

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:21 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:37 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:52 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:09 So yesterday we started out by providing in session one a general
0:01:15 overview of the six schools of philosophy and the purpose of that was to give you
0:01:21 some context where does Advaita Vedanta fit and what is so special about Advaita
0:01:28 Vedanta because after all there are many schools that are saying with authoritative
0:01:32 language what is the nature of reality and who you are and what is the purpose
0:01:37 of life and what happens after death.
0:01:40 But Vedanta has the exact same authoritative view and so you come to kind of ask how
0:01:46 is Vedanta any better and we generally pointed out especially if you study
0:01:50 the six schools of philosophy you will see that the advantage that Vedanta has
0:01:56 is that it looks at all of these other philosophies and it finds some loopholes,
0:02:01 finds some logical inconsistencies and then it brings those out and say therefore
0:02:07 it doesn't make sense because you can kind of break that logic using a different view.
0:02:14 And we said that Vedanta generally, not generally but it talks about two
0:02:20 specific realities, two realities that need to be brought out.
0:02:25 In fact someone who is coming into Vedanta for the first time they will be exposed to
0:02:30 these two realities for the first time ever.
0:02:32 They may have heard of them before but when they come to the class the
0:02:36 teacher's job is to help them understand.
0:02:38 And what is it that they understand?
0:02:40 Well first of all the conscious subject, that is the subject who is the conscious
0:02:45 entity, you, the one that's always present, always true and you can never
0:02:50 be the object because if you were the object, the object is something that changes.
0:02:54 The object is like this one moment, the object is like that next moment.
0:02:59 But there is an underlining sameness throughout the changes and that
0:03:03 sameness, that underlining sameness is the conscious subject in whose
0:03:07 presence the different objects are coming and going, coming and going.
0:03:12 Your emotions are coming, the next emotion is going, then the next thought comes,
0:03:17 that thought leaves, replaced by a new thought, that thought leaves, a concern
0:03:22 comes, that concern goes away, some joyful thought comes, then you're happy, your body
0:03:29 goes through happiness, that too leaves, but there is one underlining conscious
0:03:34 presence that is in and through all of that.
0:03:37 So this was a general pointer of what Vedanta wants to show you.
0:03:41 In this session we will go into more detail to point out
0:03:44 directly what is this conscious "I".
0:03:47 And the second was the cause of the universe which is not within time and
0:03:52 space but is the truth of time and space.
0:03:56 And the cause of the universe is all knowledge and all power.
0:04:00 And why is it called all knowledge and all power?
0:04:03 Because everything in the universe is connected.
0:04:06 The sun is connected to the trees, the trees are connected to the photosynthesis,
0:04:11 the photosynthesis uses the sun energy to convert that heat into chemical energy
0:04:16 which feeds the, nourishes the plant, the plant nourishes the animals and
0:04:21 the animals build nests in the trees.
0:04:23 And the sun has connection to, for example, the water, the water evaporates, goes
0:04:29 into the clouds and then the clouds blow by the power of the wind and those clouds
0:04:34 send that water to far outlands, to the far reaches of outlands where that water
0:04:40 falls onto the ground, onto the mountains.
0:04:43 And as that water falls onto the mountains that water reaches and
0:04:47 as it reaches the ocean, along the way, how much rivers does it create?
0:04:53 Many.
0:04:53 And those rivers further provide life forms for thousands of species upon
0:04:58 which they can sort of settle themselves around that river and build communities.
0:05:03 And so like this, if you start to see everything as an interconnected order,
0:05:08 you see that therefore it must have been created by one unit, by one intelligence
0:05:15 which knows about the sun, which knows about the rains, which knows about the
0:05:19 digestion, how to digest those plants in your stomach, which knows about how
0:05:24 to excrete those, that food out and then knows about how to keep the cells healthy.
0:05:30 When a cell breaks down, do you do any part in repairing that cell?
0:05:36 That cell goes into auto repair mode.
0:05:39 The intelligence for that cell to start repairing is already built in.
0:05:44 You do none of it.

0:05:46 Digestion, we just swallow.
0:05:48 That's all we do.
0:05:49 Yum, yum, yum, yum, yum, swallow food.
0:05:51 From then on, the whole process of digestion and taking the nutrients out,
0:05:57 taking the water, separating the water from the food and delivering that to
0:06:01 the right faculties within your body.
0:06:03 And like this for 80 years, it keeps on doing this every single day.
0:06:09 You don't do any of that work except just breathe.
0:06:13 And breathing itself, the lungs have certain sacs which are able to absorb the oxygen
0:06:18 and that oxygen gets distributed throughout your body and you just therefore breathe,
0:06:24 do what you have to do while this complex mechanism is working 24/7 behind the scenes.
0:06:30 And this complex mechanism is not just an independent unit, it is connected to
0:06:35 everything else in this world, like air, like warmth, like seasons, like food.
0:06:42 If you go to and you start to eat different kinds of food that is not correct for
0:06:46 your local region, you eat some summer food in winter, already your body starts
0:06:50 to show certain signs of incompatibility.
0:06:54 So like this, you can see when you connect the whole universe together, it has to be one
0:07:00 cause, one universal cause which knows about all things, your body, the sun, the clouds,
0:07:07 the rains, the evaporation, seasons, how far the earth needs to be away from the sun.
0:07:12 All of that needs to work 24/7.
0:07:15 How many kilometers is earth away from the sun?
0:07:19 It doesn't matter how many, it is a lot.
0:07:22 Look at this, the earth rotates around the sun constantly.
0:07:29 Not for a moment does the earth ever come closer or farther away from the sun.
0:07:34 Could you do this?
0:07:35 We are talking about celestial bodies, the sun and the earth constantly,
0:07:40 not one bit closer or farther, constant orbit around the sun.
0:07:48 This is intelligence.
0:07:50 So we want to show you that this cause of the universe isn't just some
0:07:54 belief like, "Oh, where is this cause?"
0:07:56 Just by observing, you see there is intelligence in all things without
0:08:01 which they cannot function because if you look at any unit in this
0:08:04 universe, it is nothing but intelligence organizing itself to create the leaf.
0:08:10 The leaf is organizing itself to sort of evolve and distribute and create more cells.
0:08:17 If you've ever seen a single cell under a microscope, what happens?
0:08:20 The cell is there.
0:08:22 The cell multiplies into two, into eight, into 16, into 32.
0:08:27 Who is doing that?
0:08:29 The sperm cell, it knows where to go.
0:08:31 It knows where to find the egg.
0:08:33 It doesn't just sort of creepy crawl all over the place and get lost.
0:08:36 It knows where to target and therefore to bind with the female and therefore
0:08:41 to start to create that fetus and zygote.
0:08:44 All of this is going on without any intervention.
0:08:48 Therefore the cause of the universe we say is sarva-dhnya sarva śaktiman.
0:08:52 Sarva-dhnya means all knowledge.
0:08:56 That means there's no knowledge that is outside of it.
0:08:58 It is all knowledge.
0:09:00 We only have limited knowledge.
0:09:02 We only have limited knowledge.
0:09:03 What kind of limited knowledge?
0:09:04 Well, when you get born, how much do you know except to breathe?
0:09:09 We don't even know how to walk.
0:09:11 Basics don't even know how to say mommy.
0:09:13 We have to learn.
0:09:14 This one, mommy, and then you just repeat mommy.
0:09:18 So we learn every single life from the mere basics.
0:09:22 But what you don't learn are two things.
0:09:25 Number one, how to basically continue and survive as a mechanism.
0:09:30 And number two, what is right and wrong.
0:09:33 These two come inbuilt.
0:09:36 You don't have to learn.
0:09:37 I don't want to hurt myself.
0:09:38 You also don't have to learn.
0:09:40 I don't want to hurt another person.

