

## **Class 1, The Yoga of Dejection, Chapter 1 (Part 1 of 2)**

### **GUIDELINES**

Welcome everyone to the class. If it is comfortable and feels right, Namaste to each person and make eye-contact, welcoming each person into the room. Introduce yourself, and your purpose and intention for the class.

Explain briefly that this class is based on the 25 videos of Sat Shree's direct revelation of the Bhagavad Gita. Explain how this series is different than most commentaries because it is a direct revelation, based on his experience and it is a living description of the unfolding of consciousness that is purposeful and that can be experienced by each of us. And as we explore these videos we will each find ourselves awakening more and more to the truth that we each are.

Invite each person to introduce themselves and say a little bit about why they are there, what is their experience with Sat Shree, if any, and what do they know about the Bhagavad Gita.

Unless everyone has seen the Batgap interview this would be a good time to share the four page summary of Sat Shree's story. A nice way to involve the group is to pass it around having each person read one paragraph. Afterwards ask if there are any questions about what has just been read. Be sure to tell them to listen to the Batgap interview if they want more information.

[If the group seems open to it you can also talk about how the power of the Gita is strengthened through a living teacher who is using the Gita as his or her structure for teaching. The consciousness of the teacher empowers the Gita—turns it on. People who link with that teacher access the universal energies of the Gita. There are many who are linking with Sat Shree in this way although they may never meet him physically. They begin to build a direct connection to this universal archetypal force. It descends and empowers the quality of consciousness that they are. It is not a dogma or a religion. It is in fact a living truth, a description of what happens for every evolving soul on his or her return journey. Nothing else is required to grow that divine principle within you except sincerity and aspiration. If you have that, and if you have a modality like the Gita that truly works, then wherever you are you will be nurtured on your own journey, your own unfolding.]

Set the tone and go over the guidelines. (See attached Structure and Guidelines for Facilitating a Gita Study Group) In your own words, describe the intention and the tone and the space that you hold for the class.

Give an overview of what you will cover in this first class.

This first class will give us a broad overview of the Journey of Consciousness and set the context for the Bhagavad Gita that is the final stage on the Journey of Consciousness. This class is unusual in that it will have more content, more material for the mind, than most of the classes. Most classes will include more of each of our own experiences, as well as an understanding of these experiences. But this is useful information in understanding the overall journey of awakening that each of us are on and it does present the backdrop for what we are about to embark upon.

There are two handouts for this class. One is a graphic that Sat Shree created that depicts the entire Journey of Consciousness. We will refer to this a lot so don't worry about the details. And there is a handout that describes in more detail both the stages of the Journey of Consciousness and the Gita's Map of Awakening which locates the Gita on the overall Journey and describes its stages.

We are going to begin by watching the first 15 minutes of the video where Sat Shree gives an overview of what the Gita is and this journey that we are all on. He refers to the graphic so you can follow along with that. And after we watch this short section we can look more closely at the handout about the Journey of Consciousness. We will be coming back to this throughout the class. It takes time to begin to grasp all that is contained in this map. Also we will look more closely at the stages of the Gita and begin explore what it means to awaken.

### **The Journey of Consciousness** (summary for your reference of 00:00-14:12)

What is the Gita? It is a scripture from India. It had a strong influence on the Transcendental Movement in the early 1800's. When Sat Shree had his spiritual awakening he realized that it was a natural process, like a seed sending out a root and shoot. We are all consciousness. We are not our story, our memory, our body, our thoughts. We are born in the middle of things. Sat Shree has created a diagram that gives us a perspective of where we are in the journey. (See diagram.)

(5:50) The Gita has 18 chapters. It describes the last leg of the journey. First we will briefly look at the whole Journey of Consciousness. Consciousness emerged from a quiescent state called the Sat. It descended into matter, became entangled, developed a body, a vital, a mind. Human beings, reaching the end of the maturity of physical evolution, developed self-aware intelligence so it could wake up. Man is run by his instincts, cravings, wants, and desires. Over time we become more refined and we disentangle ourselves from this ancient embeddedness in consciousness with matter.

We begin our ascending journey back to our original condition. This is what the Gita describes. (10:14) The first state of this return journey is realizing that we are not our thoughts, our feelings, our body, but we are that which has thoughts, feelings, and a body. The second state is when we merge with universal principles of consciousness, bigger forces start to work in our consciousness and we experience

Oneness or God-merger. We step out of our individual identity and move into a universal identity, the "I am That" state that pervades everything. This culminates in Chapter 15. From there a few souls come back to manifest. Everyone travelling on this journey carries more force and becomes channels for satchitananda, the current, the force of truth consciousness. (End at 14:12)

Some Possible Questions (also change these up and/or add your own questions):

- This is a lot of information to take in. Hold it all lightly. We will revisit this map again and again. Sat Shree frequently gives us the context for this natural process of awakening that we all find ourselves in, this journey of consciousness. Are there any questions about the handout, The Journey of Consciousness, remembering that we will come back to this many times? (Each group facilitator will handle this in their own way, depending on how interested they are in this graphic and the presentation of this material. Probably the awareness types will spend some time with this and the experiential types will move on to talking about the experiences of the stages of the Gita.)
- Next we will look at the handout, The Gita's Map of Awakening. In the video Sat Shree briefly described these stages. The first stage, which takes one to the Self, the soul, begins with dejection. In our next class we will look at what that is, what are the symptoms, and how they differ from depression. All of us in this room are in the process of disentangling from our identity with our personalities, our stories, our thoughts, our feelings, our bodies and developing a witnessing perspective. Would anyone like to share your experiences with this? In what ways have you come to know that you are not your thoughts, but that which has thoughts, or you are not your feelings but that which has feelings, you are not your body but that which has a body?
- Sat Shree talked about a force or current of truth consciousness which is called Satchitananda. As we disengage from matter it flows more freely through each of us. This is the source of all spiritual experiences. In what ways have you experienced this force or this current?

To get the most out of these classes Sat Shree recommends that before each class you read in the Gita the chapter that we will be discussing. And preferably you even write it to connect yourself with what stands out for you. And perhaps write down the questions that come up for you to share at the next class.

Next week we will begin with the first chapter of the Gita, The Yoga of Dejection. This is a human story about a warrior, Arjuna, who is on the battlefield with his charioteer, Krishna. Arjuna represents the seeker in each of us and Krishna represents the divine guidance that also exists within each of us. We will begin to explore how we are all a part of a natural evolutionary process and how we resist

and create blockages to that process. We will look at the role that dejection plays in this process.

During the week think about the stages of the Gita and where you find yourself in relationship to them.

## **Class 2, The Yoga of Dejection, Chapter 1 (Part 1 of 2)**

Welcome. Today we are going to get into the story. The story is an analogy of the journey. It takes place on a battlefield between Arjuna, the seeker in each of us, and Krishna, the divine guidance also in each of us. The battle is an analogy between the light and dark forces in us, those forces that are calling us to awaken and those forces that are keeping us bound in matter. There is a handout that describes the major characters in the battle and will help to keep them straight. It also briefly describes the qualities that each one represents.

Before we begin does anyone have any reflections or questions about last week's class, The Journey of Consciousness and the Stages of the Gita? Did you think about the stages of the Gita and where you find yourself in them?

### **The Battlefield** (summary of 16:17-30:02)

(16:17) The Bhagavad Gita is a story. Arjuna is a warrior, the seeker in each of us, and Krishna is his charioteer, divine guidance. It takes place on a battlefield that represents an analogy between the dark and the light forces within each of us. The dark forces are the result of the error of evolution. We wake up in a body that is a byproduct of an evolutionary process that is part of the Original Intent of Creation. As consciousness awakens there is a movement toward light, to truth, to goodness or towards darkness, ignorance, comfort, survival and success. (19:20) The awakening process is often torturous. Dejection is when the soul in us wakes up to its bondage. Understanding the process can allow us to collaborate with it. Dejection is not a one-time deal. There is an initial emerging, dissolving, like a caterpillar before it becomes a butterfly.

*From verses 1-11. "Behold the vast army of the Pandavas..."*

(27:17) The setting is the field of Kuru, the field of Dharma, the field of action. Struggle and effort are needed, we try to avoid pain and stay secure. (Stop at 30:02)

Some Possible Questions (remember to add your own also):

- Looking at the handout one can see that we each have qualities found in both

- the Kauravas and the Pandavas. Can you find qualities from both sides in yourself?
- Have you felt that the times of greatest challenge in your life have also been times of greatest growth? Or have you found when you have applied effort in a certain direction you have experienced growth and change?
  - The desire to stay secure and comfortable can be very strong in us. Do you find yourself tending towards this? Balance is needed on the journey, and times of rest are important. But do you find yourself tending towards either getting too comfortable as a way of avoidance of what you know needs to be done or perhaps efforting constantly and not allowing yourself times for integration of changes?

We will continue the video and look at the evolutionary process.

### **Good and Evil and the Evolutionary Process** (summary of 30:02-47:54)

(30:02) It doesn't work like that. Nature is bestial and cruel. We pretend it is not. Life is a terminal disease. Why is effort needed? Because of the habits of previous stages of evolution. (34:04) Plants don't resist their growth like we do. This is the curse of self-awareness. We feel that things should be different than they are. When we awaken we can cooperate or rest. But we get invested in our story. The analogy in the Gita is true. Who we think we are as an ego will not survive. The Kuruvus represent the forces of darkness, the forces of inertia that want control and resist change. We begin a quest to understand. The soul has reached a maturity in either the heart or in the intelligence. We loosen our identification with matter. We feel drawn to nature or spiritual reading or a sense of greater purpose. (41:42) We become more expanded, engaged in a new awareness, going to fight for the good. We take on more responsibility. This is how we evolved from a tribe to a village to medieval cities. This is evolution in the collective consciousness. We become idealists and create morals and ethics. But being a better human is still being a human. We begin to turn our attention away from our identification with what is around us and we turn our attention to what assigns identity and value. (45:48) It is not just about happiness and harmony but what is lasting and eternal. Dejection is that point of transition. It feels like shit. Dejection thinks it is too small, too much, and impossible to bear. (End at 47:54)

Some Possible Questions:

- Sat Shree talks about how we are in a natural evolutionary process, but unlike a plant that doesn't resist as it pushes to break through the surface of the ground before it can come to the light, we tend to resist anything we find uncomfortable. We have created stories and opinions about how we think things should be and we are invested in keeping them that way. This is the battle that the Gita refers to. Letting go of our old ways of seeing ourselves as

we move into new ways of seeing ourselves can be turbulent. Can you find some specific examples from your own life where this has been your experience?

- The Kuruvus represent the forces of inertia and ignorance that are resisting change or trying to maintain control while the Pandavas represent the transformational forces. Do you have habits, like playing video games or watching TV, or drinking that keep you feeling caught in a cycle of inertia that you would like to break out of? Do you feel there are some actions that you could be taking that would feel more in alignment with your higher purpose that could lead to a greater sense of harmony or cooperation, that would expand your awareness?
- We see that some of the Kuruva's represent what we consider to be positive qualities like idealism and a sense of morals and ethics. And yet the Kuruva's are on the side of inertia. The Gita let's us know that this is not just about happiness and harmony, and that being a better human being, a more admirable human being, is still being a human being. We are in a struggle to move into the right relationship with what is true, going beyond the human paradigm even, to what is lasting. How do you understand this? Can you see times when even your idealism or your sense of duty or what was right became an obstacle to something more true?

Next week we will see that this is the dilemma that Arjuna finds himself in that leads to his dejection. And his surrender to this is what allows the divine guidance to come forward. During the week consider times when you felt dejected, when you felt vulnerable and outside of your comfort zone, and felt a turning inward. In the midst of moments like this it can be very difficult, but from these moments often a clarity begins to emerge and a sense of moving into alignment with a greater purpose than one could see in the midst of the crisis.

During the week think about what it is that blocks you from moving toward greater truth and clarity. It may not always be what you think at first. Even some of the seemingly positive qualities can keep us locked into our human paradigm. And think about the qualities or practices that are supporting you in coming into a truer alignment.

And if you haven't already done so, read the first chapter of the Gita.

## **Class 3, The Yoga of Dejection, Chapter 1 (Part 2 of 2)**

Welcome. Last week the scene was set and we are about to begin the battle. But before we begin does anyone have anything they would like to share from last week? Did you reflect on what qualities block you from moving into greater truth and love and what qualities support you in doing this?

Before we get into the battle Sat Shree begins with an overview of the first six chapters of the Gita, these six yogas that will become our constant guides and companions on this journey of awakening. They are the yoga of dejection, the yoga of discrimination, the yoga of action, the yoga of knowledge and the yoga of renunciation, and the yoga of meditation. Then we will come back to where we left off, in the middle of a battlefield with conches blowing and kettledrums and tabors beating and cow horns blaring.

### **Overview and Awakening of Consciousness (summary of 00:00-19:10)**

(00:00) The first chapters of the Gita are yogas. The first chapter is the yoga of dejection. The second chapter points to the discrimination that leads to taking actions which brings us to the yoga of knowledge. The pull to the world lessens which leads to the yoga of renunciation. We come out of the “who” and become the “what.” (3:38) Dejection will stay with one until the merger process. These yogas cycles forever. We each have a unique system. 95% of seekers are in the process of becoming stable in the Self. Of that maybe 20% have glimpses of the next stage. The sixth chapter is when you reside in the heart, in your fourth chakra, in your being.

*From verses 13-19. “All of a sudden, conches, kettledrums, tabors, drums, and cow horns blared forth...”*

(9:07) The Gita is addressing the awakening of consciousness in matter. It is turbulent, a call to action. We become aware of our capacity for action, our capacity to come forward and meet that which is binding us. We wake up to the authority of our life. This is a turbulent process. We may feel expanded and feel like we get a glimpse of the heavens. This is the beginning of an internal transformation. We can

feel like a victim. In this process our discrimination gets better.

*From verses 21-28. "Sri Krishna faced the magnificent chariot in the middle of both armies." "Seeing all the relatives and friends standing on the battlefield...Arjuna was filled with deep remorse..."*

This was Arjuna's "Oh shit" moment. The Kuruas represent our human addictions. Arjuna saw the problem. (Stop at 19:10, "So in this moment, for a brief instant, Arjuna saw the problem.")

Possible Questions:

- Can you think of an "Oh shit" moment for you? A time when you thought you knew just the right course of action, but then something inside of you realized that perhaps it wasn't so easy or clear, that there was a bigger picture to look at? And did you find yourself trying to rationalize and justify your position?
- Have there been times in your life when you have experienced a lot of turbulence that you sensed was rooted in something beyond the ordinary human problems? Or have you had a kundalini experience, and if so what was that like for you? Sat Shree also notes that sometimes we have an experience of expansion and vastness. Have you had awakening experiences like that?

Continue on with the video where you left off.

### **The Struggle Between the Light and Dark Sides** (summary of 19:10-41:22)

*From verses 29-31. "Krishna, seeing these relatives arrayed for battle, my limbs give way, my mouth is parched, my body trembles..."*

(19:42) Issues are being pushed to the surface. He is experiencing physical symptoms that are common with kundalini activation. He rationalizes and justifies.

*From verses 32-39. "Why should we not desist from this sinful act as we can clearly see the evil that will follow the destruction of our clan?"*

Arjuna justifies why he should not take this action because of his attachments. We have to struggle between the dark and light side. (25:25) Spiritual awakening is not just the end of the dark side, but also the end of human happiness, of human pleasure and security. Of course we will rationalize and justify why to keep them in place. What hooks us in? Happiness, attention, recognition hooks us in as well as rejection, judgment, dissatisfaction, either side of the metronome. This is about getting rid of the metronome, ending the movement all together. We are beginning

to get what a truth book is all about. It is a completely different paradigm.

*From verses 40-47: "Sanjaya said: Saying thus, Arjuna...threw down his bow and arrow on the battlefield and sat silently in the chariot."*

True dejection is a fundamental recognition that it is all a lie, it is the destruction of everything. (32:30) But it is never as horrific as the ego sees it. It is like a child leaving the sandbox, not knowing what is going to happen next. From the vantage point of the ego it looks like your undoing. These moments show up along the spiritual path, especially if one has a teacher. It took Krishna being next to Arjuna for this to happen. (End at 37:06 or continue with the question that is asked of Sat Shree and his answer and end at 41:22.)

Possible Questions:

- Sat Shree is pointing out that the Gita is taking us into a whole new paradigm, a completely different way of looking at things outside of our human ideas of good and bad, right and wrong. Whether we are getting hooked into happiness and recognition, or unhappiness and rejection, the Gita is pointing to a state of consciousness beyond that? What does that look like for you? How do you understand that? Whether we are facing attractions or repulsions they are all bondage. The Gita is leading us to a place that is beyond all attachment.

Next week...

Things to consider for the week...

What to read in preparation...

## **Class 4, The Yoga of Discrimination, Chapter 2 (Part 1 of 2)**

Welcome. Last week we... Does anyone have any questions or reflections from last weeks material, ways that you found the Gita coming to life in your own experience. This is the purpose, to transform each of us from the inside out.

This week we will be looking at...

### **Summary of Chapters 1-6 (summary of 00:00-20:28)**

We are going to look at the context of where we are. There are three major stages described in the Gita of the individual towards the universal and then back as the individual. The first six chapters are about our individual liberation which is what we have studied in most spiritual traditions. What we learn is foundational for the rest of the journey. Dejection is the experience of our bondage. We are locked in our outer personality, experienced thru the body. Our identification with our outer personality is especially entrenched in the West. We don't even know we are in a cage, like a fish in water. (6:02) Turbulence is occurring in your fish bowl without a seeming outer source. Any people are in dejection and don't know it, it is very pervasive. Arjuna is trying to reestablish his equilibrium like we all do. No ego would seek what you find on the spiritual path. Death is certain. We want to find out what is real and what lasts. What is it that lives this life? What is it that has a body? The second chapter is the beginning of a description of what you truly are. (12:56) The yoga of discrimination takes us to where we began to understand the distinction between who we are as a personality and who we are as that which has a personality. From action, discrimination builds. Discrimination is in fact knowledge. With knowledge we lose interest in certain things. They fall away which leads to renunciation. When we reach a certain threshold that which we are in essence starts coming forward. We start sinking into quiet and stillness. This is the yoga of meditation. All are processes with meditation being the most effective, then renunciation, and then knowledge. (Stop at 20:28)

Possible Questions:

- This is a great summary of the first six chapters, the six yogas that will take us to union with the Self. They all interact with each other. Can you sense in your own life how discrimination will lead you to taking the actions that are more aligned with the truth of yourself? And the more you take those actions this increases your knowledge—your connection with your soul. When you have a sense of what is true doesn't that make it easy to take the right action? You will want to take actions aligned with this so renunciation can be easy.

What has been easy for you to let go of because you felt doing so would take you where you wanted to go? All of this allow one to be quieter and meditate. They all interact with each other.

We will start the video where we left off.

### **Discrimination, Surrender, and the Soul** (summary of 20:28-44:51)

*From verses 48-54. "From where came this attachment to you at this hour of peril, Arjuna? It is not for noble souls..."*

Krishna is pushing forward the consciousness in Arjuna to the surface, bringing forward what was hidden in his nature.

*From verses 55-62. "Arjuna said: I am overcome by pity and faint-heartedness...I surrender to Thee. Please guide me on the correct path."*

(23:40) Arjuna recognizes that he doesn't know what is going on and he turns to Krishna. This is a moment of awakening, of humility. Prior to that our outer personality rules. We are so willful and independent in the West. This is Arjuna's first surrender. Dejection begins to end and we surrender, we know we don't know, we cry out to God.

*From verses 55-62. "The Blessed Lord said: There was never a time when you, I, or these kings ceased to exist, not shall there ever come a time when we will not exist."*

It is just a body, a personality, an ego that we inhabit for a time then we drop it. When we get a sense of who we are as other than a body then the ability develops to endure calmly. To see where you are most identified just look at what is serious for you.

*From verses 63-67. "It is never born nor does it die. It comes into embodiment again and again..."*

(33:20) The Gita points to truth and how to move into relationship with it. The human personality is not untruth but there is a higher truth that is eternal and unchanging. This co-knowing of both the passing and the permanent, the unsettled and the settled, the still and the active concurrently, is the unique message of the Gita. It is pointing to knowing it all, leaving nothing out.

*From verses 68-77. "Arjuna, the soul that dwells in the body of all beings can never be slain therefore you should not grieve for anyone."*

(37:36) The key principle of discrimination is to know yourself as the soul. When the soul comes forward you are attracted to truth and repulsed by untruth. Seeking

pleasure and comfort is not wrong but it is a veiled truth for bliss. (41:53) It takes time to find the way out of the quagmire of partial truths. The foundation of ego is identification with the outer vehicle. The foundation of truth, of being, is the soul. The two key concepts here are the principle of discrimination and the concept of the soul. (End at 44:51)

Possible Questions:

- Can you think of a time when you knew you didn't know, when you were confused? Maybe you cried out to God. How did you handle that? What role, if any, did humility play for you in that situation? Did humility help you move beyond dejection?
- Krishna says of the soul, "it is birthless, imperishable, eternal, unmanifest, unthinkable, immutable." How do you think of the soul? How do you know yourself as the soul? It takes discrimination to know what is coming from your outer personality and what is coming from your soul. What is your process for discerning when your soul is coming forward or when you are being veiled?

Next week...

Things to consider for the week...

What to read in preparation...

## **Class 5, The Yoga of Discrimination, Chapter 2 (Part 2 of 2)**

Welcome. Last week we... Does anyone have any questions or reflections from last weeks material, ways that you found the Gita coming to life in your own experience. This is the purpose, to transform each of us from the inside out.

This week we will be looking at...

### **Living Ones Dharma** (summary of 00:00-18:16)

Krishna revealed the nature of the soul, the principle of reincarnation, and that in essence we are eternal and never die. Imagine life if you never were going to die. Life has more edge when we know it will end. Once you have a sense of the soul you are moving into relationship with something more than the surface personality. You are moving in touch with an outside reference point, like a fish outside of the water. (5:00) We are just reorienting our attention to the possibility of us as a soul.

*From verses 78-85. "Looking from the perspective of dharma you should not get perturbed...because there is no greater cause than to fight for dharma."*

Dharma is those actions that sustain us in terms of purpose, our possibility, those right actions for how to live aligned with our purpose. Arjuna is facing a dilemma. His dharma is as a warrior and the Gita says to follow ones dharma. (10:39) We each have a unique dharma. Finding that determines our ability to know ourself as a soul. Sometimes it is not in our control. Sat Shree likes to say that "life is a crapshoot." Dejection is what happens when we are not fulfilling our dharma. How can we know? If we are aligned there is more clarity, truth, presence, and happiness.

(13:56) Krishna tells Arjuna that he is on a track and to not follow that track would create true sin. Arjuna is in the second stage of ignorance when you think you know but you don't. The first stage is when you don't know that you don't know. And the third stage is when you know that you don't know. This is humility. The third stage has the possibility to move us into a true state of knowingness. Life becomes revelatory. The foundation for this is discrimination. The entire Gita is about Arjuna being able to fulfill his dharma. (Stop at 18:16)

Possible Questions:

- There are endless books written and courses offered on "How to know your purpose." This is a lifelong process of continually refining as one comes to know more deeply ones soul. How do you know if you are living your dharma, your life aligned with your inner nature? What are some indications

for you? What gets in the way of living your dharma? Does your sense of dharma or purpose change over time?

- Can you think of a time when you knew that you didn't know, and in that humility or surrender some new possibility was revealed to you that you hadn't considered before? Could you feel the miracle of life unfolding through the revelation?

We will continue with the video.

### **The Yoga of Intellect, Giving up the Fruits** (summary of 18:20-33:50)

The next concept is the yoga of the intellect.

*From verses 86-88. "Now hear from Me the essence of the yoga of intellect which will enable you to be free from the bondage of action."*

The Gita points to one goal that can be intellectually grasped—the idea that you are a soul. Knowing the soul, being in relationship to that, living life from that perspective is the purpose. The Gita points to the capacity to choose an intent aligned with the Original Intent and everything that arises can be a means to get there including the setbacks and the problems. (21:23) Other paths tend to seek experiences, the rules of a tradition, for example to be a renunciate or a sannyasi in the Hindu tradition. In the Gita's path you set an intent to reach the goal and everything becomes a means of reaching it so even a fall is progress. This speaks to the power that we have in our intelligence to set a purpose for our life.

*From verses 89-93. "Unwise people can not see beyond their literal interpretations of the Vedas..."*

Krishna speaks of the many paths during his time that were not in alignment with the Gita. These paths had practices and rituals that were a diversion. (27:03) He warns of getting stuck with partial truths. The ego doesn't want to change. A determinate intellect is needed to reach the higher states.

*From verses 94-98. "Accept work as a matter of your right but not the fruits that come..." "Practicing the yoga of intellect, wise men give up the fruit of action..."*

(30:14) The right orientation to action is to take action detached from the fruits, letting go of any investment in the outcome. When you take action free from preferences or repulsions it is spontaneous, satisfying and joyful. Sat Shree gives the example of being an artist and loving to draw and later being of service to people. Sometimes you have to work hard to overcome obstacles, but you just keep doing it. (End at 33:50)

Possible Questions:

- The Gita points to the power of intent, the power of the intellect to hold onto ones goal, ones purpose, to know oneself as the soul. The beauty of this is that everything becomes a means to reach this goal. All of life is your training ground to develop the discrimination to discern what takes you toward your goal or what takes you away from your goal. Can you think of some major setbacks or problems in your life that eventually took you closer to the truth of who you are?
- The Gita also speaks about taking actions without expectation of the fruits. When you act without expectations or preferences do you find that you have more energy for the action? Are those actions more spontaneous and relaxed and fun?

Next week...

Things to consider for the week...

What to read in preparation...

## Class 6, The Yoga of Discrimination, Chapter 2 (Part 2 of 2)

Welcome. Last week we... Does anyone have any questions or reflections from last weeks material, ways that you found the Gita coming to life in your own experience. This is the purpose, to transform each of us from the inside out.

This week we will be looking at...

### The State of Samadhi (summary of 33:50-55:54)

(33:50) What is the state of consciousness that allows us to not get hooked in and attached when obstacles arise?

*From verses 99-100. "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."*

The Gita is pointing to this stithi prajna, stable intelligence when consciousness has turned its attention from the outer world and is dwelling on itself in a stable way. It takes time because the outer world is so attractive and demanding.

*From verses 101-105. "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, he is said to have attained the samadhi state."*

Equanimity is another description, to have the experience of pain and pleasure be equal. One is not better than the other. Even when perturbations rise up, they are equal. They are just energies. (Stop at 39:46)

Possible Questions:

- Krishna offers us one of the finest portraits of a realized being in world literature, describing what it is like to have grown beyond the sense of a separate self, to be resting in the still center of existence. A person who has attained the samadhi state is free *"from the desires of the mind and is able to enjoy the bliss of the Self,"* and is *"not perturbed in a situation of sorrow, is not attracted to pleasure, and is free from attachment, fear and anger."* What glimpses of the Samadhi state have you experienced? Have you been able to translate your inner experiences into your outer life?

We will continue and Krishna will reveal the secret of achieving this state of equanimity.

## **Closing the Reactivity Gap** (summary of 39:46-55:54)

*From verses 106-108. "To be linked with me and to retain that state one must control his senses."*

(40:24) The secret is to control the signals that come from outside thru our sense. Controlling the senses is the means to control our reactions. We experience our life through our senses. By training ourselves to be present and notice the signals we can choose to act or not to act. This takes time. Let's say something triggers us. We react. We get angry. We leave the room. Then we reflect on what happened and our conditioned egoic identification. The more often that we catch ourselves the length of time shortens. When we come to present time with what is arising we have a choice. Presence, equanimity, and Samadhi are the same thing, the ability to be with what is arising. It can be as small as restraining the impulse to eat or play on the computer.

*From verses 109-110. "From attachments comes desire and from desire comes anger."*

(48:20) You let a signal come in and you get swept away by it because of attachment. Once you are invested in the outcome, anger arises when you don't get your way. We make a story and then comes confusion of the memory, distorting the facts. You lose your capacity to discriminate. You are lost.

*From verses 111-115. "Arjuna, know for certain that the person whose senses are completely restrained is the one who has attained the state of equanimity."*

The Gita uses the word "Self" to describe the soul. Being in touch with the Self we align to our dharma.

*From verses 116-119. "The man who has given up all desire and is free from longing, egoism, and hankering is fit to attain supreme peace."*

(54:20) This is a state of unconditional love where everything is accepted, everything is allowed, everything has permission to exist, and yet one stays true to what is the truth. It is all felt, all experience, but from a poise of truth. (End at 55:54)

### Possible Questions:

- Krishna says, *"To be linked with Me and to retain that state one must control the senses."* He also says, *"So turbulent are the senses that even the mind of a wise man who has practiced self control is carried away forcibly by them."* This is no easy undertaking. What has worked for you? How do you restrain unwanted impulses?

- How effective are you at observing your reactions and giving some space and not just getting lost in the things that grab your attention? Sat Shree reassuringly reminds us that it is not easy and it takes time.
- Do you notice how easy it is to distort facts based on how we want to see things?

Next week...

Things to consider for the week...

What to read in preparation...

## **Class 7, The Yoga of Action, Chapter 3 (Part 1 of 2)**

Welcome. Last week we... Does anyone have any questions or reflections from last weeks material, ways that you found the Gita coming to life in your own experience. This is the purpose, to transform each of us from the inside out.

This week we will be looking at...

### **The Power of Action** (summary of 00:00-19:12)

The Gita is an integral spiritual path that includes our mental, emotional, and physical nature. It includes the path of knowledge, the path of love or devotion, and the path of action. It also integrates the personal feeling aspect of our nature and and the impersonal awareness aspect of our nature. (3:45) This chapter is about the path of action which is the most emphasized of the paths in the Gita. The Gita is something you live. It is a collaborative effort with the human and spirit in each of us. Action is the most powerful tool of the individual self-aware human, conscious action, not impulsive action. The human has the greatest power to affect consciousness through the use of intelligence and will to choose an action. Depending on your innate nature, you will tend toward one of the three paths.

(8:07) Understanding we create something every time we choose is the most useful technology of the Gita. We can empower our ego through actions or our being, the truth of who we are. This has ramifications throughout creation because we are part of a web of interconnectedness. Our choices affect the entire matrix and have consequences for good, ill, or neutral. We have a drive that is consciousness itself, the motivating principle of all creation that arises from the Original Intent. There is an intent behind all action. (14:20) When entering the spiritual path one can now choose actions consciously. This is also true in material life such as with studying to achieve a goal. The more you put your attention there, the more it gains power and effectiveness. Only when we act and make these things real do we start adjusting and changing. (End at 19:12, "This is knowledge.")

Possible Questions:

- The Gita acknowledges that we all have an innate nature. Some of us tend to be more mental, some more devotional, and some more physical. Of course we are made up of all three but can you identify one that is more dominant in you?
- The goal of the Gita is not to transcend this world but to bring together that part in us that is human with the part in us that aspires. We do this though

conscious willful action. What do you notice when you take actions that are purposeful? Or when you take actions that bind you, that keep you less conscious? What steps do you take to pay attention to when an action feels freeing to you or when it feels binding?

### **Actionless Action—Sacrifice** (summary of 19:12-40:03)

Since Krishna has been talking to Arjuna about the importance of being in touch with the soul, being detached and in equanimity, Arjuna is confused and asks why then is it necessary to go into battle.

*From verses 120-121. "If you now that knowledge is superior to action, then why do you ask me to perform this terrible action?"*

Arjuna can't yet grasp the revelation of the second chapter. The concepts of soul and samadhi are still abstractions. (21:18) There is no teaching unless there is a listening, and learning to listen with one's whole body.

*From verses 122-124. "I have shown two approaches...the technique of knowledge for the followers of Samkyha... and the technique of yogic action for the followers of yoga."*

The path of knowledge is the traditional path, to transcend, to renounce the world, and this is reflected in Samkyha. The path of knowledge takes you into relationship with your soul, the non-dual state of the Buddhist and advaitic traditions. Krishna says transcendence is maintained only if you isolate yourself from the world. The goal is to be present, poised in the midst of life—that is actionlessness, the result of samadhi. (26:22) Samadhi is to be in that state of the soul, present with what is arising but not sucked in. But we have been born into a conditional environment, we are run by our conditioning. We are stuck and we don't know it. We have to find a vantage point outside that web of habits—our soul.

*From verses 125-128. "If one can perform action as a means to yoga through the instruments only, he can attain perfection."*

In verse 125 Krishna is talking about those who behave outwardly spiritual but have not yet integrated it. Integration can be accomplished by controlling the senses, you regain your ability to choose. You can be in life taking the needed actions, not attached to the outcome, and life is your yoga. It is better to perform your ordained actions, your dharmic actions, than not to act. (34:27) Effort is needed to bridge the gap between what one is inclined to do and what one's intelligent will says to do. That effort is sacrifice, that effort is discipline. Actions taken aligned with our higher self create a force to manifest our intent. Sacrifice is how we undo our false self, how

we break up our limited egoic structures. (End at 40:03, "...then that is what gets empowered.")

Possible Questions:

- We are run by our conditioning, by our inherited point of view. We are stuck and we don't know it. To break out of this we need another vantage point, a sense of a higher self or our soul. What do you do to strengthen your connection with your soul?
- Krishna says, "*Action becomes a cause of bondage in the world only when it is not performed as a sacrifice; therefore perform action efficiently as a sacrifice only, without being attached.*" All of us have performed sacrifices in our lives. What is your experience of taking an action rooted in sacrifice? Could you stay detached from the outcome?

Next week...

Things to consider for the week...

What to read in preparation...

## **Class 8, The Yoga of Action, Chapter 3 (Part 1 of 2)** **And beginning of Chapter 3 (Part 2 of 2)**

Welcome. Last week we... Does anyone have any questions or reflections from last weeks material, ways that you found the Gita coming to life in your own experience. This is the purpose, to transform each of us from the inside out.

This week we will be looking at...

### **Creation is Sustained by Sacrifice** (summary of 40:03-49:44, end)

Action taken without one thing being more important than the other is called equanimity. One who performs actions as a sacrifice without attachment is in conscious samadhi. Sacrifice evolves into surrender. Initially resistance is felt, but later it is done without effort. Making the sacrifice without being attached to the outcome is action for its own fulfillment.

*From verses 129-134. "Actions originate from Brahman...therefore, the all-pervading Imperishable is always present in sacrifice."*

When we take action aligned with the Original Intent we take divine action. When we act as a sacrifice we are not acting, the creation is acting thru us. It is a self-giving. A giving up of ourselves like the ocean giving its moisture to the air. This is the cycle of creation that is sustained by sacrifice. We bring forward the power of truth consciousness. We move more in touch with the truth of us. The path of action is a process of self-giving, letting go to something greater. We poison ourselves by feeding our habits, reacting negatively, separating from our soul. (Stop at 49:44)

Possible Questions:

Sacrifice evolves into surrender. Sacrifice or effort is needed when there is resistance to moving into a new way of being. But that new way of being becomes its own fulfillment and you are surrendered to it. What have been some examples of this in your own life?

Now we will continue with the beginning of the next video of Chapter 3 (Part 2 of 2.)

## **Unwinding Karma** (summary of 00:00-19:10)

There is a reason that we are born into these bodies. This is the home, the Mother for consciousness to wake up to itself. If we only transcend and go to the origin, the Sat, we leave the Mother behind. We are not here just to free ourselves from our habituated, programmed, egoic existence in order to return to our origin, the Father. We are here to bring it into life, back to the Mother, back to the seat of who we are as a means of integrating it and lifting the collective consciousness. We are talking about purposeful conscious yogic action, not action that is driven by impulse, attraction and repulsion, desires and wants, that keep perpetuating the existing condition, staying unconscious and in habituated existence. Action that is done without thinking, action done from impulse binds you. (4:30) Actions without conscious intent is bondage. Only yogic action, aligned with truth, frees you. When, through dejection, we wake up to being the soul, then yogic action is possible.

(7:05) Every thing in creation is serving a higher purpose. We maintain world order though this sacrificing. If we break the cycle we poison ourselves and kill off species. We are operating without consciousness and we create bondage. When you are giving as an offering, with no expectation of reward or outcome, you are operating in a state of poise, and your yogic purpose is fulfilled. Everything that arises is an opportunity for yogic action, to come forward in that witnessing consciousness as the occupying presence for your soul. Everything becomes sadhana.

(13:02) We unwind our karmas when we perform actions without investment in the results and accept what is. Only when you have a sense of your soul, the still quiet place within that lives you, yogic action is possible. That is why discrimination is necessary. We come out of bondage by starting to control our senses, what we take in that we react to. Action and reaction is karma. (16:05) You begin by noticing your reactions, then withdraw your consent to run down that track and feed it. You decide to become present with that which is arising in you with yourself as the source of your own experience. And you find a way to accept and forgive. This is the process of self-inquiry. (End at 19:10, "We will get into that in Chapter 4.")

### Possible Questions:

Self-inquiry is an important practice that Sat Shree will point to throughout the Gita. We begin by noticing our reactions, not just in our thoughts, but in our body, and not acting on them. We practice becoming present with what is arising and see ourselves as the source of that experience. What is the practice of self-inquiry for you? How do you stop yourself from reacting impulsively? What role does acceptance and forgiveness play for you in this practice?

Next week...

Things to consider for the week...

What to read in preparation...

## **Class 9, The Yoga of Action, Chapter 3 (Part 2 of 2)**

Welcome. Last week we... Does anyone have any questions or reflections from last weeks material, ways that you found the Gita coming to life in your own experience. This is the purpose, to transform each of us from the inside out.

This week we will be looking at...

### **Yogic Action for the World** (summary of 19:10-42:00)

*From verses 136-139. "the man who always dwells in the Self...for him there is no karma." "...doing work without attachment, one can attain the Supreme."*

When one can be in relationship with the soul thru practice and meditation then one won't be overtaken as much. There is more ability to discriminate, perhaps not get caught in the rajasic cycle. One can observe the restless part of the ego, but just wait and not act. Without this sense of connection to the Self you believe your mood. If you are just observing and not acting then no karma is created. (24:53) That impatient part of your nature is being unwound by letting someone go ahead of you in the line. You are neutralizing your inclination. This is yogic action. As long as you are beginning this process you are not going to be detached. You will get hooked in. (27:05) Realize you don't want to live that way. Look to find a balance between transcendence and transformation, how much time you need to spend with your soul and how much to be engaged in the outer world. It is not wrong to be attached to the outcome or to have expectations. It is just the condition. Beating yourself up only creates more karma.

*From verses 139-144. "The wise man should...act without attachment in order to ensure the maintenance of world order."*

What is the duty of an awakened being and why maintain world order? So that nature can fulfill its evolutionary purpose. Krishna, who is fully enlightened, chose to support the collective actualization of truth consciousness on this planet—because it matters. Krishna comes without expectation, to support the

Mother to bring forward greater consciousness. (33:28) The action of one who has transcended significantly is much more powerful than one who is invested in the content of their life. Krishna is saying that yogic action is the means by which transcendence can be fulfilled. Krishna represents an integrated state of concurrently being a person and the universe. Yogic action is not just for our own liberation, but it is for the world, for creation.

*From verse 145. "A wise man should guide the ignorant by himself performing actions in detachment..."*

The Gita is saying that the way to change things is by example, to be a demonstration of it. (38:46) When Sat Shree first saw a photo of Meher Baba, he recognized the nobility and where he wanted to go. Don't try to teach if there is no listening—that just creates karma. Arjuna was ready. Only those who have reached a place of detachment can do the sacrifices that can lift mankind. (End at 42:00)

Possible Questions:

- It is good to be realistic about what we are up against. It takes time to unwind our habitual patterns. It is important to connect with the Krishna within to lift ourselves up, and then to bring that action into the world. Are you aware of what your balance is between transcendence and bringing that into life?

### **Attraction and Repulsion** (summary of 42:00-62:09)

*From verses 149-154. "Attraction and repulsion are rooted in the senses for their objects. One should never be a victim of these two..."*

Attraction and repulsion determine ways we feel about ourselves and our world. They are all-pervasive and keep in place the existing structure. The key is to be able to be with both equally and not take actions based on either. If you notice you are repulsed, move toward it. Put a picture on the altar of that person. When you can be with the repulsion in acceptance or forgiveness you have unwound it. (47:58) Meet the thing you are repulsed by or attracted to and stay with it.

*From verses 155-162. "The force of desire and anger that comes out of rajas...is the real enemy. " "...and superior to the intellect is the Self."*

When you don't get what you want, delusion can run its number with frustration and anger and hatred. (51:32) The Gita says that this is the real enemy. But with right information, conscious yogic action, one can recover the Self. When you become attached to something you lose the ability to discriminate. Rajas can throw us into action that is impulsive, reactive, other than yogic. We are overtaken by the vital. Krishna advises, "You must control the senses." Notice when the button gets pushed. This is our real battle. We have been indulged in the West. The senses guide

the body, and the mind can rule the inclinations of the senses, such as with eating or exercise. Superior to the mind is the intellect. Set a goal and plan beyond what the mind does. (58:47) More powerful than the intelligence in the psychic, the soul, the part pulled to recover your divine nature. Know yourself as the soul and you will automatically control your senses. Through transcendence you will be more capable to operate in the non-transcendent state. These are techniques—hold to the intention to become more detached, to become more transcendent. (End at 62:09)

Possible questions:

- When you have been repulsed by someone have you tried to put a photo of them on your altar or perhaps hold them in your heart with love? How did this work for you? Do you try to consciously move toward repulsion and meet the resistance that arises?
- Krishna says that the secret is to know yourself as the soul. We strengthen this by practicing the many things talked about in this chapter; sacrifice, non-attachment to the fruits of one's actions, noticing one's reactions, controlling the senses, moving towards repulsions. Which ones are most effective for you? What other things do you do to strengthen your connection to your soul?  
Next week...

Next week...

Things to consider for the week...

What to read in preparation...