

The Yoga of Discrimination

Chapter 2 (2 of 2)

Now we are continuing with Chapter 2. Arjuna has come out of his dejection and has encountered Krishna's skepticism, "Where comes this cowardice?" He was thrown into a state where he realized he did not know what to do, and surrendered to Krishna. Then Krishna revealed the nature of the soul: the fact that the soul never dies and the principle of reincarnation. The soul goes through births and deaths and births and deaths. Who we are in essence is eternal. This essence is the foundation for discrimination. When you know yourself as the soul you know yourself as something other than the outer personality, something other than your mind and thoughts and beliefs and emotions and story. Arjuna is being conceptually introduced to the principle that what we are in truth, what we are really, is this eternal principle of the soul that never dies and is never born.

This idea of reincarnation is the idea of the continuity of the consciousness through lifetimes after lifetimes. Just imagine if you, as you are now, never died. Suppose you, this person that is you, could live eternally. How would you live? How would you design your life? How would you organize yourself? What would be your sense of time and importance? How would the issues and the dramas and the problems that are occurring show up if you knew you were eternal and you could not die?

(2:44) Of course, if we as our individual personalities lasted eternally it would be another form of hell, frankly. We would grow weary of being ourselves for eternity. Give us a couple hundred years and we'd be done. We'd want to exchange it for a new one. The advantage of dying is that everything is more precious. Things are more interesting. Life has got more edge to it when you have the possibility of it ending. But this principle of reincarnation is not something you can actually know directly; what you can know directly is your eternal unchanging nature. So once you have a sense in either your awareness or your experience of what the Gita is describing here as the soul, you are moving in relationship to something other than the usual surface personality, the outer focused identity, the world that exists outside of you and your relationship to that and the stories that you create internally about that relationship.

We move into touch with an outside reference point, like a fish outside of the water, the samskara of water. When it is out of the water it can know something of water; but when it is in the water there is no way to know it. This is the same thing. Touching the soul gives us a vantage point, a reference point by which we can know the nature of our condition, the nature of who we are, the nature of what we think we are, versus what we truly are. What is really true and what is not true is the foundational message of this chapter—this ability to know what is real and not real from the vantage point of the soul.

(5:00) This time in the Gita is the first step in the journey so it is really an introduction, pointing to that possibility. This reorienting of our attention, our consciousness, so that it

becomes attentive to that possibility of us as a soul, is really what is being suggested in this entire chapter—a turning inward of our outward attention. In our last reading we completed this description of the soul with verse 77 so now we are going to start with verse 78.

78. Looking from the perspective of dharma you should not get perturbed either, since, for a warrior like you there is no greater cause than to fight for dharma.

79. Arjuna, fortunate is the warrior who gets such an opportunity to fight for a right cause. It opens the gates to heaven.

80. Therefore, if you refuse to fight this righteous war you will lose your fame and also incur sin from shirking your ordained duty.

81. People will also perpetually blame you; for a man of honor this defamation will be worse than death.

82. All these great warriors who once admired you will laugh at you, thinking that you are withdrawing from battle out of fear.

83. Your enemies too will laugh at you, belittling your strength. Can there be a greater sorrow than this?

84. Arjuna, if you die you will attain heaven, and if you win you will be the ruler of this earth; therefore, get up and fight with determination.

85. If you accept happiness and sorrow, profit and loss, victory and defeat in equal spirit and fight the battle you will never incur sin.

(7:15) This is the principle of dharma. Dharma basically is those actions that sustain us in terms of our purpose, our possibility. Each of us is born with a possibility. All of us come into this world with the possibility of bringing forward something into the creation. Our innate nature and our life and circumstances are all the opportunity for doing so. Dharma is the action that we take that is aligned with our innate nature and with the original intent of existence, the evolutionary movement of consciousness into the becoming. All have a role to play in that movement, consciously or unconsciously. We are born into that as a possibility, never an assurance, especially since we have will and choice. We have self-awareness, will, and choice. A deer or a plant doesn't have any choice; we have choice. The nature of dharma is quite powerful in the entire concept of the Gita. It is basically what we would say are right actions, how we live.

Now Arjuna is in a dilemma. He is confronted with the situation in which his choice of actions is critical. Right now he is in the process of perhaps going into error by not manifesting his innate potentiality, in his case, as a warrior who fights for the right cause, for a noble purpose. If we follow the higher possibility that we all contain within us, then we attain heaven while we attain the fruits of this earth. We attain both worlds. We gain the

blessings and the bounty and the abundance of this life as well as the blessings and the bounty of moving into relationship with our true nature, allowing for peace, equanimity, happiness, and presence. So the Gita is saying that if you live your dharma, you are progressing spiritually whether you know it or not. In each case, each time we succeed in manifesting our innate possibility, we move further personally into relationship with the truth of who we are and its interface in this world of mind, body, and life.

(10:34) Dharma is a very fundamental principle. It is touched upon here and elsewhere in the Gita in the later chapters, especially Chapter 18. It gets very specific—we each have our own unique path, our own unique dharma; and finding that in ourselves or not determines our ability to know ourselves as the soul. Many young people I have worked with are in a state of suffering because they have not fully manifested the inherent possibility they carry within them. For some people this inherent possibility is very practical, very functional, but for some it is to strive always for the highest possibility. Some of us were born to come to God, to progress on the spiritual path and develop that possibility of moving into the truth of who we are. Others are in some intermediary place.

We each have a unique dharma. If we try to leap this dharma, the possibility that we carry with us with our birth, our parents, our karma, our programming, and our conditioning, then we have to go back and process that incomplete portion of dharma. It acts as debris; it acts as error that weighs down our ability to progress spiritually. Some of these errors are not in our control. Some of these errors are due to the randomness of circumstances. I like to say, "Life is a crapshoot." It is like the parachuters in World War II who jumped out of the airplane—only a certain number actually got on the ground and could function. Some were crippled and wounded and had to crawl around. There were some who got completely destroyed.

The relationship between us being able to live aligned with our dharma or not often determines if we experience dejection or not, or it determines the poignancy or the intensity of the dejection, because dejection comes also when we are not fulfilling our dharma, not living the life aligned with our inner nature.

How can you know? If you are living a life aligned with your inner nature there is more happiness, more clarity, more presence, more truth. There is a sense of purpose. You have a willingness to step into life each day to do what needs to be done. There isn't a great degree of fatigue or fear or depression, which comes when you have been diverted from your path of dharma. When there is this confusion and error, this lack of clarity and energy and effectiveness, they act as debris, making it harder for you to move on the path.

(13:56) Dejection comes more poignantly in the second case. Dejection in the first case is usually an indicator of a momentary pause in the recognition that there is another level of knowledge that has to be revealed, but first you have to recognize the limitation of the knowledge you do have. First you have to meet your ego at the level you haven't met it at yet in order for you to go beyond it.

We just touch upon this nature of dharma here, but basically Krishna is saying to Arjuna that you are already on a track, you already are doing what you should do, withdrawing from this will cause you great pain, and you will be forced to do it because of your innate nature anyway. You cannot withdraw from your dharma without creating true sin. Your true sin would be not to kill those relatives, not to destroy those attachments, those identifications that are before you seeking to destroy you. That is the true sin, not the sin that you imagine is true in your pragnyavadi, in your rationalizations and justifications, in your false truth that comes from your ego and has taken over you at this moment of weakness of heart and fearfulness.

The nature of Arjuna's state when he surrendered to Krishna was a recognition that what he thought he knew, he didn't. It is the second stage of ignorance. The first stage of ignorance is that you don't know you are ignorant. The second stage of ignorance is you think you know but you don't. So that is where Arjuna was. He thought he knew. But Krishna pointed out something to him that made him recognize that he didn't know. The third state is that you know you don't know, or you meet that part in you that doesn't know; that experience is humility. It is a humbling, a letting go of what you thought you knew and is always accompanied by confusion and doubt. Trepidation comes up in that moment, at the beginning of a new insight.

So this transition, the third stage of ignorance, has the possibility of moving us into a true state of knowingness. This is when Arjuna could start hearing Krishna from a different vantage point. This is when life became revelatory. It came in beyond his normal understanding in that humility he could surrender. He recognized that what was before him was a higher truth than he could recognize. He realized the limitations of his previous truth. That was a door opening from which the revelation of the soul could come. This was the foundation of discrimination.

(17:38) The whole Gita is actually about Arjuna being able to fulfill his dharma. The last verse of the Gita is, *"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."* So this complete surrender occurs at the very end. This first surrender, this first humiliation, is the beginning of many that took eighteen chapters for Arjuna to come to. Now we will go on to the next concept in the Gita, the yoga of intellect.

86. Arjuna, the wisdom that you just received belongs to the tradition of Samkhya; now hear from Me the essence of the yoga of intellect which will enable you to be free from the bondage of action.

87. In this approach there is no loss, no fear of contrary result, nor is there any apprehension of incurring sin. Even a little progress saves one from great fear.

88. The intellect is focused on one goal in this approach, whereas it wanders in different directions in other approaches due to endless desires.

This is the uniqueness of the Bhagavad Gita. The Bhagavad Gita points to a goal, one that can be intellectually grasped, the idea that you are the soul. Knowing the soul, being in relationship to that principle and living life from that place, is the purpose. This chapter describes this. It describes the states of consciousness; it doesn't mean they have been made available to Arjuna yet, but they have been pointed to. So the yoga of intellect means that there is a trajectory, there is a place you are heading, in which all these current actions that are arising right now are either going to take you towards that trajectory or off track from that trajectory.

The Gita is pointing to a capacity to choose and to create an intent aligned with what will prove to be the original intent, the evolutionary purpose of life. The Yoga of Discrimination says there is a path; there is a way to get there and everything that is occurring now is the means of getting there. Everything that is arising now is the tool, the opportunity: the setbacks, the problems, the revelations of the bondages, the veils, and the ego's influences. These are preventing you from reaching that goal. But in the process the realizations, the integrations, and the correct information in order to overcome these and become established on the track will take you there.

(21:23) So the Yoga of Discrimination is different from other paths because other paths tend to seek experience. When someone comes into the spiritual path they seek experience or the rules of the tradition. One Hindu tradition is to become a renunciate, to become a sannyasi, to wear the yellow robes and withdraw from the world. That is what Arjuna was considering, to leave the battlefield and go into the forest. But that was only a partial truth. It was not the truth that was called for because the goal of a renunciate is the end of life, the denial of life to attain a state beyond life, but the Gita is pointing to a state of consciousness where one is engaged in life yet free of it. So it is not about looking for experiences, it is not about looking to have a sense of happiness in the spiritual domain alone. To stay in bliss or to stay connected to that bit of truth you have been able to access is not the goal. It is actually something greater than that.

In this path, when you have set an intention to reach the goal, everything, including your faults, your shortcomings and your errors, becomes a means of reaching it. Therefore there is no error, no possibility of loss, because everything is converted into wisdom. Every blessing is seen as a curse and every curse is seen as a blessing. Everything becomes a means of taking you on your path. So even a fall is progress, even an error has its role to play in the correct action.

This is the reassurance. The bottom line is that it is speaking to the power, the authority we have innate in our intelligence to set a purpose for our life, to set an intention for our life. That intent has a great power, much greater than we know because we don't know fully who we are. When that intent is set to be aligned with the truth of things, with the evolutionary intent, the original intent that came from creation, then it is a powerfully transformative track that takes you relatively quickly. For those of you who have suffered this journey, "relatively quickly" is an important statement. As the Gita says, "*Endure calmly.*" These feelings of happiness and sorrow are transitory, passing in nature. They do

not have a basis in truth so when you are enduring those things it does seem like time is forever.

89. Unwise people cannot see beyond their literal interpretations of the Vedas and cling to their own narrow views, declaring through flowery speeches that there is nothing higher than this.

90. These desire-ridden seekers of heaven further proclaim that through these rites one can enjoy the fruits of action and also all riches in this life.

91. Those whose minds are carried away by these narrow interpretations and who are deeply attached to pleasure and power on this earthly plane cannot obtain the determinate intellect nor also the samadhi state.

92. The Vedas deal with the threefold attributes of prakriti, but one who wants liberation must go beyond these three gunas. Therefore, Arjuna, become free from the triple gunas and be established in the Self.

93. When water flows everywhere there is little role for the water in the well. In the same way, after realizing Divine there is little use for the knowledge of the Vedas.

Krishna is speaking to the fact that even in his time there were many, many, different paths and teachings that were going on that were not in alignment with what the Gita is speaking. They were partial recognitions and of course Indian tradition has many ceremonies and practices and rituals in which people could move into contact with the subtle plane and have spiritual experiences. These practices and mantras became a way in which many people who entered the spiritual path got stuck, because all they were doing was repeating the small piece of experiences that were available to them through these rituals and practices and mantras. They weren't progressing; they were staying stuck. The ego took claim to their spiritual experiences and used it to enhance itself, to feel good about itself, to become secure in itself. Instead of staying in a state of humility it came into a state of arrogance, a state of confidence, a state of feeling it could teach others and show others, and was not making progress.

(27:03) This is why Krishna was warning of the possibility of getting diverted into these other paths which are seeking outcomes that have more to do with the ego's fulfillment, the sense of power and pleasure and control and satisfaction. These were partial truths; these were not the truth. The Gita says, *"Those whose minds are carried away by these narrow interpretations and who are deeply attached to pleasure and power on this earthly plane cannot obtain the determinate intellect."* They may say, "Now I am a spiritual teacher; now I have these experiences." So he is pointing to the error that happens to many people who enter the spiritual path and start having experiences. They tend to get stuck there, they tend to take up residence in their experiences and not progress because there is something in the ego that enjoys the pleasure and the power and the confidence that comes from a little attainment.

Ego doesn't want to change and from that place you cannot obtain the determinate intellect. This determination to reach for something higher, to go further, to not stop, to keep progressing, to not rest in the little attainments, the little powers, the little knowledge that come along the path, to keep proceeding—only that will bring forward the true state which will then allow one to traverse the path steadily. That is what this chapter is pointing to. The other verses mention the gunas but we won't address that in this chapter. There are other chapters where it will come forward more importantly.

94. Accept work as a matter of your right but not the fruits that come out of such works. Let not fruit be the motive of your action, and also do not be attached to inaction.

95. Perform all your actions as a yogi, abandoning all attachment and accepting success and failure with equal spirit. This is called yoga.

96. When action is performed without the yoga of intellect, it becomes inferior. Those who perform action only with a result motive deserve compassion; therefore, take refuge in the yoga of intellect while performing action.

97. Endowed with the yoga of intellect, one can be free from both good and evil in this life itself. Therefore, take to yoga. Yoga is the art of getting things done without attachment.

98. Practicing the yoga of intellect, the wise men give up the fruit of action and, freeing themselves from the cycle of karma, attain the eternal state.

(30:14) In these verses the Gita is beginning to approach a right relationship with action. Krishna had mentioned dharma; dharma is basically those actions that are aligned with our innate nature. This conversation of action is carried throughout the entire Gita.

Understanding the right orientation to action is the key; and what these verses are pointing to is the right orientation, which is to take action detached from the fruit, the results of those actions. You take the actions that are required in each moment and you let go of any investment in the action coming out the way you want. This capacity for detached action is what the Gita is introducing in this chapter and will expand on in Chapters 3 and 4.

To learn the art of getting things done without attachment—all you have to do is look at your life. When you can take action free from attachment to the expectation, to the preference, to the process of how it occurs, and to the outcome, there is much more energy for the action. You just do the action. It is like no big deal. But when your mind hooks in with your beliefs and stories and repulsions, your preferences, your feelings about how you are at that moment not wanting to do the difficult thing, you feel stuck. When you get free of those influences, the actions come spontaneously and it is joyful, it is satisfying. But when you are stuck in the process, when you are struggling with action, then you are miserable.

In my life I had many activities that I loved. Initially when I was younger it was to be an artist. What I loved to do was draw. It was enough for me to just draw. I didn't need anything else. The action was its own reward. When I got older and became involved in

social work the same thing showed up for me. There was a love of being of service to people, of helping and doing things. And later I became an architect and it was the joy of doing architecture. All parts of it were its own satisfaction, including the 80% drudgery that became something I just did without resistance. I didn't try to fight it or get out of it. I just did it. That allowed me to get things done efficiently, effectively, with the least amount of effort.

Now sometimes situations arise where the conditions are very difficult and to get a little thing done you've got to work two or three times harder than you normally would. But that is what you do. You accept it, OK, it's different, now lots of things are going wrong but you keep taking the actions required. This lack of identification, getting hooked in, making a story about the difficulties and the challenges and the problems, is the key here. What is the state of consciousness that allows us to be that way? What is the state of consciousness we need to be in so that when obstacles do show up and these frustrations and difficulties do occur we can be in relationship with them without attachment? This is what the Gita will explain further.

99. When your intellect will be free from the mire of delusion you will be indifferent to what you hear and to what is yet to be heard.

100. When through samadhi your bewildered intellect is free from all contradictory statements and rests in the Self in a steady and undistracted position, you will attain to yoga.

This is what the Bhagavad Gita is pointing to. It is pointing to a state of attainment, which in this verse is called samadhi. The sanskrit word for this is stitha which means stable intelligence. It is when the consciousness has turned its attention away from the outer world and is dwelling on itself in a stable way. It takes time to come to that state of stability because initially when we turn our consciousness inwardly we get just a glimpse. It feels wonderful and then it goes away. Then we get another glimpse and it goes away.

Why does it go away? Because the outer world is so attractive, so demanding, so full of stories and expectations and influences, and we have our whole inner conversation that has to do with the outer world that keeps us endlessly distracted in our head, in our mind, in our feelings. So if it is not the outer world circumstances that keep us distracted then it is the inner endless conversations. The Gita is pointing to a state of consciousness that is turned inward on the soul, resting on the soul. It is saying "how can we live, how can we move in this world of action and change and problems and issues?" It is telling you how.

Arjuna said:

101. Krishna, what are the signs of a person who has attained the samadhi state? How does he speak, live and interact with others?

The Blessed Lord said:

102. Arjuna, when a person is able to free himself completely from the desires of the mind and is able to enjoy the bliss of the Self, then he is said to have attained the samadhi state.

103. When a person is not perturbed in a situation of sorrow, is not attracted to pleasure, and is free from attachment, fear and anger, he is said to have attained the samadhi state.

104. When one is free from infatuation and adoration and neither rejoices at achievement nor feels dejected by adversity, he is said to have attained the state of equanimity.

105. Like a tortoise withdrawing his limbs from all directions, a man who has attained equanimity is capable of withdrawing his senses from objects of pleasure at will.

(37:24) These verses are describing the symptoms of one who has this stable intelligence, this samadhi state. All these verses are describing what it would look like, what it would feel like, to be completely free from the desires of the mind and enjoy the bliss of the self. *“When a person is not perturbed in a situation of sorrow, is not attracted to pleasure, and is free from attachment, fear and anger..., when one is free from infatuation, and adoration and neither rejoices at achievement nor feels dejected by adversity, he is said to have attained the state of equanimity.”* Equanimity is another description of the stitha prajna state, the samadhi state. It is the ability to have all things to be equal, that pain and pleasure are equal. One is not better than the other. Happiness and sadness are equal. One is not better than the other. Moving into relationship with the dualities of this existence by accommodating, by allowing for both without having a preference, is the state of equanimity.

It is also reflected within yourself because in the state of equanimity you are in a state of stillness and quietude. Even when the perpetrations rise up, something you could get excited about or something you could become appalled by or something that you dread versus something that brings happiness—they are all equal. They are just energies. They are just things that are happening, but you are resting in the still center of existence. You are the still presence in which existence arises. It is pointing to a state of consciousness where you are free from the endless ping pong ball of life experiences, going from feeling good, feeling bad, this or that. It is coming out of that matrix of entanglement, of bondage, of veiling, of truth.

106. When a seeker abstains from pleasures for a long time, his senses turn away from the objects; however, the taste for them persists in him. This relish also disappears when a person experiences the Supreme in samadhi state.

107. Arjuna, so turbulent are the senses that even the mind of a wise man who has practiced self control is carried away forcibly by them.

108. To be linked with Me and to retain that state one must control his senses. When the senses are under control one attains the state of equanimity.

(40:24) Here is the secret. This is the key, learning to control the senses, to control the signals that come in from the outside world through our eyes, smell, sound, touch, taste. These signals are what keep us constantly dancing in our egoic habit, in our identity as an ego. When something comes in, a signal comes in, something someone said, maybe some gossip or a piece of news, it goes in and activates a mechanism within ourselves for good or ill. So controlling the senses really means controlling our reaction to the bombardment that comes to us through the senses.

The senses are a means to experience the outer life. Therefore when we begin to control the senses we begin to control our outer life by withdrawing our consent to our reaction. We do this by taking a pause, stepping in at the moment of the arising of the signal, and choosing to act or not act based on that presence. This capacity to control the senses takes time because without us knowing it, by our unwitting complete identification to our body and our mind and our vital, we are run by the mechanism of reacting and responding to the signals that come through our body. By restraining those signals, by training ourselves over time to become present and to notice how a signal affects us, to catch it while it is causing its action—either toward anticipation or enthusiasm or happiness or pain or sorrow or dread or fear—by noticing our reaction we can choose to act or not act based on those impulses. We can withdraw our consent to run away with the senses, to be taken away on the ride of our reaction. But it takes time.

Let's say that an event happens. Let's take a negative reaction. Somebody says something. We get angry. We blow up at them. We make them wrong. We create sorrow and disturbance for both people. We both go off to our own rooms and are sitting there dwelling on it, trying to make ourselves right, trying to find a way to resolve it, either blaming the other person or blaming oneself. You are in this process of trying to handle the reaction that came and then maybe after enough time passes you say, "Wow, look at what happened. Look at what overtook me. I got taken over. I could have done something different."

So a gap occurs between the event of the sensory input, where the signal comes in and our waking up to the fact that we were in reaction, because previously we are the reaction. We don't know we are in reaction. We are the reaction. "They are an asshole. They just betrayed us. They said the wrong thing. They insulted us." They triggered something. We are the reaction. We are just a conditioned egoic identification. We are not the soul. We are the vehicle. We are the jiva, bound in the world of samskara. We don't know jack shit and we are just being bounced around this way and that way. The distance between that and becoming aware that we reacted determines or is a measure of our state of equanimity.

The more often you catch yourself reacting the length of time shortens. Instead of two or three days later, maybe it's the next day, maybe instead of twelve hours later, it is eight hours, four hours, or two hours. The more we move into presence with that unconscious mechanism that is running us, the more we can begin to control the reaction.

(45:22) When you actually come to present time with what is arising, you will notice you have a choice. You have a choice to run off one way or the other, towards enthusiasm and

anticipation or towards anger and judgment. You can choose. If you are in that moment of choice then you've come to the possibility of equanimity. Presence and equanimity are the same thing. Presence and samadhi are the same thing. This ability to be here now with what is arising is the same thing. The more we restrain our impulses, the more we restrain our reactions, the more determinate our intelligence becomes, the more the soul comes forth and expresses itself through our discrimination to recognize what is true and what is not true. And the more we move into the samadhi state. The key is restraining the senses.

Now this might be as small as controlling the impulse for eating. It could be as small as controlling the impulse to play on the computer, to go onto the dating site, or to seek new relationships, or it might be as small as simply restraining these little minor small activities and redesigning them so that they fit accordingly with your intent. Restraining the inclination of the senses is the most powerful tool in reshaping the identification of your consciousness with itself as the persona, as the person, as the jiva, as the personality, as the ego. And its relationship with itself is truth as the soul, as the self, as the being.

109. Attachment to the senses comes when the consciousness is allowed to dwell on sense objects. From attachments comes desire and from desire comes anger.

110. From anger comes delusion and from delusion comes confusion of memory. Due to a confused memory reasoning is clouded and one loses the capacity to discriminate. When this capacity is lost one is completely ruined.

(48:20) This is what I am describing. You let a signal come in and you get swept away by the signal. This describes what the process is, what is happening as you get swept away by the signal. It is because you are attached to the information that you heard through your senses. You are attached to having things your way. You are attached to the things that you want; that is why you get frustrated. You are attached to the outcome. You have an investment, or a desire, or a fear that gets activated and your attachment to those is what sucks you in. Once it sucks you in your consciousness gets hooked into it. That is what sucked in means. It means the quality of your soul's radiance, which is your consciousness, gets focused as attention on the issue and it becomes absorbed and identified with the issue. It loses its sense of itself in that identification and absorption. From this attachment comes desire. The desire would be either not this way or more of this way. Desire would be either of those. Desire then can create anger.

Once you have an investment in the outcome, anger comes when the outcome doesn't come. "They didn't tell me they love me. They didn't give me the feedback I wanted to hear. They are not showing their appreciation." It is whatever that investment is and then what comes is anger and from anger comes delusion. What is delusion? That is a story you make about what just happened. Delusion is the web of recriminations and judgments and rationalizations and justifications. That is the delusion we created by trying to make ourselves right, making it so that it is OK for us to be that way so we can feel justified.

Of course, then comes confusion of memory. We start distorting the facts to support our righteous position. We start arguing. It doesn't make any difference what happened, it is

whatever I imagined or would choose to remember of what happened. And with the confusion of memory, reason is clouded because you don't have the facts. You are not keeping track of what really happened. You are so caught up in your rationalizations and justification. That is where you are. You are the machinery.

And of course at that point you lose the capacity to discriminate and when you lose that capacity, you are completely ruined. You are lost. You have been sucked in. You are in the rabbit hole. You are in the black pit. You are gone. And this happens many times. How many times in a day this may happen and how often it happens is usually a measure of where you are in relationship with the truth of yourself, where you are in equanimity.

111. But one who is established in samadhi and has obtained the capacity of being neutral to likes and dislikes can derive the benefits from objects of pleasure at will while maintaining serenity.

112. With serenity comes the end of all sorrow and the intellect of such a seeker remains easily fixed on the Self.

113. If the intellect is not fixed on the Self, how can thoughts be linked with the Self, and when thoughts are not linked how can one derive peace? Without peace, where is happiness?

114. As the moving wind causes the boat to drift on water, so also the mind, when linked with any of the senses, carries away the intellect from the Self.

115. Therefore, Arjuna, know it for certain that the person whose senses are completely restrained is the one who has attained the state of equanimity.

(52:13) The Gita uses the word Self with a capital "S" to describe the soul. Technically it is an interpretation from Sanskrit so it basically is calling the Self the Atman which is the portion of the soul that is associated with the jiva or the human body. The Self is the effective descriptor for the soul that is available to us while we are on the spiritual path. So this comes up fairly frequently. The idea here is that by being in touch with our Self or the soul we can move into relationship with the dharma that we are here to perform that is true and in alignment, which would allow for the purpose of life to be expressed as to the highest good in that moment. So it allows us to be wittingly or unwittingly a channel or an instrument for the divine intent in creation in that moment.

116. That which is like night to all beings, there the self-controlled is awake, and that in which all beings are awake is like night to a seer.

117. As the sea is ever unchanged although it receives all the waters, so also a man of equanimity is always at peace even though all desires enter into him.

118. The man who has given up all desire and is free from longing, egoism and hankering is fit to attain supreme peace.

119. Arjuna, this is known as the supreme divine state. When such a state is attained one is no longer deluded even at the time of leaving the body, and remaining in the state he reaches the state of nirvana.

Thus ends the second chapter of Gita entitled The Yoga of Discrimination.

(54:20) This state the Gita is pointing to is the state of unconditional love. It is the state where everything is accepted, everything is allowed, everything has permission to exist, yet you stay true to what is the truth. *"As the sea is ever unchanged although it receives all the waters—negative, positive, poison, bliss, all the waters—so also a man of equanimity is always at peace even though all desires, all experiences, all inclinations, all impulses, enter into him."* It is all experienced, it is all felt, but we are absorbed in the poise of the truth of who we are. This is the ultimate discrimination and this is what this second chapter of the Gita is pointing to. What is the state, what is the attitude, what is the orientation of consciousness that we can bring into life that brings forward the highest possibility? This we'll explore in more depth in our next chapter, The Yoga of Action.