

0:00:05 I see myself as an instrument who adores knowledge and I guess this is  
0:00:12 something that we all have in common.  
0:00:14 We all have value for knowledge, absorb knowledge and we want to, all of us, help  
0:00:23 our lives, help to enhance our lives.  
0:00:25 We want to make changes.  
0:00:28 We want to make positive changes.  
0:00:30 We want to see those changes become real.  
0:00:34 We don't want to just listen but transform that knowledge into how  
0:00:39 you feel about yourself, how you feel about the world, how you perceive  
0:00:45 others, how you perceive yourself.  
0:00:48 We all have so many things in common here, more things in common than not in common.  
0:00:56 We all have a vision for something higher than the world.  
0:01:02 The world is a playground, a place for us to conduct our transactions  
0:01:08 with other people, to do what has to be done, to do what is to be done.  
0:01:14 And amongst that there comes a point where amidst all of the doing you  
0:01:22 start to ask a different kind of question and the question has a certain  
0:01:29 existential perspective about it.  
0:01:33 You want to know about what is the purpose of all of this, what's the purpose of  
0:01:38 living, why am I here, what happens after death, how did the universe come about,  
0:01:46 what was before the universe came about, how did time and space come, what is God.  
0:01:53 You want to discover what is your connection to everything.  
0:02:00 And as long as these questions don't get asked then there is an existential angst,  
0:02:08 it's silent existential angst that we feel.  
0:02:11 And this angst is one of I'm a small person, I'm not good enough, I'm not worthy, I  
0:02:19 will never succeed, I can't get this, I am different to everyone else, I've got bad  
0:02:28 karma, I've got things on my account and I just have to work through all of that.  
0:02:34 So all of these voices we all share.  
0:02:37 In fact before I come here my mind shares the same voice.  
0:02:41 What are you gonna say Andre, how are you gonna introduce yourself.  
0:02:46 All of these voices of sort of doubt and these voices we have to work through and  
0:02:53 these voices, some news for you, don't end.  
0:02:57 In fact to want these voices to end that's not reality.  
0:03:03 The reality is you have been conditioned for years since childhood and these  
0:03:11 conditionings will transform into a certain narrative in your mind.  
0:03:17 And this narrative can hold you back.  
0:03:22 As long as this narrative holds us back then when we start to ask questions about who am  
0:03:29 I, what is my connection to God, what is God, how do I reconcile differences if all that  
0:03:38 is here is one then why do I see many, how do I understand that right now, right here, not  
0:03:45 some intellectual thing that I've read in a book that sounds really good and the person  
0:03:52 takes that to self-soothe, self-soothing statements, quotes from other books.  
0:04:00 This means nothing, it's just words.  
0:04:03 So my intention is not to merely intellectualize this,  
0:04:08 my intention is always clarity.  
0:04:11 What is true is true right now, you just have to see it.  
0:04:17 There is nothing missing in this moment, I just have to recognize what is true right now.  
0:04:22 As long as I don't recognize what is true right now the voice will keep on recurring.  
0:04:30 You're small, you're different, a small being feeling so small in the vast universe trying  
0:04:38 to feel big for a moment, going shopping, buying things, surrounding oneself with  
0:04:44 company and all of these things are wonderful.  
0:04:48 In fact Vedanta does not for one moment discard the world.  
0:04:53 What Vedanta says is that you absolutely need the world for your  
0:04:58 success, for your prosperity, you need interactions, you need hobbies.  
0:05:03 If one just studies 24/7 what's gonna happen?  
0:05:08 You'll go cuckoo, right?  
0:05:10 You'll go crazy, it's just so right, I need some variety.  
0:05:14 So we have certain needs in our life, so we can't just say discard the world and  
0:05:19 discard your hobbies, discard relationships.  
0:05:22 All of these things play an important role in your life and you  
0:05:27 know this already from experience.  
0:05:29 They give you a certain emotional contentment and without that emotional  
0:05:33 contentment the irony is how will I understand and live this knowledge,  
0:05:39 resting in this knowledge, resting in God.  
0:05:43 Right now all that is here is God, all that is here is Ishvara.  
0:05:47 This is the understanding that I want to show you, this is the understanding that my  
0:05:52 teacher consistently shows me and that is the only understanding that I need in this world.

0:05:59 Anything else will never be enough.

0:06:03 No matter how much you know about geography, history, languages,

0:06:10 Sanskrit, there will always be more and that smallness will come back.

0:06:18 I still feel small because there's someone bigger, there's someone better than me and

0:06:23 so the only knowledge that I hold on to, because I know it works and I live it as much

0:06:29 as possible, is all that is here is Ishvara.

0:06:33 This means that when an ordinary person looks at the world what they see is forms.

0:06:40 I see you different, see you different, me different, trees different, Sun is

0:06:46 different, universe is different, time is different, it's all just different.

0:06:51 What I see is unity.

0:06:54 This unity is not some magic pill, it's an inquiry that has to take place to

0:07:00 understand that despite the differences here, all that is here right now is Ishvara.

0:07:06 That is the teaching for this entire course.

0:07:10 Therefore, Kena Upanishad will show you this.

0:07:13 Now before we begin, so that you don't just sit down and feel relaxed, I'm

0:07:18 going to challenge you a little bit.

0:07:20 So what I will do is start with a prayer, Sahana Vavatu,

0:07:26 and then we will go through a little game.

0:07:30 So I will first explain what Sahana Vavatu is.

0:07:32 Om Sahana Vavatu Sahanau Bhunaktu Saha Veeryam Karavavahai Tejasvi Navatitamastu

0:07:50 Ma Vidhwishavahai Om Shanti Shanti Shantihi Om Sahana Vavatu Sahanau Bhunaktu

0:08:19 The first two lines want to say that everyone needs protection, what kind of protection

0:08:26 you need protection, not only physical protection, but you also need protection

0:08:30 from your own voices, from your own stories.

0:08:34 So the first two lines say, "May we both, not just the teacher, but also the

0:08:41 student, not just the student, but also the teacher, may we both be protected.

0:08:47 "From what?

0:08:47 From voices, from thinking that can kind of send you off into a trip.

0:08:53 May we be protected from those things that don't serve us, that don't help us.

0:08:58 May we both be nourished.

0:09:01 Nourished by what?

0:09:02 May we both be nourished by this knowledge.

0:09:04 May this knowledge permeate, penetrate our minds deeply.

0:09:09 May this knowledge penetrate our being so deeply that we start to genuinely

0:09:16 express ourselves, genuinely see others, and conduct ourselves differently.

0:09:22 And notice the word "both" because if just the student listens and the

0:09:26 teacher does all of the talking, then you may feel like the teacher has, you

0:09:32 know, has it all kind of planned there.

0:09:34 But with the teacher, at least what I expect, what I enjoy, not expect,

0:09:39 but what I enjoy is participation.

0:09:42 So I need to sometimes remember to bring you into, you know, by asking

0:09:46 a question, because it's so easy just to speak and speak and speak.

0:09:50 So I will attempt to bring you into the picture and ask you some engagements.

0:09:57 So may we both be protected.

0:09:59 May we both deeply be nourished by this knowledge.

0:10:05 Nourished means, may this knowledge, like food, when you're hungry and

0:10:09 you eat and you feel a difference.

0:10:10 So may this knowledge nourish your being.

0:10:13 What do I mean by this?

0:10:14 May this knowledge make a real difference, not just sort of intellectual discussions.

0:10:19 "Om Sahana Vavatu Sahanau Bhunaktu Saha Veeryam Karavavahai".

0:10:26 In other words, may this knowledge be something that, in the light of this

0:10:32 knowledge, may we make an effort.

0:10:34 In other words, may this knowledge be there as it will, but who still needs

0:10:39 to make an effort for this knowledge to penetrate deeply into your being?

0:10:44 You see, it's not a passive experience.

0:10:46 It never was a passive experience.

0:10:48 It is hard work.

0:10:52 How many of us here spend at least one hour per week in learning this knowledge,

0:11:01 on inquiring into reality, into your behavior, into your responses about the

0:11:08 world, into how you've responded and how you can do something different next time?

0:11:13 How many of us spend at least one hour per week?

0:11:17 Okay, this is lovely to hear.

0:11:19 So this means this one hour is a good start.

0:11:23 So the question is then, what makes a person go through a very long time of this

0:11:28 process and, you know, they've been kind of inquiring for one hour for 20 years, but then  
0:11:35 if I ask you, why one hour only per week?  
0:11:39 Why one hour?  
0:11:40 There has to be a little bit more, more, more time.  
0:11:45 So this means that if someone's a little bit dissatisfied about what is, you know,  
0:11:51 happening and the progress is not happening fast enough, then let's just ask you, how  
0:11:56 much time are you investing in yourself?  
0:11:59 There was someone who said a very interesting statement.  
0:12:03 If business owners spend as much time, because when you build a business, you  
0:12:09 spend basically most of your time building it, marketing and seeing what competitors  
0:12:15 are doing, seeing how you can improve your product, knowing where to advertise and when  
0:12:20 not to advertise, testing what is losing you money, what is making you money, right?  
0:12:25 So it's a constant involvement.  
0:12:26 It's a baby.  
0:12:27 So you want to know every aspect of your business because it is something  
0:12:31 that you're passionate about, you're bringing value to the customers.  
0:12:36 So you're totally involved in the entire experience from beginning to end.  
0:12:41 And someone said that if you spend that much time as you build a  
0:12:47 business into understanding who you are, most will be liberated by now.  
0:12:53 Most will be liberated.  
0:12:54 So it's not like liberation is some big thing, right, that's impossible.  
0:12:59 That's not the truth at all.  
0:13:01 The truth is that one hour, that is the issue.  
0:13:05 So this one hour has to become longer, but not just because Andre says or some teacher says.  
0:13:11 You need to understand why that is the case, because it is for your own benefit.  
0:13:16 It is always in it for you.  
0:13:18 It is not what teacher says.  
0:13:20 So like this, whatever statements I make, I'm not telling you what to do  
0:13:25 because you already are competent, you have a life, you have your own skill  
0:13:29 sets, you already have your own bearings, you know, you know what you need to do.  
0:13:33 This is all very relatively clear.  
0:13:36 But then Vedanta shows you different realities.  
0:13:39 And these realities are true.  
0:13:42 But to be totally firm about what is, this one hour needs to become longer.  
0:13:49 So this is all that is being brought forward for a discerning, committed, dedicated  
0:13:56 student who really wants to understand and solve what we call the beginningless era.  
0:14:02 The beginningless era of looking at myself as one individual who has to go  
0:14:09 into the world and make myself happy.  
0:14:11 The truth is you are already complete right now.  
0:14:16 And this has to be discovered.  
0:14:18 Therefore the program is about discovering.  
0:14:21 "Tejasvi Navadhitamastu."  
0:14:23 Therefore may this teaching be looked at from different angles.  
0:14:29 Because just one angle is fine.  
0:14:32 But if you look at it from different angles and that one hour is what gives you that space  
0:14:37 to look, then you come to see more teachings.  
0:14:41 Just like an elephant.  
0:14:42 You know elephant story where six blind men were walking up to the elephant and they were  
0:14:49 told, "Hey, so what is it that you feel?"  
0:14:52 Like they were all touching the different parts of the elephant and someone was  
0:14:56 touching the tail, someone was touching the stomach, someone was touching the  
0:15:00 trunk, someone was touching the ears.  
0:15:03 And they were all blind.  
0:15:04 And then the fella said to them, "Okay, so what is it that you're touching?"  
0:15:11 And the fella who was touching the stomach said, "I am touching a wall."  
0:15:15 And he's totally certain about it without a shadow of a doubt.  
0:15:19 It's a wall.  
0:15:20 The fella who was touching the tail says, "I'm touching a snake."  
0:15:24 And he was totally certain about it.  
0:15:27 And so on.  
0:15:28 All of them who were touching individual parts were convinced.  
0:15:33 Why?  
0:15:34 Because they lacked the knowledge about the whole.  
0:15:38 So in that similar way, as long as my focus is on one particular set, one particular  
0:15:45 reality, and I'm convinced and I close myself off thinking that I've been in

0:15:50 spirituality for 50 plus years and therefore it's all fine, as long as I convince  
0:15:56 myself I don't see what's around there.  
0:15:59 So Vedanta is not about stating how you got it.  
0:16:04 The truth is you're always  
0:16:09 getting it.  
0:16:10 You're always getting it.  
0:16:12 So this is one thing to bring forward.  
0:16:15 It's very easy to say, "I understood."  
0:16:18 Very tempting.  
0:16:19 "I understood."  
0:16:21 You're in the process of understanding.  
0:16:24 Even if you truly know who you are, what you are, you're in the process of understand.  
0:16:30 I-N-G.  
0:16:31 Those three characters make a huge difference.  
0:16:34 Because the mind loves comfort zone.  
0:16:39 Comfort zone is the most comfortable thing.  
0:16:41 And we all love the path of least resistance.  
0:16:45 This means do as few things as possible and just go into a  
0:16:50 pattern of mechanical repetition.  
0:16:53 Do what's been done before and bring it over into the present.  
0:16:57 Because it's easy.  
0:16:59 Where the real change happens is knowing that I have to do something new.  
0:17:04 I have to do something different in the light of the knowledge.  
0:17:10 Therefore we are in the process of understanding.  
0:17:13 And where does this process end?  
0:17:17 Last breath.  
0:17:18 Not never.  
0:17:19 Last breath.  
0:17:20 Okay?  
0:17:21 Even if...  
0:17:21 See in Vedanta we don't say who's liberated or not.  
0:17:25 This is useless knowledge.  
0:17:28 Nobody wants to know this.  
0:17:30 Humility means I am an individual who has so much more to discover about what is.  
0:17:38 This is humility.  
0:17:40 Whether a teacher or a student, humility is knowing that there is so much more.  
0:17:47 Every person is a teacher.  
0:17:49 Everyone has something to teach me.  
0:17:51 Everyone has something to show me.  
0:17:54 And I have no right to discard you or you to discard another on the basis of "they  
0:18:01 don't know what they're talking about".  
0:18:04 Because the truth is every person who speaks is conditioned by four parts.  
0:18:11 So everyone you speak in this course will be conditioned by four parts.  
0:18:16 The first is what we call in Sanskrit "Samskara".  
0:18:21 Samskara means everyone comes with impressions.  
0:18:24 Impressions make you the person that you are right now.  
0:18:28 So you can have two twins grow up in the same family and both of  
0:18:34 them will go their separate ways.  
0:18:36 They will be attracted to different things.  
0:18:38 They will have different ways of communicating.  
0:18:41 One may have a way of being highly analytical.  
0:18:44 Another may be very artistic.  
0:18:47 So now why is one mechanical, one artistic?  
0:18:51 This is because of everyone gets born with what we call  
0:18:54 "Samskaras" - impressions, carryovers.  
0:18:58 The second influencing factor is limited knowledge.  
0:19:04 Anyone who you speak to doesn't have access to all knowledge.  
0:19:09 Nobody.  
0:19:11 You don't have access to all knowledge.  
0:19:13 I don't have access to all knowledge.  
0:19:15 Because we don't have access to the background of what took place of the  
0:19:20 person, of even yourself, we come to assume.  
0:19:25 An assumption produces miscommunication.  
0:19:30 There was a joke on YouTube, a prank.  
0:19:33 I watch this sometimes for entertainment, where a fella, he came up to gangsters in

0:19:40 USA, New York and he just goes up to them and he goes "You looking for a smash my boy?"  
0:19:48 You looking for a smash my boy?  
0:19:51 You know this?  
0:19:51 You looking for a smash?  
0:19:53 I think what are you talking about?  
0:19:54 You want to smash me?"  
0:19:55 Now right before they lose it, he pulls out an energy drink.  
0:20:00 "You don't want to smash?"  
0:20:02 So this is very, I thought this is very interesting because while he's  
0:20:05 saying "You want to smash my boy?"  
0:20:07 You look like you want to smash."  
0:20:10 And they're thinking "This guy wants to fight."  
0:20:13 So they don't have the knowledge.  
0:20:14 They don't have what this man is really talking about.  
0:20:17 The moment you pull out the energy drink, immediately you gain more knowledge  
0:20:21 and your entire response changes.  
0:20:25 So like this, anyone that you talk to doesn't have the facts and thereby the  
0:20:30 chance of misinterpreting or understanding something cannot be 100% accurate.  
0:20:38 And this will never be the case.  
0:20:39 So it's a constant effort to when we fall, we need to come back.  
0:20:44 We fall, we need to come back.  
0:20:45 There will never be a time when you will be perfect, word-for-word, never make a  
0:20:50 mistake and just in fact, suppose you have two speakers and one of them says everything  
0:20:57 word-for-word perfect and the other makes some mistakes, some falls, you know, kind of  
0:21:03 shows their vulnerabilities, their weaknesses.  
0:21:06 Who would you relate to more?  
0:21:08 The perfect fella or the one that's just sort of more human?  
0:21:13 You see?  
0:21:14 So in this way, we need to understand that everyone has limited information.  
0:21:20 Okay?  
0:21:21 The two other ones I will tell you further in the course.  
0:21:24 You need to pay very close attention.  
0:21:26 Okay?  
0:21:27 So I'm gonna give us cards and I want us to be comfortable with each other.  
0:21:35 So this is just my goofy little idea of handing out cards and  
0:21:41 they're called relationship cards.  
0:21:44 They got various questions.  
0:21:46 So I think the idea is to hand this out and maybe we will make a goal of meeting five  
0:21:56 people and say hello, how are you and so on.  
0:22:00 And then you can ask a question.  
0:22:02 If you don't like the question, just change the card and ask something else.  
0:22:06 So this is comfort building.  
0:22:07 Okay, maybe hand this out.  
0:22:10 In Indian philosophy, we call it Sat Darshana.  
0:22:14 We have six schools which all talk about the reality.  
0:22:21 So in other words, through hundreds of years, Rishis came together and  
0:22:28 they analyzed the nature of reality and they came to certain conclusions  
0:22:33 and those conclusions were different.  
0:22:37 So now, if you have different conclusions, then how do you know which is the final  
0:22:43 conclusion which is talking about the truth?  
0:22:47 Before we answer that, what are these six schools of philosophy and then I'll show you.  
0:22:51 The first is what we call, for example, Purva Mimamsa.  
0:22:56 Purva Mimamsa says  
0:23:00 that by Mandana Misra, he read the Vedas.  
0:23:05 So the Vedanta is from the Vedas and he says the purpose of the Vedas, the scriptures from  
0:23:11 which the Upanishads come, which is where this course is coming from, the purpose of the  
0:23:16 Vedas is to align yourself to what's called Dharma, to the right conduct, to the right  
0:23:23 ways of living and by doing so, at the end of your life, what you will do is go to heaven.  
0:23:33 So we've got Dharma and then by doing Dharma, by living Dharma, by living a righteous life,  
0:23:41 an ethical life, by refining your responses, by learning to accommodate differences, by  
0:23:47 learning to listen, by learning to look at where could have I made some improvements  
0:23:55 about the way that I approach someone or was I being unfair with you and to what  
0:24:01 extent could we improve our communication.  
0:24:05 So Dharma is a lot about what we call self-reflection on your relative  
0:24:11 person, about the individual that you think you are and what's going to

0:24:15 happen is you're going to go to heaven.  
0:24:19 So Purvam Mimamsa is that different from many things or many religions that you may  
0:24:24 or may not be aware of but then somebody else comes with and we call it Nyaya.  
0:24:29 Nyaya.  
0:24:33 Nyaya is logic.  
0:24:34 Logic plus inference.  
0:24:37 In other words, they specialize in learning to use your buddhi, your intellect, how  
0:24:44 to ascertain certain realities which you can't contradict using logic and  
0:24:53 they too, what they say is the ultimate purpose of life, if the Purva Mimamsa  
0:24:58 says to go to heaven, what does Nyaya say?  
0:25:01 They say that you, the person called Jiva, Jiva in Sanskrit just means  
0:25:07 sentient being, a sentient being.  
0:25:10 Jiva is eternal.  
0:25:12 Jiva equals eternal.  
0:25:16 So in other words, you as a person, you eternally exist and you go through different  
0:25:22 cycles of birth and death and you say okay so what else do other schools say?  
0:25:29 Well we have things like Vaiseshika.  
0:25:37 Vaiseshika says that atoms of the world are indestructible and they have always existed.  
0:25:46 So atoms.  
0:25:48 So whatever atoms that science looks at, you know particles and quarks and  
0:25:54 electron, all of these things, they have always existed and they are real.  
0:26:00 And Vaiseshika  
0:26:04 says that the world you live in is absolutely real.  
0:26:12 That this is the only world there is and there's nothing more than  
0:26:16 this world and whatever atoms are out there in the moon it's all real.  
0:26:21 It's all absolutely real.  
0:26:22 So now if you start to take this perspective, then you kind of start to wonder about  
0:26:28 where other planets are, you know.  
0:26:30 Could there be other planets because they're all real?  
0:26:33 So you start to, your whole life changes by following Vaiseshika  
0:26:37 because the world is real.  
0:26:38 And when the world is real, what is it that you want to do in this world?  
0:26:42 If the world is absolutely real and all things are here in this world, what would you  
0:26:50 naturally feel compelled to do while living?  
0:26:58 Experience everything.  
0:26:59 In other words, every experience becomes something to cherish, something  
0:27:04 to pursue, something to honor.  
0:27:06 Now we have yoga.  
0:27:11 Before I say yoga, I'll say Sankhya.  
0:27:14 Now Sankhya is very close to Advaita Vedanta and a lot of teachers who are  
0:27:21 not careful will actually throw Sankhya and teach Sankhya rather than Vedanta.  
0:27:27 And this can happen a lot in pseudo-spirituality.  
0:27:30 So what Sankhya says is there are two eternal realities and they are Purusha  
0:27:39 and Prakriti.  
0:27:42 Prakriti.  
0:27:43 So there are two eternal realities.  
0:27:45 Purusha is basically consciousness and Prakriti is matter.  
0:27:50 And what they say is that your nature right now is you think you're Prakriti,  
0:27:55 you think you're this physical body.  
0:27:57 So what you have to do is you have to shift that identity into  
0:28:02 Purusha, which is consciousness.  
0:28:05 But now you say, "Hmm, isn't this similar to Advaita Vedanta?"  
0:28:08 That's exactly what Advaita Vedanta says.  
0:28:11 You think you're this body-mind, this flesh, these thoughts, and you need  
0:28:16 to, right, through a certain inquiry, understand that you are much more  
0:28:20 than this body-mind and therefore understand your nature as consciousness.  
0:28:25 Well, there's a slight difference.  
0:28:28 In Sankhya, everyone is a separate Purusha.  
0:28:32 So you have your pocket of consciousness, your pocket of consciousness,  
0:28:37 my pocket of consciousness.  
0:28:38 So we are all different pockets of consciousness.  
0:28:41 So there's many consciousnesses.  
0:28:44 So this means you still remain as one individual because you're still  
0:28:49 different from everything else.  
0:28:53 And then we have yoga.

0:28:56 Yoga basically comes from Patanjali Yoga Sutra, which is  
0:29:01 mainly Ashtanga Yoga, eight steps.  
0:29:04 And you say, "What's the purpose of yoga?"  
0:29:07 Well, it is twofold.  
0:29:09 The first is it's a practical system for Sankhya.  
0:29:13 So if Sankhya is knowledge, how to change your nature from Prakriti to Purusha,  
0:29:19 then yoga tells you how to go about that, through meditation for example.  
0:29:25 So yoga says exactly what Sankhya is, exactly what Sankhya says.  
0:29:33 So it's basically exactly the same as Sankhya.  
0:29:36 But yoga has one more component, the how-to.  
0:29:40 Therefore the eight steps, right?  
0:29:42 Yama, Niyama, Asana, you know, moving your body to meditate and  
0:29:47 then meditation, then Samadhi.  
0:29:49 And then I have something called Nirvikalpa  
0:29:56 Samadhi.  
0:29:57 Have you heard that?  
0:29:59 So Nirvikalpa Samadhi is very useful.  
0:30:02 The reason is because the individual all their life was bound to thinking, "I am my thoughts,  
0:30:10 I am my life, I am my concerns, I am all of my trials and tribulations, I'm all of that,  
0:30:18 all of my responses and everything is mine."  
0:30:23 So in Nirvikalpa Samadhi what happens is for one moment, however long it  
0:30:28 lasts, 10 minutes or 15 minutes, you have no sense of this person.  
0:30:33 It's only I am.  
0:30:35 This person who you think you are, for 10 minutes has completely resolved.  
0:30:41 Only one non-dual self remains.  
0:30:45 And what happens is when the person comes out of this Nirvikalpa Samadhi,  
0:30:49 they have a profound revelation.  
0:30:52 They understand, "Wow!"  
0:30:55 Because you're shocked.  
0:30:56 You're like, for the first time you have come in touch with the nature of reality.  
0:31:01 You've come in touch with that which is all pervasive everywhere.  
0:31:06 And you're like, "My God, I thought I was this, I was that, and now having  
0:31:11 come out of Nirvikalpa Samadhi, I am just so touched to the core that my  
0:31:17 life from now on has changed forever."  
0:31:20 So it's not useless.  
0:31:21 It's very useful because it lets you see that all of your worries and concerns had  
0:31:29 nothing to do with who you thought you were.  
0:31:32 You were something other than all of your concerns and the person.  
0:31:35 And this is very helpful.  
0:31:38 Therefore, Nirvikalpa Samadhi becomes about experience.  
0:31:43 And for this reason is why in much of spirituality there's a lot of  
0:31:50 stress and emphasis on experience.  
0:31:54 It takes some understanding to come to see that experience has a place.  
0:32:00 But suppose you experience the final reality for five years.  
0:32:05 What is that in billions upon billions upon billions of years that this world has existed?  
0:32:11 What is that?  
0:32:12 Nothing.  
0:32:13 It's a little dot.  
0:32:15 So comes an individual for a few moments, a few years, and they  
0:32:20 get in touch with that reality.  
0:32:23 For how long?  
0:32:24 Well, maybe they're 30.  
0:32:25 And in 30 to how much?  
0:32:27 To 80 they die.  
0:32:29 So what is that?  
0:32:29 About 40 or whatever.  
0:32:31 40 years plus minus.  
0:32:32 And now they say, "I've touched the reality."  
0:32:36 And yet reality was here since beginningless time.  
0:32:39 So where's the question of getting in touch with the reality?  
0:32:46 The only thing you got in touch with was an experience that lasted 40 years.  
0:32:52 Reality is not bound to 40 years.  
0:32:55 Reality is eternal.  
0:32:56 Therefore, when it comes to Vedanta, so what is this?  
0:32:59 One, two, three, four, five.

0:33:01 Vedanta,  
0:33:06 for us, it is not one of the schools of philosophy.  
0:33:09 It is the school of philosophy.  
0:33:12 Why?  
0:33:13 Because Vedanta shows you logical fallacies about the prior five.  
0:33:18 It shows you that there are certain logical flaws, if you understand them and analyze  
0:33:24 them, that they don't quite make sense.  
0:33:27 So Vedanta shows you that through logic.  
0:33:30 And what specifically does Vedanta show you?  
0:33:33  
This will come in the next session.