

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:23 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:38 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:56 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:16 These three stages, the question is what do they culminate to, right?
0:01:22 Shravanam, understanding while listening.
0:01:29 Mananam, which is to, you know, remove doubts, go through the process
0:01:34 of removing all of those confusions and reconciling the differences.
0:01:38 And nididhyasana, which is to bring things together
0:01:44 and connect things together.
0:01:46 And it results in three stages.
0:01:49 And what are they?
0:01:50 They are jijnasu, this is the one who is in the process of
0:01:56 still knowing about the reality.
0:02:00 So this is whereby it is what we call growing clarity.
0:02:04 It means you're slowly starting to understand, right?
0:02:08 Brahman is still an image in the mind.
0:02:11 It is still, you know, it's just such an orientation to keep it as an image that
0:02:19 it's very hard to let go of that idea.
0:02:21 And jijnasu is slowly, slowly in the process listening, you know, coming to
0:02:27 the retreats, listening, reading books, looking at different, you know, videos.
0:02:32 All of these things are, you know, part of the sincere seeker.
0:02:37 Now, there's one difference.
0:02:39 There are two terms you may have heard of, which is mumuksu and jijnasu.
0:02:45 And they're actually quite different.
0:02:48 See, when you go into the world, you know, you're just looking for objects
0:02:54 in the world, generally how we are.
0:02:56 And we start to see there is more to objects.
0:02:59 There's got to be something more to all of this.
0:03:02 And then the person starts to ask, you know, questions and try
0:03:06 different things in the marketplace.
0:03:08 And the spiritual journey has begun.
0:03:11 And basically anyone who begins their spiritual journey, most
0:03:15 of them are just mumuksus.
0:03:16 Because mumuksu means I've come to recognize that there is something in
0:03:23 this world that I want to discover and I haven't discovered it.
0:03:28 But I don't know what is required to know it.
0:03:32 I don't even know whether it is, should I do something
0:03:35 or should I know something?
0:03:36 So there's doing and knowing, there's a confusion.
0:03:37 And what happens is most of it is going to be doing.
0:03:44 So thus the whole, you know, person will go into this, you know, vast
0:03:48 spiritual marketplace and they will start to do all sorts of yogas
0:03:52 and techniques and get initiated into so many different schools.
0:03:57 And so most of the spiritual world is still, you know, more or less mumuksus.
0:04:02 They're the very active ones, who are travelling, who are, you
0:04:06 know, going to temples, going to there, going to different retreats,
0:04:10 trying out all different satsangs.
0:04:12 It's all just one big movement of everything.
0:04:15 It's like one soup of everything.
0:04:18 And then as the person goes through that, depending on how much discernment
0:04:23 you have, a few will switch out of this.
0:04:28 They will see everything I've tried, I'm basically the same
0:04:31 person for the last 30 years.
0:04:34 I've done so many things, you know, this dance and this dance and that dance.
0:04:39 I've done this and I've done tantra and I've done this
0:04:42 Buddhism and I've done this.
0:04:43 So many things.
0:04:44 And I've done, you know, techniques.
0:04:47 And you go, there is, what I really am seeking is knowledge.
0:04:52 And then the person starts to seek knowledge.
0:04:55 And this knowledge is what a jijnasu is.
0:04:59 So mumuksu is still doing it all, trying it all, just a lot of everything.
0:05:05 And a mumuksu eventually, right, one of them, according to their discernment,
0:05:10 they switch out of that mode.

0:05:12 And now they start to go into knowledge.
0:05:15 A lot of mumuksus, but then already at the funnel, you get less jijnasus.
0:05:22 And so it's very hard to tell, you know, who's a mumuksu, who's a jijnasu..
0:05:26 So you can see how much, right, this marketplace, how many options
0:05:31 it has, and, you know, how much it takes to come to this knowledge.
0:05:42 Jijnasu..
0:05:42 So we call this growing clarity.
0:05:48 Growing clarity.
0:05:51 And Brahman
0:05:55 equals image.
0:05:57 Okay?
0:05:58 Brahman is still an image.
0:06:00 In the mind.
0:06:02 Now, one level before that is mumuksu.
0:06:07 So I'll use a different color.
0:06:12 Mumuksu.
0:06:17 And this one we can say everything.
0:06:23 Everything in quotes spiritual, right?
0:06:25 They don't know what it may mean, but they know this has to be more
0:06:30 than just kind of, you know, money and so on, an essential pleasure.
0:06:36 Okay.
0:06:38 Now, the jijnasu
0:06:41 eventually, right, comes to a teacher because they have enough grace, they
0:06:46 have enough, you know, discernment.
0:06:48 And what happens is they come to understand the knowledge.
0:06:52 And when they come to understand, we said this is called akhanda akara vrtti.
0:06:58 That means we no longer have Brahman as an image.
0:07:02 It is, but you've removed that last trace of image from your mind.
0:07:07 That means it's no longer an image, but that which illumines all of
0:07:11 your images, because of which all images are known and revealed.
0:07:16 Okay?
0:07:19 And this stage we call brahma-vid.
0:07:23 So brahma-vid.
0:07:24 So after jijnasu, we have brahma-vid.
0:07:27 So, how did brahmavid get there?
0:07:36 Brahma-vid.
0:07:37 So, okay, yeah.
0:07:39 Now, brahma-vid, how did the brahma-vid get there?
0:07:43 Well, they, you know, connected to the laws.
0:07:46 They started to look at their inner responses.
0:07:49 They, you know, brought
0:07:53 Ishvara into their life.
0:07:54 They started to reflect, how is Ishvara connected to me?
0:07:58 How I am dependent upon Ishvara's laws, Ishvara's,
0:08:03 you know, presence?
0:08:04 And how it is always expressing in my life, and how everything else
0:08:08 is just an expression of Ishvara.
0:08:10 So these questions all took place in the jijnasu's mind.
0:08:15 They were asking this on and on and on and on and on and praying and, you know,
0:08:20 following the right things to be done.
0:08:22 And, you know, acknowledging one's helplessness and recognizing
0:08:27 there's something bigger and, you know, asking questions.
0:08:31 So they went through so much work, sitting home and then inquiring, right?
0:08:37 You know, looking at how the universe, you know, works for a moment, inquiring
0:08:41 about all of the realities together.
0:08:43 All the things they've been hearing, they've been breathing, they've been
0:08:47 bringing them down into the world, into their own
0:08:50 experience and thinking and thinking, inquiring, and bringing the knowledge
0:08:54 as much as possible into their life.
0:08:57 And eventually, akhanda akara vrtti, in other words, I have now understood.
0:09:03 I am that already here.
0:09:05 I am the truth.
0:09:06 The truth is already right here.
0:09:08 It is revealing the contents.
0:09:10 It is showing the contents of my mind.

