

0:00:05 Saha navavatu saha nau bhunaktu saha viryam karavavahai
0:00:20 Tejasvi navadhitamastu ma vidvisavahai Om shantih shantih shantih
0:00:40 So verse 10, we're continuing from yesterday, and I'm just gonna chant it again.
0:00:46 yogī yuñjīta satatam ātmānam rahasi sthitaḥ ekākī yata-citta-ātmā nirāśīḥ aparigrahaḥ
0:00:58 So again, we said that this free from longing
0:01:02 and possession, see it's not, if you take this literally, it doesn't make sense, right?
0:01:08 Free from all longing, from all possessions, and you say, what kind of possessions?
0:01:13 Well, you have to put a filler word there.
0:01:16 That means those possessions would kind of hold you down, hold you back from
0:01:21 pursuing something that's important for you.
0:01:24 So we're not saying anything's wrong or right with possessions, you just have to
0:01:27 know, right, what is it that you want, what are you looking for, and whatever
0:01:33 you're doing, is it subserving that goal or is it sort of pulling me back?
0:01:40 Is it pulling me back into some place that doesn't really have
0:01:44 a connection to what I want?
0:01:46 So this means that you've kind of looked at your pressures, those diversions of the
0:01:53 mind, and you're using your experience to bring it back, your challenges, to bring
0:02:00 it back to what is it that I value, what is important for me, what do I find, what is
0:02:07 it that I treasure, what do I find precious?
0:02:11 So whatever it is that you treasure and find precious, these are your own
0:02:16 personal values, and everything else is subserving those treasures of yours.
0:02:24 So this means that this yogi who is capable of meditating has clarity,
0:02:33 what are my goals in this life?
0:02:36 There are relationship goals, there are health goals, there are spiritual
0:02:40 goals, there are career goals.
0:02:43 At the same time, the yogi is relatively balanced between them, he's neither
0:02:48 or she's neither too much into one nor the other because they understand
0:02:52 that if you're out of alignment with your health goals, what happens?
0:02:56 Everything else suffers, there's a connection.
0:03:00 So this is the yogi who keeps it all relatively healthy, relatively clean, and
0:03:08 attends to their mind once in a while, attends to their health, attends to
0:03:14 their social relationships, attends to their studies, attends to their working
0:03:21 at work, and maintains a relatively good balance and healthy relationships.
0:03:28 Because if you go to work and there's some tension at work, you may think,
0:03:33 well, this is only at work, but the mind isn't like that because it's going to
0:03:37 take that back home and it's going to color in everything else at your house.
0:03:44 So this means it's in your interest to maintain a healthy relationship
0:03:49 with all of those duties, all of our pressures and all of our challenges
0:03:55 that we have to attend in life, okay?
0:03:57 Because it is connected.
0:03:59 And now, knowing that you are relatively well balanced,
0:04:06 yogī yuñjīta satatam ātmānam rahasi sthitaḥ
0:04:10 Now, remaining alone in a quiet place, the yogi is able to, because their mind
0:04:17 is not so disturbed by those things that are causing them conflict, right?
0:04:22 Able to connect their mind to the object of meditation.
0:04:28 And yesterday we said, well, what is this object of meditation?
0:04:32 And we said that the Vedantic definition of, quote, meditation or dhyanam in Sanskrit
0:04:40 is not thoughtlessness, is not holding your mind in a no state of thinking.
0:04:47 It is to the contrary, it is engaging this instrument, but for
0:04:53 a very specific and precise reason.
0:04:56 And what is that specific, precise reason?
0:05:00 It is, saguna Brahma vishaya manasam vyaparaha.
0:05:05 In other words, vyaparaha, I am engaging the mind in the topic of saguna Brahma.
0:05:13 That means I'm directing my mind towards Ishvara.
0:05:16 Sa guna
0:05:19 Brahma is another name for Ishvara.
0:05:21 So this means that the meditator of chapter six, what Lord Krishna is
0:05:28 saying is what meditation consists of is using your mind to start to think about
0:05:36 how does Ishvara relate to your life.
0:05:41 Until I think about how Ishvara relates into my life, it is all sort of in the air.
0:05:47 It's just all academic.
0:05:49 It's academic knowledge.
0:05:50 Ishvara is this, Ishvara is that.
0:05:52 You have to start asking yourself the question, how does this Ishvara,
0:05:57 how does this knowledge express in my everyday life, in breathing, in

0:06:04 communicating, in all aspects of life?
0:06:08 So now you're going to ask how exactly do I approach this?
0:06:12 Can you give us some examples?
0:06:15 So what does it mean to bring Ishvara into your life?
0:06:20 Well, first you have step one.
0:06:22 Have to understand what is Ishvara?
0:06:25 Like what is Ishvara not?
0:06:27 In other words, I have to be clear, what is Ishvara not?
0:06:30 Because we all carry this idea that Ishvara is some benign or benign entity, some
0:06:38 benign entity who is somewhere and he loves everyone and he's kind of like your father,
0:06:47 he's your mother, and you're a little child.
0:06:50 And these are all romantic notions that we've picked up from the world
0:06:53 in various respectable places.
0:06:57 They did the best they could.
0:06:58 They got us a little bit forward.
0:07:00 But then we have to clarify our definitions.
0:07:03 Now look at this.
0:07:04 If Ishvara was a benign entity, then what's gonna happen is you're going to
0:07:11 start saying, Ishvara, please do this for me, because you're a benign entity.
0:07:17 Please give me this, please give me that, please help me with my
0:07:21 health, help me with something.
0:07:24 And what you're gonna find yourself experiencing is none of those things are,
0:07:30 not many of those things are manifesting in your life, at least not as fast as you want.
0:07:36 And then you're gonna say, well, Ishvara's not answering my prayers.
0:07:40 Where is this benign entity that I've been told about?
0:07:45 Why is he not answering?
0:07:46 And I'm being completely sincere.
0:07:49 Ishvara doesn't care.
0:07:52 And then you say, you know, Ishvara is also this benign entity and yet
0:07:58 he's the creator of the universe.
0:08:01 So number one, he's not answering my prayers.
0:08:04 And number two, if I look around, I see so much violence.
0:08:09 And yet Ishvara is the creator of everything.
0:08:14 So how do I explain violence?
0:08:15 Ah, I have to introduce one more entity.
0:08:20 Malignant entity, malign entity.
0:08:24 Yeah, let's bring the devil in.
0:08:26 So now I've got two entities here.
0:08:28 I've got Ishvara, the beautiful entity, the all loving, all caring
0:08:33 entity, and I've got the devil.
0:08:35 And now it's like, hmm, they seem to be having a fight here.
0:08:39 Well, if I look in the world, it seems that the devil seems to be getting an
0:08:42 upper hand because it seems that always somehow, you know, these things come,
0:08:48 you know, and all of the good stuff gets suppressed and all of the devilish
0:08:53 things come louder and louder and louder.
0:08:56 And then you make another conclusion.
0:08:58 Well, if Ishvara is the creator, the all, you know, the omnipotent, and he cannot handle the
0:09:05 devil, then why should I pray to that Ishvara?
0:09:11 Why should I even have trust in that Ishvara who cannot even handle all of the devilish
0:09:18 things that are going on in this world?
0:09:21 And number two, if all powerful Ishvara cannot suppress the devil, then what part do
0:09:28 I have in doing something good for the world?
0:09:32 One single idea about what Ishvara is that is incorrect, your whole life changes.
0:09:41 Attitude changes, expression changes, interactions change.
0:09:45 Now that's their problem.
0:09:47 I'm not going to do anything over there.
0:09:49 And what does that do?
0:09:50 It reinforces himsa.
0:09:53 And that makes a person more guilty now.
0:09:55 I didn't have the strength to go over there because after all, what can I do?
0:10:02 Okay?
0:10:02 So this means first step, I'm knowing that Ishvara is not some
0:10:09 caring entity, some entity that loves you.
0:10:13 It's not some sort of an entity up there, you know, that's kind of
0:10:17 punishing you and rewarding you.

0:10:19 It's an impersonal, impersonal intelligence that simply responds
0:10:25 to causes and effects which are within Ishvara's order called dharma.
0:10:31 Ishvara doesn't say, "Oh, I'm just going to reward you randomly."
0:10:34 It's impersonal.
0:10:35 Just like when you see a tree outside and you go up to the tree, the tree's being
0:10:42 a tree, a wonderful tree, and you use the tree for the wrong purposes or just
0:10:48 kind of a silly purpose, go over to the tree and start rubbing against the tree.
0:10:52 I'm going to rub, rubbing, rubbing, rubbing against the tree.
0:10:55 Oh, it's kind of itchy.
0:10:56 You know, I'm going to keep on rubbing against the tree.
0:10:58 What happens?
0:11:00 Started bleeding.
0:11:02 And now I'm like, "Why am I, how dare you, tree?
0:11:05 You punished me."
0:11:07 You see, the tree was being a tree.
0:11:09 It didn't not intend, nor intend.
0:11:12 It had nothing to do with it.
0:11:14 Tree was just being itself.
0:11:16 But I used all of my, you know, faculties, my capacity of choice, capacity of intelligence,
0:11:23 and I used it in a way that brought me hurt.
0:11:27 It was not tree who did anything to me.
0:11:30 It was myself.
0:11:31 I had the full capacity all along to use the tree in the way that it was meant to be used.
0:11:37 In other words, Ishvara is not some entity that is punishing or rewarding
0:11:41 you, but offering air, space, fire, water, earth, resources, food.
0:11:48 How I use it is the exact kind of corresponding results that Ishvara returns.
0:11:55 Therefore, first thing to understand is what Ishvara is not.
0:12:00 It's not some uncle in the sky that is looking down or some uncle, you know, sending, you
0:12:07 know, agents, like in "The Matrix," right?
0:12:10 And, you know, giving me a hard time.
0:12:12 This is all romance.
0:12:13 This has to go away.
0:12:15 Ishvara, impersonal, unbiased, infallible.
0:12:20 Infallible means never makes a mistake, doesn't intend to hurt
0:12:25 nor to reward, just offers itself.
0:12:27 Here, here, I provided you, your skeleton, your heart, your brain.
0:12:34 I provided you a free will.
0:12:35 I've provided you all of the laws.
0:12:38 Here, my dear, use it.
0:12:40 Use it.
0:12:41 Use it for as you wish, to exercise.
0:12:44 And not only that, but Ishvara provides you the scriptures and says, "Well,
0:12:49 you can pursue, you can pursue artha.
0:12:52 "You can pursue a lot of security.
0:12:54 "Security is wonderful.
0:12:55 "We all need security.
0:12:56 "You can absolutely pursue kama, "a little bit of delights and entertainment and pleasures.
0:13:02 "Wonderful stuff.
0:13:03 "If you didn't have this, how would your life be "without delights and pleasures?
0:13:09 "You'll go crazy, okay?"
0:13:11 So this is all lovely stuff.
0:13:13 You know, a tea with honey is excellent.
0:13:16 Food with spices.
0:13:18 Imagine, look at this.
0:13:20 Why do you eat spices?
0:13:21 Why do you need spices?
0:13:22 It's not very nutritious at all.
0:13:24 Just eat bland pasta.
0:13:26 Just go eat that.
0:13:27 That's where the real nutrition is.
0:13:30 Why do you need kama?
0:13:32 You see, it doesn't make sense.
0:13:33 So even though, logically, I only need the pasta or whatever, the tofu or the rice,
0:13:40 for the sake of adding delights, you add some kama into it in the form of spices.
0:13:47 So Vedas does not say that anything is right or wrong with anything.

0:13:52 It only becomes destructive for you and the world, of course, is when
0:13:57 you step on somebody else's toes.
0:13:59 That means you deny somebody else the right to be themselves.
0:14:04 You deny somebody else the right for them to shine in this world.
0:14:09 So when we kind of make someone else's life hard and we don't allow them to shine, then it
0:14:15 may seem like you're getting away with it, but the compensation system is such that it has
0:14:22 to return that back to the original person.
0:14:25 Therefore, the trust I have is in this infallible order, which never fails.
0:14:31 It may seem like those who are violating the laws are getting away with it.
0:14:37 However, your trust is in the ineffability, the ineffable
0:14:41 order, the order that never fails.
0:14:45 And it always returns the corresponding result to the original doer.
0:14:50 It always tracks the original doer and goes, yep, I got you.
0:14:53 And the original doer cannot get away with it, even when they drop this body,
0:14:58 because it is all within one order.
0:15:01 And it's a perfect historical, should we call it a library of archives.
0:15:07 An Ishvara goes through the archives and looks at, yep, done this, done this, done
0:15:12 this, throws it to the jiva, and that's the kind of stuff that manifests for the jiva.
0:15:17 And that's what we call in Sanskrit, prarabdha karma.
0:15:20 Prarabdha karma is the kind of life, the general trajectory of life that you have.
0:15:26 Now, there is nothing wrong or right about prarabdha karma.
0:15:30 This person from whom I've inherited all of these attributes, I don't know
0:15:33 who they were, but I can infer, I can make some inferences, born as a thinker.
0:15:39 You were born maybe as an artist.
0:15:40 Someone was born with an intellectual mind.
0:15:43 So you can make some inferences that that fella, Mr.
0:15:46 John Smith or Raj or Sumedha, whoever they were, they were already starting to think.
0:15:53 They were already starting to inquire.
0:15:55 And that simply got passed on to you.
0:15:57 However, as we said in class, it doesn't mean just because you came with something,
0:16:03 you're now good to go because you need to protect what you've been given.
0:16:07 In other words, I use that example where you may have come with a sense of empathy,
0:16:11 a sense of giving to the other person, which is a very wise quality, but giving,
0:16:17 giving, giving, that is not taking care of all of my areas, such as health, myself,
0:16:24 social relationships, finances, not taking care of all of that, then what happens
0:16:29 is I keep on giving, giving, giving, and I see that nobody's giving back to me.
0:16:34 Now whose fault is it?
0:16:35 Others?
0:16:36 Others' fault?
0:16:38 No, it is something that you've neglected.
0:16:43 Just like Pandu in the Mahabharata, who saw the deer, or he thought he
0:16:48 saw the deer and heard the deer, he gladly strung that bow and he thought,
0:16:54 "I am confident that it is a deer."
0:16:57 And he released that bow and he shot a sage and his wife.
0:17:02 Even though he was an expert warrior in the arts of aiming, in the arts of identifying
0:17:10 what is what, he was still negligent.
0:17:14 And he was genuinely a kind, good person.
0:17:17 He didn't intend to kill.
0:17:19 But you know what?
0:17:21 He goes up to the sage and sage curses him.
0:17:24 In other words, this is indicator of, Ishvara says, "Even if you had good
0:17:29 intentions "and you're a good person, "I cannot exempt you from your mistake."
0:17:34 That's the way how the law is.
0:17:35 Now you're going to have to die next time you get intimate with your wife.
0:17:41 And that is how Ishvara works.
0:17:43 And so as you know, Madri, she was under a waterfall, looking beautiful,
0:17:48 shining in the light of the sun, and he just felt that manly desire.
0:17:54 And as she walked closer, he walked closer to her and she knew that he was cursed.
0:18:00 And she says, "No, stay, no, don't, don't, don't."
0:18:02 "You're going to die."
0:18:04 And he couldn't hold it back.
0:18:06 And he comes intimate with her and he drops dead.
0:18:10 Again, Ishvara's laws never lie.
0:18:14 They say it's going to happen, it will happen.
0:18:17 That's called the infallible order of Ishvara.

0:18:21 Whereas when we say something's going to happen, we forget.
0:18:27 Ishvara doesn't forget.
0:18:29 In other words, no matter what, you cannot cheat the system.
0:18:33 Therefore, this is understanding what is Ishvara.
0:18:37 Okay?
0:18:38 What else is Ishvara?
0:18:39 It is understanding that Ishvara is the intelligence that
0:18:43 pervades all sentient beings.
0:18:47 For example, right now, your thought, your experience is nothing
0:18:52 but manifestation of Ishvara.
0:18:54 It's just reshuffling itself constantly from everyone's standpoint,
0:18:59 giving an individual experience.
0:19:01 And whatever you're feeling right now is nothing but intelligence.
0:19:06 Whatever you're thinking right now is nothing but intelligence.
0:19:09 Whatever you're emoting and feeling right now, it's nothing but intelligence.
0:19:13 Whatever you're experiencing right now, tomorrow, yesterday, it will always be
0:19:20 one intelligence doing this constantly, doing this constantly, doing this
0:19:26 constantly, doing that constantly.
0:19:28 Therefore, Ishvara is in a form of your own body, in a form of your own thoughts.
0:19:35 And then we have Ishvara is also in a non-sentient beings.
0:19:40 And we discussed how is Ishvara in non-sentient beings?
0:19:45 How is intelligence in non-sentient beings?
0:19:48 Atoms
0:19:52 and the concepts and so on.
0:19:57 Ah, okay, so we have lovely answer, which was to reduce everything, stones and ultimately,
0:20:04 right, you come to concepts, and so it's all, right, reduces into awareness, okay?
0:20:13 Another way to understand how is intelligence manifesting as inert,
0:20:20 not inert, but rocks and so on.
0:20:23 And by the way, now that I said inert, there is a teaching in Vedanta that says
0:20:30 there is inert and there is sentient.
0:20:35 If you analyze this statement, is there such thing as inert?
0:20:40 Like insentient?
0:20:43 Like insentient world, insentient rocks, insentient water, think about this.
0:20:48 Is there such thing as insentient here?
0:20:53 No, sir.
0:20:54 Why not go down and reduce it even further?
0:20:57 Intelligence.
0:20:59 How can you say intelligence is insentient?
0:21:03 Look at this, this body, this thought is nothing but intelligence.
0:21:08 And in reference to this, that means physical matter and subtle matter, it is matter,
0:21:14 which ultimately reduces to intelligence.
0:21:18 We say it's sentient.
0:21:19 And that very same intelligence, when you have a rock and reduces to that same
0:21:26 intelligence, you call that insentient.
0:21:29 Does that make sense?
0:21:31 It doesn't make sense.
0:21:32 There's no such thing as insentient anywhere in this world.
0:21:39 It is all alive, all one intelligence in the presence of one awareful being.
0:21:47 So going back originally, what else is Ishvara?
0:21:50 It is also in the form of rocks and minerals and air and space and fire and water.
0:21:58 How do you understand this?
0:22:00 Again, use the example of the sun.
0:22:03 When the sun is looked at independently, then you see it as just one object in the cosmos.
0:22:10 And you see earth as another object.
0:22:12 But when you connect them together, what do you have?
0:22:15 You have sun interacting with the water, water creating the clouds, clouds being moved by the
0:22:23 wind, the wind, which is further a product of
0:22:30 high air pressure and temperature.
0:22:34 Eventually it condenses and the rains fall.
0:22:38 And then the rains fall down to the mountains, 3000 kilometers away from the ocean, and
0:22:44 they find themselves back to the ocean.
0:22:48 Could you do that in a small city, in a small suburb?
0:22:51 I push you somewhere, and you go from one end of the suburb to the
0:22:55 other, maybe about five kilometers.
0:22:58 Could you find your way?

0:23:01 And yet the water falls on the Himalaya mountain, somehow travels 3000 kilometers
0:23:09 and finds its way back straight to the ocean.
0:23:11 Where is the question of insentient?
0:23:14 The whole thing is alive.
0:23:18 Therefore, when you look at the connections between various phenomena in this world,
0:23:24 you see the whole thing is connected.
0:23:27 Just like your system, which consists of your body, which consists of heart,
0:23:32 brain, lungs, spleen, so many systems all connected together, sentient, clouds,
0:23:41 rain, sun, water, mountain, ocean, also connected together, also sentient.
0:23:52 Therefore, the whole thing is just intelligence.
0:23:55 Having understood what Ishvara is and what Ishvara isn't, now we need to ask
0:24:01 ourselves, what does this do for me?
0:24:04 How do I use this to help me transform my life positively?
0:24:09 And you begin to see that life is not unfair, because it is an impersonal order, as I said.
0:24:18 It's not an order that is being unfair to you.
0:24:21 You were never treated unfairly, by the way, in your life.
0:24:25 Not one moment.
0:24:27 It's just a cause-effect relationship.
0:24:30 Someone does something that is not right, unfair, and there is an effect.
0:24:37 You're experiencing a certain experience about that.
0:24:41 Then you say something, and they experience something about that.
0:24:45 It's just an impersonal cause-effect relationship.
0:24:50 Therefore, life in this sense is not treating me unfairly.
0:24:53 It's just bringing me effects of the world.
0:24:58 And I have to intelligently navigate myself within those effects to maintain
0:25:04 your sanity, to maintain your health, to maintain your sense of order in life.
0:25:09 Therefore, we no longer take it so personally.
0:25:13 Before, people are like this to me, people are like this to me, like that to me.
0:25:18 Now, a person's being like this.
0:25:21 This is the result.
0:25:22 Now, let me do the best I can to manage this wisely.
0:25:28 No more of this kind of personal, you know, it's about me, about me, about me.
0:25:32 It's just one order here in whom all of these waves are just interacting
0:25:38 with each other constantly.
0:25:39 And some waves are not so educated.
0:25:41 This is just how it is.
0:25:42 You know, they're working, they're busy, they're drinking, this and that.
0:25:46 And you will be in the line of fire in one of those waves.
0:25:50 You will be in the middle of them, and you will sometimes, right, take the hit.
0:25:56 And then you have to bring yourself up and continue going forward.
0:26:01 Because how many of us come to Earth here?
0:26:04 Billions.
0:26:05 And therefore, everyone carries their own karmic accounts, their own stuff, and
0:26:10 that stuff interacts with your own stuff.
0:26:13 And you have two circles like this crossing over, and sometimes
0:26:17 they're not always compatible.
0:26:19 And therefore, conflict ensues, and you have to manage that.
0:26:23 So rather than taking it personally, the person understands, I don't have to.
0:26:28 It's just something to manage.
0:26:30 Like this, it's never been personal.
0:26:32 It just needs to be done.
0:26:34 Just needs to be done, solved, moved on.
0:26:37 You can also use Ishvara,
0:26:41 Ishvara's force of destruction, to your advantage.
0:26:44 So we often fear or feel a certain apprehension or doubt
0:26:50 about death or destruction.
0:26:54 It's interesting, we love creation, you know.
0:26:56 We love new things being created.
0:26:59 But we sometimes look in a different attitude when it comes
0:27:02 to death or change or destruction.
0:27:06 So what the individual can do to relate with Ishvara, remember, the whole thing I'm
0:27:10 saying now is how to relate with Ishvara.
0:27:13 One thing that we can do to relate with Ishvara is to bring Ishvara's
0:27:18 law of change, law of destruction, law of death, to your advantage.
0:27:24 For example, you can say that whatever happens in my life is an event.

0:27:31 But not all events can be pleasant.
0:27:34 This is a fact.
0:27:36 Not all events are pleasant.
0:27:37 Not all experiences are pleasant.
0:27:39 But what I can do is I can pray.
0:27:41 And I can say to Ishvara, may I have the strength to handle anything that comes my way.
0:27:50 May I have the capacity to stay strong and grounded, to hold this
0:27:56 knowledge whatever comes my way.
0:27:59 And may you help me remove whatever destructive patterns I am carrying in my mind.
0:28:06 Help me to remove whatever is holding me back that I may not know and yet it's there.
0:28:14 Help me to discover those silent, unconscious, buried patterns, those destructive
0:28:21 patterns, those destructive voices.
0:28:24 Help me to bring them out so that I can look at them and release them.
0:28:30 Just to have them brought out is enough.
0:28:33 That alone helps it to be released.
0:28:37 A little prayer.
0:28:38 And in Sanskrit we have what's called the Maha Mrityunjaya mantra.
0:28:44 And you may have heard me say it.
0:28:46 om tryāmbakaṃ yajāmahe sugandhīm puṣṭi-vardhānam urvārukam īva bandhānān mṛtyor
0:28:54 mukṣīya mā 'mṛtāt. So om tryāmbakaṃ yajāmahe
0:29:00 In other words, I prostrate to Ishvara in the form of this destructive force.
0:29:07 I prostrate to that destructive force which I need to help me remove my destructive patterns
0:29:14 because only the removing force, destructive force, that which removes, only that can
0:29:20 sweep my stuff away that I no longer want.
0:29:24 Therefore, om tryāmbakaṃ yajāmahe, to that force, to that power
0:29:29 of destruction, I prostrate.
0:29:31 sugandhīm puṣṭi-vardhānam.
0:29:34 What can this do for me?
0:29:36 It is that which blesses me with removing, helping me remove those things
0:29:41 that I do not wish to have in my life.
0:29:43 And thus it creates new opportunities.
0:29:46 Om
0:29:48 om tryāmbakaṃ yajāmahe sugandhīm puṣṭi-vardhānam urvārukam īva bandhānān.
0:29:54 In other words, what do I want from this destruction, this force of destruction?
0:30:00 Well, what I want is to be free of bondage.
0:30:03 I want to be free of those things that are holding me back, just like a
0:30:09 pumpkin or a cucumber, which when it is ripe, it eventually releases by itself.
0:30:16 In that same manner, those cucumbers or whatever, cucumbers, watermelons, what else
0:30:23 holds onto a little thing and just releases, right, pumpkin, just like when I am nourished,
0:30:31 may I be nourished enough that naturally all of those things that are hanging on me, may
0:30:36 they just naturally release by themselves.
0:30:40 May I nourish myself enough with the right knowledge, with the right values and the
0:30:45 right conduct so that when my mind is filled and I am looking at my life and I'm
0:30:52 looking at this life as an expression of Ishvara, slowly, slowly, all of those things
0:30:58 hanging on me just start to fall away.
0:31:05 mṛtyor mukṣīya mā 'mṛtāt. In other words, what do I ultimately
0:31:08 seek from this force of destruction?
0:31:10 What's the highest use I can make of it?
0:31:14 And that is to ask for my release, release from ignorance.
0:31:19 May it destroy the ignorance, every trace of it that is holding me back because the
0:31:24 truth is after you die, your body dies, there is no guarantee that that is the end of it.
0:31:35 In fact, we don't say, oh, I got it, therefore this is my last life.
0:31:41 No, humility.
0:31:42 You don't get to call the shots.
0:31:45 The last one who has the say is Ishvara.
0:31:49 Even if you are 100% clear right now on your nature of who you are, when your body drops,
0:31:57 you still don't call the shots what happens.
0:32:00 That's why humility, that's why we invoke the force of destruction.
0:32:04 May more patterns, more patterns, more destructive patterns keep on releasing because
0:32:09 I do not know what's gonna happen after death.
0:32:13 That's the truth because you're not the governor of the universe.
0:32:16 All you can do at the end is, God, I have done all I could.
0:32:21 I have prayed, I have thought about it, I have asked for the removal of all of
0:32:27 these things that are holding me back.
0:32:30 Now you choose what is to happen next because I have no say, but I wish that I'd be

0:32:36 released permanently from this world of form.
0:32:42 Therefore, humility is until last breath.
0:32:45 And until then
0:32:47 Om tryāmbakam yajāmahe
sugandhīm puṣṭi-vardhānam urvārukam
īva bandhānān mṛtyor mukṣīya mā 'mṛtāt
0:33:06 All lifelong like this, asking, asking, asking.
0:33:11 Let Ishvara keep on removing.
0:33:13 It is given to you as an opportunity every single day to remove this
0:33:20 stuff that's holding you down.
0:33:22 And therefore, it is up to you to uplift yourself by invoking Ishvara's force of
0:33:28 destruction rather than being afraid of it.
0:33:32 That is your best friend given to you.
0:33:36 Just have to invoke it.
0:33:38 Just have to invoke it and it comes to you.
0:33:40 It's like this.
0:33:43 You know, Ishvara is almost bored nowadays.
0:33:45 No one's praying. It's like, "No one's praying
0:33:50 to me anymore."
0:33:50 And just kind of lost that culture.
0:33:55 So if you start praying, Ishvara will hear you.
0:33:59 And finally, sustenance.
0:34:00 Ishvara not only has the power of manifestation, that which creates, it also
0:34:07 is a power of destruction, that which removes what is created to give way for the new.
0:34:14 But also it is the power of sustenance.
0:34:17 It sustains that which is created.
0:34:20 And it gives you seeming stability over what is manifest.
0:34:24 Right now, you think there is a hand here and it's still.
0:34:30 But there is so much movement going on right now.
0:34:34 So, so much movement.
0:34:35 And if you saw all of that, you could not function in this world.
0:34:39 You're spinning right now, all of us.
0:34:41 How many kilometers per hour is Earth spinning?
0:34:47 A thousand plus, right?
0:34:48 A thousand two hundred something.
0:34:49 A thousand plus minus.
0:34:51 Who feels like they're spinning?
0:34:54 You see, you have seeming stability.
0:34:56 And that's just in reference to basically being on Earth.
0:35:01 And there's so much activity going on right now.
0:35:04 There's high blood pressure, low blood pressure.
0:35:06 There is heart pumping.
0:35:07 There is blood from the feet upwards and downwards.
0:35:11 So much activity and noise is going on.
0:35:14 And you have seeming stability.
0:35:17 And you need that to function, to figure things out.
0:35:20 Okay?
0:35:22 The yogi also brings in the law of dharma.
0:35:26 In other words, you have this capacity to make a choice.
0:35:31 And whatever choice you make is the corresponding result you get.
0:35:37 And as we said, it's up to you which choice you want to exercise.
0:35:42 Whichever choice you exercise, you will get feedback.
0:35:46 That means you will know whether that choice was in your self-interest and
0:35:51 how well that choice got exercised.
0:35:54 So this is the beautiful thing about Ishvara, is it always gives everyone feedback how
0:36:00 well they have exercised their options.
0:36:03 How else can we relate to Ishvara?
0:36:06 So far, by understanding the infallible law that Ishvara is.
0:36:11 For every effect, for every cause, there's an effect.
0:36:16 There is manifestation.
0:36:18 There is destruction.
0:36:19 There is sustenance.
0:36:20 So that means all I see is manifestation, sustenance and destruction.
0:36:25 Through that, I can start to relate.
0:36:28 Because it is all intelligence doing it.

0:36:30 Right here, right now.
0:36:32 How else can we relate with Ishvara?
0:36:35 Well, whatever you put into the field, you will get something in return.
0:36:40 This is just how the law is.
0:36:42 So what we do in the Gita, there is something called Ishvara prasada buddhi.
0:36:49 That means you have an intellect which maintains the fact that whatever comes
0:36:57 to me is coming from the altar of God.
0:37:00 Altar of this infallible order, which never makes a mistake and has returned this to
0:37:06 me for me to use and learn something from.
0:37:10 So whatever comes to me is a learning experience, a chance to continue my growth,
0:37:17 a chance to deepen the understanding to Ishvara.
0:37:21 Everything that comes to you is a chance to deepen yourself into
0:37:26 this knowledge, into Ishvara.
0:37:28 Like this, Ishvara prasada buddhi.
0:37:31 It is a blessing of God.
0:37:32 Have a little package dropped down from the sky with a little nice wrap.
0:37:37 And it says, "Open me."
0:37:38 And you open, open, open, and there is a boxing hand.
0:37:42 Boom!
0:37:42 Punches you.
0:37:44 And then you go, "Oh!"
0:37:45 And then it's a little note, "This boxing hand is because of that."
0:37:49 And you go, "Ah, so I'm going to trace this with that?"
0:37:52 Hmm, that was not good."
0:37:53 And then you make a course adjustment.
0:37:56 And like this, this is wonderful.
0:37:58 You can see how loving Ishvara is indeed.
0:38:01 Just in a very funny, funny way.
0:38:06 Okay, so therefore, what we're doing is firstly, bringing Ishvara into
0:38:13 our life by understanding how Ishvara plays a huge role in your life 24/7.
0:38:21 This is relating with Ishvara.
0:38:22 Seeing how my life is a representation, an expression of Ishvara.
0:38:29 After having properly understood what Ishvara is, I start to relate
0:38:32 with Ishvara, and then later we can bring I and Ishvara equation as one.
0:38:38 This will come a little bit later.
0:38:40 But we start out by how?
0:38:42 Understanding what Ishvara is, understanding what Ishvara is not.
0:38:46 That's step one.
0:38:47 Step two, having understood what Ishvara is and isn't, now I
0:38:52 can start to relate to Ishvara.
0:38:55 That is step two.
0:38:57 Step three, which will come later, now I can start to bring the
0:39:02 knowledge that I and Ishvara are one.
0:39:04 Now let's go through these steps in detail.
0:39:07 Verse 11, how to position yourself in meditation.
0:39:18 śucau deśe pratiṣṭhāpya sthīram āśanam ātmanaḥ na ati-ucchritam
0:39:25 na ati-nīcam caila-ajina-kuśa-uttaram.
0:39:29 Okay, so this is very quick.
0:39:31 śucau deśe pratiṣṭhāpya. So having put yourself in a clean environment, in
0:39:37 other words, in a respectful frame.
0:39:38 So step one, putting oneself in a very clean, nice environment.
0:39:43 You don't want to be sitting in a swamp before meditation.
0:39:47 sthīram āśanam ātmanaḥ. So having certain amount of comfort.
0:39:53 Of course, these are very short things.
0:39:54 Obviously, you don't want to have aches and pains, aches and whatever when sitting down.
0:40:00 na ati-nīcam. In other words, neither is your seat too high or too low.
0:40:07 Just right so that you feel close to the ground or whatever your
0:40:13 elevation is that you prefer.
0:40:15 These are all very simple things that you can choose how to sit down
0:40:19 in meditation, on a pillow, on the ground, you know, whatever, whatever.
0:40:24 It's your thing.
0:40:25 It is your thing.
0:40:26 caila-ajina-kuśa-uttaram.
0:40:30 See, in the older days, we used to sit on straw.
0:40:34 And what?

0:40:35 Deer skin.
0:40:36 So, you know, find some deer skin and some straw and sit down, right?
0:40:41 So you see, you have to, you know, adjust.
0:40:43 So nowadays you sit on yoga mats or whatever.
0:40:47 Okay, now next verse.
0:40:53 Having made the correct posture, where to sit and made yourself comfortable, what's next?
0:41:00 Remind yourself what is the purpose of meditation.
0:41:06 So therefore, so far, sit down, make yourself comfortable, crossed
0:41:11 legs, on the chair, it is up to you.
0:41:13 There's no rules to this.
0:41:16 Step two, remind yourself what is the purpose of meditation.
0:41:20 Verse 12.
0:41:20 tatra ekāgram manaḥ kṛtvā yata citta indriya kriyaḥupaviśya āsane
0:41:25 yuñjyāt yogam ātma viśuddhaye
0:41:33 So what is the purpose of meditation?
0:41:35 It is bringing one's mind back to the object of meditation.
0:41:42 Bringing one's mind, how often bringing one's mind?
0:41:46 Whenever it flies away.
0:41:50 So therefore, we remind ourselves what is the purpose of meditation.
0:41:54 To bring my mind back to the object of meditation for a period of time.
0:42:00 And what is the object of meditation?
0:42:03 Ishvara.
0:42:08 Now what does this do for you?
0:42:10 Having brought your mind to the object of meditation, yogam ātma viśuddhaye
0:42:15 basically it means, it allows you to clean up the inner pressures.
0:42:21 So by doing this on and on and on, this meditation that we're going
0:42:27 through, it slowly, slowly unwinds
0:42:31 those inner pressures, those bottled up pains that are causing me to think in a
0:42:38 destructive mode, causing all of those voices to keep on running, all of those
0:42:45 negativities to keep on reoccurring.
0:42:48 So I am allowing myself for all of it to come out.
0:42:53 In meditation?
0:42:55 Yes.
0:42:57 So we will see where this fits in the meditation.
0:43:01 Now it says the word yogam ātma viśuddhaye.
0:43:04 In other words, here the word ātma doesn't mean consciousness.
0:43:08 In the scriptures, the word ātma can change depending on the context.
0:43:13 Here it means the mind.
0:43:15 So in other words, cleaning up the pressures within your mind.
0:43:23 And then next verse, additional adjustments before meditation.
0:43:27 I'm not going to chant, it's very short.
0:43:29 Verse 13, basically keep your body in a straight line.
0:43:33 So not slouched, erect, and eyes are between the eyebrows.
0:43:41 So the reason this is prescribed is that eyebrows means basically sometimes at the tip
0:43:49 of the nose or here, between the eyebrows.
0:43:53 But you don't necessarily do it with your physical eyes.
0:43:55 So you don't strain and look like that.
0:43:58 It's just as though you're looking between here.
0:44:01 And whenever the mind wavers, you just bring it to that little point that you sense a
0:44:07 little kind of a spot between your eyebrows.
0:44:09 So you don't have to move your eyes and hold them like that.
0:44:13 So between the eyebrows, the point always returns back to while the
0:44:18 mind is trying to fly left and right.
0:44:23 Okay, now verse 14,
0:44:29 we'll talk about the steps to meditation.
0:44:34 Okay, verse 14.
0:44:36 praśānta-ātmā vigata-bhīḥ brahmacāri-vrate sthitaḥmanaḥ saṃyamya mat-cittaḥ yuktaḥ āśīta mat-parah
0:44:50 So, manaḥ saṃyamya, direct meaning of this is managing the mind.
0:44:56 So the first step in meditation is withdrawing your mind from roles.
0:45:04 In other words, from associative thinking.
0:45:07 Now you say, "What is associative thinking?"
0:45:09 Well, the nature of your mind works by association.
0:45:14 That's just how the mind works.
0:45:15 For example, think about Italy.
0:45:18 What's the first thing that comes to your mind?

0:45:20 Italy.
0:45:21 Now when you say pizza, what's the next thing?
0:45:26 Tomato.
0:45:26 Tomato, what's the next thing?
0:45:28 And so on and so on.
0:45:29 Like one day I was in the kitchen, and when I was in the kitchen, I saw my brother, and my
0:45:33 brother said this to me, and then I thought about that, and so it just keeps on going.
0:45:39 And there's a story of how this one man who kind of fell for this associative
0:45:43 thinking, and what happened is he was invited to a little dinner, and it was
0:45:51 high officials and some important people, and he sat down, like everyone else, there
0:45:58 was about 15 of them, and the host started to serve mashed potatoes and give two
0:46:05 scoops of mashed potatoes to every guest.
0:46:09 And they were all talking and happy, and when the host came to his plate, he only
0:46:16 gave him one scoop of potato, and he continued giving two scoops to other people.
0:46:20 And this man started to suspect something.
0:46:23 I only got one scoop of potato.
0:46:25 What is this?
0:46:26 How dare he?
0:46:27 How dare he insult me?
0:46:28 Everyone got two scoops.
0:46:29 Look at me.
0:46:30 Who does he think I am?
0:46:32 I'm going to get him back for this.
0:46:34 What is he doing?
0:46:35 I'm going to get him back.
0:46:35 I don't like him.
0:46:36 Why is he doing this?
0:46:37 What's wrong with me?
0:46:40 I'm going to get him back.
0:46:41 He starts to get so angry, and everyone else is just having a good time.
0:46:46 They don't even know how many scoops they got.
0:46:48 All this man can notice is one scoop on his plate, and he's just coming up
0:46:53 with all of these reasons how this means something, and this is totally unfair.
0:46:59 The world is treating me unfair.
0:47:01 I am not the person that's worthy of one scoop.
0:47:04 I need two scoops.
0:47:06 And he's just not having any fun at all.
0:47:09 Yeah.
0:47:11 Yeah, right?
0:47:12 At the end of the night, everyone goes home.
0:47:16 They're all friendly, and this guy now is hot, boiling hot steam coming out of his ears.
0:47:22 He goes home, and he starts plotting how he's going to get
0:47:26 this man back, and he can't sleep.
0:47:28 So he goes all night without sleeping, and he wakes, and finally the sun comes
0:47:33 back up, and he goes, "Aha, I got it.
0:47:36 I'm going to invite all of them to my house, and I'm going to serve everyone
0:47:42 two scoops, and I'm going to give this man one scoop and watch him suffer hard.
0:47:48 And this is going to bring me so much joy."
0:47:51 And so he made the invitation, the postcards, and everyone starts to come
0:47:57 little by little, and they all sit down, and he's like, "Ah, he sat there."
0:48:01 So he starts to serve the scoops, and everyone gets two scoops, and finally when he's behind
0:48:07 this one-scoop man, it's like the mega scoop.
0:48:10 [Explosion]
0:48:13 Aha!
0:48:14 And he continues serving to the rest of these people.
0:48:16 And now he made it such that he can see this man suffer for as long as possible,
0:48:22 so he's sitting very close, so he can observe every single facial expression.
0:48:27 But this man doesn't even notice what he got.
0:48:29 He's having the blast of his life.
0:48:31 He's the life of the party, and he's eating his scoop, he's eating a
0:48:35 little bit of other people's stuff.
0:48:37 He's just having so much fun.
0:48:39 And this man starts to totally go berserk.
0:48:42 This man is not suffering.
0:48:44 I spent a whole day worrying about this.

0:48:48 And he's like, "Oh, God."
0:48:50 And he starts to realize something.
0:48:51 "I just created all of this nonsense in my mind about what this means and how he
0:48:57 doesn't like me and how I'm an unworthy person and how I'm going to get him back,
0:49:01 and I lost a day of sleep, I insulted myself, and I spent a thousand dollars serving
0:49:07 potatoes to these people who I don't even like, and they're sitting down, and I have
0:49:10 to clean all this nonsense up afterwards."
0:49:13 And he realized how much of a story he's created in his mind
0:49:18 just from one single scoop.
0:49:21 This is the nature of the mind.
0:49:23 This is how it is.
0:49:23 It just keeps on building, building, building, building.
0:49:26 Unless you intercept it, it's not going to stop.
0:49:30 Now the question is, how do you intercept it?
0:49:33 And this is where the first step of meditation comes, called japa.
0:49:38 Japa is a very important part of meditation which intercepts this repetitive thinking.
0:49:48 Because have you ever had a time where you can't get a song out of your head?
0:49:52 That's japa.
0:49:54 Now if it's a japa, if it's a song that reminds you of the presence of Ishvara,
0:49:59 that's even better because it starts to change your experience about the whole thing.
0:50:05 So japa is having some mantra which is personal to you.
0:50:10 Often we think it is something that is prescribed.
0:50:13 In some traditions, this is fine.
0:50:16 But ideally, japa is selected by you.
0:50:19 It can be something in English, it can be something in Sanskrit,
0:50:23 anything that feels close to you.
0:50:26 For me, for example, japa is always three words, om tat sat.
0:50:31 And that comes from chapter 17 of the Bhagavad Gita.
0:50:34 And what om tat sat means is a specific understanding there which I will get to soon.
0:50:40 What I want to say first is, rather than just chanting japa on and on
0:50:46 and on, mindlessly, the point is to understand what each syllable means.
0:50:52 So you can say like om namah shivaya, om aimsarasvat yai namah, om gam ganapataye
0:50:57 namah, whatever mantra is close to you.
0:51:01 So when I chant, for example, om tat sat, what's very interesting is you chant your
0:51:10 mantra for so long, for so many years, that the moment you chant it, the whole
0:51:15 teaching comes to you because you thought about each syllable, what it means.
0:51:22 For example, when we chant om, it can stand for different things.
0:51:27 In the om tat sat case, this is beautiful because om encompasses the past, everything
0:51:38 in the present now, that means forms, past forms, present forms, and future forms.
0:51:45 So when I say om, I'm including all forms.
0:51:50 Now, as we discussed in Kenopanishad, what is the truth of all forms?
0:51:55 Intelligence.
0:52:00 And that intelligence has no reality apart from sat, existence, awareness.
0:52:09 So whenever one can chant om, they think about om, they include all forms, including
0:52:15 the person who's doing om, because sound is just form, and the meditator is just a form.
0:52:21 Om tat aha, and the truth of these forms is intelligence, sat.
0:52:26 And sat, the awareness because of which these changes, this meditation
0:52:31 is known to be taking place.
0:52:33 And then again, om, all forms right now, tat, the truth of all
0:52:36 forms is intelligence, Ishvara.
0:52:39 And sat, the truth of Ishvara, all forms and I is awareness.
0:52:43 Again, om tat sat.
0:52:51 Om forms, tat, intelligence, sat, awareness.
0:52:55 Again, om forms, tat, intelligence, sat, awareness.
0:52:56 So this is one way to interpret om tat sat.
0:52:59 This is not the only way.
0:53:01 It's up to you.
0:53:03 Now, knowing what the syllables are of om tat sat, what one can do
0:53:08 is start chanting in meditation, closing eyes, first step, relaxing.
0:53:19 Om tat sat.
0:53:24 Om tat sat.
0:53:28 The mind wanders, again, bring it back.
0:53:31 Om tat sat.
0:53:35 The mind goes to the music, bring it back.
0:53:37 Between the eyebrows, remember?

0:53:40 Om, think about it, forms, tat, sat.
0:53:45 Om
0:53:57 tat sat.
0:54:01 Om tat sat.
0:54:08 Om
0:54:11 tat sat.
0:54:14 Okay, come back.
0:54:18 Okay, come back.
0:54:19 So, om tat sat, whatever mantra you want, this is your mantra.
0:54:26 And the whole point of japa is to simply bring the mind back because the mind tends
0:54:32 to work through associative thinking.
0:54:34 So we bring it for about five minutes, and thereby the mind is
0:54:38 calm enough to begin meditating.
0:54:42 And thus, step two is to begin relating with Ishvara.
0:54:43 Okay, so step one, japa. Step two, begin relating with Ishvara.
0:54:56 This involves first knowing what is Ishvara.
0:54:59 Now you start to think, what is Ishvara?
0:55:03 Is it some daddy?
0:55:04 No, it is impersonal intelligence.
0:55:08 What is Ishvara?
0:55:09 What is Ishvara not?
0:55:10 You're thinking about this, remember?
0:55:12 The purpose of meditation is to think, what is Ishvara?
0:55:16 How does Ishvara relate in my life?
0:55:19 Thinking about it, how does Ishvara relate in my life?
0:55:23 In what way does Ishvara relate in my life?
0:55:26 Ah, the force of destruction.
0:55:29 How many things is Ishvara removed in my life?
0:55:32 To that force I pray to, may you remove all of those destructive patterns from my life.
0:55:39 While doing this, you say, "Ishvara, help me to bring up all of the pain,
0:55:47 unconscious pain that is within me.
0:55:50 Allow that pain to come out.
0:55:53 Allow that pain that is holding me back, the patterns, all of that yuck, whatever is hiding
0:56:00 down there, let it come out in this moment.
0:56:02 Let me just see it, and give me the strength to release it.
0:56:08 Please help to destroy it."
0:56:10 Therefore, step one, japa.
0:56:13 Step two, thinking how does Ishvara relate to your life.
0:56:19 Step three, allowing all of that pain to come out.
0:56:23 Just let it come out, and when it comes out, release it.
0:56:28 How do you release it?
0:56:28 Just ask.
0:56:29 May this be released.
0:56:31 It's an active process, and through this process, matparaha, the meditator is able
0:56:39 to collapse the highest potential of knowing the truth, because they are cleaning up
0:56:45 their mind through meditation, and you need a clean mind to understand the reality.
0:56:52 So what is the order?
0:56:54 What is the journey if there is an order?
0:56:57 Well, firstly, how does a wave start in the ocean?
0:57:02 The wave starts being a wave, separate from other waves.
0:57:07 I don't need other waves, I'm here to use other waves for my advantage.
0:57:12 It's all about me versus you.
0:57:14 This is how we all start, me versus you.
0:57:16 It's fine, it's not anything to say about it, it's how it is.
0:57:21 And that wave soon realizes I need other waves.
0:57:26 There's something going on here, there's an order here, which if I
0:57:30 don't align myself to, I suffer.
0:57:34 So the wave through maturity, through falling down, starts to see that I
0:57:38 really have no choice but to align myself to certain laws that I'm observing.
0:57:44 Therefore, the wave in the second stage starts to develop a relationship with the ocean.
0:57:53 Develop relationship with the ocean through meditation, through accommodating,
0:57:59 through bringing in the laws, bringing in the laws of accommodation, ahimsa,
0:58:07 lack of pretense, lack of facade, straightforwardness, doing what is to be done.
0:58:16 That means the wave starts to live a certain way that is keeping
0:58:20 with the harmony of the ocean.

0:58:23 Because the wave realizes I am never apart from the ocean and I have no
0:58:28 choice but to align myself to the ocean.
0:58:32 I actually have no choice.
0:58:33 Why?
0:58:34 Because it is for your good to align yourself to the ocean.
0:58:37 You're not doing it for someone else.
0:58:40 I'm not following some ten commandments for someone else.
0:58:43 I'm doing it for my sake.
0:58:45 Because the way that it's made is, when the laws are broken, it comes
0:58:50 back to the one who has broken them.
0:58:53 And that hurts and the person doesn't want to suffer.
0:58:57 Therefore, getting clear what is the cost of violating certain laws.
0:59:04 This much the individual is clear.
0:59:07 Okay?
0:59:07 Undoing past hurts, reframing responses.
0:59:11 All of this is part of growth, relative growth.
0:59:17 And what is this relative growth?
0:59:18 And meditation.
0:59:20 How else do you relate with Ishvara and meditation?
0:59:27 Eventually the mind becomes pure enough and then the wave is able to move
0:59:31 to the third stage, the final stage.
0:59:34 And now the wave gets informed about the pramana and the wave
0:59:40 is able to understand my truth.
0:59:43 There is one more reality here that I've been missing out on.
0:59:47 Yes, there is me, the wave, and there is ocean, Ishvara, but we both
0:59:52 enjoy one same reality, the water.
0:59:55 The substance is the same between us.
0:59:58 And thus, the wave initially felt separate in stage one, separate from everyone else.
1:00:06 Then the wave connected to the ocean.
1:00:09 The wave was now a small being who had to prostrate to the ocean.
1:00:13 It was not to waste.
1:00:15 It was to help the wave mature.
1:00:18 That's part of devotion.
1:00:20 That's part of having a relationship with Ishvara.
1:00:23 Having a relationship with Ishvara, the wave was able to move their identity from
1:00:29 a single wave by understanding there is one common truth between myself, the wave, and
1:00:35 the ocean, known to me as I am, I am, I am.
1:00:40 And in this case, it is the water.
1:00:43 It is that from which the whole thing arises as both the ocean and the wave.
1:00:52 This is the journey of the jiva.
1:00:54 It starts out isolated, feeling small, doing constant actions, helping
1:00:59 oneself through things here and there.
1:01:02 Nothing is really working.
1:01:04 And then through maturity, it starts to connect, finds religion in life.
1:01:09 That's why we don't criticize things, because every seeker is moving through these stages.
1:01:15 Eventually, it starts to develop a relationship with God, with Ishvara,
1:01:21 and eventually comes to the teaching and gets shown the final truth.
1:01:26 And that is the end of the
1:01:32 jiva's struggles for more, for being someone, for becoming someone.
1:01:37 Then the jiva can continue living, doing what needs to be done until the moment
1:01:43 when Ishvara takes your body away.
1:01:48 Therefore, there's only one entity.
1:01:50 And when that one entity gets discovered, nothing changes, remember?
1:01:54 Because the water was there all along.
1:01:57 That's why it is not an experience, just an understanding that there is one
1:02:02 additional reality, which is awareness.
1:02:04 Now, next session, we will talk about the difference between
1:02:08 meditation and contemplation.
1:02:12 I've been doing that kind of meditation for many years, opening myself up to allow
1:02:20 the pain to arise and the tears in the light of Ganesha, or Ishvara's Ganesha.
1:02:26 And I'm just curious, for me, it seems like to be a barrel without a bottom.
1:02:32 It's like a waterfall.
1:02:34 It seems to be endless, and I don't mind.
1:02:37 That's just the way it is.
1:02:38 I'm just curious how it's for you.

1:02:40 Does it ever change in that way?
1:02:42 So, if I'm understanding the question, so you're allowing
1:02:46 yourself to feel those unprocessed
1:02:51 thoughts and ideas and emotions, and it just never ends.
1:02:55 Well, they seem to come up more and more and more, and you just
1:02:59 let them arise and let them go.
1:03:02 Yeah, I think this is more of a personal thing.
1:03:05 It's hard to tell.
1:03:06 I mean, I had that before.
1:03:08 For me, it was also tears, just spontaneous tears, but it eventually stops
1:03:13 until there's nothing more to cry to.
1:03:16 So, I don't know how it is from person to person, but one of the
1:03:20 steps is to let that unprocessed stuff just come out and let it be felt.
1:03:25 Because just to feel it, and just to go, "Hi, hello, hi," just to greet it, that
1:03:32 alone already ends it, helps it to release.
1:03:37 What really keeps it is not looking at it.
1:03:40 So, it's very hard to tell.
1:03:42 And meditation isn't just about releasing, it's also relating with Ishvara.
1:03:46 So, you have to assess, "Is it helping me?"
1:03:52 Do I feel lighter?
1:03:53 How do I feel afterwards?"
1:03:54 Yeah, so what Simon is saying is, it's tricky, because sometimes when we let
1:04:00 the stuff come out, we can build a story around it, and it itself becomes another
1:04:07 meditation, just ruminating on it endlessly.
1:04:10 So, again, there's no specifics here.
1:04:14 There is an option to release it.
1:04:16 There's an option to go back to japa.
1:04:22 There's an option to go back to relating with Ishvara.
1:04:24 There is an option to go back to pranayama.
1:04:26 So, just some ideas.
1:04:28 You'll notice that this is not like, "You need to do this."
1:04:31 You need to do that."
1:04:32 It's just giving you some ideas what meditation involves.
1:04:36 Often we hear these techniques, and we just follow it to the letter.
1:04:41 But it isn't really like that.
1:04:42 Everyone's different.
1:04:44 So, you have to honor your own personal style.
1:04:46 So, the Gita is just pointing some ideas, right?
1:04:51 Japa, relating with Ishvara, that one is definite, because "saguna Brahma vishaya,
1:04:56 manasavyaparaha," relating with Ishvara.
1:04:58 So, that's the only definitive one that we are getting in the Gita.
1:05:03 The japa is something that you can do before, just to help the mind calm down a little bit.
1:05:10 And then releasing unprocessed emotions is something else you can do.
1:05:15 Any other comments about meditation?
1:05:17 I'm not doing this meditation, but I noticed, since I started with the
1:05:23 spiritual commitment, that anyway, those things show up from time to time to me.
1:05:32 And so, I'm glad to hear that you can approach like this and
1:05:39 ask, because they show up anyway.
1:05:42 What I tried to conclude was, "Okay, now maybe we're showing up those destructive force."
1:05:49 Sometimes in a dream, you know, that
1:05:54 I was not busy with this, but then they show those images.
1:05:58 But I understand, if I am everything, so everything is also in me, and then
1:06:05 I am kind of stronger now, so you can show up to me now.
1:06:10 Yeah, it becomes a little bit easier to show up.
1:06:14 But still, there is stuff there, and this stuff can come out anytime.
1:06:20 And therefore, this is a relationship that you have with all of that buried stuff of 30 plus
1:06:27 years, and you let it come out for a moment, and just by it showing up, it dissolves.
1:06:33 You don't even have to do anything with it.
1:06:36 Because the moment you get involved, as Simon said,
1:06:41 it just becomes now an analysis, and it goes everywhere.
1:06:45 So just look at it like, "Ishvara, help me to release this."
1:06:50 That's how I personally do it.
1:06:51 I just pray, and it just goes away.
1:06:54 Sometimes it's also nice if all the stuff appears, and you just let it in.
1:07:02 If you start to cry, it just purifies you.

1:07:05 It purifies your mind.
1:07:08 You know, it has that
1:07:14 purification inside.
1:07:14 You can feel it as what he was saying.
1:07:20 What Shaan?
1:07:21 Yes, that you feel lifted up, but it also, you know, just, "I'm done with this."
1:07:27 Yeah, yeah, yeah.
1:07:29 And the tears is just like saying goodbye.
1:07:32 It's okay.
1:07:33 Yeah, exactly.
1:07:33 So you're enveloping it with some knowledge, not just letting it go and go and on.
1:07:39 It's for the purpose of releasing it.
1:07:41 It's not for the purpose of just feeling into it and getting emotional.
1:07:44 The purpose is to release it.
1:07:46 Therefore, we have this certain attitude of, "Ishvara, this is all coming out.
1:07:53 Help me to release this.
1:07:54 I just want to be free and happy and live, and feel your presence."
1:07:59 End of the day, that's what it's about.
1:08:01 I just want to be free of this.
1:08:03 Therefore, it's not just now letting it all go, but you're bringing the
1:08:07 knowledge with some intellect and saying, "Help me to release this."
1:08:11 That's called relating with Ishvara, asking for help, acknowledging your
1:08:15 helplessness, and then asking for help.
1:08:17 That is relating with Ishvara.
1:08:19 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:08:28 Purnamadaya Purnamevavashishyate
Om shantih shantih shantih