

0:00:05 Saha navavatu saha nau bhunaktu
0:00:13 saha viryam karavavahai tejasvi navadhitamastu
0:00:23 ma vidvisavahai Om shantih shantih shantih
0:00:38 Chapter 6, Dhyana Yoga of Bhagavad Gita, the topic of meditation.
0:00:43 So when it comes to the word meditation, popular word, we have some ideas what
0:00:51 meditation is and what meditation isn't.
0:00:54 And we usually think of meditation, usually, right, as thoughtlessness, as technique
0:01:02 or going to some state, which is fine.
0:01:05 This is also part of meditation.
0:01:08 But according to chapter 6 of the Gita, meditation is not isolated to thoughtlessness.
0:01:14 In fact, there's no question of thoughtlessness in Advaita Vedanta meditation.
0:01:20 Rather, most of the chapter actually focuses on preparing yourself for meditation.
0:01:27 Because we often say, "Do you meditate?"
0:01:30 "No."
0:01:31 "Why not?"
0:01:32 "I don't know how to."
0:01:33 But the how-to is never a problem.
0:01:36 If you want to meditate, you will gladly meditate.
0:01:39 The underlining cause for lack of meditation is the mind is resisting it.
0:01:44 It cannot bear just sitting down and going through a process.
0:01:48 It needs to move, it needs to think, it needs to constantly get engaged with objects.
0:01:53 So Krishna here will talk about what does it take to have a mind
0:02:00 that's compatible for meditation.
0:02:02 Never mind the techniques, you can Google right now meditation techniques,
0:02:06 you'll find hundreds of them.
0:02:07 But are you going to apply them?
0:02:10 That depends on the kind of mind that you have.
0:02:14 Thereby, in verse 1, let's see how Krishna starts to point out what a meditator is.
0:02:25 Verse 1, chapter 6, śrībhagavān uvāca anāśritaḥ karma-phalam kāryam karma
0:02:33 karoti yaḥ saḥ samnyāsī ca yogī ca na niragnīḥ na ca akriyāḥ. Whole line 1.
0:02:43 anāśritaḥ karma-phalam kāryam karma karoti yaḥ. So the
0:02:47 person who does, who is a yogi.
0:02:55 So here the word yogi is a qualified meditator, but they're
0:03:00 also calling a yogi a true sanyasi.
0:03:03 Not just a sanyasi, but it's qualified by the word true, like a real sanyasi.
0:03:09 So the true sanyasi and yogi are the ones who are qualified for meditation.
0:03:16 Now you say, "Well, what are the qualities of a yogi?"
0:03:20 Well, I want to know because if we do know, we can learn from this yogi who is a qualified,
0:03:28 has a qualified mind for meditation.
0:03:31 And it says, "He or she is one who does what is to be done, and not having an end in view."
0:03:40 So you can interpret this, not having an end in view.
0:03:44 You can say this means the yogi does what is to be done without
0:03:49 having any expectations of results.
0:03:55 And you say, "How is this possible?"
0:03:57 This is totally contradicting my experience.
0:04:00 Is it possible not to have any expectations?
0:04:03 Truly, is it possible?"
0:04:05 Well, you're here because you've got no expectations.
0:04:08 You're here because you've got expectations.
0:04:10 I've also got expectations.
0:04:12 This is the nature of human beings.
0:04:14 We have to have certain standards, otherwise you end up being thrown
0:04:18 by the winds left and right.
0:04:21 Therefore, you have to put a new word here to make the statement make sense.
0:04:27 And what is that word?
0:04:29 Specific results.
0:04:33 In other words, this is the one who does not have an end
0:04:39 for having specific results happening.
0:04:44 In other words, we have a certain expectation how things absolutely must happen.
0:04:50 And if it doesn't go our way, we get a little bit ruffled.
0:04:54 We get disturbed by that, and thereby we have to ask ourselves,
0:04:59 "Why does it have to happen my way?"
0:05:00 The world is not made to suit my fancies.
0:05:03 This is not how the world works.
0:05:05 It's not made to make you happy only.

0:05:08 It's just here to accommodate the needs of all of us.
0:05:13 How many of us?
0:05:14 Well, right now, 8 billion.
0:05:17 And thereby, it's not realistic to expect specific results every single time
0:05:27 from something to come into our lives.
0:05:29 What kind of specific results?
0:05:31 Well, there are four kinds of results that you and I can receive.
0:05:35 It doesn't matter what position you're in, what hierarchy in the society you
0:05:40 are, there are four possibilities.
0:05:42 And the first one is, yeah, ideally, you and I can get exactly what we want.
0:05:46 This would be wonderful.
0:05:48 We all walk away cheerful, happy.
0:05:50 We're all transformed.
0:05:52 It's wonderful.
0:05:53 But reality gives you three more options.
0:05:57 Reality says it could be totally opposite than you had in mind.
0:06:02 It could be such that you just didn't connect.
0:06:05 You don't know why, but you didn't connect to one or the other text.
0:06:09 Maybe you connected to Kena Upanishad, maybe to the Gita, or
0:06:12 maybe to the Gita, or Kena not.
0:06:15 We just don't know.
0:06:16 But either way, this is the reality.
0:06:19 Therefore, one needs to accept it could be opposite.
0:06:23 Why does it have to happen your way?
0:06:25 Who said it has to happen your way?
0:06:28 It's not realistic to think like this, because we've got two more options coming up.
0:06:33 Things can happen much better than we expected.
0:06:37 This is wonderful.
0:06:38 We all want this.
0:06:39 Maybe we don't.
0:06:40 Maybe we just want what we want.
0:06:42 We don't want more.
0:06:44 I once remember seeing a sadhu
0:06:50 in India, and he was asking for money.
0:06:54 And this fellow came up to him and he offered him like 10,000 rupees,
0:06:59 whatever, it's like a thousand
0:07:03 dollars or more.
0:07:05 And he says, "No, no, no, I don't need this.
0:07:06 I only need 50 rupees."
0:07:09 He gave back the money.
0:07:11 He doesn't want more.
0:07:12 He just wants what he's asking.
0:07:14 "Give me 50 dollars or give me 5 dollars.
0:07:16 That's enough.
0:07:17 I don't need a thousand dollars.
0:07:20 What am I going to use it for?"
0:07:21 It takes courage to do that.
0:07:24 The sadhu knows what he wants.
0:07:26 So it doesn't mean just because you get more, because if you get more,
0:07:30 it can actually go the other way.
0:07:33 You say, "Oh, what do I do with this money now?"
0:07:37 Therefore, the last one is you get less than you expected.
0:07:42 You could be asking for knowledge to take place and to understand this.
0:07:46 You could be learning a language or doing something important for you that you value
0:07:52 and it's just not going that well for you.
0:07:55 It's going, but it's not going that well.
0:08:00 This is also a possibility.
0:08:02 So we need to accept these four possibilities in life.
0:08:04 It is just how it is and it's not different for anyone.
0:08:09 So whoever we see and see, "Oh, they're getting it all.
0:08:12 They're so lucky."
0:08:14 If you look at their life closely, you will see what their life is really about.
0:08:22 In other words, everyone has a fair share of ups and downs.
0:08:26 This is because four possibilities are offered.
0:08:29 The question then is, how do you deal with these four possibilities?

0:08:36 Well, first of all, we need to bring the understanding that it's not an unfair system.
0:08:42 You're not being punished if something doesn't go your way.
0:08:45 Because again, the world is not made to suit your fancies.
0:08:48 It's not realistic to think like this.
0:08:52 Sometimes you're just not going to get it.
0:08:54 Somebody else will get the job.
0:08:56 Sometimes you will get the job.
0:08:58 One time I was returning from an airport and I was living in a small
0:09:04 town called Byron Bay in Australia.
0:09:07 And the taxi man or van emptied out everyone.
0:09:15 We were all coming back from the airport.
0:09:17 And he was going around Byron Bay, emptying out all of the tourists.
0:09:24 And I live literally five minutes away from the main street.
0:09:29 And I was just, "Oh my God, this is taking one hour to empty out everyone in the van,
0:09:34 and my house is just five minutes away."
0:09:37 And I thought, "I really want it my way right now.
0:09:40 I want it my way, but I didn't get it my way."
0:09:42 And he said, he noticed my frustration, he said when he emptied me out,
0:09:48 "Oh, Andre, sometimes you win some, sometimes you lose some."
0:09:53 Such a simple statement, but it just struck a chord with me.
0:09:56 It's so true.
0:09:58 And so I took that closely, and that is the fact.
0:10:00 Sometimes we just have it coming our way, and that's wonderful.
0:10:04 But sometimes it's not personal.
0:10:07 The law is not here to punish you.
0:10:09 The order is not here punishing you.
0:10:11 Sometimes we think, "Oh, it's my karma, I'm being punished, nothing's going well."
0:10:16 It's not like that.
0:10:19 That's just the position you're in.
0:10:21 Now I have to deal with it.
0:10:22 I have to make the best of it.
0:10:26 It's not like Ishvara says, "I'm going to strike a chord, and I'm going
0:10:29 to punish you for your evil deeds."
0:10:31 The system is such that for every cause, there has to be an effect.
0:10:36 And you're experiencing an effect that is unpleasant.
0:10:39 You may not know what the cause is, but the cause is there.
0:10:43 That's how the law is set up.
0:10:45 And this means whenever I receive, whenever you receive an effect, you have
0:10:49 to intelligently navigate that effect.
0:10:52 How to intelligently navigate it?
0:10:54 It is coming from the whole network of causes.
0:10:58 I may not understand where they come from, why they come, but I understand one thing.
0:11:02 They come from an infallible order.
0:11:05 Infallible order means it never makes a mistake.
0:11:09 It never accidentally delivers you something that you don't deserve.
0:11:13 It shows you something which is connected to some past event.
0:11:18 Knowing it's connected to my past event, I have to make the best out of it.
0:11:22 And what do I have?
0:11:23 I have my attitude.
0:11:25 I can learn from it, and I can kind of bring the order back,
0:11:29 and remember it's not personal.
0:11:31 And I have a chance to refine my responses now that I get boiling, that anger is boiling up.
0:11:38 It just wants to boil up.
0:11:39 In that moment, perfect chance to refine your responses.
0:11:44 In other words, every challenge becomes a chance to change how you respond.
0:11:50 Rather than kind of thinking about it, "Hmm, what's the best way to live?"
0:11:54 The best chance to transform is when that boiling anger starts to arise,
0:11:59 that frustration or that disappointment.
0:12:01 That is your golden opportunity.
0:12:03 And in that moment, the knowledge is brought in.
0:12:06 Mostly in that moment.
0:12:08 Because in that moment, the knowledge wants to escape.
0:12:12 So there needs to be some effort to deliberately bring that knowledge in
0:12:16 and say, "Hey, this is not personal.
0:12:19 I'm not being punished or rewarded.

0:12:21 This is just an event, and I have to work it out to the best of my ability."
0:12:29 Okay?
0:12:29 Therefore, aligning yourself to these laws.
0:12:33 What kind of laws?
0:12:34 Psychological laws.
0:12:36 What does this do?
0:12:37 Well, psychology is called having a good mind.
0:12:41 Mind management.
0:12:42 And what are these laws?
0:12:44 They're expressions of Ishvara.
0:12:45 In fact, it is Ishvara manifesting as these laws.
0:12:48 So this means it is in it for you to discover what these laws are, such as physiology,
0:12:55 having a strong body, having a strong posture, having a relatively managed mind, to
0:13:01 discover them and to align yourself to them.
0:13:04 Are you doing this for somebody else?
0:13:07 No.
0:13:08 You're doing this for you because you know that if there is a poor psychology, if your
0:13:13 mind's all racy, then that's unpleasant, and you cannot get away from that.
0:13:19 Why is it like this?
0:13:21 Because I'm not taking advantage of the laws.
0:13:23 Therefore, the yogi comes in contact with the laws and then says, "How can
0:13:30 I use these laws to my advantage?"
0:13:35 Because you've got no choice.
0:13:38 The laws don't say, "Oh, you're not practicing memory."
0:13:43 It's okay.
0:13:43 I'll give you a good memory anyway.
0:13:46 You need to practice to get a good memory.
0:13:48 That's called living intelligently.
0:13:50 What do I value?
0:13:52 Well, suppose it's memory.
0:13:54 Suppose it's communication skills.
0:13:56 Then the laws are provided there.
0:13:58 Okay, I will give you that.
0:13:59 You just have to exercise that, and I will flourish.
0:14:03 I will flourish your communication skills.
0:14:06 So this means you need to collapse the potential that are
0:14:09 given to you through effort.
0:14:11 It's not just prayer, but following up the prayer with effort.
0:14:16 That's the only way that the laws can reward you with what they are meant to give you.
0:14:22 Therefore, this yogi also understands that these laws that I speak of,
0:14:29 they're not just some dumb laws, psychology, physiology.
0:14:32 If you think about it, they're connected.
0:14:35 There's a mind-body connection.
0:14:37 Your body temperature responds to the environment.
0:14:40 So the environment affects your body temperature.
0:14:44 You take water, and that immediately nourishes the body.
0:14:48 So in this way, the laws are connected.
0:14:52 And because they're connected, I understand that if I'm out of alignment with one
0:14:56 law, it affects all of the other laws.
0:14:59 This is how traditional Chinese medicine, Ayurveda, works.
0:15:03 They say you've got poor eyesight.
0:15:05 In the Western medicine, what do we do?
0:15:07 We'll give you carrots.
0:15:10 In traditional Chinese medicine, your liver, let me look at your liver.
0:15:16 Your liver is associated to your eyesight.
0:15:18 So what does this liver cleansing solution have to do with my eyes?
0:15:21 Everything.
0:15:23 So in other words, they understand the connection between the laws and the body,
0:15:28 and they're giving you, and they're targeting the cause rather than the effect.
0:15:32 This is called intelligent living.
0:15:39 And these laws, furthermore, connect both sentient and insentient matter.
0:15:44 It's not like they're just operating on you.
0:15:46 They're moving our weather, weather patterns.
0:15:49 They're moving our seasons for billions of years.
0:15:53 They're activating our volcanoes.

0:15:57 They're purifying, they're evaporating ocean water and
0:16:01 supplying clean water to the animals.
0:16:04 This is not just dumb mechanical laws, random.
0:16:07 There's a connection between them, meaning there is an intelligence between them.
0:16:12 And so what is intelligent living?
0:16:14 How does a yogi live intelligently?
0:16:16 Firstly, acknowledging these laws are not just some mechanical, but
0:16:20 they are laws of Ishvara, and they've been operating for time immemorial.
0:16:25 And me, being born amidst these laws, I have no choice but to align myself with them.
0:16:33 For whose benefit am I doing it?
0:16:35 To show off how I'm in the tune?
0:16:38 No, it's always for your sake.
0:16:42 Because you're not the creator of the laws.
0:16:44 You're not the creator of your body, so you have no choice.
0:16:47 In a sense, you're choiceless about it.
0:16:49 Furthermore, this yogi enjoys, brings two more laws in.
0:16:54 That is the law of Dharma.
0:16:57 What is the law of Dharma?
0:16:58 Well, we're all born with an innate program that lets us know what is right and wrong,
0:17:05 what is appropriate and what is inappropriate.
0:17:07 We all know this.
0:17:08 Every baby knows, if he could speak, "I don't want to be hurt, and I
0:17:13 don't want others to hurt me."
0:17:16 And the baby next door says the same thing.
0:17:18 "I don't want to be hurt, and I don't want to hurt others."
0:17:25 But then we also have our personal values.
0:17:28 These are inculcated values.
0:17:30 We get born with these dharmic values.
0:17:32 But then we have our personal values, which we develop slowly through the course of time.
0:17:38 And they are like, "Well, I need money."
0:17:42 And there's a quick way to make money.
0:17:44 There's a way to kind of step on somebody's toes.
0:17:47 Nobody's going to find out.
0:17:50 I mean, I'll do that.
0:17:52 But the law of compensation doesn't forgive you.
0:17:54 It doesn't exempt you from finding a reason to go against the law.
0:18:02 It finds a compensation.
0:18:03 It finds a way to deliver the corresponding result.
0:18:07 So even if you kind of interpret dharma, "Hmm, maybe dharma is a...
0:18:12 What I'm doing now is okay."
0:18:15 The laws don't exempt you from that.
0:18:18 They will still give you a corresponding result.
0:18:22 So even if you tell yourself a story, "I'm doing this because I
0:18:25 need and I cannot do it any other way," the laws don't say, "It's okay.
0:18:30 I understand you, my child.
0:18:31 I won't let you go."
0:18:32 The laws are impersonal.
0:18:34 They're just meant to deliver a corresponding result to what you do with your own free will.
0:18:42 And therefore, you're given the guidance system, which is called the law of dharma,
0:18:46 on how to make the right decisions.
0:18:48 For whose sake?
0:18:49 For your sake.
0:18:50 Because the whole world is made to help you evolve.
0:18:57 Now, if I choose to go against the laws, then what happens?
0:19:01 Well, a second system kicks in, which is called law of karma.
0:19:05 Law of karma, in simple English, means the compensation system.
0:19:10 In other words, I have to work through whatever was done in the past.
0:19:16 There's no way around it.
0:19:19 Whatever you learned in the past is what you will enjoy in the future.
0:19:24 Whatever you've done in the past is the kind of life you're having now.
0:19:27 Whatever you've done on a consistent basis, whatever prayers, whatever
0:19:32 meditations, whatever introspections, whatever you have looked into your life,
0:19:38 you're enjoying that life right now.
0:19:41 And sometimes there's a delay.
0:19:44 We work years and years and years looking into yourself, looking into your patterns,

0:19:51 undoing your distortions, and you say, "My God, I'm still the same person.
0:19:55 "I've still got old habits.
0:19:57 "I'm still kind of judgmental.
0:20:00 "I still have a racy mind.
0:20:03 "I'm still finding faults in people, "and yet I'm working on myself."
0:20:08 This is because there's a delay factor.
0:20:12 That's how it is.
0:20:13 The delay factor means the results sometimes come years later.
0:20:17 Therefore, understanding these laws, I can now live intelligently by having patience.
0:20:23 Because if I don't have patience, unintelligent living, then
0:20:27 I say, "This is not working.
0:20:29 "I'm just going to go and have it my way."
0:20:32 Either way, the laws will still give you corresponding results.
0:20:37 One time in the webinar, I said, "Based on what I've observed," this will be
0:20:42 different for you, "on average, significant changes in my life "come every 10 years.
0:20:48 "Studying, working hard, "really, really smart and hard simultaneously, "and
0:20:55 significant changes, "like transformable changes, "like palpable, tangible,
0:21:00 "only feel that 10 years later."
0:21:04 Can you be patient that long?
0:21:06 See, this is the question.
0:21:08 That's called intelligent living.
0:21:10 Having so much trust in the system that you know no action goes wasted in this universe.
0:21:17 Every action counts, no matter how small.
0:21:20 A prayer is an action.
0:21:24 So it may initially seem like it has no effect, but it is an action.
0:21:29 And the way that the law, the law of compensation, law of karma is
0:21:33 made, is that for every action, there must be a result.
0:21:40 Therefore, what kind of results do I want to receive in my future?
0:21:45 Well, if they are results of transformation, of clarity, of seeing the depth, seeing
0:21:52 the nuances, then I have to ask myself the question, "How am I living right now?
0:21:56 "Is it conducive with the future version of myself?
0:22:01 "What do I have to do now "so that the future I will enjoy "results that are positive, "that
0:22:07 are keeping with the laws, "that are looking at the depth of things, "that are bringing
0:22:12 me joy, "that is bringing me reverentiality, "that is helping me see "the presence of
0:22:18 Ishvara in all people, "even in those tough times, "in the trees, in the weather?"
0:22:25 Therefore, it is effort.
0:22:26 The yogi went through effort.
0:22:28 So when we look at a yogi, we say, "Wow, what an advanced individual," only because
0:22:34 we don't see the background that took place for that individual to be who they are.
0:22:39 So this yogi actively realigns their actions, bringing them back to the order.
0:22:46 Actively, not one time.
0:22:48 Who says this?
0:22:49 "You know what?
0:22:49 I practiced ahimsa yesterday.
0:22:53 "Leave me alone now.
0:22:55 "I practiced it yesterday.
0:22:57 "I practiced non-injury yesterday.
0:22:59 "I was kind yesterday.
0:23:01 "I've done my job."
0:23:03 Is it like that?
0:23:05 No.
0:23:06 Yesterday was just the start of a long journey, on a long chain of actively
0:23:13 coming back to the laws, realigning.
0:23:16 Every time there's a fall, a person gets up.
0:23:19 "What have I done that was inappropriate?
0:23:21 "How can it be done better next time?
0:23:23 "What have I learned about myself?
0:23:26 "How is this keeping with the truth?
0:23:28 "Is this coming from my own bubbles?
0:23:30 "How much was this addressing the environment?
0:23:32 "How much of me was selfish?
0:23:34 "How much of me was considering "the other's well-being?"
0:23:37 Every fall, every opportunity gives you a chance to come back up and realign yourself
0:23:43 even firmer with the laws of Ishvara.
0:23:46 Again, for whose sake?

0:23:48 For your sake.

0:23:49 Because you didn't create your body, you didn't create this world, you didn't

0:23:53 create the laws, therefore the laws are made in such a way they run the universe.

0:23:59 And by me aligning with that which runs the universe, who's going to run?

0:24:04 The one who aligns with the laws that run the universe in perfect harmony.

0:24:13 So the cost of going against the flow of the laws is that I don't run anymore.

0:24:20 My mind doesn't run, my body doesn't run, and therefore the truth cannot

0:24:24 be captured because it transfers, it converts into a racy mind, a disturbed

0:24:29 mind, a gross mind, a very physical mind.

0:24:33 Then it asks the question, who is an ordinary sannyasi?

0:24:38 So we talked about a true sannyasi, a yogi.

0:24:41 Who's an ordinary sannyasi?

0:24:44 Well, an ordinary sannyasi has given up all rituals, has given up prayers, has given up

0:24:54 relationships, has given up obligations, and is only specifically wanting self-knowledge.

0:25:03 In other words, this is a kind of a usual sannyasi that we know of traditionally, right?

0:25:10 Wearing an ochre robe and pursuing exclusively self-knowledge.

0:25:15 But then we have Arjuna, he wanted to be this kind of sannyasi, he wanted

0:25:19 to go to the Himalayas in chapter 2.

0:25:24 And Krishna says, "This is possible, Arjuna.

0:25:30 "However, you have to consider you're carrying your dissatisfied self with you.

0:25:34 "You will be peaceful in the Himalayas, "but you will also be there

0:25:39 "taking yourself along with it."

0:25:40 So it's not an easy path at all because you've got no one to communicate with,

0:25:45 you've got no emotional company, and there's no one to feedback, to trigger you.

0:25:50 Therefore, all of your unresolved stuff can remain under the carpet, giving you

0:25:55 the impression like everything's okay.

0:26:00 And how does this unresolved stuff convert to that sannyasi in the Himalayas?

0:26:06 With a racy mind.

0:26:07 He or she is trying to study and learn, and yet the thoughts of,

0:26:13 "Have I made the right decision?

0:26:15 "Should I go back to the usual life "of being an ordinary person?"

0:26:19 All of this continues to run in the mind.

0:26:22 So what Krishna says is, "There's a different way."

0:26:25 This will come in the next verse.

0:26:26 And that way is to remain in the world continue the relationships because

0:26:32 they will help you sharpen up your mind.

0:26:35 And a sharp mind is what you need for the knowledge to take place firmly.

0:26:45 And he confirms this in the next verse by stating two paths to liberation.

0:26:52 In fact, the only two paths to liberation.

0:26:57 yam saṁnyāsam iti

0:27:00 prāhuḥ yogam tam viddhi pāṇḍavana hi asaṁnyasta-saṅkalpaḥ yogī bhavati kaścana

0:27:09 So in the Vedic tradition, the goal of life, the goal of human life is Moksha.

0:27:16 And it is explicitly stated that the former three goals, aligning yourself

0:27:21 to the laws, security and wealth, and pleasures of life, they're relatively

0:27:28 important, but they're only a means.

0:27:30 They subserve Moksha.

0:27:32 In other words, they're necessary to kind of keep you engaged, to give you variety

0:27:38 in life, to give you some entertainment.

0:27:41 And with that entertainment, you can walk in and you can be emotionally

0:27:45 content pursuing this knowledge.

0:27:48 And Krishna then says, "What's the point of Moksha?

0:27:55 What does Moksha do for you?"

0:27:56 Well, as we said in Kena Upanishad, everyone is born knowing who you are relatively well.

0:28:04 You think relatively well, "I am."

0:28:07 But this "I am" is not entirely clear, what I am.

0:28:10 That's why the search is there.

0:28:11 Otherwise, we would not be searching.

0:28:14 And therefore, the search, the culmination of that search leads

0:28:18 to total clarity of what "I am" is.

0:28:23 And that's when the search stops.

0:28:25 Because you understand the whole world.

0:28:27 There is nothing apart from you here.

0:28:30 Therefore, what is there to search?

0:28:32 What are you searching?

0:28:35 It's like the table searching for the wood.

0:28:37 It's already there.

0:28:39 So Krishna says, "There's two ways to understand your 'I am' is much
0:28:45 bigger than who you think you are, which is your mind and your body.
0:28:50 The first method is by becoming a
0:28:55 sanyasa, in this case, an ordinary sanyasa, and that is to give up all of
0:29:00 your roles and to contemplate on Atma.
0:29:05 So this is option one that you have.
0:29:08 Anyone thinking about this?
0:29:13 And option two is to become a karma yogi.
0:29:18 Karma yogi is where you play your roles in life and you experience challenges and you
0:29:25 do your duties aligned to ethical values.
0:29:29 But then you say, "This is exactly what an ordinary person does.
0:29:34 They do their duties, they're aligned to values, they're doing what has to be done.
0:29:39 So what's the difference between an ordinary karmi, an action taker, and a karma yogi?"
0:29:47 When you put this word 'yogi' in front, that means you convert your
0:29:51 karma, your action, into yoga.
0:29:55 Yoga means a reminder that every action, every karma you do, is a means
0:30:01 to something higher, which is Moksha.
0:30:05 That means every action is there to help me sharpen up my mind, to undo my distortions, to
0:30:12 help me see there's more than I thought there is, to help me convert my assumptions and
0:30:18 get the essence of what I need to know, and thereby purifying your mind, little by little.
0:30:26 Every experience, every challenge becomes a means of what we say, antahkarana, shuddhi.
0:30:33 The inner instrument gets purified through every argument, through every relationship,
0:30:39 through marriage, through anything that you do at work, with colleagues.
0:30:46 For example, going to work now is not such a painful experience, because before I
0:30:52 just have to work, do what I have to do, do my duty, get the paycheck, go home.
0:30:58 Done.
0:31:00 But a karma yogi, how does a karma yogi go to work?
0:31:04 Well, karma yogi catches the bus, like anyone else, goes to work,
0:31:10 does what is to be done, and uses
0:31:14 work to improve one's communication skills.
0:31:17 Uses work, employees, acquaintances, to relate to manifestations of Ishvara.
0:31:26 To be reminded that all of my employees and my employers and my friends here are
0:31:32 all within this one order of Ishvara.
0:31:35 Because it's easy to have friendliness towards those who you admire, but when it comes
0:31:42 towards those who are in your workplace, where there is a little bit of tension,
0:31:47 then the knowledge tends to run away.
0:31:49 So the karma yogi brings that knowledge back to the best of one's ability and tries to see
0:31:59 the environment, the workplace, in the light of the knowledge.
0:32:04 Because you cannot sort of say, "I'm only going to experience, I'm going
0:32:09 to enjoy this teaching in class, or in quiet parks, or wherever you go."
0:32:15 The real challenge is, can you stay grounded in challenging environments?
0:32:21 So there's a huge advantage to workplace and to places that will kind of test you.
0:32:30 Therefore you have to bring this knowledge deliberately.
0:32:34 As we said, yogi is the one who deliberately keeps bringing and
0:32:38 aligning oneself back to the knowledge.
0:32:41 It is work.
0:32:43 And the good news is, because it's done so often, it eventually becomes a habit.
0:32:48 You don't even think about it.
0:32:50 But there is an initial effort.
0:32:52 What's the difference between a karmi, an ordinary doer of actions, and a karma yogi?
0:33:01 The ultimate goal is different.
0:33:03 A karma yogi is doing whatever he's doing in order to get closer to Moksha and to see that
0:33:09 results he receives are not due to his actions, but karma.
0:33:16 This is beautiful, what Sean said.
0:33:18 In other words, a karma yogi not only understands that I am giving my actions
0:33:26 to the altar of God, this is called, or having an Ishvara arpana buddhi.
0:33:33 We call this Ishvara arpana buddhi.
0:33:35 In other words, my buddhi, my intellect understands that I'm not just giving to my boss,
0:33:40 I'm not just giving to my husband, my wife, my children.
0:33:45 They're all manifestations of Ishvara.
0:33:48 I'm not just giving to my employees, employer.
0:33:51 They're manifestations of Ishvara.
0:33:52 So I use them to be reminded that I'm giving all of my results ultimately to the altar
0:34:00 of God, because all that is here is God.

0:34:05 So the more we think I'm kind of giving
0:34:10 to my family, to my family, that's fine, but the cost of that is I'm reinforcing that sense
0:34:18 of separation, my family, my unit, my life.
0:34:23 So the intellect has to start looking wider and wider and wider.
0:34:29 There's no magic pill, it is practice.
0:34:33 And when the results come back, they're not just coming back
0:34:35 from my employer, from my boss, from my manager.
0:34:40 We say it is coming from the altar of Ishvara.
0:34:44 The vast network is returning to me this what's in front of me.
0:34:49 This is called Ishvara prasada buddhi.
0:34:53 In other words, I understand that every return on my investment is a blessing
0:34:59 coming from the governor of the universe whose laws are infallible and never fail
0:35:06 and have been running for millennia and that one in reality is the only one I can
0:35:13 have trust in because even your parents when we were born, we had no choice but
0:35:18 to trust because they were our gods.
0:35:22 And then as we grow up, we see some inconsistencies and we see I cannot
0:35:28 quite trust them and we lose trust in God because they were our God.
0:35:35 And now what the Karma Yogi has to do
0:35:38 is repair one's trust with God.
0:35:41 How so?
0:35:42 By understanding there is only one infallible order, only one
0:35:48 infallible being which is Ishvara.
0:35:51 Everyone else is subject to falling, is subject to mistakes, is subject
0:35:58 to errors, is subject to confusion.
0:36:00 Ishvara alone, the governor, the sustainer of the universe alone is the one who never
0:36:06 makes any mistakes and this result that is coming back to me, whether it is a pleasant,
0:36:12 one of those four options, it is coming from none other than this infallible order.
0:36:18 You may not like it and you may create a story and say, "This is not necessary.
0:36:23 I don't need this.
0:36:24 I'm a good person.
0:36:26 They're drug dealers and they're getting all of the beach houses and
0:36:32 I'm just a hardworking spiritual type and I'm getting hardly anything."
0:36:38 But what you don't know is the compensation law has the right delivery for everyone.
0:36:46 You just have to wait.
0:36:48 You won't know what's going to happen to them in the next life or in this life.
0:36:52 You don't know.
0:36:55 So in this way, the only being that you can have trust in is the one
0:36:59 that's beating your heart right now.
0:37:01 Is your friend doing that?
0:37:03 Are you doing that?
0:37:06 Hold on, hold on.
0:37:06 Let me just beat my heart.
0:37:08 In
0:37:11 other words, you even have less trust in yourself than Ishvara who has
0:37:18 trust in themselves to keep beating their heart for the next 24 hours.
0:37:25 And yet, I have trust in one being who would definitely beat my heart
0:37:29 for the next 24 hours, Ishvara, who has been beating it for years now.
0:37:35 You have no choice but to trust.
0:37:38 So developing trust in Ishvara is understanding these laws never fail and
0:37:43 because of these laws, your life is working.
0:37:47 And what else is this karma yogi willing to do, as we said?
0:37:52 Remove ignorance.
0:37:53 And what is ignorance?
0:37:55 Ignorance is when you take superimposition to be real.
0:38:00 That means we're all given a particular body-mind in this universe and you
0:38:06 take this body-mind to be who you are.
0:38:08 This is everyone's condition.
0:38:10 Everyone gets born like this.
0:38:12 In other words, superimposition is when I take I to be what it's not.
0:38:18 And then I start to live in a consistent manner according to that deep-rooted belief.
0:38:25 And the reason why it is so hard to get rid of that is because we come with so much baggage.
0:38:33 From day one you're born and people are saying, "Are you hungry?
0:38:37 I am hungry."
0:38:39 "Are you sore?
0:38:40 I am sore."

0:38:41 "Are you happy?
0:38:42 I am happy."
0:38:43 And that's just this life, never mind many, many, many lifetimes of this deep-rooted
0:38:49 notion that I am this mind, I am this body.
0:38:53 It is so deep, it is so real that one is willing to fight and dismiss other schools
0:39:02 which are just trying to help you see that you're much bigger than your body-mind.
0:39:07 There was once a line in The Matrix, right, where Morpheus said, "These people are willing
0:39:14 to fight for the system they've created."
0:39:17 And so I thought about that line and that is true.
0:39:19 One's willing to fight to preserve their sense of smallness.
0:39:24 I am this small individual.
0:39:26 I want to create separation between me and you.
0:39:30 I want some competition.
0:39:32 It's so deeply rooted that it becomes a challenge to kind of shake up a little bit.
0:39:40 So a yogi engages in Karma Yoga to shake up this deep-rooted notion of being the body.
0:39:48 And we said, "Why is this notion there?"
0:39:50 The notion is simply because you know that you are, which is why you're
0:39:54 seeking, but you don't know who you are exactly, which is why you're seeking.
0:40:00 And until you know who you are, the seeking will continue.
0:40:05 When you totally know who you are, all doubts end.
0:40:09 They just end completely.
0:40:10 Just like when the snake disappears, at once, immediately, you see the rope.
0:40:16 There's no question of half rope, is it a snake?
0:40:20 It's immediate.
0:40:22 In other words, Moksha is not something that kind of happens little
0:40:25 by little, but when knowledge takes place, it is immediate and complete.
0:40:33 Now the next verse wants to...
0:40:35 Now Arjuna says in the next verse, "It seems impossible to come out of bad habits."
0:40:41 Because he knows that the mind is so entrenched in its habits of thinking
0:40:47 like a non-yogi that Arjuna wants to know, "Is there a way to come out of
0:40:54 my habits, my deep-rooted habits?"
0:40:58 So let's go into verse 5.
0:41:02 uddharet ātmanā ātmānam na ātmānam avasādayetātmā eva hi ātmanah bandhuḥ
0:41:13 ātmā eva ripuḥ ātmanah. So this individual feeling small, feeling isolated, feeling
0:41:19 sometimes discouraged that the journey is so hard, they ask themselves, "You know, I've
0:41:24 been working and working and working for years, but how do I come out of this kind
0:41:29 of insistent need to think in the old ways?"
0:41:33 It's just kind of very entrenched.
0:41:36 And verse 5 then says, "Lift yourself by yourself."
0:41:43 Who's going to
0:41:47 lift you up?
0:41:48 Think about this now.
0:41:49 No matter where you are in life right now, what your position
0:41:54 is, who is going to lift you up?
0:41:56 Your wife?
0:41:58 Your husband?
0:42:00 Your children?
0:42:01 By getting a good education, becoming whatever, pilot, doctor?
0:42:05 Astronauts maybe?
0:42:07 Is that going to lift you up?
0:42:09 What about your son becoming a president?
0:42:11 Is that going to lift you up?
0:42:15 Maybe.
0:42:18 In other words, no matter what position you're in, ultimately,
0:42:22 you are here to lift yourself up.
0:42:25 That's why you were born.
0:42:26 It was never about others lifting you up.
0:42:29 It was never about government lifting up the society, the economy, or your
0:42:33 house being renovated or your garden being pruned up to lift you up, vacuuming
0:42:39 the house to kind of lift up your mood, even though this is okay sometimes.
0:42:42 But ultimately, only you alone can lift yourself up.
0:42:48 This is a huge statement, and it is the heart of the Bhagavad Gita.
0:42:54 It means that you alone are given all of the tools, all of the resources to
0:43:00 come out from where you are right now.
0:43:04 And to be born a human being, you're given the privilege to lift yourself up.

0:43:09 This is a fact.
0:43:11 The only one who's going to not lift me up is myself.
0:43:19 In other words, the verse says, what makes you
0:43:24 an enemy or a best friend?
0:43:27 You make yourself a best friend and your worst enemy.
0:43:31 And what does it mean to say when you make yourself an enemy?
0:43:35 What does that mean?
0:43:36 What does that involve?
0:43:37 It involves, if you're interested in making yourself an enemy, anyone interested?
0:43:42 Okay, I'll give you a formula to make yourself into an enemy.
0:43:45 All you do is you skip what is to be done on your mind.
0:43:49 You skip your mind, and you go and pursue removing athyasa.
0:43:54 Go pursue removing ignorance, sitting down, listening to
0:43:57 knowledge, but leave your mind alone.
0:44:00 Leave all of the pressures alone.
0:44:02 Do not undo your distortions.
0:44:04 Leave them alone.
0:44:05 Just think it's all an illusion.
0:44:07 I don't need to touch it.
0:44:09 It's the mind anyway.
0:44:11 It's all just the body.
0:44:12 I'm beyond it all.
0:44:14 Do this, and you will become your worst enemy.
0:44:18 Ishvara has made it such that you cannot skip the individual.
0:44:24 The irony is the individual needs to be attended to understand I am bigger,
0:44:30 much bigger than this individual.
0:44:35 Limiting self-talk.
0:44:38 How else do we make ourselves an enemy?
0:44:40 Easy.
0:44:41 Just engage in saying things like, "I was never meant to attain Moksha.
0:44:46 I was never meant to succeed in this life.
0:44:49 I am not meant to make it in this life.
0:44:51 My family is bothering me.
0:44:54 It's too much demands.
0:44:56 I'm very busy.
0:44:57 I've got too many responsibilities."
0:45:00 Super easy.
0:45:02 One single statement can take the most sophisticated instrument capable
0:45:07 of sending man to the moon, or to NASA, or to the space station.
0:45:13 That instrument is now used to help you to fail.
0:45:18 Guaranteed it will.
0:45:19 If it's so smart and can do so many sophisticated things, it can definitely take
0:45:24 the individual into a brink of no return.
0:45:28 Therefore, it is a great responsibility to be given a human mind.
0:45:33 That is a privilege that a human has.
0:45:35 No matter what condition you're in, you have a duty to lift yourself by yourself, when?
0:45:43 Starting today, from now on.
0:45:47 In fact, it was always the case.
0:45:49 There's no excuse.
0:45:51 As long as there's a breath available, you still have a mind.
0:45:54 You can think.
0:45:55 You have a body.
0:45:56 Misaligning oneself to the laws, to dharma, not doing the right thing.
0:46:02 That's another way to turn yourself into an enemy.
0:46:05 Just say, "This dharma I don't need.
0:46:07 I don't need to follow the laws.
0:46:09 It is made in such a way, there is no way around it."
0:46:13 You literally have no choice but to align yourself to the laws.
0:46:18 It's like the fish swimming against the current.
0:46:21 They will probably get up the stream against the current.
0:46:24 For how long?
0:46:26 Considering the current is lasting 80 years, to get to the end.
0:46:32 They will get to a certain distance, but are they going to get to the end?
0:46:36 Most likely not.
0:46:37 And they're going to wear themselves out because they're not going

0:46:40 with the current of the laws.
0:46:42 I'm not going to get this.
0:46:44 I don't get this.
0:46:45 This is limiting self-talk.
0:46:46 The question is, what specifically don't you get?
0:46:50 I don't understand this.
0:46:52 What specifically don't you understand?
0:46:55 In other words, my life is not working out.
0:46:59 What specifically is not working out?
0:47:02 In other words, get specific.
0:47:04 This is a solution to cure limiting self-talk.
0:47:07 Because limiting self-talk is usually making generalized statements.
0:47:11 And it encompasses now things like my life and things.
0:47:16 What things?
0:47:17 My life, what specifically about life?
0:47:20 Life consists of many things.
0:47:21 What, friends, food, the plate, the cups in your kitchen?
0:47:25 Is that kind of falling apart?
0:47:27 The fridge, is that broken?
0:47:29 So this means one has to get very, very specific.
0:47:32 What specifically is not working for me right now?
0:47:39 Because the mind goes to the path of least resistance.
0:47:42 It just sort of throws it all in.
0:47:44 It's not working.
0:47:45 So that is how to make yourself an enemy.
0:47:48 How do we make ourselves a friend?
0:47:50 Trust in life, trusting in the infallible laws of Ishvara.
0:47:54 How else?
0:47:56 Live a dharmic life, 100%.
0:47:58 Do the right thing, what is to be done.
0:48:03 Trust in yourself.
0:48:04 Hmm?
0:48:05 Trust in yourself every day.
0:48:07 That you're capable, you have the ability.
0:48:12 Following your svadharma.
0:48:14 Following what is to be done in your personal environment.
0:48:17 Following your, in reference to the people that you're around.
0:48:23 Taking 100% responsibility.
0:48:26 Taking responsibility that every moment you have a chance to literally turn your life
0:48:31 around just by thinking differently about
0:48:36 it.
0:48:36 See life as a learning system?
0:48:39 Everything is a learning?
0:48:40 Yes, see life as a learning system.
0:48:42 Yes, so everyone is a learning, a teacher.
0:48:47 Life itself is a learning to help you evolve.
0:48:50 Don't engage into?
0:48:53 Negatives.
0:48:53 Yes, into negative self-talking.
0:48:57 Negatives.
0:48:58 Negative situation.
0:48:58 Yes, so of course you have to know where do you stand, where is your place in this world.
0:49:05 How much do I want to be?
0:49:06 Suppose you're forced to be in a negative situation, right?
0:49:10 So then that means you have to set some boundaries there.
0:49:15 Self-compassion.
0:49:16 Self-compassion, in other words, understanding that you're here, for example.
0:49:20 You could be doing so many other things.
0:49:22 You are a seeker of, or you're a finder of truth.
0:49:26 Not a seeker, but a finder of truth.
0:49:28 You're one who's interested in deepening the truth.
0:49:34 And accepting the results you're getting.
0:49:34 Accepting your?
0:49:35 Results, the fruit of your deeds.
0:49:38 Accepting the fruit of your results.

0:49:40 The results of your fruit, or accepting your results.
0:49:44 Yeah.
0:49:45 That they're coming from the infallible order.
0:49:47 Now how do I make the best of this?
0:49:50 It's a blessing from Ishvara.
0:49:52 It's literally Ishvara communicating, talking to you.
0:49:54 We have these programs, how to hear Ishvara.
0:49:59 And they've got these programs, just tune in, meditate, and hear the silent voice.
0:50:05 The results are Ishvara talking to you.
0:50:10 Think about that.
0:50:10 When is Ishvara not talking to you?
0:50:13 But we don't want that kind of Ishvara to talk to us.
0:50:16 We want it different.
0:50:16 We want to hear a gentle, soothing voice.
0:50:19 But that's not how it works.
0:50:21 And even more than only the results, I guess.
0:50:26 Ishvara is talking to you every moment.
0:50:28 Every moment.
0:50:29 Even now, Ishvara is talking.
0:50:30 Look at this.
0:50:32 Very loud.
0:50:35 See, so in other words, what we're showing you is what is.
0:50:39 See the mind's just coming.
0:50:41 This is it.
0:50:41 This is all there is.
0:50:43 This is life.
0:50:45 There's nothing forwards or backwards.
0:50:48 This is it. So
0:50:50 Vedanta wants to help you, put you back into the absolute here.
0:50:55 Because this is all that you'll ever have.
0:51:00 So if Ishvara is always talking to you, by delivering you the results,
0:51:06 then has Ishvara abandoned you?
0:51:11 Never.
0:51:13 But I felt like I was abandoned by Ishvara, because I thought Ishvara is
0:51:17 supposed to talk to me in a different way.
0:51:19 So I abandoned myself.
0:51:23 But the reality is, Ishvara has never been away from you.
0:51:28 Even those moments when you thought, "I forgot that there is Ishvara, that the cause
0:51:33 of the universe has just abandoned me."
0:51:36 You forgot that because Ishvara made it possible.
0:51:41 By taking away your memory, by taking away your attention for a moment.
0:51:48 "Oh, now I remembered that too happened within Ishvara's order."
0:51:54 So when are you outside this intelligence?
0:51:58 And even when you think you're outside this intelligence, you can
0:52:01 only think that because intelligence is making it possible to think that.
0:52:10 So this is what it means to understand all that is here is Ishvara.
0:52:14 It is sustaining me as a person.
0:52:17 It is sustaining this world.
0:52:18 It is sustaining the very air that we're breathing.
0:52:22 It is generating new possibilities.
0:52:24 It's generating time.
0:52:27 Right now, time itself is Ishvara.
0:52:30 Space itself is Ishvara.
0:52:33 You're swimming in Ishvara.
0:52:37 You're drowned in intelligence, in God.
0:52:41 But we want God to be something else.
0:52:43 And therefore, where is God?
0:52:45 Look at the weather.
0:52:46 Where is God?
0:52:47 I want rainbows.
0:52:49 The whole journey is about seeing the whole thing was God all along.
0:52:55 The whole Vedanta is about God, not about awareness.
0:53:00 The moment it becomes about awareness, you go into a thousand logical inconsistencies.
0:53:05 You say, "How is this awareness?
0:53:06 I just see forms."

0:53:08 The whole thing was about God.
0:53:12 That's why I love Swami Dayananda's tradition.
0:53:14 All that is here is Ishvara.
0:53:18 All there is here is intelligence manifesting as these forms, as your
0:53:24 face, as your brain cell, as your hair,
0:53:30 as your eyes, manifesting as the laws which are facilitating the interactions
0:53:36 of different forms, working together, constantly, constantly reshuffling itself
0:53:44 to manifest as this moment right here.
0:53:47 Not just here, but across the world, outside, in this entire universe.
0:53:52 The entire universe right now is being sustained by this very intelligence.
0:53:58 The very intelligence that is sustaining the sun, the moon, the stars, the planets
0:54:03 is the exact same intelligence manifesting and sustaining your body right now.
0:54:11 Is there any free will left?
0:54:14 I mean, if everything is intelligence, how can you say this is your free will?
0:54:24 Got it.
0:54:24 So the question is, if everything is intelligence, so intelligence
0:54:28 manifests as the laws.
0:54:30 And one of those laws is what's called power of choice.
0:54:34 That means I can make a choice to do this or to do that.
0:54:37 But whichever choice is made, then intelligence will deliver the
0:54:41 corresponding results either way.
0:54:44 So even free will is a manifestation of Ishvara, but it's a kind of manifestation
0:54:50 that allows the instrument to make a choice.
0:54:56 In this case, we have
0:55:00 intelligence manifesting as this glass.
0:55:04 The same intelligence, when you break down through analysis, as we will continue
0:55:08 through Kena Upanishad, it is just concepts within concepts within concepts.
0:55:13 And that very intelligence is manifesting as you right now.
0:55:17 Just like the waves are manifesting within one ocean.
0:55:24 And no wave is away from the ocean.
0:55:27 They're all within one ocean.
0:55:30 So there comes a time when the wave says, "Hey, my life is sustained by the ocean.
0:55:37 My life has no reality apart from the ocean.
0:55:42 My entire choice-making ability, whatever happens is within the ocean.
0:55:46 The ability to make a choice is also facilitated by the ocean."
0:55:59 And the whole thing is revealed by one reality, which we're
0:56:03 yet to do in Kena Upanishad.
0:56:05 You're a little bit ahead.
0:56:07 I don't want to mention consciousness now because it gets confusing.
0:56:12 So the whole thing is just reshuffling itself right now.
0:56:17 But because we're so accustomed to seeing forms, you say, "Where?
0:56:22 I'm totally uninspired.
0:56:24 I just see a wall.
0:56:25 I just see moving trees."
0:56:29 A yogi is not someone who just magically sees it all, sees the reality.
0:56:35 A yogi took years to practice constantly bringing this knowledge that despite
0:56:42 seeing forms, there is more than the forms.
0:56:46 Intelligence.
0:56:53 Even now, intelligence manifesting as this, manifesting as this world, as this
0:57:01 weather, as the sun, as the moon, as planets, as the entire universe right now.
0:57:08 So if all that is here is intelligence, then what do you want?
0:57:15 If it's one reality, what can I want and from whom?
0:57:22 Who am I asking then?
0:57:24 Who's going to receive what?
0:57:26 If it's one intelligence, who's going to receive what?
0:57:32 It's like the wave asking, "I want another wave."
0:57:36 Yeah, but the whole thing is water.
0:57:37 What are you going to receive?
0:57:38 You're already a manifestation of Ishvara.
0:57:44 What will I possibly receive?
0:57:49 So this takes time and practice.
0:57:51 It's not just something that just sort of comes.
0:57:55 Until then, I want more.
0:57:57 I want this.
0:57:58 I want that.

0:57:59 So how to make yourself a friend?
0:58:02 Undoing distortions.
0:58:04 Bringing the knowledge in consistently.
0:58:07 Removing destructive patterns.
0:58:08 I'm not going to tell you how, because if I tell you how, that may not be valid for you.
0:58:14 You just Google.
0:58:15 Google this.
0:58:16 How to destroy destructive patterns.
0:58:18 There.
0:58:18 There's your how.
0:58:21 So this is not so much about the how, because if you know the why, there's a cost
0:58:26 of not removing my destructive patterns.
0:58:29 And what is the cost?
0:58:30 Seeing more forms after forms after forms while intellectualizing
0:58:34 all of this here is awareness.
0:58:38 That's the cost.
0:58:39 So by understanding that the cost of thinking in all destructive ways, in all
0:58:47 patterns of separation, you keep on seeing the same form after form after form.
0:58:54 And the question is, do you want that?
0:58:57 If yes, it's up to you.
0:58:59 Again, you're given the possibility by this intelligence to live as you wish.
0:59:05 But there is a cost.
0:59:09 Until one moment the individual says, "I want to bring much more than I've been seeing.
0:59:15 I want to understand all that is here is God."
0:59:20 And there is nowhere to go.
0:59:22 Yeah, okay, so verse 6, it's a similar idea.
0:59:22 bandhuḥ ātmā ātmanāḥ tasya yena ātmā eva ātmanā jitaḥ anātmanāḥ tu śatrutve varteta ātmā eva śatruvat
0:59:37 Okay, so verse 6 speaks about the person who wishes to remove ignorance.
0:59:44 That means who wishes to have mastery, to have mastery over the mind.
0:59:48 That means to remove ignorance, I need to have a relative mastery over my mind.
0:59:54 Now the question is, what is mastery of the mind?
0:59:58 Is it control of the mind?
1:00:02 Okay, if it was control of the mind, then what thought will come in the next
1:00:06 one minute and 20 seconds from now?
1:00:11 We don't know, right?
1:00:13 In other words, we never had total control of the mind.
1:00:15 You have relative control, but not total control.
1:00:18 So this means that in chapter 13, we actually talk about what is mastery of the mind.
1:00:27 And there is a verse, chapter 13, verse 8, it says, "amanitvam adambhitvam."
1:00:34 All of these values are in chapter 13, and I want to go through a few of them.
1:00:39 And the first one is amanitvam.
1:00:43 So what is amanitvam?
1:00:45 So these are all values for mastering the mind.
1:00:47 Well, amanitvam is lack of conceit.
1:00:50 So lack of conceit means lack of excess pride.
1:00:55 So what happens sometimes is there is this sense of self-importance.
1:01:00 For example, someone has a certain position, and they carry themselves high
1:01:04 up, like, "I am a great intellectual.
1:01:06 I am a great kind of a spiritual aspirant.
1:01:09 I am a great, you know, like whatever, something at work."
1:01:14 And what this does, it makes others feel uncomfortable, right, around you,
1:01:18 or you feel uncomfortable around them.
1:01:20 So what amanitvam is, is absence of having this sense of conceit, this sense
1:01:28 of, you know, "I am important, and I am elevated, and I am above, right?
1:01:32 I'm above you."
1:01:33 So the person kind of, right, carries themselves in this artificial bubble that they
1:01:38 are elevated in reference to someone else.
1:01:42 And what this does is it kind of keeps you unapproachable.
1:01:48 And yet you need people, right, to help you evolve.
1:01:51 So some of the things that we can do to reduce this need for, you know,
1:01:56 having this excess pride, for example, it can even be spiritual pride.
1:02:00 Sometimes a person will say, "Oh, these are all lost souls.
1:02:04 You know, look at that, just materialists buying this, buying that, all lost souls."
1:02:08 This is spiritual pride.
1:02:13 When all that is here is Ishvara, where is the question of spirituality and materialism?

1:02:19 Think about this.

1:02:22 These are categories we create to make ourselves feel comfortable.

1:02:29 If you think about how many people have been involved in your life to bring

1:02:33 you here in this moment, how many?

1:02:37 How many teachers have you crossed that have been stepping stones to

1:02:43 put you to this moment in life?

1:02:45 How many?

1:02:48 A lot, a lot.

1:02:50 Whether on YouTube, whether books, all of those authors that you will never meet,

1:02:55 whose quotes you picked and thought they were amazing, they became part of your identity.

1:03:02 All of the research papers, all of the, you know, great investment of time, energy, and

1:03:07 effort of the zipper, the microwave, Velcro,

1:03:16 all of these inventions were done by people you will never meet.

1:03:20 ABS on your car that makes you stop safely.

1:03:26 This was an invention, I think, from BMW or Volvo, one of them.

1:03:32 Who is that man?

1:03:34 I don't know.

1:03:36 Who is the pilot that got you here, if you traveled?

1:03:39 Who built that road that didn't have any potholes?

1:03:44 To get here, have you met those people?

1:03:48 No.

1:03:49 Who exactly cooked our food?

1:03:53 We don't know.

1:03:54 Who exactly takes our trash out, put it in the bin?

1:03:58 Where does that go?

1:03:59 Who are those people working there to keep our streets clean?

1:04:04 How many people do you need to succeed in life?

1:04:07 It is astronomical.

1:04:09 Where is the question of elevating myself as some special being?

1:04:14 No question at all.

1:04:17 Also, nobody behaves as we want.

1:04:20 In other words, we have this expectation that people are

1:04:22 supposed to be like this towards me.

1:04:24 He's supposed to be like this towards me.

1:04:26 She's supposed to be like this towards me.

1:04:28 But nobody acts as you want.

1:04:31 This is a reality.

1:04:33 So the more I have this sort of idea that people are supposed to treat me

1:04:37 with respect, they're supposed to look up to me, I'm an old, wise person,

1:04:41 I'm a young teacher, whatever, right?

1:04:45 The more one crosses certain resistance, and each one gives

1:04:50 you feedback, you end up lonely.

1:04:53 It's like, "Hey, what's going on?"

1:04:55 So the question is, do I want to be lonely or do I want to have company who can help me?

1:05:00 Another common thing to say is, "I don't need you.

1:05:03 I don't need you.

1:05:03 I don't need this."

1:05:04 But actually, you do need you.

1:05:06 You do need, I need you. That's the reality.

1:05:09 You need teachers.

1:05:11 We need teachers.

1:05:12 Recognize other people's hardships.

1:05:14 It's simple as that.

1:05:16 Everyone has got hardships.

1:05:18 Therefore, there is no need to put oneself above or even below.

1:05:22 It's just unnecessary.

1:05:25 And then we have adambhitvam.

1:05:29 So this is a lack of pretense.

1:05:32 Pretense is facade.

1:05:34 So in other words, see, we all carry this facade sometimes, right?

1:05:38 We kind of show ourselves as someone that's special or, you need to kind of

1:05:45 sometimes practically stand up and show a certain face to the world, which is fine.

1:05:51 This is practical.

1:05:53 But where it can become an issue is it becomes a habitual thing.

1:05:57 So, right, one's carrying an inauthentic self in front of another person.

1:06:03 And what happens is we're unable to connect like that.
1:06:06 If I carried myself constantly as, you know, some teacher, I would
1:06:10 probably not connect with any of you.
1:06:12 So this means the person has to reduce this need to appear like a
1:06:17 certain person in front of the world.
1:06:20 And why?
1:06:20 Because it is in your interest.
1:06:22 That's how you connect with other people.
1:06:24 And how do we do this?
1:06:25 We do this by showing our vulnerabilities.
1:06:28 The more we try to sort of like, right, you know, I'm this, I'm that,
1:06:31 The more people are great, but what we really connect with is sharing our stories,
1:06:38 sharing our downfalls. That's what really connects people together.
1:06:42 Ahimsa is nonviolence.
1:06:44 And nonviolence or non-hurt is in reference to three things.
1:06:49 And the former two are not really that important because the first one is going
1:06:58 to modify the latter two, which is thoughts.
1:07:01 If you have the right thoughts, that means thoughts that are counting the well-being of both parties,
1:07:08 Then naturally your actions will follow and your speech is going to follow that thought system.
1:07:16 So for example, you're going to somebody's event and they kind of stumble
1:07:25 or they need some help and then you're sensitive enough to reach out and help.
1:07:31 Non-injury, that means you're helping another individual.
1:07:32 But if you're put in a situation where you know you can do something and you know it is in your power to do something,
1:07:41 but you choose not to, and then the mind brings a story why I shouldn't,
1:07:47 then there is a compensation system to that and it will let you know.
1:07:51 And then you can work through that and see why didn't you act and was it maybe fear of something.
1:07:58 But either way, you will get a feedback.
1:08:01 And this is the compensation system that's always working. Finding faults in others.
1:08:07 They're not good enough. They're like this. They're like that.
1:08:10 This is actually himsa.
1:08:13 Om Purnamadah Purnamidam
1:08:16 Purnat Purnamudachyate Purnasya
1:08:21 Purnamadaya Purnamevavashishyate
1:08:27
Om Shanti Shanti Shantihi