

## **The Yoga of Action**

### **Chapter 3 (2 of 2)**

We discussed the necessity for action. We all have an innate nature and there are actions we will be cast into performing due to our innate nature. There is a way of recognizing that there are some actions we can't avoid. In this case it is coming up because Arjuna is trying to get out of the battle and Krishna is reminding Arjuna that battle is action and going off into the woods isn't going to do it. If everybody goes off into the woods, if everybody goes off and transcends into nirvana then the world is left in chaos. There is a reason we were born into these bodies. This is the home, this is the Mother for consciousness to wake up to itself. When we transcend this domain of bodies and minds and emotions and stories we go to the Father, we go to the origin, the Sat, but then we leave the Mother behind.

(1:31) The seat of the ego is what allows consciousness to wake up to its nature when it becomes the Father. But to not return back down and assist the Mother in her evolutionary purpose is shirking the job. That is why action is such an important conversation, and it will be throughout the entire Gita. It is not just the process of freeing ourselves from our habituated, programmed, egoic existence so that we can return to our original pure condition. It is also to bring it into life, bring it back to the Mother, bring it back to the seat of who we are as a means of integrating it and making it real. In that way we lift the collective consciousness. So action is key throughout the whole Gita. We are doing the first pass of the Yoga of Action in Chapter 3 but we will keep coming back to this principle of conscious action, yogic action, purposeful action.

Other action is not purposeful. It is driven by impulse and inclination and attraction and repulsion. It is driven by preferences and desires and wants and angers. These are just tangling us, like a string, a bundle of karma, that we are continuously building and building and building. As long as we are being driven by these inclinations we are just perpetuating the existing condition and assuring our future bondage. We are limiting all those around us, unwittingly perpetuating everybody else's bondage, wrapping more string in their ball of stories and beliefs and habits and experiences and ideas until it is what it always was. It is a continuous process, this wrapping and accumulating karma and consequences, avoiding experiences, staying in unconsciousness and habitual existence.

This type of action without thinking, action done from impulse, binds you. And it will perpetuate itself because action carries the power that expresses itself through you in creation. As long as you are operating unconsciously you are still expressing the error of the evolutionary process. You are still expressing the unconscious, not knowing where it is going that has existed up to the point where you become self-aware, and then you can discover where it is you are actually going and what its purpose is.

(4:30) As long as you are taking actions without consciously intending, without consciously setting a trajectory for yourself, it is bondage. It is karma. It is just more delusion. You are

not getting out of it. Not that way. You only get out through yogic action, action that is based on the principle of truth, the principle of oneness, action that has its foundation in the fundamental truth of existence—the Brahman, the Sat. Action that is aligned with that fundamental intent, that first intent to wake up from the Brahman, to come from its unmanifest condition into its fully expressed manifest condition, to wake up to itself—that is the dharma. That is the work that goes on in action. But in the process it makes a lot of errors along the way. It creates a lot of karma along the way. As long as that karma exists you are just going to be perpetuating the existing capacity of nature to evolve, which is slow. It rises and falls and takes thousands and thousands of years.

But when we wake up and become aware of ourselves through the process of dejection, we become aware that we can discriminate that we are the soul. We are not this bound, locked-up structure of habits, this wound-up energizer bunny acting out its unconscious impulses. We are something other than that. We are the animating principle. We are the foundational structure in which these things actually run. We are the juice, the power, and when we wake up to that through our discrimination then yogic action is possible. Prior to that it is not.

Yogic action is purposeful action and that is the thing to remember here in the Gita. When we are talking about action, we are not just talking about our normal inclinations to act, our habitual things that we do every single day, our usual reactions and concerns. We are talking about purposeful action, conscious action.

(7:05) In Chapter 3 we left off at a revelation of the nature of what we call sacrifice. Everything in creation, whether it knows it or not, is serving a higher purpose. It is giving up a part of itself so that the rest of creation can continue to move on. The ocean gives up its moisture into the air and becomes clouds and rains and storms. Then the clouds give up their moisture onto the lands, and the land absorbs that moisture and gives it to the trees and the grasses for the fruiting of existence. Then they give up their fruit to the next level of species in evolution, and the next level of species eat that. Through this sacrificing we maintain the world order. In this way we allow evolution to continue. If we break that cycle, if we damage that cycle, then we endanger the evolutionary intent. Then we go off track. The earth starts heating up. We poison ourselves and we kill off species because we are operating selfishly as a species.

We are operating without consciousness. We are just going forward with the same survive or succeed at any cost attitude. This is outside of the alignment so we end up eating the sin of our actions, not realizing that our purpose on this planet is to sacrifice for something other than our individual egoic sense of self, be it mental or emotional or physical. Without this giving we become bound. Even when we give, if we have an expectation associated with that giving, then we are attached to the giving and it is also bondage. If we give for any other reason than to give, if we give for any other reason than as an offering to lift the world in whatever way we can see by our light, then we continue to create bondage.

(9:47) If our expectation for feedback for our generosity determines whether we feel good about giving or not, if we feel resentful or not, we have set ourselves up for suffering. As

soon as we have expectations we are back into karma. Even if they are fulfilled, it is still karma. And if they are not fulfilled then it is more karma. It is just karma, and karma, and karma until you wake up to the truth of who you are. Then your actions become yogic. This is the key.

When you are giving your actions as a sacrifice or an offering in itself you are operating with poise, a state of consciousness that is poised. Then it is able to be fulfilled as it is. By taking action in that state of fulfillment without needing any outcome, without needing any result, and only taking actions necessary for your intent, your yogic purpose is fulfilled.

Krishna is bringing this up because the principle of yogic action says you don't have to be in a cave or an ashram, or doing seminars or online courses, or reading all the spiritual books. All you have to do is realize that everything that is arising in your life is an opportunity for yogic action. You need only to come forward into your day to day actions, whatever they may be, in that witnessing consciousness, in that place of orientation to yourself as the soul, as the occupying presence. When you are operating from that inward alertness then what you do outwardly is secondary.

Certainly you try to have your actions be effective, to produce the results that are needed. If you are washing dishes, then you wash the dishes the best that you can so that the dishes are as clean as they can be. That is the perfect expression of the truth in that moment. Somehow doing dishes came to you. Maybe it was your turn. Maybe someone yelled at you about not doing your dishes. Whatever the reason, you do the dishes from that yogic place, you just do the action, not expecting praise. You just do the dishes. Then no matter what you are, you can be a husband, a wife, a businessman, a warrior, it doesn't matter because everything in your life becomes sadhana—spiritual practice.

(13:02) The key to what yogic action is about is reclaiming action as a means of transcending the habitual activity of the ocean of samskaras, the ocean of vasanas, of impressions and inclinations. This is how we begin to unwind our ball of string. This is how we begin to unwind the existing karmas. When we start performing actions without an investment in the outcome, without wanting a certain kind of result, without expecting it to be a certain way, we begin to unwind those inclinations in us. They neutralize the inclinations and they begin to disengage the habit of whining, and it begins to un-whine. I like that. The endless whining, "I don't have what I want, I don't like it how it is, I want it different." That is whining, right? You are creating karma when you whine. If you want to know if you are creating karma, notice your whining. You can only un-whine if you are resting in a different place than the normal egoic paradigm.

It is only when you come to a state where you have a sense of your soul, a sense of that inner quality that lives you, that is quiet and still, that yogic action is possible. That is why Chapter 3 follows Chapter 2. Without the discrimination in Chapter 2 to know the difference between soul and everything else, you can't do yogic action. Of course you can do action. Everybody is habituated to bondage. Everybody is used to swimming in this ocean of samskara, this delusion. How do we come out of this delusion? By conscious, effortful, and intentional action.

The Gita tells us that we start by controlling the senses, by controlling the object in which the senses gets hooked. Somebody says something to us or we hear something derogatory about us from someone. What we hear is the object of our senses. When we take it inside of us we have that reaction that goes on inside if it is derogatory. All the action and reaction that is going on is karma. It is reinforcing the inclination of bondage and delusion.

(16:05) The secret is that when the derogatory statement comes in and you find yourself activated, you notice, "Look at this. I am activated. I am plugged in." This is the object of your senses spinning you, the tail wagging the dog. There is almost no dog. The dog is this little thing and the tail is this huge thing. The tail is wagging this little dog that hasn't gotten big enough that it can resist the wagging of the tail. So you only have enough to notice that you are being wagged. You are being whipped around by this habitual programming and pattern of reaction. So to cut the object of the senses, to detach from the object of the senses, quit believing them. Withdraw your consent to run down that track, to get revenge or to beat yourself up and go into guilt and doubt. All of that just feeds the same thing. Or you come back and retaliate and cause the whole gossip thing. Or you try to create agreement for your position to defeat their position.

This endless whining and heckling runs everything. It is the human condition. When you step out of this atmosphere and you descend back into it you say, "Augh, who would want to be here?" You cut that investment. You decide to take yogic action and become present with that which is arising in you with yourself as the source of your own experience. You decide to find a way to accept or forgive whatever it is that came to you so it is not about beating yourself up or getting back at them. It is to accept, "OK, this is what happened. They said this. I heard this. I had this reaction." And you become present with that reaction and notice how it turns your gut and your mind keeps whirling and you can't go to sleep. You say, "OK, there are the consequences. That is what is going on." And when you are with that enough it starts to lose its ability to keep wagging you, to keep gripping you.

(19:02) This is the purpose of self-inquiry. We will get into that in Chapter 4. Now we will continue on with the Gita.

*135. Arjuna, one who does not follow this cycle lives vainly in this world and leads a life of sin and sensuous enjoyments.*

*136. But the man who always dwells in the Self, derives satisfaction from the Self and is able to enjoy the delight of the Self, for him there is no karma.*

*137. He has nothing to gain from action nor anything to lose due to inaction in this world and he does not depend on anyone for anything.*

*138. Therefore, you should always perform your ordained duties remaining detached. Thus, doing work without attachment, one can attain the Supreme.*

This is a summary of what I have just been saying. Here the Gita is using the word Self to indicate the soul so we will stay with that reference. When you are able to "dwell in the Self," train yourself to be in relationship to the soul, get familiar through practice and meditation, you begin to rest in that state of consciousness. You step out of the paradigm; you transcend the habit of your egoic doingness. When you are in that transcendent state then when you come back down into the world it is easier to let go of the reactions and the habitual patterns of the egoic self, the structure of bondage. We then don't get overtaken as much. We have more ability to say, "No." One who is able to derive satisfaction from that state of consciousness, or who has the ability to appreciate the value of being connected to the soul or the Self, then the emphasis on what others think of you, or the challenges and concerns before you about the outer world, all quiet. They are not hammering as loudly and overtaking you totally.

(21:56) There is more ability to discriminate and say, "Look at this, look at what arose. I had this come up for me today. I was noticing my system was rajas and as I am going through the day I am noticing a lot of things are not working. I am paying attention to the part of me that is pushing, this restlessness to get things done. I am noticing how the rajas puts me into future time where I am not with what I am doing because I am anticipating the next thing I want to do." If anything comes up and says, "No, you are not going to be able to do this, there are four people in front of you in the line, and the cashier is going about it in their own way which is not the way my rajas wants it to be," then you are in the state of the condition.

I am noticing this going on with me, how god-awful it is to be in rajas, while it is occurring. And I am OK. I am not changing anything. I am still doing the things. What happens is that I know I have to be patient and part of my ego is restless and my being is just waiting. It is not pleasant or unpleasant; it is just waiting. Then the next thing happens. Without this sense of connection to the Self you will believe that you are your mood, you are this particular cycle of restlessness or this particular cycle of obscurity and resistance, this *tamas*.

Why there isn't any karma—even though the rajas is going on and it is irritated—is because it is not affecting me. These things aren't leaving any trace. As soon as I leave the situation it disappears. There is no residue, no projecting that difficulty into the future. I don't need to, because when rajas is doing it, it is doing rajas in every new moment. But in each situation it is different. The bottom line of it is that it is not adding or taking anything away from what is arising. It is just what is arising. In that context, karma is not created. Consequences are not created. The habitual pattern of day-to-day life based on desire and fear and attachment is not being supported.

(24:53) It is basically unwinding that part of my nature that in the past would be very pushy about getting done everything it wanted to get done. It is unwinding that inclination to pushiness. So I let someone else come in front of the line. In that moment I am sacrificing my ego's inclination to get ahead of the line. I am doing a different thing. I am letting someone go first. My ego is saying, "What are you doing? You have all these other things you need to do. Today you are doing the Gita class and you don't have any time." I am

neutralizing it by taking the opposite action from my inclination. I am asserting my authority as a conscious being that occupies this vehicle. This is yogic action.

*"He has nothing to gain from action nor anything to lose due to inaction."* Why is that? Because fulfillment exists. He rests in the Self and derives satisfaction from the Self. There is nothing out there that I need or want. I am fulfilled. So all my actions are simply coming from what is required, from what is necessary based on my dharma in this dimension.

Then it says in Verse 138, *"always perform your ordained duties remaining detached."* Now, I have to tell you about this. As long as you are just beginning this process you are not going to be detached. When you are beginning this process you are going to get hooked in and it is going to run its course and you are going to be depleted and feel like shit because rajas always leads to tamas. Because you get hooked in you will get exhausted and then you will move on. At some point you will say, "Augh, I did it again. I got stuck in it again. Here I am in the soup being stirred like everybody else."

(27:05) Then you begin to wake up to the fact that this isn't the way you want to live. This isn't the purpose of your life. This isn't aligned with the discrimination that has come to you. And you begin, over time, to move more and more into the right balance between the transcendence and the transformation. How much time do you need to spend in relationship to yourself, to the soul, in proportion to the amount of activity engaged in the outer world? What you will notice is that if the transcendence is proportional to the transformation you will be able to be conscious when you are in the content of your life. But if it is not, you haven't been meditating or paying attention to yourself, then you will get overtaken. So the idea of detached action is like a target, but it is actually a symptom. It is a symptom of what happens when you spend enough time connected to yourself as the soul.

It is not wrong to be attached to the outcome of your action. It is not wrong to find yourself with an expectation and be disappointed with an outcome. It is just the condition. If you beat yourself up and say, "I must be an awful yogi, I am so attached to the outcome," then you are just feeding the same thing again and creating more karma. The only way you can come out of this mess is by transcendence, by knowing yourself as the soul.

Although in this chapter the Gita is speaking about bringing the transcendence of the Self into life, it is a continuous process. Over time, over the chapters of the Gita, this transcendence comes more and more naturally, even while you are in the midst of the non-transcendent state.

*139. Many wise men like Janaka have reached the perfect state by performing the action of yoga only. You too can attain that state by performing action for the maintenance of world order.*

*140. Men of simple faith always follow great men; whatever great men do, common people follow them.*

*141. Arjuna, there is nothing for Me to do in the three worlds nor is there anything worth attaining for Me, yet I am always working.*

*142. If I cease to work, great harm will occur because men always follow Me in all matters.*

*143. If I cease to work, these worlds will perish and I shall be the cause of confusion and destruction.*

*144. The unwise always act with attachment; however, the wise man should also always act, but without attachment, in order to ensure the maintenance of world order.*

(30:05) This refers to the idea of what the duty is of an enlightened being. What is the duty of an awakened being? What is the relationship of a wise man to an unwise world? How should we be and act? What is our purpose? There is a principle of maintaining world order. I talked about this before. Why do we maintain world order? So that nature can fulfill its evolutionary purpose. And why do we do this? Because without the help of transcended beings nature gets overtaken by the error of the evolutionary process and it goes into dissolution and chaos. So when a transcendent being chooses to come back into the world and take yogic action, it lifts nature and gives it the strength of consciousness to continue to follow its evolutionary purpose.

This is Krishna, who is fully enlightened, saying, "Even though there is no reason for Me to act, there is nothing I need from this world at all, I am completely fulfilled, I choose to come down into this condition in order to support nature's evolutionary purpose. If I don't recognize that what I do or don't do affects the collective possibility of the manifestation for this intent, the collective actualization of truth consciousness on the planet, if I pretend it doesn't make any difference, then nature gets overtaken."

There is the old adage that all man has to do in order for evil to dominate is not to take action. So the transcended being that stays in nirvana is not supporting the Mother that allowed you to get to nirvana. It is not fulfilling the very principle that allowed you to wake up to the truth of who you are. Therefore Krishna is saying that even though He is fully enlightened, He comes to this dimension and takes action thanklessly, without expectation, in order to support the Mother in her purpose to bring forward higher capacities of nature to allow consciousness.

We are all interconnected. We are all part of oneness. When one part of us comes to a higher state of consciousness we get closer to the source. We come closer to the origin of all beings. The lower we are, the more we are at the level of all beings. The higher we go, the closer we are to the originating intent.

(33:28) The action of one who has transcended significantly is much more powerful and has a much greater impact than action by one who is still invested in the content of life. Someone who doesn't know that they are anything but the human animal has very little power. Because we are all interconnected, to not take action is allowing the world to fall to whatever it may do. It is a form of selfishness. This is why beings that go to transcendence

only, who come to nirvana, who live in the cave or stay in the ashram, come back. They have an inherent responsibility to support the Mother that allowed them to come to that state of consciousness. They have to come back and fulfill that service, fulfill that dharma before it completes.

Krishna is saying that transcendence is important, but yogic action is the means by which that transcendence can be completely fulfilled. When the transcendence comes into the world and transforms the vibration of the world then there is no need for transcendence any more. There doesn't have to be transcendence and non-transcendence. They start integrating and come to a place where both states of consciousness can coexist. That is what Krishna represents in all spiritual traditions—this integrated state where you know concurrently you are an individual, you are a person, an ego, and you are also the universe, the vast awareness, the infinity. You are universal and individual, impersonal and personal—all at the same time.

(35:37) There is dharma in this journey. Yogic action is not just for our own liberation. Yogic action is for the world. It is for the creation. We make a difference in this process because we are all interconnected. If we act or don't act, we are affecting everyone else. But we are affecting everybody else powerfully as we transcend and move closer to the truth. As we get closer to the center of every other living being, then the sacrifices we make are for all people who perhaps are not capable of making that sacrifice. Jesus Christ is said to have sacrificed for mankind by going through an ordeal that he didn't have to go through, so the rest of mankind wouldn't have to go through this ordeal. This is the possibility that the Gita is beginning to point to, right at this early stage of the journey. This maintenance of world order is the sacrifice of the divine being.

*145. A wise man should guide the ignorant by himself performing action in detachment instead of creating confusion in their minds.*

*146. Actions are performed by the modes of prakriti, but the ignorant person whose mind is deluded attaches doership to every action and thinks, "I am the doer."*

*147. The knower of truth is well aware of the relationship between gunas and actions and remains neutral because he knows that gunas are interacting with gunas.*

*148. The man of perfect knowledge should not confuse the minds of those who are completely identified with the gunas.*

In these verses the Gita is saying, don't try to tell others how to behave, or how they should fix themselves. The way you actually change things is by your example, by doing it yourself, by being the demonstration of it. This capacity to take action and sacrifice creates what we would call a quality of nobility in the soul that automatically evokes a respect or an admiration from others. We recognize that this is a noble soul. We recognize that this person is not just living for themselves. When you have that kind of recognition then the Gita is saying you teach through your example.

(38:46) When I saw a photo of my first teacher, Meher Baba, on the wall of a commune when I was an indulgent and rebellious nineteen years old, I saw maturity, patience, and love in his face. He had brought forward through his yogic action a quality of nobility that even an idiot could see. I recognized that this is where I wanted to go, not where I was. You teach through your example, not through your teachings. You teach through who you are. We make a difference for our children through doing what it is we want our children to do. By being the example. We change the world through our sacrifice. We change the world through our willingness to step out of identification with the human condition.

Don't try to confuse somebody by having a conversation with them when they are still locked into finding benefit for themselves. Don't bother because if they can't see the nobility, then you have no role anyway. If you try to teach when there is no listening then it is just creating karma. It is just back into the old morass that everyone else is doing. So don't bother. There is an appropriateness to teach to someone at a certain stage. This is why the Gita is revealed to an Arjuna. When someone comes to the stage of Arjuna—where they are dejected and have discrimination to know that they are lost and don't know what to do and have a longing—then this knowledge can help them begin and stabilize on their journey. This is the purpose of the Gita.

(41:17) You will see this at the very end of the Gita. This role and how to teach it is restated. We teach it by living it, by being it. This is integrity. This is integration. Only those who know themselves as the Self or the soul can do the great sacrifices. Only those who have reached a place of detachment and freedom from pain and pleasure and preferences and repulsions and attractions can do the sacrifices that can lift mankind.

*149. With your mind fixed on Me, the Supreme Self, Arjuna, dedicate all your actions to me and be free from attachment and desire; thus, freeing yourself from grief, fight the battle.*

*150. Men who follow this path with devotion and uncavilling spirit are released from the bondage of action.*

*151. But those who do not follow this path and find fault with this teaching, know them to be men of ignorance and they are lost.*

*152. All beings, even the wise, follow their innate nature; how far can one go with external restraint only?*

*153. Attraction and repulsion are rooted in the senses for their objects. One should never be a victim of these two because they are formidable enemies on the path of yoga.*

*154. Your own path, even if devoid of apparent merits, is better than others that appear to you to be easy. It is better to face death while pursuing your own path than to follow another's path; it may be fraught with danger.*

The first part of these verses just reinforce what I have been talking about. The Gita is giving you a little additional information in the last two verses, about the pull of attraction

and repulsion. They have their basis in our individuality where we determine who we are in relationship to the information that we receive through the senses. That determines ways that we want to feel about ourselves and ways we don't want to feel about ourselves; ways we want the world to be and ways we don't want the world to be.

These structures of attraction and repulsion are all pervasive. This mechanism is what causes the dog to be wagged by the tail. This is what keeps us in the field of bondage. We go towards that which we are attracted to because of our preferences and because we are still seeking something outside. We withdraw and pull back from that which we are repulsed by, and we don't want to experience or feel both inwardly or outwardly. That is also keeping in place the existing condition. A key idea is to be able to have your attractions equal to your repulsions, to be able to be with your repulsions as equally as being with your attractions, and not taking action based on either. There is no problem or sin in attraction and repulsion except through our avoidance, desire, or fear—our desire for what we are attracted to and our fear for what we are unattracted to or repulsed by. This is what keeps the bondage.

(45:26) If you notice yourself being repulsed, then move forward towards it. If you have someone difficult in your life, take their picture and put them on the altar and stay present with them. Notice the repulsion and enter into it. To choose to enter into repulsion is a yogic action. In this purposeful action the Brahman is there and your consciousness automatically lifts when you meet that which you are repulsed by. And as you are with it, you begin to see the nature of repulsion and you begin to own your part in repulsion and you realize that there is no repulsion except in yourself. You put them on the altar until you are able to be with them either in neutrality or acceptance or forgiveness or love.

Then you have completed and unwound that particular inclination with that particular personality type in your life. That is yogic action. These are very powerful forces, even if you have an attraction force where you have got to have this. Be present with it. And instead of acting on what it tells you, instead of believing it, step back and watch the attraction pull at you like a frenzy. What happens when you don't get what you want? Ever notice what happens, especially when you really want it? Anger comes up. That is when you meet your rajas. The two statements in verse 153 give you a whole arena in which to work as yogic action.

(47:58) Then there is caution. Don't try to avoid things you don't want. If it is repulsive you want to get out of the situation. Or if it is attractive, you want to go towards it. No, be where you are. Meet the thing you are repulsed by or attracted to, and stay with it. This is your path. It is not greener on the other side. Wherever you go, there you are. Don't fool yourself. There is not another path than right here, right now, than what is showing up for you right here, right now. This is the gem of these verses.

Arjuna asked:

*155. Then what is the force that compels man to commit sin even against his own will?*

*The Blessed Lord said:*

*156. This is the force of desire and anger that comes out of rajas. It is powerful, extremely harmful and it is the real enemy.*

*157. As fire is covered by smoke and mirror is covered by dust, as embryo is enveloped by the membrane, so also knowledge is covered by desire and anger.*

*158. Arjuna, wisdom is covered by this eternal enemy we call desire. It is like insatiable fire.*

*159. The senses, mind, and intellect are said to be the abode of this enemy and the light of truth is absorbed by these agents, thus deluding the embodied being.*

*160. Therefore, you must control your senses and kill this powerful enemy that covers truth and wisdom.*

*161. Senses are said to be more powerful than the body, but greater than the senses is the mind, superior to the mind is the intellect, and superior to the intellect is the Self.*

*162. Therefore, Arjuna, knowing that which is superior to the intellect, control your mind through reasoning and kill the formidable enemy called desire.*

*Thus ends the third chapter of Gita entitled The Yoga of Action.*

Here in these last verses of the third chapter Krishna really gives you the job, the work, the task before you. Action is rajas, that is the guna. When action is motivated by desire that creates anger, and anger that creates desire, you are caught in that structure. You are completely absorbed in the mechanism of delusion. You are immediately wrapping new veils, new strings around that capacity in you to know the truth of who you are. All you have to do is experience it. If you really want something and you don't get it and you are really frustrated, watch. You will see delusion run its number. You will get swept away with resentment and anger and hatred.

(51:32) The Gita is saying this is the real enemy. This will smash you. This will destroy your ability to access yourself for a period of time, not forever. If you didn't have the right information then it may be a long time. But if you are engaged in conscious yogic action you will come out of it. But it will always be a devastation. The Gita talks about this at the end of Chapter 2. It talks about the nature of the fall in Verses 109 and 110 where the attachment to the senses comes when the consciousness is allowed to dwell on sense objects.

When you become attached to having what you want, that is dwelling on the sense object. And once you get attached to that there is desire; and now you want it. The more you focus on it, the more you want it. And if you can't get it the more frustrated you become. You get angry if you can't get it. And with anger comes delusion. This comes in and veils your physical, your vital, and your mental components. You lose the ability to discriminate. You

are caught up in this one obsession. You can't step back and get any distance. It sucks you in. You are in the whirlwind.

This is probably where Krishna is strongest in his statement that there is an enemy in this rajas. Rajas is the real battle, the impulse for action that throw us to action other than yogic action. These are what keep you veiled. This is what thwarts your ability to progress on the spiritual path. This unexamined way of being, when it gets the drama that comes from the vital drives, overtakes you and smashes you against the shores of samskara. The repercussions go on and on. Desire and anger—the real enemy.

(54:09) Then Krishna advises, *"You must control your senses."* You have to notice the signal when it comes. You have to catch it when it triggers the inclination. It is like buttons, some people have lots of buttons. You have heard the adage, "someone pushes my buttons." That is your attraction or repulsion, or your desire or anger from previous experiences. If you have low tolerance for being frustrated then you can be raging. You will become the one that everyone wants to avoid or dodge because you are not getting what you want. Tantrum child, raging adult. "If I can't get what I want I don't care about anything else. I will just destroy and smash and ruin you and everyone around you." This is karma. This is what binds consciousness. It shows immaturity in a part of your system that has not come to sufficient detachment.

This is the real battle. In the case of Arjuna, his vital was very strong. He was the master of his fate. He controlled his world so when he wanted something, he got it. To be frustrated would send him off in a tizzy. We in the West are just like Arjuna. We have been indulged and able to get what we want and to control our world so we usually can get what we want. If we haven't, then this particular force is not as likely to take you over so totally. This occurs with people who are motivated to do yoga, motivated to aspire for God; and when we can't make progress we become frustrated, disillusioned, angry, resentful. We convert the very thing that frees us from anger and desire into another way to be angry and desiring. You have to be alert. You have to be present to recognize that reaction.

(56:41) In verse 161 Krishna is saying, *"Senses are said to be more powerful than the body."* Why is that? The body, if it didn't have the senses, would be just bouncing around this way and that. The senses guide the body. They tell the body if this is sharp, or hard, or if this will hurt, or if this will feel good. So the senses rule the body. And what rules the senses is the mind. It says, "If I eat too much of this I am not going to feel good." So my mind says not to eat too much of this. And if I exercise I feel good so the mind says, "OK, I will exercise." The mind can rule the inclinations of the senses.

And superior to the mind is the intellect. This is when you have a purpose that is higher than the purpose that you have had up until now. When you set a goal for yourself through the intellect and you start strategizing and planning, this helps to go beyond the way the mind has interpreted things up to that point. It starts coming out of its familiar paradigm and steps into a larger paradigm. So the intellect has the ability to sense another possibility than the current one you are living and the ability to step out of the existing point of view.

We have gone through this our whole lives. We come out of elementary school where we are on the top rung and go to high school where we are on the bottom rung. Such is life. We are constantly managing our lower nature through our intelligence. Someone tells us, "It is always like that when you are a freshman. It will get better when you are a junior." So endure it calmly. The mind is saying, "I hate it. I don't know anybody." But the intelligence helps us transcend situations.

(58:47) But once the intelligence has been successful to a certain extent, what is more powerful than intelligence? That is the psychic, the soul, the part of you that listens to this conversation, the part of you that is pulled to recover your divine nature. Once that happens, all the other subsequent layers of yourself follow more quickly. So while the intellect can control the senses more powerfully than the mind. The psychic, the soul, the Self can control the senses more powerfully than the intellect. Know yourself as the soul and you will automatically control your senses. Stay in who you are as the being, as the soul, and automatically your senses will moderate their ability to run you or influence you or shape you. That is the secret of the Bhagavad Gita in this chapter.

Through transcendence you will be more capable to operate in the non-transcendent state. You will be bringing something of your transcendence and you will be lifting the condition in which you found yourself into another vibration from where it was before, automatically, naturally, just by being connected to the soul.

These are techniques. This is the technique of yogic action just like there is a technique of knowledge. You take this knowledge and you apply it and it becomes a technique. That is what the Gita is pointing to. You may not have detachment at first but you have the intention to get more and more detached and less and less hooked in. Therefore you can take action in this movement towards greater and greater transcendence from within the conditions that you find yourself. Not to go off into the caves or the mountains because whatever transcendence you have there will not last as soon as you reenter the world. It hasn't been made true and sacrificed itself in order to lift up the existing condition in those other parts of itself.

(1:01:25) That's the completion of Chapter 3. Next session we will proceed into Chapter 4 where Krishna will take us out of this arena of battling and work and sacrifice into how to move into a more profound relationship to the soul, to the Self. Namaste.