

Bhagavad Gita Chapter 17: Threefold Faith

Before I talk about this chapter I want to bring a perspective to this because there are not many who come to this threshold and understand the purpose of these last three chapters, which is not apparent. So I want to recontextualize what these chapters are addressing. They are addressing the manifestation of one who has come to the absolute truth. A soul has an option to manifest or not manifest at every stage of the journey, but especially at this stage. The difference between a being that has come to the absolute truth as we have seen even before chapter 15 is that the nature of the universe is being revealed to them. They are no longer operating within the context of what can be known through their individuality, even their spiritual individuality. They are actually beginning to experience and observe universal forces at work, not only in the collective consciousness, but within other people.

(1:26) For example, what Eckhart Tolle calls the pain body is a reflection of the universal forces finding their expression through an ancestral karmic stream. The person who is the recipient of this becomes an unwitting emanation of that collective pain. These beings who carry pain bodies usually had in the course of their lives in the past, somewhere along that ancestral karma, a being that began to access universal forces. They got seduced by the habit of ego and the powers and forces that come to one when they step out of the universal individual paradigm and start operating in the universal paradigm. These are very intoxicating states that can come very strongly. One can form alliances with specific energies that are working in the collective, be they beings or emanations of beings for good and for ill. The forces that are intoxicating are larger versions of the individual forces of sin and virtue. When one begins to universalize, which happens after the twelfth chapter, their system is capable of accessing these forces. Then the discrimination has to be of a different order than what was required for their own individual transformation.

They have to see the root causes of these influences and where they come from. In the twelfth chapter the consciousness is so inclusive that it is able to be with what other individuals would not tolerate, and accept that in the overall universal purpose of things—destruction, creation, positive, negative, virtue, and sin. They all have a role to play, and there isn't a moral compass in the usual sense. There is the experience of oneness, of I am in you and you are in me and we are all interconnected. That is there, but as one begins to develop the universal aspect of the journey you start meeting influences that could cause you to lose your way if there is not guidance or scriptural injunctions. You could become a vehicle for undivine forces because now you are interested in, and interesting to, these universal forces. When one wakes up from their individuality, the universe takes note. There are many positive forces seeking to assist such a being in their further development, but there are also negative forces at work that can be very seductive and enticing. They can appeal to the part of the human being that has not reached maturity, the part that is still not transformed.

(5:19) The entry point can seem true and good but there needs to be checkpoints along the way or you could be diverted without even knowing it. Even in the Gita, people we would consider divine beings like Bhishma, Karna, and Kripa who manifested exalted states as human beings still carried the arrogance of the ego, the blind spots that ego provides for the evolving consciousness. That is why they were on the opposite side of Krishna and the Pandavas. Thinking they were fighting for

the right cause, they ended up fighting in opposition to the original intent of creation. They became resisting and opposing forces to the evolving purpose of manifestation. These last three chapters, The Yoga of the Divine and Undivine, The Yoga of the Threefold Faith and The Yoga of the Manifestation, give information to one who has come to the universal state.

Chapter sixteen is the recognition that evil exists; that destructive forces exist that are here to oppose the evolutionary movement of existence; that there are divine and undivine forces. When one is in this state one doesn't experience the divine being any differently than the undivine. There is not the discrimination that comes from a moral upbringing. It is a completely different perception because it is seen that all of it is necessary, both the dark and the light. So the usual ways to discern what serves the evolutionary purpose may not be apparent because they both serve in their own ways. This is why Krishna spoke of divine and undivine attributes at the beginning of the sixteenth chapter because our tendency to drift one way or another has to do with our innate nature. It has to do with the piece of the ancestral karma that each of us carries. It gets magnified in its ability to have a powerful effect on the world at this point. This is being brought to the attention of Arjuna, the evolving soul, that now there is another set of guidelines for knowing what is divine or undivine and this is where there are these scriptural injunctions.

(8:48) The mature souls that I have met that suffer the most on the spiritual journey have fallen in the past. They have misused their power for selfish reasons. Lust, greed, or power can seduce the developed soul into diverting from the highest path and create a devolving of the attainment such that when the person takes a birth they have to go through a challenging ordeal. When I meet people like this it is clear that there are bigger forces than individual forces that are at work in their system. Some of these are reflected in pain bodies, or a mental illness or periodic negative aspects of themselves. As the being takes another birth their purpose is to clean up that accumulated error. The power of that error is greater than it would be for an ordinary human being. I have seen the costs so I know that every being that makes an error will have to come back and resolve it from the level that it was created. You can't resolve it even as a transcendent or God-realized being except in a body. This has a purpose.

If this person is successful in resolving it by transforming their own undivine attributes, they heal a piece of the collective karma that no individual could heal in their own transformation. They redeem that aspect of themselves or those who come to them into the divine. The healing has repercussions throughout the collective consciousness. People come to me and I recognize that they are here for the purpose of healing at the universal level. Their sadhana is of a different quantum than an individual emerging for the first time to the higher states of the universal. It is a redemptive role. They have to learn how to be with pain, suffering, limitation, obstacles, and resistance in their own nature that others would never have to encounter. This is one part I wanted to say before we start this chapter.

(12:16) There is a second part. The Yoga of the Threefold Faith is pulling together things that were shared in chapters two through five, except now, although the same principles hold true, you have become a universal being with a much more powerful impact on the world because you are closer to the source and your actions have a more powerful influence on the collective consciousness. I want to do a quick review of a few of these. Chapter three, verse 128, "Action becomes a cause of bondage in the world only when it is not performed as a sacrifice; therefore perform action

efficiently as a sacrifice only, without being attached." Later it goes on to say, "Actions originate from Brahman, the Imperishable. Therefore, the all-pervading Imperishable is always present in sacrifice." So when it comes to manifestation, the attitude of sacrifice becomes even more critical for one in that state of consciousness. They need to not relax because it is complete. If they are choosing to manifest, they need to reorient themselves to be able to function in the world in such a way that the world is enhanced through their actions. Otherwise they should not take actions.

The evolutionary purpose can be thwarted or enhanced by their actions at that point. There is a tremendous sense of responsibility that Krishna is pointing to at this stage of the journey for one who has come to this state of consciousness. Acts of sacrifice, charity, and austerity should always be performed, even by the wise man, one who has attained the final state, for the maintenance of world order, for the evolutionary intent to fulfill itself.

There is now a descending of the consciousness back down into the world in these last three chapters. One is the encounter with destructive forces. Second is organizing the person to which this has happened such that their actions are aligned with the maintenance of world order, with those principles that have maintained the evolution of mankind up to this point. This chapter and the next point to what needs to happen as the descending consciousness enters the world. Yes, it is free with all the powers and forces and sees the truth, but anything that makes a person inclined for manifestation means there is still a motive in them that comes from their human conditioning and that can be negative or positive—and it may not be at all obvious to the person in this state of consciousness.

(16:24) These qualities still remain in their subconscious or unconscious and these can be the entry point by which manifestation cannot serve the evolutionary purpose. At the end of chapter sixteen Krishna said to Arjuna, "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." He is saying to Arjuna, who is becoming Krishna and descending into the world of creation, that one must follow the rules of the game that serve the evolutionary purpose. The perfection is the mastery of the three gunas. Now he is not just mastering the three gunas in his own system but he is talking about mastering the three universal forces that are at work in collective consciousness. They are always moving and influencing collective consciousness. You won't be useful without following the scriptural injunctions. With that introduction, we begin reading the Gita.

Chapter 17, Shradhatraya Vibhaga Yoga, The Yoga of the Threefold Faith

Arjuna said:

595. Krishna, those who worship gods with faith but perform sacrifices without following the injunctions of scriptures, to which category of faith do they belong: sattwa, rajas or tamas?

Arjuna is now alert. Krishna has given him the heads up. He is now entering a whole different arena where everything matters. "Oh, shit, I better know what I am doing." The question is, "how can I do this and how can I know if I am deceiving myself? What will keep me on track and allow me to know the right action?" This knowingness is faith. This quality of knowing from where you are something of the nature of where you are headed, even if there is no evidence, this is supreme

faith. This is the faith of one who has come to the planet for a purpose beyond oneself. This is knowing not to trust any appearances, no matter how badly things go, that there is a reason for this beyond what may be apparent. The supreme faith becomes like a laser in terms of knowingness that everything that is arising is a showing of what needs to be seen in order for the intent to be manifest, and to discern from what is arising what that intent is, because it may not be apparent.

(21:11) When one has entered into the arena of prakriti it is an endless movement of action, endless causes and effects going on in the collective, and it can be bewildering. This supreme faith comes from knowing yourself. I know who I am—that grounding into the reality of the Sat, the truth of what you are. This stands like a rock in a turbulent ocean. This has a place from which it can take action. This orientation to the anchored part of us is proportional to the gunas that are in our innate system or available to us. Sattwa is truer and therefore faith is clearer. Rajas is not as clear and can be confusing. Tamas is obscured and error is likely.

The Blessed Lord said:

596. Arjuna, the faith of embodied beings is of three types: sattwic, rajasic and tamasic. These are born of their innate nature, now know it from Me.

597. The faith of the being is always molded by his innate nature. Man is basically made of faith. Whatever is the nature of his faith, he attains that.

This word “faith” has a much more powerful meaning than our normal human understanding of faith. There are the three principles. There is the belief or disbelief that arises from the mental plane. The mental plane is what you believe, your ideas and opinions and point of view. There is trust or distrust that rises from the vital plane. In the vital plane trusting is a feeling state: I can trust you or I can't trust you. It is safe or it is not safe. Then there is faith. Faith draws its origin from the soul, from the atman, from that central core principle that has taken a birth for a purpose. That core principle that has a purpose for being on the planet, which we call dharma, manifests itself when we find those actions that are aligned with our purpose. When our faith is strong, and we take an action not aligned with our dharma, we know it, we feel diminished.

(24:37) Faith and dharma are very interrelated; dharma is the dynamic expression of faith; faith is the innate nature at the core level of the soul, the core level of one's purpose on the planet. Faith is our compass. Faith is what knows true from untrue for each of us. This carries on our journey all along on the spiritual path, this essential capacity for knowing what is true and what is not true. It arises from our central being and it is coated by our innate nature, the purpose of this particular lifetime. That is why every being that comes to the universal state and starts manifesting doesn't show up to be exactly the same because each one carries something of the innate nature from which their realization grew. So the soul, the innate nature, is the seed of you and your manifestation. The manifestation can become a twig or a tree or a weed. It has many ways it can manifest.

In the course of our life, our ability to discern intuitively what is right or not is proportional to our ability to be clear from these negative influences and the natural desires and impulses of the

human condition that we find ourselves born into and that we inherited or took on accidentally or unwittingly. If these are still surrounding us then we can't even enter into the spiritual path, or if we do, we can't hold it. These influences will prevent our faith from being known to us. Error is 90% of the journey, and correction is the other 90%. We are constantly correcting. But at this state there is a return to the pristine condition of consciousness. When one has come to the fifteenth chapter one has come to a pristine state of consciousness in its original purity and the clarity of nature is fully there, but it hasn't started acting yet.

Once it starts acting, because it is so light and bright, everything that is not light and pure is attracted to it. The darkness of the universe comes to the light to be resolved.

(28:05) So this being starts getting bombarded by these divine and undivine forces. If they do not know what is going on and don't have sufficient understanding of the nature of the three gunas and the nature of how the human condition has gotten to be where it is, they can be veiled. Their original pure nature will not be lost, but it can be veiled and they can take mistaken action thinking it is the right action. There is no evil done that isn't from the basis of thinking you are taking the right action. It is just your context for that is limited without you knowing it, perhaps being driven by desire, the real enemy that was revealed in the sixth chapter. Arjuna asks, "What is it that causes man to commit sin even against his own will?" Krishna says, "It is the force of desire and anger that rises from rajas. It is the real enemy." Even a realized being is subject to this force because it is the animating force of existence and it is available in human beings because we can choose. We have intelligence. We carry a piece of the supreme in us. This desire force that drives all of existence is very developed in the human being.

Knowing yourself, knowing what is going on when the universe starts coming at you with all its attractions and attacks, you have to have vigilance. You have to have a way to turn yourself to the purity that has come. That is what this chapter and the next are pointing to: the need to keep purifying your system if you enter into the arena of action.

598. Men with sattwic nature worship gods, rajasic people worship demigods and demons, tamasic people worship spirits and ghosts.

599. Men with egoistic temperament, being full of self-eulogy and possessed with desire, attachment and passion, perform penance by torturing their own system arbitrarily without following scriptural injunctions.

600. Senselessly emaciating the elements in the body and torturing Me, the indweller, these demonic people perform severe austerities.

Let me expand on this. Verse 598 is saying that if you have a sattwic nature then you are going to head towards the domain of gods. The sattwa doesn't exist beyond the gods. In the inclination of the manifestation for the most part what can manifest is sattwa. The highest clarity of what action to take occurs when the guna of sattwa is dominant. And when one acts on that, the faith is such that it can see more clearly than when the faith is rajasic or tamasic. One who has sattwic faith is pulled to the highest and won't get diverted by powerful negative influences. The rajasic person worships demigods and demons; they worship power. Rajas is addicted to power and control and

influence. Forces come to them that are powerful. A more sattvic person has force, but it is more transcendent, more inspiring and uplifting. Demigods are the dynamic expression of the gods which rest in their awareness. They are vibhuttis, extensions of the gods that help manifest creation. There are those that come to help the manifestation of creation and some that resist the manifestation. The demigods serve the divine and the demons serve the undivine.

(33:52) In Vedic terminology there are the asuric and the demonic forces. The asuric forces are misguided expressions of the divine intent distorted by personal interest—pride, control, domination, rightness. They are dynamic in the world and carry some possibility of being converted. They have a possibility of being redeemed because there is a part of them that suspects that they don't know it all. Then there are the demonic forces. They cannot be converted. They are just destruction for destruction sake. The only thing that can be done with them is to destroy them. They are stupid and tamasic and can be destroyed. The asuric are brilliant and they can be converted. You can always convert rajas with sattwa. But with tamas you need to use rajas to destroy it. The tamasic people worship spirits and ghosts. People who are open spiritually first open to seeing ghosts and subtle plane beings. They will be interested in spirits and goblins and ghosts. This becomes their fascination. This is all they care about. They are not able to see the planes beyond. You begin to access the physical and vital forces of the lower nature, closer to the animal kingdom.

The next verse has to do with men of egoistic temperaments. You can be an egoist and come to absolute truth. If this person has had a lot of permission to express their ego, they could be an ego without even questioning it. If you were born in a privileged situation you may have an egoistic temperament and not even know it so when this comes and you start manifesting, that egoistic inclination will be there, the arrogance and unexamined assumptions and demands. Only you are now carrying universal forces. This is not necessarily bad. People of egoistic natures that had something to do with their dharma are perfectly acceptable in terms of manifestation. You need strong egos for some aspects of manifestation. You don't always want compromising, loving, accepting egos. Arjuna was a strong ego, a recognized warrior of his time, with a lot of pride and sense of worth.

(38:11) Beings that are "full of self-eulogy and possessed with desire, attachment and passion," if they feel they need to correct their nature, they go to the extreme. If they feel they have sinned they torture themselves for their redemption. They beat themselves up and actually destroy the divinity within themselves to overcompensate. No ego gets to stay in egoistic nature for long. Suddenly it will be collapsed because ego is not true and cannot stand. So this person will be inclined to go from feeling strong and confident to worthless, collapsed, and destroyed. They will compensate for the rajas in their system by severe austerities. The Gita has always said this is not our path. It is the path of moderation, the middle path. This torturing of the indweller has never been the purpose of the Gita but is a symptom of one who is driven by passion.

"Senselessly emaciating the elements in the body and torturing Me, the indweller, these demonic people perform severe austerities." This means they do extreme sacrifices that are not necessary. Then they get addicted to them and this becomes the means by which they validate themselves. Or they may use their resentment and anger, and torture themselves in order to get back. They can start evoking forces to have negative outcomes occur for those around them. Because of their

position in their consciousness, they are very powerful. If someone takes a sacrifice, even for an undivine purpose, the universe will respond. It has to respond. And they become part of the manifestation of undivine forces into creation.

601. Depending on the innate nature, the food, sacrifice, austerity and charity are also threefold. Know their distinctions from Me.

602. Foods that ensure longevity, virtue, vigor and vitality, good health, joy, happiness and which are tasteful and easily digestible, are dear to people of sattwic nature.

603. Food that is bitter, sour, acidic, salty, reheated, pungent, dry, burning and which leads to sickness, disease and grief is liked by people of rajasic disposition.

604. Food that has become stale, tasteless, polluted by germs and insects and leftovers is liked by people of tamasic nature.

(42:01) Now Krishna is answering Arjuna's questions specifically about those who worship, perform sacrifices, and injunctions of scriptures. Food is one of the injunctions of scriptures because food affects consciousness. If you eat food prepared by a violent person it will create a tendency for violence in you. If you eat food from animals, the density of the animal vibration will go into the cells of your body. Food is part of the scriptural injunctions, as are sacrifice, austerity and charity. This is a clarification on the injunctions and the three aspects of each of the injunctions—sattwa, rajas and tamas.

605. The sacrifices that are performed just as a duty without any expectation or result motive and are in conformity with the scriptural injunctions, are sattwic in nature.

606. The sacrifices that are performed with an expectation of result and rewards, as also for ostentation, are rajasic by nature.

607. A sacrifice that is contrary to scriptural injunctions, without food offering, prayers, gifts to the priests and is devoid of faith, is said to be tamasic.

Sacrifice, of course, is action that in the sacrifice Brahman is present. If we look at the nature of sacrifice it is when we offer something up for something higher. We are stepping out of our box, out of our inclinations and patterns, and we are making a sacrifice for a higher good. We are restraining our bad temper or offering up something we are attached to or performing an action that takes effort on our part contrary to our usual preferences. Sacrificing is forfeiting of something that we have for something we don't yet have. It is a giving up of what we have. We can do this from sattwa, rajas, or tamas. Not all sacrifices are perfectly pure. All sacrifices have Brahman present but a tamasic sacrifice is more veiled by self-interest and ego. The capacity and the effectiveness of sacrifices are therefore proportional because creation is evolving through actions that are done in sacrifice. The more effective ones are the sattwic ones. The tamasic and rajasic ones are less effective.

608. Worship of the gods, the twice-born, the spiritual masters and the wise, and maintaining purity, simplicity, celibacy and non-violence, are said to be the austerities of the body.

609. Words that do not cause distress and are truthful, agreeable and beneficial, and also the study of scriptures, these are the austerities of speech.

610. Serenity of mind, equanimity, inner silence, self-control and the ability to feel the presence of the inner being, these are the austerities of the mind.

(46:18) Austerity is different than sacrifice. Austerity is the effort we apply. Austerity is the discipline we apply. It can include getting information about something that we don't know. It can include actions by which we restrain ourselves or we take actions where we have to apply effort. It is related to sacrifice but it is the actual efforting, the discipline of it. There is a recognition, for example, of "words that do not cause distress and are truthful, agreeable and beneficial," which means you are not speaking anything other than words that create this effect. The impulsiveness of speech is being restrained in the austerity of the intent to only express truth that serves the highest good. Of course you will not see the highest good unless you are in sattwa. It will be distorted by your rajasic reaction about what is the highest good and your need to be right. The tamasic reaction would consider others as idiots.

"Worship of the gods, the twice-born, the spiritual masters and the wise, and maintaining purity, simplicity, celibacy and non-violence," is a constant discipline, a constant action. Worshiping comes naturally, or maybe not, but you could call it reverence or respect to the gods or the twice-born, the awakened beings. Word is action; speech is action, so again, austerity is the ability to control the action of speech. "Serenity of mind, equanimity, inner silence, self-control and the ability to feel the presence of the inner being, these are the austerities of the mind." This means that the ability to control the mind will produce these effects. The mind becomes quiet and obedient. This ability to not let the mind's restlessness overtake you is austerity of the mind.

611. When these threefold austerities are performed without any expectation and with supreme faith, they are said to be sattwic.

612. The austerity that is performed with a motive of gain, name, fame, honor or wealth and is practiced with a lot of effort for ensuring these gains, is rajasic penance. It is transitory and unstable.

613. Austerity that is practiced with a deluded notion and is aimed at harming others and is performed with self-torture is tamasic austerity.

(50:02) The paradox is that the motive of the austerity is what determines its outcome. If the motive for austerity is sattwic then it is totally self-giving, it is sacrificing for the highest good. If it is rajasic, it is distorted by whatever desire or power or need that is there. And if it is tamasic it doesn't know which way is up. Because Brahman is in all sacrifice, and austerity is an expression of sacrifice, a person can make sacrifice for the purpose of doing harm, for the purpose of destroying things. They blow up planes and kill innocent people thinking they are acting for a right cause. They are easily distorted and influenced and can perform these austerities with wrong

information, not even having full insight into what it is they are doing. They are just tools of these undivine influences.

614. A gift that is given with a sense of duty and without any motive of reward, in a right place, at a right time and to a right person, is a sattwic gift.

615. A gift given grudgingly with a hope of receiving something in return is rajasic.

616. A gift given at a wrong place, to an unworthy person or without respect of with insult, is a tamasic gift.

This is the last of the three expressions of the scriptural instructions that have been gone through up to now: the sense of charity and generosity, of giving. It is not so much addressing what is the gift. It is the giving that can be a sacrifice. Giving of yourself, of your resources, of your time, is also an injunction that serves us. Giving to the world to serve the higher good and not just for our own self-serving. The nature of our giving is also shaped by the design of our nature, sattwa, rajas or tamas. A sattwic gift will always be appropriate to the situations. A rajasic gift will be self-serving in some way. A tamasic gift will be following what is required, like buying presents for Christmas.

617. "Om Tat Sat" is the threefold attribute of the Supreme. It is from this that the brahmins, the Vedas and the sacrifices came.

(54:12) "Om Tat Sat." In my teachings Sat is the unmanifest principle, the eternal unchanging reality. Tat is the creation, all that is manifest. Om is the manifesting force of consciousness, the primal sound originating from the Sat, entering into the Tat and that is Chit, consciousness. The Om is an expression of the manifesting force of consciousness into creation. This is the primary Om Tat Sat. It is a powerful mantra because all three principles are being evoked, the basic ABC's of existence.

618. Therefore acts of sacrifice, charity and austerity are performed after uttering "Om" by the knower of the Vedas.

619. Uttering the word "Tat" and expecting no reward and performing acts of sacrifice, charity and austerity, the seekers aspire for liberation.

620. The word "Sat" is used to denote goodness, virtue and truth. It is also used to symbolize an auspicious act.

So it is actually a technique. This is a mantra that, if performed prior to taking action, allows your system to move into alignment with the highest possibility in its manifestation from where you are. When acts are performed after uttering "Om", you are aligning yourself with the Brahman, with the original creative force as it enters existence. You are aligning yourself with the original intent. When you say "Tat" you are in creation. You are therefore taking actions for the highest possibility for the manifestation of the evolutionary purpose that is available for you to take at any one moment. "Sat" is the return to the original condition. Ultimately that is where it will all end up. If creation fulfills its purpose, then Om will fulfill itself as Sat. So when you are in doubt about the

nature of the scriptural injunctions and where you are on the journey, this is a means of aligning yourself as best as possible in your consciousness by paying attention to what is arising and returning to the purpose of why it is you are here and acting from that place.

621. Steadfastness in acts of sacrifice, charity and austerity and any action that is dedicated to God is also termed as "Sat."

622. Sacrifice, charity or austerity performed without faith is "asat." These are of no use in this world nor in the world beyond.

Thus ends the seventeenth chapter of Gita entitled The Yoga of the Threefold Faith.

(58:04) Steadfastness—that is the manifestation of the Sat into existence. Everything else in existence comes and goes, “I feel like it, I don't feel like it.” Steadfastness has something of the characteristic of the quality of the Sat. The ability to persevere, to stay with it, to endure calmly, to hold the impossible, this steadfastness is a manifestation of that original intent expressed through the person. Any of these injunctions that are performed without faith, doing it out of duty or being distorted, have no effect. So when a human acts it is usually out of their conditioning and it has little effect. It is just debris being carried along. Most human beings are just being carried along by the universal forces. But at this point one is here to strengthen that movement, to purify and direct that movement. One has to have faith.

Every current is moving from one place to another. Everything in creation is in a process in space and time and duality and causality. So it has a beginning, a middle, and an end. It is ending up somewhere. And the actions of one who comes to the state of where it is ending up, further and correct and strengthen the movement of this current toward that outcome. If not, it has no power. It is not undivine. It does not fill the purpose of one who has come to this state of consciousness. This is my experience. When I first read these chapters they didn't seem to be relevant to the other parts of the Gita. It just seemed like they were laying on more information about how the gunas worked and the nature of faith. But actually it is a manual for one who has come to this state in consciousness. It can be tremendously empowering to recognize.

(1:01:16) This necessity to continue to purify the system, to remain true to the realization that has come, is absolutely necessary. You can unwittingly defeat this evolutionary purpose of existence and unwittingly become an expression of those forces. So this impeccability, this resolve to continue to test and question yourself, to look outside yourself for the universal principles, is essential. Even though you are completely free, you are still in the world and your actions make a difference, especially your purposeful actions. So it would be better not to manifest at all than to manifest not aligned with what creation needs to maintain the world order. Whether you know it or not, people are following your example, because you are manifesting an expression of the divinity that is not ordinary. People are pulled to that expression and will look to your example. At this stage we make a powerful difference beyond what we would normally be able to see. That is what this chapter is pointing to. All glory to Gurudev.