

0:00:05 Om Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:23 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:38 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanisatsu
0:00:52 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:09 So let's go over the detailed explanation of Vāk
0:01:14 So Vāk means healthy speech.
0:01:18 So this means that, see, when you speak, right,
0:01:23 you can burn things, you can start wars,
0:01:26 but you can also express your forgiveness.
0:01:30 You can say sorry, you can build a relationship.
0:01:34 And so in this sense, you're endowed with an instrument
0:01:38 to do great things for yourself.
0:01:42 You can find a teacher, you can learn to understand,
0:01:46 you can ask a question and help you resolve your doubt,
0:01:51 or you can choose to use that Vāk and not say anything,
0:01:55 and thereby that doubt remains with you.
0:01:58 It's entirely up to you.
0:02:00 Now in the Vedas, we have a beautiful model
0:02:04 how to use your Vāk in an effective way.
0:02:10 And the first is what we say, "Satyam Vadam."
0:02:15 "Satyam Vadam" means, these are Sanskrit words,
0:02:19 I've always converted into English, so it's okay,
0:02:24 is whenever you speak, the individual thinks about,
0:02:29 am I coming from a place of what I truly feel?
0:02:33 Is my feeler keeping with what I'm saying?
0:02:36 Or is it that I feel one thing,
0:02:39 but I'm saying something different to you?
0:02:41 In this sense, there is a split in the personality
0:02:45 because inside the individual,
0:02:47 they understand I'm not telling the truth.
0:02:50 What my lips are saying is something different than what I feel.
0:02:54 And thereby, what happens is this develops into a complex.
0:02:58 The person ends up not trusting themselves.
0:03:01 So this means you end up hurting yourself
0:03:04 if you're not quite congruent with what is it that you feel inside
0:03:09 and what is it that you want to express.
0:03:12 And now the question is,
0:03:15 suppose you say exactly what is to be said
0:03:19 and you stick with the facts,
0:03:21 so you are clear what is it that you are holding in your mind
0:03:25 and you speak it.
0:03:27 The question now is how does it come out of your lips?
0:03:32 Because you can't say something like,
0:03:36 "Hey, you look fat today.
0:03:38 Yesterday you looked thin today you look fat."
0:03:41 And suppose you sort of feel that, you think that's true.
0:03:45 But the way that it's delivered is hurtful.
0:03:49 It's using a hurtful tone it's using a hurtful language.
0:03:53 And even if you communicate a fact,
0:03:56 it may not always strike a chord with the other person.
0:04:00 And you say, "What's the problem? I was honest, I did the right thing."
0:04:03 Well, we have not only Satyam Vadam,
0:04:06 truthful, factual speaking,
0:04:09 that means what I feel is what I say,
0:04:12 but we also have how is it that I deliver this information how outwards.
0:04:16 Am I considering the right timing?
0:04:19 Are you in the right mood to accept what is to be received?
0:04:24 Is it that I want to say something important,
0:04:30 but the question then comes,
0:04:33 "Yes, it is important, but how do I wish to deliver this message?"
0:04:38 So this means one needs to become sensitive
0:04:41 to how do you deliver your messages.
0:04:44 Otherwise, even if you're very intelligent,
0:04:47 and a fellow may find themselves,
0:04:50 "No one's listening to me no one's paying attention."

0:04:54 The answer is because there's a certain tone that we're sensitive to.
0:04:58 We pick up the undertone behind our words.
0:05:01 And this undertone is Priyam Vadam.
0:05:04 For example, "Speak louder."
0:05:07 And there's a different way to say this.
0:05:10 "I'm having a hard time hearing you.
0:05:13 Could you increase the volume just a little bit?"
0:05:16 So it makes a huge difference because the person feels that.
0:05:20 And so like this, we can also suppose that you say the right thing,
0:05:27 it's factual, and you deliver it in the right way.
0:05:32 But if you look at what you deliver,
0:05:37 most of it is just passing time.
0:05:40 It's not beneficial.
0:05:42 It's sort of a little bit of talk about what went on.
0:05:47 And you're like, "This went on, and here's what was the teaching."
0:05:51 But then in the middle of the conversation,
0:05:53 you throw a criticism about the individual that you're speaking about.
0:05:59 The reason why this doesn't work is because as human beings,
0:06:03 we have a need for continuity a thread of continuity.
0:06:07 So if that thread gets broken with something that's not appropriate,
0:06:12 then the entire conversation loses context.
0:06:15 So for example, you can go out and start to say,
0:06:18 "This was a wonderful talk and this is what I needed to hear."
0:06:22 And so you kind of share your knowledge.
0:06:25 But then in the middle of that, you say,
0:06:27 "And I know this teacher who's like this,
0:06:29 and they totally don't get it."
0:06:31 And it's like, "Why are you bringing somebody else who's not here?
0:06:35 And do you really know somebody else who you're bringing up?"
0:06:39 So this means we have to have a certain continuity of thread
0:06:44 where it is "hitamvadam."
0:06:46 "Hitamvadam" means, if you remember, "h" for H, hitting the mark.
0:06:50 It's beneficial.
0:06:52 So the question is, is this conversation right now beneficial to your well-being,
0:06:57 and is it beneficial to my well-being?
0:06:59 Are we both having an enhancement?
0:07:02 Are we both improving our outlook on what is being discussed right now?
0:07:07 So therefore, "satyam vadam" what I speak is what I understand.
0:07:13 What I speak and what I understand is delivered in a certain tone,
0:07:17 in a certain pleasantness.
0:07:19 So "priyamvadam," "p" for pleasantness.
0:07:23 There's a certain pleasantness about your demeanor, about your personality.
0:07:28 And even if it's pleasant and it's factual,
0:07:31 then still, is it beneficial?
0:07:33 Sometimes it may not be appropriate to say some things.
0:07:37 There's a certain place.
0:07:38 And so it's okay.
0:07:40 If you slip up in one of these, there's always a chance for recovery.
0:07:44 And that chance is what we call Ishvara's feedback system,
0:07:48 which is always available to you, to me, to everyone.
0:07:52 How we use it is up to us.
0:07:54 We can either ignore it and say, "No, it's their problem,"
0:07:58 or we can say, "Maybe I was maybe too insensitive.
0:08:02 Maybe I came on too confrontationally.
0:08:05 Maybe I need to understand where they're coming from."
0:08:07 So this is also part of the communication model.
0:08:11 And then we have "rtam vadam."
0:08:15 Now, "rtam vadam" is what you say is fully cooked.
0:08:26 Let's put it this way.
0:08:27 Fully cooked means the food that you deliver,
0:08:30 the material that you deliver it is fully researched.
0:08:34 So "r" is for research.
0:08:37 So this means that, for example what sometimes happens is that
0:08:43 we are quick to discard another human being.
0:08:47 So we know a few information about someone,

0:08:50 but what you don't know is all of the struggles,
0:08:53 all of the achievements, all of the charity,
0:08:56 all of the good things that someone has done in their life.
0:09:00 And we never get to find that out.
0:09:02 And thereby, the only information as I said in session one,
0:09:06 is we have limited information.
0:09:08 Remember I'm going to give you two more things
0:09:11 from which every person is speaking from.
0:09:13 I told you "samskara" and limited information.
0:09:15 There's two more coming.
0:09:17 So because everyone has limited information,
0:09:21 then what can happen is we can deliver it not well researched.
0:09:28 And later on, you discover this in yourself,
0:09:31 and you feel, "Oh my God, I shared something that is not true."
0:09:34 I dismissed this person.
0:09:36 You know what kind of a person I am."
0:09:38 So this means before speaking the question is,
0:09:42 "Do I know the facts?"
0:09:44 Is this well looked into?
0:09:47 Is this matter decently researched?"
0:09:50 Sometimes you will see these messages on WhatsApp.
0:09:53 They get spread like wildfire.
0:09:55 Everyone's just forwarding stuff.
0:09:57 But you read this, and it 's like this is just--
0:10:00 it's kind of like half-cooked material.
0:10:03 It's conspiracies.
0:10:05 When COVID came, what happened?
0:10:07 Things are saying, "No, this is all governance conspiracy.
0:10:10 They're trying to implant us with these things."
0:10:12 And then people just start to send this left and right,
0:10:16 sending out disinformation.
0:10:18 And all it takes is just 10 seconds of Google search
0:10:22 to see the matter.
0:10:25 And it makes a huge difference.
0:10:28 Therefore, not only does one speak from what they are sensitive to--
0:10:33 what I am sensitive, what I'm in touch with is what I speak.
0:10:37 That is a master communicator.
0:10:39 What makes a master communicator is what they feel right now
0:10:42 is exactly what they speak.
0:10:44 And when they speak it, they're sensitive.
0:10:47 What is going on right now in my listener?
0:10:51 Are they shaking their heads?
0:10:53 How well are they listening?
0:10:54 Do I need to adjust my tone?
0:10:56 Do I need to maybe revise what I said again?
0:10:58 So the person is very attuned with every face
0:11:01 that is being confronted with.
0:11:06 Amongst that, I have to understand that I cannot just say things
0:11:12 and then walk away thinking I've understood
0:11:15 and I have to sort of walk away proudly,
0:11:18 dismissing the person's struggles,
0:11:20 dismissing somebody else's achievements,
0:11:22 their charities, and all of the good things they have done.
0:11:26 Therefore, when these three plus chit and vadam get added,
0:11:30 beneficial talk, then we have something
0:11:33 that you can have a productive conversation with.
0:11:38 Sometimes we say, "Why do I need rituals?"
0:11:41 I don't do rituals.
0:11:42 This is for those pundits who do rituals.
0:11:44 I don't need rituals.
0:11:45 That's it. I'm happy now."
0:11:47 Look how quickly one dismisses that.
0:11:51 Has one even asked, "What is the purpose of prayers and rituals?"
0:11:57 What is the real benefit of rituals?"
0:12:01 That one question comes in

0:12:04 and already the entire conversation changes.
0:12:06 And the answer is every ritual is an action.
0:12:10 Every prayer is an action.
0:12:13 Every action is a cause.
0:12:16 Every cause has an effect.
0:12:20 The longer or the more effort you put into a cause,
0:12:24 into an action, the better the greater the benefit,
0:12:29 the effect you receive.
0:12:31 When it comes to prayers,
0:12:33 like, "Why do I need prayers?
0:12:35 They don't work," this shows you that the intellect
0:12:38 isn't asking, "What is the purpose of prayers
0:12:41 and what is the logic of prayers?"
0:12:43 It's very simple.
0:12:45 Prayer is an action.
0:12:47 It's an effect. It's an action.
0:12:49 Every action put into the field will have some reaction.
0:12:54 That is the law. That is how it works.
0:12:56 You cannot find anything in this universe
0:12:59 which has a cause without having an effect.
0:13:04 Thereby, the person starts to ask,
0:13:06 "Ah, so if a prayer is a cause,
0:13:09 then no action gets wasted in this universe."
0:13:14 There is not one action you can apply in this universe
0:13:18 which has no corresponding effect.
0:13:21 You may not understand or see
0:13:24 or experience that effect immediately.
0:13:27 In most cases, that effect is delayed,
0:13:30 maybe a couple of weeks, maybe a couple of years, usually.
0:13:34 And in that sense, I understand,
0:13:37 what I do now is going to shape the nature of my future,
0:13:42 is going to change my future,
0:13:44 and I want to be in that future
0:13:46 which is going to be pleasant and conducive for me.
0:13:49 And how do I make my future pleasant and conducive?
0:13:52 How do I make that effect pleasant and conducive for my growth?
0:13:56 By applying corresponding actions
0:13:59 which will most likely increase the chances
0:14:04 of the future becoming conducive and pleasant for you.
0:14:09 And what kind of actions, such as prayers,
0:14:13 because it is an action.
0:14:15 Now, what's the difference between a prayer and a ritual?
0:14:18 Well, a prayer is very short.
0:14:21 It usually involves asking for something that you want,
0:14:24 something that you value.
0:14:26 Whereas a ritual is like a prayer,
0:14:29 but it involves a lot more effort out of you.
0:14:32 It's longer.
0:14:34 And the rule is, the law is,
0:14:36 the more effort you put into anything,
0:14:39 building a business, growing stronger,
0:14:43 going to the gym, working on your memory,
0:14:45 the more effort you put into something,
0:14:48 the greater your returns.
0:14:50 So in that sense,
0:14:52 all it takes is a few minutes of research.
0:14:55 What is the purpose of a ritual or a prayer?
0:14:57 And thereby, Khitam Vadam is now well researched.
0:15:00 And I can then deliver that information to the listener.
0:15:04 So these four models, Satyam Vadam,
0:15:07 what I feel is what I speak.
0:15:10 But not just speak it anyhow,
0:15:13 speak it with a certain tone Priyam Vadam,
0:15:15 with a certain pleasantness,
0:15:17 with a certain culture attached to it.

0:15:22 Amidst that, I have to research what I say.
0:15:26 What I say is well researched.
0:15:28 It gives you confidence to say it.
0:15:30 And it has to also be beneficial,
0:15:33 relatively beneficial to the person's stage of life
0:15:36 and to the context of the situation,
0:15:39 to the situation itself.
0:15:41 Then it says Prana.
0:15:43 So Vak, Prana, Shakshu, so now we're at Prana.
0:15:47 So these are physiological functions.
0:15:49 These are functions such as,
0:15:54 digestion and energy,
0:15:57 how strong you feel.
0:15:59 Now the question is how do you improve Prana?
0:16:03 How do you improve energy?
0:16:06 Give me some ideas.
0:16:07 How do you improve your energy?
0:16:08 Besides coffee, how do you improve energy?
0:16:11 Breathing exercise.
0:16:13 The what?
0:16:14 Breathing.
0:16:15 Breathing, yeah, like Pranayama.
0:16:18 It's very powerful.
0:16:19 Yeah, it works.
0:16:20 I do this myself.
0:16:21 How else?
0:16:22 Asanas.
0:16:23 Asanas, definitely.
0:16:24 Any particular asanas?
0:16:27 Maybe you find out.
0:16:28 There are many asanas.
0:16:29 You find out which one you want.
0:16:31 Any other ideas?
0:16:32 How do we gain energy?
0:16:33 Meditation.
0:16:34 Sleep ritual.
0:16:36 Sleep?
0:16:37 Sleep ritual.
0:16:38 Sleep ritual?
0:16:39 Yeah, a good sleep.
0:16:41 Okay, a good sleep.
0:16:42 Okay, sleep ritual.
0:16:44 Okay, we have a good long sleep, yes.
0:16:46 How else do you get energy?
0:16:48 Vedanta.
0:16:49 Vedanta, exactly.
0:16:51 The right food.
0:16:52 So we'll take the example of a food.
0:16:54 See, food is something that nourishes you.
0:16:57 And food can, like anything in this world, can become a fetish.
0:17:01 And yes, okay, suppose it's a fetish.
0:17:04 But then the person has to ask themselves, "What is my loss?"
0:17:08 by having constant attachment to food and thinking about food.
0:17:13 So again, we're not saying don't eat, right, too much food.
0:17:17 We're just saying, ask yourself the question,
0:17:19 "Is there any real loss?"
0:17:22 Like if I'm honest to myself what is my loss here?
0:17:25 If I'm kind of coming back to food and constantly snacking on this and that
0:17:30 and thinking about cakes and what have you.
0:17:34 Another ritual when it comes to food is that every time you eat,
0:17:39 you have a chance to reconnect to a larger order, which is Ishvara,
0:17:46 which is why we pray before we eat.
0:17:48 In Chapter 4, we say, I mean, you know you don't have to say it in Sanskrit,
0:17:53 but we say it, "Om brahmarpanam brahma havihi, brahma gno, brahma nāhutam,
0:17:59 brahmey vatenā gantavyam, brahma karma samādhinā."

0:18:04 Now, a lot of people just chant this and I watch them and they just start to eat.
0:18:09 But if you really analyze what this means, it's amazing.
0:18:13 It says that Brahman is the name for reality the whole reality, is not only the eater.
0:18:19 So the eater who's eating this food is Brahman.
0:18:22 The enzymes that are digesting this food is Brahman.
0:18:26 The one who made this food is Brahman.
0:18:29 The action of making this food is Brahman.
0:18:32 The farmer who I would have never met in my life and never will is Brahman.
0:18:37 The sun, which is responsible for supplying the plants with nutrients, is Brahman.
0:18:43 The plants themselves is Brahman.
0:18:45 The soil is Brahman.
0:18:46 The tongue is Brahman.
0:18:48 This nutrition is Brahman.
0:18:49 May this food nourish this body so that this body and mind can be available
0:18:54 to do what is to be done in this world, so it can remain sharp
0:18:59 and does what is important for you with zeal, with enthusiasm with energy.
0:19:06 You have a chance to pray like this.
0:19:09 How many times do you eat?
0:19:11 Three times a day?
0:19:12 Do you ever wonder why people eat three times a day?
0:19:15 Did you know it used to be once a day?
0:19:17 Only recently in the last 150 years plus minus, it became three times a day.
0:19:22 I did some research on this Rtam Vadam, online.
0:19:25 Okay, it's very interesting.
0:19:27 Either way, so if you eat three times a day, you have three chances to pray
0:19:31 and reconnect with the divine order.
0:19:33 Because I know someone's going to ask eventually,
0:19:35 "How do I bring this down into my life?"
0:19:38 Look at this.
0:19:39 Do you eat?
0:19:40 Yes.
0:19:41 Every time you eat, you have a chance to bring down this knowledge into your life,
0:19:45 to be reminded that this food is much more than just food.
0:19:50 It is God itself.
0:19:53 And then you think about how many things took place for this food to show up
0:19:59 in my plate.
0:20:01 So many things.
0:20:02 The rains, the clouds, again evaporation, the sun, the plants,
0:20:07 the trucks and the packagers and that person who designed the truck
0:20:14 and the person who got oil out.
0:20:17 So many people responsible for delivering your food in your plate.
0:20:22 In other words, every time you eat, you have a chance to bring the connections,
0:20:27 millions of connections that were required,
0:20:30 starting not only from 500 years ago all the way from when Earth was made.
0:20:36 The lava and the steam and the cooling down and the cyanobacteria,
0:20:40 which was the first bacteria helping to disperse oxygen into the atmosphere,
0:20:46 and then the trees manifesting and then the dinosaurs dying out,
0:20:50 and then having three major cataclysmic extinctions,
0:20:54 and each time giving place for new mammals,
0:20:57 eventually giving place for you to be now enjoying your food here, saying "mmm."
0:21:04 So many connections.
0:21:06 See, this is how a mind thinks.
0:21:09 It's able to connect.
0:21:11 shallow mind just goes, "Oh, food, eat."
0:21:14 The wiser the person becomes the more wider they're able to think.
0:21:19 This is a natural quality of a mind that thinks.
0:21:22 So now, to kind of say, "Oh, this is too intellectual," it doesn't make sense.
0:21:27 It's got nothing to do with being intellectual, being in your heart,
0:21:30 just seeing what is, just being able to bring an order right here in this moment.
0:21:37 One thing that we have about food is never throw food away.
0:21:41 And in some cultures, this can be a strong impression.
0:21:45 Now look at this.
0:21:47 Your body is telling you, "Stop. You're full."
0:21:52 Your body is an indicator.
0:21:54 It's an emotional indicator of what needs to change, what needs to be different.

0:21:59 And your intellect is saying "No, no, no, no.
0:22:02 You should not throw food away. This is not right."
0:22:07 So what are you doing here?
0:22:09 It's a very innocent thing.
0:22:12 So my intellect is overriding the only indicator I have for my growth, which is your body.
0:22:20 So this means if I'm using my intellect to shut down the indicator in the body,
0:22:25 then what else is the intellect shutting down in real world?
0:22:29 It's shutting down, perhaps you need to take a break or learn this or meditate more
0:22:35 or change your approach.
0:22:37 And it all starts with food.
0:22:39 What I want to show you is how it's connected.
0:22:42 It's not like food is one thing.
0:22:44 I can just eat whatever I want, even if I'm full.
0:22:48 The whole thing is connected.
0:22:50 How I have a relationship with food is how I have a relationship with everything else.
0:22:55 The system inside says, " You need to right now just take a break.
0:23:00 Take a breath. Breathe."
0:23:02 But then the intellect says "No, no, no This is all, you know, don't need to do that."
0:23:06 So it's like this, becoming sensitive to your own emotional indicators.
0:23:11 We often say, "I need a guru to tell me what to do."
0:23:14 Your own body is telling you what to do.
0:23:16 It just has to start by actually listening.
0:23:19 Now, the next is Shrotram.
0:23:22 Shrotram is healthy hearing.
0:23:26 So again, when we hear something we assess what we hear.
0:23:32 And based on what we assess then you can make a free choice.
0:23:36 What is it that you want to do with that information?
0:23:39 And even, I mean, music is wonderful, right?
0:23:43 However, anything in this world can become a coping mechanism.
0:23:47 Even music, constant music can become a source of holding down what I feel uncomfortable with.
0:23:55 Like, the louder the music, the more I kind of hold down what is uncomfortable.
0:24:00 So music, like anything, can be a wonderful thing, but it can also be used to suppress certain things,
0:24:07 to use my ears for a lot of music.
0:24:10 So, now, Chakshuhu.
0:24:14 Chakshuhu is eyes, physical eyes.
0:24:18 And like ears, they just report what's in front of you.
0:24:21 That's all eyes do.
0:24:22 They're not trying to fool you.
0:24:24 They're not trying to take you off track.
0:24:26 Their job is to report what's in front of you.
0:24:30 Now, whatever you want to do with that, it is up to you.
0:24:33 And sometimes we need to ask ourselves,
0:24:36 if I expose my eyes to something which my eyes were exposed to before,
0:24:44 and it hasn't quite led to my peace,
0:24:48 how likely is it that I will have peace if I expose my eyes again to the same thing?
0:24:54 Very unlikely.
0:24:56 So this means one comes to know,
0:25:00 what do I expose my eyes to that triggers me in a way that kind of disturbs me?
0:25:07 Do I even know that?
0:25:08 If I do, wonderful.
0:25:10 Then simply take that out of your life.
0:25:14 You don't have to keep on looking at that.
0:25:16 This is why you can put nice pictures on the wall,
0:25:19 because your mind is looking through your eyes.
0:25:24 And so if your eyes see some inspiring figure, some devata,
0:25:29 then that draws the right kind of inspiration in you.
0:25:33 So this means that your mind has to lead whatever your eyes see.
0:25:41 The question is, is it beneficial for me?
0:25:43 Is it beneficial for what you want in life?
0:25:45 So again, your senses are just instruments given to you.
0:25:50 And who is in the driver' seat of those instruments?
0:25:53 The senses?
0:25:55 No, you.
0:25:57 You are the driver.
0:25:58 Therefore, I have a certain responsibility.

0:26:00 Where do I want to expose my senses and for how long?
0:26:05 Listening to chatter is okay,
0:26:07 but do you know when is that point when you've listened to too much chatter,
0:26:11 where it's just going to become non-beneficial to you,
0:26:14 and you're just going to sort of feel like you're just wasting time,
0:26:17 like I don't want to be here.
0:26:19 Do you know that moment?
0:26:21 So we're not saying anything's wrong with chatter,
0:26:23 anything's wrong with soap operas or anything.
0:26:26 It's just that for how long do I expose myself?
0:26:30 And after that point, it becomes to be something
0:26:34 that kind of starts to make my mind disturbed.
0:26:40 So this is to be known by the individual who cares about their instrument.
0:26:48 And then mind.
0:26:50 Now mind, again, why do we need a healthy mind?
0:26:55 So like anything, your mind is an instrument,
0:26:59 and your mind can either liberate you
0:27:02 or send you down a path that is very hard to come out of.
0:27:07 So your own mind that you're endowed with is your best friend or worst enemy.
0:27:13 Now who chooses which one of those it is?
0:27:18 Who chooses that?
0:27:21 Who chooses whether your mind is best friend or your worst enemy?
0:27:27 Your mind?
0:27:30 You're going to say, "I do."
0:27:31 Now the question is, what is this I that chooses?
0:27:34 And this is why we have to investigate what is that part of the mind
0:27:39 that chooses what the mind gets exposed to and how it thinks.
0:27:44 So let's look at the mind.
0:27:46 So when I say mind, it is different from the physical brain.
0:27:50 And this will be explained later,
0:27:51 and I will show you how the mind is different from the physical brain.
0:27:55 So your mind is made up of several components.
0:27:59 What are they?
0:28:00 The first is manas. Manas.
0:28:06 Manas is what we call the seed of emotion.
0:28:11 So when it comes to emotion we often sometimes explode all at once,
0:28:18 holding it in, holding it in, holding it in,
0:28:20 and then suddenly he or she or it does something,
0:28:24 and it just comes to that boiling point,
0:28:26 and you're just no longer willing to hold it in,
0:28:29 and you just explode.
0:28:31 And during that explosion,
0:28:33 there's a tendency to bring all unrelated things
0:28:36 and then put them inside that moment.
0:28:38 And you're like, "What does this have to do with this moment?"
0:28:40 You're just kind of bringing things that happened 10 days ago, 50 days ago,
0:28:44 and you're just throwing it all into this box.
0:28:47 And then it's like now you've lost the original matter that triggered it.
0:28:52 And so the whole beneficial talk, the chitam vadam, is gone.
0:28:56 So the person has to be careful.
0:28:58 It's okay to explode.
0:29:00 We're not saying don't because that's the nature of emotions, right?
0:29:04 But when there is an explosion in reference to what specifically is it,
0:29:11 the only other way is just to generalize.
0:29:13 It's because you do this, you said this, and you didn't say hello,
0:29:16 and then you didn't call me, and then remember that moment,
0:29:19 and the person is just listening and going, "My God, you know,
0:29:22 now the whole last one year becomes a problem."
0:29:27 So this is something to be looked at.
0:29:30 And what the seed of emotion means is that you have a healthy emotional system,
0:29:38 which means it responds appropriately with the situation.
0:29:42 So for example, suppose there's a marriage celebration,
0:29:46 and you go to the wedding and you're sitting at the back,
0:29:50 and you're going, "I should be there.
0:29:53 They've got so many people I've got none.

0:29:56 If this was my marriage, it would be one person, and they're so happy,
0:29:59 and I'm jealous. I'm envious I should be there. I don't like this.
0:30:04 I feel so lonely. I don't have as many friends as they do."
0:30:07 And so all of these voices start to come.
0:30:09 In other words, what's happening in front of you is a happy moment.
0:30:14 There are two people who are enjoying this,
0:30:15 and all of their friends are probably happy for them.
0:30:17 We don't know, but at least two people in front are.
0:30:20 And the fellow at the back is having a completely inappropriate response.
0:30:26 This is called an unhealthy emotional system.
0:30:30 It's not keeping with what is.
0:30:33 On the other hand, conversely someone's at the hospital,
0:30:37 and you go to the hospital and you don't put up a smile.
0:30:40 "Oh, you know, it's just your body's decaying. Don't worry about it."
0:30:43 But you show a certain empathy a certain sympathy,
0:30:47 certain kind of connection You want to give them some solace.
0:30:51 So again, you're feeling with the situation.
0:30:54 It's got nothing to do with the world is unreal,
0:30:57 and there's no point reacting to any of it.
0:31:00 This is not a healthy person because you've given a mind
0:31:04 whose job is to keep with what is.
0:31:07 That is a healthy mind.
0:31:11 And then we have one more thing, which is called artificial lows and highs.
0:31:16 Putting oneself in an artificial high.
0:31:19 The expectations are so high that when you come there,
0:31:23 you're still in your bubble of expectations,
0:31:26 and they're driving your emotions.
0:31:28 And when things don't quite turn out as you've imagined,
0:31:34 then there is an artificial low, and the person falls straight down,
0:31:39 and it just makes an extreme end of the first half.
0:31:45 So you see these two different people.
0:31:47 So this means there's a certain kind of word in the Gita called samatvam.
0:31:54 Samatvam means having a relatively equanimous mind.
0:31:59 Now, an equanimous mind doesn't mean just remaining cold
0:32:04 and non-responsive to situations.
0:32:06 It means that you have a certain understanding.
0:32:09 situation is a situation.
0:32:12 Ultimately, it has something to offer,
0:32:16 but it's just one of the thousands of situations
0:32:19 that's going to come and go into my life.
0:32:21 So there's no need to put anything in a kind of a big thing
0:32:26 or idolize anything and put yourself in this big box
0:32:30 because Ishvara always brings you back down to earth.
0:32:34 So this means samatvam is just staying with what is.
0:32:37 It's just being normal, like down to earth.
0:32:40 In the West, we call this being grounded,
0:32:44 just being grounded with what is.
0:32:46 So in this sense, the stories also can change
0:32:53 because the story that we give ourselves
0:32:55 can make us kind of this inflated sense of identity,
0:33:00 and then the world doesn't match that, then there is a fall,
0:33:05 and the world can never match your imagination
0:33:07 because imagination is always higher than the world can give you.
0:33:13 Thereby, the next one, which is still part of manas,
0:33:16 is sankalpa vikalpa.
0:33:19 So sankalpa vikalpa is your faculty of looking at
0:33:26 what options are available to you.
0:33:29 We often call it doubting,
0:33:31 but another way to express it is you're offered possibilities
0:33:35 and you're looking at which possibility is best
0:33:38 and which possibility do I want to collapse,
0:33:41 which is in my self-interest or the interest of the whole environment,
0:33:45 not just your self-interest but also the interest of those
0:33:48 with whom you are interacting with.
0:33:51 And the language of this is, should I do this?

0:33:55 Should I do this? Should I do that?
0:33:57 Should I go? Should I stay? I don't know what to do.
0:34:00 But either way, whatever you choose,
0:34:03 you know this, you can never make a right choice.
0:34:06 Why?
0:34:08 Remember first session?
0:34:10 Limited information.
0:34:12 No matter what choice you're making,
0:34:15 it's always under the umbrella of limited information.
0:34:20 Therefore, the common question we ask is,
0:34:22 how do I know if I'm making the right choice?
0:34:24 The best you can do is inform yourself,
0:34:26 but even if you inform yourself tomorrow,
0:34:29 that can no longer be valid.
0:34:32 It's valid today. Tomorrow it's no longer valid.
0:34:35 So even if you research today,
0:34:37 because everything has changed tomorrow already,
0:34:40 it negates all of the planning
0:34:44 and all of the research that you've done today.
0:34:46 This is also a possibility.
0:34:48 So the point is not to get it right.
0:34:51 Nobody can get it right.
0:34:53 In fact, getting it right is delusional.
0:34:56 Rather, am I informed about my decision?
0:34:59 Now let me make a decision.
0:35:01 Knowing fully well, I can still falter with my decision.
0:35:06 But if I do falter, either way,
0:35:08 Ishvara is going to give you feedback,
0:35:10 and based on that feedback,
0:35:12 you can make a new course correction and adjust.
0:35:15 So this is a point to keep in mind.
0:35:17 You will never make a right decision.
0:35:19 There is no right decision,
0:35:21 because there is always a new decision
0:35:23 which would have opened different doors.
0:35:25 But one door has to be closed.
0:35:28 Otherwise, we're just constantly on which door, which door
0:35:30 which door, and this is called information seeker,
0:35:33 information gatherer.
0:35:35 So as long as I cannot collapse and close the door,
0:35:39 I remain an eternal seeker,
0:35:41 collecting information, collecting information,
0:35:43 collecting information, collecting information.
0:35:45 Why? Because I am identified with this oscillating system.
0:35:51 Should I do this? Should I do this?
0:35:53 And we've seen spiritual seekers, or any kind of seeker,
0:35:56 in this kind of mode, just hopping,
0:35:59 reading this book, a little bit of that book,
0:36:01 little bit of Vedanta, little bit of Buddhism,
0:36:03 which is all fine, but never coming to one system
0:36:07 and saying, "I'm going to stick to this,
0:36:09 and I'm going to understand what it's talking about."
0:36:13 And when that happens, that means you've closed the door
0:36:16 and you said, "I'm going to now stick with this."
0:36:20 No more seeking, information gathering, hopping.
0:36:26 Now, and one more thing I want to mention is
0:36:31 sometimes when it comes to making a decision,
0:36:34 what we do is we say, "It's either going to be like this,
0:36:38 or it's going to be like that.
0:36:40 Either I will, or I won't."
0:36:43 But in between, how many nuances are there?
0:36:47 A lot. And there's an example.
0:36:50 There was a true story, a wife who was married.
0:36:54 She was a professional dancer before she got married.
0:36:57 And during her marriage, she had kids,

0:37:00 and her husband didn't want her going back
0:37:05 into her dancing career because he was sort of happy
0:37:08 with her being at home.
0:37:10 And her decision could have been either,
0:37:12 "Okay, so I'm just going to now that the kids
0:37:14 have grown up relatively well, I can either leave him
0:37:18 and pursue my career, or can stay and just swallow
0:37:22 the pain of not living out my passion of dancing."
0:37:28 These are the two choices she could have done.
0:37:30 But what does she do? She says, "Hey, let me go
0:37:33 to the dancing for one day."
0:37:36 He says, "No problem. One day is nothing."
0:37:38 And so she goes for one day.
0:37:40 And then, next week or two weeks later, she says,
0:37:43 "Let me go twice. It's kind of fun."
0:37:45 "Oh, no problem. You've already gone once a week.
0:37:47 Twice a week won't hurt."
0:37:49 And so she goes for twice a week.
0:37:51 Eventually, she starts going and gets invited
0:37:53 to competitions.
0:37:55 By now, the husband is already used to it.
0:37:57 The husband's got no objections and no interruptions there.
0:38:03 It's all sorted out.
0:38:05 So this means there's a certain way to negotiate.
0:38:09 You have to find the language by which the other person
0:38:13 can know it is in their interest,
0:38:15 but it's also in your interest.
0:38:17 And this language, you need to discover,
0:38:19 what language do I use, and how do I communicate
0:38:22 what I want in such a way that it clearly fulfills my needs,
0:38:27 but also it fulfills their needs.
0:38:30 And I have to speak in a way that it accounts
0:38:33 both of our needs.
0:38:34 So like this, you're able to negotiate your way
0:38:38 and maintain your emotional well-being.
0:38:41 Because if this woman didn't dance,
0:38:43 she would have been emotionally unwell.
0:38:46 Now, buddhi, this is the second component of your mind.
0:38:51 The buddhi consists of what we say cognitive capacity.
0:38:56 Cognitive capacity is your thinking.
0:38:59 So if I ask you, you know, how--
0:39:02 if I ask you like five times three,
0:39:05 and you're kind of going, "Okay, five times five, five, five,
0:39:07 is 15," right?
0:39:08 Or if I ask you anything that involves thinking capacity,
0:39:13 that is what your buddhi does.
0:39:15 It brings logics, and it sees how things fit.
0:39:18 It connects the puzzles together and sees the associations.
0:39:22 How is this connected to that, and how is that connected, to this?
0:39:26 So if I don't have this, then all I can do is just live
0:39:29 in one kind of a narrow zone.
0:39:31 So the buddhi, therefore, needs to flourish.
0:39:34 It needs to find how is it that Atma is free.
0:39:39 And then we provide a logic which is coming, by the way.
0:39:41 How is it that I is free?
0:39:44 And then we will use logic.
0:39:45 In fact, we'll use a lot of logic in Kena Upanishad
0:39:47 because it is Upanishad.
0:39:49 It is advanced.
0:39:50 Bhagavad Gita is, as we'll do tomorrow, is--
0:39:54 you know, it's easier, but Upanishad is always
0:39:57 more of an advanced student.
0:40:00 So advanced student means you need to have a certain mind
0:40:04 capable of bringing it all together.
0:40:07 And not that I will overwhelm, right?

0:40:09 We will do it step by step.
0:40:11 But either way, you cannot throw your logic away.
0:40:14 And this is why I said earlier right, if a person wants
0:40:17 to go into their heart, this is wonderful,
0:40:20 but do not forget your mind also.
0:40:22 They are both important.
0:40:23 They both are required to understand the truth
0:40:26 of who you are.
0:40:28 Now, the second component of buddhi is called
0:40:33 niscayatmika buddhi.
0:40:36 Niscayatmika-you don't have to take the Sanskrit.
0:40:39 Just niscayatmika means the buddhi collapses
0:40:43 one of those options from the mind.
0:40:46 So your mind, as I said earlier is sankalpa vikalpa,
0:40:50 oscillating.
0:40:51 Should I do this or that?
0:40:52 What happens is eventually the buddhi grabs that and says,
0:40:55 "Okay, this is what you will do now.
0:40:57 Let's go and see what happens with this option."
0:41:01 So the buddhi eventually captures your mind
0:41:04 and says, "This will be done."
0:41:06 This is why you say to someone "Make up your mind.
0:41:10 Make up your mind."
0:41:11 So what is your saying?
0:41:13 The mind is going left and right.
0:41:15 In other words, stop going left and right,
0:41:17 should I or should I not?
0:41:18 Make one choice and make a decision.
0:41:24 So the first is manas, which is the seed of emotion.
0:41:28 The second one is your buddhi the intellect,
0:41:31 cognitive capacity.
0:41:32 Makes sense?
0:41:34 The third one is cittam, your memory.
0:41:37 So cittam, again, is important because your whole life
0:41:41 and understanding anything involves connecting dots
0:41:45 that you've heard from the past
0:41:47 and bringing that into the present.
0:41:50 So today, we're kind of like at a disadvantage
0:41:53 because everything is provided.
0:41:55 You don't have to remember your phone number.
0:41:57 It's all just sort of offered on a silver platter.
0:42:00 However, the thing is you need a relatively good memory
0:42:05 that's able to say, "Hey, didn't you say that
0:42:08 like two sessions ago?"
0:42:10 And that gives you a chance to bring that unresolved doubt
0:42:15 and bring it forward into the present
0:42:17 and connect it to something else that I'm saying.
0:42:19 And how do you develop a good memory?
0:42:22 Any tips how to develop a good memory?
0:42:25 Learn a new language.
0:42:26 It's not a matter of speaking a language,
0:42:28 it's learning it, any language that you want.
0:42:30 In other words, learning to create new connections
0:42:33 in your brain.
0:42:34 new connection is what builds gray matter.
0:42:38 So by the time we reach 60 or 80, right,
0:42:41 the person is kind of like a little bit, you know,
0:42:44 it's not so easy to remember anymore.
0:42:46 Well, you have a chance.
0:42:47 Learning a language, something that you're passionate about,
0:42:50 Sanskrit, I don't know what language you want to learn.
0:42:52 The point is not to master it.
0:42:54 That's not what I'm saying.
0:42:55 Just to learn something to keep the mind engaged.
0:42:58 And also, I heard that learning also cuts down

0:43:02 on the chance of Alzheimer or dementia.
0:43:05 So this is something that you can also incorporate
0:43:09 if you want.
0:43:10 So anything that stimulates your mind,
0:43:13 anything that engages your mind to think,
0:43:15 to develop new connections.
0:43:18 And then we have ahamkara.
0:43:22 Ahamkara means, see, often people translate it
0:43:27 into EGO, ego.
0:43:29 Now, the word ego in English has two connotations.
0:43:33 The first is excess pride.
0:43:36 So he's got a big, she's got a big ego.
0:43:39 So what they're really saying is they got an excess pride
0:43:42 about themselves.
0:43:43 In other words, absence of humility.
0:43:46 But that is not the definition that we mean in this case.
0:43:50 In this case, the word EGO really means
0:43:54 the mechanism that lets you survive.
0:43:59 What do I mean by that?
0:44:01 For example, if you're hungry if your body's hungry,
0:44:05 do you start to feed somebody else?
0:44:08 No?
0:44:09 So what do you say?
0:44:10 You say, "I am hungry."
0:44:13 So look at this.
0:44:14 For example, right now, I'm going to,
0:44:16 right now, the body is picking up the glass.
0:44:20 The hand is transferring the glass into the other hand.
0:44:24 Now the muscles are moving.
0:44:26 They're going to tilt the glass about 50 degrees
0:44:29 for the water to enter.
0:44:31 The lips are going to make contact with the glass.
0:44:33 And then the water is now going down the trachea
0:44:36 into the stomach.
0:44:37 And now the reversal process is happening.
0:44:40 The muscle pressure is being applied,
0:44:42 transferring to the other hand.
0:44:44 It's moving to the right.
0:44:45 And now it's putting the glass down.
0:44:47 And then finally, how many steps did that involve?
0:44:52 So many.
0:44:54 But what do we say?
0:44:56 "I am drinking."
0:44:59 So I, the whole thing, is put inside one single word.
0:45:04 I am drinking.
0:45:06 But what was actually drinking?
0:45:09 The hand was involved.
0:45:10 The lips were involved.
0:45:11 Where's the question of I?
0:45:13 See this?
0:45:15 So in other words, your ahamkara is consisting of two words.
0:45:21 And they are aham.
0:45:23 Now there's no problem with your aham.
0:45:25 Aham is I, right?
0:45:27 I.
0:45:28 But the challenge is this second word, kara.
0:45:32 So what kara does is it makes the I seem like it is drinking,
0:45:37 seem like it is thinking, seem like it is doing something.
0:45:44 The aham is completely fine.
0:45:46 It's the kara, the mechanism that is meant to help bring your experience to a single individual.
0:45:53 So there's nothing wrong with ahamkara.
0:45:56 It's just meant to help you to have an experience as a single individual
0:46:01 so you can survive in this world.
0:46:04 Okay?
0:46:05 So what Vedanta says is, you know, you're not here to destroy your ego

0:46:11 because ego is not something that you created just like you didn't create the sun.
0:46:16 It is just to be used to understand you're much bigger than this mechanism
0:46:22 which makes it seem like I, which is all -pervasive, am stuck in this body alone.
0:46:30 In actuality, you're not stuck in this body alone.
0:46:33 You need the ahamkara to figure that out.
0:46:37 So again, the ahamkara is giving the sense,
0:46:42 the kara is giving the sense that aham, that I, is walking, doing, thinking, looking,
0:46:51 shaking a head, yawning, dying, being born, having an experience meditating,
0:46:58 having nirvikalpa, whatever.
0:47:00 Okay?
0:47:01 The aham is completely fine.
0:47:02 So it's another mechanism that you need for your self-preservation and your self-growth.
0:47:09 And this ahamkara then gets loaded with so many options, so many opinions.
0:47:14 It says, "I am like this. I am no good. I am professional."
0:47:18 And it gets exaggerated.
0:47:19 For example, Ravana in Ramayana, he was doing a lot of tapas a lot of rituals,
0:47:26 and he was blessed by Lord Shiva, and he thought, "I am now I, and now invincible
0:47:35 because I have so much success in my life and so much power."
0:47:38 So initially, it all started as, "I am doing the ritual."
0:47:42 And then the ritual provided the result, and now, "I am so blessed I am so much better.
0:47:49 I am so big."
0:47:51 So like this, the "I" gets loaded, and then Vedanta says, "You first need to unload this loaded "I"
0:47:58 so that it can be used intelligently rather than to create these opinions about who you are."
0:48:06 Therefore, the question is then, "How do you have a healthy "I" sense?
0:48:13 How do you develop a healthy "I" sense?
0:48:15 So how do we kind of reduce it and bring it back to normal
0:48:19 rather than having this inflated sense of "I" or a deflated "I"?
0:48:22 Being modest.
0:48:25 Being modest. Yeah, being modest.
0:48:27 So what does modesty mean?
0:48:29 How many people do you need to be successful in your life, to be where you are?
0:48:34 How many people did you actually require to be here right now?
0:48:39 If I take that out, then I say, "I am here because of me, my success."
0:48:44 But actually, if you look at your experience,
0:48:46 you are here because of people who have recommended you,
0:48:50 and your health is here, and the food is also contributed to you.
0:48:54 So the moment I understand that I need others for my success,
0:48:59 I need you for me to prosper and you need me for you to prosper,
0:49:04 then we have modesty coming in.
0:49:07 In other words, there is no question of, "I don't need you. I 've got others."
0:49:12 This is not true.
0:49:14 The fact is, you do need somebody else for your prosperity.
0:49:19 This is a fact. It's not a belief.
0:49:22 Another thing to make your "I" sense healthy is,
0:49:25 you can bring the laws of Ishvara.
0:49:27 For example, we're both breathing the same air.
0:49:30 We're both, right, our bodies are operated by the same intelligence.
0:49:35 The same intelligence is beating your heart and my heart.
0:49:38 It's not like I have privileges.
0:49:41 We're both given the same privilege of feedback.
0:49:44 You get feedback for your actions.
0:49:46 Everyone gets feedback for their actions.
0:49:48 And this feedback always lets you know whether you're on the right track
0:49:52 or how far you've gone off track.
0:49:55 So like this, I can see, "Ah, there's a feedback.
0:49:58 There's a bigger thing than me."
0:50:00 Because if I was in charge, I would be getting 24/7 whatever you wanted.
0:50:05 But there is a bigger order.
0:50:07 And therefore, by understanding and bringing this order,
0:50:11 you say, "I am actually just one of the many here,
0:50:15 one of the many manifestations.
0:50:17 And I don't get my way here.
0:50:20 If I did, I would be a living proof of it."
0:50:22 But no one is a living proof.
0:50:24 You can have many people on stage talking about law of attraction,

0:50:27 how they applied it, and they got on whatever they want in life.
0:50:30 But if you get to know them five years later, ten years later,
0:50:33 then it's still not working out.
0:50:35 Nobody is getting exactly what they want.
0:50:38 So by understanding this, you reduce that inflated "I" sense.
0:50:43 Or even if-what about low "I" sense feeling deflated, like, "I'm no good."
0:50:49 In reference to what are you no good?
0:50:51 In reference to whom are you no good?
0:50:56 In fact, understanding the bigger picture,
0:50:59 you see that you are one of the many manifestations
0:51:03 that play a huge role in this life
0:51:06 and influence so many other people in ways that you couldn't even imagine.
0:51:10 How many people did you influence I don't know.
0:51:14 There was a movie, a black-and-white movie,
0:51:17 which I don't remember what it's called,
0:51:19 but there was a fellow who he wanted to jump off a bridge.
0:51:24 And an angel came by.
0:51:28 An angel changed his life around and said,
0:51:31 "Okay, I'm going to show you what a life would be without you."
0:51:36 And so he came back home and he knocked on the door
0:51:39 and his wife was not there It was somebody else.
0:51:42 And he was shocked, like, "Oh, where's my wife? They're not there."
0:51:46 And then he looked at his friends that he used to know,
0:51:48 and they're no longer happy and the town is different.
0:51:52 And he realized, he became grateful,
0:51:55 how much of an impact he was making or she was making in this world.
0:52:00 So this means there's no space for feeling deflated
0:52:04 because you do make a huge vast difference in this world.
0:52:07 And sometimes we just have to remember that and understand,
0:52:10 "Hey, because it's not fair to think like that
0:52:14 about an instrument that God has given you,
0:52:17 to insult that instrument and say it's no good, or to insult that mind."
0:52:22 Okay.
0:52:26 Now, sarvam brahma upanishadam. Sarvam brahma upanishadam.
0:52:31 So, in other words, my desire to understand Brahman is authentic.
0:52:40 It's coming from a mature place.
0:52:45 So, in other words, you're not trying to understand Brahman
0:52:48 to kind of inflate, inflate the ego.
0:52:50 "Let me now understand this or whatever,
0:52:53 you know, fix some problems in the world.
0:52:56 It's not how it is. You're just understanding who you are.
0:52:59 So you're coming from a mature place.
0:53:01 And what this means is, in Chandogya Upanishad, chapter 7,
0:53:05 there's a nice metaphor which presents you with three buckets.
0:53:11 And the sun, there's a sun which is always shining, okay?
0:53:14 The sun is always shining bright.
0:53:16 And it's just being itself That's all the sun does.
0:53:19 It just shines brightly.
0:53:20 And there are three buckets and they are desperately wanting to know this beautiful sun.
0:53:26 And one of the buckets is sort of murky, right?
0:53:29 The murky water.
0:53:31 And the bucket in the middle is, you know, it's a little bit dirty water,
0:53:35 but it's a lot cleaner than the first one.
0:53:37 And the third bucket is very clean, right?
0:53:40 And the sun is equally blessing all three of them.
0:53:44 It's not discriminating. like you. I don't like you.
0:53:46 It's just shining, doing what it does. It's shining.
0:53:49 But the bucket, the first bucket, hasn't quite gone through the process of, you know,
0:53:53 "So it's okay. I've got more space for creepy crawlies in my mind."
0:53:58 That's the water.
0:53:59 "I can let it get a little bit dirtier."
0:54:01 The third bucket, the second bucket in the middle,
0:54:04 is kind of in the process of cleaning itself up.
0:54:07 But it's still got a lot of things to do.
0:54:09 And the last bucket is clean.

0:54:12 And the last bucket is reflecting the sun purely.
0:54:17 It's reflecting the wholeness of that sun.
0:54:21 And it says, "My God, the sun is so beautiful.
0:54:24 And, you know, I am just so cheerful."
0:54:26 Because, why?
0:54:28 Because I've cleaned up my mind.
0:54:31 I've cleaned up my stories.
0:54:33 I brought my eye sense back to where it belongs,
0:54:36 to its, you know, natural state of just using this instrument,
0:54:41 doing what is to be done.
0:54:43 And everything else is just stories.
0:54:46 Stories about what needs to happen,
0:54:48 what doesn't need to happen,
0:54:49 what expectations, expecting this, expecting that,
0:54:52 "I want more of this. I want less of this.
0:54:54 don't want that. I want this."
0:54:56 These are all stories.
0:54:58 Just adding more dirt to the bucket.
0:55:01 So the third bucket, therefore enjoys a certain equanimity,
0:55:04 which we call samatvam, equanimity of the mind.
0:55:08 Things come and go, like to any one of those other buckets.
0:55:12 But it has, you know, it finds refuge in the brightness of the sun.
0:55:19 So like this, sarvam brahma upanishadam,
0:55:22 in other words, may my desire to know Brahman be authentic.
0:55:27 And why do I want Brahman?
0:55:29 Because it is who I am.
0:55:31 It is that which is immortal pure, like the sun,
0:55:35 in whom the entire universe resides.
0:55:38 For this reason, I want Brahman.
0:55:40 And the question is, what is Brahman?
0:55:44 Okay?
0:55:45 Now I know we're at one hour mark.
0:55:47 I'm going to finish this.
0:55:49 So what is Brahman?
0:55:51 Brahman comes from the root word, "brh"
0:55:55 "brh".
0:55:59 Okay?
0:56:00 That's the Sanskrit root.
0:56:02 "Brh" means to grow or to expand.
0:56:06 Or in one word, it means big.
0:56:10 Now, how big?
0:56:11 As big as the Eiffel Tower?
0:56:14 As big as a worm?
0:56:16 As big as a piece of dust?
0:56:18 As big as a universe?
0:56:20 No.
0:56:21 Because the way that we look at the word "big"
0:56:24 is we look at "big" as an adjective, right?
0:56:26 So the adjective always qualifies a noun.
0:56:32 Okay?
0:56:33 So if the Eiffel Tower,
0:56:36 then "big as Eiffel Tower"
0:56:38 or, you know, a snake, "big as a snake".
0:56:42 So in this case, Brahman is not an adjective.
0:56:45 It's not in reference to something else.
0:56:48 It is a noun in itself.
0:56:50 So in other words, "Brahman" means big.
0:56:53 How big?
0:56:54 Limitlessly big.
0:56:56 That means there's nothing bigger than Brahman.
0:56:58 That means everything is inside Brahman.
0:57:01 There's nothing smaller than Brahman
0:57:03 because Brahman is also there.
0:57:06 In other words, what is Brahman?
0:57:08 Brahman is just in one simple truth,

0:57:11 I, who I am,
0:57:13 because it is the whole reality.
0:57:15 Now, the question is,
0:57:17 if Brahman is limitless,
0:57:20 can it exclude you?
0:57:26 Because if it excludes you,
0:57:28 is it limitless?
0:57:30 No, because you are now limiting Brahman,
0:57:33 and Brahman is limiting you.
0:57:35 That means Brahman is everything minus you.
0:57:39 That is not limitless.
0:57:41 It is now limited by you.
0:57:43 So Brahman only becomes limitless
0:57:47 when you understand yourself to be Brahman.
0:57:51 Until then, I can say Brahman is limitless,
0:57:54 but it's only an intellectual thing.
0:57:57 Only when I include myself as all that is here as Brahman,
0:58:01 only then Brahman gains the true status of limitless.
0:58:06 And who is that limitless one?
0:58:08 I, the one who has understood that.
0:58:12 Therefore, sarvam brahma upanishadam,
0:58:15 this Brahman cannot exclude me
0:58:17 because it is one non-dual reality.
0:58:22 Non-dual means there's no two.
0:58:25 When I say limitless, what does limitless mean?
0:58:27 The word limitless, it means there's no two.
0:58:30 Because the moment you have two,
0:58:32 this one is limiting this one,
0:58:34 and this one is limiting this one.
0:58:36 So limitless, another word for limitless is Advaita.
0:58:40 Advaita means non-duality, non-dual.
0:58:44 So, now how will I know Brahman?
0:58:49 How will I know this reality?
0:58:51 During this course called Kena Upanishad,
0:58:54 through the Upanishads.
0:58:56 "Maham Brahmanirakuryam"
0:58:58 Let me not neglect the pursuit of Brahman in this life.
0:59:04 What does this mean?
0:59:05 Let me not neglect the pursuit of Brahman in this life.
0:59:09 What do you think this means?
0:59:13 Let me not neglect the pursuit of Brahman in this life.
0:59:19 Why would you neglect it?
0:59:20 What could make the person neglect the pursuit?
0:59:25 Too many different things to do.
0:59:27 Too many focuses on forms,
0:59:29 on kind of like I need to do this,
0:59:32 which is fine, you actually do.
0:59:34 But if one gets taken for a ride,
0:59:37 then there's just no time to attend to what needs to be done.
0:59:41 In fact, there's a story.
0:59:42 There was a guru in the north of India, in this case.
0:59:48 And he said to one of the seekers,
0:59:52 "You know, I can't help you.
0:59:54 You need to find the real guru in the south of India.
0:59:58 That's where the real guru is."
1:00:00 And this seeker said, "Perfect.
1:00:02 I have been recommended by the guru to find the guru."
1:00:07 So now this student goes and starts to travel.
1:00:12 And amongst the travels,
1:00:13 they see so many lovely mountains and so many sights seeing.
1:00:17 So they stop over, take some photos.
1:00:19 And then this fellow Finds a pretty girl.
1:00:23 And initially goes, "Oh, she's pretty, but I've got my thing.
1:00:26 I'm going to go south."
1:00:28 But then he says, she calls him over,

1:00:31 "Hey, you're traveling.
1:00:33 Of course, you need a break.
1:00:34 Come over for a tea."
1:00:35 He goes over for a tea, and it's all fine, right?
1:00:38 First time conversation.
1:00:40 But then he kind of sees some beauty in her.
1:00:43 He says, "Oh, this is such a nice person, pleasant demeanor.
1:00:47 I can see a wife in her."
1:00:49 And he says, "No, no, no, no, no. Guru, just listen to the guru.
1:00:52 Go south."
1:00:53 But her parents show up.
1:00:56 And now her parents sort of say, "Hey, welcome.
1:00:59 No, it's okay.
1:01:00 Come, eat, eat, eat.
1:01:02 Stay with us three more days.
1:01:03 Three more days, no problem.
1:01:05 And then I'll definitely be rested, and I'll go south."
1:01:09 Three days pass.
1:01:10 And now he's more attached to the pretty girl and to the parents.
1:01:14 Eventually, he marries, and then he has children.
1:01:17 And then the children need to go to school,
1:01:19 and now he needs to pay for their expenses.
1:01:22 And now the children have children,
1:01:24 and now he becomes a grandfather.
1:01:26 And then he remembers one day, "What happened here?
1:01:31 I lost track of what is to be done.
1:01:33 Therefore, may I not forget this pursuit of Brahman
1:01:39 despite the so many duties and responsibilities
1:01:44 that every person has in this life."
1:01:47 "Mama brahmanirākarat"
1:01:51 "May Brahman not be indifferent to me."
1:01:56 So this word, in this case "may Brahman"--
1:02:00 how can Brahman be indifferent to you?
1:02:03 Look at this.
1:02:04 "May Brahman be not indifferent to me."
1:02:08 So this implies that Brahman can be indifferent to you.
1:02:11 If Brahman is the only reality,
1:02:13 how can that be indifferent to you?
1:02:16 What do you think this means?
1:02:19 "May Brahman be not indifferent to me."
1:02:23 How can Brahman be indifferent to me?
1:02:26 So what Harrie is saying is that
1:02:27 if I superimpose a certain notion onto Brahman,
1:02:30 then no matter what somebody describes as,
1:02:33 will be pursuing something that Brahman is not.
1:02:36 So Brahman is trying to reveal itself to you,
1:02:39 and yet you're carrying this notion
1:02:41 that Brahman is some big experience
1:02:43 that you have to kind of, you know,
1:02:45 go into and park yourself into,
1:02:47 and you're expecting this you're expecting this.
1:02:49 But the knowledge is that you are that right now.
1:02:53 You're never not that.
1:02:54 And therefore, in this sense,
1:02:56 no matter what I do, no matter how much you listen,
1:02:59 you are as though you're not being blessed by Brahman.
1:03:02 You're not being blessed by the knowledge.
1:03:05 So another way to interpret this is when it says,
1:03:07 "May Brahman not be indifferent to me,"
1:03:10 what it says is, "May grace be not indifferent to me."
1:03:15 Now, what is grace?
1:03:16 See, every time you do an action, okay,
1:03:19 an appropriate action,
1:03:21 what you do is you collapse possibilities.
1:03:24 So all of us are given endless possibilities to collapse.

1:03:28 You can become this, you can become that.
1:03:30 It's up to you.
1:03:31 You can collapse Moksha.
1:03:33 You can collapse, you know whatever, marriage or kids or,
1:03:37 you know, work or business.
1:03:39 So the more you apply the right efforts,
1:03:42 which is meant to help you understand your truth as Brahman,
1:03:47 the more you can get graced by the knowledge,
1:03:51 and thereby the knowledge can take place for you.
1:03:54 It can become a living reality for you.
1:03:56 In other words, you have to collapse the right potential,
1:04:01 the right action that will lead you to being blessed by Ishvara,
1:04:08 being blessed by this knowledge.
1:04:10 In other words, and how do you get blessed by this grace?
1:04:16 How do you be graced?
1:04:18 How do you get graced?
1:04:20 When Vedanta, it is done through prayer.
1:04:23 Again, what is prayer?
1:04:25 Prayer is understanding that there are variables in this world
1:04:30 that are far beyond your control.
1:04:33 For example, you want a job and you've prepared,
1:04:38 and you show up, and you still don't get the job,
1:04:42 and you were sincere.
1:04:44 You know you can help.
1:04:45 You know you want the job but you still don't get it.
1:04:48 If you were in total control, you would be able to get whatever you want,
1:04:53 but this is simply not the case.
1:04:55 So prayer is accessing those unknown variables
1:04:58 that you don't know what' going to happen tomorrow,
1:05:01 those things that are out of your control,
1:05:04 and making those unknown variables to your favor.
1:05:09 Because what prayer does is it accesses your praying to the Lord,
1:05:13 "Lord, may I have the strength to approach whatever challenge comes to me
1:05:21 in a way that I can see what is to be done.
1:05:24 When I'm most confused, may I know what is to be done.
1:05:28 May those variables that would make my life hard,
1:05:32 may they reduce in their intensity."
1:05:35 So what you're doing through prayer is you're using unknown variables
1:05:40 that are not in your favor, and you're converting them into your favor
1:05:46 through prayer alone.
1:05:48 Because prayer is an action like any other.
1:05:53 So when you get graced, when you get rewarded,
1:05:59 when the prayer answers, that is called grace.
1:06:03 I have now been graced.
1:06:04 Graced by what? By Ishvara's laws.
1:06:07 You applied the right efforts to help yourself,
1:06:12 and that has been now, it's responded to you in the future.
1:06:17 And then you say, "Wow, I feel so lucky.
1:06:19 I'm graced by the Lord's order."
1:06:21 Is it an accident?
1:06:23 No.
1:06:26 It is something that you have deliberately done through your own action.
1:06:30 Okay.
1:06:31 "Anirākaraṇam astu, anirākaraṇam me astu."
1:06:37 In other words, "May," again it's just a summary,
1:06:40 "let me not be indifferent and let me receive grace
1:06:45 so that my studies are brilliant."
1:06:49 "Tadātmani nirate ya upaniṣatsu dharmāste mayi santu."
1:06:55 Again, for the studies to be brilliant,
1:06:58 what needs to happen?
1:07:00 May I have the right attitudes?
1:07:02 May I have the right speech?
1:07:04 May I use prayer and convert those unknown variables to my advantage?
1:07:11 And then what?
1:07:12 "Om shanti shanti shantihi."

1:07:16 In other words, we are confronted with three possible obstacles.
1:07:20 And what are those obstacles?
1:07:22 They are, the first one is "atyātmika."
1:07:26 In other words, every individual has three obstacles
1:07:30 that are making it harder for you to attain or to get what you want.
1:07:35 And the first one is personal obstacles, "atyātmika."
1:07:39 So this is, for example, you want to understand,
1:07:42 but you're kind of like falling asleep, right?
1:07:45 Or, you know, there's brain fog, right?
1:07:48 The brain is not quite turned on.
1:07:50 It's not switched on.
1:07:52 But you're sincere, right?
1:07:53 You want to learn.
1:07:54 So you're asking, "May those variables, such as brain fog,
1:07:58 such as inability to concentrate,
1:08:01 such as this kind of thing to lose track of the conversation,
1:08:07 may this be reduced?"
1:08:09 Prayer.
1:08:11 The second, the first one is "atyātmika," personal.
1:08:15 The second one is "adhibhautika."
1:08:18 Adhibhautika is, "May the environment in which you find yourself
1:08:22 be conducive for your studies conducive for your well-being."
1:08:28 In other words, "May my house be warm.
1:08:30 May the pillow be soft.
1:08:33 May there not be noise in the environment.
1:08:37 May things be just right so that I can just immerse myself
1:08:43 into the experience."
1:08:45 However, even if you've got the right kind of attention
1:08:51 and you've got the right environment,
1:08:53 still, knowledge doesn't always take place.
1:08:57 Why?
1:08:58 Because "adhidaivika."
1:09:01 In other words, daivika, there are certain forces
1:09:05 that are beyond your immediate perception,
1:09:08 and yet they also play a vast role in how much you're taking this in.
1:09:14 That could be what we call "karmic account."
1:09:17 So there's certain, like, "I'm thinking about my family."
1:09:20 And so you're put in that situation.
1:09:22 Your family is making you think about your family.
1:09:25 So you cannot not think about them.
1:09:27 So in that sense, you're asking, "May those--
1:09:31 sometimes the dynamic of the class plays a role, right?
1:09:35 And it's just not going well.
1:09:36 It's like, "Oh my God, I'm trying to kind of establish
1:09:39 some thread of lessons, but it's just not clicking."
1:09:44 A teacher sometimes feels this.
1:09:46 A student sometimes feels this.
1:09:48 Why?
1:09:49 Because the whole dynamic of the class
1:09:52 contributes to the learning experience of everyone.
1:09:56 So what we're asking is, "May those variables also be reduced
1:10:01 so that we can have a learning experience
1:10:04 and understand your nature to be Brahman."
1:10:09 Okay, and this has now concluded our prayer.
1:10:16 And next session, tomorrow we will officially begin
1:10:21 the first verse of Kena Upanishad.
1:10:24 Good question.
1:10:25 So the question that's being asked is,
1:10:27 "When you say equanimity of the mind, or samatvam,
1:10:30 is it related to your values?"
1:10:32 So as we will see soon, there is something called vairagya.
1:10:37 Vairagya is a very important idea in Vedanta
1:10:41 because it means the absence of coloring things in.
1:10:45 So there's a tendency to attribute a lot of value to things.
1:10:50 Like, "This is very kind of important to me

1:10:53 and it needs to happen my way."
1:10:55 So in other words, I'm putting a lot of value to something
1:10:58 and because that is the case it becomes very important.
1:11:02 What we need to do is to understand
1:11:04 what is the real value that this object has for me.
1:11:10 Why am I kind of so attached and invested
1:11:13 in this happening the way that it needs to happen?
1:11:17 Like, why?
1:11:18 Why does it need to happen according to my way?
1:11:21 Why can it not happen a different way?
1:11:23 A way that it's meant to happen.
1:11:25 Why does it have to happen my way?
1:11:27 So in this sense, what you're doing is
1:11:30 you're just kind of paying attention, right?
1:11:33 Could this be any different than it already is?
1:11:37 Could it be different in reality?
1:11:39 Not really.
1:11:42 I want it to be different but this is how it is.
1:11:45 In fact, what's being presented to me
1:11:47 is the most true state that it's already happening in
1:11:51 and yet my mind's coming and saying,
1:11:53 "Nope, I want it to be a little bit different."
1:11:55 For whose sake?
1:11:57 For my sake.
1:11:59 In other words, what you're saying is
1:12:01 it has to happen according to what I want for my well-being,
1:12:05 but am I really accounting the fact
1:12:08 that this is the way that it is?
1:12:13 There are so many types or cases where
1:12:16 I'm putting a lot of work into what I do, into teaching,
1:12:21 and somebody just doesn't kind of appreciate it.
1:12:24 They just sometimes walk out,
1:12:26 and I'm like, "Oh, what can I do about this?"
1:12:30 I'm putting so much work into what I'm doing,
1:12:33 and someone just listens once and they walk out.
1:12:37 Now, this used to bother me before.
1:12:39 Something's wrong with me.
1:12:41 Maybe I should do better. Maybe I should teach better.
1:12:44 This is a natural human response,
1:12:46 so the mind has lost equanimity.
1:12:49 What happened through the years, you just realize
1:12:53 it's got very little to do with me.
1:12:56 The person simply is in that state of mind
1:12:59 that is not receptive.
1:13:01 I've done my part to the best of my ability,
1:13:04 and I know I've done it.
1:13:06 Even if I've done it, it doesn't guarantee
1:13:09 that the other person will necessarily capture
1:13:12 what you're communicating It doesn't guarantee,
1:13:14 and that is a fact.
1:13:16 So it is in it for you to understand
1:13:19 the world is not meant to comply
1:13:22 according to your standards,
1:13:24 because, and I'll finish with this finally,
1:13:27 any situation that is presented to you has four possibilities.
1:13:30 Now, the problem is we only focus on the two. We never get taught the other two.
1:13:37 And what are the first two? Whenever something happens,
1:13:39 it should be exactly keeping with what I want.
1:13:42 This is how we all want it, right?
1:13:45 have an expectation, and that's how it wants to happen.
1:13:47 This is okay. Sometimes you have an expectation
1:13:51 of your kids, as an employer as an employee,
1:13:54 how you want others to kind of look at you.
1:13:57 The second one is I want things to be more
1:14:02 than I expected.

1:14:03 So I want things to be as I expected,
1:14:05 and the second is it should be more than I expected.
1:14:11 Nobody complains then, right?
1:14:13 If you get more than you expect, do you complain?
1:14:16 Isn't it funny?
1:14:18 Because what you ask is something,
1:14:21 you asked for a certain level a certain income,
1:14:23 or whatever, money, right?
1:14:25 And you get more.
1:14:26 So you didn't get what you wanted.
1:14:28 You got more, and you don't complain.
1:14:30 So these are the first two possibilities.
1:14:33 The third one, now we're going to dangerous territory
1:14:36 that breaks Samatvam.
1:14:38 And what breaks equanimity of the mind?
1:14:41 I get opposite to what I expected.
1:14:44 In other words, it totally doesn't work out
1:14:48 as you anticipated.
1:14:50 You've done the best you could, you thought it through,
1:14:52 and it totally didn't work out.
1:14:54 And the fourth one is you got less than you expected.
1:15:00 And there's a nice example of this,
1:15:02 where you're crossing, you want to catch the bus,
1:15:06 and you catch the bus.
1:15:07 You're on one side of the street,
1:15:09 and you cross the street, and you catch the bus.
1:15:11 You got exactly what you wanted.
1:15:13 The second situation is you cross the street,
1:15:17 and the bus stops and goes,
1:15:20 and you miss the bus by one minute.
1:15:22 So you got, what, what is this?
1:15:25 Less than you expected, I guess, right?
1:15:29 The third option is, you know, you want to catch the bus,
1:15:33 and you go to the bus station,
1:15:35 and your friend with a sports car comes instead.
1:15:38 He says, "Jump in."
1:15:40 And you got more than you expected.
1:15:42 You got a car.
1:15:44 The fourth option, where you're totally opposite,
1:15:47 is you want to cross the street,
1:15:49 and there's a banana peel.
1:15:51 Fall, break something, twist the ankle,
1:15:55 totally miss the bus,
1:15:57 anger on top of that, self-criticism.
1:16:00 This is the reality.
1:16:02 Any situation that's presented to you
1:16:04 has four possibilities.
1:16:06 If I live in the first two,
1:16:08 samatvam, forget about it.
1:16:11 If I add the extra two and understand
1:16:14 they need to happen,
1:16:16 because that is the nature of the world.
1:16:19 You are born on Earth where four possibilities
1:16:21 must happen in various degrees.
1:16:24 Adding that, understanding that,
1:16:27 equanimity becomes a lot more sensible.
1:16:31 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:16:39 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi