

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:23 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:38 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:53 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:12 So Chapter 3 of Kenopanishad is a story, as we've begun, about
0:01:23 the good guys and the bad guys.
0:01:25 The good guys are called devas,
0:01:29 and the bad guys are called asuras.
0:01:32 And, see, the thing is, when someone comes with a talent, and, right, this talent is
0:01:40 wonderful, and we all have talents in life, the thing is, when one's not quite accounting
0:01:47 how many people were required for that talent to develop, how many people were actually
0:01:55 required for you to be right here, right now?
0:01:58 Teachers, previous teachers, friends, how many of us have got introduced
0:02:04 to Vedanta through somebody else?
0:02:07 Everyone, right?
0:02:08 Almost everyone.
0:02:09 So we're all here because of so many people that have helped us, and we can find our
0:02:17 way through this life of entanglements
0:02:23 and marketplace of options.
0:02:26 And thus, when the person comes to their successful position, they can
0:02:30 come a little bit excessively proud about their position, and it can kind
0:02:36 of disconnect one from the world.
0:02:39 So the devas are becoming to be, the good guys are becoming to be excessively proud.
0:02:46 And now, Ishvara wants to send them a savior, wants to send them somebody, you know, just,
0:02:53 "Hey, let me just give you a little knock before you too turn into an asura, a bad guy."
0:02:59 So we've defined that deva, okay, the word deva means two definitions, someone
0:03:05 like to revise, yeah, a celestial being, yeah, all knowledge, all power, when
0:03:10 looked at from different standpoint, in reference to a law such as psychology,
0:03:16 then we call that psychology deva.
0:03:19 Okay, when it comes to knowledge and power that distributes intelligence
0:03:24 to each one of us, we call that same Ishvara, we call it Sarasvati.
0:03:30 And thus, by honoring Sarasvati, you're actually honoring Ishvara.
0:03:35 So it allows you to focus, what is it that is important to me in my life?
0:03:40 So in that case, it becomes a Sarasvati deva, a Lakshmi, the one who distributes wealth,
0:03:47 right, money, resources in life, deva.
0:03:50 So this is the terms for deva.
0:03:52 Now, what happens is, these devas who won the war, okay, they want
0:03:59 to find out who is this yaksa, who is this celestial, beautiful being.
0:04:06 That's what yaksa means, just a wise person, a wise celestial being, okay.
0:04:11 And so they send Agni, and te'gnim abruvanijaātaveda etad
0:04:23 vijāanméhi kim etad yakñsam iti. tatheti
0:04:26 So, very simple, it says, they assign Agni, deva, now remember, this is
0:04:33 definition number one, right, of deva.
0:04:35 They assign Agni, deva, to find out who the yaksa is.
0:04:40 And what happens then?
0:04:42 As in the next verse, 3.4, which I'm not going to read because they're very short verses,
0:04:48 as the Agni, okay, Agni means fire, okay, as Agni approaches this yaksa, what happens is,
0:04:57 before Agni can even say, "Hi, how are you?"
0:05:00 Okay, immediately yaksa says, "Who are you?"
0:05:05 Now, Agni is a big thing, Agni is like this celestial being who is so important, and
0:05:13 you kind of think you're the superstar, everyone knows me as Michael Jackson, I am
0:05:18 whoever, right, all these names, and someone comes up to you and says, "Who are you?"
0:05:24 What happens immediately?
0:05:26 Your pride goes down.
0:05:28 So, Agni deva is a little bit shaken up, and what happens, Agni responds,
0:05:35 he says, "Well, I am the great Agni.
0:05:38 Don't you know me?
0:05:40 I am very important.
0:05:41 I play a huge role in this universe.
0:05:44 I am well-known.
0:05:46 I am the one that distributes wealth."
0:05:49 Because in the Vedic rituals, see, this is where the culture is sometimes important.
0:05:56 So, the reason it says distribute wealth, it's because in the Vedic rituals, the primary
0:06:01 tool for performing any ritual is a fire.
0:06:06 Now, you say, "Why?"

0:06:06 Because it's just kind of a fact.
0:06:08 Okay, why?
0:06:09 Because a fire is able to burn all of those goodies that you send into the
0:06:15 fire, and as though distribute it.
0:06:18 Now, it's kind of, you know, you think, "Whoa, this is science fiction."
0:06:22 Well, you can't think of it this way, but the idea of a ritual is that the more time you
0:06:28 put into any process, the greater the returns.
0:06:32 And a prayer takes, what, one minute, five seconds, but a
0:06:37 ritual, that can take two hours.
0:06:40 Therefore, you're getting so much of a greater return.
0:06:44 As I said, we did a ritual in Rishikesh.
0:06:46 There was a person who was sick in Germany, they were having cancer,
0:06:50 and so the priest performed a certain ritual for, right, potentially removing
0:06:57 that chance of cancer spreading.
0:07:00 So, how does this work, right?
0:07:02 There is some science behind it in the Vedas, but he couldn't save him.
0:07:07 Why?
0:07:07 Because the cancer was spreading so fast that he couldn't stop
0:07:11 it, and the person died anyway.
0:07:13 It doesn't mean that the rituals don't work.
0:07:15 It just means that it's crossed its boundaries now.
0:07:18 Okay?
0:07:19 And such, Agni is the one who distributes resources.
0:07:25 Every single ritual uses fire.
0:07:27 This is a huge, it's a big entity, it's a huge deal.
0:07:31 And it's being asked, "Who are you, fire?"
0:07:34 "You're kidding me.
0:07:35 I'm important."
0:07:36 Now, what happens?
0:07:39 So, Agni says, "I can distribute wealth," right, to Yaksha.
0:07:45 And then, the next verse, Yaksha says, "Well, show me what you can do."
0:07:53 "Intriguing.
0:07:53 Show me.
0:07:54 Let me see how you can do this."
0:07:57 And what does Agni reply?
0:07:59 "Well, suppose you have siddhis, right, and siddhis are like, you know, some
0:08:06 good things that you can do, right?
0:08:09 You can calculate numbers, you can...
0:08:12 what else?
0:08:14 Right?
0:08:14 You can..."
0:08:19 I've never seen that, but okay.
0:08:22 Has anyone ever seen that?
0:08:23 I don't know.
0:08:24 But suppose you just have some, you know, you can read someone's mind or
0:08:28 whatever, numbers or something, whatever, and someone asks you, "What do you do?
0:08:35 What do you do?"
0:08:37 Depending on where you're at, how mature the person is, they will twist that, what they
0:08:42 know, and make it sound like a big deal.
0:08:45 Okay?
0:08:45 Even though it's like an ordinary thing, they will twist their words
0:08:50 and make it sound like it's some huge thing, but it's not a huge thing.
0:08:54 Now, in Agni's case, fire.
0:08:57 Now, what can fire do?
0:09:02 And what else can fire do?
0:09:04 It can destroy.
0:09:05 What else can it do?
0:09:07 Clean?
0:09:07 Brilliant.
0:09:08 What else can it do?
0:09:10 Transform, even better.
0:09:11 What else can it do?
0:09:17 Okay, fire.
0:09:18 Fire is the essence of light, right?
0:09:20 We all use fire, you know, outside to warm ourselves.

0:09:24 You know, it's so cozy, right?
0:09:25 When it's cold and you all come around the fire and do ritual dances and so on.
0:09:31 As we learned, Agni is so important because it's the first, it is the only thing that
0:09:38 whatever you offer, it doesn't matter which entity you offer it, it can transform
0:09:46 the goodies, the food, into, you know, it breaks it down in atoms or something
0:09:51 else, so it can be transferred to a higher level of, that's why it's important.
0:09:58 Yeah, so this is the idea.
0:09:59 So fire can, you know, apparently, you know, send your message to the right devas.
0:10:04 Now, how the science of this works, you research this in the Vedas.
0:10:07 Okay, I'm just mentioning what the Kena Upanishad says, and sometimes
0:10:11 you don't have to be so logical, everything has to make perfect sense.
0:10:15 Sometimes you just have to loosen up, listen to the story, because the
0:10:18 story has, right, metaphors to offer you, and we will see how it builds up.
0:10:24 Okay, so in this case,
0:10:28 the Agni says, whatever is here, out of all of the Agni's wonderful offerings,
0:10:33 like transform and give light, Agni says, I can burn, I can burn anything here.
0:10:40 Whoa, right now you're like, I'm afraid, hoping to invoke some
0:10:45 kind of a thing in this yaksa.
0:10:47 Okay, and then verse 3.6; tasmai trāṇaām nidadhaāvetad daheti
0:10:53 tad upapreyaāya sarvajavena, tanna ṣaṣaāka dagdhum
0:11:01 sa tata eva nivavārte, naitad aṣakaām vijñātuām yad etad yakñsam iti.
0:11:10 So what happens, the yaksa places a blade of grass in front of the Agni and says,
0:11:17 here, like a blade of grass, here, burn it.
0:11:22 Simple job, right?
0:11:24 So what happens?
0:11:26 Now, if Agni claimed Agni can burn anything,
0:11:32 why would you want to now burn this grass?
0:11:35 Why take up this simple challenge if you can burn up anything?
0:11:40 Well, as long as there's an insecurity in the person, right?
0:11:45 They may not know about it, but there's some insecurity that I haven't quite, right,
0:11:50 this is not really true, what I claim.
0:11:53 What I claim is not really true.
0:11:56 Who are you?
0:11:56 I'm a teacher.
0:11:57 And then you start asking them questions, and they get, you know, they kind of get
0:12:02 confronted, and they, you know, walk away.
0:12:05 So there's some insecurity about a person.
0:12:08 Like, what do you do?
0:12:09 I'm a, whatever, a programmer.
0:12:11 And then you say, create me a program.
0:12:14 And then you're like, oh, I can't do that.
0:12:15 Well, because, you know, you're not really, you know, confident about
0:12:19 programming or whatever it is.
0:12:22 So as long as there's an insecurity in us, then we will find a
0:12:26 way to, right, retreat slowly.
0:12:29 But we will also have a need to prove ourselves.
0:12:34 And this is what Agni is doing now.
0:12:36 So thus, what happens?
0:12:39 Agni takes up the challenge and cannot burn the grass.
0:12:45 Can't do it.
0:12:47 Now, how does Agni feel?
0:12:51 Rejected, defeated, deflated, right?
0:12:56 He thought, I can burn anything here, and I can't burn this grass.
0:13:00 So again, this means that the higher up we go in the hierarchy of our position,
0:13:05 like an employer, as I said, or a CEO who has, you know, all these employees
0:13:10 underneath, it's very easy in that position to feel a sense of entitlement.
0:13:15 And when something happens, someone walks away or doesn't comply to you, you see that you're
0:13:21 not as in control as you thought you were.
0:13:23 Same thing with those who are parents, right?
0:13:26 Parents, I mean, children, you know, grow, grow up, grow up.
0:13:29 But the moment they reach, what, three or four, you know, even three, right?
0:13:34 They start to talk and talk.
0:13:35 All before that, not many words.
0:13:38 When they start to say all these words, it's very different.
0:13:41 And you say, wow, I cannot, right, it's, I cannot quite, you know, have this child

0:13:48 comply as much as I thought I could.
0:13:50 And then the child has their own ways, right, their own conduct, their own life.
0:13:55 And so it becomes challenging.
0:13:58 And therefore, what life shows you is that even if I thought I had
0:14:03 total control, I actually don't have as much control as I thought I did.
0:14:09 You do have some level of control, but not as much as we think.
0:14:14 And this is what is being slowly shown to these devas.
0:14:18 Because they thought we alone won the victory.
0:14:22 It was our victory alone.
0:14:24 But, and so thus they thought we control the circumstances.
0:14:28 But they're going to be shown it was not their victory alone,
0:14:31 there was more to their victory.
0:14:35 Okay?
0:14:36 Therefore, Agni felt ashamed.
0:14:41 And not only felt ashamed and dejected, but didn't ask, didn't stop and ask,
0:14:47 how come I can't burn this grass?
0:14:50 I should be able to burn this grass, Mr.
0:14:52 Yaksa, Mrs.
0:14:53 Yaksa.
0:14:55 So this is another indicator.
0:14:58 When our pride is hurt in such a way, then the person can have a choice.
0:15:04 Either I can ask and say, hey, I don't understand, can you help me
0:15:07 out, give me some feedback here, or retreat and protect the self-image.
0:15:13 And walk away that everything is fine, nothing is wrong, right?
0:15:17 It's all just, you know, some special grass, you know, it's not on my business.
0:15:22 And so Agni retreated in, we don't know.
0:15:26 Either denial, denial is when something is not even acknowledged.
0:15:31 So something's there, but it's not acknowledged.
0:15:34 Someone has some condition, and they say, it's not a big deal.
0:15:38 It's just, you know, it's just me going through a time in my life.
0:15:42 So this is a way to cope with one's insecurities.
0:15:46 Just to put it down and make it, you know, like it's nothing, nothing true.
0:15:51 So one of these two, Agni fell for.
0:15:54 And what is the symbolism of Agni unable to burn the grass?
0:16:00 What do you think is the symbolism of this, having heard so far?
0:16:03 Right, I thought I knew I could, but I don't know.
0:16:06 So in other words, the bubble is starting to pop.
0:16:11 Therefore, as long as we, right, do our thing, but disconnected from Ishvara's
0:16:18 order, then Ishvara makes it in such a way that eventually you discover that you are
0:16:24 not as capable as you thought you were.
0:16:28 So the moment confidence goes up, like, yeah, I'm so good at this, Ishvara
0:16:33 finds a way to pop your bubble, throws you some test in life and says, nope,
0:16:38 there's a little bit more to do.
0:16:41 In Tao Te Ching, there's a beautiful verse that I never forgot early on, many years.
0:16:47 It says, there is a certain law in nature that when you go, when you grow
0:16:54 high, nature finds a way to cut you off.
0:16:58 When you grow too loud, too big, nature finds a way to cut you off.
0:17:03 So that's why when some celebrity can grow very big, big, big, big, and
0:17:08 suddenly all of this competition and all these media starts to come now.
0:17:13 So there's a certain thing that Tao Te Ching says, before you get too high, know when
0:17:20 you've reached your limit and stay low-key.
0:17:23 That way, you
0:17:26 will always be able to have a smooth ride.
0:17:28 The moment you go over it, something finds a way to cut you off.
0:17:36 So like this, the symbolism is thus that we acknowledge our talents.
0:17:42 There's nothing wrong with Agni's talents to burn.
0:17:45 This is lovely.
0:17:46 But again, when I lose sense that I need contribution of other people for my
0:17:53 success, then the talent becomes distorted.
0:17:56 It becomes an entitlement and it doesn't serve me anymore.
0:18:00 It becomes an obstruction.
0:18:01 And at the same time, yes, the whole thing is Agni in Ishvara's order.
0:18:07 But at the same time, it's not like now say, "Oh, I'm just a servant of Ishvara.
0:18:12 I'm just a small being.
0:18:14 I am just trying to figure it all out."

0:18:16 Understand through this course, we've just gone through the whole teaching.
0:18:21 It's not like your existence is different from Ishvara's.
0:18:24 It is one and the same reality.
0:18:26 So on one hand, one remains humble.
0:18:29 "I am a servant of the Lord."
0:18:32 But at the same time, not, "Oh, I'm just a servant of the Lord."
0:18:36 I'm just making my way through.
0:18:39 I've got a long way to go."
0:18:40 So this now becomes condescending, becomes self-depreciating onto oneself.
0:18:47 So there's a fine line between humility and a healthy I sense, a healthy confidence.
0:18:57 Okay.
0:18:58 Now, what happens?
0:18:59 Well, Agni goes to the devas, he goes back or she goes back and says, "Hello, brothers."
0:19:07 I couldn't figure out who this yaksa is."
0:19:12 It doesn't say, "Oh, I couldn't burn the grass."
0:19:15 I failed the challenge."
0:19:17 None of that.
0:19:18 "I couldn't figure out who the Yaksa is."
0:19:22 In other words, you protect that which is embarrassing.
0:19:26 It's shameful.
0:19:27 Now, the next verse, what happens?
0:19:29 The mission is given to Vayu.
0:19:32 And the same thing.
0:19:33 So devas assign Vayu to find out who this yaksa is.
0:19:39 Let's see.
0:19:40 Vayu means air.
0:19:41 So now we've got the air devata or deva, air celestial being.
0:19:49 Again, before the air can say anything, yaksa says to the air, "Who are you?"
0:19:57 Same thing like Agni.
0:19:59 And Vayu responds, "Don't you know me?"
0:20:04 I'm the well-known Vayu.
0:20:07 I freely move in the sky.
0:20:10 Nothing holds me down."
0:20:12 This is kind of cool, isn't it?
0:20:13 Fire can be put out by a high tornado or water.
0:20:18 But if you're air, you can move anywhere you want.
0:20:21 You're not stuck to any place.
0:20:26 You provide cooling for people.
0:20:28 You're a big deal as air.
0:20:35 I'm not tied to any one place.
0:20:37 So in other words, the qualities between Agni and Vayu are wonderful.
0:20:42 They're both high qualities.
0:20:44 But what the verses are saying is that if they both have excess sense of ownership,
0:20:51 like ownership, like entitlement, this is mine, then what happens is, again,
0:20:57 Ishvara will find a way to pop your bubble.
0:21:00 Some have intelligence.
0:21:01 Some have beauty.
0:21:03 Some have singing skills.
0:21:05 But where they all can come to a place of sameness is excessive
0:21:10 pride, sense of ownership.
0:21:12 And all three of them, Ishvara finds a way to cut you off.
0:21:17 Not cut you off, but just bring you back down to earth.
0:21:20 This is called bring you back down to earth.
0:21:24 Doesn't matter what the skill is.
0:21:26 You can be the greatest scientist in this world, the greatest discoverer in this world.
0:21:32 But if I'm disconnected from the order.
0:21:34 Either way, the law is made such that I am brought right back down to the world.
0:21:42 It's almost like Ishvara has one law, humility.
0:21:51 And then verse 3.9.
0:21:54 So yaksa now asks Vayu, "Aha, so you're a well-known Vayu."
0:22:00 You can walk, you can move freely in the sky.
0:22:04 Nothing holds you down.
0:22:06 Huh, what is your speciality?"
0:22:10 And then Vayu replies, "Well, now before I answer, what can air do?"
0:22:16 It can lift things."

0:22:20 Lovely.
0:22:21 It can give life to us because we breathe it.
0:22:23 What else can air do?
0:22:25 It cleans everything.
0:22:28 And what benefits can air do for us?
0:22:30 What benefits can it do for us?
0:22:32 Perfect, right?
0:22:33 One day maybe we'll have just so many, what do you call it, windmills, right?
0:22:38 This is lovely.
0:22:40 What else can air do for us?
0:22:44 It's hot.
0:22:44 Open the windows.
0:22:46 There's the breeze.
0:22:47 It's a big deal.
0:22:47 I can't concentrate.
0:22:49 I need the power of air to have
0:22:54 some cooling.
0:22:55 Upstairs I have a fan because when we came here it was hot.
0:22:59 That's why I'm able to close my door with closed windows and doors and
0:23:04 still have a lovely time in that little room which was like an oven.
0:23:10 Why?
0:23:11 Because I brought a windmaking machine.
0:23:17 And if I didn't bring that windmaking machine, I would probably be very different down here.
0:23:24 And you would have felt that.
0:23:25 And all of that goes to the glory of air.
0:23:29 So like Agni, air can do many benefits.
0:23:33 But again, because Agni is yet to get educated, right?
0:23:37 There's nothing wrong with not being educated.
0:23:39 It's yet to be educated.
0:23:41 What does Agni opt for?
0:23:43 Sorry, what does Vayu opt for?
0:23:47 Ah, I can.
0:23:48 What's the question here?
0:23:49 What is your speciality?
0:23:50 I can lift anything on earth through cyclones.
0:23:56 Another scary one.
0:23:58 This one's burn everything, this one's cyclones.
0:24:02 In other words, I bring some scary power to invoke a lot of emotion in you.
0:24:08 Whoa, you're a big deal.
0:24:09 Can you say he also feels greater than fire because he can just put it down?
0:24:15 You could say that too.
0:24:17 I can put out my previous brother out.
0:24:20 I can knock them out.
0:24:22 That would be one step extra, right?
0:24:24 One step above.
0:24:27 I'm better than the guy previously.
0:24:32 Okay, so again, mentions the destructive force.
0:24:36 So, you know, I mean, politics, you know, I do follow politics just a little bit.
0:24:42 And you can hear the president sometimes of certain countries say, you know,
0:24:46 we will, you know, we're thinking of nuclear, just word one nuclear.
0:24:52 It's like, whoa, nuclear, you got the power for that.
0:24:55 Just one word invokes so much, you know, talk in the world.
0:25:03 So this is human nature.
0:25:05 When I'm disconnected from the unity of all things, the unity that connects us all, like
0:25:10 that string that connects the beads, which are both laws and forms connected by Ishvara.
0:25:16 If I'm disconnected from that, then I want to stand out.
0:25:20 The moment I'm disconnected from God, immediately I have a need to
0:25:25 make myself bigger by claiming some destructive force, some destructive
0:25:30 power, and reasserting my authority.
0:25:35 This is how it is in every culture that we witness.
0:25:39 If you look at all of the historical dictators and history, it's always been the same like
0:25:46 that, always claiming power of destruction
0:25:51 and then using religion as, what, you know, a weapon, weaponizing religion.
0:25:58 And now Agni and Vayu, they're still good, right?
0:26:01 They're still good people, but, right, yaksa wants to save them

0:26:06 from going into asura stage.
0:26:09 Now yaksa gives Vayu a challenge.
0:26:13 And what happens?
0:26:14 The yaksa places a grass before the Vayu and asks, "Lift it, please.
0:26:21 Lift up this grass.
0:26:23 Let's see what you can do."
0:26:25 And again, Vayu responds, "Hey, I can uplift anything in this world,
0:26:30 or in this world, or in that world."
0:26:33 "What is this?
0:26:34 It's a joke.
0:26:35 You're asking me to lift this?
0:26:38 Sounds like a total joke."
0:26:40 But anyway, he takes up the challenge and is unable to.
0:26:45 With all force, Vayu blows left and right and is unable to succeed.
0:26:54 And what happened then?
0:26:55 Well, Vayu retreats.
0:26:57 He returns to the Devas and he says again, like the former, "I could
0:27:02 not find out who this yaksa is."
0:27:08 In other words, again, different talents, wonderful talents, but when
0:27:15 we're ignorant of Ishvara's order, then these talents can be misused.
0:27:21 This is just how it works out sometimes.
0:27:27 "My talent."
0:27:28 So,
0:27:31 look at this.
0:27:32 So, yaksa isn't here to give a hard time to Agni and Vayu.
0:27:37 That's not the intention, to give you a hard time.
0:27:40 All that yaksa wants to say is that if both of you thought you had control,
0:27:46 you would be able to lift this grass up.
0:27:49 If you thought you had as much control as winning that war, and that control was carried
0:27:55 over in this situation, you would have that equal amount of control to lift this grass up.
0:28:03 But you don't.
0:28:05 This is what the yaksa wants to show.
0:28:09 And thus, like this, both of them had the opportunity to investigate and ask,
0:28:15 "How come I can't lift this grass up?
0:28:17 What's going on in me?
0:28:18 What insecurities are going on in me?
0:28:21 What am I ignorant of here?
0:28:22 What am I missing out here?"
0:28:25 That is offered as a chance.
0:28:27 But what's also on the table is, "Well, I'm just going to put this under the carpet
0:28:36 like nothing ever happened and go back to my glory, go back to my comfortable little
0:28:42 place of my life, my comfortable life."
0:28:47 So, this is again human nature.
0:28:49 When we come to something not comfortable, then there is a tendency sometimes to
0:28:57 just not investigate into it at all.
0:29:00 In fact, Vayu says here, "I couldn't."
0:29:04 He goes back to devas and says, "I couldn't lift up.
0:29:07 I couldn't discover this yaksa."
0:29:11 So, this means life always gives you an opportunity to investigate
0:29:15 when there is a fall, when there is something that threw me off.
0:29:23 So, there is a perfect opportunity to look into it.
0:29:26 Not later.
0:29:27 Let me remember once upon a time.
0:29:29 It's too late.
0:29:30 But when the context is right, when the context is strong, then the person has the
0:29:35 opportunity to look into their shortcomings.
0:29:38 What made me run away?
0:29:40 What made me retreat?
0:29:42 Why did I not stay and investigate what is to be done?
0:29:48 This is what Yaksa, the wise celestial being, wants to show us.
0:29:52 That you have a choice.
0:29:54 Vayu comes back to the Devas.
0:30:00 Who is left now? Indra.
0:30:02 Now, Indra is the king of all devas.
0:30:06 And devas are now coming together and they're having a little discussion.

0:30:11 And Indra says, "Hey, my people can't figure this out.
0:30:16 I will take up this task.
0:30:18 I'm the king of devas.
0:30:21 Let me put the matters into my own hands."
0:30:25 Let's see.
0:30:26 Let's find out what happens next.
0:30:29 So, now the devas ask Indra to find out who is this yaksa.
0:30:36 And Indra agrees.
0:30:38 "I will indeed find out."
0:30:40 And as Indra approaches,
0:30:44 the yaksa disappears.
0:30:48 Hmm.
0:30:51 What happened here?
0:30:52 The yaksa disappears.
0:30:55 So Indra got to see him, but not long enough.
0:30:59 Before Indra could say something to yaksa, yaksa disappeared.
0:31:09 And what happened then?
0:31:11 Verse 3.12 An effluent woman appeared in yaksa's place called Uma.
0:31:20 Now, Uma represents a guru,
0:31:24 an avatar, a guru.
0:31:28 And immediately when she appears, a beautiful woman, Uma.
0:31:33 When she appears, Indra immediately asks her, "Hey, what is the nature of this yaksa?"
0:31:42 It disappeared.
0:31:43 Look at this.
0:31:44 First question.
0:31:45 He wants to know.
0:31:47 What is the nature of that yaksa that was there, that eluded my dear friends?
0:31:54 I want to know.
0:31:56 In other words, the prior devas didn't have the right mindset, didn't
0:32:01 have the right readiness to see the yaksa, because they retreated.
0:32:06 They saw this celestial being who represents Brahmavidya, by the way,
0:32:13 the potential to gain knowledge.
0:32:16 But they were not ready enough.
0:32:18 Their minds were not ready.
0:32:20 So thus, they couldn't stay long enough.
0:32:23 But Indra's
0:32:26 attitude was curious, open-minded, humble.
0:32:31 Indra had the capacity to ask, "Who is this?"
0:32:36 I want to know.
0:32:38 Help me find out."
0:32:39 This is where Indra is acknowledging his helplessness, as we spoke before.
0:32:44 Acknowledging my helplessness, saying, "I can't figure it out on my own.
0:32:49 Help me."
0:32:51 This is a big step in one's journey.
0:32:55 So yaksa had the right attitude, had the right approach, had the
0:33:00 right mindset, had the right
0:33:04 readiness of the mind.
0:33:06 It was all there.
0:33:08 And it's similar to Arjuna and Krishna, who, one was a guru, one was a student.
0:33:14 And Arjuna kept asking Krishna for the longest amount of time for limited things.
0:33:21 Limited things.
0:33:22 Since childhood, they knew each other.
0:33:24 Why did Arjuna ask for limited things to Krishna, the lord of the universe?
0:33:30 Because that's what Arjuna was ready for.
0:33:33 He could not ask for anything more than Arjuna was ready for.
0:33:37 It's not like Arjuna was intentionally asking for limitation.
0:33:42 That's just what he was accustomed to.
0:33:47 Until one day, when Arjuna became slightly more ready, he began to ask, she or he
0:33:54 began to ask a different kind of question.
0:33:58 And that's exactly the kind of answer Arjuna started to receive.
0:34:04 So like this, Indra was ready enough to see something else, to
0:34:11 open one's mind to something else that the prior two devas were not.
0:34:15 And thus Indra was able to attract the guru called Uma.
0:34:22 Because he had the right eligibility.
0:34:27 And therefore in this

