

0:00:07 Saha navavatu saha nau bhunaktu saha viryam karavavahai
0:00:20 Tejasvi navadhitamastu ma vidvisavahai Om shantih shantih shantih
0:00:39 Two words were mentioned, meditation, dhyanam and contemplation,
0:00:48 nididhyasana.
0:00:50 Can someone point out what was the difference between the two?
0:00:54 Good, good.
0:00:55 So, yeah, so what is meditation term in Vedanta?
0:01:03 If we remember, it's saguna.
0:01:04 So saguna Brahman, saguna Brahman, and that is, so that is Ishvara, that's Ishvara.
0:01:15 And what's the topic of meditation?
0:01:17 That's the vishaya.
0:01:19 So saguna Brahma vishaya, so the topic of meditation is Ishvara.
0:01:23 And it is conducted by manasam, by the manasam vyaparaha.
0:01:28 Vyaparaha just means it's done by the mind.
0:01:32 That means it's an actual action which is done by the mind regarding the topic of Ishvara.
0:01:39 And we said that meditation, dhyanam, I'm just writing these words down because
0:01:45 I want you to familiarize yourself.
0:01:47 You know, other teachers will also say the same words, so I don't want
0:01:51 you to say, oh, what's dhyanam?
0:01:53 So dhyanam, dhyanam is meditation.
0:01:57 And we said meditation is an action.
0:02:02 What kind of action?
0:02:03 Performed by the mind.
0:02:07 And we said that action is always going to have three kinds of results,
0:02:13 three kinds of possible actions.
0:02:14 I can do, not do, or do
0:02:21 differently.
0:02:22 And each one of them performed by the mind, which is going to focus on Ishvara,
0:02:30 is going to give you some result.
0:02:33 But the result is going to be limited in nature.
0:02:37 It doesn't mean don't do it because you need a lovely, clean mind.
0:02:44 And we use two words.
0:02:45 I'm just revising some Sanskrit terms because I want to.
0:02:49 Part of the tradition, it comes from Sanskrit.
0:02:51 It's my job to bring out these words.
0:02:53 I'm not going to teach just in English because I'm not that kind of teacher.
0:02:57 So purusha
0:03:01 tantra, so, sorry here, purusha tantra, just means that action depends on the person.
0:03:15 So the action depends on
0:03:21 the person's free will.
0:03:24 And free will is always going to be do something, don't do something,
0:03:32 or do something different.
0:03:34 And that is always going to be done by the mind and it's always
0:03:38 going to give you a limited action.
0:03:42 Therefore, meditation is purusha tantra.
0:03:46 So it is, you can choose to meditate, not meditate, or meditate differently, but either
0:03:51 way, it's going to give you a limited result.
0:03:55 And then when it comes to nididhyasana which is in English called contemplation,
0:04:01 we said that is called, vastu tantram.
0:04:04 I'm
0:04:07 going to write the word vastu tantram.
0:04:16 So this means that here there is no question of free will, because this
0:04:22 vastu, for example, H₂O, that's a fact.
0:04:27 And if I want to discover a fact, I have no choice.
0:04:31 My free will is not an option.
0:04:33 I can call water, Coke, Fanta, this or that.
0:04:36 My free will to choose what water is makes no difference to the water.
0:04:42 The water is going to be water.
0:04:44 Therefore, here, what I have to do is I have to align my understanding
0:04:50 to the nature of the object.
0:04:54 So as far as free will is concerned, it basically involves sitting down
0:04:59 with an intention to understand.
0:05:02 That's why we say shravanam is deeply ascertaining what is being listened to.
0:05:09 Therefore, when it comes to the reality of Brahman,
0:05:16 it's not a question of someone telling you what is Brahman and then you believing

0:05:19 it, but that's why we need the scriptures, that which is common and attributeless.
0:05:25 And I have no choice but to understand it as that.
0:05:28 And when I do, that's called knowledge.
0:05:32 In other words, when I've captured the nature of self as it is, that is called knowledge.
0:05:38 That means what the mind knows and what is conveyed, what is intended to be conveyed,
0:05:44 they are keeping, they are one and the same.
0:05:47 There's no discrepancy.
0:05:48 So this, vastu and purusha tantra, that's the connection between meditation, which
0:05:57 is limited result, and contemplation gives you a limitless result.
0:06:03 Why?
0:06:04 How is nididhyasana, which is vastu tantra, going to give you a limitless result?
0:06:11 If you're only discovering that water is water, you can't.
0:06:15 You have to discover something, the nature of I.
0:06:19 So only when you discover the nature of I, only then it becomes a limitless result.
0:06:23 So that's just some technical language that familiarizes you a little bit.
0:06:31 You mean discover nididhyasana.
0:06:34 You say discover the nature of Brahman.
0:06:37 Yeah, so that's the purpose of nididhyasana.
0:06:40 The method is the identification, I am.
0:06:40 Yeah,
0:06:47 so that's the truth.
0:06:48 That is the truth, which is always here and now.
0:06:53 Being in the truth.
0:06:53 Yeah, knowing yourself to be that.
0:06:56 So therefore, coming to that place, understanding that you are already
0:07:01 free of the seeker, you're already free of the seeker, you're already free of
0:07:05 the meditator, then that involves a methodology, it involves contemplation.
0:07:12 So nididhyasana is always associated to the word pramana.
0:07:19 So whenever you hear the pramana, which is means of knowledge, it's
0:07:23 always associated to contemplation.
0:07:26 It's like this anywhere.
0:07:28 Medicine, medicine or mathematics, it's nothing but pramana.
0:07:32 Mathematics is a certain structure.
0:07:34 Learn this, learn this, learn this, learn this.
0:07:37 And then you have a big picture developed in your mind.
0:07:41 It's no different than Vedanta.
0:07:43 It's nothing special.
0:07:44 So verse 18 is going to talk about how do we build a mature mind, desires.
0:07:53 yadā viniyatam cittam ātmani eva avatiṣṭhate niḥsṛjya sarva-kāmebhyaḥ yuktaḥ iti ucyate tadā
0:08:07 So far we've learned about things like following dharma, the importance of
0:08:13 doing the right thing, because this system is designed such that if I live
0:08:19 by the laws, just like when the plant
0:08:23 lives in nature with the world, that means it receives the sunlight, it receives the water,
0:08:30 then the plant is able to continue thriving.
0:08:32 If the plant decided, "I don't want to nourish myself with the water.
0:08:38 I don't like the sun.
0:08:38 I'm going to block the sun."
0:08:40 In that sense, the plant will be violating dharma.
0:08:44 So dharma is always for your own well-being.
0:08:48 In our case, dharma means looking at our responses.
0:08:52 Where is my response arising out of?
0:08:55 From what place is my response to this challenge coming from?
0:08:59 From what place is my understanding or need to give something an opinion?
0:09:06 Where is that coming from?
0:09:08 And why does it want to just so much box something up in my little world?
0:09:13 So you're looking at that response and you're reframing that so that
0:09:17 you can see the order of Ishvara.
0:09:19 It is not just a person.
0:09:21 There's much more to the person than meets the eye.
0:09:24 So in other words, we are accommodating a certain person or a character or a situation.
0:09:30 And that means to accommodate that you understand that everything has
0:09:35 one of those four possible outcomes.
0:09:38 And it cannot possibly give you always what you want or more than what you want, but
0:09:42 sometimes it's going to give you much less than you want and sometimes totally opposite.
0:09:48 This is regarding your boyfriend, girlfriend, spouse, wife, children, employer, employees.

0:09:54 Everything is going to be like this.
0:09:56 So this means there's a certain composure that reality is supposed to give me all four.
0:10:02 It cannot just give me two.
0:10:03 This is called pratibhasika.
0:10:05 The moment I get rid of my pratibhasika, what happens is two more get added.
0:10:10 Therefore, this is coming back to the world.
0:10:16 We also said converting our sense of ownership into trusteeship.
0:10:22 In other words, I was and you were endowed with this body.
0:10:26 The body was not something that was you designed.
0:10:29 It was literally given to you here, my dear child.
0:10:33 Here's a body to work out your stuff.
0:10:36 And hopefully you will use it to the best of your ability and you won't misuse it.
0:10:42 But when we forget this, then we start to misuse the body.
0:10:45 We misuse the lips, misuse the brain, misuse this machine and throw things onto the world.
0:10:53 Therefore, by understanding I was endowed this instrument with the greatest
0:10:58 intelligence, the only intelligence in the universe, your relationship starts
0:11:04 to change to your very body and mind.
0:11:06 Your instrument is an endowment of Ishvara.
0:11:12 It's a sacred temple.
0:11:14 And when we go to a temple, what do we do?
0:11:17 We take off our shoes.
0:11:19 We take those things that are dirty because there's a certain understanding.
0:11:24 This is a holy temple and I come in with reverence.
0:11:28 So just like that, you, Atma, are inhering this body, temple, with a certain reverence.
0:11:37 And until I understand this is a temple that I'm carrying, literally walking
0:11:42 around with a temple that has the instrument to speak and talk, until I
0:11:48 understand that, my relationship with the very temple would be slightly distorted.
0:11:54 So this means we have to remember our temple.
0:11:59 Now, niḥspṛhaḥ sarva-kāmebhyah
0:12:03 So this is talking about our relationship with desire.
0:12:08 So what needs to, rather than saying eliminate desire, what we say is desires
0:12:15 have to graduate, from eliminate to graduate.
0:12:19 Just like a child graduates their desires from toys, girls, thinking about these
0:12:25 things, those things, they have to graduate.
0:12:29 One of the questions that is a taboo topic that spiritual seekers sometimes ask is
0:12:36 what should be the relationship to porn?
0:12:39 And they have no one to ask this.
0:12:41 And that too is what we call a binding desire.
0:12:45 A binding desire is something that holds the person back from living a
0:12:52 life of, a shameless life, a life that is without shame, a life that is clean,
0:12:58 that doesn't experience any guilt.
0:13:00 And so they ask this question because they're in conflict.
0:13:03 They have this desire for divinity and yet there's this carnal drive
0:13:09 that keeps on pulling them back into this sort of carnal expression.
0:13:15 So this can become one of those binding desires that contradicts
0:13:21 the fact that this is a temple.
0:13:24 Therefore, there's nothing wrong with desires as such because you are endowed with desire
0:13:31 to, you are endowed with the power to desire.
0:13:33 This is called iccha sakti, power to know, jnana sakti, power to do, kriya sakti.
0:13:40 Everyone has these three powers.
0:13:42 You can desire anything, but that will only happen based on what you know.
0:13:47 And based on what you know and what you desire, you will then do.
0:13:51 Therefore, these three powers are given to every human being.
0:13:55 Can I eliminate them?
0:13:57 No.
0:13:58 Just like I can't eliminate the sun, I can't eliminate my power to desire.
0:14:05 I remember in my early years, one of my best friends was a Buddhist monk.
0:14:10 And a little bit kind of taught me so much, but one thing that I always found
0:14:17 confusing is there was this notion that you need to totally be desireless.
0:14:22 And I just couldn't agree with that.
0:14:25 There was something in me that was not matching that.
0:14:28 And that really turned me off because it was like this walking with this monotonous person.
0:14:36 Right?
0:14:36 Just no desire.
0:14:38 And so you're kind of destroying the human experience.

0:14:41 So Vedanta never says eliminate desires.
0:14:45 It only becomes problematic when we don't use those desires responsibly.
0:14:52 Now, what do I mean by this?
0:14:54 So every desire nourishes you.
0:14:57 Desires nourish you actually, if you think about it.
0:15:01 But I have to understand what is my goal, what is it that
0:15:08 I'm here for, what is my purpose?
0:15:10 In reference to your purpose, I align my desires.
0:15:13 My desires subserve my purpose.
0:15:16 Now, there is something called, again, binding desires.
0:15:20 And what is a binding desire?
0:15:22 Well, the word binding is a giveaway.
0:15:25 It pulls you back.
0:15:26 It binds you.
0:15:27 It takes a lot of one's time.
0:15:30 And they know it's taking a lot of time.
0:15:32 And there's very little one can do about it.
0:15:35 They know it's not healthy, but they still do it anyway.
0:15:39 And you just keep on wishing, "Oh my God, I want to release myself.
0:15:43 I want to release myself from this."
0:15:44 But this desire keeps on, like I said in the porn, which is very
0:15:48 prevalent nowadays, keeps on, 40% of the traffic in our sea cables is porn.
0:15:55 This is amazing.
0:15:56 Look at this.
0:15:57 Huge.
0:15:59 So it's a huge binding desire, just this carnal drive.
0:16:03 And so it keeps on pulling the individual, distracting them constantly.
0:16:07 Thereby, the person needs to relieve themselves from this binding desire.
0:16:12 Because it's not serving the individual's expression as, you know, someone that's clean,
0:16:17 someone that's pure, someone that's able to be strong and say, "No, I choose not to do this.
0:16:24 I am in the driver's seat.
0:16:25 I don't have to do this."
0:16:27 And there's a great power being in the driver's seat and saying no to the
0:16:31 desire which most men cannot handle.
0:16:35 They just go for it.
0:16:36 Or, you know, women also have the same thing in some different expressions.
0:16:41 And there's a great satisfaction that you get by being able to say no to
0:16:46 that which most world says yes to.
0:16:50 Gossip, no.
0:16:52 Porn, no.
0:16:54 Need to put things into boxes, no.
0:16:59 Need to put some, you know, drivers, irresponsible drivers, into some box, no.
0:17:05 And you gain great strength to say no to what most world says yes to.
0:17:12 And that's healthy.
0:17:13 It gives you a healthy self-esteem.
0:17:18 There's an example of a binding desire.
0:17:20 Now that we're on this relationship issue, there was a real-life story.
0:17:27 I'm just—I will tell you a real-life story later.
0:17:29 But suppose there is a husband.
0:17:33 So after 10 years or so of marriage, right, the relationship kind of cools down, it
0:17:38 becomes normal, the romance starts to die out.
0:17:42 Now suppose the man, he, you know, wants a little bit of that initial spark.
0:17:47 And he goes to work and he finds some, you know, attractive
0:17:52 lady there who works with him.
0:17:54 And he's spending time with her daily there.
0:17:57 And he builds that attraction.
0:17:59 And then all of that, this binding desire, "I want to connect, I want to connect,
0:18:04 I want to connect," and he gives in.
0:18:06 And first, how does it start?
0:18:08 With a little flirtatious smile.
0:18:10 And then after the flirtatious smile, what happens then?
0:18:13 "Oh, after work, let's go and, you know, invite you to a coffee."
0:18:18 And then another coffee.
0:18:19 And then slowly, slowly, it's a kiss.
0:18:22 And slowly, slowly, there's now a man who's having a relationship with a woman.

0:18:27 And he comes back to his home, and his wife, knowing him for many
0:18:31 years, senses something's going on.
0:18:34 And she says, "You're no longer communicating with me.
0:18:36 You're clearly hiding something."
0:18:38 And what happens with the man?
0:18:40 He now has to defend himself.
0:18:42 All of that now fear starts to come out.
0:18:45 And defending oneself.
0:18:47 And, you know, showing how, you know, "You're always suspicious of me.
0:18:50 What is this?
0:18:50 You don't trust me.
0:18:51 I'm your husband.
0:18:52 I've been with you for 20 years."
0:18:54 So all of that stuff from one simple thing now comes.
0:18:58 So just when the man thought he can outsmart Ishvara, Ishvara outsmarts the man.
0:19:04 How so?
0:19:05 By bringing out fear, apprehension, anger, conflict.
0:19:11 So therefore, you cannot outsmart Ishvara because it always brings
0:19:15 the corresponding emotion in you.
0:19:17 And it is felt, and it is unavoidable.
0:19:20 Therefore, you're keeping in check of binding desires.
0:19:24 For whose sake?
0:19:27 For your own sake.
0:19:28 I see it as a great strength.
0:19:31 A man and a woman, you know, a true man, true woman, a great strength saying, "No.
0:19:38 I've done this.
0:19:38 No."
0:19:40 Therefore, it's done for yourself.
0:19:43 And that strength is, you know, vastly, vastly healthy.
0:19:48 I read this book by Swami Sivananda called Brahmacharin.
0:19:52 And, you know, he makes a good point there.
0:19:54 Why is it that the rishis have such an amazing memory?
0:19:58 And many people think, "Well, because the rishis, wow, there's a reason they
0:20:02 know how to hold that seed inside."
0:20:06 Just, you know, that seed coming out all the time has a big impact on the memory.
0:20:11 And when I read this a long time ago, I thought, "Wow."
0:20:15 And it left an impression on me.
0:20:18 And memory goes through the roof.
0:20:21 It really does.
0:20:23 Why are rishis so, you know, able to remember?
0:20:25 Because they, you know, they have, they know how to just rest and not,
0:20:30 you know, fall for these lower drives.
0:20:33 So this is wonderful.
0:20:34 And if you have a great memory, then you can, you know, remember so
0:20:38 many things and connect the dots.
0:20:39 So you see how it's all connected.
0:20:42 Now, how do you convert binding desire into non-binding desire?
0:20:47 Well, suppose you have to go to work, and it's binding you to go to work.
0:20:52 You need to pay for the bills.
0:20:55 So that, in a sense, is a binding desire, isn't it?
0:20:58 How do I convert that binding desire into a non-binding desire?
0:21:03 How would you convert that situation into a non-binding desire or turn it into a benefit?
0:21:10 More than just money, yeah.
0:21:13 Karma yoga.
0:21:14 Okay, would you like to expand on that?
0:21:15 How is that?
0:21:17 Intention I go to work with.
0:21:20 So when I'm at work, I can serve Ishvara all day.
0:21:25 The things I do, the intentions I do, it's one place of practice.
0:21:31 Good, good.
0:21:32 So in other words, by going to work, you are getting a chance every day
0:21:36 to develop your communication skills.
0:21:39 You're getting a chance to be triggered every single day to experience challenges.
0:21:43 And every time you experience challenges, I can bring in the order of Ishvara,
0:21:47 and I can understand it's not personal.

0:21:50 It's not about me.
0:21:52 It's just a person that has their own pressures, and those pressures are now
0:21:55 projected onto me, and I have to remain cool.
0:21:58 I have to stay cool without getting ruffled about it.
0:22:01 I have to do what is to be done, handle the situation, retain my objectivity,
0:22:08 just do what has to be done and continue.
0:22:14 One of the nice things of Osho's commune, they called or we called work worship.
0:22:22 And at that time, I didn't really understand the deeper meaning.
0:22:25 But now in review, I think that's beautiful to call your work that you do daily worship.
0:22:33 Like it's worship Ishvara.
0:22:35 Yeah, so it's a worship.
0:22:36 It's a devotion to the altar of Ishvara.
0:22:39 So this is simple attitude.
0:22:40 You're not changing your actions, but simply an attitudinal change.
0:22:45 I am always serving Ishvara, the one who has been helping me since beginningless
0:22:50 time to come to this stage now.
0:22:52 This is a very real-life example.
0:22:54 I thought this was very simple, but a good way to convert binding desire.
0:23:00 Again, it was a work situation, and now this time was a woman who fell
0:23:04 in love with a man at work, and she was married, and she had kids.
0:23:09 And she thought, "Oh, no, you know, I'm falling in love with this man.
0:23:12 He's so charming, and I've got all these funny feelings."
0:23:16 And what did she do?
0:23:18 Because she wants to connect with him.
0:23:20 And what did she do?
0:23:22 She invited him home to meet her husband, for him to meet her husband.
0:23:30 And what happened?
0:23:31 Her husband and him became good friends.
0:23:34 And now as they came together, like weekly or monthly, she saw, because she's so
0:23:40 close to him, such business as usual.
0:23:42 She lost all of that attraction by the mere dynamic change of relationship.
0:23:47 I thought this was brilliant.
0:23:49 So this is intelligent management of binding desires.
0:23:54 Because usually for us, it's either hold it all in and suffer.
0:23:59 Like, "No, no, no, no, suffer, suffer, suffer."
0:24:01 Or just let it explode.
0:24:04 Two extremes.
0:24:05 It's always that in-between, the smart way.
0:24:08 Therefore, binding desires are there.
0:24:11 We may have them, we may not have them, but management is always a matter of finding
0:24:17 those nuances, being intelligent about it.
0:24:21 So now, what will managing desires do for you?
0:24:26 Verse 19.
0:24:27 yathā dīpaḥ nivāsthaḥ neṅgate sopamā smṛtā yoginaḥ yata-cittasya yuñjataḥ yogam ātmanaḥ
0:24:42 I wonder if a lamp protected from the wind does not tremble.
0:24:49 This illustration is cited for the composed mind of the meditator who
0:24:54 practices contemplation of the Self.
0:24:57 Okay, nice.
0:24:59 So here, if you have a lamp with holes and you have a flame inside, if you take that
0:25:07 lamp outside where you have winds blowing from all directions, then as much as you
0:25:14 intend to protect that flame, even a small hole is going to ruffle, move that flame.
0:25:22 And that flame is compared to your mind.
0:25:25 So the more holes I have, the more binding desires and unaddressed issues
0:25:30 that I have to work out, that I have in my mind, the more I go out into the real
0:25:35 world, one little challenge throws me off, another challenge throws me off.
0:25:40 So this is a nice metaphor, what it means to find, be sensitive enough to plug those holes.
0:25:46 Where are my binding desires?
0:25:48 Where do I lose my composure?
0:25:52 What situation throws me off?
0:25:55 What does somebody say that when they say it, it throws me off?
0:26:01 What is that?
0:26:02 What do they do that throws me off?
0:26:06 How do they say it that throws me off?
0:26:09 How do they look like that throws me off?
0:26:13 Okay, so once being sensitive to all of these nuances that make our mind move

0:26:21 in the winds of challenges in the world.
0:26:24 So thus, by this one flame of knowledge, one flame of mind management, the
0:26:31 psychology, how to manage your mind, it plugs those holes, which is why
0:26:36 working on your mind is so important.
0:26:39 Verse 23, tam vidyāt duḥkha-saṃyoga- viyogam yoga-saṃjñitam saḥ niścayena
0:26:50 yoktavyaḥ yogaḥ anirviṇṇa-cetasā
0:26:55 So duḥkha-saṃyoga-viyogam 398
0:26:59,454 --> 0:27:01,985 Directly this means
0:27:04 disillusion from union with pain.
0:27:09 So what happens is we're in a stage of, right, a little bit confused.
0:27:14 You're in a stage of this is my pain.
0:27:18 This is my pain.
0:27:19 This is my life, my suffering, my sadness, my joy.
0:27:25 And this my and joy, they're so together that there's no cognitive space in between.
0:27:32 So it's like it's literally mine.
0:27:35 So when it says here a yogi, who is a yogi?
0:27:40 Who is the one who has mastery of the mind, who has plugged these holes in the lamp?
0:27:47 Well, they firstly acknowledge a passing emotion, a passing experience.
0:27:53 They acknowledge it.
0:27:54 It's going to come in your life, whether you like it or not.
0:27:57 However, it's not mistaken as I am.
0:28:01 There is no that kind of, you know, it's mine, it's mine.
0:28:05 There's a cognitive space between my pain and I.
0:28:10 And it's not some theory that we're saying now.
0:28:13 Oh, this is how it is for yogi.
0:28:14 It's a genuine living reality.
0:28:17 There is an I and there is pain.
0:28:20 And there is as though a cognitive distance between them.
0:28:24 Not an actual distance like I'm here and there's pain over there.
0:28:28 It's right here.
0:28:30 But the way that the pain is understood is it's not mine.
0:28:34 And this makes it much easier for the yogi to manage all of these, right, conditions
0:28:41 that are going through their body.
0:28:44 And now, if something keeps coming over and over again, then there was once a question
0:28:51 asked, and I thought it was a good question.
0:28:53 Do you dismiss it and you just say, and it's recurring, right?
0:28:57 It's a pattern that is painful and it's recurring.
0:29:00 Do you A, say, you know, this is just coming in my presence.
0:29:05 It's not really mine.
0:29:07 Or do you B, recognize it that it's an unresolved pattern and you actually
0:29:14 dissolve it, you actually work on it?
0:29:17 Which one?
0:29:20 Yeah, you see, B.
0:29:21 In other words, a yogi doesn't merely dismiss it as I'm free of this stuff.
0:29:27 If it's coming once in a while, that's fine.
0:29:30 But if it's reoccurring, it's an indicator, this is what is to be worked on.
0:29:37 So we're not discarding A, but we're not discarding B.
0:29:40 There's a place for all of them.
0:29:42 So again, if it's once in a while, all of these thoughts that are not yours, by
0:29:46 the way, sometimes you're just a channel.
0:29:50 You're just a channel for global thoughts.
0:29:52 Sometimes they're global thoughts and sometimes they're personal thoughts.
0:29:56 They're not all your thoughts.
0:30:00 Sometimes we have a collective world who is all undergoing a certain rhythm, like a wave.
0:30:07 A wave, and you think, oh, I'm going through a hard time, but everyone
0:30:11 is in a small degree or another experiencing the same wave as you are.
0:30:18 And we don't think of it like this, because we're always like,
0:30:20 the world is centered on me.
0:30:23 Remember, collectively shared karma.
0:30:27 You collectively share the same thoughts in your own family, don't you?
0:30:32 With your partner, there's a relative collective shared thought.
0:30:39 Within a family, there's a relatively collective shared thought.
0:30:44 Within a community, there's a relatively collective shared thought.
0:30:48 Within a nation, within a country, within the world.
0:30:54 So not all thoughts are yours.

0:30:57 So one can spend their whole life cleaning up their mind, cleaning up
0:31:00 their mind, going, oh my God, so many negative thoughts, but they're not yours.
0:31:04 For the yogi, they understand, my instrument is just sending me new thoughts.
0:31:10 Sometimes they're mine, sometimes they are the collective.
0:31:15 And therefore, there is a certain space.
0:31:18 This is just a passing thought in the presence of me, let it go.
0:31:22 But if it's reoccurring, it's most likely yours.
0:31:25 How long does this take?
0:31:26 Niscayana, which means with perseverance.
0:31:29 Therefore, how long do I have to, if it's passing, work on it, dissolve it
0:31:35 with persistence as long as it takes.
0:31:40 And then verse 24 and 25, I won't chant because it's very short.
0:31:44 It says, "Therefore, give up all desires."
0:31:48 Look at this, literal meaning.
0:31:50 "Therefore, give up all desires and only think of Atma."
0:31:55 In other words, only contemplate on Atma.
0:31:58 Now, the second section is fine, but the first one, "Give up all desires."
0:32:04 What do you have to fill in there for it to make sense?
0:32:08 "Give up all binding desires."
0:32:09 This is how the scriptures work.
0:32:11 So rather than relieving your mind and having this thoughtless mode, I
0:32:18 have to look at those binding desires.
0:32:23 Now, I want to revise.
0:32:25 Let us all together go through some things of how to manage the mind.
0:32:31 This is called group work now.
0:32:33 So what are the practices
0:32:40 that we can go through, or scriptural recommendations or ways of living,
0:32:48 of how to live a clean life?
0:32:51 Give me some ideas.
0:32:52 Housekeeping.
0:32:55 Okay, housekeeping.
0:32:56 What does housekeeping mean?
0:32:58 Like physical space, physical clean space?
0:33:02 Keeping, yeah, clean, so clean house.
0:33:06 Okay, housecleaning, because it will affect your mind, right, if you've
0:33:08 got disorganized stuff all over.
0:33:11 And that's why people vacuum their house, at least in the Western world.
0:33:14 It doesn't happen in other countries, to clean up your own mind.
0:33:20 Living a simple life, so like you're trying to study.
0:33:23 Simple, simple.
0:33:25 What is simple life?
0:33:26 More specific, simple life.
0:33:28 Without too many different occupations, businesses, relationships, space.
0:33:34 Right, okay, so keep the essentials.
0:33:38 Right, essentials.
0:33:39 Keep essentials.
0:33:43 Good.
0:33:45 Being in nature.
0:33:47 Okay, being in nature.
0:33:50 Being in nature.
0:33:53 Of course, this can be, yeah, it's subjective.
0:33:55 Some people like to be, you know, anywhere, but...
0:33:59 Discipline, daily discipline.
0:34:01 Yeah, daily, daily discipline.
0:34:05 So what does this mean, daily discipline?
0:34:08 Expand?
0:34:09 Well, for example, we always say, you are daily morning ritual.
0:34:14 So it's like, really, it's opening the day, and then you skip the day of meditation.
0:34:21 Okay, so consistency.
0:34:23 And day on day on day, and then it becomes a joy.
0:34:25 Super.
0:34:26 So day by day, I'm going to put here.
0:34:28 Day by day.
0:34:31 And if you miss a day, should you be ruffled about that?
0:34:34 Should you be disturbed?

0:34:36 No.
0:34:37 Which is also part of, right, one of the practices, not to be...
0:34:42 What belongs to that is also making conscious choices, I realize.
0:34:46 For example, if evening comes, and what should I do now?
0:34:51 Maybe you can watch television if you want to.
0:34:53 So deliberate thinking.
0:34:54 Yeah, deliberate thinking.
0:34:56 Deliberate thinking, okay.
0:34:57 Or, you know, something.
0:34:59 Deliberate thinking.
0:35:02 So deliberate thinking, what is deliberate thinking?
0:35:05 It means that, do I have any evidence to support this right now?
0:35:08 Mechanical thinking is, let me just think of it how it is.
0:35:12 The moment you intercept it, what real proof do I have that this is true?
0:35:17 Now it becomes deliberate.
0:35:21 Stick to your goal.
0:35:21 Hmm?
0:35:22 Stick to your goal.
0:35:24 If you have a...
0:35:25 you have to have a goal.
0:35:27 Okay, goal.
0:35:28 So higher...
0:35:30 Higher
0:35:34 purpose, right?
0:35:35 Higher purpose.
0:35:35 Goal.
0:35:36 Higher goal.
0:35:41 Okay, higher goal.
0:35:42 So this is meat.
0:35:42 Eating sattvic food.
0:35:46 Super, super.
0:35:47 So eating...
0:35:49 could you expand why?
0:35:50 It makes your
0:35:55 consciousness light and free from all kinds of rubbish.
0:35:59 Yeah, this is excellent because, right, you know, meat is meat.
0:36:04 But, you know, it can be sometimes heavy on the system.
0:36:08 And it gives brain fog and it makes a person tired.
0:36:11 But some people, I tell you, they thrive.
0:36:13 They thrive on anything.
0:36:15 So again, right, tamasic, sattvic, rajasic, this is fine.
0:36:19 In other words, what kind of food makes my brain work?
0:36:25 What kind of food keeps me in a...
0:36:29 just energized, a generally
0:36:32 equanimous, general energy state throughout the day?
0:36:35 What kind of food?
0:36:36 This much I have to know.
0:36:37 So we're not about saying eat this, eat that.
0:36:40 But there is truth in eating clean, fresh food.
0:36:46 Rearrange your to-do list with Moksha.
0:36:51 Reprioritize, okay.
0:36:54 Reprioritize.
0:36:58 In other words, change your priorities.
0:36:59 In other words, I'm looking what is it that enriches my life?
0:37:04 Sometimes we need to ask this question so that we can bring certain things
0:37:08 that enrich our life at the top.
0:37:11 And everything else, right, can be secondary to that.
0:37:14 So I have to rearrange those things that I treasure and they are there for me.
0:37:19 And allow time for that to actually come into your life.
0:37:24 Okay?
0:37:26 Healthy boundaries.
0:37:30 Yeah, so healthy boundaries, this means expand.
0:37:34 Right, so not to give in to those things that don't serve your highest purpose.
0:37:39 They don't...
0:37:40 healthy boundaries.

0:37:45 Healthy boundaries.
0:37:49 Anything else?
0:37:55 Dedication we had here, Simon said, who said, what, discipline.
0:38:01 Discipline, he says discipline.
0:38:02 So deliberate thinking, daily discipline, and I'm going to put here dedication.
0:38:10 Okay, what is it that you personally do?
0:38:14 This I want to know.
0:38:15 I exercise the muscle of gratitude.
0:38:20 Right, right, gratitude.
0:38:25 Okay, super.
0:38:26 So in other words, what is working in my life?
0:38:29 What is bringing me joy?
0:38:30 Vedanta group.
0:38:33 Okay, okay.
0:38:34 Yeah, Vedanta, Vedanta.
0:38:38 Okay.
0:38:40 Not running away from things that trigger you, so be courageous also when you have fears,
0:38:46 especially like things that trigger you.
0:38:49 So this is also deliberate thinking, right, not running away.
0:38:55 I'll put it under deliberate thinking.
0:38:58 Good company, good friends.
0:39:00 This would be with a group, company.
0:39:04 Sangha.
0:39:04 Yeah, company, sangha, yeah.
0:39:05 Sadhana.
0:39:05 Yoga.
0:39:06 Sadhana,
0:39:11 pranayama, meditation.
0:39:14 Right, right, right.
0:39:16 Everything that talks to mind.
0:39:18 Okay, so I'm going to put here yoga.
0:39:22 Yoga is basically encompassing everything you said.
0:39:26 Meditation, sadhana, asana.
0:39:29 So yoga, right, personal yoga, the one that makes sense to you.
0:39:38 Contact with nature.
0:39:39 We had here, someone said at the back, nature.
0:39:43 Be with the nature.
0:39:47 Prayer.
0:39:47 Prayer, super, yeah, prayer.
0:39:51 Prayer.
0:39:53 Say help and support others, friends and neighbors.
0:39:56 Reach out, in other words, reaching out.
0:39:58 I'll put reaching out to those.
0:40:01 Reach out.
0:40:03 You're giving, you're extending yourself.
0:40:05 It makes you, because you always act when you're full.
0:40:10 Patience.
0:40:12 Patience, good, because?
0:40:20 Because being patient means being kind.
0:40:27 Being what?
0:40:28 Kind.
0:40:28 Kind, kind.
0:40:28 Kind, kind, okay, okay.
0:40:30 So, in other words, you have to see where the other is coming from.
0:40:36 Where are they coming from?
0:40:36 What standpoint is the other person coming from?
0:40:39 If I'm impatient, I would just say, "No, you should be like this."
0:40:42 But I need time to reflect, to talk to them and see where they're coming from.
0:40:47 Okay, patience.
0:40:50 And we also say... Mind also, patience.
0:40:53 You get very unsteady, impatient.
0:40:57 Yeah.
0:40:59 Yeah, it gives you peace of mind because sometimes we want, right, this mentality
0:41:03 of instant results, but as we've seen, the world doesn't work like that.
0:41:08 Sometimes you have to wait five, ten years for actual results.

0:41:12 Who can wait five to ten years?
0:41:14 Come on.
0:41:16 Yeah, come on.
0:41:19 Yeah.
0:41:20 What's up?
0:41:21 Okay, great.
0:41:24 You've already been... Twenty, twenty.
0:41:28 Yeah, right.
0:41:30 You've already been waiting ten years.
0:41:36 I'm ready.
0:41:36 Full attention in whatever I do.
0:41:39 Okay, so alertness and I'm with you.
0:41:43 I'm with you.
0:41:43 I'm with the situation.
0:41:45 So, alertness.
0:41:50 Be natural.
0:41:50 Huh?
0:41:50 Be
0:41:53 natural.
0:41:54 Natural, natural.
0:41:55 Right.
0:41:56 And the important thing is to be relaxed and just be natural, not...
0:42:04 Right, so you've collapsed all of those pressures how things should be.
0:42:12 Authentic.
0:42:12 Authentic, authentic.
0:42:14 Being authentic, okay.
0:42:15 So, what is authentic?
0:42:17 In other words, what I am is what I am here is what I am out here.
0:42:24 There's no incongruence.
0:42:26 How I am here with you now is exactly how I am at home.
0:42:30 There's no special Andre, here special Andre.
0:42:33 It's just one person wherever you go.
0:42:37 That's called authentic.
0:42:40 Okay.
0:42:42 Working on your binding desires?
0:42:46 Good, good.
0:42:49 Good.
0:42:50 And how do you work with your binding desires?
0:42:54 You ask yourself, binding desires, you ask yourself one question, what's the cost
0:43:01 of continuing for this desire to hold me?
0:43:04 What's the cost of doing this one more time?
0:43:07 The moment you ask this, you bring some perspective.
0:43:11 What's the cost of five years more of this?
0:43:15 And you will see that it's not going to be a good sign.
0:43:19 Therefore, the moment you bring, understand it's going to bring you
0:43:22 pain, it reduces that binding desire.
0:43:26 That's how binding desires survive for so long because we've
0:43:29 attached so much pleasure to them.
0:43:31 But when I see the cost, wow, no, I don't want to be like this in five years.
0:43:36 Okay.
0:43:38 Good sleep.
0:43:39 Yeah, definitely.
0:43:40 So good sleep, food,
0:43:44 sleep, food.
0:43:51 Do things that make you happy.
0:43:56 Yeah.
0:43:56 So this would be personal hobbies.
0:43:59 Yes.
0:43:59 Okay.
0:44:02 Personal hobbies.
0:44:05 One from you.
0:44:08 Yeah.
0:44:09 If you have it.
0:44:10 Yeah, they're great, right?
0:44:16 Yeah.

0:44:17 Okay.
0:44:17 So mindfulness, in other words, deliberate being with the situation.
0:44:25 In a healthy way, right?
0:44:27 In other words, they're subserving goal of Moksha, right?
0:44:33 So healthy, right?
0:44:34 Healthy.
0:44:38 I'm going to put artha, kama, dharma, and they subserve Moksha.
0:44:46 Okay.
0:45:07 Okay, good.
0:45:07 So asking for help, acknowledging and asking for help.
0:45:12 Acknowledge, acknowledge and ask
0:45:21 help. Being focused.
0:45:24 Sorry?
0:45:27 Being focused.
0:45:28 We have focused here.
0:45:29 Karin also said.
0:45:32 I did not practice it, but I miss it, sport.
0:45:37 Sport.
0:45:38 Oh, yeah.
0:45:42 Sleep, food, I'll put here sports.
0:45:44 Yeah.
0:45:47 It can be mental sports even like chess.
0:45:49 Who likes chess?
0:45:51 No.
0:45:59 Giving up your what?
0:46:01 Living up to your own svadharma.
0:46:04 Yeah, that's authenticity.
0:46:05 That's authenticity.
0:46:06 So svadharma. The word sva means your own.
0:46:10 And dharma means your own path. Your own, in reference to where you are.
0:46:17 So your svadharma, your duty with your parents will be different than duty with your children.
0:46:25 So that's svadharma.
0:46:26 The duty always changes in reference to different people in the world.
0:46:30 Don't fight with your partner.
0:46:38 Yeah.
0:46:40 No, no fighting.
0:46:41 Listen to your wife.
0:46:44 That's like everything, right?
0:46:45 No fight.
0:46:47 No,
0:46:53 no Kurukshetra.
0:46:59 Okay, very nice one.
0:47:03 Yeah, we have discipline, as Simon said, discipline.
0:47:07 So day to day, day to day.
0:47:12 Yeah, getting out of your comfort zone.
0:47:14 Yeah.
0:47:20 Wait, wait, wait, getting out comfort zone.
0:47:28 Yeah, place for play.
0:47:29 Okay.
0:47:30 That's also sports here.
0:47:32 Play.
0:47:33 Playfulness,
0:47:39 playfulness.
0:47:40 Yeah.
0:47:40 Cheerfulness.
0:47:42 Yeah.
0:47:42 So that's actually a product of all of this.
0:47:44 Right.
0:47:45 So it can be a product of all of this.
0:47:45 Yeah.
0:47:45 So that's actually a product of all of this.
0:47:45 Right.
0:47:45 So can you really practice cheerfulness?
0:47:48 Yeah.
0:47:48 So,

0:47:52 so, okay.
0:47:52 What does it take to, to, to bring cheerfulness into your life?
0:47:57 All of this.
0:48:01 Should we put cheerfulness here?
0:48:04 Can you practice cheerfulness?
0:48:05 Is that authentic to practice cheerfulness or just to be a naturally cheerful person?
0:48:10 Yeah.
0:48:11 I think it's our nature in the universe.
0:48:15 Yeah.
0:48:15 So this means we have to unload those pumpkins and cucumbers and then, you
0:48:19 know, your, your cheerfulness flourishes.
0:48:24 Okay.
0:48:25 But I understand what you're saying.
0:48:26 Cheerfulness is something that ensues naturally.
0:48:29 I just don't feel comfortable putting, otherwise it becomes like positive thinking.
0:48:35 Yeah.
0:48:35 Maybe it's not taking, taking yourself too seriously in a way, or being playful.
0:48:41 You know, like the deva.
0:48:42 Right,
0:48:47 right.
0:48:48 He's very, very proud of his, of his qualities.
0:48:48 Right.
0:48:54 So proud that he already forgot that this is not his.
0:48:58 Okay.
0:48:59 I'm going to put that together with cheerfulness.
0:49:01 So not taking yourself too seriously, forward slash cheerfulness, not too serious,
0:49:15 cheerful.
0:49:15 Cheerful as in finding, you know, the, the beauty in life.
0:49:18 In Sanskrit, we call this pratipaksha bhavana.
0:49:22 This means for every negative thought, which is kind of like the nature of the mind,
0:49:26 you find an opposing thought, because we're so used to constantly finding negative.
0:49:32 So you deliberately, again, we have deliberate thinking, deliberately find a positive,
0:49:40 positive thought, only because the nature of the mind, right, creates automatically
0:49:47 a, right, a black, like a gray, dark cloud.
0:49:51 So you have to deliberately bring a cloud that is lighter.
0:50:01 Yeah.
0:50:01 So pratipaksha bhavana is, yeah, so pratipaksha bhavana is, you know,
0:50:06 just to train your mind to come up with some creative ideas, some
0:50:10 creative, a lighter, lighter thinking.
0:50:12 So in this case, I would put cheerfulness forward slash pratipaksha bhavana.
0:50:17 Opposing thought, thinking of an opposing thought.
0:50:20 So if I put you into a box, I have to immediately think, wait, but what is
0:50:25 good, what inspires me about this person?
0:50:29 They have dedication.
0:50:30 They know how, they know what it takes to hold themselves amidst suffering.
0:50:36 This I can learn from.
0:50:38 Yes, yes.
0:50:39 And they're like spaghetti, aren't they?
0:50:41 You take one value and, or you pick up all of the other values right along with them.
0:50:45 So what, take one value and practice it.
0:50:49 Is this what you want to say?
0:50:50 Yes.
0:50:51 For myself, I practice gratitude every day, every evening at the end of the day,
0:51:01 just to look what I'm grateful for.
0:51:06 So gratitude, we have gratitude.
0:51:09 It's already there.
0:51:10 It's already, who said gratitude?
0:51:12 It was somewhere here.
0:51:13 Gratitude, yeah.
0:51:15 Doing japa.
0:51:17 Yeah, doing japa is a practice.
0:51:20 So this is under yoga.
0:51:21 I'm going to put here japa.
0:51:26 I have a few here.
0:51:30 You guys are amazing.

0:51:31 You took everything, you like all of the ideas.
0:51:35 I only have one and I learned this a long time ago when I was about 17.
0:51:40 I learned something called teachability index and teachability index means you
0:51:46 have to know what is your, on one side, motivation to learn, motivation to change.
0:51:54 And on the other side, we have willingness to learn on one side and willingness
0:52:01 to accept change on the other side.
0:52:05 And I thought it was a very nice indicator to see where you're at,
0:52:08 how much are you able to learn.
0:52:10 So I'm going to put a scale here, willingness to learn and accept change.
0:52:21 So suppose you want to learn a lot, right?
0:52:25 You're like, you're so open to learning and we say zero to 10, how willing are
0:52:29 you to learn to discover new things?
0:52:36 10.
0:52:36 Uh-huh.
0:52:36 Now, what is your willingness to accept change, to actually change?
0:52:43 Zero.
0:52:45 10 times zero equals zero.
0:52:48 Therefore, it gives an illusion, an impression that I'm here learning, learning, learning,
0:52:54 but underneath, I don't want to change.
0:52:56 Therefore, one has to ask themselves, how zero to 10 am I willing to learn something new?
0:53:02 You know, whether it's a 10, I don't know, but suppose it's an eight.
0:53:06 What is my willingness to accept change, to actually let myself be transformed?
0:53:13 Suppose it's eight.
0:53:15 And therefore, you can assess how well you're able to.
0:53:20 And you can now apply prayer.
0:53:22 Prayer, where do we have some?
0:53:23 Here, prayer.
0:53:24 May my willingness to learn skyrocket.
0:53:27 May my willingness to change skyrocket.
0:53:30 Oh, Lord.
0:53:31 You always have prayer to bring any one of these values into your life.
0:53:36 Okay?
0:53:42 Look at this.
0:53:45 Collaboration, group work.
0:53:52 Yeah, it's...
0:53:55 Okay?
0:53:57 So, what we want to show is that growth is multidimensional.
0:54:01 It's not just take one and go with it.
0:54:03 It is so much is incorporated into one's life.
0:54:07 And this is what Vedanta is about.
0:54:09 Not just awareness, awareness.
0:54:11 This is it.
0:54:11 This is real world work.
0:54:15 How long?
0:54:15 Last breath.
0:54:16 Not just for the student, the teacher too.
0:54:18 No one's exempt from this.
0:54:21 And this is what makes you constantly improve, little by little by little by little.
0:54:26 And you have the living proof there.
0:54:29 Purnamadah Purnamidam
0:54:33 Purnat Purnamudachyate Purnasya
0:54:39 Purnamadaya Purnamevavashishyate
0:54:46
Om santih santih santih