

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:23 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:38 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:53 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:12 Okay, so just for quick revision, we've talked about two important principles
0:01:21 of how to understand anything,
0:01:24 and that is understanding has two levels.
0:01:29 So when someone teaches me something they're talking the underlining words
0:01:35 behind what is being conveyed.
0:01:38 So if I say to you, right, "Bring me water," now that is, if I say that
0:01:42 literally, then you have to bring me a big blob of water.
0:01:46 But what I actually mean is, right, "Bring me water inside a cup."
0:01:53 So two words we convey, which is vacyartha, which is direct meaning.
0:02:03 So this is again why someone can read philosophy for years and not understand
0:02:07 the full importance of what it's saying.
0:02:10 The reason is because philosophy uses direct meaning of the words.
0:02:16 And if you strip the direct meaning of the words, you're going to have a wrong
0:02:19 impression about what the philosophy is conveying to you.
0:02:23 So if I say to you, "Hey, you know, so how are you feeling today?"
0:02:31 "Oh, really? So what are you saying?"
0:02:33 "Well, I mean that you look you know, kind of pretty today."
0:02:36 But if I say to you again You know, you looked better yesterday."
0:02:40 "What do you mean by that?"
0:02:43 "I didn't really even say that." And yet you picked up the underlining tone
0:02:47 behind the words.
0:02:49 So this underlining tone behind the words is what the teacher communicates,
0:02:54 which is called lakshyartha.
0:02:56 Lakshyartha.
0:02:59 Deeper, deeper meaning.
0:03:02 So now we ask the question, when it comes to the reality, the reality is
0:03:09 conveyed in three words.
0:03:12 And the first word we said is cit.
0:03:16 So cit means, right, literally it means aliveness.
0:03:22 Because when you say to someone, "You know, I am conscious. I am aware."
0:03:27 What person looks at that as, "I am sentient. I am just, you know, sort of
0:03:32 walking and breathing."
0:03:33 But that is not what we mean.
0:03:37 What we mean is we take out the meaning that we don't wish to convey.
0:03:42 And we bring in the meaning that we want to convey.
0:03:47 So we say, "I don't mean aliveness."
0:03:50 So you have to mention what you don't mean.
0:03:52 What I mean is the presence which doesn't come and go.
0:03:57 The presence which doesn't change.
0:04:01 The truth of all of your, you know, your, that which underlies all your experiences.
0:04:07 That without which no experience can take place.
0:04:11 Because you need a conscious entity in order to recognize changes, to cognize
0:04:18 different changes.
0:04:20 Now when it comes to sat, sat, existence, you say, "Well, you know, what is existence?"
0:04:28 Existent, table, existent light, existent, flower.
0:04:31 So literally, right, the vacyartha, you take that to be within time and space.
0:04:38 If I say "existent universe you say, "Yeah, existent universe."
0:04:43 But what you really mean is universe in itself.
0:04:46 But we don't mean just the universe.
0:04:49 We mean the existence because of which time and space comes.
0:04:55 General existence which is not bound by space and time.
0:04:58 The existence which was there before the Big Bang.
0:05:02 The existence which will continue to be after this universe goes into a pravaya
0:05:08 which is a macrocosmic dissolution.
0:05:11 That means once the universe will go into a singularity.
0:05:15 And that singularity disappears into potential.
0:05:19 And then we said the last word is ananta.
0:05:24 So what kind of existence is it?
0:05:27 Is it two existences?
0:05:29 Now, if you want to say two existences, look at this.
0:05:33 Existence one, existence two, that is always in reference to objects.

0:05:39 But we don't mean existence with attributes.
0:05:44 We mean existence, the content because of which this is and this is.
0:05:51 So in other words, if I say pen is, right?
0:05:55 Cap is, marker is, ink is.
0:06:00 So what's one commonality throughout?
0:06:02 Is. And yet what changes?
0:06:05 The name and form.
0:06:07 In other words, the name and form.
0:06:09 In other words, is seemingly modifies itself into the marker.
0:06:15 Thought is, emotion is, absence of thought is, samādhi is, lack of samādhi is.
0:06:25 In other words, they all depend on is.
0:06:29 Therefore, one constant throughout all objects, whether you say it or not, is the is.
0:06:39 In other words, you cannot say one statement in your life without silently implying the existence of it.
0:06:44 You understand this?
0:06:48 In other words, whether you say speaker you don't have to say speaker exists.
0:06:54 Just to say speaker, the implication the deeper tone behind it is speaker.
0:07:01 I said speaker because speaker is.
0:07:06 Therefore, the is-ness is the one common substratum throughout all names and forms.
0:07:12 And this is-ness is what's also there because of time.
0:07:17 Time is. Space is.
0:07:21 What kind of existence thus is it?
0:07:24 It is one without the second.
0:07:26 Because the only way you can say that two things exist is by giving them attributes.
0:07:32 But we just said there is one is-ness from which or by which all objects depend for their existence.
0:07:38 Therefore, it is ananta. It is limitless.
0:07:46 So what kind of existence is it?
0:07:48 It is one existence without a difference.
0:07:51 So there's no two existences somewhere.
0:07:54 How are you going to Imagine two existences?
0:07:56 How are you going to have two?
0:07:58 What do you mean? Two existences in reference to what?
0:08:02 In reference to an object.
0:08:04 But we don't mean object. We mean an existence because of which existence, an existent object is.
0:08:09 Therefore, sat, which is existence, cit, what kind of existence is it?
0:08:18 Whatever is, there is awareness of that.
0:08:22 Consider you have a mind.
0:08:24 If you're a rock, then you cannot say that the speaker is because you don't have a mind.
0:08:27 What kind of an existence is it?
0:08:30 It is an awareful existence.
0:08:32 So it's not just some inert dead existence.
0:08:35 It is an existence that is fully conscious all the time, just like you are.
0:08:41 Do you exist?
0:08:43 And what comes with your existence? Inertness?
0:08:47 Coma?
0:08:49 No, it comes, a conscious being.
0:08:52 Therefore, existence and consciousness are always together.
0:08:57 Therefore, they are ananta they are one and the same.
0:09:01 Okay? So this was what we mentioned.
0:09:05 And then we mentioned how knowledge takes place in your mind.
0:09:13 And we said that for any object to enter your mind, what has to happen?
0:09:19 Your eyes need to be open.
0:09:22 Like now, if I hide this pen and I show this pen, this pen has entered your mind.
0:09:28 But two operations have taken place when I show this.
0:09:33 Okay? It happens so quickly, we all miss it.
0:09:37 Like that. Two things happen right now.
0:09:40 What happened first is, there was absence of pen.
0:09:45 And he waited and waited and waited and waited.
0:09:50 And then, pen image got created in your mind.
0:09:53 So the image in your mind right now replicates this object right here.
0:09:59 So what you're really seeing is not this object here, you're seeing your mind right now.
0:10:04 Your mind is replicating this object.
0:10:07 And because this object has replaced the ignorance of this pen,

0:10:13 for that reason, I'm no longer ignorant of the pen.
0:10:19 In other words, your mind has recreated the object of this pen,
0:10:24 and because it's created this object of this pen,
0:10:27 ignorance of the pen has been removed.
0:10:31 Therefore, two words we introduced yesterday, which was vrtti.
0:10:37 Vrtti doesn't just mean thought, it means a mental mode.
0:10:42 That means a mind that can obtain as an emotion, as an epiphany, as an insight,
0:10:47 as an image.
0:10:48 So this image, vrtti vyapti.
0:10:52 So vyapti means result.
0:10:56 So what has resulted? An image.
0:10:58 And because it has resulted, what else happened?
0:11:03 Removal of ignorance of that image has taken place.
0:11:07 Therefore, phala vyapti.
0:11:11 Phala vyapati.
0:11:14 Phala means fruit.
0:11:17 So what is the fruit of showing you this pen? I see the pen.
0:11:20 Now you say, "Well, this was a big deal, it's so simple."
0:11:24 Well, first of all, we need to use these two words, because we don't analyze
0:11:28 our experience.
0:11:30 We just kind of see things, but what 's happening all the time is constantly
0:11:35 ignorance is being removed.
0:11:36 Because right now, I don't see behind me.
0:11:39 Now I see behind me.
0:11:41 So now ignorance of behind is removed.
0:11:45 And the image is also recreated in my mind.
0:11:48 So this means when you learn anything in your life, all life, you're creating images.
0:11:55 That's how the mind works.
0:11:57 Whether they are sounds, whether they are kind of feelings or tastes, they are
0:12:01 mental modes. Vrtti's.
0:12:05 So that's the way the mind works.
0:12:08 It works through modes, through mind's shaping and shifting.
0:12:14 This shaping and shifting of the mind is called vrtti.
0:12:18 So whenever the mind represents an image, that is called a vrtti.
0:12:23 And we said an example, Shaka candra nyaya yesterday.
0:12:28 What is this?
0:12:30 It means that in order to find the moon, candra is moon, I need the help of
0:12:36 something else.
0:12:38 We're all looking at, "Where is the moon? I don't see it. I don't see it."
0:12:43 The guru says, "It's over there, right there. I don't see it."
0:12:46 If you ever play this game where your friend says, "Can you see the bird?"
0:12:50 And the bird is so camouflaged with the tree, you just don't see the bird.
0:12:54 And thus, you know, you kind of, "I don't know where it is."
0:12:57 So the friend has to say, "Look at the bark. Can you see the fat tree bark?"
0:13:02 Absolutely.
0:13:03 Can you see the branch? Yes, I can. Can you see above? Which one? Follow that.
0:13:09 No, no, the third one. I can see.
0:13:12 Can you see the fruit? The big fruit The collection of fruits? I can see the
0:13:14 collection of fruits.
0:13:15 Now go above the collection of fruits, right to the top of the tree.
0:13:19 Now go slightly left and see a little dim light. Can you see the dim light?
0:13:25 Ah, now I can see it.
0:13:27 In other words, the tree, the leaves the birds, the fruits, whatever tools you
0:13:33 use, you are creating vrtti vyaptis.
0:13:39 You are creating mental images in the student's mind.
0:13:42 You created the image of the bark, the image of the fruit, the image of the
0:13:46 tree, the image of the birds.
0:13:49 And then you say, "Ah, look at that I see it now. I see what you are pointing me to."
0:13:54 Now the only limitation of this example is, it's an object.
0:14:00 See, so vedanta has many examples, but understand this, no example can convey
0:14:05 the reality.
0:14:07 So where people often fall for it is to say, "Yeah, but let me break down the example."
0:14:11 We say, "Yeah, we know you can break the example down, but that's not the point."
0:14:15 The point is, example can only take you so far, and it's done its job.
0:14:20 Like the bark, like the tree it's no longer useful, it did its job.

0:14:26 I want to show you something else.
0:14:29 Thus, when it comes to understanding who you are, your nature as "I am", we say
0:14:35 you cannot objectify "I am".
0:14:38 You can't objectify Self, your existence because the only thing you can objectify
0:14:44 is existent things.
0:14:46 Existent thoughts, existent emotion existent concern, existent worry.
0:14:54 But you cannot objectify your general pure existence. Why not?
0:14:59 Because we said that, like a glass, it's always conditioned by a color.
0:15:06 In other words, your general existence who you are, you always have some
0:15:11 thought on top of you.
0:15:13 You always have some emotion on top of you. You always have some concern on top of you.
0:15:20 You will never find a moment in your life where you experience something that
0:15:25 is not on top of you.
0:15:27 The only way that you can experience pure consciousness, or not experience, but
0:15:33 know pure consciousness, is in one place, your buddhi, a self-evident "I".
0:15:39 But it's not an object. Self-evident "I" is not an object.
0:15:45 Therefore, when it comes to knowing who you are, what Moksha actually means, it
0:15:51 is not an object.
0:15:53 So we cannot say it is vrtti vyapti. It is only phala vyapti.
0:16:01 In other words, what happens is, when it comes to the nature of your self,
0:16:07 you remove images in your mind that were making it seem like you are some thing,
0:16:15 some one, some feeling, some sensation, some image.
0:16:20 And this image, a sensation, is so deeply ingrained in us, that even if you say
0:16:26 you are not sounds, the mind latches onto something else.
0:16:31 You are not images, the mind latches onto something else.
0:16:35 So this is why liberation is rare, because the mind keeps on, keeps on, keeps
0:16:39 on, pulling images, pulling images, pulling images.
0:16:43 But it can't do that. As long as you are pulling images, you are not getting in
0:16:50 touch with what we are talking about.
0:16:53 You are converting you, the unobjectifiable conscious being, into something
0:16:58 that can be objectified.
0:17:02 How about this? Yeah, I'll get enlightened in the future. You see this?
0:17:06 What does that mean, "in the future"? It's a mental mode. It's an image.
0:17:11 We are saying, because of which you are able to imagine that, in whose presence
0:17:17 are you able to imagine that you'll get enlightened in the future?
0:17:21 In the presence of "I am, I am, I am, right now".
0:17:27 Therefore, we said the word for this in Sanskrit, is akhanda akara vrtti.
0:17:32 Vrtti, so you know the word vrtti mental mode. But what kind of a mental mode?
0:17:37 It is akhanda akara. It is a kind of a mode where there is no division. It's
0:17:43 formless mode.
0:17:45 And what kind of a mode is formless Well, it's a mode that implants no images
0:17:50 in you. It has no form.
0:17:54 Therefore, it removes this notion that I'm supposed to be some kind of an experience.
0:18:00 "I" has to be some kind of an experience. That goes away.
0:18:06 Which is ironic, isn't it? Because, you know, if you go into, just like,
0:18:10 beginner, the spiritual world, just beginner,
0:18:15 literally every single person, 99% to be safe, will have some notion, some idea,
0:18:23 that the reality that they're looking for
0:18:25 is some kind of an object, some kind of an experience object, that will be
0:18:31 known in the future.
0:18:33 Therefore, when you finally realize that it cannot be ever an object, then you
0:18:40 let go of this idea that you haven't got it.
0:18:44 Because just to be concerned that I haven't got it, what is there still? What's
0:18:48 lighting up that thought that I,
0:18:51 whoever this "I" is, hasn't got it? "I am". And that "I am" is the final truth.
0:18:57 In other words, it's the closest thing to you. It's never been away from you.
0:19:01 It's always been lighting up and showing all of the experiences that have ever
0:19:06 taken place to you,
0:19:09 including those experiences of thinking that you didn't get it. That too was just
0:19:14 one more vrtti vyapti.
0:19:16 So every vrtti vyapti. was in the presence of you. Okay.
0:19:25 So, I think we're done with our revision now.
0:19:29 Let's see what's next here.
0:19:38 Okay.
0:19:39 So, so far we have mentioned the question started in verse 1.1.

0:19:52 Is there a presence in which everything operates and it doesn't interfere with the mind?
0:19:59 It doesn't interfere with the senses It's just there. And that presence is awareness.
0:20:06 Which doesn't make your mind do anything It just lights up what your mind is doing.
0:20:11 Just like, why are we all seeing each other right now?
0:20:15 Why are we all seeing each other right now? Bodies.
0:20:19 Because of light.
0:20:21 Because of light. Turn off the light We can do things left and right. We can do
0:20:26 whatever we want.
0:20:27 Total darkness here.
0:20:31 Nothing's happening. In other words you need the light to illumine how many
0:20:35 bodies? Just one?
0:20:37 One light illumines, if you put one million bodies here, it will illumine one
0:20:43 million bodies.
0:20:44 If you put one brain here it will illumine one brain or person.
0:20:49 So like this, one awareness in the presence of whom is illumining right now all
0:20:56 of our minds in this moment.
0:20:59 So whatever is lighting up, making known this experience is one awareness which
0:21:05 is sat and cit.
0:21:07 And has no second which is anantam.
0:21:10 Therefore, what is common between you and I right now?
0:21:14 Our light.
0:21:17 That one light. Is your I am any different from mine? No.
0:21:23 Is your I am any different from the I am of the most liberated individual who
0:21:26 is going to be born in 5000 years from now called avatara?
0:21:30 Or Krishna? Or Rama? Or Jesus? Or whoever?
0:21:34 No. It's one I am. And it's always been like that.
0:21:38 And that's what the teacher wants. That's what the tradition wants to point out.
0:21:42 Therefore, there is nothing that you are missing because your I am which is
0:21:46 lighting up this experience is the truth of the whole universe from which
0:21:51 everything comes.
0:21:52 Now this is going to raise a question.
0:21:54 So we said is there a presence in which everything operates? And we said yes there is.
0:22:00 And we also collapsed the entire universe or we collapsed concepts.
0:22:08 We collapsed forms into concepts.
0:22:11 In other words, everything that you analyze through your mind, you will see
0:22:16 that it's nothing but concepts within concepts within concepts.
0:22:21 You can't find the hen. You can't find the hen.
0:22:28 If I bring the hen right here now, it's a cute animal, right? Or a cute bird.
0:22:33 It's a bird, right?
0:22:34 But if I take any part of that hen and I look at it under a microscope, I can't
0:22:39 see its beak anymore.
0:22:41 So I kind of like beaks from hens, right? Or I like dogs' snouts. I think
0:22:45 they're cute.
0:22:47 So I'm like oh such a cool, you know nice beak and snout. But if I look at it
0:22:50 under a microscope, I can't find where I was just adoring a second ago.
0:22:54 It's gone. It's just fibers. Fibers within fibers.
0:22:58 But if I look those fibers up into microscope, I can't find those fibers.
0:23:03 They reduce into just tightly packed atoms together. You can see this on Google
0:23:07 Images. It's amazing.
0:23:09 Or they can see not the atom, they can see the electron cloud around the atom.
0:23:14 They cannot see the nucleus. But it doesn't matter. They can still use high
0:23:17 amount of inference and scientific data to deduce and come up with what is the
0:23:21 atom further made of.
0:23:23 And you can reduce atoms into quarks So now what am I finding cute here?
0:23:29 Am I finding cute the snout of the dog, you know, some atoms here and there,
0:23:35 the electron cloud, a bunch of quarks?
0:23:38 It's really funny, right? It's really strange when you look at it like this.
0:23:43 But again, you cannot find the final building block of a quark.
0:23:46 In fact, science will just show you It's just all mathematics end of the day.
0:23:50 And mathematics is nothing but formulas to try to understand the final truth.
0:23:55 So vedanta, the final content. So what vedanta says is the final content is concepts.
0:24:01 In other words, it is blueprint from which everything is really made.
0:24:07 There is no such thing as a snout or an atom or a quark. It's just concepts
0:24:12 within concepts within concepts, appearing as names and forms, names and forms,
0:24:17 names and forms.

0:24:19 So all you see here now are just names and forms of one content, which is
0:24:24 blueprint, which is concepts manifesting as all this.
0:24:30 And thus, then the objection would now come naturally, and you would say, well,
0:24:36 how did the mind, the prana, the legs the snout, the atoms, how did it all
0:24:41 come about in the first place?
0:24:44 And isn't sat cit attributeless?
0:24:50 Now, if sat cit is attributeless, then how do you come up with all these
0:24:54 attributes from an attributeless reality?
0:24:58 It's just kind of a strange thing to even understand.
0:25:02 And you can't have a second sat cit because we said you can't have a second
0:25:05 reality, you need to put an attribute.
0:25:08 So what? Is this sat cit, this reality borrowed from another sat cit, which is
0:25:13 also attributeless?
0:25:15 What are you going to get from another attributeless reality? More attributelessness.
0:25:22 So you can't call up someone and you're after all formless, you need a phone,
0:25:26 and a phone is already a form.
0:25:29 You can't call up sat cit number two and say, hey, I need some material for
0:25:32 the universe, please come over.
0:25:34 So there's only one sat cit which is attributeless, and yet forms come out of
0:25:41 it.
0:25:43 Thus to reconcile this, we say there is an intervening factor, and in other
0:25:48 words, awareness, the final reality without undergoing any change whatsoever,
0:25:55 has the potential to manifest the universe.
0:25:59 And what is to be manifest through this potential? Time, space, and objects.
0:26:07 And this potential is knowledge and power. So this potential, what is unmanifest,
0:26:14 it is knowledge and power.
0:26:16 When it's manifest, the same potential is still knowledge power, but it's manifesting.
0:26:23 So it's one knowledge power potential in awareness, which remains in potential.
0:26:32 Just like the knowledge power, the knowledge for a tree remains inside the seed,
0:26:37 you can't find a huge world of form, of dense matter inside the seed.
0:26:43 There's just no correlation whatsoever. But it is inside the seed.
0:26:49 Now again, even this example has a limit, doesn't it?
0:26:55 Because to say that the seed is now awareness, you say, "Oh no, seed is
0:27:01 attributes." But awareness is attributeless.
0:27:03 So again, every example has a limitation It is not meant to start an argument,
0:27:08 it's just meant to convey a possibility.
0:27:12 Therefore, in the Mandukya Upanishad there is a verse that says anything
0:27:21 that is happening at the macrocosmic level, the samasti, is equally available
0:27:31 and happening here at the microcosmic level, the vyasti.
0:27:36 And just to demonstrate this, if you look at our road system, it is structured,
0:27:43 there's a certain order to our road system.
0:27:46 If you look at our bodies, then there is no structure to our bodies. Everything
0:27:52 is kind of put together and every limb has a function.
0:27:58 But if you look at your cell, it's the exact same thing. One cell, as we said
0:28:04 some sessions ago, is made up of many components, like the nucleus inside which
0:28:09 holds your DNA strands,
0:28:11 and then there's the mitochondria which is for energy production, and there's
0:28:15 the lysosome, and then there is the ribosome, and then there's the biology body,
0:28:21 and then there is the mRNA is able to come onto that ribosome and get converted
0:28:27 into a protein to repair the cell.
0:28:30 And there's the fluid of the cell in which the whole thing is.
0:28:35 So the cell in itself, tiny, and yet so much life. The whole body in itself,
0:28:41 tiny, and yet so much life.
0:28:45 The world that we construct, so much structure, so much order. So all across we
0:28:51 can see whatever is happening at the macrocosm level is exactly equally
0:28:56 happening at the microcosm level.
0:28:59 And the example that we use for this is one of a dream.
0:29:05 So let's first look at the microcosm at the level of the individual, and then
0:29:13 we will look at it from a larger standpoint.
0:29:16 And the reason for this is we always relate better to our own individual
0:29:21 experience, and then we will tie this in to that macrocosm.
0:29:27 So everyone has right now potential to dream. And how many dream worlds do you
0:29:36 create on average?
0:29:38 Science says about four. So right now you have a potential to create four
0:29:44 different worlds, entirely different from each other.

0:29:49 And they will all have different people different kind of mountains, different
0:29:54 trees, different themes of the whole dream.
0:29:58 In one dream there will be a fight, in another dream there will be some hugging,
0:30:03 in another dream there will be some naughty business, in another dream there
0:30:06 will be God knows what.
0:30:08 So every dream will have a different theme. And not only that, but within the
0:30:13 theme you will have different experience in that whole theme.
0:30:18 You will have different mountains, different time and space will be there, you
0:30:23 will have food, and then two people will come by and they will sort of have a
0:30:28 fight inside the dream.
0:30:30 Some of them will start to argue, what is the nature of this dream? No, I'm
0:30:34 right, no, you're right, you're wrong.
0:30:37 And some will even have wars, religious wars within the dream, trying to figure
0:30:42 out who is the creator of this dream.
0:30:46 So all this can happen within the dream And it all is within the potential
0:30:50 that you have right now.
0:30:53 So, so much stuff can happen in a dream Mountains, roads, trees, air, space.
0:31:02 Where is that stuff on you now? Do you feel like a mountain on you right now?
0:31:08 Where is it? We say it is in potential So could we say that the stuff of the
0:31:16 dream is somehow contaminating you now?
0:31:20 Could we say that when you dream, right and you have this whole war and so
0:31:25 much fighting in the dream, and that makes you somehow, the waker, makes you,
0:31:31 the awareful being, makes you a bad person, a bad awareful being.
0:31:37 Look at this. Your potential right now is dormant. It's not activated. It's not
0:31:46 activated. And yet it's possible to manifest a world of its own.
0:31:52 And this potential of yours is both knowledge and power. Why knowledge? Because
0:31:57 knowledge of all the things that will take place in the dream.
0:32:03 Knowledge of characters, knowledge of how people will move, knowledge of how
0:32:07 things will interact, but also power.
0:32:10 That means the ability to put it all together into one cohesive order, into one
0:32:18 Right now, you have, everyone has that potential. But we're not bothered by
0:32:25 that potential, are we?
0:32:29 Like what potential? What are you talking about? And yet you know there is a potential.
0:32:33 And when this dream gets created, then in the presence of this awareful being,
0:32:41 you, there is a world.
0:32:45 A world that's manifesting. A world that is still sustained. A world that is,
0:32:49 you know, sometimes moved sometimes allowed, sometimes whatever.
0:32:55 And you, the awareful being, find yourself as one of the characters in that
0:33:01 dream. One small person in that dream you find yourself, the awareful being.
0:33:08 And you don't see yourself as the creator of the dream, as the sustainer of the
0:33:12 dream, as the resolver of the dream.
0:33:15 You see yourself as one little individual amongst many.
0:33:22 And then you ask, "My God what is the nature of this dream?"
0:33:27 And the whole thing is just knowledge and power. Your knowledge and power
0:33:35 manifest in the whole world.
0:33:38 And manifesting, giving you, the awareful being, a body, giving you a suit.
0:33:44 And you're looking through the suit and you're looking at other things, going,
0:33:48 "Wow, what a big world."
0:33:51 Your own power is doing all of that And you never even suspect that it is within you.
0:33:58 Because that's how amazing your power is.
0:34:01 To convince you so much that all this time you've just been one small thing
0:34:07 amongst many.
0:34:09 And then within the dream we have now millions of philosophers, and they all
0:34:13 start their own little thing about what's the nature of this dream.
0:34:17 And they all fight and quarrel and no one comes to agree.
0:34:21 Some of them say, "Well, the creator is away from the dream."
0:34:25 Some of them say that the creator is right here, manifesting as the dream.
0:34:30 So in reference to the manifest dream you, the awareful being, take on a new name.
0:34:37 The creator of the dream.
0:34:41 At the same time, you remain free of the dream, even though you're the creator
0:34:45 in reference to your knowledge and power.
0:34:48 You're a creator in reference to your knowledge and power.
0:34:52 All throughout the happiness of the dream, while being the creator, you remain
0:34:59 free of your creations.
0:35:02 Were you not to remain free, then upon waking, all of that stuff would just bother you.

0:35:07 It would just be constantly on you now.
0:35:10 While the dream is manifesting, all throughout, one awareful being remains one
0:35:15 awareful being.
0:35:16 But by the power of your own potential to manifest names and forms, it forms as
0:35:22 though millions of things.
0:35:25 Millions of things which look as though completely real and solid, and worthy
0:35:31 of pursuit, and worthy of discussion, and worthy of dying for.
0:35:35 And worthy of living for.
0:35:39 And yet the whole thing is just one awareful being's potential, which has
0:35:44 manifested out of oneself this world, and it took you for a ride.
0:35:50 It took you for a ride, and for not in any moment were you ever contaminated by
0:35:55 anything else happening in the dream.
0:35:58 And how long have you been dreaming?
0:36:00 Suppose since beginningless time.
0:36:03 Since beginningless time.
0:36:05 Suppose it's a dream that never ends.
0:36:08 And then the teacher comes inside the dream and says, "This is fine, you know,
0:36:12 I also have manifested this one manifestation your one manifestation, but
0:36:17 there's so much more here that meets the eye, and I want to show you what that is."
0:36:22 "Tell me about it," says the character.
0:36:26 And he says, "Well, all of this is being borrowed from you.
0:36:34 The whole world is being borrowed out of your own existence awareness, and it's
0:36:37 fooling you right now.
0:36:39 Your body is existence awareness, one awareful being.
0:36:43 The air you're breathing is existence awareness, one awareful being, and it's
0:36:48 you right now."
0:36:50 How do I come in touch with this reality?
0:36:54 "Well, you have been here since beginningless time, and you've been so much
0:36:58 conditioned to see these forms and given reality that it's just not so easy,
0:37:03 but it's absolutely possible."
0:37:06 "And that is the purpose of being in this dream," says the guru.
0:37:13 "The purpose of the dream is to understand that all this is arising out of me?"
0:37:21 "Yes." And when you understand that, you say, "Wow."
0:37:25 "So I can now continue to live my life in this dream of mine, but with a
0:37:31 certain composure, a certain relief that there's just one more life to live out,
0:37:39 knowing now that I was never just this person. I was much more than just this person."
0:37:44 "Yes," says the guru.
0:37:48 "That is what you're here for. You were always here for waking up. You always
0:37:53 came here for one single purpose.
0:37:57 But your own dream took you for a ride and it was so tempting, enticing,
0:38:02 convincing, that you made a big deal out of it, and you held onto this dream
0:38:08 because it was so enticing to live it.
0:38:12 You created philosophies and intellectualized about the dream, and you did so
0:38:16 many things until one life, you say "Wait. If the whole thing is me, what is
0:38:23 there to philosophize? What is there to go... what is there to philosophize here?"
0:38:30 The whole thing is just one awareful being by whose power is able to manifest
0:38:37 this world. And when it does manifest the awareful being finds himself as one
0:38:44 of the many individuals totally, totally convinced that that is the case.
0:38:52 And then one of the awareful beings listens to this, and they still don't buy it.
0:38:57 They're still doubting it. They can't connect.
0:39:03 That's fine. The dream will continue for you. The dream will continue. You're
0:39:11 given a chance to help your mind come to a more cleaner state until you can
0:39:18 recognize that all that is here is you.
0:39:23 This is the microcosm example. Now, let's talk about the macrocosm, because we
0:39:31 need to connect our individual experience to the total universe.
0:39:39 Now, when it comes to macrocosm, awareness we said, is the final reality. And
0:39:47 this awareness has or enjoys the potential to manifest a universe.
0:39:56 And this potential, in reference to this potential, that same awareness is
0:40:00 called maya. Same reality, in reference to its potential to manifest a universe,
0:40:07 is called maya.
0:40:10 So there's no question of saying maya is one thing, awareness is another thing.
0:40:18 It's one reality gaining different names from different standpoints. And this
0:40:27 potential has the capacity to manifest time, space, and objects.
0:40:28 And this capacity is knowledge and power. All knowledge, all power. Sarvajna,
0:40:33 sarva shakti. All of it. There's no "out there." It's all in one. One knowledge,

0:40:40 one power from which infinity arises, from which many arise.

0:40:48 And when this potential activates, when this potential manifests, then in

0:40:53 reference to the creations, in reference to the world, in reference to the

0:40:58 creations, then awareness assumes a new name called creator of the universe.

0:41:07 Thus, awareness gains a new name called Ishvara. Which is why when someone

0:41:18 asked me back then, are concepts Ishvara I said, yes, but there's much more to it.

0:41:20 Because Ishvara is not just concepts Ishvara is awareness, assuming the role

0:41:27 as creator while remaining free of the creations. No matter what happens in the

0:41:34 creations, just like in a dream, it doesn't affect, it doesn't pollute awareness.

0:41:41 And this one awareness, when it manifests the world, by the help of its

0:41:47 potential, by the help of its knowledge power, that it manifests the world, air,

0:41:54 space, it manifests you.

0:41:59 Right now, it's manifesting you, the person. And then you look at yourself as

0:42:03 just one of the many creations in this world. And you go, wow, such a big world

0:42:09 to figure out. Let me study the universe.

0:42:14 And you never thought about it that actually, if it's one reality manifesting

0:42:19 as many, then even the jivas, the people that are manifesting, is also one reality.

0:42:26 You can't say the person is something else, just like you cannot say that the

0:42:30 person in your dream is something different from the awareful being.

0:42:36 One and the same awareful being. It's one being manifesting, apparently manifesting,

0:42:43 as many. Not actually manifesting, apparently manifesting, by the help of its

0:42:49 potential, by the help of maya.

0:42:54 That means its capacity to manifest. That's what maya means, capacity to manifest,

0:42:59 potential to manifest. So whether we're talking about maya or jiva, that means

0:43:08 the person that is manifest, just like one of those characters in the dream,

0:43:12 that's a jiva.

0:43:14 Maya is the potential to manifest. And Ishvara is that same knowledge power,

0:43:21 but manifesting.

0:43:25 If I'm sleeping, you are the creator of the dream, you are in it, so on that

0:43:33 level you are the experiencer in the dream, a jiva.

0:43:41 You create this whole dream that is a maya, and the maya is nothing else than

0:43:48 that which you have created of your knowledge and potential, power.

0:44:06 And when you wake up, you realize it's just an image, I'm not contained by it,

0:44:12 but I was the person who created all this, so in that sense I'm the Ishvara of that.

0:44:21 Yes, so the only limitation with that is, see, it's not like with a dream it

0:44:24 has a limitation. So with a dream, you wake up and the whole thing is different.

0:44:30 So this kind of gives you an impression it's going to be nirupadhika adhyasa.

0:44:34 But with a dream, with this world, when we wake up, and don't call this a dream

0:44:38 by the way, dream is only referenced to your individual, do not call this a

0:44:42 dream, this is called empirical reality, empirical manifestation.

0:44:48 The only thing is, the difference is when one "wakes up", one removes ignorance,

0:44:52 then it's not something like you see something different.

0:44:56 No, you realize that it was just a dream, it was just created in maya knowledge and...

0:45:08 You recognize that what I saw was forms what I've been seeing was forms, but

0:45:13 all of those forms are a manifestation of one conscious being.

0:45:18 Again, this one conscious being, awareness has the potential to manifest the

0:45:23 universe. That potential, just like for a waker, can be potential, but it doesn't

0:45:29 say anything about awareness, the awareful being.

0:45:34 But you are aware in the dream that you have your awareness in the dream as a jiva.

0:45:42 So you see everything and when you wake up you realize that that was me in the

0:45:47 dream as a jiva, with awareness and here I am awake.

0:45:54 So you can make the shift.

0:45:59 Well, I mean, who you are now is who you were back in the dream, but you just had

0:46:03 different kind of body.

0:46:05 The point is, there was one awareful being throughout. The awareful being now

0:46:09 in the waking is the exact awareful being in the dream.

0:46:14 But in the dream, you have a different theme about you, a different personality,

0:46:20 you can be a man, you can be a woman you can be a worm, you can be a little animal.

0:46:28 So all of that is just a manifestation of the one awareful being.

0:46:32 So now I brought that down to the macrocosm to the total, and I said that like

0:46:37 this awareness, which is known to you right now as I am, I am, I am, right now

0:46:43 it's known to you, that awareness enjoys the capacity to manifest the universe.

0:46:50 That capacity in reference to it being a potential, while that capacity is in

0:46:54 potential, that's called maya. That capacity is called maya.

0:46:59 You can also say that awareness is called maya in reference to its capacity to manifest.

0:47:06 Because I know you've probably heard before, only potential is called maya.
0:47:12 But now what I'm saying is I'm introducing a new idea that even awareness can
0:47:17 be called maya in reference to potential to manifest.
0:47:21 And the reason I'm saying this is because we're so used to saying maya is one
0:47:25 thing and awareness is another thing.
0:47:28 Potential to manifest is one thing and awareness is another thing.
0:47:32 It is one reality gaining different names, just like this gains different names,
0:47:37 the table, depending what standpoint you look at it from.
0:47:42 And when this manifestation finally comes, then that same awareness in
0:47:46 reference to the created world gains a new name, another name, called Ishvara.
0:47:54 So again, it's not like Ishvara is now one thing and awareness is another thing.
0:47:59 One reality gaining different names from different standpoints.
0:48:05 It's another beautiful way to express non-duality.
0:48:11 So like the elephant we started off seeing it from different angles.
0:48:17 So what I'm showing you is there's no such thing as something out there.
0:48:21 This is it, man. This is it.
0:48:24 So it's just the mind is constantly throwing in objections and resistance and
0:48:29 it doesn't want to accept this.
0:48:32 But this is all there is to it. No matter where you are, in Hawaii, in the Bahamas,
0:48:35 on Mars, where would you like to go?
0:48:38 You're still going to be right there It's just your manifestation all along.
0:48:42 This is why I say 95% of Vedanta is just helping the mind just to calm down and
0:48:50 pop these pratibhasika bubbles.
0:48:52 They want it to be different.
0:48:55 Just like in your dream. No matter where you are in your private dream, the
0:49:00 whole thing is you all along.
0:49:02 So now you say, "Well, is God, is Ishvara the cause of universe, is it mithya?"
0:49:10 Well, look at this carefully.
0:49:12 Because we said wherever there is mithya that's exactly where satyam is.
0:49:19 Wherever there is manifestation, that's exactly where awareful being is.
0:49:25 There's no question of saying Ishvara is one thing, maya is another, and
0:49:28 awareness is something else.
0:49:31 You don't even bring that up. It's just kind of like preliminary.
0:49:35 But then you let go of that teaching too.
0:49:37 It's just like staying with this whole neti neti, you know, this, not this, not
0:49:40 this, not this.
0:49:41 If you remain in neti neti, you go crazy, constantly discarding everything.
0:49:45 That was preliminary.
0:49:48 You have to come to a next stage.
0:49:50 And then you say, "Okay, this whole mithya, satya was also preliminary, was
0:49:55 also to help me see, kind of get some sense of reality."
0:50:00 But even that becomes only satyam. Only satyam alone is.
0:50:05 One reality alone is.
0:50:07 To understand that one reality, we introduce another word of that reality
0:50:12 called mithya.
0:50:15 And then we do a little analysis between what is independent, what is dependent.
0:50:18 What is independent, what is dependent.
0:50:20 Ultimately, one awareful being appearing as all of this.
0:50:25 Therefore, there's no question of saying I'm above Ishvara, I'm below Ishvara,
0:50:30 or Ishvara is punishing me.
0:50:32 It is only one reality here. Who's punishing who?
0:50:36 The whole thing is just cause-effect relationship from the standpoint of creation.
0:50:43 That's how the law is. That's how your knowledge power has made it such that
0:50:47 when you find yourself in a dream,
0:50:49 you are just operating within certain laws and they can't be broken.
0:50:53 Because there has to be a certain order.
0:50:55 Look at your cell of the body. It is constantly working for 90+ years, 24/7.
0:51:01 It never breaks down. And if it does, its cell fixes itself.
0:51:05 And that's just the cell. You apply that to anywhere across the world.
0:51:10 It is full of knowledge. And that knowledge is your own potential manifesting.
0:51:15 Now, what's the difference between microcosm and macrocosm?
0:51:19 Well, when it comes to dream, then in reference to your dream, you are limited
0:51:26 knowledge, limited power.
0:51:28 Because you only generate your own world. Very small world you generate.
0:51:34 But when it comes to the total knowledge power, it not only generates the

0:51:40 universe as it's doing right now, by the way,
0:51:43 but it also generates beings such as the self, me, who also is endowed with to
0:51:51 create their own dream.
0:51:54 And the logic in the scriptures is ghatasya karta ghatanjna sarvasya karta sarvajna
0:52:05 In other words, if you take a maker of a pot, for example, the maker of a pot
0:52:11 is able to make a pot because they have knowledge of the pot.
0:52:17 That's why they can make the pot. If you tell them, "Make me some pasta," right?
0:52:24 Maybe you don't know this, but "Make me some delicious pasta," they won't have
0:52:27 that knowledge.
0:52:28 But whereas when it comes to the total creator, he has to know everything to
0:52:34 create everything.
0:52:36 The pot maker only has to know pot knowledge to create the pot.
0:52:43 But when it comes to creating your heart, your brain, the air, cyclones, clouds,
0:52:49 sun, gravity, cells, living beings, elements,
0:52:55 Periodic table of elements, nuclear fission, thermodynamics, gravity, all
0:53:00 of this, you have to have knowledge of every single one of those things to create it.
0:53:07 This is why the potential in reference to total on a macrocosm is all knowledge,
0:53:12 all power.
0:53:13 But your own potential now, your potential my potential, is only a little bit.
0:53:19 Whatever gets created in your dream whatever is being created now, it is
0:53:25 nothing but knowledge within knowledge within knowledge within knowledge within knowledge.
0:53:33 If you analyze something in your dream and you try to walk through the wall
0:53:36 in your dream, can you walk through it?
0:53:38 Yeah, in your dream, yes, this is the limitation of the example.
0:53:42 But suppose you can't, okay Isn't it interesting?
0:53:46 You're hitting solid wall and yet it's nothing but blueprint, concepts, mere
0:53:52 concepts making it hard, unable to punch through the wall.
0:53:57 That's how powerful this knowledge power is, that it's just setting it up such
0:54:04 that you can't violate the laws.
0:54:07 Yet the whole thing is just concepts within concepts entwined with each other.
0:54:15 Just to look at your eye, an ophthalmologist as I said, takes 10 years plus
0:54:19 just to look at the retina of the eye.
0:54:22 So much knowledge around the eye itself.
0:54:26 Okay? So what Vedanta wants to show you is that most of Vedanta is all about Ishvara.
0:54:31 The moment you make it about awareness then you're forced to create your own
0:54:36 realities to explain away the forms.
0:54:39 You say, "I don't want to know forms I don't want to know about the world, I
0:54:43 just want to know about awareness."
0:54:44 And then you're forced to discard the world because I cannot explain it away.
0:54:52 This is the cost of not having the prakriya, the methodology, and then Ishvara
0:54:56 just keeps you as one more individual.
0:54:59 Therefore Advaita is about including everything because the whole thing is one
0:55:04 manifesting its different standpoints.
0:55:08 The question is, can you interchange the words Ishvara and Brahman?
0:55:20 Strictly, no.
0:55:22 So yes, it is one reality, but remember just because it's one reality, to
0:55:33 understand it you have to still have a very clear understanding of what is what.
0:55:40 When it comes to Brahman, we call Brahman vivarta upadana karanam.
0:55:50 This is a new word, vivarta upadana karanam.
0:56:02 Okay, so upadana karanam means material cause, but it is vivarta.
0:56:09 Vivarta means it changes, but as though, not actually changes, just like
0:56:15 the awareful being.
0:56:17 When you dream, does the awareful being actually change into a mountain?
0:56:23 And yet there is a change, right? The awareful being is changing, but it's not
0:56:29 actual change, it is only apparent change in reference to the awareful being's
0:56:35 knowledge and power.
0:56:39 In other words, there's another.
0:56:41 There's another word, two important words to understand, is kutastha.
0:56:49 I'll put this later, in the next session.
0:56:55 So, now when it comes to, I'll just compare these two words. Now, Ishvara is
0:57:03 parinami upadana karana.
0:57:17 Parinami upadana karana means knowledge power goes to an actual
0:57:22 transformation.
0:57:25 So, for example, when you dream, your potential to dream is called parinami upadana karana.
0:57:34 Why? Because your knowledge power is actually going through a flux in order to

0:57:39 manifest as a wall, to manifest as cloud, to manifest as people, to manifest
0:57:44 as a subject.
0:57:47 You understand this? So your knowledge power, potential, is actually constantly
0:57:52 changing, shaping and molding itself to manifest as your dream.
0:57:57 But who is not actually changing?
0:58:00 I am, the awareful being.
0:58:04 However, from the standpoint of the dream, since everything is the awareful
0:58:09 being "I," it seems like I am changing.
0:58:13 Which is why we say, "Brahman consciousness, is the material cause."
0:58:18 So, who fills up your dream?
0:58:21 What fills up your dream?
0:58:25 The awareful being. I do.
0:58:31 Yeah? Who else fills up your dream? Somebody else? Is someone put like material?
0:58:38 From where does the material come from? The one awareful being.
0:58:44 But now, in reference to your potential to manifest the world, that potential
0:58:52 actually is constantly shaping and shifting, shaping and shifting, shaping and
0:58:59 shifting, shaping and shifting.
0:59:03 Because it is your potential, it seems like you are shaping and shifting,
0:59:09 shaping and shifting.
0:59:12 But you, the awareful being are not shaping and shifting.
0:59:16 What is shaping and shifting and changing? Your potential.
0:59:21 That's why this actually goes through a flux. Flux of manifest and unmanifest.
0:59:31 So constantly, look at this, you have unmanifest cell right now, and then
0:59:35 suddenly, two people go through a process whatever you call that process, and
0:59:41 they make a baby.
0:59:42 And you had nothing once upon a time.
0:59:45 And now you've got cells manifesting from no cells to cells, from two cells to
0:59:49 four cells to eight cells to sixty cells.
0:59:52 Constantly changing. And the cell itself is constantly going through manifest,
0:59:57 unmanifest, unmanifest, manifest.
1:00:00 Just to repair the cell, you have to get rid of the old cell and bring in a new
1:00:07 kind of atoms, new kind of cell to be repaired.
1:00:13 And yet, the whole cell is nothing but your potential. Your potential to manifest.
1:00:20 Okay? This we will continue after our break.
1:00:30 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:00:52 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi