

## **The Yoga of Knowledge**

### **Chapter 4 (1 of 2)**

Welcome. Today we are entering The Yoga of Knowledge. This is the fourth aspect of the Gita, using the word aspect loosely. These first six chapters of the Gita are interrelated in a unique way where each affects the other. As we speak on each of these, each brings to light another aspect of the nature of the Gita's path. All these aspects are present at a practical level when we are engaged in yoga consciously. They come in different sequences.

(1:31) For example, we are now at the fourth step. The first step was the Yoga of Dejection, waking up to your bondage from your state of suffering. Dejection is always suffering. There is a path to truth that is based on suffering. When we are suffering we look for ways out of suffering which leads us to discrimination. The Yoga of Discrimination leads us to the Yoga of Action; we start behaving differently. We start looking at different ways to live and work and think and talk. All of these come out of the initial condition of dejection. Now we are going to be entering into the knowledge that comes when you start behaving differently than the way you were before that was causing suffering and bondage. Inevitably, when we begin to act differently we begin to redesign our lives and redesign our relationship with ourselves and our lives.

This happens in the normal course of human life. You find out that you are doing something that is not working; dejection is a recognition that something is not working. You ask, "What is it that is not working? What was my thinking, or how was I behaving that was making it not work? How can I find a new way to think and behave so that it can work?" This movement occurs in the natural course of life. When you start behaving in new ways you say, "This does work. This is easier. This is more effective. This is hitting the nail on the head instead of my thumb every time." It is figuring out what works in truth, what works about the nature of who we are and what is real. So it is the same process.

(3:56) In this chapter we are going to explore the nature of knowledge. We will use the Gita as the means of clarifying and elaborating what happens to a seeker who has come to this particular stage in the cycle. The first six chapters are a cycle. Then sooner or later another dejection comes because there is always more content and unworkability and basis for suffering. This creates a new discrimination, a new way to act and know. These first six chapters will cycle with you throughout the entire spiritual journey until there is no journey. When the journey is over, you are done. It just finishes. You are no longer a seeker. You are a finder. Then you live life as one who has found. That is a very different thing than one who lives life as a seeker.

When you find out what works then you no longer struggle with what doesn't work. You no longer try to fix things and make them better because you have found the way to be with things so that as they are is perfect. Let's begin reading The Yoga of Knowledge.

## *Chapter 4, Jnana Yoga, The Yoga of Knowledge*

*The Blessed Lord said:*

*163: I taught this imperishable yoga first to Vivaswan, the god of light, he taught it to Manu and Manu imparted it to Ikshvaku.*

*164. Thus it was transferred in succession and came to the royal sages. But due to the impact of time this eternal union was lost to mankind.*

*165. I am revealing this supreme secret path of yoga to you since you are My devotee and companion.*

(6:13) This is the introduction. What is being said is that this path has been around forever and it gets revealed in stages. Vivaswan is the intelligence, the psychic awareness. From truth, from Sat, the intelligence, the psychic, was first able to receive it. Then from that it was able to go to the mind which is Manu. The sun is the source of light but the moon reflects its light. Manu is the moon so it is the reflection of the knowledge, it is reflected in the mind. It is not the thing itself, but the reflection of the thing. From that it went to Ikshvaku which is the vital, the emotional nature, the drives. It descended into people's systems through these layers from the highest layer all the way into the vital layer until it came to the royal sages who were able to bring it into their day to day lives, those who were able to bring it into their bodies.

It is the nature of the revelation of the truth of what we are as the soul descending into us and becoming more and more real incrementally. The Gita is teaching a path that brings truth to all parts of our nature, not just the psychic, not just the intelligence, not just the mind or emotional nature but to the actual physical nature and the way we live and act. This is the uniqueness of the Gita in this revelation.

In the second verse He says, *"I am revealing this supreme secret path of yoga to you since you are My devotee and companion."* It is not going to be revealed unless you are a seeker. It is not going to be shown to you unless you have some aspiration, some devotion for truth, some pull towards truth. This aspiration for something that is more real and true is what is necessary to begin this revelation. This is the first of multiple revelations that occur in the Gita and an attitude of seeking is the prerequisite for this to happen.

*Arjuna said:*

*166. Vivaswan, the god of light, was born before you. How is it that you taught this yoga to him at the beginning?*

*The Blessed Lord said:*

*167. Arjuna, you and I both have passed through many births. I have remembered all of them but you have forgotten them.*

*168. Although I am unborn and immutable, I manifest Myself through My own maya by keeping My prakriti under control.*

*169. Whenever the light of natural law fades away and there is an ascendancy of darkness, during those periods I create Myself.*

*170. For the protection of the virtuous, to destroy evil and to re-establish dharma, I come again and again.*

(10:14) This revelation begins with Arjuna saying, "Wait a second, you are here before me now, how could you have been here at the origin?" He is still in his mind, his programmed self and he is saying, "I don't understand this." Now he is complaining again as he was in the beginning of the third chapter. This is pretty much a reflection of seeking. Complaining is usually a constant companion to the seeker. There should be a yoga of complaining because it is always the entry point in which the teacher has to move into relationship with the seeker. As long as there is sincerity the teacher will have space for the complaining because it is a way of coming to clarification. What did Krishna do to explain to Arjuna? He said, "I have remembered all my births. We've always been together. You just don't remember, but I remember every one." He is saying that this process they are engaged in goes on and on eternally in many different circumstances.

He also points to the continuity of the soul. The soul can take birth and death and birth and death and something remembers. Something is the string on which all these lives are the beads. As we come to a certain state of consciousness, the ability to access who you are and who you have been and who you will always be is part of the process of coming to the truth of who you are. It is the continuity of consciousness that He is pointing to at this point, this incessant need to continuously reveal this path.

He then reveals something of his nature. These next verses contain important concepts. *"Although I am unborn and immutable, I manifest Myself through My own maya by keeping My prakriti under control."* There are many new terms in here. The first is maya, which is the apparency of things. It includes illusion and delusion. It is that which appears to be real but which is not real. He is saying that He manifests Himself by putting on the cloak of appearance so He can be seen because if He didn't wear the cloak Arjuna would not know that He was there. In Chapter 3 He said He had no reason to manifest except for the purpose of maintaining world order. So He is restating this again.

(13:41) He is doing this by keeping His prakriti under control. What is the prakriti? It is our personality. It is our mind and thoughts and beliefs and opinions and drives and wants and preferences. It is our affections and our attachments and our desires and our hopes. It is our body and our sensations and attractions and repulsions. It is all of that. The prakriti is the content. It is the Tat. The purusha is the Sat, the content-less, that which has no content or attributes. So the prakriti is the cloak.

In this case, Krishna is saying that He wears this cloak consciously and He has it under control. He is speaking to the realized state, one who has come and rests in the consciousness of the soul and continues to function in the world in a masterful way with greater and greater capacity to control their personality. All of this begins to quiet when the soul takes full possession of an individual being. The prakriti begins to organize itself around the being. This is the demonstration of transformation. It is when the soul enters into the person and the person changes as a consequence. The soul integrates this knowledge as it descends through all the different planes. Your prakriti, which is what the soul is descending into, transforms in the process.

Then Krishna speaks of when He comes. *"Whenever the light of natural law fades away and there is an ascendancy of darkness, during those periods I create Myself."* In the course of our lives and in the course of humanity's evolution there are periods of darkness. It is in these periods of darkness that the consciousness becomes so dissatisfied, so miserable, that a cry arises. Out of dejection comes aspiration and out of these periods of darkness, the Krishna in us comes forward. The divine in us lets out a cry asking to be released from its darkness, to be free from its unwitting attachment that is causing this period of obscurity. *"I come again and again, whenever there is an ascendancy of darkness."*

(16:52) This points to two things in the Gita. First it points to the principle of the avatar, which in the Vedic tradition, Krishna represents. An avatar comes to the world periodically to help lift the collective humankind out of a particular slump or to help the collective consciousness move into a new era which is where we are right now. The collective consciousness is being lifted into a new level of consciousness that is bringing forward a new era. That is the first aspect, the manifestation, the Krishna coming for the whole world. The other aspect is in each of us, our own individual periods of darkness, our own cycle of life where we rise from sattwa, rajasa and then tamasa again. In the normal course of human life these gunas come up in certain predictable cycles. In my experience it is six, nine or twelve year cycles. Within these cycles we will come out of our tamasa and ascend into sattwa and expand into rajasa, then exhaust ourselves and return into tamasa.

When these cycles occur at the bottom of the tamasa cycle we are in darkness. We are an accumulated gathering of experiences and impressions and karmas, the consequences of previously occurring actions. At the end of the tamasa cycle we are buried by them, and at the beginning of the sattwa cycle we become aware that we are buried by them. That creates anguish, and anguish is dejection. So when dejection comes we are already coming out of the darkness. This is the individual bringing forward the Krishna, the divinity within, this light of knowledge coming back to reclaim the kingdom that has been forgotten in the course of our cycles. This is what the Gita is pointing to.

Why does this consciousness come? What is it that is cycling? *"For the protection of the virtuous, to destroy evil and to re-establish dharma, I come again and again."* These are the three qualities of divine awakening, the three aspects of spiritual awakening that occur. The first is the strengthening of virtue, the light of the soul, strengthening the innate purity of our unconditioned self. It is to strengthen the ability of the soul to be felt or known.

The second is the destruction of evil. I call this the transformation of the untruth. It is changing what is untrue into what is true. It is not destroying the evil, it is a transmutation of that which brought bondage, that which ignorance perpetuated as bondage. It is transforming that behavior or reaction that kept us continuing to create the suffering that we are trapped in. The ability to transmute it is the second aspect of this new cycle—shifting from a previous state of consciousness into a higher state of consciousness.

(20:59) The last is the reestablishment of dharma. It means to act and live in alignment with the higher truth. These three things follow each other and they complete themselves in the dharma. When you learn how to take actions that are aligned with a higher truth virtue is strengthened and evil destroyed. This in turn reestablishes your ability to live in alignment with truth which further strengthens virtue and destroys non-virtue. This capacity to move from truth to higher truth is a process of realizing untruth at progressively higher and higher levels. The cycle is like an upward ascending spiral coming again and again.

*171. Arjuna, whosoever knows the mystery of My divine birth and divine action is not reborn after death but attains Me.*

*172. Being free from attachment, fear, and anger, and keeping Me constantly in their minds through pursuing the path of pure knowledge, many have attained Me.*

*173. Whichever path men may follow to reach Me, I grant their prayer. Men always follow My path.*

*174. Men worship gods to get quick results from actions as these are easily granted in this world.*

Here Krishna is pointing to the universality of all paths. All paths are actually striving for the same goal. Some paths create a diversion where instead of continuing to grow it tends to rest and seek enjoyment of what is attained. Those paths will not take you to the same goal, at least initially. All paths ultimately will take you to the same goal. But what is that path? It is not Buddhism or Hinduism or any specific religion. It is none of these things. It is something each of us walks in our own way. Everyone eventually ends up with the soul no matter what journey they take or how waylaid they get or how true they are. The only difference is time.

(24:06) The Gita is pointing to universality, the basic fundamental truths that can be found in all paths. That is why it says in the second chapter, *"Even a little knowledge of this path is sufficient to free you from great fear."* The sense of progress is tangible. While others wander in different directions following their whims and desires, this path sets a trajectory; it sets an intellectual understanding of what the goal is that allows for all the rest of your actions to eventually be aligned with that trajectory. This is why Krishna says, "This is My path." And when He is speaking from "My," He is speaking from the fully enlightened realized state of consciousness. And that will come to all of us as soon as we

quit being so invested in keeping our egos in place. As soon as we stop egoing we become the soul.

This is the great thing about this knowledge. This knowledge is always right here, right now. There is nothing for you to go to or make happen or create because it is what is here right now when you get rid of everything else. Once you get rid of everything else it is right here, right now. It is so simple. It is so plain. It is so ordinary. Yet our ego cannot tolerate that vacuum. It cannot tolerate living in the state of the soul. It is so habituated to striving, to this endless instability, to seeking stability, that it doesn't know that just by overcoming that error and not going with its instability it would find stability. The instability is due to the content, the story, the personality, the karma, the inclinations, and all the other forces that have shaped us into this separate state of being.

(26:40) *"Whichever path men may follow to reach Me, I grant their prayer."* Let's use the word aspiration. To anyone who is aspiring to know the truth, "I grant you that." It means that it is just a matter of perception. Once you aspire to have the perception of what is real, what is true, then you begin a process that will clarify your perception. That perceiving of what is true is the knowledge that is being talked about here. The perceiving of what is real, which the Gita calls the soul or the atman, is the knowledge of what is right here, right now, eternally unchanging. As soon as you aspire, as soon as you have the prayer, the path comes to you, the direction. Then no matter what you do, as long as you remember the prayer, as long as you stay in touch with your aspiration to know what is real or true, then everything you do is a walking on the path.

This is the power of intention. This is the power of the intention that arises from a prayer, from aspiration. It creates a new paradigm for existence other than the little, mean, grasping, defensive, fearful ego. It doesn't get diverted by thinking happiness is over here and then thinking happiness is over there. It is not that you step out of it and find a trajectory that has nothing to do with what you have done up to now. No matter how you live, as long as you are in touch with your prayer, as the Gita says, *"as long as you think of Me,"* you will find your way. You keep recovering the prayer because what is praying in you, what is aspiring in you, is the same thing that you are seeking. The more you are in touch with the aspiration and the prayer, that movement in your being of reaching forward, then the more you are experiencing your unconditional nature, the more you are conditioning your soul.

(29:42) All paths lead to the same goal—the atman, the soul. Every prayer, every aspiration is a unique path to the goal. Even if all of you are Buddhists or Hindus it is going to be a unique journey that each person travels based on the characteristics and qualities you were born with.

*175. On the basis of man's innate nature and tendencies for action I have created the fourfold order in this world, but I, the Imperishable, am always a non-doer.*

*176. I never indulge in action nor have I any attachment to the fruits of action. He who knows Me as such is not bound by actions.*

*177. Knowing the secret of this truth, the seers have performed action from ancient times; therefore, Arjuna, you too perform actions likewise.*

Let's just pretend there are 2,500 different possible personalities for a human being, 2,500 different models of cars. You are born into one of those. And you get identified with what you are born into and you think you are a particular one two thousand five hundredth of all those possible personalities for humankind. You become the personality. And when someone else gets born into that same personality in another part of the world, of course they may look differently and speak a different language, but they have the same personality, they think the way you think, they react the way you react, and they think they are that. But once you come out of that personality, just like coming out of a car, you remember that you are the driver. You have this vehicle that you drive but who you are is not a vehicle.

(32:21) All of us have a cluster of inclinations and tendencies that the Bhagavad Gita and the Vedas call the four major castes. Each personality has a different role or capacity to be in the world and a different approach to the world and the spiritual path. We could cluster those 2,500 personalities into four different major groups. This quality of inclination or personality we call innate nature, the tendency that came inherent with the vehicle that you were born into. I like to call them ancestral karmas. The body is the product of the union of my mother and my father. And they are products of the union of four other people. And effectively we all carry a little bit of everybody in each of us when you look at all the possible derivatives of which we are the results.

We are the distillations of inclinations and propensities and tendencies that have come from the collective consciousness of mankind and found expression in this vehicle. This vehicle carries not just the physical, but also an emotional inclination, an energetic inclination, and an inclination of infinity or non-infinity. It carries a certain way of thinking and knowing.

The Vedas group these different characteristics into clusters. The Shudras are the most simple and ordinary kind of people. They tend to be very material and don't need much to be happy. They enjoy their lives and don't think much about things. Sitting home, drinking a beer and watching TV is their favorite past time.

Then there are the Vaishyas. They are ambitious and want things. They are business people who calculate how to improve their situation and get more of what they want and how to control their lives. The Vaishyas are always in negotiation with life. They are always calculating and figuring out the cost benefit ratio: this relationship, this job, this house, these people. The Vaishya is the rajas coming out of tamas.

Next are the Kshatriyas. They are rajas, but at a higher level. They are very initiating. They are able to take on things even if there is not personal benefit for them. They are able to make sacrifices that don't give them immediate fulfillment. They are the idealists. They are

the people who are striving to improve the world or improve themselves. This is rajas moving toward sattwa.

(36:02) Then there are the Brahmins. They are primarily sattwa, the philosophers, the artists, the poets, the spiritually awakened people whether they know it or not.

Each system moves higher and higher carrying a mix of these components. There might be a part of you that is more like a Shudra, or a part of you that is more like a Kshatriya, and a part of you that is more like a Brahmin. In sum total, we tend to cluster somewhere in these four categories, from a denser vibration to a higher vibration. The path of a Shudra would be different from the path of a Brahmin. The path of a Vaishyas, the businessman, would be different than the path of a Kshatriya, a warrior who is striving to bring forward something new.

It is in this structure that we recognize that each of us has a path that we follow and it will be unique even if the concepts and structures are the same. As long as there is the prayer we will travel. As long as there is aspiration we will be moving on the path. If they are hidden or forgotten there is no movement. It is like water flowing off a mountain from a snowmelt heading towards the ocean. There are periods where the plain opens up and the water becomes stagnant and quits moving. It doesn't reach the goal of the ocean. This is true in all paths. There is a tendency to be moving or not moving. The only difference is that aspiration determines whether we do or not.

(38:03) Our ability to be in touch with the prayer takes us to the completion of this journey of human existence to divine existence. Without the prayer there is no current, no motor, no capacity to travel anywhere. You'll just swirl around bouncing against the shores of where you are and where you have been, caught in the eddies and the swamps of life, accumulating more and more debris, becoming heavier, becoming covered with moss and seaweed. This is the nature of the journey if you are not moving. Then you gather moss and barnacles. Even if the current picks up you can't move much. You are scraping along the bottom. It is only the prayer that keeps us from becoming inert, from losing momentum.

*178. As to what is action and what is inaction, even the wise men are confused. Therefore, I shall reveal to you the truth about action and this knowledge will free you from the evils of action.*

*179. The effects of action are profound; therefore, one should know what is action, what is inaction, and what is prohibited action.*

*180. One who sees action in inaction and inaction in action is truly a yogi and is wise. He can perform all actions.*

Now we are getting into more of the meat of this chapter. Action as it was revealed in Chapter 3 is a means to truth. Through action, however, if taken with a desire motive or an attachment to the outcome, it is likely to perpetuate the patterns and preferences and inclinations of our old nature. So there are actions that we take because of our



programming that will continue and reinforce the programming. If we stop those actions based on our programming, which is called inaction, it stops the accumulation of that particular cluster of karmas. If we could come to the state of actionlessness, then even the actions we take are undoing the inclination to action. For example, prohibited action would be actions that perpetuate the string that wraps around and binds us. It is the rope that ties us to our identity as a separate personality. Every time we complain and want it different than it is, every time we desire something or hang onto something, we are just adding more and more to the baggage of our bondage.

