. The neem tree is not very well liked in India. It grows anywhere. But sandalwood, Oh, the beautiful fragrance of sandalwood! I don't know if you've ever been in a sandalwood forest. But it's quite an experience. The neem leaves blow by the sandalwood tree and pick up the scent. People pick these up and give the now fragrant leaf to the feet of the Lord and place it on the forehead. You just think about that one.

481. If one of the lower caste by just being in the presence of a *Brahman* is sanctified and therefore can come to the feet of the Lord and have union. Well, certainly that which gives it its scent, will have union with God.

482. *Shiva* has a crescent moon on his head. When you do Yoga and the Yogic fires are lit, the heat rises up into the head. You get fierce heat especially in the forehead. You want to use something to cool it. You use the moon, the moon energy, to cool it.

What is the moon energy? The moon energy is on the left side of the body. That is the energy that flows through the female aspect.

483. Why couldn't you? Did you read *Autobiography of a Yogi*? In there it talks about Yogananda's guru's guru Lahiri Mahasaya wearing a block of sandalwood on his forehead all the time to cool it. This is the outer meaning. There is an inner meaning.

484. If sewage is swept into the sea by making use of the river, would you doubt whether the river is going to carry it into the sea? So those who really love God if they are forever worried about whether they are going to have union with God, shouldn't worry.

485-486.

487-491. It is such an obvious point that most of us try not to think about. No matter how you pleasure the body, the final outcome is the same.

492-495. People come to me and ask, "Oh, Yogeshwar, please teach me how to live in the world." I have a hard time doing that. I just can't get myself into it. I've tried several times. Now, I can teach you how to go through the stage of life called the householder stage until you are led into a higher stage of development. That I can teach you, but I cannot teach you how to live a worldly life. No matter how hard I try, my thoughts won't go and my mouth won't work. How can you be brought into the community of happy living in a market place where only sorrow is being dealt out?

"Teach me how to live in the world by blowing a heap of ashes." That's what you're asking. Yes, I could teach you how to be a householder and get through that phase of life until you go on to the next phase of life.

494. Call it anything you want; but it still won't do it.

495-497. I spent many years of my life giving spiritual therapy to people. I've sat one on one working techniques with them of one kind or another. I spent 15 years of my life sitting in front of people doing that ten hours a day. And I got to know people inside out pretty well. With some of them I worked for hundreds and thousands of hours with hundreds of people for lesser periods of time and I came to the conclusion that NOBODY is happy. Oh, they had spurts when things momentarily went well. Even when they had that, they were worried that they were going to lose it. And sure enough they do. I can't help it. I'm not the one who made the world that way. I'm the one who is saying to you, "It's hopeless, only because it is."

I didn't MAKE the world hopeless. I say it to you because it is hopeless. I am not trying to talk you out of it. What do I have to gain by talking you into giving up the world. I don't care whether you give it up or not. I just want you to know that Truth about the matter. It's hopeless.

498. You see young children grow up to puberty and they're shot down.

499. People want the Absolute. People hold on to the world very firmly because they don't know if there actually IS an Absolute. In their concern and worry, they lose IT, the Absolute.

500. Who's come back? Yesterday was the day that Houdini was supposed to come back. Fifty years ago he died. He said that if it were possible, the fiftieth year after his death, he would come back, no matter what!

501. You take as long as you wanted to describe how impermanent this world is; and it would take forever.

502-511. This is the advice of *Krishna*. On Monday night you get inspired. ON Tuesday there's the election. The only thing that's in doubt--is there really is this state? Can you really reach it by devotion? Can you really reach it by surrender, this perfection? Does it really exist? Yes, it does. And it can be reached. That's all you need to be told.

512-513. People wonder, "How do I devote myself to the Absolute Truth?" It says right here: by burning out your will.

514. That's a secret—that you will become immortal in physical form. You don't need to die. Yet, desire keeps dragging you toward death all the time. Therefore, you must burn out desire. When desire is burned out, there's only one thing that will happen. You will enter into the Divine Form.

515. That's true. You will be forever happy. But you have been promised no much "pie in the sky." Nobody believes anybody anymore. I can't really blame you. There are some alive today that are saying, you will be forever happy. There's no need to be miserable. You can be happy all the time.

