

0:00:06 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:24 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:40 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:56 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:16 Why is it knowledge?
0:01:17 Because you can prove everything that Vedanta is saying right here
0:01:19 and now through your analysis.
0:01:22 So therefore, if you apply your mind in the right way, using the means of knowledge,
0:01:26 then you will come to the exact same understanding that Vedanta is conveying.
0:01:31 So therefore, when the Upanishads are conveying a certain reality, and by
0:01:34 going through that understanding, you come to recognize that, even though
0:01:40 you've been missing it out, recognizing it, it becomes, therefore, knowledge.
0:01:44 And the word knowledge has several meanings.
0:01:48 So, if you take the word knowledge,
0:01:53 if you look in the dictionary, it means one, information.
0:01:57 Information about something.
0:01:58 So, you go study knowledge about science or whatever.
0:02:01 So info.
0:02:02 The second term for knowledge is consciousness.
0:02:08 The third term for knowledge is that which your mind understands, like
0:02:13 rest of mind, is keeping with what is being shown by the Upanishads.
0:02:18 So that's three definitions of knowledge.
0:02:20 One, information.
0:02:22 Two, literally means consciousness, which is why you hear a lot about jnanam.
0:02:27 Teachers will say, right, jnanam has taken place, or jnanam has taken place.
0:02:31 So, this means that knowledge of who you are has taken place.
0:02:36 And what do they mean when they say knowledge of who you are has taken place?
0:02:39 I will get to you.
0:02:40 It means that what the Upanishads are conveying is exactly
0:02:45 what my mind has captured.
0:02:47 There is no discrepancy between the Upanishads, what they intend to convey,
0:02:52 and what the mind has understood.
0:02:56 And that's what I was asking myself recently.
0:02:59 Always, if I read this, it's pure knowledge, they call it, no?
0:03:03 Yeah.
0:03:13 So basically,
0:03:16 knowledge-- Definition number two.
0:03:21 Definition number two, pure knowledge.
0:03:24 Even in Tattva Bodhi, for those who have done, remember jnanam?
0:03:29 In other words, what is the nature of reality?
0:03:32 Knowledge.
0:03:34 In this case, you have to go to definition number two, consciousness.
0:03:38 If you say it's definition number one, then it just becomes merely
0:03:42 facts, data, academic studies.
0:03:45 Sounds
0:03:47 kind of contrary, because consciousness is actually attribute-less.
0:03:51 So, it's still a strange term, because of knowledge.
0:03:56 Because knowledge still stands for something.
0:04:00 But that's the way it's been reflected.
0:04:03 No, don't use the reflected.
0:04:05 No, no, don't use the reflected.
0:04:08 Because reflected is, if you've seen the Tattva Bodhi, reflected
0:04:11 consciousness has a certain context.
0:04:14 And I don't use this teaching, because it's very confusing.
0:04:16 It creates two realities now.
0:04:18 There is one original consciousness, and there's reflected consciousness.
0:04:22 Do not attach adjectives onto consciousness.
0:04:28 It's chit, but it is reflected in our mind.
0:04:37 Yeah, so the word reflected consciousness specifically wants to
0:04:41 say as though confined consciousness.
0:04:45 So, this means as you're walking around, this all-pervading self seems like
0:04:50 it's isolated to one single unit.
0:04:53 That isolation, which is not actual, that as though isolation
0:04:58 is called reflected consciousness.
0:05:00 Reflected consciousness is also pure.

0:05:03 Of course, of course, because it's just one consciousness.
0:05:06 So I would say that the difference between Vedanta and Christianity, for example,
0:05:11 where you have to believe there's living proof that Vedanta works, expressed to
0:05:17 the guru, for example, who is a living proof of what Vedanta is teaching.
0:05:23 I don't have to believe that it's working.
0:05:25 Whereas in Christianity, nobody has come back from heaven in order
0:05:29 to say, listen, guys, it works.
0:05:32 Yeah, and there is one fellow in Australia.
0:05:34 He's in north of Australia.
0:05:37 And he states that he's a reincarnation of Jesus.
0:05:40 And I mean, many people have stated this before.
0:05:43 And his wife is Magdalene.
0:05:48 And they're just so pure.
0:05:49 You know, they're just so like, la, la, la, la, la, right?
0:05:52 Typical.
0:05:53 And they're convinced.
0:05:54 They've been teaching this for many years.
0:05:55 And there are I saw the recordings.
0:05:58 And some older people come there.
0:06:00 And they will buy anything.
0:06:02 They will buy anything nowadays.
0:06:04 So-- and you can't prove that.
0:06:07 You can just claim it, but you can't prove it.
0:06:09 And it's still strange that even if you claim it, people will still believe it.
0:06:13 So, you can't really blame the person who's claiming it, nor the person who's
0:06:18 coming, because there is a certain dynamic.
0:06:21 Maybe you want to believe something bigger.
0:06:23 And maybe, who knows?
0:06:24 Maybe you'll see that it is not really for me.
0:06:26 And then you move on.
0:06:27 And you say, this is not-- this is not the real Jesus.
0:06:30 Then they continue the spiritual search.
0:06:33 So again, it's not about saying they don't know what they're doing.
0:06:36 They're just being themselves.
0:06:37 They're convinced by that.
0:06:39 It's a total reality for them.
0:06:41 But there is much, much more than they think.
0:06:47 So, this is the danger of not having a pramana.
0:06:49 You can claim anything and get away with it.
0:06:53 But Vedanta does not allow that.
0:06:55 The beauty of Vedanta is it does its own what's called purva-paksha and nano.
0:07:01 Purva-paksha is having debates.
0:07:04 So, in other words, one will have a debate whether there is logical
0:07:08 flaws in one's own methodology.
0:07:11 So, it's one thing to protect your methodology and say, oh, this is our, this is our
0:07:16 stuff, and then sort of protect it.
0:07:19 Vedanta doesn't do this.
0:07:20 It says, are there actual logical fallacies in our understanding?
0:07:25 Let's criticize our own understanding.
0:07:29 In other words, the stakes are so high that you cannot afford to buy
0:07:32 into a belief and carry it around.
0:07:35 So therefore, why is Vedanta knowledge?
0:07:37 Because it constantly performs inquiry and does debates with other competing
0:07:42 schools, not to destroy them, but to see what kind of logics have they
0:07:48 ascertained based on their observation, and thus, to see if it can be destroyed.
0:07:53 Just like a scientific panel, a science will come to a certain
0:07:57 understanding, like E equals MC squared.
0:08:00 Now, that is a good formula.
0:08:03 But what you have to do is you have to go to the panel, scientific
0:08:07 panel, and you have to present your formula in front of other scientists.
0:08:12 And what would they do?
0:08:13 They would throw you objections.
0:08:15 And you have to keep on countering all of their objections to show
0:08:20 that your logic cannot be broken.
0:08:23 And if none of them can break down your logic, then your E equals MC squared stays pure.

0:08:29 It stays as it is.
0:08:31 And that is exactly how science and Vedanta has operated since the beginningless time.
0:08:37 This is why the tradition is so good, because it's checking itself up.
0:08:41 It's adopting to the latest, it doesn't exclude itself from the now.
0:08:47 It allows you to see how any moment can fit inside the model that Vedanta is showing you.
0:08:56 Are these debates still going on?
0:08:56 These things are still going on, much less because during Buddhism,
0:09:01 Buddhism was accentuating.
0:09:03 It was growing more and more and more.
0:09:05 And Vedanta, Advaita, the tradition was falling down.
0:09:09 And so, Adi Shankara revived what was already there all along.
0:09:15 And he showed-- he went having debates.
0:09:17 He went to Buddhists, went to Purva Paksins.
0:09:21 He went to different kinds of sects.
0:09:25 And he showed them that, hey, let's sit down and have a debate.
0:09:29 Just like he had a debate at Varanasi with Mandana Misra, who was the leader of Purva
0:09:36 Mimamsa, which says that the point of the Vedas is to go to heaven, to do rituals,
0:09:43 to do your duties, and to go to heaven.
0:09:46 And he says, no, that is not the case.
0:09:48 And they would debate for days.
0:09:51 And the way the debate works is you present yourself, and you say, what Vedanta asserts is
0:09:56 that all that is here is one without a second, and that you are not different from that.
0:10:02 And then the Purva Mimamsa will say, no, the point of the Vedas is to know that
0:10:09 you are one individual amongst many.
0:10:11 And your job is to perform the rituals.
0:10:14 And one day after death, your jiva was sent to heaven.
0:10:20 So this is the beauty of why Vedanta is knowledge.
0:10:25 That means knowledge, something that you can factually demonstrate, factually prove.
0:10:34 In fact, in a short while, in Amsterdam, there will be, on September 7, there
0:10:38 will be a very interesting debate between Swami Sarva Priyananda and the famous
0:10:46 quantum physicist Bernardo Yes, yes, yes.
0:10:50 Yes, yes, yes.
0:10:54 OK, that's fun to watch.
0:10:56 So yes, so he's one of those few in this tradition, Sarva Priyananda, who is
0:11:00 actively going out there and debating.
0:11:03 Most of the Advaitins don't do that, because we're just teaching.
0:11:07 But he's one of those who is actively debating.
0:11:09 And he's got many YouTube videos against those who claim that consciousness
0:11:17 is the product of the brain.
0:11:19 There was one debate against-- I don't remember the name.
0:11:23 And they're good to watch, because it lets you see what objectivity really means.
0:11:28 Objectivity means I don't put you down.
0:11:31 I just listen.
0:11:32 I want to investigate.
0:11:33 What do you have to say?
0:11:35 What claims are you making?
0:11:37 And then you have to have this objective discussion.
0:11:41 And you both learn.
0:11:43 Yeah.
0:11:45 And every Vedanta teacher has his own guru, just in case he has any
0:11:50 questions, he can clarify them.
0:11:51 And if the guru is dead, he can go to the Jagat Guru to clear all doubts that come up.
0:11:59 In other words, within the guru-shesha parampara, you have someone to ask.
0:12:04 And that one to whom you're asking, hopefully they have someone else to ask.
0:12:08 So this is how it works.
0:12:10 If they're by themselves, they could be, because their guru could have died.
0:12:15 But they're still getting that whole import, that education, constantly delivered by
0:12:22 listening to audios and teaching like that.
0:12:27 Group six?
0:12:29 Six, OK.
0:12:31 Let's go.
0:12:35 So, these two powers that we mentioned were of maya, vikshepa shakti and avarana shakti.
0:12:45 So we have maya,
0:12:52 vikshepa shakti, and avarana shakti.
0:12:58 Avarana, OK.

0:12:59 And that's the nature of maya.
0:13:01 So all maya does is projects.
0:13:02 That's what it does.
0:13:03 That's its nature.
0:13:04 And it cannot stop, because that's the essence of-- just like the essence of your lips is
0:13:11 to keep moving and thus producing sounds.
0:13:13 You can't stop it.
0:13:14 In that same way, the nature of maya is to keep on projecting and to hide information.
0:13:20 And we said that when it projects at the level of the macrocosm, then it creates
0:13:27 you right now, and me, and the world, and birds, and stars, and galaxies,
0:13:32 and all universe, and time and space.
0:13:35 So right now, what you're experiencing is maya's projection power.
0:13:40 Now, when it comes to the microcosm or the individual, I put I for individual,
0:13:46 then that same power ends up, as Annetta said, between your ears, right?
0:13:50 Your ears.
0:13:50 Between your ears, right?
0:13:52 Your personal ideas, your personal superimpositions, your
0:13:58 personal biases onto the person.
0:14:01 So avarana shakti, conversely, when it comes to macrocosm, it creates differences,
0:14:10 because you have to hide information from a worm so that it doesn't inhere genes that
0:14:17 would otherwise make its body into an ant.
0:14:21 So it's got a different genome.
0:14:23 So therefore, you have to hide certain genetical information from the body to
0:14:27 make that body assume a certain form of a worm, of an ant, of a body, and so on.
0:14:36 In fact, monkeys and we, we share a very close genetical framework.
0:14:41 Only about 5% plus minus is different.
0:14:45 And yet, such combinations can create such vast differences.
0:14:50 So therefore, what happened there?
0:14:52 Ishvara said, OK, 95% same between humans, 95% same with monkeys.
0:14:59 But that 5% that we have extra is hidden from a monkey's body.
0:15:09 And because it's hidden, therefore, you have a monkey's body.
0:15:13 And because it's not hidden here, you have a human body.
0:15:17 And for an individual, that same avarana shakti converts into
0:15:28 avidya, which is what creates chaos in our life.
0:15:31 Avidya means ignorance.
0:15:33 And thus, the person then starts to have different opinions about this I.
0:15:38 And we said the I is not a problem.
0:15:41 The issue is the opinions that are directed towards this I am.
0:15:46 I am this, I am that.
0:15:48 And why is that direction happening?
0:15:51 Because of avidya.
0:15:53 Everyone comes with avidya.
0:15:56 And therefore, the universal experience is that we all look at
0:15:59 ourselves as small individuals.
0:16:02 And that's why we're all looking, since I have a friend now in Melbourne.
0:16:08 I knew her daughter when she was three.
0:16:11 And already now, she's, I think, five.
0:16:14 And she's already looking for things, looking to search for her little world, looking
0:16:19 for books, looking for different kinds of toys that they were at three years old.
0:16:24 So the nature of the object changes.
0:16:27 And all of those objects I'm playing with, because I want to temporarily
0:16:32 resolve my sense of limitation.
0:16:35 So it starts from a very, very small age, all because of avidya.
0:16:41 OK, good.
0:16:42 So, the point of this exercise was to give you a chance to listen to
0:16:48 yourself while you're speaking.
0:16:51 It is an opportunity to see how clear you really are with yourself.
0:16:57 So this is something that you can give feedback to yourself.
0:17:01 Like, while I was speaking, how did I feel while I was speaking?
0:17:07 If I felt totally relaxed, that means your knowledge is relatively stable.
0:17:13 If you felt nervous or this or that or that, all of this are just these superimpositions
0:17:18 that you're carrying that have to be popped, one bubble after another,
0:17:23 after another, after another, after another.
0:17:26 And this takes time.
0:17:27 And the only way to pop bubbles is to be given a chance to actually pop the bubble.

0:17:34 That's it.
0:17:35 So, this means doing it to engage in the world and to show oneself
0:17:40 as a vulnerable human being.
0:17:42 That is what pops the bubbles.
0:17:43 And every time it does, it brings you closer to relaxing in your
0:17:48 being, relaxing as you are.
0:17:50 Chapter 3, verse 1.
0:18:03 [NON-ENGLISH SPEECH] Chapter 3 is a story.
0:18:05 And there was a battle between the devas, who are the good guys, and
0:18:13 the asuras, who are the bad guys.
0:18:17 And good guys won.
0:18:20 The good guys won because the laws were in their favor.
0:18:24 What does this mean?
0:18:25 Well, it means that if you do the right thing, then long term,
0:18:30 the laws will be in your favor.
0:18:31 You want to kind of eat yourself from inside out, from all of the guilt
0:18:36 of having been so unfair and having been so angry and so resentful.
0:18:43 And all of that is going to eat up the person.
