

**JNANESHVARI COMMENTARY
BY YOGESHWAR MUNI**

CHAPTER FIVE
THE YOGA OF RENUNCIATION OF ACTION

(Note: this Commentary is based on the 1967 Pradhan-Lambert translation and edit of *The Jnaneshwari*. Yogeshwar Muni used this edition in his classes at Kayavarohana West, in St. Helena, CA where he resided from 1976 to 1982. You will need a copy of *The Jnaneshwari* to go with these notes. Any edition will be helpful.)

Now we will go on to Chapter Five. Krishna keeps saying the same thing over and over again, but he puts stresses on different parts and thereby teaches different aspects of what you need to know. He expounds for eighteen chapters. There are eighteen basic aspects, eighteen basic states you need to know about in order to undo the God-awful scene each of us has gotten ourselves into through ignorance.

We'll do Chapter five. Chapter six is the description of the formation of the Divine Body.

Although we have been going fairly ponderously through this marvelous text, this "Song Sermon to God," I think there is some use in taking our time and some use to your persisting at this task. When we have finished these two volumes we will have performed the sacrifice of knowledge. You will have sacrificed coming, studying, thinking, working at understanding and being frustrated because you're not comprehending everything. This is a sacrifice that you are performing on behalf of knowledge, and from this wisdom springs. You will have accomplished wisdom. It's going to take us about a year to study *Jnaneshwari*. In India they used to have twelve year sacrifices like this on behalf of knowledge. We're only sacrificing on Monday nights for an hour instead of twelve years, eighteen hours a day, as the ancient yogis used to do. Nevertheless, this is a significant accomplishment you are involved in and the result will be wisdom. Let that be.

Arjuna said:

I. Thou praisest, O Krishna, the renunciation of works, and again their selfless performance. Tell me for certain which is the better of these two.

1. That's a pretty challenging thing to say to your guru, but proper because if a student is honestly confused he should tell his teacher. And Arjuna is confused.
2. "On the one hand you tell me to renounce, on the other hand you tell me to act."
3. He calls him Shri Ananta. Ananta is that eternal principle upon which everything rests. It is symbolized by the snake who has his tail in his mouth to

make the endless circle upon which the world rests according to the mythology of the Sanatana Dharma. Arjuna calls Krishna one of his many names, Shri or honorable Ananta, the giant snake, the eternal principle upon which everything rests.

- 4-6. Should one renounce all action or should one follow karma yoga, the yoga of action?
- 7-9. Now Krishna is going to reply.
10. Shambu is another name for Shiva. This is a famous 11. story in which Upamanya, the son of a sage, wanted milk and rice and Shiva gave it to him.
12. The consort of Lakshmi is Krishna and that stands for 13. the guru. If you have God for a guru you can ask for whatever you want to ask for. It makes sense.
14. This probably doesn't mean that much to a Westerner or one familiar with yoga.

The Blessed Lord said:

II. The renunciation of works and their selfless performance, both lead to the soul's salvation. But of the two, the selfless performance of works is better than their renunciation.

15. In ancient India there was more than one path. There was yoga and there was the renunciation path, the path of sanyasa, which the sanyasi or renunciate followed. There was also Buddhism. There was the Brahmin priesthood with the whole tradition of sacrificial fires and sacrifice and a number of other traditions. So far, Krishna in the *Gita* has discussed renunciation. We've thoroughly explored that subject, the importance of renouncing the fruits of your actions. But on the other hand, there's the yoga of action.

Krishna says that in truth the Lord does not receive either the evil or the good deeds of anyone. Knowledge is enveloped by ignorance. By ignorance people are deluded.

16. To renounce everything is hard. It's like going out in the forest, lying down and not breathing or thinking. It's hard to do. That would be total renunciation – if you gave up everything. Along with this is the yoga of action. If you will permit the yoga of action to take place then combine it with renunciation you will find that is an easy path, relatively speaking.
17. Through the yoga of action, renunciation comes about automatically, spontaneously. Karma yoga is another name for it. Let action occur. Let

activities take place by the hand of God. One does not wilfully perform action. One surrenders one's life to God and lets God perform those actions. This is karma yoga. Karma yoga is not properly understood in the West. People think that it is Christian 'do-gooding, 'trying to figure out what you're supposed to do and then wilfully doing it. This is all right. There is nothing wrong with it, but it is not karma yoga. It's been understood that way for years in the West. Karma yoga was properly described by Yogananda in his book *Autobiography of a Yogi*. He explained how he would go out the door and whatever God led him to do, he would let happen. He wouldn't fight it. This is the easy yoga, and by following this path renunciation comes about spontaneously. One loses one's desires through performing action at the hand of God. But if you perform the action, you are in a worse state. It destroys your life. So Krishna says, "Therefore this is easier because the fruit of renunciation is acquired without effort through the yoga of action.

