

YOGESHWAR MUNI'S COMMENTARY  
ON *THE JNANESHWARI*  
CHAPTER SEVEN  
THE YOGA OF WISDOM AND REALIZATION

In this chapter we will be told directly, in no uncertain terms, the essence of the secret to the resolution of all your miseries. This is true; so you pay attention.

1. Do you know who *Ananta* is? *Ananta* is another name for Krishna. Literally it means the giant snake upon which the whole existence rests—that is true.

Krishna says to Arjuna, our budding disciple-aspirant, “Indeed, you now become perfected in yoga.”

I can't say that Arjuna necessarily agreed with him. But once you've understood the inner secret of Yoga, you're perfected, even though you haven't finished the job.

2. Now that's pretty plain. Here is a jewel of wisdom; and Krishna's going to make it so plain it will be just like looking at a jewel in the palm of the hand.

3. You need practical knowledge first; and then divine wisdom will come, in that order.

4. “Consciousness closes its eyes” to worldly knowledge. In other words, once you have gotten to the other side, you moor the boat. You don't need practical knowledge any more; you've arrived in the land of wisdom.

5. This state occurs when one has *pratyahara*. Personal knowledge cannot enter into *Samadhi*. Thought also withdraws; all things that you would call thought cease to exist; and the skill of logical reasoning is of no value at all. Then there is wisdom.

6. The 'apparent sense of reality'. "The truth in this world is actually ignorance," He says. Is that is to say that all scientific knowledge is ignorance? Yes, and I am a scientist. Yes, it is relative knowledge. Knowledge relative to something else is ultimately ignorance. Now distinguish these--that is, worldly knowledge from divine knowledge.

7. What more could you want? He is going to give you the whole thing. This is it. He's going to dispel ignorance entirely, burn up worldly knowledge. And wisdom in its real nature is going to be made manifest. He is not bragging. He is not exaggerating. He is speaking the Truth. I did not conceive that such things could be possible. But now I know from my personal experience that He speaks truly.

8. It should say, "*the* many longings of the mind will be satisfied."

9. When this happens to you, you say, "There's nothing more to say." A person has no more to say for himself when he has experienced this. Oh, we've been seeking, who knows how long, and when this is reached, no longer is the hearer trying to hear the Truth.

10. That is, this true wisdom. Out of thousands of people, there are some seekers of Truth in the world. There are four billion people on earth now. How many people are sincerely seeking the Truth? About one in a thousand. And out of those, He says, "there's hardly one who ever really reached the Truth even though he was sincerely seeking."

11-13. I have people come to me and say, "Yogeshwar, will you show me God?"

And I say, "Well, we'll have a go at it. You stick with it long enough and I think you'll make it." Some of them stick with it and some of them don't. But sooner or later the ones who do stick with it will reach God. It's mainly a matter of persistence. Thousands have entered this search and only a few will make it, not because of

being non-deserving. That has nothing to do with it. It's mainly a lack of persistence.

14. Trying to get this Divine Wisdom, this *Samadhi*, is no ordinary matter.

15. This is typical of Indian scripture. In Western stories they tend to build you up, set you up, get the whole thing lined up, and then give you the punch line. Indian and yogic scripture give you the punch line first. You don't even know you have been hit. That's the trouble.

Let's go over this again. He's entered His subject, His main subject, and He has stated it, "Oh, Conqueror of Wealth, Arjuna."

Krishna is speaking. This is Guru, this is God, this is the Absolute Truth. This is Divine Love speaking. Now He says, "As reflections are shadows of our own bodies..." When you look at another person's body, for example, you are actually seeing a reflection. You're not seeing the body itself. You see a reflection of light bouncing off the other person's body that is reported to your retinas. And the retinas translate it into electrical impulses that go on the optic tract to the brain. It spreads out in a mosaic in the brain. The visual faculty picks that up, gets it all structured into a so-called consciousness state and relays it on to you.

What do you have when you look at someone else's body? You have a shadow of the original. You are not experiencing that original body, no matter what or how many sense organs you may use together in order to reach some sort of reflection or shadow of that original.

In the same way that we are just experiencing the shadow of a body through the reflective process of sense perception, through divine intelligence and through the five primary elements--earth, water, fire, air and ether--they are just reflections or shadows of God. There really is a God. There really is something there. If you went

through this very indirect way of trying to be conscious of God through sense perception, thinking, or an individual consciousness approach, you would end up with experiencing all THIS, with and by means of divine consciousness, which is itself not God. It is *Purusha*, the consciousness factor, and *Prakriti*, the natural factor. That is, nature made up of the five primary elements. These are but shadows of God.

16. ...that is, the world of earth, the world of space and the world of heaven. In the yogi or yogini, it is the world of Brahma, the world of Vishnu, and the world of Rudra.

17-18. The eight parts are called God's nature, and are all but just a shadow of His Truth. In other words, they ARE of Him, but they're not really Him. You're not getting the real God, like you're not getting the real body through your sense organs. You're just getting a reflection.

Now here's an interesting principle which really gives you something to work on:

18-19. ...higher nature. The *equilibrium* of this eightfold matter: fire, water, air, earth, ether, mind, reason, and the core of the being *Atman*, is called God's higher nature. If the eightfold nature is not in equilibrium, if it's unbalanced, flowing, changing or moving, then it's not God's higher nature. What is it then? It's His lower nature. That's simple enough.

20. ...dead matter... This body is made out of dead matter. What quickens it? What makes it be alive? It's God's higher nature. Well, what is God's higher nature? It is the equilibrium of those eight parts. That's the higher nature. If the eight parts are in equilibrium, this makes the body alive.

Now you have to think, what does it mean to have these eight in equilibrium? You should reflect on that; and that reflection will lead you to the Truth of it. (rereads 20

to ‘awakens consciousness.’) AWAKENS consciousness, that which brings consciousness into being. When you’re in the deepest state of sleep, there’s no consciousness. How do you get from that state to this one? It comes from God’s higher nature which is the equilibrium of these eight parts. (Reads to end of 20, substituting hopelessness for delusion.) So it not only brings consciousness but also the sense or experience of, “Uhh, what’s the use! I quit. It’s hopeless.”

21. Here’s a beautiful definition of discrimination: by reason associating with awareness. You take these two, reason and awareness, and associate them with each other and you get discrimination. Discrimination is how to tell one thing from another. And by this principle, the skill of discrimination which is to be able to tell one thing from the other, the world is upheld. When you are in the deepest stage of sleep, you have no power of discrimination; and there is no world. When you come into consciousness, you encounter that wall there and this wall here. There’s up and down, now and then. And you get all the world stretched out between these dichotomies, between these differences.

He is speaking the Truth here. It is so deep that I would invite the particle physicists. They should be called to look in to it. They can’t be called nuclear physicists anymore.

22. Oh boy, we can spend a lot of time on this one. We have the higher nature, which is the equilibrium of all the eight parts, combining with the lower nature. I’ve told you about the higher and the lower, right? The power of discrimination, which is reason associated with awareness, shows the difference between the higher nature of God and the lower nature of God. When these start to combine, you have the formation of creatures or beings, that which is BEING, that which is existing, “critters.” I think you had better study this.

23. What is this fourfold imprint of form? Well, there are those things which are born of eggs, those things which are born of sweat, those things which are born of

minerals, and those things which are born of the womb. These are the four kinds of “critters.” What is born of minerals? Plants. And born of sweat? A rough translation would be of warm vapor. Those are insects. That which is born of eggs is pretty obvious. And then there are those which are born of the womb, the mammals.

Thus, from the combining of the higher nature of God with the lower nature of God, which is the imbalanced, there is the complete manifestation of the eight parts of air, fire, water, ether, earth, mind, reason, and *Atman*. When these are imbalanced, that is the lower nature. When the higher and lower nature are combined, or in the process of combining, these creatures begin to form spontaneously.

The scientist only looks at the lower nature of God, not the Absolute nature. He looks at this relative world. When YOU as God and that which is other than you as God begin to combine, then all this happens, all things are born.

