

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:23 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:41 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:58 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:20 Chapter 3, the good guys, devas, are celebrating their victory over the bad guys,
0:01:29 the asuras, and there is a potential that they may start to take a little
0:01:39 bit of excess pride in their ownership of a victory, or they may lose their bearings.
0:01:48 So, what happens is, Ishvara sees that they're losing their way.
0:01:54 They're great, they're intelligent, they came with many skills, they are
0:01:59 bright, they are good people, but a good person can go sideways any moment.
0:02:04 You just put a good person in the right situation, and slowly, slowly, that
0:02:09 situation can crawl, creep in, and slowly, slowly, my original pure thoughts start
0:02:17 to get distorted with impure thoughts.
0:02:19 And it happens so slowly, so gradually, that if you were to look
0:02:25 at before and after a five-year period, it would be a vast difference.
0:02:30 But because, just like our bodies, it grows so slowly, we never catch, we don't see it.
0:02:37 It's just happening so slowly, and yet, there is this change that's happening.
0:02:43 So, therefore, Ishvara comes down in the form of yaksha, and wants to show
0:02:50 them that there is much more to their victory than their own self-effort.
0:02:55 There are realities, that they are yet to discover.
0:02:59 And we said that the devas were very curious, "Who is this beautiful celestial
0:03:06 being who is capturing our imagination?
0:03:09 It just captures us."
0:03:11 And this means, that they were, number one curious,
0:03:14 that means, there's always something bigger, there's something more beautiful.
0:03:18 And the devas, they thought, "We are beautiful, we are celestial."
0:03:22 And Ishvara, being limitless, there is always another being, that can
0:03:28 come and just totally captures you.
0:03:30 Wow.
0:03:30 And this is how it is.
0:03:32 You see someone and then you get humbled by how much you really
0:03:36 are, and how much you really know.
0:03:39 And so, they send Agni.
0:03:42 Now, Agni, we said, is one who can burn things, but can also destroy things,
0:03:48 but can also bring light to situations.
0:03:52 So, this means, any power that you're endowed with, like speech,
0:03:56 the devata of speech is Agni.
0:03:59 Why?
0:03:59 Because with my speech I can start a war, but I can also bring unity.
0:04:05 And thus, Agni was sent to see who this yaksha is.
0:04:11 "What can you do, Agni?"
0:04:13 "Well, you know, I am the great, you know, the one who fulfills people's wishes,
0:04:19 because whatever they throw inside me, the fire, I will distribute that to the
0:04:24 various gods, to which the Brahman or to which you want to get in touch with."
0:04:31 So, Agni is a medium, by which you can transfer your intention to
0:04:36 the right facets of intelligence.
0:04:38 It's not like there's gods sitting there now waiting for some fire down there to send
0:04:44 them some smoke, but rather it is a method by which you can direct your intention.
0:04:51 And through directing your intention through this fire, you're saying,
0:04:55 that this I find very precious to me.
0:04:58 May the health of some individual be restored that I care about.
0:05:03 May my memory become fantastic.
0:05:06 May my capacity to recall things, when I most need them, may that
0:05:11 flourish in those crucial times.
0:05:14 Therefore, you are making a prayer, but an extended prayer, thus increasing the chances
0:05:20 of receiving some punyam, some pleasant results that are conducive for your growth.
0:05:26 So, this is the purpose of rituals.
0:05:28 And thus, Agni could not, what grass, was yaksha offered the grass, and says,
0:05:34 "Okay, so you can burn things, no problem.
0:05:36 Here's a little piece of grass, burn this."
0:05:39 And Agni tried all he could, all she could, couldn't do it.
0:05:43 So, this means that you can never go above Ishvara.
0:05:46 Ishvara always gives you a piece of grass, that eludes you, that escapes you, and then you go,
0:05:53 "Wow, I thought I've had it, but there is, right..."
0:05:57 Ishvara throws you some test and shows you, there is much more opportunity for growth.

0:06:03 So, yaksha is not giving them a hard time.
0:06:07 It just wants to show them, "Hey, let me help you.
0:06:10 Just see, that even though you're sitting on a high chair, a low chair,
0:06:14 the CEO, you're a parent, at any moment, something can come and throw you off."
0:06:21 And this grass indicates that.
0:06:23 There is always a bigger unseen force, that I do not see in the future, and yet it is there.
0:06:30 All of us right now have a timeline, and this timeline is filled with events,
0:06:37 and you and I don't have access to this timeline, but the timeline exists,
0:06:43 and the timeline is always changing.
0:06:44 So, it's not like you can now rise above and see a timeline.
0:06:48 No, because the moment you make a choice, you change a timeline.
0:06:54 This is why those fortune tellers, sometimes they're right, sometimes they're not right.
0:06:59 Or astrologers, right?
0:07:01 Let me read your path, and you're like, "Wow, this is so true."
0:07:05 But the moment, you walk out of that field, that little arena, that place,
0:07:14 you trip over a banana, that already tripped, that changes your path.
0:07:19 It already changes your path.
0:07:20 You trip over, go to the hospital, and you're now a different person.
0:07:25 And why do you trip over?
0:07:26 Well, you tripped over because you came to the fortune teller that happened
0:07:29 to be a banana peel in front of him.
0:07:32 So just that alone.
0:07:33 And so, the fortune teller tells you, "Yeah, you will go, you will be in a hospital."
0:07:38 "What do you mean?
0:07:39 What do you mean I will go in a hospital?"
0:07:41 "Well, you know, you will be in a hospital for quite a while."
0:07:45 And you say, "There's no way.
0:07:46 I'm totally healthy."
0:07:48 And because the previous client left the banana peel there, you
0:07:53 walk out and you slip on a banana peel, and your future becomes true.
0:07:58 So, there's this paradox like, "If I didn't go to the fortune teller,
0:08:01 he would have never said that."
0:08:03 So, you never quite know, right, what is it?
0:08:06 Is the fortune teller telling the truth, or is it just self-fulfilling prophecy?
0:08:11 And even if they do tell the truth, you're always making a decision, a new
0:08:15 decision, based on a vast complex of people.
0:08:19 Someone recommends you a book, that already changes your course of the future.
0:08:24 And thus, the future is always changing for all of us.
0:08:27 So, you cannot control the future.
0:08:30 You can only pray, "Let my future be conducive for my livelihood."
0:08:36 "Let my future be relatively clean and bright and supporting my journey."
0:08:41 Like, as we all leave today, "Let my future be supporting me along
0:08:47 this long journey of life."
0:08:50 Therefore, Ishvara is waiting.
0:08:53 Start to pray, and Ishvara responds, "That is how the law is made."
0:08:58 And you say, "It's such a small thing, but who prays?"
0:09:01 Like how many actually pray?
0:09:02 How many actually have a connection to God through prayer?
0:09:07 It's like very few.
0:09:09 We have a wish, but a wish is like one second.
0:09:12 A prayer is actually having an intention, closing eyes.
0:09:15 "Sa guna Brahma vishaya manasavya paraha."
0:09:19 In other words, relating to Ishvara through prayer, through
0:09:25 transactions, through meditation.
0:09:27 Okay?
0:09:28 And then Vayu came over.
0:09:30 Of course, Agni went back to the Devas and says, "I can't burn this.
0:09:34 I couldn't find out who the Yaksha is."
0:09:36 He says, "No problem.
0:09:37 We will send our number two man, called Vayu."
0:09:42 So, Vayu goes, who can, of course, lift up cyclones, you know, things through cyclones.
0:09:48 He can do so many good things.
0:09:50 But again, Vayu had a little bit of pride, so they too said, "I can
0:09:54 lift up anything in this world.
0:09:56 Fear me."

0:09:58 And so again, "Okay, let me give you a little test in life, a piece of grass."
0:10:03 And then you see your so-called talents and your skills are not that special.
0:10:11 So, it always brings us back down to earth.
0:10:14 That whatever performance we give, whatever music we give, it is just that.
0:10:19 In other words, we don't make it more, we don't make it less.
0:10:22 It's just what it is.
0:10:25 And therefore, so in other words, it's neither wonderful nor not wonderful.
0:10:28 It's just a performance.
0:10:30 Okay?
0:10:31 And therefore, whatever interpretation you give it, is your interpretation.
0:10:35 But it inherently doesn't have any interpretation.
0:10:39 It's just a performance.
0:10:41 It's just your skill.
0:10:42 It's just your talent.
0:10:44 And Vayu's talent could not work.
0:10:47 He tried all he could, he could not lift the grass.
0:10:51 And then he came back, says, "I do not know who this yaksha is.
0:10:55 It's okay.
0:10:56 We will send Indra."
0:10:58 Indra is the king of Devas.
0:11:00 And when Indra popped up, the yaksha disappeared.
0:11:04 And as we said, the symbolism of this is super, super.
0:11:10 So, in other words, no matter even if you present a perfectly laid out book,
0:11:14 step by step, the way that it's made is that we need human beings to relate.
0:11:20 This is how we are.
0:11:22 Even with AI today, you can basically get AI to say, "I want you to take
0:11:26 a role of a teacher, and I'm going to keep on asking you questions."
0:11:29 I've done it, obviously, because AI, this is an age of artificial intelligence,
0:11:33 of apparently artificial intelligence.
0:11:36 And I want to see where it's all going.
0:11:38 So, I did pretend, I did get this chatbot to say, "Pretend like you're a teacher, and
0:11:44 you've read all the philosophy texts in the world, and Eastern and Western philosophy,
0:11:49 and I want you to guide me from the beginning to help me understand the nature of reality."
0:11:55 And what it does is, it's okay, it's wonderful, it's all very well put
0:12:00 together, but it's missing the human touch.
0:12:04 That human touch you can never get from AI.
0:12:06 But all of the words that it does say, they are very well put together,
0:12:11 better than any teacher can say.
0:12:13 Really, because it's perfect grammar, perfect words, perfect logic, but, I'm reading this,
0:12:20 I'm going, "Could I really learn from this?
0:12:23 Could I really relate to this?
0:12:24 Absolutely not."
0:12:26 So, the teacher will always have a place in this world.
0:12:30 So artificial intelligence has helped me a lot.
0:12:33 I've gotten some great answers, but at the end of the day, it's always
0:12:37 going to go back to my teacher.
0:12:38 So, in other words, it doesn't really have any real place in my life at the end of the day.
0:12:42 That's how we are.
0:12:44 So, like this, so the knowledge goes over Indra's head, and then Uma appears.
0:12:51 Now, Uma appears, who is an effulgent woman.
0:12:55 In other words, a wonderful person who, in this case, is a guru.
0:13:02 And the reason why she appeared for Indra, is because Indra had what Vayu and Agni didn't.
0:13:09 And what did Indra have?
0:13:11 He was open and curious to receiving the knowledge.
0:13:13 He said, "Oh, humility, I can't figure this out."
0:13:16 And now, that Yaksha has disappeared, he didn't go back and say, "Ah, this Yaksha ran away."
0:13:20 He says, "Wow, Yaksha disappeared.
0:13:23 Wait, wait, wait.
0:13:24 I want to find out."
0:13:26 So, he had this curiosity.
0:13:28 And, now we said what happens between Uma and Indra.
0:13:34 And then verse 4.1, okay, so verse 4.1 we already discussed, right?
0:13:41 Exactly, you know, Uma showed to Indra that
0:13:45 Yaksha was Brahman, and the victory is not Indra's alone, but it is Brahman's victory.
0:13:51 It is also by the help of Ishvara.

0:13:54 And, okay, now I remember.

0:13:57 And the next verse, then what happens after Indra was taught this knowledge

0:14:04 by Uma, his guru, he now passes this knowledge to Agni and Vayu.

0:14:12 So, okay, so verse 4.2.

0:14:35 [Sanskrit] So here, Indra passes on this knowledge to Agni and Vayu.

0:14:44 So, this is a lovely indication of what guru shishya parampara means.

0:14:51 So, this means Uma didn't have to teach Agni and Vayu, because Agni and Vayu,

0:14:56 because Uma was way over their head.

0:14:59 But, Indra was able to pass it on to Agni and Vayu after Indra was taught.

0:15:06 So, this means that even if you are, you know, an avatara like Uma, a Lord incarnate,

0:15:12 or whether you are a jnani, like, you know, someone that's just figured out how reality

0:15:18 is, both of them can teach you the knowledge.

0:15:22 Even if Uma is much more effulgent, it says she's effulgent, that means

0:15:27 she's divine like Lord Krishna, she's Lord incarnate, she taught Indra, but

0:15:33 Indra is going to teach Agni and Vayu.

0:15:36 So, this means your teacher can be whoever it is, as long as they understand the reality.

0:15:43 Therefore, this is the

0:15:46 guru shishya parampara, and Ishvara speaks through both the wise person, which is

0:15:54 called the jivan mukta or a jnani, or avatara, it doesn't matter, because both are just

0:16:01 instruments for the exact same knowledge.

0:16:03 And even after Shishya discovers the reality, then the Shishya still has

0:16:09 a certain reverence for the guru.

0:16:11 It's not like the Shishya now discovered, you know, who they are, and

0:16:14 like, I don't need the guru anymore.

0:16:16 You know, human nature doesn't work like that.

0:16:18 You still have gratitude for that one who saved you from marketplace of options.

0:16:25 So, like this, even if you know the reality, it's still kind of a, you know, nice

0:16:30 relationship between guru and Shishya.

0:16:32 There's no sense of discarding one or discarding the other.

0:16:36 Really, a teacher has done something great for you.

0:16:38 So, all teachers deserve some recognition, some acknowledgement, no matter who

0:16:43 they were or what personality they had.

0:16:45 Everyone has been a stepping stone to your eventual total release from this form.

0:16:51 Therefore, like this, we can be grateful.

0:16:56 So,

0:17:00 this saying, they say, at a certain point you have to let go of the guru?

0:17:01 This saying, so...

0:17:01 Yeah, so, see, this letting go, it's a little bit vague.

0:17:05 What does letting go mean?

0:17:06 So, in the sense of letting go, that some people have this relationship and they want

0:17:11 to depend upon, depend upon, depend upon.

0:17:15 But then again, you're depending upon, because you're growing.

0:17:18 When you naturally grow, like, you know, a son naturally grows up and

0:17:22 they just move away from the parents.

0:17:24 They're no longer depending upon the parents, at least here in the Western culture.

0:17:28 So, this, you know, non-dependence is a natural expression of one's growth.

0:17:37 It's not like, okay, I've been with this person for five years.

0:17:41 Today I will no longer be with them.

0:17:44 But naturally you grow out of , because your life is, you know, now demanding new things.

0:17:50 You've got children, you've got other things in your life.

0:17:53 And so naturally, right, you may still keep in contact, but it's like any

0:17:57 relationship may, you know, wane away slowly.

0:18:02 But it can also depend what kind of a relationship you have

0:18:05 with, you know, your guide.

0:18:09 If the guide, you know, and you have a nice friendly relationship,

0:18:12 then it's like friends, you know.

0:18:15 Once in a while, you kind of contact them and it's nice to have this person in your life.

0:18:20 They give you strength in the background.

0:18:23 You have to let go of the attachment.

0:18:39 Of course.

0:18:39 Now again, let's see, letting go and this attachment, it's not something that you do.

0:18:44 It's something that happens naturally.

0:18:47 Just like kids naturally let go of their parents.

0:18:50 You know, for example, my relationship with my teacher, I don't even think

0:18:54 of it as letting go or holding on.

0:18:56 It's not even that.
0:18:57 It's just, you know somebody, they're a wonderful person in your life.
0:19:01 They're always speaking, you know, in a way that inspires you.
0:19:05 And this is wonderful.
0:19:06 It's so healthy.
0:19:07 So, I'm like, yeah, it's wonderful.
0:19:10 I need that.
0:19:10 Absolutely.
0:19:11 But if it were no longer in my life, hey, you're still fine.
0:19:15 You're still totally fine.
0:19:17 Yeah.
0:19:33 Yeah, they're always...
0:19:37 Yeah, your teachers are always with you.
0:19:40 And especially if they touch you, their voice speaks.
0:19:44 This entire course, by the way, is not my own words.
0:19:49 I have my own style of delivery, but this is all my teacher's words.
0:19:52 I teach exactly how she teaches.
0:19:54 So, this is not Andre's stuff.
0:19:56 And how she teaches is exactly how Dayananda teaches.
0:19:59 So, everyone will have some personality going on, but the idea, the structure,
0:20:06 the presentation is more or less is always going to be the same.
0:20:10 Yeah.
0:20:11 So, like this, so it's not like there's only one person in your life.
0:20:15 So many options are available for you.
0:20:17 But I can tell you this, when I don't listen to her, I don't feel as
0:20:21 inspired as when I do listen to her.
0:20:24 This is for sure.
0:20:26 So, and I don't convert this into attachment.
0:20:28 It's just something that you...
0:20:29 it's very nice to have that.
0:20:32 Now, what's the symbolism of Agni and Vayu receiving the knowledge?
0:20:37 So, Agni and Vayu have received the knowledge, even though before they
0:20:43 could not receive the knowledge.
0:20:44 What do you think this means?
0:20:46 How come suddenly they were able to receive the knowledge, when before they just went away?
0:20:54 [Student talking] Yeah, this could be.
0:20:55 Maybe they're more compatible with Indra's personality, more comfortable.
0:21:00 This could be the case.
0:21:02 More faith, yeah, more faith, because they have this close bond.
0:21:06 So, we have faith in Indra, because he's our king of devas.
0:21:12 Maybe grace.
0:21:13 Grace happen.
0:21:14 So maybe, so look at this.
0:21:16 So, maybe, when Agni and Vayu first saw Yaksha, maybe the knowledge
0:21:23 caught their attention somehow.
0:21:26 And maybe it stayed in them for some time.
0:21:29 And they were thinking about it in the background.
0:21:32 And next time, when they were shown this knowledge, obviously this happened much
0:21:36 later, it's not like next day, they became relatively open to hear the knowledge.
0:21:42 Maybe this could be the case.
0:21:43 Because the knowledge, once you hear it, there's something in
0:21:46 you that strikes that chord.
0:21:48 You connect with it.
0:21:51 Or maybe the grass experience has made them realize, they had to review their opinions of themselves.
0:22:00 Very good, very good.
0:22:01 So, the grass experience.
0:22:05 They may have felt some shame, that they just went away and weren't honest to Indra by reporting what really happened.
0:22:15 Right, right.
0:22:16 So maybe, they felt that shame of not reporting honestly.
0:22:20 And they said, "I want to make a difference, because we are devas and people look up to us.
0:22:26 We're not asuras, we do the right thing."
0:22:29 So, one experience has a whole different effect, changes your timeline.
0:22:36 It's amazing.
0:22:38 Yes.
0:22:40 Yes.

