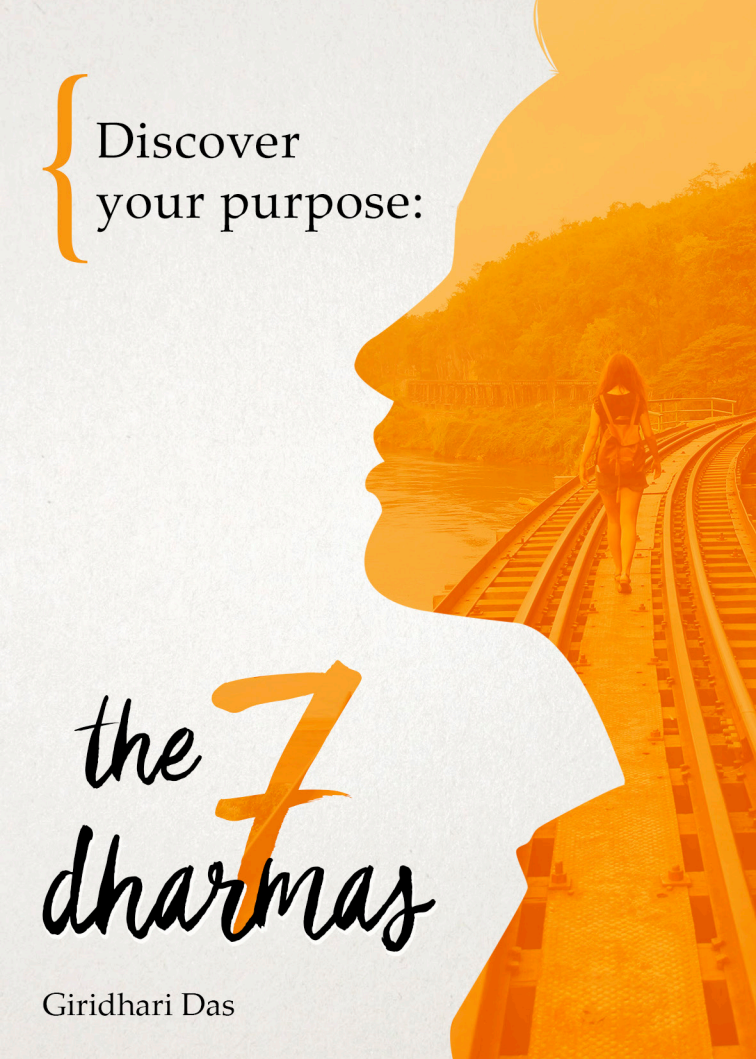




Discover
your purpose:

the **7**
dharma

Giridhari Das

{ Discover your purpose:

the 7 dharma's

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Discover Your Purpose: The 7 Dharmas

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First edition

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{ Foreword }

Picking up this book, you might wonder: “Is this really relevant to me? How can the author possibly know me well enough to help with my unique circumstances? I myself don’t even know what is good for me.” And yet, here is a book that boldly proclaims to answer these questions in a way that is relevant for all people.

In the very first pages of this book, Giridhari Das speaks with great confidence about the complexity of the topic at hand, but also about psychology, self-management, and identity. The potency of this work is concentrated in the word *dharma*. After many years of study and application, Giridhari das has mastered this core concept of the *yoga* tradition, and is able to present to us this unique guidebook for well-being and emotional education—combining the ancient wisdom of the *yoga* texts with modern studies of psychology and related fields.

“What is *dharma*?”, you may wonder. *Dharma* is your innermost essence, and to be guided by *dharma*, is to be sensitive to reality, to be in solidarity with your own needs, aware of your connection with the world, and attentive to the voice of your most deep consciousness.

After a long time of a life dominated by an uncontrolled mind, and having the guidance of people who also need help, it is an incredibly liberating experience to have knowledge of the *dharma* path. It’s like being in an out-of-control car and then again mastering the steering wheel and pedals. It’s like being a slave to an old addiction, for which you have already made many excuses, and then finding yourself sober again.

The way the concept of *dharma* is presented in this book is second to none. What is special about this text? Its reading is light and pleasant, it is well organized and breaks the concept of *dharma* down, explaining it in seven distinct sections. It has practical and instantly-useful tips, and it is free of religious fantasy, cheap esotericism, and the like.

This book can be read in just one-sitting, but for such a profound book, mastering a

significant part of its techniques is a lifelong exercise. So, don't doubt that this acquisition is a wonderful investment. Use this book as a reference, and depending on the stage of your life, you will extract new meanings and tools for current challenges as if it is a new book you are reading for the very first time.

As you experience the results of applying the 7 *dharma*s in your life, you will no doubt want to learn more. The good news is that this book *7 Dharma*s, *Discovering Your Purpose*, is part of a more comprehensive work, *The 3T Path*, also written by Giridhari Das. Write down this name, *The 3T Path*, in your note book, on a post-it note or memorize it. In this book, the 7 *dharma*s are analyzed within a larger context, assisting you even more in your discoveries about yourself. And if you wish to know more about the topics in these books, Giridhari Das is exceptionally approachable. Despite his busy schedule, he answers promptly to emails and to comments on his many YouTube videos.

But let's not get ahead of ourselves. For now, please just enjoy reading this book. While reading, I would suggest you study the content. Feel free to pause while reading, take notes and reflect. In that way, you

can take full advantage of the book. With thorough study you will undoubtedly find your purpose. Then, once you firmly establish your purpose, even greater realizations await.

- The Editors

{ Introduction }

Dharma is a rich concept, and the word has many meanings, but my focus will be on dharma as that which needs to be done – essence and duty. Duty can be imposed; essence cannot. Dharma is thus that duty born of who you truly are, of your nature. It's not an external or social imposition. It's what you need to do at any given moment to be the best person you can be. It's doing the right thing at the right time. Being dharmic is more than just doing good or avoiding hurtful or violent behavior, though that is certainly included in the concept, and it can't be boiled down to a list of don'ts or things to be avoided. Dharma is fluid and alive and sensitive to different aspects of your life. Major changes to your dharma can occur from one second to the next. One way to understand dharma is to rephrase the classic line: "Don't ask what the world can do for you, but ask what you can do for the world."

Dharma is the guiding principle of life, at each moment showing you what you should do, resolving your doubts as to which course to take, and simplifying your actions. It is your integrity in action and the truthful expression of your being. You'll find your place in the world when you're in tune with your dharma.

Dharma is also an integral part of nature. It's not a psychological or religious concept. The degree to which you are true to your dharma will directly affect how you feel on a day-to-day basis. Being true to yourself means acting according to your dharma. Thus, the more you can remain attuned to your dharma – the more you can act based on it – the more you'll feel satisfied, whole, true, and happy. The more dharmic your behavior, the more you will feel content with who you are now. And the more dharmic your life, the more you can look back at it with joy and a feeling of accomplishment.

Here and Now

Anxiety, fear, depression, anger, frustration, and confusion are just a few of the symptoms we experience when we lose control of our

thoughts. One of the tricks your mind likes to play with you is mental time travel. We look to the past and lament over events, conversations, and choices. We rehash failed relationships, conversations gone wrong, and bad life-choices, or else lament over how much better things used to be. When you relive an unpleasant experience or focus on what you don't have now that you had before, the result is the same: misery. You subject yourself to negative sensations, reinforcing and strengthening them.

Even more common is travelling to the future and updating your list of what you need to be happy. This is called "conditional happiness," telling yourself that you'll be happy only under certain conditions, all of which are in the future. You'll be happy when you go to college, when you get a job, when you get a promotion, when you get married, when you have children, when you get fit, when you buy a new TV or phone or car, and on and on.

Conditional happiness is a trap, a no-win situation. The big problem is that you're telling yourself that you are incomplete, unhappy, or not yet "there." Even though you don't mean to put yourself down, by telling yourself that you'll be happy when

this or that happens or when you get this or that thing, you're saying that you're not happy now – you're not satisfied or complete.

And it gets worse, because as soon as you place your bets on some future, external thing or situation to be happy, you can't help but feel anxious about it. Consciously or not, you'll get anxious about when it will come or anxious that it won't happen at all. You'll feel frustrated that you don't yet have it, and you'll feel angry if something happens to push that reality further into the future, or to make it unfeasible.

If all these feelings of dissatisfaction, anxiousness, frustration, fear, and anger aren't enough to ruin your day, here's the final blow: when you do achieve one of the items in your conditional-happiness list, the positive feeling is short-lived, sometimes practically non-existent. Maybe graduating from high school was a big item on your list. But for how long after graduation day were you actually happy? Getting into college? How long did that sustain your well-being? Getting your first job? Your new car? New phone? How long did you feel satisfied, complete, realized, or happy upon achieving these goals? What probably happened is what happens with most of us: as soon as you

got one item in your list, you updated your list and didn't feel so amazing after all. Your mind gave you no rest, no satisfaction, no lasting joy.

Being in the Zone

Mindfulness and dharma go hand in hand. Dharma is so natural that to become increasingly attuned to it you need only remove that which is not natural, foremost of which are selfishness, fear, and greed. If you're a victim of conditional-happiness lists or just lack sufficient awareness of your actions, you'll fail to see your dharma. The perfect focus on the here and now is to focus on your dharma and to put all your attention on performing your dharma to the best of your ability. Even just this will bring immediate and sustained joy. You have already experienced it. You may recall moments when you were totally focused on doing something that was your duty, with no regard to yourself or future rewards or even dangers. Parents, especially mothers with babies, experience this often. It's called being in the zone. Positive psychology (the branch of psychology that studies what makes people happy), points to being in the zone as one of the

primary pillars of a happy life. To be focused on the action necessarily implies not being focused on the material benefits or sacrifices that the action will bring about in the future. Focusing on your dharma here and now is the polar opposite of yearning for future results. This is such an important point that Krishna mentions it no less than ten times in the *Bhagavad-gita*. This change of paradigm is the key to experiencing a giant leap in well-being.

{ KEY CONCEPT OF THE 3T PATH }

Change of Paradigm: Life vs. Fantasy

The untrained mind constantly strives to look for external solutions to life, and a person will constantly seek to adjust external reality to suit his or her desires. Lists of conditional happiness are continually updated. The untrained mind will thus spend a lot of time in a fantasy world daydreaming about what seems like a brighter future. Basically, these desires involve changing the future in three ways: 1) getting things, 2) getting people to cooperate with your plans, and 3) hoping for favorable situations to arise. But usually, not much changes when one of these goals is achieved. Desires, once attained, satisfy very little, and other pressing desires soon take center stage. Living like this is one of the components of a terrible life. As explored in the Mindfulness section, when the mind is in the future desiring results, anxiety about future outcomes is unavoidable,

as is frustration with life as it is today, anger when apparent obstacles postpone these future desires, and fear that it will all turn out badly. We have all tried to live like this, and it just doesn't work. It has never worked. It is no way to attain peace, contentment, and joy.

We need a change of paradigm. Instead of focusing on the future, on the illusory belief that some combination of external reality (these things, with those people, under that situation) is the key to happiness, we should focus on just living life well, here and now, focused on our dharma. Life vs. fantasy.

Life is happening at every moment. It's in flux – a constant stream of events. The challenge is to be fully present as it's happening. The joy arises from doing your dharma well, here and now, and moving from one dharma to the next. Being the best person you can be today, right now – true to yourself. It's that simple. There is no need (and very little use) to daydream about the future. Reality is more beautiful than any daydream if you learn to access it completely. Future events will unfold under the all-powerful force of time. And life usually plays out very differently from anything you had imagined. This is neither good nor bad; it just is – it's

reality. The more we can be attuned to reality, the happier we will be. Instead of imagining that a certain combination of things and people will bring you peace and joy in the future, you should seek to attain peace and joy with life as it is, with the wonderful blessing of being active in your dharma, of being alive right now.

The Seven Dharmas

There are seven basic categories of dharma. There are subtleties, but these seven categories will serve as a strong foundation.

1

{ Vocation Dharma }

The first dharma is for most people the hardest of all. It is your life's calling, your vocation, born of your psychophysical nature. Some people are blessed to know his or her vocation at an early age. I've seen this with dancers, artists, and actors. There are stories of young athletes who stand out when they are young and are guided by parents and teachers to become professionals in their sport. Others gravitate naturally toward academic or scientific work. But for most, it can be a struggle.

Finding one's dharma is so often a struggle because society teaches people from an early age that what they really need is money, with secondary goals of stability and respect. In other words, just about everyone is taught from birth to choose the fantasy paradigm. Instead of teaching people to do what they're good at doing and to help them develop their

unique talents and inclinations, normally parents, culture and the school system will treat people like blank slates, giving them a one-size-fits-all education, and encourage them to make as much money as possible.

So here are some tips on helping you find your vocation. Remember, it's never too late.

- 1) When meditating on what you'd like to do, remove from the equation any external factors. It's about who you are, not about practical concerns.
- 2) Forget money. Do not think, "I can't do art, because that doesn't pay" or "I can't do philosophy because what kind of a job will I get?" Remove such considerations from your mind. One way to do this is to think, "If I won the lottery, I'd like to work on . . ."
- 3) Forget social pressure and pride. It's not about what your parents (or anyone else) want you to do. It doesn't matter if

there are five generations of military men in your family, if you're not into military life. It's not about social status either. Maybe society doesn't appreciate a janitor or waiter, but these are perfectly noble professions. A person who has the psychophysical nature to do the job of a janitor and is doing it is far better off than the person doing the job of a lawyer but whose true psychophysical nature is that of a musician. The janitor can easily find peace and joy in his job; the misplaced lawyer will always feel frustrated and unrealized.

- 4) Don't just think about what you like to do. You may like to do a lot of things. Instead, think what is that one thing you can't help but do. Toward what type of activity do you naturally gravitate?
- 5) A note for potential educators: Teachers have a double

vocation. They first have to accept that they are born to teach, and then they have to find out what it is they are most inclined to teach.

Finding your vocation involves who you are now. There are tools and processes you can use, including vocational tests, talking to people who are close to you, and even Vedic astrology. The best thing is to seriously look into your heart and feel your nature. Spend some time alone, in silence, and do some hard thinking. Be brave and willing to accept your true nature. Don't compromise yourself. And don't let fear of the future stop you.

Finding your vocation is essential. To spend your working hours doing something not suitable to your psychophysical nature will corrode your chances of happiness. It's an offense to your person, like keeping your true self locked away.

2

{ Natural Dharma }

Krishna explains in the *Bhagavad-gita* that a yogi has to satisfy three natural needs: 1) sleeping, 2) eating, and 3) recreation. These form our “natural” dharma, as they are fundamental needs of our body and mind. Krishna emphasizes that one should not eat too much or too little or sleep too much or too little. What’s too much? Well, too much for you. We’re all different. And what’s too much or too little for you will be different at different times in your life. So you have to find your balance. Living your dharma is all about balance, knowing when to switch from one dharma to another. This natural dharma means that you have to take seriously, as a duty, as part of your essence, the simple acts of eating, sleeping, and recreation.

You have to take time to eat, to value that moment. Eating shouldn’t be rushed or involve shoving food in your mouth while you’re doing

other things. It should be treated as a sacred duty, a time to think about your dietary choices and what you're putting into your body. It's the crucial moment of the day when you're replenishing yourself. Is this meal compatible with who you are? Is it really good for you? Is it good for the planet? Serious choices, with serious consequences. In a world where people are killing themselves and destroying the planet with poor dietary choices, it's easy to see eating as one of the core dharmas.

Sleep is not a waste of time; it's an essential component to your mental and physical health. Lack of sleep can have a dramatic negative impact on your health and even cause death (if one falls asleep while driving). It's your duty to make all the necessary arrangements to sleep well and to sleep enough. Sleep should not be that thing you do when you can no longer stay up, or that you interrupt because you're forced to go to work. As it is your dharma, your duty, to sleep enough, you must arrange your life to accommodate this crucial need. Treating sleep as your dharma also means that when you go to bed you should not be thinking about other dharmas, such as work. You should just sleep. Clear your mind and stay in the here and now of just sleeping.

Seeing recreation as one of your dharmas means that you can dispel all sense of guilt when you get time to play or take a vacation. It also means you *should* take time to play and have a vacation! All work and no play makes Jack a dull boy . . . and also not a very dharmic one. I find it fascinating and reassuring that such an ancient text as the *Bhagavad-gita*, describing what it takes to become enlightened, mentions the importance of recreation.

3

{ Occupational Dharma }

Regardless of whether or not you have found your true vocation when you accept a job, run your own business, or enroll in a full-time program of study, you have accepted a major dharma. I call this the occupational dharma. It's usually the one that demands the most hours of your day, and thus it's critical that you see your work or study as a dharma and not some external imposition or burden.

Because it is a dharma, you must not accept work that leads to pain or wanton destruction. The expression of your life cannot, for example, be to cause cancer, steal public funds, destroy the economy, cheat people out of their money, kill innocent animals, or destroy the planet. There can be no happiness in these, and no argument should convince you of the need to accept such a miserable occupation.

To see your work as dharma means to apply the same principle of mindfulness to the many actions that encompass it. You should never see your work or study merely as a means to an end. Work should never be about how much money you're going to make, and your studies should never be about just getting a diploma so you can get a job. This kind of thinking will torture you and make your days long and miserable. Instead, each activity should be done as well as you can, with as much of your attention as possible. Your focus should be on the action itself, not your career, salary, or some other future goal.

If you're feeling stressed by your work, that could be a sign that your mind is out of control. Stress is an indicator that you're either hoping for some positive future result or fearing a negative one. Your mind is dragging you into the future and driving you crazy. Bring your focus back to one action at a time. If it's time to sit in a meeting or class, just be there, present, being the best person you can be in that moment. If it's time to prepare a presentation, sales pitch, or paper, just do that – do the best you can do and don't fret about what's next, scroll through your social media, or answer emails. Keep your full attention on one thing at a time.

Your occupational dharma is a testing ground for your personal development and growth in mindfulness. The multiple demands of running a business, keeping a job, or getting a degree will test your abilities to keep your mind focused on the here and now, on doing what's needed with your full presence and attention. You will constantly be tested in your ability to distinguish between planning and fantasizing. When you get it, though, you'll love it. There comes a beautiful moment when you finally discern the difference between trying to get a sale because of the bonus and trying to get a sale because that's the expression of who you are at that point in time. The difference is from doing your best because you think you'll get some future reward, to doing your best because that's how you can maximize your existence here and now. When you're doing it for some future reward, you will not be fully present, and you'll experience anxiety throughout, anger if it fails, and frustration if it stalls or is less than expected. When you're doing your best as an expression of your dharma, of who you are, you feel great from start to finish, you're fully present in the action, and you take whatever the outcome is in stride.

Overworking?

A word of caution: Occupation dharmas are very alluring, and it's far too common to see people disproportionately give attention to this dharma to the others' detriment. The list here includes seven categories of dharma, but we only have twenty-four hours in a day. It's important to balance them out properly – not too much of one or too little of another. Because people are driven by future desires, and because work offers the most coveted of these illusory future rewards – money – people fall prey to the mistake of spending too much of their time in work. We have discussed how this mentality is illusory and does not translate into happiness, and this certainly applies to the false idea that status and money will bring you joy. Seeing your work as your dharma should help you better establish the limits of its influence over your life. Society needs to recalibrate its feverish focus on work and direct more attention to other fundamentally important dharmas.

I'm reminded of the 2014 story of Mohamed El-Erian, CEO of PIMCO investment fund. El-Erian led one of the world's largest funds, overseeing US\$2 trillion. But he quit his job after his ten-year-old daughter gave him a

letter listing twenty-two milestone events of her life that he had missed because of work. The year before he quit, he was paid over US\$100 million. After quitting, he took turns with his wife preparing his daughter's breakfast. Despite making a fortune and achieving the pinnacle of prestige in his field, he had been feeling deep dharmic disharmony in his life and was miserable. Intelligently, he addressed the problem and sought the balance he needed to experience joy and peace.

4

{ Personal Dharma }

Every personal relationship creates a dharmic demand. The quality and type of relationship determines how “weighty” the dharmic demand is, how much of your time you have to invest in the relationship, and how responsible you are to uphold your role in the relationship. Mothers and fathers have the biggest demands of all. The dharma of raising children is serious. Pet owners assume parental-like dharma with their animal companions. The dharma of being a son or daughter is second-most important. Very close friends also create dharmic bonds. There are varying degrees of responsibility with other family members, siblings, neighbors, and colleagues.

To see every personal relationship as a dharma, as a sacred duty that helps define who you are, means that you have to move beyond selfishness and laziness. You have to

become aware of that relationship and feel what it takes to appreciate and honor it. It also means that you want to be fully present when dealing with that person. If it's the moment of day that calls for you to be exercising your personal dharma with your husband or wife, be fully present, exercising as much connection and love as you can. If it's time to spend time playing and educating your children, be there completely. Get into it. Don't let your mind drag you to thoughts of work. Don't pay heed to your mind telling you it would prefer to be in the gym working out, or peacefully reading a book, over playing in a noisy playground.

Personal dharma is of enormous importance. As we saw with the story of Mr. El-Erian, if you don't give sufficient time and energy to your personal relationships, you are bound to suffer, no matter what other gains you are achieving. You have to have the sensibility to know what each relationship requires of you and be ready to fulfill that responsibility with your full attention, with the best of you.

5

{ Community Dharma }

You are part of a community, a resident of a town and state, and a citizen of a country. This means you have shared benefits and responsibilities. The government is supposed to provide you with roads, street lighting, electricity, water, protection from criminals and foreign invaders, and other services, and in exchange, at very least, you have to pay your taxes and obey the laws. Better yet, you should see your community dharma as a call to make life better for those who live around you. Can you help with ideas or volunteer time? Can you get involved in working for civil rights or better government services? Can you help make your children's school better? We can't all think it's somebody else's problem. Where there is an increase in this tendency, we are more likely to find corrupt politicians and bad government services. So, on one end we should

at least be conscientious members of our community, paying our dues and following the rule of law; and at the other end, we should be active participants working for a better society.

6

{ Universal Dharma }

Community dharma has a more immediate focus on the community and country in which you live. But we are all interconnected. Not only do we share a natural connection with those of our species; we also share a connection with all the inhabitants of our planet. This connection defines us, is part of who we are, and thus is part of our overall dharma. I call this our universal dharma. As you evolve, you naturally become more and more attuned to the world around you, more sensitive to what is going on. A spiritually mature person is not indifferent to the destruction of the planet or the suffering of others but takes on the burden of doing his or her part to make the world a better place. This is called compassion.

Some examples of exercising universal dharma are 1) doing your best to be environmentally friendly, 2) being a conscious consumer, 3) doing

your part in an emergency, accident, or natural disaster, and 4) seeing if you can help when there is mass suffering among people of other nations.

{ Spiritual Dharma }

Last but certainly not least is the category of spiritual dharma. Your spiritual self is the ultimate definition of who you are, your essence. Even if at this point you are not subscribing to the idea of being more than this body, you can still understand spiritual dharma as your duty to become the best possible person, to be completely true to yourself. In time, as you understand that you can perfectly define yourself only when you understand your relationship with God, then as part of your essence, the core definition of yourself, you will cherish this connection, called devotion, as the deepest part of your spiritual dharma. To exercise your spiritual dharma is to seriously assume responsibility to know yourself and improve yourself. It means taking the time to practice the 3T Method every day and always practicing the five avenues of perfection of the 3T Path.

The Dharmic Day

On the 3T Path, your day is a patchwork of dharmas—from one dharma to the next, from the moment you wake up to the moment you lie down to sleep. There are no gaps. A balanced life, by this definition, is a life in which you properly divide your limited time and energy among all your different dharmas. Some dharmas have set demands. For example, you have to be at work for a specified amount of time. You should meditate at least twenty minutes early in the day. You have to take your children to school at a specific time, and you have to give them attention every day. Your body needs a certain amount of sleep and food every day. Other dharmas are more flexible. You have to clean your house, but you can decide when. And some dharmas need not be included in your daily routine, such as recreation and giving attention to your parents, friends, or other family members. You can also perform multiple dharmas at once. For example, you can be commuting to work while you exercise your spiritual dharma of cultivating knowledge with an audiobook, or, if you're not driving, with a print book or e-reader. Another example is how, as you go

about your life, you practice both your universal dharma of ecological awareness and your community dharma of following society's laws.

Dharma Shift and Mindfulness

Focusing on your dharma is a great way to check if you're practicing mindfulness—if you're really focused on the here and now. For example, you might be enjoying a bike ride and get a flat tire, or working and get a call that there is a family emergency. The natural tendency is to get disturbed. If that happens, just stop. Take some deep breaths. What just happened is a dharma shift. You were content in your dharma of recreation, riding your bike, and then all of a sudden it changed to the dharma of fixing your bike. You were absorbed in your occupational dharma and then were forced to interrupt it to deal with a personal dharma. Don't be disturbed. Just understand that there was a dharma shift. Get into the new dharma; get your mind on it, here and now. Live the new moment well. Don't resist the flow of life and the ever-changing dharmic demands, which often come unexpectedly.

Before you do anything, make sure it's your

dharma to do it. Sometimes you come up with ideas that are better not executed. Other times someone may want to push you into doing something that goes against your dharma. So first check, and if the action in question is not your dharma, be firm enough to say no to yourself or others. If it is, though, get into it, despite some attachment to be doing something else, or any laziness or even fear. If it's your duty, your dharma, just do it with your mind fully into it. Don't allow your mind to torture you. Don't be doing one thing while wishing you were doing something else. If you have to do something, if it's part of your dharma, then really get into it, even if you weren't planning for it or don't feel up to it. The result is that you will feel harmony and peace.

{ The Seven Dharmas and Seven Chakras }

These seven categories of dharma correlate with your seven chakras. In the yoga tradition it is said that energy circulates through your body. This circulating energy is called *prana*, which literally means “air.” Chakras are the hubs of this flowing energy. You need not concern yourself with this energy flow as a separate endeavor. The more you work on yourself, the more your mind is clear and properly focused and the more you make lifestyle choices based on wisdom and dharma, the healthier you’ll be. Being physically and mentally healthy means your energies are flowing nicely and your chakras are balanced. There are seven chakras, which correlate to the seven dharmas:

1. Root Chakra (*muladhara*)
– vocation dharma. Your vocation is the root of who

you are, forming the basis of your contribution in this life.

2. Sacral Chakra (*svadhisthana*) – natural dharma. This chakra represents your physical well-being, to which your natural dharma is key.
3. Solar Plexus Chakra (*manipura*) – occupational dharma. This chakra represents your personal power and self-will, with your work as its outward expression.
4. Heart Chakra (*anahata*) – personal dharma. This chakra is associated with love and relationships and thus represents our personal dharma.
5. Throat Chakra (*vishudha*) – community dharma. This chakra is associated with self-expression and communication, with your

voice. The basic principle of community life is that each person gets to voice his or her concerns so that the group can agree on rules and goals to live by.

6. Third-Eye Chakra (*ajna*) – universal dharma. This chakra represents wisdom and intuition. Universal dharma represents the behavior of the wise and compassionate, those who can be sensitive to the needs of even those far removed from their own lives.
7. Crown Chakra (*sahasrara*) – spiritual dharma. This chakra is associated with spirituality and thus represents spiritual dharma.

Dharma as a Guide and a Way to Simplify Life

As you develop your sensibility to the dharmic demands of each moment, knowing what to do from one moment to the next becomes

as clear and easy as following a highway. As you develop this skill, you'll have the clarity of knowing what's the best thing to do at that moment, and thus the natural determination, born of having no doubts, to put yourself totally into it. This allows you to make the most of each day and each action, absorbed in mindfulness and being the best of yourself.

Dharma will also help you alleviate the stress of multiple demands at work or at home—or even worse, multiple desires. Dharma means one main action at a time. Desires are unlimited, and if you allow it, clients, family members, colleagues, and your boss will dump endless lists of demands on you. But once you become confident in your dharma and prioritize your actions according to it, you'll have the peace of mind of doing one thing at a time, with your mind focused on that one action. It's never your dharma to do more than you can—only to do your best.

If your boss gives you ten hours of work for your eight-hour shift, that's his or her problem, not yours. You should know that if you overwork, you'll find yourself without time for your other dharmas. If your company cannot appreciate a well-balanced and happy worker who is in

harmony with him- or herself and who has the ability to put him- or herself totally into every action, then it's probably time to find a better employer. You need not corrupt yourself to suit the corrupted needs of greedy companies.

Focusing on your dharma leads to developing the wonderful quality of simplicity. As you focus more and more on what you have to do, on the expression of your true self, you'll naturally become less and less interested in creating unnecessary demands on your life or in purchasing things you don't really need. You'll want to buy only those things that help you better accomplish your dharma, and no more. Living this paradigm shift of focusing on your dharma, you give less and less attention to whimsical desires and fanciful illusory plans for happiness. Just living your dharma in mindfulness is so satisfying and rewarding, you'll no longer feel the need to look for happiness in buying things you don't need. As you develop a growing sensitivity to your dharma, you'll no longer need to look for something to busy yourself with. You'll know what to do from one moment to the next, and you'll value having as much freedom as possible to exercise your dharmas with your full attention. You'll

understand that time is your greatest asset.

The more demands you can drop from your schedule, the more peace you'll experience in focusing on your core dharmas. A smaller home means less maintenance and less cleaning. Fewer clothes means a smaller wardrobe. Biking or using public transport instead of driving means less time taking care of your car. And living near your job means less time commuting. Anything you can do to simplify your life will result in more peace and thus more joy. This simplicity means prioritizing your real self.

{ Closing Words }

Thank you for spending your precious time reading this book. Please consider it time well spent, as time spent getting to know all aspects of yourself, from physical to spiritual, gives you the intelligence to make better choices in life. What will you do with this newfound knowledge? What new meaning and purpose will you find for yourself? How will you work to improve your relationships? You now have the power to make the best possible choices with full knowledge of yourself, your emotions and your destiny. Use it well.