

The Yoga of Knowledge

Chapter 4 (2 of 2)

We are now continuing the revelation of Chapter 4, the Yoga of Knowledge. First I am going to review the relevance of this chapter in terms of the journey that the soul has been engaged in up to this point. We start with dejection. We come out of dejection with the discrimination that there is something other than the life that we have lived, even if this understanding is in the mental plane. It is the beginning of setting a trajectory that takes us into Chapter 3, the Yoga of Action, where we begin to live by it. We begin to experiment with putting it into action and making changes in our lives consistent with the discrimination that has come which has taken us out of the ocean of dejection and is bringing us some peace and sense of connection and purpose.

(1:27) The more our actions are aligned with this movement the more quickly we are reinforced in that endeavor. What happens then is that quality of what you are seeking begins to be revealed to you in an indescribable way. It is as if you connect to that which is seeking at the same time as you are seeking it. You get in touch with something within yourself. This is the beginning of the Yoga of Knowledge.

Knowledge does not begin until there is some contact with that inexplicable quality of self or being or the soul that you can access. This can be accessed in the expansiveness of your awareness in the mental plane or in your heart or body and felt as a sense of peace or connection that gives you strength and direction. When this touch or contact becomes more prevalent, then the motive gets stronger and the actions become more effective and directional instinctively without understanding why. You get pulled to some things and pushed away from other things.

We get drawn towards that which brings more of that which we are in contact with. We get less attracted to that which is contrary to that. Some of the symptoms could be losing interest in going to bars or talking about sports or watching TV all night long or playing lots of video games. There is something that just feels it has been enough. There is a dissatisfaction that starts increasing with these things. They no longer bring the fulfillment that they did before. Something else is calling you; something else is pulling you. All this may be going on below the surface.

It could be a very long time from when one comes out of dejection and begins to try to live a Yoga of Action. You may start reading spiritual books, going to seminars and developing yourself. Then a sense of value becomes more poignant for you. This is what the Yoga of Action is pointing to. It is pointing to that in us that can recognize what is the direction of the state of our soul and what is not.

(5:02) It is effectively the same as Chapter 2 in that we are becoming more capable of discriminating what is real from what is not real but without thinking it in our minds

necessarily. There is an innate dissatisfaction at this state, an innate discomfort with life as it is. That is what is pushing you to keep seeking. These contacts begin to accumulate. It is as if every time you make contact with that which you are you accumulate strength and that becomes more and more available to you.

For example, you take up meditation. At first you just find yourself sitting there in your thoughts and you are dissatisfied and wish you could be elsewhere. When it is over you are not sure if you will come back, but you do. The next time you sit, something is happening, but you don't know what it is. So you come back again and something starts opening up for you. You find some quiet, the thoughts are not so noisy. There is a sense of value which feeds your motivation and builds your reservoir of truth.

You are collecting a capacity to go forward. This is what the Yoga of Knowledge is about. It is about acquiring contact, connection, and awareness of that which is bringing you nurturance and a sense of purpose and fulfillment. You could do this for many years. Many people between Chapter 3 and Chapter 4 are wandering, not sure where they are going. Their lives are still very big for them: their responsibilities, their addictions, their habits. At this point it is intermingled with the rest of life. The value is not so apparent. But when the Yoga of Knowledge begins, a momentum is set up. There is now a need to do the spiritual thing, and if you don't you become more miserable.

(7:54) It becomes more important and takes on more value. It moves up your list of priorities above watching TV or playing video games, which takes a long time in our culture. Slowly the importance of making contact becomes a greater priority. The Gita points to the fact that knowledge is a slow process of revelation, of unfolding, and it comes because of the previous efforts that we have wittingly or unwittingly done that is taking us towards the truth. In the first part of Chapter 4 we talked of the qualities of one who comes to this state where knowledge is now dominant. Many souls don't have that purpose or clarity as it is revealed here so that these symptoms would become automatic.

Something starts showing up that is less attachment to the outcome of action. There is more satisfaction in just being where you are. There are more fulfilling moments of quiet without any purpose or direction. There is movement away from endless doing, getting, avoiding, and seeking. There is quieting that is occurring. This is a symptom that you are moving into relationship with your soul and it automatically has this effect on your life. These are all symptoms. *"A person who has subdued his mind, is free from desire and has given up possessions and sense enjoyment,"* they start falling away naturally. This is the point. Prior, you were working. Now it is starting to be natural.

(10:25) The process of making it natural is what this chapter specifically points to. The act of sacrifice, of changing the old way we have been living based on our inclinations and habits and environment, has set the base for a more effective and intentional form of sacrifice. This is the beginning of what we call spiritual practices. This is the beginning of conscious effort for the purpose of dismantling our habitual old ways and strengthening the new ways of being connected with the truth of our being.

"One who is free from attachments and has no identification with the body or the mind and is firmly established in knowledge for whom work is sacrifice, for such a person all works melt away." The Gita is pointing to where this trajectory is going. It is pointing to the symptoms that one begins to manifest when the Yoga of Knowledge is successfully applied to one's life.

186. One who aims at the Supreme sees Brahman everywhere, such as in the fire, in the offering, in the oblation, in the goal and finally in himself.

This is a complete summary. *"One who aims at the Supreme,"* the truth of ourselves, the truth of the soul. When you have a purpose and it begins to take shape and becomes important, I call it your trajectory. When that trajectory takes shape you can see how every situation of your life becomes an opportunity to move closer to that which you are heading towards. All of life becomes recontextualized because your intention is moving out of the domain of human satisfaction and ego fulfillment and into another dimension of being. That intention is creating a new way of looking at the world. Instead of seeing obstacles, you see opportunities. Instead of outward happiness you see allurements and traps. You begin to discern the world more in light of your purpose.

(13:53) You begin to see the Brahman everywhere and eventually within yourself. This is a very important point. We are the Supreme Being. What the Supreme looks like in this dimension is like nothing. When I was a kid we used to play with paper mache. We would blow up a balloon, tie it off, and coat it with strips of newspaper soaked in glue. After we had coated it with enough strips of paper and left it overnight, it became solid and we could pop the balloon and it held its shape. What was inside was a void. So we could keep adding strips of paper and make it into a giraffe or elephant or a mom or dad or a dog. But it started from this void. The void is always there. The Brahman, the truth, the soul in this dimension will look and feel like a void at first.

What allows for the void in the case of a paper mache balloon is air that is trapped inside this paper mache bubble. Even though it is surrounded by air everywhere, it is trapped inside. If that shell had a personality and ideas and memories then it would be able to be interested in other things outside of itself that had some reflection of what it was. Some may also be wearing the same kind of cloak that you are wearing without knowing that is what you are looking for. You are looking for contact to the essential quality in them because you suspect it is in you, but you have no way of finding or knowing it until you look outward.

(16:11) When you look outward you see trees and plants and grasses and they are all paper mache creations. They are all animated by this hollow principle, this apparent emptiness which is the Supreme Being, which is the truth of who you are, which is the soul. At first it may seem that what you see is a glorious radiance, beauty, harmony in sound and sight and you move into relationship with that radiant quality which is nothing other than the very thing that is seeing it, cloaked in the same kind of paper mache creation, thinking it is the paper mache creation. You add to it, modify it, dress it up, change its colors. So the Yoga of Knowledge is about finding this quality within yourself, being able to know that. Knowing of it is different than knowing the paper mache world. It has a whole different quality so

there is no reference point to what it is you are knowing in the paper mache mind or the paper mache vital or the paper mache personality.

This process of being able to connect with what is animating you and animating everything else may first be seen outwardly before you find it inwardly, or perhaps you will first find it inwardly before you see it outwardly. That is what this verse is pointing to. Now we get into the work.

187. Some yogis sacrifice to gods, others sacrifice the sacrifice itself in the fire of Brahman.

188. Others offer senses like hearing, etc., into the fire of self-control; still others offer sound and other objects of the senses in the fire of senses.

189. All the functions of the senses and of the vital airs are offered as sacrifice in the fire of yoga by way of self-control by those whose vision is kindled by the fire of knowledge.

These are the sacrifices. Now we are taking the principle of sacrifice, which is really the offering that was revealed in Chapter 3, and are beginning to apply it directly into our own perception, our own values, our own issues. We are beginning to come forward and become conscious of the paper mache person that we are living. This sacrifice is a peeling off of accumulated layers of newspaper: stories, beliefs, memories, and habits. That is the sacrifice. Without the sacrifice those things are what live us. They wake us up in the morning and have us eat certain food and breathe the air. It is just the machine, the paper mache vehicle, the human form that is animated and has its own purpose. It perpetuates itself to survive and succeed. It has nothing to do with you, the occupying consciousness.

(19:58) So we are otherwise taking actions based on our preferences and our repulsions, our beliefs and ideas. We are beginning to become aware of those things, to notice that what we hear is not necessarily true. When someone says something negative and we react, we have a choice to not react. It is the beginning of us reclaiming the innate authority that the soul actually has over the paper mache world, the world of mind and vital and body. We are beginning to come forward and lay claim to all of it by this act of controlling it, by regulating it, by not believing it and not being sucked into the habit of our reactive patterns and our desires and wants and cravings. We begin to withdraw our consent to go there.

That effort is when we begin to bring who we truly are into that particular part of ourselves. Without this self-control the paper mache world rules. Your ability to go forward is limited because the paper mache person just wants to keep adding layers so it can be more solid and real and important and so it can protect itself from being diminished or broken. It will keep accumulating more and more karma to try to preserve the fact that it is real even though in the middle it is empty. So we begin to withdraw our consent to continue the paper macheing.

190. Some perform sacrifice with material possessions, some offer austerity as sacrifice, others follow any path of yoga as sacrifice, while some earnest seekers perform sacrifice in the form of wisdom through the study of scriptures.

191. Some offer the vital air as sacrifice by controlling breathing, offering inhalation into exhalation or exhalation into inhalation.

192. Others offer the life-breath by controlling their diet. All these are different types of sacrifices offered by seekers to destroy evil.

I wouldn't say that making paper mache things is evil, but if we define evil as that which takes us away from the truth of ourselves and good as that which takes us towards it, then these inclinations are evil. They keep our identify associated with our paper mache self.

This kind of sacrifice is beginning to point to the different types of sacrifices. For example, a material sacrifice versus a vital sacrifice versus a mental sacrifice. In the Vedic tradition there is a lot of offering of food and flowers, which are material sacrifices. For us it might be giving away some of our money or letting go of some of our possessions. The beginning of a material sacrifice may look like simplification, getting rid of unnecessary baggage. We have fewer material possessions so there is less demand and less requirement to play in this paper mache world.

(24:25) We bring forward our intelligence to pull back from those things that we had previously made important and tried to hold onto and preserve and protect. We begin to let go of those things consciously because something is pulling us. These material things, like our houses and possessions, have lost their importance. This material sacrifice is the first form of sacrifice. It has a certain power because in that simplicity you are less distracted and less inclined to work hard to keep up home and college and retirement payments. You begin to pull away from all that paper mache and look at what is essential, what is true.

The second sacrifice is self-control of the vital, of your reactivity and drives. Instead of letting your moods run you one way or another, and endless shopping or playing on the computer or gossiping, you pull back from this vital impulsive quality. You find your Walden Pond. You find that place where there is some refuge. You begin to see that you have been allowing yourself to get caught in this frenetic environment. You ask yourself, "How can I get off this merry-go-round? What can I do to bring some quiet and stillness so I can feel this thing more in me?" Now you are beginning to pull back from the vital nature and making sacrifices in the vital plane, in the drives and the emotions.

(27:07) For some people there is a strong tendency to separate themselves from relationships that before were the very nurturing and defining thing of their paper mache self. The strength for going into the movement of that inner quality of self comes in time. Initially you may realize that you don't need five dogs and seven cats, and one dog will suffice, and two cats. Cats are very entertaining to watch and they catch mice. The only problem is when your pets get sick or hit by a car you get sucked in. We had a dog like this. It went on and on and on. I knew this dog was done. One night we found it in a frozen puddle down the street. It had wandered off and drowned itself. We were trying to keep it alive and going but it was ready to be done. Sometimes these things happen spontaneously and sometimes we make a sacrifice to speed up the process.

Controlling the breath is referred to in Verse 199. "Some offer the vital air as sacrifice by controlling breathing, offering inhalation into exhalation or exhalation into inhalation." The vital air means the vital inclinations. This points to a technique where if someone activates you, you count to ten before you act. It is the control that comes in when you don't let the motion that rises overtake you. So if you see a brand new shiny computer you just count to ten. It is a good technique to be aware of your breath. Count to ten and then see if it is still there. Breath is a very powerful tool for pulling back from these impulses or inclinations. In many spiritual practices, breath or pranayam is a means by which we gain control over our vital impulsive nature.

(30:14) Controlling the diet can bring about real transformation. Real shifts can occur in your consciousness. It is as if consciousness is trying to ascend but this habit of your diet keeps pulling you back. Finally you come forward with more consciousness around your food issues, instead of impulsive eating and eating whenever you feel like it. You begin to start choosing what you eat and you apply more intelligence over that part of yourself. I have seen such souls make sudden moves and huge strides as if the being in them was no longer as strongly anchored. Food is a big issue for the paper mache world. Food is like adding more and more newspaper to make us feel real and substantial. Dieting is like taking it off and is very threatening to the ego. We are afraid of thinning out and not being able to stand up to the onslaught. It might get cold and we will need all that fat.

193. Yogis who enjoy the benefits of this world after performing sacrifices attain to the eternal state, but one who does not perform any sacrifice cannot gain happiness in this world nor in any of the other worlds.

194. The Vedas talk of many such sacrifices but all these are born of action. When you will know the truth behind these sacrifices you will be free from the bondage of action.

195. Sacrifice through knowledge is superior to sacrifice performed through material objects because all actions invariably culminate in knowledge.

First it is saying that if you are performing a sacrifice for personal gain, such as controlling your diet so you can look good, then that sacrifice is not a sacrifice. Or the benefit of it gets eaten by you. It is another back door way of enhancing the paper mache self. It is another way of keeping us entrenched in our egoic identity, although it is a higher ego than before. We have a little more control. The ego will grab onto that and take it over, but then it is not a sacrifice. I have seen people take action spontaneously out of this sense of connection and then they notice they did this, and look for an acknowledgement. They look for credit. The ego takes it over afterwards and converts a true pure sacrifice into an issue of resentment or expectation or disappointment.

(34:34) The ego tries to lay claim all the time. It likes to claim how good it is and how noble it is. It makes it into another paper mache edition, the spiritual paper mache edition. Look, it has wings. It looks lighter even though it is just gaining in mass. It is not real sacrifice. And nothing changes. The sacrifice loses its value. The status quo is maintained. You are

veiled from the soul in a new way. You are veiled from the truth of who you are in a new way. The old patterns of the old ego are just reinforced. It is a catch-22. Unless you are there you cannot perform sacrifices perfectly and yet you can't get there without perfectly performing sacrifices. You can't win for losing.

This is the paradox. You take action with no certainty that it will produce a result. You detach yourself from the effort. You detach yourself from experiencing any spiritual progress. You are doing your spiritual practices day in and day out and nothing is happening. It is perfect as long as you can stay in nothing happening. That is undoing the ego's need for something to happen. Nothing happening is closer to the truth of you than something happening. That is what paper mache loves—something happening, more paper mache. It means I am real and here and I exist. Things are happening. I am upset and struggling. That is what the paper mache world loves. The consequences of life keep bumping into things and chunks of our paper mache get knocked off and we have to patch it up.

(37:07) We create a strategy to go forward and recover. What are we recovering? We are recovering our paper mache self. What are we running back to from the spiritual path? We are going back to our paste and cutting newspaper strips and adding parts to it. It keeps us busy and believing we are this paper mache thing, which is temporary. All that is needed to wipe it out is a strong wind or a kid on a tricycle.

It is not the action as much as the attitude or the intent of the action. If the intent of the action at this point is to be undone, to diminish our egos, to diminish the way we have assumed we are and the world is on every plane, materially, vitally, relationally and mentally, then we are diminishing the habit of our separate identity. When we become attentive to that then every failure is progress. Every loss is progress. Every defeat is progress. Every vulnerability is progress. We are beginning to move into that which we never wanted to experience. The advantage of paper mache is that it masks all kinds of experiences. Each layer of paper mache that we have accumulated goes both negatively and positively. The next layer hides it.

(39:33) No ego would try to unravel itself. It isn't the ego that seeks its own undoing. It is that which is the source of ego. It is that which is the source of you that seeks to undo this false self, this false premise of who you are and what the world is. *"Sacrifice through knowledge is superior to sacrifice performed through material objects because all actions inevitably culminate in knowledge."* Any action taken in the state of knowledge undoes you. Any action taken in the state of knowledge is extremely effective in undoing previous habits.

In the third chapter of the Gita it says, *"Senses are said to be more powerful than the body, but greater than the senses is the mind, superior to the mind is the intellect, and superior to the intellect is the Self."* Material sacrifices that are associated with the body and senses have a certain power. Vital sacrifices associated with the drives and emotions have greater power. Sacrifices of the mental, the beliefs and habits of thinking, have still greater power. And sacrifices of the intellect, the need to rationalize and justify and protect the constructs

of the mental existence, have even more power. But a greater power than that is the Self. That is the knowledge being talked about. We can call it the psychic. We can call it the part of us that has thought, but isn't its thought. Has feelings but isn't its feelings. Has sensations, has a body, but isn't those things.

(42:02) So when you reside in the psychic, when you are in connection to the radiance which is what the psychic is, the interface between the soul and the personality, something of truth is revealed to the personality. From that place, from that sacrifice, a fire is brought forward that undoes the inclinations to perpetuate the old karmas, the old habits of action. An action taken from the psychic to move towards the soul carries with it tremendous effectiveness in tearing down and dismantling this paper mache construct.

It is an action that is performed without any knowledge of the sacrifice. You are taking an action towards something, not away from something. So when this sacrifice of knowledge comes, you are no longer looking at your paper mache life. You are turning your attention to that which you are heading toward and it automatically dismantles your paper mache life. That action is done spontaneously out of aspiration and longing, not out of ambition or discipline or control. But all those previous efforts allowed this capacity to take action based on knowledge. The sacrificing at the material level, of the drives, of relationships, of beliefs, is what prepares you to take this type of action. This action brings in a fire of what it is you are attending to. You are pulling that in and it is undoing your old self. It burns all types of karma.

(44:34) When it comes to this point, there is spontaneous combustion. Suddenly the log that was rolled up against the fire that was smoldering ignites and burns. Burning consumes more and more and grows in intensity the more it burns. This is when one has crossed the threshold. My teacher used to say, and I like to say, "It is like setting a rocket into outer space." First you send the rocket up. It doesn't have enough strength to leave the atmosphere and comes crashing back down. You are back to how it always was. Later you are really determined but you come crashing back down again, back to the same old-same old. As much as we change we remain the same. This is how it was for me the first fifty years of my life. The more I strived it always came back to the same crappy old place that I always was. That was my base.

This chapter points to where the force that takes us out of our habitual pattern of egoic life reaches sufficient momentum that it can exceed the pull of gravity and enter into its own orbit. It might be wavering or on the edge of falling but it is pretty much in orbit. That is what this is pointing to. The fire of knowledge is what gets us to that place.

196. Know this knowledge from the enlightened masters. They are the knowers of Truth. Gain this knowledge from them through humility, inquiry and by rendering service to them.

Here is the joker. Here is the get free card—the enlightened master. This is what Krishna is revealing to Arjuna. This is very difficult to do on your own. It is very, very tough to get sufficient momentum to get into your own orbit. There are many failures and efforts and even then there is no assurance. What always happens is that when with our effort we are

almost able to make it, a being shows up in our life who is able to augment our capacity to be connected to that fire. They bring the fire in them, which is already fully animated, and transmit it to you. Your own longing, your own need to reach this state, is strengthened. You find yourself able to come to a sustainable relationship with the truth of yourself.

(48:40) This is the role of the guru. This is the role of the enlightened master. What is an enlightened master? An enlightened master may have a paper mache body but they are not the paper mache body. They are the universe. They are the air occupying a space for you so that you may find that same thing in yourself. Creation was designed this way, so that help would come to all souls who are ready for such a grace to be made available to them and take over where they couldn't to complete the journey.

When you have found an enlightened master, someone who knows the truth, there are three ways to get this benefit. First is through humility. You don't come with arrogance and complaining. You come with receptivity and appreciation and openness and humility. You come with an empty cup, not a full cup. The more empty the cup, the more you will get. Humility is receptivity. It is the thinning of the paper mache self such that its combustion is likely.

(50:18) Second is through self-inquiry. I call this personal responsibility, the ability to look inwardly, not outwardly, at what is going on in you. It is the ability to turn your attention to why the world is showing up the way it is as something for you to meet. Instead of getting rid of this and fixing that outwardly, we begin to look at what in me is pulled to that or repulsed by that. Self-inquiry is looking inwardly. Without it we are very dependent on factors outside of ourselves.

In self-inquiry we learn to rest on those pieces of wisdom and realizations and understandings that guide us through the journey. In that place of personal responsibility you can use the enlightened being, not for the ego's purpose, but for your own undoing. Remembering always that it is a sacrifice, an undoing. You are not going to get anything outwardly out of it. It is all going to be inward. It may look like nothing is happening, or it may look awful at times. Your job in self-inquiry is to recognize the failure of fleeing, the failure of running away. Wherever you go, there it is. It is waiting to show up in another relationship or circumstance or job. You come to a capacity to be able to stay put with your process, to be with your process, to strengthen that very capacity of yourself that is not identified with the paper mache life.

(52:26) The last is through service. Service could be whatever the enlightened master needs or whatever the mission needs. The more you serve the work, the more you benefit from the result of his work. An enlightened being is automatically in sacrifice continually. But he has no need for any of the benefit of sacrifice. He is already empty. So it goes to those who are assisting in the sacrifice. It may not look like benefit. It may look like a lot of work or bad energy. But when you are in service with a spiritual master your sacrifice has tremendous effectiveness, because you are tapping into a rocket. You are hanging onto a rocket that is taking you way beyond earth orbit. Some want to let go when they exceed

earth orbit, but the enlightened master is not bound by earth, solar systems, suns, galaxies or universes. You go as far as you can hang on.

Humility, self-inquiry and service are very powerful tools to get you quickly to that which at this stage is burning within yourself already. A piece of the sun is ignited in you. And all it wants to do is merge with the sun. It is just looking for a way to get back home. You want to do it before the paper mache thing disappears. It will be consumed from the inside out until it is just a thin veneer. When paste gets hot enough it becomes a thin transparent shell. That is what happens when the fire within burns the paper mache—there is still a thin veneer that somehow remains intact despite the 3,000 degree Fahrenheit temperatures.

(54:55) That is what knows of its own enlightenment. That is what knows that it is merging with the sun. That is the drop being aware that it has now merged with the ocean. It is the remnant of having once been a paper mache puppet, but now you are free. But something of the paper mache puppet is still there, talking, walking, acting, and doing things, but it is very superficial. But if it weren't for that there would be no enlightened master for you.

197. After attaining the supreme knowledge you will not be deluded and through that knowledge you will realize that this entire creation is within you and you are in Me.

198. Even if you were the greatest sinner you will be able to cross all the evils through this boat of knowledge.

199. As the blazing fire turns wood to ashes, Arjuna, this fire of knowledge will burn all types of karma.

200. Here in this world there is nothing more powerful to purify the consciousness than knowledge. This knowledge is realized automatically in the course of time when one pursues this path of yoga sincerely.

This is the greatest assurance of the Bhagavad Gita. *"This knowledge is realized automatically in the course of time when one pursues this path of yoga sincerely."* It takes time, guys. It takes time. This paper mache construct is not just your own making. It has been made from thousands and thousands of years of matter developing and evolving and becoming more and more complex, plus whatever you added to it this lifetime. So it takes time to be undone. This process of pursuing, even when there is no hope or evidence, is the key. To stay on track even when there is no evidence that you are getting there.

(57:30) The thing that is looking for evidence is being undone. It has no way of registering evidence in its paper mache mind of the truth of itself. Paper mache minds only keep track of paper mache things. So when you are in truth there is no place for it to reside initially to be remembered, because it is a completely different paradigm than paper mache existence. This is preparing your understanding for the recognition that through persistent effort, without attachment to any outcome, even when there is no evidence or contrary evidence, this is the secret to the full transformation, full realization.

201. This knowledge can be acquired by one who has faith and devotion, follows self-control, and pursues the path of yoga diligently. When one realizes this knowledge one immediately attains supreme peace.

202. One who lacks the capacity of discrimination, is devoid of faith and is assailed by doubts is destined to be doomed in this path. For the doubting soul there is no hope nor happiness in this world nor in the world beyond.

203. Arjuna, actions do not bind him who has renounced action through yoga, whose doubts are destroyed by knowledge and who is established in the Self.

204. Therefore, cut with your sword of knowledge this doubt that is caused by ignorance that abides in your heart. Follow the path of yoga. Stand up and fight.

Om, Tat, Sat. This is how Gita was revealed by Lord Krishna to Arjuna in the fourth chapter of Gita entitled The Yoga of Knowledge.

This is saying that in this stage of the journey it may be very difficult to stay in the fire. It may not even seem like fire because the smoke and the ash of your own destruction veils you from knowing that you are on fire. The secret here is not to doubt, not to say, "I can do it elsewhere." This error is overcome when you realize the futility of fleeing. It requires a faith for you to stay put with the process and not run off to try to recover something of your past, to avoid something that is rising up that you have avoided all your life or many lives. Faith is not trust. Faith is not a belief. Trust is of something in the vital plane. Belief is in the mental plane. Faith comes from the being. Faith comes from the soul.

(1:01:21) Faith is that which keeps us on track of the trajectory. Without faith we cannot endure this process. So doubt is your enemy. "This is not working. This is not doing it for me. This is the wrong teacher. This is the wrong group." The ego will come up very fiercely and it will seek to destroy further progress. It will be the ego that will seek to collapse the progress you have made to date, although it may not be very apparent. So cut this doubt with the sword of knowledge, with the understanding of the truth of what you are heading toward.

We hear the paper mache burning. The paper mache is on fire. There is a burning sound in the room. We have some paper things on one of the lights and it is beginning to cook, so it is perfect. Maybe if we leave it on long enough it will burn, and then the house will burn, and there will be this great conflagration and if we are lucky none of us will survive. It is hard to know what you are heading toward at this stage of the journey. You have knowledge but it is not the ultimate knowledge. It is a new kind of knowing, a different kind of knowing. The actions that you take that are aligned with that are not yet that embedded, not yet that integrated or part of your whole person at this stage. You are still in the struggle of making the spiritual life real, making this pursuit real to your paper mache self. It is still vulnerable in the fourth chapter. This leads us to the entry point to the next chapter, the Yoga of Renunciation. That will be telling us of another stage of this process that we are going through.