0:34:31 example, even if you're Arjuna,
0:34:36 even then, you're curious of self-knowledge, even then it doesn't mean that those
0:34:42 who are like Arjuna's will stay.
0:34:44 Because there are many people in this world like Arjuna, who are relatively
0:34:50 ready, but how many stay in the tradition?
0:34:56 Very, very few.
0:34:58 A lot of them come,
0:35:01 but fewer stay.
0:35:03 And those who stay for the self-knowledge, to grasp the final reality, how
0:35:09 many stay long enough and reflect long enough to make it concrete?
0:35:15 As we said, "Tat pariyanishthaya," to stay with the intention of understanding
0:35:20 deeply and deeply and deeply and deeply.
0:35:23 Very, very few.
0:35:25 Now Indra happened to be one of those very, very few, who not only
0:35:31 asked, but wanted to understand.
0:35:35 That's why he said to Uma, "Who is this yaksa?"
0:35:39 Now in this case, yaksa represents potential for my freedom, self-knowledge, Brahmanidya.
0:35:48 So what is the nature of this self-knowledge?
0:35:54 And thus Uma started to say...
0:35:57 Okay, so the story continues between Uma and Indra, 4.1.
0:36:01 Let's see.
0:36:02 I'll read this.
0:36:04 saā brahmeti hovaāca, brahmano vā etad vijaye mahēlyadhvam iti,
0:36:13 tato ha eva vidaāhīcakaāra brahmeti.
0:36:17 So Uma shows finally to Indra, because Indra asked, "Who is this yaksa?"
0:36:23 And Uma was compelled to reply.
0:36:27 And she says, "This yaksa is Brahman.
0:36:31 And any victory of yours is Brahman's alone."
0:36:38 So think about this.
0:36:41 Indra asked, "Who is this yaksa?"
0:36:44 Yaksa represents the final knowledge.
0:36:48 Indra is a celestial being.
0:36:51 Very sophisticated.
0:36:53 So even a celestial being is born with...
0:36:58 ignorance.
0:37:01 No different than we are here.
0:37:03 And even a celestial being needs Uma, the Guru, and needs yaksa, the self-knowledge.
0:37:12 In other words, celestial being as sophisticated and elevated
0:37:17 as they are in a different loka, different world, wherever that is.
0:37:21 Equally, they need the same Guru and the same knowledge as you need here on Earth.
0:37:31 This means no matter how refined one's mind is, no matter how sophisticated one's mind
0:37:39 is, remember, this is deva we're talking about, whose intellect, whose refinement, is
0:37:45 so much greater than of a human being because they got so much more merit, punyam, right?
0:37:52 Punyam.
0:37:52 And therefore they're in this different world.
0:37:55 So much more sophisticated, and yet, that too is not enough for recognition of one's nature.
0:38:04 Which is really interesting if you look at it because we have yogis, with all due
0:38:09 respect, I adore yogis because they're so committed to their journey, who are
0:38:14 spending a lifetime, a whole lifetime, refining the mind, refining the mind, refining
0:38:19 the mind, hoping to refine the mind so much to come in contact with some reality.
0:38:26 And the second type is refining the mind, refining the mind, refining
0:38:30 the mind, so obsessed of refining the mind to come in contact with some
0:38:36 reality, like an ordinary person.
0:38:38 And yet you have a deva who's a hundred thousand times more, more refined than a
0:38:44 hundred years worth of yogi's effort on earth.
0:38:48 And that deva is already there, just by the virtue of being a deva, and they too
0:38:54 cannot figure out Ishvara nor Brahman.
0:39:02 What also draws my attention in this chapter is that the other devas,
0:39:13 like Agni and Vayu, the yaksa, the yaksa, asks to them,
0:39:24 "Who are you?"
0:39:24 But Indra asks to the yaksa, "Who are you?"
0:39:24 And there's also a big difference.
0:39:27 Yes, yes, and yaksa disappeared.
0:39:30 Yes but
0:39:32 is that, has that some meaning or is it just a way of story telling?

0:39:38 Well, yaksa asked, you know, not yaksa, Indra asked yaksa, "Who are you?"
0:39:44 Yes, but the others do not know.
0:39:46 And vanished.
0:39:47 In other words, whatever the yaksa said went right over Indra's head.
0:39:51 He couldn't understand because it's just so above his head.
0:39:54 He needs the Guru to represent what the yaksa is actually talking about.
0:39:59 So this means even if you're shown the knowledge by yourself, you still
0:40:06 need the help of someone to bring out
0:40:14 the deeper meaning of the words.
0:40:15 Remember, laksyarthā, the deeper meaning, and vacyarthā, the direct meaning.
0:40:18 So Indra has an advantage here, and his advantage over the other
0:40:22 devas are, give me some examples.
0:40:25 What could Indra's advantage be here that the other devas didn't have?
0:40:30 Humbleness, curiosity, lovely, a composed, a relatively well composed mind.
0:40:39 Dedication.
0:40:40 Dedication, dedication, persistence, steadfastness, these are all
0:40:44 good, excellent qualities.
0:40:46 I think he had the knowledge to understand that he was dealing with something bigger and
0:40:54 because he knew that it was something bigger, because the other two gods weren't able to
0:41:01 figure it out, so somehow he understands that he has to have another approach to this.
0:41:12 Yeah, so there was something about Indra that he could recognize that, "I don't quite
0:41:18 understand this," and he didn't stop there.
0:41:22 He then continued to ask for help.
0:41:26 He acknowledged his helplessness and he, with humility, with curiosity, came forward and
0:41:32 says, "I really want to, I don't want to miss this chance because it is in front of me.
0:41:37 I don't want to miss it."
0:41:38 And that takes a certain kind of character to do that.
0:41:41 Even if you are very smart, very intelligent, even as a teacher, no difference.
0:41:48 No difference.
0:41:49 Because everyone that is born throughout the entire life will always
0:41:55 have limited knowledge and limited power, so the learning never stops.
0:42:03 So Indra did not put out this claim.
0:42:09 The other gods, they claimed.
0:42:11 They claimed, "Aha, yes, good."
0:42:16 Yeah, he didn't claim his status of being the king of all devas.
0:42:22 A woman can, you know, show you something.
0:42:30 There's also females throughout the Vedas.
0:42:34 It's a patriarchal kind of, you know, Sanskrit is patriarchal language,
0:42:39 but Uma is, you know, top-notch.
0:42:44 So can we say that when the student is ready, the guru appears?
0:42:51 So when the student has developed enough sincerity, enough open-mindedness, enough
0:42:55 curiosity, enough acknowledgement that no matter what I do, all of my self-claims
0:43:00 of being some big person, some big thing, it just doesn't really help me at all.
0:43:05 I'm still exact same person as I was 20 years ago, as five years ago.
0:43:09 All I've been really doing is just claiming things left and right, going
0:43:12 from person to person, and I'm still here carrying the same kind of thoughts,
0:43:16 and I really want to put all that aside and find a person with total humility.
0:43:19 Now I come to this person and say, "Teach me, please.
0:43:22 I don't know anything."
0:43:23 Like this.
0:43:24 So yes, when the student is ready, relatively advanced, relatively quiet,
0:43:30 relatively mature, then the teacher will...
0:43:35 they will feel attraction, a certain attraction.
0:43:39 So Indra saw two things that prior devas didn't.
0:43:43 Indra saw, by the help of Uma, Ishvara, the cause of the universe.
0:43:49 That means their victory was owing to intelligence, which is
0:43:53 putting things together, which is gracing them with their victory.
0:43:58 What does this mean, "gracing them"?
0:44:00 It means that...
0:44:05 Excellent.
0:44:06 They made...
0:44:07 Lovely.
0:44:07 So they made positive effort.
0:44:09 The devas made good efforts before, and as we said, the cause-effect
0:44:14 relationship is such that for every positive cause that is keeping with

0:44:18 ethics, it returns a corresponding result.
0:44:23 And thus,
0:44:26 Indra comes to recognize that victory wasn't theirs alone.
0:44:29 There was an order here which has blessed them this victory.
0:44:34 Not randomly, just because they're devas, but because they were keeping with the laws.
0:44:40 That means the laws were in their favor.
0:44:43 And now, having that being true, they were able to be clear enough to win the war.
0:44:51 That's why Arjuna needed Krishna, because Krishna was representing that clear buddhi,
0:44:56 clear mind, knows exactly what to do, when, the right time, and when not
0:45:02 to act, and when to act, and how much to act, and at what frequency to act.
0:45:08 For that, you need Krishna.
0:45:09 You need a clear buddhi intellect.
0:45:15 And he also recognized Brahman, the final reality.
0:45:18 So two things Indra got to learn by the help of Uma.
0:45:22 First, the intelligence, because of which they have been graced, and second of all, Brahman,
0:45:29 which is also the final truth of them all.
0:45:34 This is what Indra's humility has gotten him.
0:45:41 And Indra realized you cannot know Brahman,
0:45:47 unless you bring in Ishvara.
0:45:51 Because Brahman, as we said, is attributeless.
0:45:56 How are you going to go from form to something that has no form?
0:46:01 Something that is without any characteristics or properties?
0:46:05 You can't do it.
0:46:08 But what can the mind do?
0:46:10 What can the mind grasp?
0:46:16 Form.
0:46:18 The mind can grasp form.
0:46:21 And then, having grasped the form, which has been doing since time immemorial, what can
0:46:26 then that mind start to do with that form?
0:46:33 Perform the analysis.
0:46:37 Analysis by analysis, forms within forms within forms within forms, which
0:46:41 even a scientist can do, anyone can do.
0:46:44 And then it comes to the final cause, which is intangible, which is undefinable.
0:46:51 You cannot define intelligence, because to define it, you're defining a form,
0:46:55 which is an effect of intelligence.
0:46:59 That's why you cannot define the cause.
0:47:02 Because the cause's effects are that which you can define.
0:47:09 Therefore, by grasping the form, the mind can perform the analysis that that form is
0:47:16 reducible ultimately into the final building block of the universe, which is intelligence.
0:47:22 And thus, whatever I see in this universe is nothing but that name and
0:47:28 form taking on that name and form.
0:47:33 And then, one level underneath, chair, name and form, taking chair, name and form.
0:47:39 Wood, name and form, taking on wood, name and form.
0:47:43 Atoms name and form, taking on atoms name and form.
0:47:47 But if I look into the atoms, I can't find them.
0:47:49 Now it's quarks, name and form.
0:47:51 If I look into quarks, I can't find them either.
0:47:54 Now it is finally reducible into, where Vedanta comes in, intelligence.
0:48:02 And you cannot have intelligence outside of a conscious being.
0:48:08 Just like you can't have a dream of intelligence outside a conscious being.
0:48:15 Intelligence can only put together forms in the presence of a conscious being.
0:48:26 Therefore, the final reducible, which you cannot reduce any further, that
0:48:31 all reduces into consciousness, and you cannot reduce consciousness further.
0:48:37 Because every time you try to reduce your consciousness, then who's
0:48:40 there watching that reduction?
0:48:42 So,
0:48:46 you say Brahman is sat, cit, ananda.
0:48:50 Sat, cit, anantam, we learned in this course.
0:48:51 And
0:48:54 what you say is,
0:48:59 in cit or in sat, in sat and in cit, is intelligence in the realm.
0:49:01 So, okay, good question.
0:49:03 So, the final reality is defined with three words to help you understand.
0:49:09 It's not like they're different things.
0:49:11 So, the final reality is the final reality.

0:49:14 And then you have to give it some name.
0:49:16 And we said one of the names is its existence.
0:49:19 But not existence like existent marker.
0:49:22 It's not existent within time and space.
0:49:25 It is general existence, the substance from which every other existent thing comes from.
0:49:32 So, when I say marker is, sun is, air is, thought is, sound is, emotion
0:49:42 is, future is, past is, present is, they're all just names and forms of is.
0:49:52 So, the is is one common substratum in and through all of these names
0:49:58 and forms, which depend on is-ness.
0:50:02 And that is-ness isn't just some random is-ness out there.
0:50:06 What kind of an is-ness is it?
0:50:07 It is awareful is-ness.
0:50:09 That means its very nature is awareful-ness.
0:50:13 It is fully conscious of itself as the is-ness one, as the existent one.
0:50:20 And what kind of an existent awareful reality is it?
0:50:25 Is it one over there, another over there?
0:50:28 No, it is one without a second.
0:50:30 It is anantam.
0:50:31 It means there is nothing outside it.
0:50:34 Because anything to be outside it, now you got a problem of two existences.
0:50:40 One there and another there.
0:50:42 Now, what separates existence one and existence two?
0:50:45 Space.
0:50:46 Now, who created space?
0:50:49 So, you go into a logical problem.
0:50:52 Therefore, the reality is sat and cit.
0:50:56 Sat and cit enjoys the capacity to manifest the universe, which is called maya.
0:51:03 When maya is activated and manifests in the universe, then in reference to the
0:51:08 world, we say, who created this world?
0:51:11 We say, it is Ishvara.
0:51:14 What is Ishvara?
0:51:16 Ishvara is this capacity of knowledge power manifesting itself as names and forms.
0:51:23 So, intelligence is
0:51:28 the capacity, belongs to the capacity of maya.
0:51:33 It is inherent to maya.
0:51:35 The intelligence, you just said, intelligence is consciousness,
0:51:43 intelligence is the ultimate reality.
0:51:47 I did not say consciousness, intelligence.
0:51:49 I said existence, consciousness is the final reality.
0:51:55 Existence consciousness enjoys the capacity to manifest the universe.
0:52:00 That capacity is called maya.
0:52:04 Maya just means capacity to manifest the universe.
0:52:08 Just like the awareful being now enjoys the capacity to manifest the dream world.
0:52:14 That capacity is called, you could say, maya capacity.
0:52:19 When the dream world is created, then you, the awareful being, are called Ishvara.
0:52:26 So, sat and cit just gains a different name in reference to a created universe.
0:52:35 So, sat and cit is sat and cit.
0:52:37 When the manifest world is operating, that same sat and cit we call?
0:52:43 Ishvara.
0:52:46 So, nothing has changed.
0:52:48 Sat and cit still remains existence awareness.
0:52:52 So, that's kind of on the samasthi level.
0:52:57 But on the yajna level, I'm a little bit confused now where the jiva comes in.
0:53:00 Because Ishvara creates jiva, doesn't it?
0:53:04 Okay, good.
0:53:05 So, the question is, it's actually not that hard.
0:53:09 Okay, one reality manifests by the power of its potential, the world.
0:53:17 When the world is manifest, what manifests?
0:53:20 Time, space and objects.
0:53:23 Now, when I say the word objects, that is divided into two.
0:53:28 Sentient and insentient.
0:53:31 Insentient is the periodic table of elements, space, air, fire, water, earth.
0:53:36 Sentient is you.
0:53:39 So, you are one of the manifestations of this knowledge and power.
0:53:44 Just like a rock.

