

## **Bhagavad Gita Chapter 11: Universal Vision**

Today we are entering into the eleventh chapter of the Bhagavad Gita called Vishwarupadarshana Yoga. It is basically the darshan, the blessing, of the Supreme Being. The Vishwarupa is the showing of divinity to an ordinary mortal. It is the revelation of the existence of the Supreme Being. Up to now, the idea of God is just that, an idea of God. We extend our wishes and our transference of the highest possibility that we can sense in ourselves into this principle we can call God. As we progress on the journey, this principle seems to start taking on substance, qualities and characteristics. There is a time in the journey where God shows Himself to the seeker.

(1:55) It takes certain conditions. It takes a wholehearted, total commitment on the part of the seeker. These are revelations of the nature of the Supreme Being and they come as glimpses. When they come there is a shattering effect. Everything you thought God was goes out the window in the moment of actually receiving the darshan of the Supreme Being. You become like dust in that moment. It is called a yoga because it is the means by which we move towards that which is the object of our yoga. In this case, at this stage of the journey of devotion, the yoga is these glimpses of God. They create a powerful impact on the entire system of the seeker. They shatter the delusion, the idea of you being a separate individual self in existence in the way you have known yourself.

The transformative effect of every other realization up to now has been progressive. In this incremental progression you don't necessarily get how you are changing. You are not aware of how you are changing. Others around you can be affected, but you are not aware of it. You are not aware that to be able to be at the frequency where darshan is possible you have travelled a long distance. When you move a negative and positive wire near each other, when it gets to a certain closeness the electrical arc occurs and you get the spark. You are moving up the frequency in which the nature of the Supreme Being is revealed to you. It is a profoundly humbling event. There is terrible and intense elation and for some there can be fear, because you feel powerless and insignificant in the face of this revelation.

(5:37) After this, faith moves into the back seat as an important element on the spiritual path. Up to this point there has been a coming and going and coming and going. But at this point with this kind of event, you now know God. You don't need to believe in God. Satyamayi said to me, "I don't know anything about God." I said to her, "You will be surprised when you meet Him." For those of us in secular western culture this idea of God is either dismissed or given only a conceptual understanding. When one begins on the spiritual path you can meet the energies and forces that are there in the universe, and be assisted by them in your experience, and never meet the Supreme Being, the cohesive intelligence of which we are all an emanation, that has created and sustained this existence.

It is the manifesting principle of the Absolute. Some would call it the Divine Mother, others would call it Divine Father. In the Gita, up to this point, Krishna is representing something that Arjuna couldn't get. Even when Krishna was describing His nature, Arjuna wasn't getting it. In the seventh chapter Krishna explained in verses 304 and 305, "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. Veiled by My yogamaya, I am not manifest to all. Hence, these ignorant people are unable to know Me, the Unborn and the Imperishable Supreme." This isn't just Krishna having a big ego moment. He is actually speaking with the recognition that unless someone is at this frequency that they can't understand or recognize that the Absolute could inhabit a body, which means they can't know that they are that.

(9:01) All they can do is see that this is an interesting human being. They can't know in their own direct experience because yogamaya veils the nature of divinity in a body. In the Hindu tradition there are three gods: Brahma, Shiva and Vishnu. Brahma does not incarnate. But Shiva and Vishnu incarnate. They take bodies for the purpose of performing a function in the evolution of this existence. The main sustainer and supporter is the Vishnu principle. The one that brings about abrupt changes and destruction of the old is the Shiva principle. In the ongoing action of creation, Shiva represents the guru, the principle that destroys ego to allow for truth. That which is beyond nature that comes in at an individual level to allow the emerging soul to come out of the cocoon of its human identity and experience its divine nature.

Vishnu comes for the work of carrying the burden of ignorance and darkness. In the Hindu tradition the latest incarnation was Krishna. There were other manifestations of Vishnu in the eras before Krishna, including a fish, a pig, a monster and so on and so forth. Vishnu came into different forms for the purpose of being on the planet. Just the fact that one form could tap into the frequency of the Supreme Being maintained the smooth movement of the evolutionary process that was there for all of creation, but especially for mankind. In the Christian tradition it was Jesus. Each brought something to the collective consciousness that hadn't been there before that allowed man to come out of his natural inclination to destroy himself and move him back on track of the evolutionary purpose, the sathya dharma.

(12:12) Christ brought love, love your brothers and serve the world. In the Old Testament, God was fierce and required enormous sacrifice. But in Jesus, God loved you more than you could love yourself, completely different paradigm for mankind to live. Krishna, the Vishnu principle, is manifested in this chapter. A divine being comes down for the purpose of carrying and lifting the collective consciousness. In the unique case of Krishna, He was aware of who He was at birth. In all other incarnations the vehicle—the pig, the fish, the monster and the other forms including Rama—did not know or only periodically knew their purpose. But Krishna knew it at birth, so he is representing a completely integrated state of consciousness where the Absolute has awakened as an individual.

When the Gita was written 3,000 to 4,000 years ago this was very rare because the collective consciousness couldn't allow it. But now this possibility of the integrated state of the universal and individual, the impersonal and the personal coming together in the same vehicle, is now available. The collective consciousness is more capable of meeting the vibration in which a form could sustain itself while carrying this force. Previously if such a force entered a person and they went into rapture with the Supreme Being, the body would fall apart. But now the bodies are more subtle and sophisticated. The support structures have allowed us to come out of our bestial origins, our primitive humanity, and develop into a more refined and capable vehicle for this to occur. This is why the Bhagavad Gita is so relevant at this time, because it shows an entire path.

(15:13) What is happening at this stage in the Gita is that we are nearing the accumulation of force that has been acquired in Arjuna's nature from the first chapter through this tenth chapter. Arjuna's ego is in collaboration with his being and he now has the ability to have a direct experience of aspects of the divine nature. In chapter ten it was the vibhuti. Each time he is able to evoke these qualities, his frequency expands and heightens, becoming in closer approximation to Krishna's consciousness. It is an uninterrupted progress. The action that started in the sixth chapter continued through the following chapters. It is a continuous focus of Arjuna's consciousness, moving towards that which is being revealed. This chapter, like the tenth chapter, is revelatory so we will do more reading of it than usual. Receive this with a sense of openness. When this is staged in India, this is the most dramatic moment of the stagecraft where the Vishwarupa is being revealed accompanied by fireworks and thunderous sounds. This dramatic flare is an approximation of what it is for the individual when this darshan is experienced.

### *Chapter 11, Vishwarupadarshana Yoga, The Yoga of Universal Vision*

*Arjuna said:*

*415. O Lord! Through Your compassion You have told me the highest secret of the supreme Self and destroyed my delusion.*

*416. I have heard from You in detail of the origin and the dissolution of beings and also of Your imperishable majesty.*

(18:23) Arjuna's delusion has been destroyed. The yogamaya veil has been seen through although it is still there. It is now possible for Arjuna to have a sense of the divine in a way he has never had before. This is the peak of devotion. Devotion is the ecstatic whole body experience absorbing consciousness. The mind grows silent, the heart opens and expands, and the whole being has vibratory energy running through it. There is a sense of exaltation and power and force. The consciousness is being lifted to the proximity of the state of the Supreme Being, but it is utterly new for Arjuna so that it is such a shock in relationship to what he has known before. Krishna has gotten used to it. This intensification of the consciousness has put him into a state in approximation of the Supreme Being. As we read these verses it is Arjuna speaking, where before Krishna spoke.

*417. O Great Lord, Thou hath described Thyself correctly; however, O Supreme Being, I aspire to see Thy divine form.*

*418. O Lord, if You think it possible for me to see this then please show me Your imperishable Self.*

This is the nature of the journey at this stage. As the devotee moves into relationship with the beloved, as the knower moves into relationship with that which it seeks to know, it comes to this event horizon, this place where the two are separate. But there is this moment, a threshold of crossing by which this union becomes possible. Arjuna is at the threshold, the event horizon. He is partaking of the state but he is still separate. He can speak of it as something other than himself.

Absolute, overwhelming, absorbing devotion and worship is what it is like as one moves into approximation with the Supreme Being.

*The Blessed Lord said:*

*419. Arjuna, see My various divine forms of various colors and shapes, a hundred and thousand-fold.*

*420. See the Adityas, the Vasus, the Rudras, the Ashwinis, the Marutas and many wonderful forms never before seen by anyone.*

*421. See also the entire universe that is both moving and unmoving, all united in Me and, Arjuna, whatever else you desire to see.*

(22:02) This is the state of revelation. At this state of consciousness, the secrets of the universe are being revealed to you. You are seeing the beings and the forces. You are seeing all the different planes that support this plane. You are able to get glimpses into divine beings of high powerful order. You are beginning to understand how creation and maya work, how evolution has come about. This is a state of revelation that comes when one is still on the threshold. There is still a separate being. It gets tons of knowledge with all this experience. It is all occurring simultaneously. Even prior to this state, when one gets a glimmer, what comes is tons of information about the nature of creation.

When my awakening happened, the first moment was a touch of this, although at the time I didn't know what it was. My consciousness could not stay awake and went unconscious because it was too bright a light for my mentality, for where I was as a human being in 1998. But when I recovered, I was in a revelatory state and that is when I saw the whole universe and recognized that it is all ordered, that there is an intelligence behind it, that we all have a role to play and are in a natural process of maturation. Every human being is on this path, whether they know it or not. All of this came in a fraction of a second. This is what has been occurring for Arjuna up to this point. But he is saying something very important in the next verse.

*422. But you are not able to see Me with these eyes. Therefore, I am giving you the celestial vision; now behold My majestic power!*

What is this celestial vision? It is the last veil of separation. It is the last veil that makes us believe that we are experiencing or knowing the Supreme Being. The veil gets removed and there is an immediacy, an absorption in the event of revelation. Up until now, it is still the mind, the person, coming and going. It has not been able to establish itself yet. That will happen later. But the veil is temporarily pulled apart by Krishna to let Arjuna have a glimpse of the darshan of His true nature.

*Sanjaya said:*

*423. O King, saying thus to Arjuna, Krishna, the great Lord of yoga, revealed His majestic supreme form.*

*424. The infinite, resplendent Lord with many mouths and eyes, many wondrous aspects, with many heavenly ornaments and wielding many celestial weapons,*

*425. Wearing celestial garlands and apparel, anointed with divine perfumes and ointments, made up of all wonders, and having faces in all directions.*

*426. If a thousand suns should rise in the sky simultaneously, it might compare to some extent the splendor of this great Being.*

*427. There Arjuna beheld the entire universe with its manifold divisions established as one in the body of God of gods.*

(26:23) The Gita is using Sanjaya, the narrator, to step in as an observer, one who is witnessing this relationship to give some perspective. At this point, there is no way that Arjuna could narrate what it is that he is experiencing. He doesn't have the language. He is not in his mind. He doesn't have anything to know it with. So Sanjaya is describing from his vantage point what he sees happening.

*428. Filled with amazement, his hair standing on end, bowing his head to the Lord, Arjuna said with folded hands,*

*Arjuna said:*

*429. O Lord, I see the gods and all beings assembled in Your body. Lord Brahma is seated on his lotus seat there and also I see the presence of all the heavenly seers and serpents.*

*430. I see You everywhere with many hands, bellies, faces and eyes. O Lord of the universe, I can see neither Your beginning nor the middle nor the end.*

*431. I see You crowned, armed with a club and bearing a discus, a mass of splendor, shining on all sides, immeasurable and blinding with the effulgence of the blazing fire and sun. O Lord, I see You who is so difficult to behold.*

*432. You are the Imperishable, the supreme object of knowledge. You are the final abode, the defender of eternal law. You are the primeval Being.*

*433. O Lord, I see You as one, without beginning, middle or end, of infinite power and endowed with numerous arms, the sun and the moon as Your eyes. I also see the blazing fire in Your mouth, burning all this universe in Your radiance.*

*434. O Great Being! This space between heaven and earth is pervaded in all directions by Thee alone. O Lord, the three worlds tremble at seeing Thy marvelous and terrible form.*

In the state Arjuna is in, he is seeing all the glory and splendor, and is beginning to recognize that this force is much greater than his capacity to be with it. It is as if he is moving into the proximity

of the sun itself and he is being consumed in this fierce splendor. Because of this intervention from Krishna, the ego in Arjuna is overwhelmed.