0:22:52 Yeah, this is true.
0:22:52 This is true.
0:22:54 Okay.
0:22:55 So now, until one becomes eligible, it's fine.
0:23:00 They will kind of hop left and right.
0:23:02 But two common things happen if one's not eligible or ready for the knowledge.
0:23:08 One of them is projection.
0:23:10 And projection can happen in two ways.
0:23:13 They can project onto oneself.
0:23:15 And usually comes in a form of, "I'm not good enough for this.
0:23:18 This is above my head.
0:23:20 This is too much for me.
0:23:21 I need to lower the knowledge.
0:23:23 I need to look at some values."
0:23:25 So, they will look at themselves as incompetent.
0:23:29 So, this is one potential.
0:23:31 And if this happens, then understand it's not something you separate.
0:23:35 I'm going to first look at the values and then I'm going to look at self-knowledge.
0:23:39 It is really both, because it is knowledge about the tradition.
0:23:43 And the second is, one can project onto the teaching or onto the teacher.
0:23:48 And onto the teaching, they can say, "What is this awareness?
0:23:51 This is just a bubble.
0:23:52 You cannot prove it."
0:23:53 And so, it's very quick to dismiss without knowing any real information about it.
0:24:00 So very quick to brush it off without having proper knowledge of what's being brushed off.
0:24:06 Same thing with the gurus.
0:24:07 It's very easy to look at one feature and then coloring the entire person with that feature.
0:24:13 But, it is actually not fair because that person is much more than just
0:24:17 that feature that you're seeing.
0:24:20 So, everyone is made of many, many, many features.
0:24:23 So, one needs to have some space to accommodate the good parts.
0:24:27 We said yesterday, pratipaksha bhavana.
0:24:30 If I see one offense in someone or some judgment, I have to find
0:24:36 something that is also equally good.
0:24:38 This person knows suffering.
0:24:41 This person knows pain.
0:24:42 This person knows forgiveness.
0:24:44 This person knows how to hug.
0:24:46 This person knows how to be a friend.
0:24:48 This is a fact.
0:24:49 Maybe not with me, but with someone else.
0:24:51 But it's a fact.
0:24:53 Therefore, you cancel out this insistent need to find faults in other people.
0:24:57 Now, Indra passes on this knowledge to everyone else, because Indra
0:25:03 feels so indebted for what the quantum shift it has done for him.
0:25:09 And then verse 4.3, I want to read.
0:25:15 I'm just going to look at 4.3, the translation.
0:25:21 I guess someone read 4.3 in English.
0:25:23 So, here it says Indra was most exalted.
0:25:28 Now, why was Indra most exalted?
0:25:32 In other words, more exalted than Vayu and Agni.
0:25:33 Well,
0:25:36 he was able to, he was open that the other two were not so open.
0:25:41 So, he had a humility, as Monique said, right?
0:25:44 And he had, Monique, right?
0:25:47 Monica, yeah.
0:25:48 So, he had the humility and the openness and that made his mind more refined.
0:25:56 So, how is Indra more exalted?
0:25:59 His mind was more refined, more subtler, able to capture the yaksha,
0:26:05 able to capture the realities.
0:26:07 Thus, Uma came to his life, because he recognized this
0:26:11 teacher has something that I need.
0:26:13 And that takes a certain composure.
0:26:16 In other words, Indra asked the questions that were at his level.
0:26:21 He didn't say, oh, let me, you know, ask a higher question just

0:26:25 to prove myself how I'm smart.
0:26:27 But he asked questions that are genuinely at his level.
0:26:32 And this is a mark of a good student.
0:26:35 They always ask questions, that genuinely, right now, you want to ask.
0:26:40 You never say, oh, I'm going to ask a question and strategically put it
0:26:45 together just so it sounds smart.
0:26:49 If the question is about, hey, you know, what is Ishvara?
0:26:53 And you've been hearing that for five years.
0:26:55 You still ask that.
0:26:56 That is why, that's what makes you most exalted.
0:27:01 It sounds like a weakness, but it's a strength.
0:27:06 Asking questions at the level that you're at, that will take you so, so far.
0:27:12 Again, when I'm listening to my teacher's webinars, I ask basic,
0:27:18 used to ask basic, basic questions.
0:27:21 Even playing the role as a teacher, ask basic questions.
0:27:24 I said, enough of pretending, of trying to put some mask, how I am doing this, and I'm
0:27:30 supposed to ask sophisticated questions.
0:27:32 I remember that, and I also know what it feels to ask questions at your level.
0:27:38 And it's much better, feels much better to ask questions where you're at.
0:27:43 And just doing that will allow you to ask much more sophisticated questions.
0:27:51 In other words, we want to ask sophisticated questions, because it's
0:27:53 going to give us an impression I'm smart.
0:27:56 But to ask that, you start asking questions that are exactly at your level.
0:28:02 And that's going to initially feel uncomfortable, because it
0:28:05 sounds like I'm a beginner.
0:28:07 Yeah, that's where the mind is at in that moment, but you'll be surprised within
0:28:11 one year how much more sophisticated and subtle your questions will become.
0:28:17 Yesterday, we talked about authenticity.
0:28:20 Who you are, is what you ask.
0:28:24 Congruence.
0:28:25 And then, after Indra gained the knowledge, he took the responsibility of passing it on,
0:28:30 because it has changed him and her so much that they feel helplessly wanting to
0:28:39 now give it to those others who are seeking this knowledge, because he recognized the
0:28:45 depth, how much it has done for her, for him.
0:28:49 And you just feel helpless.
0:28:51 My God, I've literally just crossed an ocean of waves offering me
0:28:58 lovely options here and there.
0:28:59 I just crossed the whole ocean.
0:29:03 So, it's not something that Indra wants to do to appear big, even though
0:29:07 that can kind of happen in real life and you can find anything nowadays.
0:29:12 But Indra did it out of mere gratitude for what it's done for him.
0:29:18 And therefore, he decided to pass it on.
0:29:21 Now, why do some traditions die?
0:29:25 There are some traditions that are excellent, but they die out.
0:29:27 Why is that?
0:29:31 They don't pass it on.
0:29:32 There's no Guru Shishya.
0:29:33 They don't pass it on.
0:29:33 There's no Guru Shishya.
0:29:34 Just that Guru Shishya Parampara is gone.
0:29:36 In other words, it's kept secret.
0:29:39 No, it's our stuff.
0:29:41 Let's keep it secret, because it's so special.
0:29:45 And then what happens is, everything else in the world keeps on growing
0:29:49 and growing and amplifying.
0:29:50 All of the other notions keep on, and they get more popular.
0:29:53 And by the time this eventually comes, this secret comes into
0:29:57 the world, it is so unpopular.
0:29:59 By then, you already got a million followers of all of these other things out there.
0:30:05 I got a question.
0:30:07 How much do you think it's the responsibility of a student, once the student has
0:30:13 understood the reality of this being of the Self, to pass it on to others?
0:30:20 Yes, so it is not something that you choose.
0:30:22 It's something that out of gratitude, you just want to do.
0:30:25 Helplessly you do it.

0:30:27 But you also need, obviously, some speaking, some right way to explain,
0:30:32 some ways to natural spontaneity, to put words together and to explain clearly.
0:30:39 So, it's a mixture.
0:30:40 Number one, it's coming out of gratitude because you know how
0:30:43 much knowledge has done for you.
0:30:45 And second of all, you know already that you have a relatively good, a decent way
0:30:52 of presenting things, no matter what it is.
0:30:56 You can present business, you can present stock market, you can present real estate,
0:31:03 you can present how to improve your memory.
0:31:05 There's something about the way that you present that people pay attention.
0:31:10 So, it is another thing, like a singer.
0:31:14 I can't sing, right?
0:31:15 You can sing, for example.
0:31:17 So, I would not succeed in singing.
0:31:22 Therefore, it is a combination of both.
0:31:24 It's not like you must, right?
0:31:27 Otherwise, you know, you're gonna get punished, right?
0:31:30 It's not like that.
0:31:31 It's something that makes sense to you.
0:31:35 - Isn't it also that Ishvara will create a setting for this to happen, actually?
0:31:39 Yeah, yeah, he will create a setting.
0:31:41 - You will recognize it.
0:31:43 - Yeah, you will recognize.
0:31:43 You will be...
0:31:44 - Like you will do a benefit to yourself.
0:31:46 - You're poured in.
0:31:47 You're just poured in, little by little.
0:31:49 You're poured in.
0:31:51 And you just find yourself just slowly like, "Okay, this is what's happening."
0:31:57 It's not like, "Okay, let me plan how it's gonna be."
0:32:00 "Okay, this, this, that."
0:32:01 You don't plan this.
0:32:04 You just wanna share, because it's so pleasant to share the knowledge,
0:32:08 and there's nothing in it for you.
0:32:11 Even they say that teaching this knowledge is the highest punyam that
0:32:15 expounder, that teacher can get.
0:32:17 Why?
0:32:18 Because everyone else is giving you limitation.
0:32:21 No matter what they teach you, they're giving you limitation.
0:32:24 The guru gives you limitlessness.
0:32:27 So, if the guru gives limitlessness, then by definition, that should
0:32:31 give most punyam to the teacher.
0:32:35 But that one who is teaching, there's nothing in it for, quote, "me" teaching.
0:32:41 So, the punyam is going to nobody.
0:32:44 It's the strangest thing.
0:32:47 So, you're supposed to be receiving maximum punyam, but you don't need punyam, because
0:32:54 you know that punyam gives you another body.
0:32:58 So, you don't want punyam nor papam.
0:33:00 In fact, there's no question of want because the identity has changed.
0:33:05 So, it's going to nobody.
0:33:06 It's just going to nobody.
0:33:08 Now, what do you mean it's going to nobody?
0:33:10 Well, in Tattva Bodha, we say that to whom does a jiva mukta's punyam go?
0:33:16 To those who pay attention.
0:33:19 It's obvious.
0:33:20 To those who pay attention to the knowledge.
0:33:22 You walk away and you go, "Wow, things are clear."
0:33:25 Well, that's punyam from the jiva mukta.
0:33:29 Then to whom does jiva mukta's papam go?
0:33:34 Not that they have any, right?
0:33:35 But to whom does that go?
0:33:37 To those who criticize him or her, those who make their life very hard.
0:33:43 It's hard to prove, but that's what it says in Tattva Bodha.
0:33:47 Why?
0:33:47 Because it's like giving someone a hard time, like a priest.

0:33:53 You're giving a priest a hard time and you're feeling something in you recognizes
0:33:57 this is not the right thing to do.
0:33:59 This is wrong.
0:34:00 And yet something in me can't stop myself.
0:34:04 So, it's easy to do it, but it's just building a sense of isolation in that
0:34:11 one who is hurting someone who is wise or doing something for other people.
0:34:16 They may hate the guru, but that guru is touching people's lives.
0:34:20 This is a true, this is a fact.
0:34:23 And so, what happens is, after they die, this will be massive,
0:34:27 massive papam onto that individual.
0:34:31 And even while they're alive, even if you tell them, "Stop," they probably won't
0:34:36 stop, because the mind is not mature enough.
0:34:39 Person who cannot stop is helplessly acting out of one's own pain,
0:34:45 out of one's own confusion.
0:34:47 So confused that the program says, "No, no, do it.
0:34:51 "It's giving me some satisfaction.
0:34:53 "It's giving me some satisfaction."
0:34:55 So, it's a total distortion.
0:34:58 That fellow wouldn't even feel as much satisfaction doing that to a dictator,
0:35:03 who has unfairly treated millions, but feel satisfaction projecting all of that
0:35:09 juck towards someone who's changing other people's lives and giving them limitlessness.
0:35:15 This is also possible, and it happens a lot.
0:35:21 So, the way that the compensation system works is that you can't get away with it.
0:35:26 And this is where the trust in Ishvara comes.
0:35:30 And as for those who will miss out on all of the, right, suppose someone gets
0:35:37 kind of, you know, bad-mouthed, right, or their popularity reduces, because they're
0:35:42 being attacked, all of those who will miss out, right, from not seeing the
0:35:49 true person, they're also missing out.
0:35:51 So, think about how much damage is happening.
0:35:54 You have sincere seekers, who would benefit so much from that person, but because
0:36:00 that person has been put in some bad light by some hater, this or that, then all
0:36:07 of that missing out to help oneself, all of that papam goes back onto the hater.
0:36:15 In that sense, to whom does jiva mukta's papam go to?
0:36:20 To the haters.
0:36:22 Yeah.
0:36:23 And therefore, you can see how complex the world is.
0:36:26 Even if you have someone that's presenting the highest knowledge, like Krishna
0:36:30 and Rama, they too had so many enemies.
0:36:34 Think about it.
0:36:35 Lord incarnate, who's supposed to be the most charming, the most pleasant,
0:36:39 the most accommodative, the most loving, even that one cannot be seen
0:36:46 by a common man like Duryodhana.
0:36:49 Can't see it.
0:36:51 This means, the person has to be at your level, relatively at your
0:36:55 level, to appreciate who you are.
0:36:58 That's why we say don't take it personally, because the one who is having some
0:37:03 things about you, they have to see you.
0:37:06 They literally have to see you.
0:37:07 But most are not at that level.
0:37:09 This is a fact.
0:37:10 99% of the people who you meet are not at that level.
0:37:13 They will only see assumptions.
0:37:16 They will only see their own projections.
0:37:20 So, if you take it personally, now it becomes, as Swami Dayananda
0:37:24 says, it becomes internalized.
0:37:28 Therefore, let me not internalize when someone attacks me, when someone criticizes
0:37:33 me, when someone gives me some funny look, when someone says, "You can't.
0:37:38 You don't know anything.
0:37:39 What do you know?
0:37:40 You should see these people.
0:37:41 What do you know?"
0:37:43 Stop.
0:37:43 Do not let that come to you at all.
0:37:45 I've seen it in my life happen so many times, but when I see who they are
0:37:50 really, I see where they're coming from.

0:37:53 And it was never keeping with the facts.
0:37:56 Number one, the person didn't even know one hundredth about you.
0:38:01 Nothing.
0:38:01 Just saw you, projected, went away.
0:38:05 But if they knew you, that would not happen.
0:38:11 Therefore, one needs to remain strong and objective when these forms of, you know,
0:38:17 these immature projections and attacks come.
0:38:21 It's not personal.
0:38:22 It's never personal.
0:38:24 Because as we said, four potential options are possible.
0:38:27 The person's coming from their own, has their own samskaras, that means their
0:38:31 own impressions make them who they are.
0:38:33 They could be a slow thinker, a poor thinker, a dull thinker.
0:38:37 This is carry over.
0:38:40 That's why you can have a person born, that is kind of dull in the way they think.
0:38:45 Their personal conditioning from childhood, which forms certain hatred for certain
0:38:51 people and love for other people.
0:38:53 Certain, you know, magnetism for something, and, "Oof, I don't
0:38:58 want that," for something else.
0:39:00 We call this likes and dislikes.
0:39:03 Limited information.
0:39:04 You never have total information about anyone, and they don't have any information about you.
0:39:10 And because they don't have total information, it's very easy to fill in the rest.
0:39:15 And what do I fill it in?
0:39:17 My own unresolved stuff gets projected and fills in those
0:39:23 things that I don't know about you.
0:39:28 And four, environment.
0:39:29 Environment can make a huge difference.
0:39:32 Sometimes, if you teach in an ashram, then ashram induces
0:39:36 devotion in everyone, more or less.
0:39:38 It's like it's a devotional environment.
0:39:41 But then you teach in an ordinary sort of a place, and everyone's like, "Yeah,
0:39:47 you know what's going on," and this or that, so that the reverence goes away.
0:39:51 So, you can see how much the environment can change the person's behavior.
0:39:55 This too, makes it unfair to thus judge you, because you could be someone
0:40:01 totally different in India, in an ashram, in a different kind of environment.
0:40:09 Four factors are true at any one moment.
0:40:14 How can I possibly put you into a box?
0:40:17 That just indicates a shallow character.
0:40:21 Therefore, you say, "No, I will never, ever allow anyone to come to me, to
0:40:27 touch me, because I know who I am.
0:40:30 I am a hard worker.
0:40:31 I know what it takes to suffer, to cry, to pray, to think, to think and think and
0:40:37 think and think, to take five days away and to listen and to be patient and to stay.
0:40:43 I know that."
0:40:45 And no one can move that away.
0:40:47 So, your strength, your confidence is in your own strengths, your own ability to sit
0:40:56 with it for day after day, year after year.
0:40:59 Let me see you, Mr. or Mrs,
0:41:00 who is so quick to judge me, do the same thing.
0:41:06 Therefore, you find your own inner strength out of all of the hard work that you're
0:41:10 doing, and that keeps you non-movable.
0:41:14 Not cold, but just non-moving.
0:41:16 Yeah, and the second reason why the traditions go out of existence is what we call orthodox.
0:41:22 Orthodox means, it's talking old language, and it's not modernizing it to right now.
0:41:29 It's not answering what's in it for me in the modern age.
0:41:33 If I speak on rituals, rituals and rituals, that had a very good validity back then,
0:41:39 but nowadays, you don't need that as much.
0:41:42 The context has changed.
0:41:44 So, we have to constantly answer what's in it for me for having this
0:41:48 knowledge in the modern times of 2024.
0:41:52 And Vedanta is constantly adapting.
0:41:56 Therefore, it never goes out of age.
0:41:59 Whereas those systems that are, you know, what, orthodox, old, well, they
0:42:04 have something to offer, but because they don't adjust, it gets turned off.

0:42:09 This is why Christianity is on a kind of a fall, because they're
0:42:14 not modernizing the teaching.
0:42:16 Now the next verse will bring this story down to the individual level, but also
0:42:22 it will give a second interpretation of
0:42:30 Vayu and Agni.
0:42:32 So, so far Vayu and Agni, we think are devas, but let's look at the
0:42:36 second interpretation of this story.
0:42:38 So, 4.5.
0:42:55 [Sanskrit] So, Vayu is a presiding deity of sense of touch.
0:43:02 So, in other words, all of the intelligence, which makes possible feelings, subtle
0:43:08 feelings or touch, that's Vayu.
0:43:11 Not only for you, but for everyone.
0:43:13 And not only for everyone, but also devas.
0:43:15 So, Vayu represents that total intelligence, which allows this individual to feel, this
0:43:25 is different texture than this texture, or to feel certain feelings in your body.
0:43:34 And what it says here is that Vayu is a total intelligence, and yet you, in comparison as
0:43:42 an individual, are very limited in that sense.
0:43:45 Because just imagine how much intelligence has to go in this being, who facilitates
0:43:50 and through which you can feel different textures and feel different feelings.
0:43:55 And what it says here is that your sense of touch is far less evolved than Vayu's.
0:44:02 Far less evolved.
0:44:03 They can feel the subtlest of the subtlest, probably even atoms.
0:44:08 We just feel some rough texture.
0:44:12 So, it is far less evolved than ours is.
0:44:15 And yet their advanced system cannot touch Brahman, cannot feel, contact Brahman.
0:44:24 Ah, I got him.
0:44:26 Now, if theirs is a thousand million times more sophisticated than ours on earth,
0:44:32 and they can't come in touch with Brahman through feeling it, through experiencing
0:44:37 it, through sensing it, through feeling some texture or some kind of a sensation,
0:44:43 then what to say about you and I?
0:44:46 That means you can put every single individual on earth together, all of our intelligence,
0:44:54 even with that you could not contact Brahman, using a sensation or an experience.
0:45:00 Why?
0:45:01 Because Brahman is not a sensation or an experience, but because of which sensation or
0:45:08 experience is recognized.
0:45:11 That means it will never be a distinct, something distinct, but in whose presence
0:45:17 distinct sensations are constantly known to you all year round, all lifelong,
0:45:24 not only for you, but also for me.
0:45:28 Think about this.
0:45:29 This means, as I said some time ago, you can plug all of the knowledge in the world,
0:45:33 in yourself, that talks about Brahman, you will never know Brahman more than
0:45:39 you know it right now, as self-evident I.
0:45:43 You will never know yourself more than you already know yourself right now.
0:45:49 This is a huge statement, because we're constantly thinking, I need to read one
0:45:53 more book, I need to read one more course, or go to one more seminar to know who I am.
0:46:00 But this is not the case at all.
0:46:03 Because even your concern to say, I need to know who I am, what
0:46:09 is lighting up that experience?
0:46:13 I am.
0:46:16 I totally know who I am.
0:46:18 What is lighting up that experience?
0:46:20 The same I am, nothing's changed.
0:46:24 So, we always bring our mind back to that which is always available, rather
0:46:30 than identifying with these ideas, I have to contact something big.
0:46:36 So, this is the knowledge here.
0:46:38 And same thing with Agni.
0:46:40 Agni is a devata for eyes.
0:46:43 In other words, no matter how sophisticated their eyes or visual system is, they will
0:46:49 never be able to see Brahman as a form.
0:46:53 That if they cannot see form, some light or some whatever, then what
0:46:59 to say about human beings who are a million times less in strength.
0:47:03 Therefore, story shows you that sensory knowledge of the five senses, no matter
0:47:11 how sophisticated it is, the inner feeler, the inner intuitor, the inner one who
0:47:18 receives epiphanies, all of that, no matter how sophisticated it is, it will never
0:47:24 ever, ever come in touch with Brahman.

0:47:29 Brahman is that in whose presence this limited system is revealed.
0:47:33 Brahman is that in whose presence their system is also equally revealed.
0:47:39 So, what's the only difference?
0:47:41 Sophisticated senses here, not so sophisticated senses, but they're all
0:47:48 in the presence of one I am, I am, I am.
0:47:54 Okay?
0:47:55 Now, it further says also that Agni and Vayu, your five senses
0:48:01 are not enough to know Brahman.
0:48:04 You need, because you still need to use your senses to read the text and listen.
0:48:07 It's an oral tradition.
0:48:09 So, in a sense, you do need ears and eyes to see the text, to read,
0:48:13 but Vayu and Agni is not enough.
0:48:16 What else do you need?
0:48:17 Indra.
0:48:20 Now, what does Indra represent?
0:48:25 The mind.
0:48:25 What kind of a mind?
0:48:26 Just any mind?
0:48:28 No.
0:48:29 A mind with all of this, who's living all of this.
0:48:33 Therefore, Indra comes to a place of humility, curiosity, and even
0:48:41 then, that mind is not enough.
0:48:44 That mind needs, someone said it, I think Karin said it, a guru.
0:48:51 But even the guru is not enough.
0:48:53 The guru needs the help of a yaksha.
0:48:57 Therefore, you need the senses, you need the mind, you need the guru, and you need
0:49:03 the means of knowledge, which is the yaksha.
0:49:06 And all these things come together for knowledge to take place finally.
0:49:12 Not only for you, but also for the devatas, who are a billion times
0:49:16 more sophisticated than we are.
0:49:19 This means if you go into some advanced world, the teaching will be exactly the same.
0:49:26 There's a little joke, you know, one fellow says, "So what's
0:49:29 the highest purpose on earth?"
0:49:31 "To attain Moksha."
0:49:33 "Oh, okay, this is boring.
0:49:34 I'll just go to Brahma Loka, because that's the highest world you can go to."
0:49:38 And this fellow just does a lot of activity.
0:49:40 They do the whole nine yards, you know, until they turn blue in
0:49:44 the face, you know, just totally, constantly chanting and doing rituals.
0:49:49 Their house is full of smoke constantly, right, from all the rituals.
0:49:53 So, his house is on fire 24/7, right?
0:49:57 And they're doing everything down to the bit.
0:49:59 And they finally, after death, go to Brahma Loka.
0:50:02 And they're like, "Ah, I'm finally here.
0:50:04 I've done it."
0:50:06 And you got to meet Brahmaji, right, the king of this Loka.
0:50:10 And so, "Brahmaji, so what is your purpose here?"
0:50:13 And Brahmaji says, "My only purpose here, whoever comes, is to teach you who you are."
0:50:19 "And what does that involve?"
0:50:21 "Well, it involves the exact same knowledge as Ken Opanishad, from which you just came from."
0:50:26 And you're like, "Are you telling me I just spend my whole life, right,
0:50:30 living in some bubble, thinking it's going to be better here?"
0:50:34 Yes, you spend your whole life wasting, not wasting, but attaining something.
0:50:40 And you cannot get out of this creation until the same knowledge that's
0:50:45 taught on earth is taught also in the highest Loka that you can go to.
0:50:52 Think about that.
0:50:52 So, I would rather just get the knowledge here because going to Brahma
0:50:56 Loka is just such an astronomically small chance of even going there.
0:51:02 Therefore, you don't get out of this loka or creation until the very same
0:51:08 teaching gets taught to you, no matter who, what kind of a being it is.
0:51:14 And until then, it says here, "One recognizes Brahman through
0:51:19 thoughts and meditation repeatedly."
0:51:23 So, through thoughts and meditation repeatedly, we're talking about "saguna
0:51:30 Brahma vishaya," in other words, meditation, relating with Ishvara.
0:51:35 So, until I recognize the reality, what is my job?

0:51:39 Relating with Ishvara through meditation, through transaction, through values,
0:51:46 by refining my responses as I'm in this world.
0:51:51 Until then, this knowledge remains.
0:51:54 It's a growing clarity.
0:51:56 We said jiji natsu is a growing clarity, growing clarity, and one class, it's a growing clarity.
0:52:03 Another class, it's a growing clarity.
0:52:05 Every class is a growing clarity, until one moment, you just understand.
0:52:09 It is very, very obvious.
0:52:11 In fact, as I'm speaking about this, I see your hands shaking,
0:52:17 which is very nice to see this.
0:52:19 This means like, "Wow, you're actually getting this?"
0:52:23 It's really nice to see this.
0:52:26 So, this means you're connecting.
0:52:28 But those who are not necessarily connecting, what's the task for that one?
0:52:33 Continue relating to Ishvara in meditation and in your transactions.
0:52:38 And then the next verse, what is the proper approach for Vedanta?
0:52:45 What is the proper attitude for approaching Vedanta?
0:52:48 And I'm just going to go through the two lines.
0:52:50 It says, "Therefore," verse 4.6, "Therefore, Brahman has to be
0:52:57 meditated upon," as I just said.
0:52:59 In other words, I have to understand I need a pramana, which will give me clarity.
0:53:05 What kind of clarity?
0:53:07 Well, first of all, if I am not comfortable with Ishvara, and I want
0:53:11 just to go to Brahman, I have to rethink that, because Ishvara is all that is.
0:53:17 They're not two different things.
0:53:19 Wherever there's mithya, that's exactly where satyam is.
0:53:23 If I reject the world, I'm rejecting concepts.
0:53:27 If I reject concepts, I'm rejecting the very thing that I'm seeking, awareness.
0:53:33 Therefore, there is no question of excluding anything here.
0:53:37 Just reconciling it all.
0:53:40 That's all.
0:53:41 Satyam mithya.
0:53:41 [Questioner] You say when you reject the world, Ishvara, you reject Brahman.
0:53:41 [M.] Yes.
0:53:51 [Q.] Can you explain that?
0:53:53 [M.] Yes.
0:54:00 In other words, suppose the content of this chair is wood.
0:54:05 It is the wood.
0:54:07 If I reject this part on the top of the chair, then no matter what part I'm
0:54:13 rejecting, because it's also made out of the same content as the whole chair, then
0:54:19 I'm by definition rejecting the whole chair.
0:54:22 Because the whole substance, the substance of the world,
0:54:25 the substance of this chair is the wood.
0:54:29 The substance, the content of this world is awareness,
0:54:34 known to me as I am, I am, I am.
0:54:37 However, what happens is the person tends to stay there, and
0:54:42 they stay in this bubble of I am.
0:54:44 And how do you know you stay in the bubble of I am?
0:54:47 Because the world is none of my business.
0:54:50 When it comes to the world, I'm unable to reconcile the world.
0:54:54 So, what we say is that rather than staying in this illusionary bubble, you don't
0:54:59 want to, is that to understand, that I am everything, the content is everything.
0:55:06 So, the content is the world, the content is I am, the content is my flesh.
0:55:12 So, I have to also perform this analysis and get to see that it all ultimately resolves
0:55:18 into concepts, finally into the very awareness, which is known to me as I am.
0:55:25 So, therefore, Brahman has to be meditated upon.
0:55:28 The second incorrect notion we can have is that I can do something
0:55:34 to gain freedom from limitation.
0:55:36 You can't do anything, because you're either limited or limitless.
0:55:41 Infinity has no connection to finite.
0:55:47 Limitation has no connection to limitless.
0:55:50 You're either limited or limitless.
0:55:53 No matter how much a limited being does, limitation plus limitation
0:55:59 plus limitation plus limitation will always remain in the limited category.
0:56:04 Either I am limited or I am limitless.

0:56:09 If I am limitless, which is what Vedanta asserts, then there is no question of
0:56:14 doing anything to gain limitlessness, only to remove the idea that I am limited.
0:56:23 Only remove the notion that makes me think, that I am this small little being
0:56:28 consisting of my thoughts and my emotions.
0:56:35 No connection between limitation and limitlessness.
0:56:38 Think about that.
0:56:40 If there's no connection, then there's no question of doing anything to attain
0:56:45 limitlessness, only discovering what is limitless right now, which is I am.
0:56:54 And we've done the analysis how.
0:56:56 And then finally, another mistake is turning Brahman into
0:57:03 an imagination, into a subtle thought.
0:57:07 And we said the correction to this, it is not a thought.
0:57:11 Moksha is akhanda akara vrtti.
0:57:15 All this means is your thought is not creating an image of Brahman, but your
0:57:23 thought has removed images of Brahman.
0:57:28 That's why akhanda akara means without a form, something that is without a form.
0:57:35 Everything else puts forms into your mind.
0:57:39 I show you this speaker.
0:57:42 It is a form right now in your mind.
0:57:46 But I am cannot be a form.
0:57:48 Therefore, it is a mode of understanding that I am never some
0:57:55 kind of a thing somewhere over there.
0:57:58 It is right now revealing all of my vrttis.
0:58:03 It is revealing all of my thoughts, emotions, concerns, anxieties, pains, sensations.
0:58:10 Person who engages to know Brahman, this is the second line, the person who engages
0:58:15 to know Brahman becomes adorable to others.
0:58:19 Why do they become adorable to others?
0:58:22 Why does a jivan mukta become adorable to others?
0:58:26 Because you resolve all your complexities.
0:58:28 You are no longer just a complex person carrying around pumpkins and cucumbers.
0:58:33 It is so heavy.
0:58:36 The person is cheerful, they are friendly, they are relating to you.
0:58:40 None of this nonsense, "Oh, I am this person, I am big, I am small."
0:58:44 All of this nonsense just falls away.
0:58:47 And that's very adorable to people.
0:58:50 It's common sense.
0:58:51 You just resolve, you worked on yourself so much.
0:58:55 You are just not carrying these subtle ideas like I've got an agenda for you.
0:59:00 People feel this.
0:59:03 And it's threatening, it's confrontational.
0:59:05 All of this has fallen away.
0:59:09 And also, it also means they enjoy clarity at all levels.
0:59:13 They understand what is awareness.
0:59:15 They understand what is knowledge power.
0:59:18 They also understand what it means to make the right decisions.
0:59:23 And what it means to make the right decisions is, you can't make the right decision.
0:59:29 Why?
0:59:29 Because you always have limited information.
0:59:32 So, it's not a matter of making the perfect decision, but make a decision.
0:59:37 See what feedback you receive and then you can course adjust.
0:59:42 No perfect decision, no perfect person to marry, no perfect teacher, no perfect seat to
0:59:48 sit in, no perfect room, no perfect weather, no perfect thought, no perfect affirmation,
0:59:54 no perfect sight, no perfect smell, no perfect food, nothing is ever going to be perfect.
1:00:03 Therefore, the person makes a decision, fully well knowing I can't make a right decision.
1:00:10 I can make an informed decision, but that informed decision can
1:00:15 only be informed that much.
1:00:17 You don't have 10 years to research over a single decision what to eat.
1:00:22 You've got to eat something.
1:00:23 And then you discover, oh, what I ate was actually, you know,
1:00:26 it gives me food poisoning.
1:00:27 You can't blame yourself.
1:00:29 You were just doing the best you could.
1:00:30 You didn't have time to think, hmm, what could be?
1:00:33 Let me take a microscope.
1:00:35 You don't do that.

1:00:36 This is why there's no perfect decision.
1:00:38 Just make a decision and the feedback system will tell you.
1:00:44 Then you can course adjust.
1:00:45 This is how life is lived.
1:00:52 Can I say that the creation of Ishvara is perfect?
1:00:56 The creation of Ishvara is always infallible.
1:01:00 That means it never makes a mistake.
1:01:01 So, this is a very good, subtle thing you picked out.
1:01:07 Now, because we're given a free will that, you know, we're able to make
1:01:12 a choice, so like this, we can never make quite a right decision, because you're
1:01:17 guided by those four principles, likes and dislikes, your own impressions, the
1:01:22 environment, and limited information.
1:01:28 And it's a great relief, by the way, to know this, hey, I can't ever make a right decision.
1:01:33 It's a great relief.
1:01:35 We also saw this in the Bhagavad Gita where, right, Bhishma, someone so wise,
1:01:41 he, you know, he didn't do anything.
1:01:43 Draupadi says, how can you wise men just stand here, let a woman like me
1:01:48 get disrobed or humiliated like this?
1:01:51 Bhishma got up and says, well, it's not our part to play because the Pandavas, Yudhishtira
1:01:58 had any chance to say stop the game.
1:02:00 But he didn't.
1:02:01 I didn't want to interrupt.
1:02:03 So, this was Bhishma's justification.
1:02:06 But Krishna saw something else.
1:02:08 He saw that, number one, the game was based on deceit, and you have no obligation
1:02:16 to fulfill a game based on deceit.
1:02:18 The dice was manipulated by Shakuni's Siddhi.
1:02:21 He was moving the dice.
1:02:23 And you have no obligation to fulfill a game that was based on cheating.
1:02:27 And second of all, yes, Yudhishtira did not say stop.
1:02:32 He didn't say stop, but still, you have no right to treat a woman, who
1:02:36 wasn't even involved in the game with this kind of, you know, unfairness.
1:02:42 Krishna saw this, and therefore, Krishna stepped in and saved Draupadi.
1:02:47 But nobody else could.
1:02:48 Even if Yudhishtira is so smart, he could not make the right decision, because
1:02:55 he didn't have all of the information.
1:02:57 He didn't quite know that the game was cheating.
1:03:00 Is it cheating?
1:03:00 I'm not sure.
1:03:01 And so, this made him doubt.
1:03:06 And how do you get rid...
1:03:07 If you have...
1:03:08 If you
1:03:12 know you have done something that's not right, and you can't
1:03:18 ask for forgiveness, or you can't put it right, because the person isn't maybe
1:03:24 available, or it's not more in your life, can you just take this whole topic again
1:03:34 in your head, look at the parts that you could have done differently, and can you...
1:03:43 Are you able to forgive yourself?
1:03:46 Forgiving yourself is a matter of knowing that the information that I had was available
1:03:50 there, but I didn't have all information.
1:03:54 Knowing fully well, that if you did have all information, you could have made
1:03:58 a different choice, but you didn't.
1:04:00 On the basis of that, I can forgive myself that next time I will be
1:04:05 more careful and include more data in my decision-making process.
1:04:11 So, like this, you never quite know, but you can always course-correct
1:04:16 based on what the world tells you.
1:04:19 And you will feel that.
1:04:20 That's why we say the emotional indicators are your greatest savior.
1:04:25 So, this means if I'm told, "Don't," you know, "emotions," all this stuff,
1:04:30 then I shut down the only savior you have to tell you what is to be done.
1:04:36 The only savior.
1:04:41 So, we all make relatively right decisions based on just being here.
1:04:46 Relatively right, yeah, relatively.
1:04:48 And what has relatively right done for you?
1:04:52 You came to the tradition.

1:04:55 Even though you doubted yourself so much, that means you don't have to know the
1:05:01 whole thing to come to the right place.
1:05:03 The president only uses 5,000 most frequently used English words in a
1:05:08 dictionary to run the whole country.
1:05:11 Do you have to know 120,000 words to run the country, to be a president?
1:05:16 Think about it.
1:05:30 Only four make America great again.
1:05:40 I find sometimes it's not totally clear if I interpret Ishvara's feedback system correctly.
1:05:46 Even my own emotions, it's very complex.
1:05:49 Like, for example, I feel uncomfortable.
1:05:50 That could come from, because I have a certain perfectionism, which is another
1:05:57 bubble I have makes me feel uncomfortable.
1:06:01 So, that's not actually the truth of Ishvara's feedback, my emotion,
1:06:03 because emotion is the best indicator.
1:06:05 What I'm saying is very, I need
1:06:11 to discern how to interpret it correctly.
1:06:14 Sure, so the question is, that even if you have an emotional indicator, it is
1:06:18 still covered by your own pratibhasika.
1:06:21 You won't know until you exercise that action, and you will still get the feedback.
1:06:27 And then you can see how much.
1:06:29 I'll give you a concrete example, concrete.
1:06:31 So, sometimes it's hard for me to know what role should I be
1:06:34 playing, the teacher or the friend.
1:06:37 And it's not always easy, because I want to retain some professionalism.
1:06:42 And sometimes I told one of my students,
1:06:47 "Don't talk to me like I'm just like your buddy across the road."
1:06:52 When you email me, there's a certain kind of a thing that you say,
1:06:56 "Teacher, I want to ask a question."
1:07:00 And I said this to him, and he said, "I felt that you were treating me like, what is this?
1:07:08 You're treating me like
1:07:12 I'm your friend."
1:07:13 He just says to me, "I'm your friend.
1:07:17 I don't want you to be my teacher.
1:07:18 I want you to be my friend."
1:07:19 I'm like, "Wait a minute, I am your teacher."
1:07:22 So, the whole mix-up of roles happened.
1:07:25 Now, I'm clear, if you send me an email, I will respond as a teacher.
1:07:30 When we come together, I will be your friend.
1:07:33 So, there's a certain professionalism I keep.
1:07:35 But, because we're being so close together, physically together, friends,
1:07:41 it's like the whole roles got mixed up.
1:07:43 And I mentioned this, and he didn't take this well at all.
1:07:47 And I'm like, "Wow, what kind of a thing is this?"
1:07:51 So now, I felt that there's a certain indicator in me.
1:07:56 There has to be some congruence here.
1:07:59 But now, I have used that indicator to show him that there
1:08:04 needs to be this professionalism.
1:08:07 And what kind of a result did I receive?
1:08:09 Well, not the one that I was expecting.
1:08:12 So now, maybe I overreacted.
1:08:15 Maybe I was demanding a little bit of some kind of a professionalism.
1:08:21 I don't know.
1:08:22 But what I do know is, this happened.
1:08:25 You see?
1:08:26 So, you never know whether you're operating from your own stuff and
1:08:31 you're calling that emotional indicator.
1:08:33 But you do know once the result comes.
1:08:36 And then what happened?
1:08:37 We had to go into a relationship repair mode.
1:08:40 So, we had to meet together and kind of readjust.
1:08:45 And what happened?
1:08:46 Well, we're just continuing to be friends now.
1:08:48 But still, you know, it's in the class and so on.
1:08:51 So, it's very complex.
1:08:53 There's no like black or white answer to this.

1:08:55 But one thing you know, you do get feedback.
1:08:59 You see?
1:09:00 There's no like for certain, "Here's how it should be."
1:09:04 "This is how we want it to be, but it's not like this."
1:09:09 Would it be like you should experiment?
1:09:13 You can experiment with this.
1:09:15 Yeah.
1:09:17 If I get the same feeling all the time, I think,
1:09:23 I'm going to change my action and do it a bit different.
1:09:26 Yeah.
1:09:27 See what reaction I get and do I feel different.
1:09:30 Yes.
1:09:30 Super.
1:09:31 You know, it's super.
1:09:33 You find an opening because we all want to be open for change.
1:09:37 Yeah.
1:09:37 Just try to do a little different action.
1:09:40 And this is exactly...
1:09:46 Yeah.
1:09:46 And this is exactly what my approach is now to try slightly something
1:09:51 different, something less intense.
1:09:54 So, one has to find that mode.
1:09:56 It's an art.
1:09:58 And art takes time to perfect.
1:10:03 What it would lead to just see the fact that I always have just limited knowledge
1:10:08 and I will never ever be able to make the right decision, the 100% right decision.
1:10:15 So, I can only come close to that and see what the feedback is.
1:10:20 I mean, it's such a revelation and relief that you don't have even to try to make the 100%.
1:10:26 Yeah, exactly.
1:10:28 You don't have to try.
1:10:29 And as I said, you know, all of the information I have, I still
1:10:32 get totally unexpected results.
1:10:35 And I'm like, "Is it me now?
1:10:37 Is it them?"
1:10:38 So, you don't quite know.
1:10:39 But what you do know is this happened, number one.
1:10:43 And number two, I need to have to...
1:10:45 I need to bring things together now.
1:10:47 I need to make some reconciliation.
1:10:51 Okay?
1:10:52 And also, clarity in reference to jiva and Ishvara.
1:10:57 So, what does this mean?
1:10:58 We often have this idea that...
1:11:01 I know it's an extended session.
1:11:02 We have this idea that jiva is a subject and Ishvara is an object.
1:11:08 You cannot objectify Ishvara, nor awareness.
1:11:12 These two realities you cannot objectify because Ishvara is
1:11:16 everything that's happened in the past.
1:11:18 You don't see what happened in the past.
1:11:20 That's happening right now and in the future.
1:11:23 So, there is no subject-object relationship between jiva, between you and Ishvara.
1:11:28 I'll give you some example.
1:11:31 There's one ocean in whom waves are coming and going.
1:11:35 And all of the waves are within one ocean.
1:11:39 So, those waves are just effects of the one ocean.
1:11:43 Where's the question of subject-object?
1:11:46 Like wave is one thing and ocean is over there.
1:11:50 All of the waves are within one ocean.
1:11:54 Therefore, if I look at Ishvara as an object, then what will I do?
1:11:58 Then I will try to...
1:11:59 Now, what is Ishvara?
1:12:00 All knowledge, all power.
1:12:02 And since we're so used to getting objects, I would want to get all
1:12:06 knowledge, all power into me.
1:12:08 This happens.

1:12:09 I want to know everything.
1:12:11 The second error is, if I am a subject and Ishvara is somewhere over there, right?
1:12:17 I imagine Ishvara is somewhere over there.
1:12:19 Then since the truth of Ishvara is awareness, then I will also objectify awareness.
1:12:27 So, bring down Ishvara to you right now.
1:12:31 Just like the waves, just a manifestation of the ocean.
1:12:35 In that same way, everything about you, your thoughts, your life, your decisions,
1:12:40 your pains and struggles and joys, all of it is just manifestation of Ishvara.
1:12:47 And wherever there is mithya, wherever there is wave, that's exactly where satyam is.
1:12:54 They're not two different things.
1:12:56 We're so used to saying the body is an object, I am the subject.
1:13:01 This was preliminary.
1:13:03 This also has to slowly be released, this teaching.
1:13:07 It was just there to help you understand, it is just manifestation of
1:13:12 different reality, of the same reality.
1:13:15 It's different manifestations of the same reality.
1:13:19 Finally, when the wave recognizes, that there is one more reality, and that is
1:13:25 the truth of me, the limited wave, and the ocean, the limitless total is one water.
1:13:34 So, this is where we both enjoy the one unity.
1:13:37 And how is that known to you?
1:13:40 As I am.
1:13:41 And even if you know that, your eyes are still programmed to only see forms.
1:13:48 Even if you know the final reality, because your senses can only hear individual waves,
1:13:53 you still experience the exact same world.
1:13:56 Nothing has changed.
1:13:59 Because that's how your senses are programmed.
1:14:01 And then the next verse, look at this.
1:14:05 Now someone in the class is going to ask, who didn't get it at all, after the
1:14:12 whole course, is going to ask a question.
1:14:14 Verse
1:14:18 4.7 "Upanishadam bhoho bruhi iti ukta, ta upanishad brahmi vava
1:14:24 ta upanishadam abhruma iti."
1:14:30 The student says, "Oh teacher, this was all wonderful that you have presented.
1:14:37 Such good logic, wow, we've got so much participation here.
1:14:43 We smiled, we went through sessions yesterday, and on the board, and we did
1:14:49 some Tai Chi, and all of this was so wonderful, and the teaching was fantastic.
1:14:55 Now, when does the real Upanishad start?
1:14:59 Like the real good stuff, when does this all begin?
1:15:06 Come on, I'm waiting for it, when is it actually beginning?"
1:15:12 And the teacher says, "You just heard it.
1:15:16 There's nothing more to it.
1:15:18 All that was just taught was the knowledge.
1:15:22 There's nothing more to it.
1:15:23 No matter what instrument it comes out of, it's going to be the same knowledge.
1:15:28 Exactly the same."
1:15:30 Now, what should this student do, the one who asked this question?
1:15:34 Just so we know, we got some backup.
1:15:36 Verse 4.8 "Tasyai
1:15:40 tapahadamaha karma iti pratishtha vedaha sarvangani satyam ayatanam."
1:15:47 The guru here gives three disciplines.
1:15:52 So, that one who feels that teaching is yet to begin has three options.
1:15:57 Tapas.
1:15:58 Tapas just means practice.
1:16:01 Practice, right?
1:16:01 Disciplines.
1:16:02 Disciplines in your life.
1:16:03 We've got here deliberate thinking.
1:16:06 We've got many disciplines here.
1:16:09 The second is dhammaha.
1:16:11 This is called restraint over senses.
1:16:15 Now, what this really means is that when I feel pain in my life, or something is
1:16:20 going off, I still do what is to be done.
1:16:24 That means I feel a temptation to spoil myself a little bit, and watch five hours of Netflix.
1:16:31 You can do that, but there's a certain understanding.
1:16:34 I will watch it, but not for five hours.

1:16:36 Let me do it for one hour.
1:16:38 So, there's a certain deliberation in your actions.
1:16:41 You say, "This is fine, but I will do what is to be done."
1:16:45 In fact, in business, we have one common phrase that makes a successful business owner.
1:16:50 One who is successful in life or in business does what is to be done,
1:16:55 whether they feel like it or not.
1:16:59 The one who is still struggling does things only when they feel like it.
1:17:06 That's what makes two students, or two business owners, or two people,
1:17:11 one who is very successful and one who is striving, but is not working out.
1:17:17 Do it whether I feel like it or not.
1:17:20 Duty.
1:17:21 It is to be done.
1:17:23 And karma.
1:17:25 Karma is to convert your actions, ordinary actions, into a spiritual practice.
1:17:32 How?
1:17:34 How do we convert actions into spiritual practice?
1:17:40 Karma yoga.
1:17:41 Karma yoga's purpose is for?
1:17:45 Clearing up the mind.
1:17:46 How do we clear up the mind?
1:17:54 Good.
1:17:54 Bringing the order of Ishvara in all my transactions.
1:17:57 Everything I give is to the altar of Ishvara, and everything that I receive
1:18:02 is from this vast network of causes.
1:18:05 Therefore, nothing is random here.
1:18:07 It is coming for a reason, and I have to do the best I can to handle it with composure.
1:18:14 And finally, next verse, for whom has this knowledge taken place?
1:18:21 Verse 4.9, "Yaha va etam evam veda apahatya pap manam anante svargaloke
1:18:31 jyeye pratishtati pratishtati."
1:18:35 So, suppose that your mind has totally assimilated this knowledge,
1:18:40 and you are clear with the vision.
1:18:43 What happens is all of your punyam and papam, punyam and papam means all of
1:18:48 the fruits of pleasant and unpleasant actions, that your body has done, not
1:18:54 only in this life, but all lives.
1:18:57 So, all actions that were done by the doer, which has accrued, collected
1:19:03 results, whether they were pleasant or unpleasant results, all of that is burnt.
1:19:09 Why is it burnt?
1:19:10 Because nobody owns it anymore.
1:19:13 There is no owner.
1:19:15 In other words, there is no "I" who owns it anymore, because your identity has shifted.
1:19:22 And for this reason, what happens upon death of that individual?
1:19:26 Anante svargaloke.
1:19:30 In other words, one attains the highest loka.
1:19:33 Now, we're not talking about loka.
1:19:36 You have to look at the implied meaning of this word.
1:19:39 What it means, it means eternal heaven.
1:19:42 Can heaven be eternal if I've just entered heaven for the first time today?
1:19:47 No.
1:19:48 So, this means implied meaning.
1:19:49 Eternal means it's true already now.
1:19:53 And second of all, you can't have eternal or limitless heaven.
1:19:57 Why?
1:19:57 Because heaven is over there and it's not over here.
1:20:01 Therefore, it is limited within space and time.
1:20:04 Therefore, it cannot be referring to like heaven, but it refers to I am myself as
1:20:11 the whole thing, in whom the universe still resides and keeps on projecting
1:20:16 the universe and people for them to attain Moksha and get out of this cycle of forms.
1:20:23 And you remain as the limitless one, as yourself, without ever coming back
1:20:29 as another form, as another wave.
1:20:32 You remain as both the ocean and the water.
1:20:36 You remain as the reality.
1:20:38 You have solved the beginningless problem.
1:20:41 The beginningless situation has been finally solved.
1:20:45 You dropped your body and you are abiding as the limitless one.
1:20:49 And this concludes Kena Upanishad.

1:20:52 You have removed, I mean, the coloring of the glass was being removed while alive,
1:20:57 but now the final thing, the body has also been dropped and you're not getting anything more.
1:21:17 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:21:26 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi