

YOGESHWAR MUNI'S COMMENTARY
ON *THE JNANESHWARI*
CHAPTER EIGHT
THE YOGA OF THE IMPERISHABLE ABSOLUTE

We're now involved in the midst of the *Gita* and the great Guru Krishna is going to explain to us the nature of the Absolute. He does this by speaking to his disciple Arjuna. One might think, "How many times have we heard the Absolute explained." As he says in this chapter, since everything is the Absolute, no matter what you explain, you're bound to be explaining the Absolute. We need to understand that in every case, everything is indeed God. It's one thing to understand it intellectually, and another to experience it in your heart. So, in this chapter some very basic considerations are being made.

1-6. Arjuna is referring to himself here. Here he is, a disciple; and he lives in a house of desire, the body and the mind. Though he is in a dream and he utters these words in a dream, he is not making a meaningless request. He bows to Krishna, "Here I am, this one trapped in a body of desire, living in a dream; but still I ask sincerely."

7-8. You've heard of the wish-fulfilling cow? This is a cow that gives everything. Wouldn't you be fortunate if you were the calf of that cow? After all, what is Krishna? God, Guru.

9. Krishna is God. Does God kill? God does kill in the illusion. In the dream, people die. It seems, therefore, that since God does all things, God is the killer. The story is, that the one God kills attains Heaven, the Absolute Eternal. If such a one, who invited the anger of Krishna, should receive Eternity, surely the disciple of Krishna should be satisfied.

10-13. Krishna goes to the trouble to explain. This is addressed for the most part to disciples. They don't understand how much love the Guru has for the disciple.

14. If you really knew that for certain, all your fears and worries concerning Eternity would be gone. If you were sure that was really true, you would not fear anything that could happen.

15. "It." He's having difficulty trying to tell you what "it" is. He's trying His best to find ways to tell you. He says, "It's that which does not seep out of the body." In its subtlety, it is as the void, *sunyata*, the zero, the nothing—that's in its subtlety. BUT in its nature, it is not so." In other words, the nature of that which he is referring to is really not void. "...it is as subtle as though it has been strained through a cloth of ether." That's subtle!

16. Say you had a bag of worldly knowledge. And everybody's got quite a bag of worldly knowledge. "It's" so subtle, it would go right through that bag. Even though you shake this body, no matter how much you shake it, still what is being referred to does not pass out of the body.

17. All these forms, all the animals and plants around here, even things that aren't animals and plants, come into existence because of this. But it itself is not born.

18. It doesn't say, "This is God."

It says, "This is the essence of the everlasting existence of God. There's a difference. God has many aspects. And one aspect of God is God's existence, his everlasting existence, his eternal presence, *Adhyatma*. We talked about *Adhyatma* before. But not by that name. It could be called the Supreme Self. There is the individual Self or *Atman* or Being; and there is that which pervades all the beings, all the plants and all the animals called the *Adhyatma*.

19-20. Here's all this "stuff," huh? All this "stuff" appears; but it appears in the eternal that's been described here.

21. Thought is that which separates. God creates the apparency of separation or differentiation. I am this and you are that, therefore seeming to be different. All the earth and the stars and the planets, everything appears to be that way because one has taken a viewpoint. It is 'viewpointness' that makes thought. There's my side and your side--thinking that makes all this appear.

22. Scientists are certainly trying to examine all forms of life closely. They haven't finished that study. They keep wanting to build bigger and bigger atom smashers to study life more closely. They've got the items down to chemicals, the chemicals down to molecules, the molecules down to atoms, the atoms down to electrons, protons, and neutrons, those down to sub-atomic particles, and those down into quarks. There are only three or four quarks so far. Now, they want to break these down. So they are taking a close look at the life force.

There is another way of taking a close look which is with the eye of consciousness, pure consciousness. It takes about the same amount of discipline in either case. How many things have lived and died, have come into being and gone out of being?

23. You have a body--one of these things--does it not have a primal desire? Does it not want an *It's It* chocolate? If you go down to the store, you can get it. That comes right from the primal desire! Once you produce a pattern, it gets copied over and over again. This is called the process of production and reproduction. First, it is produced; and then it's reproduced. This occurs through the sexual activities in living things. Plants and animals are produced over and over again from the central pattern. In physical form, it's the DNA molecule.

24. Just look in this room at how many human varieties there are.

25. In other words, what was the origin of this unity and diversity? The reason it is not possible to know is because it's an invalid question to ask. That's like saying where did God come from? Of that which did not come from anything, you cannot ask the question, "Where did it come from?" To say that something came from something is to say that it came from something. But if it didn't come from something, then you cannot answer the question. This is what Krishna means. A question is asked here that cannot be answered. "All movable and immovable beings come into existence for apparently no purpose." --APPARENTLY no purpose. If you go out and look at a tree and see fourteen thousand blossoms all blowing in the air and thirteen thousand four hundred of them have fallen on the ground to be walked upon, you say, "What's the purpose of all this."