*435. Gods take shelter in Thee; some out of fear and reverence pray to Thee with folded hands saying, "Save, save!" The great seers and perfected ones praise Thee with hymns of heartfelt reverence saying, "Be it as Thou will."*

*436. The Rudras, Adityas, Vasus and Siddhas, the Vishvadevas, the Ashwinis, the Marutas, the ancestors, the Gandharvas, the Yakshas, the Asuras, and the perfected ones, all behold Thee with wonder.*

(30:29) These are all descriptions of the various creative beings that are expressions of the divine Supreme Being. So they are the primal organizing intelligence which allows for physical manifestation of consciousness to occur. They are all an expression of the Supreme Being's purpose. Each one of these is a divine revelation. Darshans can occur with any one of these apparently lesser forms, so it gives a sense of scale as to what is being revealed. We are not just revealing a being that is much greater than a human being or a realized being. Arjuna was meeting these divine beings, experiencing their force and great power and intelligence, in the vibhuti. But now he recognizes that there are more and more.

This process that is occurring is very, very, very rare. It is not something for which we in the West have any reference point. Even I don't believe what it is I am experiencing when I come down into my normal human consciousness. It is so outside of how this form has been programmed. How could this happen? Why did it happen to me? Why isn't it happening much more everywhere else? There has been a great deal of confusion and hesitancy in my nature to share this, but it is a stage that occurs as you move from one phase of consciousness to the next phase. The first phase was moving from the ego to the individual being. The second stage was moving from the impersonal ego into the universal person. This is a phase in the journey, not the conclusion. It is a showing.

*437. O Krishna, seeing Your great form consisting of many eyes, arms, thighs, feet, bellies, and mouths gaping with many huge teeth, the worlds tremble and so do I.*

*438. O Lord, seeing You touching the sky, of blazing hues with gaping mouths and large fiery eyes, I am frightened at heart. I feel neither fortitude nor peace.*

*439. Seeing Your mouths bearing many tusks, glowing like the fires of universal destruction, I lose my balance. Have mercy! O God of gods, abode of the universe, have mercy on me.*

(34:14) This is the plea of the undeveloped ego not ready for this revelation. It still thinks it is the ego, a human being with a story and a history. It is trying to hang onto that, even though this process is thrilling. It is too thrilling. It begins to look frightening, like you are about to be destroyed. It is an exaggeration. Because the nature of this chapter is revelatory it takes something from a much lower frequency and suddenly moves it to a much higher frequency. Anything in you that is still undeveloped is going to feel like it is overtaken, dying, losing itself, about to be destroyed.

440. *All the sons of Dhritarashtra, along with other kings, Bhishma, Drona and Karna and also with our chief warriors,*

441. *Quickly enter Your fearful mouths; some are seen with crushed heads clinging between Your teeth.*

442. *As many currents of water from rivers flow towards the ocean, so also these heroes of the world of men enter Your flaming mouths.*

443. *As moths enter a blazing fire to their destruction with great speed, so also these creatures swiftly enter Your mouth only to be destroyed.*

444. *O Lord, swallowing the worlds on all sides You are licking everything. Your terrible rays blaze forth through the entire universe, filling it with Thy radiance.*

445. *Tell me who Thou art, so terrible a form! Salutations to Thee, have mercy, be kind to me. I wish to know You, the primal Being. I am unable to comprehend what You are doing.*

Arjuna is finding himself being sucked into a vortex. He is falling into this condition where he is losing control. Like a moth that can't protect itself from a candle's flame, moves into the light and burns in the process. This is a good allegory for the nature of the transformational process when one opens up to the force of the Supreme Being. It is captivating. It pulls you in. It consumes that separate part of you in the process so that in you which is the same as it can be revealed.

(37:46) If the moth could say something, it might say something like what Arjuna is saying here: "O supreme light, O heat, I cannot prevent myself from falling into your splendor, your enchantment." This stage of the journey is no longer striving. It is the beginning of falling into. All the ego can do is hang on in the process of its own dissolution that inevitably occurs. This describes a critical transition that occurs at the end of this particular phase.

*The Blessed Lord said:*

446. *Arjuna, I am Time, the destroyer of this world and now I am here to annihilate the worlds. Even without you, all these warriors that are arrayed in the opposite ranks shall cease to exist.*

447. *Therefore, Arjuna, stand up and attain fame. Having conquered the enemy, enjoy the prosperous kingship. By Me alone they have already been killed. Hence be a mere instrument.*

448. *Drona, Bhishma, Jayadratha and Karna and also other warriors have been killed by Me already. Therefore, do not hesitate. Fight and kill. You shall conquer them.*

Krishna is saying, "It is all over, Arjuna. You are not going to be able to recover." This is the irrevocable transition. Even if these issues keep coming up and there is still the battle to fight after the Gita, their hold has been destroyed." That is what he means when He says, "By Me alone they have already been killed." This is the state of consciousness that comes when it is actually over but you don't know it is over. The root has been cut but you don't know that.

*Sanjaya said:*

*449. Hearing these words from Krishna, Arjuna, who was terrified and trembling with ecstasy, prostrated with joined palms and spoke thus in a choked voice to Krishna.*

*Arjuna said:*

*450. O Lord of the senses, indeed the whole universe rejoices and is gratified by Thy praise. The demons, being frightened, run in all directions and the perfected ones bow down to Thee.*

*451. And why should they not bow to Thee, the original creator, greater than even Brahma. O infinite Lord of the gods, You are the dwelling place of the universe, the imperishable, the manifest and unmanifest and that which is beyond both.*

*452. You are the primal God, the ancient Being, the supreme abode; You are the knower, the object of knowledge and the knowable. All the universe is pervaded by You.*

*453. O Lord, Thou art the Moon, the wind god, the god of death, fire and water. Also, O Supreme Being, Thou art the creator god and the great grandsire. Salutations to Thee a thousand times, again and again.*

*454. Salutations to Thee from front and back and from all sides. O Supreme, You are infinite valor and strength. You pervade all. You are all.*

*455. Whatever I have said out of ignorance or affection, addressing You as Krishna, Yadava or friend, and in whatever way in carelessness of Thy majesty through negligence,*

*456. And if out of fun I have disrespected You while at play, at rest or while seated or dining, either alone or before the eyes of others, O Krishna, for that I beg Your forgiveness.*

(42:20) So he has been living with this Supreme Being all along. He has been joking with Him, rebelling and fighting and questioning Him. "Who are you? How come you are telling me to do this? Why should I believe you? What authority do you have?" He had no sense of what it was that was speaking to him, but now he is getting it. He is getting it because it is entering into his person at this stage. He is coming out of this absolute ecstasy because it is too disturbing. He is entering back into his person and is remembering that he has been treating this guy like anybody. He is recognizing the possibility of the divine manifestation. He is seeing that a human being can be the Supreme Being in truth with the veil of the human ego removed. He is getting that he has been treating this event as if it were a person.

Once you are at the place where you get it, it is all over. But your system can't handle the pressure. It needs more time to prepare itself. The darshan has been given, but you can only hold so much. Your cup is only so big. There needs to be more darshan so you can develop the capacity to hold it and to function in the world yourself as the Supreme Being.

*457. O Cosmic Being! You are the father of this universe, of the moving and unmoving. You are adorable, the most venerable Guru. There is none indeed equal to You in the three worlds. How then could there be anyone greater than You, O Supreme Being of incomparable glory.*

*458. Therefore, prostrating to You, I ask forgiveness of You, O Lord, as a father to a son, a friend to a friend, a lover to a beloved, please, O Lord, forgive me. Have mercy on me.*

*459. Having seen that which has never been seen before, I am delighted, yet I tremble with fear. O Lord, show me that form in which You originally appeared before me. Have mercy on me, be gracious.*

*460. I like to see You wearing a crown, armed with a club, discus in hand as before. Become that very form with four arms, O thousand-armed One, O You, who have all forms.*

Never knew Krishna had four arms, right? It was a different kind of human being back then, I guess. Some of them had four arms. So now there is this descent. Now there is this returning, coming back down into this more normal consciousness. Why would the Supreme Being ask for forgiveness from the Supreme Being? What is happening is that Arjuna is returning to where he was before. He is asking for the veil to be put back on. This is too much for him. He can't take it any more. He wants the form that he can joke with and laugh with and pick a fight with or complain to. He can't tolerate being present with the possibility that Krishna represents. He doesn't know how to hold what it is that he is seeing in Krishna.

(47:27) This is where Arjuna has become dust. He has bowed utterly. He doesn't need anyone to explain it to him. He doesn't need faith to know that there is such a thing as the Supreme Being. An irrevocable event has occurred in the consciousness that occupied the form of Arjuna. This is what has happened for the seeker at this stage. The event is causing reverberations, maybe for months or even years. It will eventually become integrated and lived. For Krishna it is not a big deal to be the Supreme Being. He was that from birth. For one who comes to this state after many years it becomes normal. In the physical form you are left with being in the human consciousness. This is why Rama, an earlier incarnation, would forget who He was. People around Him had to remind Him that he was the Supreme Being. Then He remembered that this was His creation, He was the source of everything. This is the heralding of an integration between the universal and the individual. All the fireworks, fanfare, ecstasies, and terror are going to quiet and then something else will start happening.

*The Blessed Lord said:*

*461. By My grace towards you, Arjuna, the supreme form of Mind has been manifested through My power. This form of Mine, made up of splendor, has never before been seen by anyone other than you.*

*462. Arjuna! No one can see such a form of Mine in this world by any means, neither by the study of scriptures nor by sacrifice nor by gifts, rituals or austerities.*

*463. Have no fear or confusion in seeing My terrible form and with cheerful mind see again My previous form.*

*Sanjay said:*

*Speaking thus to Arjuna, Krishna again showed His own form. Having resumed His wonderful gentle appearance He cheered up Arjuna who was terrified.*

*Arjuna said:*

*465. O Lord! Seeing your gentle human form, I am now calm and comfortable.*

*The Blessed Lord said:*

*466. Arjuna, it is very difficult to see this form of Mine; even the gods are constantly longing to see it.*

*467. Not through study of the Vedas, not through austerities, not through gift or charity can one see this form of Mine as you have seen now.*

*468. Arjuna, by unflinching devotion alone can I be known and seen in this form.*

*469. One who works only for Me, considers Me as supreme, is devoted to Me, is free from the evils of companionship and is free from malice towards all beings, he alone attains Me.*

*Thus ends the eleventh chapter of Gita entitled The Yoga of Universal Vision.*

(51:28) You could do all the spiritual practices that you want, you could become a great yogi up to this stage, but for this darshan you have to be in relationship with the Supreme Being. It can't be an idea or a principle. You have to be in an all-consuming absorption. That evokes in the Supreme Being this intervention that allows you as a human being to become the Supreme Being. The Gita is describing something alien to spiritual literature in the West. It is something different from what we can comprehend as available or possible. We relate to getting equanimity, awakening, a little enlightenment—but this—not something we want to go to. It is a complete giving over of yourself as an individual to something that up until this point can only be approximated. It has been revealed in pieces over long periods of time. In order for these to gather sufficient momentum to prepare us to be ready, it takes a complete commitment and dedication that we in the West have little preparation for.

"I'll give you all my money, but I have this secret bank account. I will give you my heart, but I am holding out for my favorite thing over here. I'll surrender and be dust before your feet because I want to be a famous teacher." These things all have to be surrendered. There has to be something in you that is ready and the shell of your separate human existence has grown fragile and lost the ability to keep you contained. We can't do this alone. We can prepare ourselves in the first six chapters but after that we have to get the support of the universe either directly through these universal principles, or indirectly through a teacher or a master who has realized this. Then in our complete surrender to that being we can become connected to what it is they have.

(54:25) This is the great power of the Indian tradition and why the Guru is so revered as the principal. The Guru is more than a teacher. The Guru is a channel, the vehicle by which one can

make the transition from the human state of consciousness to the supreme state of consciousness. In the Christian tradition there is the Father, the Son and the Holy Ghost. The Holy Ghost, the grace, is personified in the Hindu tradition in the Guru. It is through this grace that we can come into relationship with the Father. This grace is manifested in the form of Christ or the form of a Guru or the form of Krishna or the form of Buddha. That becomes our entry point. They become the means by which you can become that which they have, that which they carry, that which they have merged with.

How many beings on this planet have this? And would you even know about them? And what are the chances of them speaking English or coming down to your level of mentalization? It is so rare. That was my experience from the moment of my awakening until this phase completed for me. There was a grace that came from past lifetimes or for whatever reason. Perhaps I have a purpose that has nothing to do with human history or past lifetimes. This was necessary for me to come to this relatively quickly for me to do a work. Or perhaps it was the fruit of lifetimes of favorable karma and effort and maturity. I cannot tell you. All I know is that if there was a lottery to win, this was it. I don't know if it is repeatable. I don't know if I can take any of you to this same state. What I know is that I can keep pointing to the reality of who you are, keep showing the path by which you can move in that direction based on your receptivity.

(57:14) That is all I can promise you. The rest is up to the universe. You don't want to jump on this bandwagon any sooner. When it comes, the responsibility that comes with that, no self-respecting ego would want. The problem with the adolescent is that it wants to be an adult before it is ready. But once you become an adult, life is full of work and duties and responsibilities; so the adolescent wants to become an adult but doesn't know what that means. It is the same thing on the spiritual path. It is better to be a child or a rebellious adolescent. But to be an adult is a whole different phase of the human evolution that we all go through every time we take a birth. This same principle occurs on the spiritual path.

It is not to say that you can't shift significantly from where you were to where you can be this lifetime. The opportunity of each lifetime is to actualize that possibility as a lived reality for yourself to the best that you can do. And that is enough. You will inevitably end up in the same place. You are eternal. You are fooling yourself thinking you are just this one little person. Inevitably you are going to return to truth. This is a phase of untruth. You will return to your original nature. It is inevitable. Those who are listening to this are already on this journey.

At this point Krishna is saying, "By unflinching devotion alone." It is not enough to understand, or have the principles, or know you have an ego. It is something in the category of devotion, and devotion is bodily. It is the heart, the drives, the whole person being aligned with this possibility to focus the whole consciousness that occupies the human body. This is grace. It is something to pray for because we can't do it ourselves. It is not possible. This opening in prayer, this opening to the divine in humility to be dust before it, so it can animate me, is the ultimate sacrifice—where we give of ourselves as totally as possible.

(1:00:56) That was my experience. It all happened within the first three years in India. Extraordinary things happened in that process. Then it all quieted down and became normal. Everything that is described here after happening ten times, twenty times becomes normal. You

get saturated and you start living in that frequency. You become more able to be a human being over time because you are no longer lost in what it is to be a human being. You are more able to be yourself, to be what you are as a human being when you become a divine being. It is the ultimate therapeutic outcome. Looking at it from one tiny perspective, I have been sitting in this seat with so much energy running through my body, literally vibrating just reading this chapter. The Bhagavad Gita is alive for me. It lives for me. I experience each part of the Gita as a direct experience as maybe some of you do.

For me this little book isn't just an interesting story. It is a doorway into another aspect of myself. As I read each of these verses another aspect of my divine multitudes gets experienced. But after awhile, I come back to human and there is no need to go to this kind of experience. I am only doing it to do this video. I would just as soon watch a movie, play golf or go for a hike. There is no difference after a point. There is no separation. When it has become integrated, it is like you become ordinary again but you are not locked into just that one frequency. I don't have a 24-hour day like you do. Every time I come back down I am coming back into a completely new consciousness. "How am I going to be today? How am I going to be in the next hour, or at this meeting?" I never know. I don't know what frequency I am required to be at. Because I am working with you I spend a lot of time in the human frequency.

If I quit speaking then I will live at a higher frequency but you won't know what is going on. I hope to train enough of you so that I can take a position in the higher frequency and I will be much more effective, but right now, I am fixing the toilet and sink in the bathroom and taking care of the things of my daily life, handling the contractor, meeting with Satyamayi, going over the business of this work. That is the frequency I am in and when you come forward I will be able to live at a higher frequency and watch what happens! You'll be saying, "Enough is enough, go away." It is already happening.

(1:05:13) We are not done yet. There is one more chapter in this phase but it won't have all the fireworks. There is some great wisdom in the next chapter, called The Yoga of Devotion, living in the state of consciousness of devotion, functioning from that place. All glory to Gurudev.