

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani  
0:00:20 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot  
0:00:35 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu  
0:00:46 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi  
0:01:03 Therefore, the question was, is there a presence  
0:01:15 because of which all uncommon objects are recognized?  
0:01:16 And according to Kena Upanishad, that presence is you.  
0:01:22 That presence is obtaining as your very I am, which is known to everyone.  
0:01:28 It is swaddha-siddha, it is known to you for the longest time available.  
0:01:34 However, we miss it because we constantly focus on forms.  
0:01:39 We focus on what is to be done, what I need to do.  
0:01:44 So just life kind of takes over and it just becomes something that's completely  
0:01:49 missed out, even though it is the very presence that is revealing your entire life  
0:01:55 from, you know, since you were a child.  
0:01:58 And the question states that this presence, in whom your mind operates, this  
0:02:05 presence is in whom your senses see, this presence is in whom hearing takes place.  
0:02:12 In other words, it's bringing something out.  
0:02:16 And that is we are accustomed to believe or think that what reveals  
0:02:22 sounds or what recognizes sounds or what makes sounds known is the mind.  
0:02:30 What makes the senses known is the mind.  
0:02:35 What makes forms known is the mind.  
0:02:38 And this is ignorance.  
0:02:40 This is because of atyasa.  
0:02:42 So, this is how everyone gets born thinking that the final reality,  
0:02:47 that the subject, the I am, is the mind, that I am is, you know, the  
0:02:54 kind of like the person that's aging.  
0:02:56 So, this is what the Kena Upanishad is showing you, that your actual  
0:03:01 I am is other than the mind.  
0:03:04 It is in whose presence your thoughts and emotions are constantly coming and going.  
0:03:10 They're known because of this constant, ever non-changing, surviving presence.  
0:03:18 That means it survives all of the things that are coming and going, coming and going.  
0:03:25 The mind, as we said, is changing every single day, 60,000 times a day,  
0:03:34 having different thoughts, different opinions about itself, different  
0:03:39 conclusions about the world.  
0:03:41 This has been going all day long, all lifelong, and never does it occur to the  
0:03:47 individual to say, "How can this changing mind, how can it be known to itself?  
0:03:55 How can the so-called mind, if the mind was to be who I am?"  
0:04:02 The person never asks, "Then how can that mind, which is supposedly intelligent,  
0:04:09 how can it know about ignorance?"  
0:04:12 If the nature of your mind was intelligent, and the whole essence of  
0:04:17 your mind is intelligence, then how can it know about non-intelligence?  
0:04:23 Because it would be looking everything through intelligence.  
0:04:28 And if the mind, the nature of the mind is, suppose the mind was ignorant, and you  
0:04:33 were that mind, and that mind is ignorance, then how can that mind recognize knowledge?  
0:04:41 In other words, the only way that both knowledge of something and ignorance  
0:04:48 of something can be recognized, which always belongs to the mind, because  
0:04:54 one moment you don't know the word "girl" in Latin, which is "puella".  
0:05:03 So look at this, now you know, you know the girl word in Latin, "puella".  
0:05:10 But just a moment ago, you did not know the word "puella".  
0:05:15 Now a moment ago, I could have asked you, "What's the word for girl in Latin?"  
0:05:20 And you say, "I know that I don't know."  
0:05:24 In other words, I know that my mind doesn't know.  
0:05:27 In other words, in the presence of "I", there is a mind which doesn't know  
0:05:35 that the word "puella" is "girl".  
0:05:38 And then I told you the word "puella" for "girl".  
0:05:41 In the presence of that same "I", there is recognition that this mind now knows  
0:05:49 that the word for "girl" is "puella".  
0:05:52 In other words, in order to know about ignorance and to know about  
0:05:58 knowledge, you have to be free of both ignorance and knowledge.  
0:06:04 Otherwise, if you were ignorance, then you can't recognize knowledge.  
0:06:08 If you are knowledge, you can't recognize ignorance.  
0:06:11 And ignorance and knowledge, as I've just demonstrated, always happens in  
0:06:16 the instrument, which we call the knowing instrument, but not knowing as in the  
0:06:21 absolute knower, the "I am knowing".  
0:06:24 The mind, which is just filled with what it knows, what it doesn't know.

0:06:30 But we're not talking about that knower.  
0:06:32 We're talking about the knower  
0:06:35 because of which the mind is revealed.  
0:06:39 The mind is known to be ignorant.  
0:06:42 The mind is known to be knowledgeable.  
0:06:46 So, this presence, we said, has two  
0:06:51 features about it.  
0:06:52 We said it is "sadharana".  
0:06:55 It is common.  
0:06:57 All throughout your life, there is one commonality.  
0:07:01 That is self-evident "I am".  
0:07:04 All other than that, it is uncommon.  
0:07:06 It's coming and going.  
0:07:07 Once upon a time, you had so many desires of toys and girls and boys.  
0:07:13 Those desires made up your mind.  
0:07:16 Those desires are gone.  
0:07:18 Now, the desire is for, suppose, liberation.  
0:07:22 Now, the mind has this new desire for liberation.  
0:07:26 In the presence of that little girl or boy, there was an "I am" lighting  
0:07:33 up the mind, which was filled with desire for girls and boys and toys.  
0:07:39 Now, years later, in the presence of the same "I am", that which survives all  
0:07:45 changes, there is a mind, which is filled with a desire to know the truth, to  
0:07:52 know God, to know the nature of reality.  
0:07:56 In either way, "I am" was never affected by knowledge or ignorance.  
0:08:01 In the stage of ignorance, I know that I don't know who I am.  
0:08:06 That means there is in the presence of "I" who is walking around dissatisfied.  
0:08:12 On whom is that dissatisfaction based on?  
0:08:15 Who is walking around dissatisfied?  
0:08:18 "I am" walking around dissatisfied.  
0:08:21 In other words, the seeker, look at this inquiry, to go into the world and seek.  
0:08:30 You're seeking for whom?  
0:08:31 Who are you trying to fill up?  
0:08:33 Who are you trying to fulfill?  
0:08:36 The one that is going out.  
0:08:38 In first person, "I am" wanting to fulfill me, "I".  
0:08:43 So, in other words, just to go out into the world implies you  
0:08:48 have to know something about "I".  
0:08:51 Otherwise, you wouldn't be going out.  
0:08:54 But just the fact that you are going out, you're going out to fulfill the "I", which  
0:09:00 means that you don't quite know what "I am".  
0:09:04 Otherwise, you wouldn't be seeking.  
0:09:07 Therefore, as we started out this course, it's not like a person is  
0:09:12 totally ignorant of their nature.  
0:09:15 We call it partial ignorance.  
0:09:17 If you were totally ignorant, nobody would be seeking to fulfill "I am".  
0:09:21 You would feel totally content with yourself.  
0:09:26 But that is not the case.  
0:09:28 There is an "I" who is walking with the intention, that I  
0:09:33 want this "I" to be fulfilled.  
0:09:36 I want this "I" to be satisfied.  
0:09:38 In other words, there is no total ignorance of "I", but at the same time,  
0:09:44 I don't know what this "I" really is.  
0:09:46 That's why I want to satisfy the "I".  
0:09:50 Therefore, Vedanta wants to show you that there is a certain reality about  
0:09:55 you, which is free of the seeker.  
0:09:58 And until that reality, you come in touch with, the seeking  
0:10:02 continues, continues, continues.  
0:10:05 Comparing philosophies continues.  
0:10:07 Going to the world continues.  
0:10:09 Discrediting this continues.  
0:10:11 Putting down the gurus continues.  
0:10:13 Talking about how others don't get it continues.  
0:10:15 Calling the world materialistic.  
0:10:18 These are lost souls.  
0:10:19 We're spiritual.

0:10:20 All of these ideas continue.  
0:10:22 Until the person comes to see that all that is here is Ishvara, which I am not apart from.  
0:10:30 And therefore, I cannot quite call anything as this or that, because everyone  
0:10:35 is having their own personal journey.  
0:10:38 So, this means the person also comes to understand that if all that is here  
0:10:43 is one reality, and everyone came to understand that one reality, you  
0:10:50 came to understand that one reality, I came to understand that one reality.  
0:10:54 Therefore, the journey becomes of respecting each other's journeys.  
0:10:59 That's what Earth is, a place where we all come together and meet, and everyone's  
0:11:04 kind of chasing for different things, boys and toys and girls over here.  
0:11:09 On the other side, liberation.  
0:11:11 And yet, both are walking the same planet.  
0:11:14 That's what this world is, a meeting place.  
0:11:18 A meeting place of thousands of different desires.  
0:11:21 And like this you go through searching and searching until you find  
0:11:27 out that all of this kind of toys and girls and boys, it didn't satisfy my eye.  
0:11:34 And then I went into philosophy, comparing, "What is this?  
0:11:37 What are they saying?  
0:11:37 What are they saying?  
0:11:38 What are they saying?"  
0:11:39 And even that, who was comparing, dissatisfied eye.  
0:11:44 So, nothing really got fixed.  
0:11:46 And then the eye says, "You know, nothing has worked so far.  
0:11:50 I just want to understand what I am.  
0:11:53 I'm tired of searching, tired of comparing, tired of criticizing.  
0:11:58 I just want to relax in my truth of who I am."  
0:12:02 And that's where the committed student comes to class.  
0:12:07 And now they are open.  
0:12:08 They want transformation.  
0:12:10 And these are ideal students.  
0:12:11 Everyone was like this, it would be lovely.  
0:12:14 But in reality, there is always a mixture.  
0:12:17 Because as we said, Earth is a place where we all come together from different  
0:12:21 kind of ideas, what needs to happen.  
0:12:23 And so, you have to kind of weave your way through those who are resisting.  
0:12:28 Until one day, slowly, slowly, you realize, "Wow, all of those things  
0:12:33 that I was resisting, they were just showing me what was true.  
0:12:38 I was true all along.  
0:12:39 There was nothing wrong with anything.  
0:12:41 All of the things that I thought were wrong with my own private  
0:12:44 ideas, and all this tradition has done has popped all of these ideas.  
0:12:49 Millions of bubbles just pop, pop, pop, pop.  
0:12:52 What the guru should look like, what the teacher should not look like,  
0:12:55 what the teaching should sound like, what the reality should be.  
0:12:58 All private bubbles get popped out.  
0:13:01 And then you just finally relax and realize it was never about making your  
0:13:06 life a search, but coming to this place to discover who you are, enjoy one last  
0:13:13 life of recognizing that all that is here is one, and then leave in this place.  
0:13:19 In other words, the purpose was to come here, discover your nature,  
0:13:25 thank Earth, thank God, and leave.  
0:13:28 So, this way, the teacher always puts you back to what is the  
0:13:32 highest purpose that you're here.  
0:13:34 Without being reminded, we lose track, we go off track, and we turn  
0:13:39 different things into the end of life.  
0:13:43 Therefore, we come back.  
0:13:44 My purpose is to know the truth, to know God, my relationship with God.  
0:13:49 And I can last breath say, "Thank you, God.  
0:13:52 I've done all I could.  
0:13:54 I've tried the best I could.  
0:13:56 Now you choose what happens to me.  
0:13:58 Do I come back to do another cycle of searching, or do I finally get released  
0:14:05 from this constant coming and going inside different forms, having my teeth drilled  
0:14:10 again, and going to Mama's lap, you know, tell me a story, give me a cookie, learning  
0:14:16 new language, going through the hormone stage, finding a new job, going, "Oh,  
0:14:21 God, another COVID stage," and then going through that again and again and again.

0:14:25 And you say, "No more.  
0:14:27 I commit to this journey completely."  
0:14:29 And therefore, this is a committed student, who comes to the Upanishads to learn.  
0:14:37 And then we said that this awareness, this reality is attributeless.  
0:14:46 In other words, if you put some attribute onto your awareness, then  
0:14:52 the thing is, that attribute should be there with you all the time, because  
0:14:56 we're talking about who you are.  
0:14:59 So, if I ask you, "Who am I?"  
0:15:01 If you say, "I am smart."  
0:15:03 Again, smart is an attribute of how much this mind knows  
0:15:07 in reference to somebody else.  
0:15:09 If this mind gets placed with little children, it's going to say, "I'm smart."  
0:15:13 But you put the same mind, which you're saying, "I am smart," you put this mind  
0:15:18 in a circle of scientists, and now that mind, that so-called "I" mistaken  
0:15:23 for the mind, cannot say that anymore.  
0:15:25 So, in other words, whatever attribute you give is always relative to some other  
0:15:30 context or some other environment, or relative to the language or what you  
0:15:34 understand about what you're calling yourself as, or what you know yourself as.  
0:15:39 In other words, to say that your awareness, your "I am," is different  
0:15:45 from my "I am," you are obligated to then tell me that your "I am" is indeed  
0:15:53 bound to time and space, because it's one form, and my "I am" is another form.  
0:15:58 Now, if my "I am" is a form, and your "I am" is a form, then what form  
0:16:03 are you going to give to your "I am"?  
0:16:05 I should see it, but what am I seeing?  
0:16:08 I'm just seeing your hair, your eyes, your nose, your body.  
0:16:12 I'm seeing little brain cells firing and wiring.  
0:16:15 Where is your "I am"?  
0:16:16 Show me.  
0:16:18 No, it's my thoughts.  
0:16:20 Well, where are your thoughts when you're in deep sleep?  
0:16:24 If your mind was "I am," and you go to deep sleep, is your life in deep sleep there?  
0:16:32 Do you have a life in deep sleep?  
0:16:34 Are you there in deep sleep?  
0:16:35 Is your mind, are your thoughts, are your concerns there in deep sleep?  
0:16:39 No.  
0:16:40 So if your "I" was the mind, then you would go out of existence, and you  
0:16:44 would be afraid to go to deep sleep, because you would go out of existence.  
0:16:49 But we all joyfully run for, not a dream, we run for deep sleep, which means  
0:16:56 that I want to be free of my mind.  
0:17:00 I want to be free of that which holds all of the concerns, anxieties, worries  
0:17:05 in my life, because I want to come back to me, the one which is attributeless.  
0:17:11 This is why deep sleep is so pleasant, because you finally free yourself  
0:17:16 of those five or six hours of the person who you think you are.  
0:17:21 And that feels so satisfying, and we always move towards what we are, and we  
0:17:27 move farther away from what we are not.  
0:17:30 In other words, we run towards deep sleep, because we know  
0:17:34 Andre is not going to be there.  
0:17:38 But what's going to be there?  
0:17:41 I will be there.  
0:17:42 And what is this I?  
0:17:44 Non-dual awareness.  
0:17:48 Then we said, in order to show how awareness is the truth of all objects,  
0:17:58 is the truth of time and space and objects, which I haven't quite shown yet.  
0:18:04 First of all, we performed an inquiry to show that you can put the entire world,  
0:18:11 that you live in, in into one of these three categories, which you cannot put awareness.  
0:18:17 And the reason I'm showing this, is it's going to be helpful later on to show you  
0:18:23 a satya, a connection, a relationship between objects and awareness.  
0:18:29 And to see, because I know what you're going to ask, so far I've been  
0:18:32 saying awareness is attributeless.  
0:18:36 And then eventually what we're going to say is, the world, which is full  
0:18:40 of attributes, resolves into awareness.  
0:18:45 How can  
0:18:48 a world full of attributes resolve into attributeless awareness?  
0:18:52 You see the contradiction?  
0:18:54 This means we have to resolve that contradiction.

0:18:57 Before I do that, we said that, for example,  
0:19:02 let's say Sajatiya Bheda would take something like  
0:19:08 two minds.  
0:19:09 So, this will be mind one, this will be your mind, and then mind two,  
0:19:15 this will be somebody else's mind.  
0:19:20 In other words, mind of two human beings.  
0:19:22 So, Sajatiya Bheda means same group.  
0:19:26 So same group means like human beings.  
0:19:29 So, we can now say the mind of human being one and mind of human being two.  
0:19:36 Here we can say something like, in other words, mind belongs to Sajatiya Bheda.  
0:19:44 It belongs to an attribute.  
0:19:46 Here we can say your mind is different from a tree.  
0:19:54 There are two different groups.  
0:19:55 Or how about this?  
0:19:56 Your mind is different from...  
0:20:00 Mind is what's called subtle matter.  
0:20:03 Physical matter is your brain.  
0:20:04 That's what neurologists deal with.  
0:20:07 They deal with, they kind of hook up the instruments and they see  
0:20:10 electricity, they see gray matter.  
0:20:13 So that brain we'll put here.  
0:20:17 So, it's different matter than your mind.  
0:20:19 Your mind is a different kind of matter than a physical brain.  
0:20:23 Why?  
0:20:24 Because I can see your physical brain under a microscope, but how far  
0:20:28 do I have to dig in to see a thought?  
0:20:31 Where will I find a thought in your physical brain?  
0:20:33 And what is your brain made of?  
0:20:36 Atoms.  
0:20:37 Just atoms.  
0:20:37 Basically just reduces to atoms under a microscope.  
0:20:40 So, which atom will have a green tree that you're imagining right now?  
0:20:44 Which kind of atom should I find, like a little leaf and  
0:20:48 another atom I should find a bark?  
0:20:53 You see?  
0:20:54 In other words, no matter which atom you look at of your brain, you're not going  
0:20:57 to find your subjective experience of a memory with your grandfather, with your  
0:21:03 grandmother, or that door that I said.  
0:21:07 You're not going to find it there.  
0:21:09 And yet,  
0:21:11 there is a difference between the mind and the brain.  
0:21:14 In other words, the mind requires the brain and they work together  
0:21:19 to form this experience.  
0:21:22 So, in other words, your mind fits in.  
0:21:26 "Vijatiya bheda."  
0:21:27 It's an attribute, and the brain is also an attribute.  
0:21:32 And then, "Svagata bheda."  
0:21:33 You take your mind.  
0:21:36 Who remembers what the mind is made of?  
0:21:41 Excellent.  
0:21:42 I think you said matter or brain?  
0:21:44 That was physical brain.  
0:21:45 But "Manas budhi chitta ahamkara" was right.  
0:21:48 So, in English, "Manas" means the system that emotes, that sends corresponding  
0:21:54 emotions, and you're happy, hopefully, when someone's at a wedding versus being jealous.  
0:21:59 In other words, there's some discord between what is happening versus what I feel.  
0:22:05 Your memory is what helps you to kind of connect all of these pieces  
0:22:10 together and form one total...  
0:22:13 connect the pieces that you've heard from before, connect them to now.  
0:22:18 Your "buddhi" is the cognitive capacity, which is able to think how  
0:22:24 to reconcile apparent contradictions.  
0:22:26 In other words, if there's two contradictions, which I just said, on  
0:22:30 one hand, you have attributeless awareness, and on the other hand,  
0:22:34 we say that this world full of attributes resolves into that awareness.  
0:22:39 Your "buddhi" goes, "Ah, something's not right here."

0:22:43 That means your "buddhi" is working.  
0:22:44 Now, the "buddhi" has to reconcile that, or at least understand how to  
0:22:49 reconcile it, which we will go through.  
0:22:52 Now, so these three categories want to show you that anything you choose, no matter  
0:22:59 what it is, I just gave you some simple examples, anything you can throw here, it  
0:23:05 will fit into one of these three categories.  
0:23:09 Now, you say, "Why do I need to know this?"  
0:23:11 Well, when it comes to your "I am," we said that you cannot put your "I am" anywhere,  
0:23:17 because we said clearly, you can't say that my "I am" is different from your "I am."  
0:23:26 Why not?  
0:23:29 No attributes, no attributes, just simple answers, very easy.  
0:23:32 Okay, so in other words, I can't do that, because if you were to do that,  
0:23:36 then again, I would have to see your awareness, and you have to see my awareness.  
0:23:42 Now, can you put your awareness in Swagata Bheda?  
0:23:46 In other words, for example, waking state awareness and dream  
0:23:51 awareness, and Samadhi awareness?  
0:23:55 No.  
0:23:56 Why not?  
0:24:00 Yeah, it lights up equally your waking state, and it lights up your dream state.  
0:24:06 That's why you say, "I was there in my dream."  
0:24:09 And that same "I" that was there in the dream, who remembers  
0:24:12 their dream, by the way?  
0:24:14 Who sees their dream clearly?  
0:24:17 So, if you do, then this will be a little bit easier, because most don't  
0:24:21 see dreams, but you will have clear understanding that the same "I" that  
0:24:28 knows itself to be who I am is exactly the same "I" that is there in the dream.  
0:24:33 But what's different between here and in the dream?  
0:24:37 Everything.  
0:24:39 The stories, Mickey Mouse, cartoon characters, it all gets mixed up in the dream.  
0:24:45 But who is there observing that mix-up, that weirdness?  
0:24:49 The same "I am" that's observing this more stable environment, this more reliable,  
0:24:55 because in the dream it's all kind of moving, flexible, nothing really stays.  
0:25:00 Therefore,  
0:25:02 you cannot say that consciousness is made up of parts, because to say part one  
0:25:09 and part two, I must have been in both.  
0:25:12 If you were in part one and that "you" goes out of existence by the time you go  
0:25:17 inside the dream, then you would never say, "I dreamt," because it was a  
0:25:21 different person who was in a dream.  
0:25:23 But because it's one "I am," you say, "In the presence of me, there was a dream."  
0:25:29 And we said, "Vijatiya Bheda," is your "I am," like your self-evident  
0:25:35 "I am," unlike this flower.  
0:25:40 You will naturally say, until we go through the analysis, "Of course it is."  
0:25:46 My "I am" kind of lights up my mind, lights up the world.  
0:25:49 But this is just a flower.  
0:25:51 But the answer is, no, there's no difference because your "I am" happens  
0:25:56 to be the content of the whole universe.  
0:25:59 So now, to demonstrate that, before we get there, I just  
0:26:03 want to cover a few more points.  
0:26:04 Revision.  
0:26:05 Okay?  
0:26:05 So, there's no hurry.  
0:26:06 Revision.  
0:26:08 We also said, "What about space?"  
0:26:12 Which category is space in?  
0:26:14 Do you remember?  
0:26:17 "Vijatiya Bheda."  
0:26:18 And could you explain to me why space is in "Vijatiya  
0:26:24 Bheda"?  
0:26:24 It's not comparable with anything, right?  
0:26:29 Yeah.  
0:26:30 In other words, it's unlike anything.  
0:26:33 So, in other words, space is space, and it accommodates this  
0:26:38 pen, but it is not this pen.  
0:26:40 Were it to be this pen, then you would have pens everywhere.  
0:26:45 Same thing with time.

0:26:47 It is unlike anything else.  
0:26:49 And there is no second time, and there is no, you know, kind of  
0:26:53 like dream time and waking time.  
0:26:55 There is just one time, perceived differently.  
0:26:59 As I said, you perceive dating, someone you like, in the presence of "I,"  
0:27:05 time is very different than time when you're waiting for the bus,  
0:27:11 desperately waiting to go to your job.  
0:27:15 In other words, the same "I am" is there, but the mind is perceiving, right?  
0:27:20 By the help of the mind, there are changes observed, and in the presence  
0:27:26 of "I am," that mind is lit up.  
0:27:31 We could say that space has an attribute.  
0:27:35 If I say to you, "What is an attribute of space?"  
0:27:39 Because remember, awareness is attributeless.  
0:27:42 And space, I could say, is an attribute, has an attribute.  
0:27:48 What attribute would you give to space?  
0:27:52 This requires a little bit of thinking.  
0:27:55 - Accommodative.  
0:27:58 - Good, okay, okay.  
0:28:00 Fast thinker.  
0:28:02 So, if you think about space, it allows things to distinguish themselves.  
0:28:09 For example, space, in the presence of space, this can be distinguished from this.  
0:28:16 But is there any other object in this universe that allows two  
0:28:20 objects to be distinguished?  
0:28:22 Did you get the question?  
0:28:23 Space, by the presence of space, it accommodates the pen and  
0:28:29 it accommodates the eraser.  
0:28:33 Both the pen and the eraser are in the presence of space.  
0:28:39 Space, because it's accommodating both, is able to distinguish  
0:28:45 this object from this object.  
0:28:49 In other words, because of space, two objects can be distinguished.  
0:28:54 Is there any other object, any other thing in this universe, that can do what space does?  
0:29:03 - Time.  
0:29:05 - Time can also do that, yeah.  
0:29:06 But space analysis is being conducted now.  
0:29:11 Can anything else, can a chair distinguish this and this?  
0:29:19 No, because if it were to distinguish, then the chair would sort of, what, this  
0:29:22 would kind of like melt inside the chair.  
0:29:25 So, in other words, what is one attribute of space?  
0:29:28 It is that which helps all objects distinguish themselves.  
0:29:34 In that sense, you could say it is an attribute.  
0:29:37 Is this clear?  
0:29:39 In other words, again, it's that which helps all objects be different.  
0:29:45 And no other object except space can do that, except space itself.  
0:29:51 Yes?  
0:29:52 - Could you also say, like, space is the subtlest matter that is possible?  
0:29:58 Yes, it is matter.  
0:29:59 - It is matter indeed, yeah.  
0:30:01 So, in that sense...  
0:30:02 - You can call it an attribute.  
0:30:06 - Yeah, So, it is kind of something to think about.  
0:30:08 It's not, you could say that it's the only thing, it's the Vijatiya, it's  
0:30:13 the only attribute, it's the only kind of reality that's able to help  
0:30:19 all other objects distinguish themselves.  
0:30:21 And there's nothing else that can do that.  
0:30:24 So, in that sense, you can kind of say it's an attribute.  
0:30:27 - And it's also an object, or consciousness is an object.  
0:30:30 - Yeah, yes, it is now, but we're not bringing consciousness, we're  
0:30:33 just staying with space itself.  
0:30:34 Yeah, it is an object.  
0:30:37 How is space an object of consciousness?  
0:30:40 We'll just go along with this inquiry.  
0:30:43 How is space an object of consciousness?  
0:30:45 - You can infer by seeing different objects at a distance, for  
0:30:54 example.  
0:30:54 - Yeah, so in other words, you get two objects like this.

0:30:57 Now, what is space?  
0:30:59 You can only have space, you can only know space, objectify space  
0:31:03 in reference to two objects.  
0:31:05 In other words, there is a certain distance between object one and two, in  
0:31:10 reference to that distance, there is space.  
0:31:13 What about in Nirvikalpa Samadhi?  
0:31:17 What happens to space there?  
0:31:19 Or deep sleep?  
0:31:21 It goes away.  
0:31:22 In other words, space is still subject to disappearance.  
0:31:28 Whereas you cannot disappear, you remain the same.  
0:31:31 As we said, if you were to disappear in deep sleep, we would all be  
0:31:36 totally terrified to go to deep sleep.  
0:31:38 But you know you won't go out of existence in deep sleep, even though  
0:31:42 your mind will temporarily resolve.  
0:31:45 Same thing in Nirvikalpa Samadhi.  
0:31:47 For those who have meditated, if you do meditate, this will make sense.  
0:31:52 For those who haven't, you won't quite connect with this.  
0:31:54 But those who do meditate, will know that you can have a moment where  
0:31:59 there is no sense of life, no person.  
0:32:03 It's just I am, the one who is right here, right now.  
0:32:07 And this experience helps you a lot to understand that you are free of this mind.  
0:32:13 Without that, it becomes a little bit more trickier.  
0:32:16 This is why in the yoga school, they have a certain protocol to  
0:32:21 help you understand who you are.  
0:32:24 In fact, in the Gita, we will talk about today meditation and how meditation can  
0:32:31 help you to make the mind much more subtler to understand these realities.  
0:32:36 As long as the mind is ruminating on thoughts and comparisons and all of these kind of  
0:32:42 facts and intellectualizing, it's still not able to capture what we're talking about.  
0:32:47 It's trying to find intellectual arguments to explain a way, right?  
0:32:53 To kind of explain awareness.  
0:32:55 Awareness cannot be explained through intellectual arguments.  
0:33:02 This means as long as the mind is trying to turn this knowledge into some  
0:33:07 kind of a thing to compare to something else, that's not what Vedanta is about.  
0:33:13 Vedanta is just showing you the reality.  
0:33:17 If I take that and I turn it into some kind of a thing to  
0:33:21 dispute, then it cannot help me.  
0:33:25 So, this means there's one point when the person, as I said earlier on, comes  
0:33:30 to a point and says, "Let me understand."  
0:33:33 Let me just understand what this vision is talking about."  
0:33:37 Rather than to, "May the Lord help me to give me enough patience, enough  
0:33:42 humility to understand the knowledge," rather than to find kind of holes and  
0:33:48 dispute it and to continue the search.  
0:33:51 Because you have to ask yourself, "When do I want the search to end?"  
0:33:57 In fact, just to be reborn implies that the search was already happening  
0:34:04 and many things were done before.  
0:34:07 A lot of thinking, a lot of searching.  
0:34:11 And what has that all led you to?  
0:34:14 Welcome back.  
0:34:16 One more life.  
0:34:18 Therefore, Vedanta just wants to show you that as long as you see  
0:34:23 yourself as a separate individual, that is exactly how you appear.  
0:34:30 That is exactly what you will see yourself as every single life like this.  
0:34:34 In fact, right now, one sees themselves as an individual.  
0:34:38 A wise person does not see themselves as an individual because their understanding  
0:34:43 is, even though there is an appearance of an individual here, it is one  
0:34:48 reality appearing as all of this.  
0:34:52 To a non-wise person, they just see a person talking, mouth moving, and  
0:34:59 they're like, "What is he talking about?"  
0:35:02 What are they pointing to?"  
0:35:04 And that's the experience of a non-wise person.  
0:35:07 It's totally true.  
0:35:10 And yet, there is so much more to know that is going on right now.  
0:35:15 And this reality, as we said, awareness cannot be objectified.  
0:35:19 It is the only reality that you cannot objectify.



0:35:24 It is like soap.  
0:35:25 Every time you try to grasp the conscious subject, it slips right off.  
0:35:31 You can't grasp it.  
0:35:32 But the mind wants to grasp it.  
0:35:34 It wants to write an essay about it.  
0:35:37 It wants to sort of turn it into something that you can describe, something mysterious.  
0:35:43 It is the only reality that is not subject to being objectified in your mind.  
0:35:52 You cannot think it.  
0:35:53 You cannot turn it into a sensation, into a feeling, into an argument, into  
0:35:58 a disagreement, into an agreement.  
0:36:01 It is that which, or in whose presence, your attempts to know  
0:36:08 it become known, or your complaints that you don't know it become known.  
0:36:15 In other words, someone is complaining, "I don't know this reality.  
0:36:18 I want to know it."  
0:36:20 What is lighting that mind up?  
0:36:23 I am.  
0:36:24 And then that very mind comes to understand the reality.  
0:36:30 And then it says, "I know who I am."  
0:36:33 What is lighting that mind up?  
0:36:37 The same I am.  
0:36:39 But now that mind has no more doubts.  
0:36:43 That's the only difference.  
0:36:44 The I am never got changed.  
0:36:46 Only the mind got removed.  
0:36:48 The doubts got removed.  
0:36:51 That I am something this small, and I need to make it in this life.  
0:36:56 So, what is the cost if your identity is placed in the mind or the body?  
0:37:01 You say, "So what?  
0:37:02 What's the big deal?  
0:37:04 I like the world.  
0:37:05 I want to come back."  
0:37:09 What's the cost?  
0:37:10 Suffering.  
0:37:12 Good.  
0:37:14 Little by little, right?  
0:37:15 It's all kind of...  
0:37:16 It's so slow, it's not a big deal.  
0:37:19 You know, you say, "What's the big deal?"  
0:37:20 It's fine.  
0:37:22 Because it's not only suffering.  
0:37:23 Here is also joys.  
0:37:25 And so every joy you can have for every suffering or downfall.  
0:37:31 The cost is also mortality.  
0:37:34 When the moments come, when a person gets older, then they start  
0:37:39 to get a little bit concerned, you know, "What will happen to me?"  
0:37:44 And then very, very close to death.  
0:37:48 What now?  
0:37:49 How much work have I done?  
0:37:51 Have I died doubting?  
0:37:53 Am I about to die without having figured anything out?  
0:37:58 Just spend my life comparing things, criticizing things.  
0:38:03 Or can I die with gratitude that I have done the best I could with commitment,  
0:38:11 with dedication, and I'm not afraid.  
0:38:14 Because there was no more that I could have done than I have done.  
0:38:18 In other words, one starts to look at their life in gratitude.  
0:38:23 And you're not afraid.  
0:38:24 Because you have done all you could.  
0:38:26 You've attended the classes.  
0:38:28 You've listened to the Upanishads, hopefully.  
0:38:31 You've thought about it, self-reflected.  
0:38:33 There's nothing to fear now.  
0:38:36 And as Krishna says in the Bhagavad Gita, Arjuna asks out of a mere  
0:38:41 concern, "What happens if I die and I've done so much work on myself?  
0:38:46 Will I kind of just turn into a worm and then restart my whole progress?"  
0:38:52 Krishna promises, the Lord promises, "Once you begin the spiritual search,

0:38:57 no more can you come back as a plant or some animal or something.  
0:39:04 Your journey from then on is always upwards."  
0:39:07 That means you get reborn in a family of righteous people, who will quickly introduce  
0:39:13 you and inculcate the right values, which will help you to not develop any personal  
0:39:20 complexes, how I can't, I'm not good enough.  
0:39:24 And this will help you then to have confidence to approach the right teacher,  
0:39:30 to sit down with humility, listen and solve the beginningless problem, which  
0:39:39 has gotten you still here, one more life.  
0:39:45 Okay, so there is a cost.  
0:39:46 Mortality, limitation.  
0:39:51 And what's the benefit of understanding who you are?  
0:39:56 You gain limitlessness.  
0:39:59 That means you don't lose anything out.  
0:40:02 This is the common fear.  
0:40:04 "I don't want to die just being awareness."  
0:40:07 It's not like that.  
0:40:08 This is a wrong understanding.  
0:40:10 You're not losing anything out.  
0:40:12 You are gaining everything, because everything is already you.  
0:40:17 You're not losing out on the rainbow, on the sunshine, on the beach, because  
0:40:22 the whole thing is already you.  
0:40:25 Otherwise, why would I pursue a reality that is limited?  
0:40:28 What's the incentive?  
0:40:30 What's the motivation to pursue something that is lacking the  
0:40:34 rainbows and the sunshine?  
0:40:38 Therefore, if reality is one, then where's the question of losing out?  
0:40:42 You're only gaining everything.  
0:40:44 In fact, to be reborn as a human being, you are losing out, because  
0:40:49 you're not born as somebody else.  
0:40:51 You're born as one single individual,  
0:40:56 who's only going to live 80 years, not 90.  
0:40:59 And even if you're born as a 90-year-old, you won't live 100 years old.  
0:41:03 So, to be reborn, you're literally subscribing to limitation  
0:41:08 all across the board.  
0:41:10 You're subscribing to forgetfulness,  
0:41:14 to competition, to having to navigate your way with others who also want to get the same job.  
0:41:23 Therefore, the journey is reclaiming who you are, which is limitlessness itself.  
0:41:31 Limitlessness means it's not two.  
0:41:33 There's only one of me.  
0:41:37 One of me who is appearing as Andre, one of me who is appearing as Sean, one  
0:41:43 of me who is appearing as this world.  
0:41:46 One.  
0:41:48 And the journey is to understand how is that possible.  
0:41:50 I don't understand.  
0:41:51 Because as long as you see yourself as two, the search continues, the  
0:41:56 search continues, the search continues.  
0:41:59 So, the rewards are huge.  
0:42:02 Now, we've said that awareness is attributeless.  
0:42:07 And attributeless means it cannot be two.  
0:42:10 That's what attributeless means.  
0:42:11 It's not two.  
0:42:12 Is this clear so far?  
0:42:14 Okay.  
0:42:16 And we have sort of introduced that everything depends on this awareness.  
0:42:23 I haven't quite displayed or shown you this yet.  
0:42:26 I've shown you that your thought depends on I am.  
0:42:30 In other words, no thought can be outside I am.  
0:42:33 Wherever there is a thought, who's watching that thought?  
0:42:37 I am watching that thought.  
0:42:39 In other words, the thought, the object, the known, needs the knower.  
0:42:45 The subject, in the presence of the subject, an object is known.  
0:42:49 In the presence of a knower, that which is known comes out, is revealed.  
0:42:55 Knower  
0:42:59 can never be the same as the known.  
0:43:01 If they were the same, then who knows about that?

0:43:04 Awareness has to be a conscious subject to know about the object.  
0:43:10 However, you will say now, that means there's two things.  
0:43:14 There's a subject and there's an object.  
0:43:17 So, this means we're still in duality and we have to reconcile this.  
0:43:22 So, how will we do this?  
0:43:24 We do this using a certain methodology called satya-mithya,  
0:43:29 which is the essence of Vedanta.  
0:43:31 And where most things go wrong, is not understanding this.  
0:43:37 And therefore, the person just cannot reconcile reality.  
0:43:41 So, what satya means is what is independent, what is self-dependent, what  
0:43:50 is just independent of anything else.  
0:43:53 And mithya means, does not mean illusion, there's no words  
0:43:56 of illusion in Advaita Vedanta.  
0:43:59 This is pop spirituality.  
0:44:00 We don't call anything illusion here.  
0:44:03 Mithya just means dependent reality.  
0:44:09 That means it's dependent on something else.  
0:44:12 Now, let's take any object.  
0:44:14 Let's take wood.  
0:44:16 Do we have wood here?  
0:44:18 We have that wood.  
0:44:22 I will stick with the chair.  
0:44:24 You have two things.  
0:44:25 Initially, it seems like it's two things.  
0:44:27 You have a chair and you have wood.  
0:44:31 Now, this chair has its being in the wood.  
0:44:36 So, we're not discarding the chair.  
0:44:39 We're just using the chair as a name and a form, a name that  
0:44:44 describes the wood taking this form.  
0:44:49 The wood pervades the entirety of the chair.  
0:44:53 The chair is functional.  
0:44:55 I need the chair to sit down.  
0:44:58 I need the chair to build a boat.  
0:45:01 Wherever I see the chair, I am simultaneously seeing the wood.  
0:45:08 Wherever I try to look for the wood, I will find the wood.  
0:45:14 There is no place where I cannot find the wood, the substance.  
0:45:18 In other words, the substance pervades the form.  
0:45:22 And because that form looks like that, we have to call it a chair.  
0:45:28 Why do we call it a chair?  
0:45:30 Because the wood can also take a form of a boat.  
0:45:34 Therefore, to distinguish for functional transactional reasons, to distinguish  
0:45:38 a boat from a chair, you have to give them both different kind of names.  
0:45:44 It's not like the boat is different from the chair.  
0:45:48 You understand?  
0:45:50 It's only different in reference to  
0:45:56 the form which you then attach a name onto.  
0:46:00 Again, why do you attach these names onto them?  
0:46:03 Why so many names for different kind of wooden things?  
0:46:06 Because I need to transact with them.  
0:46:08 If I want to buy, for example, a boat, like a wooden boat, do you go to the  
0:46:14 shop and say, "Hey, give me some wood."  
0:46:19 Isn't it interesting?  
0:46:20 You go, "I want to buy."  
0:46:22 Even though wood is the boat, you still don't say, "I want to buy the wood."  
0:46:26 You say, "I want to buy the boat."  
0:46:29 But you know that the boat is nothing but the wood.  
0:46:33 So, you know that the boat is nothing but the wood, and yet you don't ask  
0:46:37 for the wood, you ask for the boat.  
0:46:41 Because the boat has a functional reality to it.  
0:46:45 If you take the wood out, do you have the boat?  
0:46:51 If you take the wood out, do you have the chair?  
0:46:57 If I break the boat, if I break the chair, and I kind of reassemble it into  
0:47:02 some, the ugliest thing you've ever seen in your life, the ugliest statue ever,  
0:47:10 what is your disgust in reference to?  
0:47:14 The wood or the statue?

0:47:18 The statue.  
0:47:20 And then we make a beautiful heart, something that just melts you.  
0:47:23 It incites amazing emotions in you.  
0:47:27 Those emotions are incited in reference to the wood or the form.  
0:47:35 In other words, the substance can obtain as the ugliest thing ever, and it will  
0:47:42 incite one kind of emotion in you, and that very substance can obtain as something  
0:47:48 totally different, and you can melt.  
0:47:51 But you are melting and being disgusted in reference to the name  
0:47:56 and form, not to the substance.  
0:47:59 The substance pervading the name and form, the name and form entirely depends upon  
0:48:07 the substance, the substance remains independent of the name and form.  
0:48:13 Therefore, the substance we call Satyam, and for the time being, we call the form Mithya.  
0:48:23 Why is form called Mithya?  
0:48:26 Because the form, although it is transactional and useful, it has no  
0:48:31 existence without that which it needs for its existence, to enjoy a certain form that  
0:48:39 it can incite, it can instill inspiration.  
0:48:43 It's borrowing the wood.  
0:48:46 But there is actually no difference between the wood and the statue, because  
0:48:53 the entire statue is nothing but the wood.  
0:48:58 And yet, when it comes to the name and the form, there is a difference.  
0:49:05 So, there is a difference and there is no difference.  
0:49:09 Which one is it?  
0:49:12 It is both.  
0:49:14 If I say there is no difference or there is a difference, then that is not, that's Dvaita.  
0:49:20 Non-duality means you come to understand that the form does not contradict the substance.  
0:49:29 The two kinds of statues, which are totally different and meant for different purposes,  
0:49:35 do not contradict the very substance, the very content which they need to exist.  
0:49:43 So, for the time being, Mithya is that which depends on Satyam.  
0:49:51 Mithya is the boat or the statue, and Satyam is the same wood.  
0:49:57 If you have 50 sculptures, all meant for different purposes, and they are  
0:50:03 all wood, and you go shopping, it's one of those, what, black market?  
0:50:09 Not black markets, you know those busy days in America when  
0:50:12 it's Stampede, Black Friday, right?  
0:50:16 Suppose you just got thousands, never mind 50, thousands of wooden sculptures,  
0:50:22 all made out of the same wood.  
0:50:24 And then you have a swarm of people fighting and punching over  
0:50:28 a Shiva statue made out of wood.  
0:50:31 And it's like, why are you fighting and punching?  
0:50:33 It's just wood.  
0:50:35 There's just wood everywhere.  
0:50:37 No, you understand, we have no value for the wood.  
0:50:40 We have value for the name and form.  
0:50:44 That is our own personal value for the name and form.  
0:50:48 Why don't you just take, you know, a big chunk of wood?  
0:50:52 We have no value for that wood.  
0:50:53 Even though the wood is required to make the statue.  
0:50:58 They're fighting for the name and form.  
0:51:00 And yet the name and form entirely depends on the wood.  
0:51:06 And yet nobody wants the wood.  
0:51:08 They want the name and form, which is nothing but the wood.  
0:51:11 This is very strange behavior.  
0:51:13 How does this work?  
0:51:15 Because the focus, the value is on the form.  
0:51:20 The disregard is for the substance.  
0:51:22 Who needs the substance?  
0:51:24 And yet the substance is what gives form and shape and existence to every  
0:51:31 one of these objects, which the person is willing to pay \$10,000 for the  
0:51:35 Buddha statue, made out of wood.  
0:51:39 And someone's only willing to pay \$1 here for a piece of marble made out of wood.  
0:51:46 Same wood, different form.  
0:51:50 So, who's attaching value to \$10,000 and \$1?  
0:51:56 Who's doing that?  
0:51:57 Is the wood doing that?  
0:52:02 The one who's doing that, is the one who's ignoring the real value, which is the wood.  
0:52:08 As long as I have ignorance of the wood, I give value to the form.

0:52:14 Therefore, forms become the purpose of living.  
0:52:19 Forms I start to surround myself with, entangle myself with, left and right.  
0:52:26 Now Vedanta goes one step further.  
0:52:28 It says you cannot stop here.  
0:52:29 You need to keep on analyzing this.  
0:52:31 Reality is not wood.  
0:52:33 We've got the universe of forms.  
0:52:35 How do we resolve that?  
0:52:37 Well, if you look at wood and you break down wood further, what is wood made out of?  
0:52:46 Mere molecules, lignin molecules, cellulose molecules, two molecules  
0:52:54 put together make up wood.  
0:52:58 So, this means wood entirely depends on molecules.  
0:53:03 So, what are you fighting for now?  
0:53:04 The Buddha statue, the wood, or molecules?  
0:53:10 So, this means now the wood loses its status of satyam, and what gains status of satyam?  
0:53:19 The molecules.  
0:53:21 You are talking here about the material.  
0:53:23 The material.  
0:53:24 Yeah, and not the intelligence.  
0:53:27 We're not there yet.  
0:53:28 Okay.  
0:53:30 Okay, step by step.  
0:53:33 In other words, the wood that I'm fighting for is literally under a  
0:53:36 microscope, nothing but molecules.  
0:53:43 But I don't care about molecules.  
0:53:45 I want the wood for the fire.  
0:53:48 So, now the wood becomes mithya, and molecules become satyam.  
0:53:55 Why?  
0:53:56 Because the wood needs the molecules for its existence.  
0:54:02 Is there a contradiction between the wood and molecules?  
0:54:07 No.  
0:54:07 Is there a contradiction between the Buddha statue made out of wood,  
0:54:11 the wood itself, and the molecules?  
0:54:14 Which one is it?  
0:54:15 Is the Buddha statue wood, or is it molecules?  
0:54:18 Or is it the Buddha statue?  
0:54:22 It's all three simultaneously.  
0:54:26 So, now the molecules go, "Huh, wait a minute, we're made up of something even smaller.  
0:54:32 We're made up of atoms.  
0:54:34 We need atoms for our existence, because the molecule is nothing but atoms put together."  
0:54:40 So, goodbye satyam status for the molecules.  
0:54:44 They now gain mithya status because they depend on atoms.  
0:54:50 Atoms become satyam.  
0:54:53 Because from atoms you build molecules, molecules come together, they bind  
0:54:59 together to form wood, and wood into a statue, that we're willing to pay \$10,000  
0:55:05 and start fights over on a Black Friday.  
0:55:09 Which one is it now?  
0:55:10 Am I buying atoms?  
0:55:13 \$10,000 for atoms put together under a microscope?  
0:55:18 It's ridiculous.  
0:55:20 But I don't care about atoms.  
0:55:22 Give me back the statue.  
0:55:23 I am happy with that because my mind can handle that much.  
0:55:29 But if you look at atoms, you can reduce this further.  
0:55:34 It reduces into electron, proton, nucleus.  
0:55:38 That literally makes up what we call an atom.  
0:55:41 We're talking science.  
0:55:42 We're not talking a belief here.  
0:55:46 Therefore, those three components, whatever they are, electron, proton,  
0:55:50 neutron, make up what we call an atom.  
0:55:52 Are you buying electrons now?  
0:55:55 Protons?  
0:55:57 The wood?  
0:55:58 The molecules?  
0:55:59 The atom?

0:56:00 The Buddha statue?  
0:56:01 What are you fighting over?  
0:56:04 Is there any contradiction between the atoms, the molecules,  
0:56:08 the wood, the Buddha statue?  
0:56:12 No contradiction.  
0:56:14 Only name and form changes.  
0:56:17 The substance keeps on reducing, reducing, reducing.  
0:56:21 Now you have atoms, protons and neutrons.  
0:56:25 You go even smaller according to the scientific standard  
0:56:27 model, quarks, even smaller.  
0:56:32 I'm now buying quarks.  
0:56:33 My goodness.  
0:56:39 God knows what quarks are made of.  
0:56:42 Science cannot quite tell you.  
0:56:44 Yes, I've done the research.  
0:56:46 You can say even photons, light particles and gravitons are even smaller.  
0:56:50 It doesn't matter.  
0:56:51 Quarks are good enough for now.  
0:56:54 Smallest of the smallest.  
0:56:55 They say, "We don't know what's smaller.  
0:56:56 Bosons maybe, virtual particles, who knows?"  
0:57:01 Now Vedanta comes in and says, "There's something even 'smaller'.  
0:57:08 Not that it's smaller, but there is a substance which science has no access to.  
0:57:15 It's not something that you can infer nor perceive.  
0:57:18 You need a pramana, a lineage to show you.  
0:57:23 If you look at those quarks, are they just randomly put together?  
0:57:30 Are the atoms randomly put together?  
0:57:33 Are those molecules randomly just put together?  
0:57:38 All across the board, from the smallest quark, to the atom, to the molecule, to the  
0:57:45 lignin, to the cellulose, they're all put together, all the way to a full-grown tree.  
0:57:54 In fact, they're put together all the way to the seed of a tree.  
0:58:01 Now where is the tree inside the seed?  
0:58:06 Where are the leaves inside a seed?  
0:58:10 They are there, but can I see them?  
0:58:13 I should see a tree.  
0:58:15 I should see apples inside that seed, but I don't.  
0:58:20 And yet, out of the seed, intelligently grows a tree, little by little, little by  
0:58:28 little, and it forms an amazing creation, that's able to respond to the heat of  
0:58:35 the sun and supply birds their nests and give fruits and respond to seasons.  
0:58:42 Where is all of that stored?  
0:58:44 Inside the seed?  
0:58:47 In other words, the seed contains the intelligence for a tree.  
0:58:53 But where is the physical tree?  
0:58:56 I don't see it.  
0:58:57 And yet, there is an intelligence, a potential for  
0:59:03 an entire world of forms to come.  
0:59:07 But I don't see that potential.  
0:59:09 Although I know it, it's here, because the tree comes out of the seed.  
0:59:16 In other words, just like this, quarks, they come out of potential, they  
0:59:22 come out of intelligence, they come out of concepts, mere concepts.  
0:59:28 Now, when I say concepts, I'm not talking about mental concepts, because that  
0:59:32 becomes now the world is in your mind.  
0:59:34 This is called subjective idealism.  
0:59:37 I'm talking about a blueprint from which the quarks come, from which the  
0:59:42 atoms bind together intelligently.  
0:59:45 Is this a belief?  
0:59:47 Look at your cell.  
0:59:49 It's responding intelligently.  
0:59:51 It takes the sugar, one single cell.  
0:59:54 It takes conversed sugar, glucose.  
0:59:58 It sends it to the mitochondria, another part of your cell, responsible  
1:00:04 for distributing energy throughout.  
1:00:07 When the mitochondria breaks down in your cell, what happens?  
1:00:11 You have to take the mRNA, a small sample of DNA from the nucleus of the cell, and  
1:00:18 you have to put that onto the ribosome, which is another component in the cell.

1:00:23 The ribosome converts that mRNA into a protein.  
1:00:28 A protein gets sent to the Golgi body, another part of the cell, to complete  
1:00:33 that protein, and that protein knows where to go into the mitochondria to repair  
1:00:39 the mitochondria, which is broken.  
1:00:41 How is this possible?  
1:00:43 Where's the brain in the cell?  
1:00:46 And yet, there is an intelligence that every cell knows exactly  
1:00:51 what to do and how to do it.  
1:00:54 All in this world, you can take any object, never mind the wood, and you keep  
1:01:01 reducing, reducing, reducing, reducing to the smallest, smallest, smallest.  
1:01:05 It ultimately reduces into mere concepts.  
1:01:08 You cannot find a final, tangible building block of the universe.  
1:01:14 You can't find it under a microscope.  
1:01:15 We're still looking under the-- what is it?  
1:01:19 The CERN Center in-- was it Switzerland or Sweden?  
1:01:22 One of those.  
1:01:24 Vedantic saves you \$20 million.  
1:01:26 I heard they spend on that.  
1:01:29 And they say everything comes from intelligence, and it's not a belief, because  
1:01:34 you observe any creation, and there's an intelligence putting together of the  
1:01:39 smallest to the largest to the largest to the largest all the way from a quark to a seed,  
1:01:44 and even the seed itself has intelligence, from which comes an entire tree.  
1:01:53 And this concept, again, is not a mental concept, because I know how kind of you  
1:01:58 can say, "Oh, these are mental concepts."  
1:02:00 It's all in my mind."  
1:02:01 Concept means, it is an undefinable blueprint.  
1:02:05 You cannot define into something.  
1:02:09 You can only infer, it must be there, because you cannot have  
1:02:13 something come out of nothing.  
1:02:17 You cannot have something that is intelligent, all the way from  
1:02:20 the smallest to the largest come out of a non-intelligent entity.  
1:02:27 It comes out of intelligence, a blueprint, for how, as the particles come together, all  
1:02:33 the way they make into a beautiful tree.  
1:02:37 And we don't see any of this.  
1:02:38 We just say, "Cut the trees, make money off this tree."  
1:02:45 So, if the whole universe, like this, reduces to concepts, reduces to  
1:02:50 intelligence, from which comes forms,  
1:02:55 then you don't have to analyze everything.  
1:02:56 You don't have to now analyze this and that, and kind of, "Okay, we've done wood."  
1:03:01 Let's analyze leaf.  
1:03:02 We've done leaf.  
1:03:03 Let's analyze sun."  
1:03:06 You take anything in this universe, keep reducing, keep reducing, keep reducing,  
1:03:11 it ultimately reduces to concepts.  
1:03:14 The blueprint for how a sun is going to work, how far it will be from the earth,  
1:03:21 how seasons will work, how gravity, how strong the gravity will be, how  
1:03:27 much your heart has to pump to negate the pull of the gravity downwards.  
1:03:31 It has to work specifically enough to be able to pump the blood back up.  
1:03:38 That is already thought of.  
1:03:41 Way before you were here, what's already thought of is how  
1:03:46 would the ecosystem function?  
1:03:47 How would the seasons interact with the ecosystem?  
1:03:51 How would the water recycle?  
1:03:55 Don't worry about it.  
1:03:56 It's already built in.  
1:03:58 The heat will evaporate the ocean water.  
1:04:01 It will go inside, evaporate into the clouds, and the clouds will  
1:04:06 rain and put clean, fresh water.  
1:04:09 Did you think of this?  
1:04:12 It was already provided way before you and I were here.  
1:04:17 The recycling system is already built in.  
1:04:21 We just use it.  
1:04:23 We look at a bird, Wright brothers, in 1800s, and we go, "Wow, look at the way they  
1:04:28 fly and maneuver themselves in the air."  
1:04:31 Let's use the bird to replicate and create aeroplanes.

1:04:37 The aeroplanes you're riding, driving, whatever, flying  
1:04:41 today, is because of the birds.  
1:04:45 We just look at nature, which is intelligence, and we  
1:04:48 replicate it for our own use.  
1:04:51 I heard there was an 11-year-old boy, if I 'm not mistaken.  
1:04:54 He was somewhere around there.  
1:04:56 He noticed the way that the branches positioned themselves  
1:04:59 in reference to the sun.  
1:05:00 He says, "Why don't we position solar panels in the same pattern that  
1:05:05 the branches are looking at the sun?"  
1:05:08 They found they could extract about 20 plus minus more energy, just by  
1:05:13 the positioning of the solar panels following the patterns of the trees.  
1:05:20 Who thought of how the trees will face the sun to extract maximum sunlight?  
1:05:27 Not you, not I.  
1:05:29 It was already thought of way before you and I came here.  
1:05:33 So, the whole world, everything in the world, reduces into concepts,  
1:05:39 because the whole world is nothing but an intelligent putting together.  
1:05:45 Therefore, now the final question comes, and you ask, "What is the relationship  
1:05:51 between concepts and awareness?"  
1:05:58 Now, concepts becomes mithya, and awareness becomes the final satyam.  
1:06:07 Is there any contradiction between wood and the Buddha statue made out of wood?  
1:06:14 No.  
1:06:15 Any contradiction between the atom and the molecule?  
1:06:18 Any contradiction between the quark and the concept?  
1:06:24 Any contradiction between the concept and awareness?  
1:06:28 It is a satya-mithya relationship.  
1:06:31 It depends.  
1:06:32 One depends on the other.  
1:06:34 Awareness remaining free of the concept, the concept depends upon awareness.  
1:06:41 And we will investigate further what this means and try to understand it  
1:06:46 much deeper in our session tomorrow.  
1:06:51 Am I over time?  
1:06:58 Am I over time?  
1:06:59 Okay, so, we will continue this tomorrow.  
1:07:02 I know, but tonight we do Bhagavad Gita.  
1:07:07 Om Purnamadah Purnamidam Purnat Purnamudachyate Purnasya  
1:07:18 Purnamadaya Purnamevavashishyate  
Om Shanti Shanti Shantihi