0:18:46 So when a person is aligned with the laws, then they're able
0:18:51 to move freely in this world.
0:18:54 And this gives them clarity.
0:18:57 As long as there's Duryodhana worrying about what's going to happen to me,
0:19:02 am I going to win, I'm on the wrong side, all of these narratives just
0:19:06 keep adding, adding, adding, adding.
0:19:08 And it takes away from the clarity of the warrior.
0:19:11 And thus, they cannot think.
0:19:13 And we're all warriors and warrioresses in this world.
0:19:17 Therefore, the favor is yours by your conscious alignment with the laws.
0:19:24 As we said, what kind of laws?
0:19:26 Law of Dharma.
0:19:27 Knowing that as long as I do what is right and it accounts the well-being of
0:19:34 myself and the other person, that we call you're relatively in touch with Dharma.
0:19:41 The moment it becomes about me, but I don't think about how is it potentially
0:19:46 influencing other factors outside of me, then there's a danger of it becoming adharmā.
0:19:53 And you say, so what?
0:19:55 What's in it for me if I violate Dharma?
0:19:57 Well, there is a second law, law of compensation.
0:20:01 We call this law of karma.
0:20:03 So the way that it's made is because everyone's given this Dharma system,
0:20:07 the moment I misalign myself with it, the law of karma shows me feedback
0:20:15 how well I was keeping with the laws.
0:20:18 This is how it is.
0:20:19 And in this sense, it is an entirely fair system because no one is denied feedback.
0:20:26 So this means everyone has a potential to see after having done this, what kind
0:20:32 of an effect, what kind of a person has it induced, has it brought out in me?
0:20:39 And the person that is brought out in me, am I proud of that person?
0:20:44 Or am I shameful of that person?
0:20:45 Am I embarrassed of that person?
0:20:48 If I am proud of that person, then what kind of a pride is it?
0:20:51 Is it a healthy pride?
0:20:53 So therefore, the indicator is your guidance system, how to take your
0:21:00 life so that you keep on growing and growing and growing and growing.
0:21:03 OK?
0:21:07 Now, the thing is the good guys won.
0:21:11 And the glory of their winning was Ishvara's glory because all that is here
0:21:16 is intelligence, making it possible to move your arms, to shoot an arrow, to
0:21:23 plan, to think how to beat the bad guys.
0:21:27 This is all Ishvara's glory.
0:21:29 And what happens is the devas, the good guys, took it as their glory.
0:21:37 And now we have a little issue here.
0:21:40 So, what happens is everyone comes with a talent, with some talent, artistic talent,
0:21:47 thinking talent, singing talent, managing finances talent, starting businesses talent.
0:21:55 Everyone has some talent.
0:21:58 And what can happen is the more that talent grows and grows and grows,
0:22:04 the more there is danger of becoming excessively proud of one's talent.

0:22:11 So now it becomes about me.
0:22:14 I am big.
0:22:14 I am special.
0:22:15 I am this person.
0:22:18 And the more that happens, the more likely Ishvara will pop your bubble
0:22:23 one day because he cannot be sustained.
0:22:26 For example, we can have an employer who hires employees and they think they have control.
0:22:36 Look, I've got all of these people underneath me, and I am in position
0:22:40 of being a manager or the CEO.
0:22:43 And so the higher you go in a hierarchy, the more likely you're going to start
0:22:49 to mistake as this is my success alone.
0:22:52 Until one day, one of your employees, most important employees, just changes
0:22:59 company and it affects your turnover.
0:23:02 And thus, you see, wow, I didn't have as much control as I wanted.
0:23:07 Any moment, the world could have changed, and now I've lost something that was so precious,
0:23:12 which I thought was going to last forever.
0:23:16 So therefore, the devas are forgetting Ishvara's glory.
0:23:22 They're forgetting the fact that so many variables, so many people
0:23:28 contributed to your success.
0:23:31 Taking ownership of my glory, my skill, the moment this my, my, my comes, I have
0:23:39 less of what I really need for my success.
0:23:43 That means I start to discard the laws.
0:23:46 And the more I discard the laws, the less I am in touch with myself.
0:23:51 Because the more I discard Ishvara, and what's the truth of Ishvara?
0:23:57 I am.
0:23:58 So to discard the world, to the extent to which I discard the world, which is
0:24:02 nothing but consciousness, is the equal extent to how much I understand myself.
0:24:08 Think about this.
0:24:09 This is why we have very clearly pointed out in these pseudo schools
0:24:14 where you discard the world.
0:24:16 It's just illusion.
0:24:18 And awareness alone is.
0:24:20 And yet, the world is the very thing that you are.
0:24:24 So to the extent to how much I discard the world is the extent to
0:24:29 how much I truly understand myself.
0:24:32 If I discard the world a lot, then I may think from this standpoint that I'm clear,
0:24:39 but in actuality, I have not understood.
0:24:42 I've not understood because I'm discarding myself.
0:24:45 And yet, you're not exclude-- you, not just here, by the way,
0:24:49 you are not excluded from you.
0:24:53 Therefore, the devas have become a little bit excessively proud, arrogant, and they
0:25:02 thought that the victory was theirs alone.
0:25:06 And thus, what happened was their bubble eventually burst.
0:25:11 And what happened then?
0:25:14 OK.
0:25:15 In verse 3.2, I'm not going to read it because it's just a very, very short
0:25:19 verse, so I'm just going to speak.
0:25:22 So now in verse 3.2,
0:25:26 Ishvara appears in front of these devas.
0:25:30 And it appears in a form of a yaksha.
0:25:34 A yaksha is just a wise celestial being.
0:25:37 So just like a wise person, but just in a higher world.
0:25:41 And when we say Ishvara here, what is the definition of Ishvara?
0:25:48 If I ask you, how do you define Ishvara?
0:25:51 Well, in Vedanta, you can describe it as the material cause and the intelligent cause.
0:25:58 But you can also say Ishvara is sarvajna, sarva-shakti.
0:26:03 In other words, all knowledge, all power.
0:26:07 Now this material cause and intelligent cause, that has a different Upanishad.
0:26:13 It's a different teaching.
0:26:15 So in this Upanishad, I will say Ishvara is sarvajna, which means
0:26:20 sarva, all knowledge, all power.
0:26:24 And Ishvara includes human beings, includes devas, includes asuras.
0:26:32 And all of them appear within Ishvara.
0:26:36 They're all manifestations of Ishvara.
0:26:38 While simultaneously, Ishvara remains free of whatever the human goes

0:26:46 through, whatever the deva goes through, whatever the asura goes through.
0:26:50 Remember, asura is just a bad guy, a misguided being, a misguided person.
0:26:54 When it uses the two words deva and asura.
0:27:00 so again, see, they're all sentient beings.
0:27:04 A human being is a sentient being, someone that you're wearing right now.
0:27:08 You're wearing humanness on you.
0:27:12 And then when it comes to the word deva, which is very confusing for
0:27:17 some of us, because we hear these goddesses and gods and who are they.
0:27:21 Well, to reconcile the confusion, deva always has two definitions.
0:27:27 The first definition of deva, or what is it in Greek and Roman mythology,
0:27:33 they call it deities, right?
0:27:36 And in Christianity and Islam, they call it angels.
0:27:42 So here we call them deva.
0:27:46 And the first definition of deva is they are just like human beings,
0:27:54 but in a more ascended state.
0:27:56 They're in a different loka.
0:27:59 Loka means world.
0:28:00 Loka.
0:28:02 So according to the Vedas, we have 14 lokas.
0:28:07 And we are in bhuloka.
0:28:09 We are Earth.
0:28:10 So this means Earth.
0:28:12 What kind of sentient beings do we call on Earth?
0:28:15 Well, in our sense, we call them human beings.
0:28:18 Now, in above, like swarga, like heaven-- so yes, Vedas talks about heaven.
0:28:23 What is heaven?
0:28:24 It is much lighter.
0:28:26 So for example, right now, you cannot walk through a wall,
0:28:29 because your body is very gross.
0:28:32 You cannot fly, and you experience hunger.
0:28:35 In heaven, there's no hunger.
0:28:37 And the joy is much subtler.
0:28:39 So here, you have to have a brain chemical of dopamine, dopamine release.
0:28:44 Without dopamine, there's no happiness.
0:28:46 But in a subtler world, you don't need these chemicals rushing into the body.
0:28:52 It is subtler joy.
0:28:54 So it's much easier to experience something.
0:28:57 Music is amazing.
0:28:58 Same music like now, but it sounds 1,000 times better.
0:29:03 It's just the most beautiful thing to hear.
0:29:05 So tastes are much more delicious.
0:29:07 And feelings are overdrive beautiful.
0:29:13 And sights and colors are amazing.
0:29:16 And the more colors-- we only see a certain spectrum of colors.
0:29:20 Other worlds have different colors, which you cannot even imagine.
0:29:24 But there are actually different colors right now.
0:29:26 And in other worlds, in this world, we are locked to a certain range of
0:29:31 experience, gravity, walking, seeing color.
0:29:37 But a different world, the range is much more expanded.
0:29:41 It's larger, which is why heaven is so attractive, because it is
0:29:45 just an incredible place to be in.
0:29:47 And everything is just so pretty and lovely.
0:29:52 And life is so easy.
0:29:54 So, deva are these beings who are inheriting, right, swarga loka or one of these 14 lokas.
0:30:05 And they're more refined.
0:30:07 And how do you become a deva?
0:30:08 Would someone like to become a deva?
0:30:13 Yeah, exactly.
0:30:14 So to become a deva, you need lots of punya.
0:30:19 Punya is a product, a result of dharmic actions.
0:30:27 So, a lot of actions and rituals and prayers gets you to a next life in a different kind of
0:30:36 body, but not on Earth, in a very subtle body.
0:30:40 So their minds is much more sophisticated, much more intelligent.
0:30:46 You think you develop your mind here for 100 years, and you think
0:30:50 you're some intelligent hotshot.

0:30:54 A deva gets born by the time they're like 15 or 16.
0:30:59 They're already light years ahead of our intelligence for 100 years old.
0:31:05 So you can see how relative this universe is.
0:31:08 Here we are going, oh, I'm so smart.
0:31:10 I know five languages.
0:31:11 I know this.
0:31:12 I know that.
0:31:13 And yet, that is only within the range of Earth.
0:31:17 You go into the higher worlds.
0:31:19 There, the intelligence is much, much larger.
0:31:24 The thing I found also interesting in that first sentence there, by defeating their own
0:31:34 asuras, like they probably got so much punya.
0:31:39 Yeah, how did the asura get up there, right?
0:31:41 How did asura get up there?
0:31:42 So here you have to take the story a little bit with some forgiveness.
0:31:48 Asura is a misguided being.
0:31:51 So maybe something happened, and they're like, oh, everything's so pleasant here.
0:31:55 We are the best.
0:31:57 We're enjoying this.
0:31:58 And so slowly, slowly, they become arrogant, these asuras.
0:32:01 And so the devas wants to put them down, wants to hold them, wants to hold
0:32:07 them so they don't cause destruction.
0:32:09 And
0:32:12 so does this, do you want to say that Bhosha is not the end, that
0:32:18 there is another life as deva?
0:32:20 No, no, I'm not saying that.
0:32:21 So even asuras, as we'll see now, are equally ignorant of their nature.
0:32:26 Even if they're 100,000 times more intelligent, they are
0:32:30 equally ignorant of their nature.
0:32:32 So what the story wants to show you is that no matter how high you ascend,
0:32:36 you still need the same knowledge that we're teaching now, exactly the same
0:32:42 methodology, exactly the same teaching, exactly the same reconciliation of Ishvara,
0:32:50 awareness, and the world, exactly the same.
0:32:57 So
0:33:00 for devas, there is Moksha.
0:33:00 For devas, there is no Moksha.
0:33:01 Moksha is only possible on Bhuloka and Brahmaloaka, according to the Vedas.
0:33:07 The reason why is because this is a very unique place on Earth
0:33:11 where you experience pain.
0:33:13 And pain is a great tool to make you question the meaning of life.
0:33:19 Until I question the meaning of life, I'm not going to start looking.
0:33:23 In fact, we can prove this right now.
0:33:25 How many people even look for Moksha in this world?
0:33:29 A lot.
0:33:30 In fact, everyone does.
0:33:31 But what kind of Moksha?
0:33:33 Ice cream, right?
0:33:35 Food, et cetera.
0:33:36 So the word Moksha changes as the mind matures.
0:33:41 But in terms of the final Moksha, that means identifying, knowing yourself as you are, that
0:33:49 is only possible here on Earth and Brahmaloaka.
0:33:53 Now, Brahmaloaka is very hard because there you have to do so much on Earth, so much activity,
0:34:00 I mean, from day one, so strict with rituals and all of the Vedic expectations of living.
0:34:09 Only then you can go to Brahmaloaka, which is nearly impossible.
0:34:12 Forget about it.
0:34:13 So basically, Earth alone can give you the final Moksha.
0:34:18 This is the word deva also used for an early Vedic culture.
0:34:24 They also adored the elements, simple, natural, natural.
0:34:29 And the reason why it's Agni here, why it's Vayu here.
0:34:33 Yeah, that will come.
0:34:34 That will come.
0:34:35 So, I'm still on definition number one.
0:34:37 Definition number two will be exactly what you're saying.
0:34:42 I still wanted to ask, and I guess probably asked many times before, but we have such
0:34:48 a special diversity as a human being, to get Moksha, and only in the Brahmaloaka.

0:34:56 But why, from all us human beings, 8 billion right now, it's so 0.00% interested
0:35:03 in that, find it, either as student or teacher, and even engaging in it, still
0:35:10 not to life's end, really getting it.
0:35:16 Why so little of the 8 billion?
0:35:17 So, the question is, even if Krishna told Arjuna the knowledge, it was a direct
0:35:22 lord to Arjuna's student transference.
0:35:25 And he delivered to Arjuna the whole Bhagavad Gita directly from the Lord's mouth.
0:35:32 And at the end of Mahabharata, what happened to Arjuna?
0:35:36 He went to heaven.
0:35:39 In other words, even if he heard the knowledge from the Lord, he still didn't
0:35:44 think about it long enough, and thus he ascended to heaven, rather than
0:35:49 dropping the body once and for all.
0:35:51 So even if you'd receive the knowledge directly from Lord Krishna or a
0:35:57 lord incarnate, it doesn't guarantee that you will really capture.
0:36:02 So this means you have a very special, not a special, but a
0:36:06 subtle mind, an inquirer's mind.
0:36:09 Now remember, Arjuna, he was a warrior.
0:36:11 He had Draupadi, and he had
0:36:16 Subhadra, which was Krishna's sister.
0:36:19 That was his wife.
0:36:21 And he had two wives to please him.
0:36:24 He had four brothers to please him.
0:36:26 He was a warrior.
0:36:28 He was handsome.
0:36:29 He was getting a lot of attention.
0:36:34 He had Hastinapur to himself.
0:36:36 And thus, there was a lot of opportunities to take him away from
0:36:40 the inquiry, a lot of opportunities.
0:36:43 So like that, even if one is given this knowledge and they are within this tradition,
0:36:50 there are always forms to be obsessed over.
0:36:53 There are always forms to capture me and grab me and take me for a ride.
0:36:57 And they become the dominant focus of my life.
0:37:02 So thus, the forms and why the senses are constantly attuned to these forms,
0:37:11 that's how it is on Earth.
0:37:12 You're just constantly, you're obsessing yourself over forms.
0:37:16 You know, the pretty girls over there, handsome men over there.
0:37:19 Even in spiritual togethernesses,
0:37:23 events, a long time ago I was going.
0:37:26 I was just listening.
0:37:27 And basically, most people are there looking for a relationship.
0:37:32 It's so strange to me, right?
0:37:33 And so even what we're saying is you're much bigger than your body.
0:37:40 And yet, I'm showing up to look for something to take away
0:37:44 temporarily my sense of smallness.
0:37:46 So again, I'm looking for students to remove my sense of smallness, for
0:37:51 partner to remove my sense of smallness.
0:37:54 And why is this?
0:37:55 Because it's been like this since the beginning of this time, and it is so deeply
0:37:59 ingrained that you need Ishvara's grace, prayer and prayer and prayer and sincerity.
0:38:09 It is really just the most humbling journey you can imagine.
0:38:13 No question of showing oneself, having an agenda of some future agenda.
0:38:19 The more that shows up, the more the person goes back into the world.
0:38:23 So it needs that dedication, total dedication.
0:38:28 And through that, but that's very rare.
0:38:31 How many people start a business?
0:38:33 A lot of people say, I want to start a business.
0:38:37 But few actually start like a self business that generates recurring income.
0:38:44 But a lot of people do want to do that.
0:38:47 Why not?
0:38:48 Because it requires dedication, it requires persistence, and it
0:38:52 requires a decent amount of sacrifice.
0:38:56 What can I put aside?
0:38:58 For example, I had to put aside my love, my utter love for
0:39:03 programming since nine years old.
0:39:06 All I wanted to do was just program, program, program, program.

0:39:08 And I had to stop this because I realized it was taking like six hours per day of my time.
0:39:14 And I just had to say no to that.
0:39:17 So this means the person has to recognize what is pulling me,
0:39:22 and is it really serving my goal?
0:39:24 And I realized I don't want to program anymore because it's only
0:39:27 targeting one small area of my brain.
0:39:30 Whereas if you learn a new language, it's going to target all areas of your brain.
0:39:34 So therefore, the person has to constantly and actively make a choice
0:39:39 every single day, a new self-affirmation.
0:39:42 I choose to take this journey with all sincerity.
0:39:46 This life is it.
0:39:49 André, can you also explain, even if you know what is the right way to
0:39:56 walk, like the uncle of Arjuna, you, my dharma, my beauty, is with this kingdom.
0:40:04 I know it's the wrong choice to-- I know that God is at the other end.
0:40:12 And I want to, maybe in my heart, know that they will win even then I choose this way
0:40:20 because I'm bound to this dharma in this life.
0:40:24 And you're not really ever bound.
0:40:27 This is, again, a pratibhasika stuff, a notion that we're telling ourselves.
0:40:31 So yes, they do communicate like that.
0:40:34 Duryodhana says, I know what is to be done.
0:40:37 And yet, I cannot get myself to do it.
0:40:40 So instinctively, he knew he's on the wrong side.
0:40:42 And yet, he couldn't pull himself out of that mischievous boy who wants to have it his way.
0:40:51 And then you say, well, that's just his dharma.
0:40:53 That's just his swadharma.
0:40:56 That's his stuff.
0:40:57 Well, it is his stuff.
0:40:59 But every stuff, you're not bound to any stuff because you're a new person every single day.
0:41:04 So he bought into the idea that this is who I am.
0:41:07 This is my identity.
0:41:08 But in actuality, you're always free to release your old identity.
0:41:14 So this goes back to Annette's question.
0:41:16 Why are such a small population?
0:41:18 Because I'm so attracted and addicted and finding so much joy in my old identity.
0:41:25 I'm getting so much out of it.
0:41:27 And I'm afraid that if I have to turn a new leaf, start a new fresh
0:41:31 life, what's going to happen? Fear.
0:41:34 Fear is there.
0:41:35 So it's also fear involved because I'm getting comfort from my existing
0:41:40 little attachments to the world.
0:41:42 So it's many variables keeping one bound.
0:41:45 So the first definition of deva is they have a lot of punya.
0:41:52 However, they're still ignorant of their nature, no different
0:41:57 than someone born on Earth.
0:41:59 They have a subtler body, subtler gross body, and a subtler subtle body.
0:42:05 However, they're still ignorant of I am and Ishvara.
0:42:12 So just like us, devas, even if they're so intelligent, where is their focus?
0:42:19 On the forms.
0:42:20 Look at that.
0:42:22 100,000 times more intelligence.
0:42:25 Still, focus is on forms, no different than for a human being.
0:42:31 But what kind of forms?
0:42:32 Subtler, more pleasing forms.
0:42:35 What kind of forms here?
0:42:37 OK forms.
0:42:46 There in Puranas, they do talk about rakshasas.
0:42:50 But also, rakshasas are the bad, bad guys.
0:42:54 Asuras are not so bad, but they're bad.
0:42:56 And devas are the good guys.
0:43:00 So anywhere you go, in anywhere in this world, is going to be duality.
0:43:05 So it's always going to be informed and misinformed.
0:43:08 So, it's not like heaven is all just beautiful.
0:43:11 There are also degrees of punya in heaven.
0:43:15 So in that sense, you can say there is the bad, bad guys, the
0:43:20 rakshasas, the bad guys, the asuras.

0:43:23 And that can create potential conflict.
0:43:26 I don't know about wars, but potential conflict.
0:43:29 So, it's not just like, oh, heaven is all just perfect.
0:43:32 Everyone loves each other, hugging each other.
0:43:34 There is degrees of punya.
0:43:36 Because you can have two people on Earth.
0:43:39 Both are doing a lot of good service, charity, giving donations, feeding the poor.
0:43:46 But one of them may not be doing it to the intensity or frequency
0:43:51 as the other, such as Bill Gates.
0:43:54 He has done so much for those in Africa.
0:43:57 And there is also Warren Buffett, who gives billions of dollars to charity.
0:44:03 And they both, suppose, go to heaven.
0:44:06 But they have a different kind of punya to them, because they had different actions.
0:44:11 So therefore, they're also going to get different bodies, different kind
0:44:16 of privileges in heaven, but not here.
0:44:19 Because there's so much punya that it warrants a new, a better kind of
0:44:25 a world, a better world, where you don't have to go, oh, it's dark today.
0:44:30 Oh, it's cloudy, rainy today.
0:44:33 It's always sunny.
0:44:34 From my understanding, wouldn't it mean when the devas
0:44:40 are fighting the Laksha suspect, two different yogas are somehow meeting?
0:44:44 Potentially, yeah.
0:44:45 I guess you could look at it like that.
0:44:47 But just for simplicity, they're all now together, I guess, having one big party.
0:44:53 And devas are winning, in this case.
0:44:57 Now, the second definition of deva, and then we will finish, is intelligence that we've
0:45:05 been talking about, all knowledge, all power.
0:45:08 When this intelligence manifests as different laws in this universe, the Vedic culture
0:45:18 gives those laws a name, such as Lakshmi Deva.
0:45:25 So now you say, what is Lakshmi Deva?
0:45:28 Well, how do we imagine Lakshmi, the one that gives resources and wealth and
0:45:34 just general abundance in your life?
0:45:37 Well, we imagine there's a Lakshmi standing on a lotus flower
0:45:41 somewhere and distributing wealth.
0:45:45 We literally imagine a God, a goddess, somewhere distributing wealth.
0:45:50 This is not what Lakshmi is.
0:45:52 Lakshmi is nothing but Ishvara from the standpoint of that one who
0:45:57 blesses you-- wealth-- because of your punya, because of your merits.
0:46:04 And then we have Saraswati.
0:46:08 Saraswati, again, we think is some lady with-- what's the-- Sita.
0:46:13 Sita, right?
0:46:14 Sita and a book, right, standing somewhere and throwing a little
0:46:19 bit of knowledge here and there.
0:46:21 Saraswati is knowledge.
0:46:23 That means Ishvara, as that one who blesses you, knowledge, when you say, wow, I know.
0:46:29 It's just making all sense.
0:46:30 It's making sense.
0:46:32 That, then we call it Saraswati Deva.
0:46:36 Yeah, Devata, Devata.
0:46:40 Saraswati Devata.
0:46:40 Because Deva is masculine.
0:46:41 Devata is, oh, Devi, sorry, Devi.
0:46:44 OK, so Devi is feminine.
0:46:46 Deva is masculine.
0:46:48 Therefore, when we think of Ganesha, or Vishnu, or Lakshmi, or Saraswati,
0:46:55 they're nothing but knowledge power looked at from different aspects.
0:47:02 When that knowledge power, you look at it from the aspect of digestion,
0:47:07 then you call it Digestion Deva.
0:47:12 So be afraid not of these names.
0:47:15 They are just Vedic cultural names.
0:47:18 We have Psychology Deva.
0:47:21 And therefore, what do I worship?
0:47:22 I worship Psychology Deva for whose benefit?
0:47:27 Your own benefit.
0:47:28 And therefore, you go in, you do what needs to be done to have a good psychology.

0:47:33 So two definitions of Deva.
0:47:36 One is ascended beings.
0:47:39 And second is intelligence looked at from different aspects.
0:47:44 And
0:47:49 then we have Asuras.
0:47:50 Asuras, I said, is just misguided beings.
0:47:53 So wherever we go, we can feel the presence of misguidance in some decisions that are made.
0:48:00 So Asuras, just misguided.
0:48:03 And then the next verse, now the Devas are very intrigued by this
0:48:08 Yaksha, this celestial being.
0:48:10 Such a beautiful being they've never seen before.
0:48:13 And they want to come over and ask, who is this Yaksha?
0:48:17 And we will see what the Yaksha is going to do, how he's going to poke
0:48:21 them a little bit and bring them back down to Earth because they're too
0:48:25 arrogant, too proud of their success.
0:48:28 Om Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
0:48:38 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi