CHAPTER IX: THE BHAGVAD GITA

There are two purusas in the world, the perishable and the unperishable. The perishable is all things in creation. The imperishable is the Still (Kutastha, rock-seated). But the highest purusa is another. It is called the Supreme Atman which, pervading all, sustaining to three worlds, is the immortal Ruler.

Since I am beyond the perishable and even beyond the imperishable, therefore in the world and in the Veda I am proclaimed the Ultimate Person (Purusottama), B.G. 25.16-18.

I am the Father of this Universe and the Origin of the Father (Pitāmaha; the Great Father, the Unnameable Transcendent). I am the Mother and Nourisher of this Universe, I am the One that should be known; the purifier; the sacred syllable AUM; the Rg. Sāma and Yajur Vedas. B.G. 9.17.

I am the Atman seated in the heart of all things, I am the beginning, the middle and the end of all that lived B.G. 10.20

When day comes all that is made manifest streams forth from the unmanifest; and all that is manifest dissolves into the unmanifest when night
comes. But indeed, beyond the unmanifest there is another, a timeless unmanifest, which lives eternally when all else (within time's web) passes away.

That Unmanifest is called the indestructible. It is called the last bourn (gatim, goal). They who reach it return not. That is my Supreme abode

B.G. 8.12, 20, 21.

I am the abode of Brahman, the immortal and imperishable

B.G. 14.27.

Krishna's utterences present the One Reality in all its possible forms: as Supreme Being; as Immortal Reality, as Father-Mother (the Lord-Lady that brings forth the universe; the demiurge); as the Origin of the Father (The Unknown Infinite); as Creator and Creative Power (AUM); as Brahman (the Origin of the Father; the absolute Awareness-Being); and as Atman (the Transpersonal Awareness of Totality: Brahman's "Self"; the one and only "I"). Veda-Vyāsa, mahārṣi of the Gita, had realized the full meaning of "I" shām. It means the One Total Reality which cannot be denied after the obscuring sense of isolated selfhood is dissolved.

Then indeed shām is the unabandonable. All the teachers, including the Buddha, freely used the word
aham "I", and they used it with affirmative Power by
down of their full awakening to the Transcendent
Real. Through the words he puts into the mouth of
Krsna, Veda-Vyāsa silently proves Transcendence rea-
lizing itself through him the human poet-seer.

The Truth with Kṛṣṇa affirms, Arjuna sees and
confirms when the Holy One is in the I AM state,
during which there is perfect suspension of percep-
tion and feeling, the psycho-physical being undergoes
a transformation. Transfiguration is a word used in
this connection, for even the bodily appearance is
different - 'shining' - as it was said of Moses, the
Buddha, Jesus and of other Holy Ones. On returning
to ordinary everyday consciousness, the impress of
that harmony of Transcendence, Pure Mind and the natu-
ral man may give rise to expression in thought and
word of the experienced Reality. And the natural man
confirms in verbal form that Seen Revelation, that
Heard Truth. Veda-Vyāsa as the living man in the
world expresses this Voice and Vision through the
words he puts in the mouth of Arjuna.

Kṛṣṇa teaches, 'He who serves Me unfailingly by
the yoga of devotion (bhakti), he, crossing beyond the
qualities, is fit for Brahman-immerging' (14.26); and
he declares, 'When he truly sees all (apparently)
separate existing beings as rooted in and proliferating
out of the One, he becomes Brahman' (13.30).

'He who serves Me' - Me, the revealed as well as the expressible One Reality. Who so is aflame with the pure passion for Me, is fit for emergence into Transcendence. This pure passion which lights up the night and shines through the day is man's love divinised. This is bhakti. The qualities of sattva, rajas, and tamas are the threads with which the web of bonded existence is woven, by you, by me. Love divinised unwaves the web, and you and I, made pure, are ready for the freedom of the unconditioned.

Bhakti has a twin, jnana, knowledge, the pure awareness which is Being. Whoso is quite purified, in whom love divinised burns steady and bright, who truly sees, and who knows with the knowing which is Being that the Many are the One Only, he verily 'becomes' Brahman. Timelessly, the veiling mists obscuring the perfect, holy union of Transcendence, Heaven and Earth have vanished for the time being.

Then the breath of Grace is stilled - for none may take that air too long - then a sin sattva and rajas and tamas impose their disequilibrating activity upon the Still One, and the Brahman become constricts again into a seeing subject observing objects.

That Indestructible Unmanifest, the last bourn reaching which there is no return, 'is my supreme abode'
says Krsna. And he also says, 'I (Furusottama, the Ultimate Person) am the abode of Brahman' — Brahman the Indestructible Unmanifest, the non-finite, the immeasurable, the absolute. How can this be? How can be the abode of the other? It is so! Realization is the living content of man's actual experiencing; it is the plenitude beyond count. Comprehension of this, by him in whom evil-mindedness is burnt out, is of the nature of attuned vibration, not distorting the Truth. But it cannot definitely grasp, and so limit, whole Reality. Clearly, Realization is beyond explanation. Yet it has a core of strange logic, or else comprehension and Realization would each be separate forever in lone darkness. This logic makes paradox true; and this logic has the elasticity of the living, whereas the purely formal verbal structure has the rigidity of the inanimate. Each to its own place.

Veda-Vyasa knows all this. So he spoke inspiring words, magical words, about the Numinous and the Unknown in both its aspects — that which comes to one in the condition of Revelation, the I AM state when 'Arjuna' is rapt into 'Krsna', and that which remains the Unknowable, the Transcendent Mystery. And he also knew this truth about himself, the man in the world, in relation to Transcendence, namely, the truth that is fully told in the words, 'I do not know'.
If I can confess quite honestly, 'I do not know', I am beyond the conflict between pride and humility, between conceit and modesty; I am truly meeked. Then, I can stand in adoring awe (the 'fear' of the Lord) before the Transcendent Mystery, asking for nothing whatsoever letting God be God. When I, contained here and now by Mother Earth, chestened, can say with the simple assurance of the innocent, 'I do not know' my heart is freed of heaviness (tamas), and Mother Earth takes me into the land of Light (sattva) and lays me at the feet of the Holy. Then only, I the son of man grow into my Manhood. And when the Wisdom-Love of my Father-God overfills my heart and radiates into his Kingdom, the universal Glory of the One Transcendent Real, then Transcendence has blazed into Self-Awareness through 'me'. Only the light will shine, the "me" will remain invisible; and will die, consummated. What bliss! Do we see the 'body' of the Sun? or light?

The shining of Pure Mind is the source of right comprehension - what comprehension is permitted to us. The mystery of Krsna's revelations that the Indistruc-
tible Unmanifest is the abode of Him the Supreme Per-
son and that he in turn is the abode of the Industruc-
tible. Unmanifest, is the mystery of the container and Contained. Transcendence 'resists' Transcendence. The Primordial Energy immeasurable, undifferentiated,
interplays with itself, giving rise to vortices of energy, measurable because of the production of differentiation. Cosmos appears where no cosmos was.

No categories—space, time etc—apply where the Primordial is concerned. They are co-terminous with cosmos. Yet Cosmos and the Primordial are an identity!

This ancient exoteric tradition is obviously beyond intellectual grasp. But it energizes the perfectly silent-minded one in the I AM STATE. It may help the un-egoistic, willing learner to sense the inseparability, in whole truth, of the Primordial and Cosmos and God man, spirit and matter. The Contained is the Container and the Container is the Contained. Let the mind, calm and pure, remain intensely alert, and restful, and it will absorb knowledge which is beyond analysis, but has perfect clarity. If this calm and clarity prevail unperturbed, one will understand Krsna, when he says: I am immortal and also death; being and non-being am I (9:19).

All-consuming Death am I and the source of all things to come

(10:34).

In the I AM state, Life and death the other-life are realized as the immortal complementaries through Veda-Vyasa. So too are being (the manifest) and non-being (the unmanifest), which are the interchanging
states of all this is, of all the world. Being flows into non-being and we who are in being name it death. Non-being flows into being and we who are in being name it birth. Birth and death are names given in both cases by us who are in being, from the standpoint of our natural being. Whilst we are in being there is, within limits, identifiable entity, which is lost when being flows into non-being. Being in particular, non-being is universal or "common". The one universal non-being, undifferentiated comes to birth as the many individual beings, differentiated. It is essential to understand this in order to understand the becoming process and the meaning of punabbhava, again-becoming, mistakenly pictured as re-incarnation, as the continuity successively in space-time of an identifiable entity, called so l or person or character or whatever you name it, which in fact has identifiability as a particular entity only as nominal (verbal) associated with the manifestation of finite being. Again-becoming, punabbhava, as a continuously changing process not composed of permanent identifiable entities, is true; this was taught by the Holy Ones, possessed of insight; but the re-incarnation picture of it, made by the popu-lace, is a distortion of the original teaching.

When sense and speech-thought activity is stilled, birth-death interpretation by that living being
is absent. Pure Mind (or Mind-only) is sensitive to
the wholeness of being and non-being, manifest and un-
manifest, particular and universal. Krsna, that is, the
man Veda-Vyasa in the state of immeregence into the pro-
found beyond discursive mind, states this as "I am life
immortal and also death; being and non-being am I".
The other statement, "All-consuming death am I and the
source of things to come", tells us of the fact of the
streaming movement of being into non-being and non-
being into being, the saṃsāric movement or becoming-
process of all the world.

The Lord, that is, the wholeness of being and non-
being, is the one and only transmigrant. The trans-
migrating is the constant interchanging of states with-
in the One Lord.

To enquire, to investigate and to learn is
characteristic of at least some human beings. The Holy
Ones of old India, enquiring 'Who am I?' were led to
Atman-realization; enquiring 'What is Ultimate Reality'?
They were led to Brahman-realization. It must be clear-
ly understood that the questions lie wholly within the
religious (not speculatively philosophical) context;
the investigations are carried out by the religious
mind; and the findings are the culmination of the trans-
formation of the religious consciousness, a culmination
which is realized Transcendence. They are not enquiries, investigations and findings by the worldly-minded in the social or scientific context, confined to everyday practical life.

The "subjective" approach culminated in Atman, or Awareness-Being, the 'objective' in Brahman, or Awareness-Power. But in Transcendence there is no differentiation between Power and Being. Indeed, Awareness, Being, Bliss, Power and so on are human words used simply for the convenience of human conversation reaching out into the fullness of communion. Whether the approach be subjective or objective, the emergence of Atman or Brahman equally necessitates the complete denudation of the mind, which then becomes utterly pure, empty and transparent. Hence there is that supreme realization by the purusa, the Holy One in the state of realization: Atman and Brahman are identical; the One Total Reality, Infinite. Unknown in its essential Is-ness, is the ultimate meaning of the word 'I' and THAT is the I AM.

Whenever we talk of Being - or Awareness in the Ultimate sense, this Being or Awareness is Transpersonal; personal and impersonal are integrated and transcended. Hence that wonderful mystery: the Infinite embodied in the finite, and each and every finite an inseparable but unique part of the Infinite. In other words, the
One is the Many, the Many are the One. Behold! the universe of sense and mind and spirit, of matter and form and life, / the glory of God, and is in the glory of God! Behold, with eyes shut in reverent love, the glory that is God-Being needs not the universe for its shining! It is Grace that lights the universe, that the blind may see, the deaf hear, and the dead quicken.

So we ask, how can such wonder enfold you and me? It is a question of one's mode of Awareness of the eternal that-which-is. Awake! and be silent! And stay so still that times poisoned dart born of self-ness can never touch the timeless beatitude! And then the pulse of desire, and the march of psychologic time, will be in step with the unmoving feet of God!

In Transcendence there is no differentiation of objective and subjective. If Brahman were to utter the word 'I' that 'I' is the meaning of Atman — whosoever, pure in mind and heart, realizes Brahman or Atman or the One Total Reality as the one and only 'I' has realized freedom from all self-ness. He, objectively regarded by us as a particular self, an identifiable person, he, who in everyday life will refer to the living organism that goes by his name as 'myself', he is, in fact, the unselfed one. An egoless being, he has ceased to obstruct the peaceful flow of Universal Life or to disturb the harmony of Universal Being.