

## **Bhagavad Gita Chapter 16: Divine and Undivine Attributes**

We are going to make a transition from where we have been with the Gita up to now. The journey has completed. In chapter 15 the seeker reached and is established firmly in truth and recognizes that the battle before him will be to continually cut with the sword of dispassion and discrimination that which still binds. Chapter 15 is the end of the maturation in consciousness. From chapter 16 on, it is about how to bring it into the world. If you look at the nature of the Gita, we have had to deal with the nature of our system that resisted our evolving consciousness in its movement to the Self and to God and to Truth. Now it is going outside its own personal domain and beginning to work in the collective consciousness. It is beginning to work in the field of possibilities.

(1:32) These next three chapters really describe something of the nature of manifestation, of the work that is now before one on the journey. Because of the nature of the Gita, all the chapters are interrelated. In your journey, in the fourth chapter you can be encountering this sixteenth chapter. They are not linear. They are describing a cumulative set of movements and processes where each one is a microcosm of the other. They are all interrelated and included in each stage of the journey. When you are going from the yoga of action, you can't take action without knowledge; and you can't take action effectively without renunciation and without meditation. So it is all interrelated. When you look at the nature of the journey from this point on it is really about action, about having the right information about the way prakriti is, so that you can step into this arena with discrimination, with dispassion, with purpose. These can assist in the manifestation of Satchitananda: truth, consciousness, and bliss.

As we look into this next chapter it has multiple levels. One level is a cautionary tale for one who comes out of their exalted state and re-enters into creation. They start encountering issues in themselves. They start meeting their own unfinished parts, their unmet parts. We are a collection of unexperienced experiences; these are what bind us and keep us from knowing our pure, true, infinite nature. The process of revealing and exhausting these experiences goes on and on as long as you have a body. The extent that we have met our own darkness determines our capacity to move in a world full of darkness. When we do meet the world's darkness, if there is anything left in us that matches it, then it will be activated and we will be influenced by it. It is pointing to this continuous process of revelation, recognition, and realization—the continuous process of discovering what is left in your own system, but now you are carrying with you the force of Satchitananda.

(5:00) Now you are entering into the world of creation and your purpose is not for yourself, but for the world. This is the Gita. The Gita is training the individual soul to become a manifesting instrument or channel of the divine into the planet. This is its uniqueness. Chapter 15 is the completion of your process of enlightenment, of coming to a relationship with Self and God and Truth. Now we are getting down to the purpose of being enlightened: to understand what is it you will find yourself encountering, and how to intervene in the forces of truth and untruth. In chapter four Krishna said, "Whenever the light of natural law fades away and there is an ascendancy of darkness, during those periods I create Myself." Maybe not a person, but in each of us creates a

capacity to manifest, to come into the world in some souls, and to some extent in all of us. "For the protection of the virtuous, to destroy evil and to re-establish dharma, I come again and again."

To protect the virtuous, to strengthen the psychic being, to strengthen the awakened consciousness, to empower it to know its own nature, it has to be seen and nurtured. And to further come out it has to begin to battle that which resists its ability to know its true nature. So it is strengthening the virtuous and destroying the evil; and the bi-product of those two will reestablish the natural flow of consciousness.

The Gita is an intervention into the condition of man. It is not a passive coming to a restful state of God or Truth. It is a dynamic expression of God or Truth into the world for the purpose of intervening. Because of that it is different from other spiritual teachings. It talks of the preparation of the vehicle or consciousness to be capable of intervening. What is it that intervenes? It is the ego that intervenes. Is this ego pure enough to intervene for the divine? Or is it going to intervene for its own purposes? Is it going to be veiled by its own unexperienced experiences, its own darkness?

(8:14) You have to understand the nature of the vehicle that is trying to intervene. It is made up of three conditions of ego. One is pure I Amness, the most perfect vessel. It is that which can be present with all things arising, and through it comes the divine evolutionary movement. This is pure ego. Then there is egoing. This is the dynamic habit of ego in conserving its own separate identity in the world of content. That is what most of us are doing, keeping the multiple plates of our multiple personalities spinning in order to preserve a sense of self and worth. This is the human condition. The third stage of ego is egoism. This is what we are going to talk about in this chapter. Egoism is a force that will bring greater obscurity. This chapter will speak of the nature of egoism, that which is undivine and counter to the evolutionary purpose. This is what Krishna has come to intervene. We are going to get an orientation to egoism in light of these other versions of ego that are more collaborative.

*Chapter sixteen, The Yoga of Divine and Undivine Attributes, Daivasura Sampad Vibhaga Yoga*

*The Blessed Lord said:*

*571. Absence of fear, purity of being, perseverance in the pursuit of yoga, charity, self-control, sacrifice, study of scriptures, austerity and uprightness,*

*572. Absence of violence, truthfulness, absence of anger, self-giving, peacefulness, absence of villification, compassion, absence of covetousness, gentleness, modesty and absence of fickleness,*

*573. Vigor, forgiveness, fortitude, purity, absence of hatred, freedom from malice and pride, these are the attributes of divine wealth.*

Sounds like God on earth. "Ain't me, right," so you say. But actually this is the litmus test of where you are and what you are capable of. We used to make a list of all these attributes and every day we tracked which divine ones we manifested and which undivine ones we manifested. It was a very useful process to be in that evaluative self-inquiry. When the divine manifests in the world it

will manifest primarily as sattwa, maybe rajas-sattwa but primarily sattwa. One who is in sattwa has no worries or problems.

The first characteristic described is absence of fear. Can you imagine living life free from fear? Where does life come in and grab you? You will find it is always fear. For that to be gone you would be free—free to play, to experiment, to explore and to discover. In my experience this is one of the major evidences of a soul's integration. They are not afraid for themselves; they have a purpose; they are involved with others and not self-involved. It is when we are self-involved that we become worrisome to ourselves and others. This is human.

(13:16) "Purity of being" means you have met the pure innocence, you have met the divinity. That spontaneous immediacy can be expressed in any moment. There is an immediacy and an innocence, but at the same time there is a determination in "the pursuit of yoga." Of course every one of these chapters is a yoga. It is in the pursuit of the purpose of your birth, your dharma, persevering in your purposefulness, because that is evidence that the Satchitananda has found expression through you. With that comes the aspiration or devotion or drive for service. This is the purpose. When this happens you are no longer purposely doing anything; it is just naturally expressing itself. It is persevering because it isn't up to our fickleness and doubts and competitiveness and the rest that influence us. It carries us through all those.

"Charity, self-control, sacrifice, study of scriptures, austerity and uprightness," are all qualities of one who has become the ruler of the kingdom with ten gates, the ruler of the system. The psychic being has stepped forward or the awakened buddhi has come and applied its authority to the human system; and the human system is now obedient to either the heart or the intelligence. Of course there is an "absence of violence." Once fear is gone there is no longer violence because when fear is gone there is unconditional love. It is acceptance and willingness. It is permission for life to show up as it is. So violence isn't there, not in the way it comes from an angry, unhappy, miserable ego. "Truthfulness" is a spontaneous quality of being. "Absence of anger" goes along with the violence. Anger is always the result of fear or desire. So fear and desire have quieted. These evaluations are always going to be in any one moment. You can't use history. You have to be where you are in any one moment. You can't use the past to determine the now.

(16:42) There might be another now when you are violent. Becoming aware of where you are in any one moment is not an evaluation based on what mind does. It accumulates negative ideas of itself. It creates a momentum for what it is that we are. But we have to choose what is here right now and take responsibility for it. If there is no anger right now, then there is no anger. This is a way to see where you are in this kind of an inquiry. "Peacefulness" comes naturally once fear goes. Why would fear go? Fear would only go when we reconnect to ourselves or to the divine in us or the truth in us. Fear can only exist in disconnection. It can only exist in separation. We separate ourselves from the future so we fear the future. We separate from past unwanted experiences so we fear the past. Then we take these fears and project them into the present whether they are there or not.

This doesn't happen when we are in connection because it means you are here now. There isn't past or future. Fear disappears. Peace arises. "Absence of vilification" is not making others wrong. "Compassion" is one expression of unconditional love. "Absence of covetousness"—there is

nothing that you want that others have. Once you have nothing you realize that that is your most prized possession—nothing. Who would want what other people have? "Gentleness, modesty and absence of fickleness" are all natural expressions of the nature. Gentleness isn't always an expression but it is there as sensitivity to the impact one is making in the world and compassion for the degree of receptivity for what it is bringing into the world, for how much people can tolerate. I only take the gloves off in certain programs, then I am not gentle, I do surgery. But I only do that with your permission.

(19:48) Fickleness is cavilling. "I want this, no I want that, and why don't you be this way, no, not that way." It is endless complaining and wanting it different. It is a fussy misery. "Vigor" is a curious thing. You don't become passive; you actually have vigor. Have you watched children when they get a lot of attention? They start spinning. They are happy because they are getting the attention they need from the environment around them. When you get connected to that which is the source of attention then there is the same kind of vigor, the same delight and energy available to you. You are being renewed in your own relationship with the truth of you. So vigor is the natural expression of you moving into relationship with the reality of what you are. In my life my biggest concern was if I would have enough energy to do it all. That was my struggle. It came from fear of not having enough energy. I do have a lot of vigor, so it is handy to know that even as I come out of samadhi and my mind says there is no way I can do this class, I just start moving. And once I start moving the vigor starts coming and when I sit in the chair it is all there. It is all plugged in. Everything I need is there.

This speaks to something about the nature of faith, that you will always be enough for what is required. My own nature was self-doubt —trying to be a better person and always struggling to be good enough. This structure still is in my nature and it is probably why I manifest in the world in the way I do. The ego is now in collaboration. It was manifesting through its own nature, which is all that it can do. You don't become a different kind of person when you meet yourself. You are going to be you, even more you than you have ever been. You will be so much you that you would rather not be you at different stages on the journey. There will come a time when you can begin to appreciate the uniqueness of you. Then you become very useful in the world. It is as if you give permission to others to be themselves too, by being yourself.

(23:37) "Forgiveness" would be natural. "Fortitude, purity, absence of hatred, freedom from malice and pride, these are the attributes of divine wealth." These are indications of qualities that will express themselves uniquely in each of you that will give you a sense of how integrated you are. What you want to do is list how many of these you have at any one time and then list the next group we are going to read and see how many of those you have. Then you will understand your predicament each day.

*574. Hypocrisy, arrogance, pride, anger, rudeness and ignorance, these are the attributes of one who is born of demonic nature.*

*575. It is said that the divine attributes lead one to liberation and the undivine attributes lead to bondage. Arjuna, grieve not, for you are born with divine attributes.*

*576. Two types of beings are found in this world, the divine and the undivine. The divine type has been described in detail before. Now hear from me about the demonic type.*

OK, so are you a good guy or a bad guy? I always had a problem with this, because we are both. That is my experience. At any one moment we could be good or bad. Our divine attributes can be sitting quietly while our undivine attributes are manifesting; and then our undivine attributes will sit quietly while our divine attributes manifest. That is the predicament of every human being. For every person who has become self-aware, this duality comes into existence. It doesn't exist for plants and animals. It is uniquely human that we create this schism within ourselves: qualities that we would call positive and qualities we would call negative. This is also true for the universe. There are divine and undivine attributes in the collective consciousness. At any one moment the divine or undivine will be manifesting and sometimes battling with each other in the room. This is a dynamic process and how life is.

(26:50) The Gita is being simplistic in this way, but simplicity has the advantage of clarity even though it is only an approximate truth. Where we get in trouble is in the gray area, the fifty types of gray. It is in this gray area that we lose track and slip over the line or be somewhere in between—that is quite human. We don't really want to be too good or too bad. We would rather be gray. Too good doesn't last; too bad has consequences. So we learn in the course of time that we would rather be in this ambiguous zone. Simplicity has some advantage if you have a sword and you are going to kill one person or another person. When we really want to come to truth we have to have divine and undivine before us in a clear way. Then you have the right to action. Prior to that we don't know what is the highest good in any one situation? What we have to do is be established in the nature of what we are. When we are so established, then we have presence and what is arising shows itself in its true nature without us adding content or story to it. The gray fades away and we see the particulars.

We can begin to see what is the truth here and what is the untruth, and can surgery be conducted here, removing the untruth without damaging the truth. We become skillful in being able to discriminate the more we are engaged in this inquiry—first with ourselves, and then we can do it with others. The more we do it with others and ourselves the more we grow in clarity. When a person begins to manifest as a spiritual teacher there is another whole level of growth that occurs because you are not only dealing with your own divine and undivine attributes but also with other people's divine and undivine attributes. And gunas interact with gunas. Qualities interact with matching qualities so you begin to meet yourself in other people. And in this process you get more clarity as to what is yours and what is theirs. Then you become useful. You become more of an ego but not so much egoing. As a teacher it is unlikely that there would be egotism. Egoing is what creates the fifty shades of grays. Ego just knows what is there and divine chooses. But when divine acts we get all the information. It is as if we are acting. We are both the individual and the divinity manifesting at the same time.

(31:01) There is ambiguity as to who is acting. That ambiguity has always been there, because it has never been us acting, ever. We've never been the doer. It has always been divine. And we didn't have a choice until we woke up enough to notice that we have been distorting divine's action with our own needs and want. That is what is in the way and keeping us from discovering the purity of what we are in dynamic action. The more we do of what was read in the earlier

verse—strengthening virtue and destroying evil—we will reestablish the evolutionary purpose and become inspired for something greater than what we are currently living. That is the evidence that divine is manifesting itself through you as you. This is the paradox and you get used to it as you start teaching.

Someone with "hypocrisy, arrogance, pride, anger, rudeness and ignorance," is a real asshole. They don't know themselves but insist that they do, and are capable of telling you what is wrong with you without them having any idea that their perspective is distorting what is arising. We marry people like this or they become our children. Wherever the lesson is, we will find these people. They are our opportunity to meet ourselves. That is their utility for each of us, to find ourselves in others, including the hypocrite, the prideful, angry, and rude person. But they are hidden, locked in a closet for you, not allowed out. And when we meet people like that the closet door starts rattling and we say, "I don't like that person. Who could tolerate that person?" What is saying that is the rattling door, those unexperienced matching issues in yourself, and we feel repulsion and reaction to these qualities arising in others. It lets you know that unconditional love hasn't come fully. You are still in the process.

(33:54) We have some degree of all of these. It is not just us as a person. That is not the conversation. There really isn't a person. But it is the ancestral karma and the way we have been conditioned. So you can have some of this crap no matter what. It is the muck that holds it all together. If you didn't have it you wouldn't be capable of action. You have to have something of the human being. Only human beings can manifest. Angels can't manifest. Perfect saints will radiate love and truth but I bet even they have their bad days. We just don't read about it in scriptures. They also kick dogs and throw plates and get upset and make demands and don't realize that they are their worst enemy. We just don't read about it in the glorified stories in literature. To find a living one and watch them and see the imperfections and how they coexist with the divinity is very useful in terms of how it is for you. It is very useful to see the limitations of that which is inspiring you and uplifting you so that you can know that you can be that, too. You have all these attributes in truth. You are everything divine and everything undivine, everything exalted and everything debased. It is all within you and when you have met it all then you truly are established in the space of unconditional love.

On the journey, divine attributes help you. As one is progressing, the positive attributes should be strengthened and the negative attributes played down. You have to become aware of them and restrain taking action based on the negative attributes, and restrain the story-making that comes about when they talk about how unworthy you or others are. You have to restrain the mechanism that would otherwise keep running. You have to withdraw your consent from them for a period of time for you to strengthen in the reality of what you are. Until that virtue is strengthened sufficiently, that which is not virtue can overtake you. We want to have divine wealth, these spiritual attributes. These are the coins to heaven; and the more you have, the more likely you will be able to make the journey. But if you don't have a lot of coins it does not mean that the whole journey cannot be accomplished. For some who are aware of how limited they are, the journey can be accomplished more quickly than by one who is aware of how good they are. That is the sattwic ego. "I know I have heard all this before. I know I am divine. I have imperfections but it is my magnificence that counts, my endless peacefulness." And there is the part of you that covers up all

the bad actions and judgments that occur during the day so that you can be right about your perspective. It is an endless journey.

(37:37) There are two types of beings in this world—the divine and the undivine. There are actually forces that resist the manifestation of truth consciousness into the world. They are not just in each of us. They are in the collective. They are archetypal. The collective undivine qualities in mankind have accumulated in the collective consciousness and some of these have become empowered forces. Some of these people lived a life that was so ego-based that they became an effective vehicle for undivine attributes into the world. Have you ever been around a nasty person? It tends to make you nasty. Just like when you are around an angry person it tends to bring out discomfort or anger. If you are around a judgmental person it tends to bring out your judgment about how judgmental they are. People are constantly broadcasting what they are to the world. When one links up with this archetypal structure of negativity then it becomes a channel for that. So there are people on this planet who are channels for this antidivine force into the world. Some of us have been that in one lifetime or another. It is the only way you can come to the absolute truth; you need to know absolute darkness.

You have to have met that destructive force in yourself. I had rage, and I could see its destructive force, but only after I woke up to the fact that I had rage. It was a powerful battle because the channel was open because I had been raged at so much as a child. I took on the same capacity that my parents had to rage. We inherit these things. It is transmitted in the same way that a divine truth is transmitted from a realized being. So can we transmit to others our undivine attributes. We can teach our children to be just as miserable as we are. We can teach our children to be just as addicted as we are without us even knowing it. Of course everything changes once we wake up to the fact that we are doing it. I woke up at the age of twenty-two when I was beating my dog viscously and I thought I was just teaching my dog to behave. When my neighbor came up and said, "You are killing your dog," I woke up out of the absorption of that force, of that energy, that I had unwittingly become a channel for. I was appalled. At that time everything was personal so I thought it was me. I had no access to it as a force coming from the collective consciousness through me, but it scared the shit out of me. It is like, you discover you have an inner demon that was running you without your knowing it.

(41:20) When you find an undivine attribute in yourself that is what it is like. It is something that you are unwittingly expressing without knowing that you are doing it a negativity that is streaming out of you to others without you even knowing it. So if you have not met these qualities in yourself and they begin to show themselves, it might be quite appalling. It might be quite disturbing because you discover you are not all that you thought you were. You may feel like you are being possessed by something other than yourself. But that is accurate—just as the divine is living through you right now and you are not aware of it, so also these undivine qualities are living through you without your awareness. Becoming aware of them, especially the heavy duty, dark, juicy ones, often takes a great deal of pain or consciousness or maturity or willingness to look at yourself. Without sufficient sattwa you can't see anything. The rajas and tamas endlessly battle it out, like chickens fighting in a pen. It is a constant battle, one trying to win over the other. Only when sattwa comes forward can some resolution occur. Even though now we are talking about manifestation and the world about us, still we are going deeper into the nature of that which is not yet fully purified, not yet fully met, not yet fully resolved in ourselves.

*577. Persons of demonic attributes do not know what is right action and what is prohibited action. They lack purity, good conduct and truth.*

*578. For them, the world has no basis in truth or God; they say that this world is only a product of mutual union and is based on nothing but lust.*

This is egoism. Everything is about how it serves you, how it enhances your wealth, knowledge, and prestige. It will destroy others that threaten that, and it will seek to diminish them. We are clinging to and grasping for something, not knowing that it will never bring us satisfaction. That is what delusion is. You keep doing the same thing again and again, expecting a different outcome. This is the same as addiction. You keep doing it again and again even when there is no pleasure in that which you are addicted to. It becomes automatic behavior and if you spend lifetimes doing it, it becomes so engrained that there is nothing in you that can find this out. There are some beings on this planet that are so deeply devolved that they can't know this lifetime what they are. They have to struggle endlessly in grasping and clinging to reinforce this core terror and fear of all their unexperienced experiences. That is the foundation of all ego and egoism. The same foundation that exists in egoing is ten times stronger and more viscous in egoism. It is a matter of degree.

(45:47) When you have something so deeply imbedded, the only defense is offense. It is a continuous battle through denial or attack from that unmet part of itself, because it becomes the body—it becomes what it thinks. If it has a thought or feeling, it is reality. It can't question itself. As soon as it questions itself the terror can be unleashed. The Gita is beginning to show the extreme of ego. The world has no basis in truth or God. In the Western developed world we run the risk of a secular world because without some sense of God or truth, then all there is, is matter; all there is, is mind; all there is, is materialism; all there is, is the law. For many people the law is the only morality, and it is often just how to get away with things and not get caught. This is the danger of secularism. There is nothing higher than yourself. If there is only yourself, then you are only going to be your thoughts, feelings, desires, moods, and preferences. There will be no other reality. There is no way to imagine another reality except if you fall in love with someone, and then they can become real too. This is one of the ways that someone in complete egoism can become identified with someone else and then suffer through them what they haven't met in themselves. They love their children but they destroy their children.

This is the nature of a world where there isn't a larger purpose in which to live. It is so taken for granted that no one questions it. I have noticed that when one comes to the spiritual path and they have had a religious orientation of some sort, some concept of God, then they can make a deeper and fuller progress toward that. If not, all they can do is wake up because there is nothing higher. When you wake up you can see your ego, then it is all about resolving the ego from this awakened state. Eventually they will be able to turn to the source of that which awakens and there will be a sense of something greater. Then there is purpose—and it is not just becoming a more effective, intelligent, capable human being in the world. It is about becoming the reality of what you are. This is a limitation with secularism.

*579. Holding to this view, these degraded souls of little understanding and cruel actions are born to play havoc in this world and act for its destruction.*



*580. Attached to their insatiable desires and full of self-eulogy, pride, conceit and arrogance, they cling to false notions and work with impure resolves.*

*581. Clinging to immense worries that can end only in death, they have sense-enjoyment as their only aim of life.*

*582. Bound by hundreds of ties of expectations and exclusively devoted to self-pleasure, desire and anger, they always strive to collect by foul means hoards of wealth for sense gratification.*

(50:04) You can see this in some characters in movies, like the Godfather and stories of criminals that have been glorified. They have huge egos. There are two expressions, *tamas* and *rajas*. The demonic type's only purpose is destruction. *Tamas* is demonic but *rajas* is asuric, the energy for action and doing. Here in the west we see the *rajasic* types—those who climb to the top of the corporate ladder, who are ruthless and self-serving, who rationalize and justify themselves and prove their magnificence by giving money to charity and proclaim their greatness. We see this in politicians. Beneath all the *rajas* is a demonic force, a destructive force. It will think nothing of crushing its opposition. Anyone who says something even slightly offensive becomes the enemy because they are in a network of worries and anxieties. The ferocity of this goes right down to that primal survival structure of the ego in a body. They can be violent, ruthless, and greedy. Many of the leaders of the world in the West are these kinds of people. They gain outward appearances of power and surround themselves with structures that protect them and their power, and most of the wealth goes to them. It is as if money has become a means for the asuric forces to manifest in the world.

The Mother and Sri Aurobindo talk about reclaiming these forces for the divine because they tend to gravitate to these strong egos that serve the destruction of truth and God. You can look at Donald Trump: arrogant, demanding, hypocritical, doesn't see any of it, knows he has the truth, goes bombastically into any situation commanding it. He acts as if he is the god because he has the money. Even when he doesn't have the money, he seems like he does. You can see these exaggerated characteristics in these people and see these same qualities in ourselves. If you feel other than sadness for them then there is probably some match in yourself. When this soul eventually finds out, it is going to really hurt; but it is probably not your job to take them on. Hell is—"clinging to immense worries than can end only in death...bound by hundreds of ties of expectations"—when you are run by this constant misery, worrying, desiring, and unable to let go. You don't need hell to be in hell.

*583. They always think, "This has been gained today by me, this desire I shall attain, this wealth is mine, that too will be mine.*

*584. "That enemy has been killed by me and I shall kill others too. I am the lord, I am full of riches, I am successful, powerful and happy.*

*585. "I am rich and of noble birth; who else is above me? I shall do sacrifice, I shall give charity, I will rejoice." Obsessed with these evil traits they are always deluded.*

(55:25) This is the self-conversation of such a person. They glorify who they are. They are constantly glorifying who they are to other people. They don't seem to have a problem with self-esteem. They seem like they have it together and have the confidence we have been looking for, but it is based on a horrible unexamined, unmet part of themselves. It is a colossal error, a colossal condition of consciousness to be stuck in.

*586. Perplexed by many imaginations and enveloped in a net of delusion, they are attached to the gratification of desires and fall into hell.*

*587. Self-esteemed, arrogant and full of vanity, cruelty and show of wealth, they perform sacrifice just for show without following scriptural injunctions.*

*588. Clinging to their egoism, strength, arrogance, desire and anger, these malicious people hate Me in their bodies and other bodies.*

Without a moral order these beings will not contain themselves. They will get away with what they can get away with. They will become tyrants and warlords if they can't be stopped. They are drawing from the basest animalistic conditions of man that will ruthlessly kill for their own self-interest without any guilt or remorse. This is what laws are trying to protect mankind from. This is how mankind has been able to civilize itself, by creating consequences for people like this because they don't believe in God or truth. They only believe in what they have attained. It is easy to see in them the exaggeration of the egoic attributes we all carry. Where does it lead to? Unbridled greed and selfishness, true criminality, where ego puts itself in place of God. That creates a tremendous transmission into the culture. They tap into forces that are the dark destructive current that goes along with the light current. They have an equal force, this battle between light and dark. In Christian mythology there are the fallen angels and the angels aligned with God. You find this same thing in Hindu mythology, a waging of these primal, powerful, archetypal collective forces in the collective consciousness that finds its manifestation through different instruments in the world.

(59:27) The demonic is destructive but the asuric is convincing and seductive. The asuric force is the guy who can sell you anything and is doing it for their own self-worth. Something of their convincing power draws from the central reality, but it is self-serving. Good people can come to very powerful positions but they can be influenced by these forces and become distortions, as the Catholic Church became distorted during the inquisition and the crusades. It was overtaken by individuals who used the credibility of the church to their own advantage. It became the power structure of the Middle East and the way you gained knowledge, which was greater than wealth. No one else had much knowledge. Your power was to know the Bible and be a representative of the Bible. It became where the asuric and demonic forces could express themselves. Now it is in money and politics.

Even in that case, there is a God above, and they have rationalized what they are doing in their position of authority with God. They always put themselves on the side of the right. Ignorance always believes that its ignorance is right. Ignorance for an ignorant person is truth. That is the nature of ignorance. And egoism is an expression of the tremendous distortion that can occur. Whenever one is looking for manifestation, one needs to wake up to these principles, to realize

that these forces can come roaring at you, because they will. They will do the opposite of Krishna. It is possible. How can you hold all of that? What state of consciousness will allow you to have space for the darkest evil and the highest truth to co-exist? What is that stretching of your capacity that is required for that to be? That is the only way you can be effective. If you don't give darkness the space to be, then you can't move it. If you haven't met your own evil, given it space to be, not to act on it, but to experience it in yourself, then you can't move it in the world around you. If there is any great power in this sixteenth chapter, it is to show you that how you gain the authority to become a manifesting instrument for the divine is to meet both sides within yourself. You are the Darth Vader and the Luke Skywalker.

*589. I repeatedly throw these cruel haters of humanity, the most degraded lots, into demonic wombs.*

*590. Being deluded they get demonic bodies birth after birth and, not attaining Me, they go to lower and lower planes.*

(1:03:51) There is a certain self-correcting thing that happens for people who are ruled by egoism—they die. That is the self-correction. When they die they have lost any authority and they are like flotsam in a current. They get cast into bodies of the lowest order consistent with the vibration that they have to resolve. They are no longer the warlords, rather they serve the warlords. Then they get killed on the day of displeasure when the warlord takes a bat and smashes their head open. So the same thing happens to them that they did to others, and they are still deluded. They are then lost in not being recognized for the power they know they are, but they are thrown into a deeper, darker vehicle until the consciousness almost returns to its original conscient state. It is like a reset button. It takes the consciousness and puts it back into its absolute dark Sat condition. Then it can evolve out as if from scratch.

This is the way it is structured. The universe has a purpose. Darkness is necessary for that purpose to develop. Separation is necessary for consciousness to know itself. It has to become something other than the truth of what it is, to know itself. It does have to become some degree of dark to know its light. It is a necessary part but it does not have permission to interfere in the original intent, in the evolutionary purpose of the era unless that era is collapsing. Then the darkness will be given permission to take over and reduce the collective consciousness so that cycle can be completed. It works both ways. This is the wisdom of Hinduism. They see the utility of all aspects of creation in the long big picture of time. This is a useful perspective: instead of making it a story about the boogie man in the closet, it is a description of basic fundamental principles. Like the positive and negative that exists in all of creation, they are necessary for the evolution of consciousness to come to its highest place.

*591. Arjuna, there are three gateways to hell: lust, greed and anger. One should shun these three.*

*592. One who has freed himself from these three gates to hell and follows the right path attains the supreme goal.*

*593. One who does not follow the scriptural injunctions and acts under the impulse of desire does not attain perfection nor happiness nor also the highest goal.*

(1:07:26) This is a cautionary tale. It is a clue as to what people are pursuing in terms of where they are headed. Lust isn't just sex, it is craving. Greed is also a form of craving but lust is more sense and body-based. Greed is more outward, acquiring wealth and fame. And anger is really power where we use our negativity to control others to get what we want. It is a dark version of the authority of truth where it insists on having its way. That is what anger is. It is the way it implements its own authority in any one situation. These are the three gateways to hell in yourself or in others. When you come out of your addictions, your rage and your demands, then naturally the consciousness will start lifting towards its reality, start moving towards a fuller expression of its original nature. "One who does not follow the scriptural injunctions," this is the key. We need some sense of teachings that are greater than ourselves that can act as guidelines for the evolving soul.

Every person expressing egoism was once an innocent child and open to guidance; but even if the home environment didn't offer guidance, there could be other structures like the Ten Commandments that could serve as a cautionary tale for the evolving child to begin to get a sense of what is true and real in life. But if someone does not have sufficient love, nurturance, and knowledge, they can take on very negative attributes. And again, they did not do it consciously. You can't blame someone for being ignorant. They didn't know that they didn't know. They are not evil or bad, but they have to experience the consequences of their actions. Then consciousness wakes up and begins to discern more and more truth. Some children born in the same horrific ghetto or family environment find their way out.

*594. Therefore, Arjuna, let scripture be your guide to understand what is right and wrong. Thus, knowing correctly the scriptural injunctions, you should perform actions in this world.*

*Thus ends the sixteenth chapter of Gita entitled The Yoga of Divine and Undivine Attributes*

(1:11:15) At every level, having the right information available is the starting point. Scriptural injunctions are teachings about the nature of how this world is, how it works, what is its purpose, who you are, where you are going, what do things look like, what are the consequences of choices that you make, and what are the symptoms of what happens for you as you progress on the spiritual path. This information can be enough to assist a soul, if not in this life then in another life, in their progress toward God and truth.

The next two chapters will expand on this principle of getting correct information. They will explore the nature of the manifest creation and how to function in it using often the three gunas as a comparison to understand the different expressions of what is truth and what is untruth in the world. That is the end of today's revelation. All glory to Gurudev.