III. He who neither loathes nor desires should be known as one who has ever the spirit of renunciation, for, free from dualities, he is easily released from bondage, O Might-armed (Arjuna).

18. You remember that I said the sanyasi is a renunciate. In ancient India there were four castes. There was the servant, there was the farmer, and merchant, there was the ruler and warrior and there was the priesthood. The priesthood were Brahmins and they were expected to follow the path of spiritual development and enlightenment. This was their job. The others had their respective jobs. Therefore a Brahmin was expected to follow the middle spiritual path. The first twenty-five years he was called a brahmacharya, that is he was a celibate student. The second twenty-five years he was a householder; he had a wife, children, and a house and partook in whatever his activities were. If he was a priest, then he took care of his mumblings of mantras in Sanskrit, etc. He got paid for that. When he became fifty, he gave up his household and he and his wife went into the forest and lived in a hut. He still had a wife, he still had a place and he lived off of the local berries, fruits, nuts, roots. He had some security besides he had a wife. This went on until he was seventy-five. At the age of seventy-five he took up sanyasi, total renunciation. He gave up everything a place to live, wife, all orientation, even any place where he knew he could gather food. He just wandered freely about the land. He was a sanyasin, a renunciate. It is one thing to skip all the castes; it's another thing to skip all the three stage of life to become a renunciate right away. I wonder sometimes. Krishna is going to describe a sanyasi, a renunciate. That is, a true renunciate is not someone who is striving for renunciation, but one who has achieved it. The wise see the same (atman) in a Brahman endowed with wisdom and cultivation, in a cow, in an elephant, and even in a dog or in an outcast.

19. Mount Meru is a mythological mountain in the Himalayas. It stands for the spinal column in yoga. His mind is steady like the spinal column.
20. This is what I was telling you yesterday at Guru Purnima. 22. You don't need to give up home; you don't need to give up anything if the mind has been freed from the influence of these things. It's one thing to think, "Everything belongs to God. I don't own anything." So when the monthly payment comes due, what does it matter whether you pay it or not? It doesn't matter. You might pay it, you might not, but it wouldn't matter; that's the point.
23. There's a beautiful metaphor here. There is a fire and it's burning down, it's out. Just the ashes remain. You can put cotton right on top of it. Well, through the fire of dispassion of renunciation, you burn to ashes your attachment for anything. Then you can live your life, the pure white cotton, right on top of the black ashes.
24. That's a big sentence. "When desire has been given up, then renunciation is attained--when desire has been given up, but only when."
25. Now things may come your way and things may not come your way. A good thing may come your way or a good thing may not come your way. Or a bad thing may come your way or it may not. In any case, one would attach no desire for it to be or not to be. This was the trap that Shakespeare's hero got himself locked into, Shri Hamlet. He was tossed and turned by these two opposites. "To be or not to be." Renunciation means to give all that up, to give up desiring to be or not to be or to have anything be or not be. This is renunciation.

"Then renunciation and yoga are found to be linked together." A fact I've explained so adequately from the beginning. You probably wonder why we should even discuss the subject. As I've explained, in ancient India there were two definitive paths, one of karma yoga and one of renunciation.

IV. It is the ignorant who speak of renunciation (sankhya) and practice of works (yoga) as different, not the wise. He who applies himself well to one obtains the fruit of both.

26. Sankhya is not a yoga but a philosophy. There are six philosophical systems in India. The Sankhya philosophy, one of them, teaches the qualified dualism of purusha and prakriti. Purusha is the consciousness factor, prakriti is nature. Two things: It says that these aspects are the ultimate. This philosophy led to renunciation or the whole movement of renunciation. It logically follows if you... I'm not going to go into a whole description of

Sankhya philosophy right now, but it logically follows that there is the consciousness factor and the natural factor that one should renounce.

27. Yes, it is different. The light in that light is that light, but both lights are the same. This is a mental concept that seems to be beyond about 99% of the people of this world. They can't see how yoga which is unity and duality can both be correct. But they are both correct. This light in that light is different than the light in that light because it's the light in that light, not the light in that light. But the light in that light is the same as the light in that light. There's no difference between the two. Do you see how both are true statements? That concept has not occurred throughout the world. You see millions of people interested in philosophy, religion, truth, metaphysics and all kinds of things and they can't wrap their wits around that relatively simple thing. It's a major question, is it all one or is it not? Both are correct, but Krishna says, "Naturally the ignorant regard these two as different." These two paths, Sankhya philosophy says that that light is that light and that light over there is that light because that light is there and that light is there, because they are two different lights. Yoga says that light is the same. There is no difference between light. Light is light. Lights is exactly the same as any other light. The ignorant can't see how there's no difference between these two statements.
28. Krishna says by your own experience. This is why many can't understand this because they haven't understood in their own meditation this Truth for themselves.

V. The status which is obtained by men of renunciation is reached by men of action also. He who sees that the ways of renunciation and of action are one sees (truly).

29. This calls for a comment or two. "The sky and the heavenly spaces are not different." Yet they are two words and two frames of thinking. There's the sky, that's one way. One person who calls it the sky and uses that term thinks about it one way. Another person who uses the term heavenly spaces is thinking about it another way. They're describing the same thing, even though they use different words and have different approaches. This is true of renunciation or sankhya and yoga.

It was Vyasa who first propounded this in ancient India. He saw that they were one without a doubt. Maybe others have seen it also, but they did not write about it as he did. Krishna also says here that, "He alone has seen the Self or the atman "who has realized that Sankhya and yoga are without difference. Who has seen the atman? The atman is the true being, the true Self. It is who one actually is and what one actually is.

Now it turns out that one actually is not a who or a what, but how and what one is, is atman. This is the beingness, the ultimate thing that one or that God identifies with and therefore includes... the here I am. If you take care of atman, the rest will take care of itself. But only he who has experienced atman has realized the oneness of renunciation and yoga.

VI. But renunciation, O mighty-armed (Arjuna,) is difficult to attain without yoga; the sage who is trained in yoga (the way of works) attains soon to the Absolute.

32. The great living yogi, Swami Chitananda of Rishikesh, the head of the Divine Life Society, who inherited the position from the great yogi, Swami Shivananda, is a real renunciate. We are good friends. We've talked a number of times. I've visited his ashram, he's been here. He is a saint of renunciation. He has not practiced yoga. Try to figure that one out. In the West he is known as a yogi, but he's not a yogi, he's renunciate. Krishna has said they are the same. But they are different also. Back to the two lights. Swami Chitananda has had a most difficult battle. By whatever grace, he has succeeded. He is great accomplished renunciate. He's a real sanyasi. He, who climbs up the mountain of liberation by the pathway of yoga, swiftly reaches the summit of the highest bliss.

My guru, Swami Kripalvananda, is a yogi. He practices yoga. Incidentally, he ends up being a sanyasi, but his path has been easier.

33. If you start this yoga and abandon it, you'll not make renunciation, try as you will.

34. If a man has freed his mind. Substitute Self for atman in 34 and 36.

So the atman, although it appears to be limited and local or somewhere, actually pervades the entire body. As if you try to find out where you are ... did you ever try to do that? You say, "I'm going to look at where I really am. I know I'm not the body, but the center of consciousness." This is the core and you try to see it. When you see it, the core has moved some place else looking at the place where you used to be. When you finally do get to the core, then it's everywhere. It's not any one place. It pervades all. This is what Buddha meant by illusion. It looks as if or seems like you're elsewhere, but you're not. The beingness is not anywhere, but it seems to be definitely located.

37. All of these, he's not an agent or the doer, there is not an act taking place, and there is not an ought. One does not 'ought not' to do this or 'ought not' to do that. There is no compulsivity, it's all gone. When he has freed his mind from doubt, it has been purified by the words of the guru, what ever you are talking about the outer guru or the inner guru, they are the same. They each speak

the truth, they can't help themselves. "And even if he should perform action, he is not the agent of them." This is just about as clear a statement as one cares to come across.

VIII. The man who is united with the Divine and knows the truth thinks, 'I do nothing at all' for in seeing, hearing, touching, smelling, tasting, walking sleeping, and breathing,

IX. in speaking, emitting grasping, opening and closing the eyes, he believes that only the senses are occupied with the objects of sense.

38. Krishna's telling it right out. He's making it as plain as plain as can be. If your mind is purified and without doubt and you do accept the word of the guru that you are not the doer, then it's done.

39. See, his body is still alive, but his own personal state is as if he didn't have a body.

40. But he's not the agent of anything. 44 All these actions outwardly are taking place, but he does note of these things.

X. The yogins (men of action) perform works merely with the body, mind, and understanding or merely with the senses, abandoning attachment, for the purification of their souls.

45. That's what we work toward in our scripture class, to give wisdom an opportunity to dawn. 47 Slowly sometimes, but the final outcome is certain.

XI. He who works, having given up attachment, resigning his actions to God is not touched by sin, even as a lotus leaf (is untouched) by water.

48. Shakti is the energy of the spirit and it activates the body. No longer is the ego or the will activating the body, but the spiritual energy, shakti.

49. That is, it's not made wet. 50.

51. It just flows naturally. This is the sahaja yoga that we teach here. This is the sahaja yoga that Jnaneshvar taught eight hundred years ago. This is the sahaja or natural yoga that Vyasa taught there to four thousand years ago.

52. He is talking about the meditation of sahaja yoga. 54. After receiving shaktipat, the shakti energy is active, then it does what it does. Many of you know that. 55.

56. Our budding yogi, Arjuna. The universal knowledge is guiding the Divine Energy perfectly. 57- 60. Krishna is getting ready here for the next chapter, Chapter six in which he tells the results of letting the shakti energy do its

thing; renouncing control over it; letting karma yoga take place. Karma yoga is the natural flow, the natural divine flow.

61. Theoretically you could go cut somebody's head off, or I should say, somebody's head would be cut off. 62 If God wanted that to happen, God would direct it to happen and it wouldn't be your doing and you would still be pure. If God wanted that sort of thing, but God does not injure. That is not the nature of God. Therefore God does not direct the cause of injury. God is Love, God is Truth. He is not a killer.
63. He's describing the renunciate. 64.-70. Now he's going to describe the perfect yogi.

XII. The soul in union with the divine attains to peace well-founded, by abandoning attachment to the fruits of works; but he whose soul is not in union with the divine is impelled by desire, and is attached to the fruit (of action) and is (therefore) bound.

XIII. The embodied (soul) who has controlled his nature having renounced all actions by the mind (inwardly) dwells at ease in the city of nine gates, neither working nor causing work to be done.

71. Said two ways, two different viewpoints describing the same Truth, the same statement.
72. This is true. I have checked it. 73-74. I have tested this theory of Krishna's as explained to me by my guru. I have spent over the last two and a half years, approximately eight hours a day checking it. Some while back I became satisfied that he was right. It really does lead to seeing god everywhere. And you really do see the world of joy.
75. This body, this piece of meat, is the nine-gated body.

XIV. The Sovereign Self does not create agency for the people, nor does He act; nor does he connect work with their fruits. It is nature that works out (these).

76. Some people can't stand this. "All these things are 78 happening and I'm not doing them? I'm not being able to enjoy them?" They go together. Some people can't stand this: "All this action is going on and I don't get in on the act. This is what makes ego ego and also what makes misery misery and untruth untruth.
79. It looks as if the world has been created and it looks as if it's constantly changing and in the end we'll all dissolve away. This is all illusion. There is no creation; there is no change; there is no dissolution. The perfect yogi experiences this as a fact for himself.

XV. The All Pervading Spirit does not take on the sin or the merit of any. Wisdom is enveloped by ignorance; thereby creatures are bewildered.

80. Do you understand that even though all around the perfect yogi are ideas of merit and sin, he doesn't even see them? Why doesn't he see them? Not that he has blinded himself to them, but because he has seen through the illusion. He sees that there is no merit and there is no sin because there is no doer. There is no doer because there is, in fact, not any action. It is all just God; it is all just Truth. There is no cause and effect. That is all an error. It all fits so beautifully. It's incredible. That is one thing that is nice about the Truth. It is completely elegant. It has no contradictions. It fits absolutely and you become totally comfortable in it. That total comfort is joy and bliss.

81. And that includes you. The only thing is, you don't know it. 85. There is nothing for you to do to become liberated. You are already liberated. It is all God; it is all perfectly divine. There is no misery; there is no suffering; there is no pleasure; there is nothing. There is only God. There is only Truth, only you are ignorant of it.

86. Jnaneshvar wanted to share this with his audience. He was explaining this one day in west central India at their request. 87. "How can I share this experience with you?"

XVII. Thinking of THAT, directing one's whole conscious being in THAT, making THAT their whole aim with THAT as the sole object of their devotion, they reach a state from which there is no return, their sins washed away by wisdom.

88. (Substitute the word God for Brahma in YM's reading).

89. What is the use of saying this because everything is already perfect? 91 Yet on the other hand people are suffering in ignorance and how can he share the Truth with them? He was surrendered to God. He was a perfect yogi. He's not speaking theory; he's speaking Truth,

XVIII. Sages see with an equal eye, a learned and humble Brahman, a cow, an elephant or even a dog or an outcast.

92. (Substitute the word God for Brahma all through YM's reading).

95. You cannot keep the mind in peace unless this is a Truth for you. Put it this way. The mind will not be at peace unless this is Truth for you. You ARE that. Thou art God and God is all of this and there is no difference. Nevertheless, that is that light and this is that light and there is no difference between this light and that light and so on.

XIX. Even here (on earth) the created (world) is overcome by those whose mind is established in equality. God is flawless and the same in all.

96. You see Krishna had achieved this state himself. 99. Arjuna thought he was just a cousin because he rode in chariots and he had many wives. He was known as an outstanding character, but it isn't until Chapter twelve that Arjuna finally sees Krishna for what he is because that part of him is normally invisible to ordinary eyes.

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...of the local saint or deity outside the walls.”

As we drew nearer I began to get into a strange state. As the bus went forward this strange state became more intense. By the time we arrived in Alandi, which is about three miles from where this state began I was in what a Westerner would call a spaced-out state. I was hyper. I got off the bus and charged off toward the Mahasamadhi although I didn't know where it was. People were babbling. We were supposed to have a guide, but the guide didn't know where it was. There were hundreds and hundreds of people crowding to get in through little gates and under small openings that you had to stoop under.

Finally someone noticed that we were Westerners and they gave us a little privilege--for a fee. Finally we were led into the inner sanctum and I was getting more and more disturbed. I was almost manic and wondering what was happening to me. There was a beautiful Brahmin priest, a big, naked priest. I was fumbling around wondering what's what. I gave him a coconut which is a traditional gift. He took me by the back of the neck and shoved my head right down onto a square black thing in the middle of the floor. Indians are usually too terrified to touch Westerners, let alone shove them around. And this priest was monstrous. When I touched the black thing with my forehead, I felt as if I was in contact with Jnaneshwar. There was a silver door there also. You could go down. If you were allowed to go through the door, which no-one is because it's sealed. Then a stairway turns to the right and goes down to the underground chamber where Jnaneshwar is supposedly for eight hundred years in samadhi. The body has been in a state of suspended animation. I went into a kind of clear-headed daze. I don't know if that makes any sense to you. Everything was crystal clear, but I was out of it. People were used to me leading them around, telling them about this and that and I was not able to. We were wandering around, being ushered into this and that. We were underneath the tree in which he taught as he did in *The Jnaneshvari*, this book that he had written. Suddenly the Indians grabbed me again, took me back to the place of the black square and patted me up with

more goo and slop, as we do here, broke the coconut and gave me some prasad from that blessed fruit.

At that point all fear left me. I didn't know what had happened. Riding into the nearby town of Poona, I'd returned to normal a little bit and began to realize that fear was gone and I wondered how long the state would last. Well, it has not been over six months and the fear is gone. Why that particular aspect-- fear of anything? What does anything matter any more? That was an unexpected boon from the grace of Jnaneshvar. Of course the whole thing may be a psychological trick. Jnaneshvar had cancer and was about to die, so they walled him up in the tomb and make up this whole story to inspire people. He's just another Indian bragging and they're full of psychological tricks into this fearless state and it seems to be continuing. Whatever may be in the truth of the situation, there can be no doubt about the content of Jnaneshvar's teaching. We are in the middle of Chapter five. Chapter five is The Yoga of Renunciation and Action.

104. Before we go on, I'll make a few comments about atman because the rest of the chapter turns around the atman. I've discussed it before, but you must not abandon the importance of this concept of atman. The Westerner normally translates atman as Self, the real Self or the Spiritual Self. Some people translate it as soul, but the better scholars know better than that. I have indicated that it is the core of basic beingness. It is NOT your true nature; your true nature is God. If your being, that which you have deceived yourself with in order to BE is atman and if you have realized the true nature of this atman, you will be liberated instead of deceived.

Krishna says, "Is it any wonder that one who does not wish to forgo the bliss of Self in order to the domination of the senses takes no pleasure in objects of sense?" He becomes disinterested in the world. "What do I care about that? I've got atman; it's bliss." Instead of people...around in the atman, now knowing the truth of it, having deceived themselves into thinking that it is that which it is not.

105. You can't talk people out of this. Temporarily maybe at first, but if they are fully established in atman, they'll not leave it. They say, "Why should I leave it?" Or they'll say, "I don't have any choice. Even if I tried it, it's not possible." Even if they convert to another religion it is not possible.
106. The chakora bird runs around during the full moon in India with his head up looking at the moon. You have to be an Indian to understand that bird. He can't leave the moon alone. Krishna says, "Will the chakora bird lick the sand when among the beds of lotus flowers it has once fed on the clear beams of the moon?" The moon stands for the immortal nectar and the head goes back when the amrita, the nectar, comes. The yogi or the yogini goes into this

pose at certain phases of their meditation, like the chakora bird. I'm giving you the inner meaning.

107. (Substitute the word atman for self). No, it need not be said because it is true. For those who have experienced it, it is certainly true.

XXII. Whatever pleasures are born of contacts (with objects) are only sources of pain, they have a beginning and an end, O Son of Kunti (Arjuna); no wise man delights in them.

108. Of course, Krishna is speaking to Arjuna, his disciple.

109. They do not know why they really are. They think they are a body, a mind, or a personality, or ego. They even think in a deceived or illusionary way that they are spirit.

110. It's difficult to appreciate that these similes are so accurate because ordinary people are like people dying of thirst. They want so badly to be loved and to have their hearts fulfilled that they rush off looking for a mirage in a dry lake which is the sense organs, instead of drinking the water itself.

111. (Substitute atman for Self). People think they can 112 fulfil their desires through the senses.

