

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:23 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:39 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:54 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:14 Chapter one has concluded the Vedantic vision.
0:01:19 And proceeding on to chapter two, it wants to add some nuances, some details,
0:01:29 to help us relate it from different angles.
0:01:33 And we said,
0:01:36 last session in verse 2.1 that, in fact, the teacher said, "If you think you know
0:01:43 Brahman well, you know Brahman little."
0:01:47 And this is a strong statement.
0:01:50 It's like, "What do you mean by that?
0:01:52 Have I misunderstood?"
0:01:54 Because everything made sense so far.
0:01:56 And it doesn't mean that, because everything made sense,
0:01:59 that it didn't make sense.
0:02:00 It didn't mean to hurt your understanding or doubt your understanding.
0:02:07 It just wants to point out how careful one needs to be, not
0:02:12 to go sidetracked somewhere.
0:02:14 Because one little misunderstanding can take you on a tangent.
0:02:20 And we said two ways by which you can ensure that you're not turning
0:02:28 the reality into an image, because the tendency of the mind is to do so.
0:02:33 It's just what the mind does, it's how the mind is.
0:02:36 And thus, we said yesterday, the first thing is, in fact, the takeaway in this
0:02:44 course is, it requires some thoughtfulness.
0:02:49 And Vedanta, of course, isn't for everyone because not many
0:02:52 are willing to use their minds.
0:02:54 But this is where we think, manushya.
0:02:57 Manushya means thinking being.
0:03:00 And that is, in Sanskrit, a name for a human being.
0:03:05 So, if you really want to be a human being without just saying I'm a
0:03:10 human being, then you are a manushya.
0:03:13 And manushya means literally thinking being.
0:03:17 So, if I go somewhere to some place and they're telling me, you know,
0:03:21 just have thoughtlessness and don't think and use your mind and go into
0:03:25 silence, then you're contradicting your very purpose for being a human being,
0:03:31 which is to use this sophisticated instrument and to think what is the
0:03:37 nature of reality, what is all of this?
0:03:39 And that requires time, effort.
0:03:42 It's not meant to be done by the guru.
0:03:45 It's uplifting yourself by yourself, thinking by yourself, introspecting
0:03:52 by yourself, self-reflecting by yourself, self-inquiring
0:03:58 or just inquiring by yourself.
0:04:01 And this by yourself goes until year by year, day by day, week by week,
0:04:09 as much time as one is sensibly capable of putting into their life.
0:04:16 And thereby, we said, to understand Brahman as not an image, we
0:04:25 perform a satya-mithya analysis.
0:04:28 And this can be done with absolutely anything.
0:04:31 You can be walking in a park or looking at the ground.
0:04:35 Anything.
0:04:37 And we can perform an inquiry.
0:04:39 We say: This form is entering my mind.
0:04:43 This is a form.
0:04:46 And this form is made up of smaller forms.
0:04:50 It's forms within forms within forms.
0:04:53 And every form makes up another bigger form.
0:04:56 For every form, we give a name.
0:04:58 But all of those names are only from that standpoint.
0:05:02 The moment you go down, smaller, that name upwards no longer applies.
0:05:08 Now, a new name is true.
0:05:11 But then if you look at that name, that name no longer applies either,
0:05:15 because it is made up of smaller names.
0:05:18 So, they're all just names upon names upon names upon names
0:05:22 just to define a different form.
0:05:25 For example, a wood is different from the table or the chair in the

0:05:31 sense of the substance is the same.
0:05:35 But also, you have to give it a different name to see different orders of reality.
0:05:40 It's not like they're two things.
0:05:43 But the way that the world works, is it's made of smaller and smaller and smaller
0:05:47 and smaller and smaller constituents.
0:05:49 This is why quantum physics is, for some, so interesting, because they
0:05:55 want to see the world of the small.
0:05:57 And really, what you're really doing is you're worshipping
0:06:00 Ishvara, but unknowingly,
0:06:03 you're admiring the smallness that makes up the bigness.
0:06:09 And it's so interesting for these scientists to see, "Wow, the world
0:06:14 is made up of smaller things.
0:06:16 What we're seeing is just like nothing that quantum physics tells us."
0:06:21 Or even biology or research.
0:06:23 You look at genetic research, and you have right now in you a blueprint that
0:06:31 makes your body, A-C-G-U, proteins.
0:06:36 Basic proteins, four of them, arranged in different patterns.
0:06:42 Sometimes A-A-G-U-U.
0:06:45 I think it's U-T, one of those.
0:06:47 Four patterns only, four proteins, arranged in different combinations.
0:06:52 Just four proteins, basically, makes up all of the differences in your body.
0:06:58 Like binary, 001, 110, all of them produce different combinations.
0:07:05 And people study this.
0:07:08 There's a field called bioinformatics, and this is where one of my friends does this.
0:07:14 And she researches, it's called gene research.
0:07:19 You take this data from genetics, and you have to feed it inside computer servers,
0:07:25 and process and discover patterns to discover how can we make
0:07:31 this protein, what makes a cancerous protein, what makes cancer, what
0:07:39 makes breast cancer, what makes
0:07:43 cancer of the liver, what starts the whole process.
0:07:47 And so, she's looking into these genes.
0:07:49 It's all data, by the way.
0:07:51 It's all just information, knowledge.
0:07:53 So, knowledge in genes is just rearranging itself.
0:07:59 A-C-G-U-U-G-G-C-A-A-U-G-C-C-U-U-U-A-A-T-U-C-A-A, etc.
0:08:07 All of that is generating your body right now, the way that your face looks,
0:08:12 how and what happens, when there's a little scar, how it repairs by itself.
0:08:19 And she enters this inside these programs built in Python, or actually
0:08:24 they use the language called R.
0:08:26 R is for data science.
0:08:28 And she has to find some patterns, how a certain, for example, 100,000 of these
0:08:34 combinations, A-A-U-U-G-G-C-C, 100,000 of them, you feed into just a little portion.
0:08:40 You feed into the program, and you have to see how can I find a pattern that
0:08:47 generates a potential cancerous cell.
0:08:52 This is ongoing, ongoing, because there's so much data just in genes.
0:09:00 So, it's just knowledge within knowledge within knowledge within knowledge.
0:09:05 So much knowledge, and every field that we create in this world, not that we create,
0:09:12 but we discover something, and then we form different viewpoints, that supports
0:09:20 that one field of study, like geography.
0:09:23 You look at the weather patterns, or you look at the evolution, how we had four
0:09:30 extinction cycles in this world since four and a half billion years, plus minus.
0:09:35 And every extinction cycle gave way for the new type of species.
0:09:40 In fact, the last extinction of the dinosaurs gave way to mammals, and
0:09:44 mammals gave way eventually to primates, and eventually, hello now, monkeys.
0:09:54 So, Vedanta, by the way, doesn't contradict evolution.
0:09:57 Evolution is a natural part of the physical body growing up.
0:10:03 So, this means that when the world is created, then the jiva has to wait,
0:10:09 has to wait to come to this level when they can ask the question, "Who am I?"
0:10:15 So, this means, suppose you don't understand who you are, and eventually
0:10:19 we have a macrocosmic disillusion, the world, the universe disappears.
0:10:24 Well, you're still okay.
0:10:26 You're just in one long deep sleep, very, very long deep sleep.
0:10:31 But then when the new cycle of creation comes, then eventually you have to
0:10:35 wait for the gases to combine under high pressure, to start forming planets.

0:10:43 And the star is there, and then the star will have this gravitational pull
0:10:47 and the planets can start to revolve around the star, the sun in our case.
0:10:54 And you have to wait for situations to happen such that water can come.
0:11:02 How did water come?
0:11:03 Scientists still don't know.
0:11:05 They say from volcanoes, from all the evaporation of the
0:11:07 steam, maybe from that it came.
0:11:09 They don't know quite yet.
0:11:11 There are some theories.
0:11:12 How did water come?
0:11:14 Why is water not on Mars?
0:11:20 And then slowly, slowly, life has its way.
0:11:25 First, cyanobacteria comes.
0:11:29 One-celled organism comes.
0:11:33 Single cell.
0:11:34 It takes billions of years of a single cell to eventually
0:11:38 find a way to form two cells.
0:11:42 Multi-cell organism now starts.
0:11:45 Eventually plants come, bacteria, and it evolves.
0:11:50 Fish.
0:11:52 And then somehow the atmosphere starts to get nourished with a little bit of oxygen.
0:12:01 All of this intelligence, how it all takes place, none of us can hypothesize.
0:12:08 We can give you good models, but ultimately, what I'm saying is
0:12:12 to appreciate the vast amount of intelligence, how it's all taking
0:12:17 place, eventually to create walking beings and then to be able to become
0:12:25 self-conscious, like I am doing this.
0:12:31 Make fire.
0:12:33 And then to make sounds.
0:12:37 And then you say something more intelligible.
0:12:40 No, no, no.
0:12:42 This means no, no.
0:12:43 Like this, language evolves, billions and billions of years.
0:12:47 And this is the evolutionary cycle now.
0:12:51 And eventually the person can say, "Oh, who am I?"
0:12:55 And then that individual can now finally start to inquire about this one who
0:13:01 has evolved for billions of years.
0:13:04 I think it's got to do with this, but it's also about yesterday.
0:13:09 So, we have this creation, apparent creation.
0:13:12 It started with the viksepa shakti.
0:13:19 And we're all Brahman, we're all kind of one.
0:13:24 And there's all knowledge.
0:13:26 But still, we're in our mind, we're just in this bundle.
0:13:32 One person sees this, and the other person sees this.
0:13:36 So is that because of the avarana shakti?
0:13:39 I mean, it's all one knowledge, one power.
0:13:43 So, the avarana shakti reveals for every person everything that's got
0:13:49 nothing to do with this specific jiva.
0:13:52 Am I correct in this understanding?
0:13:55 Because there's always this question, "We're all one, but why
0:14:00 are we all in our specific..."
0:14:02 Right, so we're all...
0:14:06 Right, right.
0:14:07 So, okay.
0:14:08 Could you say Avarana Shakti is a...
0:14:12 It's both, it's both.
0:14:14 It's both because viksepa projecting, just like your own dream, through your
0:14:19 viksepa shakti, you project many.
0:14:24 And because your avarana, right, your power to hide information...
0:14:31 You do the exact same thing in a dream, by the way.
0:14:33 Use these two powers.
0:14:34 Viksepa to project your dream, and your dream then gets, right, hidden.
0:14:39 So, the information gets hidden.
0:14:41 One character, another character, and every character has only so
0:14:45 much information about themselves.
0:14:47 So, from everyone's standpoint, it seems like, right, I am one unit, you're

0:14:52 another unit, you're another unit.
0:14:54 So, the whole thing, both the subject and the object, is
0:14:58 a manifestation of one reality.
0:15:01 Okay?
0:15:02 So, that's how the setup is.
0:15:05 That is how the setup is.
0:15:07 This is Ishvara's creativity to create different beings who are, you know,
0:15:12 who feels like you're here and not over there.
0:15:15 But actually, you are now everywhere.
0:15:17 Okay?
0:15:18 Now, you say, "Well, why don't I experience myself, you know,
0:15:22 not myself, but why don't I experience as I am everywhere?"
0:15:26 That is because the setup is such, that you're not supposed to.
0:15:30 That's just how the setup is.
0:15:32 So, there's no reason to kind of explain it.
0:15:34 "Well, it's because of Ahamkara, it's because, you know, it makes you..."
0:15:38 Even if you say that, okay, great.
0:15:40 But ultimately, that's how the setup is.
0:15:43 Because, if it was something else, you could ask another question.
0:15:47 "Why isn't it like that?"
0:15:49 Now, suppose it's like that, and you say, "Well, why isn't it like that?"
0:15:52 So, you could never kind of stop asking a question, "Why is it?"
0:15:56 Right? "Why is it like this?"
0:15:57 Because that's how it is.
0:15:59 Okay?
0:16:01 So, these two powers are required to produce this
0:16:05 world and to hide information.
0:16:09 And when information is hidden from the standpoint of the single individual,
0:16:13 that translates to, "I don't know."
0:16:19 The common experience of all beings, "I don't know."
0:16:22 Why don't you know?
0:16:23 Because I don't know.
0:16:24 And then you have to remove, right, you have to go to a class
0:16:28 and start learning Spanish.
0:16:31 That means Spanish is hidden from you.
0:16:34 But it's not hidden for someone else.
0:16:38 Because they went through the process of removing that ignorance of Spanish.
0:16:42 But you are yet to go through the process.
0:16:45 So, it's like this.
0:16:46 So, now you must ask yourself, "What do I want to remove ignorance about?"
0:16:50 Cooking?
0:16:51 Okay, you can do that.
0:16:53 Knitting?
0:16:53 You can also do that.
0:16:55 The nature of you?
0:16:56 You can also do that.
0:16:57 And that's free will.
0:17:03 It's all knowledge.
0:17:04 It's all knowledge, yeah.
0:17:06 It's all knowledge.
0:17:07 It's just like one projector is illumining on the wall,
0:17:15 on a substratum. Let's say, fifty characters.
0:17:18 And they're all different.
0:17:19 One character is different from another.
0:17:22 And all talking to each other.
0:17:24 Talking, talking, talking.
0:17:25 But the whole thing is projected from one knowledge, from one viksepa.
0:17:32 So, one viksepa projects many.
0:17:34 And from the standpoint, on the substratum of consciousness,
0:17:38 it seems like we're all now different characters talking to each other.
0:17:41 That's just how the setup is.
0:17:44 And I tell you, when I heard this answer, I had questions like,
0:17:52 "Why is creation like this?"
0:17:53 Why are we sort of here?
0:17:55 And why can we just not rest in this one awareness and not go through

0:18:02 this process of having classes and dinosaurs and evolution and
0:18:07 being hungry and all of this stuff?
0:18:09 Why?"
0:18:10 A simple answer, which I finally found at peace.
0:18:13 That's how it is.
0:18:15 What do you want?
0:18:15 What else do you want to hear?
0:18:18 You can philosophize until you turn blue in the face.
0:18:24 Simple answer.
0:18:24 That's how it is.
0:18:25 Okay.
0:18:26 Also, in science, it's always falsified.
0:18:31 Sometimes a genius discovers some kind of natural law.
0:18:36 But then later on, it seems to be just a bit different.
0:18:39 And it's always sort of....
0:18:43 We'll never find out about it.
0:18:44 Yeah.
0:18:45 What I do also love about science is that they use rationale.
0:18:50 They don't allow things just to slip by.
0:18:54 If I cannot prove it right now, it has no merit.
0:18:57 It has to be validated in my experience in life.
0:19:01 It has to be observed somehow.
0:19:03 So, Vedanta has this approach where we don't let things slip.
0:19:08 We use certain methodology by which we can arrive to these truths.
0:19:14 So, science actually helps Vedanta a lot.
0:19:16 And that's why I adore science, because it has so many great methods, prakriyas,
0:19:23 methods by which you can see, how do we discover that the universe is expanding.
0:19:30 How do you do that?
0:19:32 Well, because certain frequency of light changes depending on how
0:19:37 far the distance of the star is.
0:19:40 Or the light can take longer.
0:19:43 How do you discover how far light travels and how fast light travels.
0:19:48 They have certain formulas for this.
0:19:52 And so many minds go into science.
0:19:55 It's unbelievable.
0:19:57 We're talking Thomas Edison, Nikola Tesla, Einstein, even
0:20:02 Ramanujan, the great mathematician.
0:20:06 It's just very scientific and precise.
0:20:08 So, a lot of inspiration can be gained from these fields.
0:20:14 Yes?
0:20:15 I have a hard time to understand creation theory with the cycle.
0:20:20 If creation began, then you've got to ask yourself,
0:20:24 that means time was already there.
0:20:26 Because when we say creation or jagat, right?
0:20:31 Creation, what we're including is time and space also and objects.
0:20:40 Time, space and objects is included in this word creation or in Sanskrit jagat.
0:20:47 So now if you say it began for the first time ever, that means, you know, when?
0:20:52 On a Sunday at 2 o'clock?
0:20:54 So, this means time was already there, once upon a time.
0:20:59 So, that's one way to show that you cannot begin something.
0:21:05 Because to begin, you have to also create time and space.
0:21:09 But time and space is creation.
0:21:12 So, creation goes through cycles, manifest, unmanifest.
0:21:17 Now when we say cycle, just if you imagine like a little circle, okay?
0:21:23 And this circle is knowledge and power.
0:21:30 Knowledge and power. Knowledge and power.
0:21:33 Now knowledge and power can either be in
0:21:38 manifest, manifest or unmanifest.
0:21:43 So, either it is manifesting time, space and objects or it is not
0:21:49 manifesting time, space and objects.
0:21:51 So, this means knowledge and power, what is eternal?
0:21:56 Remember how we said knowledge and power is pra-va-ha-nityatvam?
0:22:06 So, this means it is eternally flowing.
0:22:10 So, this means all knowledge, all power, very important, is forever.
0:22:15 It's eternal.

0:22:16 It never ends.
0:22:17 There's no ending.
0:22:19 When you say manifest and unmanifest, is that ending?
0:22:23 No, no, no, it's not.
0:22:25 Because all knowledge, all power is always there.
0:22:28 It's either visible as an effect or it's not visible as anything.
0:22:32 Time is just an effect of knowledge and power.
0:22:37 Okay?
0:22:37 So, in other words, knowledge and power is always there.
0:22:41 Why?
0:22:42 Because awareness is always there.
0:22:45 Is this clear so far?
0:22:46 So, awareness is forever, eternal.
0:22:49 There's no ending to awareness and there's no beginning to awareness,
0:22:53 and there's no ending to awareness.
0:22:55 But we also said awareness enjoys the capacity to manifest.
0:23:00 And that capacity is knowledge power.
0:23:05 This...
0:23:06 Huh?
0:23:09 So, knowledge power is not an attribute of awareness because...
0:23:13 Look, knowledge power manifests and unmanifests.
0:23:17 If knowledge power was stuck to awareness, then what would keep on happening?
0:23:25 That means awareness would keep on manifesting and unmanifesting.
0:23:28 But who would know about that?
0:23:30 What constant would know about manifestation and
0:23:34 demanifestation of an object?
0:23:37 Okay?
0:23:37 Because knowledge power constantly manifests, unmanifests.
0:23:42 Unmanifests, manifests.
0:23:43 But there is a knower, like a thought, it manifests and it unmanifests.
0:23:49 But there is a substratum in whose presence it is known that
0:23:55 a thought is manifesting and
0:23:59 unmanifesting. Okay?
0:24:00 So, when we talk about awareness enjoying the capacity to manifest the universe,
0:24:07 this capacity is knowledge power.
0:24:10 This capacity goes through manifest and unmanifest.
0:24:14 When it goes through manifest, what happens?
0:24:19 You have the beginning of a new creation, which includes time, space, objects.
0:24:26 When knowledge power unmanifests, then creation, including time,
0:24:32 space and objects, resolves.
0:24:37 And then again, knowledge power manifests.
0:24:40 What does it create?
0:24:42 Time, space and objects.
0:24:44 And then again, knowledge power totals the solution of the universe.
0:24:49 The whole thing unmanifests.
0:24:52 And why does it go on forever?
0:24:55 Because knowledge power is not apart from awareness.
0:25:00 Awareness and awareness is eternal, therefore, knowledge power is also eternal.
0:25:07 And since knowledge power eternally exists, so does manifestation and
0:25:13 unmanifestation of the universe.
0:25:15 Maybe another example is just very simple.
0:25:20 Just go like this.
0:25:32 [Question] Yeah, it's different because there is a continuity
0:25:37 from the last cycle of creation.
0:25:39 So, it's not like it's a different creation.
0:25:41 It just goes into a macrocosmic dissolution.
0:25:44 There is no time, there is no space, and then again there is
0:25:48 another creation that comes by.
0:25:51 So, like this.
0:25:52 So, if you imagine like a circle, right?
0:25:56 Where should I put a beginning here?
0:25:59 If I put it here, is that a beginning?
0:26:02 In reference to what?
0:26:04 But if I do this, this is a beginning in reference to this part.
0:26:10 But here, no matter where you put, in reference to what

0:26:13 part, is this the beginning?
0:26:15 In other words, that's why we say in the Vedas, creation is circular.
0:26:20 You cannot put a beginning to it.
0:26:21 It's just always going into manifest, unmanifest.
0:26:24 Manifest, unmanifest.
0:26:35 Yeah, so it's, yeah, I mean that's now vivarta, I'm not going to put that here.
0:26:41 But it's, you know, it's not an actual change, but it doesn't have some context.
0:26:45 I don't want to put it into this teaching now.
0:26:47 So, what Simon wants to say is, yes, it seems like it's, you know,
0:26:52 creation is taking place, but it's nothing but knowledge, right?
0:26:56 Just reshuffling itself.
0:26:59 In other words, it's the same knowledge.
0:27:01 It's not like there's two knowledges.
0:27:02 Knowledge is knowledge.
0:27:04 Information about the universe is information about the universe.
0:27:07 Total knowledge, total power, constantly reshuffling right now to be
0:27:13 manifesting as time, space and objects.
0:27:16 So even when you say time, it's nothing but
0:27:23 knowledge, okay?
0:27:25 Knowledge power.
0:27:27 Space, knowledge power.
0:27:29 So, we just give names to knowledge power from different standpoints.
0:27:35 And the subtlest of knowledge power that you can give is the subtlest effect.
0:27:41 The subtlest effect of knowledge power that you can name is time and space, okay?
0:27:49 Because everything is within time and space.
0:27:53 So, time and space is an effect.
0:27:57 So, knowledge power is the cause.
0:28:00 And what's the subtlest effect of knowledge power?
0:28:03 Time and space.
0:28:05 And what's slightly grosser than time and space?
0:28:08 Whatever you want, right?
0:28:09 You can say quarks and so on,
0:28:14 etc.
0:28:15 But all of it, whether you talk about time, space, quarks,
0:28:19 all the way up to a tree, all of that are names for knowledge power.
0:28:28 And knowledge power has no existence without awareness.
0:28:33 In other words, within awareness, knowledge power.
0:28:38 Okay?
0:28:40 My mind comes up with a question.
0:28:43 When we have, or as we have, endless cycles of creation, manifestation
0:28:49 and manifestation, and we have infinite jivas, whose main task
0:28:54 is to wake up to attain Moksha.
0:29:00 Why haven't all the jivas by now attained Moksha?
0:29:04 As we have already infinite cycles and then everybody would be out of the game.
0:29:10 There's this confusion where we think that you're an infinite jiva, right?
0:29:14 You're not an infinite jiva, like eternal jiva.
0:29:17 A jiva is anadi, not anantam.
0:29:20 Anadi means, without a beginning.
0:29:24 Jiva is the only existence in creation that is anadi, that means beginningless.
0:29:31 , this means everything is beginningless in creation.
0:29:34 Jiva is the only thing in creation that is not anantam, eternal.
0:29:40 That means, now you've probably heard this before, the eternal jiva.
0:29:45 You've heard this before?
0:29:47 The most confusing thing ever.
0:29:49 You have to put, because that is a literal meaning, you have to put the
0:29:51 implied meaning, that jiva has capacity to be eternal, but jiva is not eternal.
0:30:01 So jiva can end at some point.
0:30:04 Yes, jiva is beginningless, but jiva can end at some point.
0:30:08 Now, the question you're asking is, why have not all jivas ended so far?
0:30:15 Because the universe is infinite in itself.
0:30:19 Infinity, one minus infinity equals how much?
0:30:23 Infinity.
0:30:24 So, it's an infinite creation, and the setup is such that
0:30:30 it's never going to happen.
0:30:31 Because look at this, here's the logic.

0:30:33 If this creation is beginningless,
0:30:38 and you had a limited amount of jivas, suppose 1,000, by
0:30:45 now you would have all gone.
0:30:48 So, just the fact that this world is occupied by insects, which is also
0:30:53 jivas, bacteria, germs, ants, how many colonies of ants there are,
0:31:02 and then how many ants within each colony, and fish is just trillions
0:31:08 upon trillions upon trillions just on earth, just in this 100-year period,
0:31:14 never mind all of the jivas before.
0:31:17 And that is just bhurlukah, earth, never mind svargaloka and pitrloka
0:31:23 and patala and all of these other worlds that I mentioned.
0:31:26 And then the Vedas goes further.
0:31:29 There are infinite worlds, infinite worlds, infinite universes.
0:31:36 So, whatever we're looking in this universe, and we're
0:31:38 going, "Wow, amazing universe.
0:31:40 There's only one universe out of infinity."
0:31:44 You
0:31:46 cannot fathom it.
0:31:47 It's so large.
0:31:49 The only thing you can really do, is recognize one content
0:31:54 that inheres in all things.
0:31:56 In Chandogya Upanishad, the father Uddalaka says to his son
0:32:01 Shvetaketu, "Do you know that knowledge, knowing which, once known,
0:32:06 everything at once becomes known?"
0:32:10 "Huh?
0:32:11 How do I know one knowledge, and once I know that one knowledge,
0:32:15 everything at once becomes known?"
0:32:18 Because if you know chapter one, you don't know chapter two.
0:32:21 If you know chapter two, you don't know chapter three.
0:32:23 If you know science, you don't know geography.
0:32:25 If you know geography, you don't know history.
0:32:27 And yet, knowledge, knowing which, once known, everything at once becomes known?
0:32:33 What is this kind of knowledge, father?
0:32:36 And then the father, Uddalaka, tells him, "And that knowledge is the substance
0:32:41 of time and space and knowledge and you, which is knowledge and power.
0:32:47 And knowledge and power has no reality without awareness."
0:32:50 So, this means I don't have to understand everything in this universe.
0:32:55 That's a long journey.
0:32:58 I only have to understand knowledge, power.
0:33:01 Because we've done an analysis.
0:33:03 Everything reduces into knowledge and power, concepts, concepts.
0:33:08 Everything, therefore, you say, "Then what's the relationship
0:33:11 between concepts and awareness?"
0:33:13 Satya-mithya relationship.
0:33:15 Concept has no reality without awareness.
0:33:18 Awareness remains free of the concepts.
0:33:22 Just like the awareful being remains free of their potential, constantly
0:33:27 manifesting the dream world.
0:33:29 Whatever the potential changes into, you, the awareful being, never take that on.
0:33:36 Okay?
0:33:38 So, the number that Shashtra has given about the jivas is about this
0:33:43 different species of jivas and not the absolute number of jivas, right?
0:33:49 Yeah, so not the absolute.
0:33:50 There are infinite jivas and I think you're referring to this
0:33:55 one part about how many jivas.
0:33:58 There is also other statements that state that there's just infinite jivas all over.
0:34:05 Yeah.
0:34:06 Logic, just pure logic.
0:34:07 Okay?
0:34:08 We don't even have to know what they said.
0:34:12 If there was limited amount of jivas and since this creation is
0:34:15 beginningless and I already pointed out the logic of why it's beginningless,
0:34:20 then by now there should be nothing.
0:34:23 Because we've all had infinite amount of time backwards to work
0:34:27 our stuff up, to work out our stuff.
0:34:29 But more and more and more jivas keep on being born.

0:34:33 In fact, you could have asked the same question in 1500s and you say, "You've
0:34:38 got 1 billion jivas, no more are coming.
0:34:40 We've got a limited amount of supply."
0:34:42 Year 2024, you ask the same question, 8 billion.
0:34:46 You ask the question on a different period, you've got 20 billion jivas.
0:34:52 I don't know how Earth is going to survive that.
0:34:55 I think it will, 20 billion.
0:34:57 We will have a 20 billion population.
0:35:01 So, you said the jiva is beginningless, but then you said it ends.
0:35:06 And that's merely the idea, the idea.
0:35:10 Yes, yes, yes.
0:35:12 Got it.
0:35:12 So as long as, because awareness is eternal, that's why jiva has
0:35:16 the capacity to go on eternal.
0:35:19 Because I think I am, right, this body-mind.
0:35:23 Now remember, body-mind is just a manifestation of knowledge power.
0:35:28 And knowledge power is never away from awareness.
0:35:31 So, awareness is eternal, knowledge power is eternal, and I think
0:35:36 I'm one of the manifestations of knowledge power, therefore I continue
0:35:41 as a jiva for as long as I wish.
0:35:45 I have a capacity to go on eternally, but in actuality, every
0:35:50 jiva, individually, when they find their identity, right, ends.
0:35:55 That means, every individual jiva ends.
0:35:57 I'm not saying every jiva ends, but individual jiva ends.
0:36:01 And how does a jiva end?
0:36:03 Well, you shift your identity.
0:36:05 Now when I say shift your identity, what do you mean?
0:36:08 How do you shift identity?
0:36:10 Like what moves?
0:36:11 Nothing moves.
0:36:12 If I'm telling you right now, there is one constant about you which
0:36:17 never undergoes any change, and that constant is available all the time.
0:36:23 If you're connecting to my words right now, and there is understanding what I'm
0:36:28 saying, then your identity is changed.
0:36:31 Your identity has "shifted".
0:36:34 If I'm saying there's something about you, which never gets tainted,
0:36:38 which is always the same, which just lights up all of the changes, and
0:36:43 in you there's something about you that is constant, and you know it.
0:36:48 Well, it's known to be yourself, and you have no doubts about it.
0:36:53 And while I'm saying this, you're going, "Huh?
0:36:55 Huh?"
0:36:56 Then your identity has not shifted yet.
0:37:00 Okay?
0:37:00 So, it's only a matter of time when identity is shifted, meaning you
0:37:06 have come to a point where what we're talking about, the words of
0:37:10 the Upanishads, you are connecting.
0:37:12 You're connecting.
0:37:13 You're connecting.
0:37:13 Yes, I got it.
0:37:16 "Sādhārana", "common", that's called "moksha".
0:37:19 Okay?
0:37:19 And it's not a big deal because awareness was there all along with you.
0:37:24 We just sort of superimposed our body onto it, and we thought
0:37:28 it is something, but it's not.
0:37:45 What I haven't quite got yet, when you said, that it is still up to Ishvara's grace.
0:37:46 Got it.
0:37:46 Another intervening factor which kind of decides, right?
0:37:50 So, the reason we say that is for your security.
0:37:53 So, it's like a backup plan, right?
0:37:56 Because it's so easy to say, "It's very clear to me, Andre.
0:38:02 I've heard other teachers, and I can see it on people's faces."
0:38:06 And you're kind of like walking proudly here and there, and it creates
0:38:11 a person that closes their mind down.
0:38:14 They stop learning.
0:38:15 So, out of humility, we say, "Ultimately, Ishvara has the

0:38:19 last say when the person dies."

0:38:23 Even if you're clear, ultimately, Ishvara has the last say,

0:38:26 because you cannot risk it.

0:38:29 Because the moment a person says, "I've got it," then it closes

0:38:32 the mind down, and they gain this false confidence in themselves.

0:38:37 And then you miss basically 10 years of no growth, and then you get reborn.

0:38:43 So now I missed 10 years of growth, because I convinced myself in

0:38:47 a previous life that I got it.

0:38:49 So, that's why we say this journey goes until last breath.

0:38:54 That's what James called enlightenment sickness.

0:38:58 Ah, okay.

0:38:59 Okay, okay.

0:39:01 Okay, okay.

0:39:02 Wow.

0:39:02 But see, the important thing is it doesn't last because the way that

0:39:06 Ishvara is designed is it's designed to pop your bubble eventually.

0:39:11 It cannot last.

0:39:13 It can go up to 30 or 40 years as far as I've seen.

0:39:16 Maybe it can go longer for some people.

0:39:18 But the way that it's made is, more pain starts to arise.

0:39:23 It just starts to arise.

0:39:24 Physical pain, symptoms, depression, they just keep on arising, and the

0:39:30 system is made to save you from your own kind of self-destruction.

0:39:37 And this is good.

0:39:38 So, look at this.

0:39:39 Emotional pain is neither-- just not even pain, just emotional indicators

0:39:45 are neither positive nor negative.

0:39:47 They're just indicators.

0:39:50 Emotions are neither positive nor negative.

0:39:52 They're just indicators letting me know how aligned I am to Ishvara.

0:39:58 So, I cannot know if I've really got it, but one thing for guaranteed I can know

0:40:04 is, how do I experience myself right now?

0:40:08 Am I at ease with myself?

0:40:11 Am I at peace with myself?

0:40:15 That is your emotional indicator which can tell you how keeping

0:40:20 with this knowledge you really are.

0:40:22 Andre, I just want to ask you, because you say time and space are the

0:40:28 subtlest, but where would you place then the mind or the subtle body?

0:40:36 Okay, good point.

0:40:37 So, Ellie.

0:40:41 So, we said that it's going to be the same principle.

0:40:44 So, knowledge power, and then if you do Tattva Bodha, we will say that the first,

0:40:50 even subtler, is now your mind, basically.

0:40:55 Your subtle matter of the mind.

0:40:58 And then you can say time, space, objects.

0:41:05 So, the point is both of the categories are within manifestations of knowledge power.

0:41:14 So, the mind is for being able to grasp what time, space means.

0:41:19 So, this means the mind has to be subtler than time and space in order

0:41:23 to postulate, to think about, to hypothesize about time and space.

0:41:29 That's why you can have Einstein thinking about the time

0:41:32 relativity or time dilation.

0:41:34 So, you're able to discuss time.

0:41:36 Why?

0:41:37 Because the mind is subtler than time.

0:41:39 I think I said self-reflection, self-inquiry, just thinking about

0:41:47 connections between things, thinking about the weather system and how

0:41:53 it's connected to other things.

0:41:55 So, it gets your mind moving, because we don't think.

0:41:59 We just look at the weather and go, "Oh, it's weather, it's falling rain."

0:42:02 But then the mind, the more sophisticated it gets, it's able

0:42:06 to connect causes and effects.

0:42:09 This is an attribute of all teachers and scientists.

0:42:12 They're able to connect different things.

0:42:16 And inquiry is exactly the same.

0:42:18 To be able to connect, "Why am I feeling this?"

0:42:20 What could be the cause of this?
0:42:21 What triggered it?
0:42:22 What came before this thought arose?
0:42:25 What did I think before this feeling came by?
0:42:28 What was I thinking?
0:42:29 How did I wake up today?
0:42:30 And what took place yesterday for me to wake up like this?
0:42:33 And how can I handle this emotion that's coming up right now, in
0:42:36 the light of the knowledge?
0:42:37 And if I cannot, can I do a little prayer?
0:42:39 If I can't do a prayer, maybe I can go outside."
0:42:41 And then you go outside and you start to look at the birds and
0:42:43 the trees and the sounds and you see how it's all entering my mind.
0:42:46 And then you start to analyze that, how it's all nothing but knowledge
0:42:48 and power manifesting in those trees.
0:42:50 And knowledge and power manifest inside my awareness as now, which is
0:42:53 commonly all known to me right now.
0:42:59 Da da da da da, right?
0:43:02 So, right, self-inclusion.
0:43:05 So,
0:43:09 yeah, so it's right.
0:43:11 So, what you say, bottom line is connection from me, who I think
0:43:22 I am,
0:43:25 to the environment. To, outside.
0:43:25 Okay, that's one.
0:43:27 And the other was
0:43:31 satya-mihtya.
0:43:31 Satya-mithya. Yeah, good, good.
0:43:32 So, I get what you're saying now.
0:43:33 So, in other words, you take any form and then you start to reduce it down and you
0:43:38 see it reduces into knowledge and power.
0:43:40 And knowledge and power rests in awareness.
0:43:43 So, that is how not to turn Brahman or awareness into an object.
0:43:48 You have to do this analysis.
0:43:53 And the second, we said that mental reminders.
0:43:56 So again, wherever my mind goes, see, the mind is always going to give you
0:44:01 ideas, whether you got this or not.
0:44:03 So, there's a mental reminder, you say, wherever this thought is going,
0:44:08 there is a knower of that thought, which is always going to be I, me.
0:44:12 And that me is the final reality.
0:44:15 Okay, so this means there's always some light, illuminator of the thought.
0:44:20 And that illuminator you're never away from.
0:44:23 And even if you say, am I away from the illuminator?
0:44:26 Even that thought is illumined by the illuminator.
0:44:29 Therefore, I never went away.
0:44:31 That means a thought cannot displace you.
0:44:35 Okay, so these two methods were provided to answer the question,
0:44:41 if you think you know Brahman well, you know Brahman little.
0:44:45 And then I provided two methods by which not to fall for the trap of turning
0:44:50 awareness into some feeling or sensation or a thought, how it should occur next
0:44:57 retreat or it should occur next time.
0:45:00 It's always with you.
0:45:02 Having gone through those three stages of listening and deeply ascertaining
0:45:07 this knowledge, which we said, "Tat pariya nishchaya," so what is
0:45:12 not only listening, but a genuine, sincere desire, that this takes place.
0:45:17 Lord, please help me to integrate this deeply into my being.
0:45:21 It is my sincere desire.
0:45:23 Like this, simple prayer, you're genuine.
0:45:25 You genuinely want to change.
0:45:28 And thereby by listening, you're slowly, slowly, slowly understanding.
0:45:34 Now, when it comes to the second stage, mananam, then you ask
0:45:37 yourself, having heard this, do I actually relate to what I've heard?
0:45:44 Does it strike a chord?
0:45:45 Does it touch me?
0:45:46 Does it ring something in me?

0:45:49 Does it bring something out of me?
0:45:51 And the answer could be no.
0:45:54 It's like all these words, "Tat pariya nishchaya, sopadhika," this, this, this.
0:45:58 And then just bring it down to ordinary English, ordinary language,
0:46:02 and you say, "Where am I connecting?
0:46:04 Where do I connect these words?"
0:46:06 And then you go through this process of asking yourself the question
0:46:11 and bringing this knowledge in reference to your experiences.
0:46:15 And sometimes we need to ask a question to the teacher, and that requires
0:46:18 some vulnerability, some fear, right?
0:46:22 Like, "Oh, should I ask?
0:46:23 What will others think of me?"
0:46:25 And something holds us back.
0:46:27 But every time we do bring ourselves forward, it actually is so healing to do
0:46:33 that, especially in front of other people.
0:46:35 It's just healing.
0:46:37 There's a book called Feel the Fear and Do It Anyway.
0:46:41 I never read it because the title gives it away.
0:46:45 And I highly recommend you read it.
0:46:49 And I read this book when I was 17, and it changed my life,
0:46:52 because the title is so powerful.
0:46:55 I read the title, in other words.
0:46:59 And I think it's great.
0:47:00 In other words, if there is fear, the apprehension, I don't want to.
0:47:05 I mean, I'm not going to say you should or not, but I found it personally such
0:47:10 a lovely thing, a beautiful thing, to do it anyway, just do it anyway.
0:47:16 And it starts out very hard, but it becomes very, very, very fun.
0:47:21 Eventually, sometimes I will go to whatever show, and then
0:47:26 I'll just get up and start do a little bit of rapping, whatever.
0:47:29 I don't care.
0:47:30 I don't care if I fail, right?
0:47:31 I just do it.
0:47:32 And people will forget about you anyway.
0:47:37 They won't think about you.
0:47:40 And it can be very healing to ask questions and to have that
0:47:44 relationship with the teacher.
0:47:45 That's where a lot of healing is.
0:47:47 For me personally, the reason why Neema is my teacher, is because I need a friend.
0:47:52 I don't need-personally, I don't need someone that's up there, and
0:47:55 I have to look at them as up there.
0:47:57 I need a friend.
0:47:58 And I found that so healing just to have someone that you can joke with, smile
0:48:04 with, have a nice conversation with.
0:48:07 But at the same time, when she's sitting in class, I put myself in a stage
0:48:11 of I sit down, like Petra's doing.
0:48:15 I'm just a student.
0:48:16 When class is over, we're just friends.
0:48:19 It's like this.
0:48:20 So, we also have to know what kind of a relationship do you need to help heal you,
0:48:26 because just to be close by itself is so important in this tradition, because it
0:48:34 makes you see this person who has this knowledge, they're just ordinary, ordinary
0:48:39 person, and that helps you relate to them.
0:48:42 And that heals that wounded child of, "Oh, I need some high person.
0:48:48 I'm not good enough."
0:48:49 And you realize, we're just equals.
0:48:52 We're just equals.
0:48:53 I can relate to the shyness and fear to approach you in this case.
0:49:00 Right.
0:49:00 So, what you tell me about Neema, how do you look at this audience?
0:49:07 Because I have a lot of thoughts like I can't approach you, I can't.
0:49:15 So, what is your offering to your students?
0:49:18 How do you-because I don't want to take up your time.
0:49:23 There's a lot of bubbles here, that stop me from connecting in ways
0:49:29 that I deep down would like to do.
0:49:32 Yeah, so we are kind of connecting already at dinner, so it's not some big thing.

0:49:39 Just once in a while you have a nice conversation.
0:49:42 And I guess time is also limited, so we don't have a lot of time together.
0:49:47 But like three months ago, I was like, "I'm going to write him
0:49:53 an email just to clear my mind."
0:49:56 I never send it.
0:49:58 Out of fear.
0:49:59 Okay, okay.
0:50:00 Yeah, so these are some things that we need to overcome through time.
0:50:06 Sometimes we can just send a short, simple email.
0:50:09 If you don't want to send anything, that's fine.
0:50:11 But just that familiarity with a person is important.
0:50:17 I found that to be just very, very, very healing.
0:50:20 It can be online familiarity, offline familiarity.
0:50:27 But if you don't have a physical teacher-- obviously I'm not here all the
0:50:30 time-it's a little bit more challenging.
0:50:33 But retreat is enough.
0:50:35 Retreat is enough.
0:50:37 In fact, that's how I developed my relationship,
0:50:39 through retreats once a year.
0:50:42 Nothing special.
0:50:45 Can I ask something about praying?
0:50:49 Like you said, "Lord, can you help me with this or that?"
0:50:55 To whom are you praying then?
0:50:57 Because it's not a door in the sky,
0:51:02 a little thought
0:51:03 So, you're praying to yourself, actually.
0:51:06 Yeah, I mean, without putting philosophy, you're only praying to one.
0:51:10 Without that. You're reassuring yourself, number one.
0:51:14 You're telling your mind that this is very important for me.
0:51:17 Because, when we pray, we're actually investing time.
0:51:20 And you only invest time in those things that you treasure, that enrich your life.
0:51:26 So, number one, it's letting you know that this is very enriching for me.
0:51:31 I need this.
0:51:32 I want this.
0:51:33 It's like a loud affirmation.
0:51:35 It's a clear, explicit affirmation.
0:51:39 And second of all, every action is a cause.
0:51:44 And every cause returns in effect.
0:51:48 And therefore, when you pray, you're not only letting yourself know,
0:51:52 "This is important for me," but also, you're increasing the chances
0:51:56 of your direction in your life now being focused, more focused.
0:52:01 But who are you praying to?
0:52:03 You're always praying to Ishvara.
0:52:05 All that is here is intelligence.
0:52:08 And intelligence is responding.
0:52:10 It responds.
0:52:11 It's obligated to respond, because you're putting a cause into the field.
0:52:16 And by the way that the law works, the law of karma, the law of compensation,
0:52:21 it has to return some result to you.
0:52:25 So, you're actually asking Ishvara, "Increase the chances
0:52:30 of something coming to me."
0:52:33 I want you to make those factors more conducive in my favor.
0:52:40 You're actually calling that possibility.
0:52:43 You're increasing the chance of that happening through your prayer.
0:52:47 Yeah, brilliant.
0:52:48 So brilliant.
0:52:48 And form, I mean, I have form too.
0:52:50 Look, I have Shiva here.
0:52:53 Sometimes it's Saraswati.
0:52:54 But all of it is Saraswati knowledge, right?
0:52:57 "Om Aim Saraswati Aina-maha."
0:53:00 So, this is the Vijaya mantra to invoke Saraswati and help you to improve
0:53:06 your memorization, your recall, and to give you more knowledge.
0:53:09 And I chant this every single morning.
0:53:13 So, in other words, the point is not, "Oh, let's now go to Saraswati."

0:53:17 What I want to say is, who are you genuinely interested in and
0:53:21 what do you need in this life?
0:53:22 If you need resources to have your life enriched, then we pray to Lakshmi.
0:53:29 Now, what is this Lakshmi Saraswati?
0:53:31 Are they like these people over there sitting on a lotus flower,
0:53:35 distributing wealth to other people?
0:53:37 This is how we look at it.
0:53:39 No, no.
0:53:40 All we mean, when we say Ganesha Saraswati, right?
0:53:43 Brahma, you know, and Ganapati, etc.
0:53:47 They're just names for all knowledge, all power.
0:53:52 And Vedic culture beautifully portrays them in certain
0:53:58 characters that you can relate to.
0:54:00 So, when you relate to the character, you're not relating to a statue.
0:54:05 You're relating to the intelligent cause, to Ishvara, who is manifesting in the
0:54:13 aspect of that one who distributes wealth.
0:54:17 That means when I use my free will and I want to know things,
0:54:22 then I pray to Saraswati.
0:54:24 But, I am praying to Ishvara, Ishvara's law which distributes knowledge
0:54:31 to those who ask it, which governs the distribution of knowledge and
0:54:36 memory and the understanding things.
0:54:40 Therefore, I pray to that one.
0:54:42 So, this means you can say, instead of saying, "Dear Ishvara," you
0:54:46 can say, "Saraswati," because that hones in your focus.
0:54:51 That means this specifically, out of all of the things from knowledge power that
0:54:55 can give me, I want the aspect which makes my knowledge more firm, deeper.
0:55:02 And that aspect is called Saraswati.
0:55:05 Therefore, you choose Saraswati.
0:55:07 If you need to overcome certain obstacles in your life, and make it easier just to
0:55:11 flow through challenges, which is, you know, coming almost every day for some of
0:55:15 us, then we can invoke the same Ishvara, but now we call it Ganapati or Ganesha.
0:55:22 "Om Gam Ganapataye Namaha."
0:55:25 And we also have a Bija mantra for that.
0:55:28 Okay?
0:55:29 So, this is the beauty of the tradition, is that it's all offered to you.
0:55:33 Whatever you want, you can have it.
0:55:37 That's that your treasure.
0:55:38 Having gone through this shravanam, which is really a lifelong process,
0:55:44 mananam, removing doubts, thinking about it, just generally thinking
0:55:48 about it, and nididhyasanam is connecting things, ensuring that
0:55:53 you understand how is this connected to that and this connected to that.
0:55:57 This means, we have a certain flexibility.
0:55:59 If you just follow the strict linear system, step one, step two,
0:56:05 step three, then the moment we start to mention something at the
0:56:09 end, you're like, "Oh, no, no, no."
0:56:10 Can you bring it back to the beginning?"
0:56:13 So, the person has to get a little bit flexible about what they understand.
0:56:18 And nididhyasanam helps you loosen up, loosen up this rigidity of the mind, that
0:56:23 it has to be like this and not like that.
0:56:26 Okay?
0:56:27 So, nididhyasanam shakes your mind up with this.
0:56:31 And this culminates to three possible stages, that any seeker can go through.
0:56:38 And we will see what these three stages are.
0:56:40 Om Purnamadah Purnamidam
0:56:44 Purnat Purnamudachyate Purnasya
0:56:49 Purnamadaya Purnamevavashishyate
0:56:56
Om Shanti Shanti Shantihi