(42:15) When we act based on those inclinations we are just adding more baggage. When we stop acting then for as long as we are not acting we are not adding anything to the baggage, but we still have the baggage. It is only through inaction that we begin to unwind the inclinations. The state of actionlessness was revealed in Chapter 3 and now it is being expanded upon. Relative to our paradigm we are already truth and only the baggage of untruth prevents us from knowing truth. Once we undo the baggage we can reveal what has been there all along.

To come to who you are is always a process of subtraction: always a process of undoing, of letting go of what you think, of your behaviors that perpetuate your suffering, of the dissatisfactions. All those patterns keep feeding themselves. When you stop them they don't feed themselves, but the inclination will still be there until you start unwinding it. And how do you unwind it? You unwind it by taking actions that are aligned with the truth of who you are. You take actions in touch with your prayer. You take actions in touch with that willingness to sacrifice everything else for that offering, that giving up of the preferences and self defeating thinking and acting and speaking that has been running you.

It's a willingness to sacrifice your bondage, which is only in place because you are attached to it and think that it is you. A willingness to let go of these things is what frees you. Letting go of the baggage is actionlessness. When you still perform in the world it is not necessary that in every area for you to be conscious of stopping behaving the way you are inclined to behave. But rather that you have an intention, an aspiration in every situation to be in truth, to be in the correct relationship to existence, to be in the prayer.

(45:30) So what is action and what is inaction? Action is what binds you, inaction is neutral. Prohibited actions bind you aggressively. It is like taking on an addiction, letting yourself go into rage, feeding a self destructive inclination. That is prohibited action because it strongly reinforces the pattern of accumulating bondage and staying where you are. You should know something about this bondage—it is you. It is your personality. It is you that doesn't want to change. It is you that is perpetuating the habits. You can't imagine giving up these things because they are how you keep a sense of worth, or stay protected, or get what you want. You are so tangled in it that the very thing that is trapping you from the truth of yourself is you.

Unwittingly we keep reinvesting in the individual self. "I am my personality, I am my thoughts. Don't you dare tell me otherwise. I am right about it. I have to be right because if I am wrong I could die. If I am wrong I am defeated and less, and to be less is the most

frightening thing." To be diminished, to be less—yet that is the very pathway that takes us to freedom. This is what is being described in this chapter. How do you organize yourself so that you can begin to take actions from within your bonded condition?

You are only just catching on that your actions make a difference. The nature of the word karma is both the inclination for action and the consequence of previous action. Action creates action. Karma creates karma. You take an action and there is a consequence. This consequence is much bigger than you know. Why? Because we are all interconnected. This whole manifested creation is a weave of interconnecting components of which each of us are a node. And what we do or don't do affects the entire collective and everything we do or don't do has a consequence for good or ill or neutral.

(48:35) Every time we move we are setting things off whether we know it or not. We become immune to these consequences. We become numb to them like a bull in a china shop. Or you set a cat into a room full of mousetraps and ping pong balls and watch what happens. Give it ten minutes and there is not a ping pong ball that is not flying and all the traps are set off. We are the same way. We are just in a minefield. All of our actions have consequences and these consequences leave an impact, a karma that weighs us down. If it is not undoing or neutral we keep feeding the inclinations that have us performing actions that keep us bound.

By understanding that actions have consequences, and experiencing the consequences, you can learn. But if you are not aware of the consequences of your actions then you can't learn. You don't know why everything is going wrong. You were just driving down the road with the rear view mirror and everybody was crashing into you. What is the problem? You don't understand that it is your orientation that is in error. You are completely a victim with no capacity to learn and grow. That is what bondage is and we are all in bondage, even at this moment, even those with some degree of enlightenment. You are still in bondage otherwise you would not be sitting here listening to me.

(50:25) Becoming aware that actions have consequences is what these verses are pointing to. Verse 179, *"The effects of actions are profound; therefore, one should know what is action, what is inaction, and what is prohibited action."* If you can see where you are binding yourself or where you are neutral or where you are freeing yourself then you are truly a wise being.

*181. One who is able to perform actions without a desire motive and whose actions are sanctified by the fire of knowledge is fit to be called a sage.*

*182. One who is not attached to the fruits of action, is ever satisfied and no longer depends on others, really does nothing even though fully engaged in action.*

*183. A person who has controlled his mind and body, is free from desire and has given up possessions and sense enjoyment does not incur sin but performs actions through the body only.*

184. *When one is satisfied with whatever is available without asking, is free from the problem of opposites and jealousy and is balanced in success and failure, then he is not bound by actions.*

185. *One who is free from attachments and has no identification with the body or the mind and is firmly established in knowledge, for whom work is a sacrifice, for such a person all works melt away.*

These five verses are describing the Yoga of Knowledge. This is getting into the technology and will continue to give specific directions about the different types of actions that you can take to free you. The first principle behind this is that actions done as a sacrifice or offering will free you. Any time you control or manage an inclination of your body, your judgments, your preferences, your emotions, any time you are not allowing the programmed individual that you are to act, then you are offering that up, and that offering is what undoes that inclination. This will allow greater ability to access the truth of who you are. If there is a light bulb inside a weave of yarn, the more yarn that you unwind the more light peeks through the yarn, the more luminous the yarn becomes. Knowledge comes through the subtraction of the inclination that keeps the yarn accumulating.

(54:06) When you start undoing inclinations, which requires effort and sacrifice, then that which you are begins to radiate and becomes available to you and your cry becomes more clear, your aspiration stronger, your clarity brighter. *"One who is not attached to the fruits of action is ever satisfied and no longer depends on others."* Those are three criteria. You can't just say, "I am not going to be dependent on others." In a reverse way you actually are, in your rejection of being dependent on others. So you have to have a certain degree of consciousness to get to a place where you cannot be dependent on others. But you can at least be aware that this dependency on others is binding.

It is a process by which you become aware of just the opposite. You may become aware that you are really quite invested with the fruit of action and you get angry and frustrated when things don't turn out the way you want them to. You can know that that investment is causing the suffering. You can know that having expectations is why you are miserable. It is this process that is revealing itself through the struggle to bring forward this detachment, the struggle to accept what is occurring rather than wanting it to be different. In that struggle, you begin to undo the inclinations to those actions and reveal that which will allow true satisfaction with what arises.

*"A person who has controlled his mind."* How many of you have controlled your mind? Mind will go on and on. It is an inclination. We have been feeding that habit in our culture really strongly. We have it wound up tight. We have a lot of spring wired up in thinking.

(56:27) Even if you make a lot of progress on the spiritual path that spring still has a big charge. So learning how to be present with the ever-whirling thought structure is very tedious and difficult. What you do is become aware. This is suffering. Once you become aware of your thoughts you begin to realize how much thinking is suffering and how painful it is to have an opinion or expectation or judgment. When you become aware of

what it is that is running you, then you are beginning to undo the inclination to continue. Because of the previous karmas that you have accumulated you are going to have to endure it calmly as it unwinds. You are going to have to learn how to be with it in actionlessness, to be present with it so that it can unwind that energy. As it unwinds, it relaxes. As it relaxes the mind grows more quiet, you have more space between thoughts. This is true in every part of our system: our drives, our gut, our heart, our physical habits and routines. The same winding has occurred.

We are coming out of suffering. We are coming out of those things that cause us suffering. We are waking up to the fact that they cause suffering and we are learning to develop the correct actions to undo that suffering. This is what these verses are pointing to: free from desire, given up possessions and sense enjoyment, satisfied with whatever is available without asking, free from the problem of opposites and jealousy, and balanced in success and failure. If you had all those attributes you wouldn't need to be reading these verses.

*"One who is free from attachments and has no identification with the body or the mind and is firmly established in knowledge... for such a person all works melt away."* Being established in knowledge is of course to be established in the radiance of yourself. We are ending here for today.