

The Yoga of Renunciation

Chapter 5

Today we are reading Chapter 5 of the Bhagavad Gita. It is called Karma-Sannyasa Yoga, The Yoga of Renunciation of Action. We started with Chapter 1, dejection. We came out of dejection with discrimination. As we applied our discrimination to action we began to align our consciousness with the higher possibility that takes us out of the pain and suffering of our human identification. In Chapter 4, The Yoga of Knowledge, we learned something of the nature of the truth of ourselves. We are beginning to have a sense of it, to experience some peace and silence. Now we have begun spiritual practices in an intentional way to bring forward this awareness more strongly in our selves and in our lives.

(1:33) Not dismissing the effort required in Chapter 3 or the discrimination in Chapter 2 and continuing to be companions with our dejection, in Chapter 4 we are now organizing ourselves in a much more conscious and purposeful way. We are beginning to make effort, sacrifice, to come out of the more entrenched parts of our identification with our separate self. We are moving consciously into a more intimate relationship with our true self, with our soul, with our being. This self that is coming forward is our authentic self. I would call it the part of our ego that is aligned with the soul, the part of our ego that is aligned with the truth of *what* we are, not *who* we are.

By the time we get to the Yoga of Renunciation in Chapter 5 a natural moving away from the world is coming. A natural pull to something greater is coming. In order for this movement to become established we need to organize ourselves in a more consecrated way than before so that we can be sustained in our willingness to apply the effort when it is required. We do this by renouncing the urges that rise up within our human nature, not only the pull of the senses but also the impulses from our lower vital and our tendency to seek distraction in relationships and fulfillment in accomplishments. There is a real simplification that has occurred and now you are moving into the state of consciousness where the authentic self is moving more forward and has greater capacity to commit itself, to organize the egoic personality around this new purpose.

(4:23) Knowledge in the fourth chapter is knowledge of the truth of ourselves. But it is coming through the layers of our ego. Maybe our heart is the most transparent and we are feeling a connection to something greater than ourselves through our heart. Or maybe we are feeling an awareness of something greater than ourselves in our intelligence, in our mind. These may be more open but it is still fragile and uncertain. You could fall and collapse during this stage. You could have a set back. Something could arise in your nature and you could be overtaken by anger or rage or fear. Or you could have an accident, or the loss of a loved one, or a job. You could be thrown back down into dejection and you would need to climb your way back up to this threshold. You have to gather more strength by going through this same process from dejection to discrimination to action to gathering knowledge and making the sacrifice.

These first six chapters of the Gita define the effortful part of the journey. We have to work and apply effort in order to bring forward a new consciousness because the inertia is to retreat back into what we are used to. The inclination is to return to the comfortable and familiar happiness that we know as human beings. This effort is bringing forward an essential quality of beingness into your outer personality. It is as if you are gaining a force or power in the process of applying effort with the purpose of taking you to truth, taking you to oneness. The more you apply this effort the greater strength you will gather. But it is still not strong enough. You still struggle against the pull of the lower tendencies. This is where we will begin.

(6:54) Renunciation sounds like a dirty word to those of us in the West. It sounds like the opposite of what we want. We want indulgence. We want fulfillment. We want abundance. We don't want renunciation. We lose a lot of people in this part of the journey. We weed out those who are not quite ready. The pull to the familiar is still so enticing and where you are headed is not yet clear enough that you are willing to give it up. Do any of you recognize this?

In this chapter we talk about a point of no return. We talk about getting to a point where the momentum is sufficient to break out of the gravitational pull of our inclinations and ego. This transition, this shift in consciousness, is a very small thing. There is no great fanfare. It is just a little shift, a little twist, and suddenly the world we have known before takes on a completely different reality.

This is an inexplicable shift, an inexplicable change. It occurs when the consciousness has gathered sufficient momentum to get into its own orbit. Then it has the possibility of sustained effort that comes more naturally than the inclination to return back. It is the teeter-totter. At the point of no return it is weighed in favor of truth or oneness. It is what you are striving for and when this happens it still needs to be established. This chapter is pointing to the accumulation of strength needed to come out of the world of samskara and karma, when you have gained the capacity to create a fundamental shift in your orientation to what is important.

Chapter 5, Karma-Sannyasa Yoga, The Yoga of Renunciation of Action

Arjuna said:

205. Krishna, you are praising both the path of renunciation and action; please tell me which of the two is better for me.

The Blessed Lord said:

206. Both the paths, renunciation and action, lead one to liberation. Of the two, however, the path of action is superior to renunciation of action.

207. He is a true sannyasi who neither hates nor desires; thus, being free from the problems of opposites, he is easily freed from bondage.

208. The ignorant say that the path of knowledge and the path of action lead to divergent results, but not the wise. If someone follows sincerely either of these paths, he gets the fruits of both.

209. The goal that is attained by the followers of Samkhya is also attained by the followers of the path of action. One who is able to comprehend that both these paths lead to the same goal is a true seer.

(10:58) In this first part of the fifth chapter, Krishna is responding to Arjuna's confusion about whether renouncing action or applying effort to obtain knowledge is more important. He is saying that both are important. The goal attained by one is equal to the goal attained by the other. More than that, both are necessary for the fulfillment of the other. Without knowledge of the truth, of the soul, your actions will be tainted by desire and attachment to the outcome. Without action, knowledge is incomplete because you haven't tested it and seen how integrated it is. You may be ascending in your knowingness, your awareness of the self, but until you are challenged by life's circumstances it cannot become integral. So both together are necessary for progress.

This is the point of these first verses. If someone follows sincerely either of these paths, he gets the fruit of both. But one who follows the path of knowledge without action can end up being a hypocrite. Parts of their life may know the truth and other parts may not. They tend to be pragnyavadis, teachers of truth that don't live it, those who talk about how we should be living but are not living it themselves. Yoga is conscious intentional action for the purpose of merging with the goal that is there in our awareness or in our heart.

(13:05) This is of a different order than just knowing or understanding. We in the West tend to rest in knowing, in knowledge, in information, in what we have read. There is a kind of satisfaction to read a book about the nature of the soul or the nature of consciousness or the nature of our bondage. But we don't necessarily get motivated to take the action to make real change. So action is key, but without knowledge the effort you apply can be ineffective. Without discrimination that comes with connecting with a greater awareness of the purpose of life, the action can go this way or that. You can fool yourself into thinking you are detached if things seem to be going well. But when they go badly, you realize that wasn't the case.

When we talk about action detached from outcome we are really talking about all outcomes and how to live without being invested in the outcome. Living without investment in the outcome is sannyasi. It is a state of letting go of outcome. You can't get to that with just your mind working one hundred percent of the time. You have to get to that by having some connection to the knowledge, some relationship to the truth of your soul. Otherwise your actions will tend to veer off course. At this point we do veer off course. We go to different teachers and retreats not really knowing where we are going. It is very natural for a seeker to wander off track before recognizing that this didn't get them anywhere.

(15:10) This chapter brings together the integration of knowledge and action through the previous chapter's efforts: through mantras, through breath control, through sacrifices. Eventually we get to the place where knowledge and sacrifice start undoing that which has us addicted to destructive action. And the strength of new action takes us into a new relationship to our existence based on the greatest light that we have at any one moment.

210. Renunciation is difficult without performing action. When one follows the path of action by keeping his mind fixed on God he will quickly attain Brahman.

211. One whose mind is fixed on God and who has mastered self-control, whose heart is pure and who has identified himself with the Self in all, remains untainted even while performing action.

"Renunciation is difficult without performing action," means that you can renounce something in your mind but living it is another thing. *"Keeping your mind fixed on God,"* this idea of turning your attention away from the things of the world and turning your attention to where you are headed with whatever sensing capacity that you have, be it in your awareness or your experience, be it in your intelligence or in your heart, is the key. Turning away from the world as our source of satisfaction or something we have to control to where we are headed becomes a very important transition in our consciousness.

(17:19) *"One whose mind is fixed on God and who has mastered self-control, whose heart is pure and who has identified himself with the Self in all, remains untainted even while performing action."* These are the four indicators of how effectively we have oriented our consciousness. The first is having our mind fixed on truth or God, on awareness or on the pull that is in our heart. Secondly, we have mastered sufficient self-control over our impulses and inclinations, our samskaras and karmas, so that we are not being run this way and that way. We are somewhere significantly along that path.

"Whose heart is pure," means a sincere turning toward truth and God. Sincerity is not possible unless you have had enough contact with the soul, the truth of who you are. Without that, your sincerity will be weak. It will be determined by your good mood or your sattwa cycle and once it gets difficult the sincerity collapses. Then you are manipulating the environment again. You are feeling yourself or others again. You are telling a story to justify why you are returning to where you have been. You have to keep sufficient connection to where you are headed in order for the sincerity to have sufficient strength to go forward.

"Who has identified himself with the Self in all." This is the most difficult thing. Our identification with ourselves as a personality, our identification with our thoughts as real, our identification with our moods and feeling as real, our identification with our opinions and beliefs as real, is the crux of the problem. We have become identified with the vehicle that we are occupying, and all the aspects that come with the vehicle: sensations, emotions, drives, wants, and mental stories. We have been overtaken and have lost who we are. We have become absorbed in this person that we are used to knowing ourselves as. Everything

becomes personally relevant based on how the world shows up for us. This is good, this is bad, this is scary, this is interesting.

(20:13) This movement of identification is the crux of where we have lost ourselves. The error is in the identification. Prior to the completion of this journey the error is almost complete. Even on the spiritual path, "Who is gaining the knowledge?" "Well, I am gaining the knowledge." "Who is gaining the experience?" "Well I am gaining the experience. I am a good yogi today. I am a bad yogi today." This identification with our personal relationship with truth is still there. This is the crux of the problem. How can you step out of this? Even thinking about something different than your identification is another form of taking it personally and trying to find it for yourself. This is a very tricky and difficult thing.

"Who has identified himself with the Self in all," points to a state where the awareness or the experience, the connection with the soul in the intelligence or the heart, has come to such a point of saturation that you are no longer believing you are a separate individual ego in the same way you were before. You are not so completely identified. Any number of things can be happening at this transition. You can start getting anxious and unstable because the condition of ego is to try to find stability. When you start stepping out of ego it can become very unstable because you have grown comfortable with your beliefs and opinions and habits and routines, and they no longer work as well. You don't sleep as well. The food doesn't taste as good. Sex is not so interesting. You are not so interested in being with your friends or going to movies or reading books.

(22:20) It is this movement away from this identification with our bondage towards our truth that is a difficult transition. The human ego is likely to return to what is familiar, to stay in being anxious or irritable or uncomfortable. These come and go. When I see someone very happy and content with their yoga I frown. When I see someone edgy and miserable and complaining I smile because I know there is an uncomfortable shift from our identification with our limited self to our identification with our true self that is going on.

212. One who is steadfast in yoga always feels, "I am not doing anything." Such a knower of truth feels that all these actions like seeing, hearing, touching, smelling, eating, walking, sleeping, breathing,

213. Talking, excreting, grasping, opening and shutting the eyes, etc., are being done by the senses for the object of pleasure.

214. When someone is capable of performing actions fully linked with God he acquires no sin as a lotus leaf does not get wet although submerged in water.

This is linked to our identification. We are so identified that it is me who wants dinner, it is me who wants comfort, it is me who has behaved poorly or nobly. This identification is what gets in the way and keeps us bound into the habit of our separate self. Every time you are vested in an action, either consciously or unconsciously, you are feeding that inclination, that desire, that fear. Choosing not to be with someone but choosing to be with someone else is feeding the mechanism of repulsion or attraction. Even if we are doing it

unconsciously it is binding. It is continuing the pattern of karma that keeps us identified with our separate existence.

(25:15) One comes to a place in consciousness where it is not you acting, but these things are just arising. You are not identified with them, which is a freed state that comes when one has broken out of the identification with yourself as a separate person. This state took a long time to come to me. I was long on the journey—ten, twelve years—before I could see that it was just the machine acting. I was in the habit of constantly judging myself, evaluating myself and comparing myself with others. I was thinking that these feelings were mine. So it took a long time to break out of the habit, especially in the mental plane, of the pattern of constantly evaluating if it was going well or not. Of course there was more acceptance and tolerance for these things but the real shift took a long time to happen.

These verses are pointing to something that is quite rare unless one has made a sudden abrupt shift, and even then it takes awhile for that point of no return to be integrated. It is a completely different relationship with existence. Up until that point we are still accumulating karma. We are still feeding the existing structure of karma even if we are unraveling it in moments of oneness, be it in our awareness in unity or in our heart in merger. Those are the two kinds of oneness that come on the journey. Unity is with the awareness plane and merger is in the heart plane. They are two aspects of the same thing. So ultimately unity in one aspect leads to unity in the other. They complete themselves.

(27:29) Until that has come, you are in unity with your ego. You are in unity with your motivations. You have merged with your desires. You have merged with your wants and needs. You have merged with your story. This mechanism of identification is the key characteristic of consciousness until it knows itself. It keeps identifying and trying to make something separate from itself part of itself. It aggregates. This is the person I love. I want them in my house. I want them in my bed. This is trying to make something that is separate part of you, like eating food. It is an aggregation that is giving the ego a false sense of security and stability. It is a relatively more stable condition than without those things.

This is the habit of ego, to acquire more ego, more stability, more reality, because it knows it can never get truly stable. It can only get to a place where the instability is not so apparent. This relative happiness that we get is just a relative stability because it is dependent on one of those things we have acquired that makes us feel stable. This includes knowledge. We are out there figuring out how things work and we acquire some knowledge and our mind gets a little more stable and we feel we know and understand. That quiets the mental, but it is based on instability, not on stability. It is trying to mask the inherent instability of mind and body and emotions. Consciousness is always unstable and restless, seeking to become stable. The true state is silent and still, absolutely stable with no need for anything else but itself. That is when consciousness knows itself fully. Until then it is basically a condition of instability seeking to become stable.

215. Yogis perform action with senses, mind, intellect, and body only for self-purification, shaking off all attachment.

216. Having abandoned the fruits of action, a yogi attains permanent peace, but due to his attachment for the fruit, the undisciplined one is bound by his own actions prompted by his desires.

217. Renouncing all the action urges of the mind and happily dwelling as the ruler in the city of nine gates, the self-disciplined yogi neither acts nor makes others act.

(30:54) This refers to the capacity to perform actions only for self purification. This shows up around me all the time. I tell people to get a job and work for free. Work hard, put in all your effort, and don't expect any outcome. I call it learning to work for free. You do your yoga, your meditation, your spiritual practice, you attend talks, you practice self-inquiry and you detach from the outcome. The ego says, "Wait a second. I've been with you for a year or more and nothing is happening to me. Where is my payoff? How come I don't have more experiences?" That is the continuous complaint of ego. As long as we are attached to the outcome, the spiritual path is going to be very difficult. As long as we are looking for some proof from the action, be it human action or spiritual action, we are going to fall into the trap of ego and start doubting and questioning. Because of the restlessness of desire we need to have evidence.

So abandoning the fruits of action sounds like madness. Why would you do anything if nothing is going to happen? Why would you bother to apply all the effort when the outcome is not sure? That is the paradox. Without action, nothing can change. And being attached to the action is keeping you stuck in the same old paradigm where you will become dissatisfied. It is the ego, seeking through yoga, to become stable. There is some outcome. Yoga is the more effective way to become stable. But it will also be unstable because the ego is laying its claim to the outcome.

(33:05) Abandoning the fruits of action means you have to constantly reject the fruit. Doing the action as an offering means you offer it up; you don't look to take it back later. "Look at all the offerings I did. I should have credit." That is not an offering; that is a calculation. An offering is selfless giving. It is doing it for free. You are just giving it to the divine. Being able to give up all the sacrifices that you have made is so counter to the ego. You have to keep relinquishing the ego's desire to lay claim to the effort. For example, "Now I am a yogi. Now I am living with a spiritual teacher. Now I am doing all this spiritual practice. See how good and special I am." The ego will do this or it goes to the other side. "What an idiot I am. Nothing is happening here. These people are pains in the ass. Why should I continue?"

The ego will lay claim to everything, so without consciously abandoning this mechanism in you, throwing it out, you will keep yourself in place. Taking a true pure action was described in the earlier verse of the four factors: fixed on God, mastered self-control, having a pure heart, and identified with the Self. It is a paradox. We are trying to come from the place of a bounded human ego to an unbounded place. From that place, the actions that you take are very effective to take you to oneness. But down here they are ineffective to relative degrees. They are not all useless. But they have this ineffectiveness because you are so invested in the outcome. As soon as you realize that part of you that is trying to get something, the better, because this is not about getting something.

(35:30) It is about losing everything. It is about losing, not getting. It is about undoing, not redoing. It is not a new version of better ego. It is not a better kind of happiness. It is inevitable that the ego will lay this claim. This is the crazy paradox. If we don't effort from ego it will never be possible to move into a state where there is no effort. Or the effort is there, but you are not laying claim to it. Tricky stuff. This is the key, though. If you can grasp this paradox you can begin to understand the nature of your sacrifice.

"Renouncing all the action urges of the mind and happily dwelling as the ruler in the city of nine gates, the self-disciplined yogi neither acts nor makes others act." There are two parts to this. First, it is pointing to a state of mastery, to not let the input of the world overtake you, to not get caught up in your reactions or beliefs or preferences or repulsions. That is mastery. When you get to that place of mastery, what are you ruling?

You, the central self, has come forward as the dominant force in this body that you inhabit, rather than all the impulses and inclinations and desires that came with the body. So the human being is a transitional being between the more animal side of ourself towards the divine that is free of those things except for the desire to come to truth, to come to oneness. In this transitional zone you are constantly being pulled downward, and if you are on the spiritual path then occasionally you are being pulled upward. Once you come to the point of some mastery of the downward pull then the movement upward strengthens and gains momentum.

(38:10) It is where you put your attention. If you put your attention into what binds you, then you reinforce it. If you put your attention into what frees you, then you are leaving it behind without any effort, just by paying attention to where you are headed in your awareness or in your heart. You automatically undo the pull of the ego. When you are the ruler of the city with nine gates then your self-restraint allows you to avoid creating karmas, impacting others. When you come to the state of truth, others can say horrible things to you and you don't react. When the teacher tells you something that from anybody else would make you be angry and defensive, but for some reason you just accept it. That quality not to be hooked in comes from the consciousness of the person who is speaking. It comes from their sincerity and truth that allows you not to be thrown so strongly into your reactions. It just depends how strong the reaction is in you.

No karma is created because they are not creating any karma. They are bringing forward greater truth and consciousness and love even if in your system you are not able to get that. This is the nature of one who is in that state. You might be able to tell this if when you speak to other people they get upset, then you can be sure that your ego is still in play. If you speak to people and they don't get upset but feel empowered, then you can know your higher self was in play. This is one of the indicators. In effect, the yogi isn't acting anymore. The divinity in them is acting. When the divinity acts, whatever action it takes is transformative, is bringing forward greater truth and wisdom.

218. God neither determines the doership nor the deeds of men nor the union of action with its fruit. These are all done by prakriti.

219. God never receives the virtue nor the sin of anyone. As knowledge is enveloped by ignorance people become victims of delusion.

220. But for those whose ignorance of the Self is destroyed by the knowledge of the Self, the wisdom in them shines like the sun and reveals the Supreme.

(41:15) God neither determines the virtue nor the sin of anyone; we do that. We do that through our unwitting identification with the vehicle. When we do something bad the human in us judges us. If we were animals there would be no bad or good, no right or wrong. It is only humans that judge and evaluate and create this overlord that is watching over us. If we are behaving poorly we go to hell and if we are behaving well we go to heaven. If society had not created structures like this through laws or religions or superstitions we would still be animals trying to eat or avoid being eaten.

This has been a stage of consciousness where we had to create this judgmental principle by which we could organize our human existence so that it carried a possibility of evolution rather than de-evolution. When we beat ourselves up or think we have done something really wrong it is an error. And when we think we are so great and smart and have done something good it is an error. They are both errors, as if there is some authority watching over us and we are judging ourselves from that authority for right or wrong. When we beat ourselves up we make karma to keep us small, powerless and stupid. We think we are those things but we are not those things. We are the consciousness that inhabits a vehicle that has inclinations both ways, to good or ill.

(43:13) If you are conscious that your vehicle is just a machine, that it is like a car and you are in the car being taken on a ride; then your identification isn't so much that you are doing it but that the car is doing it. Thinking that you are the one who is making the error or good action is all part of the identification with the vehicle. We don't want to throw out morality or right or wrong actions because it is an interim effective organizing principle. But it is pointing to the state where you go beyond right or wrong. When you are in that state you are no longer pulled to the forces that create error. And you are more strongly pulled to the forces that are correct. This movement is natural.

When one who has come to a deep enough connection to themselves so that this can be their state, then there is no sin or virtue. And the truth of them is already strongly connected to the divinity. The story about ourselves being a good person or a bad person gets unraveled when we know the truth of who we are. We are neither. We could be either only from the point of view of mind, from the point of view of our own judgment.

(44:51) There is another part of this because there are actions that work and actions that don't work, actions that are effective in taking you to oneness and truth and actions that are not effective in taking you to oneness and truth. Sin is nothing but error; it is just missing the target. Virtue is nothing but hitting the target, being appropriate to the situation that is arising. So you look at what works and what doesn't work relative to your purpose. After awhile you get effective in choosing what works. But making that into a

judgment about yourself is an error. The part of you that judges yourself is just ego judging ego, one part of ego judging another part of ego.

There is no one who judges you. There is no higher being until it wakes up as you. There is nothing other than truth and oneness, the feeling of connection. That is all there is. When you live aligned with that then life starts being what looks like good or virtuous. For you it is just heading to the light. It is just going to what it is that works. And once you find out what works you just want more of that. Once you get hip about what doesn't work you stop doing it. It is a simple thing. It is not about heaven or hell or good or bad. This is where we are heading as we come to this state of consciousness where we are no longer in the ignorance of the self but we live in the knowledge of the self.

(46:45) When you come into relationship with the self there is a radiance. There is a quality that you exude that is apparent to anyone who has some opening. It comes from resting in the source of yourself. That which you are is sufficient to come through all the layers of your ego personality and brings peace and calmness and stability to your environment.

221. One whose mind and intellect are constantly absorbed in the Supreme, who considers Him to be the highest, whose sins have been washed away by wisdom, reaches a state of no return.

This is the point of no return. This is a tremendous gift. This is when you step out of the box. You step out of you. This is an indescribable shifting. When it comes you can't quite ever fit back in the box again. It is waking up to the illusion of the sandbox you have been playing in all your life. It is stepping out of the habit such that you can't comfortably go back into it for very long. When this shift in consciousness happens, at least some part of you—for some it is in the heart and for some it is in the mind—steps out of your identification with yourself as a separate ego. You become that indescribable quality of being that is outside of that paradigm. Once this happens, it can be slow or fast, it takes a long time to understand what has happened.

(49:02) When this happens you can no longer go back and become a human being. You try. You go back and try to make money and have relationships but it all falls apart as empty. You try to get pleasure from the things that use to give you pleasure, but they no longer give you pleasure. It is a stage. When this has happened this is the irrevocable moment for any soul's journey. This shift of identity to the truth of yourself from the untruth of yourself is the key. To come to the point of no return does not mean you are free or liberated, but it is the beginning of the next stage of the journey where effort is no longer required as much because the consciousness is no longer absorbed in its egoic identity. It is becoming absorbed in the truth of itself. This break in the habit of identification is the beginning of the turning of consciousness to the truth of itself.

First it starts out as some separation. You notice yourself being upset where before you did not notice. You notice yourself being calm where before you were not. You notice a quieting in your system and a pull to meditation and spiritual things. You are no longer eagerly seeking out your friends or responding to their calls. There is more detachment and letting

go. There is still a habit in play that keeps your attention to the world but it is no longer gripping you as it had prior to this shift, to this point of no return. The next four verses speak about the symptoms of one who has made this shift.

222. A truly wise man sees the same Soul present in the form of a learned person, a cow, an elephant, a dog and an outcast.

223. When the mind is established in Unity, one conquers the problems of life and attains Brahman who is impartial and free from all coatings.

224. One who has realized the Brahman lives eternally in identity with Brahman and does not feel perturbed when he comes across unpleasant situations nor does he feel elated when he receives something pleasant. His intellect is firm and he is free from delusion.

225. As his mind is not attached to any external enjoyments he finds delight in the Self, he is able to be linked with the Supreme and derives eternal bliss.

Now the journey really begins. Now the sense of where you are headed becomes more tangible. In you meditations, experiences are coming that strengthen this un-nameable relationship with something that has not been here before. The Brahman in Sanskrit is the truth or the soul. The soul is our individual expression of the Brahman. In Sanskrit terminology the atman is both individual and universal. Brahman is also used to mean the universal. So Brahman and the universal atman are the same.

(53:04) Becoming aware of yourself as the soul is effectively becoming aware of yourself as Brahman. They are the same thing. But what happens in the journey when you make a transition and break out of the box is that you first notice an ability to be aware of this inexplicable thing that is occurring in you. You can name it any number of names but it is in your own experience. At this stage the tendency of consciousness is to get away from that and move into relationship with something vaster than what is in yourself. It is like a prayerful relationship. You begin to connect to that in you that is the Brahman and it automatically turns you to the universal expression of that which is manifesting in you individually. It is concurrent action. So as you feel connection to the soul, to the silence and stillness within you, it is also connecting your relationship to the universal aspect of that same principle.

Other forces than your own individual effort are beginning to work in your system. There is an opening up to something greater than yourself. There is a sense of a presence, or an awareness, or both, depending on whether you are more open in the intelligence or the heart. Every time you experience these qualities within yourself you are actually connecting to the universal expression of those qualities. It is not yet clear to you that it is universal but it is beginning.

(55:07) So these verses are pointing to this state. One thing that they are pointing to is that things become more equal. You start having moments of seeing yourself in the flower, in the tree, in the bird, in the insect. You feel yourself connecting to the presence of that thing

that is physically in your sensory world. There is a sense of touching or connecting with it, or a sense of its presence. So when that happens you are not seeing a difference between the fly on your arm and the tree and the butterfly and the bird and the dog and the cat. They all take on a quality of expressing in their own unique way the same quality that you are now able to be in connection with.

"When the mind is established in Unity." Now the verses talk of the state of awareness. The focus in the Bhagavad Gita up through the eighth chapter is on the development of the awareness. But what is going on concurrently is one's ability to connect to oneness. This merging with awareness and this merging with the all go on concurrently, although one will focus more on the awareness and the other will focus more on the experience of connection. It is the same process. But when one moves into unity that feeling of connecting to something greater than oneself is what is being pointed to. Prior there was a quieting within oneself, a greater peace and calmness within. Now there is a sense of connecting to something larger.

(57:21) You are moving into unity with something larger than that which has lived you as ego. Ultimately there comes a point when the Brahman becomes real but that is later. In Verse 224 Krishna is describing a symptom of one who has realized the Brahman. That means the identity has become established in the universal expression of truth; that doesn't occur until Chapter 8 when we will address that state of consciousness. The more you are connected to this universal expression, and the firmer your determination, the stronger is your capacity to endure the resistances of your human nature. The more you are able to access the knowledge, the more fire there is in you. There is more willingness to take the action that takes effort even when there is no proof of the outcome because you are beginning to experience something. This effortlessness, this actionlessness starts coming to you and you move with greater efficiency toward truth.

When this happens, relinquishing is natural. Renunciation is natural. You don't have to work at it. You are just no longer interested. It just doesn't pull at you any more. Like a child leaving a sand box and playing with its friends and riding a bicycle and going to the party, we just change domains. We step out of a small arena of satisfaction into a much larger arena of fulfillment and satisfaction. So the relinquishing is not a big deal because we are turning away from the plastic things of that small world to those things that are now showing themselves. You become curious and interested and motivated to that which is not what you were used to. This is what defines the point of no return, this movement away from the sandbox towards the universe. That is an important and critical transition in the development of a consciousness.

226. Pleasures derived from sense contact are a source of suffering. They have an origin and an end. The wise man, therefore, does not indulge in them.

227. One who attains the capacity of withstanding the urges of lust and anger in this very life before leaving the body is a real yogi and he alone is a happy man.

228. One who finds happiness, light and delight within himself is a true yogi, and being identified with Brahman he attains Brahman.

229. When sins are wiped out, doubts are dispelled and the mind is firmly established in the Self, one attains Brahman. Such a seer is actively engaged in the welfare of all beings.

230. Being free from desire and anger and their thoughts controlled, they attain Brahma nirvana and there is eternal peace all around them.

(1:00:56) This state that is being described is actionlessness. It is where one is consciously or unconsciously being an instrument for truth, love and wisdom in the world. To a relative extent you are beginning to radiate through your personality, through your ego, through your mind, through your actions, something that is beyond human. Many people can begin spiritual teaching at this stage or are spiritual teachers at this stage. We read writings from people who have stepped out of this box and made this transition, but it is not yet fully integrated. It is still coming. Depending on the opening, they may be much more expanded in their awareness therefore they can write of these things.

If this comes in their experience they have no inclination to write. There is no pull to write, they are only pulled to experience. You don't always hear about those people because they have no need to intellectualize it, to articulate it, to define in, but they are in the same state of consciousness. And when you are around those people you feel lifted, you feel more free, you feel calmer, and people are drawn to them without knowing why. Because there is something simple and adorable and attractive and innocent in them.

You are becoming more and more empty, less needing to have things go this way or that way, but you are still being hooked in, you are still bound. The pressure of life can still sweep you away but you will come back. It is as if you are in the upper atmosphere and you drop to a lower orbit. But you will be pulled to a higher orbit.

(1:03:14) You are not yet in the pull of the gravity of the sun but you are no longer pulled totally by the gravity of the earth. There is this coming in and out of being bound. But certainly of a completely different order than what you experienced prior to that. You've broken the pull, the gravity of the inclinations of human nature, and you've moved into another paradigm of being, and you may not even know it. This is especially so if your inclination is to feeling. You only know that you love this feeling that is occurring, this thing that is rising up in your body. It grows more and more.

231. Shutting off all thoughts for external enjoyment and fixing the gaze between the eyebrows, regulating the breathing within the nostrils,

232. The sage who has brought his senses, mind and intellect under control, from whom desire, fear and anger have vanished, is liberated while living.

233. Knowing Me in reality as the goal of all sacrifices and austerities, the Lord of all the worlds and the Friend of all beings; one attains supreme peace.

Om Tat Sat, this is how Gita was revealed by Lord Krishna to Arjuna in the fifth chapter of Gita entitled The Yoga of Renunciation of Action

This is the foreword to Chapter 6. This is talking about when you turn your consciousness away from the world towards that which you are now experiencing. It is a movement away from the distractions of the outer world and you dedicate your focus on the inner connection. That is what we will be addressing in the next chapter, The Yoga of Meditation.