

0:00:05 Saha navavatu saha nau bhunaktu saha viryam karavavahai
0:00:19 tejasvi navadhitamastu ma vidvisavahai Om Shantih Shantih Shantih
0:00:39 We have seen that the first step to meditation is, because of the association
0:00:46 of the mind, the way that its nature is designed is through associative thinking.
0:00:52 And this is a good thing when it comes to transacting with the world, but it
0:00:56 can become an obstruction or a potential, a potential kind of an obstruction when
0:01:03 you're trying to think about things.
0:01:05 And thereby the antidote for this associative thinking becomes japa.
0:01:12 Japa is a repetition of a particular mantra that you emotionally connect with.
0:01:19 When I say "Om Tat Sat", that is, for example, my mantra that I've been chanting
0:01:24 for years, and whenever I do so, it brings me the whole vision of Vedanta at once.
0:01:29 So this means it's not something that the guru gives you, it's something
0:01:34 that you can be given, but you have to ask yourself, "Do I connect with
0:01:38 this and what do each syllables mean?"
0:01:42 Om means past, present, and future.
0:01:44 When I think of it, I'm at once including all forms that I perceive, that I hear.
0:01:49 When I say "Tat" at once, my understanding is the truth of those forms is concepts.
0:01:57 And when I say "Sat" instantly, the truth of concepts is the very
0:02:01 awareness that I am right now.
0:02:03 And then again and again, the mind reinforces this whole vision of
0:02:08 Vedanta through mere three syllables.
0:02:12 The whole three syllables reveals the whole vision of Vedanta,
0:02:16 and it constantly reinforces the whole vision through this mantra.
0:02:20 So japa is not just mindless chanting.
0:02:23 Om Namah Shivaya, Om Namah Shivaya, Om Namah Shivaya, Om Namah Shivaya.
0:02:29 Every word that you're doing is prostrating.
0:02:33 Om Namah, that means I prostrate.
0:02:36 Now someone's going to ask me what's prostrate.
0:02:38 I dedicate myself to, I extend my, you know, I reach out to Shiva.
0:02:47 Shivaya, you know, Shivaya, there's always this "aya" at the end.
0:02:53 This is dative.
0:02:54 That means I prostrate, you know, for Shiva.
0:02:59 That means my prostrations, my dedication for Shiva.
0:03:06 Now you have to understand what is Shiva.
0:03:09 So this means I have to know Shiva is a destructive aspect of this intelligence.
0:03:15 So intelligence has many names, and the destructive aspect of this
0:03:19 intelligence we just call Shiva.
0:03:22 And therefore when you say Shiva, then what is it that I'm seeking from
0:03:26 this destructive aspect of Shiva?
0:03:29 And I'm seeking to help me remove all of my old patterns, my distortions, my old
0:03:36 orientations that are keeping me thinking like I'm the one single individual, making me kind
0:03:41 of put the world into boxes and how things are supposed to be, how they're not supposed
0:03:47 to be, all of these shoulds and shouldn'ts.
0:03:50 So the shouldism needs to go away.
0:03:53 Therefore, we're asking Shiva, Ishvara, to help me release this.
0:03:59 And thus, japa doesn't only become a way to bring your mind back to that
0:04:06 central focus, but also to simultaneously rethink about what you have heard.
0:04:14 So step one was japa.
0:04:16 After you've gone through japa five or so minutes, we're not saying how
0:04:20 many minutes, whatever is comfortable for you, then you start to bring in
0:04:24 how does Ishvara relate into my life.
0:04:27 And yesterday we talked about very quick revision.
0:04:31 We said I first have to know what is Ishvara.
0:04:34 It's not some benign entity, some benevolent entity out there.
0:04:40 It is just the intelligence which manifests as the laws and the forms
0:04:46 which are operating within these laws in the past, present, and future.
0:04:50 And they allow me, they allow you to operate in this world and get whatever
0:04:56 it is that you most find enriching.
0:04:59 And so, right, this way Ishvara becomes someone that is something or
0:05:06 an intelligence that is manifesting as laws and orders and forms.
0:05:11 And we said there's a nice example of the Bhagavad Gita, chapter 7, verse 7, I believe,
0:05:17 where there was a thread, an invisible thread, and this thread connects different beads.
0:05:24 And these beads are both laws and orders and forms.
0:05:28 So laws and orders such as, right, physiological law, psychological law.
0:05:35 And the forms which is like your physical brain.

0:05:38 So what we can see is the effects of Ishvara.
0:05:41 What we can't see is the intelligence, the cause, which is manifesting as
0:05:46 these beads, as these forms and laws.
0:05:49 And thus, Ishvara becomes that intelligence because of which all these forms and laws are
0:05:55 which you need to align to for your own good.
0:06:00 Because it is Ishvara's design, Ishvara's creation, not yours.
0:06:04 And thus, the governor of the universe has made it such that there is a certain
0:06:09 order, a certain harmony in the certain, you know, tradition we call it the Tao.
0:06:15 The Tao is that harmony by which aligning myself to, it becomes
0:06:20 advantageous for my survival.
0:06:23 It becomes advantageous for my mental health.
0:06:26 And thus, Ishvara becomes something to bring into one's life.
0:06:31 How?
0:06:32 Not as the invisible thread because you can't see it, but as
0:06:38 the laws, the law of dharma.
0:06:41 That means the law of dharma is that which upholds your harmony.
0:06:47 By aligning to dharma, which is nothing but Ishvara, you provide yourself the
0:06:53 benefit of living in harmony and peace and having a clear, discerning mind.
0:07:01 Therefore, when we say, "How do you relate with Ishvara?"
0:07:06 You cannot relate to that string because it is that which is yet, it is always manifesting.
0:07:12 The only way you can relate to Ishvara is in a form of dharma, in a form of laws and orders.
0:07:19 For example, gravity is gravity.
0:07:21 If I choose to kind of walk off the building and say, "No, no, don't,
0:07:25 don't, you're going to fall off."
0:07:27 Right?
0:07:27 So gravity is going to pull me down.
0:07:29 So it is in my interest to recognize that gravity pulls me down.
0:07:34 By understanding that, I say, I choose, right, to have gravity not
0:07:39 pull me down from such a tall building.
0:07:42 So in other words, by knowing what the laws are, it becomes an advantage for you.
0:07:47 You're using gravity to, you know, help you.
0:07:51 But you can also use these laws to launch rockets into space.
0:07:55 So this means you have to discover how these laws work and thus design something
0:08:01 that can function amidst those laws.
0:08:04 This is why we have psychology and therapy.
0:08:07 Psychology and therapy is nothing but working with these laws of psychology to
0:08:12 help manage your thoughts, your emotions.
0:08:16 And thus the person, right, helps themselves by discovering, "How do I think?
0:08:22 In what way can I look at my life so that I can have an easier and
0:08:27 smoother ride and I can think deeper?"
0:08:31 And thus, after japa, by relating to Ishvara in a form of laws and how
0:08:38 they're operating in me right now, how I need them every single day, I need to
0:08:43 align to these laws every single day.
0:08:46 And when I come out of alignment, who gets hurt?
0:08:49 I get hurt.
0:08:50 It's not like the laws are punishing you.
0:08:53 They're just operating.
0:08:54 Gravity is just being gravity.
0:08:56 Gravity doesn't mean to pull you down from a tall building.
0:09:00 It needs to do that for everyone.
0:09:02 So I need to respect gravity for what it does.
0:09:05 I need to respect dharma for why it's there.
0:09:08 I need to honor the presence of psychology and physiology, having a healthy body so that
0:09:14 you can live, right, flexible, have health, and have both physical and mental health.
0:09:22 Therefore, there's no choice because Ishvara is a designer, and thus I have
0:09:27 no choice but to align myself to his design, if you want to call it his, okay?
0:09:34 Thus, after we brought and thought about how all of the results are coming from me,
0:09:40 to me, from Ishvara, from this design, and all results, all actions are going into this
0:09:46 field, which will give me back a result in the future, which is none other than from
0:09:52 Ishvara, then you can start to change the nature of your meditation and start to bring
0:09:58 up some stuff if it may be buried because everyone's carrying bitterness, some kind
0:10:04 of bitterness or resentment or hatred or strong, disturbing dislike for something.
0:10:12 And that is also why we have your eyes closed, your chance to just look within.
0:10:18 Is something bothering me?
0:10:20 Is there something going on that, you know, if it were to be released,

0:10:25 I would have a better time living.
0:10:27 And then you're just checking up inside your mind any feelings, any storage areas, wherever
0:10:33 it's stored, and just let it just bring up, just say, just say, "Okay, it's there."
0:10:38 Okay, this person treated me not well.
0:10:42 I was treated unfairly."
0:10:44 Bring the image of that person, if you wish, and say, "Ishvara,
0:10:48 help me just to release this.
0:10:50 Let me see this in a different way so that I can, you know, let this go."
0:10:55 Because as long as something keeps on popping in your mind, it means it is unresolved.
0:11:01 You only bring things in your mind that are unresolved.
0:11:04 You don't bring, you know, things that are, you know,
0:11:08 that you have totally resolved, that you adore, that you love.
0:11:12 Only those things that are yet unresolved are the ones that unexpectedly, without
0:11:19 any permission, come into your mind.
0:11:22 Those things which only come when you call them are the things that you have resolved.
0:11:29 Those things which you have not resolved yet, they come whether you like them or not.
0:11:34 Therefore, meditation becomes a chance to see what are those things that are
0:11:39 popping in my mind without any permission.
0:11:42 I didn't even call it, and yet a face of some person has popped up.
0:11:46 So this is a chance to, in this moment, say, "Ishvara, help me to release this.
0:11:51 Let me look at this in whatever way possible so that I can, you
0:11:54 know, be at peace with this."
0:11:56 Therefore, meditation becomes a chance to heal yourself.
0:12:01 Okay.
0:12:02 Now the question becomes, "What is the difference between
0:12:06 meditation and contemplation?"
0:12:10 And meditation is a mental action, okay, and the subject matter is Ishvara.
0:12:21 This we have just talked about now.
0:12:24 Now, because it is an action, it has a limited result.
0:12:30 It will have some limited result.
0:12:32 Because, yes, you are relating with Ishvara and you are letting this stuff be released.
0:12:38 And because it's an action, it will give you some benefit, but it won't ever give
0:12:45 you, right, you know, limitlessness.
0:12:48 So the first thing to understand is you can keep on meditating forever, and you will keep
0:12:54 on reaping the results, but it is an action.
0:12:58 Okay.
0:12:59 Now, and why is the meditation here?
0:13:02 What's the purpose of meditation?
0:13:05 Clearing up your mind.
0:13:07 That's it.
0:13:08 We call it in Sanskrit, "Antahkarana shuddhi."
0:13:13 Okay.
0:13:13 Antahkarana means inner instrument, shuddhi, purification.
0:13:19 That's it.
0:13:19 You're just clearing up, cleaning up your mind.
0:13:23 That is the purpose of meditation.
0:13:25 It is not to have some kind of, you know, experience.
0:13:30 Forget about that.
0:13:31 This is stage one.
0:13:32 This is what people need, and this is wonderful.
0:13:35 When you mature yourself up, it becomes purely to have a healthy, clean, discerning mind.
0:13:45 That's the purpose of meditation.
0:13:49 Now, when it comes to contemplation, it's slightly different.
0:13:55 So, meditation in Sanskrit is dhyanam, dhyanam, and contemplation in Sanskrit
0:14:01 is nididhyasanam, nididhyasanam.
0:14:04 Dhyanam and nididhyasanam.
0:14:08 What is contemplation?
0:14:11 It is using the means of knowledge to discover something that is already true.
0:14:19 So, for example, in physics, physics is a means of knowledge to
0:14:24 discover the nature of the universe.
0:14:26 So, you're using that means of knowledge, that system, and you're thinking
0:14:30 about what they're saying in order to discover how the world works, how the
0:14:37 whole sun works and the biology works.
0:14:41 So, you're discovering what is already true.
0:14:46 That's why it's called pramana pravrti.

0:14:48 Pravrti means utilizing the means of knowledge.
0:14:54 Why are you utilizing the means of knowledge?
0:14:57 Because there is something that you want to know, to discover.
0:15:01 And thus, the only way to discover it is how?
0:15:05 By using the system intended to reveal, to show what you want to discover.
0:15:15 Now,
0:15:21 when it comes to action, and because meditation is action, why?
0:15:28 Because you're meditating for 10 minutes.
0:15:31 You're not meditating for 20 minutes.
0:15:33 If you're meditating for 20 minutes, you're not meditating for one hour.
0:15:36 So, it's always going to be an action, and every action is always going
0:15:41 to give you a corresponding result.
0:15:45 But what kind of result?
0:15:46 Limited.
0:15:47 Because 5 minutes is 5 minutes.
0:15:50 Therefore, it can only give me 5 minutes worth of benefit.
0:15:53 One hour is one hour.
0:15:55 Thus, it can only give me one hour worth of benefit.
0:15:59 So, it will give you some benefit, but never a limitless benefit.
0:16:05 Never an infinite benefit.
0:16:08 Therefore, when it comes to action, so meditation is an action.
0:16:15 Now, in Sanskrit, action is called purusha tantra.
0:16:19 Purusha tantra.
0:16:21 Purusha means, tantra means it is dependent upon the person.
0:16:27 Okay, so explain this.
0:16:31 Now, when an action is dependent upon a person, is free will involved?
0:16:38 Absolutely, because it's your choice.
0:16:40 So, it is dependent on your free will.
0:16:44 So, I'll call here purusha tantra.
0:16:58 So, in other words, it is dependent on your free will.
0:17:04 It's dependent on the
0:17:07 person's free will.
0:17:09 Okay, so when something is dependent on your free will, what kind of choices do you have?
0:17:14 Well, you can either do something, that means you've done it before.
0:17:20 You can not do something.
0:17:25 Or you can do something differently.
0:17:29 That means you've not done it before, but you're choosing to do something else.
0:17:33 Now, who's choosing to do something, not do something or do something different?
0:17:39 The purusha, you are.
0:17:42 So, no matter which one you choose, whether I choose to do something,
0:17:46 do, not do, or do differently, each one of them is going to be an action.
0:17:55 Action, action, action.
0:17:57 So, no matter which one you choose, you're going to get what kind of result?
0:18:01 Infinite or limited?
0:18:04 Limited result.
0:18:06 Limited.
0:18:08 Therefore, if you choose to meditate, fine.
0:18:11 If you choose not to meditate, that's also fine.
0:18:13 If you choose to get initiated into some special lineage and meditate super, you know,
0:18:18 super, kind of, you know, super technique, you get a super technique, this is also fine.
0:18:23 But all three of them is going to give you a limited result.
0:18:29 But what about knowledge?
0:18:32 Knowledge is called vastu tantra.
0:18:35 So, now, what is vastu tantra ?
0:18:36 Vastu means object in English.
0:18:43 And tantra, okay, just means it is not dependent on you, but when it comes
0:18:51 to knowledge, knowing about something, then you have no free will involved.
0:18:58 Then you have to understand the nature of the vastu, of the object.
0:19:03 So, vastu means object.
0:19:07 Okay, I explain like this.
0:19:09 So, suppose we have a water bottle.
0:19:13 Suppose we have water, right?
0:19:15 And water is going to be water.
0:19:18 Does the water care if you call it Fanta?
0:19:23 Suppose you use your free will and you choose to say this water is Coke.

0:19:28 Does that change the nature of the water?
0:19:31 You use your free will and you say this is toxin, this is toxic.
0:19:35 Does that change the nature of the water?
0:19:38 In other words, your free will has no part at all.
0:19:42 When it comes to knowing about what is, when it comes to knowing about the nature of water,
0:19:50 you have free will, there's no choice of it.
0:19:53 The only part, as far as free will is concerned, the only thing you can do
0:19:59 is understand the nature of the object.
0:20:04 I can call that object whatever I want.
0:20:06 I can call Brahman, I can call awareness, what do they call these things?
0:20:11 Some super duper cool blissful experience.
0:20:17 That does not change the nature of awareness.
0:20:21 I can call awareness some different world.
0:20:26 That does not change the nature of awareness.
0:20:29 The only thing that I do is align my understanding with the nature of the object.
0:20:38 The nature of the object here is vastu tantra.
0:20:42 So vastu means your knowledge is aligned to the nature of the object.
0:20:50 Your knowledge, your understanding is matching the essence of the
0:20:57 object, in this case the water.
0:21:00 However, when you get to discover the nature of the water, because water
0:21:06 is still one of the many objects in this world, vijatiya bheda, remember?
0:21:12 One of those three categories, doesn't matter.
0:21:14 Then how much will you know?
0:21:17 Very little.
0:21:19 If I know about the fact that you are, for example, 35 years old, that's just one fact
0:21:26 out of billions of facts in this world.
0:21:31 Therefore, even if I've aligned my knowledge to the nature of an object,
0:21:36 my knowledge still remains limited.
0:21:40 But the only knowledge which I can use, which I can align myself to, which will give me
0:21:47 total knowledge of everything at once is?
0:21:52 I am.
0:21:52 In other words, Ishvara and awareness.
0:21:56 The nature of Ishvara and awareness.
0:22:00 I am, I am, I am.
0:22:02 Why?
0:22:03 Because it is the content, the substance of all things.
0:22:12 Just like when the father Uddalaka told Shvetaketu, "Do you know that
0:22:17 knowledge, knowing which, once known, everything at once becomes known?"
0:22:25 What knowledge?
0:22:26 The knowledge of Ishvara and Brahman.
0:22:32 Therefore, in summary, when it comes to action, no matter done by who, no matter what
0:22:41 technique you're given, by any guru, at any time, it will always fit under purusha tantra.
0:22:49 In other words, you can do it, the guru has told you, you cannot do it,
0:22:54 or you can modify his or her technique.
0:22:57 Either way, you're going to get limited results.
0:23:02 And a limited result is something that is always going to be limited.
0:23:06 But what we're seeking is limitlessness, infinity.
0:23:11 And the only way to gain, quote, "gain infinity" is?
0:23:17 Not by doing, but by discovering that which is already infinite right now.
0:23:24 Therefore, I simply align my knowledge with what is.
0:23:28 Therefore, knowledge becomes vastu tantra.
0:23:34 Okay?
0:23:34 Now, as far as free will is concerned, to discover something, yes, of course,
0:23:40 you use your free will to come into this class, you're using your free
0:23:43 will to listen, but again, you're not choosing for knowledge to take place.
0:23:49 You have to listen and listen and listen, and slowly, slowly, the mind starts to make
0:23:55 connections, and it's all just happening in the background, and slowly, slowly, you
0:24:00 start to understand more and more and more.
0:24:02 Okay?
0:24:03 But you're not saying, "I choose to understand this."
0:24:08 I'm going to understand this in five, four, three, two, one, boom, understood."
0:24:14 Free will, there's no choice of free will when it comes to understanding something.
0:24:20 Okay?
0:24:21 Therefore, in reference to verse 14, when it says mat-parah, in other words, "attaining
0:24:29 me," what do you think "attaining me" is?

0:24:32 Is that nididhyasanam, or is that meditation?
0:24:36 Is that contemplation or meditation?
0:24:39 Attaining me.
0:24:40 Contemplation.
0:24:44 Contemplation.
0:24:45 Good.
0:24:46 Because the second one is, mat-cittah, dwelling upon me.
0:24:51 Is that contemplation or meditation?
0:24:54 Meditation.
0:24:55 So, the yogi not only dwells upon me, that means thinks about how I relate in his or her
0:25:04 life, but also, he or she also attains me, understands my nature as I am, I am, I am.
0:25:15 Okay?
0:25:15 So, both.
0:25:17 All right.
0:25:18 Now, the next verse will talk about what is the result of meditation and contemplation.
0:25:25 Now, obviously, you could say, "Well, the result is more peace and better mind."
0:25:31 But let's see what the verse 15 says.
0:25:36 yuñjan evaṃ sadā ātmānam yogī niyata-mānasah śāntim nirvāṇa-paramām mat-saṁsthām adhigacchati
0:25:46 Always connecting the mind in this manner, the meditator,
0:25:54 the one whose mind is mastered, gains the peace which is centered on me, which
0:26:00 is in the form of an absorption from me, which is the ultimate liberation.
0:26:10 So, what is the result of meditation and contemplation?
0:26:14 śāntim nirvāṇa-paramām mat-saṁsthām adhigacchati
0:26:18 So, in other words, you enjoy a relative sense of tranquility, a calmness,
0:26:26 a certain peace, a certain cheerfulness, whereas non-understanding of yourself as that
0:26:33 which is free of mortality, free of death, free of all of these conditions, then what
0:26:41 happens is the person has a restless mind.
0:26:44 In other words, as long as I believe or I think that I am this small
0:26:49 instrument amongst many in this vast universe, what's going to happen?
0:26:54 The mind will feel restless.
0:26:56 And because it cannot stand smallness, the mind will keep on going into the
0:27:01 world and doing, doing, doing, doing, meditating this technique, that technique,
0:27:07 doing, doing, doing, because every doing removes that sense of limitation from you
0:27:14 temporarily, and that feels good to everyone.
0:27:17 This is why the whole world is doing.
0:27:22 That's what doing does.
0:27:24 It's like a band-aid.
0:27:26 It removes that sense of I'm small, I'm worthless, I'm a nobody, I can't, I will never
0:27:31 be good enough, I don't deserve to be loved.
0:27:35 All of these narratives that are implanted since childhood temporarily suppress
0:27:40 when I'm in the presence of a boyfriend or a girlfriend or a friend or this or
0:27:45 that, and that feels good to everyone.
0:27:47 And this is why techniques are so popular nowadays, because they're meant to diminish
0:27:53 temporarily this small individual who's always asking, "I want more, this is not
0:27:59 good enough, I want more of that, I want this to be like that, I want he to talk
0:28:03 to me like this, I want them to hug me like that, I want them to say this to me."
0:28:07 This insistent little person constantly chatting, desires, "I want this, I want
0:28:13 that," suppressed, and that feels great.
0:28:18 And thus the person associates, "Ah, I need one more technique to
0:28:22 suppress this small individual."
0:28:24 This is why relationships are so popular.
0:28:28 Did you notice that?
0:28:33 It's like the hottest thing, right?
0:28:35 Find love.
0:28:36 Yeah, of course.
0:28:37 My mom and dad, they've got no problems.
0:28:40 You know why?
0:28:40 Because they're always together.
0:28:43 The moment they're away, "Oh, the world is like this, the world is like that, people
0:28:48 are not good, everyone's complaining."
0:28:50 The moment they come together, "Ah, it's all peace."
0:28:54 And then I tell them about peace, "Do you know about meditation?
0:28:58 Who needs meditation?
0:28:59 Everything's fine in our life, son."
0:29:02 You see?

0:29:02 And this is not about my parents.
0:29:04 This is how most are.
0:29:06 I just happen to know my parents.
0:29:08 That's why I'm using this as an example.
0:29:12 Therefore, these things suppress the sense of small individual.
0:29:19 And thus, what is the result of contemplation meditation?
0:29:22 Well, by understanding your connection to Ishvara, you see you're not alone.
0:29:28 Once upon a time, I thought I was a small individual who needed
0:29:32 somebody else for my happiness.
0:29:34 Now, I'm always connected to this vast intelligence, which is never away from me.
0:29:41 How can anyone replace that?
0:29:43 Every individual in your life comes and goes.
0:29:46 Nobody that you know now has been in your life once upon a time.
0:29:50 And everyone you know now won't be in your life in the future.
0:29:54 But one being, one entity that has been with you since beginningless
0:29:58 time, which is Ishvara, the one that's been your best friend, your caretaker,
0:30:04 your true mom, your true parent.
0:30:08 And to that one, I am connected to always.
0:30:11 Thus, the person is filled with cheerfulness.
0:30:16 And therefore, the question is now, how do you find relative tranquility?
0:30:21 And then we'll talk about absolute.
0:30:22 How do you find relative cheerfulness in life?
0:30:25 Well, first of all, one needs to restore their trust in Ishvara, because our
0:30:31 trust has been compromised many times.
0:30:34 For example, once upon a time, you and I were born, and we had no
0:30:39 choice but to trust our parents.
0:30:41 They were like our God.
0:30:43 And slowly we saw that parents are not keeping their word.
0:30:47 They're making some innocent mistakes.
0:30:49 And so our trust got compromised.
0:30:52 My trust with God got compromised, and I lost that trust.
0:30:57 And thus, the only way I can restore that trust is by understanding there
0:31:02 is only one presence, one entity which is infallible, which never makes
0:31:10 any mistakes, and that is Ishvara.
0:31:12 The
0:31:15 one entity which is unbiased is not punishing me, is not rewarding me,
0:31:20 is just offering gravity, offering dharma, offering all of these laws, and
0:31:26 by my alignment to them, you benefit.
0:31:29 By my disalignment to them, I lose out.
0:31:34 And that one never fails.
0:31:36 When you do something, the results always come back to you.
0:31:40 They never make a mistake, a slight turn, and go to somebody else.
0:31:45 Imagine that one day you wake up in your house, and someone knocks on your
0:31:48 door and says, "We're arresting you because you've committed a crime."
0:31:53 "What crime did I commit?"
0:31:55 "Well, you know, you were, you know, robbed a bank maybe."
0:31:59 "No, I didn't."
0:32:00 "Ishvara made a mistake."
0:32:01 Imagine that.
0:32:02 Somebody else robbed a bank, and the results of their actions got onto you.
0:32:07 Does that ever happen?
0:32:11 What?
0:32:15 You may say yes, but what you don't see is there is some cause which I don't see, and
0:32:21 that cause is connected to this effect.
0:32:24 In other words, what I want to say is, whatever comes to you in your life is
0:32:28 because there was a doer, which is the same doer as now, who did something in the past.
0:32:34 In this sense, I can bring my trust in Ishvara.
0:32:39 If you're undergoing pain, it's not random.
0:32:43 It's not random.
0:32:44 It's not coming from some, you know, you're being punished.
0:32:48 You just don't know.
0:32:50 There was a person, you, the jiva, who did something, who, you know, had a
0:32:55 certain life, and this is the kind of life you're enjoying now or having now.
0:33:00 That's just how it is.
0:33:02 It's not fair or unfair.

0:33:03 That's just how it is.
0:33:05 And thus, by understanding, it's not personal.
0:33:10 No one's injuring you forever.
0:33:13 And that's the good part here.
0:33:14 You may suffer, but suffering is not forever.
0:33:19 You may have joy, but joy is not forever.
0:33:22 That's the advantage of duality.
0:33:25 Nothing is forever here.
0:33:29 For every up, there is a down, and sometimes the down lasts for many years,
0:33:34 but the up also lasts for many years.
0:33:39 And I have to understand, there's nothing that I can really sort of do about it.
0:33:43 That's just the nature of how it is, sorry to say.
0:33:48 But at the same time, you always have a chance to do something.
0:33:53 Pray.
0:33:55 That is your refuge.
0:33:56 When all hope is lost, pray and pray and pray.
0:34:01 Ishvara
0:34:03 has not abandoned you.
0:34:06 Never.
0:34:07 Ishvara is always listening, waiting for you to say something.
0:34:15 In that Ishvara, I can have trust that no action goes wasted.
0:34:20 Not one action that you do, not one prayer that you do goes wasted.
0:34:27 It has some beautiful effect that you may not see now.
0:34:34 Not one action goes wasted.
0:34:37 Everything counts.
0:34:39 Everything counts here.
0:34:42 Therefore, one can have some trust in this infallible law.
0:34:48 It hasn't let you down.
0:34:50 It hasn't abandoned you.
0:34:52 It's just returning this right now, whatever you're going through.
0:34:58 And it's not random.
0:35:00 There was some cause that made this now happen.
0:35:05 You may not know it, but there is something that happened.
0:35:09 All I can do is pray.
0:35:10 May I be released from this pain.
0:35:12 May I find a way.
0:35:14 May I find my way to the light.
0:35:17 Bring me the light.
0:35:18 Never stop, because no action goes wasted.
0:35:21 Can
0:35:24 you only pray for yourself?
0:35:25 Can you only pray for yourself or also for others?
0:35:27 You can also pray for others, assuming you are connected and
0:35:30 your intentions are good for them.
0:35:33 Because as long as you have this connection with them, then your prayer...
0:35:39 Because gurus pray for their students all the time.
0:35:41 This is part of their tradition.
0:35:43 Like I pray for you before we start the class.
0:35:46 What I say is, "May my students be clear and capture what I'm saying.
0:35:50 May I also be clear and speak clearly."
0:35:54 So therefore, it is a two-way thing.
0:35:57 Yes, prayers for others also work.
0:36:00 But there's a certain point when you can no longer pray for them.
0:36:04 For example, one time in Rishikesh, we were praying for...
0:36:08 We had a yajna, a fire, a ritual, and we were praying for someone who had cancer
0:36:13 here in Germany, and they still died.
0:36:17 The reason is because there's a certain...
0:36:19 You cannot cross boundaries up to a certain point.
0:36:24 When a body gets sick, the cancerous cells are spreading, prayer cannot
0:36:28 negate those effects anymore.
0:36:31 But it doesn't now mean don't pray at all.
0:36:33 So prayer can do only so much, but it cannot just give you whatever you want.
0:36:39 It doesn't work like that.
0:36:44 Therefore, Ishvara is always listening, always guiding you.
0:36:49 And there's nowhere else to go but into Ishvara.

0:36:52 So whoever is going through a rough time or some challenges, it's fine.
0:36:59 Bring that order of Ishvara, all that is here is God taking care of me.
0:37:04 Right now, I may be going through a hard time, but thank God it doesn't last forever.
0:37:11 And if you're going through a good time, pray, "May this nourish me.
0:37:17 May this nourish my being."
0:37:19 Because that too may go away.
0:37:22 This is just the nature of how it is here.
0:37:26 So this is, again, humility.
0:37:28 Whether I win a jackpot, it's fine.
0:37:31 Whether I lose, I'm still okay.
0:37:37 Either way, you're okay.
0:37:39 All is well.
0:37:40 I have this mantra, "All is well."
0:37:43 Ultimately, all is well.
0:37:44 All is fine.
0:37:46 Okay?
0:37:47 So sometimes we need a little bit of self-nourishment because the mind is so
0:37:51 used to thinking about what's not working, what's not working with me, what is wrong
0:37:57 with me, why am I suffering, why am I going through this, why am I going through
0:38:01 that, why is life treating me like this?
0:38:04 And thoughts just keep on building, building, building, and the story
0:38:08 becomes bigger and bigger and bigger.
0:38:12 And you totally lose track of what is working, totally lose track of what is right in life.
0:38:19 And eventually, the person can come to a point of suicide because the
0:38:24 story has become so large that there's very little that one can do to help.
0:38:30 Therefore, your mind is a powerful instrument and it can build the
0:38:34 greatest, most inspiring song, but it can also send you in a dark place.
0:38:41 Use the instrument wisely.
0:38:44 That's why you're given that instrument.
0:38:49 No matter what you're going through, Ishvara is still with you.
0:38:55 And because Ishvara is still with you, I can pray.
0:38:59 And as long as I'm praying, I am indeed making the situation better,
0:39:04 better and better and better.
0:39:06 That means one holds on to the only best friend that you've ever had, Ishvara.
0:39:15 The one that doesn't let you down, ever.
0:39:18 The one that removes the veil of ignorance from beginningless time,
0:39:23 removes that veil of ignorance.
0:39:27 The one that provides you the insight that you need to know and free yourself
0:39:33 from whatever is heavy on your heart.
0:39:36 It relieves you.
0:39:37 Pray and pray and pray, never stop.
0:39:42 This is called relating with Ishvara, not just intellectualizing.
0:39:45 Ishvara is over there, knowledge power, it's all knowledge power.
0:39:49 You're actually relating with Ishvara every day.
0:39:54 Therefore, to restore our trust, we have to understand and pray, "May whatever
0:40:01 happens to me, may I have the strength to know that it is not personal.
0:40:09 May I have the strength to know it is not personal.
0:40:13 Have to go through it.
0:40:14 I have to go through it.
0:40:15 May I have the strength to go through it with strength, with composure."
0:40:21 I'm wondering what you would say is the relationship between Ishvara and neutrality,
0:40:29 because you also say that you would either win the jackpot or lose and would be the same.
0:40:35 But what then relationship would all of this be neutral about things?
0:40:41 Can you hear me?
0:40:43 Well, what the relationship is in your opinion about Ishvara
0:40:47 and being neutral, so neutrality.
0:40:50 Right.
0:40:51 Okay, good.
0:40:52 If I understood the question, so when I say Ishvara is neutral, what
0:40:56 I mean is like gravity is neutral.
0:40:59 It doesn't intend to hurt you or not hurt you.
0:41:02 I just have to understand the laws of gravity and use them properly.
0:41:08 So in that same way, Ishvara being neutral, that means it just offers
0:41:12 itself as, for example, your psychology.
0:41:16 So if I have the right psychology, the right mind, and I manage my

0:41:20 mind, then who benefits from that?
0:41:23 You benefit from that.
0:41:25 Until I take my mind and I start to think right, nothing's going to happen.
0:41:31 So this means it's not like Ishvara is making you think good or making you think positive
0:41:38 or negative, but you're using Ishvara's free will to create thoughts which empower
0:41:46 you, to create thoughts which diminish you.
0:41:50 So Ishvara is just offering itself as the free will, as that capacity
0:41:56 to choose one from the other.
0:41:59 But I still have to take the initiative to say I choose to bring this kind
0:42:05 of thought, this kind of life.
0:42:07 I choose to surround myself with these kinds of people.
0:42:12 Until I use my own capacity of choice, nothing's going to happen.
0:42:17 Ishvara is just going to be waiting and waiting and waiting and
0:42:21 waiting, eternally waiting, offering itself and saying, "I'm here."
0:42:27 Collapse a potential.
0:42:29 Collapse a possibility.
0:42:30 I've opened-I've got millions of doors for you to open, but Ishvara
0:42:36 doesn't open a door for you, does it?
0:42:39 Until, through your own free will, you walk over to this door and say, "I want this door."
0:42:45 And then you open a door, and you get exactly what you chose.
0:42:53 Therefore, you're offered the capacity to choose, and whatever you choose,
0:42:57 however you choose to think, that is how your life is going to be.
0:43:03 So no one is going to make your life better or worse.
0:43:07 You have the ability to make your life better or worse.
0:43:10 It's up to you.
0:43:11 It was always up to you.
0:43:15 This is what we said last time.
0:43:17 You're either your own best friend or worst enemy.
0:43:21 This is Lord Krishna saying.
0:43:26 Okay?
0:43:26 So neutral means Ishvara is neither hurting you nor rewarding you, but
0:43:32 based on what you choose, it's going to return a corresponding result.
0:43:39 If I choose to say sorry, I'm going to receive a corresponding result.
0:43:45 If I choose not to say sorry, I'm going to receive a corresponding result.
0:43:50 If I choose to say sorry in a different way, I'm going to receive a corresponding result.
0:43:56 Either way, Ishvara is going to give you whatever you choose.
0:44:03 Once having gained relative peace, that means developing this connection, this
0:44:08 trust to Ishvara, developing trust to the Lord, then the question is now,
0:44:16 not the question, but now you become relatively ready for absolute peace.
0:44:21 That means absolute peace, knowing your freedom from this limited individual.
0:44:26 And thus, what is absolute peace?
0:44:28 In the verse says, paramam shantim, paramam shantim.
0:44:33 In other words, the truth of me, the individual, the limited individual
0:44:38 right now, is the same, the truth of me, the individual, and the truth of
0:44:44 Ishvara is one and the same truth.
0:44:48 The truth of me, who is limited knowledge, limited power, a small being, and the
0:44:53 truth of Ishvara, which is the total intelligence, total power, that truth is one.
0:45:01 So you're understanding where there is a difference and where there is a sameness.
0:45:06 Where is there a difference between you, the individual, and Ishvara?
0:45:11 I am limited and Ishvara is?
0:45:14 All knowledge, all power.
0:45:16 Where is the sameness between myself, the limited individual,
0:45:21 and Ishvara, the limitless being?
0:45:24 I am.
0:45:25 That is the content.
0:45:26 Good.
0:45:26 I like when it's loud and clear.
0:45:28 Good.
0:45:29 Okay.
0:45:30 And how is this discovered?
0:45:32 How is this connection between you and Ishvara discovered?
0:45:35 Both meditation and contemplation.
0:45:40 We said that meditation is thinking about how Ishvara relates in my life with closed eyes.
0:45:46 Remember step one, japa?
0:45:49 Step two, how does Ishvara relate to my life?

0:45:53 Step three, let that pain come through.
0:45:57 That's meditation.
0:46:00 Contemplation is open eyes.
0:46:02 It can be open eyes or closed eyes.
0:46:06 So meditation is closed eyes.
0:46:07 Contemplation is either.
0:46:09 It doesn't matter.
0:46:10 While you're walking in a park, you can be contemplating.
0:46:13 What is contemplation?
0:46:15 Seeing what these teachings mean for you.
0:46:19 Bring in these teachings into your life.
0:46:22 What does it mean to say that my truth is the same as Ishvara's truth?
0:46:27 How am I, the limited individual, different from Ishvara?
0:46:31 You're thinking about this.
0:46:32 Thought processes are going on.
0:46:34 This is contemplation.
0:46:36 And one reminder, we do not mix, right?
0:46:39 Bliss or we don't like.
0:46:40 So for example, what is bliss?
0:46:42 When I say bliss, is that awareness?
0:46:46 Is bliss awareness?
0:46:48 I'm glad you shook your head no.
0:46:50 Because if bliss was awareness, what would happen?
0:46:54 Everything would be bliss all the time.
0:46:59 And yet, 99% of our life is not in bliss.
0:47:03 Okay?
0:47:05 And if you were bliss, there was actually a joke, right?
0:47:08 Where a man was walking and he was a little bit depressed because his wife
0:47:14 was not giving him what he wants.
0:47:16 And so he was walking and he found a magic lamp.
0:47:20 And he rubbed the magic lamp and a genie came out.
0:47:24 And he was so excited.
0:47:26 He said, "Ah, I get a wish.
0:47:28 What is it that you want, sir?"
0:47:30 "Well, I want to be happy all the time."
0:47:34 And he says, "Oh, your wish is granted, sir."
0:47:37 And the genie goes back.
0:47:39 And this guy is now so happy, he starts to dance, he starts to chant.
0:47:43 He's like got a huge grin on his face.
0:47:46 This guy is in bliss, man.
0:47:48 And he's walking in bliss, going home.
0:47:51 And there is a police tape around his house.
0:47:54 And he's so happy.
0:47:56 "Ha, what's this?
0:47:57 Why is a police tape around my house?"
0:47:59 And he's so happy and he's walking into his house and there's a policeman.
0:48:03 And his dead wife, someone killed his wife.
0:48:06 And he's like, "Oh, what happened here?"
0:48:09 And he's dancing.
0:48:11 "Oh, my wife is dead."
0:48:13 And he's like, "Why are you dancing?
0:48:14 Why are you so happy, you fool?
0:48:15 This is your wife.
0:48:17 I don't know."
0:48:18 And they arrest him.
0:48:20 And he's in his depressed position, so happy.
0:48:24 Could you operate like this in real life?
0:48:27 Be the biggest weirdo ever.
0:48:31 Okay?
0:48:32 So, no, awareness is not bliss.
0:48:34 Awareness is that in whose presence bliss comes.
0:48:38 In whose presence emotions come.
0:48:40 In whose presence things are revealed, come true.
0:48:45 Okay?
0:48:46 Now, it says here, for meditation to work, you need a certain lifestyle.

0:48:52 And what kind of a lifestyle is this?
0:48:54 Verse 16.
na ati aśnataḥ tu yogaḥ asti na ca ekāntam
anaśnataḥna ca ati-svapna-śīlasya jāgrataḥ na eva ca arjuna
0:49:09 Someone read?
0:49:12 Meditation is not for one who eats too much or for one who does not eat at all.
0:49:22 Nor indeed Arjuna.
0:49:25 It is not for one who sleeps too much or
0:49:31 who is always awake.
0:49:35 All right, so it's not for one who sleeps too much.
0:49:39 Yeah, so here it's pretty straightforward.
0:49:41 So, see, obviously for anything to work properly, right, you need proper energy.
0:49:47 Like, you know, putting proper fuel inside your car.
0:49:50 So, same thing.
0:49:51 Your instrument is, your body is an instrument.
0:49:55 And you need to put right food.
0:49:56 And, you know, what kind of food, that's up to you.
0:50:00 We're not like little kids here going, "Oh, let's talk about what to put."
0:50:04 You know very well.
0:50:05 You can assess what kind of foods give you energy.
0:50:08 Obviously, if one eats too much, right, they'll be tired and they'll get brain fog.
0:50:13 So the question is, what foods bring you brain fog?
0:50:17 Those are potential things to look for.
0:50:19 And what can you eat and it doesn't give you brain fog?
0:50:23 That's a wonderful thing to have.
0:50:25 So do you know, right, what foods are?
0:50:28 And now it says also, and one important thing to appreciate is prayer before eating.
0:50:38 That is your chance, if you eat three times a day, to reconnect, to bring
0:50:43 Ishvara into your life three times a day.
0:50:47 This is like a freebie, a total freebie.
0:50:50 Okay?
0:50:51 Hugely important.
0:50:52 And it makes a vast difference.
0:50:55 Because eating is something so we just do it.
0:50:58 And you can convert eating into bringing this knowledge deeper and
0:51:04 deeper and deeper three times a day.
0:51:06 Times 365, that's over 900 chances per year.
0:51:13 So prayer isn't just, "Oh, let me pray," or about, "I'm shy."
0:51:17 You're doing it for yourself.
0:51:21 Prayer before eating.
0:51:24 And then sleeping too much.
0:51:27 Same thing here, right?
0:51:28 Having sensitivity.
0:51:30 If you wake up too late, then it's up to you.
0:51:33 You can wake up whenever you want, but understand there is
0:51:37 a cost for sleeping too much.
0:51:39 And there is a cost for not sleeping enough.
0:51:42 And the cost adds up.
0:51:44 If you can't sleep, I'm not a specialist in medicine, but there are teas
0:51:49 like chamomile, there is valerian, there is meditation before sleeping.
0:51:55 There are different things you can have before sleep to help yourself.
0:51:59 This is up to you.
0:52:01 What it wants to say here is the instrument is important.
0:52:05 And you know how important it is when you don't get a single night of sleep.
0:52:10 The next day is just totally broken.
0:52:13 So sleep becomes utterly crucial for mental well-being and for physical well-being.
0:52:20 The ultimate medicine at the end of the day.
0:52:23 And this whole thing of waking up at 4 o'clock, the strict regime
0:52:25 of waking up at 4 o'clock or
0:52:30 3 o'clock, if you want to do this and if it helps you, lovely.
0:52:36 I personally wake up whenever I want.
0:52:39 It's lovely, right?
0:52:41 Wake up sharp.
0:52:42 So again, there's no such thing as you should wake up at this time.
0:52:47 This doesn't work like that.

0:52:48 Every physical body has a different response to food and to sleep.
0:52:55 So rather than saying, here's what to eat, here's when to sleep, here's when to wake
0:53:00 up, a better approach is to recognize your own rhythms of your own body and follow that.
0:53:07 The ultimate indicator.
0:53:09 The next verse, it's the same idea.
0:53:11 Verse 17, yukta-āhāra-vihārasya yukta-ceṣṭasya karmasu yukta-svapna-avabodhasya yogaḥ bhavati duḥkhahā
0:53:26 So being mindful in activities.
0:53:31 So what does mindfulness mean to you, by the way?
0:53:33 Mindfulness.
0:53:35 Because it's a word that's used a lot.
0:53:37 What does mindfulness mean?
0:53:39 With attention.
0:53:42 That you use your mind wisely.
0:53:44 Super.
0:53:46 So using your mind wisely with attention.
0:53:49 What else does mindfulness mean for you?
0:53:54 I mean, I guess, yeah, you're noticing what's-you're kind of with it.
0:53:59 You're with it.
0:54:00 You're not sort of dozing off.
0:54:02 Someone's talking to you and they're like somewhere else.
0:54:05 So you're like with the person.
0:54:09 Being 100% present with what you do and be in harmony with your activity.
0:54:15 Now the question is how do you be 100% present and how do you be like here with this moment?
0:54:22 Let's make it more concrete because I've heard these phrases, you
0:54:25 know, be now, be here, be present.
0:54:28 How do we make that concrete?
0:54:30 I think understanding that what you're doing, that you can offer
0:54:34 that as a prasada to Isvara.
0:54:35 That you know what you're doing.
0:54:38 I'm fully aware of what I'm doing.
0:54:44 Mindfulness is observing what is good for you, what can you do without
0:54:50 hurting yourself, hurting others.
0:54:53 I think it has to do also with following dharma, following this.
0:54:57 Being mindful, mindful of what?
0:54:59 Of the laws.
0:54:59 Yeah, following the law.
0:55:02 Yeah, of dharma laws.
0:55:04 If you were there, then you know that you cannot eat too much, sleep too much.
0:55:10 Being mindful in all activities.
0:55:13 So you're being alert of how is this influencing me?
0:55:16 How is these factors, you know, influencing me right now?
0:55:21 And how am I responding to this situation right now?
0:55:24 So rather than an impulsive thing, someone says something, I impulsively say something.
0:55:29 What we say, we convert mechanical thinking, that means that, you know, that way how you've
0:55:35 done it before, into deliberate thinking.
0:55:38 So mindfulness is having deliberate thinking and less mechanical thinking.
0:55:45 Mechanical thinking means I've done it before for the sake of ease because it's easy.
0:55:50 Mindfulness is when you intercept that easy path, that easy automated machine
0:55:56 mode, and you say, does that apply here?
0:56:01 More or less, yes, but every situation demands a different kind of response, doesn't it?
0:56:09 Therefore, mindfulness, yes, it is using the past templates, but it's also slightly
0:56:15 making adjustments to suit the new situation.
0:56:20 Therefore, the question is how do you make your responses less
0:56:24 mechanical and more deliberate?
0:56:27 Well, for example, like a common thing that happens is we, you know, in reference to
0:56:34 other people, we put them into other boxes.
0:56:37 Okay, this is a common thing.
0:56:38 We want to put others into boxes.
0:56:40 This is how they are.
0:56:43 Ask yourself, what evidence do I have that this is absolutely true?
0:56:50 You see how immediately it stops?
0:56:53 What real concrete evidence do I have that what I'm saying about him or her is true?
0:57:01 You will probably never come up with anything.
0:57:06 Or do I have any evidence that this is true?
0:57:10 No, I don't.

0:57:12 Immediately it intercepts that pattern of wanting to box someone up,
0:57:17 walk away, and feel good about it.
0:57:20 Another thing that one can say is what is the cost of thinking like this right now?
0:57:26 What is the cost for me of thinking like this?
0:57:32 The power of questions.
0:57:34 And then dukhaha
0:57:37 is relative mastery over sorrow.
0:57:43 So again, this doesn't mean never being sad because your system is
0:57:48 designed to respond to situations.
0:57:51 If someone dies, of course, obviously you'll be sad.
0:57:54 Now
0:57:57 the danger comes when it builds up.
0:58:00 And this thought adds more thoughts.
0:58:04 And the story, the narrative starts to become so big that nothing seems
0:58:10 like it's working in one's life.
0:58:13 This is dangerous.
0:58:15 So all depression, more or less, in psychology can be put into understanding that once
0:58:22 upon a time, there was one single thought or some condition happened to my body or in
0:58:28 my life, I had a certain thought about it.
0:58:32 I had a certain interpretation.
0:58:34 I looked at it in a certain way.
0:58:37 And then I started to add more ways what it means, what it means,
0:58:43 what it means, what it means.
0:58:44 And every one of those ways was not in your interest, was not healing for you.
0:58:51 It was not empowering.
0:58:52 It was just, you know, life is treating me unfairly.
0:58:56 I'm unfair.
0:58:57 This is not right.
0:58:59 You know, I'm falling apart.
0:59:00 You know, why me?
0:59:02 Everyone else is healthy.
0:59:03 Why am I going through this?
0:59:05 Others are healthy.
0:59:05 Others are smiling.
0:59:06 And I'm not.
0:59:08 One thought, another thought, another thought, another thought, another thought for years.
0:59:13 It doesn't matter what the physical condition is.
0:59:18 I have seen a lot in my life to tell you that the physical condition
0:59:25 doesn't play such a big role.
0:59:26 I even know a man who crashed from an airplane, and he had third-degree burns, and
0:59:34 he lost his limbs, I think one or two legs.
0:59:38 And his face was all distorted.
0:59:41 And he had a life to live.
0:59:44 Can't even walk anymore.
0:59:47 And he decided to change his life around.
0:59:49 He says, "This is how my life is.
0:59:52 I can't go back.
0:59:55 But I choose to make my life something."
0:59:58 And he became a very successful, I believe, a coach, right, empowering kids.
1:00:05 And he touches the life of kids.
1:00:07 They bring his torso on a table, and he starts to speak to children.
1:00:12 And they start crying because they're thinking, "Oh, we can't.
1:00:15 Our life is so bad.
1:00:17 Nothing's working out."
1:00:19 And they see a torso on a table without arms, without legs, and
1:00:26 they all start to break down.
1:00:28 They thought their life was not working until you see someone without legs or arms.
1:00:35 And he's a relatively happy person because he chose to change his attitude.
1:00:40 He could have gone into massive depression.
1:00:44 Just think about it.
1:00:47 But he chose not to.
1:00:48 And it's never too late.
1:00:50 This is why Ishvara is so beautiful.
1:00:53 Even if you thought 20 years or 10 years of bad thoughts, your life starts to
1:01:00 change the moment you say yes to today.

1:01:03 It starts today.
1:01:06 It's just in your hands.
1:01:09 It always was.
1:01:13 Therefore, dukhaha, relative mastery over sorrow, is knowing that you're endowed
1:01:21 with the ability to change your thoughts.
1:01:24 Just one thought, "What is working in my life?"
1:01:30 That is enough to begin a whole trajectory in your life.
1:01:35 And that carries over into the next life, by the way.
1:01:39 So it's not like you're just doing it in this life.
1:01:41 That carries over into the next life.
1:01:45 Therefore, what is the solution for coming out of this heaviness,
1:01:52 this heavy heart?
1:01:53 We've got japa.
1:01:55 Finding some mantra that works for you, brings you back always.
1:02:01 Om Tat Sat.
1:02:03 Hard time.
1:02:04 Om Tat Sat.
1:02:06 I'm not good enough.
1:02:07 Om Tat Sat.
1:02:07 It's not working.
1:02:08 Om Tat Sat.
1:02:10 I need to fix that.
1:02:11 Om Tat Sat.
1:02:12 Keep on bringing the mind back, back, back, back, back.
1:02:17 You can also get specific.
1:02:19 We tend to generalize a lot.
1:02:22 The moment something's not working, we put our whole life and we say it's not working.
1:02:28 So sometimes we need to get very specific.
1:02:31 What exactly am I anxious about?
1:02:34 What exactly, in my experience, is it that is bringing me this pain?
1:02:41 Relative to what exactly?
1:02:43 To a person?
1:02:44 To a person's nose?
1:02:46 To a person's mouth?
1:02:47 What is making me, what is shaking me up?
1:02:51 Get specific.
1:02:53 The more specific, the more you can work with it.
1:02:56 The more generalized, now everything's suddenly wrong.
1:02:59 It's all just, the whole world's falling apart.
1:03:03 Get specific.
1:03:05 What exactly am I not right now happy about?
1:03:09 What exactly is triggering me?
1:03:11 The last one is trusteeship.
1:03:15 Trusteeship means you are endowed with this body.
1:03:20 You were given this body.
1:03:21 As long as you're alive, it is not your body.
1:03:27 It is Ishvara's body.
1:03:30 And you have no right to abuse it, because it is not yours.
1:03:37 If it was mine, then yes, maybe it's justifiable, but it's not my body.
1:03:42 I was given this body by the Creator, and because it's not my body, I have
1:03:47 no right to put junk inside it, to put mental, hurtful thoughts inside it.
1:03:54 I have no right.
1:03:56 Otherwise, in a sense, I am not kind of grateful to my Creator.
1:04:04 "Hey, thanks Creator for the body.
1:04:05 Now let me go and mistreat it."
1:04:08 It's not fair.
1:04:09 You're given a human body.
1:04:11 It's better than a worm's body.
1:04:14 It's a big thing to receive a human body, and as long as it's breathing, it is not yours.
1:04:20 And this brings a lot of humility.
1:04:24 The more I understand I am a trustee, I am entrusted with this body.
1:04:31 To be entrusted with the body means I am given the responsibility to
1:04:35 use it wisely until last breath.
1:04:40 The moment it becomes my body for my use, for my desires, then the
1:04:48 person starts to mistreat their body.

1:04:52 Therefore, trustee.
1:04:58 Prayer.
1:04:59 We also have prayer.
1:05:00 Using prayer to convert your helplessness into some help.
1:05:07 What is prayer?
1:05:08 When is prayer used?
1:05:09 When all is, nothing is left.
1:05:13 It's all just, there's no, like, nothing is left.
1:05:15 It's beyond your control.
1:05:17 You still have prayer, because that is one action that counts.
1:05:23 Vedic culture is a prayerful culture, because they understood the power of prayer.
1:05:29 It's an action, and every action has a reaction and effect.
1:05:35 That's just the law.
1:05:36 That's how it works.
1:05:41 And finally, absolute mastery over sorrow.
1:05:46 What is this?
1:05:46 Well, in the Bhagavad Gita 2.11, Krishna says to Arjuna, "Wise people don't grieve for those
1:05:59 who are gone and those who are not gone."
1:06:05 What do you mean by this?
1:06:06 Does this mean that a wise person is just cold?
1:06:09 No, not at all.
1:06:11 A wise person understands the only truth here is Atma.
1:06:17 I am, I am, I am.
1:06:19 That is the only truth here, awareness.
1:06:24 Your body, your thoughts, your mind, all of that is coming and going,
1:06:30 like anything else in this world.
1:06:33 It sounds a little bit, like, you know, insensitive, but it's the truth.
1:06:37 A wise person can appreciate their body in whatever condition it's going through,
1:06:44 knows the body is meant to change.
1:06:47 It's meant to go through stuff.
1:06:49 The mind's meant to go through stuff.
1:06:52 But one thing that doesn't come and go, which is eternal, and it is right here
1:06:58 with me, known to me as self-evident "I."
1:07:03 Arjuna couldn't understand, "What do you mean?
1:07:05 How can I not grieve for my brothers and sisters in this Kurukshetra field?"
1:07:11 And Krishna tried to understand, because you're looking at them as bodies, as bodies
1:07:17 who will die, who will go through pain.
1:07:20 But the indweller of every one of these bodies is the indweller in you right
1:07:25 now, known to you as self-evident "I."
1:07:29 So whatever comes and goes, it is just a projection, upadhi.
1:07:34 Upadhi means superimposition.
1:07:39 That's the truth.
1:07:40 Whether you agree with it or not, that is your thing.
1:07:43 It's better to agree with it, because we've gone through enough logic to see.
1:07:49 And therefore, this gives you relative mastery that this person, or two, come and go.
1:07:58 In fact, is coming and going every day.
1:08:02 But the only truth right now that is real, that is eternal, is "I am."
1:08:09 And thus, it also doesn't mean that the person is in a constant happy state,
1:08:15 because that is not how reality works.
1:08:18 Just simply being with what is, if I cannot release it, I have prayer, but also
1:08:25 appreciating what is working in my life.
1:08:28 What is working right now?
1:08:32 This is the Lord's words.
1:08:33 These are not my words, by the way.
1:08:34 What is working in my life?
1:08:39 One thing.
1:08:43 And therefore, through this, the yogi slowly, slowly develops a
1:08:48 relationship, a deep trust for Ishvara,
1:08:53 and reconnects with a best friend, my true parent, the one that
1:08:58 is guiding me, even right now.
1:09:00 My true parent.
1:09:02 And next verse, we will discuss how to manage desires, and what is a desire,
1:09:08 and how to manage those desires that pull us away from things that we want.
1:09:17 Purnamadah Purnamidam
1:09:20 Purnat Purnamudachyate Purnasya

1:09:26 Purnamadaya Purnamevavashishyate

1:09:33

Om Shantih Shantih Shantih