24. ... subdivisions... All the bugs and the plants and the animals and all this stuff happens. The DNA, the genetic form, begins to manifest. He mentions the DNA in here. He doesn't call it DNA; but I think you will see it. There are all different kinds of coins in a treasure house, right? In the same way, all these different kinds of coins are minted—that is, all these different kinds of plants and animal patterns from the five elements: earth, fire, water, ether, and space. Many coins of the same kind are minted. Do you know what the minting dye is? The DNA molecule. It takes these five elements and stamps them into a pattern which is called a body.

25. You know, stamp, stamp, stamp. How many blades of grass? How many butterflies? For that matter, there are over 4 billion humans stamped out of the same pattern.

26. This is an interesting principle. There are more and more different kinds of coins due to light variations in the DNA molecule. These different forms are all

melted down. Then they are gradually brought back together again through crossbreeding to exist as bodies and plants going about wherever they go involved in good and evil deeds that take place.

27. Simple, hm?

28-30. So, all these bodies and all this manifestation, all these plants, stars, space and time, are all just illusions. They don't actually exist. In fact, it is God all the time. God is all there is. That shouldn't be too new to your ears.

31. In *Samadhi*, one sees the self-evident Truth of this.

32. You should think about this. If you follow this beautiful metaphor, you can almost touch what he is talking about. "I'm the moisture in water."

There's water. That's the lower nature. Now conceive of the moisture; that is, there's water, but that quality which is moisture is the higher nature. It is not some abstract THING in the sky some place. It is something that is immediately at hand. In water there is moisture. That is God.

The wind touches you, huh? blowing by your cheek. That touch is God. The touch is not the wind although the wind is also God. But the wind is the lower nature and the touch is the higher nature as is the radiance that is in the sun and moon. You have to think about it. What is radiance actually? Radiance is NOT a physical thing. Yes, it is associated and permeates the sun and the moon; but it is not the sun or the moon. It is radiance itself. THAT is God.

33. The naturalists have always been right next to this and would say, "This is God." But they weren't quite discriminating enough between the substance of the earth and its pure fragrance.

The Vedas are God. The books themselves are not God. But the Word contained therein is God.

34. You find humans every place, right? That's the lower nature. But the humanity that's in Man--that's God. He says this is the "Essence of human activity, the principle of individuality." The principle of individuality is God. Some people say, "What is this?" The principle of individuality is not selfishness, not egoism, but that which makes You, You. That is God.

35-37. Angels are supposed to live on air. They say Anandamayi Ma does not eat for months on end. She says her nourishment comes from the air. She's an angel. I swear she's an angel. She's certainly not a human. In India, food is considered to be grains.

38. That is, God Himself, God Herself, undivided, permeates and IS all things as they truly are.

39-40. The form of OM is all that is. If you were to sum up the whole universe and get its vibrations, it would have OM as its sound. It would seem to exist; but in the end when dissolution comes, there is no form.

41. The problem with neophyte yoginis and yogis (We should call them aspirants. That would be better because they're not yoginis or yogis yet.) is that they do not appreciate what is being taught. They do not know that THIS teaching IS the Universal Seed. They think that it is some lowly part of the world and is not the universal world. They think that God is something separate and gone far away or behind everything. No, God is Immediate and Evident to the senses. See it as God instead of what you think it is, a thing in itself.

42. He puts this in because it doesn't come all at once. This lesson comes over a period of time through your meditation. Then you begin to see that this is the seed

of the universe. When this is clear to you and through discrimination, you make it your OWN experience. Then you will see that this IS the highest and only thing. It is God, the Universal Seed.

43. When someone is austere, the quality that makes austerity is God.

44-45. "I am desire in all creatures." Oh Oh, you'd better read this closely because without this, you will always be at war with your desires. In Yoga, it says that you must control, master and transform your desires. He's going to give it to you straight: "I'm desire in all creatures. Your body is a critter. It's an animal and it has desire. But that desire is God." Krishna says this.

46. Now read this again. "In Yoga, this desire which is in the body, through the channel of feeling--an actual feeling, a touch, Indra, the senses—generally follows the path of the senses; but it is not allowed to work against religion." That's what happens in Yoga. You see, you don't suppress it or stop the feeling. If you do that, you will not succeed. You will just crash. You'll fail! This desire, this lust, is allowed to course through the senses, but not allowed to work against religion.

47. ...it, this desire, this lust.

48-49. This tells you everything you ever need to know. What are you suppose to do with this desire, especially the key which is the core desire, lust? He has told you and you should listen.

50. He has defined Himself. Krishna has defined Himself as the Father of Yogis. I just told you what the main desire is, right? No pussyfooting around. Krishna says, "Sex, I am that restraint."

51. Well, do you think we'll ever live through this?

52. He comes right out and says it, "Every condition of the mind." When you have these crawling desires, these perverted inner slothful, piggish, selfish desires, He says, "That's Me."

Now that couldn't be plainer, could it? He says it right there. "It's born of My nature."

53. What happens to your consciousness when you are in deep sleep? There isn't any! But is it gone? And how does it get back? Did you ever think about that? On a logical basis, it's proof of God. It proves the existence of God because there's no way to get back from oblivion unless oblivion was an illusion. In the same way that waking consciousness is lost when one is in deep sleep, though there is the apparency of desire, all these things are appearances. It is the condition of the mind.

54-55. It seems like we are really here. It seems like we're really caught up in this. It really seems like it, doesn't it? But He says, "In the same way that a seed is not in the wood although the wood came from the seed, all of this has come from God. But He is not in all this."

56. The water comes from the clouds, doesn't it. But the clouds are not in the water.

57. ...the agitation, he understood electricity. The water droplets moving around create lightning. But is there any water in lightning?

58. So all these creatures here, these bodies, have come from God, but God is not in them.

59-63. There are four billion people on earth who are supposed to be sentient beings. How many of them know God?

64-65. He has given us the Truth here rather clearly, I think. Study, reflect and go over this. I can't count the number of times I've re-read this, studied it, and compared it to my meditation. It becomes exquisitely clear that if all this and all these bodies are an illusion, then how could God be in them? Because God is not a falseness. God is Truth. God is not an illusion. God is the Ultimate Reality. Yet the apparency of all has sprung from Him in the same way that a dream occurs. But the reality is YOU, the one who did the dreaming. There never was a dream reality. YOU were all there ever was. But seen from the point of view of the dream, it seems like it is reality itself. That's what all this actually is. It is not that it was 'like' that; it actually IS that. It is not an approximate metaphor. It's an exact one. This is a dream, and the Ultimate Reality is YOU.

66. He's putting this question rhetorically. This is Krishna still speaking. And now he is asking a new question. He has explained everything. He says get on with it. How are we going to do this now?

We have seen through this illusion business, all right? We've pierced this idea of *maya* and we say, "All right, it's all God. How do we have union with this God?" Well, Krishna doesn't fiddle around. He's direct. He comes right out and states it. And as usual, he makes the most powerful statement first.

67. Now Brahma is the God of Creation. You could think of him as the principle of creation. But, of course, Brahma is an illusion. There is no creation. There's only God. Now keep all this in mind.

68. There is all this activity and suddenly there is an overflowing of the banks of this activity. Then cessation from activity.

69. This is what the stream of desire does. Have you ever been swept away? If you have been swept away, I can't do anything for you. But if you have, then you are a

likely prospect for Yoga. There are people who say, "I was never swept away. I never told a lie. And I never hurt anyone."

What is one to do with those people?

70. ...it, that is the stream of desire.

71-72. This is all the bodies that are born--sexual activity.

73-76. "...threefold infatuation," that of learning, wealth, and power.  
"...bait of courage." "I am going to make it and I am going to be brave. I am going to be determined here."

"The fishes of infatuation and delusion swallow the bait of courage..."

77. ...waters of purity are deep. This is *sattva*.

78-81. ...birth and death, lifetime after lifetime.

Do you know infatuation? Ever been swallowed up by it? Even if you hold the *Vedas* or the Book of Truth in your hand, as long as you have the stones of egoism, that is, I am the doer, attached to it, you still will be swallowed up by infatuation.

82. I'm going to do it this time!

You have heard of him, Eros, hum?—passion.

83-84. This guy understood life.

85. How many tantras have gone down the drain this way?

86. They got these reeds made out of sacrificial rites. They're going to float them and cross the stream, right?

87. "...liberation. If I do enough deeds...duties. Let's see now, what am I supposed to do? What am I not supposed to do? If I could only get it all straight—what is right and what is wrong."

88. No matter how sharp your discrimination, when you cast it, that rope of discrimination, you can't reach the other side. Even the boat of dispassion cannot get you there. Even saying, "I don't care about anything. I have given up everything. I have nothing to do with anything," won't get you there. Boy, I hope he knows something or we're in trouble.

89. If you think you can do it on your own, it's like saying: (goes on to read 90.)

90-92. If those things were true, the you, by your own efforts, could make it.

93. People think they can make it on their own. They think they themselves can do it on their own.

94. Only those who have served God, Guru, Truth, Krishna.... The moment you begin to serve God, then all the illusion passes and it is self evident.

95-96. ...descent of union. When union happens, there's a descent of union of *prana* and *apana*.

97-98. And that is true without a doubt. Jnaneshwar was a perfect yogi. He had already accomplished this union. So he could speak from his own experience and not from theory. There is no doubt that if you follow this advice that union will be achieved.

I have been liberated myself with regard to what he is talking about. The boat is still crossing to the other side and the transformation is still taking place. But even though I'm still on this side I'm liberated because, by the grace of my Guru, Swami

Kripalvananda, I know this Yoga. Seldom does one find the perfect disciple, but in Arjuna, Krishna found one. When the Truth became apparent to him, he would follow it. And when it wasn't clear, he would question. When he was confused, he would ask for clarification. When he grasped it, he'd acknowledge it. He was a good disciple. He didn't pretend to understand when in fact he didn't. And when he finally did understand at the end of the *Bhagavad Gita*, Arjuna became the perfect practitioner of this Yoga.

We have been studying in this particular version of the *Gita* by Jnaneshwar, about how one cannot succeed by oneself. Try as you will, you cannot reach the Ultimate Truth by your own willful actions. So, Krishna says to Arjuna, "Just as a lascivious man cannot resist a woman, so it is impossible for an individual to cross over the river of illusion. Only those who have served Me cross over." The great question is who is THAT? Who is Krishna? It can be translated as God; it can be translated as Guru. It can be translated as the Truth. But what is that? This is the most important study that we can make if we are going to study.

Here we are devoting ourselves to study the most important study of all--this excellence. However close we get to the Truth, we should always have the attitude that we can get closer. If you don't have that attitude, you've closed your mind. Then the Truth cannot come. People sometimes get frantic. They don't want an unsettled situation. And in order to try to make it be settled, they close their minds and say, "That's it," because they can't stand the confusion. Well, the price of an unconfused mind is the denial of the balance of the Truth. Krishna says, "Only those who have served me with devotion have succeeded in crossing the river of illusion." When he says "Me," don't think just this guy by the name of "Krish." However you want to think about it, the depth of your understanding of the teaching here in the *Gita* is proportional to your understanding of what God is or what Guru is.

I've often defined Krishna as Divine Love. That's not bad. But what is THAT? Those

who have served Krishna even while they are on this side of the river of illusion are not deluded. Sounds like a contradiction in terms doesn't it? But it is not.

(Re-reads 95-96) This is the one who is devoted to Krishna. At the descent of union... One wouldn't think that union would descend. Yet, if you understand Yoga, you know that Yoga means the union of *prana* and *apana*, the energy in the upper part of the body and the energy in the lower part of the body. When they are brought together, this is union. This is Yoga. This is what Yoga means in terms of energy. If you try to bring the *apana* up to unite with the *prana* in the upper part of the body, you will fail. It is not possible. By being devoted to Krishna, or Jesus, or whatever you want to call the object of your devotion, somewhere along the line the *prana* will descend spontaneously and unite with the *apana*; and thus union occurs. That's what is being referred to here. At the descent of union, our true devotee leaps further forward to the bank of emancipation. (Reads 97-98) The *Atman* is the core of the Being.

99. Notice how he takes credit for it? It's His river of illusion. He doesn't blame anyone for it.

A devotee who has found the boat of the examination of the core of one's own being and has placed his trust in the Absolute, *Paramatma*, the core of being that is common to everyone, and has been fortunate enough to find a good Guru for his ferryman, swims through the water with arms of disinterest. That's not easy to do. "I want results. Why am I doing this Yoga if I don't get results?"

Why should anyone do Yoga or any spiritual activity if he doesn't get results? Well, that may be true. But the final results, full emancipation, won't come if you are attached to the result.

"...the arms of disinterest..." This is a difficult concept for Westerners. There are few such devotees.

100. There is nothing really evil in the universe. But He says here, “the evil spirit of egoism.” Egoism is thinking you are something that you are not, like the doer. “I am the doer.” But actually there is no doing in the world. That is illusion. Therefore egoism is also illusionary. So there is no evil. That’s interesting metaphysics. There are those who have become possessed by the evil spirit of egoism, feeling like, “I can do things.”

101-102. ... degeneration. How many people realize they are going to get sick, old, beat up, bent over, cancer ridden, have a heart attack or a stroke, or will be lying there with mucus running out of their mouths...degenerated. How many people feel the sense of shame over that? They don’t even concern themselves about it.

Elsewhere he has explained what purpose is. Some people think the purpose of having a body is to have pleasure, to do what feels good. This is one interpretation of life. But there’s another interpretation of life that says, “The purpose of all this is achieving union with God.” These two interpretations are difficult to separate sometimes.

103-104. When people have something to eat, they conveniently forget what it was like when they starved to death in another life.

105. This is not to say that they are to be blamed for this. But such people fail to find God, Truth or Divine Love.

106-107. ...sorrow. If you hurt enough, you say, “Oh, God, do SOMETHING!” You should understand that the seeking of knowledge for its own sake is the scientific approach. Scientists are not seeking truth with a capital “T”. They are seeking knowledge just for its own sake.

108. Remember Krishna is still speaking.

109. That's quite a trick. The wise become united with God. Nevertheless, they are still the devotees of God at the same time. He goes on to explain this.

110. Someone could casually come up to my Guru, Swami Kripalu, and say, "You look like a man to me sitting there in your orange robe. You don't look like you're in union with God."

111. Just as the wind is independent from the sky, when it quits blowing, it is united with the sky. But it can blow again.

112-114. There's quite a twist for you. God joyfully regards the wise devotee, the true devotee, as Himself.

115-116. No. This probably would be clarified when read that He loves the wise the most. God loves everyone, there's no doubt about that.

The one who wants wealth, or the one who wants knowledge for the sake of knowledge, or the one who wants to be relieved from his suffering, worships God for one or more of these reasons. Well, he or she is right. But God really 'digs' the devotee who's only motive is union with Him. Here's a beautiful story, an analogy.

117-119. Now just think of this. The relationship between God and the disciple is the same as between the cow and the calf. The Lord doesn't have to be tied up to be milked or to proffer the Truth because the devotee's love is as strong as the calf's is for his mother. All it knows is you are my mother. What can God do but respond? He can't help it.

120-121. Once you have this flavor of knowing God, you just can't leave it alone. You're addicted.

122. So He says, "When the river has gone all the way to the ocean, that one becomes Krishna."

123. "I shouldn't have to explain this. But then He says, "How could I help but talk about it?"

124. What is good desire? This is something that will make you climb the wall! Here you are, living in this world with all these sense objects to experience. The ascent means the upward flow of desire. It is sublimated and brought up and up and up. Desire does not go away in Yoga. In fact, desire becomes more intense. If you try to suppress desire, you become defeated. The trick is to have the desire become ascendant.

125-127. That's how he likens being associated with the body--like a night, that is, with a night --n-i-g-h-t.

128. That is, he sees everything the same and as God.

129-131. This is *Samadhi*. In *Samadhi* there is no inside of you; there is no outside of you. God is everywhere without looking; you are conscious of it all. Like He says, "It cannot be described in words."

132. This is in the state of *Samadhi*.

133. You see how important it is to understand what Krishna IS. I can tell you that everyone, including me, has some error in his or her experience and concept of God, of Truth, and of Absolute Perfection. So, leave it open for correction.

134. The Zen Roshis, the highest enlightened ones, sometimes get into a state like this in which the whole of creation is contained within the treasure house of Self-realization. It's a nice way of putting it.

135. This is the whole key to Yoga. He says that others worship for their own satisfaction. If you worship not for your own satisfaction, then you are wise; and you attain to union with God. You will reach *Samadhi*.

136. That's how desire gets them. They want the fruits of their actions. "I work. I want the result. It's mine."

137. What are these other Gods? Well, when one has not seen the Truth, anything that you see seems to you to be ultimate. Money could be a God; matter could be a God; sex could be a God or power could be a God—if you worship those things.

138-139. ...like giving to the community chest or something.

140. Here's an interesting principle. This is not to say that Krishna is the only God because Krishna properly understood IS God. And you could say, God could also be named Allah or Tao or any of those Absolutes. When you worship money, you think it's money that gives you the reward. And He says no, this is not the case. It is really the Absolute that does this. It is Divine Love. It is Truth itself that does the rewarding, not the money.

141-142. You may think that you are worshipping something else, but you're not. You are actually worshipping God no matter what you do. If you say, "The hell with the world. It's a farce and I quit." The fruit you get from this is that you feel personal honesty and self satisfaction. This, according to Krishna's statement, is actually worshipping God. It is God that gives you that fruit. It is very easy to understand logically because according to this, there is nothing else but God. So how could anything else give you any reward?

143-145. You tend to become like whatever you worship. Worship means you do whatever you worship wants or says. You do what money says. You do what the establishment says.

146. What is this capital ME that is referred to here? You should always ask that.

147. Oh, this is beautiful!

148. This happens all the time. People sit, meditating on a pool of water because that is their concept of God. Yet they are immersed in the nectar; and they don't even know it because they don't know God. Now he is going to describe God.

149. Nectar is the nectar of the Gods, the *amrita*, the nectar of immortality.

150-152. God is immediately present. He is right here in front of you. Yet, everybody is searching for God even yogis and yoginis—the aspirants I should say.

153. I've explained all this. They think about it; and they still don't get it. I know I didn't. I had it backwards. I had all life laid out, every aspect of it. It was all right there only I was looking at the negative instead of the print. See, I had all its structure. I had everything in beautiful detail. But I was looking at the shadow instead of the original. Therefore, I had it inside out. I was looking in the mirror and seeing the image; and this is always the reverse of the original. I had it exactly right; but I had it backwards. And the wisest amongst you—the smartest I should say—have done the same thing.

154. There is God right there. It's totally obvious; and they just do not see.

155-156. That's the magic of it. Once you understand what God really IS, then you understand that God pervades all the universe and every question is answered.

157. That is, the ones who have existed in the past and no longer exist; what has become of all those beings? They have become God.

158. Well, Krishna goes on and he says...

159. What's this creation about? He's going to talk about that.

160. There's egoism. "I am the doer. That is the sense of ME. I am the one, and the body." These got together and they had a daughter called Desire. When Desire reached maturity, sexual maturity, she was married to Hate.

161-162. ...Duality-veil. They had trouble trying to translate that one. Duality-veil, the veil of duality, thinking that things are separate.

163. ...refused all discipline. Sound familiar?

164-168. ...even though you may get stabbed a few times.

169. Have you ever been side tracked by wayside robbers? "I'm determined I am not going to eat so much any more!" And the wayside robber comes along. Resisting such temptations will never work. He gives a solution here of what WILL work though. Being devoted to God will work. In other words, you put all your life and energy into this devotion; then you don't have to worry about wayside robbers. Your attention won't even snap over to that luscious apple pie. Instead it's all caught up in the process of devotion to the Absolute.

170-171. He makes such marvelous similes—the juice of perfection. Literally in Yoga, this is *amrita*, the immortal fluid that transforms the body into the divine form

172. All thoughts will stop. In the first phase of this thought stopping, you can't understand what anyone says if they come up and speak to you. Later on, however, you can understand what they are saying, but it will be independent of any thought. Then you refuse to think any willful thoughts and are so surrendered to the Divine that you can't even think thoughts. Finally, you are conscious but still have no thoughts.

173-174. An evenly balanced mind means a mind that has no thoughts in it, no flow.

175. He says God has an earthly form.

176. In whatever sacrifice you make, if it is a true sacrifice for you, you will see God in it. If you have understood God in His earthly form, you will not grieve at the time of death. Everywhere you look, you will see God.

177. When people die they usually fall into confusion unless they are attached to God. This is what the Christians mean in modern times when they say, "If you believe in Jesus, you will go to Heaven." That is, you will have union with God. If you don't know God and fear death, you'll will be confused and lost when the body dies. Therefore, people who don't know God are always fearful that final destruction is going to come to them and they fear death.

178-179. Perfected yogis are attached to God or in a state of union with God.

180. Has this happened to you?

181-184. So he began to think about it. Instead of listening, he'll try this.

185-192. ...*Subhadra* (Name means glorious, auspicious; she symbolizes Arjuna's desire for higher wisdom that he is seeking. As related in the *Mahabharata*, she is Krishna's younger sister whom Arjuna marries at the behest of Krishna)... Lord of the Yadavas (is Krishna)... The whole previous chapter that we've just gone through is based on seven concepts, seven words. If you can understand them, you can understand what Krishna has been talking about here. Arjuna says, "It's strange that I haven't heard these words combined together before. Yet, you've just explained them and related them to each other."

He didn't know this was happening. These seven are Brahma which could be

translated as God, as *Paramatma*, that is, beyond, the greatest or the Universal Being. *Karma* means action. *Prakriti*, the material nature. *Atman*, the individual being. *Yajna*, the true sacrifice and death.

These have all been discussed. You remember the last subject we discussed was death. When he was talking about cutting, the thread of life, and being afraid of what is going to happen to them, he dealt with death. He dealt with all seven of these concepts in this chapter.

193-199. *Savyasaci* (refers to Arjuna who *artfully* (with savvy) requests)-- Remember, I said in the beginning that he was the ideal disciple? Ask the teacher with eagerness, but still have respect.

200. Remember Sanjaya? He's the one who's telling this whole story from Chapter one. He is divine sight, divine consciousness. Jnaneshwar, who is giving this song sermon expansion on the *Gita*, says "Sanjay has such delight. He tells of Arjuna's questions and the manner in which the Omniscient Hari replied!"

201. Marathi is the language in which this was first given.

202-203. Malati is a tree that has flowers on it.

204-205. So are you ready to listen? That's the next chapter.

What has he been teaching here? He's been teaching (1) that if you are devoted to God, (2) if you can understand that God is immediately present in all things, (3) if you can grasp the inner meaning of the Absolute, (4) if you are aware of the immediate presence of the Divine, then (5) (a result) spontaneously and (6) (a result) automatically you will be led (7) (final result) to union with Him. It is not a complicated remote thing at all. It is the most obvious, immediate, direct, insistent Truth.

## Epilogue

God is knocking on your door saying, "Here I am."

You say, "Umm, well, ummm."

He says, " But here I am."

You say, "No, no, you are not God. You're illusion."

Everybody thinks that everything that is true is false and everything that is false is true. Krishna is trying very hard to correct this. He's devoted this whole chapter to this subject. Yet He says at the end, "Try as I may, I can't make it clearer."