Apparently it has no purpose. But nevertheless, "Countless number of species appear to be generated." APPEAR to be generated since all of this is illusion anyway. But you see many different species of this and that and many copies of that.

26-27. No VISIBLE creator. When I first read this, I argued mightily with it. "Oh, Jnaneshwar, you don't know what you're talking about."

I have an ego that is incredible! But on the other hand, I don't accept things when I don't understand them either or act like I understand them when in fact I don't. So I argue instead. I say, "Well, now this doesn't make sense. How could there be just spontaneous generation?"

This is the problem of words. If God already was and if God is God, God already IS because if He isn't already, He isn't God; that which IS is God. It would seem to be spontaneous because nothing is causing it to come into existence. The Truth is that it already IS in existence. What is happening is that gradually one becomes aware of something which already IS, which appears to be spontaneous generation. If you think about what I have said, that will explain the whole situation. If you don't, it will just seem like a bunch of words. When I finally understood this, I quit arguing

with Jnaneshwar and saw what he meant. One shouldn't, on the other hand, accept anything that he or anyone says; nor should one just drop it or dismiss it. If a great, wise old man says something, it should ponder it until it is either understood or found to be in error. I wouldn't jump too quickly to the conclusion though, that he is in error.

28. This is what action is. This is how forms become manifest in the unmanifest without any creator at all--by spontaneous activity.

29. Mutable nature might be a rough translation. Since He goes on to explain it here Himself, we won't dwell too much on the words. The things that seem to be, change all the time; so they can't really be said to be. But let's see what He says.

30. We can't really say that the cloud IS real. But it seems to be. The cloud appears and then disappears. The cloud was made out of the five elements. All these bodies are forms made out of the five elements. That's one way to describe it. The body appears and disappears just like the cloud in the sky which is made out of something else. But you can call it a cloud in the meanwhile. Since the body appears and disappears in the same way; you can call it a 'body' in the meanwhile.

31. Now this was written about twelve hundred A.D. long before the renaissance of modern science. The thoroughness with which the great sages, these great perfect yogis, understood the Ultimate Truths of life were far beyond what we imagine. They understood how all life was put together. We may have as hard a time understanding their description as you would have if you picked up a book on advanced endocrinology and tried to read it.

You have to prepare yourself first. Then you can understand science. In the same way, you have to prepare yourself first so you can understand the great yogis. To dismiss them as non-scientists or non-exact is to deny yourself the great wisdom that they had. Their framework of explanation was different. I found by bothering

to introduce myself to their framework, that they indeed did know the Absolute Truth on a structural scientific basis. My formal training was as a scientist so I am not saying this casually. They were rigorous and did real experimentation. I invite the scientists of the West to introduce themselves thoroughly to this material.

Krishna says, “Any form is made out of elements. When the form falls away, the name also melts into nothingness.”

32. *Adhidaiva* could be described, perhaps, as the individual soul, as the experiencer, the ego in the sense of I am the one who is experiencing and is conscious of all this. I am the doer of that, so to speak. Here’s all this manifestation. And that which partakes of it, is the experiencer.

33. It isn’t conscious; it’s the eye of consciousness. It is the center from which we see and with which we mistakenly identify ourselves. When the body dies, there appears a tree. The bird of desire, with the still-remaining ‘wants’ of the individual, comes to rest upon this tree to look out and hopefully experience something through the experiencer, through this eye of consciousness. The desirer wants its desires, and to get them it must do it through the experiencer.

34. The REFLECTION of the supreme soul, not the supreme soul; it’s is the eye of consciousness--both eyes, I or EYE, which ever way you want to understand it.

The slumber of egoism—I am the one who is experiencing this. If you don’t think you are stuck in this, ask someone to come up and slug you one in the face. Then you’ll see whether you think you are the experiencer or not. Otherwise, what would it matter? It would be no different than seeing someone else slugged in the face. Then you say, “That over there is the experiencer, not I.” Yet, we identify with the experiencer as well as the doer.

He says, “Ah, man, what a great movie that was! Oh my stomach hurts so bad! Oh, what a great ice cream cone that was! Oh my stomach hurts!” Well, whatever aspect does that is called in Sanskrit *Adhidaiva*.

35. This is not you. Unfortunately, Western teachings teach that you are the individual soul. Even some Indian teachings have thought that this is who one is. This is the person. “Person” comes from the Latin root *persona* which means mask—that which is held out in front. It’s the experiencer. It is not you.