0:09:13 My mind is shown in the presence of awareness.
0:09:19 What happens here is the mind, though, at this stage, still
0:09:24 has some old orientations.
0:09:28 And because we all grow up in, you know, a certain environment that may
0:09:33 or may not be conducive, but you're still carrying all of that old, right,
0:09:38 stuff that is making you think like you're one small individual in this
0:09:42 world, and the world out there is big.
0:09:45 And you still carry this orientation, even if you understood who you are.
0:09:53 This is like, "Wow, I never knew this was possible.
0:09:56 I thought when you know who you are, you're suddenly like,
0:09:58 totally it's all finished."
0:10:00 No, you have to look at it just down to earth, ordinary experience.
0:10:05 The mind is there.
0:10:06 The mind is talking.
0:10:08 The mind is talking with its old stories, with its old
0:10:11 narratives, and it just keeps on saying, "I'm not good enough.
0:10:15 I'm not worthy.
0:10:16 This is not for me, right, and I can't do it, and this is too much.
0:10:21 It's too little."
0:10:23 It just keeps on speaking, speaking, speaking, speaking.
0:10:27 Even though you understood relatively well, akhanda akara vrtti, but still
0:10:34 small individual, still go to swami, you know, and go, "Oh, you
0:10:39 know, they kind of know so much."
0:10:41 You've totally forgot the idea that what the swami knows
0:10:44 is exactly what you know.
0:10:47 It's the same understanding.
0:10:50 So the person is still driven by their smallness, by their insecurity.
0:10:56 And it's very confusing because you think that, you know, moksha
0:10:59 is supposed to be total, instant freedom from all of this insecurity
0:11:03 that we've been bearing for decades.
0:11:06 The reality is not like this at all.
0:11:11 Therefore, at this stage, the knowledge is there, but devotion is not there.
0:11:17 The feeling is not there.
0:11:18 I don't feel, right, you know, more cheerful.
0:11:21 It's like, it's relieving.
0:11:22 Sure, it's much more relieving.
0:11:25 There's more peace.
0:11:26 There's a certain peace.
0:11:27 Definitely.
0:11:28 Definitely.
0:11:30 But, you know, it's kind of like, it's like not a big deal,
0:11:34 and still the same person,
0:11:39 still responds the same to challenges as before, still judging, you
0:11:42 know, putting things into boxes.
0:11:46 You're like, "What kind of a wise person is this?"
0:11:50 Well, they're a wise person, but beginner stage.
0:11:55 That means even when they die, no more rebirth.
0:12:00 No rebirth.
0:12:05 As you go through this process of refining your mind further,
0:12:11 right, in the yoga, yoga shastra, right, doing what needs to be done,
0:12:16 bringing the values into your life, continuing to listen, continuing to
0:12:21 ask, continuing to just be in this, you know, satsanga, in this circle,
0:12:27 slowly, slowly, notions, those cucumbers start to fall away because
0:12:32 you keep on nourishing your being, your mind, with the right nutrition.
0:12:36 And thus, all of those old stuff keep, and every time they fall off,
0:12:41 you're more cheerful, more devotional.
0:12:45 Therefore, brahma-vid.
0:12:48 What should we say about brahma-vid so far?
0:12:53 Who is brahma-vid?
0:12:59 Discovered identity?
0:13:00 Yep.
0:13:01 Discovered identity.
0:13:04 What else can we say about brahma-vid?
0:13:09 Yes?
0:13:13 Is Brahman known?

0:13:16 Ah, excellent.
0:13:18 Not
0:13:23 image, right.
0:13:24 Brahman is not image.
0:13:25 Anything else?
0:13:27 brahma-vid.
0:13:31 Connected to the laws of the universe.
0:13:32 Connected to the laws, right.
0:13:35 Connected to laws.
0:13:40 Connected to the laws.
0:13:41 Anything else about brahma-vid?
0:13:42 Any other features?
0:13:48 Continuing to do the prayer.
0:13:50 Yeah.
0:13:51 So continuing to pray.
0:13:55 Continuing to practice.
0:13:57 I'll say this.
0:13:58 Continues
0:14:01 to practice.
0:14:10 In brahma-vid, orientations are still there.
0:14:12 Yeah, so the orientations are still there.
0:14:15 So I'm going to add one more.
0:14:18 Orientations, like old orientations, still true.
0:14:27 Look at this.
0:14:28 Obviously, to go from a mumuksu, when you've just seen
0:14:31 everything, it's all one.
0:14:34 To go from a mumuksu to jijnasu, how much maturity has taken place?
0:14:39 Tons.
0:14:40 Tons of maturity.
0:14:42 Because you have to filter out all of the things that are not working.
0:14:46 They are just a playground for kids.
0:14:49 And you come to jijnasu.
0:14:52 And then how much maturity goes from jijnasu to brahma-
0:14:57 vid?
0:14:57 Even more.
0:14:59 Because you're listening.
0:15:00 Mananam, nididhyasana, shravanam, mananam, nididhyasana.
0:15:05 So there are quantum shifts.
0:15:07 It's not like, oh, you know, still this person who's, you know,
0:15:11 kind of down, walking, right?
0:15:12 All of that.
0:15:13 No, these are quantum shifts from this to this to that.
0:15:19 Your focus is directed to one point, right?
0:15:22 In the whole story.
0:15:23 It's more that you know where to look, where to find.
0:15:28 I didn't catch that.
0:15:29 Your focus from the stage one to brahma-vid, is that
0:15:35 you know that your focus is more directed to one finding.
0:15:40 Yeah, yeah, exactly.
0:15:41 So less options, more directed focus.
0:15:46 It has to, does the attraction to one point, does
0:15:56 it, are you guided in that?
0:15:58 Well, I mean, you've been guided since mumuksu, because you meet so
0:16:01 many people, you know, everyone says something a little bit, you think
0:16:04 about it, and you try it out, it doesn't work, and then you let that go.
0:16:09 Pumpkins keep on falling away, cucumbers.
0:16:13 You have an image of someone.
0:16:14 Like you said, someone has a Sioux image, someone has a Ganesha image.
0:16:19 Is your focus, is something directing you at that image?
0:16:25 Or is that...
0:16:26 No, we start out, yeah, we start out with images.
0:16:28 The mind just starts out converting everything to an image,
0:16:31 because that's how the mind is.
0:16:35 So your journey actually begins mumuksu.
0:16:38 And then before mumuksu, we can put something even earlier.

0:16:43 What should we put here before mumuksu?
0:16:46 Maybe kind of, you know what, we'll put artha,
0:16:53 Artha kama.
0:16:55 So basically security, right?
0:16:57 Security, you know, take care of your kids, and a lot of work and
0:17:00 business, and, you know, kind of getting stuff done in the world.
0:17:05 So from there to mumuksu to jijnasu, here you're not in this stage, you're
0:17:11 not even asking, you're not even...
0:17:13 Someone says to you, "Do you ever think about God?"
0:17:17 "Yeah, yeah, I think about God."
0:17:18 But they don't actually think about God at all, you know, because
0:17:21 it's kind of a nice thing to say.
0:17:24 You bring up the conversations here, you're not very listened
0:17:28 to, you know, "Hey, you need to just get your work done, you
0:17:30 need to make money," and so on.
0:17:32 And then here already, this is where a lot of talk, everyone's got
0:17:37 something to say, everyone seems to have a teaching in mumuksu.
0:17:41 So, you know, a lot of brochures get put up on the walls, and you're like,
0:17:45 "Wow, I want that, I want that."
0:17:47 So it's a huge marketplace.
0:17:50 And then jijnasu, already these are more, you know, like Satsanga
0:17:54 and, you know, you will find...
0:17:55 Now, even jijnasu, there may not be full teachings, because jijnasu may
0:18:01 want to listen to knowledge, and anyone who's sharing knowledge, they'll go to
0:18:06 them, even if that knowledge is partial.
0:18:08 In fact, usually, knowledge is mostly partial in this stage.
0:18:13 So this is where you will teach about, you know, pseudo-spiritual,
0:18:16 like a partial Vedanta.
0:18:19 We call it modern Vedanta, where you take out Ishvara,
0:18:22 number one, guaranteed.
0:18:24 You take out the values, mostly.
0:18:26 You take out the structure, you take out the models, and you only talk
0:18:30 about Brahman, talk about awareness.
0:18:33 So a lot of that stuff is jijnasu, and jijnasu just listens,
0:18:37 listens, listens, listens for years, and not able to comprehend,
0:18:41 not able to, quote, "capture it."
0:18:43 Why?
0:18:44 Because you took out the intervening factor.
0:18:47 You cannot reduce anything.
0:18:48 You're trying to reduce form into consciousness, and you can't do
0:18:56 it.
0:18:56 Brahma-vid is also the criteria for an authentic Vedanta teacher.
0:19:02 Brahma-vid, really?
0:19:03 Okay.
0:19:06 There are scholars who know everything about the scriptures,
0:19:08 but they are not the brahma-vid.
0:19:11 Right, so brahma-vid is an authentic teacher.
0:19:13 Is that what you're saying?
0:19:14 That's the next criteria.
0:19:16 Right, right, right, right.
0:19:17 Yeah, that's a good point.
0:19:18 So obviously, if you're jijnasu, then, right, it may be just speaking,
0:19:24 but there's no understanding.
0:19:26 So it comes across confusing, and people are like, "something's off here."
0:19:31 So, yeah, so you can have different kind of brahma-vids, right?
0:19:35 You can have a teacher who's at this level, and they will give you the
0:19:40 structure, but they may still have a lot of stuff to work on themselves,
0:19:44 and this comes across, right?
0:19:46 But that teacher who's a brahma-vid, they're also
0:19:50 subject to time, just like you.
0:19:53 So as you evolve, they evolve, hopefully.
0:19:56 Of course, one can even stop you.
0:19:58 They can say, "Well, you know, now that you know who I am, I
0:20:01 don't need to work on myself."
0:20:03 Now, that is unfortunate, because all of your personality traits

0:20:07 will wash up, wash on to your students, and that is not fair.
0:20:12 So ideally, the teacher continues going even further from brahma-vid, and this
0:20:17 involves, just like for the student, work, acknowledging helplessness,
0:20:22 continuing to devote, prayer, right, following the values, being a student.
0:20:28 When you're not a teacher, you're still a student.
0:20:32 Again, you're working on yourself, your relative self, and you're
0:20:36 working on your mind, putting healthy food, refining your responses,
0:20:41 thinking, "Where did this come from?
0:20:43 Where was this response coming from?
0:20:45 Why am I concerned about this?
0:20:47 Is it really my concern?
0:20:49 How much work do I need to handle here, or can I back away?
0:20:54 Why am I so invested in something being my way?
0:20:58 Why can I not let it be its way?"
0:21:00 So still, all of these conversations are going on, hopefully, for the
0:21:05 brahma-vid, which is why we say humility is so important, because the moment you
0:21:09 take, "See, this is a stage, tempting.
0:21:11 It's very tempting here.
0:21:12 I got it."
0:21:13 I think you used the words "enlightenment sickness," right?
0:21:17 And I guess, right, if I can-- maybe you can put it here, right?
0:21:21 "Now I've got it, and I don't need to do any more work."
0:21:24 But,
0:21:27 yeah, so ultimately, you want to keep on evolving, and this evolution
0:21:35 is the next stage.
0:21:36 Now, before I get there, there is one little factor,
0:21:39 and that's called "time lag."
0:21:42 See, in psychology, when you go to a psychologist, and they
0:21:48 cure a particular phobia or something that you're carrying,
0:21:54 and you go into the real world, and you still feel some traces, right,
0:21:58 of that fear, of that condition.
0:22:02 Now, what's happening here is a time lag.
0:22:05 When you cure something, when you dissolve something, then the mind
0:22:10 is such that it carries trails, so it still continues in your future,
0:22:15 and you may kind of mistaken that, "Oh, so it's still there.
0:22:18 I need to keep on working on it more and more and more."
0:22:21 But it's just a momentum of the past.
0:22:25 So this means that if you work on yourself, you may think, "Well,
0:22:29 I've been working on myself for five years, but there's not much progress."
0:22:33 This is because the nature of the mind is such that it needs time to start
0:22:38 to fructify all of this knowledge that you've been working on yourself, which
0:22:43 is why patience is so important here.
0:22:46 Patience.
0:22:47 Therefore, even from brahma-vid, you're working and you're working and you're
0:22:51 working, and you're like, "I know who I am, but I just don't feel cheerful.
0:22:54 I don't feel genuinely transformed by it."
0:22:58 I mean, I do, but not like there are these other fellows who are just happy.
0:23:04 So this is because it's a time lag.
0:23:07 Hopefully, you'll continue working on your relative self.
0:23:11 So as you keep on working on your relative self, then we have
0:23:15 the next stage called brahma-
0:23:19 nistha.
0:23:20 Maybe you put one underneath.
0:23:23 So N-I-S-T-H-A.
0:23:25 And
0:23:30 this is one whose vision is well-established.
0:23:33 That means you are deeply rooted in the knowledge.
0:23:37 This is where the knowledge amidst challenges is at
0:23:40 the forefront of your mind.
0:23:42 So this means when something happens, we tend to forget about the knowledge.
0:23:49 It just leaves us.
0:23:50 Brahma-nistha is the one whose knowledge is as though in front.
0:23:55 It's like right here.
0:23:56 It's so close to you.
0:23:58 It "feels" so close to you.

0:24:01 It's almost like, maybe a metaphor, maybe it's a poor
0:24:04 metaphor, like driving.
0:24:06 You're just so confident to get into the car, the knowledge is so
0:24:11 there, you have no doubt about it.
0:24:14 It is firm, you are fully driving.
0:24:17 It's close to you.
0:24:20 Brahma-nistha is where you don't have an agenda.
0:24:24 You don't have an agenda for doing what you're doing.
0:24:26 You're just doing it because it has to be done.
0:24:28 It's not like, "Let me do this for my happiness."
0:24:33 That may have happened in brahma-vid's stage and Jijnasu's stage.
0:24:37 But here, you've already done so much work, it's like
0:24:39 a cup that's already full.
0:24:41 And therefore, no one can really add more fullness onto me because
0:24:46 you're already operating from that inner satisfaction, inner contentment
0:24:50 that's making you cheerful.
0:24:52 A cheerful person, a person without any sort of, "I want this for me."
0:24:59 You're just doing it because it's got to be done, but you yourself are content.
0:25:04 You are contentful of yourself.
0:25:06 And if someone comes by, that's wonderful, but ultimately,
0:25:10 it doesn't throw you off.
0:25:13 You're not thrown off by ups and downs.
0:25:15 You may, of course, as a human being, get disturbed, but there's
0:25:19 a cheerfulness, there's a certain happiness about your nature.
0:25:24 There's a certain upliftness about your nature.
0:25:27 You're enthusiastic, you're energized, you have devotion in your life.
0:25:32 No longer philosophizing.
0:25:34 Maybe in brahma-vid, we philosophize, we don't know.
0:25:36 I don't need to devote to this, it's all just one.
0:25:40 All of this talk has been dropped.
0:25:43 You're now just kind of more gentler.
0:25:45 It's like, it's just all Ishvara here.
0:25:48 I can devote to whatever I want to.
0:25:51 So more feelings start to come in here.
0:25:54 Now, when I say feeling, yes, it is as a result of your cheerfulness.
0:25:59 So it's kind of like a cheerful feeling, a warm, comfortable, you're
0:26:04 comfortable with how things are.
0:26:10 I have a question about, you said that after,
0:26:16 well, let's say the brahma-vid is like a beginner state.
0:26:20 Not the beginner state, but after that,
0:26:25 there will be no past life after brahma-vid.
0:26:29 But how come then brahma-nistha is after that?
0:26:33 Yeah, exactly, because naturally, right, when you understand the
0:26:35 knowledge, as a human being, you've been doing, just to come here, how
0:26:39 long have you been working on yourself?
0:26:42 A long time.
0:26:42 So it's become a habit.
0:26:45 And that habit just continues throughout your life now.
0:26:48 So naturally, through your habit of working on yourself and listening,
0:26:52 naturally, right, brahma-nistha.
0:26:55 You say it's like, you have these terms like self-realization
0:26:59 and self-actualization.
0:27:00 Would you say it's...
0:27:04 It's, yeah, I've heard that.
0:27:07 I cannot put that in this model, because both of them are jnanis, or jnani.
0:27:15 Both of them are jnani, or jiva-mukta, okay?
0:27:18 So I'm going to say jnani.
0:27:21 Jnani just means, right, you've understood who you are, okay?
0:27:26 So here, again, how did you get to brahma-nistha?
0:27:30 Right, just sincerely working on yourself, and you
0:27:34 practiced over and over again.
0:27:36 Just like this, do you say, for example, you know, I practiced
0:27:40 the himsa yesterday, I don't need to practice it again.
0:27:44 I practiced it yesterday.
0:27:45 Why practice it?

0:27:46 You don't do that.
0:27:48 Yesterday was yesterday, today is today.
0:27:50 In that same way, brahma-vid doesn't say, I practiced all of
0:27:53 this knowledge yesterday, now, akhanda akara vritti, I've understood,
0:27:57 now I can just all let it go.
0:27:59 A healthy human mind doesn't think like this.
0:28:04 Okay?
0:28:04 So these two stages are both, you know, you understood who you are.
0:28:11 Now the danger comes is when the jnani, the jijnatsu, the one who is growing
0:28:18 clarity, right, when they convince themselves that they're a brahma-vid,
0:28:23 in other words, that Brahman is understood, and luckily Ishvara always
0:28:30 finds a way to bring one back, somehow.
0:28:33 Something happens, you know, some life circumstance, and then it just pushes
0:28:38 the person back down to the ground, and then humility comes back all over again.
0:28:43 So this is why we cannot now, you know, start going, who's, you know,
0:28:47 jijnatsu, brahma-vid, brahma-nistha.
0:28:50 This is not a grading system for teachers or students.
0:28:53 No, this is just an indicator where, where, right, where it's
0:28:59 all going, where it could go.
0:29:02 Okay?
0:29:02 Now the other danger is, is when we say, oh, I can now rest.
0:29:06 You know, I'm a brahma-vid, I can rest.
0:29:08 Again, back into that security mode, you don't know.
0:29:13 You don't know if knowledge is really, really firm.
0:29:16 Therefore, naturally, you would want to continue your journey until,
0:29:21 until death, until last breath.
0:29:23 And that is why that continuity naturally leads you to brahma-nistha.
0:29:29 In fact, brahma-nistha is where your devotion is.
0:29:33 Brahma-vid is like, yeah, knowledge is knowledge, you know, I don't
0:29:37 need to now devote to all.
0:29:38 These are just forms.
0:29:39 These are just, why am I praying to atoms, water, to Ganga River?
0:29:43 It's just atoms.
0:29:47 Right?
0:29:47 No, you're praying, you know, it's one Ishvara, it's an expression.
0:29:51 Your, your prayer is an expression of your love, of your dedication to
0:29:57 something that has saved me from this ocean of forms, ocean of confusion.
0:30:03 And I need some form to relate to, to show my gratitude.
0:30:06 This is a natural expression of a healthy human mind.
0:30:12 So, brahma-nistha equals a jiva-mukti who enjoys the fruits of liberation.
0:30:19 Yeah, good.
0:30:20 So, what you're saying is, there's a jiva-mukti who is now enjoying the
0:30:26 fruits of having worked on themselves, right, on their relative self, on
0:30:30 destroying those, you know, those little bubbles that are still there.
0:30:39 Yeah.
0:30:40 Just a funny comment about Apache and Osho, who declared some of
0:30:44 their students as enlightened.
0:30:47 Right.
0:30:47 It's silly how they know.
0:30:49 Yeah, yeah, that's a good point.
0:30:51 So, this is why, you know, we need the scriptures, because something just
0:30:54 as simple as this, this is a model.
0:30:56 It lets you know, right, and you don't get fooled.
0:31:00 And then the teacher says, no matter where you're at, your
0:31:02 journey is really growth, evolution.
0:31:04 There's no question of declaring, because life doesn't work like that.
0:31:08 Life, you know, tomorrow is different than today, and your prarabdha-karma
0:31:12 keeps on running and running and running, and you've got many more
0:31:15 events that you will yet encounter, that you haven't encountered yet.
0:31:19 And when that comes, it will be a real test how firm you are in the knowledge.
0:31:25 So, you know, this declaring, it's, I don't know, I think
0:31:29 it's irresponsible to do that.
0:31:34 André, suppose you're,
0:31:37 I have some, when sometimes I'm very deep in myself, very in a stillness,
0:31:44 sometimes I experience things which, at some stage, you know, my mind,

0:31:55 it's making me afraid.
0:31:57 So, you know, at some stage, the fear just pulls me away.
0:32:07 What do I have to do?
0:32:08 Because, you know, I try to understand it afterwards, and I know I have
0:32:15 to go back to that stillness, but how do I get rid of the anxiety?
0:32:22 Sure, see, there's so many ways, and I'm not going to tell you
0:32:26 what to do, but the first thing is to notice, you're noticing it.
0:32:30 You always have prayer available to you.
0:32:32 I personally just always refer first to prayer.
0:32:35 "Ishvara, help me to release this."
0:32:38 Second, we have japa, right?
0:32:40 We can, you know, sit down and just keep on returning the mind
0:32:43 for a moment, and let the mind gain some space to think about it.
0:32:48 What does this mean?
0:32:49 What's the cause?
0:32:50 How else can I look at this?
0:32:52 What else can I learn from this?
0:32:54 What am I missing?
0:32:55 Because just the fact that the thought is recurring, it lets you know that
0:33:00 there is something to see about it, there's something to look about it.
0:33:03 So maybe one can look at their thought as recurring, as an indicator,
0:33:10 what is to be learned from this.
0:33:12 I still want to ask about the cheerfulness of the brahma-nistha, because
0:33:17 your prarabdha-karma can dish you out anything at any time, also extreme things,
0:33:25 unforeseen things, or the full results can come to you, let's
0:33:26 say the opposite would be worse.
0:33:29 So there can be, and will be, situations where you can't maintain
0:33:34 a cheerfulness, but fear, stress, anxiety, anger may flood your system.
0:33:40 Is it then also legitimate to, as brahma-nistha, or even also brahma-vid,
0:33:46 to next to working on it and inquiring into that, also just having
0:33:51 a certain peace in such moment, that this is just Ishvara's, this
0:33:51 body-mind has to react with fear.
0:33:52 If Ishvara was working through me, then I have some peace in
0:34:05 the
0:34:07 midst of it.
0:34:08 Yeah, sure.
0:34:11 I mean I can kind of quantify that to give you some tangible idea,
0:34:15 and that is, what is the duration of how long something happens
0:34:19 unpleasant, and what's the duration of how long it lasts in my being.
0:34:23 Does it last all day?
0:34:25 Does it last one hour?
0:34:26 Does it last the next day?
0:34:27 So the duration gets smaller and smaller and smaller.
0:34:30 And what's the intensity, how loud is it in the body at that moment?
0:34:34 If it's very loud, then that indicates there's more growth, because that
0:34:38 means it's almost overpowering "I".
0:34:41 And also the frequency, how frequently does it appear?
0:34:45 So if it's very frequent, then there's, you know, obviously I haven't thought
0:34:50 about it, I haven't released it enough, and I haven't changed my attitude about
0:34:55 it, where the mind spontaneously is able to look at it in a more harmonious
0:35:01 way, rather than, "So it's like this, and it shouldn't be like that."
0:35:05 So when the mind does that, that's where the work is.
0:35:08 So intensity of an experience, unpleasant, the
0:35:14 duration, and the frequency.
0:35:17 So these three can potentially tell you how evolved, how much
0:35:22 you've been working on yourself.
0:35:24 Again, I don't want to say which one you are, this is not about that,
0:35:28 but definitely there's a certain cheerfulness and ease and peace
0:35:33 about your existence here on Earth.
0:35:37 Therefore, it's your choice.
0:35:38 You can stay at brahma-vid, you can continue going, but
0:35:43 the stakes are too high.
0:35:44 So if you're dedicated, it's not really a choice, is it?
0:35:48 It's just continuing to keep on going.
0:35:50 So this is the ideal path.

0:35:53 And
0:35:55 again, why is repeated listening important?
0:35:58 Well, suppose you have five wise people, and they're all jnanis, right?
0:36:05 And someone is standing on a side who is yet to understand what a wise
0:36:12 person is, what do they know, and they could be called a jijnasu, right?
0:36:17 They're still understanding.
0:36:20 And their idea is that, "I don't want to listen to this karma, I don't want
0:36:25 to listen to this reincarnation, I don't want to listen to this is all Indian
0:36:31 stuff, I am a Christian, I don't believe in reincarnation, all of this nonsense
0:36:35 which I've heard before so many times."
0:36:38 And they discard certain teachings of the Vedas, like there's no continuity,
0:36:44 we've been born for the first time ever.
0:36:46 Now, it seems very innocent, but look at the kind of error this can lead to.
0:36:53 What we say in the Vedas is, every person brings a different
0:36:58 personality upon birth, because there was a different person before.
0:37:03 So you can have five people born, they will all have different
0:37:07 personalities, because they carry over different impressions.
0:37:11 Therefore, when those five people all recognize the nature of the self,
0:37:17 of who you are, then they will all still have those five personalities.
0:37:23 It will be refined, of course, but they'll still have five personalities.
0:37:26 And then this fellow has an idea that a wise person should, with a capital
0:37:33 "should", be like this, should be old, should be very popular, should
0:37:41 be highly respected, should talk like that, should use a certain language.
0:37:47 And they look at these five people, and only one of them
0:37:50 happens to match that expectation.
0:37:54 And they say, "Okay, I'm going to go towards this person."
0:37:57 And this person happens to be a brahma-vid who stopped working
0:38:01 on themselves a long time ago, because they're sort of content.
0:38:05 So that's exactly what you're going to get as your teacher.
0:38:10 So this means when I stop listening and I exclude certain teachings, then
0:38:15 you're denied reconciling certain differences, and you're denied
0:38:22 getting the right teacher, because one's got this impression, "A teacher
0:38:26 should look like this, be like that."
0:38:29 But you can have five wise people, totally different
0:38:33 personalities, like no connection.
0:38:36 This one's playful, this one's a little bit angry, this one's
0:38:39 loud, this one's more devotional, and this one's more emotional.
0:38:46 Different personalities, and they're all brahma-vids or brahma-nisthas, equal.
0:38:53 Therefore, by knowing that the personality can be anything in these
0:38:58 five categories, then the person can make a more informed choice.
0:39:04 They're not going to exclude basically 99% of teachers out of their existence.
0:39:10 So you can see how many variables account for actually coming to the Guru.
0:39:16 There's so many.
0:39:20 And usually up there in mumuksu or jijnasu, all show.
0:39:24 There's a lot of show up there.
0:39:27 But when you come and there's more humility down
0:39:29 here, then I have no agenda.
0:39:32 It was never about you, people forget about you anyway.
0:39:36 And to have all of that popularity, it's a burden, it's heavy.
0:39:39 It's like carrying extra cucumbers, pulling down.
0:39:43 A smart person doesn't want that.
0:39:47 Because your contentment is so full.
0:39:50 You can have 10 million people, it's just a burden, 10
0:39:53 million eyes looking at you.
0:39:57 But if I feel emptiness in myself, and I still have that little
0:40:00 much to fill up, what will I do?
0:40:03 I would then try to attract, attract, attract.
0:40:06 Because now all of these babes, all of these young babes are looking at
0:40:11 me, all of these young seekers are looking at me, and it feels so good.
0:40:16 So I keep on filling this by the presence of students.
0:40:20 That means that person has more work to do on themselves.
0:40:24 So it was never about fame, never about popularity, never about being
0:40:29 someone no one even remembers you.
0:40:32 Remember Steve Jobs?
0:40:34 How many lives that he changed, iPhone,