0:09:42 This comes inbuilt in all beings and therefore there's a natural
0:09:46 kind of an empathy that goes on between the human species.
0:09:50 Now you say, well, if that is the case, if we all come ingrained with Dharma, with
0:09:54 what is right and wrong, then why do we still conduct things that are kind of off
0:09:59 and suspicious and fishy and not right?
0:10:03 It's very simple.
0:10:04 Because even though we all come with this program of what is right and wrong and
0:10:08 righteousness, you also have your own personal values that you get born with.
0:10:13 For example, there's a mom and a dad fighting because
0:10:16 they've got some domestic issues.
0:10:19 And the child, being like a sponge, observes this and says, ah, so if my mom and dad,
0:10:24 who are gods to me, if they are, the way they communicate is through fighting and
0:10:28 through kind of shouting and doing something that looks like that, then that means love.
0:10:34 So later on, when the child grows up into an adult, then they
0:10:37 express love through dominating.
0:10:40 They express love through kind of cheating or manipulating.
0:10:44 And it becomes a quote, normal thing.
0:10:46 It doesn't even get questioned.
0:10:48 So the reason why we're able to override this natural program of what is right
0:10:52 and wrong is because your own personal values override universal values.
0:10:59 And personal values usually tend to win out because it gives you instant
0:11:04 gratification versus something that gives me delayed gratification.
0:11:08 This is why it is very hard for most to do the right thing because it's sort of the
0:11:15 rewards are in the future and I have to wait.
0:11:18 Whereas the rewards of doing what I want to do are right now.
0:11:22 Therefore, the person chooses to do what is pleasant right now.
0:11:26 So conscious subject and cause of the universe.
0:11:30 And then we just use the basic example of what this conscious subject is and then we'll
0:11:36 go on to the second section, revision, is that if I show you, for example, you have
0:11:43 to wait for my phone to be revealed.
0:11:46 You have to wait for the phone.
0:11:47 So you have to wait for whatever, the cup or anything.
0:11:51 You have to actually wait for that.
0:11:53 But if I ask you the question, right, how long do you need to wait to know that you are?
0:12:01 How long do you need to wait to know that I am?
0:12:04 Just no philosophy, no philosophy now, like who is this I am, none of that.
0:12:08 Just ordinary down to earth I am.
0:12:10 How long?
0:12:11 Not at all.
0:12:13 In other words, you don't need senses to know that you are.
0:12:17 Everything else in the universe, including your own hand, where is your hand?
0:12:22 It's not here.
0:12:22 Now it's here.
0:12:24 But you know that you are irrespective of not seeing your hand.
0:12:28 So everything in the universe, as we will soon see, requires me to
0:12:32 objectify it through my senses.
0:12:34 The only principle that doesn't require objectification is this I am.
0:12:41 Then we moved on to session two and we talked about what this verse
0:12:47 means and we basically, the focus was what does your mind consist of?
0:12:53 Because your mind is like an instrument and this instrument can, of course,
0:12:58 be used in a wise or an unwise manner.
0:13:01 It's entirely up to you.
0:13:02 In fact, the reason why it is an entirely fair system is because everyone is
0:13:09 equally given the chance to observe what kind of effects does your action have.
0:13:16 No one is denied that.
0:13:17 Everyone who puts an action into the field will get some response and you're given a
0:13:24 chance to feel into that response and then see is this response conducive to my peace?
0:13:31 Is it conducive to my growth?
0:13:33 Conducive to what is important for me?
0:13:35 If yes, then it gives you feedback that whatever you did was
0:13:39 indeed conducive for your growth.
0:13:41 If the answer is no, that means you can change your response until you start
0:13:46 getting reactions or effects which are conducive for what is it that you want to do.
0:13:53 So in this sense, this order is entirely fair.
0:13:57 To say that God is unfair would imply that God is sort of denying you

0:14:04 from learning what is right or appropriate and inappropriate.
0:14:09 But no one is denied what is appropriate and inappropriate.
0:14:13 However, you can still override it by saying I choose not to learn from this.
0:14:18 This is just another little thing.
0:14:21 I'm going to just do it one more time.
0:14:22 You can do that too, but then you will keep on getting results over
0:14:27 and over and over again until it gets so painful that it's just simply
0:14:33 not possible to keep on skipping it.
0:14:36 This is how Ishvara system works.
0:14:38 It says my dear child, it's okay.
0:14:40 I will let you off one time, two times, three times.
0:14:44 Every single extra time I let you off, it becomes harder to do it again
0:14:49 until eventually the person says I can't, I can't do this anymore.
0:14:53 So this means even if you don't want to grow, Ishvara forces you to grow.
0:14:58 That is how the setup is made.
0:15:00 That's just how it is.
0:15:03 Therefore we don't have to wait to be forced to grow.
0:15:06 You can make that conscious decision and grow on your own accord whenever you want.
0:15:13 Then we said the mind, your mind again consists of four basic instruments.
0:15:18 The first is if I ask you why are you able to emote?
0:15:23 Why is it that you're able to feel that emotional satisfaction or discontent?
0:15:28 This is because there is a mechanism in your mind which allows that
0:15:33 to happen in response to whatever happens to you, to your instrument.
0:15:39 If something pleasant, conducive to your survival happens, then an emotion
0:15:43 will be keeping with that event and thereby you can tell, aha, this is indeed
0:15:50 something that I can work with, something that I can bring more into my life.
0:15:55 It's said that this mind also, part of the emotional system, is what
0:16:00 kind of vacillates left and right.
0:16:03 It goes from should I do this, should I go to this guru, should I go to that
0:16:07 guru, is this the right teaching, is that the right teaching, who is the
0:16:10 right guru, they're not the right guru, da da da da, it just keeps on going.
0:16:15 So this means the person is still identified strongly with that
0:16:20 vacillating part of their mind.
0:16:23 So what happens, you have to collapse that and eventually say, let me make a decision.
0:16:28 Let me collect the right amount of information and make a decision for a
0:16:32 while, invest myself, commit myself for 30 days or whatever, 7 days,
0:16:38 and then see what I get out of it.
0:16:41 Just this small step is not easy.
0:16:47 Person can come to a seminar, one or two days, only when the teacher is just
0:16:52 beginning to warm up or whatever, something like that, and they walk out.
0:16:57 And the teaching hasn't even begun.
0:16:59 In other words, the vacillation has gone left and right, should I stay, should I
0:17:03 go, should I stay, no, I'm going to go.
0:17:05 But there is a consequence.
0:17:07 So either way, Ishvara then offers you a new chance to find something else, until
0:17:13 eventually you've got no choice and you come back eventually to Advaita Vedanta.
0:17:18 I've seen it happen over and over again.
0:17:20 The person doesn't know what they want to do, they keep on going away.
0:17:24 One person actually, when I began teaching this, they saw me, they were a little bit
0:17:28 inspired and they said, I'm going to India.
0:17:30 That's the first thing they said.
0:17:32 Like I'm going to go to India and find the real guru.
0:17:35 One year later, one year and a half later, after we've been teaching the
0:17:41 Gita for a year and a half later, he emails me and says, what if this sat
0:17:48 chit, what if this reality is all fake?
0:17:51 What if there's no such thing as sat chit or this reality?
0:17:55 And I said to him, look, I was teaching this for the last one and a half years,
0:18:00 you ran off to India, finding your guru, nothing happened, and now you're asking me
0:18:05 this question, what if this is all fake?
0:18:08 Could I have stopped you?
0:18:09 No.
0:18:10 That's the final result that you have for kind of going away.
0:18:14 So it's so tempting to see someone and go, oh, they're inspiring, let me go and
0:18:18 find the teacher now, the real teacher.
0:18:19 In fact, the Upanishads here at the end will have the exact same

0:18:23 scenario happen to one of the students who will ask the guru a question.
0:18:30 Now that the Upanishads is finished, when does the real teaching begin, teacher?
0:18:37 When is the real teaching beginning?
0:18:39 When the teacher says, you've just been taught the whole thing.
0:18:44 You've just been taught by the teacher and the whole thing, and you're asking,
0:18:47 when is the real teaching beginning?
0:18:49 So it shows you that the mind is looking, living in a personal bubble,
0:18:53 looking for some bigger thing out there.
0:18:56 What's in front of it, it cannot see.
0:18:59 It's always living, it has to be something better, it has to be an Indian, it has to
0:19:02 be a Western, it has to be a B, it has to be older, it has to be younger, it has
0:19:05 to be like this, it has to be like that.
0:19:07 Thousands of bubbles, thousands of bubbles, snakes, the person is carrying, and they
0:19:13 need to be all popped one by one, because they are keeping the individual from
0:19:17 really just settling down and seeing what's in front is the real teaching.
0:19:23 So there was the Manas, and then we had the Buddhi, which is what basically thinks,
0:19:27 we had the cittam, which is what helps you to recall, and we had the Ahamkara.
0:19:33 The Aham, we said, is no problem, there's no problem with the I.
0:19:37 What the confusion comes is when you take that I to be the Kara.
0:19:41 So Aham, I, Kara, doer.
0:19:45 So the ignorance, the confusion for everyone is when they take this doer,
0:19:50 walker, thinker, inquirer, cooker, sleeper, waker, they take that one to be the Aham.
0:19:58 That's where the confusion comes.
0:20:00 And we said the Ahamkara is nothing right or wrong about it, it's just one
0:20:05 of the four systems that allows you to individuate your experience just to you.
0:20:10 When you're hungry, you go and feed this instrument, not some other instrument.
0:20:16 It's that which isolates your experience to a single individual,
0:20:20 and it's very much needed.
0:20:21 If you take the Ahamkara out, it's as good as being on LSD.
0:20:25 You don't know what is what.
0:20:26 Am I now touching the table?
0:20:28 Am I touching you?
0:20:28 Am I touching myself?
0:20:30 It's all just one.
0:20:31 You can't operate like this.
0:20:33 So therefore, there is nothing wrong, nor is there anything about destroying the
0:20:39 Ahamkara or getting rid of the Ahamkara.
0:20:41 This is still pseudo-spiritual language, destroying the ego.
0:20:47 Not ever do we say that in here, because it's just one of the four functions.
0:20:53 Now the Kena
0:20:56 Upanishad, verse 1, will begin.
0:20:59 And before I get into it, I just want to preface.
0:21:03 See the Upanishads teach us in a dialogue form, and dialogue form is basically
0:21:08 between the student and the teacher.
0:21:10 Dialogue means that there's a conversation taking place, because it's natural.
0:21:15 This is how we learn, through a conversation.
0:21:17 And we've got different Upanishads, and they're all basically dialogue form.
0:21:22 Like Brhadaranyaka Upanishad is between Yajnavalkya, the
0:21:26 husband, and Maitreyi, the wife.
0:21:29 And then we've got Katha Upanishad, which is between Lord Yama, teaching 11-year-old boy.
0:21:35 Imagine that, you're 11 years old, and you're hearing this knowledge.
0:21:40 Anyone who was 11 interested in this?
0:21:43 Nachiketa, 11 years old, asking the highest questions possible that a person who's
0:21:50 only 60 or 70 would take an interest in.
0:21:53 And then we have Mundaka Upanishad, which is between father and son.
0:21:59 This is amazing, the father is teaching, or the son is actually
0:22:02 open to listen to the father.
0:22:04 So, this is always, exactly, this is always a dialogue form between them.
0:22:10 And Kena Upanishad, what we're studying, the word Kena is instrumental, means "by whom".
0:22:17 It's just a question, it's like saying, "by whom Upanishad?"
0:22:22 So we will see why it means "by whom" or "by which Upanishad?"
0:22:26 Kena Upanishad has no author, and this is interesting because it reminds us that
0:22:33 there is no ownership to this knowledge.
0:22:35 It is something that is seen by the seers.
0:22:39 For example, Einstein, which we all know him, he kind of saw, through some, you

0:22:46 know, information he collected, and he saw a certain reality about energy and matter,
0:22:51 that you can convert them using a certain formula, you can get great amount of
0:22:54 energy out of a small amount of matter, which is how we created the atom bomb.
0:23:00 And he didn't kind of invent that, he just discovered what was already in potential.
0:23:06 It was already there, you just had to kind of extract it from all knowledge, all power.
0:23:13 We have
0:23:16 Kekule, few of us know him, but he had a dream, and he dreamt
0:23:23 of a coiled serpent.
0:23:25 And that coiled serpent was what a benzene molecule looks like, because
0:23:30 the chemists were trying to discover what is a benzene, every molecule has a
0:23:34 structure to it, and you cannot do much to a molecule until you know the structure.
0:23:39 So Kekule had a dream of a coiled serpent, and that let him know, ah, so
0:23:43 the benzene molecule is a ring structure.
0:23:46 He woke up and he took this to the lab, and through this they were able to
0:23:51 decipher what the benzene molecule was, and thereby create medicines and plastics.
0:23:57 So it turned out to be a very useful discovery.
0:24:00 Or we had Isaac Newton.
0:24:02 So he, like anyone, he observed some invisible force pulling an object downwards,
0:24:09 not up, not sideways, and thereby he inferred, therefore there must be some force that I
0:24:15 don't see, and yet in the presence of that force, it always pulls objects downwards.
0:24:21 And therefore he then gave it a name, gravity.
0:24:25 So it's not like gravity didn't exist before, he just gave a
0:24:29 name to something that already is.
0:24:33 Just like Ishvara, it's not something that's kind of like,
0:24:37 "Oh, Ishvara, where's Ishvara?"
0:24:39 It's just a name for all knowledge, all power, which connects all things together.
0:24:45 Or consciousness, it's just a name for something that can be directly
0:24:50 observed or known in your own experience.
0:24:53 So I want us to be very kind of careful here.
0:24:57 I'm going to show us some names, and you're going to say, "What about
0:25:00 this, and what about so many names?"
0:25:03 They're just names meant to show you different aspects of what is.
0:25:10 Remember, Vedanta is all about here and now, and this here and now has to be
0:25:14 communicated in a way that you can relate with it, and thereby we create names.
0:25:21 Therefore Upanishads is nothing but, in short summary, knowledge of the seers.
0:25:28 Knowledge of the seers.
0:25:29 It's not knowledge of individual men.
0:25:32 It's knowledge of the seers who have collaborated their data and saw there are
0:25:38 certain consistencies in what we saw.
0:25:41 And these consistencies we cannot contradict, thereby they have then written
0:25:45 this oral text down into an Upanishad.
0:25:49 This one,
0:25:53 "Om kena ishitaṃ patati preṣitaṃ manah, kena pranaḥ prathamah praiti yuktaḥ,
0:26:01 kena ishitaṃ vacham imam vadanti, cakshuḥ srotram ka unde vah yunakti."
0:26:07 So this question, it is a verse made up of questions, and it is asked by
0:26:16 a boy, a very smart boy, and his questions kind of like are over the head
0:26:23 for most, and let's see what he says.
0:26:25 He says, "Kena ishitaṃ patati preṣitaṃ manah, willed by whom or in whose
0:26:34 presence does the mind fall, does your mind fall on a given object?"
0:26:40 So in whose presence does your mind constantly fall on different objects
0:26:47 and play with different thoughts and play with different emotions?
0:26:52 In whom does that happen?
0:26:54 Who is this being that is there by whose presence the mind is able to
0:27:01 think, the mind is able to imagine, the mind is able to remember?
0:27:05 In other words, every mind is thinking, okay?
0:27:09 And the boy is asking what specifically allows my mind to think?
0:27:14 Never mind that the mind is thinking, but what is it that lets this mind think?
0:27:20 What kind of gives it permission?
0:27:22 What makes it possible for the mind to think?
0:27:27 And then "Kena pranaḥ prathamah praiti yuktaḥ."
0:27:34 So again, in whose presence do these physiological functions work?
0:27:41 Your digestion, your circulation, high blood pressure, low blood pressure,
0:27:46 in whose presence is this working?
0:27:48 Like, who is this being in whom this body experiences warmth or coldness?
0:27:54 "Kena

0:28:01 ishitam vacham imam vadanti."
0:28:08 So again, we all have faculty for speech, and it's used differently.
0:28:17 But what impels your speech to be used differently?
0:28:22 You say, "Well, my own free will."
0:28:24 But the boy is not asking about free will.
0:28:26 The boy is asking what is it that allows free will to even exist?
0:28:31 Who created the principle of free will?
0:28:34 You see the difference between the question?
0:28:36 The boy is not asking what is it that makes my mind think?
0:28:40 Well, the answer is, you know, your own choices.
0:28:42 But the boy is not asking that.
0:28:43 He's asking what even created the mind that thinks?
0:28:47 What created the principle that can choose one over another?
0:28:53 Who is this creator which has designed this amazing instrument that's able
0:28:58 to remember, that's able to emote, and have the right corresponding emotions
0:29:04 when certain things happen to it?
0:29:10 "Cakshuhu srotram ka u devaha yunakti."
0:29:16 So "yunakti."
0:29:17 So what unites my eyes, my ears, my prana?
0:29:22 What unites it all?
0:29:23 What is it making, what makes it all work in harmony, all work together,
0:29:30 all able to communicate together?
0:29:32 Could you put your body together?
0:29:36 No one can put their body together.
0:29:38 We're only beginning to discover the body.
0:29:40 How much knowledge is there just for a single eye?
0:29:44 How many years did you study?
0:29:46 15 years for an ophthalmologist.
0:29:48 Just the eye, never mind everything else.
0:29:53 Who created this eye?
0:29:54 How come it's so complex, so sensitive, able to pick up subtle lights and
0:30:01 represent that world in this mind?
0:30:03 It's amazing.
0:30:09 So since the day we are born, what happens?
0:30:12 We start using our eyes, we start using our ears, tongue, tasting different
0:30:19 objects, hearing different sounds, using the mind to think, to remember, and we all
0:30:26 say, "Yeah, this is what I'm remembering, this is what I'm thinking, this is what
0:30:30 I'm seeing, this is what I'm hearing."
0:30:32 But the boy is not asking that.
0:30:34 The boy is asking, "What created the senses?
0:30:39 Who thought of five senses?
0:30:40 Why not six senses?
0:30:43 Why not seven senses?
0:30:44 Why five fingers?
0:30:45 Why not six fingers?
0:30:47 Five toes?
0:30:48 Why not seven toes?
0:30:50 Why do we all have a face?
0:30:54 Why do we have a nose here and a mouth here and two eyes?
0:30:56 Why not three eyes?
0:30:59 Why not one ear?
0:31:01 Why is the ear pointed like this and not like forward?"
0:31:05 The boy wants to know, "How did all this come together?
0:31:10 Do we even ask these questions in school?"
0:31:12 Well, maybe we do, but then what happens?
0:31:17 "Ah, we get shut down.
0:31:19 What is this?
0:31:20 Go do your homework.
0:31:23 Shut up."
0:31:24 We come from a shut up parampara.
0:31:29 "Close your mouth.
0:31:30 Go do your homework."
0:31:31 And then the boy or the girl learns to not ask anymore.
0:31:36 And there's nobody to answer this because nobody else knows.
0:31:38 They were also shut down.

0:31:41 Therefore these questions remain unanswered.
0:31:43 And this boy, being privileged, he's able to ask this.
0:31:49 And therefore these questions remain unanswered.
0:31:51 Why?
0:31:52 Because focus is on forms constantly.
0:31:54 What is in my mind?
0:31:55 What I'm thinking?
0:31:56 What I'm not thinking?
0:31:57 What is to be done tomorrow?
0:31:59 Constantly, all life, mind is on forms.
0:32:03 And the boy is now asking, "What created this instrument that's
0:32:09 able to do such amazing complex calculations and remember and recall?
0:32:15 Not what I remember, what I recall, but what created the recalling
0:32:19 ability, remembering ability?"
0:32:26 So now go into a little bit more detail.
0:32:29 Both questions here, all of the questions are basically
0:32:33 saying, "What is behind the mind?
0:32:37 What is behind the senses?"
0:32:40 And that statement is qualified by two words, Ishitam."
0:32:45 In other words, willed by whom?
0:32:49 So what the boy recognizes is there is some presence which doesn't interfere
0:32:55 and yet in the presence of it, your mind is able to will its own decisions,
0:33:02 is able to decide its own decisions.
0:33:04 But your mind cannot do it outside that presence.
0:33:08 So there is some presence that you are yet to discover and in that presence,
0:33:15 your mind is able to choose what it wants to do, is able to think, is able to see.
0:33:22 But that presence doesn't interfere with the mind.
0:33:26 We don't know what this is, the boy is asking.
0:33:31 Like a metaphor maybe.
0:33:33 Imagine a king.
0:33:34 In the presence of the king, there is a kingdom and the king doesn't
0:33:38 directly interfere with the kingdom.
0:33:41 He's just being the king.
0:33:43 In the presence of the king, the kingdom functions.
0:33:46 It does what it does.
0:33:47 The king doesn't sort of say, "You do this, you do that."
0:33:50 He's just being himself.
0:33:52 He's just being the king or the queen.
0:33:55 And because of that, a vast kingdom is able to function.
0:34:02 And then, preṣitam.
0:34:13 Prompted or directed by whom?
0:34:15 So this is a different question.
0:34:15 The first is willed by whom?
0:34:15 This is prompted or directed by whom?
0:34:15 In other words, this suggests there's a more active principle making you
0:34:22 think the way that you're thinking.
0:34:25 Kind of like paper filings.
0:34:27 You know you take a magnet and you have paper filings and then you move
0:34:32 this magnet underneath and all the paper filings are standing now vertical.
0:34:37 Before they were all horizontal.
0:34:39 You put the magnet, they're all vertical, they're all dancing,
0:34:42 jiggling, thinking, "Oh, I'm doing this.
0:34:44 I'm jiggling."
0:34:45 And yet, they are kind of helped, they're aided by some force that's making them stay
0:34:51 alive, making them stay vertical and jiggle.
0:34:55 And they think, "I am doing this entirely under my control."
0:34:58 And yet, there is a much larger force that is causing them to move like this.
0:35:10 So the second question implies there's a more active intelligence
0:35:15 or more active principle.
0:35:16 And the first one, presitam, implies there is a presence, but it doesn't interfere at all.
0:35:24 And yet, in its presence, the paper filings are able to dance.
0:35:30 And the second, presitam, there is something that is making you dance.
0:35:36 And it's more involved in your livelihood, in your decision-making,
0:35:41 in your life, in your breathing.
0:35:43 So we don't know what this is so far, we're getting there.

0:35:47 So again, to simplify these two questions, the first is, what is it that is behind
0:35:55 your mind, behind your thoughts?
0:35:59 Not what is your thought.
0:36:01 Everyone knows what your thought is.
0:36:03 But what is behind your thought that you cannot see?
0:36:07 And the second is, whatever that which is behind, what is the
0:36:12 nature of that which is behind?
0:36:15 Yeah, okay, there could be something behind, I get that.
0:36:19 But what is it that is behind?
0:36:21 And what is my connection to that which is behind my mind that I cannot see?
0:36:28 So to map this out quickly, what the verse wants to show is, we'll create
0:36:36 a little framework, and we'll have the mind here, mind, and the five senses,
0:36:47 one, two, three, four, five, okay?
0:36:50 So we talked about sight, hearing, touching, smelling, and tasting, right?
0:36:59 And they're all, right, your data is going inside your mind.
0:37:02 So we all know what that data is, because you're reporting it all your
0:37:05 life long, we're all experts at that.
0:37:09 Now the question is not within the scope.
0:37:12 The question is outside the scope.
0:37:14 What is it that is outside your mind?
0:37:17 So is there a presence in whose presence, without directly interfering with this
0:37:22 mind, it lets the mind do what it does?
0:37:25 It lets the senses do what they do.
0:37:28 And if there is a presence, what is the nature of that presence?
0:37:32 Is it interfering with my mind?
0:37:34 Is it sort of just letting my mind think?
0:37:37 Thereby these two questions are now being answered.
0:37:43 And the whole Kena Upanishad will answer these two questions.
0:37:48 So the next verse will basically expound the whole vision of Vedanta and provide
0:37:54 you what the teacher has to say, okay?
0:37:57 So it's not an easy thing to answer, because it's like, what is behind my mind?
0:38:02 What do you mean?
0:38:02 Because all life we're accustomed to things in our minds, things of our thoughts, 1.2.
0:38:08 "śrotrasya
0:38:11 śrotram"
0:38:14 that means the ear of the ear, "manasaha manah" the mind of the
0:38:18 mind, "yat vācāha ha vācam" the
0:38:24 speech of the speech, "sa'u prāṇasya prāṇaha" the prana of the prana, "cakṣuḥ cakṣuḥ,
0:38:31 cakṣuḥaha cakṣuḥ, ati-muchya" the eye of the eye, "dhīrāha pretya asmat lokāt amṛta
0:38:42 bhavanti" so statement, again, "śrotrasya śrotram" so what the teacher says is that,
0:38:51 so the teacher is now answering in 1.2.
0:38:53 So he says, or maybe it's a she, we don't know, the ear behind your ear.
0:38:59 Now if you kind of take this literally, you start to imagine there's some
0:39:02 imaginary ear, right, behind your ear, it's like it's somewhere.
0:39:06 This is not
0:39:10 what we're talking about because imagination is still within your mind.
0:39:11 We're talking about that which is outside the mind.
0:39:14 "manasaha manah" so there is a mind behind your mind, the real mind, which is enabling
0:39:25 your mind to think, to emot, to calculate.
0:39:30 Then "vācāha ha-vācam" there is a speech behind your speech.
0:39:38 That means that which enables your speech to work.
0:39:42 "prāṇasya prāṇah" again there is a prana behind your prana, that means
0:39:49 the prana that the doctor works with, there is a prana behind that, which a
0:39:54 doctor cannot work with because it is not within the scope of this model.
0:40:00 So in one short statement it's saying that in whose presence are all of
0:40:06 these functions working without interfering with these functions.
0:40:14 And what is this presence?
0:40:15 This presence in Sanskrit we call "Cit", C-I-T.
0:40:20 And "Cit" means in English, we call it awareness or consciousness.
0:40:27 And so let's just go through a quick kind of a direct experience to make this relatable.
0:40:37 So if you look at your sounds, if you look at the sounds that are happening to
0:40:43 you, from morning to evening, even now I am communicating and you're hearing
0:40:55 "different" sounds all lifelong, are coming and going.
0:40:59 And every sound that you hear, it is uncommon.
0:41:04 Now the word uncommon simply means it is not like the previous sound.

0:41:09 So there's not one sound, even if I go like this, exactly the same, there is
0:41:15 a slight variation, maybe time-wise, maybe intensity, maybe loudness, there
0:41:21 is slight variation between every sound.
0:41:24 So the word for the two new words, or the word for now, which is
0:41:29 uncommon is "a-s-a-d-h-a-r-a-n-a".
0:41:37 It means uncommon.
0:41:42 So what uncommon really just means is your experiences are not common.
0:41:49 What does, when I say your experiences are not common, what does this mean?
0:41:55 When your sound is not common, the sounds that you hear, it's not common at all.
0:41:59 What does this mean?
0:42:00 It's all new.
0:42:00 It's
0:42:03 all new, and good.
0:42:05 It's a brand new, fresh sound.
0:42:08 Anything else?
0:42:10 The sound is uncommon, it's not heard very often.
0:42:14 So it's not constant in your experience.
0:42:18 It is changing, constantly changing.
0:42:23 So who hears here one single sound constantly?
0:42:28 And if you do put your hand up, I would love to ask you what
0:42:30 sound are you hearing constantly?
0:42:39 See if it's complaints, right?
0:42:41 Your complaint is very uncommon from the complaint yesterday.
0:42:46 So in the presence of these uncommon sounds, there is some underlining substratum
0:42:55 which remains constant, because of which these sounds are able to be recognized.
0:43:01 Otherwise, if this presence, called awareness, was itself changing as often
0:43:07 as the sounds were changing, then there will be no sense of continuity
0:43:12 of constant sounds, because the awareness will be new all the time.
0:43:17 You will have no relation, there will be no connection to the previous sound.
0:43:22 In other words, what I want to say is, there is one presence, something
0:43:26 about you, because of which changes of sounds are coming and going.
0:43:34 If you, the recognizer, the revealer of those sounds were coming and going, then
0:43:40 you couldn't, by definition, recognize sounds, because you can only recognize
0:43:46 changing in reference to non-changing.
0:43:51 You can only tell that the train is moving because the surface of the earth is
0:43:57 still, and you look outside the window.
0:43:59 We can only tell that the earth is spinning in reference to the non-spinning sun.
0:44:05 So just logically, just the fact that you're able to recognize sounds, there is something
0:44:13 that reveals the sounds being recognized, that something is called awareness.
0:44:20 Now who is recognizing sounds?
0:44:23 Your neighbor or you?
0:44:27 You are.
0:44:28 So this means if you're now forced to say "I am", then this means that that
0:44:34 you, that I am, has to be that awareness.
0:44:41 And then sight.
0:44:43 Again, eyes constantly report different forms.
0:44:48 Now let's do a little experiment.
0:44:50 I'm going to give you a little math test.
0:44:53 Again, let's do $2 + 3 + 2 + 1 + 10 + 0 + 1$.
0:45:14 Now you're watching that?
0:45:15 Are you watching that process going on in your mind?
0:45:18 So what has happened now?
0:45:20 You were constantly, your mind was producing images + 1, 2, 3, but what
0:45:26 was watching that entire experience?
0:45:28 You're forced to answer "I am".
0:45:32 That "I am" is awareness, Cit that is being spoken of in this verse.
0:45:37 So the forms were uncommon, constantly changing.
0:45:41 It doesn't matter what I said.
0:45:42 I could say times, divided by, equals to.
0:45:44 The point of the exercise was to recognize there was something about you that was
0:45:49 still not moving at all, in whose presence these forms were moving and modifying.
0:45:58 And then taste, touch or smell.
0:46:01 Again, how is your tongue
0:46:06 capable of recognizing different tastes?
0:46:10 Why is your tongue capable of recognizing different tastes?

0:46:15 Because the tongue itself is not changing tastes.
0:46:20 It's just one neutral tongue.
0:46:24 In the midst of one neutral tongue, which doesn't have a taste of its own, it's
0:46:30 able to recognize different tastes.
0:46:32 If the tongue was salty, could you taste salty?
0:46:39 If the tongue was sweet, the nature of the tongue was sweet, then by the time you put
0:46:46 something salty on there, could you truly experience or taste the essence of saltiness?
0:46:55 No.
0:46:55 Why?
0:46:56 Because the sweet tongue would be interfering with the saltiness.
0:47:02 So this means the fact that you're able to clearly and distinctly make out
0:47:08 saltiness from sweetness is because the tongue itself is neither salty nor sweet.
0:47:18 So in that same way, the fact that you, this presence, are able to distinctly identify
0:47:27 different sights, distinctly one from the other, different sounds, distinctly
0:47:33 one from the other, different emotions, distinctly one from the other, different
0:47:38 tastes and sensations, distinctly one from the other, means that you are free of
0:47:45 whatever is being distinctly identified.
0:47:51 You understand this so far?
0:47:53 Or the eye, look at the physical eye now.
0:47:56 Why is the eye able to see colors?
0:48:00 Because the eye itself doesn't have any intrinsic color onto it.
0:48:06 If the eye was red, the nature of the eye was red, then could the eye see red?
0:48:14 In fact, the eye will only be seeing red, right?
0:48:17 But in that case, it couldn't see red because it's only seeing red.
0:48:21 If the eye had an attribute, some kind of a thing about it, then when there
0:48:26 is an opposing thing, it couldn't recognize that, if there's an opposing
0:48:30 color, it couldn't recognize it because it's too busy being red.
0:48:36 So in that same way, this awareness, because it doesn't have any intrinsic
0:48:43 sounds or tastes or sights of its own, it's able to distinctly recognize
0:48:50 individual tastes and experiences.
0:48:54 Is this your experience in life?
0:48:55 You're able to distinctly make out every experience.
0:48:59 This from that.
0:49:03 Why is that?
0:49:06 Because awareness is neither this nor that.
0:49:11 Therefore it's able to distinctly point out this is different from that.
0:49:17 In the presence of whom is that being identified?
0:49:21 The verse says in the presence of you, awareness.
0:49:26 It's not because of your mind, because we can apply the
0:49:30 same thing to your mind right now.
0:49:32 Your mind goes through thoughts.
0:49:35 It's kind of troubling thoughts.
0:49:37 And then, for example, they play pranks, right?
0:49:41 You know, you just won a million dollars.
0:49:43 Oh, I'm in bliss.
0:49:44 No, you didn't.
0:49:47 Look at that, from here to there.
0:49:49 The mind just went through a whole image from one to the other.
0:49:53 But in the presence of that which is neither elated, neither in a state of fall.
0:50:01 And whatever that is, is called awareness.
0:50:04 The constant substratum on which different phenomenons take place.
0:50:11 That which survives different uncommon phenomenons taking place.
0:50:18 The existence upon which different phenomenons, different
0:50:23 experiences take place.
0:50:25 And what is that which survives?
0:50:28 It cannot be your mind.
0:50:30 Why?
0:50:32 Answer?
0:50:34 That it's changing.
0:50:35 In other words, there is some surviving factor that is surviving the changes.
0:50:43 And it cannot be your mind, because your mind has no connection now to yesterday.
0:50:49 Today we were, yesterday we were kind of, oh, you know, nervous a little bit.
0:50:52 We're getting together.
0:50:53 Now, maybe we're more relaxed.
0:50:55 So everything about our emotional state and thoughts has changed.

0:51:01 But there is one common presence in whom yesterday was identified and
0:51:06 today is being identified right now.
0:51:11 Okay, now, speaking of mind, look at this.
0:51:16 If your senses are changing constantly, then where is that data going into?
0:51:25 The mind.
0:51:26 But the mind, so look at this.
0:51:28 If the senses are changing and they're going inside the mind, then is the mind changing?
0:51:35 Yes.
0:51:36 Because the senses are changing, the changes are going inside your mind,
0:51:40 therefore the mind is also changing.
0:51:44 But not only that, but your mind has those four functions.
0:51:47 It's got its own stuff, its own stories that adds to the changes of the mind.
0:51:53 It's got its own memories that adds to the changes of the mind.
0:51:57 It's got its own calculations about how do I interpret this data
0:52:01 that's coming into me from my eyes that adds to the changes of the mind.
0:52:07 It got its own emotions corresponding with all of the things that are going
0:52:11 on in that mind that adds to the changes, the uncommonalities of the mind.
0:52:18 So what does this mean?
0:52:19 Your mind is just the ultimate embodiment of uncommonness, something
0:52:24 that's completely uncommon from now to now to now to now to now.
0:52:29 Total changes.
0:52:31 They say 60,000 per day, 60,000 changes per day, which I think is much more
0:52:36 because just to move my eyes and sweep them from one room to the other, how
0:52:42 many times has your mind changed?
0:52:45 How many things have you seen?
0:52:46 How many colors and details and shawls and hairs and walls
0:52:50 and this and that and surfaces?
0:52:52 Oh man, it's already just 100,000 by now.
0:52:56 So look at this.
0:52:56 100,000 times my mind is being changed right now and yet if you do the same experiment, do
0:53:04 you feel like you've changed 100,000 times?
0:53:09 So whatever hasn't changed,
0:53:14 whatever when I say hasn't changed 100,000 times is not the 100,000 times.
0:53:22 It's not the mind.
0:53:23 It is that which is you, awareness.
0:53:27 So awareness, we have a word.
0:53:28 So if uncommon is asadharana, then awareness, you just take that word a away
0:53:35 and you have sadharana, which is common.
0:53:38 So this is a new word for awareness, that which is common throughout.
0:53:42 What is the most common thing, the most common recognition?
0:53:47 I am, I am, I am.
0:53:50 Suppose the unchanging presence is in the uncommon category.
0:53:57 Suppose awareness is in the uncommon category.
0:54:02 Could changes be recognized?
0:54:05 Why not?
0:54:06 This is what I really want to know.
0:54:09 Someone brave tell me.
0:54:11 Speak up freely.
0:54:12 Why not?
0:54:13 If your awareness was changing,
0:54:18 why could you not recognize changes?
0:54:25 They take place in the mind.
0:54:26 Okay.
0:54:28 You need
0:54:30 a stable factor to see the change.
0:54:33 Good.
0:54:33 You need a stable factor to see the change.
0:54:36 That is a very good answer.
0:54:38 In other words, you need something that is not moving to recognize the changes of the moving.
0:54:44 Okay.
0:54:47 The question is then, how do we show, how do we prove directly that this presence
0:54:55 of awareness doesn't take on any thought onto itself or any emotion onto itself?
0:55:04 How do we show that it is free of the changes that are going on?
0:55:11 Would someone like to answer this?
0:55:13 How do we demonstrate that this awareness, which we've now spoken of briefly,

0:55:18 it doesn't, nothing sticks onto it.
0:55:21 How do you demonstrate that?
0:55:23 The same presence, the same witnessing, silent.
0:55:29 The example you showed yesterday with the glass and then the different colored pencils.
0:55:33 Excellent.
0:55:34 Okay.
0:55:34 Excellent.
0:55:35 So yesterday...
0:55:37 Otherwise I couldn't make any new experience because it's already
0:55:40 one experience and then the one on top of it would be colored by the...
0:55:44 Super.
0:55:45 So we went across the room and the answers got refined.
0:55:50 So yeah, it's a great example.
0:55:51 So the awareness is like this, right?
0:55:55 Glass.
0:55:55 Not that the awareness is something that you can see, but it's
0:55:57 just a metaphor in this example.
0:56:00 So the fact that you can display a new color and get rid of that color
0:56:06 means that this, the awareness never got stuck with the previous attribute.
0:56:12 If it got stuck, it could never identify the new color behind it.
0:56:17 Okay?
0:56:18 Like this, are you relating to me?
0:56:21 In other words, there's something about you that is always fresh to a new experience,
0:56:27 that is always new and not carrying over what happened just a moment ago.
0:56:35 Like right now I am fresh to this.
0:56:38 Right now I am fresh to this.
0:56:41 So if that is true now, that implies that whatever happened in the past
0:56:47 never became part of awareness.
0:56:50 It never became intrinsic to awareness.
0:56:54 And right now is nothing but the moment that's going to be in the future
0:57:00 because the future is nothing but now.
0:57:02 When the future comes, it's going to be the now.
0:57:04 So if I say now is not anything sticking onto me, then if I talk about the
0:57:10 future, is it going to be any different?
0:57:12 No, because now is nothing but the future from the standpoint of yesterday.
0:57:16 So if nothing is sticking onto me, onto my awareness, in other words,
0:57:21 if something were to stick onto your awareness, what would happen?
0:57:25 You would see that all the time.
0:57:29 But then if you see that all the time, I would have to ask
0:57:31 you, what exactly do you see?
0:57:35 And you'll be forced to answer me, or what exactly do you feel about your awareness?
0:57:45 In this metaphor of the crystal clear water, could you say that if the
0:57:51 mind was a glass of crystal water, that it will keep colors and experience
0:57:58 some residue is staying there?
0:58:01 So in this example, the mind will keep some residue of what's going on, but at
0:58:07 the same time the mind is always free to mold itself over and over again.
0:58:13 But it starts to kind of become a little bit rigid.
0:58:16 The molding becomes rigid.
0:58:17 It's less moldings because it's still holding onto the
0:58:20 past moldings, the past habits.
0:58:23 So the mind, the difference between the mind and awareness is mind is able
0:58:27 to mold and never stays as one thing.
0:58:30 So it's always free to change into something new.
0:58:35 But awareness is exactly the same.
0:58:37 It's always available to recognize a new change.
0:58:42 However, the mind is changing.
0:58:46 Awareness is not changing.
0:58:48 So it's a close kind of a thing, but one is sadharana, one is asadharana.
0:58:56 For example, fragrance became part of awareness.
0:59:01 Suppose what kind of a fragrance?
0:59:03 Cherry or blueberry, or strawberry.
0:59:07 When strawberry became fragrance, part of you, then could you
0:59:12 ever smell something else?
0:59:17 No, because you would just be like this strawberry smell.
0:59:21 Everything about you would be just strawberry.

0:59:25 In other words, no smell stays, no sight stays, no sound stays.
0:59:32 Why doesn't it stay?
0:59:33 Because awareness is non-sticky.
0:59:36 It's like Teflon.
0:59:38 Nothing sticks onto your awareness.
0:59:40 It is fresh, new, available to now, to now, to now, to now, to now.
0:59:49 In other words, to yesterday, today, and tomorrow.
0:59:54 Now if it's fresh to and nothing sticks onto it yesterday, today, and tomorrow,
1:00:01 and you bring these three periods of time together, then look at this.
1:00:05 How many yesterday, today's, and tomorrows do I have to stack together for suddenly
1:00:13 awareness to take on some attribute?
1:00:17 To take on some stickiness, for something to stick onto it?
1:00:21 How many of those yesterday, today's, and tomorrows do I have to
1:00:25 bunch together into a long string?
1:00:28 When will I suddenly over there in the future or over there in the past go,
1:00:32 "Ah, once upon a time awareness was sticking itself onto some attribute."
1:00:39 How many of those do I have to stitch together?
1:00:42 Infinite.
1:00:43 Awareness will remain exactly without any smell, any taste, any touch.
1:00:50 So this means even before your body was born.
1:00:54 Your body was born once upon a time today, yesterday your body was not there.
1:00:59 It doesn't matter what happened in that period of time.
1:01:02 Awareness never took on the birth of your body.
1:01:08 So this means awareness was never born.
1:01:11 What was born?
1:01:13 Because to be born, if awareness was born, that's a change.
1:01:16 That's a change in reference to your body.
1:01:21 So awareness was exactly the same even before your own body was born.
1:01:28 And your body was born in the presence of awareness and thereby you find
1:01:33 yourself now wearing this instrument.
1:01:35 Thinking I am contaminated by my life struggles.
1:01:40 I am contaminated by all of these attributes that are going on in my life.
1:01:47 This is ignorance where an individual assumes that I, awareness, have taken
1:01:53 on different attributes of this body-mind.
1:01:56 Therefore it keeps on getting as though born.
1:02:03 And yet awareness remains equally free of the body-mind all throughout.
1:02:09 Now
1:02:12 let's analyze the verse and then we will take a break.
1:02:15 "Shrotrasya
1:02:20 shrotram" So there is one presence that enables you to hear and thereby
1:02:27 have different sounds be captured.
1:02:31 And this awareness doesn't have any of its own sounds nor any of its own sights.
1:02:38 And because it doesn't have any sights or sounds, it's able to
1:02:41 identify different sights or sounds.
1:02:45 It's like this glass doesn't have any color.
1:02:48 Because it doesn't have any color, you can show it any new color and
1:02:53 it's able to reveal that color behind without any color sticking onto it.
1:02:58 So just the fact that your awareness is able to identify a new emotion,
1:03:03 a new thought, means that the prior thought has not contaminated you.
1:03:14 In the presence of one common presence, there is changes going on.
1:03:22 If one of those changes became stuck onto awareness, then awareness will be
1:03:30 carrying that forward into the future.
1:03:32 So wherever you are in the future from that moment on, you will always have that on you.
1:03:37 And you could not see anything else except that.
1:03:40 So just the fact that I'm able to reveal new experiences can be revealed in the
1:03:46 future, in the future, in the future, in the past, right now, means that at any
1:03:51 moment, awareness, consciousness, you remain intrinsically free of all of the things that
1:03:59 have happened to your body and your mind.
1:04:04 So whatever your body and your mind has done belongs to the body and the mind.
1:04:09 It doesn't belong to awareness.
1:04:11 In other words, you, awareness, have never done anything good nor bad in your life.
1:04:20 Your body has done it.
1:04:21 Your mind has done it.
1:04:23 Because if you, awareness, took on some pain from the past, some kind of a, right,
1:04:31 you know, something terrible, then that terribleness would be coloring in all of

1:04:37 the joys in your life and you could never experience one single joy in your life.
1:04:41 And yet, you're able to experience joy in your life, which means nothing has ever
1:04:46 contaminated you because you're always free to reveal whatever your body is
1:04:53 presenting, whatever changes are happening on top of, on top of you, awareness.
1:05:01 There's a nice phrase that says, "There is pain on me."
1:05:06 In one of the languages, "There is sorrow on me."
1:05:10 And this is just culture and I thought this is so beautiful.
1:05:12 It gives you some space to see this is not mine.
1:05:15 It is on me.
1:05:17 Now, Vedanta adds this "me" defines it as consciousness,
1:05:20 awareness, but there is pain on me.
1:05:23 Tomorrow, what will be on me?
1:05:26 No pain.
1:05:27 Tomorrow, no pain on me.
1:05:29 Next day, pain on me.
1:05:31 Okay?
1:05:32 And chakshu shaha chakshu hu.
1:05:35 In other words, to recognize different forms, awareness has to be free of those forms.
1:05:44 If awareness was stuck to a single form, then where is that form?
1:05:48 What form is it stuck to?
1:05:50 Tell me.
1:05:51 What form would you like to say that your awareness is stuck to?
1:05:54 And by the time you say it,
1:05:58 five minutes later, you've forgotten already.
1:06:01 Five minutes later, you're available to something new.
1:06:07 Okay?
1:06:08 So summary, there is one awareness, okay, which enables you, who is this, enables your
1:06:14 mind, enables the experiences to take place.
1:06:18 And this which enables experiences to take place, that is I am.
1:06:26 Who is enabling experiences to take place?
1:06:30 In whose presence are experiences taking place?
1:06:34 In my presence.
1:06:35 You're forced to say in my presence.
1:06:37 It's not a philosophical question.
1:06:38 It's just down to earth.
1:06:40 That my, whatever that my is, is not the mind because the mind is asadharana.
1:06:48 It's no different between now and then.
1:06:50 It's changing.
1:06:51 And it's not the body because your body today is totally different from yesterday.
1:06:56 It looks the same, but over 900 million cells die, if I've researched this
1:07:00 correctly, within every few minutes.
1:07:03 900 million cells die every few minutes.
1:07:07 You cut the arm off?
1:07:08 I am.
1:07:09 I saw on YouTube just recently, there's a man whose arms have been cut off,
1:07:13 amputated, and all the way up to the torso.
1:07:17 So two arms off and to the torso.
1:07:21 Person still enjoying his life.
1:07:24 However he's enjoying his life hasn't affected his I am.
1:07:31 Okay?
1:07:31 So this one presence enables all hearings to take place, all sounds to take place.
1:07:39 Who's enabling all sounds and hearings to take place and taste to take place?
1:07:44 Who is that?
1:07:46 I am.
1:07:47 Am I talking about some philosophy out there?
1:07:50 I'm talking about direct experience from every one of our standpoint.
1:07:55 So therefore this is not a belief.
1:07:57 It's just something that is brought out by the Upanishads.
1:08:03 And if I put my I am in the taste, in the sound, in the sensation, then
1:08:08 naturally you miss out on the presence.
1:08:12 Which is ironic, isn't it?
1:08:13 The presence is revealing that which I'm putting my identity into, such as sadness.
1:08:19 And yet by not bringing out what this presence is, I miss out on the presence.
1:08:28 So in other words, it's all about bringing it out.
1:08:31 This is how the teaching takes place.

1:08:35 Yeah, I'm a little confused.
1:08:36 So most of the things are going to the cittam.
1:08:39 Most of the things that we know are going to the Chittam.
1:08:44 And sometimes we are aware of things that were in the Chittam.
1:08:49 So even if there was...
1:08:53 so you want to know about the memory and what relationship it has to awareness?
1:08:59 Yeah, because you say, I don't think about when I smell strawberry.
1:09:05 I think it's the awareness.
1:09:08 It's the awareness.
1:09:09 It comes from the Chittam.
1:09:11 Yeah, sure.
1:09:12 So the discussion here is it can come from anywhere.
1:09:14 It can come from the outside, but then it's gone.
1:09:17 It can come from the memory, but then it's gone.
1:09:19 But there is something underlining that is not gone.
1:09:22 So I was there before the smell took place.
1:09:25 The revealer of nothing was there before the smell took place.
1:09:30 And the revealer in the presence of the revealer, the smell or the
1:09:34 cittam, the memory is taking place.
1:09:38 And when the memory is gone, who's still there?
1:09:41 What is still there?
1:09:42 The presence available to recognize a new cittam, a new memory.
1:09:52 I hope I'm getting your question right because I can see on your face.
1:09:58 Okay, so just see.
1:10:01 So memory just means it's changing.
1:10:03 Now I remember my name.
1:10:04 Okay, not my name.
1:10:05 I now remember my whatever I got to do for tomorrow.
1:10:09 Now I don't.
1:10:11 But there is something that's true throughout that.
1:10:14 Now you say this is no big deal, Andre.
1:10:16 This is like so, is this so, whatever.
1:10:19 It's just no big deal.
1:10:20 It's not supposed to be a big deal.
1:10:23 That's the point.
1:10:25 The mind wants it to be a big deal.
1:10:26 It wants to have this big kind of a celebration.
1:10:29 Wow, I've just, you know, kind of got exposed to the highest
1:10:32 reality, supposed to be a big deal.
1:10:34 Now the mind, look at this.
1:10:36 Before the mind heard this, what was there?
1:10:40 The presence.
1:10:41 Now the mind is going through this knowledge.
1:10:44 It's coming inside the mind.
1:10:45 The mind's going through its little changes.
1:10:47 It's thinking, wow, it's no big deal.
1:10:51 Who's still there?
1:10:52 The revealer of the mind going, it's no big deal.
1:10:55 When the mind has gone through its little shenanigans of wanting it to be
1:10:59 a big deal, what is still revealing?
1:11:01 The absence of those shenanigans.
1:11:04 The same revealer that was there revealing the mind going, I'm not happy.
1:11:09 I want this to be more.
1:11:11 In other words, we're not showing, we're not producing anything new.
1:11:16 If I'm producing, then you have every right to be excited and it's going to
1:11:20 genuinely produce a lot of happiness in you.
1:11:23 But Vedanta is not about producing.
1:11:25 It is about revealing the most obvious presence, which was with you all the time.
1:11:32 That's why it's not a big deal.
1:11:34 It's not supposed to be.
1:11:40 Now next session, we will talk about how, okay, look at this.
1:11:46 Right now you're kind of saying, okay, so suppose I say I am that awareness
1:11:51 and you say I am that awareness.
1:11:54 I suppose you're connecting to my words.
1:11:57 Now the next question comes, then how do I demonstrate that the awareness from

1:12:02 this standpoint is exactly the same as the awareness from this standpoint?
1:12:07 Because if you have two awarenesses, then you're still a limited individual.
1:12:12 Then there's no teaching here at all.
1:12:14 So I have to show you how is it that your I am is exactly the same as my I am, as
1:12:22 Buddha's I am, as Ramana Maharishi's I am, as a drunk person's I am, as a dog's I am.
1:12:29 Om Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:12:37 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi