

The Bhagavad Gita Revealed - The Journey to the Universal Self

Today we are going to do an orientation, you might say, to the revelations of the Bhagavad Gītā that are now coming - the journey from the individual to the universal.

This, of course, is very fundamental, because this is the journey I traveled. When the universe opened up and the divine love came, and the forces and the powers and the showings happened in that process, they indicated a state of consciousness that I had no idea about before.

I had meditated, I had been with Meher Baba. I had spent six years with him. Meditation was a part of my life. But at that point, twenty five years later, it was as if a veil parted, and I recognized that now, I live in the immediacy of the universal forces and principles and consciousness and planes and the rest of it.

I've spent much of the last thirteen years in this work trying to bring it down, trying to bring it in myself and in the work that I do with all of you. Of course, the nature of that is that those forces then have a channel, a modality by which they can come into the collective consciousness. One force in particular is that which is aligned with the principle of the avatar, the principle of Krishna consciousness, or the Supreme Being.

When I first read the Bhagavad Gītā, it was entirely recognition. It was a showing, even though my conscious mind couldn't understand it, because at this point, I had just met my teacher. It was all new, everything was new, and my experiential was in the way of me seeing all that was being revealed to me. But in time, it became a foundational recognition that this is an innate path of the soul.

All of humanity, at some point in its evolution, will travel the path that the Bhagavad Gītā points to. So it's not so much the mental understanding and the scripture itself and the teachings that have arisen from that, but the principle that you connect to.

It's as if it's a Rosetta Stone that translates the language that's beyond us into something accessible to us, that shows us a way of preparing ourselves for what is possible, what, in fact, lies innate as a potential in every self-aware human being. The very principle of the Bhagavad Gītā is our self-awareness itself. That means "I exist, I'm here now". It points to an eternal reality, that if we can learn to align with that potentiality within ourselves, the universe finds a path to us, and shows us that path of the soul, that journey of consciousness.

So today I want to speak to this using the Bhagavad Gītā. I'm going to draw on the stages that the Bhagavad Gītā points to. What is the indicator that lets us know that we are transitioning from whatever maturity and stability and integration in our individual awakening that we've come to, to something more, something greater, something not yet known?

The end of the sixth chapter of the Gītā is the conclusion of the individual's journey to maturity, to yoga, to the path of personal yoga - the conscious purposeful living

and organization of our lives in order to become or align with that which is the source of our seeking. That has the stages of "dejection", "discernment", "yogic action", "the knowledge that comes in that process, the unfolding of that knowledge", and then "the renunciation, the relinquishing, the falling away of the things of our egoic life that we had so made important that lose their importance, and we find ourselves falling into a natural state of being." A coming to peace, a coming to presence, a sense of completion. These are "the samādhi of the Self" versus "the samādhi of the ego."

The journey is a movement. Waking up from our absorption, our merger with our ego, into a possibility that we, as a human being, hadn't recognized before. Whatever be that battlefield, we meet it, find out about it, understand it, come to relationship with it, and learn to align with it. This isn't something maybe many of you have done. Rather, it's something that has happened to you.

What happens to you is "a falling away of the life you've known" and a "you don't know why" and a "you don't know how to live without the life you've known". That transition itself, from ego to Self, the Self that the Gītā points to, that transition is a reflection of the same process as you enter into the universal path.

The difference is: the first part of the Gītā requires effort. That means we have to work intelligently. We have to gather information. We have to change our behaviour. We have to shift our priorities. We have to learn to handle the pressure of the ego's resistance to change. We have to learn to handle the pressure of the ego's resistance to letting go of: our attachments, our positions, our absorption in what we think, our absorptions in our emotional body, our absorptions in our preferences and our habits and our strategies for survival.

These all become our battlefield as we choose, and keep choosing to go beyond the rule of that part of ourselves that is lost in that absorption. We do this in two ways: by dismantling those parts of our ego that are resistant to our awakening and by strengthening our connection, our felt sense of that which is awakening.

There are two avenues, two methods of doing that. Through our awareness, our intelligence, our discernment and the application of will. And through our direct experience of the deepening and the quieting of the very essence of what we are through the practices, through the techniques, through the efforts that yoga points to.

At some point, we reach a relative state of stability. A state that has to be maintained continuously, because we're not yet free from those parts that have previously resisted, opposed, obscured us. But we're sufficiently free that we can find peace in certain situations. We can find relief in nature, we can find a connection to something within ourselves that gives a strength that our ordinary ego would not be able to access. There is, therefore, a completion in some sense. Because at this point, the human ego is now more under the guidance or the rule of the spiritual ego, the one you developed, the one you aligned with.

This creates a “spiritual self”, in the Gītā it’s a capital “S”, versus the little “s” for the egoic ego. This “Self” has a greater authority, greater capacity to be in existence as a consequence. All of this can happen within the domain of the practices and the traditions that are out there, spiritually, the vast quantum. The exoteric teachings of all spirituality has been the practices, the mantras, the teachings. But there is an esoteric, an inner path that is only for a few that have committed the rest of their lives to live in relationship with the unfolding possibility of that greater Self that has come to them. It may be, for them, an experience of God, or a sense of God, or an awareness of a greater Truth, or greater intelligence. It may be whatever the scripture you read, Allah, or Buddha. It could be the ideal of those principles.

That is enough to hold us at that stage of the awakened Self. There becomes a stronger organization of our personality around that which Srī Aurobindo called the “central Self.” We find something of our own authority. We find the capacity to conquer the parts of ourselves that we hadn’t even realized needed to be conquered. Those parts of ourselves, that were so part of our assumption of our existence that we didn’t even know they were a problem until we awakened to another consciousness than the one absorbed in the ego.

This is not rocket science. This is intuitively available to anybody in any situation in life. Our growth in the course of our life is always a process of waking up to that which we did not yet know, learning its nature, understanding it, and then learning to change, to bring it into our lives in new ways. Spirituality is no different.

Our capacity to assert some degree of moderation or control over our human personality means that, when we awaken, we are more capable of moving aligned with the awakening state. If not, then the awakening state becomes a battlefield. It becomes an arena of conflicts, of confusion, of doubt, of suspicion and distrust. Because there’s not a central Self that would know Truth automatically yet. It gets veiled by the other compass of your old life.

So how do you know? How do you get through these? The Bhagavad Gītā didn’t mention the principle of the enlightened master until,

196. Know this knowledge from the enlightened masters. They are the knowers of Truth. Gain this knowledge from them through humility, inquiry and by rendering service to them.

That’s the principle of someone who themselves has come to that awake state and has stabilized it. Because there’s something in the very presence of these people that teaches you through a process of absorption, of entrainment, and strengthens that quality in you, that enlightened potential within yourself, so it’s more accessible. When you sit with these people, it’s easier to meditate. It’s easier to take a different vantage point on what – before – you were lost in, or overtaken by.

But the critical role, the essential role of the transition from our own yoga, from our individual development, when we open up to the yoga of the universe, when we open up to the yoga of the Supreme Being, for that transition, what is needed, more than anything else is a helping hand, a guiding light, a principle that in Indian traditions is called "the Guru."

So that it can actually allow you to have some access – in the same way the enlightened teacher has – but access to the forces of the universal yoga that cannot be found just in the writings and the teachings. That principle can give you access to that which can only be directly experienced through one who is capable, either as a consequence of what came in a past life, or through their yoga, it gives you a means of accessing a principle of Divine that is personal, personal for you.

Better yet, not a dead one. A living person who carries the possibility, through their own attainment, for you to hold onto, to be pulled by, to be lifted up by, to be taken suddenly beyond what you knew before, and teach you how to hold it, so that you can take yourself there.

What is this principle?

279. A yogi is superior to an ascetic, greater than a scholar and also superior to a man of ritualistic worship. Therefore, Arjuna, be a yogi.

280. Of all the yogis, however, one who is ever linked with Me in heart and for Me has love and faith, him I consider to be the greatest and most dear to Me.

This principle of being found, touched by a being that carries that universal within them is the secret, the keystone, the key that opens the doorway to the universal yoga. If that's there, then Chapter 7 makes sense, Chapter 8 makes sense. Because they're maps of where this goes. Because they're showings to get the collaboration of the ego that's aligned with the higher Self. There is the recognition that there's still an ego that's aligned with the lower self and that process. Therefore, it actually points to another battlefield.

Our collective veils live within each of us, including our inherited ancestral structures, our mother, our father, their mother, their fathers and so on back in time. These parts of the collective unconscious personal to us, these collective veils, these inherited ancestral structures are there in our bodies, are there in our present person. This is our battlefield.

It's not enough to come to psychological health. It's not enough to be able to become effective in meditation or chanting, or doing the techniques. It's calling us to a higher standard, to a higher possibility.

Our success in becoming a yogi often takes lives, many lives. Even then, each life, we get overtaken and we have to crawl our way back up to what we attained before. So if we do recover what he learned before, and we do have the Grace of meeting a form that carries that possibility, then, unbeknownst to our ego, unbeknownst to our

intelligence, unbeknownst to everything we have used to assess information or facts or experiences, something starts happening.

When I was 19 I opened that book (God Speaks by Meher Baba). I was in a ranch in Cazadero California with a bunch of other hippies who had infested it since the parents were gone. That book was sitting on the table and I opened it up. In the opening of the book, little did I know that at that point, I was ready. I was ready, prepared, because I had met the darkness. I had become the darkness, I was the darkness. Some great battle had gone on, and I had lost. When I opened that book, something happened. It happened in the reading of the first few pages.

But first, it was, like, "who is this person who could say that they're God speaking?" It was, like, "Gah! ...", disdain, "I mean, come on! Let me see what this is about." By the time I got to page three or four or five, I knew that "there was something here." God was speaking to me.

The devotion that had been hidden in this life up to and around the period of that age, that hidden devotion, spoke to me. I could not put this large book down. I started reading in the evening, and I didn't end until the morning. I now know that wasn't just because at that time I was a speed freak, but it was because something was speaking to me. It was because I was drinking a nectar that I didn't know existed. When I went into my little room that I was staying in there, there was a picture of Meher Baba on the wall. I looked at his picture. When I saw his patience and love and wisdom, I knew my path.

They say "the Guru is the path", but it is only the path for those that can recognize them. In that moment, I recognized him. That was my "entry card" to a journey that took years. I stayed with Meher Baba for about six years. Then they told me that I wasn't ready and that I had to go back into life. Then twenty five years in the world. It was working in the background those six years plus those twenty five years, so for over thirty years. It was a purposeful organization of my consciousness without knowing what it was. I came out of my addictions. I reorganized my life. I started applying disciplines that I had put aside. I married, I had a child, became an architect, discovered my capacities to learn which I didn't know I had, took forward the talents that came with me at that stage and expanded them, became an architect, graduated Summa Cum Laude from the University of Washington.

There were all these things that happened for me that I never imagined were possible for me. Little did I know that "the yoga of the universe" is: "living life. Little did I know that "the yoga of the universe" is: "the unwitting alignment because of a quality of having, at some point, been touched by that devotion for the universal being." The devotion to that is the path to becoming that. More powerful than awareness, more powerful than self-will, more powerful than effort. It is an inevitable movement that you wake up to as time progresses. When you wake up to it, then the chapters of the Bhagavad Gītā from seven to eighteen start being sung to you.

In the words of those chapters of the Bhagavad Gītā from seven to eighteen, you find the description of what role you have in the unfolding of that possibility within yourself. So the beginning of the seventh chapter, Jñāna Vijñāna Yoga, “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.

You’ll become the object of your devotion. Devotion is a becoming, not a knowing alone. It’s a becoming that includes the body. It includes the emotional nature, it includes the very cells and the organization of your existence as a being in a body this life. It’s a state of convincing absorption when it occurs. There is a recognition when it comes, usually glimpses, or tastes. This, of course, could occur during the course of some periods of time in the earlier stages of your journey.

Glimpses of oneness. Breath-taking awe. Being in touch with the miracle of existence. Glimpses that you can’t hold on to. You can’t hold it. It comes, maybe it lasts for a few moments, a few hours, a few days, weeks, few years, and then it fades away. Because it’s a showing of what’s possible. These showings don’t go away. The impression of meeting the universal forces is indelible. When they come, they accumulate. They accumulate below your surface consciousness. They accumulate in the cells of your body. They become, in themselves, a motivating principle that starts awakening a quality of aspiration and longing that is of a different order. You begin to see that each moment is “the moment” to live. You begin to recognize each moment is evidence of a purposeful unfolding of a miraculous possibility that is yet to show itself.

But they in themselves are not enough. There’s not enough of an organization such that even the Self of the yogi can know what to do or not do to align with that organization. There is the necessity for guidance. There is the necessity for understanding the nature of the journey. This is why Krishna kept speaking after the sixth chapter. Because He needed Arjuna to be his universal Self, to be what He was, to enter into the greater battlefield of the transition of the era that Krishna came in, the period of darkness that Krishna represented.

We are in the same darkness, collectively. We are being prepared for a battle within our own personalities, within our own system. But also in our community, in the lives we live, in every place we are still associated with. It’s all under attack. It so seems to be an attack, but really, these are just consequences of ignorance. They’re just waves of “living not aligned with the possibility of life” accumulating and coming up to be met and to be learned from. To evolve with. Or to be destroyed, to be reset, started again.

So the paradigm for your existence is different as you enter the yoga of the universal, the yoga of the Supreme Being. The holding, by its design, becomes of a

different order than the holding of your enlightened ego over your un-enlightened ego. Though it's the same holding. Because the un-enlightened ego keeps getting carried along. The roots of your resistance and your fears and your needs and your desires and your rationalizations and justifications, and your projections and your shallow unexamined components, and the dark, subterranean forces that are in each body are still there.

They're still veiling, still obscuring, and they will rise up if you don't continue to strengthen the fact that every moment matters, that everything that's arising has a purpose that is not necessarily going to be aligned with the purpose we would want. As a matter of fact it's often, when you truly are in this yoga, it's often exactly the opposite of what you would want. But somehow, something awakens in you that can say, "yes" to that. Somehow, something awakens in you that can say, "this, this is what's arising to be with this, to meet this, to discover the hidden secrets of it." To learn the lessons before nature teaches it to you, somewhere in your many lives. To recover the lessons learned but forgotten.

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.

There's only three principles in place with everything. The knower, the process of knowing and the object of that knowing. When the knower, through the process of knowing, knows the object, then the object becomes the knower, and knowledge, the need for knowledge ends.

There is only one knowing that we strive for, there is only one knowing that we wish to experience, that we wish to embrace, that we wish to become. That is the basic principle of the yoga of the Supreme. The endgame, the completion of all the lives. Into the fullness of an inherent latent possibility that was there within you and in every living being, to varying degrees of possibility. Yet,

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.

This chapter was the beginning of Krishna revealing His nature. I'm not going to go into the whole chapter. I'll do that later. But I will say something about the nature of this yoga of the Supreme. Because Krishna was a manifestation of the Supreme Being. He was a human being who was also the Supreme Being. He was fully a human being. He was a king, he had consorts and he had wealth and he had powers. And he was a divine being. He wore a veil. In his human, he used his human as a veil.

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.

So I'll say this a little different because this is His call in this chapter. You're unable to know yourself as the Supreme Being, beyond the reach of mind and senses. Veiled by yogamāyā, this is hidden from all.

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

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.

Those are the key words. Knowledge follows. Faith leads. Devotion pulls. Knowledge is at the rear in this case. The bow of the ship that traverses the ocean of samsara is faith. The ability to keep going, despite all resistances. The faith in the process of traversing releases, opens up possibilities, this possibility that takes us beyond mind and senses, our belief systems, our structures of how we should be and how "they" should be and the rest of it. We begin to feel a potentiality, a possibility, a sense of connection, a sense of Truth coming into a felt sense of love, devotion, worship.

Then it is in the stern of the boat, when the consciousness turns away from the bow, that's where you get, "oh, that's what happened," "oh, that's what was shown," "oh, that's what I understand this means." So it's not knowledge that leads. It's not personal will that leads. Because the ship is already moving. We're in current of becoming.

Now there are those who have come to that state, who have traversed the territory. They come back, and they bring their raft to shore. And they take on people. They ride the current off in rapids, coming to the tranquil waters, and then the ocean. Then that being comes back again. Brings his raft to shore. Again, those who are open to the journey ride with them. It strengthens our faith when we can be in the proximity of someone who has traversed the journey to the ocean. It strengthens our capacity to traverse the journey ourselves.

I have no more to say. We're going to spend twenty minutes sitting in silence.

Satyamāyī: And then in two weeks we'll begin the revelation of your new book.

Sat Shree: Okay. You heard Satyamāyī.

Satyamāyī: The book will be available on the website as a pdf download.

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Sat Shree: Let us begin our sitting silent and still. Be in presence with yourself in your body. Feel the energy that's there. The sensations that are there. Just include them in this being silent and still.