



Anderson Cooper:
You meditate everyday?



Harari:



Yes I start my day when I wake up in the morning, so the first thing I do is I meditate for an hour

Anderson Cooper (interrupting): for a full hour?

Harari:



Yes, a full hour
And then some time in the afternoon I meditate for another hour

Patanjali Yoga Sutras

1.13

- तत्र स्थितौ यत्नोऽभ्यासः
tatra sthitaṁ yatnaḥ abhyāsaḥ
- Practice (*abhyasa*) by applying effort (*yatnaḥ*) to establish a stable and tranquil state (*sthitaṁ*)

1.14

- स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः
sa tu dīrgha kāla nairantarya satkāraḥ sevito dṛḍhabhūmiḥ
- Practice becomes firmly grounded when well attended to for a long time, without break and with deep devotion or enthusiasm (*satkara*).



Anderson Cooper:
For you what has meditation done? Why is it worth your while, 2 hours a day?



Harari:
At one level to get in touch with **reality**

The mind constantly produces these **stories** about society, about the world and constantly comes between me and **reality**

And Meditation is about learning how to let go of these **stories**

And just see what is happening

Patanjali Yoga Sutras

1.3

- तदा द्रष्टुः स्वरूपेऽवस्थानम्
tada drashtuh svaroope avasthanam
- At that time (during intense meditation) you are established in **reality**

1.4

- वृत्ति सारूप्यमितरत्र
vrittisaroopyam itaratra
- At other times, Sage Patanjali dismissively says, your mind is doing 'walkabouts'.
- Itaratra like the Hindi इधर उधर means here and there..

4.15

- वस्तुसाम्ये
चित्तभेदात्तयोर्विभक्तः पन्थाः
vastu-sāmye citta-bhedāt tayor vibhaktaḥ panthāḥ
- Each individual person perceives the same object in a different way, according to their own state of mind and **projections**.



Harari:

Meditation - It starts with the simplest thing, like you start with observing your breath, coming in and out of your nostrils

Yet it is an incredible difficult thing to do



Anderson Cooper: You just focus on that?



Harari: I remember I was doing my Phd at Oxford and I really thought I was a very intelligent person. That I am in control of my mind and know myself Yet even this basic ability to observe like the simplest thing in the world without my mind wandering away to some fantasies, so what chance I have to know the deep sources of my psychological structures and understand the economic systems and political systems if I can't observe the reality of my own breath?

Kshipta

Patanjali
Yoga Sutas

1.9

- शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः

sabdajnana anupati vastusunyah vikalpah

- Imagination (vikalpa) is the activity of the mind not based on direct experience

Bhagavad Gita

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥
Bhagavad Gita 6.34॥

cancalam hi manah krsna pramathi balavad drdham tasyaham nigraham manye vayor iva su-duskaram
(Bhagavad Gita 6.34)

- Arjuna: For the mind is restless, turbulent, obstinate and very strong, O Krsna, and to subdue it is, it seems to me, more difficult than controlling the wind.