

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:21 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:37 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:52 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:10 So far, we've seen that time and space and objects,
0:01:15 all of this reduces into concepts,
0:01:20 and concepts ultimately reduce into awareness,
0:01:24 and the relationship between concept and awareness
0:01:28 is a satya-mithya relationship.
0:01:31 And then we pose the question,
0:01:34 if attributeless awareness, which is the reality,
0:01:38 and it doesn't have any attributes whatsoever,
0:01:40 it's formless, then how do you produce
0:01:45 world full of attributes out of that?
0:01:48 And to resolve that contradiction,
0:01:50 you have to bring an intervening factor,
0:01:53 which is by saying that this awareness
0:01:56 enjoys the capacity, enjoys the potential
0:02:00 to manifest time, space, and objects.
0:02:03 And this capacity to manifest the world is called maya.
0:02:08 Maya just means capacity to manifest.
0:02:12 And when this capacity actually manifests,
0:02:15 then that very same capacity,
0:02:18 which is of the nature of knowledge and power,
0:02:22 gains a new name, which is Ishvara.
0:02:26 You can also say it another way,
0:02:27 and say that Awareness, which is the final reality,
0:02:30 Consciousness, which is known to you right now
0:02:33 as I am, I am, I am, the presence because of which
0:02:39 you're able to hear these words.
0:02:42 As we said before, Brahman is that which reveals sounds,
0:02:46 that in whose presence sounds become known.
0:02:50 And since all of these sounds are known to I,
0:02:54 from your standpoint, by definition,
0:02:56 then whatever your I is must be thus Brahman.
0:03:01 Because the verse said, Brahman,
0:03:04 awareness is that in whose presence sounds are revealed.
0:03:09 And therefore, this Awareness now can gain a new name,
0:03:14 Brahman can gain a new name, and call it maya
0:03:18 in reference to its potential to manifest.
0:03:21 And that same awareness can gain another name
0:03:26 called Ishvara in reference to when the world is manifest.
0:03:31 So this means when the world finally manifests,
0:03:35 then Awareness gains a new name,
0:03:38 just for the sake of helping the student
0:03:42 understand what is going on.
0:03:44 And we say Awareness becomes the creator of the world,
0:03:49 creator of the universe.
0:03:51 In other words, becomes the cause of the universe,
0:03:55 and we have another name for that, Ishvara.
0:03:58 In English, God.
0:04:01 So when we speak of Ishvara,
0:04:03 what that just means is the cause of the universe.
0:04:05 In other words, it is Awareness with its potential activated
0:04:10 and manifesting constantly.
0:04:13 So it's not like there's two different things,
0:04:16 like Ishvara is one thing and awareness is another thing,
0:04:19 and maya is another thing.
0:04:20 It's one reality gaining different names
0:04:24 to explain what is going on at any one moment.
0:04:29 Just like you have an eye, an eye is an eye,
0:04:33 but to explain the eye, you got 10,000 terms,
0:04:37 10,000 names and names upon names upon names.
0:04:41 And the thing is, only once you hear those names
0:04:44 and you see how they are all connected, right?

0:04:47 The retina, the pupil, the vein, right?
0:04:52 The nerves, the optical center.
0:04:54 Once you kind of analyze all of them
0:04:56 and you get to know them all,
0:04:58 then 10,000 names you've studied,
0:05:00 and now you really understand the eye.
0:05:05 You understand the physical eye.
0:05:07 So you have to go through the process,
0:05:09 to the medical degree, and understand all of these terms.
0:05:13 And once you finish, you say,
0:05:15 "Wow, now I really understand the eye."
0:05:20 In that same way, the whole reality
0:05:23 is nothing like one total unit, one total reality.
0:05:28 And to understand that reality,
0:05:31 the scriptures have to bring out different names.
0:05:34 They have to create these names
0:05:36 and then point out what are these names in reference to.
0:05:39 And it cannot just be random names.
0:05:41 They have to be something that you can relate to
0:05:44 every single moment of your experience,
0:05:47 such as consciousness.
0:05:48 And then you say, "What is consciousness?"
0:05:50 And then we say, "Consciousness is that
0:05:52 "because of which you're able to hear these sounds."
0:05:55 So whatever is allowing these sounds to be heard right now,
0:06:00 it's not because of your mind.
0:06:03 Yes, your mind's involved to receive the sounds.
0:06:06 There is sound waves entering the ear.
0:06:09 The ear has to vibrate those hairs.
0:06:11 The vibrations of the hairs have to convert
0:06:13 into electrical impulses going to the brain,
0:06:15 and then the brain has to communicate with the mind.
0:06:17 And then the mind has to draw particular sounds
0:06:19 as to what this means.
0:06:20 Have I heard this in the future?
0:06:22 It has to access the memory.
0:06:23 Memory brings that over into the present moment.
0:06:25 The present moment then assesses what is the sound?
0:06:28 Is it the right sound that I need to hear?
0:06:30 It could be like this, could it be like that?
0:06:31 It's a whole computer going on at once.
0:06:34 And the whole system is being lit up by I am, I am, I am,
0:06:39 who is constantly available in and through the functionings,
0:06:44 the workings, the calculations,
0:06:46 the emotings of this instrument,
0:06:48 which you've been endowed called your name.
0:06:51 And thereby, Vedanta thus becomes knowledge.
0:06:57 What's the difference between knowledge and belief?
0:07:00 A belief is something like saying there is heaven,
0:07:04 but you cannot prove it, nor can you disprove it,
0:07:07 because it is not here right now.
0:07:09 But when I point out something that is right here and now,
0:07:13 then it is no longer a belief it becomes knowledge.
0:07:17 Thereby, we say that the presence
0:07:19 because of which you're able to recognize these sounds
0:07:22 is constant as I am, that is here now.
0:07:27 And the potential for a new thought
0:07:29 to arise in five minutes from now,
0:07:31 that is guaranteed going to happen.
0:07:34 Therefore, that potential we call maya.
0:07:37 Potential for your body to be one day older,
0:07:40 for potential for your scar to heal, all of that is there.
0:07:45 The potential for the flower to change its petals,
0:07:49 to develop new petals, to change its fragrance,
0:07:52 depending on the seasons,

0:07:54 all of that is already in potential,
0:07:56 waiting for the right moment to come.
0:07:58 Thus, it can show its new manifestations,
0:08:02 which right now are yet to come.
0:08:05 Just like in a seed, there is a potential for a tree,
0:08:08 and if you give it the right constituents
0:08:10 and you give it the right amount of time,
0:08:12 what's gonna happen?
0:08:14 It's going to start to show manifest that potential
0:08:19 which was there just waiting
0:08:21 for the right amount of time to come by.
0:08:24 In that same way, potential you cannot see,
0:08:27 but because you can't see it,
0:08:29 it doesn't mean it's not there.
0:08:31 Therefore, nobody was there before the universe came.
0:08:36 Nobody was there to document
0:08:38 what happened before the Big Bang.
0:08:40 No one was there like journaling,
0:08:42 aha, and this happened and that happened.
0:08:44 The only way that you can thus explain what happened
0:08:47 is by showing what was before the Big Bang,
0:08:50 before time-space is exactly here and now.
0:08:54 What was before?
0:08:56 I am.
0:08:56 We've already explained that your I am is attributeless.
0:09:00 If it were to have attributes,
0:09:02 then you would have to say that your I am
0:09:05 has some kind of a function or some feature
0:09:08 that my I am doesn't.
0:09:10 In that case, I would ask you the question,
0:09:12 what feature does your I am have?
0:09:15 And you would have to say some feature about your I am,
0:09:18 but that feature always has been learned.
0:09:21 It depends on language.
0:09:23 It depends on your idea.
0:09:24 And the moment you stop communicating that,
0:09:27 you could have amnesia tomorrow.
0:09:29 And then I ask you again, what's your definition of I am?
0:09:32 Well, I don't know, you know, something else.
0:09:35 In other words, awareness always remains attributeless.
0:09:40 That's the only way it can reveal,
0:09:42 it can report new attributes, new thoughts,
0:09:46 new emotions constantly 24/7.
0:09:49 The intelligence because of which a form is a form,
0:09:55 making that form what it is, is right here, right now.
0:09:59 The potential for that form to be something different
0:10:03 is right here, right now.
0:10:04 How do we know?
0:10:05 Because things are always changing
0:10:07 and they're not changing randomly.
0:10:09 They are a consistent change.
0:10:12 There is a consistent change.
0:10:14 So it's not like today you're a human being
0:10:17 and tomorrow you're a horse.
0:10:18 The changes are congruent
0:10:21 because there is an intelligent order behind the changes.
0:10:26 Okay?
0:10:27 Now, suppose I ask you, why do we have creation?
0:10:32 Listen to the question carefully.
0:10:34 Let's see how well we've understood.
0:10:38 Why do we have creation?
0:10:47 There's different ways to answer this.
0:10:49 How would you answer this question?
0:10:53 There's so many ways to answer this ordinary question.
0:10:56 Why do we have creation?

0:10:57 Why do we have the universe?
0:10:59 Why do we have all of this?
0:11:01 Well, I don't.
0:11:03 (audience laughing)
0:11:10 Okay, because of maya, because of this potential.
0:11:14 Uh-huh, okay.
0:11:16 For jivas to work out the karma.
0:11:19 Okay.
0:11:22 For us to work out our desires,
0:11:23 to be on this planet and play
0:11:26 and do whatever is necessary.
0:11:29 To find yourself, to look what you really are
0:11:33 and then you meet all those concepts,
0:11:35 all those things that is to see that's,
0:11:40 to go back to yourself, to your true self.
0:11:43 Yeah, so that is the, according to the scriptures,
0:11:46 that's the highest purpose for the jiva's life
0:11:50 on or in this world.
0:11:53 But it doesn't necessarily say why is there creation.
0:11:57 Because you might as well just go without creation.
0:12:00 You know, we could have gone without creation.
0:12:03 Why?
0:12:04 Because the truth, the reality is limitlessness.
0:12:08 So why not the creation?
0:12:10 So what Simon is saying is that since reality is limitless
0:12:15 then if you deny it, the potential to manifest itself
0:12:20 as dvaita, as duality, then it's no longer limitless.
0:12:24 Therefore, a limitless reality by definition, right,
0:12:28 cannot be denied the option of manifesting itself
0:12:32 as apparent many.
0:12:34 But still, the question is why?
0:12:39 Yeah, that's a good answer.
0:12:41 And not for the purpose of the jivas,
0:12:44 but for the whole.
0:12:46 Without creation, Brahman would never know itself.
0:12:51 Why is there a chair?
0:12:55 What chair?
0:13:02 Because we need it.
0:13:04 What chair?
0:13:05 The thing is wood.
0:13:08 Why is there wood?
0:13:09 Why wood, what wood?
0:13:13 It's atoms.
0:13:14 Why is there atoms?
0:13:16 What atoms?
0:13:17 It's quarks.
0:13:18 Why is there quarks?
0:13:20 What quarks?
0:13:22 It's concepts.
0:13:23 Why is there concepts?
0:13:26 What concepts?
0:13:27 It's only awareness.
0:13:29 What creation?
0:13:32 (chuckles)
0:13:33 The whole thing is just one.
0:13:36 There's no creation.
0:13:37 It's just appearance of creation.
0:13:40 So when you ask why creation,
0:13:43 it shows you where you're thinking.
0:13:45 Because all that is here is one right now.
0:13:49 And if I ask why do I see that mirage,
0:13:52 why do I see the snake,
0:13:54 why is there a snake on that rope?
0:13:56 Well, because the snake needs to work out its karma,
0:13:59 you know, needs to work out its stuff.

0:14:01 What snake?
0:14:02 The snake is only an appearance of my ignorance of the rope.
0:14:06 When I see the rope,
0:14:07 I don't ask the question why snake, why creation?
0:14:11 There's only one reality manifesting as I am, I am, I am.
0:14:16 This is called nididhyasana,
0:14:21 asking a question and then thinking about it.
0:14:24 Why?
0:14:25 And whatever you answer
0:14:26 simply shows you where you're operating from.
0:14:29 So this means there's no right or wrong.
0:14:31 This is called nididhyasana, contemplation.
0:14:34 The point is not to kind of, you know, expose this or that.
0:14:38 It's just to show you what self-reflection,
0:14:41 what self-inquiry means.
0:14:43 Okay, it requires thinking about it.
0:14:45 It's the same with why is Moksha, what Moksha?
0:14:51 Same thing?
0:14:53 Yeah, like why creation?
0:14:56 Why Moksha?
0:14:58 Because if you see there's only this one,
0:15:01 there was never a limited.
0:15:03 Yeah, yeah, of course.
0:15:04 There can't be a liberation for.
0:15:07 Yeah, good.
0:15:08 Now that question, right,
0:15:09 why Moksha would only be asked by someone
0:15:12 who is yet to see that there is a reconciliation
0:15:16 of all of these realities and they're all resolved into one.
0:15:20 So therefore there is a reason to ask that question,
0:15:23 but that question evolves the more we understand.
0:15:27 Okay, now I want to add one more thing.
0:15:31 What is the relationship between maya and Ishvara?
0:15:36 Okay, to understand this a little bit better
0:15:38 because there are two words and you're like,
0:15:41 can I get a little bit more understanding of, right,
0:15:44 we've got Awareness, we've got maya, and we've got Ishvara.
0:15:48 Can you help me just a little bit more clarity?
0:15:51 Okay, so once I heard this some students said this
0:15:55 and I thought it was brilliant.
0:15:57 They said if you take a woman,
0:15:59 the essence of a woman is always a woman.
0:16:02 She is a conscious being, she's a woman.
0:16:05 And this woman enjoys the capacity to manifest a child.
0:16:10 And suppose the woman's name is, you know,
0:16:14 now in reference to her capacity to manifest a child,
0:16:17 you could say this capacity is called her maya capacity.
0:16:22 Now, when the woman has finally the child,
0:16:26 when she creates the child,
0:16:28 then the woman gains a new name called mother.
0:16:31 So it's still the same woman, it's still female.
0:16:35 Now, whether she has the child,
0:16:37 whether the woman exercises her potential
0:16:39 to have a child or not,
0:16:41 does that define the essence of womanhood?
0:16:44 No, woman is woman, a conscious being.
0:16:50 In reference to her capacity to manifest,
0:16:54 she could be called maya.
0:16:57 When she finally manifests the child,
0:17:01 even though she's still woman,
0:17:03 just for the sake of giving her a name
0:17:06 in reference to her child she can be called Ishvara.
0:17:10 But it's the same conscious being.
0:17:13 Now like this, in the Upanishads,
0:17:15 we also sometimes interchange.

0:17:17 We say, you know, Ishvara is all that is here is awareness,
0:17:22 which enjoys the capacity to manifest the universe,
0:17:25 and this capacity is knowledge and power.
0:17:28 Now, before the universe came, this capacity was maya.
0:17:33 When this capacity manifests,
0:17:36 and while it's manifesting, it's called Ishvara.
0:17:40 This is one way to look at it.
0:17:42 But other Upanishads will say that
0:17:44 both maya and Ishvara are simultaneous.
0:17:48 That means knowledge power in unmanifest is maya,
0:17:53 and knowledge power in manifest is Ishvara.
0:17:56 So whichever way you look at it,
0:17:58 whether before the universe, maya,
0:18:02 and after universe, that same knowledge power is Ishvara,
0:18:07 or right now you say,
0:18:10 this very moment that's manifesting is Ishvara,
0:18:13 and the next moment that is yet to manifest is maya,
0:18:17 it absolutely doesn't matter.
0:18:19 Upanishads will say both ways.
0:18:21 The point is both maya and are knowledge and power.
0:18:26 Okay?
0:18:30 Just like some other Upanishads will say that
0:18:32 upon death, your mind dissolves and a new mind is born.
0:18:37 Some other Upanishads will say upon death,
0:18:41 your mind is reprogrammed,
0:18:44 and then you just continue your life.
0:18:46 It doesn't really matter.
0:18:48 The point is there's a mind.
0:18:50 The reason I'm bringing this out is because
0:18:54 if you sort of look at different texts,
0:18:56 you say, well, why are they saying it that way?
0:18:58 And they're saying it this way.
0:18:59 They're all pointing you to the same reality.
0:19:02 They just want to show you,
0:19:03 you cannot get stuck thinking one way
0:19:06 and thinking it's always supposed to be like that.
0:19:09 Because the moment someone brings it
0:19:11 slightly from a different angle,
0:19:12 you get all ruffled up, like oh, I can't reconcile this.
0:19:16 To understand is to be able to look at it from every angle
0:19:20 and thus reconcile things.
0:19:22 It's like this with anything, isn't it?
0:19:24 If I give you, you know, what,
0:19:26 little bit of some, you know, cooking,
0:19:30 so and I give you salt and I give you a pastry
0:19:33 and I give you water and I give you salt,
0:19:37 and you can start from anywhere, right?
0:19:38 May take the pastry and then whatever,
0:19:41 whatever order you want, you still make the same cake.
0:19:45 Why?
0:19:46 Because you understand how to make the cake.
0:19:49 Therefore, in that same way,
0:19:52 the reason why we have so many Upanishads
0:19:54 so that we can loosen up our rigidity
0:19:58 about how things are supposed to be,
0:20:01 that rigidity has to go.
0:20:03 I have to be able to look at it from different angles
0:20:06 and still reconcile Awareness maya, Ishvara, and jiva.
0:20:11 It's all one reality from different names and forms, okay?
0:20:16 We also said that maya and Ishvara are, in Sanskrit,
0:20:23 pravaha nityatvam.
0:20:27 Pravaha is a river and nityatvam is eternal.
0:20:31 So both of them are like an eternal river just flowing.
0:20:35 Knowledge, power, eternally manifesting, unmanifesting,
0:20:39 manifesting, unmanifesting.

0:20:41 Within this manifest and unmanifest,
0:20:44 time comes, time dissolves, universe is born,
0:20:47 universe dissolves.
0:20:48 So how many universes were before this one?
0:20:51 How many universes were before this one?
0:20:54 This is just one of the trillions upon trillions
0:20:58 upon trillions upon trillions of universes that we've had.
0:21:04 Think about the vastness of this.
0:21:06 One moment, one 13 and a half billion years
0:21:10 of many, many cycles of creation and it will never end.
0:21:14 This is the glory of Ishvara.
0:21:17 It just keeps on generating universes and it never stops.
0:21:20 And you're just one little speck,
0:21:24 we're just one little speck amongst many, many cycles
0:21:28 of universes that have come before us.
0:21:30 There were so many people before,
0:21:34 billions upon billions of years ago,
0:21:36 20 trillion years ago, and will continue to be
0:21:39 20 trillion years from now.
0:21:41 It's just mind-boggling to think about it this way.
0:21:43 Therefore, Ishvara never goes away.
0:21:45 It is anadi, it is beginningless it is also eternal.
0:21:50 So the bottom line is,
0:21:53 Brahman is a reality, unchanging,
0:21:59 and the appearance, the description of the appearance,
0:22:04 that may differ.
0:22:05 We can see it from different angles,
0:22:09 in different ways it's being explained.
0:22:12 But bottom line is, it is an appearance.
0:22:14 Is that the right way of understanding?
0:22:19 To say the last part, both--
0:22:21 Appearance, so maya, the description of maya,
0:22:25 Ishvara, is appearance.
0:22:27 Yeah, appearance, appearance.
0:22:29 Yeah, I just didn't catch that last word, yes.
0:22:31 So it's all, understand, it's one appearing
0:22:34 as different standpoints.
0:22:36 That is just how the setup is.
0:22:38 That's just how it is.
0:22:39 I already said this last session.
0:22:41 So the more you understand this,
0:22:43 the more you let go of the idea
0:22:45 that the appearance is supposed to be something else,
0:22:47 it's supposed to be something different.
0:22:49 Like, welcome to the setup.
0:22:51 Not setup as in, you know, you've been set up,
0:22:53 you've been tricked, not that kind of setup,
0:22:56 but this is the design, this is the design.
0:22:58 Just one question, when Ishvara is mithya,
0:23:04 then it must be final.
0:23:07 What is Ishvara?
0:23:10 So there's one reality,
0:23:12 which enjoys the potential to manifest the universe.
0:23:16 When the universe manifests,
0:23:19 it manifests you, right now.
0:23:23 When you ask who created this universe,
0:23:27 Vedanta says Ishvara.
0:23:31 So what is Ishvara?
0:23:32 Ishvara is Awareness with its potential to manifest,
0:23:37 manifesting.
0:23:39 So the potential is right now manifesting
0:23:43 the world right now.
0:23:44 It's manifesting you, the body.
0:23:45 Okay, so Ishvara is nothing but awareness
0:23:52 manifesting by the help of maya,

0:23:57 by the help of knowledge power.
0:24:00 Okay, so yes, there is a mithya,
0:24:03 because the potential does depend upon
0:24:05 the awareful being, doesn't it?
0:24:07 Just like when you dream.
0:24:10 What happens when you dream?
0:24:12 Well, your potential manifests the dream world.
0:24:15 And that dream, that potential, knowledge power,
0:24:18 depends upon you, the awareful being.
0:24:23 So wherever you look in that dream,
0:24:27 where can you not find yourself?
0:24:29 Nowhere.
0:24:33 You can look underneath, up, down, left, right.
0:24:36 The whole thing is you.
0:24:38 But the whole thing is you
0:24:39 by the help of your own power to manifest.
0:24:45 So what I want to show you is that, yes,
0:24:47 Ishvara is this potential, knowledge power, okay,
0:24:51 is mithya, because it depends upon you,
0:24:54 the awareful being.
0:24:55 Okay, just like the dream, the dream world,
0:24:59 it depends upon you, the awareful being,
0:25:02 but it's not away from you.
0:25:04 It's not two different things.
0:25:06 And what is the final truth into which everything collapses?
0:25:11 That which is known to you as I am, I am, I am.
0:25:16 Okay, what is the whole Big Bang thing?
0:25:18 The Big Bang is nothing but knowledge
0:25:19 appearing as a Big Bang.
0:25:21 Concepts appearing as Big Bang.
0:25:24 Just like when you go to sleep and your dream comes,
0:25:27 that is the Big Bang on an individual scale.
0:25:31 On a macrocosmic scale, it's just I am, one I am,
0:25:35 who enjoys the capacity to manifest the world,
0:25:37 and the total I am, boom, Big Bang, hello.
0:25:41 Big Bang, so Big Bang is the creation of a new universe
0:25:45 and it lasts, and then it again dissolves.
0:25:49 And then we don't know how long because there's no time,
0:25:52 and then a new one comes.
0:25:54 Okay, like this eternally.
0:25:57 See, there's this Western idea that creation is linear,
0:26:02 it starts here and it ends here.
0:26:06 This is why they cannot answer the basic questions
0:26:09 like what came first, the father or the son,
0:26:11 the seed or the tree, the chicken or the egg?
0:26:14 And this is supposed to be sort of a big question.
0:26:16 It's not a big question at all.
0:26:18 It's because the model with which they're operating
0:26:20 is it starts, it ends, boom.
0:26:23 But we don't have this model in the Vedas.
0:26:26 It is as though circular.
0:26:28 Now, if it's circular, when did it begin?
0:26:31 Where can you find a beginning in a circle?
0:26:34 Always been going on like this.
0:26:38 This is what the beginningless means.
0:26:39 It never began at one point.
0:26:42 So in other words, it is one eternal existence.
0:26:46 Within this one eternal existence,
0:26:48 Big Bang comes, Big Bang dissolves.
0:26:51 Big Bang comes, Big Bang dissolves.
0:26:53 And in one of those Big Bangs, you are born.
0:26:56 Here you are now.
0:26:58 And until you recognize your nature
0:27:00 as the one changeless being,
0:27:03 you will keep coming back into new Big Bangs all the time.

0:27:08 So the whole point is to no longer be born in a Big Bang.
0:27:12 Maybe you could also see it like,
0:27:16 in Brahma, its attributes.
0:27:19 So there's no time.
0:27:21 Yeah.
0:27:24 You could also say that there's always a Big Bang going on,
0:27:29 an apparent Big Bang.
0:27:30 In the immediate, if you look from the standpoint
0:27:33 of no time.
0:27:35 Again, good, again.
0:27:37 There's no such thing as time, please understand this.
0:27:40 All that is here is knowledge appearing as changes.
0:27:45 What is time?
0:27:46 Time is something that we attribute in reference
0:27:49 to this happening, changing from here to here,
0:27:53 to this, to this, to this.
0:27:55 And the amount of changes that an object changes,
0:27:58 the amount of changes that it undergoes,
0:28:00 we say, ah, it went through five minutes worth of time.
0:28:05 So even time is just a name of something
0:28:09 in reference to the changes,
0:28:11 the amount of changes that we observe.
0:28:13 If we observe a tree going from yellow to green,
0:28:16 we say, ah, it took about three months.
0:28:18 But the whole thing was just knowledge appearing
0:28:23 as green, as yellow, as this and that.
0:28:27 And for the sake of relating for the sake of transacting,
0:28:31 we have to give it, quote, time.
0:28:33 There's no such thing as, quote, actual creation
0:28:37 or Big Bang or this.
0:28:39 These are just names for what's how this knowledge power
0:28:43 is constantly reshuffling itself,
0:28:46 constantly rearranging itself.
0:28:48 So no creation, but appearance.
0:28:54 Yeah, so it's an appearance by the help of knowledge power.
0:28:58 Were the knowledge power not there,
0:29:01 there would be no, quote, appearance.
0:29:03 There would be no appearance, okay?
0:29:05 However, yes, Awareness has the capacity to manifest.
0:29:10 So this is what we have to deal with
0:29:12 while we are in this sort of sitting on the chair
0:29:15 and it's all so real, okay?
0:29:18 So Moksha thus is to say, ah, this is all wonderful,
0:29:22 but I choose to get out.
0:29:25 Not that there is any way to get out,
0:29:26 but I choose to remain as the cause of the universe.
0:29:31 no longer want to come back as one single wave
0:29:34 in the ocean, I want to remain as both the ocean
0:29:38 and the water.
0:29:39 Therefore, even when you are liberated,
0:29:42 you still have to wait for your wave to crash.
0:29:46 Only then you can appreciate your true self
0:29:49 as the one limitless self.
0:29:51 Right now, while alive, even if you know who you are,
0:29:55 you will still experience limitation,
0:29:59 but cognitively you understand that limitation
0:30:01 is only because of this upadhi.
0:30:06 Upadhi, in other words, this suit that I'm wearing right now.
0:30:10 So don't think now, oh, so liberated person,
0:30:12 you know, feels themselves they're all over the place.
0:30:15 No.
0:30:16 We said sopadhika adhyasa, when you understand
0:30:21 that the nature of this body-mind is concepts
0:30:24 and these concepts dissolve into Awareness,
0:30:27 which is known to you as I am right now,

0:30:29 even if you understand that,
0:30:31 there's no change in experience whatsoever.
0:30:35 Only cognitive understanding changes.
0:30:39 Just like, oh, okay, it's not the sun
0:30:41 that's going up and down, it's the earth that's revolving.
0:30:44 It's not a big deal.
0:30:45 Only those things that were not there before
0:30:50 and are suddenly produced now, only they give an experience.
0:30:54 But those things that you knew about all along
0:30:57 and everyone knows about I am, don't they?
0:31:00 They just don't know what this I am is.
0:31:02 So how can you be excited about discovering about I am
0:31:06 when you already knew about it all along?
0:31:08 just now discovered that the I am
0:31:10 is much more than bound to this body-mind.
0:31:13 That's an understanding, but I haven't produced anything.
0:31:16 I've just came in, quote, touch with something
0:31:19 that was there all along.
0:31:21 Therefore, this jiva,
0:31:22 due to avarana sakti, as we said last session,
0:31:28 avarana sakti, so maya has the power to veil,
0:31:32 power to create differences,
0:31:34 power to create colors and shapes and forms
0:31:37 and hatred and love and emotions
0:31:40 and ups and downs and variety.
0:31:43 This is lovely.
0:31:44 There's nothing wrong with duality.
0:31:46 It gives you something to live for,
0:31:47 something to play with.
0:31:50 But this avarana sakti,
0:31:52 when in reference to the individual, creates ignorance.
0:31:56 And this ignorance manifests as I don't know who I am
0:32:00 and I don't even know how to walk.
0:32:02 Thus, every life you have to learn all of these basic things.
0:32:06 So because avarana sakti is beginningless,
0:32:10 and we just explained, it's as though circular,
0:32:14 so nothing ever began.
0:32:16 So this means that whoever is here now,
0:32:20 listening, including this person now,
0:32:22 means that we were in this circular creation,
0:32:27 circular manifestation on and on and on and on
0:32:32 and on and on and on for how long?
0:32:36 Since beginningless time.
0:32:38 Since beginningless timeless time.
0:32:41 Only one life do you come to the knowledge.
0:32:45 Only one life you come to the knowledge,
0:32:48 where the knowledge finally captures you.
0:32:50 The tradition grabs you and says, "Let me now explain.
0:32:54 "Let us explain what is to be known
0:32:58 "to help you come out of this constant repetition."
0:33:02 And you say, "Wow, this knowledge makes sense."
0:33:06 So this means the jiva, when does the jiva end?
0:33:09 Only when you understand that that which we are talking about
0:33:14 the constant presence, the constant awareness,
0:33:18 and you are in touch,
0:33:20 you're in touch with what I'm talking about.
0:33:23 You're connecting with my words right now.
0:33:26 That means you are recognizing the nature of who you are.
0:33:31 Only when you are connecting to the words
0:33:33 of what the teacher is saying what the tradition is saying,
0:33:36 that means, "Aha, I am in touch with the reality."
0:33:41 From then moment on, from that moment on,
0:33:43 never again can you come back as another individual.
0:33:47 Why?
0:33:48 Because you have changed your identity from a jiva

0:33:52 who has so many stuff to work out,
0:33:54 and thus will keep on coming back on and on and on.
0:33:58 But I am no longer identified with that person.
0:34:02 Therefore, all of the goodies and all of the baddies
0:34:05 attached to your jiva-hood,
0:34:07 your punya and papam,
0:34:09 all of that is disowned at once
0:34:12 because it's not mine.
0:34:14 I am just...
0:34:16 You are connecting with that which is constant.
0:34:19 In other words, it is disowned
0:34:25 because that person is not me,
0:34:28 the one that's true and true and true and true and true,
0:34:32 always the same, always true, always consistent.
0:34:37 It's like waking up from a dream.
0:34:40 And all of the things, if you ever had a dream, right,
0:34:42 where you kind of shot someone,
0:34:45 and the police...
0:34:46 Actually, I had a dream last night.
0:34:47 I was being arrested.
0:34:49 So funny.
0:34:51 And I was, "Oh no, you know, why?
0:34:54 I need to go and teach tomorrow," I was thinking.
0:34:57 So it's a little bit of a lucid dream, right?
0:34:59 was like, "Why am I having this now?"
0:35:01 And I was like, "Oh no."
0:35:03 You know, I'm totally identified I tell you, last night.
0:35:06 I remember handcuffs coming around me.
0:35:08 Oh, it's so strange, right?
0:35:12 In the middle of a retreat, I'm getting arrested.
0:35:14 And really, I was like,
0:35:18 because I remember my dream so clearly,
0:35:20 I was like so worried.
0:35:21 was genuine emotion, genuine concern.
0:35:24 I was thinking, "No, no, I want to be free.
0:35:26 I want to be free.
0:35:27 I don't want to go to jail.
0:35:28 I'm really afraid."
0:35:29 Totally genuine.
0:35:35 And then I woke up, relief.
0:35:38 Wow, like genuinely I had a relief.
0:35:40 That wasn't me.
0:35:42 But in the dream, totally, totally convinced.
0:35:46 Wake up, all of that bad stuff was done,
0:35:50 disowned like that.
0:35:52 Now there's a limitation with this example.
0:35:57 Like any Vedantic example has a limitation,
0:35:59 because now the listeners are going to say,
0:36:01 "Ah, so liberation means some different world, right?
0:36:05 I'm just going to like see from waking into some,
0:36:08 from dream into some waking."
0:36:10 No, we said it's sopadhika adhyasa.
0:36:12 It's exactly the same.
0:36:14 So example has merit, but it has also a limit.
0:36:19 And this needs to be pointed out by the teacher.
0:36:21 Otherwise, the person's going to start thinking,
0:36:23 "Ah, so there's this one being
0:36:25 who's now, Ishvara is like dreaming all of us."
0:36:28 No, I started out by explaining the microcosm example
0:36:33 to open up the possibility to help you understand
0:36:37 by the time I come to the macrocosm example.
0:36:41 But I didn't intend to say that there's this one being
0:36:44 who's sitting on some mattress, right?
0:36:48 In some space and time or without space and time.
0:36:51 And they're sort of like now dreaming, they're dreaming us.

0:36:55 No, that was just a potential example
0:36:59 to open up an understanding.
0:37:01 And then I said, like that, like the dream,
0:37:04 awareness enjoys the capacity,
0:37:06 just like the wakeful person has the capacity
0:37:09 to manifest the dream.
0:37:10 In reference to his capacity, it is maya.
0:37:14 When the capacity manifests,
0:37:16 then awareness takes on a new name called Ishvara,
0:37:21 the creator of the dream.
0:37:23 Therefore, I don't intend to make your mind
0:37:26 create an image of some person sleeping and dreaming.
0:37:30 It's only to open up a possibility to understand.
0:37:34 There's this new age idea
0:37:36 of raising collective consciousness.
0:37:39 You've heard this before?
0:37:40 This is never gonna happen.
0:37:43 We're not here to raise collective consciousness.
0:37:45 You're here to understand who you are.
0:37:48 Everyone's duty is to understand who they are.
0:37:53 That is, as we said, lift yourself by yourself.
0:37:56 No one can do it for you.
0:37:58 There's no, you know, I remember in yoga years early on,
0:38:02 it was very common belief
0:38:03 that there are yogis sitting in the Himalayas,
0:38:05 it's all just imagination,
0:38:07 who are maintaining the peace of the world.
0:38:10 The few yogis, right, with extreme amount of power,
0:38:13 sitting down, and because of them,
0:38:15 we're all kind of, you know,
0:38:17 they're sending good vibes to the rest of us.
0:38:20 All bubbles have to pop.
0:38:22 Hundreds of bubbles have to pop, one by one, one by one.
0:38:25 Okay, just like raising collective consciousness.
0:38:30 There's nothing to raise.
0:38:31 And even when you understand the knowledge,
0:38:34 then if you choose to, you can go and teach it.
0:38:37 So there's nothing to be worried about
0:38:39 because the whole thing is maintained by Ishvara's order.
0:38:43 Ishvara will choose somebody,
0:38:45 and it will put them to continue this tradition.
0:38:47 Shaan?
0:38:48 And so the depiction of Vishnu
0:38:51 lying on the bottom of the ocean, dreaming,
0:38:53 the whole existence,
0:38:56 it's also just to be understood as the metaphor
0:38:59 you just pointed out, of the dream.
0:39:02 Yeah, that's a beautiful metaphor
0:39:03 because we actually see what Shaan said,
0:39:06 there's Vishnu, who's lying down on a serpent,
0:39:10 and out of his navel is coming out Brahma.
0:39:13 So Vishnu is Brahman,
0:39:15 and Brahma is his potential to create.
0:39:19 And from Brahma, who's sitting on a lotus flower,
0:39:22 he is the creator of the world.
0:39:24 So it is beautiful cultural depictions
0:39:28 to help you kind of understand,
0:39:31 it inculcates these notions from very early on,
0:39:34 and so you're able to relate a little bit better
0:39:37 when you eventually come to the knowledge.
0:39:39 So yes, it's really nice.
0:39:41 Vishnu, I, I am, lying, relaxing as myself,
0:39:45 as the limitless one.
0:39:47 Out of me arises this potential spontaneously
0:39:51 to manifest the world,

0:39:52 and the world continues to manifest for other jivas,
0:39:56 while I remain who I am.
0:39:59 And this never ends,
0:40:00 because it is in awareness that this potential
0:40:04 keeps on manifesting and unmanifesting,
0:40:06 and it's never gonna stop.
0:40:08 So verse 1.2 to 1.8,
0:40:13 the question was, what is the presence,
0:40:16 and its nature?
0:40:18 That was the essence of the question.
0:40:20 What is this presence, which is sat and cit,
0:40:22 and what is its nature?
0:40:23 Well, it is attributeless, and it is common.
0:40:27 It is sadharana, remember that.
0:40:30 And we also talked about Ishvara.
0:40:35 Now, so far, the teaching of Vedanta is over.
0:40:40 So we have provided you the vision of Vedanta.
0:40:43 The following verses will point out some errors
0:40:48 that we can walk away with,
0:40:50 and potentially continue carrying in our minds.
0:40:53 So we're going to now address this from a different angle,
0:40:58 and we're gonna point out the nuances,
0:41:00 the very nuances,
0:41:02 which can help us add more clarity to this knowledge.
0:41:05 Now let's go into verse 2.1.
0:41:11 (speaking in foreign language)
0:41:15 Teacher says.
0:41:29 If you think I know Brahman very well,
0:41:34 then you know only very little of Brahman's nature,
0:41:39 that is expressed in the human beings and in the gods.
0:41:44 Therefore, Brahman is still to be inquired into by you.
0:41:50 Disciple, I consider Brahman is known.
0:41:56 So it says here, if you think you know Brahman well,
0:42:01 you know Brahman little.
0:42:03 If you think you know Awareness well,
0:42:06 sorry to say, you know Awareness little.
0:42:09 If you think you know well what was said so far,
0:42:13 you know what was said so far very little.
0:42:16 Why?
0:42:20 Well, because if you know Brahman as an object,
0:42:24 then you haven't really got it.
0:42:28 And as we said, the mind has a tendency to convert
0:42:33 anything that it receives into a very subtle form of object,
0:42:39 including Brahman, and then it convinces itself,
0:42:42 yep, he made total sense and I have totally got it.
0:42:47 So now let's help us correct the possibility
0:42:52 of turning awareness into an image.
0:42:54 And we said that one way to not fall for this trap
0:42:59 is to do a satya-mithya relationship.
0:43:05 And we said if you take any form
0:43:07 and you analyze any form,
0:43:10 then you come to see that it enjoys
0:43:13 satya-mithya relationship.
0:43:15 For example, we can say that a flower is made of petals,
0:43:20 is made of the fragrance,
0:43:25 and it's made of very small parts.
0:43:28 Very small parts make up the flower.
0:43:30 Each one of those parts make up the total flower.
0:43:33 And if you look at any one of those parts,
0:43:36 you can break them down and they're made up of smaller parts
0:43:40 and those smaller parts are made up of even smaller parts.
0:43:43 And those smaller parts ultimately reduce into atoms
0:43:47 and atoms reduce into concepts and concepts,
0:43:51 everything thus reduces into concepts
0:43:54 and the final analysis becomes between concepts

0:43:57 and Awareness, Brahman.
0:44:00 Therefore, that too enjoys a satya-mithya relationship.
0:44:05 Okay, you can also say things like the flower
0:44:09 carries the potential to be different two days from now.
0:44:13 So this means maya is right there
0:44:16 and potential rests in Awareness.
0:44:20 So again, how do we help ourselves
0:44:23 not to fall for this idea
0:44:25 that Awareness is something of an object?
0:44:28 Take any experience.
0:44:31 So we keep forms as they are,
0:44:33 leave the flower alone, leave the fragrance alone,
0:44:36 leave the constituents alone,
0:44:39 but understand through cognitive analysis
0:44:42 that it's reducible, reducible reducible, reducible,
0:44:47 ultimately reducible to concepts.
0:44:50 And concept cannot be outside a conscious being.
0:44:56 The second way to help yourself
0:45:01 not to fall for this tendency to convert Brahman
0:45:04 into a mental image
0:45:06 is through an ordinary mental reminder.
0:45:10 What kind of mental reminder?
0:45:11 Well, wherever my mind goes, what is there?
0:45:16 Yeah, the one that is lighting up that thought.
0:45:23 So this means you can never think,
0:45:25 you can never have a thought outside you, okay?
0:45:29 Even if you say, "I forgot what he was talking about,"
0:45:33 then who is lighting up that experience?
0:45:36 The same I, which one moment or the other
0:45:39 will be saying, "Ah, I remember now."
0:45:41 Even that is being lit up by the same Awareness.
0:45:44 Therefore, no situation can take you away from you
0:45:49 because in the presence of you,
0:45:52 whatever cognition, whatever thought is there in your mind,
0:45:57 what is right there?
0:45:59 I am, I am, I am.
0:46:01 And that I am, because of which that thought
0:46:04 is being revealed, is being recognized,
0:46:07 is the final truth.
0:46:09 And you can never objectify it.
0:46:11 And if you do feel tempted to objectify it,
0:46:14 like, "Hold on, hold on, let me just grasp it,
0:46:16 "let me grasp it, let me grasp it.
0:46:18 "What is revealing that attempt to grasp it?
0:46:21 "Let me grasp it, let me grasp it, let me grasp it.
0:46:23 "What's revealing that?
0:46:24 "Let me grasp it, I am," okay?
0:46:26 You can never get out of this logic.
0:46:28 So in other words, it is in the presence of I
0:46:31 that all of your frustrations are gonna happen,
0:46:34 all of your ignorances are gonna happen,
0:46:36 all of your knowledge is gonna happen.
0:46:38 It never touches that which lights up
0:46:41 whatever is going on in your mind.
0:46:43 Therefore, no longer do we ask ourselves the question,
0:46:47 how do I maintain this in my mind?
0:46:49 How do I keep this in my mind?
0:46:51 Oh, hold on, I need to keep it, I need to keep it,
0:46:53 I need to keep it.
0:46:54 What is revealing that experience?
0:46:56 I am, okay.
0:46:58 Oh, I was so clear at the seminar.
0:47:03 Now, right, five days after the seminar,
0:47:06 30 days after the seminar, I'm no longer clear.
0:47:08 Oh, I wish I could go back to the seminar.

0:47:09 What's revealing that experience?
0:47:11 I am, so nothing actually got lost.
0:47:16 You're still there.
0:47:18 And the confusion comes is when that I am
0:47:24 gets identified with the thought.
0:47:26 That's when you as though forgot.
0:47:30 So yes, there's some mental reminder is required.
0:47:34 Wait, wait, wait, wait, wait.
0:47:36 Yes, I'm identified,
0:47:37 but the fact that this experience is known right now,
0:47:41 it can only be because of one reality.
0:47:44 So yes, initially it is a reminder,
0:47:46 and it helps a lot, a lot.
0:47:49 And eventually it just becomes spontaneous.
0:47:52 So yes, there's some practice involved.
0:47:55 Okay, and then in reference to other beings,
0:47:58 (speaking in foreign language)
0:48:02 In other words, what is in you as a jiva,
0:48:07 right, making your body,
0:48:08 is exactly the same as in a deva.
0:48:12 So there are higher beings who are more evolved.
0:48:15 They have more refined bodies and minds
0:48:17 in different worlds, okay?
0:48:19 And whatever is making, I think in English,
0:48:23 we call them angels, but we don't use this word in the Veda.
0:48:26 We say devas, gods, but not Ishvara,
0:48:29 just kind of higher beings.
0:48:32 Whatever is sustaining their body,
0:48:35 which is intelligence,
0:48:36 is exactly sustaining your body, which is intelligence.
0:48:41 That deva has a potential to change.
0:48:44 That means the maya is there for that deva,
0:48:48 and your body has potential to change,
0:48:50 which means maya is there also for you.
0:48:53 So now you say, you know, I'm not even, you know,
0:48:56 like why should I be concerned about these beings,
0:48:59 you know, these higher beings?
0:49:01 What are you gonna find in them
0:49:02 that you're gonna find in yourself?
0:49:04 Once upon a time, I was into this channeled material,
0:49:08 looking what higher beings you know, have to say,
0:49:11 'cause we don't know anything here, you know,
0:49:13 just look for the higher beings up there.
0:49:15 But when you come to this knowledge,
0:49:18 you realize there's nothing that the higher being can tell you,
0:49:21 because the intelligence that is sustaining you
0:49:24 is the exact same intelligence
0:49:26 sustaining those who are 20 million years ahead of us.
0:49:31 They may be more sophisticated in thinking,
0:49:33 but it's still sustained by the same intelligence.
0:49:38 So you lose fascination for exploring worlds,
0:49:42 for meeting aliens, you lose all of that.
0:49:47 (audience member speaking faintly)
0:49:49 Which is great, right?
0:49:50 It's like one less, it's like one less burden.
0:49:53 Mimamsa, so if you're supposed stuck thinking,
0:49:58 what's out there, you know I need to know this more,
0:50:04 what's out there, what's over here,
0:50:06 then verse says, mimamsyam manye.
0:50:11 So in other words, if you're stuck, for whatever reason,
0:50:15 you're not getting, you're not connecting to my words,
0:50:18 suppose, or in the future,
0:50:20 you kind of, it feels like it's weakened, right?
0:50:23 It may happen, right?
0:50:24 This is a truth.

0:50:25 Then what happens?
0:50:27 Reality is to be inquired by you.
0:50:33 In other words, performing mimamsyam.
0:50:36 And what is mimamsyam?
0:50:37 Mimamsyam just means inquiry, self-inquiry.
0:50:40 What is self-inquiry?
0:50:41 Thinking, right?
0:50:42 Thinking in the light of this knowledge.
0:50:44 Now in Sanskrit, we have a name for this,
0:50:47 pramana pravrtti.
0:50:48 Pramana pravrtti.
0:50:53 So pramana means means of knowledge,
0:50:56 and pravrtti means utilizing that means of knowledge.
0:51:00 Okay, I don't think I need to write that down.
0:51:02 It's very self-explanatory.
0:51:04 So utilizing, not just being offered the means of knowledge,
0:51:07 but actively utilizing what you're given.
0:51:11 Okay, and what is this?
0:51:14 And it's like this with anything, isn't it?
0:51:16 If you want to study physics,
0:51:18 it's also giving you a beautiful means of knowledge.
0:51:20 If you want to study mathematics,
0:51:22 you have to sit down and learn a certain order.
0:51:25 I don't go into division, multiplication, right?
0:51:28 Until I learn plus and prime numbers
0:51:32 and quadratic equations.
0:51:35 Until you learn minus and plus.
0:51:37 Slowly, slowly, slowly, we build up.
0:51:40 Same thing with Vedanta.
0:51:42 Slowly, slowly, slowly, we keep on building,
0:51:45 building, building, building.
0:51:46 And what is the first step in any means of knowledge,
0:51:50 whether it's medicine, physics science, or Vedanta?
0:51:53 It's exactly the same.
0:51:55 First is shravanam.
0:51:57 In other words, you sit down in a class,
0:52:00 whether university or a private kind of a gathering like this
0:52:04 and what is shravanam?
0:52:05 The teacher wants to communicate
0:52:08 A certain reality about something.
0:52:10 In this case, the Upanishads.
0:52:12 And the teacher wants to help transfer
0:52:16 that knowledge to the student.
0:52:20 The capacity to how much your mind captures
0:52:24 is how much you're able to understand.
0:52:28 That's why we sometimes say, I don't understand.
0:52:30 So even though you have two people,
0:52:33 one person's mind was able to capture fully.
0:52:36 Another person's mind says ah, I didn't capture that.
0:52:39 It's fine, because shravanam means repeated,
0:52:43 repeated involvement, repeated repeated, repeated.
0:52:47 In other words, we wish to convey
0:52:51 what is intended to be conveyed.
0:52:54 And that does not take place in one single session, does it?
0:52:58 It takes place in multiple repeated sessions.
0:53:03 So what is shravanam?
0:53:04 Literally, as you've heard before, I'm sure, in Vedanta,
0:53:08 what's the literal meaning?
0:53:11 Listening, that is the vacyartha.
0:53:13 What is the deeper meaning?
0:53:15 Tātparya-niścaya.
0:53:17 Tātparya-niścaya means while listening,
0:53:21 I'm listening for one purpose,
0:53:23 deeply, deeply ascertaining what I'm hearing.
0:53:28 So yes, I'm listening, all right,

0:53:30 but for the sake of totally assimilating,
0:53:33 I'm committed assimilating what is being listened to.
0:53:38 Okay?
0:53:39 So this means there's a dedication,
0:53:41 an involvement, a motivation.
0:53:43 That means there's zest, energy, enthusiasm while listening.
0:53:48 Now the question is, how do I know
0:53:51 that which I'm listening to is well ascertained?
0:53:54 could be listening to something that has some flaws.
0:53:57 After all, we have six schools.
0:53:59 That's how we started out this course.
0:54:01 We've got Vaisheshika, Yoga, Purva, Mimamsa,
0:54:04 we've got Sankhya.
0:54:07 And they're all considering the Vedas as authoritative texts.
0:54:12 So is Advaita Vedanta.
0:54:13 This is what we're studying.
0:54:16 How do we show which one is telling the right thing?
0:54:20 Well, we have debates.
0:54:21 This is why we have Brahma Sutra.
0:54:23 Brahma Sutra is basically just debates
0:54:26 after debates after debates, logic,
0:54:29 extreme logic, Brahma Sutra,
0:54:31 to simply reveal which one has some flaws
0:54:35 because we don't want to get it wrong.
0:54:37 We don't want to just sort of be convinced
0:54:38 about something that has some flaws.
0:54:41 Therefore, when it comes to criticizing,
0:54:46 we don't criticize for the sake of being critical
0:54:51 or being sort of rude.
0:54:56 Criticizing is part of the,
0:54:58 in fact, the word criticizing is not right,
0:55:00 but more like debating.
0:55:02 Debating is part of any field of study.
0:55:07 Imagine this, look at this.
0:55:08 Suppose classical physics says that time is absolute,
0:55:13 but after Einstein, he says that time is relative.
0:55:20 Now, suppose you say, you know, it's okay.
0:55:22 Classical physics says that time is absolute.
0:55:26 We say that time is relative.
0:55:28 You know, we all have a right to our own opinion.
0:55:31 Is this scientific?
0:55:32 No, you cannot think like this.
0:55:36 Same way with Advaita Vedanta.
0:55:38 You know, it's okay.
0:55:39 They say that the world is, you know, material
0:55:41 and that the world is matter.
0:55:43 We say that it's apparently real.
0:55:44 We all have a right to our own opinion.
0:55:46 The stakes are too high.
0:55:48 We're talking about your life here.
0:55:50 Therefore, debating has a purpose.
0:55:54 When I started out this journey,
0:55:57 because I didn't have the right teacher,
0:56:00 I was naturally, as some of us can relate, into everything.
0:56:03 You know, all sorts of things,
0:56:05 all sorts of spiritual things.
0:56:07 And what I really appreciate about my first teacher,
0:56:12 which is James, was he was able to pinpoint,
0:56:17 able to point out those who basically, I was reading,
0:56:22 basically 99.9% of the books that I was reading,
0:56:27 my first teacher pointed out, no.
0:56:31 No.
0:56:31 And I remember coming home, I never,
0:56:35 for over, what, over eight years now, over nine years,
0:56:38 have never, ever opened a single page

0:56:42 of all of those books.
0:56:45 Not one.
0:56:46 Most of them were Ramana Maharishi's and XYZG's.
0:56:49 Not one book has been opened.
0:56:52 Because I understood immediately,
0:56:54 this is all just beginner level stuff.
0:56:56 I'm through with this.
0:56:58 I want something solid.
0:57:00 So really, I appreciate my first teacher's ability
0:57:04 to point out strongly where the time could have gone
0:57:09 for the next 20, 50 years, who knows.
0:57:12 That's how important it is to have that courage to say no.
0:57:17 Unfortunately, most who are beginners,
0:57:22 when they hear this, they will project onto the teacher
0:57:25 and they will not like them, unfortunately.
0:57:28 And they will try to, right, injure them somehow.
0:57:33 It's the most unfortunate thing,
0:57:35 and yet, it saves the lives of those who are sincere.
0:57:39 Because there are some who have been searching
0:57:41 and searching and searching and are ready to die
0:57:44 to know the truth.
0:57:46 And then someone comes into your life and says,
0:57:48 "This, what you're looking at,
0:57:50 "this is gonna take you nowhere absolutely nowhere."
0:57:55 Therefore, debating is very important in this tradition.
0:57:59 Now, the question is,
0:58:00 how do you know who is saying the right thing?
0:58:03 Well, when it comes to pramana, which means?
0:58:09 Means of knowledge.
0:58:13 That means a method by which I come to the truth.
0:58:17 Okay, how do you know which pramana is right?
0:58:21 Well, it has to meet two conditions.
0:58:23 The first condition is anadhitam.
0:58:27 Anadhitam.
0:58:30 And I'm just gonna draw an ear here, okay?
0:58:37 So what is anadhitam?
0:58:39 It means that it is a means of knowledge like no other.
0:58:43 That means your ear alone can provide something
0:58:47 that no other means of knowledge can do.
0:58:51 The nose cannot provide what the ear can provide.
0:58:54 The eyes cannot provide what the ear can provide.
0:58:57 That means it is unique.
0:58:59 Unique, unique, okay?
0:59:04 It is the only means of knowledge, the only.
0:59:08 That means there's no other means of knowledge
0:59:10 that can do what the ear can do.
0:59:12 In fact, all of our microphones,
0:59:14 they're just replicating what the ears do, okay?
0:59:18 So in this sense, Vedanta is the only means of knowledge
0:59:23 that can show you something that is,
0:59:27 in fact, there are other means of knowledges
0:59:29 that can show you something
0:59:30 that is beyond perception and inference.
0:59:34 Okay, in other words, what I perceive,
0:59:36 something that is beyond what I perceive
0:59:38 and what I infer, it is also beyond what I can infer.
0:59:42 In other words, Vedanta, how is it unique?
0:59:46 It can do something that my five senses cannot do,
0:59:49 and it can do something that mere use of inference or logic
0:59:54 without the proper means of knowledge, it can't do.
0:59:57 Abhaditam.
0:59:58 Abhaditam is, even though it's unique,
1:00:04 it should not be able to be contradicted
1:00:07 by an opposing standpoint.
1:00:09 In other words, if I say to you,

1:00:11 in other words, it is non-negatable,
1:00:14 non-negatable, in other words,
1:00:18 whatever the ear picks up,
1:00:20 whatever evidence data the ear picks up,
1:00:24 it should not be able to be negated
1:00:26 by a different opposing standpoint.
1:00:29 So if I say to you, you're alive,
1:00:32 is that, can you contradict that?
1:00:37 Assuming you're not on LSD.
1:00:38 Okay, you're alive.
1:00:42 If you were to say, no, I'm not,
1:00:44 you will be in a self-contradiction mode,
1:00:46 because to be alive means you're standing vertical
1:00:48 and you're responding, just to say yes or no,
1:00:51 means you are alive.
1:00:53 In other words, the means of knowledge should be unique,
1:00:57 and whatever data it sends you,
1:01:00 if you analyze it logically from different standpoints,
1:01:04 you cannot break down the logic,
1:01:06 you cannot break it down from any standpoint,
1:01:09 assuming you spend time looking into
1:01:12 the validity of its statements.
1:01:15 So this means it requires a relatively intelligent mind.
1:01:19 You cannot just say, oh, I don't care, whatever.
1:01:22 So this means we need to have some thoughtfulness
1:01:25 to see the validity of any means of knowledge,
1:01:28 which is why Vedanta is not for everyone.
1:01:31 Really, it's not for everyone.
1:01:33 Not many people want to think.
1:01:35 They want to feel something good in their heart,
1:01:39 in their emotions.
1:01:39 This is fine, but it needs to,
1:01:42 kind of, you know, you need to rise above that.
1:01:46 One plus one equals two.
1:01:49 Can you contradict that, unless you're a child
1:01:51 and you're gonna say 11?
1:01:52 No.
1:01:55 Okay, so this is abharitam it's non-contradictable,
1:01:59 assuming you go through the logic, okay?
1:02:02 And then mananam.
1:02:05 So if shravanam is deeply ascertaining what I have heard,
1:02:10 then mananam, which means having heard what I've heard,
1:02:17 do I understand what was said?
1:02:21 Having heard it, do I actually understand
1:02:24 what Vedanta is talking about?
1:02:25 This is, and how do you know whether you understand?
1:02:30 Well, the tradition is there.
1:02:34 This is where you need someone that's alive.
1:02:37 dead guru cannot help you here.
1:02:39 In other words, the moment you open your mouth,
1:02:43 then you will see where you're coming from.
1:02:47 The moment you, kind of, make yourself vulnerable
1:02:50 to show your flaws, to show your, kind of, vulnerabilities,
1:02:54 to, you know, to have a conversation.
1:02:57 Teacher loves that because you're exposing yourself
1:03:01 and you're giving yourself a chance to recognize
1:03:05 how firm is that knowledge there.
1:03:08 Therefore, mananam involves removing all of those concerns,
1:03:13 all of those needs to not, kind of, communicate,
1:03:18 to hold it back, to, you know, keep it like,
1:03:21 yep, I've understood.
1:03:22 So you need to just flourish.
1:03:23 You need to expose yourself.
1:03:25 You need to present yourself.
1:03:28 Only then you really know

1:03:30 if you're totally comfortable sharing it.
1:03:33 Until then, it gives you an impression
1:03:35 that is well ascertained, but when you open your mouth,
1:03:40 not only can the teacher see where you're coming from,
1:03:43 but besides the point, you can see where you're coming from.
1:03:47 Really, for the last five years, no, no, even longer,
1:03:52 I constantly made one commitment.
1:03:55 I mean, a commitment that's constant for me
1:03:57 is to engage with the teacher constantly ask questions,
1:04:01 basic questions, because it's not about the questions.
1:04:05 It's about do I feel comfortable
1:04:08 even having a conversation about this topic?
1:04:11 If I don't feel comfortable,
1:04:15 why don't you feel comfortable discussing yourself?
1:04:17 Because we're talking about you.
1:04:19 We're not talking about something over there.
1:04:22 We're talking about you.
1:04:24 I don't feel comfortable talking about myself?
1:04:28 This is strange.
1:04:30 So I made a commitment.
1:04:32 I'm going to expose myself no matter what.
1:04:36 I'm going to, and I did so many times,
1:04:39 so many times in front of the class.
1:04:42 I'm going to show every bit of ignorance that is here,
1:04:47 not once, constantly.
1:04:50 Even nowadays, I meet twice a week.
1:04:53 I love that.
1:04:55 Made it a habit for many years now.
1:04:57 And it's the greatest tool to help you see
1:05:03 where are you hiding behind?
1:05:05 What are you hiding behind?
1:05:07 There are many small bubbles that we hide behind,
1:05:11 and they are so, so hard to detect
1:05:14 until you open your mouth until you have a conversation,
1:05:18 especially in front of the class,
1:05:22 which is the hardest thing,
1:05:23 but it is the most healing thing.
1:05:26 So one has to have that courage to say,
1:05:29 "You know what?
1:05:29 "I'm here to solve the truth.
1:05:31 "I'm here to solve the problem.
1:05:32 "I'm here to get clear.
1:05:34 "I'm going to go for it."
1:05:35 Therefore, mananam isn't just removing doubts,
1:05:39 as you've heard before.
1:05:40 It is exposing yourself, being vulnerable,
1:05:44 constantly.
1:05:47 Can hardly wait till I go back to class
1:05:50 after this retreat, back to my teacher,
1:05:53 and continue exposing myself,
1:05:55 because there's great joy in vidya-ananda.
1:05:59 What is vidya-ananda?
1:06:01 Every time you open your mouth and you get more clear,
1:06:05 that ignorance that was obstructing
1:06:07 my connection to Ishvara gets removed.
1:06:10 That's why you're happy every single time
1:06:13 you clear something up in you,
1:06:15 because you get closer to the reality.
1:06:19 That is vidya-ananda.
1:06:20 This is why people love knowledge,
1:06:22 especially when you get clear.
1:06:24 So this means there is some vulnerability involved here.
1:06:29 This is the real work.
1:06:31 And finally, nididhyasana,
1:06:33 it is contemplating what you understand.

1:06:35 What is contemplation?
1:06:38 Contemplation, nididhyasana, is taking one topic
1:06:43 and asking the question,
1:06:45 how is this related to another topic?
1:06:49 How is sopadhika adhyasa,
1:06:54 related to vyavaharika?
1:06:57 That means empirical reality.
1:07:00 How is maya related to Ishvara?
1:07:04 How is awareness related to the world?
1:07:07 How is the jiva related to Ishvara?
1:07:10 How is Ishvara related to time and space?
1:07:14 That means you ask one question,
1:07:16 how is this related to that?
1:07:18 That is how understanding takes place.
1:07:20 Connections, connections, connections, all connections.
1:07:24 How is this matching this?
1:07:27 How is this, what place does this have in respect to this?
1:07:31 That is the mark of a great master,
1:07:35 one who understands.
1:07:36 How do all these things fit?
1:07:38 So nididhyasana is asking a question.
1:07:41 What is pramana?
1:07:43 What is a means of knowledge?
1:07:44 What does it mean, a means of knowledge
1:07:47 which cannot be negated?
1:07:48 What does it mean, a means of knowledge
1:07:50 that I cannot negate?
1:07:52 What does it mean?
1:07:53 And then you think about it.
1:07:54 One simple question.
1:07:56 What does it mean to say, to deeply ascertain a topic?
1:08:01 What does it look like to deeply ascertain a topic?
1:08:06 Okay?
1:08:09 Now tomorrow, we will discuss something very important,
1:08:13 and that is even if you've deeply ascertained a topic
1:08:18 or understood the reality,
1:08:21 there are certain gradations of understanding.
1:08:25 And this will answer earlier on,
1:08:28 why do those who understand the knowledge,
1:08:31 some of them have no devotion,
1:08:33 and the rest, some of them have a lot of devotion.
1:08:37 What makes that difference between one
1:08:40 who has devotion for this
1:08:42 and one who is just kind of understood,
1:08:44 but it's just an understanding.
1:08:48 In other words, the more you understand,
1:08:51 the deeper your devotion grows,
1:08:54 the more feeling genuinely comes
1:08:57 in respect to your love for creation.
1:09:00 That is when you start to genuinely feel love for Ishvara.
1:09:04 Until a certain stage, it's just knowledge
1:09:07 that has taken place.
1:09:08 Devotion comes a little bit later,
1:09:11 and that requires work.
1:09:13 And we will see what it takes
1:09:15 to come to that devotional stage.
1:09:18 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:09:28 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi