

0:00:05 saha navavatu saha nau bhunaktu
0:00:15 saha viryam karavavahai
0:00:22 tejasvi navadhitamastu ma vidvisavahai
0:00:36 Om shantih shantih shantih
0:00:46 Chapter 6 Dhyana Yoga has started out by firstly pointing out who is one
0:00:54 that is relatively ready to actually sit down and perform this meditation
0:01:02 and it started out by saying that one is able to lift oneself by oneself.
0:01:10 This much they understand that no one's here to save me but I am here to save myself alone.
0:01:19 So this means there's a certain responsibility that a meditator has in their life and that is
0:01:26 I am responsible for my reactions, for whether people trigger me, how much I get triggered,
0:01:32 for how long I allow myself to be triggered.
0:01:35 It is most of it is in my power alone because I can always change my attitude
0:01:41 in reference to different things that throw me off in life and thus by the yogi
0:01:47 recognizing that I need to protect my mind so that the world doesn't constantly
0:01:53 make it all like a wind blowing the flame.
0:01:59 What I need to do is I need to plug all of these holes up in my mind through the process
0:02:04 that we've seen yesterday and then when it introduced who is capable of meditating then
0:02:12 it went through the process of meditation and it started out, what we've been taught
0:02:18 so far is by starting with a japa because before we get into a meditation whose purpose
0:02:27 is to contemplate and bring Ishvara into your life and how is Ishvara related into
0:02:31 your life, that's the purpose of meditation.
0:02:34 Before actually thinking about that with closed eyes, firstly I settle down my mind
0:02:41 using japa and we've been taught a japa is a repetition, a mantra and rather than just
0:02:49 mindlessly chanting the mantra, you're given a chance to think about what each of those
0:02:56 syllables mean, thereby it becomes something that's very personal to you so when you say
0:03:04 something like om tat sat, immediately because you've said it so many times and you thought
0:03:10 about it so many times, it brings the teaching to you instantly in one shot like that and
0:03:18 thereby you're able to bring your mind to that composure which is now ready after five
0:03:25 or so minutes of japa, ready to stop japa, that means the whole meditation is not about
0:03:31 japa but it's just to calm down the mind.
0:03:34 Then one stops the japa and the next stage is one begins to relate Ishvara into their
0:03:41 life, brings the Ishvara's orders, how is it that my life is totally dependent upon
0:03:49 the presence of intelligence, in what way does this intelligence show up in my life?
0:03:54 Well it shows up in many ways like when I am, you know, to that which I am aligning for my
0:04:01 own good which we call dharma, that dharma is nothing but intelligence, Ishvara, therefore
0:04:08 by aligning to dharma I am aligning myself to Ishvara and this is the understanding
0:04:14 that I am never aligning to anything else but Ishvara and I need dharma, I need ethics,
0:04:21 a clean mind, healthy thinking, I need discipline, I need some goal, some bigger
0:04:27 vision, I need all of this for my own sake and thereby the person starts to right now
0:04:35 say how is also this destructive power of
0:04:40 Ishvara which I'm so, we take for sometimes fearful, it's a fearful power and you convert that and
0:04:45 say actually this power of destruction, of change has always been helping me and it's
0:04:53 because of which I am here right now because it's removed all of that stuff that is no
0:04:58 longer required and it's brought open doors for new opportunities that I can open and
0:05:05 walk through and we said a beautiful mantra,
0:05:09 om tryāmbakam yajāmahe sugandhīm puṣṭi-vardhānam urvārukam īva bandhānān
0:05:16 mṛtyor mukṣīya mā 'mṛtāt
0:05:19 and this whole prayer is to help you invoke Ishvara as that one who removes obstacles from the life
0:05:29 I cannot repeat that so quick, what you say now, where is it coming from?
0:05:34 Mahamrityunjaya Mantra so great death mantra, in other words great removing mantra
0:05:44 yeah, mṛtyu is death or change, ok?
0:05:48 So you don't have to chant it now in Sanskrit by the way but right the culture
0:05:53 is in Sanskrit so you can use in your local language so if it were to be in English
0:05:58 then you would say, oh lord I invoke you as that one who is blessing me by removing
0:06:05 all of those things that I wish not in my life and what do I want from you?
0:06:10 I want liberation, I want to be relieved from bondage of those things like pumpkins and
0:06:16 cucumbers which are holding on to me, which are no longer serving me, which are heavy
0:06:21 and are pulling me down and not letting me express myself as I wish to be in this life.
0:06:27 Therefore help me remove all of these things hanging on me that have been since
0:06:32 beginningless amount of time so that I can just live a happy life as I wish to be and
0:06:37 I can bring you, your knowledge into my life and I can understand you fully as you
0:06:43 truly are rather than as I wish you to be.
0:06:46 So this means you're not memorizing this, you're just spontaneously
0:06:50 it's coming out of you.
0:06:51 This is called relating with Ishvara.

0:06:54 It doesn't have to be in Sanskrit, it's just ordinary local language and
0:06:59 therefore you're invoking this presence to help you pull these weeds out that are
0:07:06 just holding you down as an individual.
0:07:09 Therefore this is called relating with Ishvara.
0:07:14 And then the question came back onto the original question and that is what
0:07:18 kind of a yogi is it that has, what was the benefit of all of this meditation?
0:07:25 And then we said in verse 23 and 25, we said all of these have been brought
0:07:34 into one's life, into the yogi's life.
0:07:38 And we went through verse 24 and 25, some really interesting discoveries here
0:07:45 and things like discerning power, right?
0:07:49 What is it that I can truly change and not change?
0:07:55 Think about this.
0:07:56 We spend most of our life on those things that we cannot change.
0:08:01 So I have to be very clear what can I actually change.
0:08:06 If I don't know, then it turns into a complaint.
0:08:10 Oh, the world is like this, you know, the environment is like this, these
0:08:13 people are holding me down, they're pulling me down, I can't, the employer is
0:08:17 like this, the employees are like that.
0:08:20 Well, the question is, that's true, that's a fact.
0:08:23 But what about your experience can you change?
0:08:27 There has to be an answer to that.
0:08:31 It's a fact.
0:08:32 No matter what you're going through, who you're with, there has to be an answer to
0:08:37 the question, what little can I change?
0:08:42 If I cannot find the answer, it is my duty to find the answer.
0:08:47 This is a fact.
0:08:48 No matter what position you're in, what little can I change here?
0:08:52 There always is a yes to one thing or the other.
0:08:58 If I cannot get myself to stop watching whatever YouTube for, you know, two
0:09:03 hours, then at least I can say yes to less than five minutes, five minutes less.
0:09:10 To that I can say yes to.
0:09:11 If I can't say yes to five minutes, I can say yes to one minute.
0:09:18 If I can't, don't want to exercise for 20 minutes, I can say yes to one single push-up.
0:09:28 One single,
0:09:32 half of a push-up, okay.
0:09:34 There's always something you can do.
0:09:39 I can always put a new picture on the wall that makes me think about different thoughts.
0:09:46 Really, this is a big thing to know what little can I do in my environment.
0:09:51 When someone hurts you, what little can I do in this moment?
0:09:55 When someone just triggers you, what little can I do in this moment?
0:10:01 Discover that.
0:10:02 That is the work that Vedanta wants to show us.
0:10:06 Restoring your trust in Ishvara.
0:10:09 We said that Ishvara is the only entity which never makes any mistakes.
0:10:14 And how is that so?
0:10:16 It never brings you random circumstances in life.
0:10:19 Everything you're experiencing is coming for a reason.
0:10:23 There is a cause-effect relationship.
0:10:26 In that I can have trust.
0:10:28 That is Ishvara, by the way.
0:10:30 There was a story given once of what happens when you don't have knowledge of Ishvara
0:10:36 and how the mind can go into a tangent.
0:10:40 It's not my story, but it's my teacher's story.
0:10:43 She knows a friend who...
0:10:48 There was a daughter and her father sold his property and gave it to the daughter.
0:10:58 She thought it's a lovely thing to have.
0:11:01 This was in India.
0:11:02 I have a property.
0:11:03 But then the brother came over and says, "This is no value.
0:11:09 Just sell this.
0:11:10 It's going to depreciate over time.
0:11:12 Just sell it.
0:11:13 It's nothing.
0:11:14 You're going to get more money."
0:11:16 She was very apprehensive.

0:11:18 She says, "No, I don't want to sell this.
0:11:20 This is our property, our land.
0:11:21 We've lived here."
0:11:23 The brother convinced her to sell the property and make money off that.
0:11:29 She was apprehensive, but she gave in.
0:11:33 Now the money came to her and he said to her, "I want 50% because I convinced you.
0:11:41 It was my calling.
0:11:42 It was my suggestion.
0:11:44 I want 50%."
0:11:46 Again, she was apprehensive.
0:11:47 "No, this was specifically for me.
0:11:50 Dad gave this to me.
0:11:51 Dad gave you other things."
0:11:54 Again, he convinced her and pushed.
0:11:57 She apprehensively
0:12:00 gave him 50%.
0:12:03 What happened?
0:12:05 Next week, he got robbed.
0:12:08 All of the jewelry got taken from his house.
0:12:12 What did he do? He said
0:12:14 "Oh, it's these thieves.
0:12:16 There are so many thieves around here.
0:12:19 The country is going downhill.
0:12:21 We can't trust anyone in the community."
0:12:24 Immediately, the mind goes on to external factors.
0:12:28 But there is a cause-effect relationship.
0:12:31 If I do one thing and I treat someone unfairly and I push them and I push them and
0:12:36 I push them, Ishvara has a very smart way of returning you some interesting results.
0:12:43 If we're not diligent, if we're not careful, then we just offload it.
0:12:48 The world is like this.
0:12:49 But Ishvara never makes a mistake.
0:12:52 There is a reason why things happen the way that they do happen.
0:12:56 "In this much, I can have some, not some, but all the trust that however
0:13:02 your life is right now, there is a reason for your life being right now."
0:13:08 A reason.
0:13:09 Therefore, there is no need to blame oneself.
0:13:11 "Why am I going through this?
0:13:13 And why is my life like this?"
0:13:14 No.
0:13:16 It is a perfect reflection of everything that took place in the past.
0:13:22 And then we have things like taking responsibility for your actions.
0:13:27 Again, this is about knowing what I can change and not change.
0:13:30 Total responsibility for how I feel, how I interpret situations, and even if I interpret
0:13:38 them in the best intentions possible, there is still a chance of misinterpretation
0:13:47 or error or conflict.
0:13:48 And that is going to be a feedback system, which I have to again do some damage repair.
0:13:56 And this is just how life is for all of us.
0:13:58 There is no romantic notion of getting it right every single time.
0:14:02 No matter how many books you read, it's just not possible.
0:14:06 Because it may be the right decision today, but tomorrow we've discovered
0:14:10 something new, and that new has cancelled out my best intentions of today.
0:14:16 Because you're always getting new information.
0:14:18 Now the question in verse 27, it asks, "Now when I have brought all of
0:14:25 these tools into my life, and I live them authentically, with dedication,
0:14:32 then how will it help me in my life?
0:14:36 What is the outcome of all of this?"
0:14:39 And this will be in verse 27.
0:14:42 praśānta-manasam hi enam yoginam sukham uttamam upaiti śānta-rajasam brahma-bhūtam akalmaṣam
0:14:58 So when I bring Ishvara into my life, and I'm living to the best of my ability, and
0:15:04 I'm being discerning, and bringing dharma into your life, constantly realigning your
0:15:11 actions to what is the right thing to do, using feedback of the world to help grow and
0:15:17 evolve as a human being, then what happens?
0:15:22 Prasanta manasam. In other words, cheerfulness of the mind.
0:15:26 This is why I didn't put cheerfulness yesterday, because cheerfulness
0:15:29 is a product of all of this.

0:15:33 Therefore, the person has less pratibhasika, and more in touch with vyavaharika.
0:15:41 Less living in my bubbles, how things are, what to do, what not to do, how
0:15:46 things should be, how things shouldn't be, how my life should be like this.
0:15:50 Less of that, more with what is right now.
0:15:54 And that is what brings you cheerfulness.
0:15:56 We often park ourselves in some bubble, and we think cheerfulness is in there,
0:16:01 but the bubble itself is the very thing that is denying my cheerfulness.
0:16:06 So everything until then was kind of building up the I sense, building up the I sense,
0:16:13 building up the pratibhasika, pratibhasika, pratibhasika, until it pops, and then you
0:16:18 recognize, let's do what is to be done.
0:16:22 In other words, everything subserves my goal for Moksha.
0:16:27 So what will all of this give me?
0:16:29 It will give me a mind that is able to understand the reality.
0:16:34 And what is the purpose of life because of which I am doing all of this?
0:16:38 Why am I doing all of this?
0:16:40 Because according to the Vedas, the purpose of life is Moksha.
0:16:44 So every challenge becomes subservient to Moksha.
0:16:49 Every chance, challenge that you get in your life helps you look at where
0:16:55 is my response coming from, from what place is my response coming from.
0:17:00 Is it coming from some agenda, from some hatred, from some
0:17:04 bitterness, from some funny idea?
0:17:09 Where is this coming from?
0:17:10 And you have a chance to reframe it.
0:17:13 You have a chance to change it, which is more aligned with keeping with what is going on.
0:17:19 This person could be under the influence of limited information, for example.
0:17:24 So for example, we go to a job, and in the job, how do you make
0:17:29 your job subservient to Moksha?
0:17:34 How is my job, like money, how is that subservient to Moksha?
0:17:43 How is that helping you attain Moksha?
0:17:50 You can always do things better, you can always treat people better, you can
0:17:54 always look at who kind of triggers you, and you can always understand that my
0:18:03 job, if I have conflicts in my job, then that conflict spills over into real life.
0:18:11 Therefore, it's in it for me to do things better, to preserve a relative
0:18:16 harmony at work, because that will flow into home when it comes to study time.
0:18:23 Therefore, it's almost like you have no choice but to preserve a general
0:18:27 well-being throughout your transactions.
0:18:29 So it's no longer job is one thing, it's just employees, and
0:18:33 I'm going to do my studies at home.
0:18:35 Now, you see, it carries over, so there's a connection.
0:18:39 And you're happy not only to contribute, but also your attitude changes in
0:18:44 reference to those who you may not find working with is a pleasant thing.
0:18:49 I know how it is in real life, it's like they're there, and they're so
0:18:53 different than you, and there's just not one thing that you're compatible with.
0:18:58 So this means what one little thing can I change in my attitude about this person?
0:19:04 Because you can't change them.
0:19:06 Try.
0:19:07 It's going to try more conflict.
0:19:10 But what one little thing can I change?
0:19:13 And it always comes back to you.
0:19:17 They are a manifestation of Ishvara.
0:19:19 I may not be compatible with that manifestation, but I can set some boundaries.
0:19:24 Because I don't want to be affected too much by them.
0:19:29 So I can bring certain, like, this is too much now, I choose to leave.
0:19:34 This is too much, I choose to leave.
0:19:36 Assertively.
0:19:37 And then verse 29,
0:19:42 Having brought this into one's life and being able to think about the nature of
0:19:47 reality, what is the outcome of all of this?
0:19:52 Verse 29.
0:19:53 sarva-bhūtastham ātmānam sarva-bhūtāni ca ātmani
0:20:01 īkṣate yoga-yukta-ātmā sarvatra sama-darśanaḥ
0:20:07 Understanding that Atma is in all beings.
0:20:11 In other words, what does this mean?
0:20:13 Atma is in all beings.
0:20:16 Consciousness is in all beings.

0:20:19 Consciousness is in all beings.
0:20:21 In other words, find me one place where consciousness is not.
0:20:27 sarva-bhūtāni ca ātmani And all beings are in Atma.
0:20:34 So Atma is in all beings and all beings are in Atma.
0:20:39 What does this mean?
0:20:42 All beings are in Atma.
0:20:44 Like space, as though space, everything is accommodated by one presence.
0:20:48 Now, there's a possibility to say if everything is in Atma,
0:20:54 then that spoils Atma, right?
0:20:56 So if someone that's a saint, since a saint is in Atma, then Atma is
0:21:01 spoiled by, you know, I mean tainted by the saint's, you know, thoughts.
0:21:07 If some distortions are in Atma, then Atma takes on those distortions.
0:21:14 Is this true?
0:21:15 No, why not?
0:21:18 It's free from attributes.
0:21:22 Attributes.
0:21:23 In other words, we did an inquiry, satya-mithya.
0:21:29 This wood is free of chair.
0:21:31 The atom is free of wood.
0:21:33 The quark is free of atom, wood and chair.
0:21:38 So if the wood is free of chair, right, then the concept is thus free of the whole thing.
0:21:45 And awareness is also free of the whole thing.
0:21:48 In other words, when it comes to satya-mithya, if you go down, that down,
0:21:54 the smaller you go, never inheres the attributes of that which is upwards.
0:22:00 Okay?
0:22:00 Therefore, everything is in Atma, but Atma remains completely free by the mere
0:22:06 virtue of the satya-mithya relationship.
0:22:09 Sarvatra sama-darshanah.
0:22:13 That one has the same vision everywhere.
0:22:17 Huh, same vision everywhere.
0:22:20 Does this mean they see one big clump of consciousness everywhere?
0:22:24 No, they see forms like anyone else.
0:22:28 So on the form level, there is an understanding, but where is their unity?
0:22:34 Where is their sameness?
0:22:35 Where is their sameness?
0:22:38 In Ishvara, which is the intelligence making every form what it is, because
0:22:44 of which every form is what it is, and awareness, in other words, that
0:22:51 intelligence, which is making every form what it is, also resolves into awareness.
0:22:57 Where is the difference that a wise person sees?
0:23:04 Name and form, thoughts, everyone else sees.
0:23:07 Where is the sameness?
0:23:10 Ishvara and awareness.
0:23:14 And how is this sameness?
0:23:15 Is this some kind of an experiential sameness that they're having?
0:23:19 No, it is cognitive understanding.
0:23:22 Satya-mithya relationship is a cognitive understanding.
0:23:26 And the more you understand this, the more it becomes reality, the more it's solidified.
0:23:32 Not only does the yogi see differences, but also sameness, the yogi is able to
0:23:38 appreciate letting go of resentment.
0:23:42 Because when we have resentment, what is resentment in reference to?
0:23:49 An object.
0:23:51 In other words, I see that object as an isolated thing, and
0:23:54 I have resentment towards it.
0:23:56 But when I see that object resolves into concepts, then towards what
0:24:01 are you having resentment to?
0:24:05 Towards yourself.
0:24:06 Exactly, right?
0:24:08 In other words, as long as I see forms and I stop there at the
0:24:13 difference, resentment becomes very easy, bitterness becomes very natural.
0:24:19 The moment I see cognitively deeper that it reduces into one substance
0:24:24 because of which every form is what it is, then it helps you emotionally cope.
0:24:30 And this is where yogi's samatvam comes from, which means equanimous mind.
0:24:35 They're not trying to act like everything's the same.
0:24:39 It's just an understanding that everything reduces into Ishvara.
0:24:43 Therefore, my resentment has merit to it, but there comes a point when it's crossing

0:24:52 boundaries and it's becoming too much.
0:24:55 And that is because I don't understand that the resentment to which I'm having
0:25:01 towards is nothing but the very concepts that are making this body right now.
0:25:06 The very intelligence which is helping me to move through this world.
0:25:12 Therefore, a yogi is able to feel that tension, but at the same time it never
0:25:18 crosses this huge boundary because the yogi understands there's a sameness
0:25:24 through and through this person or object.
0:25:28 Think about this.
0:25:29 The one who is bothering you, whoever that is, how do I see them?
0:25:35 Form, face, right?
0:25:39 And we stop there, face.
0:25:41 And it's just like this one image and then we add projections onto this face.
0:25:46 And then we make it a real face, right?
0:25:48 Like a face.
0:25:52 This is because I see differences and I stop there.
0:25:55 So you have to help your mind.
0:25:57 Remember Brahma-vid, Brahma-nishtha?
0:26:00 You have to keep on thinking, bringing this knowledge over and over and over and over
0:26:07 again until I naturally spontaneously start to see there's more than just a face here.
0:26:13 It is intelligence manifesting as this face.
0:26:17 And that alone makes your mind more equanimous, which is something that's
0:26:22 constantly talked about throughout the features of a wise person.
0:26:26 So they're not trying to have a wise mind, they just cognitively see deeper.
0:26:31 Why?
0:26:31 Because it was all happening at once?
0:26:33 No, because they practice this over and over and over again.
0:26:38 And the next verse reinforces this by stating that because you have brought Ishvara into
0:26:43 your life, you don't have to do anything to keep on bringing Ishvara into your life.
0:26:49 *yo mām paśyati sarvatra*
0:26:55 *sarvam ca mayi paśyatitasya ahaṁ na praṇaśyāmi saḥ ca me na praṇaśyati*
0:27:00 One who sees me everywhere.
0:27:05 What does this mean?
0:27:08 Don't say consciousness because you can't see consciousness.
0:27:11 Ishvara, the one who sees me, in this case Krishna speaking as Ishvara, and I am all that
0:27:19 is here, for that one I never come and go.
0:27:25 Okay, why not?
0:27:26 Why is it that the one who sees Ishvara as all that is here, for
0:27:32 that one I never come and go?
0:27:37 Because you're conscious that he is missing everyone.
0:27:43 Yeah, where will you not find Ishvara?
0:27:45 How can Ishvara come and go?
0:27:47 Suppose you have a thought, "I just forgot what Ishvara is."
0:27:54 That thought is only possible because Ishvara is there.
0:28:02 Therefore, there is no question of bringing Ishvara into one's life as an action.
0:28:06 It's an understanding.
0:28:08 I can only remember and forget because remember, forgetting is
0:28:12 destructive power of Ishvara, Shiva.
0:28:15 That means Ishvara has temporarily removed a thought from your brain, "Who is doing that?
0:28:21 The very Ishvara that I'm seeking."
0:28:24 And that's not only true now, it's also going to be true tomorrow.
0:28:28 It's also true yesterday.
0:28:30 So this means the question of saying, "Where is Ishvara?"
0:28:33 It doesn't make sense anymore.
0:28:35 And then next question, Arjuna asks a question, in the next verse, in verse 33
0:28:41 *arjuna uvāca yaḥ ayaṁ yogaḥ tvayā proktaḥ sām्यena madhusūdana etasya ahaṁ*
0:28:48 *na paśyāmi cañcalatvāt sthitim sthirām*
0:28:58 So after having heard all of this, right, all of this work has been now,
0:29:03 you know, given to us, after all of that, Arjuna still asks a peculiar question.
0:29:14 He says,
0:29:17 "With all of this maturity and growth that has taken place, and all of this work, I'm still
0:29:23 not able to grasp the reality nor live it.
0:29:29 Never mind grasp it, but I'm not able to live basic values, basic conduct of the world."
0:29:39 That's an honest statement of the warrior.
0:29:42 This is verse 33.
0:29:44 He says, "My mind is cañcala," in other words, distracted by past habitual thinking.

0:29:52 And it's been habituated to think in such a way so long, that even
0:29:57 if you give me all of this, my mind still thinks like it always used to.
0:30:05 What do I do about this, Krishna?"
0:30:09 And then verse 34, he continues and says, cañcalam hi manaḥ kṛṣṇa pramāthi
0:30:17 balavat dṛḍhamtasya aham nigraham manye
0:30:24 vāyoh iva suduṣkaram
0:30:27 So Arjuna says, "My mind is like vāyu, air, constantly moving."
0:30:34 Does air ever stay still?
0:30:37 No.
0:30:38 And he says, "My mind is exactly like air.
0:30:41 You cannot hold it at any one place."
0:30:45 Is this your experience?
0:30:46 Your mind is like air?
0:30:49 Moves, blows, left and right.
0:30:52 Why?
0:30:53 Is it because something's wrong with your mind?
0:30:55 No.
0:30:56 That is how the mind is meant to be.
0:30:59 That's just the nature of the mind.
0:31:01 He says, "How am I supposed to cultivate a mind with the right qualities and hold
0:31:07 those right qualities in my presence when the mind is just constantly blowing
0:31:13 new thoughts, new ideas, new whatever?"
0:31:19 And who's making this statement?
0:31:21 Arjuna.
0:31:23 And Arjuna is one of the smartest, most skilled warriors.
0:31:26 Once upon a time, Drona, he was teaching the Kauravas and the Pandavas.
0:31:31 And they said, "What do you see on the tree?"
0:31:34 And they said, "Well, I see a leaf, I see a bird, I see the wing."
0:31:38 And then Drona asks to Arjuna, who had perfect concentration, he says,
0:31:44 "I only see the right eye and the pupil, the center of the right eye.
0:31:50 Everything else I don't see.
0:31:52 That's the only thing I see."
0:31:54 That's concentration.
0:31:56 A warrior with huge amounts of concentration.
0:32:00 And that one is saying, "I can't master this.
0:32:06 My mind is like wind."
0:32:07 Now what does Krishna answer?
0:32:09 Well, let's see.
0:32:11 Verse 35.
0:32:14 śrībhagavān uvāca asaṁśayam mahāb āho manaḥ durnigraham calam
0:32:21 abhyāśena tu kaunteya vairāgyeṇa ca grhyate
0:32:28 Okay, so the mind is difficult to master, no doubt, replies the Lord.
0:32:35 But it is mastered by two practices.
0:32:39 So Krishna agrees, first of all.
0:32:41 This is good news.
0:32:43 He's saying, you know, that, yes, your mind, you know, it moves like the wind.
0:32:48 And mastery isn't holding your mind still.
0:32:54 It isn't making your mind thoughtless.
0:32:57 Because the mind is meant to move.
0:33:00 It's meant to make decisions.
0:33:02 It's meant to feel and express what is going on in my body.
0:33:08 I didn't come here to silence the instrument.
0:33:10 I just came here to be sensitive to what the instrument is telling me.
0:33:15 They're two different things all together.
0:33:18 Need to make decisions, the right decisions.
0:33:20 And they need to get feedback and feel that feedback.
0:33:23 All of that is mind.
0:33:25 And then he says, well, then how do you master this mind?
0:33:28 And he says, abhyāśena vairāgyeṇa.
0:33:32 So what is abhyāśena?
0:33:33 Practice number one.
0:33:35 Well, abhyāśena is practice.
0:33:39 In other words, preparation.
0:33:42 Moving from one perspective to a different perspective is practice.
0:33:46 How long does it take you to move from one perspective to another perspective?

0:33:50 Is that overnight?
0:33:53 It's a long time.
0:33:55 Constant practice.
0:33:56 Moving from my old perspective, thinking about him or her like this, to finding a new
0:34:02 way to think about the situation like that.
0:34:05 Not once, over and over and over and over and over again.
0:34:10 This is the Lord's Word.
0:34:12 Practice.
0:34:13 Repetition.
0:34:15 No matter of just having it once upon, just once and it's all solved.
0:34:20 It doesn't work like that in real life.
0:34:22 For example, suppose one has this idea of looking at the news for too long.
0:34:29 And then you just come to this place of the world is going through this situation,
0:34:33 the world is going through this situation.
0:34:35 And they say, "Well, why do you feel like that?"
0:34:38 It's almost like the person becomes comfortable being uncomfortable.
0:34:43 Most people are like this.
0:34:44 They're so accustomed to being uncomfortable that it's actually
0:34:48 comfortable being uncomfortable.
0:34:52 But one has to acknowledge, I came here to just be comfortable
0:34:56 with myself, not uncomfortable.
0:35:00 Therefore, the person has to understand what is the cost.
0:35:05 Clear what is the cost of continuing to do this much.
0:35:09 Am I making any real difference by being concerned what is going on
0:35:15 in this country or that country?
0:35:17 Be honest to yourself.
0:35:18 Is your little person, one out of a billion, ruminating over thoughts,
0:35:23 "Oh, what's happening over there?"
0:35:25 Is that having any difference whatsoever to anyone?
0:35:30 In reality, no.
0:35:32 So we're not being cold towards others.
0:35:34 It's just got to know, "Is this...?"
0:35:36 And if I am ruminating, then at least can I do something?
0:35:40 Can I throw some donation money to the institutions that are asking for help?
0:35:48 That much I can do.
0:35:50 Otherwise, just going, "Oh, the starving kids, there's wars going on."
0:35:55 It's nobody helping.
0:35:56 It's not helping anyone.
0:35:57 It's not helping you.
0:35:58 But if there is something that you can do, go and do it and don't complain about it.
0:36:06 As I said in my webinar, I have this thing.
0:36:11 I saw this institution which is helping orphaned children in India
0:36:16 and sexually abused children.
0:36:19 Once upon a time, I wanted to be involved.
0:36:22 I wanted to be out there and make differences and see how my money is
0:36:26 making a difference to these children.
0:36:28 And then I realized, "I don't want to go out there and waste my time.
0:36:32 This is just traveling.
0:36:33 You have to meet people.
0:36:34 You have to speak the right language."
0:36:37 And I thought, "What will I do then?"
0:36:40 Because this is a desire to contribute.
0:36:43 I found an online institution
0:36:49 that actually helps these kinds of children.
0:36:52 Donate to that once a month.
0:36:54 That gives me peace.
0:36:55 Solve the problem.
0:36:56 Never again thought about sexually abused children or the rape that's
0:37:02 going on ever again since then because it's not helping you at all.
0:37:06 So if I can do something, go and do it.
0:37:08 If I can't, then at least find peace within yourself because it doesn't help
0:37:13 anyone to keep on thinking about it.
0:37:18 So again, redirecting my mind towards what I can change and moving
0:37:24 away from what I can't change.
0:37:27 It always goes back to that.

0:37:29 That's called self-responsibility, being responsible.
0:37:33 Practice number two, Vairagya.
0:37:37 Vairagya is usually interpreted as dispassion.
0:37:44 And dispassion is okay.
0:37:46 And that is the literal meaning.
0:37:48 But dispassion, if you just leave it as dispassion, then it can imply like a
0:37:54 cold, you know, just like distance, not responding and letting things pass by.
0:38:01 That's not what dispassion is.
0:38:03 What Vairagyam means is it comes from two words, Vi, which always means into pieces, and
0:38:15 Vi and Raj.
0:38:20 That's the root, Vi plus Raj.
0:38:22 So this means Raj is to color in.
0:38:25 When you color something in, you are, right, that's called absence of dispassion.
0:38:31 That means I'm putting a lot of value onto objects that they don't really have.
0:38:38 Like a man puts so much value on a woman, and yet it's just a physical body with a
0:38:43 certain skin and skeleton and blood and heart and all of these other things, and yet the
0:38:49 man puts like it's a huge, beautiful thing.
0:38:53 So now the woman becomes more than she actually is.
0:38:58 I've attributed too much value.
0:39:00 I've colored her in with the most desirable thing in the universe.
0:39:05 And then what happens?
0:39:07 Well, because it's so desirable, go.
0:39:12 We do the same thing with money.
0:39:13 The money is okay, but then we color in money as it will become the most
0:39:20 amazing thing and it will make me happy.
0:39:22 Most people are doing this.
0:39:24 They think money will make them happy.
0:39:26 So this means absence of dispassion.
0:39:29 So dispassion means absence of coloring in.
0:39:36 That means not coloring in things.
0:39:39 What does this mean?
0:39:41 How do we color things in?
0:39:47 Giving it a value which it doesn't intrinsically have.
0:39:52 A watch, gold, why would you spend a million dollars on a watch?
0:39:59 It's amazing, right?
0:40:00 It just tells you the time like a McDonald's 50 cents watch.
0:40:05 A million dollars on a watch because the buyer has attributed so much
0:40:11 value as a status symbol and therefore I'm willing to pay that much.
0:40:17 That's called absence of dispassion.
0:40:19 I'm so passionate about watches and cars and wealth and women and this and luxuries
0:40:26 because it all means a huge big thing for me.
0:40:30 It's all a huge deal.
0:40:32 Therefore, absence of dispassion, things like assuming that you
0:40:38 can tell someone's intentions.
0:40:43 Coloring in.
0:40:45 This is coloring in.
0:40:47 She didn't call me.
0:40:48 She didn't call me because...
0:40:53 Coloring in through my own projection.
0:41:01 Expecting a certain situation to arise how I thought of it to be.
0:41:07 Expecting the class to be like this, my teammates to be like that.
0:41:12 Huge expectations we put on a person and now they're supposed to fulfill
0:41:17 those expectations for whose sake?
0:41:20 My sake?
0:41:23 That's kind of unfair, isn't it?
0:41:28 They're a person after all.
0:41:29 They have their own ideas of what is the right way to live.
0:41:33 How else do we color in?
0:41:37 Idealize.
0:41:39 They're the great person up there.
0:41:42 Project all of this stuff onto the other person.
0:41:46 Coloring in.
0:41:49 Romanticizing situations.
0:41:54 What does this mean?
0:41:59 You create such an amazing image of that holiday, lying on the beach, the

0:42:06 sun is going to be perfect and it's going to be just the right kind of heat.
0:42:10 The waves are going to be crashing on the ocean and I'm going to sit down, relax.
0:42:15 All my worries are going to disappear and I'll be watching into the distance and there
0:42:20 will be no rubbish on the beach at all.
0:42:23 I won't have any sellers coming selling coconuts constantly,
0:42:26 selling me all sorts of things.
0:42:28 None of that is going to happen.
0:42:30 So romanticize.
0:42:32 I go there, it's totally opposite.
0:42:34 By the time you get to the beach, you've been sold two coconuts plus some antiques
0:42:39 plus some picture taking and then you walk on that sand and it is too hot.
0:42:46 You forgot your sandals now so you have to run to your place.
0:42:50 And then all of the sand has been washed away or the waves are coming too close.
0:42:55 And then I was looking on the beach and I could hardly find a place.
0:43:00 I've romanticized.
0:43:01 I've colored in the beach in my mind.
0:43:03 And therefore, what is versus what I've created, they're not matching and that
0:43:09 produces a corresponding feeling in me.
0:43:13 So, dispassion is seeing things as they are, understanding that the world can present
0:43:20 something totally different than I expected.
0:43:22 Usually that's how it is.
0:43:24 And just being mindful of where could I be coloring in right
0:43:29 now in reference to my partner.
0:43:31 Do I really, what evidence do I have to know that her intentions are as I think they are?
0:43:40 My partner has intentions right now and I'm assuming those intentions are right.
0:43:45 What evidence do you really have that's true?
0:43:49 Usually zero.
0:43:51 Usually zero.
0:43:54 And every time we act out of those assumptions, then the response
0:43:59 we get is one of conflict.
0:44:01 That's when conflict comes.
0:44:04 Therefore, coloring in is a huge thing in all aspects of our life with everyone.
0:44:12 So this means rather than coloring in, I can at least hold back my opinion and ask.
0:44:21 Okay, so this is something to be careful of because it can really take one on a
0:44:28 ride and it becomes very hard to be happy, cheerful by constantly coloring in things.
0:44:36 Because your pratibhasika will always override vyavaharika.
0:44:39 That's how it is.
0:44:43 So vairagya is not stay away from, it is only a guide.
0:44:51 It was never about staying away from anything, just a general guide
0:44:57 of looking things as they are.
0:44:59 Seeing their real value.
0:45:04 And then Arjuna in the next verse asks another question.
0:45:09 Verse 37, arjuna uvāca ayatiḥ śraddhayā upetaḥ yogāt calita-mānaśaḥ aprāpya yoga
0:45:12 saṁsiddhim kām gatim kṛṣṇa gacchati
0:45:12 So what Arjuna
0:45:27 is essentially asking here is that, what if I practice abhyasa and vairagya?
0:45:36 So we've just given you two repetition.
0:45:39 I constantly bring this into my life over and over and over again.
0:45:43 Not only this, but self-knowledge also.
0:45:46 And on top of that, I do not color things in.
0:45:50 I have relative objectivity and I do all of this with all sincerity.
0:45:56 And I still don't get the reality.
0:45:59 Moksha doesn't take place.
0:46:02 What happens then?
0:46:06 "Krishna, who better than you can answer this?"
0:46:10 Why does Arjuna say, "Who better than Krishna can answer this?"
0:46:15 Because Krishna has access to details.
0:46:19 Krishna is the Lord incarnate, so he has access to details.
0:46:23 While a jivan mukta doesn't have access to details.
0:46:27 So Krishna can tell Arjuna what happens after death to the jiva, for the one who
0:46:33 has practiced on and on and on again.
0:46:36 So Arjuna wants to know, "Has my effort gone to waste?"
0:46:43 śrībhagavān uvāca pāṁtha na eva iha na amutra vināśaḥ tasya vidyate na hi kalyāṇa-kṛt kaścit
0:46:55 durgatim tāta gacchati.
0:46:58 Just to come to the pursuit of understanding that worldly pleasures

0:47:06 can only give me so much, but they can't give me what I'm really seeking.
0:47:11 Just to come to that stage of a mumukshu, and then a mumukshu to come to the stage
0:47:17 of a jijnasu, that means now I'm searching knowledge, that is a huge step in this world.
0:47:25 Huge step.
0:47:26 99% are basically at the level of artha and kama, security and
0:47:32 pleasures, and doing the right thing.
0:47:35 But through that, to discover that there is much more than just those three, thus
0:47:41 you become a mumukshu, the first stages of a spiritual seeker, that takes lifetimes.
0:47:47 Lifetimes upon lifetimes.
0:47:49 So that is a huge step in itself.
0:47:52 And then from that to go to jijnasu, that means the one who now sees that knowledge is
0:47:58 required in my devotion, in my understanding, that is even a greater accomplishment.
0:48:05 That means you can remain a mumukshu your entire life, going from one thing to another,
0:48:10 hopping like a kangaroo from one thing to the other, and you can go like this for lifetimes.
0:48:16 And then to come and settle and say, "Actually, there is something
0:48:21 in me that wants to know deeper.
0:48:23 I want to know."
0:48:23 To have that attitude of sitting down and starting to study, that is also lifetimes.
0:48:31 And as the person comes to this stage, as it takes lifetimes, you become more decent.
0:48:38 You become less complex, less complexities, like easier to relate to the person
0:48:43 because they went through all of this work.
0:48:46 So the journey eventually comes to a place and you say, "I want to discover all of this."
0:48:53 But then you can also make a mistake and say, "Well, I want to discover this right now."
0:48:59 Really?
0:49:02 You can't.
0:49:02 You can't discover this right now.
0:49:04 Because if we could, it would have happened yesterday.
0:49:07 Because who wants to suffer one more day?
0:49:10 Who wants to carry a dissatisfied self for one more day?
0:49:15 Nobody.
0:49:16 So this means there is a certain grace that I have to also earn.
0:49:22 And that grace is earned through my continued studies, continued involvement in this work.
0:49:31 To say that I want to get it in this lifetime, think about it.
0:49:35 It's just preserved.
0:49:36 Who's saying that?
0:49:40 "I want to get it in this lifetime."
0:49:42 Who's saying that?
0:49:46 A small "I."
0:49:47 Just to think like that, you're reinforcing the very thing you're trying to get rid of.
0:49:53 Not rid of, but understand that you're much bigger of.
0:49:56 Therefore, there's no question of going, "I want to get it in this lifetime."
0:50:01 This lifetime is it.
0:50:04 Because that actually doesn't help you.
0:50:08 So here in this verse, all of the maturity that took lifetimes carries forward.
0:50:16 Carries forward in the form of a samskara.
0:50:19 And samskara, we said, are impressions from past lives that come into your this life.
0:50:25 And you become more evolved, more discerning, more compatible when this
0:50:32 knowledge finally comes to your life.
0:50:39 And again, next verse now states what specifically happens to the person
0:50:46 who didn't get it in this lifetime.
0:50:48 What specifically happens?
0:50:50 Verse 41. Prāpya puṇya-kṛtām lokān uṣitvā
0:50:56 śāśvatīḥ samāḥ śucinām śrīmatām gehe yoga-bhraṣṭaḥ abhijāyate
0:51:06 So what specifically happens if you have done all of the work with all sincerity for 30, 40,
0:51:11 50 years, and you die, and you didn't get it?
0:51:15 Well, possibility one is you don't necessarily get born on Earth.
0:51:23 But you can also go to a higher loka and become one of those devas.
0:51:28 And just have a really good time.
0:51:30 Because the person has done so much work and even gone through a lot of pain on
0:51:35 Earth, then what happens after death?
0:51:37 You actually ascend, and you say, "It was all worth it."
0:51:41 It was all worth it.
0:51:43 Because the bliss that you get in Heaven is incomparable to anything you can get on Earth.
0:51:49 And you say, "Wow, all of that was worth it."
0:51:52 And after this, I will come back to Earth, and I will simply continue my

0:51:56 journey with the same samskaras of the knowledge that I spent all of those years.
0:52:03 So nothing got lost.
0:52:06 All of that hard work is giving you a large break, a very long break in bliss.
0:52:11 And then you come back, and you get born.
0:52:15 Second option.
0:52:16 śucīnām śrīmatām gehe
0:52:19 You get born on Earth in a clean home.
0:52:23 And what does this mean?
0:52:25 Parents with values, with culture, discerning.
0:52:29 They're able to show you some wisdom.
0:52:32 There's an air of wisdom in your family.
0:52:35 And this air of wisdom dramatically helps the child with a healthy self-esteem.
0:52:41 Because the way our school systems are made is that if you're not in
0:52:44 the top three, you're a failure.
0:52:47 It's like only if you're in the top three of the class, only then that's the best one.
0:52:52 But the rest of us, we develop some complexes.
0:52:56 So what initially starts as external feedback, through adulthood, it becomes internalized.
0:53:04 That's just how the school systems are made.
0:53:06 But having been born in a healthy family, your parents are teaching you how to
0:53:13 be a confident, healthy human being.
0:53:17 So they're taking care of you, and they're not letting all of that
0:53:20 failure in school come to you.
0:53:22 And this helps you, because they let you not develop those scars.
0:53:27 You don't develop those scars of being a loser, a worthless, a nobody.
0:53:32 All of this, your family takes care of you.
0:53:37 And you say to yourself, "My God, I'm so lucky.
0:53:40 I'm so lucky."
0:53:41 And you have no idea why you're so lucky.
0:53:46 Because samskaras got carried over because you did the hard,
0:53:52 hard, hard work in a previous life.
0:53:55 And it was not easy in the previous life.
0:53:58 But now, in the next life, you are having a great time.
0:54:01 And other kids are jealous of you, envious.
0:54:05 "Oh, they got such good parents.
0:54:06 I wish I had parents like that.
0:54:08 I wish I had a mind like that.
0:54:10 I wish I had a composure like that."
0:54:14 And they think, "Oh, you know, you're just lucky."
0:54:16 But there's much more than meets the eye.
0:54:19 It's a carryover from previously, from past life.
0:54:24 And then again, three possibilities in verse 42, I won't read.
0:54:29 So three possibilities.
0:54:31 Your parents are either mumukshus, or they're jijnasus, or they're jnanis.
0:54:40 If it's the latter, if it's the last one, that's a benefit.
0:54:42 If it's the first one, that's also a benefit.
0:54:44 They're all benefits.
0:54:46 Because your parents are discerning, and they're working hard, and they're
0:54:50 inculcating the right values in you.
0:54:54 Then what?
0:54:55 Verse 43 and 44.
0:54:58 pūrva-abhyāsenā tena eva hriyate hi avaśaḥ api saḥ jijñāsuḥ api yogasya śabda-brahma ativartate
0:55:12 Having been born in the right family or a family
0:55:16 that is discerning, what happens?
0:55:19 At some point, you meet somebody that speaks your language.
0:55:26 That speaks the language of philosophy, that speaks the language of spirituality,
0:55:30 and you're innocently connecting to them.
0:55:33 You don't know why, you're just compatible for the most unusual reasons.
0:55:38 It just sounds familiar, like, "Yeah, I'm going to stay here.
0:55:42 Like, I'm going to stay here.
0:55:45 Just give me more."
0:55:46 And you can't explain it.
0:55:48 But it's there.
0:55:49 But if somebody else comes there, they don't have the same experience.
0:55:53 "This is the most boring stuff.
0:55:55 I want to walk out there.

0:55:56 Give me something to do."
0:55:58 But you innocently stay there, and you can't explain why.
0:56:04 And you're comfortable getting into it deeper and deeper and deeper and deeper.
0:56:09 There's something about you that just wants to explore deeper.
0:56:15 Not only that, but you keep on putting effort over and over and over again.
0:56:19 And you see, "My God, I've got 10,000 other things that are way better than
0:56:23 this, and here I am putting all of my time, energy, and focus into this.
0:56:29 Why?
0:56:29 Is something wrong with me?"
0:56:34 No.
0:56:36 That's how the journey worked out.
0:56:39 You're innocently attracted to those things which you have started lifetimes ago.
0:56:45 And in this life, it's all now coming through, coming through, coming through.
0:56:49 And you think you're the weird one.
0:56:51 And others, no, they're normal.
0:56:55 And yet, every jiva has to go through the same process, get born in a relatively compatible
0:57:01 family, that somehow, by their togetherness, will in some way get you out into the world
0:57:09 and make you have to think for yourself.
0:57:13 And that thinking will bring you to a person.
0:57:16 The person will say something, it sounds familiar, and then you will
0:57:19 slowly, slowly find a teacher.
0:57:22 And you go, "Wow, why am I here and somebody else is not?"
0:57:25 I don't get it."
0:57:27 Because the vast network is such that it has led you here.
0:57:33 Owing to your effort.
0:57:36 So who is this person?
0:57:38 I don't know.
0:57:39 Mr. John
0:57:40 Mr. Smith
0:57:41 Mr. Raj
0:57:42 Mr Devaki, Miss Radhika, I don't know.
0:57:46 But there was a doer in a previous life that did the right things, and this doer is now
0:57:53 enjoying, reaping the rewards of the doer.
0:57:57 The same jiva, different bodies.
0:58:00 Just put on a different suit, and you're like, "I can't explain my position."
0:58:05 But you are very much here for a reason.
0:58:08 And what happens then?
0:58:10 Well, you go through the methodology, and Moksha takes place.
0:58:15 You understand, finally, who you are.
0:58:19 In other words, all of your past results, karma phalas, removed.
0:58:25 In one shot, they all go away.
0:58:28 I am freed from all of the things that this person has been doing for
0:58:33 eons, trying to make themselves happy.
0:58:37 All of it at once is no longer mine.
0:58:39 Disowned in one second.
0:58:42 No more claimer.
0:58:44 And upon death, you continue as awareness.
0:58:47 You continue as yourself.
0:58:49 I am finally home.
0:58:53 I've been looking for this place for since beginningless time, and I
0:58:58 finally found what I was looking for.
0:59:01 No more body, no more this, no more that.
0:59:04 I now rest in my eternal self forever.
0:59:10 It was worth it.
0:59:11 All of the struggles, all of the traveling, all of the this, all of
0:59:16 the that, it was all worthwhile.
0:59:19 I now rest in my eternal self forever.
0:59:24 I'm home.
0:59:31 Therefore, param ghatim, the highest goal, has been finally gotten.
0:59:37 You did it.
0:59:38 You finished the journey.
0:59:40 All of this was just to come to that place of my eternity and remain that as myself.
0:59:48 And thus, for this reason, Krishna praises the yogi.
0:59:53 In verse 46, he says,
0:59:55 tapasvibhyaḥ adhikaḥ yogī jñānibhyaḥ api mataḥ adhikaḥ karmibhyaḥ ca adhikaḥ yogī tasmāt yogī bhava arjuna

1:00:07 He says, "Yogi, the one who has taken all of this effort to understand who he or
1:00:13 she is, they are superior to those who turn to dharma as the end of life, because
1:00:22 those miss out on the presence of Ishvara.
1:00:24 If you're just a good person, wonderful, but I still miss out on the presence of Ishvara.
1:00:31 They are better or superior, not better, the word is superior to scholars."
1:00:37 Who are scholars?
1:00:39 Scholars are highly educated.
1:00:41 They are ones who are able to quote left and right, very inspiring and educational people.
1:00:49 And you think, "Wow, this is an amazing person.
1:00:51 This is a liberated person."
1:00:56 Not necessarily.
1:00:57 They just have the right kind of mind to be able to quote left and
1:01:02 right, and you're just blown away.
1:01:04 It's like a computer, truly like a computer.
1:01:07 Here, yogi is superior to a scholar.
1:01:10 I'm not saying now go and judge who's...
1:01:12 No, please no.
1:01:13 This is just information.
1:01:16 He's better than a meditator.
1:01:18 Why?
1:01:19 Because meditator always does action, but every action is limited,
1:01:24 thus remains as a limited being.
1:01:26 So yogi is better than those who turn to dharma, those who are scholars,
1:01:30 very intelligent, very discerning, very inspiring, and meditators.
1:01:38 And finally, verse 47, how to bring Ishvara into your life.
1:01:44 yoginām api sarveṣām mat gatena antara-ātmanā śraddhāvān
1:01:52 bhajate yaḥ mām saḥ me yuktatamaḥ mataḥ
1:01:58 Someone read, please.
1:01:59 Therefore, the verse says, yes, integral part of growth is all of this.
1:02:06 Yes, but all of this can also inflate my ego, inflate my I sense.
1:02:12 You have to also start bringing Ishvara into your life.
1:02:16 Then it becomes a full, complete system.
1:02:20 That means I need you for my success.
1:02:23 Ishvara is here making this all possible.
1:02:25 And how to bring Ishvara into my life?
1:02:28 As we said, acknowledging my helplessness.
1:02:33 You only know so much, and I need Ishvara's help.
1:02:38 Therefore, converting helplessness into something that you can help
1:02:44 yourself with through prayer.
1:02:47 Because then you're making variables unknown into your favor.
1:02:51 This is the purpose of prayer, to convert unknown variables, future
1:02:55 unknown, unpleasant variables into my favor, so they're advantageous for me.
1:03:02 And recognizing that the whole thing is just intelligence right now.
1:03:07 The whole thing is intelligence reshuffling itself constantly right now, constantly
1:03:12 reshuffling itself to appear as all of this.
1:03:16 All you're seeing, experiencing now is intelligence, which has no
1:03:21 reality outside of a conscious being.
1:03:24 It's one conscious being in whom all of this is now happening.
1:03:29 There's no out there.
1:03:31 This is it.
1:03:34 And the truth of intelligence is, "I am, I am, I am," known to you right now.
1:03:44 And finally, why is meditation important?
1:03:47 We said because it lets you continue developing your relationship with
1:03:53 Ishvara, and it lets you bring up all of that stuff that's unresolved out.
1:03:59 The moment it's brought out, that much is enough.
1:04:03 It lets you release it.
1:04:06 So meditation, for this reason, is something that we can bring into our lives and continue
1:04:12 developing, deepening our relationship with the only refuge, with the only savior that
1:04:19 you've always ever had, which is Ishvara.
1:04:26 And this much concludes Chapter 6, Dhyana Yoga
1:04:31 of Bhagavad Gita.
1:04:44 Purnamadah Purnamidam
1:04:48 Purnat Purnamudachyate Purnasya
1:04:54 Purnamadaya Purnamevavashishyate
1:05:02

Om shantih shantih shantih