

0:00:06 Saha navavatu saha nau bhunaktu saha viryam karavavahai  
0:00:21 Tejasvi navadhitamastu ma vidvisavahai Om shantih shantih shantih  
0:00:43 Chapter 6 has started out by answering the question, and it's continuing to  
0:00:50 answer the question, who is that one that is an ideal candidate for meditation?  
0:00:59 We haven't answered what meditation even means yet.  
0:01:03 We're answering who is that one who is living the right kind of life, who is a perfect  
0:01:10 or a perfected yogi, karma yogi, one who is dedicated to the truth, one who is committed,  
0:01:24 the one who does what needs to be done.  
0:01:29 What do they know?  
0:01:31 And we saw yesterday that if there is one defining attribute that they understand,  
0:01:39 or by which they carry themselves, is lift yourself up by yourself.  
0:01:47 Uplift yourself by yourself.  
0:01:50 And this is a wonderful verse because it says that Lord Krishna says, "Hey, I gave  
0:01:57 you this body, I gave you this mind, and you alone have the capacity to truly uplift it  
0:02:06 for yourself."  
0:02:07 It's not others' responsibility to uplift you, it is your responsibility to uplift yourself.  
0:02:14 And this is a big step of maturity in one's journey.  
0:02:19 It's no longer about the world needs to make me happy, people need to kind of satisfy  
0:02:25 my fancies, the world needs to change.  
0:02:29 Less of that manipulating the world, manipulating the environment, manipulating  
0:02:33 others, all for the sake of satisfying either of those two conditions.  
0:02:39 Things always have to be my way, or they have to be more than I expected.  
0:02:45 And yet, we got two more.  
0:02:46 Things can be less than I expected, and things can be opposite to what I expected.  
0:02:52 These four are really the essence of what an equanimous mind is, samatvam.  
0:03:00 The one who enjoys equanimity anywhere, at the airport, going home, on the road, anywhere.  
0:03:08 These four are the realities.  
0:03:10 Something can happen totally opposite than you wanted.  
0:03:14 Someone can die tomorrow that is very close to you.  
0:03:19 Someone can say, "I'm sorry," and you never expected that.  
0:03:23 And they surprise you.  
0:03:25 So this is the reality.  
0:03:27 And what kind of values does this yogi carry?  
0:03:32 And we started out, in other words, what makes this yogi who is  
0:03:37 intelligent, who is discerning, what makes them capable of discerning the  
0:03:43 realities, of discerning the truth?  
0:03:46 We started out by saying from, it's actually coming from chapter 13, one of the 20 values.  
0:03:53 And I'm not going to go through all 20 values, I'm just going to share some.  
0:03:58 And we mentioned things like lack of conceit.  
0:04:03 In other words, absence of excessive pride for having attained something,  
0:04:08 for having gone to some major event, or having some long list of qualifications.  
0:04:15 And this kind of shuts down the person, because we feel, we pick up others when  
0:04:21 they're coming from this place of, you know, some kind of an agenda for you.  
0:04:26 And you cannot be yourself.  
0:04:29 And you know what the feeling is like when you're just trying to be yourself,  
0:04:33 but it's not possible for some reason.  
0:04:36 And you just want to say, "Can this person just be my friend?"  
0:04:40 Right?  
0:04:40 "I don't want to play this game of, you know, I'm higher, you're lower.  
0:04:44 I want to be with you right here, let's talk."  
0:04:47 And this is the truth.  
0:04:48 But we also said that in some cultures, there is a certain relationship that it's  
0:04:55 like that, where someone is in a societal position, and you're in a societal position.  
0:05:03 And based on the context, maybe at work, there is this whole hierarchy.  
0:05:09 And so you have to also bring that in, that's also a possibility.  
0:05:14 And we said that another feature of this yogi is, we said, adambhitvam.  
0:05:22 This is absence of having a facade.  
0:05:26 So again, I say the facade sometimes is necessary.  
0:05:31 For example, if you're getting a new job, right, or you want to talk to  
0:05:34 someone, you need to compose yourself naturally, you need to kind of put up  
0:05:38 a certain face to get the job done.  
0:05:42 But then the mistake comes when we take this face all the time, right, with  
0:05:48 people, with people that we just meet.  
0:05:51 And while it has a context in some situations, again, it makes you very isolated, because  
0:05:58 nobody can relate to an individual like that, who is carrying an inauthentic facade.

0:06:04 In other words, it's kind of like this, "Are you being yourself?  
0:06:07 Just come back down to earth, just be yourself."  
0:06:11 This kind of thing.  
0:06:13 And I actually met a friend, many years ago, 15 years ago, we met at a business seminar.  
0:06:19 And I had a very different life back then.  
0:06:22 I was into business and I was meeting different people, so we  
0:06:25 had a different outlook on life.  
0:06:27 And he was very handsome, this man.  
0:06:30 He was one of those ladies' men.  
0:06:32 And I turned on, but he had this facade thing going on a lot.  
0:06:38 And I turned on the TV and they had this reality show, where two strangers meet and  
0:06:45 they don't know anything about each other.  
0:06:47 And now this camera is rolling and I got to see how the conversation is going.  
0:06:51 This is kind of thing to watch.  
0:06:53 And he was on that show, he was on TV.  
0:06:56 And this lady, she was, you know, and he was just kind of like putting  
0:07:00 this, this, you know, ladies' man thing, totally facadish, right?  
0:07:07 And she's just saying, "Oh my God, dude, just get back down to earth.  
0:07:10 Get real, get real, dude."  
0:07:13 And he's like, "Okay, okay."  
0:07:14 And then he puts on this mask, you know, like.  
0:07:19 And I thought, "Oh my God, you know, this fella is my friend and this is who he is."  
0:07:26 And he hasn't changed for the longest time.  
0:07:28 That's just how he is.  
0:07:29 So he's got this, and I met him once  
0:07:34 at, in Sydney, I was in Melbourne.  
0:07:37 And he said he's doing a movie and, "What movie are you making?"  
0:07:42 It's Buddha, it's called the Buddha movie.  
0:07:45 And I thought, "Wow, this guy is, you know, really spiritual."  
0:07:49 And I go over there and he's indeed trying to make a movie for Buddha.  
0:07:55 But, and he's just, you know, talking with these speeders and actress sitting there.  
0:07:59 And I'm like, "Wait, I came to meet you personally."  
0:08:02 And he's surrounding himself with these actresses just to show how, you know, he's  
0:08:06 this person who's so important and everyone.  
0:08:10 And he's going over to the millionaire over there making deals,  
0:08:13 you know, to get some funding.  
0:08:15 And I'm just waiting here, stuck with this actress who I have no interest in talking to.  
0:08:19 Because I came to see him and she's, you know, all this, basically two millimeters  
0:08:25 of makeup I could see on her face.  
0:08:27 And we go outside, you know, a little, have a little drink.  
0:08:30 And another actress comes over.  
0:08:33 And she turns out to be a porn star.  
0:08:36 And he's like, "We don't need a porn star in a Buddha movie, right?"  
0:08:42 And so, and he's not even kind of engaging.  
0:08:46 And she sits down and he gets up and he makes another deal over there.  
0:08:50 Now he leaves me with the porn star.  
0:08:54 So this guy is just moving left and right.  
0:08:56 And she just gets up impatient and she just storms away.  
0:08:59 And she's angry and he doesn't understand.  
0:09:02 And he's like, "What's wrong?"  
0:09:04 And I told him, "Dude, you know, I felt it."  
0:09:08 And he's listening to me because we're kind of a little bit of friends.  
0:09:11 And I kind of never saw him again since then.  
0:09:14 I mean, I don't know why, but I just kind of couldn't connect with him.  
0:09:18 Because he was a good friend.  
0:09:20 But when I met him, it was like, "Whoa, I want to talk to a friend.  
0:09:24 I don't want to talk to a facade."  
0:09:26 And so, you know, he lost a relationship like that.  
0:09:29 I didn't mean to, but I want a real person.  
0:09:33 So it's like this.  
0:09:34 It was kind of fun, but, you know,  
0:09:39 what to do.  
0:09:40 So maybe he's changed.  
0:09:41 This was over 10 years ago.  
0:09:43 And by the way, the movie for Buddha was not for spiritual.

0:09:48 He was promoting a credit union fund where you lend money to people.  
0:09:55 It's like a bank.  
0:09:56 And somehow tying in Buddha with, you know, the good Buddha who gives money away.  
0:10:01 So he's trying to tie that in.  
0:10:05 Yeah, so ahimsa, another one was...  
0:10:09 See, we all have mirror neurons.  
0:10:11 And these mirror neurons is that when you feel something, you see someone who's crying  
0:10:17 or, you know, in pain, and you feel that.  
0:10:20 This is a healthy response to the other person.  
0:10:23 And now the other hand, it's when someone's kind of going through a hard time.  
0:10:29 And, you know, you just don't do anything, you know.  
0:10:32 And so in other words, you're blocked.  
0:10:33 You're blocked from doing something.  
0:10:35 So just to not do anything or to make up some excuse how I shouldn't go over there,  
0:10:43 even though it is full in your capacity to do something, that is a version of himsa.  
0:10:49 And you can kind of get away with it.  
0:10:51 But what it leaves is some form of guilt.  
0:10:54 Like I had the capacity to help, but I didn't.  
0:10:58 And when you do help, when you come over, you feel good.  
0:11:01 And that is your Ishvara's response, that you were in line, you were keeping with the laws.  
0:11:07 So, right, so you have this feedback system, right, when you went off track and then  
0:11:13 made some story, but you can always come back and then next time try something else.  
0:11:18 Yeah, okay.  
0:11:20 Kshanti is accommodation.  
0:11:24 See, the truth is, every person you meet will be different from you.  
0:11:29 Vastly different and sometimes not so, right, different.  
0:11:32 But that is the truth.  
0:11:33 Even your spouse and your children, they are different in their own way.  
0:11:38 And because they came with their own trajectory, they are not meant  
0:11:44 to follow you, end of the day, because they have their own path.  
0:11:48 And same thing with people, right, let alone children, but people,  
0:11:53 right, who have certain personality traits, which you may not agree with.  
0:11:58 And if we're strict how it's supposed to be, how a person is supposed to act,  
0:12:03 what they're supposed to say, if we have these strict standards, then you  
0:12:08 limit your circle of influence, because person just wants to be themselves.  
0:12:14 And there is nothing more painful than someone being themselves genuinely.  
0:12:19 And while they're being themselves, someone's putting you into a box and you feel that.  
0:12:25 It's like this vast resistance and you feel that.  
0:12:29 And it's just so unpleasant to experience that.  
0:12:34 So if you're on the receiving end, then you can set some boundaries and  
0:12:38 we can walk up and say, "Hey, I'm feeling this resistance from you.  
0:12:42 Would you mind telling me, is there something that is on your mind?  
0:12:47 Because I don't understand."  
0:12:49 But also, likewise, we need to be more accommodative towards other people.  
0:12:55 So, you know, when we can kind of go into someone's house and there's  
0:13:00 a cultural shock, the kids are screaming and this is normal for them.  
0:13:05 And you're like, the kids are so naughty, but for them it's normal.  
0:13:09 So there's a certain sense of, "Yeah, I need to understand."  
0:13:12 This is, everyone has their own thing, their own side of how things are done."  
0:13:18 So I need to open myself up a little bit to accommodate different personalities in life.  
0:13:24 And that helps you because it trains you to be flexible.  
0:13:28 And that simultaneously trains your brain to be flexible around what you know.  
0:13:34 As outside as inside.  
0:13:36 So, kshanti is there for recognizing that people have their ways.  
0:13:41 They have their ways, everyone does.  
0:13:44 And it is not fair to have this, "Let me just figure them out.  
0:13:52 Let me measure them up.  
0:13:53 Let me now put them inside a box."  
0:13:54 It's just not fair to do that.  
0:13:56 You wouldn't want that done onto you.  
0:13:59 Same thing, nobody wants that done onto them.  
0:14:01 So we can catch ourselves, "Ah, wait a minute.  
0:14:03 In this moment, this face is not someone that I, it's like a face that's triggering me, but  
0:14:10 at the same time, let me not, it's your chance to not let yourself fall for the boxing mode.  
0:14:18 Therefore, in this moment, I can bring accommodation."

0:14:21 Breath, this is a person, there are many personalities, and it's not realistic  
0:14:29 to be compatible with all personalities.  
0:14:32 Therefore, there's some space to accommodate different cultures, different  
0:14:38 teachers, different people, walks of life.  
0:14:42 This is a yogi who lives like this, because as long as we're not accommodating, keeping  
0:14:48 a very small level of what I accept, then everything outside ends up agitating  
0:14:53 you, makes the mind very disturbed.  
0:14:57 And then the meditation starts, and then the mind is disturbed, because I don't  
0:15:00 have accommodation towards my environment.  
0:15:03 So this is a kshanti.  
0:15:08 And then arjavam.  
0:15:09 Arjavam is straightforwardness.  
0:15:12 What is straightforwardness?  
0:15:14 What does straightforwardness sound like?  
0:15:16 You're straight, you're just straight.  
0:15:20 You speak what you think, right?  
0:15:22 So in other words, if I have something in my mind, again, it's easy just to  
0:15:25 say it, but at the same time, there's some pleasantness, some priyamvadam.  
0:15:31 So arjavam is when a person can trust you, because they know that  
0:15:35 what you said, you follow up.  
0:15:38 And that one little kind of disturbance, and you don't follow up, that can break  
0:15:43 the bond, it can break the trust, and it takes time to restore that trust.  
0:15:47 So arjavam is being that kind of person who just simply says yes only  
0:15:53 to things that you genuinely can do.  
0:15:56 So it takes some time to know what is your capacity of action, because  
0:16:00 it's easy to say yes, yes, yes, yes to everything, but most of those yeses you  
0:16:04 actually cannot do, because time is very small, and your energy is not unlimited.  
0:16:10 So in other words, one says yes to those few things that you really  
0:16:15 can do, and you then follow up.  
0:16:18 And therefore, the person can trust you, and this is how trust  
0:16:23 is built, following up what I say.  
0:16:25 And then acarya upasanam.  
0:16:25 See,  
0:16:31 knowledge takes time to transfer.  
0:16:34 Any knowledge, any teacher, and any student-teacher relationship,  
0:16:39 that's time, isn't it?  
0:16:41 Whether it's online, whether it's like this, that's time involvement.  
0:16:45 And the more time you spend with someone, the more you familiarize yourself with their  
0:16:50 face, the more you start to trust them.  
0:16:53 And of course, they also show themselves, because we're like an open book.  
0:16:58 So the more we spend time with the teacher, with one teacher or another,  
0:17:02 the more you are comfortable with what they're saying, and you allow yourself  
0:17:08 for them to actually transform you.  
0:17:11 The only reason why I'm doing this is not because I just sort of am doing this, it's  
0:17:15 because I trust my teachers, and I allow myself to be transformed by my teacher  
0:17:22 now, Neema, because I listen to her for years now, one face, and that face is just  
0:17:29 talking to me all the time, all the time.  
0:17:31 So it's not just some, "Oh, Andre is like this, he can explain."  
0:17:34 It's, "I can explain because I trust my teacher.  
0:17:38 She's speaking through me."  
0:17:40 So that took a long, committed relationship, constantly listening, listening, listening.  
0:17:47 So yes, there are many people on YouTube, and there are many people to listen to,  
0:17:51 but the cost of jumping and having many is that nothing quite penetrates you.  
0:17:58 It all sounds good.  
0:17:59 Everyone's got good things to say.  
0:18:01 On the surface, it all sounds good, but nothing really sinks in deeply.  
0:18:06 So the advantage of that relationship with a teacher is that what they  
0:18:14 say, it becomes part of your voice.  
0:18:17 It becomes your own life, and that can only happen by having that continuity  
0:18:23 relationship with the teacher.  
0:18:25 Therefore, a yogi is a yogi because they have a teacher.  
0:18:30 And a teacher is like a mirror.  
0:18:32 When you open your mouth, you get a chance to see how clear you are on what you're saying.  
0:18:38 It is until we open our mouth, we don't know what we really know.  
0:18:42 It's only when we're asked a question, or we're entitled, or we say something,

0:18:47 while you're saying it, while you're saying it, in there, you go, "Wow, I  
0:18:51 actually don't know what I'm saying.  
0:18:52 I actually don't know what I'm talking about."  
0:18:55 So you cannot have this privilege with a dead guru.  
0:18:59 This is why a dead guru is always idealized, because a dead guru  
0:19:03 never answers, never looks at you.  
0:19:05 They're just in your mind, and you idealize them as the perfect guru.  
0:19:09 Therefore, it's a perfect relationship.  
0:19:13 But in real life, it's like this.  
0:19:16 It's like between student and teacher.  
0:19:18 And that takes years.  
0:19:20 And it's not romantic either, because I thought I was being treated  
0:19:24 differently, and everyone else was being treated better than I was.  
0:19:28 I was angry for one whole year, but I came back.  
0:19:33 That was the best thing ever.  
0:19:35 You see, so it's not romantic.  
0:19:36 It's not like, "Oh, it's just a perfect thing."  
0:19:39 It's literally a relationship.  
0:19:41 And I don't listen to anyone nowadays anymore.  
0:19:43 "Yeah, I've got Paramarthananda, I've got Dayananda, I've got  
0:19:46 Chinmayananda, I've got Dvayananda.  
0:19:47 I've heard so many, and I've trained two years with Chinmayananda, two and a half  
0:19:51 years, but I only listen to Neema nowadays."  
0:19:54 Why?  
0:19:54 Because she speaks to me.  
0:19:56 She speaks my language.  
0:19:57 She speaks to Andre.  
0:20:00 She doesn't speak all over the place.  
0:20:03 She brings it down to living.  
0:20:05 Let me live it.  
0:20:06 So this is the relationship that a yogi enjoys.  
0:20:12 Shaucam is both outer and inner cleanliness.  
0:20:18 Now, outer cleanliness obviously is important, right?  
0:20:21 Because if your house is relatively well organized, and you've got some nice posters  
0:20:28 or some inspiring colors and pictures, that would definitely make a difference.  
0:20:32 It's just how it is.  
0:20:33 Sometimes we clean up our house.  
0:20:36 Why?  
0:20:36 To clean up our mind.  
0:20:39 And in Australia, there's this big thing where people love to renovate houses.  
0:20:44 And everyone's just renovating one house after the next.  
0:20:47 I was just renovating where I'm staying four months, and it's  
0:20:50 constantly noise, making noise.  
0:20:53 The moment they finish, the house right next to them continues  
0:20:57 renovating for another four months.  
0:21:01 "Okay, I've got my headphones.  
0:21:03 It's okay.  
0:21:04 I'll noise cancel this."  
0:21:06 That house finishes.  
0:21:08 Would you believe it?  
0:21:09 Next house, another four months.  
0:21:13 "Oh, this was it.  
0:21:15 Okay, there's no three houses."  
0:21:18 That house finished.  
0:21:21 Next house begins.  
0:21:24 Cause and effect.  
0:21:25 It's like a chain reaction.  
0:21:26 So in other words, we do what others are doing.  
0:21:30 A yogi does what they want to do, because they value their time.  
0:21:34 Therefore, outer cleanliness means having a relatively clean place.  
0:21:38 But inner cleanliness means that everyone carries some bitterness towards someone,  
0:21:45 some resentment towards something, some kind of unresolved stuff towards  
0:21:50 something that's happened in the past.  
0:21:53 And this bitterness, you can get away with it, but the cost of holding it down and  
0:22:00 not letting it come out, in meditation, by the way, is the cost is it again makes

0:22:09 your mind moving.  
0:22:10 It makes the mind moving.  
0:22:11 It makes the mind restless.  
0:22:12 And it's not easy to think and contemplate and concentrate with a restless mind.  
0:22:18 So this means that inner cleanliness means bringing my attention to what are those  
0:22:26 recurring processes that come to my mind, and those are the processes to look into.  
0:22:33 Because a process that comes and goes, this is fine.  
0:22:37 We all have processes coming and going.  
0:22:39 But it's those recurring themes that come and go.  
0:22:44 Those are the ones that are saying, "Look into me and release me.  
0:22:49 Give me some attention and release me."  
0:22:51 So never mind the coming and goings of random events like renovation of  
0:22:55 houses, but the recurring events, those are the ones to look into and release  
0:23:01 in meditation, as we will see how.  
0:23:04 Shairyam, this is translated as steadfastness,  
0:23:10 but also commitment or dedication.  
0:23:13 Now, any prominent, respectful school like physics, it takes you how long  
0:23:23 to do physics or medical degree?  
0:23:25 10 years.  
0:23:26 Maybe physics is less, but medical degree, 10 years.  
0:23:30 That means you've got 10 years of patience, 10 years of dedication to stick by, knowing it's  
0:23:35 going to take that long to master the degree.  
0:23:39 Now, it's really funny when it comes to metaphysics, when it comes to philosophy,  
0:23:44 when it comes to Vedanta, when it comes to just generally getting to know yourself,  
0:23:49 it's a quick pill kind of thinking.  
0:23:52 Why is this?  
0:23:53 I don't know.  
0:23:54 But that is not how it is.  
0:23:56 It is hard work, just like the medical degree.  
0:23:59 I said a couple of sessions ago, every 10 years, every 5 years plus  
0:24:04 minus, is when you have those real changes show up from 5 years ago.  
0:24:08 So this means it's consistent and never-ending work.  
0:24:12 In Japan, we call it Kaizen.  
0:24:15 Kaizen means constant and never-ending growth.  
0:24:17 That means every day finding something little and saying, "What little  
0:24:22 can I do today to become better?  
0:24:24 What little can I release?  
0:24:26 What little can I do to connect to the presence of Ishvara?"  
0:24:30 So therefore, the person is involved, and they're involved  
0:24:34 because learning is not linear.  
0:24:37 Sometimes you listen to 5 sessions, no progress.  
0:24:41 And then on the 6th session, progress.  
0:24:45 And then 7th session, a little bit.  
0:24:46 Learning is not linear.  
0:24:48 It's not like this.  
0:24:49 It's basically like this, and then like that, and then like down, and then like that.  
0:24:53 That's learning.  
0:24:54 It's a very slow incline.  
0:24:57 So for this reason, it makes no sense to listen one time.  
0:25:02 It's a long-term relationship.  
0:25:04 And how does one develop a long-term relationship?  
0:25:07 By knowing the benefits.  
0:25:10 What makes you not commit?  
0:25:12 What makes you not commit?  
0:25:15 I heard once when I was 17, and this changed my life, what makes  
0:25:18 a person continue a trajectory of something that is hard and important?  
0:25:24 It's called Shreyaha.  
0:25:26 Something that is important, but it's hard to do.  
0:25:29 And what is it that one that sticks to the easy path, Preyaha, that is easy,  
0:25:34 quick, gives instant gratification?  
0:25:36 What's the difference?  
0:25:38 The one who doesn't stick to what needs to be done, they think about the process.  
0:25:44 "Oh, I need to wake up.  
0:25:46 I need to put my shoes on.  
0:25:47 And then I need to open the door.

0:25:49 And then I need to come down the stairs.  
0:25:51 And then I need to take my first jog step.  
0:25:55 And then I need to go uphill."  
0:25:56 They're thinking about the process.  
0:25:59 And therefore, they give up.  
0:26:01 If you think about the process, commitment becomes very hard.  
0:26:05 The other person who's able to commit and jog and exercise morning after  
0:26:10 morning, what is their thought process?  
0:26:13 They're thinking about the advantage.  
0:26:16 What is the benefit of doing this?  
0:26:18 How better will I be by doing this?  
0:26:21 How much more healthy will I be as a result of this?  
0:26:24 How much more energy will I have by doing this process?  
0:26:27 So their focus is on the benefit.  
0:26:30 And that's what causes persistence, in other words, dedication and commitment.  
0:26:35 Therefore, process, I stop.  
0:26:39 Benefit, I most likely, not always, but most likely, I will continue this trajectory.  
0:26:45 So in other words, the eye is always on what's the benefit here?  
0:26:48 What's the advantage?  
0:26:50 In other words, tying it to you deeply.  
0:26:52 And therefore, it pushes you.  
0:26:53 It gives you the energy to go forward.  
0:26:56 And then, "atma vinigraha," which just means self-mastery.  
0:27:00 So everything we just covered basically is self-mastery.  
0:27:05 And now, you want to know what is the benefit, what's the outcome of this self-mastery?  
0:27:10 So this karma yogi who's exercising these qualities, what is it that has,  
0:27:17 what is it that they enjoy?  
0:27:18 Verse 7: Jita-ātmanah praśāntasya paramātmā samāhitah  
0:27:24 śīta-uṣṇa-sukha-duḥkheṣu tathā māna-apamānayoh  
0:27:30 What it says is the person who enjoys mastery over the mind, that one has become  
0:27:37 prashanta, in other words, cheerful.  
0:27:39 So see, we often think of a wise person as someone that's serious, and they're kind  
0:27:45 of, you know, equanimous towards everything.  
0:27:47 They don't respond to anything.  
0:27:49 But on the contrary, a wise yogi, a sophisticated yogi, is  
0:27:54 one that is, you know, friendly.  
0:27:56 They're easygoing.  
0:27:56 They're just like,  
0:27:59 "Wow, kind of a cool person," right?  
0:28:01 Friendly.  
0:28:02 And so, why?  
0:28:04 Because they're not driven by personal pressures.  
0:28:07 "I'm supposed to look like this.  
0:28:08 I'm supposed to have this facade.  
0:28:10 I'm supposed to say this."  
0:28:12 All this nonsense has gone.  
0:28:14 How to be in this world.  
0:28:15 And that makes you very likable.  
0:28:17 For that reason, they've got no pressures.  
0:28:20 And so they're cheerful, naturally cheerful.  
0:28:23 They're not trying to be cheerful.  
0:28:24 And therefore, paramātmā samāhitah  
0:28:28 Why are they cheerful?  
0:28:29 Because according to these values, which are values universal that we mentioned,  
0:28:35 they are aligned to Ishvara's intelligence.  
0:28:39 Ishvara's intelligence is manifesting as these values that we just expounded.  
0:28:44 By aligning yourself to these values, you are aligning yourself to Ishvara.  
0:28:51 In other words, when you say, "Bring Ishvara into your life," how do I  
0:28:54 bring intelligence into my life?  
0:28:58 By bringing the values into your life.  
0:29:02 What values?  
0:29:03 We have just talked about them, right?  
0:29:06 Ahimsa, for example.  
0:29:07 Accommodation.  
0:29:09 In other words, right?

0:29:10 So this is bringing dharma into my life, but dharma is a manifestation of Ishvara.  
0:29:18 So when I say, "Bring God into your life," what do you really mean by that?  
0:29:22 How do I bring God into my life?  
0:29:27 You follow the laws which are there for your benefit.  
0:29:31 Okay?  
0:29:32 And there's a nice, in chapter 7, verse 7, there's an example of  
0:29:40 beads strung around a thread.  
0:29:43 And it's an analogy that shows you this thread is this invisible intelligence  
0:29:49 that connects all of us together in a form of different laws that we don't see.  
0:29:54 Psychological laws, physiological laws, chemical laws, electromagnetic laws, gravity  
0:29:59 laws, thermonuclear laws, all sorts of laws in the universe that hold all things together.  
0:30:08 Now, these laws and the forms that we see both of them are the beads.  
0:30:15 Okay?  
0:30:16 Both of them are the beads.  
0:30:17 And Ishvara is that which connects the laws and the forms together.  
0:30:22 And not only  
0:30:25 is it that which connects, but Ishvara is also the forms and the laws.  
0:30:32 So Ishvara is not only holding the forms and the laws together, but  
0:30:37 the forms and the laws are Ishvara.  
0:30:42 So this analogy helps you to see that I don't see Ishvara.  
0:30:47 Where do I see Ishvara?  
0:30:49 Because Ishvara is the cause.  
0:30:50 I cannot see the cause.  
0:30:51 But what do I see?  
0:30:54 I see the effects.  
0:30:56 And what kind of effects do I see?  
0:30:57 Forms.  
0:30:59 And I see or observe those laws, those forms interacting with each other in  
0:31:04 a unique way, in an intelligent way.  
0:31:07 For example, right, digestion laws, physiology laws.  
0:31:12 You have a little cut on your skin.  
0:31:15 What happens?  
0:31:16 Immediately physiological laws say, "Aha, we need to form a, you  
0:31:21 know, we need to repair this."  
0:31:24 This is Ishvara's, Ishvara's doing.  
0:31:28 Okay?  
0:31:28 So in other words, what we're saying is Ishvara is constantly, as the  
0:31:32 intelligence, rearranging itself.  
0:31:36 Intelligence is constantly rearranging itself to maintain, to create and  
0:31:42 sustain the laws and the forms.  
0:31:46 The forms in which, or by which, are functioning by the help of the laws.  
0:31:51 Okay?  
0:31:52 So what is Ishvara?  
0:31:53 Laws and forms working together.  
0:31:57 Not only now, but in the past, present, and future.  
0:32:01 māna-apamānayoḥ  
0:32:04 So, often this is translated as equanimity in honor and dishonor.  
0:32:10 Right?  
0:32:11 What do you mean equanimity in honor and dishonor?  
0:32:15 Well, it's more like equanimity in mental afflictions.  
0:32:20 Because when someone, you know, shows you respect, or someone disrespects  
0:32:24 you, so that is, that can disturb you.  
0:32:28 So the person enjoys a certain level of mental stability in reference to the world's,  
0:32:35 you know, honoring you and dishonoring you.  
0:32:39 And look at this, this is very interesting.  
0:32:41 Ishvara has made it in such a way that no matter who comes to Earth, will have a  
0:32:47 fair share of afflictions, suffering, pain.  
0:32:53 In other words, there is not one person that can be born on Earth  
0:32:58 who will be free of suffering.  
0:33:00 Even avatars were not free of suffering.  
0:33:05 Look at Rama.  
0:33:06 Rama's wife got kidnapped.  
0:33:09 He was a king in a yodha, and he had to retreat into the forest,  
0:33:14 exile to the forest, with Sita.  
0:33:18 Imagine that, you have the position of a king, and next day you go to the forest.



0:33:23 Is that pleasant?  
0:33:27 That's affliction, that's suffering.  
0:33:29 And then his wife gets kidnapped.  
0:33:32 Imagine that, your wife gets kidnapped, or your husband gets kidnapped.  
0:33:35 Would you feel at ease?  
0:33:39 Knowing what can happen to them, what's being done to them right now?  
0:33:43 By the mafia.  
0:33:44 You see?  
0:33:45 So Rama, even he, as an avatara, Lord incarnate, had to go through significant  
0:33:51 amount of concern and anxiety.  
0:33:54 And then Krishna, he's born with his uncle, Kansa, wanted to kill him.  
0:34:00 Before you're born, there's someone just waiting for you to get born,  
0:34:04 just waiting there, "Come on, get born, get born, I want to kill you."  
0:34:09 Right?  
0:34:09 What a life.  
0:34:10 And then he gets born in a dungeon.  
0:34:12 Where were you born?  
0:34:14 In a clean, sanitary hospital.  
0:34:17 He gets born underground in a dark dungeon.  
0:34:20 And then he goes to foster parents, not his original parents.  
0:34:25 And then when he grows up, people don't like him, because he's very intelligent and smart.  
0:34:30 Is that a pleasant life?  
0:34:33 And Krishna did not lose it.  
0:34:35 He was completely composed.  
0:34:37 Why?  
0:34:37 Is it because he didn't have any problems?  
0:34:40 No, because his knowledge was strong.  
0:34:43 He was well established in the knowledge that the way life is made is that whoever gets  
0:34:49 born will go through those four conditions.  
0:34:52 Get exactly what I want, opposite, less or more.  
0:34:56 And even if you are intelligent and you are like Krishna, other people still have  
0:35:01 to appreciate you, but most will not.  
0:35:05 That is why you can be very educated, very careful about what you do.  
0:35:11 And yet, the person, if they're not at your level, they won't see you.  
0:35:16 And thereby, Duryodhana didn't see Krishna.  
0:35:19 No matter what he did, he saw him as just another kind of a magician, some strange guy.  
0:35:26 So this means that how can you expect a person to really see you when  
0:35:31 most are not even at your level?  
0:35:35 That means they have to be at your advanced, at your level where you're at.  
0:35:40 They have to have done the work in life.  
0:35:42 And not many are willing to do that, to even recognize what you want, what you  
0:35:49 stand for, what is important to you.  
0:35:52 But the truth is, most won't.  
0:35:54 Not even family.  
0:35:57 I go to my parents, I'm just a kid, a son.  
0:36:02 What do you do?  
0:36:03 How's business?  
0:36:04 I stopped that 10 years ago, mom and dad.  
0:36:06 Still, today, how's business?  
0:36:08 Oh, it's  
0:36:12 good.  
0:36:14 In other words, sometimes you kind of wish, I wish they saw me  
0:36:18 for what this new person is now.  
0:36:20 It's totally changed.  
0:36:21 There's no connection to business anymore.  
0:36:24 So same thing with you in your life. You will be,  
0:36:26 As you are now, just to show up here, you've done work, it's pretty obvious.  
0:36:31 But the other person will not see that.  
0:36:34 And therefore, I need to have accommodation to accommodate that.  
0:36:39 Because if I don't have accommodation, I allow that to become my own problem.  
0:36:44 And that is not a wise yogi.  
0:36:46 Because a wise yogi knows four possibilities are most likely possible.  
0:36:52 Therefore, even avatars, if they cannot get recognized for who  
0:36:56 they are, they get disrespected.  
0:36:59 And they're supposed to be Lord incarnate.

0:37:01 A lot of knowledge, a lot of charm, a lot of sophistication.  
0:37:07 And they cannot get loved by everyone.  
0:37:10 And they cannot go through a smooth ride.  
0:37:13 Then is it fair to think you're supposed to go through a smooth ride?  
0:37:18 Right?  
0:37:18 Everyone's supposed to go through a smooth ride?  
0:37:21 It's just not realistic to think like that.  
0:37:23 That's how Earth is set up.  
0:37:26 Anyone who gets born on Earth comes with punyam and papam.  
0:37:30 That means I come with a fair share of things that will become pleasant in my life, but  
0:37:35 equal 50% things that will be not so pleasant.  
0:37:40 That is just the truth.  
0:37:41 At least here on Earth.  
0:37:43 In Svarga Loka, in heaven, it's different.  
0:37:45 If you go there, you have a good time.  
0:37:47 But on Earth, in this planet, that is the way how it is.  
0:37:50 Which is also advantageous because it gives you a chance to look into your  
0:37:54 deeper stuff, into your unresolved stuff.  
0:37:56 You go to heaven, it's just enjoyment.  
0:37:58 There's no thinking about a larger picture of life.  
0:38:02 So Earth gives you a great chance to look into the bigger purpose of life.  
0:38:08 So it is a privilege to be here.  
0:38:14 Okay.  
0:38:15 And śīta-uṣṇa, which is basically just equanimity towards physical  
0:38:22 afflictions because śīta means heat and uṣṇa, heat and cold.  
0:38:27 Equanimity towards heat and cold.  
0:38:30 So again, if you go through small discomforts and they bother us, then life becomes very  
0:38:39 hard to go through because I don't have the right chair, it's a little bit of pain.  
0:38:46 So the person has to understand, "Hey, this is fine.  
0:38:50 I can pull through this."  
0:38:52 In other words, they're not so ruffled by pains here and there.  
0:38:56 Verse 8.  
0:38:56 Jñāna-vijñāna-tr̥pta-ātmā kūṭasthaḥ vijīta-indriyaḥ yuktaḥ iti ucyate yogī  
0:39:02 sama-loṣṭa-aśma-kāñcanaḥ. So jnana or jnana,  
0:39:10 but jnana vijnana tr̥pta atma.  
0:39:14 So this karma yogi that we speak of or the true sannyasi, they are tr̥pta.  
0:39:20 That means they're satisfied.  
0:39:22 Why are they satisfied?  
0:39:23 Because they have firm knowledge about this, what we're doing.  
0:39:28 They've thought about it a long time and therefore now it is firm.  
0:39:33 And kūṭasthaḥ vijīta-indriyaḥ  
0:39:37 Their senses, their thought processes are relatively well mastered.  
0:39:42 What this means is that they don't allow their senses just to fly left and right.  
0:39:47 If there's a TV show, for example, it's there, it's nearby.  
0:39:51 But do I have to watch it?  
0:39:54 That's your choice.  
0:39:55 In other words, they've mastered and they see where do I want to expose my ears and eyes to.  
0:40:01 sama-loṣṭa-aśma-kāñcanaḥ  
0:40:05 This person is the same with a lump of gold, earth and stone.  
0:40:16 Huh, what do you mean by this?  
0:40:18 Does this mean that they can't distinguish between the three?  
0:40:23 There's a joke, actually.  
0:40:24 There's a scientist, I guess, who came back from the lab and he discovered  
0:40:32 now that gold and earth and stone, they're all just atoms anyway.  
0:40:38 And it was anniversary, so he thought he'd give something to his wife.  
0:40:44 And he thought the gold is too much, too much money.  
0:40:47 So he bought her a little stone.  
0:40:51 And she says, "What's this?"  
0:40:53 "It's a stone for our anniversary."  
0:40:55 "What am I going to do with the stone?"  
0:40:56 This is dirty."  
0:40:57 "Yeah, but I want gold."  
0:41:00 "Yeah, but gold is also just atoms.  
0:41:02 The whole thing is atoms."  
0:41:04 You see?

0:41:04 So he can do this, but in real life, transaction, it's not that simple.  
0:41:10 You still deliver the right thing.  
0:41:12 So he can distinguish, she can distinguish between the three but  
0:41:16 at the same time, they know there's a difference, but the yogi  
0:41:21 also knows where's the sameness.  
0:41:24 Where's the sameness between the earth, the rock, and the gold?  
0:41:29 In a substrate?  
0:41:33 Okay, one back before that.  
0:41:36 Concept, good.  
0:41:38 In other words, the stone, rock, and gold, they all reduce into concepts.  
0:41:45 So this means I can keep the differences and I can deal with the differences  
0:41:49 the way they're meant to be dealt with, but a yogi also understands where  
0:41:54 is the commonality in all of them.  
0:41:56 So in this sense,  
0:42:00 they don't stay away from forms.  
0:42:01 Forms are not here to hurt you.  
0:42:03 Why are you going to stay away from concepts?  
0:42:06 They're all concepts after all.  
0:42:08 Nevertheless, in  
0:42:11 other words, you don't create this space between form and concept  
0:42:16 because a form is a concept.  
0:42:19 That means I don't have to stay away from forms.  
0:42:23 Okay?  
0:42:23 Therefore, the yogi enjoys differences, but they also recognize  
0:42:32 the sameness.  
0:42:35 So you don't have to collapse the world into one big clump of consciousness by the way.  
0:42:41 Differences are differences.  
0:42:43 Sameness is sameness.  
0:42:44 And they don't contradict each other.  
0:42:47 We've seen how in Kena Upanishad.  
0:42:51 Okay, and then what kind of person is capable of meditating?  
0:42:56 Verse 9.  
0:42:57 suhṛt mitra-ari-udāsīna-madhyastha dveṣya-bandhuṣu sādhuṣu api ca pāpeṣu  
0:43:00 sama-buddhiḥ viśiṣyate.  
0:43:12 See, in verse 9, it's very easy to love those who we are close with and get  
0:43:19 along with those we are close with.  
0:43:22 But where it becomes harder is those who you don't get along  
0:43:27 with so much for whatever reason.  
0:43:30 And what happens is this can add up into grudges, different kind of  
0:43:37 resentments and bitterness in the mind.  
0:43:40 So if I have all of these figures that I get triggered by, then you think, "Oh,  
0:43:46 it's fine, I get triggered once in a while, I'll just stay away from them."  
0:43:49 But it's very hard to do that because you're always around people.  
0:43:53 And every time we get triggered, they add up in our mind as resentments and grudges.  
0:43:58 And that can, again, pull you down a little bit.  
0:44:02 So the yogi enjoys equanimity in reference to four kinds of  
0:44:07 characters that come into your life.  
0:44:10 And what are they? Friend.  
0:44:14 What is a friend?  
0:44:15 Well, a friend has gradations because sometimes when a friend,  
0:44:22 suppose one friend comes to another and says, "Oh, I just broke up."  
0:44:27 Oh, you know, I broke up, it's terrible."  
0:44:30 And the other friend says, "Get over it, you'll find someone better."  
0:44:35 It wasn't the right thing for you."  
0:44:38 So it's dismissive.  
0:44:40 But there's another kind of friend who will listen and will give  
0:44:43 a different kind of suggestion.  
0:44:46 So there's gradations of friends.  
0:44:48 We're not saying which one, but there is, every friend is there, a friend.  
0:44:54 But the yogi has equanimity because they understand everyone's got personalities.  
0:45:00 And then suhṛt.  
0:45:02 This is someone who's more evolved than just a friend.  
0:45:06 They have this dutiful ethic about them.  
0:45:11 For example, they can be a friend and they don't want much from you.  
0:45:17 They just want to show up.

0:45:18 They enjoy their time.  
0:45:19 They do what is to be done and leave.  
0:45:22 Or suhrt can also be the one who stops over and fixes your car tire.  
0:45:29 They say, "Wow, what a kind person."  
0:45:32 And you're thanking them, "Thank you, thank you, thank you."  
0:45:34 And they're like no, no, no, don't worry about it.  
0:45:35 For them it's just a duty.  
0:45:37 It is to be done.  
0:45:38 It's got nothing to do with me.  
0:45:39 It's the right thing to do.  
0:45:41 They're not even going to think about it and go on their way.  
0:45:45 This is suhrt.  
0:45:47 This is a slightly more evolved mind.  
0:45:51 And then we have ari.  
0:45:53 Ari is an enemy.  
0:45:55 Now, who is an enemy?  
0:45:56 Well, there are different kinds of enemies.  
0:46:01 Someone who disagrees with you could be an enemy, it  
0:46:06 could be someone that you're not getting along with, someone that wants to hurt you or  
0:46:13 defame you or physically damage your property.  
0:46:19 And these ones become harder to deal with because they can kind of really  
0:46:25 get underneath your skin and it's very hard to have equanimity towards these.  
0:46:31 However, the thing about this is not to generalize.  
0:46:36 Because when you color the person and you put a label onto them, you don't help yourself.  
0:46:44 You make it just more intense in your own mind.  
0:46:48 So the first thing to take note is am I generalizing?  
0:46:51 And to what extent am I generalizing this individual?  
0:46:55 How much more of a monster am I making them in my mind?  
0:46:59 So rather than turning them into a monster, one could instead look at the facts.  
0:47:05 What exactly are they specifically doing that I don't agree with?  
0:47:09 So one has to get specific.  
0:47:11 The less specific, we tend to get more generalized.  
0:47:15 And the more generalized, we start to include more essence of the person.  
0:47:21 Suppose they just, like on the road, they just do something  
0:47:23 dangerous and then you generalize.  
0:47:25 This person means they're a dangerous person to be with.  
0:47:32 In other words, we need to get specific, what is it specifically that has triggered me or that I don't like.  
0:47:36 And that way you keep perspective.  
0:47:38 That way you keep with vyavaharika.  
0:47:42 If I don't do that, I go back into pratibhasika.  
0:47:48 And what if someone is trying to actively hurt you?  
0:47:53 This is even more challenging.  
0:47:55 And I thought about this and I didn't know what to do about how  
0:47:58 do I even answer this question.  
0:48:01 But my own teacher suggested something.  
0:48:04 And I feel it's just a wonderful answer.  
0:48:08 And she says, if someone is actively trying to hurt you and there's nothing you can  
0:48:12 do about it, she said, pray for them.  
0:48:17 Pray for them.  
0:48:18 Why?  
0:48:20 Because they're doing what they're doing helplessly out of their own confusion.  
0:48:26 They can't help themselves.  
0:48:27 When you pray for them, you increase the chance of them coming back to their senses.  
0:48:33 Because when you pray, you actually affect the other person.  
0:48:38 Especially when they're directly connected or directly influencing you.  
0:48:45 And I thought, wow, so I can pray for those who are actively trying to hurt me.  
0:48:50 What do I say during a prayer?  
0:48:52 Well, may Lord give them the knowledge, the right knowledge, the right conduct,  
0:48:56 so they can wake up and recognize that what they're doing is unfair, what they're  
0:49:02 doing is hurtful, and it's hurting them.  
0:49:05 May they gain the clarity that what they're doing is hurting them.  
0:49:11 And I thought that was a wonderful way to deal with this.  
0:49:15 Because it's converting your helplessness into some action.  
0:49:20 Okay?  
0:49:23 And the other thing about an enemy is not to take it personally.

0:49:27 And the reason why is because, as I said, first of all, in the first session,  
0:49:34 everyone is guided generally by four forces.  
0:49:39 And the first one is impressions.  
0:49:43 So we're carrying over impressions from the past.  
0:49:46 Impressions of, for example, you've got an analytical mind.  
0:49:50 And not only do you have an analytical mind, but you're carrying an  
0:49:55 impression or preference for certain kind of minds.  
0:50:00 So if your mind is slow and it needs to think slowly, and someone's annoyed  
0:50:07 with you, then that could be because of their impression to think fast.  
0:50:13 So this means I have to, right, accommodate that kind of personality.  
0:50:17 I can't take it personally because they just think fast.  
0:50:21 Another reason, or another factor that can influence is the, as  
0:50:26 I said, limited information.  
0:50:28 Limited information, everyone is under the spell of.  
0:50:32 And by ignoring the fact that this person doesn't have all the facts,  
0:50:40 then you can take it on personally.  
0:50:42 But if I bring the fact that this person doesn't know all the facts, then I  
0:50:48 understand where they're coming from.  
0:50:51 You understand?  
0:50:52 In other words, I gain more understanding that this person is helplessly doing  
0:50:57 this because they don't have the full picture of my situation, or my, you  
0:51:05 know, whatever, my child, or my spouse, or my business, or whatever it is.  
0:51:10 And then you come to see, wow, and I can also make the same mistake towards other people.  
0:51:16 I can act out of my own ignorance about them, and I can hurt them  
0:51:20 unintentionally, and yet I'm totally convinced that I'm doing the right thing.  
0:51:25 Okay?  
0:51:26 The other factor is environment.  
0:51:28 Environment plays a huge, huge part of why people do what they do.  
0:51:35 And, you know, like for example, there's this kind of a mob mentality.  
0:51:40 I read a book called People and Situations, and it was studying all sorts of psychology,  
0:51:46 why people do the most unusual things when normally they would have never  
0:51:51 done that if they were by themselves.  
0:51:54 And one of the things they say is a mob mentality.  
0:51:58 When people come together, especially at sports matches, then one individual could  
0:52:03 be a good guy, but when they come together on their kind of a same team, and they're  
0:52:08 all, yeah, we want our team to win, they get certain kind of an aggression, and this  
0:52:13 aggression can cause them to act irrationally.  
0:52:16 And then after they act out irrationally, they say, oh, I would  
0:52:19 have never done this on my own.  
0:52:21 And then you look at this person and say this guy is a total, you know, irrational person, but you're only  
0:52:27 judging that on the basis of context.  
0:52:31 That's not how they are all the time.  
0:52:33 Same thing in any situation.  
0:52:35 Your close loved one may act irrationally, or even you may act  
0:52:42 irrationally in a certain environment.  
0:52:47 But on a different kind of environment, you would have never acted like that.  
0:52:52 Environment plays a huge, huge impact on why people act the way they act.  
0:53:00 And if I take this out, then if someone does something inappropriate  
0:53:05 in one environment, it's very easy to generalize that's how that person is.  
0:53:10 And yet, it's probably the first time they've ever done it for the last 10 years.  
0:53:16 And then we have aversions and attractions.  
0:53:20 Everyone comes with a certain hatred or just displeasure.  
0:53:24 I don't like that.  
0:53:25 It's just not my thing.  
0:53:27 It's just not my thing what you're talking about now.  
0:53:30 And others have, yeah, I just innocently feel pulled towards this.  
0:53:35 So we all have this innocent, helpless magnetism towards something,  
0:53:40 and kind of a conscious, mindful, and sometimes not so mindful.  
0:53:46 It's not for me.  
0:53:47 Just not for me. This is not for me.  
0:53:49 We call this likes and dislikes.  
0:53:52 And everyone is under the spell of likes and dislikes, more or less.  
0:53:57 And thereby, you will also be under the, right, the spotlight of  
0:54:01 somebody else's likes and dislikes.  
0:54:03 For this reason, it is not, I should not take it so personally.

0:54:11 Andre, the likes and dislikes, you said it's personal, it's bound to  
0:54:18 your own, it's bound to your own personality, but are you born with it?  
0:54:21 That you have, is it in the mind?  
0:54:26 Is it that you take it, maybe, to reincarnation, or that you are born  
0:54:32 with likes and dislikes because it's different for everyone?  
0:54:36 You both carry over some impressions.  
0:54:38 For example, you carry over an impression for having a mechanical mind.  
0:54:43 Okay?  
0:54:43 Some people get born with an artistic mind, so the one who gets born with an artistic mind,  
0:54:51 that's going to convert as a dislike when they're exposed to mechanical things.  
0:54:58 And the one with a mechanical mind, they're born with, when you show them  
0:55:02 artistic things, that's going to naturally trigger a dislike for artistic things.  
0:55:09 So, it can be a contributing factor, carry over these impressions, but  
0:55:16 mostly they're also formed in this life.  
0:55:19 So, the mind is not the same for everyone on the moment that you are born?  
0:55:24 Of course, it's different for everyone.  
0:55:26 Because you're carrying, you're a product of many causes, and many  
0:55:30 experiences, and every, in fact, this life, let's just take this life, right?  
0:55:35 We're all different.  
0:55:36 And I suppose if we all die, then how many of us get born next life?  
0:55:41 We're going to be all different again.  
0:55:44 So what we have learned earlier that you have your brain, and you have your mind.  
0:55:50 It's colored by different lives or different experience.  
0:55:56 So, it's not, it's for everyone.  
0:56:00 Good.  
0:56:01 So, for example, I'll give you a tangible example.  
0:56:03 So, suppose you're born with empathy, right?  
0:56:06 You have just, you want to give.  
0:56:08 And you care about other people's, you know, pleasure, and their delights.  
0:56:13 And you just keep on giving, giving.  
0:56:15 So, you came with that impression to give.  
0:56:18 And you keep on giving, giving, giving, but it overrides your own, you know, your  
0:56:23 own ability to say, "What do I need here?"  
0:56:26 So, the person keeps forgetting their own needs.  
0:56:29 And eventually, they form an aversion towards giving because it gave them so much pain.  
0:56:37 So, therefore, now, you're born with a good impression of a liking for giving.  
0:56:43 And in this life, you've also now developed a dislike for giving.  
0:56:48 And that takes over into the next life.  
0:56:51 So, again, it's just a constant mixture of both dislike and carryover.  
0:57:00 Okay, and then, madhyastha.  
0:57:03 So, "ari", that's enemy.  
0:57:06 And then, madhyastha is mediator, an arbitrator.  
0:57:10 Now this is very interesting because sometimes, if you're in a dispute with  
0:57:17 somebody else, suppose the mediator or the judge makes a favor against you.  
0:57:25 For example, there's a divorce.  
0:57:27 And they say, you know, they will have the kids and you're not going to have the kids.  
0:57:33 And what it's saying is that I have no right to, I mean, it's up to  
0:57:39 you, but the mediator one just makes the decision based on the facts.  
0:57:45 Now, what it's saying here, a yogi doesn't have kind of a disturbed mind about  
0:57:50 that because it could have gone any way.  
0:57:54 And there's a nice story in the scriptures where, you know, Mandana Mishra from  
0:58:01 Purva Mimamsa, where you do rituals to go to heaven, and he was having it  
0:58:06 on the banks of Varanasi, discussions with Adi Shankar.  
0:58:11 And Adi Shankar said that the purpose of life is to reconcile your relationship,  
0:58:16 to understand your oneness with Ishvara.  
0:58:19 And Mandana Mishra said the purpose of life is to do good deeds and go to heaven, right?  
0:58:26 To do a lot of rituals and go to heaven.  
0:58:28 And they said, let's have a debate, but our mediator will be my wife,  
0:58:35 Mandana Mishra's wife, Ubhaya Bharati.  
0:58:38 And she was a very smart woman.  
0:58:40 So she said, "Okay, I'm just going to watch and I'm going to let myself be  
0:58:44 convinced who is more persuasive here.  
0:58:47 I'm just going to be equanimous towards both.  
0:58:51 If Mandana Mishra, my husband, loses, then he will have to divorce me and he will  
0:58:57 have to take on a sanyas, the the ochre robe.

0:59:02 If Adi Shankara loses, he will have to give up his sanyas and get married."  
0:59:09 So the stakes are huge, right?  
0:59:12 And now they began discussing.  
0:59:14 And the debates went on for days.  
0:59:17 And she was just listening and both of them were reasonable and providing the best that  
0:59:22 they could because they know the stakes are so high and there's no way I'm going to get  
0:59:25 married and I'm not going to divorce my wife.  
0:59:28 And at the end of the discussion, she said, "Okay, I've heard enough.  
0:59:34 I have to say that Adi Shankara is more convincing.  
0:59:38 She is the wife of a husband."  
0:59:43 Now do you think the husband, Mandana Mishra, was angry towards her?  
0:59:49 No.  
0:59:50 Not only did she have so much objectivity about what is to be done, that she  
0:59:56 didn't allow her feelings to be attached to her husband and biased towards him.  
1:00:02 She just says, "I'm going to objectively listen to the facts.  
1:00:06 This is not about me, about my husband or Adi Shankara.  
1:00:09 This is about what makes sense."  
1:00:12 And she said, "Adi Shankara makes sense."  
1:00:14 Therefore, Mandana Mishra divorced her.  
1:00:17 And he didn't have any resentment towards the judge.  
1:00:22 Yeah, so this is objectivity but also an equanimous mind.  
1:00:26 So you can see, even if they're from a different school, how sophisticated a yogi's  
1:00:32 mind is to go through this kind of experience.  
1:00:35 Okay, so the next verse will ask who enjoys a relatively quiet mind and who  
1:00:45 is able to meditate without struggle.  
1:00:48 Okay, so we're kind of talking about that already, so the next  
1:00:51 verse will expand upon that.  
1:00:54 So verse 10, Yogī yuñjīta satatam ātmānam rahasi sthitaḥ  
1:01:04 ekākī yata-citta-ātmā nirāśīḥ aparigrahaḥ.  
1:01:08 All of these prior attitudes have contributed to a relatively mature mind.  
1:01:15 And that kind of mind is now almost ready for meditation.  
1:01:20 However, there are a few more things that this person, yogi, has that  
1:01:24 makes them very ready for meditation.  
1:01:27 And what is that?  
1:01:29 Well, they're free from longing and possessions.  
1:01:33 What does this mean?  
1:01:36 They're free from longing and possessions?  
1:01:39 Well, I mean, without desires, you're born with three powers, kriya  
1:01:42 shakti, iccha shakti, jnana shakti.  
1:01:44 You're born to desire, you cannot get rid of your desires.  
1:01:48 Maybe if we add one more word, free of desires, which are not keeping in line  
1:01:55 with what is it that I want in life.  
1:01:58 In other words, those desires that are robbing me of my time in reference to what  
1:02:02 I'm seeking, which is called binding desires.  
1:02:06 So, good answer.  
1:02:08 So therefore, in other words, no object preoccupies the mind for too long.  
1:02:15 Objects are objects.  
1:02:17 Girlfriend, boyfriend, son, daughter, grandfather, grandpa,  
1:02:22 grandma, wife, husband is just that.  
1:02:26 It is a wonderful thing to have, but at the same time, it doesn't  
1:02:30 preoccupy the mind of the individual.  
1:02:33 And I understand because I do visit a lot of families, and I hardly see this sort  
1:02:40 of, it's very hard to see where the husband and wife can enjoy their own independence.  
1:02:45 Usually, they're like this.  
1:02:47 Wherever the husband goes, the wife is there.  
1:02:49 Wherever the wife goes, come over with me, husband.  
1:02:52 I'm like, okay, that's fine, but have you lost, you know, your  
1:02:57 individuality is also there.  
1:02:59 So this is also relatively important.  
1:03:02 Okay?  
1:03:04 And thus, yogī yuñjīta satatam ātmānam rahasi sthitaḥ  
1:03:12 So, it's very simple.  
1:03:15 So, remaining alone in a quiet place, I connect my mind to the object of meditation.  
1:03:24 So now we're going into what is meditation.  
1:03:28 Remaining alone in a quiet place.

1:03:30 Okay, this much I know.  
1:03:32 But then the next part, connecting my mind.  
1:03:36 So now we know it is in reference to the mind.  
1:03:38 So I will use my mind in meditation to the object of meditation.  
1:03:46 Hmm, what is the object of meditation?  
1:03:49 And in classical, I mean normal meditation, we think thoughtlessness.  
1:03:55 And yet Vedanta has a totally different definition of meditation.  
1:04:02 And Vedanta's definition is saguna brahma vishaya.  
1:04:07 In other words, saguna brahma is Ishvara.  
1:04:10 That means Brahman with attributes, which is Ishvara, that means intelligence.  
1:04:16 saguna brahma vishaya, vishaya means subject matter.  
1:04:22 manasa vyapara.  
1:04:24 In other words, what does the mind, vyapara, what does the mind  
1:04:30 do in reference to meditation?  
1:04:32 The mind does or thinks about the subject matter related to saguna brahma.  
1:04:41 Oh, what could this mean?  
1:04:44 We will see this next time.  
1:04:47 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya  
1:04:57 Purnamadaya Purnamevavashishyate  
Om Shantih Shantih Shantihi