

## **Bhagavad Gita Chapter 10: Divine Emanations**

Tonight we will be doing chapter 10 of the Bhagavad Gita, Vibhuti Yoga, The Yoga of Divine Emanations. But first I want to talk about the nature of the journey. For most of us Westerners this aspect of the Gita is not available to us. Very few people in the West open up to God, to the collective consciousness, in the experiential way that is being revealed here. Most spiritual teachings have more to do with the development of the psychic intelligence and its relationship to truth. Vibhuti Yoga is truly devotional. A vast majority of people have a devotional relationship or feeling for whatever God or Allah or Zoroaster represents. It comes from something in our human nature that is transferring onto an idea, from the human collective consciousness, and is different from what we will be talking about today.

(2:00) Vibhuti Yoga is a direct revelation from the universe to the individual. What we might call devotion is absolutely felt, but of a completely different order than what we would call religious devotion or the fervor that occurs with born again Christians or with people that are motivated from their vital for this passionate relationship, for this idea of God. That comes from the higher heart, the higher vital, the part of our human nature that is rising up from our focus on our relationships and attachments and identifications associated with community and society. It is a part of us that lifts to a possibility. It is to some extent associated with what I call the psychic heart. There is a part of us, even through our human feeling for God or church, that has a truth to it that is not to be diminished.

I experienced this as a young man raised as a Catholic. At one point I felt I was going to be a priest and was in a seminary school for one year. When I was first introduced to Meher Baba I experienced a true devotional experience but it was not of the same order that is being revealed in these chapters. How do I know? Because that is what happened to me. It is of a completely different order. I don't read about this in the West much, but people have glimpses of it. There is an ecstatic relationship with something much larger than themselves, accompanied by visions for days or months or even years. This is an indication that this dimension is trying to reveal itself to that person. But in the West, because we are in Kali Yuga, the consciousness is focused on matter and the mind has been developed. We live in a secular atmosphere.

(4:58) You can tell this if you go to India. There is a definite atmospheric feeling as if God is closer than in the West. In the West, I experience a gap. I have to ascend through a period of awarenesses before I can encounter what is easily available in India. The nature of this chapter is that it is beginning to reveal the nature of the transmission of the universe as it comes into a receptive vehicle. This idea of vibhuti, or emanation, is very strong in the Hindu culture. Every mantra evokes a quality of the universal force. It can be felt in one's system that has opened sufficiently. It usually works first through the psychic, opening to the source of the force itself, which arises from a much higher plane in the middle kingdom than usual. This force can tangibly be felt in your body and change whatever your body was feeling prior to that.

The mantras have become in the West a useful entry point into this domain of the emanations of the universal. When my awakening occurred that is what I opened to, although not the first night. The experiences that were coming would just keep coming in. They were all of a different order

than anything I had ever experienced and each one was unique. Each time this occurred there was a unique, complete enthrallment in that particular revelation that was coming that would affect all parts of me: my body, my vital nature, and my mind. There was overwhelming bliss, awe, and delight—ananda—that was such a different energetic order than anything before that I had no frame of reference. The nature of it is that it would come and then it would go. Then it would come again, in my case when I stopped being so busy, and it would be of a completely different vibration, a completely different revelation.

(8:08) When I went to India the first thing my teacher did was introduce me to a whole series of ceremonies and mantras, all of which evoked these universal forces. This is very strong in the Indian culture. One of these was the thousand names of Vishnu. Vishnu represents Krishna, or the manifesting sustaining force of the universe. Each name evoked a different vibration. When you did the names of Vishnu you were evoking one thousand and eight different rays of the universal. Of course there are many more mantras than those thousand. For years I learned to do these mantras. I did them very poorly at first. But after awhile something started happening; it took years. I did this particular ceremony every day that I was in India for many years, often poorly, by evaluation of my fellow Indian ashramites who cringed as they listened to my Western mantras.

However, for me it worked great. At one point I was able to regularly access this force and it has not gone away. I have taught this to others in the West. This is indication of being able to access and tap into the universal through one's effort, and to experience these revelations at a certain stage of spiritual awakening, more easily in India. These forces bring you into connection with divine love and the worship of the divine. The feeling is intoxication and enthrallment. When you are in these states you are partaking of the consciousness from which these sources come. You experience yourself as God-like, as divine, as a manifestation of that particular aspect for a period of time, minutes or hours. Some people in the ashram would be floating because they were in God ecstasy and everything was oneness and beauty and divine delight. They lived in that until they encountered their ego and then it all went to shit.

(11:32) But until then it was an introduction to the nature of what I call the middle kingdom. I don't want to dismiss this. Anyone who has come to the first awakening of the Self or the Brahman is an incomplete awakening without expanding into this area of the body and the emotional nature. Then there are universal forces that can enter more deeply into the system. This is different than a kundalini awakening. A kundalini awakening activates many of these blissful states, but these states that come from the vibhuti, the emanations, come from the top down, not the bottom up. When it comes from the top down it will activate the matching from the bottom so the two come together. When one is aspiring for the divine the universe is trying to enter and respond to it, and in that process the two come together.

In my case I wasn't consciously aspiring. It was coming in but it was causing a rising within my own system so it was awakening my kundalini. This may be distinction that is not that important unless you are looking at where you are in the journey.

Let's read this chapter. It is a relatively short chapter because Krishna, who represents the Supreme Being, is revealing His nature directly. We will just be reading Sanskrit names, but they do have relevance to qualities that we have some relationship to in our human experience. In the

dynamics of the Gita, Arjuna, who was a warrior and had his focus on developing his fighting skills, enlists the help of Krishna to fight this battle.

(14:26) When he collapsed, Krishna came forward and presented something to Arjuna that wasn't in his normal consciousness. Krishna is beginning to impact Arjuna's system powerfully at this stage, and this is affecting Krishna. So this is a divine relationship. Krishna is intoxicated and is revealing His nature in a relatively unique way in chapters nine to eleven. It is in response to this opening in Arjuna. It is how it works. The universe falls in love with us and we fall in love with the universe and that is a divine romance. We fall in love with the universe and it falls in love with us and that is a divine romance. And it has all the qualities of human romance, but exaggerated a hundredfold. Its base is in the human heartfelt vital bodily experience. This is transmuting the human relationship, taking it to a completely different order than would otherwise be available because there are universal forces at work.

### *Chapter 10, Vibhuti Yoga, The Yoga of Divine Emanations*

*The Blessed Lord said:*

*373. Arjuna, since you are dear to Me, listen again to My supreme word that I shall reveal to you for your benefit.*

*374. Neither the gods nor the great seers know the mystery of My origin because I am the source of all gods and seers.*

The important point here is that in the Hindu tradition, the gods and the seers are not able to know God directly. If you look at the nature of this chapter, it is unique to the human experience. In the Hindu tradition even the gods have to take birth as human beings before they can move into relationship with that which is the source of them. They live in the field of the Supreme Being all the time so they can't know the Supreme Being. There is not separation. They are still fish in the water. It is only when we come out of that oneness and end up on the shore that we can actually come to an appreciation of the nature of that which is the origin of the gods and seers. This is the point in these verses.

*375. When one is able to realize Me as the birthless, beginningless Lord of all creatures and becomes free from delusion and sin, he is fit to attain liberation.*

(17:42) In this verse he is speaking of this particular yoga. When one has a direct experience of the universal forces, even the ego cannot deny it. It is so overwhelming that from that point on one is relieved of a great deal of doubt, self-doubt, or doubt about the existence of God. The nature of this revelation is irrefutable experience that something has happened of an absolutely different order than what you have lived to up to this point. This kind of revelation prepares our system to be able to handle more revelations. When the universal force comes in, if our lifestyle is conducive, it can grow.

These vibhutis can come and grow and they begin to transform the body biochemistry. This is truly the transmutation that goes on in the analogy of a caterpillar to a butterfly.

It is a fundamental reworking due to energetic forces of the nature of the vehicle in which the consciousness inhabits such that the consciousness doesn't have to use the mind only for the psychic awareness. The body and the heart become collaborators in the spiritual journey. The whole issue of doubt quiets at this stage.

*376. Intellect, knowledge, delusion, forgiveness, truth, self-restraint, tranquility, happiness, misery, birth, death, fear, and fearlessness,*

*377. Non-violence, impartiality, contentment, austerity, charity, fame and defamation, all these manifold conditions of beings arise from Me alone.*

This is the recognition of the one who comes to this state. Everything we have seen as good, as higher, as noble, is a reflection of the truth that is trying to be revealed here. It is not like God lives in evil and darkness and destruction, although that is also true. In this case it is pointing to everything that man has striven for and demonstrated that we collectively admire, respect, honor, and enjoy, and our reflections, our radiance of this state of consciousness, to the extent that we can receive it up until now.

*378. The seven ancient seers and the four Manus, from whom have come all these beings, were born of My mind.*

*379. One who realizes the truth and power of My divine glory is united with Me by unwavering yoga. There is no doubt about this.*

*380. I am the source of all and from Me all have come. Knowing this, the wise worship Me with devotion.*

*381. Keeping Me in their minds and consciousness, they direct all their thoughts towards Me and talk with each other about Me. Speaking of Me only, they are always happy.*

When these experiences happen, you don't have to work at renunciation. There is so much intoxication that all you want is more. That was my experience for the whole first stage of my journey. The ego was a complete collaborator. It wasn't effort at all to do what we would call sadhana. It was my delight. Anything I did that quieted my ego and took me out of the habit of my life allowed the force to come in more strongly. As I separated from my human habit and oriented myself to my divine nature it was immediately reinforced. There was a direct link from a limited consciousness to a much greater consciousness. So spiritual practice became effortless.

(22:41) When this stage happens one becomes so absorbed that it is all you think about and focus on. You wake up in the state, or waiting for the state or preparing yourself to receive the state. It is a complete absorption. There is no effort to do your practice. It is not a stripping down. There is an experience of being added to. It is not ultimate truth but it is a very important process of interim truth that takes us out of the more untrue limited human possibility into the divinely felt possibility.

*382. To those who are thus ever devoted to Me, who worship Me with love, to them I give the yoga of the intellect through which they can come to Me.*

*383. Out of My compassion for them, I light the lamp of knowledge in their hearts and destroy the darkness of ignorance.*

I give these people who are exclusively devoted to me the yoga of intellect because the people who open from the heart are not intellectually inclined. They are not analytical. But the Gita says that one who follows the path of the heart will eventually come to the path of the psychic intelligence and that everything will be revealed over the course of time. This was my experience. I would try to understand what was happening at the beginning with my human intelligence and I recognized there was very little material in the west that pointed to what this was. The years that followed were really this series of revelations that occurred. As I shared in the first revelation I saw that the entire universe was ordered. That was an experience; that was not something I thought or believed. It was a direct encounter with the fabric of reality and it was irrevocable. It could not be removed.

To this day it is absolutely certain that we are all interconnected and part of this one matrix and we all have a role to play within that matrix. We all affect each other in what we do or don't do. The universe has a direction and we can align with that purpose and find greater happiness and truth and ultimately enlightenment. Or we can not align with that truth and become less and less conscious and more diminished and deluded. This is how it is. It is a whole body knowing of the nature of how things are over which you don't recover. This kind of revelation is what the Gita is talking about. Out of those, the mind subsequently makes sense of it and can speak it and articulate it. When one speaks from their experience the information that they relay is coming from their direct experience even though it may have mental content versus one in the awareness where it is a recognition in the plane of the intelligence in the psychic. It has a completely different frequency and impact.

*Arjuna said:*

*384. O Lord, Thou are the supreme Brahman, the final abode, exceedingly holy, the supreme spirit, the primal God, unborn and all-pervading.*

*385. Thus the seers call You, the divine sage Narada and seers like Asita, Devala and the great sage Vyasa also say this. O Supreme Being, even You Yourself tell me so.*

*386. Krishna, all this and whatever else You have spoken to me, I believe to be true. O Lord, verily, neither the gods nor the demons know Your manifestation.*

*387. O Supreme Being, only Thou know Thyself. O Creator of beings, Lord of beings, God of gods, Lord of the universe, Thou are the sustainer of creation.*

*388. Only You can describe fully Your divine glories by which You are pervading in this entire creation.*

*389. O Blessed Lord, how do yogis contemplate on You? Also how can I know You and what particular objects shall I meditate on You?*

*390. Krishna, please tell me in detail Your power and glories. I am not satisfied to hear just Your nectar-like words.*

(28:20) This is when the devotion is overtaking Arjuna, when the devotion is overtaking the seeker. All it wants is more. Bring it on. There is this sense of connecting to something so vast and wonderful that all you want is to know it more totally, in every detail, in every part of your body. You want to absorb it and eat it. It is being thrown into the fire of this devotion. It's terribly intoxicating. I have had numbers of times when I have fallen into the state of God intoxication. In the Hindu tradition, they get stuck in that state of intoxication. There was Ramakrishna, Vivekananda's guru, who lived in the God-intoxicated state. But nothing in the area of experience can last forever.

Because one comes to a state of relationship to the universe where the universe is in love with you and you are in love with the universe, it becomes like a familiar bed pillow. It is always there, so the passion and absorption that occurs in the first blush of the divine romance quiets and it becomes something you live with. I don't want to diminish the honeymoon, this is not to be passed over or entirely dismissed. If someone enters into this state who is ready to grow with it, I would encourage it and allow it to run its entire course. That is what my teacher did for years. He let me go into my intoxications. He knew in his own experience that it eventually quiets.

The Blessed Lord said:

*391. Arjuna, there is no end to My magnitude; therefore, I shall reveal to you only some of the important aspects of My divinity. Now listen to these glories.*

*392. I am the Self abiding in all beings, also I am the beginning, the middle, and the end of all beings.*

*393. I am Vishnu among the Adityas, of light I am the radiant sun, of the Marutas I am Marichi, and among the heavenly bodies I am the moon.*

*394. I am the Sama Veda among the Vedas, among the gods I am Vasava, of the senses I am mind and in beings I am consciousness.*

*395. I am Sankara among the Rudras, of the Yakshas and Rakshasas I am Kubera, of the Vasus I am fire and among mountains I am Meru.*

*396. Arjuna, among the priests I am Brihaspati. Among generals I am Skanda, among water sources I am the ocean.*

*397. Among seers I am Bhrigu, among words I am the monosyllable "Om," of sacrifices I am the sacred chanting and of the unmoving I am the Himalayas.*

398. *Of trees I am the banyan tree, among divine sages I am Narada, I am Chitraratha among the Gandharvas and among siddhas I am Saint Kapila.*

399. *Among horses I am Uchchaihshrava, born along with nectar. I am Airavata among the elephants and I am king among men.*

400. *Of weapons I am the thunderbolt, of cows I am Kamadhenu, among passions I am Kandarpa, the king of passion, and among poisonous snakes I am Vasuki.*

401. *Among nagas I am Ananta, of aquatic beings I am Varuna, of ancestors I am Aryaman and of regulators I am self-control.*

402. *I am Prahalad among demons, of reckoners I am time, among beasts I am lion and among birds I am Garuda.*

403. *Of purifiers I am the wind, among weapon wielders I am Rama, among sea monsters I am the alligator and of rivers I am the Ganges.*

404. *Of created beings I am the beginning, the end and also the middle. Arjuna, of all knowledge I am the knowledge of the Self and I am the logic of those who debate.*

405. *I am the first letter of the alphabet, of compounds I am dwandwa. I am eternal time, I am the universal dispenser.*

(33:34) I am having a good time but I don't know how it is for you though. I want to emphasize something of the nature of what this is pointing to. It is the things that strike us, high or low, it is new life or the death of a loved one. It is great love as well as great loss and sorrow. It is the fulfillment of the accomplishment and the striving for the highest ideal. All these are vibhuti; they are access points for something of the divine nature. They are all pointing to something of an order higher to the one that we ordinarily live in. I remember in India a time when all my ecstasies had quieted and I had a three month period when it was in the middle of the peak heat season. I am living in my little room with screen on the windows, and sweltering all the time. But I had adapted. I was taking walks in the middle of the day with my black umbrella which would get so hot that I would get a blister if I touched the metal parts of it. At least I didn't get fried.

The villagers would talk about this crazy westerner who was walking in the sun while everyone else was in the brush or their thatched huts. As I walked I would think of the names of God. I had been chanting the thousand and eight names of Vishnu, but I realized they are all pointing to something of the inherent reality in everything. So I began to say "O as to You, that is the sky. O as to You, that is the heat that has my umbrella become a fire iron. O as to You, that is that in me that can be here, to that which is growing these trees that somehow survive this heat, to that which is sustaining this existence." I would keep making up names and something started happening toward the end of that three month period. It was as if each naming was a prayer, a sending out to a recognition of something greater than this little miserable dried up empty place I was in at that particular time.

(36:47) It wouldn't necessarily be able to take me back into the ecstasies because I was in a different stage of the journey. But it was the one solace I had in this period I called the void. In this place there was an ability to have some kind of remembrance in this evoking. This is what Arjuna is asking for. He is asking, "How can I know you in detail? When all this disappears, how can I live this and stay in touch with this in my ordinary consciousness?" When I am driving in traffic or shopping in Walmart, can I have a means of accessing my divine nature? You can say, "O as to You that created these incredible number of varieties of pea soup. You who created such a multiplicity that created something that could create such a multiplicity, and how colorful are these variations."

There are so many ways that we can create if we just choose to step out of our numbed out relationship with day to day life. We could open up in us a possibility of moving into relationship with the reality that is behind it. All the actions that will work are the ones in awe or wonder, whatever those qualities were, be they high or low, negative or positive. The nature of the first verses of the chapter is that this state takes you beyond good or evil. It takes you beyond virtue and sin. It takes you into a relationship where everything is simply a vibhuti, an expression of the one divine nature that pervades everything. Arjuna was asking how he can return to remembrance, how he can remember Krishna when he is not in this particular state.

*406. I am the all-erasing death and the unmanifest future. Among feminine qualities I am fame, prosperity, speech, memory, wisdom, perseverance and forgiveness.*

*407. Of chants I am the Brihat Sama, of meters I am Gayatri, of months I am Margashirsha, of seasons I am Spring—the season of flowers.*

*408. I am gambling of the dishonest, splendor of the splendid, I am victory, I am effort and I am goodness of the good.*

(40:06) You need to stop there because I just love that verse. Sorry, I am going to have to say it again. "I am gambling of the dishonest." I am the thievery of the crook. I am the "splendor of the splendid, I am victory, I am effort and I am the goodness of the good," and the bad of the bad. I am all these things in this particular verse. It was a great comfort when my ego would get caught up in its ethics and morality and judgments and condemnations.

*409. Among the Vrishnis I am Vasudeva, among Pandavas I am Arjuna, of sages I am Vyasa, of seer-poets I am Usana.*

*410. Of punishers I am the scepter, I am the guidance of those desirous of victory, of secrets I am silence and I am the knowledge of the wise.*

*411. Arjuna, I am also the seed of all creatures. There is nothing that could exist without Me, whether moving or unmoving.*

What is being revealed here is the nature of the Supreme Being. These verses are the Supreme Being speaking. It is possible for one to enter into this state and from this state describe what it is like to be there. In this case, because there is a listening, Krishna is describing what it is to be in



the state that He is in, because He is also in the divine intoxication with Arjuna. The two together are what create this state of consciousness, although it is temporary. It is a glimmer of the nature of the supreme state before its time. This allows the soul to describe the nature of that state. When you read this verse, if you can move into the relationship that it is the Supreme Being revealing Himself to you, you will be able to create a pathway from your current consciousness to that consciousness.

(43:00 Just like you say, "I am this miserable, shallow, indulgent creature," you can actually say "I am the Supreme Being." The I Am-ness that we call the realization of the Brahman, when it occurs within the creation, is a state of being which is inclusive and in a profound relationship with all other beings that are part of this entire existence. We are pointing to something that is outside of the box. We are pointing to something that is not normal in popular spiritual literature, or if it is, it is lost in the intoxicating poetry or music of devotional traditions. How would it be possible to have a spiritual practice where that is what happens to you? We are not in charge of that. We are not in charge of our system's capacity to have that kind of experience. If there is anything that is useful out of these verses it is to have a sense of something that currently you may not know nor ever know in this lifetime. That sense of a possibility not currently available to you is enough to move you towards it.

*412. There is no end to My divine glories. I have only revealed these principal glories to you in brief.*

*413. Whatever thing is glorious, excellent or prominent, know that it is born of a portion of My splendor.*

*414. And, Arjuna, know it for certain that this whole universe is just a portion of Myself.*

*Thus ends the tenth chapter of Gita entitled The Yoga of Divine Emanations*

All glory to Gurudev. My teacher knew this state. In India there are others who come from that culture whose entire life is immersed in this relationship to the Supreme Being through their traditions and culture in such a way that the systems were able to receive this. It can happen only if we are very simple. It can happen only if there is not something in us that is not endlessly seeking the complexity and diversity of this western world that we live in. It can only come if we are child-like. It is not something we can make happen or attain. I believe that for all our delights and wonders here in the West we have lost something. Something fundamental and profoundly nourishing and sustaining that we are where we are: neurotic, anxious, fearful, paranoid, preferring destruction over creation.

(47:14) So there are consequences that are beyond us. We are all on a journey and we are heading somewhere. You are where you are on the journey and you cannot be any other place than where you are right now. So the useful way of holding this kind of revelation is to not take it personally, not to use it to compare yourself or to beat yourself up. But use it as a recognition that there is a possibility that you do not yet know, if that is the case. Or perhaps you have some reflection of it in your own experience. There are forces much greater than our little individual egos at work here. Even the teacher can only do so much. We are all in a process of evolving and maturing. What we are pointing to here is one particular aspect of the journey.

The spiritual path has two directions. One is of awareness, which uses the psychic intelligence, and the other is of experience, which integrates the body and heart as well as the psychic and intelligence but much less so. The journey is a matter of developing one until it can't go further, then the other has to develop enough so that it can go further. It could be that devotion is stronger in someone's system, or the awareness is stronger. The awareness is the path of knowledge, or revelation and insight. The experience is the path of devotion, of feeling and emotion and sensation. In my nature, it was my experience that went first. I had awareness, but experience led. But I wasn't able to go further until awareness came. These are the two tracks. The track of awareness is aspiration. The track of experience is the track of devotion. We all have to walk these two tracks.

With that consolation I finish this talk. Love and blessings.