

Bhagavad Gita Chapter 18 (1 of 2): Yoga of Liberation

Today we enter into the eighteenth chapter of the Gita. This is the crescendo, the conclusion, the wrap up, the summary. It is where Krishna brings it all together and leaves Arjuna in the position of being ready to take the next action. This will be the conclusion of the revelation of the Gita. Arjuna has come out of dejection and met the soul. He has found the deep quiet peace of the atman. He has tasted the Brahman, the I Am Thatness. He has felt the vast expanded awareness of the Brahman. He has gone to the ecstasies and agonies and raptures of the middle kingdom with all its great beings and gods, and completed in merger. And he has met the Absolute, that which is beyond this entire creation—timeless, eternal, the source of all existence—the Sat.

(1:31) Now he is coming back with the task that was before him at the beginning of this chapter. This chapter summarizes everything that has been revealed up to now and puts it in the context of what is next. When you have reached these various states you have a perspective that is no longer human. You see things from such a broad perspective that now there is the possibility to take effective action in the world because you have available to you the understanding of the mechanisms of the structures, of the gunas, of the human system, of the conditions that have shaped everything up to this point.

Such a being has a great capacity for action. This is the point of the Gita, because in this time an intervention is being done in the collective consciousness. It cannot be done from within the collective consciousness. It has to be done from without the collective consciousness, because a redirection of the momentum of the inertia of humanity, like a vast ship, is required. To change the direction of a vast ship needs a rudder, and a rudder on the rudder. The point must be known where action can make the difference. There must be a particular kind of capacity and insight and the ability to take action. All of this is not done through the individual. It is done through the intuition, through willing sacrifice and self-giving as an instrument or a channel expressing that original intent into your life. This is the second longest chapter; chapter two was the longest. We will see how far we can get today.

Chapter 18, Mokshya Yoga, The Yoga of Liberation

Arjuna said:

623. O Mighty-armed, O Krishna, I want to know the truth about sannyasa and tyaga and also the difference between the two.

The Blessed Lord said:

624. Sages say that the capacity to withdraw from desire-prompted action is sannyasa and wise men declare that giving up the results of all action is tyaga.

(5:26) Arjuna still has questions. He is stepping out of this wonderful explorative arena of consciousness and is now ready to enter into the field of action. It is a bit of an echo of chapter three where Arjuna said, "Krishna, if you know that knowledge is superior to action then why do

you urge me to do this terrible action?" We are back to the same reluctance. He is entering back into his human nature, back into the vehicle in which divine can manifest through him. Arjuna cannot by-pass this nature. His nature is rising up and saying, "Say again, what is it you want me to do? Explain again what is wrong with sannyasa? Withdrawing consent to take action was my original idea. Seemed like a good idea. And how can this battle be won?" He is still struggling with his own part of himself that is shifting gears, coming out of this vast arena, and into the arena of this dimension where obscurity lies, where dharma lies. Something devastating has to be battled out in this field of Kurukshetra—glorious, perhaps, and crushing and defeating.

There is no certainty of success. And it is a lot of work killing all of these people. Most likely one will get hurt. These are reasonable questions. You can tell we are entering back into the mind, although it is an illumined mind. We are entering back into the vehicle from which we started. Now all this experience and awareness is going to be tested in this dimension. This says something about the nature of the spiritual path. When it really comes down to it, nothing true and stable can come unless we bring it fully into the body, into the personality, into the vital, into the mental, so it is a lived state of consciousness. And this is where all the work is. Again these are the two paths that started out in the beginning of the Gita: the path of knowledge and the path of action. In the beginning of the Gita it was knowledge and action. The path of love, of devotion, didn't come until after the eighth chapter. Now it is down to the same issues.

(9:15) A sannaysi withdraws consent for action, withdraws from taking action. A tyagi is a karma yogi, one who takes the action but is detached from the outcome. They are both forms of renunciation. Being detached from the outcome means no matter how much effort you apply, it could fail. You could be devastated, worse off, or you could be better off and become famous. But in this context that is not up to us. You have the right to the action, but not the fruit thereof. This is the first revelation of the Gita—detached action. This is where it was going all along. It is a dynamic expression of sannyasa, of renunciation. It is renunciation in action rather than static renunciation where it withdraws and remains in its original state. This was a revolutionary concept for the time, this idea of being a complete renunciate, being down to that eternal unchanging reality in which there is no time and space, and to act from that place. These are two expressions of the same thing: one is dynamic and one is static.

625. Some wise men proclaim that all actions are to be given up since no action is free from fault, while others say that acts of sacrifice, charity and austerity should not be given up.

626. Arjuna, listen now to My views on tyaga and sannyasa. Tyaga is of three types: sattwic, rajasic and tamasic.

627. One should not give up ordained acts of austerity, charity and sacrifice as all these actions purify the wise men.

628. These actions, like all other actions too, should be performed as ordained duties without attachment and expectation of reward. This is My final opinion.

Krishna has an investment. His investment is that He has come to intervene in the collective consciousness but he needs channels and instruments to do this. He needs Arjunas to do this. In

the vast infinity, if you take action or not, it makes no difference. Relative to this situation, it does. Krishna is expressing the opinion that tyaga is the right thing to do. And where did Krishna get an opinion? In my view He never had an opinion up to now. How come now He has an opinion? What is different than the rest, which was all revelation? He has an investment in this coming out a certain way. He then continues, explaining that tyaga has three types: The action where you let go of outcome can be sattwic, tamasic, or rajasic.

(13:05) It doesn't seem that a tamasic or rajasic person could be detached from the outcome. So it is not an ordinary sattwa, rajas and tamas. It is a mobilization of the gunas for the purpose of manifesting the divine from one who carries that authority that has gone beyond the three gunas. It shows that any one of these actions may be necessary for the purpose to be fulfilled. It could be destructive action, or aggressive action, or it could be wise and patient action. Any or all may be required. Then he says something he implied in chapter seventeen about scriptural injunctions—the necessity for steadfastness and acts of charity and austerity. This steadfastness is because once you enter into this world and you start manifesting tamasic or rajasic gunas you have to have a high state of purity to be able to operate in that gross chaotic and destructive environment. You have to have poise beyond the ordinary because if you are a sattwic person, a rajasic or tamasic action is repulsive. And if you are a rajasic person, a sattwic or rajasic action is repulsive. And if you are a tamasic person any other action is repulsive.

You have to be of a different order than any of those three. The consequences will come because you are operating in the world of creation where all actions have consequences. Consequences will come to those who cause the action. A lot of shit will come to you when you start acting shitty. When things get rough, it will get rough for you. So these acts of sacrifice, charity, and austerity are to keep you in touch with reality even amidst the bombardment of a dynamic expression of the kind that Arjuna is now entering into. This is mature manifestation where there are not particular rules. It is not about attaining sattwa anymore. It is not becoming a better person. In fact, if necessary, you become a worse person. It is no longer bound by ethics or morality. It is beyond those dualities. It is whatever is the most effective way to move the consciousness forward in that moment. That is what changes the rudder, along with a ruthless willingness to take that action. I am not saying what those of you listening to this talk should do. It is rather pointing to what are the requirements of the avatar, recognizing that there is a completely different set of rules.

(17:05) One needs to be unattached from even these acts of austerity, charity, and sacrifice that are purifying this process. As long as we have an investment in the outcome we are laying claim to the action, and it is ego that lays claim to action. Once you lay claim to action you are cast into a field of karma. If you are not constantly practicing acts of sacrifice, charity, and austerity, then you can get overtaken by the consequences of action. However if you are in your state, then no matter what action you take you are untouched, whether it be tamasic or rajasic or sattwic.

629. Renunciation of obligatory action is not proper. Its abandonment due to blind attachment is tamasic tyaga.

630. Anyone who gives up obligatory action just from the fear of physical discomfort shall not get the benefits of tyaga since such a renunciation is verily rajasic in essence.

This is addressing Arjuna's state. He is asking what is this about tyaga and sannyasa. Krishna is saying that he can't get out of this one. It is an inevitable action. It is the fruit of previous consequences, some of which are Arjuna's and much are not. Renouncing obligatory action is due to blind attachment, which in his case is attachment to the people he is about to slaughter, that he has admired and respected. And to the things he has made important as a human being, his morality, ethics, principles, and values. To not take action for these reasons is tamasic tyaga because one is still being coated by the habit of one's human life. If you are avoiding the action because of fear of pain, like loosing your leg, one "shall not get the benefits of tyaga since such a renunciation is verily rajasic in essence." It is so understated. It may be neutral because that is the nature of rajas.

(20:18) The action of rajas does not necessarily lower consciousness or lift consciousness. It can be either or none. But you won't get the ability to manifest if you are not taking the full measure of action required. It is not enough that you do the action the minimum amount needed; it has to be with vigor. With vigor, it is harder to let go of the doership and the outcome than in a more tepid action. So you lose the benefit of action. It does not allow the Brahman to manifest in that moment. Action has to be done perfectly for the force of Satchitananda to have its effect.

631. When action is performed for the sake of duty without any motive and attachment, it becomes sattwic action.

632. A wise man who is established in sattwa, who has no hesitation to perform a disagreeable action nor is attached to an agreeable action and who is free from confusion is fit to be called a tyagi.

This is talking about right action, the sattwic tyaga, a capacity to perform a disagreeable act without hesitation. It doesn't mean he is operating in the gunas as sattwa, but he is coming from sattwa in his operating in the gunas. He has clarity, detachment, resolve, and all the qualities needed to manifest in whatever guna is needed at the moment. He is making a sacrifice from this state of awareness that can see through what looks like the error of rajas and tamas to what is needed in the moment. Destruction is sometimes needed, which is why rajas is there. Tamas is sometimes needed, which is why food and rest is there. It allows for stability and continuity of the form. They each have a role to play. We can look into our own lives. One who has "no hesitation to perform a disagreeable action nor is attached to an agreeable action and who is free from confusion is fit to be called a tyagi."

(23:48) When I lived in the ashram I never had a problem doing tasks there, but there were some who refused to clean the toilets. There was something in my nature that didn't have an issue with disagreeable actions. I thought it was the rajas in my nature, I just like to do things, but I didn't have a fussiness about what I did. I could do very difficult actions. This ability to do difficult actions without hesitation is sattwic.

633. As long as there is identification with the body one cannot give up actions completely, but when one attains the capacity of renouncing the fruit of action he is called a true tyagi.

634. Those who have not renounced the fruits of action are subject to three types of results: evil, good and mixed; but for a true tyagi there is no result whatsoever.

This is talking about being able to operate in the world of karma. The world of karma is the world of action where every action has a consequence. Action that you take to serve the ego empowers the ego. Action that you take to serve the divine empowers the divine. These are inevitable consequences of your action. One who acts from the state of a true tyagi has no results whatsoever—good or bad or neutral: finding the perfection in the action where there is no residue when the action is complete, no thought that it could have been done better. There is no self-questioning. There is free movement right into the activity without clinging to the outcome—no guilt or doubt or questioning. It is pure consciousness acting. This is the focus in this chapter of manifestation. We live in a domain where almost all of what is happening is the consequence of previous action, and these consequences are forcing new action. You might say that all the effects of previous causes are becoming the cause of new action, which is creating new effects. It is a cause and effect reality.

(27:17) This is the arena where humanity is stuck. If you take action and you step into the machine then you unwittingly feed the machine and don't make any difference. You are not breaking the cycle of mankind's evolutionary movement. If there had been no previous action, if there was not this quantum of consequences that we live in and our bodies are a field of, then if we thought something, it would happen. If we imagined something, it would become real. There would be no gap between what we want and getting it. It is because of inertia that there are all these consequences that need to be worked out that your desire or intent is not apparent. It is in the works. You just have to wait five or ten days or years or ten thousand years for it to show up. This is the nature of action in this arena. We have our good will and our good intent but the possibility of it happening is up to forces outside ourselves because we are living in this field of collective momentum where our action will have an effect but it won't necessarily be apparent.

635. Arjuna, according to the Vedas there are five factors behind the complete accomplishment of any action.

636. The seat of action, the doer, the various organs of action, the various efforts and destiny, these are the five-factors that are behind the performance of an action.

637. Whatever may be the nature of an action that human beings perform, whether physical, mental or verbal, whether right or wrong, the above five factors are behind the accomplishment of actions.

This is simply describing the predicament that you find yourself in. Whenever you take any action, let's say a purposeful action, it occurs within a realm of possibilities. Those possibilities may be narrow or expanded. Within those possibilities there are factors: time, space, the place, the circumstance, the capacity of the person taking the action, the type of action taken, the means of the action, ie. writing a book or speaking publicly or beating up your neighbor. These are just different expressions. This is the content in which actions always arise. How do we get anything done? Because we are born into a collective agreement and there is a tendency for some action to work more effectively than others because of past sacrifices on the part of some people. For example, we can get in our cars and more than likely when we turn the key the car will start and we can drive where we want to go.

(31:20) How did that happen? It happened because of the sacrifice of thousands, maybe millions of people over long periods of time. So we have that possibility. There is also the possibility that you turn the key on and nothing happens. If you are invested in getting somewhere you will find out how attached you are to the outcome. It is pointing to how to create a new possibility. What is the means by which we bring forward something new or truer into this huge domain of karma and samskaras? Understanding these principles is the way one who has come to this state can begin to manifest. For example, Werner Erhard, who was my teacher at one point, would talk about an idea whose time has come. His strategy was how to make an idea such that its time had come; how to create something out of nothing and create a reality around it, opening up that space and possibility.

In my teachings I say that intent is the most important thing, pure intent that is aligned with original intent. When you have set an intention, when you have created a context, then the actions, sacrifices and efforts you take within that context empower it. They bring forward that possibility even if the action fails or proves to be wrong. It opens up the possibility. If you wanted to send a rocket to the moon back in the 60's, a lot of the time it didn't get there. It didn't have enough power and things kept breaking down. That also is what was necessary in order to get a rocket on the moon. It is the nature of how things work, the nature of the creation. This is what we are getting down to.

638. However, due to ignorance and unrefined intelligence, some people are unable to see this truth and consider the Self to be the doer.

639. One whose mind is not clouded with the sense of "I-ness" and whose intellect is free from material coatings, does not really kill anyone nor is he bound by his actions even if he actually kills all creatures.

640. There are three impulses for actions: the knowledge, the knower and the process of knowing. Likewise, the basis of action is also threefold: the instrument, the action and the doer.

(35:13) This chapter has a lot of material. We cannot possibly go into all of it. But I will point out bits and pieces so you can understand. To imagine an intention aligned with the original intention, to find within yourself that impulse, is to recognize there is something in that consciousness that is aligned with truth. Then that impulse that comes is unquestioned in its authority. It comes forward in you as the action that needs to be taken. This is what a true action is. It is an immediate response to the necessity of the situation that is aligned with truth. It could include love or rejection or violence, but it comes spontaneously from a place of attainment. At the time of the action, it is true. If we don't get attached to it then the action can be fully expressed. With that would be the recognition that the consequences are not yours. The impulse did not come from you. The way it manifested itself did not come from you and therefore the consequences are not yours.

This is a tricky conversation. If you are looking at a human being who can be motivated by desire or fear or cravings or hatred or judgment, then what comes through will be an expression of those things. It won't be serving the evolutionary purpose. It will be serving the consequences of the condition that mankind finds himself in. But for one who has come to the state of truth there is a

period where they become instruments of the divine and no matter what action they take, the highest good gets manifested. I know this may sound contradictory and for all our moral training and good yogic actions it is very hard to see this. But I saw it in my teacher. He was unpredictable, manipulative, cunning, two-faced—and tremendous things happened. It was not apparent to me that this was what I would call conducive human behavior because I was raised in a more moral and ethical culture. But the bottom line was that what was manifesting was truth consciousness. People were having experiences left and right and getting in touch with their unconsciousness when he yelled at them or chased them around the ashram or threw them out.

(39:36) I remember one day his daughter ran away and he became like a madman. He took one of the Indian cars—although he can't drive worth shit—and he ground the gears and went onto the road. We didn't think he would live to find his daughter. It was the expression of totally throwing himself into the situation, that you had to take note. I had never seen him upset about his kids. He was away from his family for seven years and had nothing to do with them. It made no sense at all. But what happened was that he intervened in the life of his daughter and he demonstrated complete willingness to take action and he had no inclination to justify or rationalize his misbehavior. He questioned it and expressed surprise, but there was no guilt or thinking he shouldn't act like this because he is a guru. He had freedom. He wasn't run by ethics and morality. I saw this aliveness and power and force again and again. And I asked myself, "What is that?"

Things didn't happen linearly around him. If a project was started, usually more times than not it collapsed. But all kinds of other things happened from different areas. I remember when I ran my architectural business. There was a lot of pressure. All the work I did to market out to the world, and the community service I did, never produced results. It always came from some other place. It did not come from where I was putting my attention. I realized that I just had to apply effort. It was a sacrifice. It is so counterintuitive, I know. I am an architect. Things are done sequentially. Different set of rules. It has something to do with intention. The form of the action is secondary. If you look at a battlefield where someone is intervening aggressively, it is not linear. It is chaotic. It is coming from all directions. To move in that arena one cannot be attached to the action. You can't be judging yourself or condemning yourself. You have to do what is necessary with what is arising.

(43:19) This is where war and battle does have usefulness in understanding the kind of vigorous action that at times is required. We can't cover everything, but I do want to address these three impulses for action: knowledge, the knower, and the process of knowing. Knowledge is jnana. Jnana is in the Gita as the striving of consciousness to know itself. It is the evolutionary impulse. So the impulse for action is the knower, that which is seeking to be known, and the process of knowing that can be experienced; the experiencer, that which would be experienced, and the process of experiencing. These are the three impulses. What can happen is the doer, the process of doing and the result. These are the three principles of action. If you are coming from the doer, I am doing this, then you eat the consequences of the action. If you come from not being lost in reaction to the process of doing, you then eat the consequence of the action. And if you get vested in the outcome, if you say what you want or don't want, then you eat the consequence of the action, even if the action was expressed in a very quick moment.

What is it that needs to be done to take the action and get it done? It is done without thought, without doership, without attachment to the process or thinking of the consequences. Afterwards

you can go back and lay claim to any one of those three and ask what you just did, and take on the consequences of the action. See how tricky this is. You have to be a free channel, unbound and unlimited, in order to be able to follow the impulse of action such that divine can manifest itself through you perfectly. It also says, "the instrument, the action and the doer." Basically the doer is the body, the action is sattwa rajas, and the instrument could be thought, speech, or physical action, the instrument by which consciousness enters into creation.

641. It is said that knowledge, action and the doer are of three types; know these from Me.

642. The knowledge by which a person is able to know that the same imperishable Being resides in every form as an undivided divine presence is called sattwic knowledge.

643. But that knowledge by which man perceives the presence of many beings as different from each other is rajasic knowledge.

644. That knowledge is tamasic which causes one to cling to one form as if it were the whole and is devoid of reasoning and truth and is of little value.

(47:46) This is the beginning of a series of revelations of the nature of the condition that you find yourself in. What Krishna is doing is taking different areas of life and putting them into this context of sattwa, rajas, or tamas. That is where we will be going for the next few verses. This is mostly informative. This will flesh out what was covered in the fourteenth and the seventeenth chapters of the Gita: what is sattwa, rajas and tamas in these different areas. It is a body of information by which you can see the nature of action and the condition in which these three gunas are working. Right now he is describing the sattwa, rajas, and tamas of knowledge, action, and the doer.

645. An action that is ordained, free from attachment, done without attraction or repulsion and is free from result motive is called sattwic action.

646. But the action that is prompted by desire, is performed egotistically and with a lot of effort is called rajasic action.

647. Actions that are undertaken out of attachment, without consideration of one's capacity, need of resources, consequences or the impact on others are called tamasic actions.

648. One who is free from attachment and egoism, endowed with firm resolve and inspiration, and not swayed away by success or failure is a sattwic doer.

649. A doer who is full of attachment, who craves for results, is greedy and oppressive, whose conduct is not good and who is easily affected by ecstasy and depression is a rajasic doer.

650. Callous, foolish and arrogant, deceitful, wicked, lazy, depressive and procrastinating, these are the qualities of a tamasic doer.

It is very useful to find yourself in these verses. For example, a doer who is greedy and whose conduct is not good and who gets excited and enthusiastic, is a rajasic doer. You may not have thought about yourself that way, but there you are. Or when you don't give a shit and you are just misbehaving and doing just what you want even though you know you shouldn't, you are in tamas. It is useful to begin to recognize how these gunas affect personalities and how those personalities act. It gives you a sense of what you are dealing with. If you are trying to convert a tamasic person to a spiritual path it won't work. Or if you are trying to convert a rajasic person to the spiritual path it is going to be a lot of work. A sattwic person will be effortless. So it is in the nature of knowing what you are working with, the people you are working with, to be realistic and effective. It is important to understand how things work so you can find the most effective way to move forward. There is a contradiction here, because one part of it is a strategic capacity to see and understand, and the other part of it is simply purity of intent. These both co-exist.

651. Arjuna, there is a threefold division of intelligence and firmness based on the principle of the three modes of prakriti.

652. The intellect through which a person is able to know correctly which actions are to be performed and which actions are to be avoided, which situation is the cause of fear and which one is not to be feared, and also which leads to bondage and which leads to liberation is known as sattwic intelligence.

653. That intellect is rajasic which does not enable a person to know the right and the wrong, or what is to be done and what to avoid.

654. The intellect which accepts wrong as right and perceives everything from an opposite angle due to ignorance is tamasic.

(52:48) We should all have a sattwic intellect to know which actions to take and which actions not to take. Wouldn't that be handy! What allows for such an intellect? You have to reside in truth because from the Sat comes sattwa. It is only when truth is there that the capacity of the discrimination of the intelligence to see what needs to be done will be sufficient for meeting the opportunity of the situation. It is useful to know what guna you are in before you take action. If you are in rajas and you are taking action you will be less effective because rajas acts for the sake of action, even when it isn't appropriate. Tamas doesn't know which way to take action and will as likely take the wrong action as the right action and won't know the difference. So it is good to know not to make plans when you are in tamas, or not to do surgery when you are in rajas. If you can find your gunas you can learn how to use the cycles even if you are not yet beyond the gunas. Sattwa is good for the big vision; rajas is good for implementation; tamas is good for drudgery, repetitive labor.

655. The unwavering persistence which enables one to control the mind, the vital system, and the senses to advance in the path of yoga is called sattwic firmness.

656. That persistence by which man clings only to material enjoyments and possessions and craves after the fruits of action, name, fame, power, etc. is called rajasic.

657. The persistence by which an ignorant person refuses to give up laziness, sleep, depression, fear, psychosis, hypocrisy, false vanity, and brooding is tamasic firmness.

All these descriptions so far have everything to do with action. It has to do with your ability to perceive what needs to be done, your ability to take action, the qualities of the action, and the discrimination required. Now it is talking about persistence. Some actions need to continue to be done. In this world of karma, the nature of this dimension is repetition and agreement. Things become real in this dimension when they are repeated. It persistently comes back into existence. Everyday it repeats itself and the more it gets other things to repeat themselves in the same way the more real it becomes. If someone tells you that there is no such thing as climate change and it is said enough times and enough people agree with you then the idea exists that there is no such thing as climate change. That is the nature of this creation. So persistence is one of the very important tools for effecting change in the world—for good or for ill.

(57:20) What does persistence take? Like all action, it takes sacrifice because you have to do the same thing continuously. It takes resolve, determination, a steadiness over yourself, and a willingness to face obstacles that arise. If you look at action, it is not just the action but the ability to sustain the action over time. This is sometimes overlooked in the nature of the spiritual path. Without repetitive action, what we call good habits or spiritual habits, the negative habits can win because the momentum for the negative habits have already been established. If we stop acting, the habits of negative thinking, feeling, eating, and talking will overtake us. Unless we act counter to those, they rule. Therefore we have to persistently take actions aligned with what we are trying to create that currently aren't as available to us. We have to persistently and consistently do our spiritual practices over time in order to effect the change needed to bring about a shift in consciousness. If we don't, we won't be able to neutralize the opposite tendencies.

Even when you come to the Absolute truth, you can't stop, ever, doing acts of sacrifice, austerity, and charity. As long as you are in a body, as long as you are in this dimension, you have to take the necessary actions every single day. It sounds like a condemnation. Put me in jail instead. But that is actually how it is. And you have to draw from a place other than your ego. Your ego can't do that. Your ego is not willing to do that, nor would it be willing to do that for a long time. It wants a payoff. "How come I'm not enlightened? I've been doing this for thirty years!" Living in a purposeful field is to be in perseverance. Living a purposeful life and one's ability to be persistent are directly correlated with each other. That is how you make the purpose real. You have to work with what you have and do the effective practice that you know; and as you continue to do that, a more effective practice will be revealed to you. Until you have become permanently established in the state of consciousness of truth itself, if you relax, the inclinations of the old nature will take you over.

(1:01:42) You are always on duty. There is no vacation. If your purpose in existence is to manifest something that has not been manifested before, this is what is required. If your purpose is simply to reside in the state of the Self or rest in the ecstasies of your God merger, then there is nothing for you to do. All you need to do is stay connected to your own experience. It is only in manifestation. This is the great sacrifice. It is why Christ only did it for three years. He was too impatient to hang around for forty years—too hard to persevere—so he got it all done in three years. Buddha hung in there longer but he did die from bad pork; the consequences did sneak up

on him. We are only talking about manifestation. Beings who are able to do that are not drawing from a human source. They are drawing from the evolutionary force, the Satchitananda, such that it is all delight; it is all the expression of itself, an original creation, always new. So the persistence is therefore natural because it is integral; it is what they are. That is the only way chapter eighteen is possible.

Try not to take this as the measure of how you should be. It will happen spontaneously or not when your journey is complete, to whatever extent you are to manifest. Don't use this as the measure of an ordinary spiritual seeker or human being. The Gita is talking about what it takes to be an avatar, what it takes to be a Krishna. Keep that in mind. This chapter is still revealing itself to me. Of all the chapters, this one is an endless unfolding. There is so much in this chapter. I feel like I have left so much behind. But there is no way to go into the whole thing. It would take the rest of my life to explain all the different possibilities of manifestation. It is the ultimate sacrifice, the ego giving itself over totally to the divine will and in the process becoming more and more perfect and effective in its manifestation. That will only continue for as long as there is a body.

(1:06:07) I can see that what is happening for me now is quantum leaps from what was happening for me last year. The very foundational structure of the nature of what is unfolding and what the actions are, and how the subtle planes interact with this plane, and how the intentions are being expressed, and what happens when there is more agreement—is all part of the revelation of creation to the creator. It is endless unfolding. This is just a hint. Don't try to understand it past what we are doing at this point. For most of you the other chapters have relevance. This is simply pointing to a possibility that is available for very few to become manifesting channels and instruments into the collective consciousness.

We all do it to some extent at any stage of the journey. When you come to the self there is a natural manifestation that happens. It is the same thing for one who has come to Brahman. For one who has come to God it is the delight of the action in itself; it is the experience of Satchitananda so there is no such thing as persistence or sacrifice or effort. It is the ecstasy of itself expressing into the creation. It is not useful to compare this to ordinary consciousness because you will say, "Not me, I will never do this. This will never be possible." But we do need to strive, even if it is hopeless. We have the right to the action but not to the fruit thereof, yet the bitch of the thing is that if you don't strive nothing will happen. With that last revelation we finish our program for today. Love and blessings. All glory to Gurudev.