

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, so far, having reconciled how
0:01:20 you can have attributes come out of
0:01:24 an attributeless reality, just like you can have
0:01:28 a tree come out of a seed.
0:01:31 And yes, we know that
0:01:32 the seed is a limiting example, because the
0:01:34 seed is an attribute, but besides the point,
0:01:37 it's meant to demonstrate it is possible already.
0:01:41 So, like this in Vedanta, we have some examples to
0:01:44 help us understand, such as the dream, such as the seed.
0:01:49 All of these are examples to kind of point
0:01:53 out what is going on right now.
0:01:55 And again, we are
0:01:57 given this power to dream, and through dreaming,
0:02:01 we can make a lot of inferences and see that there
0:02:07 is a possibility that you can have attributes
0:02:12 manifest out of one awareful conscious being.
0:02:16 From the standpoint of the dream, the world it seems
0:02:21 like the awareful being is one single individual
0:02:25 who is going through and changing directions,
0:02:28 going from one place to another place.
0:02:31 There is movement, and it all seems very real.
0:02:34 So, in the dream, there is a subject-object split;
0:02:37 there is me, the subject, and there is everything else, that I see as an object.
0:02:42 But from your standpoint, you are the subject, and
0:02:46 I am the object.
0:02:48 So now, am I the subject or the object?
0:02:52 I am a subject.
0:02:53 No, but you are an object,
0:02:54 Andre, from my standpoint.
0:02:56 So, in other words,
0:02:58 if I look at you, all of us now, then you are all
0:03:01 objects to me.
0:03:04 But if you look at the rest of us,
0:03:08 then you are the subject, and we are all an object.
0:03:13 And then when we all look at you,
0:03:15 you are an object for us, and the seer is the subject.
0:03:21 So, if you do this inquiry, you will
0:03:22 see that there are many, many objects, but there
0:03:25 is only one subject from different standpoints.
0:03:30 Because we said that because of your subtle body,
0:03:34 you're able to see the world.
0:03:37 A rock is not able
0:03:38 to do that, because it doesn't have a subtle body.
0:03:40 That's why a rock can't say, "Oh, I am."
0:03:43 Only one
0:03:44 with a subtle body can say, "I am."
0:03:47 Therefore, like this in the dream, just like when a subject
0:03:51 gets born or manifests, then a subject can say,
0:03:56 "I am."
0:03:57 But the manifest tree over there cannot say,
0:03:59 "I am."
0:04:01 But it doesn't now mean that the subject
0:04:03 and the object are different.
0:04:05 You see this?
0:04:06 It's just manifesting as two different things.
0:04:09 The subject is given a subtle body by which they
0:04:13 can say, "I am," but the tree or the rock
0:04:16 over there is not given a subtle body.
0:04:18 And even though it is also the awareful
0:04:21 being, it's also nothing but Sat and Chit;

0:04:24 it cannot make such a claim.
0:04:27 But either way,
0:04:28 it is all one being manifesting as many.
0:04:32 And we said
0:04:33 that this one being, the awareful being,
0:04:36 there is a word for it, which is
0:04:38 "vivarta upadana karanam."
0:04:41 So upadana karanam means
0:04:43 material cause, but vivarta means apparently
0:04:48 modifying, apparently changing.
0:04:50 That means not
0:04:51 actually changing.
0:04:52 In other words, just like in
0:04:55 your little dream world, it seems like you,
0:04:58 the awareful being, are actually changing, and you
0:05:01 think, "Oh, this is all."
0:05:02 So, from the standpoint
0:05:04 of ignorance, I think it is all changing.
0:05:09 But, if potential was stuck onto awareness, so now you
0:05:17 could say something like, "Isn't potential, right,
0:05:20 which is actually parinami upadana karanam?"
0:05:23 That means, it actually changes.
0:05:25 Look at this: important
0:05:26 your potential to manifest the universe
0:05:30 is parinami upadana karanam.
0:05:32 Upadana karanam means
0:05:33 material cause; parinami means actually changing.
0:05:37 That means, intelligence is constantly
0:05:40 reshuffling itself to manifest as these objects.
0:05:44 Right now, it is happening.
0:05:46 So now you could
0:05:47 say something like, "How do you show that this
0:05:51 potential is not an attribute of awareness?"
0:05:57 Well, you can show it right now, because, were it to
0:06:00 be stuck onto awareness, that means, since the
0:06:05 potential is constantly going into a flux, since
0:06:08 the potential is parinami, it is constantly going into flux.
0:06:12 Then, if that which goes through a flux
0:06:15 was stuck onto awareness, that means it was an
0:06:17 attribute of awareness, then you couldn't find
0:06:20 right now, something that is consistent as your
0:06:24 "I am, I am, I am," because awareness will be too
0:06:28 busy reshuffling itself, changing from one moment
0:06:32 to another.
0:06:32 There will be no stable entity.
0:06:35 But in our experience, there is always one stable
0:06:38 entity, vivarta upadana karanam, who remains
0:06:44 stable in and through all of the different changes
0:06:47 that are happening.
0:06:49 And by that being's potential
0:06:52 to manifest, which is parinami, in other words,
0:06:55 it goes from manifest to unmanifest.
0:06:58 By that
0:06:59 potential which goes from manifest to unmanifest,
0:07:03 it is able to manifest this world.
0:07:05 So, this means
0:07:07 awareness cannot manifest without potential to manifest.
0:07:13 If awareness didn't have knowledge
0:07:15 and power, the potential of knowledge and power,
0:07:19 this would not be happening right now.
0:07:22 We would not be here as subject-object.
0:07:26 If awareness was
0:07:27 just awareness without having any potential to manifest,
0:07:34 where is classes?
0:07:35 There's no classes.

0:07:36 We would all just be relaxing deeply inside our
0:07:41 being, as ourselves.
0:07:43 But it happens to be such
0:07:45 that awareness has the capacity to manifest the
0:07:49 universe, and because it has it, why is it like that, Andre?
0:07:55 I don't know.
0:07:56 I don't know; it's just like that.
0:08:00 So, the question is not why is it like that?
0:08:02 The point is, it's like that.
0:08:03 Where is the proof?
0:08:04 Right now is the proof.
0:08:07 So, the challenge
0:08:08 is not that the potential is alive; so what?
0:08:11 Let it be, because you are still given the key to come
0:08:14 out of it.
0:08:14 And what's the key to come out of it?
0:08:17 The key is suffering.
0:08:21 That's the key.
0:08:22 If you are just having a good time, you are not going to look
0:08:27 for the answers.
0:08:28 If you go to heaven and it is
0:08:30 so beautiful out there, music is so majestic,
0:08:33 you're not going to look for the truth.
0:08:35 You are just
0:08:35 going to go deeper inside this melodious music
0:08:40 and just eternally dance, the cosmic dance.
0:08:47 So, you come here, and you go, it's fine here,
0:08:50 but there is more.
0:08:51 And that's this more.
0:08:53 Earth gives you that special place, that privilege
0:08:56 to say there must be more.
0:08:58 Only here it can be done.
0:09:00 There are now beings who are in different
0:09:01 realms, in heaven, in different realms.
0:09:04 According to the Vedas, there are many worlds, and they are
0:09:07 having a much better time than you and I are now,
0:09:10 much better time.
0:09:14 But they are having such a good
0:09:15 time that they will never come to a point and say,
0:09:20 "What do I make of this?
0:09:23 Is this going to end?"
0:09:24 They are having such a good time;
0:09:26 even the discernment to ask, "Is this ever going to end?"
0:09:30 Even that has been temporarily put on the
0:09:33 side, because you are having such a good time.
0:09:36 That's why we say when you are, maybe some phrase
0:09:39 that's made up, love blinds you.
0:09:42 I heard that
0:09:43 love blinds you.
0:09:45 I'm not saying that's true,
0:09:46 but there is some truth in that.
0:09:48 That means, I am
0:09:49 so much in love that I am blinded by the fact that
0:09:52 this can end any moment.
0:09:54 I am so much in pleasure,
0:09:58 in dance, that I forgot what was the real purpose
0:10:02 of coming inside this dream.
0:10:05 So, the dream itself
0:10:06 has many, many dreams within dreams within dreams,
0:10:09 worlds within worlds, and jivas go through all
0:10:13 sorts of worlds.
0:10:14 This is not one place alone here.
0:10:16 There are many, many worlds throughout
0:10:20 the universe.
0:10:21 Specifically, how many?

0:10:22 Infinity.
0:10:24 According to the Vedas, there are infinite worlds,
0:10:28 and these worlds are all populated by beings,
0:10:31 infinite beings throughout the universe.
0:10:36 How special is this then?
0:10:42 Of course, this is one thing
0:10:43 that you cannot quite directly prove, that there
0:10:47 are infinite, that there are other worlds.
0:10:49 There are some things that
0:10:50 in the Vedas you have to take by mere authority.
0:10:54 There is a lot, for example, when it comes to
0:10:56 past lives.
0:10:57 There is a lot.
0:10:59 There is more proof of
0:11:01 continuity of life than there is absence of proof.
0:11:05 And we are not talking about past life regression;
0:11:08 that's not even part of it.
0:11:10 But there is so much
0:11:12 logical analysis that goes into continuity of life
0:11:16 that it's just very hard to dismiss.
0:11:23 So again,
0:11:26 Ishvara is the one who saves you.
0:11:28 So, there is no
0:11:28 question of dismissing Ishvara, because you are
0:11:31 still bound by your own laws.
0:11:34 Your own laws are
0:11:35 created in such a way that I cannot violate them,
0:11:39 and by doing so, I make my mind not compatible
0:11:42 with this knowledge.
0:11:44 I don't make my mind
0:11:45 compatible for this knowledge to stick because I
0:11:47 know how it is in classes.
0:11:49 It's very beautiful;
0:11:50 you are in this kind of a bubble.
0:11:52 But the real
0:11:53 challenge comes when we go back, and the knowledge
0:11:58 stays with you in the shopping mall, on the
0:12:01 road, and it's just consistent.
0:12:03 So therefore,
0:12:04 there is that putting that deeper and deeper
0:12:07 and deeper, and that only goes through practice.
0:12:10 That's the only way.
0:12:12 And that's why we have the
0:12:13 Bhagavad Gita to put this into practice, to make
0:12:16 the mind friendly, a knowledge-friendly mind.
0:12:23 So, Ishvara saves you.
0:12:24 Awareness doesn't save you.
0:12:26 Even though awareness is the truth of everything,
0:12:29 it doesn't save you.
0:12:30 Were it to save you,
0:12:31 you would have been saved a long time ago because
0:12:33 awareness is always true, and thereby there is no
0:12:36 question of losing humility and thinking that
0:12:41 I am somehow, I don't need Ishvara.
0:12:44 It's just
0:12:44 utterly devotional life.
0:12:46 In fact, the more you
0:12:48 understand this knowledge, it goes initially,
0:12:51 at least what I've observed, from knowledge into
0:12:54 utter devotion just pure devotion.
0:12:57 Narada Bhakti Sutra
0:12:59 even points out that knowledge without
0:13:03 devotion is not actual; it's not actualized.
0:13:07 It's still here.
0:13:10 In my own experience, I've discovered

0:13:12 this change.
0:13:13 It started out when I began teaching
0:13:15 a lot of logics and a lot of, you know, all the
0:13:18 stuff in the mind and Adi Shankara's brilliant logics.
0:13:24 But as time passes, it's just more
0:13:26 devotion more and more and more and more devotion, helpless devotion.
0:13:34 And that devotion, that way,
0:13:34 it's just emotional; it's an
0:13:38 expression of your
0:13:39 deepening of that knowledge.
0:13:42 So like this, there's no question of just staying at some
0:13:46 sort of a superficial level.
0:13:47 It's a continuity of
0:13:49 the work, and that devotion needs to come there,
0:13:51 because it lets you know, that you are deepening
0:13:53 yourself into this knowledge.
0:13:59 Okay, therefore yes,
0:14:01 Ishvara, see, it's one reality.
0:14:04 But then we said,
0:14:05 can Ishvara and Brahman be used interchanged?
0:14:09 The answer was no, because Brahman is, we said, vivarta.
0:14:17 In other words, a nicer word is kutastha nityatvam.
0:14:20 Kutastha
0:14:23 means like an anvil.
0:14:24 Kutastha means anvil.
0:14:26 Like, why would Brahman be compared
0:14:27 to an anvil?
0:14:28 And nityatvam means eternal.
0:14:30 Brahman is an eternal anvil.
0:14:31 You know anvil,
0:14:32 where you mold metal? Anvil,
0:14:42 yeah.
0:14:43 So, thank you.
0:14:46 The reason for this is because with an anvil,
0:14:48 right, it's so strong.
0:14:49 You can constantly sculpt
0:14:51 things on it.
0:14:52 It's like the substratum so hard,
0:14:54 it remains the same, and you keep on sculpting
0:14:57 and sculpting.
0:14:58 So, the world keeps on changing
0:15:00 explosions and big bang and all just things
0:15:04 happening but the anvil remains firm.
0:15:07 It never
0:15:07 gets changed.
0:15:08 Kutastha nityatvam.
0:15:11 Nityatvam means eternal.
0:15:12 So, it's eternally itself as it is.
0:15:15 That means,
0:15:15 it was never anything else than what it is right now.
0:15:19 And what is it right now?
0:15:21 I am, I am, I am.
0:15:24 So, it was always I am, which is known to you right
0:15:27 now, and it never undergoes change despite its own
0:15:32 potential, right, making these forms constantly
0:15:37 shape and mold themselves.
0:15:40 Okay, and Ishvara is,
0:15:44 there's another word, which is pravaha.
0:15:47 Pravaha nityatvam.
0:15:49 Pravaha is actually like a river,
0:15:53 and so, it's like an eternal flow of river,
0:15:56 an eternal intelligence.
0:15:57 It just keeps flowing.
0:15:59 And this intelligence, from it comes time, space,
0:16:02 and objects.

0:16:04 Time, space and objects resolve,
0:16:05 but the intelligence just keeps on flowing.
0:16:08 So, intelligence is forever; it never ends.
0:16:11 Time and space resolve, but intelligence goes from
0:16:16 potential to manifest.
0:16:20 In other words, knowledge
0:16:21 power in potential, knowledge power in manifest;
0:16:27 nothing's changed; it's the same knowledge power.
0:16:29 It's just from potential to manifest, potential
0:16:32 to manifest.
0:16:33 But all throughout, it is knowledge
0:16:35 and power, knowledge and power.
0:16:38 Whereas time and
0:16:39 space can resolve, that can resolve for, you know,
0:16:43 big bang and, you know, the universe singularity
0:16:46 and so on.
0:16:47 Just like today is a manifestation
0:16:51 of today.
0:16:52 Today was not manifest yesterday.
0:16:55 Yesterday was manifest yesterday; yesterday
0:16:59 is now unmanifest.
0:17:01 Today is manifest.
0:17:02 Now, tomorrow is that manifest?
0:17:05 No.
0:17:06 When tomorrow
0:17:07 comes, today will be unmanifest.
0:17:10 Knowledge power,
0:17:11 knowledge power all of it will be unmanifest,
0:17:14 and tomorrow, knowledge power will be manifest.
0:17:18 But it will be arranging itself differently,
0:17:22 and therefore, a different day will come, different
0:17:25 emotions will come, different thoughts will come,
0:17:27 different person will come; a person who will be
0:17:29 one day older will come.
0:17:35 Yeah, yeah, yeah.
0:17:37 Yes, yes.
0:17:39 Okay, so this means you can't see, we're
0:17:43 all now waiting for tomorrow, but the law is
0:17:46 set up such that you cannot bring tomorrow, because
0:17:50 Ishvara is the governor of the universe.
0:17:51 Ishvara will bring tomorrow.
0:17:53 We cannot bring tomorrow,
0:17:56 but it's nothing but one intelligence shaping as now,
0:18:02 now, now, now and then now, but it's nighttime,
0:18:06 now it's daytime.
0:18:07 Now it's this, now and then in
0:18:09 a couple of days you'll be looking at your house.
0:18:13 Now you'll be looking at a different face;
0:18:15 same intelligence constantly manifesting, reshuffling itself.
0:18:20 One intelligence, one content, reshuffling
0:18:23 itself to appear as all of this, and its being
0:18:28 rests in one awareful being, known to you as I am,
0:18:32 I am, I am.
0:18:34 And we also said the only way to
0:18:36 understand Ishvara, the only way to understand
0:18:40 awareness is through Ishvara.
0:18:42 That is your refuge,
0:18:45 because you cannot go from form to formlessness.
0:18:49 This just has no connection whatsoever.
0:18:54 You need
0:18:54 that intervening factor, which is intelligence.
0:18:58 In fact, before that, you need something more.
0:19:00 We need to go from snake, remember Pratibhasika?
0:19:04 First, pop out little bubbles, and there
0:19:06 are many, many more bubbles to pop.

0:19:11 And then when we pop the bubbles, then the student
0:19:13 is, of course, assuming we're all sitting here,
0:19:17 we've popped enough bubbles to be sitting here;
0:19:20 that's obvious.
0:19:22 But just the journey, this is
0:19:23 a journey, popping the bubbles.
0:19:24 And then, once
0:19:25 available to see the rope, I'll be seeing snakes
0:19:28 all over the place, even though the whole thing
0:19:31 was a dream.
0:19:32 I've superimposed my own dream
0:19:35 on top of the dream, so I was living in my own dream,
0:19:38 and I couldn't see the dream.
0:19:40 And thus, I couldn't
0:19:41 investigate, because my own dream was distracting me.
0:19:46 Therefore, getting rid of those snakes,
0:19:49 the mirages on the desert.
0:19:54 And then once available
0:19:55 to see the rope, and then can start to inquire
0:19:58 into the nature of the rope.
0:20:00 The rope resolves
0:20:01 into atoms, atoms into particles, particles into
0:20:04 quarks, quarks ultimately go into a cause that
0:20:07 you cannot define, you cannot see.
0:20:10 But at the same
0:20:11 time, it has to be there, because you cannot have
0:20:14 nothing come out of you cannot have something come
0:20:18 out of nothing.
0:20:20 Okay?
0:20:23 So, Brahman being "vivarta upadana
0:20:28 karanam," there is an example to help you
0:20:30 understand this.
0:20:32 What is an example of "vivarta
0:20:33 upadana karanam," where it seems to be one thing
0:20:37 but is actually no change?
0:20:39 This is a snake in the
0:20:40 rope example.
0:20:41 So, the rope remains the rope all the
0:20:44 time, but what I see it as is what it's not.
0:20:50 So, no
0:20:51 change happens to the rope whatsoever, even though
0:20:54 it's capable of appearing as a snake or something
0:20:57 else that looks similar.
0:20:59 So, this is one example of
0:21:00 "vivarta upadana karanam."
0:21:02 And when it comes
0:21:03 to "parinami upadana karanam," when it comes
0:21:06 to intelligence, then we use the clay and pot
0:21:09 example, or we can use the table and wood example.
0:21:13 So, this is where actually a better example I find
0:21:16 is plastic because plastic you can bend.
0:21:19 This is brittle.
0:21:20 So plastic, you can keep on bending like
0:21:22 a cup, and however you bend it into, plastic is
0:21:27 always there.
0:21:28 So, the material, the "parinami,"
0:21:31 the material is constantly shaping and shifting, but
0:21:35 whatever it shifts into, the material is always there.
0:21:41 But it's capable of shaping and shifting,
0:21:43 whereas a snake the snake never undergoes any changes.
0:21:47 What does move is my own idea about what
0:21:51 the snake is.
0:21:52 my own superimpositions.
0:21:59 So, our thinking is a manifestation of the intelligence,
0:22:08 as all is.

0:22:09 So, with our thinking, what we are doing
0:22:12 now, is to understand through the manifestation
0:22:18 the cause, the ground, the substance.
0:22:25 Yeah, so it's
0:22:26 interesting, because through this manifestation,
0:22:29 it gives you the power to think, and it also supplies
0:22:34 you the power of free will.
0:22:36 You can either think
0:22:36 this way or this way.
0:22:38 And through that power
0:22:39 to think, I can start to think about what is it
0:22:43 that makes me think.
0:22:44 What is it that supplies
0:22:46 my thinking?
0:22:47 What fills up the contents of my thinking?
0:22:49 Or I can just fill up the contents of my thinking
0:22:51 and think about that.
0:22:53 Yes, yes, the thinking is the manifestation.
0:22:57 Yes, yes this is it. Therefore, the thinking is used to inquire
0:23:01 what fills up, what makes thinking possible,
0:23:04 which is exactly the question that the student
0:23:08 asked at the beginning of the Kena Upanishad.
0:23:10 "Because of what is there a presence because of
0:23:13 whom my mind is able to think?"
0:23:16 And that presence
0:23:16 is Ishvara; that presence is knowledge and power
0:23:19 by the help of, of course, awareness.
0:23:22 Therefore,
0:23:23 the student used their thinking in the right
0:23:26 manner to understand that, "Ah, so my thinking,
0:23:30 through my thinking, I can understand that
0:23:32 my thinking is molding and shaping, but there is
0:23:35 something underneath that, that is always true,
0:23:39 true, true, true, true."
0:23:42 And also, the thinking
0:23:44 is a molding, is a manifestation of the reality;
0:23:49 the moving, the moving is also
0:23:53 definitely all manif....
0:23:55 So, in other words, it's
0:23:55 knowledge and power reshuffling itself like now,
0:23:59 reshuffling to appear now, reshuffling to appear now.
0:24:02 And so, what you're seeing is really frame by
0:24:04 frame by frame by frame by frame by frame.
0:24:07 But it all seems like one smooth thing that was going on,
0:24:13 and yet it's just one manifestation, another
0:24:17 manifestation, another manifestation millions of
0:24:19 manifests, unmanifests, manifests, unmanifests,
0:24:21 manifests, unmanifests.
0:24:23 And it all gives you
0:24:25 this impression that it's all just one smooth, you
0:24:28 know, existence.
0:24:37 The metaphor of me dreaming
0:24:41 and scientists say that the dream lasts about
0:24:44 4 to 6 minutes, which is very little compared
0:24:47 to 8 hours of sleep.
0:24:49 And when I'm in the dream,
0:24:53 it appears to be much, much longer, like almost
0:24:56 eternity.
0:24:57 And when I look at my life, and using
0:24:59 this metaphor, it's like 80 years of a lifespan,
0:25:04 which seems to be so much, but compared
0:25:06 to the lifespan of the whole universe,
0:25:08 it's so little.
0:25:09 Yeah, you can see how relative
0:25:11 even this, it's amazing how relative even

0:25:15 a sense of time is when you, you know, reference to
0:25:18 something else.
0:25:19 It's nothing.
0:25:20 I think a mosquito
0:25:21 lives about 7 to 14 days.
0:25:24 Imagine a mosquito you'd
0:25:26 say, a mosquito asks you, "How long do you live,
0:25:28 Mr. or Mrs.?"
0:25:30 "80 years."
0:25:31 That would be such a
0:25:32 shock for a mosquito.
0:25:34 [Laughter] And yet we ask,
0:25:37 um, you know, we can ask a deva, you know,
0:25:40 a being from a different world, "How long do you live?"
0:25:43 "A thousand years," or "10,000 years."
0:25:46 And you say, "Oh, that's so long."
0:25:47 They say,
0:25:48 "No, it's very short, very short time."
0:25:51 So, it's
0:25:52 totally relative from what standpoint you're
0:25:54 looking at it.
0:25:55 So, the whole thing is relativity;
0:25:57 it's all relative.
0:25:58 The whole thing is relative.
0:26:02 But the relativity appears in the reality, in
0:26:06 the unchanging reality.
0:26:08 And the relativity is
0:26:09 the unchanging reality.
0:26:11 Yeah, so in other
0:26:12 words, the reality appears as relativity,
0:26:16 and relativity is constantly shaping and shifting.
0:26:18 And yet whatever shapes and shifts is the reality,
0:26:22 giving an appearance that the reality is changing.
0:26:25 Huh?
0:26:27 That's why it is called relative.
0:26:28 Yeah, it's relative to, you know, it's relative to another potential.
0:26:32 So, it's like this, but there's a potential for it to
0:26:34 be something else.
0:26:35 So, it's relative to something
0:26:37 that is yet to manifest.
0:26:39 So, in other words,
0:26:40 relativity is just a name for knowledge and
0:26:43 power from going from manifest to unmanifest,
0:26:46 manifest to unmanifest.
0:26:51 Yeah,
0:26:53 I was triggered by
0:26:55 you mentioning your teaching style shifting more,
0:27:00 also like the bhakti.
0:27:05 I had some discussions with
0:27:06 the Vedanta friends, and I can see now we're in
0:27:09 this understanding, like it's
0:27:13 interpreted as levels
0:27:15 of understanding.
0:27:17 So, bhakti is just a stepping
0:27:19 stone for the ultimate truth.
0:27:23 But the way you
0:27:24 say now, it's all included; all included yeah.
0:27:28 So,
0:27:32 the Brahma awareness is not like you can't do without.
0:27:38 I hear you say that, because, like we were
0:27:41 talking, and I was like, the bhakti was like, "Oh,
0:27:45 you're still on that level; we are here."
0:27:48 Yeah,
0:27:49 bhakti is an evolving understanding that will
0:27:53 make more sense because we have a difference

0:27:55 between Brahma vid and Brahma nishta.
0:27:58 Brahma vid
0:27:59 they're both liberated, but Brahma nishta is solid
0:28:04 in their knowledge.
0:28:05 And the more you solidify
0:28:07 your knowledge, the more devotional you naturally become.
0:28:12 That's exactly the other way around as
0:28:15 where our discussion was going.
0:28:17 So that's it; thank you.
0:28:19 Okay, so this will be mentioned
0:28:21 specifically.
0:28:22 Why do I say that as your
0:28:25 knowledge deepens, naturally and helplessly, you
0:28:28 become more, you know, gentler, more devotional,
0:28:32 more I could even say, you know, emotional, but
0:28:36 in a healthy way.
0:28:37 Before, it was just all solid
0:28:39 mechanical.
0:28:39 Ah, this is Brahma, this is Awareness,
0:28:40 this is Ishvara, just solid, like kind of like a dry.
0:28:44 this is what it is.
0:28:45 But then it becomes a
0:28:46 lot more, you know, moving, like a little dance,
0:28:49 and that is bhakti.
0:28:51 So, bhakti is the ultimate
0:28:53 expression of your understanding.
0:28:57 Thank you. Yeah,
0:29:00 can I say one
0:29:03 more thing? I just
0:29:03 realized, the more I'm at home with myself,
0:29:07 meaning consciousness, the less I'm interested
0:29:09 in new experiences or changing the experiences
0:29:13 that I experience.
0:29:15 I'm just more at peace
0:29:16 with every experience that is manifesting
0:29:20 in the world.
0:29:23 This is, of course and can we
0:29:25 relate to this?
0:29:26 The more you're, you know,
0:29:28 deepening yourself in the knowledge, it's not like
0:29:30 you're using experiences to be something that's
0:29:32 not to be experienced.
0:29:34 But you see through it;
0:29:36 you know what it is.
0:29:38 It's lovely; it's lovely to have.
0:29:41 But there is something much, much, much, you know,
0:29:45 more in terms of your understanding.
0:29:48 And also,
0:29:48 we need to understand that experiences are always
0:29:51 Ishvara also, okay?
0:29:53 But then again, it doesn't
0:29:54 mean, just like Krishna, he had a different
0:29:57 interaction with Arjuna versus Duryodhana.
0:29:59 He knows both of them are just expressions of himself
0:30:02 in reality, but still, he acts differently. He has
0:30:07 a different attitude towards either of them.
0:30:09 This means, yes, all experiences are Ishvara,
0:30:13 but I still have a different approach towards
0:30:17 different experiences.
0:30:19 Therefore, it's fine;
0:30:21 you can still, you know, enjoy and live your life out,
0:30:26 and it's good to not deny oneself because,
0:30:28 as we said, hobbies are very healthy, and healthiness
0:30:33 is also part of your devotion; your mental health.
0:30:38 Okay?

0:30:39 So, we said that all that is here is
0:30:42 knowledge, and the truth of knowledge, that is
0:30:45 manifesting as what you're seeing and hearing now,
0:30:48 including the student, the teacher, the tradition,
0:30:50 everything the Upanishads, the whole thing
0:30:52 is knowledge.
0:30:53 Knowledge comes from Ishvara,
0:30:55 not from a human being, because a human being is
0:30:59 born, as we will see soon, with ignorance.
0:31:02 And therefore, they need something more to figure it out.
0:31:06 Therefore, the knowledge comes from the
0:31:09 eternal cause, the beginningless cause.
0:31:12 And that
0:31:13 much I can have faith in.
0:31:15 And it's not something
0:31:16 just to have faith in, but using logic, you
0:31:19 can see that you cannot contradict what is
0:31:22 being shown to you.
0:31:23 Okay?
0:31:23 So, everything here is
0:31:25 manifesting as knowledge.
0:31:27 The truth of knowledge,
0:31:29 that is manifesting here, is awareness.
0:31:33 And how do
0:31:33 we come to this understanding?
0:31:35 We took any form,
0:31:38 any form you can take, and begin your analysis.
0:31:42 And we begin to analyze the mithya's within
0:31:44 mithya, mithya within mithya within mithya.
0:31:47 No matter what you look at, you look at the table
0:31:50 it's relative to the wood.
0:31:52 Wood is relative
0:31:53 to the, right, lignin, lignin relative to the atoms,
0:31:57 atoms are relative to the constituents that make
0:32:00 up the atoms.
0:32:01 They're all across.
0:32:02 The whole thing
0:32:03 is relative to something else, dependent
0:32:05 on something else.
0:32:07 Okay?
0:32:07 And ultimately,
0:32:08 you come to one undefinable cause.
0:32:12 You cannot see it;
0:32:13 you cannot touch it.
0:32:14 But you can only see the
0:32:15 effects of it.
0:32:17 In other words, the intelligence
0:32:18 is not something that can be seen, but we can
0:32:20 only experience the effects of it in reference to forms.
0:32:24 Just like I cannot see your subtle body,
0:32:27 but I can see your subtle body.
0:32:30 How?
0:32:32 As the effect
0:32:33 by the words that you use.
0:32:35 When your mouth opens,
0:32:36 those words are symbolic representations;
0:32:40 they are effects of something that I can't see.
0:32:44 So, I don't have to see your subtle body, but I can
0:32:47 see the effects of the subtle body.
0:32:50 Like this,
0:32:51 I don't have to see intelligence because I can't
0:32:54 see intelligence, but I can see intelligence as
0:32:57 manifesting as all this right now, the effects.
0:33:03 And this intelligence, manifesting the blueprint,
0:33:05 manifesting as all this, it cannot be outside

0:33:09 the conscious being.
0:33:10 Just like your dream, which
0:33:12 is nothing but knowledge and power, it cannot be
0:33:15 outside you.
0:33:17 It depends upon the conscious being
0:33:19 to keep manifesting, to keep molding, to keep shifting.
0:33:23 It needs a solid platform a kutastha,
0:33:27 an anvil upon which it can dance, upon
0:33:31 which it can mold and shift and shape.
0:33:36 Just like one conscious being, unchanging
0:33:39 in the dream amidst the unconscious being,
0:33:42 there are shifting and changes going on
0:33:45 constantly.
0:33:46 In that same manner, knowledge,
0:33:49 which is constantly shifting and shaping and
0:33:52 changing and molding itself, rearranging itself,
0:33:55 reorganizing itself since beginningless time,
0:33:58 and it will never stop, by the way.
0:34:01 It can only
0:34:02 do that in the presence of one unchanging common
0:34:06 substratum, one existence which is supplying it
0:34:12 with material.
0:34:14 But without the existence
0:34:15 itself actually undergoing any change.
0:34:18 Just like the awareful being is supplying the
0:34:22 whole dream with material.
0:34:24 But the awareful being
0:34:29 awareful being.
0:34:30 In other words,
0:34:31 the awareful being remains as is.
0:34:33 That's why we say
0:34:34 it is, it is, without undergoing any change.
0:34:39 It is kutastha, it is eternally as it is, eternally
0:34:43 aware, eternally infinite, eternally one.
0:34:47 Andre, if you have
0:34:57 people without the knowledge
0:34:59 of all this.
0:34:59 Sorry?
0:34:59 The people, let's say people without
0:34:59 the knowledge of all this, they are only devoted,
0:35:02 and they trust Ishvara completely.
0:35:06 They also
0:35:07 make, because Ishvara is knowledge, Ishvara feeds
0:35:11 them with knowledge.
0:35:13 Is it, you know, the trust in God?
0:35:20 It changes them by grace of Ishvara.
0:35:24 Is it possible that they also get the knowledge about
0:35:28 what we are teaching with Vedanta and everything that
0:35:31 you come to understand that?
0:35:33 So, the question,
0:35:34 if I understood, is that those who are devotional,
0:35:39 those who are bringing Ishvara into their life,
0:35:42 could they come to a place, that they discover that
0:35:46 their truth and Ishvara's truth is one?
0:35:50 I have not
0:35:50 seen that before; I have not read that anywhere before.
0:35:54 I would say no, because you need to know
0:35:57 who it is that I am devoting to.
0:35:59 Otherwise,
0:36:00 the mind, as we said, Pratibhasika, always overrides
0:36:04 and maintains its default state.
0:36:06 It maintains
0:36:06 itself as the superior world, and that world
0:36:11 I am worshipping.
0:36:12 So, I am worshipping Ishvara as

0:36:14 my own idea of Ishvara.
0:36:16 And knowledge needs to
0:36:18 pop that bubble, so that I can see that Ishvara
0:36:21 that I have been worshipping, is not some thing,
0:36:23 some form, some kind of a thing that's away,
0:36:27 but Ishvara is very flesh, very mouth with
0:36:31 which I am moving and chanting.
0:36:33 But is it,
0:36:34 you see, that people can transform when they have
0:36:37 that devotion and they try to understand it?
0:36:42 Like Ramakrishna, that you go further and then you
0:36:45 understand.
0:36:46 But you have the devotional period
0:36:50 first, and then you go into the knowledge, seeing
0:36:54 everything as one.
0:36:55 Yeah, so it is.
0:36:57 So exactly,
0:36:58 and there is I will point out an order.
0:37:00 It's like,
0:37:01 see, we all start off with like a single wave in
0:37:04 the ocean, and we're totally oblivious about the
0:37:08 ocean itself.
0:37:08 It's just all for me.
0:37:09 I am one wave;
0:37:10 you are one wave.
0:37:11 You take care of yourself;
0:37:13 you take care of yourself.
0:37:14 And then something comes
0:37:16 into your life, and maturity starts to flourish.
0:37:20 That means, now I start to see that all waves are
0:37:23 actually within one total order of the ocean.
0:37:26 So now, how do I do that?
0:37:28 I bring some, you know,
0:37:31 actually knowledge.
0:37:31 Devotion is just an expression
0:37:33 of knowledge, because you can only devote towards
0:37:35 something if you know what it means.
0:37:38 If I think
0:37:39 it means nothing, I am not going to devote.
0:37:40 So, I have to know something about it and see how
0:37:44 it relates to me and see the implications of
0:37:49 what is it, that I am devoting towards.
0:37:51 And that requires some kind of knowledge.
0:37:54 Yes, or maybe
0:37:56 the grace of Ishvara.
0:37:59 Of course, and grace
0:38:00 specifically means, when you put effort into that
0:38:03 devotion, and you continue to be involved, right,
0:38:08 in the lineage.
0:38:09 And little by little, right,
0:38:10 someone says one thing, someone says another thing.
0:38:13 But the thing is, it's very unpredictable
0:38:15 this way.
0:38:16 Would you kind of rather just sort of,
0:38:18 you know, depend on like different opinions or
0:38:20 just like sit down and, you know, get to know the
0:38:23 meaning of Ishvara?
0:38:25 Get to know the meaning of
0:38:26 the world, which specifically focuses on what
0:38:29 is Ishvara.
0:38:33 Right, so there's an approach,
0:38:34 but we say generally that devotion, you start out
0:38:38 with devotion, and that gives you enough maturity
0:38:41 what is it that I am devoting towards?
0:38:45 What is it that I'm, because the more you devote,

0:38:48 the more you want to know, I want to
0:38:50 make love to it.
0:38:51 And to make love to something,
0:38:53 you need to know is it?
0:38:54 What are you going into?
0:38:57 What is it that I am going into?
0:38:58 Therefore,
0:38:58 I need to know it, more and more and more.
0:39:01 So, devotion gives birth to the desire for learning
0:39:05 about and connecting deeper with what is it that
0:39:08 I am devoting.
0:39:09 Either way, knowledge is required.
0:39:12 Maister Eckhart has a beautiful saying.
0:39:16 Maister Eckhart is a German mystic from the third century,
0:39:20 non-duality, but from the Christian way.
0:39:27 He says,
0:39:28 "I pray God to become free from God."
0:39:34 "I pray God
0:39:34 to become free from God."
0:39:38 Free from God. In other
0:39:40 words, to become free of my idea of God.
0:39:45 Okay, I understand.
0:39:46 So, I pray to God to become free
0:39:48 that there is a God out there who is separate from me.
0:39:51 That's how I interpret it.
0:39:53 Can I ask something?
0:39:56 Because you said, Ishvara
0:39:58 is an intervening factor, and then she used the word grace.
0:40:05 Grace.
0:40:07 When I listen to everything, it
0:40:14 comes an idea that it is a gap, that is
0:40:18 a mystery, something that I can't understand.
0:40:22 But then you just said
0:40:26 it is undefinable.
0:40:27 Right, undefinable.
0:40:29 So, Ishvara is for me the bridge,
0:40:37 through which I can the formless thought,
0:40:41 because when this formless thought come,
0:40:45 then you can not, understand is not the word.
0:40:53 So, the question is, let me just clarify.
0:40:56 Are you
0:40:57 saying that you are unable to connect to Ishvara,
0:41:00 because it is being specified as undefinable?
0:41:04 No, I am saying,
0:41:08 I think, up to now, I think Ishvara
0:41:09 is the only way I can know the mystery.
0:41:15 Ishvara
0:41:15 is the only way you can know the mystery, yeah,
0:41:16 because Ishvara is, number one, the whole thing.
0:41:20 And Ishvara is the one that gives you grace.
0:41:24 How does Ishvara give you grace?
0:41:26 By your prayers,
0:41:27 by your sincerity, by the knowledge taking place,
0:41:31 by understanding the connections between yourself,
0:41:35 the world, Ishvara, and awareness.
0:41:38 But that knowledge can only take place because of Ishvara,
0:41:41 because Ishvara is feeding your thoughts with,
0:41:44 you know, with the ability to think.
0:41:47 Even thinking
0:41:48 itself is possible because of Ishvara.
0:41:53 To ask, put
0:41:54 hands together, is because of Ishvara.
0:41:59 To have a desire is because of Ishvara.
0:42:01 If that's so,
0:42:02 then what is our free will, if even the thoughts

0:42:07 are from Ishvara?
0:42:08 Good.
0:42:08 So, Ishvara supplies the
0:42:10 capacity of free will, and that free will is able
0:42:14 to then change course of direction.
0:42:17 But that which supplies free will, the ability to choose
0:42:20 whether I want this pen, to write with this pen,
0:42:22 or to write with this pen that is because I am
0:42:25 endowed with free will.
0:42:27 So free will says, "Here,
0:42:29 here is the world; do whatever you want."
0:42:31 But I also give you a program in which you can do,
0:42:34 that's called Dharma.
0:42:35 And also the thoughts, say,
0:42:36 the green pen or the red pen.
0:42:36 Yeah, so the whole thing is Ishvara.
0:42:43 The whole thing is intelligence.
0:42:44 But then that intelligence manifests
0:42:46 as a selection mechanism, a mechanism that gives
0:42:50 you the ability to select this from this.
0:42:53 Now, even that is Ishvara, of course, but it's a unique
0:42:58 kind of endowment, that lets you move wherever you want.
0:43:02 That's the advantage of a Jiva, that the Jiva
0:43:05 can use this free will, which is intelligence,
0:43:08 is Ishvara, to say, "I want to know what Ishvara
0:43:12 is," or "I don't want to know what Ishvara is."
0:43:16 Yes, it is Ishvara, but it's also endowment of
0:43:20 free will to choose.
0:43:28 So, if we have an order
0:43:29 to this, final reality, awareness, awareness
0:43:34 enjoys capacity to manifest the Jagat.
0:43:41 This capacity is called Maya.
0:43:45 As this capacity
0:43:47 manifests the universe, then that same awareness
0:43:51 assumes the role of creator, called
0:43:59 Ishvara.
0:43:59 As manifestation takes place of sentient and
0:44:04 insentient objects, you are one of those sentient
0:44:08 objects right now in the manifestation,
0:44:13 and you are endowed with free will to conduct your life
0:44:18 as you wish.
0:44:19 And that sentient being looks at
0:44:23 this world and says, "I am just one of the many."
0:44:27 Then the teacher comes in, the methodology comes
0:44:30 in, and says, "You are one of the
0:44:38 manifestations
0:44:38 of Ishvara."
0:44:38 Ishvara has its reality not apart
0:44:43 from the final reality, which is awareness.
0:44:46 And how is that awareness known to you right now?
0:44:50 Being a Jiva, I am, I am, I am, awareness,
0:44:57 potential, manifestation, Jiva.
0:45:00 Whichever way you
0:45:01 go, it is one reality manifesting as knowledge,
0:45:06 as world, as Jiva.
0:45:10 Jiva equals awareness, world
0:45:13 equals awareness, knowledge equals awareness,
0:45:16 potential equals awareness.
0:45:18 However you look at it, it is one manifesting
0:45:22 from different standpoints, to which you
0:45:24 then give a different name for the sake of
0:45:27 helping the sincere Jiva understand what on earth
0:45:31 is going on here.
0:45:32 And for this, you need grace,
0:45:35 that means sincerity, desire to understand, desire

0:45:39 to deepen, desire to know more.
0:45:41 And this desire,
0:45:43 this iccha sakti, which you are endowed
0:45:45 with, not only desire to know, jnana sakti,
0:45:48 or desire to do, kriya sakti, but especially
0:45:52 desire endowment to desire, power to desire,
0:45:56 which is iccha sakti.
0:45:59 You can use this iccha sakti
0:46:01 to know that your truth and the truth of all that
0:46:05 is here, is one, known to you right now as I am,
0:46:10 I am, I am.
0:46:11 Vedanta is showing us what is here
0:46:14 and now.
0:46:14 Vedanta is all about here and now.
0:46:17 What is here and now? Form.
0:46:22 What else is here and now?
0:46:24 Awareness.
0:46:26 What else is here and now?
0:46:29 Intelligence
0:46:30 manifesting as form.
0:46:33 What else is here and now?
0:46:36 Potential for that form to be something else
0:46:41 in the next second.
0:46:43 There is a potential for
0:46:44 your thoughts to be different 5 minutes from now,
0:46:47 for your body to be different 10 years from now.
0:46:50 364
0:46:50 46:51,960 --> 0:47:06,160
0:46:51 You don't have access to that potential, because it is yet to manifest.
0:46:55 But the potential for your body to be 10 years older is in potential.
0:47:02 and you will get there, when you get there,
0:47:04 but until you get there, the potential remains in potential.
0:47:09 Awareness is here and now; forms are here and now;
0:47:12 intelligence manifesting as all this, reshuffling itself as all this,
0:47:17 is here and now; and potential for this to be something else
0:47:22 in the next second for that flower to be
0:47:25 different tomorrow, is also here and now.
0:47:29 Brahman is here and now; Jiva is here and now;
0:47:33 Maya is here and now; Ishvara is here and now;
0:47:37 Jagat is here and now.
0:47:39 What is not here and now?
0:47:42 That's why Vedanta is not a belief.
0:47:44 We're not talking about something that is somewhere away.
0:47:46 It's talking about what is always the case,
0:47:49 what's always true, what's here and now.
0:47:52 And it needs to be brought out by the methodology.
0:47:58 And you could say your free will, as he was
0:48:01 asking, is also here and now.
0:48:03 And you can
0:48:03 choose to do with the teaching; and you can
0:48:07 choose with that free will to collapse the
0:48:10 potential to know what is here and now and that
0:48:14 you are not different from what is here and now,
0:48:16 which is awareness.
0:48:19 Or I can use that potential
0:48:20 to collapse many other options right now: become
0:48:23 a singer, dancer which is all wonderful.
0:48:27 But the highest use of that free will,
0:48:30 the absolute highest use of the free will,
0:48:33 is to understand what is here and now,
0:48:36 which you are not apart from, which you are not away from.
0:48:39 It is only one reality, manifesting
0:48:41 as potential, as knowledge-power,
0:48:46 as world, as Jiva.
0:48:49 All of it is here and now;

0:48:51 nothing is missing;
0:48:54 nothing is somewhere else.
0:48:55 It's all within one total reality as this,
0:49:00 and it will never be anything but this, because
0:49:02 this is how it's set up.
0:49:03 This is Ishvara's setup;
0:49:05 this is Ishvara's creativity; clouds and a sun.
0:49:10 He gives us clouds and a sun; that's Ishvara's
0:49:15 creativity.
0:49:16 And air to breathe.
0:49:17 Ishvara has made
0:49:19 it such that, when a baby comes out of the womb,
0:49:23 it's going to take its first breath, and then it's
0:49:26 going to go through the whole cycle of
0:49:30 maturity, old age, disease, and then again, it's going to
0:49:37 get a new body.
0:49:39 That's Ishvara's creativity.
0:49:41 And Ishvara gives you the key to come out of it.
0:49:44 I'll give you an advanced mind; I will give you free will.
0:49:48 A dog doesn't have it. Dog Jiva
0:49:51 is yet to come to that level where that Jiva
0:49:54 in the dog has the free will.
0:49:57 So, they have yet
0:49:58 to come to that level, but it's still a Jiva;
0:50:00 it's still a sentient being.
0:50:02 So, you're given
0:50:03 an advanced instrument; you're given the values;
0:50:05 you're given the tradition; you're given the
0:50:07 guru; you're given the tradition; you're given the
0:50:10 suffering to make a choice.
0:50:13 That is the key.
0:50:15 So, when we look at it from this standpoint, suffering
0:50:17 becomes your greatest savior, in reference to my
0:50:22 discovery of the highest, suffering saved me.
0:50:26 In reference to not wanting the highest, suffering
0:50:29 becomes an obstruction, that's called charvaka,
0:50:32 one of the schools where you just indulge
0:50:34 yourself.
0:50:40 Therefore, you can never separate
0:50:42 manifest and unmanifest.
0:50:44 You can't ever separate
0:50:45 anything here, because there's only one.
0:50:48 You can't
0:50:48 separate manifest and unmanifest or potential
0:50:53 and knowledge, because knowledge is always
0:50:56 in potential manifesting as this, out of potential
0:51:00 manifesting as this.
0:51:01 So, Maya and Ishvara is
0:51:02 constantly like this, simultaneously, because Maya
0:51:05 means potential; Ishvara means
0:51:10 manifestation.
0:51:12 So, it's not like Maya once upon a time was back then
0:51:14 and now it's all gone.
0:51:15 It's all here now in this moment.
0:51:18 So, we said that Maya
0:51:23 is knowledge and
0:51:24 power, all knowledge and power in potential.
0:51:28 Now,
0:51:28 there are two more understandings to
0:51:32 know how Maya manifests the universe.
0:51:44 And Maya enjoys two powers.
0:51:48 Maya.
0:51:51 The first one is,
0:51:53 what's called vikshepa shakti.
0:51:54 Vikshepa

0:52:01 shakti is
0:52:02 the ability to generate objects.
0:52:05 So vikshepa
0:52:06 means, like in your dream, you have a power to
0:52:11 project your knowledge and make a world out of it.
0:52:15 This projection is able to kind of put it
0:52:18 all together and just create this instant world
0:52:23 of manifestation.
0:52:25 In scientific terms, we call
0:52:26 this big bang, from nothing, well, not nothing,
0:52:31 but from knowledge power, sudden projection,
0:52:34 instantaneously of the entire universe comes like that.
0:52:38 This is because of vikshepa shakti.
0:52:41 And we
0:52:42 also, at the level of the individual, how do we
0:52:45 use this vikshepa shakti?
0:52:46 So, at the level of the
0:52:47 macrocosm, the samasti, this vikshepa shakti,
0:52:52 constantly projects new weather, new clouds,
0:52:56 new, you know, whatever, everything new.
0:52:59 But at the level
0:52:59 of the individual, this vikshepa
0:53:08 shakti becomes
0:53:09 superimposing on other people, superimposing upon yourself.
0:53:13 Okay?
0:53:13 Superimposition.
0:53:18 That's why in
0:53:18 psychology you keep on saying, "That's your
0:53:20 projection.
0:53:21 Careful, that's your projection."
0:53:23 So, on the macrocosm level, it is the most
0:53:26 beautiful thing; it generates all sorts of
0:53:28 worlds and lovely things.
0:53:30 But at the level of
0:53:31 the individual, it becomes a go to the, you know,
0:53:35 go get some help.
0:53:36 You keep on projecting on
0:53:37 yourself, "I'm a small person; you know, you're
0:53:40 like this, you're like that."
0:53:42 And therefore, the
0:53:43 person has to go through Bhagavad Gita, values,
0:53:47 and living the right life, and therefore bringing
0:53:50 dharma, bringing dharma to negate the effects of
0:53:56 superimposing on other people, superimposing
0:53:59 on itself, and what life is all about.
0:54:02 And then we have avarana-shakti a-va-ra-na
0:54:13 shakti.
0:54:14 Now, avarana shakti, at the level of the world,
0:54:20 just like in your dream, you have knowledge, and
0:54:24 this knowledge can divide itself.
0:54:27 So out of one
0:54:30 homogeneous intelligence, that you're carrying now,
0:54:32 one homogeneous potential you're carrying now,
0:54:36 it's able to split itself and create a tree and
0:54:40 have just enough data to only create a tree and not fire.
0:54:45 Because you need different components to
0:54:47 create fire than a tree; therefore it's going to
0:54:49 hide fire components, and it's going to project
0:54:54 by the power of vikshepa shakti.
0:54:56 It's going
0:54:57 to project components, just sufficient to create
0:55:02 a tree, and then it's going to hide up in order
0:55:06 to create down.
0:55:07 It's going to hide cold to create
0:55:10 warm; it's going to hide warm to create boiling.

0:55:15 So, when it comes to the macrocosm, it takes one
0:55:19 intelligence, and it's able to create duality.
0:55:24 Otherwise, if I look at your body and I say,
0:55:27 you know, it's quite a sophisticated instrument,
0:55:29 but does your body have fire?
0:55:32 I mean, it has
0:55:33 fire, but your body doesn't quite have the
0:55:36 right constituents to be a dog body, to be a worm body.
0:55:40 The worm body is a worm body; to be a worm,
0:55:44 you need to hide information, not to be a dog.
0:55:47 To be a dog, you need to hide information not to
0:55:50 have a tusk or a trunk, which is for an elephant.
0:55:54 So, avarana shakti, from the macrocosm, creates
0:56:00 differences by hiding certain data.
0:56:02 It withdraws
0:56:04 data, so that the sun doesn't have, you know,
0:56:09 carbon, but it only has helium and hydrogen.
0:56:12 So, you have to hide other elements from it, such as gold and copper and iron.
0:56:17 So, you can only have helium and hydrogen.
0:56:20 However,
0:56:22 when the same avarana shakti, that creates duality
0:56:26 and hides information to create differences,
0:56:29 at the level of the individual, what do you think it does?
0:56:39 Yeah, it veils everything from you.
0:56:42 It veils, like, the basic how to walk.
0:56:46 How many
0:56:46 of us know how to walk when we're born?
0:56:50 It veils
0:56:51 language; it veils mathematics; it veils history;
0:56:54 it veils geography; it veils basic common one
0:56:57 plus one you have to learn.
0:56:59 It's like the biggest,
0:57:00 most difficult thing when we get born.
0:57:03 Therefore,
0:57:04 at the level of the individual, the same avarana shakti,
0:57:08 that is creating this beautiful world of
0:57:10 difference, when it comes at the level of the
0:57:13 individual, the vyashti, it makes you ignorant
0:57:17 about a lot of things, not just who you are.
0:57:21 Never mind that, a lot of things: walking, talking,
0:57:28 basic movement, basic walking.
0:57:33 And then it also hides your true nature.
0:57:37 And how long have
0:57:38 these two powers existed?
0:57:40 Considering Maya is
0:57:42 never separate from awareness, and awareness is
0:57:45 beginningless.
0:57:48 Awareness is beginningless;
0:57:50 the potential in awareness is also beginningless.
0:57:53 This potential always has the power to project.
0:57:56 So how long has the world been projected for?
0:58:00 Beginningless time.
0:58:01 How long have things been different?
0:58:05 Beginningless time.
0:58:06 And whenever the
0:58:07 Jiva comes, for how long has that Jiva been ignorant?
0:58:13 Beginningless time, because Maya is beginningless,
0:58:18 and Maya's avarana shakti is beginningless.
0:58:21 So, there was never a time when you were liberated;
0:58:25 there was never a time when you
0:58:27 knew who you were; there was never a time, that you knew
0:58:31 "I am awareness, and all that is here is Ishvara."
0:58:34 Every person who ever gets born,
0:58:37 is under the spell of avarana shakti, which at
0:58:41 the level of the individual is called, basically

0:58:45 in English ignorance, or we say avidya.
0:58:49 And so, what does this avidya do?
0:58:52 It causes havoc
0:58:53 in our life; because I am born as a little
0:58:57 individual, who then has to satisfy myself
0:59:01 to relieve me from this existential angst of
0:59:04 feeling like a small being.
0:59:06 And therefore,
0:59:07 the life of seeking continues.
0:59:09 And then we will do further revision next session.
0:59:14 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
0:59:24 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi