

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

We are continuing with chapter eighteen of the Bhagavad Gita, The Yoga of Liberation. Krishna is addressing Arjuna's question about the difference between sannyasa and tyaga. Krishna has explained that they are two versions of the same thing. Then he went on to describe the nature of the gunas. He fleshed out the characteristics of the gunas in the areas of knowledge, types of actions, doership, intellect, persistence and now he is going to share the difference between the gunas in happiness.

658. Arjuna, now hear from Me about the threefold happiness that one enjoys through practice and through which one comes to the end of his sufferings.

659. That happiness which is like poison in the beginning but is like nectar at the end is called sattwic happiness. It originates from the tranquility of the mind.

660. That happiness which is caused by the contact of the senses with objects of pleasure and appears like nectar at the beginning but acts like poison at the end is rajasic happiness.

661. That happiness which deludes the being both at the beginning and at the end and is derived from sleep, indolence and callousness is called tamasic happiness.

662. There is none on this earth or in the world of gods or any of the worlds between who is free from these three gunas of prakriti.

(2:14) No matter what you do you are not always going to be sattwic. Sometimes you will be rajasic and sometime you will be tamasic. You don't have a say. There is no one in the dimension of action that is free from these three gunas. There is no way you can be a perfect sattwic warrior. You will be run by all three of these gunas at different times. What does this mean? We are not in control. The only thing we are in control of is that inner quality of relationship with the divinity that lives within us. The only thing we have is that self-existent knowledge, that effervescent stream of the inner reality that lives us. This is all we really have. Everything else is part of this dance of prakriti.

I asked myself, "Why is this chapter called The Yoga of Liberation? Why this particular chapter?" Because it is describing how to become truly liberated. It is what Gita has been saying all along, that without vigorous action you cannot meet the unmet parts of yourself. And how do you attain liberation? By meeting your bondage, again and again and again and again. That is how you attain liberation. You don't attain it by finding a piece of liberation and hanging onto it for dear life. You attain liberation by meeting again and again and again your bondage. This is why persistence is right in there with the revelations of the nature of action. He who is last standing wins. It is the one who goes forward even amidst endless defeat and collapse and failure.

(5:12) In my thirties I did a program with Werner Erhart which was called the six day course. He put 300 people through all kinds of ordeals. I was in my thirties, full of vigor, and I thought I could do all of it. He had ropes courses, intensive programs where you stood in front of people in your

underwear, processes where you had to go through your stuff. He had one called "the samurai game." I was convinced I was going to be the perfect samurai. I lasted maybe three minutes. The forces that have you win or lose are chance. No matter how you might strive it was not relevant. And once you are defeated you have to lie on the floor for the rest of the program. As I lay on the floor for an hour and a half I noticed that I had not even begun the battle and I had been defeated. I realized how I was not in control of the circumstances of my life. It was a great lesson. The curious thing is that there was a sattvic happiness and peacefulness because I knew it wasn't about me. This was an important distinction for me to make, because my life was so about success. I found in defeat a happiness that has no outer source.

Liberation is knowing we have the right to the action but not the outcome. This is how we find it out in this eighteenth chapter because Arjuna is getting ready for the battle. The possibility of defeat is constantly occurring because there are many battles in the war. You just have to win one more battle than you lost and you have won the war. This persistence and capacity to keep moving forward and not be overtaken by the negative ego story is perhaps the most fundamental message you can take into your lives. Ego thrives on the defeat of our inner spirit and aspirations. It takes them over and uses that as evidence to keep us limited and powerless and not know this huge potentiality that lives in us.

663. The duties of one belonging to the spiritual, warrior, merchant, or service class are classified according to their innate gunas.

664. Control of mind and senses, performance of austerities, maintaining inner and outer purity, forgiveness, simplicity, knowledge, wisdom, and faith in God—these are the ordained duties of one belonging to the spiritual class.

665. Courage, sovereignty, firmness, executive ability, not fleeing from battle, generosity, and spirit of lordship are the ordained duties of one belonging to the warrior class.

666. Agriculture, cattle rearing, trade and commerce are the ordained duties of one belonging to the merchant class. Service of the other three classes is the ordained duty of one belonging to the service class.

(10:14) In India there is a caste system which has become a social strata, a way to define people's role no matter what their nature is. But the Gita was talking about innate nature, the innate mix of gunas that each person is. A more tamasic system is more a sudra, the service class, whose way of progress is through serving the other classes. One who is more rajasic is the merchant class; they do better though commerce and business. Then there is the warrior class; their rajas has more sattwa so they are here for serving larger purposes. They are the administrators, teachers, politicians, warriors, and are striving for a higher good. Then there is the spiritual class, the brahmans, who are able to move into relationship with the inner reality and integrate it with their lives. Their purpose is to guide mankind. Each caste serves that which is higher. That is how it was designed.

Every one of us has an innate nature. We have tamasic, rajasic, or sattvic inclinations. For good or ill, that is what we got dealt. We work with what we have. It is not right or wrong what you are. It

is simply the throw of the dice. In the mass of humanity sattwa is around 15%. So if you have sattwa you have already won the lottery. Most of humanity is struggling in tamas and rajas. As long as you are in tamas and rajas there is no way out. Sattwa will only come for a tamas or rajasic system if there has been some kind of awakening, some kind of breath of fresh air. No matter how much training or information you have, if you haven't broken out of the rule of the gunas to find the sattwa in yourself, then there is no progress.

(13:20) Now Gita is showing you how to take what you have and evolve it—how to go forward with where you are in order to progress. You will always have some quality of your innate nature, but once the inner realizations start occurring, sattwa starts coming forward, transformation starts occurring, and the caterpillar becomes a butterfly. A transmutation occurs in the balance of the gunas in our system so we are not doomed to these things. On the spiritual path we come to a state of consciousness that can ultimately include the three gunas.

667. When a person is devoted to his ordained duties he obtains perfect perfection. Now hear from Me how it happens.

668. The all-pervading Supreme who is the source of all action drives can be attained by worshipping Him through performance of one's ordained duties.

669. It is always wise to follow one's ordained duty even if it appears to have demerits than to embrace another's duty which may appear to be full of merits. A man shall never incur sin if he truthfully performs his ordained duties.

670. Arjuna, one should never give up his ordained duty even though it appears as having fault in the beginning, just as fire is enveloped by smoke at the initial stage.

This is part of three revelations. Krishna is once again revealing the path of action. He is pulling it together in this last chapter, which in some part is the summary of the entire Gita. Next He will reveal the path of knowledge, and then he will reveal the path of devotion, which integrates all of them. This can be easily misunderstood. In India, this is taken to mean that if you are a householder or a forest dweller or a sannyasi, then that is your dharma and what you should be doing. Dharma is the byproduct of your innate nature. It defines the actions that are aligned with your innate nature. When one is following their dharma, a sudra, being of service, even if it looks lesser than the merchant or warrior, is your means to go beyond the cards you were dealt. There was a stratification that occurred, a misinterpretation, such that once a sudra always a sudra. The principle of being able to evolve was not part of how the Gita was understood.

(16:50) But in fact, this capacity for evolution is really what the Gita was pointing to. It points to letting your innate nature have the opportunity to complete the samskaras and vasanas, to complete its inclinations and impressions and desires. In that process there is a way to avoid creating new karmas. And in the process of taking action based on your own dharma, not getting attached to their outcome, you begin to unwind your past karmas and you don't accumulate new ones because of your lack of attachment. There is this way through your dharma so that you can undo the inclinations of karmas by completing them and avoid creating new ones by being detached from the outcome. The Gita says that renunciation is not enough. If you are a sudra and

you renounce action then the innate karma is still stuck in you, so even if you come to a state of sannyasa what is possible for you will be limited. Only through selfless action can you go beyond the baggage you brought with you or inherited.

This idea of dharma as a means of evolution was not apparent until modern times. People were pretty much born into whatever —it was determined by who their parents were and what they did. In the medieval times there were the lords and the merchants. If your father was a shoemaker then you were a shoemaker. The idea of evolution did not come until the Renaissance and the modern age. Now we know the Gita was not talking about being doomed to what you are born with, that you can not develop. The whole Western culture is based on this idea of being able to lift yourself up by your own bootstraps and create a new life for yourself. This was not always true. There was a tendency to use these verses in the past to justify staying stuck in ones position, but really it was saying to be with what is. Meet what is in you that is still obscure, still tamasic, still rajasic. Meet your unmet parts and in that process you will then evolve in your dharma, whatever the nature of that is.

(20:40) Is it possible for one who is a sudra to obtain the Supreme state? Yes, in the right circumstances, through service alone, one can become God. And if one becomes God then you are given the yoga of intellect and then you will know the Absolute. That was the opportunity for all the monks and nuns and renunciates and sannyasis. If you sit still and pay attention everything that is in you will arise. If you don't act on it, as a renunciate, you create a fire and it will burn the samskaras, called the yoga of knowledge. Through serving in a monastery, denying family and sex and the pleasures of an ordinary human life, one quietly burns in a fire the inclinations one is born with. Reading the whole Gita is necessary to understand that a true battle is always where we are in the unmet parts of our own system. Coming to terms with them is the real battle. It is also the real yoga of liberation. It is the action of being with what is arising, doing the necessary duties based on your innate nature, and not assigning value to anything.

The error of many Westerners is to run away from their lives, from their innate nature, from the samskaras that they were born to work out. They are striving on the spiritual path for something other than that, but in repulsion, they are running away from that and seeking freedom from some place other than where they are. Only true freedom is here right now, facing what is arising. This is the only path to liberation. This is the real battle. Our capacity to meet in each moment what is arising that we have been resisting is the true battle and our body is the battlefield in which dharma is resolved. Dharma is the action consistent with our innate nature, but in this journey our innate nature keeps shifting.

(24:26) Finding the dharma that is consistent with our innate nature is continually unfolding from tamas to rajas, from rajas to sattwa, and from sattwa to that which is beyond sattwa. The innate nature of every being is the Brahman; and the Brahman, the Absolute, is seeking to manifest its infinite potentiality through you. Your true ultimate satya dharma, the highest dharma, is to constantly perfect the capacity of that innate reality to manifest itself as you. This is the yoga of liberation and this is the ordained duty that is being pointed to in this time and in this era.

671. An awakened seeker who has controlled the mind attains the state of actionlessness through the path of renunciation by withdrawing intelligence from desire and keeping aloof from enjoyment.

672. Arjuna, now hear from Me how one who has attained perfection in this state of transcendental action realizes the Supreme through knowledge.

This is Majorishi Mahesh Yogi's teaching, transcendental meditation. It was to take you into a state of consciousness where there was the Self, and the Self acquires no sin. So therefore it acquires no new karma. Taking action in the state of transcendental consciousness does exactly what I was saying. It undoes the inclinations of your past nature. In the process it reveals more and more fully your transcendental nature. This is now showing one who has some success in action in that state of transcendence in consciousness. Being able to be in touch with the inner reality, the next revelation becomes available to you so you can become more and more established in that transcendental state.

673. Endowed with pure intellect, controlling the mind with firmness, abandoning sound and other objects of senses, casting off attraction and repulsion,

674. Dwelling in solitude, taking light and sattwic diet, controlling the mind, body and speech and constantly being devoted to the yoga of meditation, cultivating dispassion,

675. Forsaking egoism, brutality, arrogance, lust, greed, anger, luxuries, and selfishness, and being tranquil, he becomes fit to be one with the Supreme.

(27:40) In the course of our lives, it is not necessary to stop caring for our own maintenance or for a family permanently, but periodic periods of retreat are necessary. Stepping out of your life to strengthen the transcendental aspect of your nature is necessary to forsake and purify any inclinations that were picked up in the process. And this is needed to expand your ability to continue to meet what is arising that is still unmet, that still binds you and binds those you relate to. There is action done in this transcendental state and then there are periods of retreat where you move into a more profound relationship with the Absolute. Then you return to the ordeal of your life and you take that higher consciousness and you bring it into the content of your life, lifting it. Each time you take a retreat you can go higher and stay longer because you have lifted the foundational paradigm of samskaras. Then when you reenter your life you are more transcendent and capable.

In this process of transcendence and transformation, you begin a journey where the ancestral karmas and innate natures are undone, and the reality that lives us can be attained. Literally this can be done without giving up any of the outer form. In your transcendent state your relationship with the outer form is utterly different than before you began the journey. In one sense nothing is truly lost. It is useful to do this spiritual path within the framework of your life, to develop your own individuality, to come and meet the lessons you were destined to go through, to experience the triumphs and defeats, the depressions and the exaltations. In meeting them in this process we create a sense of knowing our limitations; we become wise. And in this process that transcendent state becomes available to us, and when it does, we can manifest it through our life experience, through the maturity of our individual ego. Then we are useful. It is like cleaning a pot carefully instead of scraping the food away, so that the pot can be reused. That is exactly what the Gita's path is about; it is about transforming, not destroying.

676. When merged with the Supreme one becomes serene and does not mourn nor does he desire. He accepts Me with supreme devotion.

677. After attaining that state of supreme devotion he knows Me in reality and enters into My being.

678. While being merged in Me he is able to perform all ordained duties and attains the supreme state by My grace.

(32:08) In the Gita, Janaka was the model that Krishna pointed to. He was the king and he attained the supreme state. He had castles and concubines and authority and work and was constantly busy maintaining the kingdom. But he lived in this state of freedom. He used his position and resources and abilities to teach and to show his subjects how to be. It was an era of tremendous prosperity because he had kept together the innate qualities that he was meant to develop this lifetime. He had completed his journey as a human being therefore completing the journey as a spiritual being was more full and capable of being expressed. There is no part of life that is not divine if we are in the right state of consciousness. There is no destruction, no creation, no better or worse if you are in the right state of consciousness. Everything is a lesson. All these are necessary in the huge plethora of prakriti and her dance through all gunas and all matter.

Our ability to be in relationship with that, to include that, gives us the mastery and the capacity to manifest the higher possibility. But if we haven't been able to master the higher possibility within our own human nature, then this is not possible. We will miss the opportunity of the perfect perfection of the divine manifestation. We can attain this and take refuge in the reality of what we are, but you will have missed the full expression of divine.

This is what has just been summarized: action, knowledge, and now this is devotion. Devotion is unconditional love, full acceptance of all that is as arising as divine, as true and purposeful. "Able to perform all ordained duties and attains the supreme state" is what Gita is pointing to, an integrated state of consciousness that has not been pointed to in other teachings. It is something where in vigorous action amidst tremendous conflict and trial and tribulation you can bring forward Satchitananda into the world in a way that would not be possible otherwise.

679. Renouncing all actions in your consciousness to Me and having exclusive devotion to Me, Arjuna, follow the technique of the yoga of intellect to reach the state of eternal union with Me.

680. When you keep Me in your consciousness, you will overcome all difficulties by My grace; but if, due to egoism, you will not listen to Me, you will perish.

681. This ego in you may prompt you to think "I will not fight," but this will be in vain because you will be forced to act in accordance with your nature.

682. That which you are not willing to undertake due to your ignorance will be thrust upon you by your nature and you will be bound to perform it helplessly.

(36:19) My teacher was a good lesson for me. He left his family, three small children and a wife, to come to the state that he came to. He abandoned them all for seven years. When I met him he had not returned to them. For seven years they did not know where their dad was. He had come to the Absolute, but he had this huge baggage that he had run away from. In the first year I was with him, 1999, he went back to his family. He had to face the scorn, the anger, the resentment, the consequences of his actions. I was there sitting with him when the priests were doing a ceremony confirming his relationship with his wife. For a sannyasi that is like a death sentence. He was trying to dismiss the influence of those forces. He struggled the whole time I was with him having to take care of family problems. He was the youngest child and the only son of eight children in a wealthy family. He was responsible for the dowries of his seven sisters should his father pass away. He had jumped out of the whole Indian family mess and he had to spend so much time with the family that the devotees hardly saw him. All the baggage came back.

"That which you are not willing to undertake due to your ignorance will be thrust upon you by your nature and you will be bound to perform it helplessly." It was a great lesson. I counted my blessings that all of this had happened later in my life. There is no easy way out. If you do come to the Absolute state you will be thrown back into the content you ran away from in the first place. That is why these things persist, because we keep running away from them. Your greatest lessons are in the life that you are living right now. For some of you that life has fallen away. Then your journey is spiritual. But if your life has not fallen away, then whatever is left of it that you can't get out of is ordained duty. If your parents are aged and you have no other siblings then that is your sadhana. That is your path. Some have an exaggerated sense of duty and they bind themselves unnecessarily.

(40:17) My teacher used to say that the parent's responsibilities end when the child becomes a legally independent person—once your child is 21 and they are out of the house. But some parents keep taking care of their children until they are in their thirties; they are weakening their child's ability to evolve. Then their karma comes to us, and we have unnecessarily taken on the baggage of our children's karma. And karma is endless. So if you want to take on the world's karma before you are free, then you will be bound endlessly. There is no resolution to karma. There is only more karma. The purpose of karma is to create karma. It is not to be free of karma. That is another dimension than the domain of action and duty. I am not afraid to tell someone to step out, at least for a period of time, and discover something of the reality that they are, before they reenter life, even young people. It is fine to go as far as they can but they can't go all the way because they have all this baggage that won't let them go all the way. They will have to go back and meet the unmet parts.

This is the opportunity of having a guru. This is how Indians saw it. They lived their dharmic lives and they had a guru, and in the course of their lives they would refresh themselves with the higher possibility through their guru and go back to their lives to more perfectly fulfill their dharma. Fulfilling dharma means doing the tasks that are before you without attachment to the outcome. It is to do the action that is required of you while staying in the state of transcendental action. This is why Maharishi Mahesh Yogi was so excellent in his teaching because he taught his people who were still in the world of action a method to transcend. By their link with him they could move more quickly through their ordained duties.

(43:07) This is the opportunity for the West; this is what is happening in the West. People are finding teachers and gurus that are allowing them to go beyond themselves and come to a truer relationship with their existence. There are only very few who are ready to finish the journey. They first need to have completed all of that. And there are markers that are indications of one who is ready for that absolute last stage of the journey. Then you do have to find the right teacher to take you beyond this dimension of gunas and individual identification and into the absolute reality that you are.

683. Arjuna, God dwells in the core layer of consciousness of all beings and makes everyone dance to his command by the power of His maya as if all the beings are fixed on a machine.

684. Therefore, take shelter in Him alone, through all your moods, whims and emotions. Through His grace you shall attain supreme peace and the eternal state.

I knew when I was laying on the floor after being killed in the samurai exercise that it wasn't up to me. No matter what baggage I had brought to the situation I didn't have any say about where I ended up. There was a tremendous relaxation and peacefulness that came, a precursor of what was later to come, that let me know that it didn't matter. It did matter that I was willing to be involved and that I was courageous enough to throw myself into the situation. But what didn't matter was the outcome, because what I was in that moment was complete and at peace. Finding that place of inner completion lets you know that nothing you do, no error you make, is going to bind you forever. We are free from the very beginning if we can just find it within ourselves. No matter what kind of bondage, this is still there, and persistence is the key. Remembrance is the key: remembering that inner quality of being, that transcendent state of consciousness that you are.

(46:04) Existence is defeat upon defeat and then you die. So let us not make more of it than that. This endless pursuit of happiness and immortality is a dream because it is not true in this dimension. It will all devolve and return to its original elements. Struggling to stay happy and live forever is resistance to the fact that everything is temporary and changing. Accept that, allow that quality in you that can be eternal. It never ages. It needs no immortality. It is not affected by the endless changing of things. That is true immortality. That is true happiness.

685. Thus, I have revealed the secret of all secrets of this eternal wisdom. Contemplate on this and do as you like.

686. Hear now from Me the final secret, the most esoteric of all truths. As you are extremely dear to Me, I will reveal it to you for your benefit.

687. Always contemplate on Me, be devoted to Me. Have reverence and respect for Me. This will enable you to come to Me. This is My promise and assurance to you since you are dear to Me.

688. Surrendering all your duties to Me, take shelter in Me alone. I shall liberate you from all sin. Grieve not.

This is the great assurance of the Bhagavad Gita. When we can move into a devotional relationship to that inner reality that we are, we are connecting to the Supreme Being, the Purushottama, indirectly through that one little piece within ourselves. If we can surrender our actions, thoughts, duties, guilt, shame, and limitations to that inner reality then these things will ultimately not defeat us. They will be undone. We then are rightly resolved. Thinking of me always, being in relationship to that inner truth in whatever way is possible for you, through your awareness or experience or both, is the secret of all secrets—continuous remembrance.

(49:02) This was the thing I was seeking on the spiritual path. I was seeking a way to stay in the state. At first I thought it was the state of experience. All I wanted was to stay in bliss and ecstasy, in that relationship with the divine being, but it kept fading away. Somehow by the design of my nature I was able to hold it more than most. I could be in that state for six or eight hours often. So it felt like this is it—I just had this last little thing to figure out. That went on and on until 2007 and then that whole thing collapsed in the light of the reality that came. It was so simple, and so plain, and so complete, and so finished, and so serene and full and done, so that nothing ever needed to be done again. That state was permanent. There was no need to remember. The remembrance was what I was. I was that. That is what I am. I am that.

But what happens from there is that nature comes back. I had lived the life of a sannyasi for nine years up to that point. I was hip enough to know that acts of sacrifice and charity needed to be continued so I didn't go back into sex or work or accomplishment or money. I stayed in this pristine state. I really had nothing to do. I lived in a house in a little room above a day care center with kids screaming and yelling downstairs. I still went into samadhis. They are my natural state now. Loud, booming noise from children can be disturbing but I was noticing an ability to be OK with being disturbed. There was no need to hang onto anything. There came a delight that would occur, and I would be in the delight and then I would slip back into samadhi. There was no disruption. When that time was done some people invited me to come and live with them and my work began. In the process the remembrance is always there but you take it for granted. That is the nature of this world. It is very entertaining, especially in that state. People are glorious. Any little seeking looks like the divine manifesting in that person's form. Everybody was beautiful, right on the threshold of truth. I was in a state so that all I could see was their divinity.

(52:20) Then I went through a process of reentry. I saw that these people were not at all ready. They didn't have a clue as to what I was talking about. They had no sense of what it was. They were looking to be in relationship with me or for some kind of token to add to their spiritual belt. I was a sucker, but I didn't know better. Only a couple people survived from that time because there wasn't any true seeking. I didn't see that. All I saw was the divinity. This is still my weakness. My weakness is that I see your divinity, and not your imperfection. I have to be with you for a while before I can see your imperfection. I have learned the nature of imperfection now. I have discovered the nature of the things that still bind people. Little did I understand prakriti. Little did I know the depth and the treachery and the complexity of mahamaya. This is where I began to become wise. After some years of doing this I became useful and now I am here, able to help you see what it is that separates you from the reality that is so apparent to me.

So this is my constant remembrance. My constant remembrance is to meet the forgetfulness. When I meet the forgetfulness in you I know what I am. In this way we validate each other. When

you meet me, you meet your divinity. When I meet you, I meet the nature of the condition of bondage, the nature of the condition of man. Therefore I can assist you in seeing what it is that you can't see, even if I don't say anything. The light of what I am empowers the light of what you are so that you can see it. It will become an event in your life that you will have to resolve. The miracle I see is when things go to shit. They lost their wife, their money, their house—great signs that they are making progress. But you can't see it. You need someone like me that can tell you. If you can't find this surrendering inside yourself then surrender to where you find it outside of yourself until you can. This surrendering comes spontaneously when one has integrated what the Gita has been telling us all along. Then we have met the challenge of life and stayed on the battlefield.

(56:27) Being devoted, finding a source of devotion, finding a place in you that connects to that complete finished eternal part of yourself is so critical as you come out of the world of samsara. Once you have come out, you can't turn it off. No remembrance is required. I worked in the garden for an hour and a half because I am trying to come down, to come back into this world because I am in such a transcendent state that I need this vigorous exercise to bring my consciousness down so I can have a conversation that makes sense to you. If I don't then my conversation doesn't make sense. I can't match your listening. I am the opposite of you. You are all striving to come to my state and I am striving to come to your state. It is not an act of remembrance, or in one sense, it is the remembrance of bondage and the condition from which I have emerged and I have reentered my body so I can find the match. I can find where the ego defeated me and see all the lessons and failures of my life. And every time I was really defeated that is where I would find this quiet and peace.

I had an architectural business with fifteen people working for me. I was a young architect. It was chaotic and incredibly demanding. And I couldn't hold it. When it began to collapse I fought and struggled for two or three years to pay the bills and meet the obligations. I had abandoned my firm and was working for another architect but I was still short half of what I needed to pay each month. But for three years I tried to make it work, working like a dog, but finally I realized I couldn't do this anymore and I filed for chapter 11. In that defeat, whatever in me that wanted to be an honorable man, a person of integrity who keeps his promises, all of that had to collapse. I came to this peace. I came to this completion and a new life began from the ruins of that. I travelled in Europe in a VW camper with my family for three months. And the following year Satyamayi taught English and I taught art to Japanese students in Switzerland for six months. New kinds of things started to happen out of the ashes of that life. The death in the samurai game was the beginning of the lesson that was to come, and it was on that basis that this realization has been able to be founded.

689. This secret wisdom should not be revealed to one who is not following the path of austerity, never to one who is not a devotee nor to him who does not want to hear it and never to him who finds fault with Me.

690. Whosoever shall teach this supreme secret to My devotees shall be considered as having rendered the highest service to Me. Such a person shall definitely come to Me.

691. Also, no one among men shall do more loving service to Me or shall be more dear to Me than he.

(101:03) This is the conclusion of the core teaching of the Gita. Now what has happened is that someone has become Krishna. Of course he is going to be the most dear to Krishna. Arjuna has become Krishna. And who to teach this to is what I have had to learn. I have had to learn that you can't teach this to someone who is not practicing austerities, who is not truly striving, who is still confused and entangled with the bliss of life. Without a resolve and a real capacity within them, this secret will fall of deaf ears and will be water rolling off a duck's back. There has to be a listening and a readiness. And even if there is, it may not be enough. Being able to discriminate who can benefit is my lesson. I have done this poorly. I continue to do this poorly because it always astounds me how totally and completely ego runs the show. But the sense of profound surrender and love, except when I am in a period of being the complete infinity and the Absolute, is devotion.

What is devotion? Devotion is always surrender and service. It is love. Devotion is living in me as my continuous experience in this work. So when I take this action I meet myself in this action and the experience of meeting myself in this action is love, devotion, and all it wants to do is serve. I could label it differently. I could say I am serving the divine or I could say I am serving the divinity in you, and this is the only thing I want to do or could do. This is the only thing I could live for. There is nothing else that interests me. Krishna fulfills Himself through service, through action. Krishna, the state of consciousness, is always action. This is the yoga of liberation. It has not only liberated, it is communicating liberation. It is showing liberation, making liberation available to those who are ready and willing.

692. And I tell you that one who shall study this sacred dialogue of ours shall get the benefit of worshiping Me through knowledge and sacrifice.

693. Anyone who listens to this with reverence and faith shall be freed from karmas and shall attain the happy worlds of those who are pious.

694. Arjuna, has this been heard by you with concentration and are you now free from your attachment born of ignorance?

Arjuna said:

695. O Lord, by Your grace my delusion is destroyed and I have gained the supreme knowledge. I am now free from all doubts and stand with firmness to do as directed by Thee.

(105:34) So the revelation is complete. This is the whole thing. Even having watched these videos, even having read the Gita, just the knowledge of it is enough to free you from countless lives of error and failure and defeat. Just to know this, it is possible. That knowledge in itself is the song of the Gita. It is the song of the Supreme calling to the soul in you and it is the soul in you that responds to the song. This is the great refuge and comfort of the Gita. To have found it, to have studied it, to have experienced it, then the opportunity of your existence has been fulfilled even if there are more lives to live and more karma to process. Reading and contemplating the Gita or any teaching is always pointing to the potentiality that you are. No matter how successful you are in this life or next life to do that, it is coming. The seed has been planted and in time it will sprout and this imperishable reality will come forward. It means you are at the end of all your lifetimes, to be

able to hear these words and have a sense of the possibility that each of you are. This is the song of the Gita. The human in me is going into ecstasy. It is done. It is finished, complete.

Sanjaya said:

696. I have heard this thrilling and mystic conversation between Krishna and Arjuna.

697. By the grace of Vyasa I have heard this supreme secret gospel from Sri Krishna, the Lord of yoga, while He was imparting this to Arjuna before my eyes.

698. O King, remembering again and again this mystic conversation between Krishna and Arjuna, I rejoice repeatedly.

699. Remembering again and again that most wonderful form of Sri Krishna, I am surprised and I rejoice.

700. Where there is Sri Krishna, the Supreme Lord of yoga, and Arjuna, the mighty wielder of the bow, there shall be goodness, victory, glory and dharma. This is my firm conviction.

Thus ends the eighteenth chapter of Gita entitled The Yoga of Liberation.

All glory to Gurudev. My love and blessings go to all of you. And may the divine reality manifest itself as you this life.