

Master E.K.

LESSONS ON GĪTA

CHAPTER 8: THE BOOK OF PRACTISES

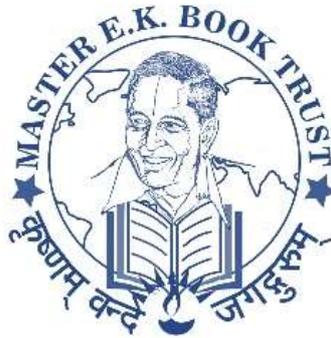


UNIVERSAL MESSAGE OF SCRIPTURES

LESSONS ON GĪTA

CHAPTER 8: THE BOOK OF PRACTISES

Master E.K.



Master E.K. Book Trust

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Preface

I met Dr. E. Krishnamacharya for the first time in 1981, by chance in the same year I obtained my translation diploma. I had offered my services to the Institute for Planetary Synthesis, which organised at the time his conferences in Geneva. Thus I was given the opportunity to meet him and to get involved in his work of synthesis between the spiritual teachings of East and West.

He invited me to translate during his lectures and seminars in France and French-speaking cities in Switzerland, France and Belgium from 1981 to 1983. Through this work, I learned much about translation: he taught me how to become a channel to convey the meaning behind the words and sentences.

Chapter 8 of the Mandra Scripture, the Book of Practises, talks precisely about this eternal truth, the divine consciousness behind creation, both cosmic and individual. In every sentence, it is the I AM who expresses itself. It is the same I AM which creates all universes.

In 1983, Master E.K. gave several lectures and seminars in various cities in Belgium. Luce and Bernard Merten, founders of the White Lotus Group, invited him to give a 7-day seminar on the Mandra Scripture, the Celestial Song, in their home in Brussels. It was a very intense week, with lessons and consultations during the day and public lectures in the evening. Luce Merten and I alternated to translate, but he was active all the time, and often also cooked for the whole group.

The Book of Practises made such an impact on my life that when Dr. E. Anantakrishna invited me to share at this year's Guru Puja in Guntur some of the teachings I learned from Master E.K., I chose this seminar. Little did I expect that this would lead to the decision of publishing the text. The brotherhood in India transcribed the recordings and asked me to check and edit it. I thus had the joy of listening once again to the entire seminar.

I hope this text will be an inspiration for many, as it was for me. My heartfelt thanks to all the co-

workers in India, to Dr. E. Anantakrishna for continuing the work of his father, to Rudolf Schneider, the founder of the Institute for Planetary Synthesis and with whom I have been sharing my life for almost 40 years, and above all to Master, for the blessing of his presence in my life.

Alice B. Schneider

Geneva, 24 April 2020

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Lesson 1

From¹ today we are expected to have a study class of the Bhagavad Gita. We have eight classes in all. The Bhagavad Gita is a book of 18 chapters. These chapters contain many subjects in discussion. Instead of having a general discourse on all the 18 chapters, let us have a little bit more intense study of a part of it. Otherwise, it amounts to only public platform lectures, which mean some pastime, some pleasant attraction and no real use. We can have something instructive in the public lectures also, but since we wanted to have a study class, it is better to have an intensive study than to have an extensive study.

Many of you know that the Bhagavad Gita is a book taken from a bigger book. The bigger book is called Mahabharata, which is one of the two grand Scriptures of the Indian literature. The

¹*The texts in italics are quoted from “The Mandra Scripture, an Aquarian rendering of the Bhagavad Gita” by Dr. E. Krishnamacharya*

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Mahabharata contains 18 books. The Bhagavad Gita takes place in the fourth book. The word Bhagavad Gita contains two words, the first meaning “the Lord”, and Gita the “Song”. That is why it was translated into English by Edwin Arnold as “The Lord’s Song” with a bigger title, “Song Celestial”. The Bhagavad Gita is described as a discourse by Lord Krishna in the form of a conversation between two characters: Krishna and Arjuna. Arjuna was questioning and Krishna was answering and the content is called Bhagavad Gita.

I will give you some context of what happened before the conversation. The Bhagavad Gita and the Mahabharata are part of the Ithihasa branch of literature. Ithihasa means a type of world Scripture in which two aspects are applied. The first is a historical incident and the second is a symbolic incident. When these two aspects are composed together in a book, the book is called “Ithihasa” in Sanskrit. Here the historical incident was the global war that took place about 5000 years ago, that is at the beginning of this Kali Yuga. There

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were two brothers who were the sons of a king emperor of India. One brother was blind and the other was white in his complexion. Though he was elder, the blind fellow was disqualified to be a king by the people and the parliament and the younger brother was elected as a ruler. But he had great respect for his elder brother; for all practical purposes, he treated his elder brother as the real emperor and himself was looking after the affairs of administration. After sometime, the white king left everything to his elder brother and went to the Himalayas to have his spiritual retreat. He was having 5 sons and this blind fellow was having many sons. According to the story, he was having 100 sons. I told you the story is not only historical but also symbolic. The eldest son of the white king was elder than the eldest son of the blind king. There was a discussion about who was to be accepted as the next emperor, the son of the blind or the son of the white? By behaviour, the five sons of the white king were very good. The white king suddenly died, leaving his two wives and five

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children, and the blind king and his sons made many attempts to kill these children so that the son of the blind should become the emperor.

Finally there was a gamble, a game between the two sets of brothers, on the agreement that those who lost the game should go to the forest for 12 years and then, after spending 12 years in the forest, they should spend one year incognito, and if any one identified them within that period of one year, then they had to spend once again 12 years in the forest and one year incognito. On that agreement they played the game, in which the sons of the blind king deceived them and the sons of the white king lost the game. In obedience to the agreement, they went and lived in the forest for 12 years and spent one year incognito, somewhere near Kashmir. Then they came back but the blind king and his sons refused to return their half kingdom to them.

There were two parties among the rulers of that time and the situation precipitated a war. Some of the rulers were on one side and some on the other

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side. Many countries and many continents took part in the war. So, before that war was started, these two fellows approached the war field. Arjuna is the third of the five brothers of the white king. Krishna was their brother-in-law, that is the brother of Arjuna's wife, and he accepted to drive the chariot of Arjuna in the war. First, they went into the middle of the armies that were being gathered for the war. Arjuna saw many people among his own brothers, cousins, uncles and grandfathers and he was touched with compassion. He said the war was very bad and that is something which cruel fellows should do. We should be compassionate and good, be peaceful and have a peaceful way of doing things. Then Krishna said, "If the armies contain your brothers, your cousins, your uncles and your grandfathers, then if you feel that the war is cruel, you must be a worst scoundrel, because previously you have done many hundreds of wars, you fought cruelly and killed many thousands of heroes. You never felt that war was cruel, because they were not your

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uncles and your cousins and your brothers and grandfathers. So, if you have your own people, your idea of law is something, and if you have some other people, your idea of law is some other thing. This is what is called diplomatic morality or what is called crocodile tears. That means you are a scoundrel. This never proves that you are moral, this only proves you are a seasoned politician of the day. If you want to be sincere, you know what you have to do and you know what you ought not to have done. Do not change your philosophy according to the situation. Do not dance according to the tune. Have your own ideas about good and bad. If you do not have any such ideas, do not pretend to be moral by speaking false morals from your lips. If you want to tell me what I feel true about it, I will tell you”. Then Arjuna said, “My mind is not working properly now, please tell me”.

Then Krishna began to narrate him a few things and Arjuna had his own doubts and suspicions. He had his own arguments and questioning. To all his questions Krishna gave

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answers, not only intelligent answers, but also what Krishna believed to his core as true, because intelligence is no solution to the human being any day. It is only our conviction and our self-confidence that helps us. It is only our self-satisfaction with ourselves that becomes a solution to mankind. Intelligence is never a solution to the human being. The more intelligent the human being is, the more problems he faces. For solutions, it is not the intelligence that is required, but the sense of goodness and a sense of acceptance of goodness. The first thing, intelligence, is a very very cheap thing. Every dog of a human fellow has intelligence, but one has to cultivate the habit of accepting goodness for oneself. So there was this conflict between intelligence and goodness in Arjuna. Krishna cleared the conflict in the heart of Arjuna. The essence of the conversation is what we call Bhagavad Gita.

Another greatness of Bhagavad Gita is that when, at the end of the conversation, Arjuna asked

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Krishna to tell him what he had to do, then Krishna said, “I told you how to think and how to come to a conclusion. I have given you the science of doing and the science of thinking. I have also given you what is called the science of devotion. You have the keys with you and it is for you to have your own solution. If I bring a solution to the situation, it will be my solution, not your solution. You should have your own solution because you are the man to decide and act. With all the material I gave you about the science of thinking and concluding, it is for you to come to your own conclusion. Now if you decide that war is not good, we will go back. If you decide that it is good to conduct this war, I will stand behind you and we will do it. I only wanted you to decide after knowing how to decide. Otherwise, if you decide because of your relationships with brothers and fellows, it is a dog decision, not a human decision. A decision having no permanent values is not good for a human being. Have your own decision”. That is the

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conclusion of this book. That is why it is among the greatest of the worlds Scriptures of all-time.

There is much symbolism also in the book. The conversations took place between the two fellows for about half an hour or one hour, while they were going round the armies. But it was composed into a beautiful book by the author of the Mahabharata. Since he is among the grandest of all poets that the world has ever produced, he had his own way of presenting the conversation, with all the required symbolism and similes and metaphors. For your information, the author of this book is called Veda Vyasa, the grandfather of the fellows who fought the war. Here, a few words about the symbolism the author used in this book. We have the symbolism of the chariot, the horses, the reins, the driver and the hero who is in the chariot. The chariot is a symbol of your vehicle, that is your body, not only physical, but the physical, etheric and mental bodies, that means the three lower principles. Arjuna is described as having five horses to his chariot. They are

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symbolic of what are called the sense organs, that is the sense of sight, the sense of hearing, the sense of smell, the sense of taste and the sense of touch. So the vehicle is the chariot in which we live in and our senses are the five horses because the horses run. See, we can stand here and our sight can go to a distance. Our physical body is here and we can listen to the sound of the telephone from a distance. The senses can run in all directions, so they are called the horses. Then there is what is called the mind. The reins are called the mind.

Now the question is about the driver and the hero. Both of them are called I AM in the chariot. There is a big confusion about who is the real I AM. The total effect of the import of the whole conversation is the proper understanding of who is the real I AM and who is the false I AM. This is exactly what is called the science of Yoga. Of course, nowadays in the Occident, the word Yoga is used as in many dumb ways. Every fellow uses the word in his own way but yet there is a correct way of using it. The standard is not the fellow on

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the street but the Scriptures. If a fellow can do about 50 or 100 Asanas, he calls himself a Yogi. This is most unfortunate. If a fellow can drink one bottle of nitric acid and make a performance of it, the fellow calls himself a Yogi. That is, doing something abnormal, different from the normal. If there is something abnormal, it means a disease, not Yoga, please remember. The word Yoga has its own scientific definition, which books like the Yoga Sutras of Patanjali and the Bhagavad Gita will give you. Of course, Yoga includes the Asanas, Pranayama, etc. but the correct meaning of the word Yoga is: to identify the real I AM between these two fellows, then to identify yourself with the real I AM, to have that type of mind and senses in your daily life and to do things with that disposition of mind, irrespective of the environment and situation. The result is inevitably that you are successful and you are never affected by the environment, while the fellows in the environment will be attracted to you if they are to become better. This is what Yoga means.

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Among the two I AM's, one is negative and the other is positive. The mind is the negative fellow because the five horses of the chariot have no proper driver. Each horse tries to pull in its own direction. What happens then to the chariot and the person in the chariot? Suppose five horses are there to a chariot. When you show some fine grass to the horses from different directions, for example food or drink or sex, that is what we call grass to the horses of the senses, each horse pulls the chariot in its own direction to eat the grass and the chariot begins to move. Sometimes it moves in all directions and still, you cannot call it a journey. If you want to take a journey in such a chariot, any one of the horses may lead you under a car or a truck on the street because they have no resources to drive you according to the traffic rules. That is how these five horses are working with the ordinary human being. The eyes are engaged with reading something because the eyes will draw the mind to the book. Meanwhile, there is music in the stereo. The ears will pull you to the stereo and the

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eyes are pulling you to the book. The result is, you can neither enjoy music nor the book. When there is food on the table, the nose pulls you to the table. So, three horses pulling the chariot in three different directions. That is the fate of the human being who calls himself very busy in the day. We know the result, hypertension and eating many dirty medicines, going into insomnia or arthrosis or gastric troubles, any one of these mental or physical diseases, or going into psychosomatic levels, or depressions and obsessions. This is the fate of the fellow whose chariot is drawn by the horses in all directions. So the person who is there in the chariot is attacked by the five horses from five directions. The mind is pulled outwards by the five senses. He is always receiving impressions from the environment and he has nothing to live of his own life. He has sound or light or smell or taste as his own dirty life but he has no pure life of his own filtered from these things to live.

There is another fellow living inside the mind, who is ignored and who is the real I AM in us. There

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are two phases in the human life. In one phase, we are the driver of our own chariot. The mind exists as a negative fellow, receiving every nonsensical impression from the environment, that is existing as only a receiving pole, with nothing to transmit. Then, after sometime, when the right initiation takes place in the presence of a real Guru or spiritual master, you will discover yourself something different from the mind. You will understand that you are a self-brilliant fellow having your own brilliance shining into the environment, shining out in the form of mind and shining out in the form of the faculties of your five senses. Before knowing this, we live a helpless life. After knowing this, we live the life of someone else who was there inside. He is making us respire and He is making our heart beat. You will begin to identify yourself as that higher I AM in you, who is different from the lower I AM. The lower I AM is called the negative I AM who belongs to the three lower principles, that is the physical body, the etheric body and the mind. This

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is called the false I AM or the mind, whereas the real I AM in yourself belongs to the higher principles in yourself, that is the Buddhic, the Nirvanic, the Paranirvanic and the Mahaparanirvanic planes. Actually, this is the meaning of the I AM in you, whereas the three lower principles are not yourself. They are objective to yourself, just like an ice block is floating upon the water. The ice water, which is not different from water, appears as something different because of the temporary state of difference. You will appear differently like your own body and etheric body and mind. You will accept the existence of the lower principles, which are false. Then you will place all your hopes and aspirations upon this false fellow, which results in life as a daily disappointment, since you do not know the fundamentals of the science of life.

If you know how to live a real life or the divine life, you will discover the Lord in you, who contains the four higher principles. Then you will make a total surrender to the Lord in you. That

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means, the three lower principles will be surrendered to the four higher principles. Then the higher fellow, who is the real I AM, will be the driver of your life. Then the values of life will be different. From that time onwards, you have neither disappointment nor sorrow because you have neither obligations nor fears. You will learn to do what you are expected to do and not at all what you want to do. Previously, you were doing what you wanted to do, which many times may not be correct. When it is not correct, you are bound to fail because it is the accuracy of the procedure that brings you success, not your intention. If I shoot a gun in a wrong direction, even though I have the intention to kill the other fellow, I will kill myself. It is not the aspirations that help you but it is the technical know-how of your life procedure that helps you. Now the technical know-how changes. The divine driver in you will be the driver of your chariot, and not your own likes and dislikes. From a wretched state of trying to do what we want to do, we will be raised to a level of doing what we

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are expected to do. Though the distinction is very very difficult in the beginning, it becomes very easy when once the Lord in the centre is touched.

This procedure is called Yoga. Following this procedure is called Yoga practise. It is not sitting in a corner and practicing for half an hour or one hour or two hours or three hours or ten hours. It is practicing this in the incidents of our daily life, during our obligations and duties. When we are talking to our neighbours, to our relatives and friends or colleagues in the office, we are expected to practise Yoga. Then only we have the results of Yoga practise. If we believe that Yoga practise is in a room for about an hour or two hours, we will be miserably deceiving ourselves. This is what the Bhagavad Gita contains.

The Bhagavad Gita is called Yoga Sastra. Sastra means science. Yoga Sastra means the science of practicing Yoga. The same thing is given in the Yoga Sutras of Patanjali. The same thing is given in the Bhagavad Gita. The difference between Patanjali and the Bhagavad Gita is that

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the Yoga Sutras of Patanjali give us only Yoga practise. The Bhagavad Gita gives Yoga practise and also what is called Yoga living. That is, after the practise is completed, what are we to do with this? Is there any use for this Yoga practise? Or is it only to sit down in a corner and meditate like a dead man, having disciples to bring us food and drink, like a blind, lame or mad man? The Bhagavad Gita teaches us that real Yoga starts after Yoga practise is completed. Application of Yoga practise in life is the beginning of Yoga. So that aspect also is given in the Bhagavad Gita.

Now we come to the present situation. That is, we are expected to make a study of chapter eight in the Bhagavad Gita in this season. In my rendering of the Bhagavad Gita into English, I translated the heading of the chapter as “The Book of Practises”. It contains many branches of ancient sciences but for the present, we extract what we can during these eight classes. Now we begin. The chapter begins with the questions of the disciple Arjuna.

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First Question: In the first stanza, he questions like this: *You speak of Brahman, what is it? Who is he?*

Second Question: *What is it that is behind the spirit of everything?* So, Arjuna has given a university question paper to Krishna.

Third Question: *What is Karma?*

This is also another term like Yoga, an unfortunate term. We find thousands of Occidentals using this term and making almost a rape of the meaning of the term. We have to go to books like the Bhagavad Gita and do something else to have a correct idea of such terms. We can go very easily to the Bhagavad Gita, it is there. What is that something else we have to do? That is, wait for 30 or 40 years before we can understand the correct meaning of the word. The second part is very difficult. The first part we can purchase a damn book of the Bhagavad Gita. The

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second part is very difficult. Unless we have self-control, we cannot wait for years before we understand. But when we have self-control, there is no necessity of our understanding it from the Bhagavad Gita. We can have it for ourselves.

There are other little questions also, like: *Who is He behind all offerings?*

Suppose you believe in me and you take me as your business partner. You give me some money to use in business. Suppose I eat it away and go away. Then what is your position? What has become of your money? It is eaten away. We have many such experiences in life. We have the relationships between father and son, wife and husband, brother and sister, neighbours and colleagues in the office. We live with great hopes about many of these fellows. We do many favours to those whom we like and whom we love. Suppose they fail to like us and they fail to love us. After spending 30 years night and day devoted to my wife, suppose my wife declares after 30 years, my dear husband you are a fool, all these days I

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never loved you, you fancied that I loved you. Now you can take your own road. What happens?

So, we have some offerings to make. Suppose there are some holes to a wall. If we are asked to give some money through one hole, one fellow takes the money from the other side. Through the second hole, another fellow takes some money. The first fellow is called your wife, the second fellow is called your son, on whom you have to spend your money. The third one is your friend, on whom you have to spend some more money. In the end, you will understand that the same fellow is receiving it from the other end through all the holes. So, instead of being deceived, if you know from the beginning that there is only one person who is receiving through every hole, that is, the Lord in many human forms, then what will be your attitude? So, who is behind all offerings is another question.

Another question is, *where is He in this body?* *How can we locate Him in this body?* Finally, the last question is, *after locating, how can we*

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meditate Him? You said we have to meditate Him continuously. You also said that we have to meditate Him during the last moments when we are departing from this body. That is what the Lord said in the previous chapter ending. No doubt we will try to meditate upon Him, but many times we forget. Even the medicine we have to take, we forget. The only things we do not forget are food and drink because there is hunger and thirst contrived by nature upon us. Nature thought and thought as to how to protect us from dying. It discovered hunger and thirst. Whenever this body wants food, nature gives a kick on our buttocks and then produces hunger. Immediately we feel like eating. We are so much deceived that we believe that we are eating for ourselves. We do not remember that we are eating for the sake of the body. If we remember that we are eating for the benefit of the body, we do not care so much. But we deceive ourselves by believing that we are eating for ourselves. Nature has deceived us safely by giving what is called taste. So, that is the last

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question. When we forget about eating, there is hunger to draw us again towards eating. When we forget about drinking, there is thirst. When we forget our duty to reproduce our own species for nature, there is a beastly instinct of sex attracting us to do it. But what is there to draw us back towards thinking of the Lord while we are dying? What makes us remember Him during the last moments? No doubt, like a doctor you have prescribed the medicine. You prescribed to meditate while we are dying. But how not to forget the prescription? It is more probable that we forget to take a medicine than that we take a medicine regularly. How to do it? This is the last question. That is, how to remember the Lord omnipresent, the real I AM in us, during the moments when we are leaving this body. Generally, if the wife is away from us, we think of our wife while dying, we do not think of the Lord. We are foolish to believe that wife is more omnipresent than God because she is more sweet than that fellow. If my son is away in some other place, if my wife is in

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my bed when I am dying, then I think of my son, not of the Lord omnipresent. If the wife and son are also there near me while I am dying, if the book of my bank balance is not there in my pocket, I will search worried in the pocket and then I will ask my wife and son to bring it immediately, so that I may have my bank account with me safe. Such is the wonderful logic of the human brain. Then how to remember it? Now the Lord began to answer.

Instead of answering, the Lord also began to question the disciple. This is a wonderful Lord, who is very deceptive. He is not a Lord like Christ. See, He is questioning the disciple so that his mind may not work. Yes, that is, he is hypnotising the mind of the disciple. He asks, “*What are the letters of the alphabet?*” It is very easy to answer. This is A. But this fellow is going to ask, why is it called A, who told you that it is A? My father. Who told him? What for the alphabet is used? That is, the same alphabet is used to teach words to the child. The same alphabet is used by the elder to understand some complicated things. So, is there

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something in the alphabet or is there any other thing which is to be known through the alphabet? If the alphabet has really something in itself, we would have finished our education by knowing Z.

Remember that any book in this world contains only the same alphabet from A to Z. You can take an advanced text book of chemistry and physics, biochemistry, anatomy, medicine, allopathy, homeopathy, anything. You take any text book, you find the same alphabet from A to Z. Law, economics. Suppose there is a boy who knows only alphabets and no words at all. What does he think if he sees all these books? He thinks these people are big fools. All the books contain only the same alphabets but they read so many books unnecessarily. Why these fellows burn away so much time? Is it not enough we read one primer, the first page of which contains the letters A to Z? But the other fellows know why they are reading. The chemistry professor knows what is chemistry beyond alphabet. The physics fellow

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knows what is physics. It is to read physics and not to read alphabet that he is reading the book.

Now, instead of alphabet, take the human beings on the face of earth, the cows and the dogs and the rats and the birds and the fish. They are the alphabets of which the Lord is talking here. If you are important to yourself, if you do not understand anything more about yourself, if you do not understand about others more than what they appear to you, if you do not understand more than about the money, the houses, the property and the food, drink, etc., then you are in no way better than the fellow who knows only alphabet and no subjects. That is why he began to question like this: *“What are the letters of the alphabet? What purpose do they serve?”* See, this is a word. Each letter is serving the purpose of a part of the word; it has no existence of its own. If there is a sentence, “a man is running”, there are many words like this in it, but all the words indicate a totality of meaning which we call the sentence and no one has any independent significance of its own. Why can

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you not as individuals understand your values like that? No one has any independent existence or importance in this creation. If any fellow feels that much of self-importance about himself, he is no better than the little fellow who knows only the alphabet and nothing else. That is what the Lord means here in the beginning.

Now, He says, “*You see that the letters in the alphabet serve as vehicles to convey the word*”. Just as your head, hands, legs and trunk are the parts of yourself. Just as you are important and not any part, and just as any part, if cut out, has no existence of its own, similarly, the alphabet has no existence of its own in a word. Such is your own existence in this creation. *Words are vehicles to convey the sentence*. Just as the alphabet has no significance, words also have no significance. The sentence is more important than the word. *Sentences are vehicles to convey the import*. So, the meaning is more important than the sentence. The import is the content, that is, what is contained in the sentence is more important. Just as you are

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the indweller of your body, the meaning of the sentence is the indweller of the sentence. *Import is the one concept coming out of the speaker.* When we two are speaking to each other, it is the meaning we are speaking, not the words or the sentences or the letters. Similarly, it is the meaning that is more important in our conversations. Then you can, ask, what is meaning? Here the Lord says, *meaning is the speaker himself objectified.* That is, made himself external. That is, thrown himself out, so that he is no more himself. It is just like your hair and beard which are thrown out of yourself. The moment it came out from yourself, it is not a part of yourself, though it hangs over you. If someone cuts it in your sleep, you are not in the least affected. Like that, what is expressed is yourself externalised. It is like the hair or the nails, etc. *From Him the letters are expressed.* That is, Him means the Lord who is in everyone (Use a capital here for Him). These universes are expressed from Him and these living beings are expressed from Him, as the letters in the alphabet.

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They are Himself. They are used again and again and still they remain unused for a further purpose. That is why He called them alphabet. Again and again we use the same alphabet. Suppose we write “man”. We write “monkey”. The same “M” is used for the two fellows. Because according to Darwinians, monkey is man key. So we use the same letter for man and the same letter for monkey. How many times can we use it? Suppose we are going on, taking francs from our pocket. How many francs can we take? After some time, there will be no francs in the pocket. But it is not the case with these fellows. You can take them out any number of times but they will be there again. You can use “M” many millions of times, but once again you can use it when you want it. This is how He is using the living beings when He is speaking them out.

That is why He says, “*They are used again and again and still they remain unused for further use. They are being spent and yet they remain in the unspendable*”. They cannot be spent away. Do you

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see the aerated waters when you put them in a glass? How the bubbles of gas come up? Each bubble, when it comes to the top, bursts and disappears, but still they are coming from the interior. Wherefrom are they coming? From the interior of the water. Similarly, there is an interior of every fellow in this world, who is not growing old with age, who is not spending himself through age, who is not undergoing any changes. From Him, the millions and millions of solar systems come out of space. But a space is a potential of producing many more millions and millions. You can ask, how many? You can ask, for what length of time the space can produce like that? The answer is, wherefrom this question comes? The question comes from our mind. The mind began its career after we were born. Therefore this question never touches the source, wherefrom these universes come, because the question is only a symptom of the mind. Beyond mind, the universe was there. When we were not there, the earth was there. When the earth was not there, the universe

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and the other solar systems were there. But our question is born with our mind and it dies when we sleep in the night. So, the question is only a child of a mind which exists after awaking from sleep, until once again the mind sleeps. After we sleep, the question disappears. The universe continues. The question about the universe is always false. It is only a psychological fallacy and a symptom of mind, which we call the question.

Now the Lord says, *they are being spent and yet they remain in the unspendable*. So you are forced to accept a background from which everything comes. The background is unspendable and eternal. All the creations come from the same background. They go to the same background. Then you can ask, why do you explain all these things? The Lord says, you have asked me one thing. My dear disciple, refer to your first question. You asked me what is Brahman. This is Brahman. This background from which everything comes. This background, which is eternal. This background, which is not spendable, is what you

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questioned about. This is what I called Brahman. I called it Brahman because all the ancient people called it by the same name. There should be a commonness of terminology for the convenience of understanding. So Brahman is the cosmic consciousness unspendable. That is the answer to the first question.

Brahman comes down as the Creator. You may think that the Lord Himself is the Creator. That is false, please understand carefully. If the same water is made into an ice block, you cannot say that there is no difference between water and ice. Two facts co-exist in this fact of water and ice. That is, water and ice block are not different, they are one. This is one fact. Another is that they are different. These two are self-contradictory facts. You are fully convinced that they are one and that there is no difference. At the same time, the ice block is floating upon water. Unless they are two, one cannot float upon the other. If you take some water in a tumbler and add some more water, can you say that water is floating upon water? Here you say

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that ice is floating upon water. So there are two, but you cannot say that there are two waters. This means they are one in essence. They are different by states. Understand the Lord like this. If you understand the Lord as water, the ice block is the Creator. So remember that the Lord is not the Creator. The Creator is a junior god or the disciple god of the original god.

Question: This is Brahman?

Answer: Yes. God the absolute is called Brahman and the Creator is called Brahma the four-faced. That is why Brahma is said to come from the lotus in the navel of Brahman. Brahman, the first fellow, was sleeping as the background of everything and periodically a lotus comes from his navel. That is a poetic symbolic expression of expansionary universes. Then, from that lotus, this little fellow called the Creator comes out and he has four faces. What happens? Then the first fellow has no sleep. It is enough if a little fellow is in the house, with one face and one mouth, for us to have no sleep.

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What happens if this little fellow has four mouths? It is as bad as four little fellows living in the house and crying.

So this is the difference between the Creator and the Lord God. He says He comes down as the Creator, so this fellow, Brahma, is called the alphabet. He has A to Z with him, and the Lord is beyond alphabet. From Him, this fellow comes again and again, and He is unspendable. Many millions of millions of Brahmas come out at the same time from the background, just as millions and millions of galaxies and solar systems come out. To make us understand this principle, the Puranas give us a little story.

It is said that one day, a son of this little Brahma (who after a certain age married and had his own son called Narada) was taking a walk on a fine morning. Where was he walking? He was walking in space unbound. He walked and walked and walked through many galaxies and galaxies and solar systems. Then he came to empty space, where there were no solar systems at all, no

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galaxies. Then he said, “It is silent, I am alone, let me play my music upon my veena”. Now he is confident that there can be nobody existing near him in the surroundings. As he was beginning to play his music, he saw someone approaching him from a distance. He was stunned to see that this fellow could come such a long distance beyond space. He was surprised and wanted to know who this fellow was. He began to walk towards that fellow and saw that fellow walking towards himself. He smiled and that fellow smiled, he coughed and that fellow coughed. He was surprised and asked, “Who are you?” That fellow said, “Who are you?” He said, “I am surprised to see you”. That fellow also said, “I am surprised to see you”. Then Narada said, “I am Narada”. The other fellow said, “Don’t speak, I am Narada”. Narada said, “Your name also may be Narada, just as we have two Michels. But I am the original fellow because I am the son of Brahma”. The other fellow said, “Don’t talk, I am the son of Brahma”. Then Narada said, “The name of your father also

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may be Brahma but my father is the Creator himself”. The other fellow said, “You are a fool. Creation came from the four faces of my father”. Finally they could discover that each of the fellows was the son of one four-faced Brahma. They accepted each other and shook hands and there was the Indo-American friendship.

They wanted to go to their father. They went to an office where there were thousands and thousands of people going here and there and could not find their respective fathers because there was a big international seminar of four-faced Brahmas, and millions of millions of people with four faces and heads were talking and were walking on the street. Narada and the other fellow could not know who their father was. “My father was having a mole here”, Narada said. The other fellow also said, “No, no, my father is also having it”. They saw that these millions and millions of fellows all had a mole on one face here and then they could understand that the creation is an archetype and not unique. That is, it is only an

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expression through one mould. That is the first lesson they could find and they came back home because they could not identify their personal fathers. Every fellow was the same. Only when they come back home they can identify them. Each Brahma should go to his own house and only after kissing his wife with all his four faces then every fellow can be identified.

Then the Brahmas came back and were attending their work. Again the son approached his father and said, “My father, I came to the seminar where there were millions and millions of Brahmas. I could not understand you. I could not recognize you”. The father said, “Don’t go there, my boy, until you have a mastery of the total textbook of creation. First of all, study the books you have with you in the school carefully”. Then he said, “I will show you another mystery like this. See, there is a fellow in meditation sitting there in a little island. We will go there and I will show you something else” .They went there and Brahma asked the meditating fellow what he wanted. But

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he never talked, he was in meditation. Brahma shook him and gave jolts and then he opened his eyes and asked Brahma, “Who are you to disturb me?” Brahma said, “It is myself, Brahma, the Creator”. The fellow said, “What if? Can I expect the Creator to be such a fool as to disturb someone in his meditation?” Then Brahma said, “No, no, I came here to grant you whatever you want”. Then the fellow said, “Who told you that I want something? Don’t you know that only people who do not want anything can go into meditation? Tell me how long since you are a Creator?” Brahma said, “36 millions of years”. Then the fellow said, “So you are newly appointed as a Brahma. So you don’t know the politeness and the ethics of talking to those who are in meditation. You are still immature, a little Brahma fellow”.

While they were talking like this, there was thunder and lightning and the earth under their feet gave way and opened its mouth. Brahma and the fellow who was meditating fell into a big abyss. Narada was observing. Then there was another

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fellow, a new fellow, having 8 faces. He asked the four-faced fellow, “Who are you?” The four-faced fellow said, “I am Brahma, the Creator, and this is my disciple who is meditating”. Then the eight-faced fellow said, “Tell me, who are you? Are you Brahma, the Creator?” Then Brahma said, “Yes”. Then the eight-faced fellow said, “I will kick you if you repeat it. I am Brahma, the Creator. See, I am having eight faces, you are a little fellow having only four faces”. Then there was thunder and lightning and the earth under their feet gave way and there was a sixteen-faced fellow who asked, “Who are you?” He talked only to the eight-faced fellow because the four-faced fellow was too little to talk to. The eight-faced fellow said, “I am Brahma and he is my four-faced disciple and he is his one-faced disciple”. Then the sixteen-faced fellow said, “I will kick all the three of you at a stroke because I am the Creator. See, I have sixteen faces. You, fellow, you are having only eight faces and are you not ashamed of calling yourself Creator”. Then there was thunder and lightning

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and the earth broke out and there was the 32-faced Creator, then there was the 64-faced Creator and finally there was the Creator with all heads all faces all hands and all legs innumerable. All these fellows with four faces, eight faces, sixteen faces and 32 faces were lost in that. They were afraid that this new fellow with so many faces will kick them. But he said, “I am really lucky in having your presence because I exist because all of you exist. If you do not exist I am only an empty space. It is only the background of all existence and the background is only an empty space when there is no creation. So my existence is depending upon your existence. You are all here, the four-faced, the eight-faced, etc.... and now I am lucky. I receive all of you. I feel myself very fortunate to have the presence of all of you”. Then they all said, “We are ashamed of your humility because every one of us was proud of our own little number of heads. You are the Lord because you have no pride. We are little fellows because we are proud.

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Now we understand that you are living in us and we are not living”.

This is the little story given about this phenomenon of Brahman and Brahma. Here Krishna has made it clear to Arjuna. He says, “This Brahman comes down as the Creator and he is the alphabet of creation, that is the four-faced one. The one spirit among all existence is my own concept in me”. That is, everyone has his own concept. You have your own concept of the world and I have my own concept. The concept of every one is like a hole in a wall and the space is beyond all the holes. Everyone is looking through his own hole. The space beyond all the holes is what is called the real existence, in whom we are having our own concepts as our own holes. So the Lord says, “*Concept comes down into sentences*”. Everyone has his own concept which he wants to speak out and it comes out into the form of a sentence. *Still it remains in me as a concept*. That is, when I speak out my concept, still my concept exist with me though it comes out as a sentence. Similarly, the

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Creators come from the Lord though the Lord is eternal and He is still there. This is the one concept which the Lord introduced in today's lesson. We will continue the next steps tomorrow, that is, the answer to the next questions of the disciple.

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In yesterday's lesson, Krishna has explained the answer to the first question, "Who is Brahman?" He said that Brahman is the alphabet beyond all creation. That we have understood yesterday. Just as the letters in the alphabet come from the background, the whole creation comes from the background, and then comes down as the manyness or the variety of creation. The manyness also works as the many letters of the alphabet. So it exists in two states: beyond manyness and within manyness. The Lord exists in both. He is the Lord of all-presence. He exists as eternity in both states because beyond the manyness He exists as the unmanifest eternity, the background of creation. Within the manyness, He exists as the manifest eternity. Though all the planes of the existence of the creation are changing, they exist eternally and even the change exists eternally. All that is changeable in the world undergoes changes but the change always continues. Therefore the two aspects of the Lord exist in eternity. That is why the first aspect is compared

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with the background of the alphabet. The second aspect is compared with the alphabet itself. Just as the alphabet, even though it is used again and again, is not being exhausted, just as it is still existing there, the manyness of the creation also exists there continuously eternal. So we can say the first one is eternal and the second one is periodical and the whole thing is eternally periodical.

Then the second question is answered. Who is the spirit behind all, the spirit in everything in creation? That is also answered. When the background comes as the manyness, for example water becoming an ice block, there should be something which fills the ice block. So is it the same thing that is coming down as the content of everything? Or is there something else? This question is also answered. The same thing comes down as the content of the creation. It exists just as our concept exists in us. Just as an idea comes to our mind, the content of the creation comes to the mind of the Creator. Just as we have a sentence and its meaning coming to our mind, there is the creation and its content coming to the mind of the Creator. So the

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sentence of the alphabet is the Creator himself, that is, the Lord coming down as the Creator. Then from the Creator the creation comes. It comes as the concept. So we have the background, the Creator and the creation. Funnily, the creation is also eternal. Though it undergoes many changes, though it comes and goes, it is eternally coming and going and it exists eternally. Therefore it is also eternal.

The creation can be compared with a zero because when it comes down from the Creator's mind. Again it exists in his mind because if you subtract zero from zero still the original zero exists there without coming down. That is the difference between all the nine numbers and zero. If you subtract one number from the other, the original number gets decreased, whereas this is not the case with zero. So the concept of the Creator exists in him as zero and comes down as subtraction of the zero into the universe. When you speak out the concept in your mind into a sentence, see how the concept does not disappear from your mind even after you speak it out. It still exists in your mind. So it is just like the concept

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in your mind, whose numerical potency is also zero. Every concept comes to our mind as a zero and it is uttered forth into a sentence and becomes the meaning of the sentence, just as zero is subtracted from zero. But still the concept exists in your mind, just as zero still exists even after it is subtracted from zero. We have here three entities. Brahma the Creator, coming from the background, and then the creation.

The next question is, *what is Karma?* This word Karma also is used in many false concepts in the West. Everyone uses it in his own way and that is the Karma of that word. Here the correct meaning is given in this book. *A release of infinity into finiteness of beings is called Karma.* This is a concept which should be understood a bit carefully and slowly. Please listen to it once again. It is the release of infinity into finiteness. Suppose there is this piece of chalk, with the piece of chalk we put here number 1. Some particles from the powder or the dust of this chalk are used to represent number 1. Now you call it 1. Before that, there is no number 1 in the particles of the powder. Similarly, there is no number working in

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the first three stages. In the fourth stage, the creation falls into number and then that stage is called Karma. Previously it was in the stage of infinity and it comes to a stage of finiteness. So the above three states exist in infinite, infinity and eternity. The next state exists in finiteness but in eternity, that is, when something is expressed in terms of numbers, it is finite, just as numbers are finite. That means limited. But the numbers can be increased infinitely. You can express any number of numbers according to the requirement. You can express thousands and ten thousands and millions with the same nine numbers. Similarly, creation comes into finiteness and from zero the next stage is number. From this stage onwards, there is what is called “cause and effect” to creation.

This relationship of cause and effect is like a chain action. You see how a chain is made with the same iron. When there is a mass of iron, there is no number to it. When you make it into a chain, it goes into a number of rings. From a stage of no number it goes into a stage of number. Then the creation falls into the stage of cause and effect. The first link

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becomes the cause of the existence of the second link and then the second becomes the cause of the existence of the third link. Like that it continues. But if you take the iron into consideration, there is neither cause nor effect. So iron exists in the zero state, whereas the chain of iron exists in the state of cause and effect. That is why it is Karma. The causes and effects of this whole world, that is the chain actions of the whole creation, are called Karma.

The first three links of the chain are like this: from the background the Creator comes. That becomes the cause of the next step. The Creator creates, that becomes the cause of the next step. Then there is creation. When there is creation, there is the concept coming down as creation. When the concept of the Creator comes down, there is the manifestation of what is called space-time. Then there is the birth of space from space-time, from space there is the birth of ether, from ether there is the birth of air or gas, which is movement, and then from air there is what is called the element of fire, which represents the heat, light, electricity, magnetism and radiation. Then air

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passes through fire, it loses its temperature and becomes liquid, that is water, and the water still loses its temperature and becomes solid, that is what we call the earth. Just as water becomes an ice block when it loses its temperature, liquid becomes solid. This is called the cause and effect or the chain action of the creation. So there is the countability of the items of the creation. Previously, it was not possible to count how many are there. Even though the Creator and the background existed, both of them exist only as one and it is not possible to count them separately, just as the sugar that is dissolved in the water of a glass cannot be separately counted from the water before the sugar is once again crystalized away from the water. Only after the sugar comes out as a separate crystal, you can count water and sugar separately. When sugar is diluted in the water, you can count only one item. Similarly, the previous states exist beyond number and beyond counting and beyond the relationship of cause and effect. Now here the birth of the relationship of cause and effect is there and it is called Karma.

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I will give you another example. Suppose we prepare bread to the people who are sitting and eating. You can prepare as many lumps of bread as there are people or, if you have one big bread, you will cut as many slices as there are people. After cutting, you can count the slices and distribute them among the people. Before cutting the slices, where were they? They were in the original lump of bread but there was no number to the bread, there is only a total bread, whose number is always one, which represents the Creator, and when the slices are cut they represent a number, for example 12 slices or 15 slices. What is the difference between the bread slices and the bread before slices are cut? The same difference is called Karma in creation. Karma is like the sliced bread in creation. Therefore, in our life, there is Karma applied in its own plane of existence.

For example, there is mind and the five senses, the etheric body and the physical body. Like this we can count the items that exist in us and we can count the persons existing in a room. As many slices of bread as there are persons. Imagine that each is a slice

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of bread containing the physical body and the etheric body, the mental body and the five senses. All the other things, starting from Buddhi, exist in the indweller who is in the centre, who is beyond number and who is the zero. So all the other four states cannot be separately counted though we count them in a book. For example Buddhi, the Buddhic plane, the Nirvanic plane, the Paranirvanic plane, the Mahaparanirvanic plane. We have all these stages in us and we can count them in a book or on a board only for theoretical purposes, but we cannot count them separately in ourselves or any one fellow because they exist only as one, that is zero, whereas the other three states, mental, etheric and physical, they exist in numbers separately, this is the difference. For this reason, the three lower principles undergo changes of Karma and when we are existing in the three lower stages, we have to enjoy or suffer the effects of what we do. That is called the cause and result. So this is one application of Karma but not the main meaning of the word Karma. We do something good and we experience good results.

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Suppose we save money in the bank at the rate of thousand dollars a month. After twelve months, we have twelve thousand dollars, with which we can purchase a very costly thing, whereas if you do not save the money in the bank, you will not be in a position to purchase a car or something like that at the end of the year. How could you purchase it at the end of the year? Because you have saved money every month from your earnings. Every deed we do has its results in the end. This is an example of a good result of a good deed.

Suppose there is another fellow who is a gambler and a drunkard. He borrows money from his friend at the rate of one thousand dollars a month. At the end of one year he will have twelve thousand dollars debt which he will never be able to repay. So he goes into bankruptcy and his house and everything will be sold and given to the friend. This is also the result of what he has done. So every good deed has its good result and every bad deed has its bad result. This has no exception with any fellow in the world. He may be a man of great wisdom or he may be knowing all the

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Scriptures or he may have completed doing the whole of Hatha Yoga or his Kundalini has crossed all the six chakras and broken the seventh chakra, the head chakra also. Even then, if he does something wrong, he has to experience the result. And even the worst fellow on the earth, if he does something good, he can change his career in life, immediately begin to make himself better and then become completely better after sometime and then be a real Yogi or a Master. This all depends upon the result of what he does.

This is what is called one application of the theory of Karma. But unfortunately, this is considered the whole theory of Karma. This is only what is called Karma applied to the individual life. But there is the Karma to the whole creation and in-between there is the Karma to every race and every nation separately. Every race and every nation enjoys the good results of what the nation has done in the past and suffers from the results of the evils it has done in the past. This is one application of Karma to the nations and races. Similarly, the whole humanity of this Earth planet has its own Karma. According to what

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humanity has done in the previous thousands of years, the present humanity either enjoys or suffers its life. This is another example of Karma.

Similarly, the Earth planet has its own Karma. From this stage onwards, the terms of Karma change because the earth has nothing bad that it has done in its past. It has only its duty as a planet, as a result of which it enjoys only its consequence of planetary activity. Earth as a planet never suffers, whereas the beings on the earth can suffer or enjoy according to what they do. See how the days are the same always, with sunrise and sunset. They are neither good nor bad but the human beings feel that some days are good and some days are bad because they make some days good by their good deeds and they make some days bad by their bad deeds. If through one year, I have borrowed at the rate of one thousand dollars a month from you, I will create my own bad days in the future. If I save at the rate of thousand dollars a month in the bank, I will create my own good days in the future. So the human beings have good days and bad days, not because there are good days or bad days in

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the creation but only because we have created good and bad and made our days good or bad for ourselves.

Some people feel that Saturday is bad to them; some people feel that Sunday is very good for them. It is true with them according to their own horoscope because the planets in their horoscope indicate what they have done in the past. The planets never give us anything good or bad but they give us what we have in the past. Just as the manager in the bank cannot give the money in the bank to us. He can only give us if we have some money in the bank. The planets are also like the managers in the bank. They are also like the policemen on the street. The policeman cannot punish everyone on the street, even though he wants to do it. He has to punish only according to the transgression of traffic rules by any fellow. Like the policemen, the planets also cannot do anything independently. They have to do what we are to receive. Those who know astrology and those who can read horoscopes should remember their limitations and the limitations of the planets. They should understand that the planets are not the givers

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of good and bad; they discharge or they distribute what we have in the bank in the past. The horoscope indicates what good or bad we have done in the past, so like that the Karma is applied in many planes of creation. But to the earth as a whole planet, there is only one Karma. There is no good Karma or bad Karma to the Earth planet because the earth does only its work and it never does good or bad. So also the other planets. They discharge their duties. Each planet has its own Karma where there is neither good Karma nor bad Karma. So also a whole solar system has its own Karma, that is the chain actions of the solar system in creation. It has neither good Karma nor bad Karma. It has only Karma.

So, here in this plane is the creation of Karma. First, it acts as cosmic Karma, that is, it creates a cosmos, which is a brilliant egg in space and includes many millions and millions of stars. Before that, there was only space. The Creator was there in space, without being different from space. So space and Creator cannot be counted separately, and the background fellow, who is the Puruṣa, cannot be

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counted separately. But here the millions and millions of solar systems that are separated from space are numbered and have their own number. So from an eternal background to a finite numberness the whole creation descends. This finiteness is called Karma because it starts the chain actions of that cosmos. So in this plane we have cosmic Karma.

Then comes another stage, called solar Karma. In the next stage we have planetary Karma. Up to this stage there is only Karma, there is neither good Karma nor bad Karma. Then we have the Karma of the races and nations that include individuals who have good Karma and bad Karma, enjoying or suffering the results. This is what is meant by Karma. So, Arjuna asked the next question, what is Karma? Here the answer is given by Krishna and the definition of Karma is: *a release of infinity into the finiteness of beings is called Karma*. That is the true definition of Karma. From unlimitedness, everything descends into applied limitedness. Then it is called Karma. It is the mathematical difference between the infinite and the totality of the finite existence. When

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we have some millions of solar system in a cosmos, they are limited to a number when they have manifested, whereas they are unlimited before they are separated from space. It is the differential between the centre, I AM, and the circumference of this universe. When you begin to look at the universe, you have your own centre called I AM. Around you, you have your visibility of universe which you call your circumference or the total environment. Your relationship between your centre and the circumference, that is, between what is called the observer and the observed that is what is called Karma. It is the differential between the centre, I AM, and the circumference of this Universe. Therefore it stands as the pi (π) of this creation.

What is pi? It is the relation between the centre and the circumference through the ratio of the radius. What we observe as the objectivity of this creation is an influence of what we call the effect of pi. So, this represents our Karma in the universe. When we begin to do what we are expected to do, our Karma will be maintained in equilibrium. You can never completely

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do away your duty in life. You should be continuously doing. Just as when we eat for a thousand times continuously during a thousand days, we cannot say that we have finished the eating and we need not eat. As long as we are living every day, there is the necessity to eat. Similarly, when you are driving your car in a long distance, you cannot say that you have finished driving after 10 or 15 hours. You have to drive until the journey is finished. Same thing with our duties towards our people around us. So Karma cannot be completed or finished. We should be doing continuously and the form of the action we do becomes a part of applied Karma. That is why the word Karma also means action.

The word Karma has many meanings: action, doing, chain action, result of action, destiny and fate. All these meanings are there to the one word Karma. Unfortunately, we apply in the last two meanings, generally, and we fail to apply the word to the previous meanings. So Karma cannot be completed by anyone because he comes out of the Karma of the universe and exists here as the result of the Karma of

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universe and also the Karma he does as long as he exists. Then he goes into the universe again according to the law of Karma. So, Karma is a continuous process that is being worked out and has no end. That is why the value of pi is not completely discovered till now by anyone. If you begin to calculate the value of pi, there will be recurring decimals which indicate that it goes on dividing and dividing again and again. Except for two numbers among the nine, you get all the numbers recurring in the calculations of pi. You can go on calculating until this Earth planet disappears into its Earth chain of planets but the calculation is not complete because there is a recurring decimal.

This is because the Karma of any planet, the solar system or the cosmos is not completed any day. It is foolish to believe that all the creation comes to an end someday and that all the creation started someday, though every creation had its own beginning and its own ending. Just as everyone has its own birth and his own death, humanity continues to live on this earth. Same is the case with the creations. One creation

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makes its beginning today and takes millions and millions and millions of years to complete its own story. Another creation starts tomorrow and every day there are creations starting. Each creation, when it completes its story, disappears into dissolution. But still there are millions of creations existing always because all the creations are not started on the same day. This is what is called cosmic Karma, which never comes to an end. It goes on working. So here Krishna says that it can never be filled correctly until the creation stands once again in the Lord through recollection and there remains again a zero. That is, this whole creation from numbers goes to zero and again from zero it comes into numbers.

Now the answer to the next question. Arjuna came into consciousness from his sleep and Krishna answered the next question. *That which stands beyond all beings as matter is the matter state of the Lord.* The next question of Arjuna is, what is it that stands beyond all offerings? Then Krishna says, we have matter as the lowest principle of the whole creation. It is called the greatest of all offerings

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because the Lord himself came down as matter. It is only the same Lord who is existing in matter also. He offered himself to exist as matter also. That is called the greatest offering because He is not ashamed of existing as matter also. Though we are much inferior to Him, we are not ashamed to consider matter as the lowest principle. God never considered matter as the lowest principle. What would happen if He considered matter as the lowest principle? He would not have descended at all into matter, to keep Himself pure. Our ideas of purity and impurity, and our ideas of matter, etheric body and mind, when we consider them as the lower principles, are utterly false because there is neither lower nor higher in the eyes of God. Everything is in Him. If there were something lower in Him or if there were something impure in Him, He also would be a human being like us because He would accept that something is pure and something is impure. He would have been very careful, like a little human fellow, not to go into impurity. But He has made the greatest offering of himself and He has come down into matter. That is the secret meaning of

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the phrase that “He has accepted to come down upon the cross”. Many people think that this sentence is about crucifixion. It speaks of the crucifixion of the Lord in creation. Since Jesus Christ has done the same thing, this sentence applies also to him. But it is a cosmic application which we should not forget.

This is called the greatest of all the offerings. For this reason, every one of us are having physical bodies. Suppose He never accepted to come to matter, suppose He said, “You human fellows, hang yourselves! I don’t make myself impure by coming into matter”. Then we human beings would have stood hanging in air without bodies. So we would have constructed the cities like Brussels only in air, eating only air, drinking only space and marrying each other only mentally because there are no bodies. But the Lord has come down in the form of matter and it is the greatest sacrifice that He has done. So it is said here, *that which stands beyond beings as matter is the matter state of the Lord*. We are expected to understand matter in the correct way. If we say there is matter in man and there is spirit or God in man, it

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is only to understand in the initial levels. What we call matter is only the matter state of the same Lord. We can call it matter state of spirit.

It is the same as in the case of the ice block floating on water; though we call it water and ice because of our ignorance, the truth is that this is the ice state of water and this is the water state of ice. And there is a third state called steam, the steam state of ice or the steam state of water. You have to understand it according to yesterday's triangle: water, ice and steam. Which of these three is true? The one who exists in all the three is true. All the three are only states. So here Krishna says that what we call matter is only the matter state of spirit, that is, the Lord in the form of matter.

Then Krishna says, "*It is the change in the changeable*", because always matter changes. If you take some yogurt and keep it for about one year in the same container, it undergoes many dirty changes. In countries like India, as you go nearer and nearer the equator, it is enough if you keep it for 30 hours. It becomes dirty. Matter undergoes changes. If a person

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dies, if you keep the body for about one year, what happens? Changes occur in it. In countries like India, 24 hours is enough for a dead body to undergo changes. In the cold countries, it may take about three days or maximum four days, or in the snow or the ice on the mountains it may be about 100 years. If we go into the Himalayas or high Alps, if a human being or an animal is dead there and stuck up in ice blocks, it will be preserved without any changes for a 100 years. But yet, even after 100 years, it has to undergo changes. So matter always undergoes changes. Suppose yogurt has become dirty after 10 days. Is there no Lord in yogurt? Is there no God presence in it? Yes, He is there but He has not undergone any change. He is there in the form of the change, changing every step into the next legitimate step. The bad smell and the putrefaction do not belong to Him. When there is muddy water in a glass, the mud never makes the water impure but it makes the fellow who drinks impure. Remember that the mud in water never touches the water in that mud. When you evaporate the water, you will get the water as pure as ever by

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the distillation process, simply because the water was not at all touched by the mud.

The God presence in every atom is as pure as anything, though the matter state always undergoes changes. The Lord is the change in the changeable, that is, in whatever is changing, you can find the Lord there in the form of the activity of change. See how the Lord is unchangeable but everything is changing in him. See how you are not changed but your body is getting changed according to age. The body undergoes the changes of age. We are not the same in all ages. In some age, we are very tender like babies. After some age, we are very strong and sturdy, like children. In the next age, we are very beautiful, like cupid, to be loved and married. After a certain age, we grow rough, and after some age, we grow ugly and finally, if we look at the mirror, we find our face as a skull. If you make it a habit to have one photograph of you taken every day and place all the photos numbered and in order and go on looking at them until you have grown very old, at a stretch you can see all the stages. Smiling, laughing, weeping, like a

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monkey, like a dog and like a skull. The same fellow. But do you believe that the fellow has undergone a change? The fellow inside is not changed. The body has changed and the mind has changed.

When I was a student, I was very liberal to give everything to my friends. But when I have grown old, I have grown into a dirty miser because I learned how to be careful about things. Sometimes dirty changes take place in the mind according to age. Sometimes good changes take place due to wisdom. It all depends upon the previous Karma we have done. Some people will grow into nasty fellows when they become old. They grow cruel and they are a nuisance to the young people in the house. Sometimes there are old people who are very helpful and charitable to young people. So changes take place in the mind also. The body changes, the mind changes, the capability of the sense organs and the senses changes. At some age, we are able to read even small type in less light. After a certain age, we want bigger light to read and then we want glasses. Like that the senses undergo changes but the person remembers himself, that he is

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Krishnamacharya. Like that there is the unchanging inside though everything around Him changes. The unchangeable one is the Lord who exists in everything in the form of change. So Krishna says, “*Change is among the eternal counterparts of the Lord*”. The Lord is always eternal and he is always changeless. The strange phenomenon of change is also there in Him. It always continues in Him. Therefore change also exists unchanged in Him. So there is change and no change in Him. Since change always exists in Him, He is unchanged.

You have to understand His changelessness in a dynamic sense, not in a static sense. What is the difference? Suppose there is a bicycle kept there on its stand. It never falls down. Even while you are going on the bicycle, it never falls, it is there, it stands. The changelessness of the Lord is like the moving bicycle and not the standing bicycle. It is a dynamic changelessness. In Him, millions and millions of changes are taking place whereas there is no change in Him, when producing these million changes. Every change is a change when locally taken, whereas, when

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totally taken, there is no change in the fellow. This is one more thing about God. So Krishna says, “*Change presides over the states of matter*”. Like this, these are the states of matter. Change occurs in them and the inner content remains as the Lord, the unchanged.

Then Arjuna asks, “*Who is the God beyond all Gods?*” That is the last question. In the next stage, He exists in us as something else other than spirit. There is what is called soul also in us. There are people who live without experiencing the spirit and soul. What exists to them? It is what is called personality. The Lord exists also in the form of the personality of every fellow. He is the God beyond all Gods. Everyone has his own personality, but there is the one grand common personality from whom every personality comes out separately. So He says, “*He is the personality in all persons and the personality of the cosmos*”. See, on the cosmic plane the creation is taking place. Unless there is a personality working the creation on the cosmic plane, how can it take place automatically? There is what is called the cosmic person who makes the creation. Due to Him. the solar

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systems come out. Every solar system has its own personality, every planet has its own personality and every one of us has our own personality. The background is the cosmic personality beyond every one. He exists as the personality of the total space. Out of that personality, the solar systems come out. So he is the God beyond all Gods. He is the same whom we studied at Geneva in the name of Puruṣa because in Sanskrit “Puruṣa” means person.

He stands also as the personality of the atom and the personality of an individual. *He is the atomness of the atom.* We call this wood, we call this a piece of chalk. What is it that makes the difference? It is the chemical combination that makes the difference. But who has done the chemical combination? Is the wood made in the chemistry laboratory? Its chemistry is worked out only in nature. So the same Lord exists in everything, working out its own state of matter. In wood, He exists as wood nature, which we can call woodness. In everything He exists as its own nature. This is called the God of all Gods. *The manhood in man.* Manhood means man nature. *The creationhood*

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in creation. That is, He exists as the nature of the creation. Here if you separate the word “hood” from everything, do you know what the word means in English? Hood? Something covering the head and face. It is a mask. So the hood is only a mask. When you are going in winter outside, you will cover everything. But is there anyone who talks to the cover? He talks to you in the cover but not to the cover. If I place this book like this before my face, do you talk to this book? Even though the book is there, you talk to me through the book. Similarly, when we have a hood on the face and a cap on the head, you will never speak to the cap or the hood, you will talk only to the person inside. Similarly, the whole creation has its own hood or his own cap in which the Lord exists as the personality. You should talk to the Lord like that when you are talking to others.

That is what you are expected to practise. We may be talking to others, finding out what they want from us, but at the same time we should be talking to the Lord who is there in them. While we are talking to the other fellows, we can do what they want from

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us but if we can talk to the Lord in those fellows, silently with our mind and continuously, we will be continuously getting what we want, though they do not know anything. So, Krishna teaches us how to talk to the Lord. It is not possible if you sit down in a penitence for ten years, go into the caves, eat leaves and drink water and sit down there. Do not think that the Lord appears before you, as He appeared in the cinema. He is in everyone before us. When we are blind and think that these are only human beings, the Lord mocks at us in the form of all the other human beings and we will die without seeing Him. So here Krishna gives us a warning to talk to the Lord while talking to everyone.

Next question, the offering beyond all offerings. This is the last answer to the last question. What is the greatest offering that one can do? That is the I consciousness in the body. That is called the greatest of all the offerings because I offer myself in you. God offered himself to us in the form of every one of us. In the ninth chapter, the Lord explains how he has offered himself into us.

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Every atom in me feels its own I AM existing. When you, the total man, feel I AM, when you feel I am coming and I am going, automatically every atom in you feels I am existing. Similarly there is one I AM in all this space and that I AM feels I am existing. That is why all the solar systems, everyone feels “I am existing” and every planet in every solar system separately feels “I am existing”. Every fellow on this earth separately feels “I am existing separately from others”. That is how we are existing separate from each other. That is why we want a separate house for each other, a separate eating and drinking, a separate wife and husband, our own child separate from others’ children. So all these things automatically exist. Remember that the Lord has made Himself an offering into us in the form of the I AM consciousness. That is the greatest offering. Suppose He has given this body, this life, this mind and senses. Suppose He has not given us His I AM. What happens? Our body will be there, our mind and senses will be there, everything will be there but He has to make us live and we would have worked only as His

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microphones. What is the difference between the microphone and yourself? The microphone records what we speak only as long as we speak. If the Lord had not given us His I AM, we would have been in a position to speak only when the Lord speaks through us. At all other times, we would have stood like this board. Tomorrow, once again He comes to the board, and sees the board has no lesson to give us. That would have been our fate if the Lord had not made the greatest offering of the I AM in Him in us. Just as there is water in a big bottle and there are little bottles in the water, every bottle has its own water but all the bottles are in the same water. Just as the big bottle has given its water to the little bottles, the All-Lord has given His I AM to all of us. Just as every little bottle has its own water in it, every one of us human fellows are having our own little I AM in us separately, though it is the one I AM in the whole. So this is called the greatest of all offerings. So He says, “*The offering beyond all offerings is the I consciousness in the body. I offer in you, I offer Myself in all of you, and I receive offerings from all of you*”.

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Suppose the husband gives his wife some flowers or the wife gives the husband a kiss. He is giving only to the I AM of the wife and she is giving only to the I AM of husband, though we are fancying that we are receiving them and enjoying them. In fact, the one fellow who is in all is receiving them. The flowers given by the husband are not really taken by the wife. The bouquet is taken by the Lord in the wife. The kiss is not accepted by the husband but the fellow inside is stealing the kiss. So we are expected to remember the God existence in every one of us. Whatever we do to others, we are expected to remember that we are doing it to the Lord. Whatever we give, let us give it in the name of the Lord. Whatever we receive, remember that we receive it from Him not from our wife or husband. Remember each other but at the same time remember the fellow who is there in each other. So He says, *“Whenever you offer and whatever you offer, remember I am the offerer”*.

There is only one question remaining. The Lord said, remember this when you are dying, during the moments when you are leaving this body. So about

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that the Lord is explaining here. In the end remember me because in the next beginning you will be born with my memory. Here He explains what end is. *End means death*. We have only one idea of death but He explains the real aspect of what we call death. He says, “*It is of many types. The end of mind into sleep is the death of mind*”. When we sleep, what happens to the mind? It is the end of mind until once again, the mind is reborn. There is no world to us and there will be no lesson to us even though we are sitting in this chair. So the Lord says, what we call sleep is one type of end. When the end comes, we go into it, but when we wake up again, we wake up in the same state. Suppose we sleep while listening to a lesson. There is the death of the mind. Then we wake up. Immediately we go into the lesson. In whatever state the mind goes into sleep, in the same state again it awakens. The same is true of the death also. In whatever state of mind we die, again we are reborn with the same state of mind. Suppose we die with great hatred towards our enemy. Even in the last moments, while dying, we feel that our enemy should die. With those thoughts

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suppose we die, once again when we are born, when we grow up in age, our parents will be surprised to see that we have great hatred and malice even from a very little age in childhood. Suppose we die with a calm mind. In the next birth, when we begin to grow in age, automatically we are bestowed with a very calm mind that is not disturbed by the environment. No Yoga practise is required for such a fellow. So with whatever mind we die, we are born with the same type of mind.

Do you know that there was a great master in Western India in the previous century? He lived towards the end of the previous century. He is called Sai Baba. He lived in a place called Shirdi. One day, early in the morning at about 4:30, he was going on the fields with one of his disciples. The guru and the disciple saw a cobra trying to eat a frog. They were fighting and the frog was escaping and the serpent was catching it. Sai Baba showed this scene to his disciple and they proceeded further. He said to his disciple that they were two human beings in the previous birth who lived as neighbours to each other

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and who were fighting and fighting and they died in great hatred towards each other. In their last moments before death, they had no other idea except the hatred towards the other fellow. Now they are born as serpent and frog in the same place once again. He said, “I will show you a wonder”. While returning back, still the two fellows were fighting there. The serpent was trying to catch the frog and the frog was trying to escape. Then Sai Baba said to his disciple, “I will call them by the names they were having in their previous birth. See what happens”. He loudly called by two names, suppose for example, “You fellows Krishnamacharya and Michel!”, like that he called them by names. He said, “Are you not ashamed of having your anger still continued? You are suspended in your evolution and sent backward from the human state to such a dirty state of insects. Can’t you have a better mind, you fools?” Then immediately the serpent went back and the frog went back. This is a scene which actually occurred.

There was another incident in the life of the same master. One day, the master was sitting in his room

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and there were many disciples talking. On the wall, there was a lizard which was spotted in colours. It was coming and going and coming and going on the wall. The disciples said, “Wherefrom it has come? We have to send it away”. The master smiled and said, “Don’t send it away. It wants to meet its own sister who is coming here within the next half an hour. It is a long time since they met previously. Now in this reincarnation they are once again meeting. They are sisters”. The disciples could not understand and kept quiet. In the meanwhile, one family of his disciples came to see him from a very long distance, from a place called Mysore, about more than 800 miles from that place. They brought a basket of fruits for the master. He saw them and said, “Bring them here”. Then he looked at the wall and said, “You fellow, your sister has come here”. He opened the basket and inside there is another lizard having the same type of colours. The lizard on the wall moved and made some sound and the lizard in the basket heard that voice and suddenly came out of the basket and went to the wall.

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Both of them met and went away. Then he said, “These two sisters are now very happy”.

So with whatever state of mind we die in the previous birth, we will receive a body and a mind which is equal to that state. Sometimes we are born as insects and animals also. It is in this one aspect that the ancient Scriptures differ from the theosophical teachings of 20th century. There are thousands of evidences of human beings born as animals temporarily because of their horrible behaviour, but it works only as a temporary penalty, it never influences their evolution. After that particular birth, again they will resume their original state of evolution and there is no loss in the advancement of evolution.

So Krishna says that there are many types of endings. One is sleep. *The end of mind into sleep is the death of mind. The end of the body is the death of the body. You know only this by the term death. The end of a solar system is its death. The end of a cosmos is the cosmic death.* So death exists in every plane up to the cosmic. For us, in daily life also, there is death. *Forgetting is the death of memory. Death is the end*

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of one state into another. Death is but a transformation. If we change from one state into another, this is called death. What you are expected to do in such a condition is to remember Me during the time of transformation. How we have to do this, will be explained tomorrow. That is, remembering the Lord when it is time for us to retire into sleep or death, by which we get a significantly good and better birth in the next reincarnation. Thank you all.

Question: What happens to the mind in somnambulatory state?

Answer: There is mind, but mind has two states. One is called the awakened state and the other the dream state. It exists in the dream state in somnambulism, whereas in sleep it never exists. So those who are somnambulistic live in dream state as long as they are in somnambulism. The mind functions. Even in clear dreams the mind is functioning. Otherwise how can the activity of the dream take place? The mind has many compartments. Clear dreams is one compartment. Somnambulism is another

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compartment. The mind also has the faculty of creation. It can create hundreds of persons in our dream and we enjoy or suffer the presence of those people in our dream. It is pure creation.

Question: In the case of national Karma, what is the relationship between each individual and the Karma of the nation? For example , when the whole nation is directed by a single man, how does this Karma of the nation influences every person?

Answer: No nation can be led by a single man anytime at all. Politically there can be a despotic head to the whole nation, but that does not mean all the people in the nation are wilfully obeying him. For example, we see the communist republic of Russia. Do you believe that all the Russians believe in communism? The same is the case with the every nation and the leader of the country. The Karma of a nation or the Karma of a race cannot be controlled by a single fellow. But the relationship between two nations totally depends upon the Karma of the two

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nations. For example the Germans and the Jews. It works as a totality.

Question about group Karma: Is it true that a group may have to face suddenly its Karma? And what does this moment mean for the group?

Answer: That all depends upon how much the individuals submit themselves to the group. If there are a very few individuals and if all of them have totally submitted themselves to the group consciousness, if the leader of the group makes some foolish decision, all the group has to suffer. But generally such thing is very very rare because submission to a group is not always of an ideal type. People submit but still preserve their own personality and individuality. So in many cases, the advantage or the danger of whole group does not reach all the fellows in the group equally. This happens only in one case that is the group of Masters working for the planet. For example, Masters Morya, Kuthumi and Djwhal Khul are all working under one master. If any one of them does any mistake, all the fellows in the

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group have to face the consequences. Generally, no one of them commits any such mistakes. If at all such a very rare thing happens, all the others are very happy to distribute the Karma. They have no complaint about each other. If such a thing occurs, it occurs only among the groups of Masters. Generally, in the masses such a thing is not possible. Though we call them groups, like political parties or religions, not all are having the same submission to the whole group. So one person can never be responsible for the danger to the whole group.

Question: What if it was a great catastrophe? Maybe an aeroplane that crashes and 200 or 300 people die?

Answer: That belongs to the planetary Karma, where there is what is called the planetary adjustments. Just as when you are sleepy, suddenly you do like this, “ahhh eehhyya” (yawning and stretching), the earth also does sometimes like that. It makes its own adjustments to save the body of the planet from the total actions of the solar system. So they are inevitable and no one has any bad Karma responsible for such things.

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Question: What about wars and big wars?

Answer: No, wars are different. Wars are made by human beings. We bring wars.

Question: But when an aeroplane crashes with 200 or 300 people in it, it is also human-made, isn't it? Is it a planetary Karma or what is it?

Answer: No, it is not planetary Karma, it is plane Karma because of the Karma of the pilot and the Karma of the mechanic who says, "OK, you take the flight". And the Karma of the individuals who get into the flight that day, that is, their individual karma. All these things make together the crash of the flight. The incident is purely man-made. It cannot be compared with natural phenomena. So also war is man-made. It cannot be compared with earthquakes or oceans flooding the land. For natural phenomena, individual Karma is not responsible. But for wars and plane crashes etc., individuals are responsible.

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Question: It is said that if there is one disciple and one Master in a certain place where an earthquake could start, this can save the people in that place?

Answer: The Master can save only when the people in the place have the total investment of certain amount of good Karma. Otherwise it is not possible. What results is his self-sacrifice for the fellows. (Student questions: So he also dies? Master replies: yes). He can save them after death into the next birth, but he can never save them from the catastrophe. Just as Jesus Christ, by going on the Cross, could not save the whole humanity from becoming sinners. He has to wait until they come round.

Question: It is said that the Aquarian age will last for one thousand years and for one thousand years there will be peace. What comes afterwards?

Answer: What comes after Saturday? Once again Sunday comes. The same cycles repeat. After peace, there will be some disturbance. After disturbance, there will be war. After war, there will be wisdom to

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mankind and then there is peace. Then there is again disturbance. It is a cycle. Aquarian age again comes next time. In the meanwhile, there is the age of Capricorn. Man has to fall again into other ages each having 1000 years, and then again wait for the next Aquarian age. It is all just cycles.

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We were talking about sleep and death and every type of example of disappearance of mind. Here, Krishna says, “*Remember me while going into sleep*”. A student of Yoga is expected to meditate upon the omnipresence of the All-Lord. You are expected to go to sleep with the name “I AM” in you and while meditating upon the presence of the “I AM”. Then what happens is that the mind with the senses goes to sleep, that is, the negative I AM or the false I AM. The positive I AM, who is the true I AM or the Lord, will be in a wakeful state. If you practise this every day, you will be with the real I AM and the false I AM will sleep into the real I AM daily and again come out from the real I AM after sleep. That is how the whole creation comes and goes. From the omnipresent Lord, who is the real I AM, all the creation comes out as objectivity, or the false I AM, and exists in its wakeful state, which we call objectivity. Again, after the duration of one creation is over, it goes back into the real I AM and disappears. So subjective

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consciousness is the real I AM, from whom the objective consciousness comes out, works as the wakeful state and then disappears again into the subjective consciousness. This is the same with the individual and also with the whole creation. With the individual it happens as the individual sleep and awakening, whereas with the whole creation it happens with the awakening and the sleep of the whole creation.

Try to understand this by meditating upon this and applying the law of correspondences. You have everything in you for understanding such things, just like the wakeful state and sleep as a correspondence of everything that happens in the creation. By meditating upon the states which you are having, you will be able to understand the states that are happening in the whole creation and cosmos. This is how to apply the law of correspondences. We hear the words “the law of correspondences” many times in the spiritual books but generally we do not know how to apply the law of correspondences. Here the method of application is given as a key to liberation. Every day, before you go to sleep, a few minutes before

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sleep comes and occupies your negative I AM, you are expected to meditate upon your real I AM. This should be daily practised according to the rules of the Yoga Sutras of Patanjali.

Krishna says here, *“Remember me while going into sleep. Then you exist before and beyond sleep”*. Suppose this line is the duration of sleep. The negative I AM exists before and beyond sleep. During sleep, there is a gap. But the positive I AM exists before, beyond and during sleep. Imagine a necklace of pearls or some beads. A string passes through all the beads of the necklace and the whole thing is called a necklace. There are two parts in the necklace. One is continuous and the other is non-continuous. Each bead is non-continuous in the necklace. One bead ends and the other bead begins. But the string that is passing through all these beads is continuous and the necklace exists because of the string and not because of the pearls. Remember this idea and compare the string with the positive I AM and the beads with the negative I AM, that is, the mind and the five senses, the lower principles of our existence. Whenever we go to sleep, there will be the disappearance of the

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negative I AM but there is the existence of the positive I AM, just as the string passes through the gap between two pearls. The gap is to the pearls and not to the string. You are expected to exist as the string but not as the pearls. If you exist with the lower principles, that is, body, life and mind, which we call matter, ether and mind, the first three principles which are called the lower principles, every time we sleep we cease to exist and again we begin to exist after we wake up. We do not know what was our fate when sleep was there.

Same thing also with death. We will live until the death of this body, the mind and the life. Then we will be born again with a mind, a body and some life. But if you can know how to exist with the real I AM, you will exist during the period of the gap also, that is, when you enter into the higher principles, beginning with Buddhi and the Nirvanic, Paranirvanic and Mahaparanirvanic. If you exist with the higher principles, then you will exist irrespective of the body or not. That is, when death occurs, you will not die. The mind and the senses and the body die, whereas you will be witnessing it. Again, when the body, mind

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and senses take birth, you will not take birth because you are already there. You will be witnessing the whole thing. Therefore, in that state you have neither birth nor death, though many bodies are coming and going to you. That is, you will be able to witness your whole evolution process without undergoing the gaps of death and sleep. Similarly, during sleep also, you are aware of yourself. So this is what is expected of you to practise.

Here lord Krishna is giving us the method of practicing it. Previously, He has given us the method of Yoga practise, that is, observing the movements of your respiration and then meditating upon the two syllables in your respiration. The two syllables are SO and HAM. Then meditating OM in your respiration and uttering vocally OM and listening to your own voice. Then you will enter into your own voice and you will disappear. That means the consciousness of the senses and the mind will enter into the utterance of the voice. By listening to your own utterance, this negative I AM disappears and the real I AM or the positive I AM will be there. That is, the continuous existence will be there and the lower principles learn

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to disappear into you. After a certain amount of practise, you will gain mastery over the process. That is, whenever you want you can utter OM vocally and listen to your own voice, enter with your mind and senses into it and disappear, whereas the real I AM, the Lord, will exist. This is what is called existing with the Lord. When this practise is being done, simultaneously you are expected to take the practise that is described here also. That is, a few minutes before going to sleep, you are also expected to repeat the same thing, enter into sleep and disappear. Then your mind and senses sleep while you are in your awareness without sleeping. Sleep is required only to the mind and senses, not to yourself. By doing this practise, you will be able to leave the body during the time of death in the same way. Then instead of dying you will leave the body.

There are two types of death. One is leaving the body and the other is death. The first process is possible only to a practitioner of Yoga, whereas the second type of death occurs to everyone who has not practised Yoga. The second aspect is unconsciousness, which automatically occurs when

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death comes. Sometimes it comes much earlier. There are cases where people are unconscious one hour before the physical death. There are cases where they are unconscious for one day, one week, one month. In rare cases, there are people who are unconscious for six or seven months before they die. That means, death occurs to the mind and senses six months before death occurs to the body. That is an awful state of existence. There is no worst state to a living being than that.

Medically speaking, there are two centres. The heart and the lungs is one centre and the brain is the second centre. The two centres are working in us simultaneously. When the mind is in the brain cells, it is living in objectivity and working through the five senses. The activities of these two centres will stop at the time of death, whereas only the second activity stops during sleep. The first activity goes on, that is the respiration and heartbeat.

Death occurs in either of two ways. In some people, first the second centre, the mental activity, stops and then, after sometime, the heart and lungs

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stop. This is an awful condition where the fellow lives in complete catalepsy for days or weeks or months. Another alternative is, the first centre stops and there is no possibility of the second centre living because the psychological centre is depending upon the heart centre and it has no independent existence at all. When the heart centre stops, automatically the psychological centre with all its psychological mechanism disappears, just as if you take the switch here, the light automatically stops there. For those whose life activity stops in the heart centre, immediately they leave this body and there is no possibility of living in catalepsy. So they die a conscious death. For example, those who die of heart failure while working; they will be active and suddenly they will die. These are the two types of death that a human being experiences.

When the psychological mechanism is too much attached to the brain cells, death occurs first in the second centre, as a catalepsy, and then the fellow lives for some time. That is a horrible state. When there is not too much attachment of the psychological mechanism to the brain cells, then automatically it is

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the heart centre that stops first and the fellow comes out of the body very easily. The more we are attached to some idea, the more the psychological centre is attached to the brain cells. For example, the stronger our likes and dislikes to persons and things around us, the stronger our fears and jealousies are to us, the stronger our hopes and aspirations are towards what we do, the more strongly the psychological mechanism is attached. The danger is that we live in catalepsy before we die. The less attachment towards anything in this world we have, the less is the possibility for catalepsy. When there are no attachments at all, it is the heart centre that stops and we will come out in a few seconds from the body, even though there is no heart attack. So no heart attack is required for a Yogi to come out of the body because his coming out of the body is a conscious process and he has no possibility of living in catalepsy before dying. Even while asleep he is aware.

Now these two types of death are called coming out of the body and death. The process in a Yogi should not be called death because he is aware of his coming out of the body. It is a process which he is

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knowing. Even after coming out of the body, he is there, observing the whole process. So he is not dead and it is not death. Whereas this other fellow dies long before he comes out of the body into unconsciousness or catalepsy. Therefore it is called death. In the books of Yoga and in the Scriptures, only this aspect is called death, that is, stoppage of the brain centre and the continuation of the heart centre. When the Yogi comes out of the body, it can never be called death. He comes out of the body, still he lives. He receives a body, still he is not born. So birth and death do not exist to him as incidents. That is why it is said he is beyond the cycles of birth and death. That is what Buddha called Nirvana and what the masters call liberation.

Krishna says that to attain this state you have to practise going into sleep while having the awareness of the Lord. Instead of sleeping while thinking of nonsensical things, you are expected to think of the omnipresence of the Lord. Utter OM, listen to it and go into sleep while listening to it. This is how you have to practise this. So Krishna says, “*Remember Me while going into sleep*”. “Me” means not a person

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called Krishna but the Me in you, that is the I AM in you. *Then you exist before and beyond sleep. The beginning of the new state of transformation is in tune with the ending of the previous state.* That means, with whatever state of mind you go into sleep, with the same state of mind you will wake up next morning. Suppose you have half finished reading a book and went into sleep, next morning automatically when you wake up you will continue reading the book from that page. Suppose you have half-finished doing your accounts of that day and slept, next morning you will wake up and finish the remaining accounts. Suppose you are doing some work in the house and slept after doing half of it. After waking up the next day, you will finish the other half.

In the same way, the mind continues its previous state after sleep. So if you remember some nonsensical thing before going to sleep, by the time you wake up the mind will be nonsense. If you go to sleep with a great fear, you will wake up with the same fear. For example, fear of a debtor. Suppose you promised somebody that you will repay the money tomorrow. You will remember that he will be coming

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tomorrow morning. If you remember that while going to sleep, with the same fear you will wake up. Sometimes the sleep is also disturbed with the dreams of the fellow coming to you and visiting you. But if you meditate upon the Lord and go to sleep, you will be aware of yourself as the Lord and the sleep will be perfect to the mind and the senses, whereas you exist beyond sleep.

So Krishna says, *“If you remember Me during transformation, both states are one because I am continuous in you”*. The wakeful state and the sleep state both are one. Like the string in the necklace of pearls, I am continuous in you. *Remember me at the time of the death of mind, you are beyond mind.*

What is death of mind? Death of mind may be your sleep or your meditation. To an ordinary fellow, it is only sleep but to a Yoga practitioner it is meditation also. *Remember Me during the time of the death of mind and you are beyond mind. Remember Me at the time of death of your body, you are beyond death. Leave this body in My recollection, there is no death to you, you come to Me and you live in Me.* That

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is how we are expected to prepare for the last movements of this body. Then we will live in the one who has no birth and no death.

Whatever you recollect at the time of death, you will be born only into that recollection. Suppose a fellow wants to eat bread and butter a few hours before he dies. The doctor says it is very dangerous, let him not eat anything. Let him take only a little hot water. Then the fellow is given only hot water and he asks and asks, I want a little bread and butter. Then he dies thinking of bread and butter. In the next birth, even when he is a child, he runs and jumps when he sees bread and butter. He will feel more interested in bread and butter than the other children. Such a continuity exists with him. It is said that a little fellow was moving his hand like this when he was a child. A mystic went into meditation and observed that he had been a pick pocket. Like that, continuity exists with us in all our behaviour. You will understand that each of us likes some things more than others. You may like reading and she may like lecturing, I may like sleeping and another may like eating more. So there is an emphasised interest in some things and the

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reason for this is our previous birth. If there are two children to the same parents, brought up in the same environment and educated in the same school, one fellow develops interest in business, another fellow develops interest in spiritualism. Why? Because in the previous birth, each was having his own way of doing things and it continues in this life as his interest. That is why here Krishna says, *“Whatever you recollect at the time of death, you will be born only into that recollection. You are born with the same thoughts and associations which you bear at the time of the death. You will be born into the same nature”*. Your nature also will be like that.

For example, one fellow dies with a thought of great revenge against his enemy, then in the next birth he is born as a devil having much vengeance in his temperament. From his childhood, he begins to take revenge against other boys. Others are afraid of allowing their children to play with this boy because he is always full of vengeance, revengeful. He begins to injure other children. He comes as a problem child to others. All these are due to the continuity of the state in which they were before they died. So Krishna

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says, “*If you die with My recollection you are saved*”. That is, if we leave the body with the presence of the omnipresent Lord, then we do not carry any of the recollections of the previous birth. It will be a fresh beginning.

At all times recollect Me and fight on. If you have a fight in life, you can fight but you have no business to hate. Just like the fight in a war. After the war is finished, suppose two fighters, one of the opposite side and one of our side, meet in the street after the war. Suppose before they joined in the military service they were friends from childhood. Then what happens? Do they fight again in the street? They join their hands and they go to a restaurant and sit down there calmly and they say this war is something of a beastly nature. We were foolish in taking part in this war. Let us forget about it. Next time let us be careful to see that there is no war in our country. That is how they talk after the war. Like this, when there is a fight you can fight, but fighting is different from bearing malice.

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Suppose they both were classmates in their childhood. Both of them died in the war and then the war was finished and their children meet afterwards. What happens? They try to help each other, sympathising with each other because of the tragedy that has happened in their families. So Krishna says, take the incidents in your life like that. You will be able to do it only when you meditate upon the Lord consciousness. Otherwise you will have associations of your previous incidents and previous births which will condition your mind and make you behave in your own way. This practise makes a fresh beginning. So Krishna says, “*At all times recollect Me and fight on. Offer your mind and will to Me, you will come to Me. There is no doubt about it*”. That is, if you practise this method, you will be free from all associations and recollections that are there in the mind. Every time the mind is killed and again reproduced after death, it is bleached and washed. Therefore the mind has no recollections to carry or having any continuity of the previous behaviour.

Then Krishna says, “*This requires constant application, which is called practise*”. This is also

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called repetition. You have to do the same thing daily before sleep, and during the time of meditation, you have to apply the same meditation daily and continuously. So this requires repetition and not understanding. Understanding never helps us. We have understood many good things in this world but we are not living according to them. We have understood many holy sentences from the Gospel. For example, love thy neighbour as thyself. We know the meaning, we have understood the sentence, but it is not even as valuable as dust to our mind. Therefore understanding never helps us. It is only a repeated application that helps us. Therefore, repeat and practise it constantly. *This makes your recollection of mind natural to you.* Without practise, if we understand that we have to remember that, every day, while going to sleep, we will never remember it because some other thoughts come to our mind before sleep, that tomorrow I asked you to come and take the money which I owe to you, or tomorrow I want to eat a particular thing, or tomorrow I have many appointments with many friends. We think of them and then go into sleep. We will never remember that

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we have to think of the Lord before going to sleep. This is what happens if we understand the thing and leave it. But if we make a repeated application every night, it becomes a nature with us to think of the Lord before sleep. When once it becomes our nature, we will do the same thing before we die. The result is there is no death, we will leave the body only.

Krishna says here, “*Your nature is absorbed into Me when you recollect Me*”. Everyone has his own nature different from the others. His nature exists in his three lower principles. This will be totally absorbed into the real I AM whenever we make this practise. When the nature is absorbed into Him, there will be no individual nature existing with us. Instead of individual nature, there will be only human nature. After some more time, the human nature also will be absorbed and there will be only nature. That is nature of this planet earth. And after sometime, we will have only the nature of this solar system. And then after some time, we will have the nature of this cosmos only. So nature will be absorbed.

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Let not the consciousness notice “another”. If there is the recollection of another thing while meditating, it is not meditation. “Another” means other than yourself. Many people think of God as another fellow different from themselves. Then it is only your idea of God but not God. If we close our eyes and think of Christ before us, it is not Christ but it is our idea of Christ. He should not be another to us, that is, He should not be in objectivity. When you begin to think of Him in yourself, you will disappear in Him and He exists in you as you. Then that is the real God or real Christ. Previously, it was only your impression and not Christ. So Krishna says, “*Let not the consciousness notice ‘another’*”. The test of your meditation is that you should not exist different from what you meditate. He says, “*I am ever singular and I admit no plurality*”. That is what we called the other day the breaking up of the triangle. In the objectivity state, we have a triangle, that is, the person who is meditating and the Christ and the process of meditation. There are three things. So there is no God. When you go into real meditation, this plurality disappears. Only one thing exists. So He says that

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God never accepts plurality. These things should be carefully understood.

Question: This meditation starts with 1, 2 and 3, and then they disappear?

Answer: Yes, meditation is a process, at the end of which you will be in the state of meditation. Before that, it can be called preparation and not meditation. During the preparation time, we are in plurality. Only when the plurality disappeared, you are in meditation. At that time, you cannot say, I am in meditation. Once again, when you come out of that state, then you can say that you were previously in meditation.

So Krishna says, “*I admit no plurality*”. This sentence is there in the Old Testament also, in the book of Leviticus, in the conversation between Moses and the Lord. But it is awfully translated like this, “I the Lord God am a jealous God”. This is how it translated. But the original means, “I admit no plurality because I am one in everything”. That is what the original sentence means, but it is translated in a very insulting way. We will be surprised to see

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this sentence in English. He says, “I the Lord God I am a jealous God”. Is this translated into French and German in the same way?

Student replies: Yes, yes, it is translated into French and German in the same way.

Master says: See how utterly foolish it is. Can there be a jealous God? If he is jealous can he be a God? He must also be a human beast. Such sentences should be carefully meditated and properly translated.

So here it is said, “*I admit no plurality. ‘I AM’ no other than what ‘I AM’ in you*”. Everyone says “I AM” when he speaks of himself, but says “you are” when he speaks about the other and “he is” when he speaks of the third person. In all these three, it is only I AM who is existing. Krishna says, “*This principle, ‘I AM’, is the greatest. Hence ‘I AM’ the greatest among you. ‘I AM’ divine and you remain divine by recollecting the ‘I AM’ in you*”. As long as you are in meditation you are divine because you do not exist and He exists. That is what he means.

Now I tell you how to form an object of ‘I AM’ for your meditation. It should be such an object that it

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should draw you away from objectivity. So He gives us a method. Think like this: “*I AM*’ *over comprehending*”, that is, I cannot be comprehended. That means, do not think of the I AM in you but try to enter into him. If you think of the I AM, it is only the idea and not the I AM. So you should be able to enter into Him. *I AM the Lord instructor*. That is, in everyone He is instructing. Do you know how He instructs? Every one of us has his own idea of good and bad. Wherefrom this comes? It comes from Him. The power to discriminate and the power to do the right thing are there in every one of us. When we enter into this, we will be able to do the right thing. Otherwise, we will have the right things only in our understanding. We will understand great books and we will know great things but we will do only what we want. But when we learn how to enter into the I AM, then we begin to follow it. Even when we are not able to follow Him, we will many times understand that He is instructing us from within. Whenever we are in great trouble, suddenly some idea comes to the mind and we are saved.

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Suppose you could not understand a problem and how to solve it, you think and think about the problem and solution for three or four hours in the night. No solution is coming. Leave it and go to sleep. Next morning, unexpectedly the solution comes to your mind. We have many such experiences in our life. Every one of us is experiencing these things. It need not be only great people. This proves the existence of the Lord as the instructor in us who gives the right knowledge. That is why in the Yoga Sutras of Patanjali, he is called the Guru. Beyond the mind and senses, He is there. In another person also, He is there. The senses and the mind of one person are different from the senses and the mind of another person, whereas the Lord Consciousness in both is only one. Just like if you make a hole in the board, though there are two holes, the space you see through the holes is only one. Similarly the same I AM is shining through every heart. That is what Krishna means here. From Him instructions are coming.

Patanjali says, He is the Guru. Therefore there cannot be more than one Guru in this world at all. We say that there are many Gurus. There can be many

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bodies with many minds, each having a set of senses, but the one who teaches through all these is only one Guru. He is the Lord Consciousness. Patanjali says, he is the oldest of all the Gurus because he comes down as every Guru. Patanjali says he is the Guru of all these Gurus. That is what we mean every day when we utter the mantra of Guru before meditation. Do you know what the mantra means? “Guru Brahma,” that means Guru is the Creator. “Guru Vishnu”, He is the Lord of Pervasion. and “Guru Devo maheswaraha”, Guru as Siva. That is, the one who creates, the one who preserves and the one who destroys. He is coming down through every heart in the form of the Lord consciousness. He came in the form of my Guru also, therefore I bow down to that Guru. That is the meaning of the Guru mantra. Remember Guru is not a person, he is a principle of the All-Lord shining through body and mind. So here Krishna says, “*I am the Lord instructor*”. See, there will be thoughts in our mind. Do you know wherefrom the thoughts come? Can anyone tell us wherefrom the thoughts come? It is from the Lord.

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I AM the atom of the atom. When there is an atom, there is a beautiful construction of its own parts, and a tremendous movement and activity is going on in the atom. There should be a mind and a government, otherwise atom cannot be constructed. So the I AM is existing in the atom as the centre. The same thing in a solar system also. The I AM makes the sun globe and the solar system is formed around it. So Krishna says, “*I AM the atom of the atom*”. The atom is very minute in our view, but the Lord is still more minute. What the atom is to us, the Lord is to the atom. Similarly, what the solar system is to us, the Lord is to the solar system. At the same time, He is the background of the solar system and He is also the centre of the atom. Just as the board is at the same time the centre of this picture and also the centre of another picture. That is what He describes here. *I arrange and synthesise from within.* He forms as a centre and he begins to arrange things around the centre. If it is an atom, He arranges the parts of the atom. If it is a solar system, he arranges the planets of the solar system. If it is a living being, He arranges

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the heart, lungs and the body of the person. So He arranges from within.

“My shape is beyond thinking”, He says. That means every shape comes from Him and goes into Him. All our shapes come from the centre within, and they disappear in Him as our background. Imagine how bubbles of water spring up in water. Imagine how waves are coming out in the ocean. For millions and millions of years, waves are coming from the ocean, but yet they have no independent existence. They depend upon the ocean. Similarly, all our shapes and forms are coming and going through millions and millions of years, yet they have no independent existence. They depend upon the Lord, that is what He means.

My shape is beyond thinking. My colour is the first colour beyond the darkness of objectivity. What is the colour of the Lord? We are expected to meditate upon His colour also. He says, it is the colour beyond objectivity. Whatever colour we see through our eyes, it is only objective colour. The sun’s rays fall upon an object and they reach our eye and then we receive the

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colour effect upon the eye. We call it colour. This is called objectivity. But what is the colour of the sun's ray? We think that it is yellow or sometimes we think that it is golden. Sometimes we think that it is red. Sometimes we think that it is orange, when it is sunrise. Every time we can think of one colour as the colour of the sun's ray. Any one of the seven colours. But it is false because all the colours are objective. We can think that it is white. It is also false because what we call white is only the effect of our eye and not the colour. Therefore, we should meditate upon something which is beyond objectivity. We should become that colour if we want to know that colour. When you constantly practise Yoga, after sometime, whenever you utter OM and listen to your own voice, you will experience the original colour of the Lord. His colour is what is called the colour of the I AM in you. It can be understood only as consciousness, consciousness beyond thought, consciousness when thought is absent. When there is a thought, it is not consciousness. It is consciousness prepared in the form of a thought. Now we want pure consciousness without thought. But to the mind, it is not possible to

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have a state without thinking, except in sleep, but in sleep, it is not useful to us because we are not there. So we want a state which is not sleep, yet we want a state where there are no thoughts. It is possible only through one process, that is the Yoga practise, uttering OM and listening to it. Do it continuously daily. After sometime, you will enter into it. Then you will know its colour beyond objectivity because you will learn to exist without objectivity in that state.

Then Krishna says, “*Find Me in devotion*”. So another aspect is required. What is devotion? Without devotion, all this process becomes a waste. Suppose we do it intellectually. We utter OM and listen to it. Even though we do it for 20 or 30 years, it is a waste because we have done it scientifically but we have done it mechanically. Suppose we produce a machine which utters OM. It is useless. Suppose you play the machine for 24 hours, there is no use. There was one fellow who was advised by his Guru to meditate upon the Lord continuously for one thousand million times. He found it impossible and he asked the Guru how to do it. The Guru said, “Write the name of the Lord on paper for one thousand million times, then you will

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automatically utter the name of the Lord while writing”. Then he began to write the name of the Lord. After writing ten thousand times, he appointed ten clerks also to write with him to complete the number because he thought he had to complete the number. The clerks were working for money with him and began to write the Lord’s name. He said, “If you show me the Lord’s name written one thousand times, a paper with one thousand times written, I will give you thousand Belgian francs. If you show me ten thousand names of the Lord, I will give you ten thousand francs”. Then you know what the clerks did? They used carbon papers and multiplied the Lord’s name. Finally, one clerk was more intelligent than the others. He prepared a photostat and made a photo printing. Within two hours, he had one thousand million names of the Lord. Of course, liberation was granted, but not to that fellow or the clerks, it was granted to the paper, the machines and the Photostats. Because God was pleased with the paper, etc. not with the person.

We should know how to meditate with devotion. What is devotion? There are many ways of meditating

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the Lord. We join the Yoga school for the first time and begin to meditate. The Yoga professor promises us that you will see the Lord by doing so. We begin to meditate with a hope that we will see the Lord. Our mind is upon the idea of seeing the Lord and not on meditation. It is a great failure. Devotion means you should have the interest continuously sustained upon the required thing. You should be able to do with the same amount of freshness of mind even after ten years. Many times, we start it with great emotion and there is no devotion. What is the difference between emotion and devotion? It is the difference between a living man and a corpse. When we begin with great hopes, that is called emotion. As sure as anything the hopes will be shattered. Not only the Lord's name but anything in this world. We join any profession to earn great money. Our employer is not pleased with us sometimes and we will have dangers in our jobs. We get ourselves married with great emotion. The result is, after five or six years we fight each other. The husband and wife find that they are temperamentally not suited to each other. It is many times like purchasing a boot without testing it. So you have to

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change the shoes. That is what is called emotion. We start many things but we do not find the results. The same thing with love, the same thing with children and the same thing with profession and education. We have disappointments because we many times start with emotion. Even prayer, we start with emotion, trying to find great results.

In India, there is the story of a wonderful lady who was asked to go round the temple of the Lord daily a thousand times because she was fond of having children and she was not having children for a long time. For 20 years, she was going round the temple daily for three hours, but she was not having any children. A great devotee was going by and asked her how long since she was going round like this. She said, “For 20 years”. He asked, “Do you see God?” She said, “No”. Then he had doubts if she was doing it for God or for herself. He asked, “My daughter, what for you are doing?” She said, “To have children”. He asked her, “Do it once again today. I will observe you”. Again she has done 100 times. Every time she finished one round, she was once observing her belly like this, to see if she was

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pregnant. The fellow got angry over God, went into the temple and took a big sword. He prayed the Lord and said, “I am cutting my throat before you because you are of no use”. Then the Lord appeared for him and said, “Stop it. You stupid, what do you want?” Then he said, “You have not appeared to her for 20 years”. The Lord said, “I am sorry I have not seen her”. Then the devotee said, “How can you be God if you don’t see?” Then God said, “Don’t be angry. I have seen her for these 20 years. I know her previously and I know her even before she was born because I am the person who sent her out as a living being. But she is just going round the temple, I thought it was only a play or that she was doing it for her physical health. I never thought that she was calling me because she never called me”. Then the fellow said, “How is it possible? She is thinking of you only”. Then He said, “No, she is thinking of something in the abdomen. So when she is meditating upon her abdomen, how can I believe that she is calling me?” So there are many types of meditation. If we meditate upon the Lord with devotion, then the Lord appears before us.

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You know Ramakrishna, the Guru of Vivekananda? Someone came to him and said, “I am uttering the name of the Lord for the past 50 years. I have no experience at all”. Then Ramakrishna said, “Now, today I will show you the Lord”. Then he took him to the river Ganges to take a bath along with him. He took him into the water neck deep, took his head into his hand, pushed him into the water and never allowed him to lift the head. He shouted “Orrhhhh” like that. Then Ramakrishna said, “See how you shouted. Why you shouted like this, can you tell me?” He said, “I was fearing that I would die. See my desire to live made me shout”. Then Ramakrishna said, “Such a desire should be there when you utter the name of the Lord. Then only you will have God experience. Whereas during these 50 years you are uttering his name mechanically. There is no use of such utterance if you do for 60 years more”.

What is devotion? Devotion means offering. What to offer to the Lord? Sometimes we offer money. We go to the church and in the box we place some money to help the poor God who is depending upon us, because he is the washer man who washes

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all our sins. He is a beautiful soap who washes our clothes and garments fresh, he is a servant who washes our sins. We have no better idea of God, even though we call him God. We ask him, we pray him only for fear, not for devotion. We want he should wash us daily. Is he a God, one who washes your body daily for some money? He is a poor servant. We place money in the box in the church daily. Can we call it offering? If we call it offering, God will kick us. Offering means ourselves. Suppose we are meditating, praying God daily. Then suppose at some time we are sick, we get a doubt. Why this God did not stop the sickness even though I am praying for so many years? Then we have our own genuine doubts if at all there is a fellow like God or not. After sometime, a day comes when we have to die. Then we get the real doubt. If at all God exists, why should I fall so sick? The doctor says that there is no possibility of our recovery. Then why should we think of God? So we begin to think of a better doctor and we call a better doctor. That means, a doctor who charges many more francs. Or we get a doctor from a great distance or we travel to Geneva to join as a

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patient in the international hospital. Still, every doctor says no hope. Then there is no thinking of God. But suppose there is another person who, when he is sick, still praises the Lord and says, “Lord, make me wakeful of my existence. Make me wise to understand things properly. I am sick because I am foolish”. On the day of death also he prays, “Lord I have spent this life, I have done some bad things in this life, try to help me to rectify myself in the next birth. For this life, the time is finished. I am coming to you”. Like this he prays. What is the difference between the prayer of the first fellow and the second fellow? The difference is what is called devotion. The second fellow has already made his offering. Offering means offering himself to the Lord, not offering money or clothes or house or something. Offering himself and his services. Whatever he does to others he does it in the name of God. He has no displeasure of anything because he has understood that everything is God’s will. That is what is called offering. He is the fellow who is having the real devotion. So with that type of devotion we should utter the name of the Lord.

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So here Krishna says, “*Find me in devotion*”. That is, if we have some motives to pray God, there is no devotion. If we have our own way of suggesting things to God, then that is no devotion. Some people pray: “God, make my business better, let me earn more profits in my business, let my son be employed in the highest position in the city, let my daughter be married and placed in a very high position, let me build a very big mansion and a big house in this city”. That means they remember what they want but they do not remember God. That is what is called suggesting better things to God. Because God is ignorant, he does not know what to give us, we are suggesting him better suggestions. It is called foolish prayer, not having devotion. When we can understand that He knows what we want and when we are prepared to accept anything He gives, whether pleasurable or painful, when there is no change in our attitude of prayer, that is called the highest spirit of offering. Then devotion continues in us. So Krishna says, “*Find Me in devotion. Unite with Me through your power of synthesis*”. This power of synthesis is what is called Yoga. So you unite yourself with Me

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through the process of Yoga practise. *Then you can recollect Me in your clear mind even at the time of your departure.* If you practise your prayer in such a way, then only you can remember the Lord when you are leaving your body.

That is what Krishna says, “*The method of departing from the body is as follows*”. That is, not only death but also meditation. Both death and meditation are examples of departing from the body. He says how to depart from this body, that means how to come out of the three lower principles and enter into the higher principle. He says, “*Neutralise the pulsations of your vital principle by drawing yourself up mentally to the centre of your eyebrows*”. First of all, we have to neutralise our pulsations. They are double pulsations, one is inhalation and the other is exhalation. You have to practise the art of breathing, or what Patanjali calls Pranayama, lifelong. Then in the end you will be able to draw yourself into yourself very easily. What you have to do by way of Pranayama is only a few steps.

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One, sit down at a place in a comfortable position daily to practise, in the same place and at the same time. That is same hour, same minute. Then close your eyes and relax every muscle and nerve of your body. Mentally, observe yourself from head to foot, to see if there is any tension in any nerve or any muscle of your body. Then after this relaxation is completed, the second step: begin to observe the movements of your respiration. Spend some time in that observation. Then your mind begins to approach your heart centre. Then the third step: make the respiration uniform, that is, breathe in slow, soft and uniform, as long as you can breathe in without any discomfort. Again breathe out in the same way, slow, soft and uniform as much as you can breathe out without any discomfort. This is the third step, making the respiration uniform. The next step is, while breathing in meditate the syllable “SO” in your mind as long as you are breathing in and while breathing out, utter with the voice the syllable “HAM” as long as you are breathing out. While inhaling, utter mentally the syllable “SO” while exhaling utter “HAM” vocally also. At the same time, listen to your

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own voice. Otherwise, it is absolutely useless. It will become only a mechanical sound and not voice. So as long as you are vocally uttering HAM, you should be listening to this sound. Do it for some time. Then the next step: while breathing in, mentally utter OM. As long as you are breathing in, continuously utter OM mentally and as long as you are breathing out, utter OM vocally also, with a uniform soft voice, at the same time listening to your own voice continuously, without which it is a waste. These are the steps which you are expected to follow in the name of the art of breathing or Pranayama. This is Pranayama according to Patanjali and Bhagavad Gita.

There are many types of Pranayamas but Patanjali and Bhagavad Gita have nothing to do with other types of Pranayamas. Here the Bhagavad Gita says: “*Neutralise the pulsations of your vital principle by drawing yourself up mentally to the centre of your eyebrows*”. To do that you should be practicing these steps daily for a very long time. Then close your eyes and meditate upon the centre of the brows. Meditate does not mean fixing the mind there. You should be able to exist there, not your mind. Only the fellow

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who practises these five steps will be able to exist in any part of his body without placing the mind there. You will be able to know with the help of your Master how to place yourself in the centre of your eyebrows. Centre of eyebrows means inside, not outside. For this we are expected to close our eyes, think of a lotus in milk-white colour. This is the greatest of all the emblems that are expected to be meditated. That is why our group has taken this as the symbol. That is why we prefer to call it the White Lotus group.

Do you know Blavatsky has started a tradition of celebrating a function called the White Lotus day? There is much about the white lotus but for the present it is enough to know that we have to meditate upon the white lotus in the interior between our eyebrows because that is the only method of making a contact with our Master. Of course, by doing this it is not sure that we can contact him, because he should contact us, we can never contact him. This shows your readiness, that is all. When you clear your way, it is for him to come through your eyebrows into the lotus you present to him. But we have no right to demand it from the Guru. He knows the proper time. What we

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are concerned with is only preparation, not the results. How long we have to do this, we can question? The sure answer is, until this question goes away from our mind. As long as this question is there in our mind, we can be very sure of one thing, that the Master never visits us. After this question goes from our mind, it makes it possible to clear the path for the Masters to come. We have to do this practise, that is what Krishna says. When drawing yourself up mentally to the centre of your eyebrows, automatically the respiration stops and we enter into the fourth principle, the Buddhic plane. Again, until we descend into the third principle, the respiration suspends. *Then you reach the divine person who is always higher than you*, that is, the Lord. So tomorrow we will continue. Thank you

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Till now Krishna has explained, what is the background consciousness, who is called Brahman or Parabrahman. He also explained, what is the Creator consciousness, what is creation, what is the utterance of creation, which is called the alphabet. He has explained, who is the Lord beyond all and He has also explained what is Karma. Finally he has explained what is meant by the end or the ending of things, which includes the following things: the end of mind, that is, either sleep or meditation, which can also be called subjectivity. These things He has clearly explained to us. The second thing is the end of body, which we call death. He has explained also that death occurs only to the first three lower principles, that is matter, energy or ether, and mind. One who has gone beyond mind exists with the Lord I AM, whereas one who is within the first three principles exists as the individual I AM. This also He has clearly explained. There is a third end, which is called the end of creation, which includes the end of our planet, which

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is called local dissolution or local end, the end of our solar system, and the end of our cosmos. Up to the stage of the end of the cosmos the Creator consciousness exists. When the cosmos disappears, the Creator of that particular cosmos also merges in the background Puruṣa. Every cosmos has its own Creator who comes first from the background Puruṣa. Then from the Creator comes the creation in the form of his own utterance in four stages. This has also been previously explained. One who exists with the Lord I AM exists even after the cosmic dissolution because he does not separately exist even while there is creation. One who exists only in the first three lower principles dies with the body because his mind and the senses die. One is expected to exist in the awareness of the Lord and practise the existence with the awareness of the Lord while still in this body. This also He has described. He has to some extent narrated that in whichever condition the person exists when there is an end to him, once again in the same condition of consciousness he will be born into this world. Just as when you go to sleep while doing

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something, after waking up from sleep you will take up the work half done and complete it. Similarly, you will wake up in the same state into which you slept previous night, and you will be born into the same state of evolution in which you die. Finally, he has explained to us how to practise existing with the Lord consciousness. He asked us to meditate the Lord in our heart centre, practise the art of uniform respiration and then practise uttering OM and listening to our own voice. Then automatically we will enter into our own OM, will disappear into the OM as the first three principles and will exist as the awareness of the Lord. This is what he has taught up to now.

Now there is a more difficult part of the teaching here in this chapter which we will try to understand. Previously, Krishna has described to us what He means by alphabet. Now He wants to explain a little bit more. He says, *“I will give you more about the symbol of the indestructible. It is the letter beyond the letters of the alphabet of this universe”*. What does that mean? If you take ABCD up to Z, you will be using the same letters of the alphabet to make words.

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But when you use the words, you are using the alphabet but definitely you are not meaning the alphabet. The meaning of the word is different from the alphabet. Similarly, when you frame a sentence with the same alphabet, for example, if you take a sentence “A man ran”, you are using the same alphabet and you are framing the same type of words. Here there are three words in this sentence but no one word is important. You are uttering a sentence not for the meaning of the words, but some other meaning, the idea to convey. So you can say that this is the indestructible. It is the alphabet beyond alphabets. For every sentence, the idea is only one, whereas the words are many and the alphabet used are many more. Similarly, in your constitution also, you are the alphabet beyond alphabets, who is one, whereas your life is like a sentence, no incident of which is important by itself. But you are important.

Your constitution is made up of many layers of existence. For example, the body, the senses, the mind, the Buddhi, the discrimination, the power to decide, the logic, the seven tissues of your body, all

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these things are like the alphabets. The same alphabet is used by every fellow to use his own sentence. Similarly, the same tissues and the mind and the senses are there in every fellow to express himself but the person beyond all these is only one in every constitution. Suppose another person has uttered another sentence. His sentence has only one idea. Another person expresses another sentence. His sentence also has only one idea, though the words and alphabets used are many. Similarly, in every constitution there is only one person existing though the mind, senses and body are many. This is called the alphabet. But in all these beings there is only one common person also existing, who is called the Puruṣa. Let there be millions and millions of living beings on this earth, in all of them only one fellow is existing because all these fellows are existing in Him. I gave you the example of a big container of water where there are little bottles. Each bottle contains the same water because all the bottles are in the same water. Similarly, the only one Puruṣa is existing in all these fellows in the form of every separate individual

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because all these fellows are existing in the same background. This one is called the Indestructible. He is represented by the symbol OM. This is a little bit difficult, but we can follow it if we repeatedly try to read it.

Krishna says that when the masters use the word wisdom, they do not mean the knowledge of any science, art or any piece of information. They mean only this fellow or OM. That is what Krishna says, *“By wisdom they mean only the import of this letter. It is the Veda of the Vedic books”*. In the Vedic books, they speak of the Veda many times. That means, the Vedic books are not the Veda, but what they contain commonly is Veda. For example, the Vedic books describe a Rig Veda, a Sama Veda and a Yajur Veda. These three volumes describe that Rig is the utterance of sound through the thrill of the voice. That is called Rig Veda. The respiration and the pulsation that causes it are called Sama Veda or the song of life. Our mind, which makes its manifestation with the help of the first two, is called the plan of the devas because with the mind we are expected to plan our life. This

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is called Yajur Veda. The voice, the respiration and the mind put together are called the three Vedas. Hence, the Puruṣa who is uttering these three is the content or the import of the books of the three Vedas. You have to follow this logic in this 11th stanza, otherwise it will be a little bit difficult to follow.

Then Krishna says, “*It is the Veda of the Vedic books. It is the content and import of the Scriptures*”. That is, whatever Scripture is composed in the world by any nation, it is the same because the fellow who composed it is made up of the same three principles and he can speak of only these three things. That is why this is the content of all the Scriptures. Krishna says, “*The seers of wisdom utter it out*”. That is why all the great seers daily practise uttering OM and listening to it. But it is not only uttering as the voice through the vocal chords. They *utter it out as the activity of their life*. Everyone has the same three principles in him, through which his energy expresses. Whatever everyone does in this world, either for himself or for others, the whole activity is only the activity of the same fellow. Everyone is

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uttering the same alphabet in the form of his own life activity. So remember that OM can be uttered in its true sense only as our own living. That is why in the Secret Doctrine you will find a statement that OM can be truly uttered only once in life because it is uttered from the time of birth to the time of death as the activity of one life. That is why Blavatsky says, in its true sense OM can be uttered only once by everyone. That is the totality of one's own expression of life. Krishna says, "*By an attempt towards it, they live in the cosmic consciousness*".

When we are doing many things in this world, we are thinking about the many things. If we gradually train our mind from thinking of the manyness into the synthesis of the one activity, then we will begin to live in the cosmic consciousness, instead of individual consciousness. This is why every one of the masters practises the art of utterance of the sacred word. If you go through the works of Alice A. Bailey, you will find separate passages dedicated to the utterance and the sacred word. You should read them carefully and repeatedly. You will find practical keys to those

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passages here in these stanzas 11 and 12. For example, if you read the translation of this 8th chapter again and again, you will be able to understand the unity of the books of Alice Bailey more and more.

In the 12th stanza, Krishna says, “*To utter this out as a letter of yourself from your body, you have to withdraw the activity of all the orifices of your body*”. Here He is speaking of the art of uttering the sacred word. You have to utter this out as a letter, that is, you yourself should form only one letter OM and you should utter it as your own self-expression through your body. To do this, first of all you have to withdraw from the orifices. How many orifices are there? Nine. That is why in occultism this constitution is described as the City of Nine Gates: two eyes, two ears, two nostrils, one mouth. They are the seven upper orifices. The anus and the urinary tract form two orifices. They are nine and our life activity is pulsating through these nine orifices. Therefore, only the first three principles are consciously living and they are disconnected from the fourth and the higher planes of consciousness. If you want to utter OM, you

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have to utter only in the form of the vital point of consciousness in you, that is, the four higher principles in you. In order to be able to do this, you should change the direction of the activity. You should know the art of withdrawal of your pulsations and consciousness. That is what is described here. You have to withdraw the activity of all the orifices of your body. How to do it? In the next sentence it is described.

There is the activity of the mind, there is the activity of the heart. In the mind, the senses and their activity is going on and in the heart, the respiration and the circulation is going on. The activity of the heart and lungs is responsible for the co-existence of consciousness, energy and matter. As long as the three co-exist, we exist. Therefore “We” is only a mythical supposition who is described in the Scriptures as a soap bubble. Just as the bubble has no existence of its own, except soap matter, air and water, just as the bubble is a temporary mythical existence of the three in one, so also we exist as a temporary mythical existence of matter, energy and

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mind. The heart centre is the life centre. The other is the centre of mind and senses. Now in order to practise the process of uttering OM, you have to withdraw yourself from the body. How to do it? Bring mind to heart, this is what you have to do. You have to withdraw the mental activity into the heart in the process described in the Yoga Sutras of Patanjali. So Krishna says, “*Bring the mind to the heart by thinking of the heart*”. There is no other process. That is why it is instructed that you should begin Yoga practise by observing the movements of your respiration. There is no other method of bringing the mind to the heart.

Through this process, He says, “*Pull the life impulse to your head by tranquilising the pulsation upwards*”. Previously, you should be able to know how to withdraw the whole mental activity to the heart centre. Then you should utter the whole activity of the heart centre out through the brow centre. Automatically the mind disappears. Through a constant practise of this, you will be able to come out of your body in the last moments consciously. Instead of death occurring to consciousness, you will be

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aware of everything, you will come out of the body through the eyebrows and the body drops off. This is what is described as the art of dying by Alice A. Bailey. This is possible only in a pure scientific age, in which the human being understands death in a scientific way. For the present, humanity is not very well prepared to practise this because there is almost no one who understands death in its scientific sense. There is a certain amount of emotion or negative thought about death. There is also much false sentiment attached to the concept of death. This sentiment makes us believe that death is an incident and it makes us believe that the incident occurs, whereas scientifically speaking, no incident occurs as death. It is only a decomposition and return of matter and energies into their own original states which we call death. But since all the activity we propose with our mind comes to an unwilling cut-off or ending, we are not very much happy with the idea of death. That is the reason why we have no scientific concept of what we call death. There were ages when death was understood and practised and experienced in a

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scientific way. When death is properly practised, the person exists and the body drops off. The person understands that there is no death. As long as we understand death with the association of some thoughts, it is the dead end of our scientific understanding. We have to go back again in our way of understanding, just as a motor car has to go back when it reaches a dead end or a wall.

This is a dimension which will be useful only to the future humanity, not for the present humanity, because in this stage of believing in killing and dying we are not very much fit to comprehend what He says here. It is only possible for an individual to reach this level. For the humanity to reach that level, it all depends upon the plan of the planet, not the individuals. We can hope of it when the University of Planetary Synthesis makes its teaching. Until then, let us try to practise only individually. Here Krishna gives us the method of practicing individually: “*Then think yourself as OM*”. After this process is completed, when you are an expert in taking the previous steps, when you bring your consciousness

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and pulsation to the centre of the eyebrows, then utter OM. That does not mean vocally or mentally. You should utter as yourself. That should be practised with the instructor by your side. *Then think yourself as OM.* That is the first step of this new process. That is, in your eyebrows you think that you are there in the form of OM. *Know OM as I AM.* One who is capable of leaving his body in this state travels to the highest plane of consciousness at the time of meditation or at the time of what we call death. This leaving of the body need not be only at the time of death. Leaving the body means withdrawing the activity of the body into yourself, the OM. There should be no other thing in your cognizance. The concept of any other thing should be totally absent, that is, you should be present and nothing should be present. *For such a one, I AM easy to approach.* That means, it is easy to approach the Lord consciousness and live in it by following this process. *He is a Yogi forever.*

When he has practised this to perfection, he will exist in Me in the same state of awareness through the coming thousands and thousands of years because his

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leaving the bodies and his taking the bodies is not an incident to him. Bodies will be coming and going and he is neither coming nor going into the bodies. He is beyond birth and death. This state is often misunderstood by many readers and philosophers, who believe that there will be no birth and death at all for the fellow, that he has crossed the necessity of the levels of a physical body. This misconception exists because of another misconception in which we believed in the previous state of existence. The fundamental misconception is to believe that the life in this body is inferior. Another and a greater misconception is to believe that to come out of this body is liberation. These are the two grand misconceptions that have misdirected the thinkers and the mystics of all religions and all cults of all centuries. Because of these misconceptions, people went into seclusion in forests and caves and what is wrongly called retreats. We see grand buildings being constructed for millions and millions of dollars in the name of pious retreats. There are people who falsely believe that after their activity in these worldly

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affairs, someday they should put a stop to these activities, say goodbye to wife or husband, children, friends, etc., and go into these retreats for a life of no return, sit meditating in their own retreats, from the chasms and holes of which they can escape into the grand liberation of the Lord. This is one of the very grand misconceptions that rule the whole of humanity. It is glamour and illusion. If the life in the physical body were to be really inferior, nature would have been a cruel fool in shutting us into this body. God would have been a more cruel tyrant and a giant and a devil who would have shut us in these bodies. Since our concept of God differs from our concept of devil, we should immediately understand that there is something very seriously wrong in our logic. Due to that seriously wrong logic, we believe that the physical life is unholy and inferior.

By calling the first three principles the lower principles, the spiritual scientists do not mean that they are unholy. Lower never means unholy. Can we think that our legs are unholy? More unholy than our shoulders because they are below? Without the legs,

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man cannot live at all. All parts are equally important. Similarly, all the seven principles in creation are equally important because they are parts of the same existence, just as our legs and hands are parts of our single existence. This misconception that the lower principles are inferior should go away from our mind. Then our unscientific concept of liberation will change into the scientific concept of liberation. By liberation, they mean only liberation from self-conditioning. For example, matter conditioning, energy conditioning, and mind conditioning. That does not mean these three principles are unholy, but it means that they should not condition the higher principles. If we are making some cooking in the kitchen, if the preparation is spoiled by too much of heat of the fire, does that mean that fire is unholy? Does that mean that fire is not fit to cook? That only means that we have mismanaged valuable things and that we could have managed better. Same thing with the principles also.

So, the author says, the fellow who attains liberation through this method should never return

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into births and deaths. That means, he exists only in the same awareness of the Lord consciousness, irrespective of the coming and going of the bodies. If every one were to kick off the births and go direct to liberation, if all the human souls in this earth kick off their bodies and go to liberation, God would have no business at all, no trade of this creation. He should once again come to us and request us to come to the bodies once again. That concept that liberation is escaping from these vehicles is false. We should repeatedly remove this misconception. Then only we can understand the concept of liberation that is given by the Scriptures.

Now we go to the 15th stanza. The Yogi exists forever in the Lord consciousness, without births and deaths. *Without this yogic consciousness, the cycle of births and the whole activity of the body and mind is an abode of sorrow.* Without living in the awareness of the cosmic consciousness, if we live only in matter, force and mind, it is a life of sorrow. That is what we see in the form of anger and jealousies, misunderstandings, difference of opinions, individual

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logic, the various complexes of every individual, the fight between any two individuals, the criticism against each other, and finally the killing and destruction of each other in the form of war, because everyone lives in his own individuality, and no two individualities are similar. No two people can have a common understanding of either themselves or anything else. Then life is a misery and a sorrow.

By approaching Me, you will never descend into the cycle once again. You are forever accomplished. That is, you can make an entrance into the higher principles. There are seven planes in all. We have seen it previously: material plane, plane of forces, plane of mind, plane of Buddhi, plane of Nirvana, plane of Paranirvana, and plane of Mahaparanirvana. In the three lower planes, we live as individuals. In the Buddhistic plane, we begin to live as souls, and in the Paranirvanic plane, we live as egos. Egos, or monads, go through all these stages every time. Beyond that stage there is the activity of the Creator or Brahma, the preserver called Vishnu, and the absorber, wrongly called destroyer, called Shiva.

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When you reach the state described by Krishna, you will be in the stage beyond the stage of the Creator, which is the same as the stage of the Creator. There is no difference between the two, just as if you immerse a container in a river, there is no difference between the water in the container and the water in the river. The Creator consciousness is the same as the consciousness beyond the Creator. This background is called Father and the Creator consciousness is called Son. When explaining this, Jesus Christ gave us a sentence of initiation. That is “*I and my father in heaven are one*”. Another sentence he gave: “*I come down from my father in heaven*”. Another sentence he gave: “*I go back to my father in heaven*”. We should be able to read the Scriptures carefully and expand into them.

By the practise given here you will begin to exist in the junction between the Creator and his father. All the cosmic changes, which are once again seven, will be taking place. All the seven activities of one cosmos will be also taking place, but they are nothing to you because you exist as the pervading consciousness or

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Lord consciousness in everything. This is possible to enjoy while you are in this body. This is what he means up to this stage of teaching.

Now you should become aware of the activity going on. In order to understand the importance of attaining that stage, you should be able to know what is going on in this as activity. What we have drawn on the board is only a graphic representation of the machine but it never teaches us about the activity that is going on in the machine. The activity is called cyclic activity and it contains what are called “cycles”. Each cycle has two halves, the cycle of descent and the cycle of ascent. Now he is going into this aspect, from 16th stanza onwards.

He says, “*The creative consciousness is the optimum*”. Beyond that there is no individual consciousness on any plane at all. Therefore, what we understand as God is only our concept and not God. What is really God is beyond that and it is only an abstraction because it cannot be included in a concept. The Creator consciousness or the consciousness of Brahma the four-faced is the optimum. *Beyond this,*

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one dwells in Me without a return. Up to the creative consciousness all the planes are reversible. Until you reach the activity of this triangle (Creator, preserver, and absorber), the remaining activity is a cycle. If your consciousness exists in any one of these remaining planes, no doubt it enjoys the soul consciousness and the spirit consciousness, and also the Lord consciousness, but it falls again into forgetting and again it will be dawning into the Lord consciousness. Our realization will be coming and going. Whenever we die, it disappears, and whenever we are born, we have to once again make all the practises and achieve it. Just as a person with many university degrees and diplomas. If he dies, the degrees and diplomas never belong to him, he cannot take them with him. When he is once again born, if somebody gives him the conscious recollection of his previous birth, he cannot use the diplomas or degrees of his previous birth because he does not remember anything of what has studied or any subject in the previous birth. Once again he is a perfect fool who has to learn from the alphabet. All these departments

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of knowledge and wisdom are reversible and periodical, whereas the one who reaches that stage is called a master in its real sense.

We use the word “master” very loosely. This word indicates mastery, not that the master has mastery, but that only the one who has mastery can be called master. There is no use of our great respect towards our own master whom we call master. Mastery is different. Those we really call masters, for example Djwhal Khul, Maitreya or Khutumi, exist in the state of the Creator consciousness and beyond. That is what Krishna means in this 16th stanza.

The Lord says, “*Up to the creative consciousness all the planes are reversible. In any plane of consciousness below the creative, you cannot stay without return*”. Whatever school of Yoga you may practise, let it be Patanjali Yoga, Bhagavad Gita Yoga, transcendental Yoga or biogenetics or any great Yoga on this planet, if you do not cross the level of the Creator consciousness, you will fall once again into your relationships with others, which include money relationships, power relationships, jealousies,

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likes and dislikes, fears and complexes. It is not true that one who has realised everything is not ignorant. Whatever realization we may have, we still go into ignorance until the stage that is proposed here is reached. That is what Krishna emphasized. We will be descending again into the lower planes. People may wonder why this fellow, after knowing all these things, is committing once again wrong things. It is no wonder, it is natural. Consciousness is like night and day, it is a revolution. Is there anything wonderful that after the day is there once again night is coming? If we say when the daylight is there, “Yow can night come?”, this is foolish. Similarly, it is foolish to believe that once we have become wise and know everything, we do not behave as fools tomorrow once again. Everyone is a knower and a fool alternately. The stages alternate in succession, until the level of cycles is crossed. Those who have crossed are the masters. *If you approach Me beyond the creative; this stage He calls the biggest of the I AM's in us. Therefore he says Me. If you approach Me beyond the creative, you have no second birth into the*

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descendency. You will have bodies coming and going but you will never fall into the cycle of oblivion or forgetting. It is continuous awareness into which you will enter. It is eternal or cosmic awareness.

In order to understand this better, Krishna is going to explain certain parts or the details of this machine. Till now He has given us the plan of the machine in total. Now He wants to take us into the factory and introduce to us the various wheels that are rotating, all the power generators, the switches and the regulators at work, so that tomorrow He may hand over some of them to us. We should know them carefully because the whole machine exists in us, not outside us. If we do not understand them properly, we are the losers, and no one else. He explains this from the 17th stanza onwards. *The whole creation is a descent of a ladder of various phases*. You know how a ladder exists. If anyone goes up the ladder, he should come down carefully in the same way and he cannot jump from above. If he wants to live, he should come down. This is normally what we know with our intelligence and our logic. Whatever discoveries we

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make, we have to corroborate and verify them with our own experience. Otherwise, we cannot jump into them. Whatever commitments we do with the family, business or any profession, we have to stand responsible for what we have committed and carefully come down again from what we committed so that the problems we have created should find solutions only through us and not through anyone in the world at all. There is no fool who is selling solutions in a shop. If he has solutions, he will be wise enough to use them for himself and not to sell to others.

Sometimes, there is what is called a gambling place, or horse races. There you will find astrologers who promise to you that they will tell you the horse which comes first. If you ask, “What is your fee?”, the astrologer says, “ten dollars. Give me ten dollars and I will tell you which horse comes first”. There are people who believe in it foolishly. They prove to themselves that they are perfect fools because if the astrologer really knew the winning horse, instead of selling it for ten dollars, he himself would have used

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the knowledge for himself and purchased the ticket for the horse. He knows that he does not know the winning horse. The intelligent fool who purchases the number from him knows that he does not know but the world is as unwise or as wise as it was in ancient days. Till today, it is purchasing tickets from astrologers.

The same is the case here also. It is highly presumptuous to believe that we can get solutions to our problems from others. People go around the world to find solutions, approaching lawyers, notaries and courts of law, doctors to cure their diseases. The problems are produced by themselves, by their own misbehaviour with food, sleep and sex. How can the doctor fellow cure them? The doctor fellow can give you an advice how to behave and get yourself cured. This is the ladder we have. Every time we ascend, producing our own actions. We stand on the highest rung of problems only to have the responsibility of getting down carefully. This is one ladder we know, but the universal activity is having another ladder because it is a big circus company. Circus fellows

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have peculiar instruments different from what we use. For example, we have bicycles, he has only monocycles, a vehicle with one wheel, like that the fellow has many strange instruments. The universal circus, or cosmic circus, has its own circus ladder. This ladder is not vertical or horizontal. It is circular. You and I cannot climb it. Before we can be able to climb this ladder, we should join the circus company as labourers, wash the backs of camels, elephants and horses for some years, that is, become masters. Then, we have to undergo training to get up this ladder. The rungs of the ladder will be like this, like the spokes of a wheel wonderfully fixed to a centre. Therefore you can climb them. After a certain stage, you will be in a position from which you can neither go down nor go up. But this ladder has two halves. The circus fellow will join the other half also. During every show, the fellow goes round, round and round with his motorcycle.

Here Krishna describes this ladder of the cosmic circus. He says, “*The whole creation is a descent of a ladder of various phases*”. Now you have to make a

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descent and make an ascent. If you know how to go on this ladder, you will be automatically describing circles, half of which is called descent, and another half of which is called ascent. Let us wipe this off and try to understand the second layer of this ladder. Without knowing all the layers, if we begin to take the motorcycle and begin to go around the ladder, simply because we know how to drive the motorcycle on the street, we do not know how to stop it and where to stop it.

There are other layers of this ladder also. It leads us layer after layer. Suppose this is the ladder we have seen. Its steps are like this, arranged in a circle. This is one layer. When you begin to take the ascent, you face plane 1. You should know how to cross it. This is too gross. Plane 2 is a bit subtler than this. Then the third one is more subtle than the second. The fourth is subtler than the third. Like this, you have 180 steps. When you reach the highest point, something unexpected happens. Immediately the descent starts. You will be disappointed. If, for example, this is the 179th degree, the 180th degree will be the North Pole,

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whereas its 180th degree will be like South Pole. Suppose this circle is one plane of consciousness. You have known, by crossing here, how to cross the gross and ascend into the subtle. With the same plane of existence, you have to know how to cross the subtle and enter into the gross. The whole process is reversed. This action takes place in seven different planes of our existence. It is this plane which the book “Esoteric Astrology” describes. It is a mysterious phenomenon called the reversal of the wheel. We will talk of it when we go to astrology. But now this much is enough for us to understand the plan of the ladder.

Now see what Krishna says in the 17th stanza: *“The whole creation is a descent of a ladder of various planes. The descent is from the subtler to the relatively grosser plane”*. This plane is the subtlest plane; it can be called the plane of the Creator or the creative plane. The Lord, the All-God or Puruṣa, enters into it and descends into the next grosser plane. Gradually He begins to descend into the next grosser plane. Like this He begins to descend into the comparatively grosser and grosser planes of existence

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until He enters into the last plane, which we call the solar plane. The total is called cosmic plane. In the solar plane, you have seven subdivisions which we have seen previously: matter, force, mind, Buddhic, Nirvanic, Paranirvanic, Mahaparanirvanic. They are the subdivisions of the seventh and lowest plane. When the Lord begins to enter into the seventh plane, and when He enters the last three planes, He becomes ourselves, that is the different individuals. He stops existing and we begin to exist. Then the trouble begins because we begin to quarrel each other. If the God fellow wants to withdraw, He has to ask us, “Don’t quarrel among yourselves. You are all one in me and I am going to lift you all up into me” Then we say, “You God fellow shut up!”

When once the fellow escapes into the three lower levels, there is the plurality of the universe. From that plane, the fellow who has descended cannot ascend. Every fellow has to ascend for himself until he ascends to the fourth plane. In the fourth plane, he just understands how there is only one fellow in all of us. When he enters into the fifth and sixth and seventh

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planes, he is safe. He becomes the Lord once again and enters into the Creator plane, escapes out into the plane of the Lord, just as the water in the bottle escapes out into the river when the bottle is left in the river. Every moment, water escapes from the bottle into the river and water enters from the river into the bottle, so that there is no difference between the water in the bottle and the water in the river. That is called Creator consciousness. Only beyond the neck of the bottle there is the Creator consciousness. At the neck of the bottle there is the bottleneck. This is the intricate mechanism of this creation.

Then there is one question. Who has done all this? It is the same fellow, the Creator beyond the Creator, whom we called the *Puruṣa* fellow or the Lord. It is questioned, why He has done all this? Philosophers broke their brains to find the answer to this question and still they could not find the answer for two reasons. One is because they broke their brains. There is no possibility of getting an answer. The second reason is that this is not a question at all. They have framed a question out of something which is not a

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question at all. The Scriptures have solved our riddle by proving to our mind how this is not a question. First of all, we should be convinced that it is not a question, otherwise we think that the author of the Scripture is bluffing. They have proved us. “Once again repeat your question”, they ask. Why has He done all this? Then they say, “Imagine a child is playing and smiling. Ask him why are you playing and smiling?” Is it a question? If we believe that it is a question, it means we are idiots! Suppose a boy is going round and smiling and talking to himself and while doing so he uses many articles. We ask him, “Why do you play my boy? What is the scientific definition of play? What is the systematic procedure or laboratory procedure of playing? What are the instruments required for play?” The answer is, “hi, hi, hi, hi” (laugh of a small boy). That means the one who has this question in mind is a perfect idiot. This is what the Scriptures describe. Then we will understand that we have framed a question with something which is not a question at all. When a little boy has independence enough to play in whatever

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way he likes, what about this fellow Who is all and in Whom everything exists, Who has nothing to obstruct or object to him? He is compared with a child playing an eternal play in an eternal garden. That is the answer. It is all a play for the Lord. There is no guarantee that tomorrow He presents the same picture to the living beings. Today the creation may be one way and tomorrow there may be a living being with a lion's head and a human body. To us it is an impossibility because our mind is limited and because our mind believes only in what it has experienced previously, whereas an infinite number of possibilities of creation exist in Him, the Lord consciousness.

With this background, we should try to read these lines again. *The descent is from the subtler to the relatively grosser planes. The whole creation is arranged as a circular ladder. The circle includes steps or descent and the corresponding steps of ascent. The whole ladder is a ring without a beginning and ending. Created beings revolve along the rungs of this ladder. The rungs if ascent and*

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descent should be known carefully before you can avoid descent and embrace ascent. Unless this mechanism is familiarized to your mind, you cannot arrange the behaviour of your mind and senses in such a way that you escape this ladder and enter into association with the child who is playing and be with him observing the play eternally. *The whole ladder of Brahma contains a thousand links as rungs both ascending and descending.* Here we have seen only 360 degrees, 180 ascending and 180 descending, but there are little ladders in this, that give us the detail of thousands of steps. We will continue tomorrow.

Question: What about the law of nature?

Answer: It is framed from this point and it exists omnipresent in all the frame, just as the rules of playing the cards in a card game exist only in the minds of those who play the cards and begins to operate from the moment you shuffle and distribute the cards. Before that, the rules are not there in the cards. And you will play the game according to the rules strictly, though you are beyond the rules. And

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the rules exist only as long as the game is running. The moment you mix up all the 52 cards, along with 53rd card, the joker which is the player himself, the rules stop existing. That is what we call the law of creation.

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We have seen yesterday how the plan of creation is a ladder of ascent and descent. It has a thousand links in it. If we consider the ascent and descent put together, it is a ladder of thousand rungs for ascent and thousand for descent. If anyone begins to ascend and descend, if we count the rungs, they will be double the number because he has to go round these rungs twice. When he is in the lowest position, he is what we call the physical being or the individual. After ascending the first three lower principles, he begins to ascend into the soul consciousness, where there is no objectivity, there is only subjectivity. When he finishes the ascent, when he comes to the highest point of illumination, he is already with the Creator consciousness or identified with the Creator himself. He is in touch with the background consciousness, who is called God, the omnipresent. If he wants to descend again, he is there no more, it is only the God consciousness that descends; just as when an ice block becomes water, if once again it

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wants to become an ice block, it is there no more, but some part of the whole water should become ice. This is how the mechanism goes.

Here the author is going to enter into a little more detail of this universe construction. He is going to give us the nature of the ascent and the descent. He says that in fact, these links are double by nature. That means we can remember them like this: every link is double in its nature, one is of ascending nature, the second is of descending nature. Hence, a thousand links make up the ascent and another thousand make up the descent. Now we are entering into another aspect.

In the morning, when you stand and look to the East, the sun begins to ascend into the sky. You call it “day”. In the evening, you see the sun descending into the horizon. After that, you call it “night”. This is a normal thing which we know daily. Similarly, there is day and night to this universal activity. The ascent is called the day and the descent is called the night of Creator. Like we have our day and our night daily, there is the day and night of the Creator

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consciousness, which takes millions of years. That is the ascent of matter into spirit and the descent of spirit into matter through the various layers of consciousness. The lowest layers we call the layers of our mind. Whenever there is the process or the activity of ascent taking place, we can say that it is the day to the Creator or “the day of creation” (the whole creation). Similarly, whenever there is the process of the descent taking place, we can say that it is “the night of the creation”. This is a symbol which embeds many many truths in it, and which we can gradually comprehend when we go into the Scriptures. There is a sentence in the book of proverbs in the Old Testament” “the days of God are the years of man”. All these things are sentences which give the clues of the calculations of the creation and all those calculations apply to this plan of creation.

Now we have to understand it in terms of the calculations a little bit, but we will do it as simply as possible, without going much into the details of the calculations. Those who are interested in the details can consult the book “A Treatise on Cosmic Fire” by

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Alice A. Bailey or “The Secret Doctrine” by Blavatsky. In either of these books, we find all these calculations completely given. Here, let us remember that the ascent is called the day and the descent is called the night, each of which includes very big periods of time. Light marks the ascent and darkness marks the descent. This is the next point we have to remember.

If you take this as the whole circle, gradually light begins to increase to the souls who are evolving. They become more and more luminous. When they reach the point of the Creator consciousness, called in the Scriptures Brahma, it is dazzling. Again, gradually, the illumination decreases. It will be dark when it comes to the stage of our individual existence because we have two things at our end. One is what is called objectivity, which means real darkness to the truth of creation. Here, the one light becomes the many individuals, like the many bottles in the river. Though there is oneness, only manyness exists in the bottles. Though we are basically one in our existence, we cannot help existing separately from each other

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because at present, in the present state of material existence, our mind can understand each as a separate individual only. Another reason why this is called darkness is that it is full of matter and matter has no consciousness. For example, the matter of this wood or the matter of this book, the matter of this wall, is not conscious. Only conscious beings can use them. Suppose there is the Holy Bible or the Bhagavad Gita on this chair. It cannot be Bible to itself, unless there is a reader who reads. To itself, it is only pages and some ink. Paper cannot become a book, even though you prepare it into a book and print it. When there is no person to read it, it is not a book, it is only matter. So, matter has no consciousness in it.

What has become of the consciousness of the atoms in the matter? When it has descended into this stage, called the material existence, the consciousness goes into sleep stage. The consciousness of every atom begins to exist only to itself. It sleeps to the existence of another atom. That is why we feel that matter is having no consciousness. For these two reasons, this is called darkness. It is exactly the same

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as our noon and midnight. Suppose we are here on this earth. We find light only after sunrise and before sunset. Afterwards, it is dark, and we go into sleep, which is another form of darkness. At midnight, the darkness is maximum. In the same way, the activity of the creation also rotates, but only in bigger cycles.

Question: What kind of consciousness do atoms have when they are descending?

Answer: When an atom is descending? It loses its total consciousness and exists only in its own centre consciousness, which we call the consciousness of the atom, by which the atom is active within itself. Again, only when it enters into a plant, it begins to manifest its outer consciousness. Then it undergoes its evolution as a plant and then it enters into the animal kingdom. Then it completes its evolution in the animal kingdom. It becomes more conscious of the world around. So, the plant is more conscious than the mineral atom about the world around. The animal is more conscious of its environment than the plant. When it evolves into the human being, then it is more

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conscious than in the animal state. All these states are covered here, after we start our ascent. After we become human beings from atoms, then there are these further steps to the Creator consciousness. As we ascend more and more, we ascend into the consciousness of oneness of the whole. As we descend, we lose the oneness consciousness and begin to exist separately to each other. That is what happens.

Question: How is the descent from the human being into the animal state?

Answer: No, from the human being you have to ascend into all these planetary evolutions and the deva kingdoms and enter into Brahma consciousness even while you are in your physical body. Then you will exist only in the total consciousness after you leave the body. It is like one of the ice blocks dissolving into water. We cannot individually descend because you are no more there. Only the Brahma consciousness descends. You are also there in it, but in a water condition, in a fused condition.

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Everyone begins for himself to ascend in evolution. Of course, there are many more things to understand before we know it totally. For example: This path is not straight, it is like a coil of electric wire, and from one coil to another coil, we have many links, called ‘Yugas’. (“Oh la la”, said one of the students. In another lesson, Krishnamacharya had been explaining this difficult subject). So there are many Oh la la’s before we go there. If you go into a factory to understand the machinery, you will see many wheels and many nuts and bolts in it. You should not go into the details in the beginning itself. You should understand the bigger parts and their functions in the beginning, and after we are familiarized with the total plan and its functioning we can go into the details.

Krishna says, *“Light marks the ascent and darkness marks the descent. From the darkness of consciousness, living beings ascend into the light of consciousness. The grosser state is darkness to the subtler states.”*

Here one more point is given. We have in us what is called “solid”. Our body has its own solids in it and

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there is also liquid, there is also gas. All these three conditions are there in us. See, the solid is more dense than the liquid, liquid is more dense than the gas. So, here also, all these thousand steps are arranged like this. On the lower side there are grosser things; on the upper side there are the subtler things. Liquid is subtler than solid, therefore liquid is placed higher than solid. If you take this earth globe, you will understand that water is floating upon earth. However deep the ocean may be, solid is in the bottom and liquid is above it. Like this you have solid, like this you have the ocean and above it there is the gas. Like this, the links are arranged in a particular succession. In-between these three states, there is what is called fire. It makes the solid into liquid. For example, when you apply heat to ice block, it becomes water. Similarly, the liquid becomes gas. If you apply heat to water it becomes steam. There is another thing beyond gas, which we call ether or the content of space. These are called the five physical states of existence. We know only three. We know the fourth, fire a little, and we do not know the fifth one, ether,

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the content of space. Beyond the ether, there is what is called “mind”. It is called the space-mind. Between ether and space-mind, there is what is called the individual mind.

So, there are seven planes of existence in each fellow of us. We have our physical body, which is made of solid, liquid, fire, gas and ether. Solid, liquid and gas we know. Our skin, our bones, all these things are solid. Our blood is liquid and there are gases inside. But where is fire? It is in the form of the heat that is being produced in us. And where is ether? It is in the form of our etheric body. We should make a special study of ourselves to understand all these things. But here, for the present, it is enough to know that whenever the activity or the consciousness is travelling from grosser to subtler levels, it is called ascent. For example, when ice block is getting fused into water or water is being made into steam, it is called “the path of ascent”. Whenever the steam is condensed into water and water condensed into ice, it is “the path of descent”, that is the subtler becoming grosser. We should have these things in our mind.

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When the activity is on the ascent, consciousness is entering more and more into the content or it is becoming more conscious than the previous stage. Therefore this path is called “the path of light”. Here, what is called “the day” is called “the path of light”. The other half is called “the path of darkness”. Now with these facts in our mind, let us understand that in our daily life these two stages are alternating every minute and every second and every moment.

He says, “*From the darkness of consciousness, living beings ascend into the light of consciousness. The grosser state is darkness to the subtler state*”. For example, to liquid, solid is darkness and fire is light. To solid, liquid is light. Itself is darkness. There is no lower stage.

Question: Is fire also between solid and liquid, between liquid and gas, and so on?

Answer: Yes. When it is travelling, it is between all the stages, but it has its own position also in creation.

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Its position is between liquid and gas. That is what we call latent heat in the science lessons.

Question: Can fire be darkness to liquid?

Answer: Fire? Fire cannot be darkness to liquid but the fire of one state can be darkness to gas. Again, there is the subtler fire, which becomes the light to gas. We will go into the details in some other lesson.

Let us remember that the grosser stage is darkness to the next stage. So, Krishna says, *“The subtler stage is the light of the immediate grosser stage. Inanimate matter marks the darkness of consciousness to beings which we call atoms. From that state, the atoms ascend into the light of their nuclear consciousness”*. So, the atoms of matter have their ascent. The first ascent is into what is called the nuclear activity. Every atom has its own atomic activity. It is its light. *From this they awaken into the biological consciousness.* They go into the plant consciousness. After living a career of atoms, they enter into the plant kingdom. Then the atoms gather as organic matter. For

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example, the same calcium, sulphur and phosphorus enter into plants and exist as the plant matter. The same minerals we find in the plants also. They are not different from the minerals that are existing in the earth. *From this biological consciousness, they awaken into the objective consciousness.* They come to the animal kingdom. Then they become more conscious of their environment. *From this, they awaken into self-consciousness.* That is what we call the human consciousness. We are beings where self-consciousness is possible. We know that we exist. The plants and animals know that everything exists around them. They know their food, they know pain and everything. Sometimes the animals know their master and they can return to the house of the master, after going around outside, like the dogs and cows, etc. But at the same time, they do not know that they exist. They are not self-conscious. Only after we reach the evolution of the human kingdom we come to understand that we exist and gradually we become self-conscious. That is the reason we are able to go beyond the mind and senses. That is the reason why

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the human beings invented what is called spiritualism and Yoga.

They awaken into self-consciousness and this is the dawn of their subjective consciousness. When the evolution ascends into the human kingdom, we can say that it is the dawn of self-consciousness. From this, they awake, into the consciousness of self-realization, the I AM in all. When we evolve into the human kingdom, we are somewhere here, near the bottom of the ladder. We have to awaken into the consciousness of I AM of the Lord. This is the cosmic consciousness and the subject of all. The goal of our evolution is called the cosmic consciousness. *Inanimate matter is the night of Brahma and self-realization is the day of Brahma.* So, here the midnight is there at the bottom, and here the midday is at the top, the Brahma. The words night and day are used to denote the highest consciousness and the lowest consciousness. *One who knows this, knows what is Day and what is Night.* We use the words day and night but we have not carefully tried to understand our nature. Here the author says, try to

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understand what you mean by day and what you mean by night. *Every day he experiences these two as his states of awakening and sleep respectively.* We have a specimen of these two states. We are experiencing them every day in the form of our sleep and our awakening.

The night of Brahma, the Creator, is the state of unmanifestation. *Manifestation is the dawn of the Creator. Merging of manifestations is the dusk of Brahma.* Dusk means sunset, I will explain this. Just as we have day and night, there is the day to the whole of our creation and night to our whole creation. That is what Krishna is explaining here. When the creation comes to an end, it is called the night of Brahma. Once again, when the creation begins, it is called the day of Brahma or the Creator. *All the beings come into becoming at the dawn of the Creator.* When our Creator awakes from his sleep and begins to create this world, all the worlds begin to exist. For example, our space becomes a space globe and it is full of light. It is called the awakening of the one fellow who is existing in all that. Then this light becomes millions

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and millions of light particles, each of which becomes a solar system. Each solar system has its own planets and its own earth globe and its own Belgium and its own Brussels. When there is the sunrise of Brahma, that particular space becomes a space globe. Just as the chicken in an egg is gradually prepared in it, the body of the millions and millions of solar systems will be prepared in that space globe, that is, Brahma the Creator. After some millions and millions of years this whole thing gets into darkness; it becomes only space and nothing else. That is called the night of Brahma. Only between these two periods of darkness all these millions of solar systems work. Each solar system has its own Sun, producing its own planets. Each planet has its own span of life and produces its own planetary chains. When the life of the planet is finished, the planet disappears and again there is another planet which works as the same planet. This is another branch of study which we have to study some other time.

Now we continue with our topic. *All the beings come into becoming at the dawn of the Creator.* When

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one creation is started, all the beings, that is the solar systems and the living beings in the solar systems, come into existence and “*merge into the background of their awakening at the dusk of the Creator*”. “Dusk” means “sunset”. They disappear into darkness. *In fact, the background consciousness is higher than the original consciousness.* When we say that they go into darkness, this darkness is the background, which is the real eternal light. What we call the light of the solar systems is only a local light, a temporary light that exists as long as the solar system exists. So from the great light they come to the lesser light.

We got to the next step. *Darkness is darkness only to our present state.* When we say darkness, it is the eternal light or greater light to itself. To our mind it is darkness because we cannot think of it. To our eye it is darkness, because our eye is not capable of seeing it. Our sleep is only a sleep to the present state of senses and mind. For example, when we sleep, it is only our mind and senses that go into sleep, whereas the rest of ourselves is not sleeping. For example, our

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respiration is not sleeping, our heartbeat is not sleeping, our blood circulation is not sleeping, our digestive functions are not sleeping. No function in us is sleeping, except the mind and the senses. So, what we call sleep is only sleep to mind and senses. Beyond that we are conscious. One who practises Yoga enters into that consciousness. That is why even though his mind and senses are sleeping, he is not sleeping, he is not lost.

Hence the background exists ever conscious beyond the relative levels of manifestation and unmanifestation. The background consciousness always exists. If we draw a circle on the blackboard, it exists on the board. After we take away the circle, the board continues to exist. Similarly, when everything in the creation goes, the background consciousness exists. That is what is called the Lord consciousness or God. It is existing even while we are here and it exists even after we go away. It is eternal. It exists integrated in all those that disintegrate. We are existing different from each other, but the background consciousness is existing in all these

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things as only one. *This is called the Letter beyond the letters of the alphabet of creation.* He is called the letter or the alphabet of the creation. It is represented by the letter “OM”. Whenever we utter “OM” and try to listen it, we will learn how to ascend into that consciousness. Gradually, after the practise is completed, we begin to exist in that consciousness. Therefore it is called the One letter of the whole creation. This is called the letter beyond the letters of the alphabet of creation. It is the final goal. God consciousness is the final goal of every spiritualist, whether he practises Yoga or meditation, whether he practises austerities or penitence, whether he practises service and doing something good to others. The goal is to exist in the God awareness continuously. *By reaching this, you will never return to the rungs of the ring ladder.* That means you will be never conditioned by the steps of the ladder. Even though your body exists, you are not there existing but only the cosmic consciousness is existing through your mind and senses. *It is the abode of the light I AM.* This is called the light, I AM. We are all only speaking of

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Him when we are saying I AM to each other. When we are talking, we say I am going, I am eating, 'I AM' coming. We are using the word separately but we are only able to use the word because of that consciousness.

It is the cosmic person, He of the whole cosmos. He is called the one person in the whole of the cosmos. A devotion which does not comprehend any other thing. That is what requires practise. Daily we should practise the consciousness of the one God in everyone. We should practise it up to such a point that our consciousness does not accept the existence of any other person or any other thing. With these eyes, you can be seeing the chair. At the same time, with the mind, you should be able to see God presence also in the chair. Such a simultaneous consciousness of a continuous nature should be practised. While talking to others, you can see them and you can talk to them. At the same time you should see the God presence in them and then be living your own normal life. Others should not know that you are practicing God consciousness or anything. You can practise it

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silently in yourself with everyone with whom you speak. While practicing with your wife or husband or children, you can see the God presence also in them, whereas they need not understand it. When they want, they also come to understand it, but it is your duty to live in that continuous presence. *In Him, all the beings exist. By him all this is filled.*

Now I give you the time key of the above phases. I indicate to you the times of return to the cycles and the times of non-return into the cycles. If you know when the return occurs and when the ascent occurs, when you know the timings when these two things occur, you can easily manage in your practise. That is why He says that He will give the time key of the favourable time and the unfavourable time: “If you approach Me during the times of return, you will return into the cycles. If you approach Me during the time of non-return, you will be with Me”. If you meditate Me when you are in the time of ascent it is easy for you to come to this consciousness. If you meditate upon Me only during the time of descent and forget Me during the times of ascent, it will be very

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difficult and tough and it takes a very long time to reach that consciousness. He says, “*If you leave your body during the time of no-return, you will not return into the lower levels of births*”. During the last moments before we are dying, if we know how to take the path of ascent, we will never come back into the path of descent. That is why we should learn how to do it.

Question: This means during the day and during the night?

Answer: He is proceeding into the detail in the next step. Now be careful, He is giving the key.

Fire is the path of ascent. That is why we should continue doing cooking. What is called light, what is called day time and what is called the northern half of the year are examples of the path of ascent. What we call darkness, what we call night time, what we call the southern half of the year are examples of the time of descent. These are only examples. We can add some more examples. He has given here only three

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examples. Suppose there is a match stick burning. Whenever there is fire, there is smoke and there is fuel. This flame indicates the path of ascent. The ash indicates the path of descent and the smoke also indicates the path of descent because it is only matter that comes down to earth, it is not fire. Whenever something is burning, some atoms are taking the path of ascent in the form of flame and some atoms are taking the path of descent. In these same terms you understand in yourself. For example, the matter in our body indicates the path of descent. The life, force or energy indicates the path of ascent from matter. What is the next step? The step from life to mind indicates the path of ascent and from mind to life it indicates the path of descent. If your consciousness is travelling from mind to force and from force to matter, that means you are in the descending path. But if you are working so that the matter is becoming force and force becoming mind, then you are in the ascent. For example, when we eat, there is some matter in it. Some of it is taken and transformed into energy and some of the energy is transformed into mind matter.

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This is what is happening every day and every minute and every second. You should manage in such a way that all this activity takes you only in the ascending path and not in the descending path.

We require one or two examples, otherwise it is not possible to understand. You have your physical body, it requires food. You have your mind, it indicates a taste for food. Nature has given you a taste for food. You have also the force in you, which is called the vital force or prana, which creates in you what is called hunger and then appetite. Whenever there is hunger, there is appetite for food. We say “bon appétit” (“enjoy your meal” in French). There are three aspects: food, appetite and taste. Nature has given us appetite and taste, so that we take interest in supplying food to the body, so that we may not overlook the body while doing something. Suppose nature had not given us taste and hunger. What happens? A business fellow is in his office. Suppose he is earning very much money and he forgets that he has to supply food to the body. He will fall down and die immediately. Nature has linked up everything so

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that we will do natural functions like our duties. That is why we many times forget our duties, but we can never forget our appetites, like hunger, thirst and sex.

Since nature has given these things to us, we should understand the meaning and purpose. It is only to supply food to the body that taste is given to us. Taste is not given for us to enjoy. We can enjoy taste by supplying food to the body. When you are doing like that, you are travelling in the upward direction. But when we are eating to enjoy taste, we have forgotten the purpose of food and we are travelling in the opposite direction. We have to observe this difference in the activity of all the five senses and the mind. Only whenever there is hunger and appetite, we should think of eating. We should enjoy our taste only while eating for the body. We should not eat to enjoy our taste. If we eat to enjoy our taste, we will eat more than what the body requires and the result is, we have to eat medicines also. Like this in everything. We have to carefully observe the principles He has given and try to mould our behaviour according to these principles.

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When there is the sense called hearing, you can use music to elevate yourself into self-consciousness. You can use music also for simple enjoyment in the club life. When we are going the former, we are on the path of ascent. When we are enjoying the second type of music, we are on the path of descent. The happiness of the mind and senses can be enjoyed as far as it is required to the body. You should know when to stop it and how to stop it. Your enjoyments should be under your control. You should allow your mind and senses to enjoy only when the body requires. Our attitude should be like this for every enjoyment.

It is the same with sleep, rest and work. For example, when you eat less, but a valuable food, your body will be healthy. At the same time, it will never pull down into matter. Suppose you take liquid food and sit in meditation. Automatically, your consciousness leaves the physical plane and goes into the higher planes easily. But if instead of doing it, we eat fully some solid dinner, a very heavy banquet, and then sit in meditation, we will go into an easy

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meditation called sleep. What is the difference between sleep and meditation? Sleep is pulling the consciousness down into matter, whereas meditation is pulling the consciousness above matter. So observe these things and make your daily routine according to the given examples.

Differentiate between fire and fuel. Use fuel only to produce fire. Whenever you require fire, use fuel. Whenever the body requires, you give it food and drink. You should not eat and drink because you like it. Like this, you have to apply these principles and understand. When there is light in this room, it is better than when there is darkness. So when you sit in meditation, do not sit in meditation in a dark room, but do not sit in a room where there are many lights also. You should have only one light in the room, towards which you should turn and sit down and meditate. Like this you use your consciousness to know how to use light and how to use darkness. Practise your meditation more during day time than during night time. Understand day and night activity in yourself, not only outside. When your mind is more

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active than the heaviness of the body, when the body is very light, then it is called day in yourself. When the body is heavy and the mind is dull, it is called night in yourself.

Do you know what the northern half of the year is? It is the time between December 22nd and June 21st. On the winter solstice day, the sun begins to take his journey towards the north of the equator. On June 22nd, the sun crosses the equator and starts his journey towards the south of the equator. The period between December 22nd and June 21st is called the northern half of the year. Do you know what happens during that period? The water on this earth begins to evaporate and take the upward journey and then it forms into clouds. Only after June 21st the water begins to come down as rain. Of course, to know this you should go to the equator and to the regions near the equator. Only in the tropical regions you find this regularly happening. That is why these points are called the zone of Capricorn and the zone of Cancer.

On December 22nd the sun touches this point of the maximum distance from the equator and again

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begins to recede backward. Between these two points, the zone of Capricorn and the zone of Cancer, you have what is called the zone of the tropics and the temperate zone. Within these periods you will understand this cycle of waters. From December 22nd, the Earth receives the warm ray of the sun and the water begins to take the upward path. Until June 21st, the water will be above earth, during its course of formation of the clouds. In the next six months, water comes down as rain. It touches all the seeds of the plants and animals and birds on this earth. It helps the germination of all the seeds of this earth. Therefore, it is called the six months or the half year of the downward journey or the descent. If you begin to get initiated into spiritual practises during these six months, it is very easy for you to go on into progress. But if you make a beginning in the other half, it is a bit difficult. Similarly, if you begin to practise more time during the day, it is easier than if you practise only during the night. Similarly, if you practise with a light before you, it is easier than when you practise in darkness. There is a danger of going into the darker

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way of occultism when we practise in darkness. There is what is called the darker path of practise, where black magic is practised: controlling the devils and contacting the dead persons. All such dirty practises indicate the darker path.

When you begin to change your diet according to the given prescription, the body becomes light. The mind begins to gain strength and you will soon gain mastery over the mind and senses and the body. It becomes easier if you decrease the quantity of solid food and increase the quantity of liquid food, that is if you can manage to see that your food is more qualitative than quantitative. Then it will help you wonderfully. All these things should be applied. The pleasures of the senses also should be applied in the same way. For example, music, the fine arts, enjoying time and weekend holidays. All these things should be enjoyed in a meaningful way so that they help us gaining the mastery over our own consciousness and our own time. At every step you should apply this principle. For the fellow who has rightly practised all this, when to sleep and when to awake comes under

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his control, and also he gains mastery over the time of leaving the body.

If a person leaves the body during the other six months, he will go into the path of descent. If he leaves his body between these two dates (December 22nd and June 21st), he will take the path of ascent. Of course, not all who die during this period. This is true for those who practise. It is not true that all who go into the sea and into the English Channel will reach England. Those who go in the boat, they reach England. But those who jump into the Channel will go to the bottom and die. This is only for the sake of those who practise God consciousness. When they die between these two dates, they take the path of ascent. When they die during the period of increasing moon, that is, after the new moon and before the full moon, it adds to their path of ascent. If they die during day time, it adds to their path of ascent. They will have mastery over this. They can easily manage to leave the body during the favourable time. This becomes possible only when they have gained mastery over

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their food, drink, sleep and sex. It is what the author indicated here.

I will read out once again: “*Fire, light, day time and increasing moon and the six months of the Northern Sun indicate the passage into the ascent. Those who leave the body in tune with them ascend into and through the Creator consciousness. They realize the cosmic. Darkness, night and the decreasing moon, and the six months of the Southern Sun indicate the path of descent. Those who leave the body in tune with this go into the path of descent. The former is called the path of light or the solar path. The latter is called the path of darkness or the lunar path*”. Those whose consciousness is more powerful than their mind and senses are said to be in the solar path. Those whose mind and senses are stronger than their consciousness are on the lunar path. *The latter gives the path to return into the cycles of rebirth.* If you live according to the principles given for the upward path, you will gradually reach the Lord consciousness, from which you have no business to return into matter consciousness. But if you live according to your mind

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and senses, that is, living only for pleasures, then you will descend into matter-conditioned nature and gradually fall into a lower way in the next birth. Automatically, the next birth will be far much lower than what we have now. That is what is proposed here.

Light and darkness represent the upward and the downward paths. Flame burns upwards, fuel soots to the bottom. Observe how things occur in nature. When you stand on earth, there is the sun above you and the earth below you. Whenever you make a fire and a light, always the flame points towards the sun and you can never make the flame go downwards, unless you blow it. Always the fuel, let it be of the candle or the match, stands in a lower position to the flame. It points towards matter or the earth. You can never change this. The same thing in you also. The I AM in you belongs to the sun. So, it will be pulling away from the earth. You can say this is heliotropic, whereas the matter in your body is geotropic, and the mind and senses are in-between. If you follow one path, your 'I AM' will elevate the mind into the

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upward path. If you follow the other path, your mind and senses will be pulled down by the matter of the body. In whatever state you leave this body during death, in the same state in the next birth you will be born. This is today's lesson. Tomorrow we will see what to do with this information. The difficult part is finished. Tomorrow we will have the significance of all these scientific aspects. What to do will be given tomorrow.

Question: Can one say that when persons are born in the ascending or descending periods, this is as significant as death in these periods?

Answer: Exactly. According to the previous state of consciousness when he died last, he takes birth in the present, according to the time cycles. But, at the same time, it can be altered by the practise in this birth. For example, a person born in the descending path of time cycle, can change the direction of his consciousness into the ascending arc by following the path of God consciousness.

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I will explain with an example. Suppose we can understand that we are going to die within a few days. Some people think of their money or their wife and children who are in some other place and while thinking so, they will die. That is what is called leaving the body in a downward path. Similarly, some people are very busy with some work in life which they could not finish, and they die thinking about it. They will also go into the downward path. But those who think of the Omnipresence of the All-consciousness of the one God, without a wavering mind, are automatically in the ascending path. If they manage to keep the body light by the habits of food and drink, etc. they can automatically direct the consciousness into the ascending path. While they are in the continuous God awareness, they leave the body, whether it is light or day, whether it is any part of the year. Only in the early stages of the beginning, these differences of night and day will hinder us or help us. After you gain a mastery over continuous God consciousness, it is immaterial if it is night or day. But, for all ordinary people, it makes a difference.

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Question: Day and night have an influence on death, then?

Answer: Yes, for all ordinary people. Death by day helps the upward path in the next birth, whereas death by night influences the consciousness towards the downward path. Similarly, death after the loss of consciousness indicates that he is going in the downward path. For example, a person dying in total catalepsy. If a person dies after becoming unconscious, that indicates the life is in the downward path. But if a person dies quite consciously, for example, while working, within a second, with no ugly expression of pain or suffering in the face, that indicates that the fellow is in the upward path. Whereas in some persons there will be some tension and some expression also thrown to the face during the moment of death. All these are signs to know if the consciousness is in the upward path or downward path.

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Question: What about death in war?

Answer: War is an exception which is dealt with in the same book, the “Bhagavad Gita”. A person who dies in war, whether he is a spiritual man or a materialist, whether he knows God consciousness or not, he will immediately and directly reach the God consciousness, for the single reason that he has sacrificed himself. It is something which is not personal. That is all that is wanted in spiritualism. In unnatural deaths, like accident and suicide, that is other than war, the fellow automatically goes into the next lower birth, for two reasons. In the case of suicide, it is timidity and a spirit of escapism that caused the death. He killed his body because he could not face the situation. That is what is called suicide. Automatically, a person who dies in timidity goes into the lower path because he is only in the mental capsule tension and he is not beyond mind. The one who died in an accident, earthquake or storm like that, if he receives a shock during the moment of death, his mental capsule is not prepared at all for death. The tremendous shock he received makes him go into the

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downward path to take his next birth in a lower state of mind.

This theory of cycles holds good only for those who make a practise according to the given conditions and only in the case of natural deaths. By following this path, one can direct his death. For example, if we read the chapter “The Art of dying” in the book “Esoteric Healing” of Alice Bailey, we will understand what the preparation to death means. All this deals with the preparation of death. War is one type of exception and other unnatural deaths are another type of exception. This does not apply to those cases.

Question: If a person dies at noon of a heart attack?

Answer: Midday is a very good time to die, provided he is previously having a preparation practise throughout his life. Otherwise all those who die during midday cannot have the advantage. For example, if there is an aeroplane from Brussels to London, not all people can go by aeroplane soon.

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Only those who make a preparation by reserving a seat, purchasing a ticket and going to the airport can take the advantage. But for all people living in Brussels the aeroplane leaves at the same time. Similarly, death during noon may be common to a thousand people but it is helpful to those who take advantage.

Question: That means that if one has not practised at all, it makes no difference if one dies by day or by night, etc.?

Answer: Yes. It is only for those who have made the preparation in their life by the spiritual practise of God awareness. According to the activity of their life, in that particular juncture they go mechanically in the machine. Nobody is sent downwards. The mechanism is always progressive. Nature is essentially progressive in its methods. It helps us to take the upward path in every life. But, it all depends upon how we take the tide. For example, if two boats take the mast or the sail in two different directions, the same wind drives one boat to the north and the other

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boat to the south. It is the angle in which the fellow has set the sail that decides the direction.

Question: If someone does not follow a spiritual practise, he goes automatically into the path of descent? But isn't evolution always ascending?

Answer: Even for those who are in the descending path, the ascending path is given once again. They are not destroyed but they take a descending path only to take the ascending path. Spiritualism is only to take the advantage of living in the ascending path continuously. Nature always helps us, it never throws into hell.

Question: The path always goes up?

Answer: The path always goes upward. It is a cyclic path and it always leads in the same direction, whether we take spiritual path or not. But the fact is that when we reach a particular degree of evolution, already in the upward path, we begin to grow a liking for spiritualism. Automatically, we begin to seek how

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to do it. That becomes automatic. They are automatically becoming spiritualists and they seek the path and they follow the path.

Question: You told us that we have to see God in everyone. But it is difficult to see God in someone who is aggressing us. How can we overcome this obstacle?

Answer: It takes some time. We have to be prepared to be away and avoid the physical presence of those who are aggressive, to have a passive attitude towards the aggressiveness around us. Automatically, all things cannot be solved in one birth because our advantages and disadvantages of this birth belong to our behaviour in the previous birth. The attitude we take in this birth, irrespective of the persons and the environment around us, will be responsible for our environment of the next birth. We can clear 50% off of our environment during this birth itself whereas the remaining 50% waits until we take next birth. That is true with everyone. There is no exception, even those whom we call masters. They have their own

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aggressive presence around themselves. The only difference is the way in which they feel and tackle it. It is different from how the normal man behaves. For example, a normal human being reacts to the environment, whereas the masters do not react because they know how to behave and there is no reaction in their mind to anyone. When such an attitude is practised, it clears all the paths of our karma in this life. After a few years, many of the obstacles automatically disappear because the one rare thing we will get is real self-confidence in its true sense. Then a few things will be there which can be solved only in the next birth. So goes the formula of life, even to the ordinary man or the master or a prophet or an avatar.

Question: Do we remain passive in the face of aggressivity, even if it can kill us?

Answer: No, we should not grow passive in face of aggressivity but we should be away of the range of aggressivity. Our effort lies in not getting exposed to

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such an environment. But we should not stand before aggressivity and be passive. That is very dangerous.

Question: Also in the spiritual sense?

Answer: In the spiritual sense it is not dangerous, but in the early stages it is dangerous. When once you gain mastery over yourself, any amount of aggression cannot approach you. You will get such wonderful magnetism. But before getting it we should be careful.

There is one little story in the Scriptures. There was a cobra biting everybody on its path. A master was going that way. The cobra wanted to bite him. He said, “You fellow, stop it! You should not harm anyone, you should live normally!”, and went away. The cobra had his consciousness raised to a higher degree and stopped biting anyone. The fellows in the village understood it was not biting anyone and began to throw stones upon it, pull its tail, etc. The cobra was much, much injured. The next day, once again the master was going that way. He saw the serpent in a miserable state and asked, “Why are you like this?”

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The serpent said, “Master, I don't care if I am injured like this because I am following your path”. Then the master said, “That is very bad! You have to threaten people. You should never make them understand that you do not bite. So, appear as if you are biting them and do not bite, otherwise they will kill you. In the first stages of your practise, you should put on a false face, show that you will kill the fellow, but at heart you should be thinking of me”. That is what the master said. This is a little story which indicates us the path.

Question: Something about yesterday's lesson. You said that births as a fool and as a sage alternate, that you are not safe from being a fool when you become a sage.

Answer: Yes. That means from any stage there is a possibility for us to slip because this path is a spiral path. The path is like a spiral, in every spiral there is fall and rise. Even though we reach a higher consciousness today, if we do not maintain the condition of our living in a proper way, we will

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automatically fall into the descending path once again. That is what it means. Thank you.

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Stanzas 24 and 25 have been explained to some extent yesterday. Once again I will read out the translation and then explain some more things that are left to understand here.

Fire, light, daytime and increasing moon and the six months of the northern sun indicate the passage into the ascent. Those who leave the body in tune with them ascend into and through the Creator consciousness. They realize the cosmic.

Darkness, night, the decreasing moon and the six months of the southern sun indicate the path of descent. Those who leave the body in tune with this go into the path of descent. The former is called the path of light or the solar path. The latter is called the path of darkness or the lunar path. The former gives the path of no-return, while the latter gives the path to return into the cycles of rebirths. Light and darkness represent the upward and the downward paths. Flame burns upward, fuel soots to the bottom.

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Hence, flame and soot represent the upward and downward paths. This is only to know the principle. You follow and apply this principle in everything you do, think and speak. The upward path is from matter to spirit. The downward path is from spirit to matter. God descends as creation through the downward path. This is the greatest sacrifice of God for creation. He comes down to us and lives in us as His presence to redeem us into ultimate emancipation.

Man should ascend from matter to spirit in the upward path to meet God in him. He can do this only through spirit of sacrifice.

Here there is something more to explain than what I have explained yesterday and the day before. I will explain clearly.

We are existing on this earth and we are exposed to the sun. All the beings who stand on earth have the experience of the descent and the ascent. For example, water descends as rain from clouds to the earth, and then it gives germination to the seed of the earth. Similarly, it descends from the male principle of every living being into the female principle of

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living beings in the form of the seed called the seminal tissue and gives the cause of rebirth. That is, producing the physical bodies of the various beings. This is called the path of descent. And there is the process of water getting evaporated on this earth and going up to form the clouds. This is called the path of ascent. On this earth, water has an upward path for six months and a downward path for six months. According to this, the whole year is divided into the northern half and the southern half. This information will be useful only if you have a good knowledge of astrology previously.

Generally, the astrology of popular textbooks will not include this knowledge because this astrology is different from the market astrology we see on the streets. What we call the predictive astrology is only market astrology. For example, the sun sign predictions. They will ask you in which month you were born. Then they will find out the sun sign of your birth and begin to predict all nonsense because they divide the millions and millions of humanity by twelve because there are only twelve signs in the zodiac, that which is common to one twelfth of

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humanity, they predict as your own prediction. That astrology cannot give you these keys. You should go into what is called the astrology of the Scriptures. For example, the Old Testament has much secret astrology in it. If you properly read the book of Ezekiel, there is the description of what is called Ezekiel's wheel. It contains all the secrets of the astrology in the Scriptures. All the world Scriptures will give you the astrology which I am describing here. All the Indian Scriptures will contain the complete keys of astrology.

Here, in stanzas 24 and 25, the northern half and the southern half of the year are indicated. Another secret is that in your body also there is the northern or the southern direction. For example, if you are controlling the mind and the senses and existing in the yogic state of consciousness, then you are in the upward path. Your sex impulses that are required for reproduction are gradually sublimated into your higher consciousness and you will live automatically in celibacy. It is not forced celibacy that is required, but when your mind is in higher consciousness, automatically there will be no sex impulse and the

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fellow will be in celibacy as long as he is in spiritual practise. That is called the upward path. If one has practised such things in many of the previous births, then he will have a birth which is pure and free from sex impulse at all. For example, Jesus Christ. There is no necessity of sex life for such people because they have reached that stage of evolution where they can receive the Lord into themselves. Same thing with whom we call Sankaracharya. There are many hundreds of such examples in many nations of this globe. Such a state is called Brahmacharya in Sanskrit, which means living above the impulse of sex. It is prescribed for a Yoga student who is practicing Yoga. Up to twenty one years from birth, a student, whether male or female, is expected to complete the practise of Yoga and reach this state of God consciousness. Afterwards, he or she is advised to marry. Then they take the downward path, that is reproducing a child. Then, after a certain age, for example, 49 years, it is prescribed that one should practise again the upward path. That is how the families of the saints lived. This is the background

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which we should have in mind to understand these lines in the Bhagavad Gita.

Then about a little of the astrology that is mentioned in this book. You know that the whole Zodiac is divided into twelve divisions, called the signs, starting from Aries and then Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. These are the twelve. They are the twelve signs that go round every day in 24 hours. Wherever you stand on this earth, if you look at the east, these signs will be rising in the east, going to the zenith, which is called the tenth house, and again descending into the west and going down to what is called the fourth house. The east is called the first house, the west is called the seventh house and in-between there are the other houses. For example, under the east, you will have the second house beginning, then the third house, then the fourth house, then the fifth house, then the sixth house. The seventh house is opposite the first. Then the eighth house, then the ninth house, then on your head it is the tenth house, the place where the sun occupies

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noon, then the next is the eleventh house and the next is the twelfth house.

The signs are there in the sky like a ring and the houses are there beginning from your east. These signs are always influencing us. For example, after the time of fertilisation in the egg, the child will be placed in this position, with the head towards the east. If you take the sky at the place where fertilization took place, the head is represented by the east and the chest and heart is represented by the fourth house, the waist portion is represented by the seventh house and the feet is represented by the twelfth house. So, the position of the child will receive the planetary influences that are existing around him. For example, if Saturn is in the east when the child is fertilised in the egg, that means Saturn is in the first house, in the head position of the child. The result is, the fellow will have some trouble in the head lifelong. He will have some blockage of circulation into the head, nasal troubles and sinusitis, and serious headaches which cannot be easily cured. Similarly, for example if Jupiter is in the fourth house, he is in the position of the chest and lungs of the person who is fertilised. He

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can be sure that the fellow will not have any heart or lung troubles in his lifetime. So, you can very easily detect which of the parts of the body are weak and which are strong and what type of care he should take for his health. For example, if there is Mars in the eighth house, which represents the genitals and the rectum of the fellow, there is every possibility of his misbehaving with sex life, then having bladder troubles or kidney troubles, and there is every likelihood and possibility of surgical operation either to the rectum or bladder or urinary tract. This is only an example. Remember that at the time of fertilization, the egg will have the map of the whole sky of that place and that time. Just as the book of Atlas has the picture of all the countries and the districts, cities and villages. This is only to give you an idea.

Now take the zodiacal signs into consideration. Take Aries, Cancer, Libra and Capricorn. The sun enters Capricorn on December 22nd. It is called the winter solstice or the beginning of the sign Capricorn. Then the sun begins to travel towards the north of equator and crosses the equator from south to north

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on about March 21st, which is called the beginning of the sign Aries. On June 22nd, again the sun begins to turn to the southern direction. On September 21st, the sun again crosses the equator from north to south. So, here you have the northern and southern halves of the year. From December 22nd onwards, the warmth of the sun's rays begins to increase because that is practically the end of winter, even though we do not understand the end of winter from that day. The magnetic currents of the earth undergo a sudden change on that day. Suddenly the winds take a different direction from that day and the water on this earth begins to take an upward direction, that is it begins to get evaporated to form clouds. This happens in the temperate and tropical areas of this earth. Up to June 22nd, the formation of the clouds will take place. From that day onwards, water begins to take the downward direction in the form of rain. That is why you will find a marked rainy season in this region of the earth. There will be a separate season for rain in that area whereas, as we go to Europe and the southern areas, we have not many places where there is a marked season for rain. Here in this area we have

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six seasons. Three seasons give the upward path of water and three seasons give the downward path of water. For this reason, the period of these six months is called the path of ascent whereas the other six months are called the path of descent.

The path of ascent has the same nature as the practise of self-control in a Yogi. The path of descent has the same nature of sex impulse and reproduction in a human being. The path of ascent is a favourable time for a person to practise Yoga. The path of descent is a favourable time to get married and beget children. This is only to understand the principle, but you have many intricate points to learn before you can apply this principle.

Another key He gives is the day and the night. When the sun rises from the east and before he descends to the west, it is daytime, we all know it. Day time indicates the path of ascent and night time indicates the path of descent. Therefore day time is congenial for a practitioner of Yoga or meditation, whereas night time is congenial for sex and reproduction.

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Similarly, another aspect given here is the four quarters of the month. From full moon to new moon, it is the half month called decreasing moon. From new moon to full moon, it is called the time of increasing moon. The time of decreasing moon indicates the path of descent. The time of increasing moon indicates the path of ascent. The thirteen days before the new moon is the best and strongest half-month to practise Yoga and meditation. For a beginner of Yoga or meditation, this time is most congenial. The new moon is the best day for him to practise, whereas the path of descent is congenial for the sex and reproduction activities and the full moon is the best day for reproduction. You know why? The sun indicates the I AM in you, the moon the mind in you. The earth on which we stand is a symbol of your physical body. On full moon, the light of the sun will be reflected on the moon and from the moon to the earth. That is symbolical of the I AM of your consciousness descending into your mind, coming into the objectivity of the outer world through the five senses and their activity. Whereas on the day of new moon, the sun's rays reflect back towards the sun, not reaching the earth. So, it is the best time for

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you to turn the mind towards your I AM, that is the subjectivity. Do you understand? The two days of the full moon and the new moon are the strongest days to influence the mind in a required direction. The new moon is very very favourable to begin or to practise meditation or Yoga, whereas the full moon is very very powerful in both directions. For those who want to enjoy sex life or to reproduce, it is the most powerful day and for those who want to meditate or begin to practise meditation also, it is the most powerful day. It all depends upon how we propose and we want to practise. This is because it is the turning point. On that day, the magnetism of the earth will be changed into the opposite direction. That is why the masters chose the new moon and the full moon as the best days to initiate their students. They expect us to sit in meditation especially during the hours of full moon and new moon. For 24 hours before new moon or full moon, they advise us to sustain on strong liquid food without any solids, and then practise meditation. For example, milk or fruit juice. Then, automatically, we go into meditation without much effort. This is also symbolic of another

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secret. If you know astrology, you can practise much more details in astrology afterwards.

The moon indicates the female principle on earth, whereas the sun indicates the male principle. In every female, the cycles of moon, that is a period of 28 days, is working for reproduction in the form of what is called the menstrual cycle. In the constitution of a healthy lady who never conducts experiments like using the pill etc., always the period is exactly 28 days because the moon governs the reproduction of all the beings on this earth. Every woman has her own new moon and her own full moon, different from the full moon and new moon we have in the sky. The beginning or the appearance of menstruation is called new moon because it corresponds to the new moon in the sky. The period of what we call ovulation, from the thirteenth day after menstruation, is called the period of full moon in her. Exactly the sixteenth day is the full moon day. Just bear this in mind. You can learn higher astrology by applying these cycles. You can find this astrology only in the Scriptures. A little bit of it is revealed for the first time in my book called Spiritual Astrology. If it helps, go yourself into the

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Scriptures and develop into many volumes. The best time to practise spiritualism is the sixteenth day after menstruation and again before the next menstruation. The best day to reproduce a child is from the thirteenth day onwards up to the sixteenth day after menstruation. All these are taken for granted when these cycles are described in these passages of the Bhagavad Gita.

Now about the day and night of the Creator. I will give you a rough idea of how the Scriptures calculate it. You have seen the full moon and the new moon. If you take the period from new moon to new moon or from full moon to full moon, it is called the lunar month. It is different from the calendar month by about two days every month. Every year there will be about nine days difference between the lunar year and the solar year.

If you begin from the date of one new moon, take the period of completion of twelve new moons and also the period until the day before the thirteenth new moon day, this is one year. This is what is called the lunar year. The lunar years are to be taken into account for all calculations of births and rebirths and

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reincarnations because they are connected with sex life, fertilisation and reproduction. The group of devas who are conducting these functions are called Pitris. We can see the details and description of these devas in the Secret Doctrine and the Treatise on Cosmic Fire. They preside over germination, fertilization and the development of the foetus in the nine months, and also over the time of birth. For example, if at the time of fertilisation, the moon is at a certain point, for example, Aries 5°, and the Ascendant at Cancer 12°, these Pitris take care that the birth takes place when these two points are interchanged. The moon will be in Cancer 12° and the ascendant will be in Aries 14° when this fellow will be born after nine months. The ascendant and the moon at the time of fertilisation will interchange at the time of birth. This is how the Pitris manage. In the meanwhile, there will be ten lunar months or nine solar months, during which the child sleeps in the uterus. He will have a nice sleep. It is easy to rectify the horoscope and find out the time of fertilisation. If you go through a book called The Prenatal Epoch, by E.H. Bailey, you will find all these calculations given

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scientifically. This is a little information about the devas called Pitris.

So, twelve lunar months is called one lunar year, or one year of humans in the Scriptures. It is also called one day of the devas. In the Book of Proverbs in the Old Testament, you find the sentence, “One year of humans is one day to gods”. If you take one thousand years of devas, it gives one day of the Creator, but here there are some more calculations to be filled, which you can find in the Secret Doctrine and also in A Treatise on Cosmic Fire. I will show you the page if you have the book on Cosmic Fire here, and afterwards you can try the calculations (Calculations cannot be in French!). Just you read a few lines of note 6 on page 41 of A Treatise on Cosmic Fire”, and then translate. Read first for two or three lines, and translate into English or let our translator do it:

“The number of sidereal years embraced in the foregoing different periods are as follows: 360 days of mortals make a year; Krita Yuga contains 1,728,000 mortal years...”

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Now you can close it and I will tell you how to use it. Afterwards you can use it. Thousand years of the devas become twelve hundred because you have to add one tenth of 1000 as the morning twilight of the devas and another one tenth of 1000 as the evening twilight, and multiply it by 360 to bring it into human years that is mortal years. Please do it. This is called the unit Yuga or the Kali Yuga period. Twice this is called Dwapara Yuga. Three times is called Treta Yuga. Four times is called Krita Yuga. So, in total ten units. You have to add one zero to the first one, so ten times the number. This is called one great age or Maha Yuga. You have to multiply it by 71 because 71 great ages becomes the period of one Manu, called Manvantara. There are 14 Manus in all. So you know that a Manvantara is to be multiplied by 14. You will get what is called “the day of the Creator” and an equal period is called “the night of Brahma” or “the night of the Creator”. During the period of the day of the Creator, the creation of this earth comes into existence and gradually the evolution of this earth takes place in seven stages and then what is called “the Earth chain” is created. The

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Earth globe forms in three stages. In the third stage, there will be the earth on the etheric plane. In the fourth stage, there is the physical Earth on which we are now standing. Again, after sometime, this Earth goes into the etheric stage and disappears. Again it goes into the next stage, and into the next stage. In the meanwhile, there will be another Earth on the physical plane working to substitute our Earth in this solar system. Then when this Earth begins to disappear again, in the meanwhile this Earth again descends into the physical plane and serves as the Earth planet. Like this, there are seven Earths simultaneously taking evolution, each manifesting on the physical plane only one at a time. This process continues seven times for each Earth, at the end of which this Earth goes into natural death, called the planetary death. For example, our Moon, which we see as the satellite of our Earth, was the previous Earth and now it is a dead Earth. Almost all the water of the Moon planet transferred to our present Earth, which we see as the oceans of this Earth. The Moon is shrinking gradually in size to disappear finally. All

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these things you can read in the Secret Doctrine, under the heading “The Planetary Chains”.

These are some things about the day and night of Brahma. During the day, gradually the creation increases on this Earth. It comes to the physical stage and beings like the plants and ourselves and the minerals exist on it. When the day of Brahma is completed, then the night begins. Our Earth goes into darkness, that is it disappears with all its creation. Similarly, there is the day and night of Brahma to every planet separately, and there is the day and night of Brahma to the whole solar system, which is much bigger. This is only to make you understand the whole plan, which you can for yourself study in the books given, for example, the Treatise on the Cosmic Fire or the Secret Doctrine. Or if any time we take up continuous classes for about one month, then you can take complete notes of the calculations also.

In the Bhagavad Gita, it is said that all the days on this Earth planet bear a correspondence with the day and night of Brahma. So, what happens during the day of Brahma, the same thing happens to our consciousness during our day every day. What

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happens during the night of Brahma, the same thing happens to us when we gradually go into sleep. This is what is called the law of correspondences. We can understand these things only according to the law of correspondences, and use them for our advantage in practicing spiritualism or in getting into married life, family life and sex life. We will be able to select proper timings for everything instead of doing everything according to our own emotions. This is today's lesson. Now you can ask questions.

Question: So, there is complete correspondence?

Answer: Yes, complete correspondence is there because when it is day of Brahma it is the objectivity of the whole creation. When there is the night of Brahma there is complete subjectivity; that is what is called good sleep.

Question: Can sex be used in the path of ascent, as it is described in the Tantras?

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Answer: In no Tantra it is described like that. Some fools translated Tantra into English in a very bad way. In two or three minutes, I will tell you what is given in Tantra. A student who has completed the practise of ascent in his life, that is who has practised Brahmacharya and total Yoga practise before he is 21, should get married to a proper associate in life and his sexual energy, his sexual instinct will make him realise the perfection of Yoga. That is what is given in Tantra. Sexual energy can never be used to practise Yoga. It is only for those who have completed the practise of Yoga, for those who have completed their period of celibacy before 21 years, so that there may not be any sex thoughts before 21 years, so that there may not be any necessity for suppression of sex before 21 years, and for those who practise monogamy with their wife or husband throughout their life, the sexual practise, sexual contact will give the perfection of Yoga practise. That is what the Tantras says. The perfection of Yoga is what is called the highest bliss, the cosmic consciousness, after attaining which, there is no influence of the environment upon the person, no influence of matter

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or emotions upon his consciousness. He can control the consciousness of the people who are around him and near him. He lives in God consciousness continuously and realises the same thing in the form of the production of a child having the same consciousness from his childhood. That is what is exactly described in the Tantra.

Question: For whom is the Tantra prescribed?

Answer: Tantra is prescribed only for those who have practised everything in the normal prescribed manner from their childhood, that is for those who have mastered sex life and not for those who are slaves of sex. That is the difference. Mastery over sex life can be achieved only when it is practised under the guidance of the father from childhood and only by a child who is a product of monogamy. That is what is clearly mentioned in all the Tantras.

Question: What about polygamy in Islam?

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Answer: That is a different thing. Tantra has nothing to do with Islam. I cannot think of it because I am not a Muslim. How can I explain you things which I do not know?

Question: What about the polygamy of the patriarchs described in the Bible?

Answer: All the stories of the patriarchs are the stories of the time cycles. They are not human fellows. It is all advanced astrology and astronomy, the creation cycles through which the creation has come down to our present stage. For example, if a patriarch is described as living for 360 years, that means they are astronomical cycles. We have these stories in every Scripture.

Question: The story of Solomon is also an astronomical cycle?

Answer: You have to read carefully. Solomon is not a human being. He is the symbol of the astronomical solar year, invented by three different great nations of

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the ancients. The name is also contributed into the Scriptures by three different nations. One nation has the name of the sun as “Sol”. Another nation has the name of the sun as “OM”. A third nation has the name of the sun as “AAN”. They joined together as international spiritual masters, added all the three names, and made it Solomon. They described the solar year as the temple of Solomon. If you carefully read the descriptions of the temple of Solomon in the Book of Kings, you will find all the astronomical secrets of a solar year, the precession of the equinoxes and also what is called the various ages of the Zodiac, for example, the Aries age and the Libra age, just as now we have the Aquarian age. These two, Aries and Libra, are called the two pillars at the entrance of the temple of Solomon. The two pillars, Boaz and Yachim, are described in the book of Solomon. They are the vernal equinox and the autumn equinox. Solomon was not a human being, he was a deva. We should know the key how to read the scriptures. Otherwise we can read them only as a Christian or a Hindu.

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Question: Can you say something about the eleventh day of the lunar month?

Answer: We have seen the full moon and the new moon previously. On new moon, the angle between the sun and the moon will be zero. On full moon it is 180° . The new moon is what is called the conjunction of the sun and the moon, and the full moon is what is called the opposition of the sun and the moon. Then there is the trine between the sun and the moon. This is represented as the eleventh day after full moon or new moon. It is one of the highly powerful days to go into spiritual consciousness. People in the traditional families of India, even today, live on liquid diet on those days. They live in meditation. It is one of the best days which gives us the possibility of going into yogic consciousness.

Question: The eleventh day after new moon or after full moon?

Answer: The eleventh day after new moon and the eleventh day after full moon. Both are equally important.

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For this you have to go into the solilunar keys given in the Scriptures. There are 15 moon phases between full moon and new moon, and 15 moon phases between new moon and full moon. Some of them are good for spiritual purposes, some of them are good for mundane purposes, and some of them are good to take a holiday of any important activity. You should know that calendar before you understand these correspondences. If you want them, tomorrow after class I will explain. Each includes an angle of 12° between the sun and the moon. They are called the 15 moon phases of the increasing moon and the decreasing moon. The eleventh day after new moon is one among them and the eleventh day after full moon is another among them. These are only two among the 30 moon phases. We should know the nature of all the 30 moon phases before we can know these double triangles. Tomorrow, if you want, I will explain to you the details.

Question: The 30 moon phases take 28 days, like the lunar month?

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Answer: 28 days is different. One round of the moon is 28 days. This cycle is from full moon to new moon and from new moon to full moon. They are the relative angles between the sun and moon. The 28 days is called the lunar cycle, that is one complete circle. Here this is different. The 30 moon phases are the angles between the sun and the moon. That is the difference.

Question: What about programmed childbirth, as it is practised today? That is, when the doctors determine when the birth takes place?

Answer: If the doctors know astrology, then we can care about their calculations.

Question: In Western hospitals today, the doctors give certain hormones to the woman to provoke childbirth at the moment that is convenient for the doctor. No astrological calculations are made.

Answer: How can there be astrological calculations for a foul and unscientific game that the doctor does?

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Suppose the doctor gives an injection for us not to go to urination for two days. Do you think that is scientific? It is only a business convenience for a commercial fellow of a doctor, at the cost of human and child. The result is nervous fellows and psychosomatics born in this Earth. That is the reason why there is a much higher percentage of insanities, nervousness and psychosomatics in advanced nations than in backward nations like India. If you go to a backward nation like India, where there are no such dirty practises among the doctors, you will find a very very negligible percentage of psychological and psychic patients, and much much less percentage of insanity also. Every foul game against nature has its own penalty to pay. Simply because the doctor is doing it, we cannot say that it is correct. Everyone knows that nowadays many of the doctors are commercial fellows. How can we rely upon them? Luckily, in our country we do not prefer to rely upon them. We prefer to die with a disease than in the hands of a doctor because luckily the backward nations have not lost their heads and common sense till now.

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Question: Is the six-pointed star a universal symbol?

Answer: Yes, it is neither Jewish nor Hindu, it is universal. You will find the star in the Tantras also, and in the Jewish and the Egyptian Kabbala also. Wherever there were scientists in the ancient days, you will find this symbol. It is only a symbol of all their wisdom about astrology.

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We have understood to some extent what the day and the night in its technical sense means, what the day of the Creator and the night of the Creator means. The day, when properly followed, gives the path of liberation. The night, when properly followed, gives the path of return. As we have seen, the path of return means coming again into the body and taking a birth, which inevitably involves death also. Every physical birth is logically followed by a physical death after a span of life because the first or the lower three principles, which we call matter, energy and mind, have a beginning and an ending. They are periodical.

The fifth, sixth and seventh principles, that is the Nirvanic, Paranirvanic and Mahaparanirvanic principles, are not periodical because they are eternal. Whatever concerns the first three principles in our existence inevitably involves a beginning and an ending. We know that we have many beginnings and endings of the mind in the day. Whenever we sleep,

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there is the end of mind, whenever we wake up there is the beginning of mind. Similarly, whenever we are absent-minded, there is the end of mind in one plane and the beginning of mind in another plane, because when we are absent-minded about one thing we will be thinking about some other thing. Death is the ending of all the three principles and birth is the beginning of all the three principles. Consequently, whatever is born in one of these three planes is bound to end or die.

All the things that are commenced on the physical plane inevitably come to an end a certain day, just as everyone who is born into the physical body has an inevitable death after a certain span of life. Whatever concerns these three planes is called the path of return to periodicities or the descending path. Whatever concerns the three uppermost items is eternal. It has neither beginning nor ending. Hence, whatever leads to those planes of consciousness is called the path of ascent. In-between there is Buddhi, which works as the fulcrum, that is, we can go either to the upward path or to the downward path, according to our

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attitude towards the fourth plane or the Buddhist consciousness. For example, if we have some motive in our mind, whether good or bad, and when we do something with a motive, we go into the path of descent, not only a bad motive, but also a good motive. When we come to a stage of having mind without motives, then the mind disappears and Buddhi appears and we are thrown to the upward or eternal path. For example, if we want to do meditation or pray God or do something which is useful or good to others, and if we believe that we will be relieved of bondage by doing so, that means we are creating a motive to the work we want to do. Automatically, at the end of the work we do, we will be seriously disappointed. That is how we have to manage with the fourth principle.

Suppose a person wants to do some impersonal service. For ten or fifteen years, he does it and then he feels vexed of the mentality of his fellows. If there is no appreciation, then he stops doing it. That means he has done it for appreciation, though he said he has done it for nothing. Whatever may be the motive, all

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the actions we do with motive inevitably lead us to the downward path. Whenever we are led to the downward path, our activity is bound to be periodical and cannot continue for long. We will have what we call difficulties, what we call circumstances, under which we will be forced to stop the thing and begin a new thing. This is the nature of the three planes below. If we meditate or do good things on these planes to reach the eternal event, even then we only come to the lower planes because we have the eternal principles as the motive of our action. That is the peculiar mechanism of the creation.

Nature always works in the same direction. That is why even those who practise Yoga and who pray God daily, and those who practise theology or spiritualism, after sometime they go into disappointment and circumstances lead them to have a different way of living. Sometimes we find Yogis starting ashrams and very much interested to improve the ashram. Therefore, they want to earn much money to improve the ashram. Then they want to do many things that cause the ashram to improve.

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Automatically, they are interested in the ashram, not in the Yoga in course of time. Automatically, they grow possessive and come down to disappointments. A real spiritual practitioner who calls himself a Yogi, a mystic, a meditation practitioner or a devotee should be careful of this fact. When a centre of interest forms to his mind, he should mentally leave it away and physically be working, so that he may have no motive to do good things. That means he should be ready to lose it any time in course of time. Only if it makes no difference for him if he loses or gains, then only he will stand in the position of a real Yogi. Then it leads him to the eternal path, after coming to the Buddhic plane. This is because of the activity of the three qualities that are in us. They are what the author calls dynamism, inertia and poise. These are the three qualities that are continuously working in every one of us. There is no moment when these things do not work upon us. They work on the material plane and the plane of energies also. Matter is formed because of the quality called inertia. Energies are created because of the quality called dynamism. Mind is

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conditioned by any of these two things, inertia or dynamism, any time in our life. When it is conditioned by dynamism, the person will have hyperactivity, want to do many things in life and does not wait until things come to him. The result is, he is disappointed many times and also he does wrong things and receives a rebuff and goes back in progress for some time.

Suppose a person wants to become very rich within a short time and is tempted to deceive the public by doing a false business. He will be punished and be put into prison for some time, or will be beaten by others and will be back in sorrow for some time. It takes a long time again for him to resume his position in evolution. Similarly, if another person is conditioned by inertia, he fails to do what he is expected to do. Laziness is inevitably a quality with him. Whenever there is inconvenience, he begins to escape from his duties. He tries to seek for convenience of doing things or to throw his duties upon others. Like this, we have two temperaments in the world, the hyperactive and the hypoactive. Those

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who are hyperactive are very quick in mind and their quickness leads them to many wrong things. For example, anger, hatred, jealousy, hastiness, illusions and delusions and doing things in the wrong time. Every time they are penalized by their own actions due to the law of karma.

The other type of people, that is the hypoactive, are always inclined to be lazy, to escape and to try not to do what is expected of them. These two people will be always going back and forward. They take the ascending arc for some time and then, by some wrong act they have done, they come back for some time. Again they go forward for some time. Like this, they waste the whole span of life. If they die with a disappointed nature in the mind, they are born with the same type of mind in the next birth also. They begin to behave in the same way until they take a strong decision and through some motiveless action find their position in poise. When their consciousness touches the geometrical centre of the triangular force of the three qualities, then immediately they begin to exist in poise. They are automatically attracted to the

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upward path. Whatever good work they do and whatever good thoughts they have begun to help them to go to the upward path because whatever good work they do has no motive, and whatever good word they speak is motiveless. As long as they train themselves in doing motiveless things, they take the upward path and after sometime it becomes a habit to them. Then the other two aspects lose hold over such people. That is the state which is called Yoga in the Bhagavad Gita. One who attains that state is called a Yogi in the Bhagavad Gita and the Yoga Sutras of Patanjali. Many people may call themselves Yogis and call their practise by the name Yoga, but unless the process makes them touch the poise in them, unless they begin to do actions in a motiveless way, unless they are habituated to motiveless doing and thinking, they cannot be Yogis in the real sense. That is what the text is going to explain us here in the next few stanzas.

The upward path is from matter to spirit (that is, the fifth, sixth and seventh principles). The downward path is from spirit to matter (that is the first three lower principles). God descends as creation through

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the downward path. You should not think that these principles are inferior. They are also in God. It is only God that exists as matter, spirit and mind. If you understand them as lower and higher principles, then once again you will be stopped from going in the upward path. It also causes motive to what we do. We should be careful in knowing the mechanism and the workings of nature and taking the right path into practise. Whether it is the first three principles or the last three principles, you should not be bothered at all. It is only some good action you should choose without a motive. Automatically, you will be freed from the bondage of the first three principles and enter into the eternal values. But if you think that the first three lower values are inferior, then the danger of falling back is there once again. After a certain amount of progress, we find ourselves a little bit higher than others in our understanding. We find others inferior in our understanding. Immediately we begin to treat them as inferior. Immediately we will fall back because when we begin to notice the superior and the inferior in others, when we begin to

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judge others from our point of view, we will have an awful fall automatically.

That is why the Christ warned us that “Judge not lest you be judged”. From the moment we begin to estimate the value of others, automatically we value ourselves based on something lower which we begin to notice in others. Without our own knowledge we begin to fall down into inferior levels. Suppose we find a fellow having bad motives in him. The moment we begin to notice the bad motives in him, automatically we are in a position to notice the bad motives. Automatically, our mind is with the bad motives and when the mind is with bad motives, that means it has already fallen without our notice. This takes place whenever we begin to judge the good or bad of others.

So, a real spiritual student is concerned only with what he has to do and he is not concerned with the good and bad of others. That is what is warned here also. Krishna says that all these levels are lived by the same God. There is no presence except God presence in anything in this creation. Therefore, let us not have

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an idea of superior or inferior levels of existence. Whenever you see a bad man behaving in a bad way, immediately we should understand that God is presenting himself in that form to us, like an actor in a drama, to test us and to see how we react and how we behave. This is the attitude a spiritual practitioner is expected to have towards all that we call bad and evil.

That is why there is a little gap of understanding between our way of understanding and the Yogic way of understanding. This is why, sometimes, when we read the Scriptures, for example the teachings of Jesus Christ, etc. sometimes we find them impossible to practise. Sometimes we feel that they are not reasonable and rational. This is because there is a gap between our normal understanding and the understanding of a Yogi. We understand only from our point of view, whereas a Yogi has no point of view for him at all. He behaves only according to the situation. How others behave gives him a clue how he has to behave. So, he will be saved from a great danger called the danger of judging others. Unless

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one is beyond the quality of judging others, after touching the fulcrum of Buddhi we will be falling back again.

So, here Krishna says, “*God descends as a creation through the downward path*”. Whenever we try to understand the lower three principles, we should believe in the following way: Man ascends through the upward path into God. God descends through the downward path to come down as creation. So, neither the downward path nor the upward path is bad or good. If there are two wheels in a machine, can we say one is good and one is bad? Similarly, this is a machine in nature working out the creation and neither the upward path nor the downward path are good or bad. They are God’s presence.

Those we call bad people in this world, they too have only God’s presence in them, not a devil presence. The devil exists only in our intentions and in our thinking, whereas it is only One that exists in the whole creation, that is God. That is why it is said here that “*God descends as creation through the downward path. This is the greatest sacrifice of God*”

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for creation". We have seen in the lessons on the Puruṣa Sukta that the cosmic person gave birth to a group of devas who worked creation in the same person. They brought all the creation by sacrificing the person called God because there is no other thing except God from whom they bring creation. So, God has made the greatest sacrifice of coming down as matter, energy and mind. Therefore we are able to exist in Him.

Suppose God thought that matter is a lower principle. Suppose God had felt a psychological complex that He should not descend into the inferior layers. There would not have been any creation at all. We would have been nowhere and there would be no Belgium for us to sit and talk. Our existence is due to God's acceptance. Though we do many wrong things, though we have many faults, suspicions and jealousy towards others, though we are sinners doing many sins during the day, God is permitting us to live in Him. At the same time, God is living in our heart, waiting for the day until we know Him and enter Him. That is what is called the love of God.

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So, Krishna says that it is a great sacrifice. He comes down to us and lives in us as His presence. We are thinking with our mind that we are existing. But our mind and our body is full of God's presence and He is existing in our form. That cannot be understood easily. Though we understand it many times, again we forget and believe that we exist. It is difficult for us to continue with God's wisdom. He is a real Yogi, he who has continuous God awareness in his mind and who can continuously believe that God is existing in our forms, without falling again and again into the belief that we are separately existing. This is the goal of all Scriptures. This is the goal of Yoga practise and this is the goal of any spiritualist.

Man should ascend from matter to spirit in the upward path to meet God in him. He can do this only through his spirit of sacrifice. God has made the greatest sacrifice of coming down into matter, force and mind, where man exists separately from God in his ignorance. Therefore, man should ascend into God consciousness and begin to live in continuous God awareness.

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Question: If matter is not a lower principle, why is it a sacrifice for God to descend into matter?

Answer: For us, matter is the lower principle. For God, he has no necessity to make himself into the seven planes. What necessity he has to become this earth and matter? It is only to make a possibility for us to live. Because He has no necessity and because He has done it for our living, it is called sacrifice. Suppose you have no necessity to be good to me. Even then, if you are good, it should be called sacrifice. If we are good to a person with whom we are working in the office, it is not sacrifice because we have to be good to him. Similarly, God has no necessity to come down into matter. He can exist as Himself, then there is no possibility of creation. The only reason for Him to come down into matter is to make the living beings possible. For the sake of living beings He made the sacrifice. Is it clear?

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Question: Why does He want to create the living beings?

Answer: Because it is the only way by which living beings wish to live. It is a game, like a child playing a game, through which beings come to existence and wish to live happily. The whole thing is a game and the result of the game is our own happiness and not His happiness. It is His pleasure and our happiness. All these things put together we should try to understand, then only we can understand the purpose of creation. Of course, we should repeatedly think this concept. Again and again we have to think this. Then our mind begins to transform. The very mental structure begins to change, and then we will be able to understand it completely.

Next Krishna says, “*The paths of ascent and descent are called the white and the black paths respectively*”. When a living being is going into knowledge from ignorance, it is called the path of light or the white path. Whenever God is descending into matter, it is called the black path. When a birth is taking place, when a living being has taken a physical

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body, it is called the dark path. When the fellow began to understand the right thing, it is called the white path. Both of them simultaneously exist. That is why He said, “*They exist in this creation eternally*”. Generally, by reading philosophy, we believe that the path of knowledge is greater than the downward path. By believing so, we begin to mistake that when we know something we are superior to those who are ignorant. Immediately we are ignorant. Immediately we go into the downward path. The two paths are eternally existing. Unless we understand them eternally and simultaneously, we will misunderstand them. So, understand them as part of the mechanism of creation, without involving yourself in the good or bad aspects of it. That is the highest secret in which He initiates us here.

By the first path, you reach the state of no return. By the second, you return to the activity of the cycles. The Yogi knows the downward and the upward flow of creation. When a person becomes a true Yogi, he will be able to understand it in an objective way. He never minds if people are ignorant or Yogis. He sees

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the same God in people going upward and coming downward. So, he is not involved in the mechanism. Only when a person understands the whole thing, without having the levels of superiority or inferiority, then only he becomes a Yogi. Without that, if we practise many Asanas, then immediately we will see others not practicing Asanas and conclude that they are inferior. When we begin to practise Pranayama, immediately we come across friends who are not practicing it and we find them inferior. We will be again falling down. That is what is called pious aristocracy, that is feeling that we become great by being pious or god-minded. We will come back again down to the ignorant stage by that.

So, He says, “*The Yogi knows the downward and the upward flow of creation. He is not allured by either*”. No one of these two paths attracts him. For example, those who are in the senses are attracted by the downward path. The taste of food and drink and the attraction of sex and sleep and many types of enjoyments will attract the mind. Automatically, we will get involved in some of them and begin to live

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for the body or for the mind. Automatically, we will be living as slaves of our body, doing service to our own body, waiting for what it wants. So, some are allured by the downward path when they seek pleasures of senses and mind. Afterwards, when they begin to take the upward path, they are allured by the upward path, that is, they are tempted to believe that they are superior to others and they want to practise God science for their own happiness. Again they are disappointed. But the Yogi knows both paths and he is not allured by either. To him all these things exist in God, therefore they are one. *Be a Yogi and live as a Yogi always.* Here the author advises us that it is not enough to have much wisdom, it is not enough if we have much practise, it is not enough to have many virtues and it is not enough if we try to understand what God is. We should stand beyond the temptation of good and bad and continuous God awareness should be there.

A Yogi lives beyond that which is attained by wisdom. After getting wisdom, we may be tempted to think that we are wiser than others. A Yogi is saved

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from this danger and lives beyond that which is attained by sacrifice. When we do some sacrifice for others, immediately we believe that we have sacrificed and we hence are superior. A Yogi is saved from this danger. He lives beyond devotion. When we practise some devotion to God, immediately we believe that we are devoted to God. A Yogi is saved from this danger. He does all these good things, but he is saved from the danger of thinking himself special. He lives beyond offering. Suppose a temple or a church is being built, if I make the biggest donation for the temple, immediately I feel a privilege of it. When the temple is complete, I wish that I should be invited first. God invites us last in such case. So, Krishna says, a Yogi is saved from this danger even when he sacrifices. He knows all these good deeds and their good results. He knows what is a good deed and its results, what is a bad deed and its results. Also he knows the consequences of believing in good and bad separately. *He is above and beyond them. They approach him, he never approaches them.* The upward path approaches the Yogi and the

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downward path approaches the Yogi, he never approaches these two paths. *He attains the first and eternal abode.* Automatically, he will be in the state of God, because God never minds to come down and go.

This is the teaching of the eighth chapter of the Bhagavad Gita. In every chapter a special aspect of spiritual practise is inculcated. In this chapter, it is inculcated that temptation exists in creation, how the path beyond temptation can be called the Yoga path, how by following this path, we live beyond temptation to reach God. So, this ends our teaching of the eighth chapter. Now we can have any questions or discussions about this matter.

Question: I learned that there are three laws: the law of attraction, the law of repulsion and the law of impulsions. Can we include them in this explanation?

Answer: Attraction and repulsion belong to the dynamism aspect of the three qualities because attraction is a dynamic process and repulsion is also a

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dynamic process. When there is poise, there is what is called impulsions. Impulsion means our attitude to go to the higher stages. So, impulsion means that which makes us try for good things. It is the one thing that makes our evolution better. An opposite of impulsion is compulsion, that is, before impulsion starts in us, we do even good things by compulsion. This is not useful.

Suppose there are traffic rules. At first, traffic rules are observed because of the policemen. For fear of policemen we observe the traffic rules at first. That is what is called compulsion. After sometime, we will understand that traffic rules are for our own protection and safety. Then we will make a wilful obedience of traffic rules. We stop believing that they are for the sake of policemen. We begin to believe that they are only for our own benefit. Such a change occurs in our evolution also. When we stop doing good things by compulsion and begin to do good things by our own choice, when we develop a taste to do good things, that is called impulsion. Impulsion can be got after attraction and repulsion are neutralized, that is after

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dynamism and inertia are neutralized. We get the stage of poise when we begin to do good things because we feel a taste for them. That means without any motives. That is the place of impulsion and compulsion in this lesson.

Question: Is compulsion the same as inertia?

Answer: Either dynamism or inertia will be dominant in many cases. If one of the two is dominant, we begin good things by compulsion. When poise is reached, we begin to do them by impulsion. Poise is the only of these three qualities which leads us to impulsion. We are liberated from the bondage of these two stages by the quality of poise. If one of them is dominant, we are under the bondage or compulsion. When the third takes a strong hold, we go into impulsion and then we reach the liberated state.

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Question: How to direct our innate tendencies into the right path without suppressing them?

Answer: There is only one path. Select a good work which is useful to many people and to yourself. Apply body and mind to that work and ignore all the tendencies that are existing in us. Automatically, they will take the right direction. That is the only way. If we care for them, they will begin to react either in a good way or bad way with us, and again we have some work to tackle with them. So, ignore what traits are there in us, apply the mind and body to some good work which you believe good, automatically our individual nature will disappear and universal nature begins to take place.

Question: During the holidays, one cannot be occupied doing some good work.

Answer: There cannot be holidays for self-proposed good work. When we propose to do some work, there cannot be a holiday. Generally, Sunday is a holiday for us. For those who are working in our clinics in

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India, you know Sunday is the busiest day. So, whenever we ourselves propose to do some good work, there is no possibility of holiday to the mind.\

Question: How can we stop ourselves from thinking that we are superior to others when we start doing some spiritual practise?

Answer: There is no question of how. Continue doing it. When we fail, once again we should do it. That is all. After some time, it becomes our nature. We should not mind failure. We should not think of our mistake. Once again, immediately we should try to do the right thing. When we begin to think of our mistakes, once again we will live in the mistakes with our mind and we are automatically meditating those mistakes. So, it is not good at all to think of the mistakes we have committed in the past, let it be immediate past or remote past. We should be occupied again in trying to do the good things.

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Question: When we feel motivated to do some good thing for someone, why is it bad to have this motive to help someone?

Answer: That is not motive. Suppose you try to help a man in distress and I also try to help a man in distress. Suppose I try to take it as an opportunity to use that person. That is called motive. Take some advantage of what we do good, that is what is called motive. It is doing a good work for its results. We will be disappointed and then we will lose confidence in the good work. If we have no idea of the result, if we go on doing good work as our own practise to purify ourselves, that is what is required. That elevates us.

Question: Could one say that the possibility given to man of creating of child is symbolic of God's act of creation?

Answer: Sure. There are two aspects in it. There are seven principles in creation. God has created His creation by the three higher principles and He has reproduced the beings into matter and mind by the

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three lower principles. The fourth principle is there as the fulcrum principle to elevate the lower beings into the higher. So, the whole creation can be understood as the total activity. We should understand that God came down in the form of the child whereas the lower principles came down in the form of the body, the mind and the life of the child. This aspect is called reproduction. The first aspect is called creation. God created and we reproduce. So, it is our duty once again to create the child who is reproduced. The child is the result of sex but the child should be made a good child and brought up properly. We should make him capable of knowing what is good and what is bad and of being a good citizen. This is called creation. We automatically reproduce but we should wilfully create the child. Then we are completing the whole process of creation given by God. Then it is similar to God's creation. Only after we complete our duties, this process becomes similar to the process of God. Otherwise it is only half of God's creation.

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Question: One of the students reads a sentence from a book: “at last remember that God has created you so that you can show His love in your relationships with all living beings. He expects the human race to achieve what other races in the cosmos have not wanted to try, that is to show what a permanent attitude of love, of tolerance and fraternity can accomplish”.

Answer: God has created other beings also, other than the human beings. For example, the mineral kingdom, plant kingdom and animal kingdom. God exists in them also but he has not given those kingdoms the power of tolerance and the virtues that are described here. Yes, he has given the virtues of tolerance, fraternity, etc. only to the human kingdom. Therefore, we are expected to realize them by using them to the benefit of the beings around himself, that is the human beings and the beings of the other kingdoms. Then the purpose of God’s creation is fulfilled. We are given the power to fulfil God’s creation. Also we are given the power to select for ourselves and the decision whether to do or not to do. All these powers are given

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to the human beings, not to the other kingdoms, animals or plants. The very fact that these things are given to the human beings proves that we are expected to make a special effort to use those virtues. Then only the purpose of human birth is fulfilled. That is what it is.

Question: Is it also true of other beings besides minerals, plants and animals?

Answer: Yes. I gave only the example of minerals, plants and animals, but all the other beings, that is the planets, the solar systems and galaxies are also there. But only in the human kingdom these virtues are given. These virtues are not given to the other kingdoms.

Question: These virtues are refused to the other kingdoms?

Answer: No. The truth is, it is not refusing. It is the law of distribution. Certain functions are distributed to certain species of creation. For example, planetary

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functions are given to planets and solar functions are given to solar systems. Human functions are distributed to human beings. That does not mean refusing to others. If we are cooking in the kitchen that does not mean that others are refused. It is convenient that some people do some work and others do other work. Suppose the legs are helping us to walk. It never means that the hands are refused the walking function. It is distribution and not refusing. I think there may be something wrong in the translation of it.

Question: Or maybe the person who wrote the book was not a very reliable medium.

Answer: Of all the mediums we know till now, only two mediums are most reliable. That is Madam Blavatsky and Alice A. Bailey. When they are compared, one can find two or three mistakes in the work of Alice A. Bailey. Others may have many mistakes. Alice A. Bailey did not know anything of astrology at all but the master dictated a text book on

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astrology to her, “Esoteric Astrology”, and she had to receive as a medium the matter of astrological science. Automatically, there is a serious mistake in that book about the reversal of the wheel. The master dictated that when the wheel is reversed, the disciple travels from Aries to Taurus via Pisces and she translated it in the opposite direction. I too have gone through the book Esoteric Astrology many times, but I did not notice it previously. But two years ago, when we were in Munich, a girl translated my book, “Spiritual Astrology”, into German. We were working on the translation and had to compare a few sentences about the reversal of the wheel. In my book, the process of reversing the wheel is exactly the opposite as in the book “Esoteric Astrology”. We once again made a study of those lines in the book “Esoteric Astrology” and then only I could understand that she received it with a mistake. So, there are just one or two similar mistakes even in Alice A. Bailey, who is among the best of mediums. Then, other mediums may make many mistakes.

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Question: Every time one falls asleep, the mind dies. Can the mind evolve during sleep?

Answer: No. The mind dies the moment sleep occurs. Once again the mind is born when awakening or dream begins.