0:40:38 iPad, great influencer.
0:40:39 He dies, the world continues.
0:40:41 Michael Jackson dies, so many lovers of Michael Jackson.
0:40:44 The world continues like nothing ever happened.
0:40:49 So this whole thing of being somebody, it's a total pratibhasika.
0:40:56 Okay, next verse.
0:40:59 A bright student who truly gets it is going to reply to the teacher.
0:41:04 Verse 2.2.
0:41:06 Okay.
0:41:10 Naãhaãm manye suvedeti no na vedeti veda ca, yo nastad veda tad veda no na vedeti veda ca.
0:41:24 Okay someone read? Nice and clear.
0:41:30 I do not consider, "I know (Brahman) well." Nor do I not know. I know and I do not know as well.
0:41:40 Among us, whoever understands that statement 'It is not that I do not know.
0:41:46 I know and I do not know as well,' he knows that (Brahman).
0:42:00 Imagine someone speaks to you like this.
0:42:04 What?
0:42:06 What could this possibly mean?
0:42:10 So,
0:42:11 Naãhaãm manye suvedeti So, the student says, "I do
0:42:17 not think the following."
0:42:19 In other words, "I do not think that this is true."
0:42:21 He says first, "I know it well.
0:42:25 "I do not think that I know it well."
0:42:27 In other words, "I'm not going to say that I know Brahman well, "but I'm also
0:42:31 not going to say that I do not know it.
0:42:36 "He who understands this, he understands it."
0:42:42 And then finally he says last line, in other words, "He who knows it and
0:42:47 he who does not know it, "neither of them are true for the wise person."
0:42:52 In other words, the wise person is not going to say, "I know it," but
0:42:57 the wise person is also going to say, "I cannot say that I don't know it."
0:43:03 A student who truly gets it.
0:43:05 So, in other words, this is very interesting because if
0:43:08 you say, "I know Brahman.
0:43:12 I know Brahman."
0:43:12 If you look at those words, so "I" is the subject.
0:43:19 "I" is the subject.
0:43:21 "Know" is the verb.
0:43:26 And
0:43:30 "Brahman" is the object.
0:43:32 So this means that "I" is knowing about Brahman as a mental image in the mind.
0:43:41 Therefore, for that reason, you cannot say, "I know Brahman."
0:43:44 Like, "I know the weather," or "I know..."
0:43:46 because then you're putting it as an object.
0:43:49 But then he continues and he says, "I also can't say
0:43:52 that I don't know Brahman."
0:43:54 Why not?
0:43:58 Because you've just been given the whole teaching.
0:44:01 So having heard all of this, I can't say that I'm not because it was pretty
0:44:05 clear that there is one common presence about me that I just can't deny.
0:44:13 And he thus who understands that, that expression, understands.
0:44:20 In other words, Brahman is not away from you.
0:44:21 It is the most immediate thing, and therefore I can't say that I
0:44:25 don't know it because just to say I don't know it, that statement
0:44:29 is known in the presence of
0:44:32 "I am, me," Brahman.
0:44:37 So it's a very interesting way of looking at it because we often
0:44:40 have this kind of a black or white.
0:44:43 You either know it or you don't know it.
0:44:47 It's similar to Buddhist koans.
0:44:51 One of the lines they say to you, and I want to see who's going to
0:44:54 answer now for fun, "You know, if you tell me who you are, I will hit you.
0:45:01 If you don't tell me who you are, I will hit you harder.
0:45:04 Who are you?"
0:45:08 How would you respond to this?
0:45:11 "If you tell me who you are, I will hit you.

0:45:14 If you don't tell me who you are, I will hit you even harder.
0:45:18 Now, who are you?"
0:45:22 "Well, you're not telling me.
0:45:24 Get ready."
0:45:29 Yeah, yeah, exactly.
0:45:32 That's better, that's better.
0:45:33 There's a way to answer this, actually.
0:45:35 There's a way to respond to this.
0:45:40 Okay, it's much closer, yeah.
0:45:41 So, okay, look at the statement slowly.
0:45:46 "If you tell me who you" the emphasis is on you, "you are, I will hit you.
0:45:55 If you don't tell me who you are, I will hit you even harder.
0:46:00 Who are you?"
0:46:06 Okay, what is it that you can hit?
0:46:09 Can you hit awareness?
0:46:13 You can only hit my body.
0:46:15 So, in other words, and I'm sorry, one question, and what is
0:46:19 it that you want to hit exactly?
0:46:22 What exactly?
0:46:23 My body?
0:46:24 Do you want to hit my thoughts?
0:46:25 Or do you want to hit me?
0:46:29 Because if you hit my body, you're not hitting me.
0:46:33 You see?
0:46:36 In other words, you have to counter the question and say, "By the
0:46:38 way, what do you mean by you?"
0:46:41 So, this is koan.
0:46:42 It just makes you think a little bit.
0:46:43 If you didn't get it, it doesn't matter.
0:46:46 It doesn't mean just because one didn't get it, "Oh, I'm not wise."
0:46:52 Right, it's not meant to do that.
0:46:53 It's just meant to make you think a little bit.
0:46:58 Who wants nididhyasana?
0:46:58 This, you could say, is nididhyasana.
0:47:00 Yeah, it's part of thinking about it.
0:47:02 So, what I just did to you now was excellent, was nididhyasana.
0:47:06 And next verse, it will point out some possible mistakes of understanding atma.
0:47:14 So, let's see what kind of mistakes can we fall for.
0:47:18 Verse 2.4.
0:47:21 [Sanskrit]
0:47:29 I suppose we all go on a little bit of a trip on a
0:47:32 shravanam mananam nididhyasana.
0:47:34 And you go sideways.
0:47:35 You go on a tangent, a little bubble.
0:47:38 What kind of things can happen?
0:47:41 Well, there are several mistakes.
0:47:43 And the first one is you can expect Atma to suddenly show itself.
0:47:50 So, what happens is while the student is listening, they're waiting for Atma,
0:47:55 this reality, to just show itself.
0:47:57 Let the teacher say something, so suddenly Atma can show itself.
0:48:01 So, it's not here now.
0:48:02 Uh-huh, yeah, go on.
0:48:03 What else?
0:48:04 Yeah, uh-huh, uh-huh.
0:48:05 Go, go, go.
0:48:05 Yeah, yeah, what else?
0:48:06 Uh-huh.
0:48:06 So, you're waiting, right?
0:48:07 You're waiting over there.
0:48:09 So, in other words, the mistake is to wait for this reality to display itself.
0:48:15 It cannot display itself.
0:48:17 It cannot show itself more than it's already known to you.
0:48:21 It cannot be known more than it's already known.
0:48:25 I'm going to say that again because it's so important.
0:48:27 It cannot reveal.

