Reflected in the eighteen chapters The Bhagavad Gita has three major phases in the development of the individual towards the universal and then back as the individual. The first six are focused on what we all are familiar with in terms of the spiritual path leading to individual liberation, in this case, the liberation from being a person to being consciousness.

Chapter 2 The Yoga of Discrimination
What it is you truly are, and the correct relationship with that in such a way that it becomes real for you or begins to become real for you .You have to teach the outer personality in the same way it was programmed to be an outer personality: it has to be reprogrammed to recognize itself as truth, as consciousness. With the yoga of discrimination we start to become aware and understand the distinction between who we are as a personality, and who we are as that which has a personality.

Each chapter (yoga) builds upon and intertwines with each other. From Dejection to Discrimination with Action based on Knowledge the old way of perceiving reality is transcended by Renunciation which begins to build a basis of knowledge, gets clearer and is experienced as a spiral, where it seems like similar situations keep coming around until we are completely clear and free from habit bound reactions. When the knowledge comes to a certain point you begin to say, “I am not going to do that anymore.” You begin to step out of the habit of your old personality. You begin to say, “This doesn't work for me. This isn't what is important to me.” In your more immature state of consciousness you lose interest in the things that kept you entertained. So with renunciation, we can consciously renounce and we can notice how things fall away. The falling away is a sign of maturation, a sign of the maturation of these first four stages. Things start falling away automatically. The more we consciously renounce the easier it gets. After a while renunciation reinforces our ability to discriminate and take right action and we have a direct experience of ourselves and we naturally renounce more and more.

When all these previous five stages (Dejection, Discrimination, Action, Knowledge, Renunciation) reach a certain threshold, we then find that that which lives us, that which we are in our essence, starts coming forward into the outer personality, causing the outer personality to grow quiet. The experience of the emerging being or the emerging essence of what we are as consciousness is always a quieting, a making things still, settled, and present. We come out of this frantic restlessness of treading the water of our lives and we begin to let ourselves sink into the ocean of quietness and stillness that we are. This is meditation. Meditation in Chapter 2 is also called samadhi. Samadhi is simply just another form of intense meditation.

Once natural meditation starts occurring, the blessings which come in while we are meditating start enhancing our effectiveness in all the previous stages. Our ability to move through our dejection, our ability to discriminate, our ability to take right action, our ability to have a direct experience of what we are and what that means, our ability to articulate it, to know it, and a falling away of the patterns of our life that kept us in our outer personality—all get enhanced once meditation begins.

All of these are processes, perhaps the most effective 1 meditation 2 renunciation 3 knowledge 4 action being the fourth most effective. Discrimination alone, intelligent understanding, often comes last. Some people have a discriminating intelligence right at the beginning, but discrimination alone is the fifth most effective means of coming to truth. Understanding is the next to the least means of coming to the truth of who you are— intellectual understanding, discrimination. Of course there are discriminations of the heart and discriminations of the body. Through the use of kinesiology the body knows when something is true or not true. When it is true it can resist pressure. When it is not true it is weak. Everything knows at some level in ourselves when we begin to attend to that part of our **being** (our Soul, True Nature, Being). The body is so simple. The mind makes everything so complicated.

The 3 stages of Knowing First you don't know you don't know, in the second stage you think you know but you don't know—which is where Arjuna is in the 2nd chapter and in the last and higher stage you know you don't know.

In the West we seem to have an inability to be open to teachings because we are so willful and independent and striving to do things our own way which acts as a barrier in our outer personality to being able to step outside of ourselves. It is only through surrender that we come out of dejection. Dejection begins to end when we surrender and recognize that we know we don't know. In that moment when we cry out for God, for help, knowing we can no longer do it ourselves—that is surrender. That brings in power larger than ourselves that assist us in making this transition. This is a very key transition, these openings—a shift from the old paradigm to a new paradigm that you don't know yet. You don't know what this new world is that you are entering into. You don't even know it is a new world. You just know the old doesn't work anymore.

When you get a sense of who you are as other than the body, then comes a capacity that is revealed in verse 61, an ability to endure calmly the ups and downs, the moods and the swings, the happy moments and the sad moments, the angers and sorrows and regrets. These all are simply temporary feelings, reoccurring in nature; and the art is an ability to not take them so seriously, to not take them so personally. Taking it personally and taking it seriously are the same thing.

To see where you are identified all you have to do is to look at what is serious for you in your life, where your issues are, where your problems are. This is a clue to know where your consciousness is still locked up. When you begin to experience the authentic truth of yourself, then you move towards a true recognition of what you are; and in that, the you who does not get perturbed with this feeling of pain and pleasure is indeed fit to attain immortality. That means that you attain your true nature.