113. Three-storey houses are popular in India.

114. The planet Mars in Indian astrology is considered to be 115 least auspicious of all planets. Yet people think that they can get pleasures from sense objects. This is told from the point of view, you understand, of a totally enlightened yogi, who had achieved perfect consciousness, Jnaneshvar. This is how it looks to him—people are seeking pleasures through the senses and from sense objects. He says this is pure nonsense.

116. This is how sense objects look to an enlightened man.

117. There's a piece of bait there. As long as you don't eat it, it's great as bait. If you eat it, you get the fruits all right, but you get the hook too. Let the sense objects be there. They're marvellous as bait. Let them remain bait. If you eat it, number one it's gone, number two you think you're getting the pleasure of eating but you get the hook. This is the nature of sense objects. Understand this clearly.

118. Kiriti, that is the wearer of the crown. That is to a dispassionate person, a person who is not connected with or holding onto sense objects.

119. Entirely painful. This is interesting, because a lot of people say you get a little pleasure, you get a little pain. A totally enlightened yogi says that all sense

objects give nothing but pain. You could only understand this from a point of view of samadhi. Any contact with sense objects pulls you out of samadhi and into illusion. Who would want it? The people who have experienced it all shake their heads. And so that's pain, because you're being taken away from the Truth. Who wants it? So one who does not know or has not experienced that true nature of atman is a fool and thinks he cannot live without sense objects.

120. He gives a graphic illustration doesn't he? You are living in a festering, sick, sore called life. Being a maggot, you don't notice and you think, "I'm just eating all this good pus. McDonald hamburgers, new cars, look how good life is? Let's see how great this piece of pus is compared to that." You're not a maggot, but you think you are. You think you're a human being, but you're not a human being. That should take care of that.
121. Jnaneshwar's words are so beautiful I can't believe it. 122. We go to all the trouble of being born, but if we'd given up all pleasure, what would be the purpose of being born? It would serve no purpose.
123. Who would go through all this if they weren't going to get pleasure for it?
124. Great sins would have no chance, would they? So we must not be addicted to sensual enjoyment.
125. He's very mad. "Haven't I been very frank with you and told you that you're maggots eating pus!" You've deceived yourselves completely into thinking that the pain you're suffering at the hands of the sense objects is pleasure. Through your ignorance you've justified the whole thing.
126. Once in a while some of my students, in their 127 beginning phases, will say, "I've had enough of this ashram life. Uptight, never have any fun, never go anywhere, never do anything. We go to satsanga, we go to darshan, we work and have meetings and scripture and asanas and more talk and singing to God." And they take off. They come back and they say, "Oh God, I forgot what it was like out there." They live a different perspective now. Life has shifted and they hadn't even noticed it. They say, "I was watching T.V, and now my head aches. People don't notice this and think the headache just came and they don't get the connection. They don't know that the object of sense caused the pain. They don't connect it. They take an aspirin and say, "I get headaches every once in a while." They don't even get the connection between having eaten five steaks and eighteen ice-creams and a headache or an upset stomach. Sometimes they have to repeat the experience. They go another six weeks and they forget again. We have three birthday parties in a row with ice cream and cake and they get the connections because they have a neat, clean background to compare it with.

XXIII. *He who is able to resist the rush of desire and anger, even here before he gives up the body, is a yogin, is the happy man.*

128. Of course, those students who have not yet experienced 129 samadhi are going to be filled with doubt. They'll say, "I think this is a good idea, but I don't know. What is the alternative? I was deceived into getting pleasure before, maybe I can get into that state again." But once they've tasted the bliss of samadhi, no more is this a real problem.

130. "Even so, they enjoy it in a different manner." You should listen to this closely. You must not think that a person in bliss or samadhi is not getting total joy. In fact he gets it a thousand times. He gets the only true joy that there is.

There's no separation in samadhi. It doesn't mean that there isn't a total experience of joy, but one doesn't view oneself as the enjoyer, nor the enjoyment, or the enjoyed. There's no separation.

131. ...of how you might be able to grasp samadhi. 132.

133. The wind is blowing and then it drops and drops. What happens? What happened to that wind? One could wonder, was there ever any wind in the first place? Did the wind vanish, or did the illusion vanish? When the wind falls, it vanishes in the sky.

134. Many people worry about this. "Am I going to be all by myself when duality is lost?" In samadhi there's no sense of witness, it just IS--pure consciousness with no sense or perceiving.

135. The people who know the atman in the sense of true 137 union with it, samadhi.

138. Then there's an outside comment made. 139.

140. This comment is made by Jnaneshvar's guru. He's sitting there listening. In fact, when the inhabitants of a village they were passing through requested to be told of the Truth, he asked Jnaneshwar to talk to them. Jnaneshvar sat down and extemporaneously gave the information in these two volumes over a period of fourteen days. "When thou delightest in the praises of the saints thou forgettest the subject of thy talk, though thou speakest excellent the subject of thy talk, though thou speakest excellently of other matters. He is admonishing Jnaneshvar a little bit here. You see Jnaneshvar has been enthusiastically speaking about people who have reached the state of union with God, forgetting about the *Gita*, the subject he is supposed to be expounding upon. His guru led him back to the *Gita*. Jnaneshvar had gotten carried away with the flow of love and Truth.

XXIV. The yogin who finds his happiness within, his joy within and likewise, his light only within, becomes divine and finds the beatitude of God. (Brahmanirvana)

XXV. The holy men whose sins are destroyed, whose doubts (dualities) are destroyed, whose minds are disciplined and who rejoice in(doing) good to all creatures, attain to the beatitude of God.

143. But only the dispassionate. 145

146. It is not easy to get free from that doubt. It takes years, but when that doubt goes, bliss.

XXVI. The beatitude of God lies near to those austere souls (yatis) who are delivered from desire and anger and who have subdued their minds and have knowledge of the Self.

147. That is, they go into permanent samadhi, and never come out of it.

148. He's going to tell us how to get there. 149 It's beautiful that after eight hundred years, through the miracles of printing, we can share Jnaneshwar's words.

XXVII. Shutting out all external objects, fixing the vision between the eyebrows,

XXVIII. Making even the inward and the outward breath move within the nostrils, the sage who has controlled the senses, mind and understanding who is intent on liberation, who has cast away desire, fear and anger, is ever freed.

150. You should understand that when a Truth is spoken, no matter how you look at it, you'll get Truth from it. No matter how limited or how broad your scope may be, how high or low your perspective may be, no matter what your tradition and background may be, whatever you get out of it will be at least a part of the Truth. Some people think that means that you should concentrate your attention on the spot between your eyebrows. And that would be true, but there are many other ways of looking at those same words depending on your background, your perspective, your knowledge, your experience your tradition, your teacher, etc.

The three. Normally that would be interpreted as the central energy channel, and the left and right energy channels – the sushumna, the ida and pingala.

152. First in one, then in the other, this is the alternate nostril breath, stopping it in one nostril and then the other nostril - will and resistance. First you give up one, then you give up the other, then you give up your will and then you give up resisting and then you give up using your will and then you give up

resisting, etc. back and forth. That's another way of interpreting--they are both correct. Crown center, that's the top.

153. The Ganges refers to the pingala energy channel: the male, heat, sun side, the right side. And the streets are all the thousands of energy channels and sub-channels in the body.
154. There's no distinction between the desires at this point. They all flow together into one.
155. No longer does it look like the world. The illusion of it is torn and it had looked like the world the whole time, but the canvas is torn, and what's left? Not a nothingness as many people would expect, but God.
156. Because when there is union with God, all duality ceases. There's union, there's no separation between you and it. The duality is ended and the mind ends. How can you have any place for egoism or other passions?
157. Mountains of restraint. It's not easy to ascend the mountain of restraint. 158.
159. This is not an exaggeration. He says two things: ascend the mountain of restraint and constantly practice. Thus you cross into the eternal, perfect Truth. This is true.

I used to read this kind of thing when I was much younger. I used to think that it was an exaggeration because it didn't seem to me that this had actually been done. Although I hoped the stories of Buddha, Christ, Mahavera, Krishna, Shiva and all these things were true, I was sceptical. I kept my scepticism until I met my guru, Swami Kripalvananda. I could see that the job was 95% finished when I met his about there years ago. My eyes and heart all opened up at once. How could this be? He taught me these very things; ascend the mountain of restraint and constant practice. He was a living example of having done both. Twenty-six years of ten hours a day, seven days a week of meditation. He could pass that for constant practice. He had ascended to the pinnacle of restraint. His behaviour was impeccable. I couldn't believe it. I'd met more yogis and swamis and ministers and priests than you could count. None of them had done it.

160. Hirshiksha is another name for Krishna. It means the master of the senses. There's a town in India named Hrishiksha.

Arjuna had been listening to all this and he had understood.

161. When a guru has gotten through explaining this 162 completely to the disciple that is the way they feel. "You've understood me. You know what is

happening with me, and now I am satisfied.” Until that has happened you won’t know the true meaning of the guru-disciple relationship.

163. Arjuna is speaking to Krishna. 164

165. Arjuna understood. We are so weak. It is almost impossible to try to reach God by just pure knowledge alone in the modern age, the Kali Yuga, the age of argument, fussing, stealing, lying, cheating and all that kind of thing. It’s very difficult for us. We’re weak and so therefore God has given us another path and it is called yoga. This yoga means union with God and in its final states by surrender.

Arjuna says right here, be patient with this. It takes time to learn this yoga properly.

166. And indeed, as we go on you’ll see just how extensively Krishna explains this path.

167. There are two ifs: One you’ve got to listen and two 168 after having heard, will you practice? These are the only two things any guru will ever ask you. That’s the only thing he’s concerned about. Will you listen, or do you just want to be entertained. And two, will you practice it once you’ve been told? If not, watch movies or drive speedy cars or do whatever you do. Otherwise you are wasting the guru’s time. If you will listen, then the guru will be glad to explain it again and again and again. He never tires because it is the true seeking heart of the student that draws this out of him.

169. This is a very important passage. You should try to understand it. Krishna was already compassionate in his heart. After all, he was God. Added to this was his special affection for Arjuna. Arjuna was the ideal disciple. Krishna cannot help but have special affection for the ideal disciple, the sincere seeker of Truth. Yes, he was full of impurity, full of problems, full of ignorance, but he wants God, he wants the Truth. He wants to do the right thing.

170. Hari, the energy of love.

171. Krishna’s love was so caught up with Arjuna, the disciple, that he couldn’t withdraw it. That’s quite a statement to make about God, isn’t it? Think of him as guru.

172. I remember when I first read this I was angry. 173 How could God be unconscious of himself? So if he is unconscious of the totality of his own love, how could we possibly be conscious of it? Yet in the state that transcends consciousness, samadhi, all this becomes nonsense.

174. We now have your attention and we are at the end of Chapter five 178 in the Upanishad of the Bhagavad Gita, the science of the Absolute, the scripture of yoga, and the dialogue between Shri Krishna and Arjuna. This is the fifth chapter called The Yoga of Renunciation of Action.” We’re ready and primed for Chapter six. Chapter six is like a delicious jewel, a feast you can never stop, a good book you want never to end. What does it describe? Chapter six describes the path of transformation that takes place in a yogini or yogi through the process of yoga. Westerners are particularly interested because they like to hear what’s going to happen to them. They like to know first. Indians are not so interested. They want to know the steps they’re supposed to take to qualify then to do this yoga. They don’t much care what’s going to happen. But the Westerner wants to know what’s going to happen.

In Chapter six we get the incredible unrolling of the development that takes place in a being through the practice of yoga. It’s great fun, great enlightenment and enough to terrorize you and tantalize you. I remember when I first heard it. I was in India. My guru had given me the book and I read it honestly with disbelief. How could these things be true? I’m a very sceptical character. I take a very scientific approach to things, and of course one of the characteristics of a scientist is to be sceptical—not to believe everything you read, but to check it and test it. Up to the point that I have progressed in my own meditation, I have found that the description given in Chapter six is absolutely correct in every detail. The unfolding of the process of yoga is like a road map. It’s like a play. You have the whole plot laid out. Sometimes at first you don’t recognize it, but later, on reflection, you do.

We have the privilege of being given this information. Some people read this book and don’t know it’s a manual of yoga. They think it’s just a manual of how to behave socially. It is also that. It’s a description of what takes place in yoga. He’s said that by concentrating the gaze between the eyebrows, if you have already scaled the mountain of restraint, then absolute union will come. It comes through a long process and that process is known from beginning to end, every phase and every step. Why are we so privileged to know what that process is?

I have read yogic manuals up one side and down the other, experiencing nothing but frustration. They don’t have that information. Why don’t they? It’s because the authors had not experienced transformation. They were still in the realm of practicing or climbing the mountain of restraint, which is the necessary.....without that, the process of yoga doesn’t work. What do I mean by yoga? I mean union with Truth. I don’t mean stretching exercises, postures. That’s just one tiny part of yoga, an important part in the beginning.

It leads ultimately to this process of yoga, where the union starts to take place.

We will have this opportunity to feast, and I do mean feast, on the glory. Not only does he give it technically and completely, but he does it in verse with such beauty. And we're reading a lousy translation. Even so, that comes through. If we knew Marathi, we could read it and listen to it in the original tongue. It is hard to appreciate until one's own experience begins to match it. Even so, you can be at least inspired and perhaps informed to some degree.

Q. Does this process...

A. The process of yoga, carried to completion, results in immortality. Krishna mentioned earlier that it ends the cycle of birth and death. Lord Lakulisha, who is the guru of Swami Kripalvananda, has attained that state and he's been around about two thousand years.

Q. Do you carry on with the householder's life once you've attained this?

A. No. The householder's step is one of the four steps to this attainment. First is being a student; second is being a householder; third you go into heavy meditation; fourth you renounce the entire world and finally at the end of that you achieve the final state.

Q. And where is that?

A. That's nowhere. It's everywhere. It's the immortal state, the state of union with God. It's Truth. You are the Truth; Truth is you. He says earlier that the atman becomes Brahma.

Q. Do these physical beings gel together or something?

A. There's no such thing as a physical being in terms of an individual. This is jibberish. Lakulisha came, talked to Kripalu and taught him. If you mean that, they get together in that way,