516-518. Here's ignorance, surrounded with nectar. He just goes..... But he can't help it. But here's Divine Consciousness and he goes "Ahhhh."

519-520. *Vyasa's* the author of this whole business. He wrote about *Sanjaya*. *Sanjaya's* saying, "How fortunate I am that I have been written about!"

521-525. He almost went into divine ecstasy. But he was needed to keep on telling this story. So the author brought him back. Can you imagine what the author went through when he wrote this? These sublime Truths and ecstatic divine visions he was having almost swept him away totally and caused him to leave and not continue to write the story. But no, so that you people could hear this, he came back.

526-530. He's (Jnandeva or Jnaneshwar) the one who is now telling the story. His Guru, his older brother is named Nivriddhi.

This is sovereign knowledge, royal knowledge. Royal in the sense that it belongs to the Highest. We are engaged in some scholarly discourse. We are engaged in exposing ourselves to the Absolute. Not saying IF it were true, it would certainly be something, wouldn't it? I tell you it IS the Truth. I speak from my own personal experience. My Guru says it is the Truth. He speaks from his personal experience. His Guru says it is the Truth and is the living presence of it. He HAS an immortal body. He IS in the form of God.

You say, "Well, how do I know." You don't. That's the trouble. If you did, you'd quit everything that you're doing, surrender to God, and let Him lead your lives completely. But nevertheless, for whatever reason that you're so blessed to know about this, at least you know ABOUT it. And the option of surrender is placed before you. Whether you elect to exercise that option or not is only in your hands and no one else's—God, immortal bodies, Gurus, *Krishna*, heavens, none can do one iota for you, can't decide for you. Believe me, if God could, He would have long ago. But He cannot do so.

People come to me and say, "Well, Yogeshwar, yes, I think this is a very good Yoga. But, I'm all caught up in life. I've resigned myself to the fact that if God wanted me to do more of this Yoga that He would decide for me to do it."

"This is not true! This is not True! This is a cop-out!"

Now, if you want to say, "No, I'm just going to stay in the world; and that is my choice." OK. I'll respect that completely. But don't cop-out and blame God because it's not His choice. In your heart, at the root of what you actually are, you have that choice. It is yours. You are Divine. No one can force anything upon you, not one iota. This is not lip service to try to trick you into making a decision. It is the Truth

that you have that power of choice. You can ignore it. You can pretend that it's really some other choice in someone else's hands; but it is not. You can choose or not. Honestly, I love you just the same no matter what you choose. If you choose the world, fine. I'll love you the same if that means anything to you.

I can't help you with how to handle the world. If you want to know that, you deal with people who can teach you how to handle the world. I just can't get myself into it. But if you want to learn how to live a spiritual householder life, I can teach you how to be as spiritual as you can manage in the householder's stage of life. Everyone has to go through it in one life or another or many. In this life, I have raised two families, more or less, three children and four children, four wives. Yet all the time, I was seeking the Truth and didn't know how to find it. I didn't know what to do; but I was thrashing sincerely after it. God, by his infinite blessing, brought me to the situation where I could make a choice to follow what my Guru said or not. I have committed myself and done my level best to follow his instructions. That's the choice. I haven't always been able to do it. But I've done my best. It wasn't because of anything that was in my power to decide or not decide. It was decided and laid right there at his feet. He is so wise and understanding that when he saw the failures occur, he knew it was not due to my failure to decide, but to the impure nature of this body, mind and emotions. With his infinite patience, he simple told me the next step.

How much you decide to involve yourself in this worship of God, this pursuit of Truth—you could call it serving the Ultimate, being in harmony with the cosmic principle—is up to you. You can do it with the trappings of Yoga or in some other cultural background. I don't care. But don't tell me that it is not in your power to choose because it is. I respect your choice absolutely.

"What choice do I have?" You make whatever choice you make. I can refuse or accept it the way it actually is. Since I'm a seeker of Truth, I'm going to accept your choice whatever it is, as you accept mine—if you are wise. I adore you. Now if what

you want is to fulfill your lustful desires, go for it. If you want the Absolute, then *Sanjaya* has been saved from Absolute Union, from going into total ecstasy, so that you could have the rest of the *Bhagavad Gita*. We now have finished half of it.