

# THE BHAGAVADGĪTĀ

## Chapter Five

September 2 Seventh Year Śiva Kalpa

Now, today is the fifth chapter. I'll recall the last two verses of the fourth chapter.

yogasaṁnyastakarmāṇaṁ  
jñānasamchinnasamśayam  
ātmavantaṁ na karmāṇi  
nibadhnanti khaṇamjaya

chapter 4 v. 41

It's called getting into the bondage of work or activity. yogasaṁnyastakarmāṇaṁ. All activities are in tune with the central activity of the period: that is to become one with the central idea of active existence. jñānasamchinnasamśayam and all doubts have been severed by this revelation of knowledge.

Nobody can think without words though the Western science tried to prove, tried, that man is born of tool making hominid monkeys. Therefore, they call themselves civilized, and the language is only 20,000 years old. And that language gave a big tool in the hands of the proud descendants of their great hominid ancestors to lie with.

So, when words come and can reveal language, all doubts about the existence of knowledge with a language for expression also exist because language was there before creation. God said, "Let there be light and there was light." And what appears as contradiction to a world of ignorance is not a contradiction with a creative process of the real idea of existence. So the darkness appeared to prove the light. And the symbol on the physical world became day and night. You understand the Bible you read?

So had there been no words – only the monkeys would give birth to language in course of time – then the sun would not rise. Definitely the monkeys did not make the sun rise; neither their children would be able to do that.

So when all doubts are removed by the sharp sword of language, and you become one with the central activity of Śiva Kalpa, those activities will not bind you anymore that will remove all bondage which you have been suffering from generations for lack of God.

tasmād ajñānasambhūtaṁ  
hṛtsthaṁ jñānāsinā 'tmanaḥ  
chittvai 'naṁ samśayaṁ yogam  
ātiṣṭho 'tṭiṣṭha bhārata

chapter 4 v. 42

So, Oh Bhārata, Bhārata means – it's not India – Bhārata means the feeling of the world; light hereafter. When Jesus Christ was asked what will happen when you are gone? He said, "Hold on to Comforter as long as you can after that it shall be all dark, but don't worry, Father will come. He won't come without light."

tasmād ajñānasambhūtaṁ  
hṛtsthaṁ jñānāsinā 'tmanaḥ

v. 42 lines 1 & 2

Therefore, your heart, which always feels the truth speaks the truth and beats the truth – in a world of truth not in a world of fiction – this sword you find in the darkness of existence and that sword comes from the feelings too.

chittvai 'nam saṁśayaṁ

v. 42 partial line 3

Sever all doubts and become one with the central activity and rise, Oh Bhārata. Bhārata means those people who believe – no matter how dark it is – life like light, hereafter.

This is the end of the fourth chapter called: To become one with knowledge – Jñāna Yoga. To become one with knowledge you have to have the language to feel the knowledge and not to talk about knowledge without feeling; just as you have seen in the American Legion.

This is the period of revelation for the last seven terrestrial years which passed like seven minutes. How long ago do you think you met me? Five years. Doesn't it look like 50,000 years? So we have been moving fast.

Now, pañcamo 'dhyāyaḥ, 5th chapter: You are talking like a wise person and wailing like a weakling at the same time because men, or man wisdom, never bother for what happened or what is happening. All that matters: what shall happen! That's the man of wisdom, and he brings change to an apparently unchangeable world of inertia.

For Napoleon Bonaparte, impossible was a word found in a fool's dictionary. But the world of omniscience, there is no such thing as impossible; it's only there for the ignorance. Now somebody might ask, "If nothing is impossible, can you walk over water?" I can, do it, I won't. Why I won't do it? I have created nature to maintain their nature not for the destruction of their nature. It's only a fool who wants to walk over the water. Then in what shall he swim – on the rocks?

arjuna uvāca

Arjuna said:

saṁnyāsaṁ karmaṇāṁ kṛṣṇa  
punar yogaṁ ca śaṁśasi  
yac chreya etayor ekaṁ  
tan me brūhi suniścitam

v. 1

Arjuna said, "Now you speak about saṁnyāsa, now you speak about action, now you speak about Yoga, but why don't you tell me which one of them is the best? I shall follow. I need an order."

But he wouldn't give him an order. The knowledge will give him an order. So for all his questions he was only filled up with knowledge. This is the conversation between Kṛṣṇa and Arjuna; the Creator and the creature.

śrībhagavān uvāca

The Creator said:

saṁnyāsaḥ karmayogaś ca  
niḥśreyasakarāv ubhau  
tayos tu karmasaṁnyāsāt  
karmayogo viśiṣyate

v. 2

Look how he's developing his mind and intelligence by putting it into a little confusion but lots of knowledge. *saṁnyāsaḥ karmayogaś ca. saṁnyāsa and karmayoga*, now he spoke about Yoga, now he speaks about karmayoga, to become one with action, not one with knowledge only, but with action too. So he says, "saṁnyāsa and karmayoga, they are both equal, and, therefore, from *karmasaṁnyāsāt – karmayoga is better.*" *karma saṁnyāsa* means I know everything, but I won't act; and *karmayoga – I know everything therefore I will act knowledge and nothing else.*

So it's better to become one with the activity of knowledge then to know the knowledge and detach itself from the activities. Why? Because the activity in the Nixon's world and Mao Tse-tung's world and Indira Gandhi's world, in that world where there is no God, in Pope's world where there is no God, for sure, they have words but no God with them. You can see that here in the clippings from Maui, and they speak about God. So they speak about love without any love. All they are capable of is hatred and lies – they go hand and hand. Therefore, it's much better to become one with the activities of knowledge because it is a world of total ignorance. Nobody can find any way out of this labyrinth of lies.

Now hear a pertinent question. You must have dreamt a lot of dreams and what you dream are all contradictory and sometimes it's so absurd and no continuity. In your dream time and in your dream space and your dream forms, you see all these absurdities, but for the duration of the dream you don't think that is absurd. Then you wake up and think 'that is absurd,' and you sigh, and you heave a sigh of relief. Thanks heaven it's only a dream.

But in that world where there is no God and no truth – in Pope's world, in guru's world, in the rest of the world except here – no where except here or those who are attached to here like detachments in France, in London, everywhere, in Paris and many other places – they are like this or they are in a transition to become like this. They have dropped out from that world, but they are dropping in this world. There is no where to go except that world or this world. They are moving simultaneously. This world is only seven years old, and that world is as old as the fall from heaven.

But this fall was not achieved without a passage of time. This fall was not an easy job. And in this fall is the Creator who led the fall. No matter who leads it's always the Creator who leads the fall; who leads whether it's towards fall or involution or darkness, or it's towards light and consciousness. The physical sensation is there to go through it through generations, but for evolution to get into light it's fast – even faster than light.

So when that dream is broken you wake up to this reality. That world is full of lies; Watergate or no Watergate. Hundreds of thousands of pages are printed with ignorance and lies. But no matter how much they lie, there is always a hidden nucleus of truth working out the destruction of those forms.

Creation is spontaneous. You cannot utilize so long you have an ego. You feel detached from the rest of the world – you'll never be able to become absolutely one with this creative faculty – because the creative faculty is always in application whether it appears as destruction or creation it doesn't matter. You cannot change anything only you can surrender your ego and become more and more conscious about the activities of the Creator channelizing gloriously through your glorious forms.

So that world exists on the basis of fiction; that is a fictitious existence. This is the real existence founded on the indestructible basis of truth. Truth brings you freedom.

Lies bring you laws without end. There is not a single lawyer in the whole world who knows all the laws except me. I know all the laws of all the countries and their constitutions and the mishandling of these constitutions by their followers in one or two generations; from Lenin to Brezhnev is such a fall – fast fall.

People without mind are people without memory so they have no memory. If you always lie you have to have notebooks for all lies to note down. But if you dare to tape your lies, you'll be bugged. Why tape your lies? Now that's hurting him, isn't it? All he'll have to do is to come to me. Father save me, and he'll see that nobody will be able to do anything to him, only, he'll get so much acclaim; first from us, then from the rest of the world. It's so easy. Sheila wrote him and offered him. But if he doesn't avail of it, we are not going to impose our trip on anybody. We can also utilize him as a living example of a dead past suffering the tantrums of evolution.

Now, listen to the wisdom:

tayos tu karmasaṁnyāsāt  
karmayogo viśiṣyate

v. 2 lines 3 & 4

Therefore, to have the knowledge and detach yourself from the world of lies is not better; it's not bad. If you become aware and get detached, it's not bad. But knowing everything, you just change everything – transform everything according to the need of the period.

What are all of you? You are the contact points of a big computer. To create a computer capable for an ignorant human head, the size of the computer would be twice as much as this galaxy. Ask any engineer. They're ants – I'll show you.

jñeyaḥ sa nityasaṁnyāsī  
yo na dveṣṭi na kāṅkṣati  
nirdvandvo hi mahābāho  
sukhaṁ bandhāt pramucyate

v. 3

jñeyaḥ sa nityasaṁnyāsī. Though he's one with the action of truth, know him as one who has relinquished everything; saṁnyāsī, to relinquish. He has relinquished everything, yet one with the action of truth and knowledge. Know him, and you'll know him by these signs: he never hates anything and never becomes depressed if he receives the negative behavior from his environment; neither he becomes overcome by a sudden change of positive behavior from the environment, no matter how abrupt it is; and he has nothing to desire for himself, but for the rest of the world, he is immensely rich.

Then what he has found, not on this material plane, but on the plane of knowledge and in the plane of Brahman – that he has nothing else to expect from the three worlds of existence: physical, vital or mental. He has nothing to ask for from any of these three worlds or all of them combined together. And, nirdvandvas, and he overcomes all contradictions and, sukhaṁ bandhāt pramucyate, and overcomes with infinite bliss from the bondage of ignorance.

sāmkhyayogau pṛthag bālāḥ  
pravadanti na paṇḍitāḥ  
ekam apy āsthitaḥ samyag  
ubhayor vindate phalam

v. 4

sāmkhyayogau pṛthag bālāḥ. sāmkhyayoga, to become one with the ability of expression of knowledge that is called Sāmkhya. Which can express knowledge becoming one with the knowledge itself in language is called Sāmkhya. So sāmkhyayoga is different from karmayoga. To become one with the action of truth is only spoken by the children in the world of knowledge. That they deliver different goals? No. They all lead you to the same goal and the same place of a blissful existence around the world. It leads to that goal.

yat sāmkhyaiḥ prāpyate sthānaṁ  
tad yogair api gamyate  
ekaṁ sāmkhyaṁ ca yogaṁ ca  
yaḥ paśyati sa paśyati

v. 5

Where the knowledge takes you – knowledge means to express everything in words is called knowledge – where knowledge leads you action also leads you there because knowledge is action itself. To speak is action. So, they lead to the same goal. Who can see it, he can see it; but others can fight among themselves thinking they lead to two different goals.

saṁnyāsas tu mahābāho  
duḥkham āptum ayogataḥ  
yogayukto munir brahma  
nacireṇā 'dhigacchati

v. 6

Those who relinquish the world knowing the truth in language they only face suffering if not destruction, but they face suffering because they don't share their knowledge with the rest of the world which is thirsty for knowledge only and nothing else. He withholds that knowledge by not taking part in the action of existence even in a world of fiction and lies. yogayukto munir brahma. But whenever he becomes one with the action of truth, he reaches Brahman without any passage of time. He becomes Brahman himself.

yogayukto viśuddhātmā  
vijitātmā jitendriyaḥ  
sarvabhūtātmabhūtātmā  
kurvann api na lipyate

v. 7

He becomes the soul of all becomings presenting themselves as gods or demons or liars or truthful forms. He becomes the soul for all by becoming one with the knowledge and faculty of creation maintenance and continuance without feeling any pressure.

nai 'va kiñcit karomī 'ti  
yukto manyeta tattvavit  
paśyañ śṛṇvan sprśañ jighrann  
aśnan gacchan svapañ śvasan v. 8

pralapan visrjan grhṇann  
unmiṣan nimiṣann api  
indriyāñī 'ndriyārtheṣu  
vartanta iti dhārayan v. 9

nai 'va kiñcit karomī 'ti  
yukto manyeta tattvavit v. 8 lines 1 & 2

A man who knows the principle – that is the faculty of creation and existence and maintenance and all that – he never thinks, 'I am doing anything anymore.' To see, I am not doing it; to hear, I am not doing it; to touch, I am not doing it; to smell, I am not doing it; to move, I am not doing it; to dream, I am not doing it; to breath, I am not doing it; to speak, I am not doing it; to elaborate, I am not doing it; to accept, I am not doing it; evolution, I am not doing it; involution, I am not doing it. But I am here to uphold the organs to see and feel it in every form.

brahmaṇy ādhāya karmāṇi  
saṅgam tyaktvā karoti yah  
lipyate na sa pāpena  
padmapatram ivā 'mbhasā v. 10

brahmaṇy ādhāya karmāṇi. All actions are given to Brahman. Nobody does anything – nobody sees. If you see then you can stop seeing. Can you do that? If you hear then you can stop hearing. Can you do that? No. You can plug your ears, but the moment you plug your ears the faculty of cognition tells you that you are hearing only plugging the sound.

brahmaṇy ādhāya karmāṇi. Who knows everything is done by the existence of brahma – here, for the technical world, the faculty of cognition, not of judgment. saṅgam tyaktvā karoti yah and floats with the activities of Brahman without any attachment to the fruit of his actions except the fruit desired by Brahman and nothing else. lipyate na sa pāpena. He never becomes sinner for a microsecond no matter whatever he does because he never does anything – everything gets done.

Just as certain leaves are there, pattram leaves, no matter how much water you sprinkle on them, they're water proof, they won't get soaked with water – won't catch water, every droplet, minutest drop will fall out of it like oil skin; water repellent. So you live like that in water without being touched by water. This is analogy – the beauty of language.

kāyena manasā buddhyā  
kevalair indriyair api  
yoginaḥ karma kurvanti  
saṅgam tyaktvā 'tmaśuddhaye v. 11

Those who are real yogis – who have become one with Brahman or with the expression of Brahman – he works with his physical expression, mental expression, expression of intelligence and with his organs and only clarifies himself by his activities; keeps himself clean, immaculate all the time through his actions. His soul, he exists only in soul.

yuktaḥ karmaphalaṁ tyaktvā  
 śāntim āpnoti naiṣṭhikīm  
 ayuktaḥ kāmakāreṇa  
 phale sakto nibadhyate v. 12

He who is one with Brahman he works and finds peace and bliss in his ability to live in Brahman. But one who becomes detached with Brahman for the activities of this world, he gets into the bondage of his desire to get the fruit of his activities, and he falls down from his consciousness though he had arisen in the past.

sarvakarmāṇi manasā  
 saṁnyasyā 'ste sukhaṁ vaśī  
 navadvāre pure dehī  
 nai 'va kurvan na kārayan v. 13

Now, such a body – because you are only speaking of a physical existence so I'll have to start from the physicality – so the creative faculty lives in this physical image and never becomes causality or causes anything because everything is caused by Brahman and its pure nature of consciousness.

na kartṛtvaṁ na karmāṇi  
 lokasya sṛjati prabhuh  
 na karmaphalasaṁyogaṁ  
 svabhāvas tu pravartate v. 14

na kartṛtvaṁ na karmāṇi. He never provides any lordship on anything; neither he creates any new activity, but retrieves the bliss of ancient activities. He never creates any new activities for anybody; neither he gives the bondage of actions, they're all created by fall from nature.

nā 'datte kasyacit pāpaṁ  
 na cai 'va sukṛtaṁ vibhuh  
 ajñānenā 'vṛtaṁ jñānaṁ  
 tena muhyanti jantavaḥ v. 15

nā 'datte kasyacit pāpaṁ. The Creator never gives anybody any sin. He never judges anybody. He never gives anybody any sin; neither does he give anybody any virtue.

The knowledge got covered up by ignorance, therefore they feel like animals – just animalism without consciousness – not animation but animalism. They suck onto animalism because the knowledge got covered up by ignorance. Now that there is a

nucleus of knowledge in every form – whether human or animal or of insects or of stones or of stars or of moons or of suns or of anything – where there is a form there is a nucleus of knowledge, without that, no form can exist as an active objectivity.

jñānena tu tad ajñānaṁ  
yeṣāṁ nāśitam ātmanaḥ  
teṣāṁ ādityavaj jñānaṁ  
prakāśayati tat param v. 16

One who destroys this ignorance by the inherent knowledge knowing that knowledge is there inherent in all form untouched by the activities of its outer part of ignorance, who sees that, from him knowledge emanates as the sun radiates the physical light.

tadbuddhayas tadātmānas  
tanniṣṭhās tatparāyaṇāḥ  
gacchanty apunarāvṛttiṁ  
jñānanirdhūtakalmaṣāḥ v. 17

tadbuddhayas. Understanding that, being awakened in that, provided with that intelligence and experience, tadātmānas, and putting soul into the memory of that experience and always aware of that knowledge and its existence, gacchanty apunarāvṛttiṁ, he moves without repetition of ignorance. He moves but never repeats himself in ignorance, and in his movement the squalor of the entire world gets washed away. They begin to shine everywhere.

vidyāvinayasaṁpanne  
brāhmaṇe gavi hastini  
śuni cai 'va śvapāke ca  
paṇḍitāḥ samadarśinaḥ v. 18

A wise person, an awakened person, awakened in the existence of God and activities only from God and the purpose of God's activities he knows – that is the knowledge of creation and maintenance – he becomes one with that and ceases to exist as he did in the world of bodies only. And for him, a man humble with immense knowledge, men of knowledge are humble – they're not challenging all the time – because they know their limitations. brāhmaṇe, and to Brahmins of castrism without a purpose, grubbing to cows and even to elephants, to dogs and even to the aborigines, the man who is awakened looks with an equal eye knowing all of them are submerged in ignorance. He never makes any difference among them – no matter however they are in their relative existence – from his height he sees everybody is ignorant of God's existence.

ihai 'va tair jitaḥ sargo  
yeṣāṁ sāmye sthitaṁ manaḥ  
nirdoṣaṁ hi samaṁ brahma  
tasmād brahmaṇi te sthitāḥ v. 19

And living in Brahman, in pure Brahman, he brings heaven down on a world of suffering, but in bringing down the heaven he never finds fault with a relative existence and their heights and bases. All of them are, in one single parenthesis, ignorant of God's existence and power.

na prahr̥ṣyet priyaṁ prāpya  
no 'dvijet prāpya cā 'priyam  
sthiraḥ buddhir asar̥mūḍho  
brahmaḥ vid brahmaṇi sthitaḥ v. 20

Such a person never becomes overcome by getting the positive vibrations from his environment; neither does he hate anybody by receiving only negative vibrations from his environment as in Sonarpur, Ghorkara and Calcutta. Who never becomes overcome either by that or by that, his intelligence has been established in wisdom, immovably, and he lives in Brahman himself.

bāhyasparśeṣv asaktātmā  
vindaty ātmani yat sukham  
sa brahmayogayuktātmā  
sukham akṣayam aśnute v. 21

One who has become totally immune to the pleasures of information's, who has become immune to such pleasures which comes from outside and never emanates from inside, he has become totally detached to such pleasures or happiness, and who lives in his soul happily, he has become one with Brahman and enjoys illimitable bliss.

ye hi saṁsparśajā bhogā  
duḥkhayonaya eva te  
ādyantavantah̥ kauteya  
na teṣu ramate budhaḥ v. 22

An awakened person never finds pleasure on such things which comes from contact. You come in contact with a person and he tells you, "Have you ever had a speed boat ride?"

"No."

"Let's go and do it; it's so thrilling man!"

And you become attached to it and begin to suffer from that moment your inability or lack of opportunity to drive a speed boat and left out. So he never becomes attached to the pleasures received through contacts and information's because that has a beginning and an end. Unless you buy a speedboat you just desire it. When you buy it and after a few months or few days or weeks, you get tired of it and you have to maintain it because you purchased it. And, to maintain it, you have to snatch away some time and waste it on speed boating on Sundays without coming to the meeting.

Bill Kitchen, so he's involved in small pleasures of speed boats. Why, because he possesses one and doesn't know what to do with it. So every Sunday or Saturday he goes for speed boating, or sailing; whatever it is.

So a man of wisdom never becomes attached to speed boating – or any physical pleasure brought about by contacts and information's of thrill seeking sensations without

any basic existence on truth – because it has a beginning and an end. A man of wisdom never participates in such things which begin only to end. He never takes part in anything which has an end. He creates everything which is unending; otherwise, time will become a bore. How can you live forever if time oppresses you for lack of activities?

śaknotī 'hai 'va yaḥ soḍhum  
prāk śarīravimokṣaṇāt  
kāmakrodhodbhavaṁ vegam  
sa yuktaḥ sa sukhī naraḥ

v. 23

A person who can control his anger and desire no matter what to desire for: it can be desire for a car, or it can be desire for sightseeing, or desire for traveling, or desire for girls – no matter – or desire for food, or desire for clothes or it's never ending. So a person who can withhold his desire and anger before the destruction of his body, he becomes liberated from the body; he's no more in the body.

prāk śarīravimokṣaṇāt. Before you give up your body, you control your desires and anger. Absolute self-mastery is absolute power. With a little power your ego will mishandle the power and lose the power, and that little power will become oppression on your environment.

yo 'ntaḥsukho 'ntarārāmas  
tathā 'ntarjyotir eva yaḥ  
sa yogī brahmanirvāṇam  
brahmabhūto 'dhigacchati

v. 24

yo 'ntaḥsukho 'ntarārāmas. Who can live within himself blissfully even there is not a single person to listen to his glorious knowledge of joy and blissful existence in Ghorkara. Nobody could listen to me, not even Mishtu; nobody because all of them felt choked as if I'm throttling them. Nobody could listen to me. It took me two and a half years. I had to starve her – with her children – telling her all the time the moment you'll understand me there shall be no more starvation, and it happened, the moment she understood immediately Temple of Understanding came.

So a person who can live happily with the light within himself, he has received brahmanirvāṇam, that is, the burning of the existence of Brahman in a body, and he has become Brahman himself; he has left his body. It's only there as a form of inertia to be controlled by Brahman and by nothing else; no environment.

I can face 3.6 billion people with all their weapons and all their gadgets for physical destruction. I can turn them into stone in a microsecond; that's God. And I can reveal that power if need be. It's better to withhold such revelations. It's freaky. Those who will survive shall freak permanently.

labhante brahmanirvāṇam  
ṛṣayaḥ kṣīṇakalmaṣāḥ  
chinnadvaidhā yatātmānaḥ  
sarvabhūtahite ratāḥ

v. 25

He receives brahmanirvāṇaṁ and what happens after that there is no more, no single spark of darkness, it's all white and bright without a body. And no doubt about his omnipotence through his form, and he becomes engaged in the service of all in existence without animosity or rancor; total positive.

kāmakrodhaviyuktānām  
yatīnām yatacetasām  
abhito brahmanirvāṇaṁ  
vartate viditātmanām v. 26

Such a person with a volatile image feeling only physical to the rest of the physicality's, not to himself, he becomes totally detached from anger and desire and absolutely under his control receives the name of brahmanirvāṇaṁ and becomes known by his name around the world as the Messiah to bring light to a dark existence; bring life to a dead world of sensations due to compound radiation.

sparśān kṛtvā bahir bāhyānś  
cakṣuś cai 'vā 'ntare bhruvoḥ  
prāṇāpānau samau kṛtvā  
nāsābhyantaracārināu v. 27

This image receives all images in creation with a single regard as an external expression of its own imagination and keeps all his emotion within his nostrils without ever exhaling a breath of emotion, or inhaling a breath of emotion; and looks everything within his brain which doesn't exist in the material world, unless it's produced by him in material expression, without anybody's ability to lose sensation – to keep them planted on this little spot of mud and water in its appalling immensity of space and time of cosmic galaxies – who maintains them the same.

yatendriyamanobuddhir  
munir mokṣaparāyaṇaḥ  
vigatecchābhayakrodho  
yaḥ sadā mukta eva saḥ v. 28

He's always in liberation who has no fear or apprehension. He never freaks, no matter what happens, because he doesn't exist in that material world; their limitation is the end of their material expression and nothing beyond that. Every single fiber of every human muscle is controlled by this.

bhoktāraṁ yajñatapasām  
sarvalokamaheśvaram  
suhṛdaṁ sarvabhūtānām  
jñātvā mām śāntim ṛcchati v. 29

Oh Arjuna, though I tell you of my power which is illimitable and absolute, you needn't become afraid of Me though I am the enjoyer of all efforts at knowledge by

anybody in this world, present, or past or of future. I enjoy all knowledge because it's the action of the faculty of creation and not of physical sensation. It's only there to see this remarkable activity of the creative faculty.

I am the Lord of all that exists or has come to exist. Surely it has come to exist if you look at the fourth dimension called time. *suhṛdam sarvabhūtānām* and I am the friend for all that has come to exist or become. Knowing that, you can rest at peace without being freaked by my expression.

*iti śrī mahābhārata* here ends in *Mahābhārata*, that is, in the greater existence, in the existence of knowledge, and not only physical sensation and its bloody logic to always move against decision. You decide something, but you always move against it. Why? I'll tell you.

In hundred thousand synthesis by *Vāiyāsa*, in the chapter called *bhīṣma parva*, the chapter of great promise which begins *dhṛtarāṣṭra uvāca* and ends *yatra yogeśvaraḥ kṛṣṇo*, these 700 verses not the entire chapter, through the conversation between Arjuna and *kṛṣṇa* – who presents a human form – but the Creator himself.

This chapter is called *karmasaṁnyāsa*. *saṁnyāsa* means relinquishing everything, but you don't relinquish your action; otherwise, there is no expression of knowledge in a human form. End fifth chapter.

Now, I won't go on to sixth chapter. It must sink. You remember it off and on. You needn't make an effort. It will, spontaneously, when you are not involved in petty things this will come and take possession of your brain and begin to tell you, and it will become clearer and clearer. You don't meditate on zero. You meditate on what you listened. It's easy to meditate on an object, without an object, meditation is falling asleep.

In a world which is only founded on lies, how can they act harmoniously? When lie becomes optimum then what happens is happening around the world. Nobody finds any solution of the multiplying problems they've created for their existence.

There are two powers in a world of ignorance. What are those two powers? Imagination and will. But you don't imagine, imagination takes possession of you. If you want to imagine something you won't be able to imagine anything but the object of your present desire, or your necessity. All you can imagine is what you need. There's the limit of your imagination.

It always starts with ifs and buts because the world as it exists is not conducive to your imagination. You want lots of things to change, but one thing you don't want to change, that is yourself. You want to change everything around you, but you haven't got the ability to change yourself a little bit.

So there is always a conflict in the world of ignorance between will and imagination. What you imagine your will always runs vertically opposite to that. What you will you cannot imagine. What you imagine you cannot will it. But so far I am concerned as a physical presentation just like you but not at all like you. You chiefly feel body, and that's like a very distant relation planted on a speck of modern world with so many physicality's – distant relationship in a plane of contact as a gross physical weight; that is the knowledge of vital and mental world of yesterday.

So there is no conflict between will and imagination. What is my imagination is in progress; it never stops. If I cease to imagine, you'll immediately begin to drop – drop

from where you are rising progressively – you’ll drop in the same darkness and confusion. But to imagine for all of you, I have no trouble, it happens spontaneously.

For any kind of cognition there must be a primary agreed division of consciousness which cognizes everything, and this division, one becomes an active objectivity, and other becomes a witnessing subjectivity. But when the witnessing subjectivity gets lost, then everything becomes like alternate currents; everybody is an active objectivity, and nobody is a witnessing subjectivity because everybody palpitates according to active objectivities.

So if you have not a stable basis of cognition, if you begin to be worked up by active objectivity, you have no freedom, you become a physical sensation of a conditioned reflex. So you get into the bondage of conditioned reflexes, so you have no freedom to detach yourself from the reflexes of an ignorantly acting environment. You get freaked by their insincerity to understand the graves they are digging for themselves because they belong to the physical world, and they have done everything to destroy physicality. They have no escape; they have no idea. But my imagination – I am not this body I am the faculty – has the ability to stop that inevitable destruction.

You can refer to day before yesterday’s “San Francisco Chronicle.” There’s a sub-committee in the Senate to listen to the great scientists like Dr. Teller and Linus Pauling. Look at these stupid people. Dr. Teller, who invented hydrogen bomb to enhance American power, he’s saying that the modern youth are adverse to technology.

What is the technology for? You are going to moon. You are on space station in orbit. What do you want to know? What is this for? Futile! While you are looking forward to energy crisis, you waste energy for nothing.

You’ll find all contradictions because they are living in a dream world of ignorance. And, since God is going to stop them, they have made the modern Americans with scientific knowledge totally disinterested in technology.

The more technology is there, it’s not Buckminster Fuller, he’s Buckminster, no minister for human consciousness even. He sees technology: you build a city here and lift it from here and place it somewhere in the desert.

I have no problem. I have a human form but no problem; neither physical nor vital nor mental. If any doctor, hey, Dennis, how did you find this body I am working through when you opened the tummy what did you see?

“Perfect health.”

The contradiction is the age of the form not of its health. The form is in perfect health and immune to material degeneration. No body on this planet can undergo what this body is undergoing, and it’s in perfect health. Nobody has seen this body tired; no fatigue. How can there be fatigue which doesn’t really exist except in your sensations?

So, God exists, and it’s nobody’s business. He can take possession of one after another body, but if he does that there shall be no body. I have none. Then you say, “What is this?”

It’s your cognition not mine.

Bom Shankar Bholānātha