

Bhagavad Gita Chapter Nine: Royal Knowledge and Royal Secret

We are continuing with the revelation of the Gita. We are now into chapter nine, The Yoga of Royal Knowledge and Royal Secret. We are entering into a directly experienced relationship with the Supreme Being. As I sat here before this recording, the ancient presence became tangibly available, and I feel to bow. There comes a time in the journey when something opens up in the individual to the universal and through that opening the universe comes in and begins to introduce itself. These chapters are direct revelation, direct experience. This is not being done through understanding or information or techniques. It is a direct showing of the nature of the Supreme Being.

(2:03) Now we are speaking of the manifestation of the Absolute as the Supreme Being, the origin, the Father in heaven, the highest state available to this universe. Our individuality misinterprets what happens at first because we get swept away in this influx of universal energies. Up to now we have only had a certain exposure. Now these universal energies are coming in as a torrent. Ready or not, here I come. They begin a process that transforms you, that converts what's not true, what is still small and heavy, into divine, into its original nature. It is revelatory. The next three chapters are an ecstatic revelation of the nature of the journey for one who has come to this stage. Yes, there is information that comes with that but it doesn't have the same density or content that we have had up to now.

The yoga of royal knowledge and royal secret is that the universe takes over your yoga. In the Gita knowledge is not information. It is direct relationship with that which is being revealed. It is an experience of immediacy of the reality of that which is being revealed. There is no questioning of it. There is no need for outside verification of it when this happens. There is so little reference point in our human dimension of experience that it really can't be shared or understood. When this started happening in my experience I had no reference point but I knew in the core of my being that this was absolutely real. This was the real thing and all this human life that I had lived up to this point paled in comparison.

Chapter nine, The Yoga of Royal Knowledge and Royal Secret.

The Blessed Lord said:

339. To you, the uncaviling, I shall teach this supreme secret knowledge along with the process of realizing it, which will enable you to be free from both good and evil.

340. This is royal knowledge and royal secret, supremely whole, directly experienced, full of virtue, easy to practice and imperishable.

341. People who do not have faith in the knowledge are unable to attain Me and are born again in the cycle of birth and death.

(5:52) "To you, the uncaviling." What is caviling? It is wavering. Should I or shouldn't I. God or human happiness. This endless wavering. This is one who has come to the place of the eighth chapter where they have made the transition from the caviling of one who has just made the seventh chapter. In the seventh chapter you have one foot in the world. The eighth chapter shows you the next dimension. In order for you to travel this part of the journey both feet have to be on the path. You can't have one foot in the world and one foot on the path at this point. You could have before but at this point the necessity is to be single focused.

"When one constantly contemplates on the all-wise, timeless Being, the sovereign master of all, the subtlest universal sustainer, the form beyond human imagination, effulgent like the sun and far beyond the darkness of ignorance," one's attention then has turned away from the world, from your new state in relationship to the world to your new state in relationship to reality. That turning is when you take your foot out of the world and put it into the dimension of reality. You become focused, resolute, and you take a stand relative to the world that needs no one or no thing but truth or God. This ninth chapter means you have successfully made the transition and now your attention is fully upon the Supreme. That is what uncaviling is. This yoga can only occur, when at least in those moments, your consciousness is absorbed in that direction.

(8:22) This yoga will teach you the supreme secret, that unnameable mystery, that unnameable quality of being, that reality which the Supreme Being is. So the royal knowledge and royal secret will come to you again and again until it can take up residence as you. It will free you from both good and evil. It is supremely holy, directly experienced. This is not information or abstraction. This is like a punch in the gut, like being run over by a bus. This is a direct experience of the nature of the universe. When people get glimmers they can run off intoxicated for days and days and believe they have become enlightened. They don't realize that it is just the first step in the journey of the universe taking you over. Then it puts its feet back into the world.

When this happened to me. I had no idea of what was happening. I just knew it wasn't stopping. It just kept happening. I didn't have fear, which many people do when the universe comes through. I didn't have any sense that it meant I am now a teacher or some great being. None of that was real for me. The only thing that was real for me was to figure out why this was happening. And if it happened to me, what are the rules behind it. Who's in charge? What is this indicating, because I wanted to know that? It is easy to practice an imperishable because you are not doing anything. It is just happening to you. I can read a chapter of the Gita and the ancient being comes. I can read any portion of the Gita and the teaching comes as a force, as a directly experienced tangible force. Maybe this wasn't so apparent as I revealed the first six chapters but how I am affected and how my teaching is affected by each of these revelations becomes very apparent; because I have become a channel for the universe.

(11:23) So it is easy to practice an imperishable. This means that when it comes no one can take it away from you. It is yours. It gives you a glimmer into something that nobody else has. You can't go and say, "Have you had this experience?" It is not like sharing a movie or good music. It is of a completely different order. You and you alone are being made privy to the greatest secret of existence. "People who do not have faith in the knowledge are unable to attain Me and are born again in the cycle of birth and death." This means that if you have come as far as the Brahman and

you stop then inevitably you are going to come back again because you need the universe to come in and do its work, to transform you, to burn out that in you that seeks human fulfillment.

It cannot be burned out except through the human experience. It is only when the universe takes over the show that you will not be required to come back again and again to the same valley of sorrows. You can't get to this chapter without something in you that knows the Supreme Being already. There has to be some connection that moves you from the sixth chapter to the seventh chapter to the eighth chapter to what you are heading towards. Some sense of it in your very being is what gives you faith that such a thing is possible. So when you hear these words right now, if something in you is activated, then it is the same thing we are talking about and your ability to be in touch with this something is what nourishes the faith that is required to go forward from this stage of the journey. It is something that goes beyond mind and can endure great difficulties, doubt, anguish, and pain. It is some other quality than the human quality that brought us to this stage of the journey.

342. This whole universe is pervaded by My unmanifest Being. All beings abide in Me but I am not in them.

343. Behold again my divine mystery—these beings do not abide in Me. Sustaining beings and not dwelling in them is Myself that causes beings to be.

344. Like the vast wind always remaining in space although blowing everywhere, so also do all beings ever abide in Me.

345. Arjuna, at the end of a cycle, all beings enter My prakriti and at the beginning of the next cycle I send them forth again.

(15:10) These are revelatory verses so it is not necessary to make sense of them but I will give you some guidelines. This is a showing, and when this happens you experience the Supreme Being and you see all this arising within the Supreme Being. Because if the Supreme Being is a vibratory state of context, the state of consciousness where everything that arises within it is felt as separate and distinct, in the moment of the revelation you realize that there is nothing other than this. Even though there are multiple forms, they are just drops in the ocean wearing a personality, wearing a mind and an idea and a story and a body that imagines itself separate. In this state of revelation you see that it is all one thing with its own uniqueness. Even that quality of separateness is truth. It is all truth. Even the untruth is truth.

In order for us to travel this journey, and for the purpose of this individualization that we are all an expression of, we had to imagine ourselves to be separate in order to reach the state of consciousness to directly experience our oneness. There is only the Supreme, there is only this that pervades all things. Because in this separateness, this temporary construct of our individual identity, there is an appearance that truth is not there, the divine is not there. That is what this verse says, "Behold again my divine mystery—these beings do not abide in Me. Sustaining beings and not dwelling in them is Myself that causes beings to be." The Supreme Being withdraws itself so that the individualization can occur.

(18:10) You become individualized because the universe pulls back from you as a body, as a person, a series of stories, so that you can form and develop this separate sense of self. Without that self-awareness that comes with your individualization the Supreme cannot know itself. The Supreme has no way of knowing itself without each of us. It doesn't exist except when it exists for us. It is not dependent on its existence for anything but when we experience it, it comes into existence through each of us. This is the paradox; this is the mystery. "Behold again my divine mystery—these beings do not abide in Me. Sustaining beings and not dwelling in them is Myself that causes beings to be." I am the infinity. I am the multitudes. This tiny little piece of rock in this tiny little solar system is just a small fragment of my nature. This room, this time, this recording is a tiny piece of the infinity.

This is the voice. This is the Supreme Being communicating its state of consciousness. The nature of what it is to be in relationship with that as an individual is what both the Gita and I am trying to language, to present you with an opening to your divine infinity. All this individuality, all our sound and fury, all our history and accomplishments mean nothing in the vastness. "At the end of a cycle, all beings enter My prakriti and at the beginning of the next cycle I send them forth again." We return to our original elements, that which defined our individuality, the biology and the matter all return to their original nature. And then it comes out again and we have the evolution all over again. And individuation occurs all over again. And we are cast into this cycle over eons and eons of time.

346. By using My material nature repeatedly I send forth these helpless beings at the beginning of a new cycle, taking into consideration their innate nature.

347. But these actions do not bind Me as I remain indifferent to them and detached from them.

348. Functioning under My control, Prakriti creates all these animate and inanimate beings and this is the cause of the cycle of creation.

(21:46) This is an expansion on the nature of the revelation that this creation in all its dimensions, those that are both more and less dense than this one, and all the forms of consciousness that exist in each of those dimensions all the way up to the Supreme Being, are frequencies of consciousness. They are all expressions of the different vibrational levels that consciousness takes on. This shift in frequencies creates prakriti. The entire description of this entire vibrational field is prakriti. And it is acting under the direction of the manifesting intent that was inherent in the Absolute in which the Supreme Being is the instrument for manifesting. It is the ultimate force and knowledge. It is everywhere and everything at the same time.

Prior to that there was nowhere, nothing, no time but when the Absolute starts manifesting itself as the Supreme Being it is all prakriti manifesting the will of the Absolute. It is manifesting the intentional movement of the cycle of manifestation and unmanifestation, coming into existence and then dissolving and disappearing from existence. It is an endless falling asleep and waking up as revealed in the eighth chapter, the thousand nights of Brahman and the thousand days. Because we are born in the middle of the story, born into a family that was born from a family, born into a human framework for what life is, it is very defined and limited. There is the idea of the man and

the woman and the structure of responsibility that exists within the human paradigm but it is a tiny fragment of this existence.

(24:24) Everything that we have made important, everything that we have valued as human beings has been shaped by this very small little world and our own little piece of the world. It hasn't been until recently that people knew anything that wasn't within twenty miles of their village. Now we are in a place where it seems so vast but it is still tiny in relationship to the Supreme and all the dimensions of existence going on concurrently. We begin to access these in our experience when we come to this stage of the journey. This sense of ancient, eternal vastness comes with the revelation. And you realize we are nothing but we make a lot of sound and fury and drama and accomplishments. We know it all ends in dust. You leave it all behind. Even your body turns to dust if it is allowed to. This gives the perspective that is being presented, a sense of the vastness.

349. The deluded are unable to know Me, the Supreme Lord, veiled as I am in human form.

350. The hopes, actions and knowledge of these deluded beings are worthless, for they have fallen into the deceptive, demonic and fiendish nature.

351. But the noble souls, because of their divine nature, worship Me with one-pointed devotion, knowing Me to be immutable and the source of all beings.

These first two verses describe the situation that we find ourselves in. The most difficult thing about this type of experience is that nobody gets it. There is no way it can be transmitted unless people have some listening. The state of one who has come to the revelation of the nature of existence cannot be understood. Most people are caught up in the delusion of their separate existence which is about survival and succeeding. They are only going to be hearing if there is something inside that can respond to what is being spoken. You cannot know who it is you are with unless you can match them.

(27:47) When you look at the frequency of consciousness, a bird or a dog or a coyote cannot know what it is to be a human being. We are just bizarre events in their existence. They don't know what we are. I watched a deer on the side of the road watching cars go by. It didn't have a sense of what was safe to do, it just was watching these things going by. It was too bewildered to take action. This is what it is like. It is bewildering if you don't have something in you that can receive the nature of what it is that is being revealed.

"The hopes, actions and knowledge of these deluded beings are worthless." You do not know who you are. You do not know the truth. You do not know what is real. You don't know what makes a difference and what doesn't make a difference. It is not your fault. It is the condition that every living being is born into, to varying degrees. Humans are more aware than most of this condition of delusion and therefore are aware that there is suffering from the bondage of that delusion. This is the thing that motivates us to enter the spiritual path. That is worth something. That is valuable, not worthless. Then we enter into a process by which we become worthy vessels for this revelation in which the universe can then wake up to its own nature through us, as us.

(30:02) The last verse says, "But the noble souls, because of their divine nature..." Remember there are four kinds of noble souls: the distressed, the seekers of wealth, the seekers of knowledge and the people of wisdom. All of these are noble because the human delusion is not stable in them. It is because of these factors they are striving or being thrown out of their human paradigm and that is an indication of their ability to receive this. When these revelations come to these souls, they "worship Me with one-pointed devotion." This is my experience. When these revelations come you are just riveted. Every part of your mind and body is captured in that moment of that revelation. There is nothing other than the nature of the revelation.

This is the one-pointedness. The universe creates it. We don't create it. At this stage, when it starts opening, when your time has come, and the universe says "you," then it takes over the process. It makes you one-pointed and uncaviling, at least in the moment of the revelation. These things are not stable yet. There is a vastness to be shown, an ocean to be experienced with a thimble. The thimble has to get bigger before it can get a sense of what the ocean is. All it can do is get a piece here or there. It can go to Thailand or South Africa or Singapore and get a little piece, but it can't get the whole thing. There is a process by which we get more capable and expanded to receive the nature of the reality which is now, always now, forever now beyond time. With our thimble all we can know is a piece. Coming out of our thimblehood to become a cup, a bucket, a swimming pool, a pond, a lake, a bay, and an ocean all takes time.

352. They worship me by constantly chanting My name and glories and striving for my realization with strong faith and firm resolve. Ever united with Me through meditation and single-minded devotion, they are merged in Me.

353. Others adore Me through knowledge sacrifice. They worship Me either as one or many, identical or separate forms.

(33:51) These verses are describing different people's capacities. Your capacity changes over time. Our capacity is shaped by space and time, so our capacities vary. When you come to the place where the revelation comes, there is a part of you that doesn't completely close back down. There is something that stays open so that if you take a mantra that you did in the fourth chapter and start chanting it in this state it opens the opening. It brings in something of the nature of what the revelation was before. It becomes a dynamic experience so that it is not that you should chant but you want to chant. You want to move into a prayerful relationship and say "Where have you gone? Please come back." The anguish is when revelations leave. Then you are motivated. All you want is a touch of that to come back.

The experience in this stage, this beginning of the divine romance, is that when you are separated from your newly found lover it is anguish. This is the one-pointed devotion and it is not with effort that we are constantly chanting and praising God's name. You could say this is strong faith, but when faith gets this strong no faith is required. When the Lord is present no faith is required. So of course it is strong faith but because of the nature of the expanding opening, when the force withdraws itself and gives your system a chance to hold it, to receive it, there is this immediacy of the memory of it having visited. This gives you the faith to endure your lover's separation until they come again.

(36:28) "Through meditation and single-minded devotion, they are merged in Me." This is the first indication of the word merger. It means that you are becoming lost in the ocean in your thimblehood. Your thimble is drowning in infinity. There is a sense of you merging because you think you are the thimble. So the first glimmers are always absorbing. But that is not true for all systems. Some systems are more bodily, more somatic, more feeling. Other systems are more mental, more awareness, more psychic. So when the infinity comes to those systems there is this sense of expansion in the awareness plane. It is not necessarily devotion, or as immediate, although it is immediate because the mind stops. This is samadhi. When the Supreme opens to you and you get a glimmer through your psychic intelligence there is this stopping like a deer in the headlights.

It may not be so felt but the whole body will respond without you knowing it. There is this sense of being in the presence of an infinity and a vastness that is beyond description. All you want is more of that. They "adore Me through knowledge sacrifice." They look to destroy in them whatever is in the way of that coming. This makes the sannyasi, the radical tapas, the willingness to destroy this thimble, to smash it away so that this glimmer can come and grow. It doesn't have the same devotional quality where you feel yourself carried like in the first verse. The other is requiring a willful action to break down what separates you from that nature.

354. I am the ritual, the sacrifice, the offering and the medicinal herb. I am the sacred text, the clarified butter, the fire and the oblation.

355. I am the father of the universe, the mother, the dispenser, the grandsire, the object of knowledge, the purifier, the sacred syllable "Om" and also the Rik, Sama and Yajur Vedas.

356. I am the goal, the sustainer, the great Lord, the witness, the abode, the refuge, the friend, the foundation and the dissolution, the treasure house and the imperishable seed.

357. I give the heat, I withhold and send forth the rain, I am immortality and also death and, Arjuna, I am both manifest and unmanifest.

(40:09) As I am listening to these verses I am just getting intoxicated. I can hardly speak because it is the nature of the state of the revelation that everything then becomes an avenue for the revelation. Whatever you are attracted to as an expression of the opening—that is the thing itself. Be it a ritual, an offering, making a painting, a creative act—each becomes the means to access for yourself the infinity. It is assuring you that it is in all these things for one who is at this stage of the journey. "I am the ritual, the sacrifice, the offering and the medicinal herb. I am the sacred text, the clarified butter, the fire and the oblation." I am the one who is making the sacrifice, performing the ritual.

If you think of the father of the universe, or of God in Heaven, or the great mother—I am that which you are seeking in anything that you seek to know or experience. "I am the goal, the sustainer, the great Lord, the witness, the abode, the refuge, the friend." All of these things can be avenues to access the Supreme Being for one in this state. The dog, the flower, the carpet under your feet, the garbage man, the sky all become means of accessing the Supreme through its

manifest expression. If you have a concept of the Absolute, if that is what works for you, I am that too. "I am both manifest and the unmanifest."

358. The knowers of the three Vedas, whose evils are cleansed by soma drink and who worship Me with sacrifices, attain the pure world of the gods and enjoy the celestial pleasures in heaven.

359. But after enjoying the expansive bliss of the heavenly sphere they enter again the world of mortals when their merits are exhausted. Thus, conforming to natural law as explained in the three Vedas, they come and go again and again to enjoy the very desires they seek.

(43:36) With this kind of power, when one comes to this stage, one begins to enter into another dimension, another frequency of consciousness. These direct experiences are absolutely real for you, and when they begin to occur, it is very easy to lose yourself in this infinity of bliss. Each carries with it something of the nature of the Absolute. Each is an expression, a segment of the hologram in which it all is. And each brings with it this huge awareness or this tremendous experience of the nature of the reality through all these different forms. But the tendency of human ego is to assign to those experiences a form, a thought, or you will have a vision. Because of your human nature, in your revelation you will see a being or a place or you will be in this wondrous heaven and you will want to serve the being that has come to you.

People become intoxicated and they believe the experience is the all. They think this is it, but it is a piece. There is a tendency to get lost in the mahamaya, the expressions of prakriti that are beyond the human experience. There is so much energy and force that it is inevitable that you will lose yourself and believe that it is it. But it will go away. They are all necessary and play their part. For one it is a vision of Mohammed and for another a vision of Vishnu or Shiva or Jesus. For another it is a great mission. All of these are expressions of the universe finding its channel and they are valuable. They are useful in expanding the thimble into a cup. But they are not the whole journey so it can be lost. But not truly lost, because once the universe comes in, it is recorded in the soul and will inevitably come forward again.

(46:57) After enjoying the expansive bliss of the heavenly spheres, perhaps from two or three days or months in this altered state, your capacity to stay will get diminished because of what is left in you, what needs to be completed. You will find yourself falling back down to a lesser vibration. It may not be as low as the human vibration. Perhaps from a state of revelation it will come down to where you can speak it to other people. People can spend lifetimes in this dimension of ebb and flow of truth coming in many different forms. Any one who comes to this state should know that all these things are passing. They are just another level of expression of the endless manifestation of creation.

When I came to this state of the journey, all I wanted was to stay in these heavenly spheres. It was so intoxicating and completely satisfying that it was keeping me entranced. I recognized addiction and realized that I was getting addicted to these experiences. I had a point where I said, "No, enough." And they went away and I was despairing and grieving for the loss. But it passed and then something truer came. Something of a different order than that thrilling heavenly dimension experiences, something more real. There was enough readiness in me to recognize that. I wasn't

fooled. It is hard to know if you do not have guidance. I know most of you would wish to have my problem.

(50:21) The cycles of the gunas still continue. You will have periods of time where you will have these experiences and then they will fade away, be it the planets or the moon or the cycle of the gunas on your system. They come and they go. It is not the abiding non-dual awareness that the Buddha is talking about. In Buddhism you can have satori but then it goes. You can have samadhi on the spiritual journey too, and it can come and go. At a later stage samadhi can come and stay, but this is of a different order. This is not what happens here. It may seem abiding for two or three months or even some years but it is still coming and going. And when it goes you will find out that it is not real.

360. The seekers who steadfastly worship Me without thinking anything else, I secure for them whatever they need and protect what they already have.

This particular verse is very interesting. This is the place in the journey where we are taking our foot out of the world and putting it into spirit. When we take our foot out of the world then we worry about how we will be taken care of. It is quite a challenge. In order for you to move on from this point you have to give your trust to something greater. At this stage a sannyasi will walk away from everything into the desert, with no food or water, and will hand over everything to God. For some reason it rains or food comes. When one comes to this state where you are ready to sacrifice everything you thought you needed to survive, for this to manifest, then the universe will come in and secure your needs. When you give yourself over completely and you are willing to lose it all, you lose nothing and the universe takes over. For many they are in an ashram or with a teacher while this is happening and then the ashram takes care of those students who reach this state.

361. Arjuna, even those who worship other gods with faith and devotion, unknowingly also worship me.

362. I am the enjoyer and the Lord of all sacrifices, but because they are unable to know Me as such they return again to the earthly plane.

363. The worshipers of the gods go to the godly plane and the worshipers of the ancestors go to the ancestral plane, the devotees of spirits go to the plane of spirits, but My devotees come to Me only.

364. If a devotee offers to Me with pure devotion a leaf, a flower, a fruit or water, I accept that pure offering.

(54:46) We can only know truth or God based on our capacity. Each of us has a way of knowing things. For some the highest manifestation of the Absolute is spirits and ghosts. I remember when my awakening first happened, a few months after connecting with my teacher, I would stay at my teacher's ashram in Silver City. Sitting in the living room in the middle of the night, someone walked into the room, came up to me and kissed me on the lips and said, "Remember San Francisco." I came out and wondered, "What just happened?" It was so real and tangible. I realized I was in this alternate state and that it was a ghost. I had the feeling of what it was that this person

carried and what they were asking from me although my mind could not follow it. That was the beginning of being able to experience that whole dimension.

I went on to have many more experiences of disembodied souls including my grandfather who had been dead for twenty years. I experienced meeting him in his house, and he didn't know that he was dead. It wasn't until he saw me that something else could happen for him. He thought I was just visiting. He was complaining about the doctors and why his wound wasn't healing, just like he always did. I began to get the experience of the nature of the world of the dead. For my nature, there was no inclination to stay there, nor was I seeking it. If I did seek it, I could have become someone who could have helped people connect with those who are on the other side.

(57:20) There were other stages where I experienced the beings that exist that are assisting each person in their own journey. I call them spirits and angels. I was at our good friend's house, who introduced me to my teacher, and while meditating I had an experience of this beautiful angel with wings that were half an acre wide covering his house and his whole property. I came out and said, "You are so blessed. You are so protected." Those are some of the many kinds of revelations and directly felt experiences that come on this journey. Your capacity will determine whether you continue or not. Whatever you worship, if that is true for you, then that is your path. I am accessing myself through these mediums, through these disembodied beings, spirits and angels and through the gods and devas that came to me in India. This is the divine expressing itself as its reality through our filter, through our point of view, through the lenses of our perception.

It is the original reality, but we can only experience a piece of it. By this point your thimble has become more. You have a greater capacity, even if you make these your goals, even if you become a channel for a higher being. A higher being connects to you and looks to use you as a channel for what they wish to express into the creation. Each will bring with it powers and gifts and capacities that you had no idea existed as a human being. And you willingly surrender yourself to be a channel of these higher forces. Some will do it through the dark forces. For me it was positive, everyone was thrilling and brought tremendous gratitude and worship and awe. I channeled some of these for a period of time because it was so fulfilling compared to my human ordinary state.

(1:00:34) There is no wrong if you know this is part of the process of moving from a thimble to a cup and to a bucket. If you recognize it is an interim reality then you will not be long waylaid from your journey. For people who are with me I believe when they have these experiences they should be allowed to run their course. This was true for me because I had a teacher who had travelled this entire journey so I knew these were temporary on the journey of what he was. But if you are on your own, how do you know? You don't. So many spiritual teachings throughout time have come from these intermediary spirits and beings and gods, and not the ultimate reality.

365. Arjuna, offer to Me whatever you do, eat, give or accept. Also offer to Me your austerities.

366. This will enable you to be free from the results of good and bad actions and make you a yogi. You will attain true sannyasa and come to Me.

In Arjuna's case, Krishna was right there. He was saying that "whatever you do, eat, give," do it in service as a sacrifice for that which I am representing to you and you will not be lost. As long as

you detach yourself from this being the goal, and you keep moving on, then all will be well. It will free you from the need to be exalted or not exalted. It frees you from the intoxications. It moves you to a journey where these become equal to ordinary living. It is changing your consciousness to a point where it is no longer projecting its own nature onto other things. You begin to become aware of that which is projecting and there comes a quieting. You become saturated. You come to various stages and then you become stable until the next series of states start coming, and then you have another plateau and so on, like the foothills of the Himalayas. It can be very seductive when you are climbing what seems to be a large mountain, but when you reach the top, you see other greater mountains to climb.

(1:04:20) So don't be fooled. Become aware of you as the climber, hiking each mountain as it arises, steadily, hard work, hot, cold, uncomfortable, difficult. You become oriented to not be enticed by the views. And in the process you hold this sannyasa, this detachment from the outcome, which would pull you away from the mountain. A true sannyasi does not stop and revel in any one spot along the journey.

367. In all the beings, I am the same Self and there is none dear or hateful to Me. But those who worship Me in devotion are always in Me and I am in them.

368. Even if a great sinner worships Me with steady devotion, he should also be regarded as righteous, for he has rightly resolved.

369. Such a devotee of Mine quickly becomes virtuous and attains eternal peace. Arjuna, I proclaim that My devotees shall never perish.

370. Whosoever takes refuge in Me, be they of sinful birth, women, vaisyas or even sudras, the all attain the supreme state.

There is no way that you as a human being can qualify yourself for this journey past a certain point. The universe takes over the process. Even a person who has lived an indulgent life or a negative life can wake up. Many of the saints, like Saint Francis of Assisi, lived a life of indulgence, got sick, and then broke out of that entire paradigm and gave himself to God. There are so many places that do not require you to be a particular kind of person if some part of you can be connected to this universal condition of truth. My experience of people who have opened to this truth is that they don't get along with people. They got part of the way but weren't able to complete the journey so they had to take another life and they came back to recover some of what they had attained but they had lost their frame of reference.

(1:07:38) All they know is that they don't fit in. It seems like a strange world to them, so they make their own rules, they rob, steal, rape, and pillage. They do what they want because what others are doing does not seem real. So they can be very difficult people. They can be unsocial. They end up in mental institutions and prisons and the ostracized member of the family. Yet within them they have this piece of truth, and when in the course of life this truth reveals itself, they turn on a dime and they give up everything that they were: the rebellion, the resistance, their old nature. So you can't judge someone by their outer appearance.

We take the actions aligned with truth but there is no assurance that those actions are going to produce the desired result. You might be resentful of someone having experiences while you don't, in spite of all of your practices. There is a story that illustrates this. Narayan came down to the planet to respond to the prayers of a yogi who had been practicing all these disciplines for forty years to tell him that "the Supreme has heard his prayers, and that within five lifetimes you will be able to attain the goal." The yogi became indignant, "Five lifetimes! I am ready now! I have been living for God for forty years and deserve this now!" Nearby there was a young man dancing and prancing underneath the tree who had overheard the conversation. He went to Narayan and said, "When will I attain enlightenment?" Narayan said, "When you have lived as many lives as leaves on this tree." The young man responded, "that soon, me, I can't believe it!" Instantly he became enlightened. This is the nature of the path. You cannot know where you are.

371. How much easier it is than for the pious brahmins, the virtuous, the devotees and the royal sages to attain Me. Therefore, Arjuna, while you are in the transitory, unhappy world, devote yourself to Me.

372. Arjuna, be My-minded, become My devotee, perform sacrifices for Me, have reverence for Me. Thus, firmly keeping Me as your supreme goal, you shall definitely come to Me.

Thus ends the ninth chapter of Gita entitled The Yoga of Royal Knowledge and Royal Secret

(1:11:04) So this is the assurance at this stage of the Gita. It is also saying, "Don't stop. Keep focused on Me." In this case, on that supreme possibility that the Gita has been revealing, as represented by Krishna to Arjuna. Keep moving forward. Don't be fooled. Don't be discouraged. Don't take undo emphasis to either high or low experiences. Don't bother comparing yourself to other people. This doesn't work. The only thing you can do is keep your heart and your mind and your actions aligned to moving into relationship to the universal as it reveals itself to you. At this stage, the nature of the journey is very different than the earlier chapters. It is coming naturally. The meditations are happening naturally. The experiences are happening naturally. Don't add or take away from them. Keep aligned. Stay in the boat. Stay in the process. How do we move forward? By performing acts of sacrifices, austerities and charity.

You don't stop doing your spiritual practice even if something is coming now. You don't rest on your laurels because it will fade away. The Gita says that you never stop your practices, even when you are manifesting. The sacrifice is the means by which you manifest. So you keep sacrificing at every stage of the journey and from then on it is endlessly a sacrifice but for you it is surrender. This way you don't lose what has come. You allow it to come; it nurtures it and allows it to integrate. It becomes more deeply a part of you and it grows. There will be periods where these experiences go into the background and you are back in your ordinary consciousness and it seems so dull and repetitive. It goes away sometimes for months. But you keep the practicing going. You have faith.

That completes the revelation of chapter nine of the Bhagavad Gita. All glory to Gurudev.