36. Who has succeeded in subduing the power of sensation in his or her own body? Can anybody here say that? I cannot. I can say that the project is well on its way. But I cannot say that it is accomplished. Therefore, I cannot say that I am myself, that I am God. There is a word for this. *Adhiyajna*.

Adhiyajna means sacrifice. *Adhi* in this context means divine. *Adhiyajna* means divine sacrifice. So anyone who has achieved this total divine sacrifice, which is the subduing of sensation in the body, doesn’t suppress it, but transforms it into divine love. This is an awesomely difficult task and can come only in the presence of surrender to God.

37. Remember *Adhidaiva*? This is the individual experiencer. It is also the divine sacrifice. God, Guru says, “I am both of these aspects.”

We would all say, “Yes, when you mix gold with something else, it becomes impure. But still the quality of the actual gold is not spoiled.” The actual gold is still gold even though it is mixed with all this stuff of illusion. God, mixed with illusion, looks impure; but God is still God.

38. Here is God which pervades all this, the individual experiencer, and the divine sacrifice. It seems to be impure, but when you heat the gold and separate it again, the gold is still pure gold.

39. God is mixed with ignorance. Mix God with ignorance and you get what seems to be an impurity.

40. In other words, if we take ignorance away from God now, can we say God has been separate and has not been united? Would this be correct? I don't think so. God seems to be many because of our ignorance—all this, all this stuff, seems to be separate because of our ignorance. If we take away our ignorance, does it make sense to say it has all been joined together, when it was never really apart? It appeared to us to be apart. Were they ever two? Here's an example:

41. If you take a piece of glass and set it on top of hair, it looks as if you have different pieces of glass that are close together.

42-44. That's the punch line. "In the same way, I AM that *Adhiyajna* (divine sacrifice) through which this unity is always present." All of this is actually the divine sacrifice and divine sacrifice is, in fact, God.

45. Action is the sacrifice.

46. Action. What is the storehouse of disinterested happiness? Well, there are two kinds of happiness. There is the apparent happiness when you are interested in something. You have an interest in it—if the 49ers win their football game, you are happy. That's interested happiness which is equated by the losses which bring unhappiness. Disinterested happiness comes from the Grace of God. You have no interest one way or the other yourself. If God brings it he brings it, there's no opposite. If there were a whole storehouse of this, then you would have a storehouse of disinterested happiness. So how's he using this? He says, "This sacrifice IS the storehouse of disinterested happiness."

47-48. Makes it very plain, does he not? He gives the exact instructions here. First of all, “...with the blazing fire of the senses”—you’re fully alert, not in a trance—“burning with the fuel of dispassion.” You’ve surrendered yourself to God, you’re dispassionate. Whatever God wants, he wants. You don’t have any passion of your own. Then, “The oblations of the material sense objects have been offered.”

In other words, you’ve given up the world. You have no desire for all these things in the world. Then, “with the *vajra-asana*” that is to sit cross legged with the heel between the anus and the genitals. Then “with gestures proper to the *adhara* position, an altar should be build on the lap of the body.” This is the meditative pose.

49. Hymns in the form of Yoga. Over and over again the union of you and God. *OM namah shivaya*, I bow at the feet of the Supreme.

50. The fire of wisdom is smokeless. Wisdom is knowing that all is God, everything.

51. Making a sacrifice of action is to do things without being attached to the fruits, that is, the sacrifice of wisdom. You know that everything is God; everything belongs to God. So when you act in that sense, it is the sacrifice of wisdom. There would be no more object of wisdom. The object goes away.

52. At last! It took us eight and a half chapters. Finally Arjuna says, “My God! You mean you have been telling me this all this time; and I’ve just understood what you were talking about?”

53-54. When the teacher’s been trying to explain something for months and years. Finally the student gets it. You can’t believe how happy the teacher is!

55. Krishna tried not to show or express His joy.

56-57. Even the knowledge that all is God gets burned up. Thought itself ceases to exist. The whole realm of reflection and of ordinary consciousness vanishes.

58. If you know that all is God, when you die you will know God. This is a very interesting yogic principle, spiritual principle if you prefer.

59-60. At the moment of death, the body is just like a sack of flesh. In fact, that is what it is. The true nature of the Self or *Atman* is attained “as the space enclosed in a house is still space;” even though you’ve got a body around, you are still you. In other words, they realize the Truth of themselves. And all of this apparent world not only vanishes, but one has no sense that it exists because it doesn’t. This world is illusion and does not exist. So when you have union with the Truth, the illusion vanishes and there’s not even a memory that you ever saw it that way.

61. The sense of having a body goes away. You don’t even know that it goes away. One of the powerful principles of Yoga, Sahaja Yoga in particular, is that changes occur without your knowing it. The ego doesn’t like this. The ego likes to think, “I am the one who is doing these things.” The ego thinks it has to know why these things fall away. If there’s a neurosis and it goes away, the ego will say, “Why did it go away?”

It wants to have a feeling of accomplishment of conquering neurotic behavior. This is what happens in the end. In Truth, all happens by the Grace of God. Impurities fall away without you even knowing it. Maybe later on you might look back and reflect that they are gone; but you might not even do that. They’re just gone. We like to think that we were the cause of the trouble in the first place. And we are the ones who are going to straighten it out. Neither are true.

62. When you are in Yoga and your meditation is deep enough and union has happened between you and the divine, between the *prana* and *apana* energy, you lose a sense of the body’s existence even though it’s still alive.

63-64. Of course not, but that's the way we think. We think that when the body dies that we die. We are the water. The water doesn't get broken when the pot gets broken.

65-66. The REAL SELF, the Self in the sense of *Atman*. This is the divine body form. If you really understand that the *Atman* or the Self is the Eternal, all pervading, THAT being—and it does exist, then when this form goes away, this mutable self, this cloud that has appeared temporarily in the sky of apparent existence, vanishes. Then you will have no concern about it.

67-72. When you start to go asleep at night, the thoughts and actions of the day appear. In the same way, at the moment of death, right at that moment, whatever is in your head—if you think, “I am the doer,”--you get stuck with I am the doer. And if you think, “God is All,” then God is All.

73-74. He will attain that state and become that himself. Say you're a 'wino' or a dope-head. What is in your mind all the time? “I want relief from my pain.” So what will come to you at the moment of death, is the desire to have relief from your pain—not relief from your pain but the DESIRE to have relief from pain. How can you have the desire to have relief from pain unless there's pain from which to have relief? You, therefore, have to be in a constant state of pain to have the desire to have relief from it. This is hell. Lots of people find themselves in this fix at the moment of death because they want to have relief from pain. They become one with that desire and this becomes a constant urge even though the celestial maidens may be pouring out their beautiful presence and endless form. They would say, “Oh give me relief from this pain,” because they've become one with it. They've become identified with the experiencer, the desirer, and the doer. This is how that identification takes place. At the moment of death, whatever is in your mind, you become.

75-76. If you see God in everything, you can't miss at the time of death. You've got a sure thing going. Otherwise, as death comes, you have to remember, "I have to say God, God, God. God." It can't be just on the surface. It has to be what's in your head.

77-78. I've tested this. It's hard to test without dying unless you really know Yoga. You take a 44 automatic, hold it to your temple and think "God," and pull the trigger to see what happens. That's one way. I've often thought of that, by the way. There's another way, when you go into *Samadhi*. *Samadhi* is like dying because you give up everything, all egoism, all viewpoint, and all identification. At that moment when you go into *Samadhi* through the yogic practices, whatever is foremost in your mind you become. The moral of the story is have a pure mind.

79. I recommend the second method, the method of Yoga, which leads you to *Samadhi*.

80. He knows to whom he's speaking. We are all lame. But if we continue, we can climb the mountain.

81. As you're doing your practice of Yoga, constantly keep God there. In other words, you're surrendering to the divine. It doesn't matter whether the body lives or dies because you're bound to become identified consciously with God. This is your true nature in any case.

82. "When the mind, having wandered after countless objects, finally chooses the Self, who will even remember whether the body exists or not?"

83. When rivers rush to meet the sea, do they turn back to see what is happening behind them?

84. No, they remain merged in the ocean. Similarly, when the mind is united with the Self, birth and death cease. This is supreme bliss.

It is not usual that man knows how to change death into immortality. But we are fortunate enough to be told by Shri Krishna how to accomplish that magical feat. Sometimes the instructions of Shri Krishna may seem strange to our ears. It is because we do not fully understand what he is saying. And you won't be able to fully understand until you have the experiences of which he is speaking in your own meditation. Nevertheless, he gives us an idea of how to handle death which is useful even without meditation. Death is usually considered a failure, an ultimate loss, and usually that is the case. But Wisdom, Truth, should be able to take any situation and transform it into victory for God. Now, we're going to study that.

85-87. Reason, at once, would tell you that it is not possible to be conscious of everything. Yet, in *Samadhi*, in the final stages of *Samadhi*, you are conscious of everything. Try as you will to stretch your imagination, you will not be able to conceive this perfect state. Enlightened beings say, "I am the universe." And we say, "Yeah, that's a nice catch phrase." But if they're truly, fully enlightened, this is the case.

88. In other words, with ordinary human perception, you would not be able to see this being who has no form.

89-93. "If, when the hour of death has struck, a man (or a woman) knowing that unblemished Supreme Spirit, remembers with a steady mind this Supreme Spirit," and if he "outwardly assumes the lotus posture," the *padmasana*, and if "he faces toward the north and holds in his heart the joy of the Yoga of Action" (You have to know it in your heart) ...

I'll give you the inner yogic meaning of the north. The northern direction is toward the crown of the head. This doesn't mean that you would be looking straight up. It means that the energy would be flowing upward toward the crown of the head. He would be celibate. That is another way of putting it.

He would be “holding in his heart the joy of the Yoga of Action.” That’s what this book is all about. The *Gita* is all about the Yoga of Action, That is, to act without the attachment to the fruit and without the sense of being the doer. And the joy of such action, if you hold that in your heart--this is also a condition--“with the functions of his mind concentrated within. Not looking outward with the senses, but with the eyes shut and going inward, possessed by the love for the realization for the Ultimate. You want the Ultimate; that’s what you are seeking. Eagerly reaching out to attain Self-realization with the practice of Yoga completed. At the moment the Yoga is completed, his life sets forth. That is the life power at the lower center, the lowest chakra, the Muladhara, by the middle pathway of the central artery, the *sushumna* channel, through the center of the spine, toward the crown center.

94-95. Outwardly it would SEEM that the *prana* has become one with the mind. At the moment of death, all thoughts vanish. Now, after the first moment of death, a whole stream of thoughts pour out from the mind. But at the first moment of death as is described in the *Guide to the After Death Experience* or in the *Tibetan Book of the Dead* or in *The Egyptian Book of the Dead*, the mind vanishes. There is not a single thought, no concepts, no influences or ego or self or anything. It would seem that the life energy or the *prana* vanishes with the mind; but this is not true. He says that what happens here is that the vital energy enters the space in the head between the eyebrows, the *Ajna chakra*, and destroys both active and lifeless matter, matter that has activity and matter that does not have activity. All sense of matter or substance vanishes just “as the sound of a bell dies away inside a bell.”

96-97. There are two things that can happen: one, the energy rises up to the *Ajna Chakra* and the mind vanishes and the sense of matter vanishes. Two, he could leave the body and go to the Highest Abode, *Samadhi*.

98. “The indestructible,” the Highest Abode, *Samadhi*, consciousness of Truth.

99. ...or a cyclone or a hurricane or a tornado—none of these could touch this space of *Samadhi*. “Without it (this *Akasha*), how could clouds remain in existence?” This is a very subtle statement. It refers to the fact that even THIS space could not exist without the true ether which is the space of consciousness.

When I was about eight years old, I used to lie out on my front lawn in southern California. In those days you could see the stars at night. I used to talk with my brothers. One of them brought up this question, “What if you went to the furthest star and then you looked out, would there be more space?” That seemed like a very interesting question which my brother seems to have forgotten; but I continued to ask. Finally, it became clear to me that it was the act of looking that made the space be there; and that if you didn’t look, there wouldn’t be any space. This is correct. This capacity to look is the true meaning of *Akasha* or ether. It is the capacity, not the act. This is the ethereal space.

100-109. This doesn’t mean the pumping heart in your chest. The heart in yogic scripture means your center. If you go back to the place from which you are perceiving, that would be the heart. That’s also where you are conscious of everything and where you care about everything. It is also the heart in the emotional sense.

110-111. So, by closing the door of the senses, the attention remains inside.

112. OM...this is what will happen automatically. Once the senses are closed by the process of Yoga through surrender to God, OM will automatically come pouring forth, either out loud or subtly. Part of the time this will take place out loud; OM will occur spontaneously out of the mouth. The OM will automatically come up to the *Ajna* center.

113. If you were doing willful meditation, that’s how you would do it; it means don’t quit meditating just because the OM has arrived there. Keep meditating day after

day and the OM will continue to be in the eyebrow center until the three elements of the sacred syllable are merged together in the crown center. The three elements are A-U-M. It is written with three parts when you write it in Devanagari. It comes from three parts of the mouth, the back part, the middle part and the front part: A-U-M, if you follow through.

114. Once it's there, then it will try to drive on up to the crown center, not as OM but as "mmmmm." If you do that willfully, it will feel like you're trying to drive a hole right up through the roof of the pharynx and out through the crown of the head. This happens spontaneously by the hour for those who have reached that point in Sahaja Yoga. You hear these 'nuts' in the rooms.

Of course, if you hear about this and you say, "Ah ha! That's the way to make quick progress, huh?" So, you sneak it into your meditation through the mind. What really is happening is that the mind has in it the knowledge of this half syllable "mmmmm" and mentally this is being played out. It is just mental purification. If that should happen, the mind will get tired and quit. A year or two later when the *pranic* energy itself has risen up into the head, this will happen by itself without a single thought on your part. It will be so natural it might go on for fifteen or twenty minutes before you can reflect on the fact that it is happening. That's the difference between the operation of the mind and spontaneous energy. The energy was operating before, but in the realm of the mind instead of in the realm of the energy centers. You should differentiate between those two so you don't delude yourself.

Some people come to me and say their *kundalini* is awakened and has pierced the crown center after they've been meditating about an hour and a half. What they had was a mental run-through, not an actual energy process. You can have the experience of God in the very first second of meditation--mentally. Don't take that for Yoga. That's just a very rudimentary beginning.

115. In both ways, any sense of memory or consciousness, even of OM, will vanish. There's no place for even vibration to take place. *Prana* itself ceases; and the breath becomes completely quiescent. If you were watching such a yogi or yogini, you would see the breathing cease. The whole question is wrapped up in that one word, Eternal, whatever that is.

116. The highest form of God is OM. That's a form, right? It's a sound form. It also has form as a symbol.

117. At the moment of death, if OM fills the consciousness automatically and spontaneously, you go to the Highest which is God, Union with God.

118. It's not too easy. How do you do this? Here you are in the midst of dying. This is no minor thing! It's a big deal, right? It's hard to keep the mind steady at the moment of death. It gets shaky. "Oh, that's right. I'm supposed to be having OM." That's hard to remember at the moment of death. Krishna says, "How's this to be done?"

He knows that Arjuna's thinking this, he doesn't bother to wait for him to ask. He just says:

119-120. Who can sit up at that time? He said to sit in *padmasana*. If you could do that, you would be dead!

121. This happens spontaneously.

122-123. If having experienced God, should they happen to be faced with hunger and thirst, they won't touch them. Then what can sight and other senses do if hunger and thirst don't touch them.

124. This is what is symbolized in the statue of Lakulisha. At the moment of death, there is a merging between the body and what is symbolized by the linga which is the unmanifest God. There is a merger at the point IF you have worshipped God in your heart all along.

125. “If it were necessary for such people to remember Me at the moment of their death and for Me to come to them, what would be the value of their devotion to ME?”

126. “If a poor man in his distress were to call pitifully to ME to come to his aid, wouldn’t I hasten to relieve him in his difficulty?”

127. Krishna is saying you don’t have to willfully remember IF you’ve been devoted to God all along. Automatically and spontaneously God comes to you and will unite with you. This will happen if you’re in the perfected state. At the moment of death, the yogi automatically sits up in the *padmasana* posture and the energy crashes right to the crown. “mmmmm” If there is enough purification, if enough devotion has gone before, this is what happens.

I remember reading *The Autobiography of a Yogi*. Yogananda talks about this with one in his line of teachers--I forget which one. I think it was Lahiri Mahasaya his teacher’s teacher who knew he was going to die. He got this message some how. He turned around three and a half times, sat down in *padmasana* with a straight back, chanted OM, and died. Now that’s not bad. A pure yogi does this. Ordinary people don’t do that. They go through a big scene. They linger on for months in comas and all kinds of things. But the body of the yogi who’s pure enough, spontaneously goes through these positions. This is not symbolic. This actually happens.

128-129. In other words people worship God. God delivers the goods at the moment needed.

130. God does this spontaneously, so you can't miss Him.

131-135. ...through the surrender in their hearts...

136-137. How does one accomplish this? Be devoted to Krishna, God, Divine Love, ALL the time. Then at the moment of death, there can be no doubt that union with God will occur. If not, what happens? I don't want to go into the whole story of the after death experience. Krishna is going to tell us what happens, if not...

138-149. It sounds like the Christians' story, doesn't it? If you're good, you get heaven; and if not, you get hell. You do what you're told and you get the goodies. And if you don't, you get tortured. Well, what do you have? You have a body like that now. If you haven't taken a good look at this body, it's what you have. You already have died; and this is the result. It's not a matter of wondering about the future. It's self evident.

150-153. Enter the chief God. He's the God of the Heaven where all the people go who do the right, just, and proper thing in life. He lives a long, long time. But if he lived fourteen lives, it would still be the life of *Brahma*. This is very confusing and not until the advanced stages of Yoga, will you begin to make heads or tails out of the following passage. Even if I explained it to you, you wouldn't make much heads or tails of it. It is symbolic.

154. The four eons are the four yugas. *Brahma* is the god of Creation. Not until this has happened to you, will you understand. And it can't happen to you right away in Yoga because it inevitably involves a long period of time.

155. You'd have to not die for two thousand of these days and nights of *Brahma*.

156. The multitude of gods means nothing. Those who have achieved this state are

like Lakulish who has achieved the divine boy form. The thousand days and the thousand nights without death must occur first.

157. No one else really knows what day and night really is.

158-160. The Sharat season follows the monsoons. There are clouds in the sky, but it's not raining very much. This is the manifestation the dissolution, the re-manifestation and the dissolving again. You have to have lived in India to appreciate the simile.

161. All of this has symbolic inner yogic meaning.

162-167. That's the definition of equilibrium which is used throughout yogic philosophy and scripture--the equilibrium between consciousness, passion, and tranquillity. The state in which diversity becomes merged in unity is called equilibrium. This also takes place at the moment of death.

168-169. There is something left, the unmanifest.

170-176. There is an immortal body, the divine perfect form.

177. You shouldn't think of it as the unmanifest itself. The wave comes which is the manifest, and the wave goes. You wouldn't call the absence of the wave God; you would call it the unmanifest. God is the water from which the wave rises and falls.

178. When it goes into a form, it doesn't lose its formlessness. When a wave is formed of the water, the water doesn't lose its formlessness.

179. This is the state that happens in *Samadhi*.

180-184. When he's born again in the next body, he can be in a body and everything can be operating. But what is the case with the person who has reached union with God? Even though the body breathes and all the activities and functions go on, he's in *Samadhi*. So even at death, if there is this union with God, the body is still alive and functioning like the king in peaceful rest while the nation goes about its activities.

185-187. Either way, it doesn't matter. *Purusha* is the consciousness factor and *Prakriti* is nature. So he says here. That is, the one who occupies the city is called the *Purusha*.

188-190. But sometimes we attend to other matters with body, speech and mind, other than the business of God. Thus, there is no ripening.

191-196. Even though he is alive and active in the world, everything to him is liberation.

197-201. Well, Krishna is very generous. He doesn't hesitate to reveal hidden secrets. He says it right out and it gets written down by Vyasa, expanded on by Jnaneshwar, printed by Allen and Unwin and read by Yogeshwar Muni in Berkeley. What could be less secret? The only secret is that you can't understand it without meditation. If you feel like you've been tantalized, you're right.

202-205. So, it depends upon when the moment of death comes. Now, this doesn't seem fair; but it is. Krishna describes it. If you can manage to die at the right time, you will not have to return to a body again. The right time as described in the following is according to the seasons, the time of day, and so forth. It is symbolic of the right frame of consciousness.

206-209. This whole process of dying can take a long time, and is only possible if the heat of the body is maintained.

210-211. Wind is *prana*.

212-213. Isn't that the truth? Time and again. If only you could remember your past deaths, you would know how many times this has happened to you.

214. When he says remembering the past, he means remembering past lives and past deaths.

215-217. This word gastric has been inserted by the translator and is not correct. It means the *kundalini* fire. So we should read it that way. Where else is strength going to come from at the moment of death except from that fire? So, if at the moment of death there is strength, then we can get somewhere.

218. The bright half of the month is when the moon is shining. "One of the six months of the northern path of the sun" is from the winter solstice to the summer solstice. Those of you who have studied Yoga know that the sun means the energy going up the *pingala*. If death occurs when the energy is traveling up, there is strength--if not one is just like a wet slug of clay. What a way to die!

219. The obvious meaning of death is clear cut. There is also a yogic meaning of death. You should keep that in mind as we cover the concluding portion of this chapter.

220. He is referring here to the bright half of the month during daylight and during one of the six months of the year in which the sun is in its northern path, from the winter solstice to the summer solstice. He says if you die during that time, you are on the straight path.

221. There are actually four auspicious times that you can die. You should try to understand the inner meaning of this as it applies to Yoga. It gives you something to

think about. In your own meditation, you'll gradually discover what is meant by this. But I've said one thing: when the energy is on its northern path moving toward the crown of the head, that is the upward flow. So, if you keep that in mind, the rest makes sense.

222-223. "*Arcira*" the path to spiritual union with Brahma.

224. When the body is full of phlegm and impure air, then the heart is compressed in darkness.

225-227. Those of you who have studied *The Tibetan Book of the Dead* will find similar wordings and phraseology—a dim light, the feeling of being compressed, trapped within, that sort of thing. *The Tibetan Book of the Dead* is based upon the Sanskrit writings, not this particular book, but the *Gita* upon which this book is based.

228. That gives you pause for thinking.

229-230. This is a man's state who has not died at an auspicious point.

231. The dark half of the month is when the moon is down. The moon is either up or it is down. In Yoga, you know about the sun and moon. The Yamuna or the *ida*, the channel on the left side of the body, is the moon side. The moon energy is either up which would be the bright half of the moon or it is down which would be the dark half. One of the six months of the southern path of the sun is from the summer solstice to the winter solstice. When the sun is descending would be the Yogic meaning. When the sun, the energy on the right side, the male half of the body, is descending, would be a very inauspicious time to die.

232-233. If a man who is a yogi should die at this time, he reaches the moon world. The moon world is the astral plane. If you know what the astral plane is, then you

know something. It's not the end if a yogi should happen to die at this point; he attains the astral plane and is reborn again.

234-237. It basically comes down to this: If you are using your will, this is the wrong time; if you are surrendered, this is the right time. If you are using your will and you should die, then you're bound to be reborn. But if you are surrendered, the path leads to God, to *Samadhi*, as he goes on to explain.

238-240. You can tell here that if one is discriminating between good and evil even if it is the second half of the year and the sun is in its southern path, he will be all right. The point is to be surrendered. Then you can tell between good and evil. As long as you are using your will to fight--which is resisting the way things are--you will always be in the wrong time, no matter what time of the year it is.

See, I'm giving you the inner meaning here. But if you're surrendered, the energy flow is always in the central channel, in the *sushumna nadi*. This is the auspicious way to die. You always go into union with God which is *Samadhi*, not heaven. *Samadhi* and heaven are not the same thing. Heaven is what you do on the weekends after having worked all week. You get heaven for two or three days and then go back to work, back to hell.

241-242. He'll have to go through that cycle one more time to see whether he's going to die again or whether he's going to die at the moment of the upward flow of the energy and be liberated.

243-244. Ah, there's the rub. If you try to willfully make it be one way or the other, you're bound to lose out because you're using your will. "I'm only going to die when I have upward flow. This can be determined only by destiny.

245-248. Those who have had union with God and know that they are God, even though they still have a living body, know that they are the "disembodied" ones.

Why are they worried about whether they are going to die during the path of light or the path of darkness? There will come a time in your yogic practice when you will suddenly cease all concern about it.

“I have nothing to do with it. It’s all in the hands of God; whatever happens is whatever happens. All I have to do is one thing, surrender.” When this happens in your meditation, there is such a liberation, such a peace. You quit worrying about whether you’re doing the right or wrong thing, whether it’s this or whether it’s that. You are not concerned about where you are on the yogic path or whether you are making progress or not. All these things just fall away. You remember only one thing. “My job is to surrender to God, to the Divine hand.”

249. Does someone who has union with God worry about when he dies?

250-252. This is like what you really are once you’ve had this experience of yourself. Whether you’re in a body or not, what’s the difference? What’s the difference? There’s either a pot or there isn’t. There’s either a form or there isn’t. There’s either a body or there isn’t a body. If you have a great attachment for pots, I guess you’d feel a loss. But in Truth there’s no change in YOU.

253-254. There’s a great lesson in this. People who are seriously following the path of Yoga very often concern themselves with whether they’re doing the right thing. “I’m having such a hard time now in my sadhana. What should I do?”

All I really ask them is, “Are you surrendering to the best of your capacity? If they are doing that, they are practicing Yoga. There may be ups or downs, pain or pleasure, or a sense that they are getting somewhere, failing, or nothing is happening. None of it means a thing. They worry about whether they’re going to make it in this lifetime or not. That’s like saying, “Am I going to make God in this pot before it breaks?”

Then you might reply, “What’s the point of worrying about anything?” There’s no point in worrying about anything. There is only one thing you need to concern yourself with and that is whether you have surrendered to whatever is God for you. That is true. You should try to do your level best not to do anything willfully or to stop anything willfully. If you do that, the rest will take care of itself.

You say, “Well how do I know that? Well, that’s your whole task in Yoga. You do your best. You surrender as well as you can to whatever is God to you. The rest is spontaneous.

255-256. Krishna says that the Self-realized man is not deluded by the temptations. He doesn’t say he isn’t tempted.

257-258. That is to say, that all the sense organs or the sense faculties have gone on and on about how great it is to experience sensations. But a real yogi has rejected all this as worthless.

259-262. Why would one continue on this path of Yoga if there were no encouragement? There would have to be some feedback somewhere along the line or one wouldn’t bother with it. Unless someone made some progress in union with God, he wouldn’t continue. After a few years, he would quit. However, it may be a few years.

So having achieved some progress, he says, “What do I want with all this world?” He doesn’t care about it. Sometimes it comes to him; and sometimes it doesn’t. It doesn’t matter.

263-265. Then using IT—the results of sacrifice. That is the punch line.

266-269. Brahma, the highest God. The subordinate gods are the sense faculties. The highest, the supreme God, is Truth.