0:53:45 The only difference between you and a rock is you have a subtle body and a rock does not.
0:53:53 So, even though the rock is also sat and cit and you're also sat and cit, the
0:53:58 rock cannot say I am, but you can say I am.
0:54:05 Okay, so don't think that the rock is one thing over there, it's all
0:54:08 like mithya and I am satyam alone.
0:54:10 The whole thing is satyam, manifesting in different names and forms.
0:54:16 Wherever there is mithya, that's exactly where satyam is.
0:54:21 Where is the question of difference?
0:54:25 Wherever there is Ishvara, that's exactly where awareness is.
0:54:29 Wherever there is form, that's exactly where awareness is.
0:54:35 Wherever there is world, that's exactly where awareness is.
0:54:39 This is why we don't discard the world.
0:54:42 Because the world is you.
0:54:45 The world is one, manifesting as many.
0:54:49 Because the whole thing resolves into one reality.
0:54:53 One reality, which is sat and cit, is called different names from different standpoints.
0:54:59 It's called Ishvara from the standpoint of manifesting as the whole thing.
0:55:04 One reality, sat and cit, is called jiva from the standpoint of
0:55:08 manifesting as a thing with a body.
0:55:12 One reality is called a rock from the standpoint of something
0:55:15 that looks like a rock.
0:55:18 It's all one reality.
0:55:23 So, all manifestation has "is-ness" and the "is-ness" refers always to the cit.
0:55:29 Exactly.
0:55:32 In other words, you cannot claim anything without it silently possessing that "is-ness".
0:55:38 Rock is.
0:55:39 That "is-ness" is cit.
0:55:41 Space is.
0:55:45 Space
0:55:49 is.
0:55:51 Depends on cit. Time is. Depends on cit.
0:55:54 Wherever time is, that's exactly where cit is.
0:55:58 So, even space is nothing but awareness.
0:56:01 Just different names and forms of the one reality.
0:56:04 It was never about discarding.
0:56:06 Not this, not this, not that, not this.
0:56:09 This is lovely, but it's beginner level work.
0:56:15 Eventually, one has to release this idea of subject-object.
0:56:18 Because we are all subject-objects.
0:56:19 Because where is the question of subject-object within the ocean?
0:56:26 The whole thing is within one ocean.
0:56:28 And the same is with cause and effect.
0:56:32 Yeah, so the effect, as we said, is just manifestations of the one cause.
0:56:37 But wherever there is an effect, that's exactly where the cause is.
0:56:41 Wherever there is a wave, that's exactly where the ocean is.
0:56:44 Wherever there is an ocean, that's exactly where the water is.
0:56:48 It's one obtaining different names and forms from different standpoints.
0:56:53 And you just happen to be one name and form that looks like this.
0:56:59 And Ishvara is name and form that is manifesting as the whole thing.
0:57:05 So, while there is a difference between you and Ishvara, in reference to you're a small
0:57:11 thing, Ishvara is a huge infinite reality.
0:57:15 The sameness is in the water.
0:57:17 In the one substratum, which is known all the time as "is".
0:57:22 "Is".
0:57:23 "Is".
0:57:23 "Is".
0:57:24 "Is".
0:57:24 Wave is.
0:57:26 Ocean is.
0:57:29 In other words, wave because of water.
0:57:31 Ocean because of water.
0:57:34 So, if we turn Vedanta into some kind of a, you know, world is...
0:57:39 I don't want to reconcile the world.
0:57:41 I just want to...
0:57:42 Why do I need to attend to my emotions?

0:57:45 Why do I need to, you know, look at my mind?
0:57:48 This is not what we're about.
0:57:52 Like Indra, humble, I want to know the whole thing.
0:57:56 I want to also address my own inner stuff.
0:57:59 Because the whole thing is within Ishvara's order.
0:58:02 And Ishvara has made it such that I cannot cheat the system.
0:58:09 And cheating the system involves not following the rules of the game.
0:58:13 We didn't set up the rules of the game.
0:58:15 Ishvara did.
0:58:16 What I want to say is...
0:58:18 How many pages do we have?
0:58:20 Okay, we'll get through it tomorrow.
0:58:22 Is that when it comes to Brahmana, you don't get to choose what should
0:58:28 be listened to and not listened to.
0:58:31 Because when it comes to a teaching, there is a tendency to discard some
0:58:37 things that I don't want to hear about.
0:58:39 For example, you could say that I'm not comfortable with emotions.
0:58:46 Therefore, I don't want to listen.
0:58:47 I'm not comfortable with coming up.
0:58:49 Therefore, I don't want to come up and give a presentation.
0:58:52 I'm not comfortable with reincarnation.
0:58:56 Therefore, I don't want to listen about reincarnation.
0:58:58 I'm not comfortable with the world.
0:59:01 Therefore, I don't want to analyze the world.
0:59:03 All of these things, what they're doing is they're reinforcing
0:59:06 divisions, little by little.
0:59:10 And the whole journey becomes dvaita advaita.
0:59:15 In other words, non-duality is somewhere over there and duality is over here.
0:59:21 Most of these teachings will be...
0:59:23 Right?
0:59:24 Could be a disguise of this, where I don't want to know about the world.
0:59:27 So the world is one thing and awareness is another thing.
0:59:31 So it's basically dvaita advaita.
0:59:34 Therefore, when it comes to Brahmana, the mark of maturity which Indra enjoys is a mind that
0:59:40 is willing to at least stay long enough to see how there could be something in the teaching.
0:59:48 I've seen so many times when I speak to the Western audience, the moment
0:59:53 I mention karma, like reincarnation or continuity of life, gone.
1:00:03 No, this is not how it is.
1:00:04 I've grown up in a different kind of environment.
1:00:07 I don't believe in this nonsense.
1:00:09 Well, who are you to discard 5, 10,000 years of tradition of beautiful, brilliant minds
1:00:18 thinking about this since five years old?
1:00:23 Having debates, finding logical inconsistencies, bringing it
1:00:27 all together into the Vedas.
1:00:28 And the person says, "I don't want to listen to this."
1:00:31 You see how there is this individual who's trying to own it, trying to own what is good
1:00:37 for little me and what I want to reject.
1:00:40 The whole Brahmana is about dissolving this little me.
1:00:47 The little me who wants to retain itself as what is worthy of listening to and
1:00:51 what is not worthy of listening to.
1:00:55 Therefore, nobody is above the scriptures.
1:00:58 Really, no one is above the scriptures.
1:01:00 Now, I know it kind of sounds like, "No, it's an authoritative statement."
1:01:03 I say this because the scriptures, if you go through it, you will see it has
1:01:09 incredible insights that by going through it, you can hardly, you can't contradict it.
1:01:18 The whole Brahma Sutra is nothing but logic after logic after logic
1:01:22 from 10,000 different angles.
1:01:27 And you see how brilliant the tradition is, how well thought out it is.
1:01:32 On the basis of that, one can have faith.
1:01:35 So this is not blind faith, but on the basis of so much work from different angles
1:01:41 and being attacked from so many different angles, Vedanta has still survived.
1:01:47 It's thriving because it's mentioning what is right now.
1:01:53 So on the basis of that, one can also have faith.
1:01:57 In fact, for me, when I, my first teacher, right before I was into many things
1:02:02 like many of us were, when I sat down with James, it was my first teacher,

1:02:08 for me, it was literally 99% faith.
1:02:13 I didn't question, "Oh, okay, you know, I don't believe it."
1:02:16 I was like, "Yeah, this has got to be true because it comes from the scriptures.
1:02:20 It's got to be true because it has logic, it's making sense to me right now."
1:02:26 It was 99% faith that did it for me.
1:02:30 So it's not always this logic, I have to work it out, it has to all make sense.
1:02:35 Sometimes you just sit back and you go, "Wow, I have total, utter faith
1:02:41 that what is being spoken is true."
1:02:45 And that can save so much time, so many years of intellectualizing this and turning
1:02:51 it into something that has to make sense.
1:02:54 Faith alone.
1:02:57 And does the teaching work like that?
1:02:58 Super fast.
1:03:02 That's called surrender.
1:03:03 Surrender this little individual that Vayu and Agni had, let it go
1:03:09 and say, "I don't know, I want to be totally transformed by this knowledge.
1:03:15 Who am I?
1:03:16 If I figured it out, then I wouldn't be here.
1:03:19 I would have figured it out a long time ago.
1:03:21 But the fact that I'm still trying to find my way means I haven't really figured it out."
1:03:27 Therefore, surrender alone can go a long way.
1:03:31 This is something that we don't often talk about.
1:03:34 It's all about it's got to make sense.
1:03:37 Sometimes it doesn't have to make sense immediately, it can work on faith alone.
1:03:44 Shraddha.
1:03:45 That's why in Tattvabodha, Sadhana Chittustaya, one of the four qualifications is
1:03:54 just total, total trust in the teacher.
1:03:58 Total trust in the teaching.
1:04:01 That can save you a long, long, long way.
1:04:05 The next verse, Indra, having gained this knowledge, will pass this on to Agni and Vayu.
1:04:13 Look at this.
1:04:14 Agni and Vayu missed the chance of Uma.
1:04:17 But they don't have to go straight to Uma, they can go to someone that they
1:04:22 know, someone they're comfortable with.
1:04:24 This is how the tradition works.
1:04:25 It gets passed on through different people.
1:04:28 Any comments, observations before we close?
1:04:53 It is an oral tradition.
1:04:55 We don't know, first of all, when it's revealed.
1:04:58 We just say it is an oral tradition passed down orally.
1:05:01 So who first wrote it down, who came up with it, who thought of it,
1:05:05 it's just beyond our observation.
1:05:09 But the way that it works is that when you observe a certain understanding,
1:05:14 like an object is always going to fall down, then you understand there is some
1:05:19 force that is consistent, and then you give that force a name called gravity.
1:05:24 And in that sense, that force is revealed, but it's now spread to
1:05:29 those who wish to know about it.
1:05:31 So in the same way, when this knowledge is revealed, when it's seen by the seer, by the
1:05:38 rishi, then the rishi will communicate it to his students, the students will spread it.
1:05:44 And then the way that the tradition works in India is they're all debating each
1:05:48 other, they're all talking to each other.
1:05:49 So there's a lot of communication.
1:05:52 And certain teachings will come.
1:05:54 And this is how those six schools of philosophy came.
1:05:59 Remember, a lot of what Vedanta borrows is from Sankhya.
1:06:02 You see how we cannot put Sankhya down?
1:06:06 And Sankhya, what they did is they saw Vaisheshika, which says that matter is
1:06:12 absolutely real, atoms are absolutely real, the world is indestructible.
1:06:17 Sankhya saw flaws in that.
1:06:20 And Vaisheshika saw flaws in Chavarka.
1:06:24 Chavarka is basically just a party, right?
1:06:34 Yeah, yeah, yeah, drink, be married and be married.
1:06:39 This is Chavarka.
1:06:42 So like this, we have everyone who got involved, who has gotten us to this place.
1:06:47 And who are all of these contributors?

1:06:50 Nothing but Ishvara.
1:06:51 So who has ultimately saved you?
1:06:57 You see this?
1:06:59 People who you never met, which are nothing but manifestations of Ishvara.
1:07:02 Where is the question of putting anything down?
1:07:06 It was Ishvara all along that has gotten you to this place.
1:07:10 And when a person recognizes this, this is where devotion comes.
1:07:14 How can I possibly have devotion if I'm looking at this, they don't know anything?
1:07:19 You see there's a disconnect?
1:07:20 There's a class, all that is here is Ishvara.
1:07:23 But then I look at someone out there and I don't see any reverence in them.
1:07:27 I don't see any reverence in Ishvara, which is indicative of my own understanding.
1:07:36 Ishvara has been saving you all along.
1:07:39 This is where reverence comes.
1:07:43 Therefore, all of these traditions that have a place, those who are still in Chavarka,
1:07:48 they're there because they're there.
1:07:50 So were you and I some life before.
1:07:54 Slowly, slowly we come to the final knowledge.
1:07:57 So this is the journey of the jiva.
1:08:00 So could you say that Ishvara is sending us Mr.
1:08:03 Putin in order for us to train and test the knowledge?
1:08:09 Ishvara is sending us what?
1:08:10 Mr.
1:08:10 Putin, the president of Russia.
1:08:13 The head of Russia.
1:08:13 Because of course
1:08:19 he's so...
1:08:20 He's an
1:08:26 asura.
1:08:26 He's a big Asura.
1:08:27 But we have to apply the knowledge with him too.
1:08:31 Yes, yes.
1:08:31 So in other words, right?
1:08:32 So this is your own work where how do you look at this person
1:08:38 without putting them into a box?
1:08:40 It's a cause-effect relationship.
1:08:42 How many causes took place for that person to be who they are?
1:08:46 And they're fighting for their own values, for what they stand for,
1:08:49 for a country that they believe in.
1:08:52 So again, rather than putting them into a box, I can look at it objectively.
1:08:56 It is a product of many, many decisions that has gotten them
1:08:59 to be this kind of a president.
1:09:03 They're not evil or good.
1:09:05 It's just the kind of assessments, conclusions they've come up
1:09:09 with through their own thinking.
1:09:12 And in their own understanding, their own conscience, they're recognizing
1:09:17 this is the best thing for my country.
1:09:22 But the law doesn't exempt them.
1:09:26 So they may think they're doing the right thing, but the law is set up that it will
1:09:31 accurately show to that jiva how much they have really been keeping with the laws.
1:09:38 And they may not show in this life, they may show in the next life.
1:09:42 And you won't be there to see what happens.
1:09:45 But if you could, boy, would that be sometimes interesting, right?
1:09:51 Let me see what's going to happen.
1:09:54 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:10:04 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi