

## **The Yoga of Knowledge and the Process of Knowing Chapter 7**

Welcome to the next phase of the Gita. Today we are going to enter into the universal domain of the Bhagavad Gita. Up until now we have been revealing the individual effort required to prepare our system in order for the universe to take over the process. Relative to the journey of consciousness chart (see downloadable chart) the Sat, the truth, descends into matter, the creation, and loses its identity as truth and becomes content. In the language of the Gita, it loses its ability to know itself as the purusha and it becomes the prakriti, the content. It forgets that it is the context, and it becomes the content.

(1:40) Until the human form this identification was absolute. Even in animal life the identification of consciousness with the vehicle it is occupying is almost total. The nearest thing it has is instinct. It is only when the more evolved animals start taking on some degree of self-awareness that they begin to wake up to themselves as alive, that there is them and a world. The distinction doesn't happen until in the process of evolution consciousness reaches a place where it can get a sense of I am; I exist. That is the beginning of the human journey. All of us have been in the human journey. There is no one in this room or listening to this chapter who doesn't have some sense of coming out of the identification of the human aspect of the journey, the development of the human being.

I am going to point to the diagram. In the descent of consciousness, the loss of consciousness or its identification becomes complete when it enters into matter in the most primitive forms. As time goes on the forms become more and more complex because the inner play between consciousness as matter is to create matter that is more and more capable of holding consciousness. So matter becomes more sophisticated. The parts learn to aggregate, to cooperate in greater and greater complexity. This then allows consciousness to wake up relatively more and more. In the human stage of the journey, when consciousness wakes up and becomes self-aware, in the Bible this is the moment that Adam and Eve left the Garden of Eden. They left the natural state and became self-aware human beings with will and choice.

(4:07) There was a capacity to distinguish between themselves and everything else. This capacity is the foundation of self-awareness. Therefore the I am or ego takes its beginning. In the journey, consciousness is identified primarily with its body. It has the physicality and the animal drives to reproduce, to eat, to be secure, and to succeed. This consciousness drives the early human being in a primitive way. But as the consciousness identifies with the body less and less, it becomes more and more identified with feelings, ambitions, drives. This starts creating civilizations, people working together, people farming, forming languages, and creating commerce.

This brings humans to a place where they have some mastery over the physical creation. We are at the peak of the mastery as a civilization, so much so that nature has been put into

its own zoo. We have created this world as our zoo. We no longer keep ourselves protected from nature but now we must protect from humans what remains of nature. In consciousness we have collectively reached a place where we are at full choice and full creation. In this time many people are becoming dissatisfied with the human condition and waking up.

(6:06) The Gita starts with the beginning of the waking up process, the return journey. In the first six chapters we talked about man becoming the master of his human nature. It starts going beyond its human identity towards its spiritual identity. This requires effort because to be human is habitual. It requires effort to break the habit of human existence: family, relationship, responsibility, accomplishment, pleasure, and pain. The Gita starts with this movement of breaking out of these habits with dejection. The soul is no longer satisfied with being a human being but the ego doesn't know that is what is going on. It just knows it is dissatisfied. It is in pain. It is not seeing anything worth value or meaning. This is the beginning.

In the first six chapters we have travelled about half way along the ascending journey to our origin. This halfway point is the point of no return—when consciousness reaches sufficient velocity and distance to transcend the gravity of the human condition. That is the stage where the individual, through effort, has prepared himself for the next stage of its evolution. This preparation period of the first six chapters is primarily learning to control the senses, to manage the tendency of the human being to have things or to avoid things. All those inclinations come because of our identification with the senses. We utterly believe that what we see, what we touch, what we taste, what we smell and what we hear are real. We completely believe that these sensory organs are giving us truth about the nature of the world and thereby who we are in the world.

(9:22) Controlling the senses through various spiritual practices—self-inquiry, self-restraint, austerity, pranayam, and meditation—are means by which we begin to become aware of the consciousness that gets identified with the senses. We become aware that we are becoming identified and making a story about the information that we got from the senses. We become aware of ourselves being right about our story, and how we see the world. We have this tendency to lay claim to the information that we are getting and this habit of ruminating on the information from the senses. But most of our time is inward, living in our mind, living in our story, our ideas and our positions and who liked me and who didn't like me.

We are caught up in these endless inner ruminations. This is where we lose ourselves. We believe these feelings and thoughts are true. So it is not just sensory control. It is to control the part of ourselves that believes the story, the feeling, the mood. In the first six chapters we are strengthening the consciousness with these various practices, these sadhanas, in which the consciousness can learn that it is self-existent: that it exists prior to the thought, prior to the feeling. It is moving into relationship with that which occupies your body, that which lives your life, that which has thought and feeling. No longer are we lost in those things. That is the point of no return when you have exceeded the pull of the human identity.

(12:06) For most people these first six chapters take many years. Effort needs to be applied as one goes through dejection and develops discrimination, learning to see what is true and not true from the vantage point of the soul, the atman. Then one needs to learn to live based on that information, to withdraw from the activity that the identification has created; this is yogic action, action that is aligned with our purpose as beings that are returning to our source. All spiritual practices— action, discipline, restraint, understanding, meditation, pranayam—are methods by which we align ourselves with our return to our origin.

When these habits have become strong enough, that is when we become established in our own nature, our own truth. In the sixth chapter of the Gita it is called the yoga of meditation. At that point you can spontaneously experience yourself as consciousness. The outer personality now can easily move into a relationship with its inner reality. It can feel the presence of that inner reality. In Sanskrit, the purusha has become more dominant than prakriti, and the prakriti can experience the presence of the purusha regularly as part of your life. Meditation and contemplation become natural.

(14:25) The nature of this entire first part of the journey is awakening to the inner being, the inner Self, the purusha, the consciousness itself. It is individual. You are learning how to detach from your personal self; you are discovering your individual impersonal self. You have been able to step back and be less attached to what others say, or to getting your way, or to how things turn out. You become less personal as you move out of the human condition into your true nature. But it is still individual.

From Chapter 7 to Chapter 12 the universe starts stepping in and revealing itself to the now impersonal individual consciousness. Instead of the awakened consciousness looking at its ego nature, its family, and the things of life it has lived, it is now turning its attention away from that to its source—a whole new level outside of the individual boundary into the universal boundary. You will see there is no difference between the individual reality and the outer reality. It is only an error of perception, an error of the habit of human existence that has it seem to be so.

### *Chapter 7, The Yoga of Knowledge and the Process of Knowing*

*The Blessed Lord Said:*

*281. Arjuna, now hear from Me how one who is exclusively linked with Me and wants to strive further on the path of yoga, through My grace will attain full knowledge about Me and become a perfect yogi.*

(17:18) I wanted to set this as a precondition. Most people are happy to be aware of themselves as consciousness. Their lives are sattwic, blissful, harmonious. They have natural wisdom and don't get very reactive. They are more patient and tolerant and have the ability to grasp things intuitively. Their psyche is open so they are getting information about the world and the condition of things at the level of their psychic awareness. They are living a charmed life relative to the human life. Many souls who come to this stage feel

this is it and nothing more is needed. In the first stage as the individual, this is individual liberation. You are free from suffering at the individual level.

This was Buddha's teaching, to become free from suffering. In this state of consciousness you are no longer getting hooked into what the senses tell you. You are free of your identification and being taken down those rabbit holes of suffering. You avoid taking actions that feed the old structures of your human life. You find peace and stillness and silence. You are fulfilled. This is no small attainment. When one has come to this state they need not, out of effort, do anything more because the universe will bring what is needed.

(19:19) But it may not bring it right away because the universe will only come if you desire it, if you aspire for it. Many people are successful and capable spiritual teachers at this stage. In the West most teachers who are mature have come to this state of the individual realized self. They have stepped out of their identification. Something of the radiance of the truth of what they are can be received by others. People feel peaceful or calm in their atmosphere. But unless they have a sense that there is something more, they stay at that place.

In the Gita you will see that it may take lifetimes. In the sixth chapter it says that if one is not able to attain the highest goal then they come back. My teacher said it would be three lifetimes at the most before the next phase of the journey would catch up. A soul who has come to the point of this satisfaction would need to have a desire, ambition, and aspiration for more. The only way they are going to have that is if they already attained that state or they have a purpose larger than individual realization. Then there is a desire for more, a desire for God, a desire for a greater sense of reality. There is a sense of something missing. This aspiration and faith in something greater is the prerequisite for the entry into this next stage of the journey.

(21:31) It is not only up to the universe. The universe will respond to one who has reached this state because the universe wants to wake up as us. So it will start actively conspiring to take you to the next level, either in the life where the self-realization comes or in future lives. What is the experience? It is one who "*wants to strive further on the path of yoga.*" That is the experience, a sense of further, a sense of more than this.

*282. I shall tell you everything about this knowledge along with the process of realizing it so that there will be nothing left for you to know.*

Let's talk about knowledge, Jnana Vijnana Yoga, The Yoga of Knowledge and the Process of Knowing. I have revealed before that jnana, or knowledge, is actually an experience of the reality of what you are, the self-existent reality that lives you, that is not dependent upon being a person. Jnana is like an illumination. It is an experience of connecting to something indescribable. It has a strong pull, like a moth to a flame. It has an irrational pull to something it does not yet know. This chapter is about the nature of this knowledge and the process of experiencing this knowledge. While it will be taught, these next chapters will not be as mental; it is going to be felt and recognized. It is not going to be able to be understood in the way it has been, although I will attempt to give enough understanding of what it is

that is being spoken of. Eventually it is a direct experience or recognition of the nature of your own reality.

*283. Among thousands of men, one or two strive for the spiritual path, and of those who strive and attain perfection, one or two know Me and the secrets of My true existence.*

(24:34) This is saying that very few people make this transition in case there was any doubt about that. It is rare. It is rare for someone to even be motivated, even to have the sense that there is something more. In my experience it is when I meet people who have become stable in self-realization that they get in touch with something greater than themselves. They become quickened. It is like a fire ignites in them. Remember, most of you have travelled some distance on the path. That is why you are here. You are still seeking something. That seeking is like dry wood seeking the flame. There is something smoldering in you that wants to ignite and burn. So when it meets a brighter flame it seeks to be consumed. This essential quality of relationship to something greater than yourself becomes established when one who is awakened and is the flame activates that part of you that wants to become that. That is the aspiration and the desire.

It becomes your obsession. But without that you are not going to be able to make this transition. There is one thing that I need to make clear. The Gita has four primary phases. First is the individual realization. Second is the universal realization. The third is the realization of the Supreme. And the fourth is the manifestation of the realization into the creation. All these four phases are interactive with each other. You can be in one stage and be expressing some part of the other stage, so they are intertwined. So one who comes to the state of the individual impersonal self can also be manifesting, can also have hints of the Supreme, and can also experience the universal revelations. We are trying to understand things as interrelated aspects of the same event that is occurring.

(27:37) The entire thing is a hologram. There is no part left out of any part. The whole is in the part, just like the part is the whole. The only difference is that in the whole hologram the image is full, complete, mature, and distinct. But in the fragment it is hazy and not so clear. So don't be confused as I describe these separate phases. They are not watertight. They flow into each other. So few are the number of people who come to the phase of moving out of the individual impersonal, out of the recognition of themselves as the jivatman, the individual expression of the soul, and are ready to go to the universal expression. One in a million. Maybe one in a hundred million. How many can the planet contain? We don't know. But of those who do awaken, the numbers that actually complete the next phase are even more rare "*who know Me and the secrets of My true existence.*"

*284. My material nature is divided into eight parts: earth, water, fire, air, ether, mind, intellect, and ego.*

*285. Arjuna, the above eight-fold division is My lower nature. Apart from this there is my higher nature, the universal soul, which is immanent in the embodied being and supports the whole world.*

*286. All beings are born from Me and have these two natures—higher as spirit or soul and lower as matter or prakriti. I am the source of all origin and all dissolution.*

These verses are pointing to a stage in the consciousness where it begins to have revelations about its predicament, about the conditions that it has been living in up to now. It is seeing its body in a new light. It is seeing how the senses and the mind work. It experiences it as direct insights into the nature of how we all got to be this way. This revelation of the nature of the individual system starts with the fact that we all have bodies. The body is the organizing principle of consciousness. Consciousness is not organized without a body. Be clear about that.

(30:56) Consciousness has always existed. It didn't get focused and organized until bodies came into existence: cellular bodies, plant bodies, insect bodies, animal bodies. It didn't come into formation until those happened. Consciousness was not separate. Consciousness at this stage begins to have these revelations. It begins to see the ego and how it got stuck. It begins to see how other people are stuck. It begins to understand how it works and how someone who is stuck can be unstuck. If someone who is stuck can find something in themselves that is greater than that, they can let go. It begins to understand how we ended up in this predicament. At this point, teachers can be effective.

These elements: earth, water, fire, and air are abstracted definitions of what keeps our bodies together. They are basically what makes up the body. Ether is that which allows consciousness to develop intelligence. It is what eventually in a human being becomes what we call psychic awareness or intuition. In animals it is called instinct, knowing to go south in the winter. This quality of the ether element holds what we would call the intelligence, or mind, or instinct. It is not itself truly an element but is the context in which all these elements occur. It is the bowl that holds the soup of the four elements. That is basically the body. The body is the miracle. The Gita reveals later that the body is the greatest creation of existence. It is the gem, the fruit of all existence in which consciousness can wake up.

(34:12) We all have these two parts. One part is our human life. The other part is that which has those things, which holds those things. I like to use the word context for the content of us. All being have this. Every being that has organized itself around a body has this organizing principle. That means an individual animal or plant has the ability to respond to the world around it individually. It is individualized even though it doesn't know this fully. It has individualized because it has a body. Every body can only take action if it is animated by this principle of the purusha, of consciousness, of the reality.

*287. There is nothing higher than Me. As pearls are threaded in a string, so also all the worlds are held in Me.*

*288. I am the taste in water, light in the sun and the moon, the sacred "Om" in the vedas, sound and ether and manliness in men.*

*289. I am the pure fragrance in the earth element, heat and light in fire, the life-force in all beings and the ascetic force in men of austerity.*

290. Arjuna, I am the seed of all creation, wisdom of the wise, and strength of the strong.

291. In the strong I am the strength that is not corrupted by desire and attachment, and in all living beings I am the desire that is not contrary to their dharma.

These are the beginning of the revelatory verses of the Gita. This type of phrasing is indicating a revelation. When your consciousness opens up to these things, these words activate something in you. It activates something about the essential quality that you are and that these things are. "I am the pure fragrance in the earth." When we smell something and we really get the smell then we are in present time with that. There is a delight and immediacy in that moment. Every time we are in pure presence with something in the sensory world we are moving into relationship with its essence through our essence. It is not giving us anything. We are moving into vibrational frequency with its reality as our reality.

(37:50) Moving into relationship in these moments of immediacy is what the Gita is saying. All things are threaded together like beads on a string. We are all intertwined in this matrix. We are all different expressions of this same principle. It is the same reality that has taken on the clothing of our particular body or quality of the element of wind and sky and fire and earth. It has taken on this coating but it is the same reality. This stage of the journey is when these kinds of experiences start coming to you. It means that the soul is opening up from its normal relationship with existence, not just with its inwardness; it is now turning outward to its same nature outside of itself.

This is the difference between the individual and the universal. For some people the universal comes first. For some people the individual comes first. Or you move into relationship with the universal reality and for others the reality starts showing up around you as the love of nature, the love of other people, a natural sense of connection with all things. These are all reflective of the nature inclined towards the universal while nature otherwise would be inclined toward the individual. In this relationship where we start relating to the reality in things around us we are actually in a personal relationship with the universal. We are beginning to experience the personal universal because we are still an individual experiencing it; it is individual expressions of the universal.

(40:04) Moving into relationship of all that is around you, above you, and below you is moving into relationship with the personal universal. I also want to point out in verse 291 Krishna's revelation to Arjuna is, "*I am the strength that is not corrupted by desire and attachment, and in all living beings I am the desire that is not contrary to their dharma.*" What is this strength? It says in the Gita, "*I am this strength.*" How is it different than desire and attachment? It is the strength of perseverance. It is the strength of enduring calmly. It is the strength of restraint. It is the strength of practices where you say "no" to your human habit or to your animal inclinations. That is the strength He is talking about, that capacity to be with, and live consistently with, the reality that lives it—not allowing it to be pulled away.

The more that quality builds in us—in Sanskrit it is called tapas—the more the divine is in us. People who have this strength have a quality of being where there isn't wavering and doubt and confusion. They have a certainty. They have a capacity to stand for what is true and can recognize the difference and act consistently with that. That is your true nature expressed in your individuality. So the part of your individuality that would strive to accomplish something in the world is the human version of the same strength. There is nothing wrong with that. You are developing the ability to accomplish things as a human being in the world and this strength transmutes into a more profound strength that allows us inwardly to withdraw from our identifications and to hold things in a different light than we have been habituated to.

*292. The three states to which beings are subjected—sattwas, rajas, and tamas—have come from Me and are in Me but I am not in them.*

*293. The whole creation is deluded by these three states and therefore they know not Me, the Imperishable, Immutable, who is beyond all these gunas.*

The whole creation is deluded by these three states. So guess what, you are all deluded. So am I. We are all living in this atmosphere of delusion. That means we think it is something other than it is. We believe and live and act as if it is something other than it is. So let's not understate the nature of delusion. This chapter, as we will see, points to the nature of the delusion and how convincing it is. Even on this stage of the journey the habit of the human ego is still there. The tendency to want to believe it is right, to understand things and put it into a certain context so that it can be controlled, is still there. The habit of egoing is still there. As long as there is ego, delusion is occurring. This chapter points to these forces.

(44:48) Previously the three gunas were mentioned in the second chapter. But now you can see that certain people vibrate at different frequencies than others. People vibrating in the frequency of tamas have a different capacity to know their reality than someone who is vibrating in the frequency of sattwa or rajas. This is an important recognition of a universal force, that we are all riding the current of these three energy waves. Tamas is the most identified with matter, the physical world, with the animal body and the lower human. Rajas is more identified with the human, the striving, the accomplishing, the organizing. And sattwa is space for things to be. Tamas is about having; rajas is about getting; and sattwa is about being.

This is the entry point, and even preferring the peacefulness of sattwa is still delusion. This is the clue to where we are going. It is like we are leaving the planet. We are leaving the atmosphere, the stratosphere. We are leaving the whole kit and kaboodle behind and going into alien dimensions of existence in which human beings cannot survive. So it is a clue. It is an indication of where you are headed. These gunas are there all the way up until the universe ends. They are no small influence. We live because they are there. We live, we exist, we think, we feel because there are these three energy waves which keeps the consciousness animated. If you don't have a body then you don't have a receiver. These don't exist when you don't have a body, at least at the level of the physical.

(47:54) But these three waves are everywhere. We are in this ever-moving soup. We are affected by these movements whether we are conscious of it or not, like air circulating in a room. You may be hotter because the air isn't blowing on you, or maybe you don't even notice because your consciousness is someplace else, or others are squirming. The gunas are part of the universal nature. They are the early start of the revelation of the nature of what jnana is. Jnana is the showing of that which is not true. It is the light that allows you to see. Who you are is the light that allows for you to see, to experience and to know. You are not those things, including your personal story. You are the illumination that animates this vehicle.

This is a showing of the nature of what is real and what is not real. This is felt, not knowledge in the mental plane. This is an immediate, direct recognition and revelation of the nature of reality in existence around you. Then you will coat it with a language of understanding to communicate. Or perhaps you just see it; you just know it. Like a highly intelligent dolphin that doesn't keep records, or record conversations, it just lives. It just is until it isn't. It has intelligence but it doesn't have the capacity to mentalize it, to organize it, to focus it into words. Understanding comes second. Revelation comes first.

(50:30) At this stage of the journey you are moving into a revelatory relationship with what you have taken for granted up to now. You are seeing through new eyes, tasting through a new tongue, hearing through new ears. The filters have dropped away. There is immediacy and the immediacy is revelatory.

*294. It is very difficult to transcend My threefold divine maya, but those who take refuge in Me in utter devotion overcome this.*

This is your way out. The way out of delusion is to be single focused on whatever ability you have to experience your original nature, to experience the purusha that you are, and dis-identify with the prakriti. That relationship of your individual purusha to the universal purusha is devotion; this is obsession; this is the only way out. *"You take refuge in Me."* This is the first time that the Gita uses the word refuge. We are emerging from our individual and entering a domain that we can't possibly know. If we can take refuge in that sense of the universal that comes at this stage—to be in God or truth through surrender or prayer or reaching up—this is how you can transcend your bondage. This is the way out. Through a consistent, persistent prayer to something greater than yourself, for it to reveal itself as well as to reveal what is between you and it, what is hidden or blocked.

(53:06) *"To take refuge in Me in utter devotion"* is talking of a relationship. It is a felt experience. Devotion is this sense of connecting versus separating. It is the sense of moving into relationship with something from a position of separation. This vibration that occurs as you move into relationship to your reality is devotion. You take refuge in that experience. You take nurturance from that intimacy with your universal reality. It is only through that. Otherwise the three gunas are so enticing, so distracting, and so obscuring that you cannot come out of this.

*295. The evil-doers, the ignorant, and those who are below the level of human understanding never come to Me as their knowledge is covered by maya and they cling to undivine attributes.*

Maya is delusion. It is interesting how the Hindus have given maya a female name. Maya means seduction, trap, or enchantment. Consciousness that is not far enough on the journey is still identified with its animal or human consciousness. If the ignorant have a glimmer it gets overtaken by the habit of human identity, by addiction, a pain structure, or by holding a position. There is no possibility for them to take this part of the journey. They can evolve in the first part of the journey through discipline and restraint. But in this part of the journey the parts that are still habituated to their animal or human existence are why they can't make progress; why their states come and go.

*296. Arjuna, four types of virtuous men worship Me out of devotion. They are the distressed, the seekers of knowledge, the seekers of wealth, and the men of wisdom.*

*297. Among them, the man of wisdom is very dear to Me as I am to him, since he is in constant union with Me.*

*298. All four types are noble but I consider the man of wisdom as My true Self, for he is ever in communion with Me and considers Me his supreme goal.*

(56:52) The Gita is pointing to people in different stages in the first part of the journey. The person who is in distress is still in dejection and struggling to come out of suffering. The person seeking knowledge is still trying to move into relationship with what is real and what is not real and has not come to full maturity. But at that point they can be pulled to the higher truth and have glimmers. All of these are noble. What is one who is seeking spiritual wealth? It is one who wants that experience, that higher, greater enchantment, which is mahamaya. But it is still much different than the human enchantments. They want the experience, and the siddhis. They are coming to the path with those mixed desires.

And then there are the men of wisdom, the souls who have reached their own orbit and have come to the impersonal Self and have found a place of rest. They have switched their identification from being their story to that which has those things. This is a being of wisdom. These are the ones that Krishna considers his true Self. There is no difference between the universal and the individual except from the point of view of the individual. *"Ever in communion with Me and considers Me his supreme goal."* This again is a matter of devotion. It is a matter of moving into relationship with something greater than yourself. This pull to experiencing that, to knowing that, is the true jnana at this stage of the journey.

*299. After many births the jnani attains My true state and realizes the Vasudeva, the omnipresent Being, is all. Such a great soul is indeed a rare devotee and difficult to find.*

*300. When the wisdom is carried away by desire one begins to worship other deities according to one's nature of faith and follows the rules of such worship.*

*301. Whatever may be the deity that a devotee worships for fulfillment of desires, I stabilize the faith of the devotee on that deity.*

*302. Due to this strong faith, the devotee receives the desired object from that deity as ordained by Me.*

*303. However, these fruits, gained by people of narrow understanding, are all transitory. The worshiper of gods goes to the godly plane, but My devotees, by whatever method they may worship Me, attain Me.*

**(1:00:48)** Now the Gita is beginning to reveal the nature of the journey through this next dimension of experience and knowing, this mahamaya. There is the human maya of not knowing who you are; you are just a person. And the mahamaya is this domain of bigger energies and vistas that come as you move out of your individual identity into the universal identity. One who is a true jnani, a noble soul, "My true Self," carries the possibility of going beyond all the enchantments of this other dimension of maya and attaining "My true nature." They are rare. For most other beings, when your system turns away from the human paradigm, and you start turning to the universe, other dimensions of existence become revealed.

You are experiencing energies and insights. You may be meeting actual beings with levels of attainment, or you may chant a mantra and a tremendous force comes down. These are all enchantments, and any one of these can capture the soul at this early stage of the journey and keep it enthralled. It will come to you because you are moving toward your reality, but you are getting caught up in one aspect of all the aspects of divine in the universal. It is very hard to recognize that it is an enchantment since it is so different from your experience as a realized individual. The action of the personal universal is seduction and enchantments of a whole different order.

(1:03:27) This is what happened to me in 1998. I made that transition right into the domain of the universal. It was one enchantment after another, energies and insights and experiences and dimensions and beings. I could say a mantra and this tremendous force would come in, and I could say another mantra and a whole different force would come in. Suddenly all these powers and capacities came. What is left in your ego says, "I am there. I am the one. Let me teach you, guide you, transmit to you." There is not a bad day. A mantra can be invoked. It is trans-human. You are living in the next layer of maya. You want to get more of it, and hang onto it.

These are all transitory and temporary; that is how you can tell they are not true, because they come and go. But it is a necessary stage to fall in love with God and to take one aspect of God, be it Christ or Krishna or Buddha, and move into relationship with that. You are able to evoke something of what you are attending to. When you evoke Christ, something of the Christ consciousness comes to you. And you think there is only Christ. And the Christians fight with the Muslims. Ego says, "This is the path. This is the revelation." You see this in people that have ecstatic experiences in the Christian tradition and then they believe they are so right about their experience. The human ego in them is still strong. They

have taken something that is true in the experience of something greater than themselves, but it keeps coming and going.

(1:06:08) You feel the experience, then it goes away. You want to convert everyone. You think because it is your experience it must be everybody else's experience. The fact is that there are unlimited emanations in this dimension of the universal. There are the ones occurring close to the surface like the fairies and gnomes and sprites. In the next dimension there are ghosts and spirits and the ancestral plane. There are levels of enchantment, and just like here, they are tamasic, rajasic, and sattwic. You can get trapped. You have a bigger, more expanded, less dense, more capable ego, but it is still ego that moves into relationship with the personal universal.

These forces come to our human personality through our individual impersonality. When we become detached from our human side and come in touch with that self-existent reality that lives us, it is like a doorway. It is an opening into these universal forces, but who experiences them and feels them? It is what is left in your personality that still wants pleasure and wants to avoid pain. The key is that anything that comes and goes is not it, even if it comes and goes frequently. I know because I tried to have the experience continuously. This coming and going of experience is the evidence that you are not there yet.

(1:09:01) I came to a point where it was coming and going a lot. I would meditate for hours and hours but then I would get exhausted and be cranky, until it came again. I reduced the amount of time between experiences because I was living on the satellite station near the moon, or maybe one next to the sun. I had transcended the human paradigm and from that place you get a more immediate relationship to these innumerable attractions in this domain. I thought that was all there was. But after you have had these experiences again and again and again you grow weary. "Enough, I don't even want to chant anymore." You become saturated.

*304. Because of ignorance, people are not able to realize My unmanifest nature and believe that I have assumed a finite form by birth. They are unable to know Me, the Supreme Being, beyond the reach of mind and senses.*

*305. Veiled by my yogamaya, I am not manifest to all. Hence these ignorant people are unable to know Me, the Unborn and the imperishable Supreme.*

You are the Supreme. I like to rephrase this statement. Because of ignorance people are not able to realize, not My unmanifest nature, speaking of Krishna, but their unmanifest nature, and believe that they have assumed a finite form by birth. Therefore they are unable to know themselves as the Supreme Being beyond the reach of mind and senses. This gives you an insight into the nature of how delusion works. It thinks that it is something outside of itself. Even in this stage of the Gita, Krishna is saying, "Me, My." Because the human being can relate to something that it can't comprehend as outside of itself better than what it is in fact is something incomprehensible. Moving in relationship to something that is

incomprehensible is harder than moving in relationship to a Shiva statue or a Saint or a spiritual person.

(1:11:59) This is the nature of ignorance; you don't know your reality and what you really are. *"Veiled by yogamaya."* What kind of maya is yogamaya? We have maya and mahamaya. Yogamaya is the part of you that thinks you can make progress through your own effort. Yogamaya is that which convinces you that it is your effort that is getting you there. Then there is the conversation about your attainment, and how great your teacher is or what an idiot. The yogamaya is one who gets righteous about their spiritual practices. The ego lays claim and it becomes a new identity, like living in an ashram with Sat Shree. It becomes something that acts as another kind of veil on your already whole and complete reality.

*"Hence these ignorant people are unable to know Me, the Unborn and the imperishable Supreme."* Literally, if someone walks in the room who is a Supreme Being, you would say, "Who is that guy? What are you bothering me for?" You don't have the ability to perceive your own reality, therefore you can't perceive your own reality in another. When you have discovered your own reality you are in awe of the reality that is in everyone around you. This ability to recognize your own nature is the key to coming out of this maya in which all of us have been subjected from birth. We will not be free of this until we have gone beyond the highest dimension of the universal.

*306. I know all beings, their past and present, and also of all those who shall come in future, but no one knows Me.*

*307. Arjuna, right from their birth all beings are deluded due to attraction, repulsion, confusion, and attachment.*

It is not our fault. It is not our fault that we are stupid. It is not our fault that we are deluded. It is not our fault that we think we are small, stupid and powerless. It came with every body. This is the nature of taking a birth. You can be a high being and when you take a birth you become an idiot, stupid and small and crying out, totally dependent on people around you to be fed and kept warm. This is the nature of it. Therefore right from birth the nature of this dimension is delusion. It is not your fault.

(1:15:22) If you want to know what most deludes you, then look at what you are attached to. Look at what it is you are attracted to and repulsed by. These will give you indications of where your delusions are most apparent and tenacious. You believe your thoughts are true, not recognizing that is what you are doing. If they are negative or fearful thoughts coming from reasons you don't know, then you don't have any ability to separate yourself from identification with those thoughts. Therefore the thoughts take you wherever they take you. You are the victim of those thoughts or feelings or sensory experiences. That is the nature of delusion. It leads you down the primrose path and drops you in the mire. You end up being lifted up and then thrown back down. It comes and goes. It is temporary and reoccurring in existence, and it is not your fault. It was designed this way.

*308. But due to their virtuous deeds, those who are free from sin are not deluded by this maya and worship Me with strong faith and devotion.*

*309. Those who worship Me with faith and devotion are liberated from the cycles of birth, aging and death, and know the Brahman, which is true knowledge.*

*310. Through their constant link with Me, those who are able to know Me as the ultimate spiritual power in matter, the source of cosmic intelligence and the Lord of sacrifices, are always in Me. This knowledge is present in them even at the time of death and enables them to merge in Me.*

*Thus ends the seventh chapter of Gita entitled The Yoga of Knowledge and The Process of Knowing.*

(1:17:55) A true jnani is rare. One who is really ready to traverse the universal dimensions is a rare being. This capacity, due to their virtuous deeds, their actions aligned with truth, the habit they have created, allows them not to be enticed and to be able to discriminate instinctively or psychically and go beyond where others get entrapped. There is a determination and a capacity for commitment. These are the virtuous qualities that allow one with faith and devotion to make progress. Faith and devotion alone won't get you there. It also takes someone with that determinate intellect, that stable determination that can cross this dimension and begin to discover their supreme nature.

*"The ultimate spiritual power in matter, the source of cosmic intelligence and the Lord of sacrifices,"* what does the Lord of all sacrifices mean? To what do we sacrifice? All true sacrificing is for something greater than us, whatever we think it is. We sacrifice for our children or for our country. Whatever it is that we are sacrificing for is the Lord of all sacrifices, and that is what you are. Hard to grasp. That is the beginning of the phrasing of what we are going to enter into when we look at the next Chapter 8, The Yoga of the Imperishable Brahman. This ends the revelations of Chapter 7 of the Bhagavad Gita.