0:48:28 What's another word for reveal?
0:48:30 Are you okay with reveal?
0:48:31 Yeah, yeah, yeah.
0:48:32 Yeah, it cannot reveal.
0:48:34 It cannot come out.
0:48:36 It cannot reveal itself more than it's already revealed right now.
0:48:42 Because awareness doesn't have intensity of showing itself.
0:48:46 Like now it's really showing.
0:48:48 See, that's a concept.
0:48:50 And now it's not showing so much.
0:48:52 In other words, you will never have you, awareness, be known to you more than
0:48:59 it's already known to you right now.
0:49:01 This means you can now go and read all of the books, like Matrix, and
0:49:05 plug all of the books, all of the Upanishads in your brain right now and
0:49:10 talk perfect words about what is Atma.
0:49:15 And that knowledge won't reveal Atma any more than it's
0:49:20 already known to you right now.
0:49:22 Think about that.
0:49:25 That means you can consume all knowledge in the world, go to every single
0:49:30 philosopher, to the best courses, get all of the swami's knowledge in
0:49:35 the world downloaded into your brain, and that won't reveal Atma any more
0:49:42 than Atma is known to you right now.
0:49:47 It's a big thing.
0:49:47 Think about that.
0:49:50 And that's not only now, but if you had 1000 years of downloads into your brain
0:49:55 from all of the universe of knowledge, 1000 years later, your self, that you
0:50:01 know yourself to be right now, won't be any more than it is right now.
0:50:05 Won't be any more or less than you know it right now.
0:50:09 As just common "I am, I am, I am."
0:50:14 Therefore, there is no question of waiting for it to be more
0:50:18 than it already is right now.
0:50:20 It's already at its maximum right now.
0:50:23 But it doesn't have a maximum.
0:50:28 - Is it like Arjuna asked Krishna, "Show me your..."
0:50:35 and then he shows it, and Arjuna says, "No, don't show."
0:50:39 - Yes, so this is a good point.
0:50:42 So in Arjuna's case, chapter 11 and 10, Arjuna was asking Krishna, "Show
0:50:51 me your form, your total form."
0:50:53 And because he thought, you know, he wanted to see all forms, and Arjuna
0:50:59 couldn't handle it because, you know, it was a little bit too much.
0:51:03 But what Arjuna did not understand is that he felt like he was a different
0:51:09 observer to what he was seeing.
0:51:11 So over there is a big world, and me, right, I am like a little person.
0:51:17 So he says, "I can't handle this anymore.
0:51:19 Bring me back down to the world."
0:51:22 In other words, there was still a separation between
0:51:24 what I see and what is seen.
0:51:27 The seer and the seen are two different things.
0:51:30 But what, you know, if Arjuna understood that what Krishna, the truth of
0:51:34 Krishna is the very I am, that is the truth of Arjuna, then there would
0:51:39 be no question of "Show me more."
0:51:42 Because "Show me more" is always in reference to forms, which are
0:51:46 nothing but manifestations of Ishvara.
0:51:47 So if Arjuna
0:51:50 understood that the truth, the final reality of Krishna and
0:51:56 Arjuna is known as I am, I am, I am, then what is there to show?
0:52:01 You are just going to see more forms.
0:52:04 More forms.
0:52:05 Which is lovely, but ultimately you don't need to see more forms.
0:52:09 Because whatever you've seen, there is, you know, there is, okay, it's
0:52:13 a wonderful thing to see all that, but you are free of all of the forms.
0:52:19 So that means, what you told us,
0:52:31 Brahman is unmanifested, with Ishvara is the manifested world,
0:52:34 is all knowledge, all power.
0:52:38 So, as Brahman is the unmanifested, and at the same time, at the same,

0:52:48 they say it is manifested and unmanifested at the same time.
0:52:57 What, Brahman?
0:52:59 Yes.
0:53:00 No, not Brahman.
0:53:01 Brahman is, manifest and unmanifest is in reference to Brahman's potential.
0:53:09 Brahman is neither manifest nor unmanifest.
0:53:12 It is the existence from which manifest and unmanifest arises.
0:53:17 So manifest and unmanifest always is in reference to
0:53:21 potential, knowledge and power.
0:53:24 Okay?
0:53:25 Just like there is one awareness, and I can say, wait
0:53:28 for it, think of an elephant.
0:53:32 Imagine an elephant.
0:53:34 You see, knowledge power got manifested as an elephant.
0:53:39 Now think of a blue bird, a blue parrot.
0:53:44 Blue parrot, gone.
0:53:45 So, the blue parrot is now here, the elephant is gone, but there
0:53:51 is one common, right, substratum, I am, I am, which never took
0:53:56 place, it never manifested or unmanifested, it was there all along.
0:54:00 So, like that is true for the entire macrocosm.
0:54:04 Just like it's true for you now, where you have knowledge power in the form
0:54:08 of an elephant, manifest, and then unmanifest, but you remain, right?
0:54:12 You, I am, remains.
0:54:14 It's exactly like that for the total.
0:54:19 Therefore, summary, Brahman is neither manifest nor unmanifest,
0:54:24 but because of which manifest is revealed, and because of which
0:54:31 absence of manifest is also revealed.
0:54:35 Okay?
0:54:35 And the correction to this era of taking Atma to reveal
0:54:41 itself is pratibodhaviditam.
0:54:45 What the verse says is that awareness is evident in every cognition.
0:54:50 Every thought that you have, awareness is there, obtaining
0:54:55 as the content of that thought.
0:54:57 So, the content of your thought is always going to be awareness.
0:55:04 So, this means that awareness has been true for an eternal amount of
0:55:08 time, and there comes a fellow who has discovered some magical teaching that
0:55:14 says, "I'm going to show you awareness."
0:55:17 And now this fellow suddenly produces this, whatever it is, for 30 years and
0:55:22 enjoys this thing for 30 years, and yet awareness has been lighting up minds
0:55:27 for billions and trillions upon years.
0:55:30 And this fellow now magically produced something.
0:55:33 And what is 30 years in a span of an eternal amount of time anyway?
0:55:38 Nothing.
0:55:40 Okay?
0:55:40 Therefore, you are, right, the light, are available in every single thought.
0:55:48 For this reason, there's no question of waiting for anything.
0:55:53 Is this clear?
0:55:54 No question of waiting for anything.
0:55:58 Wait for what?
0:56:00 Like, suppose you're waiting for something.
0:56:02 What is that that you're waiting for?
0:56:06 It's a thought.
0:56:08 It's just a thought.
0:56:09 It's a pratibhasika.
0:56:10 I need to pop that bubble.
0:56:13 Anything that I'm waiting for is always an idea of that which I'm waiting
0:56:17 for, and an idea is always a mind.
0:56:24 Therefore, waiting, no question.
0:56:27 Where is Atma?
0:56:29 In my very attempt to wait.
0:56:34 In my very desire to wait.
0:56:38 I desire to wait for Atma.
0:56:40 What's lighting up that desire?
0:56:43 Atma.
0:56:44 Okay, and the second mistake is that the world depends on your mind.

0:56:48 So we call this subjective idealism, and it's possible to take Atma as the mind.
0:56:59 So this means that there is no world without me, but
0:57:04 this me is locking the mind.
0:57:07 And there is a statement that says, "Hey, if the leaf or if the branch falls
0:57:13 in the tree, if the branch falls in the tree, no, if the branch falls from the
0:57:19 tree, and there is nobody to see it or nobody to hear it, did it really fall?"
0:57:28 You heard this?
0:57:29 It's supposed to be a huge thing like, "Wow, I'm now taking that,
0:57:33 I don't know what to answer."
0:57:35 In other words, there's this idea that if there was nobody there, if the mind
0:57:40 wasn't there, then it didn't take place.
0:57:44 But it did take place empirically.
0:57:46 Right now there are rocks and landslides, and so many things
0:57:49 are happening, and there is nobody there to see it, and
0:57:52 yet it's happening right now.
0:57:54 It's happening empirically.
0:57:55 The sound took place, but there was just no receiver to receive that sound.
0:58:01 Visually, I mean, the whole phenomenon of the tree did fall down,
0:58:04 but there was just nobody there.
0:58:06 So there's this idea that, "Hey, if me, the mind, am not there to see it,
0:58:11 then it didn't really take place."
0:58:13 But it did take place empirically.
0:58:15 So this is a possible indicator where they're confusing of
0:58:19 called subjective idealism.
0:58:21 The world is in my mind.
0:58:24 Another big notion in the spiritual world that I've heard before.
0:58:28 The correction is that Atma is the presence in whom the branches fall.
0:58:34 Atma is the presence in whom the body and minds are walking and
0:58:38 thinking and desiring and loving and getting angry, and what is revealing
0:58:46 all of those minds doing that?
0:58:48 One I am, I am, I am, known to you as self-evident I.
0:58:55 And that self-evident I is lighting up minds for millions and
0:58:59 millions and billions of years.
0:59:01 And then, atmana vidante.
0:59:06 One who knows this, in other words, that Atma is not something
0:59:10 to be expected in the future and that Atma is not the mind, one
0:59:17 who knows this gains immortality.
0:59:20 Meaning that the self-evident presence, which is evident to all
0:59:23 of us, is you're connecting to that.
0:59:28 So when I say there's a self-evident presence about you and you're connecting
0:59:31 to that, that one gains immortality.
0:59:34 In other words, when you shift your identity from your jiva athyasa, from
0:59:40 the superimposition, and you understand there's a common underlining presence
0:59:45 through all of the changes and the pains and the struggles and the concerns and
0:59:49 the joys and the millions of emotions that you undergo, when you understand
0:59:54 there's a common underlining presence and it is crystal clear, because
0:59:59 it is you, so it's the most obvious thing, when you're connected to that,
1:00:03 when you are "connected" to that, I'll put it in quotes, "connected,"
1:00:07 that is what we call moksha.
1:00:10 Then you have gained immortality because you've reclaimed
1:00:15 awareness, which is eternal.
1:00:17 But before, my identity was in the body-mind, which was not
1:00:22 amritatvam, which was mortal.
1:00:25 Therefore, I was mortal.
1:00:27 So the moment we understand and we're connecting to the words
1:00:31 of this common presence, that is called shifting identity.
1:00:36 You have shifted your identity.
1:00:40 If you're not connecting and if you're going, "Maybe I should check this up.
1:00:43 Maybe I should go to another retreat.
1:00:45 Maybe I should hear this more.
1:00:47 This is all fine, absolutely fine.
1:00:50 Maybe I should compare the notes with what others have to say.
1:00:55 Maybe I should speak about this."
1:00:58 And there's some doubt there.
1:00:59 That means you're not connected to it, not yet.

1:01:03 In that case, still, there's a binding to the body or the mind.
1:01:11 I'm personally about the connection.
1:01:13 Who is connected with what?
1:01:15 - Yeah, that's why I put it in quotes, "connected."
1:01:17 In other words, when you are relating to the common presence,
1:01:20 you go, "Yeah, yeah, Andre, I'm connecting to your words.
1:01:24 I'm relating to your words."
1:01:26 It's what you're talking about makes sense.
1:01:30 What you're talking about is something that has taken clarity, is clear for me.
1:01:36 So in that sense, connecting, you're relating to the words.
1:01:41 It's like me saying, you know, "The sky is blue."
1:01:47 And you're like, "Yeah, you know, I relate to you.
1:01:50 I relate to you.
1:01:51 We're all on one page.
1:01:52 But if I say to you, you know, 'The sky is pink,' huh?
1:01:56 Right, huh?"
1:01:57 Right, you're just not connecting to that.
1:01:58 There's some resistance.
1:02:01 Ātmana vindate vīryam.
1:02:04 So how to understand this vision?
1:02:06 You understand it by your own self-effort.
1:02:10 And again, we've seen in the Bhagavad Gita, how do you
1:02:14 uplift yourself by yourself?
1:02:17 In other words, you can be your own enemy or your friend.
1:02:20 How so?
1:02:20 How are you your friend?
1:02:22 Through relative self-growth.
1:02:24 So this means we continue to use emotions as indicators, as neither
1:02:30 positive nor negative, but just letting you know where you're at in your life.
1:02:34 If you're suddenly triggered, there's something to look for, right?
1:02:37 Something to look into.
1:02:38 Contemplation,
1:02:41 meditation, which is what we're doing in the Gita.
1:02:45 Grace, you know, how is, what is grace?
1:02:47 Is it just something that falls on your head?
1:02:49 No.
1:02:50 Grace is a response to your prayer.
1:02:54 Grace is a response to your effort.
1:02:57 When my effort is aligned with doing what needs to be done, the
1:03:01 result of that is called grace.
1:03:04 When my effort is not doing what needs to be done, that means I am, you know,
1:03:08 cheating, and, you know, doing things that are just not right, then whatever
1:03:12 comes back cannot be called grace.
1:03:14 It's more like a little spank.
1:03:16 Okay, so grace is something that you need to earn through your own effort.
1:03:24 Okay, what else does growth involve?
1:03:27 Understanding the fact of dvandva.
1:03:30 This is a world of duality.
1:03:33 If it's hot, it's not cold.
1:03:35 If it's cold, it's not hot.
1:03:37 If you're feeling sad, you cannot feel happy.
1:03:41 If you're feeling happy, you cannot feel sad.
1:03:44 If you're feeling clear, you cannot feel dull.
1:03:48 If you're dull, you cannot be clear.
1:03:51 So this is an experience of dvandva, of duality.
1:03:54 And duality means I need to have the right responses toward every phenomena.
1:04:00 There's no question of treating it all as one, kind of one big,
1:04:04 you know, chunk of sameness.
1:04:06 This is pseudo.
1:04:07 So everything needs to be treated in the right manner.
1:04:11 If it's cold, we put clothes on.
1:04:12 If it's hot, then we, right, do something, put our shorts on.
1:04:16 If we're angry, we don't say, "I should be happy."
1:04:21 Because dvandva means this experience is true.
1:04:27 And when we're happy, we don't say, "Oh, I hope this stays with me."

1:04:31 Because dvandva means for every one, there is an opposite.
1:04:36 For every experience, there is an opposite.
1:04:38 Therefore, maturity involves understanding that since this is a
1:04:42 world of duality, I have to respond accordingly to whatever comes to me.
1:04:48 This is also part of self-growth.
1:04:51 And finally, understanding the nature of Atma, which involves
1:04:56 that there is one presence through and through lighting up dvandva.
1:05:01 Lighting up hot, lighting up the experience of cold, lighting up or
1:05:06 revealing the presence of, you know, anger, presence of confusion, presence
1:05:12 of tiredness, presence of energy.
1:05:15 There's one light that in whose presence these experiences are
1:05:19 coming, going, coming, going, changing, fluctuating, modifying.
1:05:24 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:05:34 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi