
GITA MEETING: KNOWING THE GLORY OF MANIFESTATION

[First part of tape is chanting of some chant other than ours. Satsang begins about half way through first side.]

GR: What Chapter, which verse are you busy on? [inaudible response] Chapter 10, verse 7, page 183. Yea. It is 183. "He who knows in reality the supreme glory (sorry they always electrify me) of my manifestation is united with me by unfaltering yoga. Of this there is no doubt."

This verse contains a very deep meaning. The meaning is so deep that just by understanding this, the implications of this verse, you could become self enlightened. Here he says, "Who really knows my manifestation." So he wants you to know manifestation first, not the manifestor. For how can you know the manifestation without knowing the manifestor? Or the other way around, rather.

So what is manifestation? Manifestation is all of you sitting around. Everything is a manifestation of the manifestor. What has brought manifestation into being? Did Divinity really require this manifestation? Did He really require this creation? We normally use the word "manifestation" because "creation" implies that God has a mind, and that mind thinks, and in his thinking process he develops a will. And through that will he would create. But not the manifestor. The manifestor is a neutral energy. And it's not subject to any form of creation whatsoever. But it is the nature of the manifestor to manifest. Like it is the nature of the sun to give heat. The sun does not create heat. It is the nature of the flower to give fragrance, the flower does not create fragrance.

So all that you see around you as manifestation has come about because you could say it is the nature of Divinity to have this around. And when man recognizes that all this is manifestation, for the manifestation can never be apart from the manifestor, they have to co exist. God exists because you exist and you exist because God exists. So there is no dividing line between the manifestor and manifestation.

What do we learn from this? When we regard manifestation we regard everything to be Divine. And that is how we develop that one pointedness of mind when we see everything to be divine. Even the murderer, the rapist, the thief, in him too do we see Divinity. So by seeing Divinity in the manifestation, as this verse says, then only can He abide in me. So the prerequisite is to find Divinity in manifestation. For finding Divinity in manifestation, you automatically become one with the manifestor.

So instead of searching for a God, as many different theologies would teach you, like sitting on a throne somewhere up there with a long beard and two dozen clerks or ten dozen clerks sitting down writing, "Oh, Vidya did this today," or

"Sheilaben did this today...." No. There's no being sitting around there, huh? For if we regard the manifestor to be omnipresent, meaning present everywhere, then He is present also in His manifestation.

So now you will say that in manifestation we have so many different forms, so many different names. There are 4000 million people. So does the manifestor divide Himself up into 4000 million people? He does not divide Himself up. He is expressed in totality within every being. We can use the analogy of the radio transmitter that is transmitting a bhajan. Now there are a million radios around this area, hm? That does not mean that one radio will only pick up one part of the bhajan and another radio another part and a third radio another part. No, each and every radio picks up the full Bajan at the same time. And that is how manifestation works in us where you are Divine, where you are God. Where you are Krishna yourself. But what comes in between that realization is nescience, or ignorance. Ignorance of the fact that I am Divine. We go about saying, like many of our Bajans [sanskirt or Hindu]. I'm a sinner, I'm a sinner. If you say you are weak, weak, weak, you will become weak! Say you are strong, strong, strong and you will develop strength. Because it has all to do with the conditioning and patterning of your own mind.

So when, through austerities and various practices such as meditation and other spiritual practices, you start realizing the Divinity within you.... Idle bhakti does not help. You find many people sitting with their mala, "Ram, Ram, Ram, Ram." It is something for realization in a systematic way of meditation where you can take your conscious mind, the little portion of the mind which you think with, to take that deep within yourself and experience the Divinity inside. As the Bible would say, "Seek ye first the Kingdom of Heaven within," hm, which is very very similar to saying "Brahmas mi." I am Brahman. I am Brahman. Hm?

So the path would be through appreciating manifestation, where everyone, everything is looked upon as divine. Even the little worm that crawls on the floor is divine. For what is the difference between you and that little worm on the floor? No difference. The only difference that you have would be on your thinking ability. That's the only difference. But the spiritual aspect of that worm is exactly the same spiritual aspect that is in you. So to understand manifestation is to realize that all is Divine. And when you realize that everything is Divine, your mind automatically and very spontaneously assumes Divine characteristics: characteristics of charity, kindness, love, compassion, hm. Do you see. So these are not qualities that you can create yourself. You say, "Oh yes, I love the world, I love the world." You do not love the world, hm, by just saying, "I love the world, I love the world." No. What man has to do is to prepare the ground. For all these sadhanas that we go through is but preparation. For illumination comes in an instant. The work lies in preparation. To prepare the matches and to prepare the candle, that takes time. But to light it, one second. And that is how you start realizing what manifestation is and the force behind the manifestation which is the manifestor. Where you can say, "Krishna and I are one. We can never be apart." From eternity we have been one, for you, too, are eternal. Totally

eternal. Even this body that you would leave behind at the time of passing over, that too is eternal because it will go back into its original elements of which it is composed. The air will mix with the air, the fire in you will mix with fire, the earth in you will mix with earth. You see, like that.

So even today science proves to you that nothing in this world is destructible including your body. You just move from one home to another home. But the home is there. It melts away into its original elements. So nothing is destructible and that is the realization one must find in manifestation. And that is how you know of the manifestor. Then you really know the me that is stated in this verse, and you identify yourself with that me. It is not of much use to recite these mantras alone. It has certain value. But it is like food. Eating food is not the only thing. Digesting the food is not the end of the story either, but the food becomes assimilated into your entire system that produces the very blood that keeps you alive. Then is the food of any value. If it is not assimilated in your system, the food has no value.

In the same way these great teachings have to be assimilated within oneself. It has to be lived. And this comes by study and by practicing the various yogas, and especially more so with spiritual practices and meditation where you go beyond the level of your mind. You go beyond the mind and come to a state of realization, for the mind is incapable of realization. The mind is finite, while that is infinite. So how can a finite mind capture the totality of the infinite. You only have an inclination of it. And you need this inclination to make you realize that this body is not all. This mind is not all. But there is that allness of Krishna in me. As it is in everyone else, hm?

So religion today must be a practical religion. Where you see nothing else but God. You see nothing else but Krishna in everyone, there is nothing else but Krishna. Until the very breath you breathe, you feel that you are not breathing, but Krishna is breathing. The very food you eat you will realize that I am not eating, Krishna is eating. And that is the identity to be created with Krishna in our practical daily living. Otherwise it is just mental gymnastics. Mind exercises. And to find this you do not need a half a dozen Ph.D. degrees behind your name. You need nothing. What you need is just sincerity a yearning.

So here with this, knowing my manifestation you will know me. It means that now you have reached the stage, after knowing manifestation, you have merged manifestation into the manifestor. So you develop a unity consciousness. And when you have that unity consciousness, you have realized the meaning of life, the meaning of living, the meaning of eternity, and the meaning of immortality. And the meaning of that grace and that power. For you become that grace, you become that power.

So from dualism "he that believes in me" is dualism. But that is necessary for man to understand. He starts from a dualistic point of view, I and thou, my Lord. All our Bajans are based on that. Bhakti yoga. But that takes you to a certain level in your evolutionary progress. But you have to go beyond that level and yet remain in bhakti. How do you do that?

You have that bhakti to everything in the world, not only in a shrine or a temple, but on the very streets you walk on. And see everything to be Divine, and that is true bhakti. Otherwise it is just the thought, the cunning animal which you call the mind functioning in its own way. You see.

So the gist of this verse is not only bhakti yoga. It does mention I and thou, that concept of I and thou. But then it goes on saying that know my manifestation and you know me. So it leads you from duality to unity. Hm? This one verse contains the entire meaning of the Gita. The totality of the Gita that takes you from duality to unity. I do not find myself apart from Krishna. I am him. So. These realizations, when they occur, life is filled with joy and bliss. Life becomes ecstatic. You feel the ecstasy. You see ecstasy all around you. Your entire vision changes. For example, here I see this room covered in gold. And it started when I was fifteen years old and went into nirvikalpa samadhi. Since that time, still all gold. All is God.

What more can one expect in life? What more. That is the yoga. But today everything has been changed. Everything has become business yoga. Yes. People praying to Divinity, people praying to Krishna. Are they really praying, or trying to make business? Oh, Lord, you grant me this and I will give \$50 in charity to the blind society or the cripple society or something, but you do this for me first. You see.

So your approach is mistrust. You do not trust. Then how can you find the manifestation or the manifestor when you start off with mistrust [END SIDE ONE] (Do you have to turn around?)

Vidya: It should be OK.

GR: So the first attitude one develops is that I am not the doer. He is the doer. The second attitude that one develops is because He is the doer, everything that is happening in my life is through Him. Because He is the doer. You might have good circumstances or adverse circumstances, He is the doer. And He knows what He's doing. Even if you go through any turbulence in your life it is what you need. Divinity will only give you what you need, not what you want. Because people always want more than what they need. Divine laws don't work that way. Good.

There'll always be an imbalance. If you want more than you need, there'll always be an imbalance. So you own \$5 million, you want \$10 million, but you'll still never be satisfied. When you get the \$10 million, you want \$20 million. You will not be contented. Yet the attitude would be if you find everything to be His manifestation, then a king's feast would seem the same to you as a dry piece of bread. Same to you. After all, what are you fighting about, huh? Three or four inches, that's all. Your taste is only from there to there. After that it's all finished. There's no taste left. Just four inches,

from there to there. [something in Hindu?] It's the same very energy in that piece of bread than in all the [??] you make in the world. Same energy. Same molecular construction is there. So what is the difference?

And what makes the difference is your attitude. So therefore the verse says, "Know my manifestation." For when you really know the manifestation, then everything seems but the same. You look at things with an equal eye. There is no differentiation. You do not even differentiate between a sinner and a saint. For the sinner needs that to learn something of life. It goes back to his own karma, for the cause and effect will always operate on the relative level of life. But when you can transcend relativity and go beyond the workings of the mind, then everything becomes the same. Then there is no lust left in you; there's no greed in you; there's no want left in you; there's no craving any more. You don't crave for things. And when you don't, then there is no suffering. Life becomes an offering, not a suffering. In any case, in the first place if you are of that manifestation and the manifestation is the same as the manifestor, then how can there be any suffering in this world? There is no suffering. All is joy, joy, joy. But it is your misinterpretation, it is by creating false needs within yourself that you find suffering. Otherwise life is an offering. And what do you offer yourself to? You offer yourself to yourself, for He is here as He is everywhere omnipresent. And all has the ability.

Now this is the great pain for people like me that travel around the world seven, eight months a year talking here and lecturing here and lecturing there around the world. And that is the greatest pain for me to see people suffer when there is no suffering at all. That is the greatest pain. Just this one little understanding of this stanza know my manifestation. In other words, know my manifestation and then you will know me. For I am not apart from my manifestation. I permeate all that has manifested itself from me. Do you see.

So to repeat again, by really understanding that everything is Divine, you will automatically, without effort, develop virtues in you. Then you will not have to force yourself to do some charitable work. You will not have to force yourself to love your brother man. You'll not have to force yourself to be compassionate or kind, huh? You do not force yourself, because as soon as you force yourself to be charitable or kind or forgiving it's a false act because then you are not yourself. But be yourself spontaneously where spontaneously the forgiveness wells up within you, compassion wells up, kindness wells up, you make no effort at all. And you'll find in other verses of the Gita I used to know the 700 stanzas off by heart when I was much younger. And then in another chapter you will find that in action you will find inaction and in inaction you will find action. For that stillness is there. Then you will realize how still everything is, like a high spinning top which the children play with. It's spinning so fast it seems as if it's standing still. And yet, it's in total motion. And that is the stillness that one has to find. Or as the Bible would put it, to find that peace that passeth all understanding. Because the mind is not involved at all. You do not need it. God only gave you a mind for practical purposes of life. Otherwise you'd be mindless or off your mind. Huh?

But be in the mind and cultivate it with spiritual practices and inquire within yourself and the answer will always be yes, if you inquire deeply enough and sincerely enough that all manifestation is Divinity. And realizing that, you will have realized Krishna Bhagwan. Yes.

They call him an avatara, hm? What is an avatara? The sum totality of the present cycle of this universe. For the universe functions in cycles. Therefore the Hindu concept of Brahma, the creator; Vishnu, the preserver; and Shiva, the dissolver. What they mean, as science has proved today, is that the universe

functions in cycles. So Krishna, being an avatara, represents the totality of the present cycle. Hm? How about becoming one with the universe. So easy. Totally easy. Simple. You just hold my hand and I'll take you there. See.

So, realize that you are not only a part of the manifestation, but you are the totality of manifestation. Realize that the manifestation and the manifestor is but one. So realize that everything is Divine, and by realizing everything is Divine, you will also realize at the same time, that you are Divine. And when you realize that you are Divine, you become one with Krishna, who is representative of all Divinity.

So the bhakti of Krishna or Rama is very necessary. It is a path that you follow to reach the goal. But remember one thing, that when you travel this path and reach the goal, and when you look around you will see that the path was the goal all the time. Hm? Where do you come from and where are you going to? Nowhere. Nowhere. You are here. This is the moment. People either live in the past.... Someone said something to you two or three weeks ago and that thought is still churning and churning in your mind, that oh, Chardaben said something terrible to me. And you're still living it now. Like many of our modern ladies, they wash the dishes ten times in their minds before they actually go and wash it. So they're using 11 times the energy. [Hindu?] [Laughter]

So you go nowhere. Nowhere. Just shift the W to the left: now here. Not nowhere, but now here. For this very moment is the moment. Not the future. Who says there's a future for anyone? There's no future. There's no past. The past is gone, the future might not come. So people either live in the past or project themselves into the future. Ahh, next week Multaben's daughter is getting married, what color sari am I going to put on. That's next week only and you're thinking now. Huh? No. That's projection into the future. But live this moment. Feel joy in this moment. Feel joy in this moment, and the next moment I promise you will be joyous. And the moment after that will be joyous too. Because you have now set a pattern with the realization that all this manifestation is Divine. Huh? And there's no difference between the manifestor and the manifestation, and there's no difference between me and the manifestation and the manifestor. I, too, am Divine. You, too, are Divine. Tat twam asi, thou art that. Namaste.

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