

0:00:05 Om Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:30 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:45 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:01:00 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:17 So far we have seen that
0:01:21 awareness is not an object given to you.
0:01:25 It is not something that you can see or grasp or hear.
0:01:29 It's not something that you can objectify like what happened yesterday or what did we
0:01:35 have for food today or how your sleep was.
0:01:40 If I ask you how was your sleep, you would immediately kind of go inside that
0:01:45 memory and then that image will pop up.
0:01:48 So that's how the mind works.
0:01:49 It works through images.
0:01:50 It brings forward images and even sounds.
0:01:54 They're just different kinds of images and they get presented to
0:01:58 your mind in the light of awareness.
0:02:00 They get revealed and thereby awareness cannot be in that same category of either
0:02:06 Sajjatiya, Vijjatiya or Svagata bheda because all these three categories have opposites.
0:02:13 But awareness has no opposites.
0:02:16 If awareness was, as I said before, love, then you could never tell
0:02:20 apart that which is opposite like hate.
0:02:23 If awareness was bliss, then you could never light up or recognize, you know, not
0:02:30 bliss and most of the life is not bliss.
0:02:33 It's just, you know, kind of moving through.
0:02:37 So what I first want us to understand, which is crucial, is that it's not something
0:02:44 you will ever be able to objectify.
0:02:46 The more you try, the more crazy you'll get.
0:02:50 Okay, it is that in whose presence this mind is trying to objectify it.
0:02:57 It's what reveals, it shows, it's in the light of awareness, there is a mind that
0:03:03 is desperately trying to grasp awareness.
0:03:08 In the light of awareness, in the presence of awareness, there is a mind
0:03:13 that has finally stopped trying to grasp awareness because it has recognized that
0:03:19 I can never grasp myself, I can never grasp the subject, I am the subject.
0:03:25 The subject can never be grasped, the knower can never be grasped,
0:03:29 only the known can be grasped.
0:03:32 Even if you say something like, "Oh, of course I can grasp the knower," but
0:03:37 that is just a thought that was grasped in the light of the subject.
0:03:42 So the subject remains always the ever-knower and in the presence of
0:03:47 the knower, there is a knowing.
0:03:50 The seer, the subject remains the seer.
0:03:53 In the presence of the seer, there is seeing, hearing, objectifying.
0:04:01 And thereby, this is in Sanskrit, awareness, what we call, as I said before, svatah
0:04:07 siddha, it's not only evident to everyone, but it's also svayam prakasha,
0:04:14 which is self-effluent, self-luminous.
0:04:18 In other words, there is only one principle about you that is self-effluent effortlessly.
0:04:25 Everything else takes time to be lit up, such as what did you have for breakfast today?
0:04:33 It takes time to light it up, but you don't have to wait any time to reveal yourself,
0:04:39 to know yourself as an existent, conscious being, because you are always, all your
0:04:46 life, you've been conscious and existent.
0:04:50 The only thing was, owing to atyasa, we mistook that which is existent
0:04:56 and conscious and we put that, attributed it to the body-mind.
0:05:00 And this is everyone's experience when they get born.
0:05:04 Then we said, "What is this awareness?"
0:05:07 And we said, "It is also attributeless."
0:05:11 And what this means is that pure logic for the wood, for example, the substance to be
0:05:19 free, to be able to manifest as a Buddha statue, as a boat, it has to be intrinsically
0:05:27 free of both the Buddha statue and the boat.
0:05:31 If it was stuck, if some form or shape or sound was stuck to the wood, it would always
0:05:38 be that wood throughout the entire world.
0:05:41 So for any cause to manifest as different effects, that cause
0:05:48 has to be free of those effects.
0:05:51 That is just logic.
0:05:54 We use an example of a bottle, in this case, not a bottle, but a glass, and we
0:06:02 don't have to free this glass from, kind of remove the different colored pens.
0:06:07 We just understand that if I can show you a red pen, and you

0:06:11 see, yeah, so the glass is red.
0:06:13 So from your standpoint, you're seeing the glass as red, like so.
0:06:22 Now suppose I move the glass further away, right?
0:06:25 Because I know we can kind of see now and say, "No, it's a pen behind."
0:06:28 But suppose we had a little bit more sophisticated show here, and I maybe
0:06:33 put a red cloth here, and I move this back, and you're kind of like, "Yeah,
0:06:39 yeah, that's definitely a red glass.
0:06:40 It would really look like a red glass."
0:06:43 And then still, while I remain far behind, then I remove that, but
0:06:49 while removing, I show simultaneously, right behind, I show a green.
0:06:54 So as the red is moving, immediately the green is following.
0:06:58 So I never allow you to see that the glass is pure.
0:07:03 Always one attribute is following another.
0:07:06 And you say, you can make two statements about this observation.
0:07:10 The first, you can say, "Well, it's very obvious that this glass is
0:07:14 always contaminated by attributes."
0:07:18 The second thing you can observe is you can say, "Well, just the fact that the red was
0:07:23 able to go away and give way to the green means that it was free of the red all along.
0:07:31 And just the fact that the green can go away and immediately give way to blue
0:07:37 means that it was also free of the green."
0:07:41 What color did I say, right?
0:07:42 So now you don't have to keep on doing it to 16 million colors,
0:07:46 to 20 trillion experiences.
0:07:48 If it's true for just two experiences.
0:07:51 It's true for infinite amount of experiences.
0:07:55 So like this, we showed that for the cause to be able to manifest as infinite amount of
0:08:05 effects, that cause has to be intrinsically free of those effects which it appears as.
0:08:15 And then we said, after having explained awareness, we then conducted an inquiry
0:08:22 and we said, "How does the world resolve, how do these names, these forms, how
0:08:30 do they all resolve inside awareness?"
0:08:33 And we said that the entire jagat, which means the world, which consists of time,
0:08:40 space, and all objects in time and space.
0:08:43 So I mean all periodic table of elements, space, air that you're breathing now, fire,
0:08:50 water, soil, anything in this universe, you can imagine it is included in the
0:08:58 word jagat, including time and space.
0:09:02 And we said that all those three, the entire jagat, space, time, and
0:09:07 objects, can be put into one of these three types of attribute categories.
0:09:14 So that's why I showed you sajatiya bheda, right?
0:09:18 You can have the same group like human species or trees or
0:09:23 animals or all insects or all fish.
0:09:27 But between each fish, there is differences.
0:09:31 So the attributes between same group is different.
0:09:35 And then attributes between different kind of groups, which is vijatiya
0:09:41 bheda, such as between rocks and plants.
0:09:47 So there are different types of rocks and there are different types of plants.
0:09:51 So even that you can put in the first category.
0:09:53 You can put first sajatiya, I can put all rocks.
0:09:58 You know how many rocks there are?
0:10:00 Millions, different go to underneath the caves, you'll see all colorful
0:10:06 kinds of rocks and minerals.
0:10:08 But you can also put it in the second category and compare it to
0:10:12 some different group, such as trees.
0:10:15 So now you got what dictates the difference between rocks and trees?
0:10:22 Again, attributes, but a lot more attributes than in the first category.
0:10:28 But it doesn't matter, either way, it's attributes.
0:10:31 And the third category is svagata bheda, which means that if you take a rock, then that
0:10:37 rock is made of so many little intricate parts like silica and graphite, and that's
0:10:43 reducible into so many finer particles.
0:10:46 So what therefore makes up the rock?
0:10:49 Many kinds of attributes.
0:10:52 So this means you don't have to dismiss, number one, these attributes.
0:10:58 We are fully including these attributes.
0:11:01 However, if you take any one object in this universe, anyone from these
0:11:08 three categories, including space and time, which I will analyze a little bit
0:11:12 later, how is that also reducible?

0:11:15 You come to a certain analysis and you will see that it all reduces down into concepts.
0:11:23 So you cannot quite, right now, you're looking at this glass and you're saying,
0:11:27 "Well, it's a solid object, but I cannot find, if I look deeper, I cannot find glass.
0:11:34 I find just what's glass made of, I think, sand, right?"
0:11:40 And it just somehow has obtained this shape, and I'm calling sand
0:11:46 or silica, right, this glass.
0:11:49 So I'm giving sand a name called glass.
0:11:53 But then I take sand and I look into sand, and that is made of trillions
0:11:59 of different particles, right, atoms.
0:12:02 So is it really sand or is it atoms?
0:12:05 Well, it's both.
0:12:08 In other words, the
0:12:14 sand is appearing as glass.
0:12:16 Atoms are appearing as sand.
0:12:20 Particles are appearing as atoms.
0:12:23 In other words, you cannot find a final building block in this universe.
0:12:28 This is just pure science.
0:12:30 Up to now, you don't need Vedanta, by the way.
0:12:32 This is just purely physics, quantum physics, say.
0:12:38 This world that you see is just particles, and yet the particles are
0:12:42 putting themselves together, making it look like a plant, or even your flesh,
0:12:47 or your leg, or even your thoughts.
0:12:52 So we're not even speaking Vedanta yet.
0:12:54 This is just pure science, and they support Vedanta very much.
0:13:00 So in other words, our focus is on these forms, which are nothing but reducible
0:13:05 down, or merely down into pure concepts.
0:13:09 Now, be careful, I didn't say awareness.
0:13:11 You have to first come to concepts.
0:13:14 Otherwise, you're going to have these people writing articles about you can't
0:13:20 reduce the world into awareness.
0:13:23 No, you can't.
0:13:24 That is why you have to first have an order.
0:13:27 Everything reduces down into concepts.
0:13:31 In other words, even quarks, you come to a point where even the quantum physicists
0:13:37 would say there's a fuzzy relationship between particles and waves or probabilities.
0:13:45 In other words, they can't quite-is it a particle or is it a wave?
0:13:49 They don't quite-it's not 100% sure.
0:13:52 And if you reduce it further, you come to mere mathematical formulas.
0:13:57 So in other words, it goes from more tangible, but if you look into the
0:14:01 tangibility, it goes more and more and more abstract into mere mathematical formulas.
0:14:07 And then Vedanta steps in and says, "Ah, you cannot figure out what is the final
0:14:12 building block of all that is here."
0:14:16 Before you say consciousness, it is concepts.
0:14:21 Now, how do you demonstrate this?
0:14:22 How do you demonstrate that this world comes out of concepts?
0:14:25 Because if you look into any form right now, I cannot find glass here.
0:14:31 It is sand.
0:14:32 I cannot find sand here.
0:14:34 It is atoms.
0:14:36 I cannot find atoms.
0:14:38 It is electron and proton and neutron.
0:14:41 I cannot find electron, proton, neutron.
0:14:43 It is quarks.
0:14:44 I cannot find a
0:14:48 quark.
0:14:48 It is concepts.
0:14:50 How do we know it's a concept?
0:14:52 Because from the quark, quarks arrange themselves intelligently to form atoms.
0:14:59 Atoms are intelligently forming themselves together to create a molecule.
0:15:05 Why is it two hydrogen and one oxygen?
0:15:09 Why not three?
0:15:11 Because if it was one atom out, it would not be water, and therefore,
0:15:16 the entire ecosystem would die.
0:15:18 So who decided there is going to be specifically two
0:15:21 hydrogen atoms and one oxygen?

0:15:24 Intelligence.
0:15:25 It's not a random putting together.
0:15:28 Therefore, concept doesn't mean mental concepts, because I know you
0:15:32 can kind of interpret it like that.
0:15:34 It means a final building block which is intangible.
0:15:38 It's undefinable.
0:15:38 And yet, there must be a cause, because you cannot find an effect without a cause.
0:15:45 You cannot find quarks.
0:15:47 Just because science cannot see beyond quarks doesn't mean there's nothing there.
0:15:52 Just like once upon a time, we said, no, atoms are the final thing.
0:15:55 There's nothing after atoms.
0:15:57 But Vedanta all along was saying, no matter what you discover, you can discover
0:16:02 even smaller than quarks, all you want.
0:16:06 The final building block, that quark, you cannot actually find
0:16:10 under any kind of instrument.
0:16:12 There's no quark.
0:16:13 There's no atom.
0:16:15 There's no glass here.
0:16:17 There's only name and form glass here.
0:16:20 There's only name and form sand.
0:16:23 There's only name, atom.
0:16:25 There's only name, molecule.
0:16:27 So the names are true, but if you look into the essence of those names, they
0:16:33 are reducible down and down and down.
0:16:35 My God, I cannot find anything here.
0:16:37 But it reduces down into, finally, the concept.
0:16:41 Because you cannot have something come out of nothing.
0:16:47 And this world, you cannot say it's nothing.
0:16:50 This world is something.
0:16:51 Otherwise, what is there to talk about?
0:16:53 Why do we use so many names?
0:16:55 That implies there is something.
0:16:57 So the analysis is looking into this something, and through analysis
0:17:02 you see that this something is vastly connected to something else.
0:17:09 So this means if one thing is connected to another, then the creator of
0:17:13 one thing must know about the creator of this, since they are connected.
0:17:20 Therefore, the final building block of the universe, which the science
0:17:25 hasn't come to yet, maybe one day the closest they've come to is strings.
0:17:29 They call them intelligent strings.
0:17:31 But these are hypotheses.
0:17:33 Not only that, but strings are still within space and time.
0:17:37 We're talking about concept from which even space and time and strings and bosons and
0:17:43 gravitons and photons and whatever these scientific terms you want to give, come.
0:17:49 Therefore, concept is the final building block.
0:17:52 Knowledge.
0:17:54 What kind of knowledge?
0:17:54 Sarvajnya sarvashakti.
0:17:57 All knowledge from which emanates this world, from which animates the stars,
0:18:01 from which animates the light, and how far, how fast light will travel.
0:18:05 Why does it travel 290, whatever, 8000 kilometers or something?
0:18:10 Why not faster?
0:18:11 Why not slower?
0:18:13 Again, why do you have five fingers?
0:18:15 Why do you not have two noses and eyes at the back of your head?
0:18:18 We don't know.
0:18:19 But what we do know, this is how it is.
0:18:22 And there is a design behind it all.
0:18:26 And it's working.
0:18:28 You just take one finger off, you cut one finger off, and you'll see
0:18:32 how inconvenient life becomes.
0:18:36 So there is a design behind all these creations.
0:18:40 And that design, that intelligence, we call Ishvara, the intelligence.
0:18:46 So it's not some kind of, it's not some inert intelligence.
0:18:52 It is, you cannot think of intelligence outside of a conscious being.
0:18:57 You cannot think of your thought.

0:18:59 Your thought is nothing but a concept.
0:19:01 Also, remember this, I'm not just talking about physical forms.
0:19:05 I'm talking about your subtle forms also, your mind.
0:19:09 It's a different kind of matter, but it's also concepts.
0:19:14 Now, can you think of a concept outside of you, the conscious being?
0:19:21 Can there a concept exist outside you, the conscious being?
0:19:28 The concept depends upon your presence, upon the conscious being's presence.
0:19:35 Do you understand this?
0:19:36 A concept depends upon your awareness of it.
0:19:42 Knowledge depends upon a conscious being.
0:19:45 Knowledge depends, in other words, knowledge is Mithya, depends on Satyam, awareness.
0:19:54 So in other words, all of the world of time, space, and objects,
0:19:59 we have reduced into concepts.
0:20:01 So you don't have to now reduce objects one by one.
0:20:04 You just apply analysis to one object, and that analysis applies to every object.
0:20:10 And what does it all reduce to?
0:20:15 Intelligence.
0:20:16 Stop there, intelligence.
0:20:19 And now, having reduced the whole universe to nothing but concepts,
0:20:24 blueprint, knowledge, from which everything comes, then the final question
0:20:28 says, what is the relationship between concept and awareness, the final reality?
0:20:36 It's satya-mithya, because a concept can not exist outside the conscious being.
0:20:44 Knowledge can't exist.
0:20:45 You cannot think of intelligence, putting things together, if it's inert.
0:20:50 It has to be within a conscious presence, within awareness, within a conscious being.
0:20:57 It's like a person in a coma.
0:20:59 That can be Einstein, but there's just no consciousness there.
0:21:03 So their knowledge is just useless.
0:21:06 So a conscious being needs to be there, in whom knowledge can take place, and start
0:21:12 assembling quarks, start assembling particles, start assembling atoms, start assembling every
0:21:19 assembly upwards, until eventually you say, wow, world, body, person, dog, face, light.
0:21:31 So what an ordinary person sees is forms.
0:21:36 What a Vedantin sees is one more reality, concepts.
0:21:41 What a scientist sees is quarks.
0:21:47 What a Vedantin sees is concepts, knowledge, all that is here is knowledge.
0:21:54 A scientist comes back from the lab and they say, all that is here
0:21:58 is atoms, quarks, particles.
0:22:03 We say, all that is here is intelligence, manifesting, taking the shape of this, of
0:22:10 this, of air, of you, thinking right now, shaking head, thought is coming, thought is
0:22:17 going, concepts manifesting, unmanifesting, manifesting, unmanifesting, in whom?
0:22:25 The conscious being.
0:22:27 So what remains when the concept has unmanifested?
0:22:33 Conscious being remains, awareness remains.
0:22:36 When the concept manifests in the form of your thought, for example, or in
0:22:40 the form of a cell from 2 to 4 to 16, cell replication, bring it back down
0:22:48 to thought, when the concept manifests as your thought, who's there still?
0:22:55 The same awareness which was there when that concept goes into unmanifest.
0:23:00 Where does that concept go into the unmanifest?
0:23:05 Into the conscious being.
0:23:07 Where else can it go?
0:23:09 Where does the concept come out of?
0:23:12 The conscious being.
0:23:13 From whom else is it going to come out of?
0:23:15 Where does the concept resolve into?
0:23:18 The conscious being.
0:23:20 The conscious being who is there, whether the concept manifests or unmanifests.
0:23:26 So there's no question of saying awareness is vijatiya-bheda, as in
0:23:33 something different from the world.
0:23:39 Because everything reduces to concepts, and concepts reduce into awareness.
0:23:44 Where is the question of saying awareness is one thing, and this chair is another thing?
0:23:54 Is table and wood two different
0:24:01 things?
0:24:02 Ultimately, no.
0:24:03 And yet there is a name for the wood manifesting as
0:24:11 something that looks like a chair.

0:24:13 And yet there is no difference between a chair and the wood.
0:24:18 In other words, we're not denying forms, we're not denying differences.
0:24:23 Differences are there, but all differences are manifestations of concepts,
0:24:29 blueprint, knowledge, intelligence.
0:24:35 And concept finally resolves into the conscious being, without which the
0:24:41 concept has no existence, while awareness exists independent of the concept.
0:24:48 And how is that awareness known to you right now?
0:24:53 Into which the entire universe resolves?
0:24:57 I am, I am, I am.
0:25:00 So what happens if you miss out on this presence of concepts and awareness?
0:25:07 What's the cost?
0:25:11 What's the cost if you miss out on this presence and awareness?
0:25:16 Where is your focus then?
0:25:19 Forms.
0:25:21 On the individual who's going to die one day.
0:25:25 Concerns.
0:25:26 The cost is huge.
0:25:28 Mortality.
0:25:31 In other words, your focus, your identity goes into mithya.
0:25:35 And this is a long road, I tell you.
0:25:38 Converting everything into mithya.
0:25:41 Even philosophy becomes mithya.
0:25:43 Vedanta becomes another object to discuss, to philosophize.
0:25:47 Does concept equal intelligence equals Ishvara?
0:25:53 I will talk about Ishvara.
0:25:55 Concept is intelligence, another name.
0:25:58 It's synonymous.
0:25:59 And Ishvara
0:26:02 means intelligence.
0:26:04 However, I will speak a little bit more about Ishvara and what it specifically, in what
0:26:09 context Ishvara is the right word to use.
0:26:13 Generally, yes.
0:26:15 Generally, yes.
0:26:16 Ishvara is intelligence.
0:26:19 In other words, it depends upon Brahman.
0:26:21 It depends on awareness.
0:26:24 However, I'm still yet to answer, because I know you're going to have
0:26:27 an objection, at least those who are in thinking, and you're going to say,
0:26:32 "But concept is still an attribute.
0:26:35 How does an attribute resolve into an attributeless reality?"
0:26:40 I know you're going to ask this, and we're yet to answer this.
0:26:45 So I want to show you that Vedanta doesn't just talk random beliefs, that
0:26:49 you're like, "Oh, that's how it is."
0:26:51 We use logic, step by step.
0:26:55 Otherwise, if you still kind of walk away going, "Yeah, it doesn't make
0:26:58 sense," well, it's our job to answer these loopholes, these questions.
0:27:03 If you say, "Zakar, concept means."
0:27:06 Yes.
0:27:09 Concept is not Ishvara or Ishvara.
0:27:15 Concept means a blueprint or knowledge, which is reshuffling itself to manifest as a quark.
0:27:24 Is Sanskrit equivalent for that, for concept?
0:27:27 So concept is Ishvara.
0:27:32 So it's Ishvara.
0:27:32 However, I will refine the word Ishvara a little bit more, because
0:27:35 it's not just a one-off answer.
0:27:37 It's coming, don't worry.
0:27:38 Thank you.
0:27:40 Okay, so again, when we do not know about these two additional realities,
0:27:45 you can kind of have a smooth ride.
0:27:48 It's up to you.
0:27:49 But the thing is, your identity is in mithya.
0:27:52 Now, there are two kinds of mithya.
0:27:55 So mithya means, as I said, dependent on something else.
0:28:01 So the first kind of mithya, before I say that, why am I explaining this now?
0:28:07 Because we're going to go through an analysis very soon and discover that when

0:28:12 you know this world to be nothing but concepts and awareness, there's actually
0:28:16 no experiential change in you at all.
0:28:19 In other words, one who gets liberated and recognizes the truth, there is absolutely
0:28:25 no experiential change whatsoever.
0:28:27 Now, I have to demonstrate this to you instead of just saying it.
0:28:30 So to do that, I want to first talk about two kinds of mithyas.
0:28:35 The first is called
0:28:41 vyavaharika.
0:28:41 It is what is empirically true.
0:28:44 So in one simple understanding, it is, therefore my mind perceives it.
0:28:50 It is, therefore I see it.
0:28:53 In other words, it is the universally collected, shared environment.
0:28:58 So we all look over there and we say sun.
0:29:00 Nobody says it's an elephant.
0:29:02 We're not imagining it.
0:29:04 In other words, and also if you look at a tree, for example,
0:29:07 it's not just some inert thing.
0:29:10 It's not ignorance.
0:29:11 Some people say, you know, reality is ignorance.
0:29:14 Don't say these things.
0:29:15 Otherwise, there's no reverence for the world.
0:29:17 You kind of live this world, it's all ignorance.
0:29:21 How can you call a tree ignorance?
0:29:24 I don't even know how to build a tree.
0:29:25 Do you?
0:29:27 Where's the question of ignorance?
0:29:29 In fact, that thing has more knowledge than all of us put together.
0:29:34 And we call it ignorance.
0:29:35 And who's saying that?
0:29:36 The one who doesn't know how the thing is built.
0:29:39 So in other words, it's not ignorance.
0:29:41 It is knowledge all across from the seed stage.
0:29:46 All little by little, it germinates and it grows.
0:29:50 And it holds itself just deep enough into the ground in the right environment
0:29:57 not to get tipped over by the winds.
0:29:59 And if it's in the desert, the roots don't have to go as deep.
0:30:03 So it knows exactly how deep the roots should go depending on what
0:30:07 kind of environment it's based in.
0:30:09 And it also knows how to share and doesn't steal all the water for
0:30:13 itself from the next door neighbor tree.
0:30:18 This is just utter intelligence all across.
0:30:21 So anything in the vyavaharika is to be understood as not ignorance, intelligence.
0:30:27 It is intelligently well put together.
0:30:31 Intelligently combined put together.
0:30:34 And this is again not a belief.
0:30:35 I'm not saying a tree is well put together.
0:30:37 It is.
0:30:38 How many functions does a tree have?
0:30:40 It's got veins and bark and it's able to sustain itself
0:30:45 against the winds and give fruits.
0:30:47 And those fruits give life to the birds.
0:30:50 And they survive.
0:30:51 And sometimes the flower grows and it's able to give the pollen and the nectar
0:30:56 to the bees which they use for food.
0:31:00 And they fill up my jar with honey which is lovely.
0:31:04 And I say, "Yum!"
0:31:05 And so there's a connection between all things.
0:31:09 Did you ever wonder how a bee knows that it's already pollinated
0:31:12 a flower amongst thousands of flowers?
0:31:15 Could you do that?
0:31:19 Come on, man.
0:31:20 It knows.
0:31:22 And it knows how to return to the beehive sometimes a kilometer away.
0:31:27 And it knows how to tell all the other bees, "Hey, by the way, I pollinated flower 3,265."
0:31:35 And all of the bees understand this.

0:31:37 They do a little jiggle dance.
0:31:40 And this jiggle dance can have variances.
0:31:43 If it's one movement out, then they got it wrong.
0:31:46 Then the flowers will be pollinated again.
0:31:48 They know exactly how much to jiggle dance to make sure they've communicated the right
0:31:53 message, "Do not pollinate flower 3,268."
0:31:58 Where's the question of ignorance?
0:32:01 It's just awe, reverence, how much intelligence goes into anything.
0:32:09 Therefore, vyavaharika is the first type.
0:32:12 It means empirically true.
0:32:14 And the second type of mithya is pratibhasika.
0:32:18 This is where I see it, my mind sees it, and therefore it is.
0:32:25 Some politicians are under the influence of this.
0:32:29 The election is rigged, therefore it is like that.
0:32:32 Things like that.
0:32:33 In other words, this is personal biases.
0:32:35 This is personal ideas of how things are.
0:32:39 Therefore, if something doesn't match that, I discard it.
0:32:43 So it's a bubble.
0:32:44 And most of the world is living in bubbles.
0:32:49 Most of the people are living in personal bubbles.
0:32:52 Ideas of what life is and how it should be, how it shouldn't be.
0:32:56 So a lot of work has to first go into popping bubbles.
0:33:01 Otherwise, I just can't show you this vyavaharika world.
0:33:05 And therefore, you're not going to begin analyzing the vyavaharika world
0:33:09 that is reducible down into concepts.
0:33:12 In other words, you won't take any interest at all because the
0:33:15 person is so busy in their little.
0:33:17 I see it, therefore it is.
0:33:21 That's why pratibhasika is so important.
0:33:24 In fact, 95% in my estimation, I could be kind of wrong or right about this.
0:33:29 It's hard to tell.
0:33:31 In my opinion, 95% of Advaita Vedanta is popping bubbles.
0:33:37 Pratibhasika bubbles.
0:33:38 95%, only 5% is what we're teaching now, the knowledge.
0:33:44 It all goes back to this Kovido evils, I think.
0:33:47 And that's why I am.
0:33:49 That's exactly the bubble, what I create by, I think, and that's why.
0:33:54 Yeah, yeah.
0:33:55 It can also have a nice context in terms of kind of uplifting yourself.
0:34:01 I've talked yesterday, uplifting yourself by yourself.
0:34:05 Therefore, you've got to think, I can do it.
0:34:07 I can come up and talk, and therefore you achieve that.
0:34:11 But at the same time, you can go the other way, and you can kind of say
0:34:15 it's reinforced deep in the culture.
0:34:16 Not only that, but also there's this independence, especially in the Western
0:34:22 culture or, I mean, who knows, everywhere.
0:34:25 I think it, therefore I'm happy with it, and I'm good enough with that.
0:34:30 I don't need to look beyond that.
0:34:32 So this is why 95% is just popping bubbles one after the other, how the Guru is supposed
0:34:37 to look like, what they're supposed to talk, what they're supposed to not say and
0:34:41 say, what they're supposed to wear, what they're supposed to-this endless nonsense.
0:34:47 And the teacher has seen it all.
0:34:49 So one privilege of teaching is that you really see the colors of
0:34:53 how Pratibhasika expresses itself.
0:34:56 And you come to realize that there's not much you can do about it.
0:35:01 Sometimes a person just needs to go back into the world, have their bubbles
0:35:06 popped, and then come back with humility.
0:35:08 So the more bubbles get popped, the more down to earth, the more humble the person is.
0:35:14 The more bubbles remain, it transfers into this kind of, "I know it.
0:35:20 I don't need to be told," and all of these complexes.
0:35:25 So two realities.
0:35:27 vyavaharika, it is, therefore I see it as it is.
0:35:31 And pratibhasika is, I see it, therefore that's how it is.
0:35:37 So now what about water?

0:35:40 A little trick question for you.
0:35:42 Water is cold.
0:35:43 That is vyavaharika fact.
0:35:45 But isn't cold kind of also pratibhasika?
0:35:51 Yeah.
0:35:52 So you see again, it's not a black or white thing.
0:35:54 Sometimes you also add your own opinion.
0:35:57 You say, "Oh, vyavaharika, cold water, good."
0:36:00 Well, for you guys, I think, in Germany or Netherlands, you wouldn't
0:36:06 be as cold as I would be in Australia.
0:36:10 So I would call it "mithya's mithya."
0:36:14 So pratibhasika is called "mithya's mithya."
0:36:17 So if vyavaharika is mithya, then pratibhasika is "mithya's mithya."
0:36:24 In other words, your pratibhasika depends on vyavaharika, and vyavaharika
0:36:29 depends on the final reality, which is consciousness, awareness.
0:36:37 So I just want to show you how these two, vyavaharika and pratibhasika,
0:36:44 I haven't written this down.
0:36:46 So vyavaharika is pratibhasika.
0:36:57 So this is subjective
0:37:01 and empirical.
0:37:10 So I just want to show you how these two cause ignorance, how ignorance happens.
0:37:17 So
0:37:19 vyavaharika, what happens is that you get a yavaharika body.
0:37:23 Your body is vyavaharika.
0:37:25 You didn't imagine it, right?
0:37:26 You didn't kind of experientially create it.
0:37:30 It was created for you.
0:37:32 So your body, you came with.
0:37:36 Is it pratibhasika, your body and your mind?
0:37:40 Now when I say your mind, you kind of say it is pratibhasika a little
0:37:43 bit, but I'm not talking about it.
0:37:45 I'm talking about who created the concept of memory, that which can
0:37:49 store data, that which can analyze data, that which can emote, that which can
0:37:54 produce a sense of individuality.
0:37:56 That you didn't create.
0:37:58 All we do is we fill those four functions with data of the world.
0:38:05 Now in that sense, you can call it Pratibhasika.
0:38:09 But besides that, the mind is vyavaharika.
0:38:14 You understand this?
0:38:15 Okay, good.
0:38:16 So we all get born, it means I, awareness, because everything
0:38:21 reduces to awareness, remember?
0:38:23 So now I can say I, so in other words, whatever gets born is awareness,
0:38:27 because everything is awareness.
0:38:28 So I, awareness, gets born with one body and mind attached, which is
0:38:35 not your creation, it is empirical.
0:38:39 It is an empirical design.
0:38:41 It is Ishvara's design.
0:38:43 In other words, you came wearing, awareness came with a suit, with
0:38:50 a clothing, and you did not do that.
0:38:54 You came like that.
0:38:55 You didn't decide that.
0:38:58 So having come, I, awareness, having come with this cloth, which is this much, it's not
0:39:04 over here, it's over here, then naturally, also being given a mind, it's able to look
0:39:10 at other bigger things and more shinier things, it starts to, which is another
0:39:15 possibility, compare that versus this.
0:39:18 It starts to make some calculations, how, why is this being not so strong?
0:39:24 There are stronger beings, there are singers, and I cannot use my voice like that.
0:39:29 I cannot hug.
0:39:30 I don't have the courage to say sorry and something's wrong with me.
0:39:35 So now, what happens is you start to add more pressures on top
0:39:41 of your vyavaharika body-mind.
0:39:44 So therefore, you start to add pratibhasika.
0:39:47 You start to add subjectivity, and therefore, you further load your I.
0:39:52 You further load awareness, you, of your own opinions.

0:39:58 Because you came with an empirical body-mind.
0:40:06 In other words, there's a subsequent errors get made.
0:40:09 I came with a body-mind, which I didn't choose.
0:40:12 It was always given to me, awareness.
0:40:15 And because it was always given to me, including this life, I start now, I
0:40:19 use, the mind was used to make subsequent conclusions, what it means for me,
0:40:26 awareness, to be wearing this body-mind.
0:40:30 And thereby, complexes started to form, personality complexes.
0:40:36 And this transferred into pain.
0:40:38 And thereby, we have psychologists, and we have therapists.
0:40:42 They're all there to help us kind of pop these personal bubbles.
0:40:47 Now, Vedanta comes in, and it shows you one more reality.
0:40:51 It says, not only, you don't need Vedanta to say that your pratibhasika is mithya,
0:40:57 to say that pratibhasika is your personal stuff, you don't need Vedanta for that.
0:41:00 But Vedanta says anyway, pratibhasika is mithya, because it depends on your body-mind.
0:41:06 It depends on your mind.
0:41:09 Your own notions depend on your mind.
0:41:12 Your own ideas about you depend on cittam, the memory.
0:41:17 If you had no memory, could you even remember all of these ideas
0:41:21 that you've acquired about what it means to wear this body and mind?
0:41:26 Forget.
0:41:27 In other words, it says, vyavaharika is also mithya.
0:41:32 There is something about you that is not changing, which is sadharana.
0:41:37 It is common, common, common, common, common, common, always the same.
0:41:43 It is self-evident, which is svayam prakasha.
0:41:47 It is svataha siddha.
0:41:49 It is self-luminous, and it is the awareness, which is the truth of all forms, all
0:41:55 ideas, which is all kind of subtle forms, and subtle and gross forms, and matter.
0:42:03 And that I am is the universal I am.
0:42:06 Why is it universal I am?
0:42:09 How is your I am universal I am, which is lighting up all minds?
0:42:14 Explain this.
0:42:18 Yeah, why is it the same?
0:42:23 Excellent.
0:42:24 So I like specificity.
0:42:26 So I made a statement, how is universal, how is your awareness or your I am universal?
0:42:32 In other words, how is your I am lighting up my mind right now?
0:42:38 That's a statement.
0:42:39 I have to prove it immediately.
0:42:41 Then I asked a question, and you said it is attributeless.
0:42:44 That means from my standpoint, awareness doesn't take on any attributes.
0:42:49 Were it to take on an attribute, then it would become an object
0:42:54 known to me all the time.
0:42:56 And I would be able to describe it to you specifically and confidently.
0:43:02 But I cannot do that at all, because all thoughts are in,
0:43:07 coming and going in my awareness.
0:43:09 And awareness remains free, nothing gets stuck onto it, and that is
0:43:13 exactly your experience too.
0:43:15 So if nothing sticks onto my awareness, and nothing sticks onto your awareness,
0:43:20 then by definition, your awareness is completely attributeless, my
0:43:25 awareness is completely attributeless.
0:43:28 Therefore it is one universal awareness.
0:43:31 Because the only way you can say that your awareness, your consciousness is different
0:43:36 from mine, is you would have to give it some kind of a feature, a property, a
0:43:42 characteristic, an emotion, a color, an idea.
0:43:48 But those ideas, did you know, suppose you give your awareness an
0:43:52 idea, some idea, some concept, like it's, you know, what should we say?
0:43:59 Okay, my awareness is two square meters.
0:44:02 Now you only learned that language in school.
0:44:06 You didn't know what square and a meter was before grade one.
0:44:10 So in other words, you're depending on a certain point in your life to have learned
0:44:14 certain words, which you then stole in order to attach onto yourself and then
0:44:19 claim yourself to be two square meters.
0:44:22 So in other words, no matter what you say to me, it is always dependent on
0:44:26 something you heard in the world.

0:44:29 You saw in the world.
0:44:31 But the world is nothing but vyavaharika.
0:44:34 And the vyavaharika world always collapses into concepts.
0:44:38 And concepts always collapse into awareness.
0:44:43 Okay, and therefore everything about you is also the final reality, awareness.
0:44:48 There's no question of saying, you know, I am different from this body.
0:44:52 This is preliminary understanding, by the way.
0:44:54 When we say subject is one thing and object is another thing.
0:44:58 This is beginner level Vedanta, by the way.
0:45:01 We have to resolve that.
0:45:04 Because even the subject, the content of the subject is awareness.
0:45:09 The content of the object is awareness.
0:45:12 Because the object resolves into concepts, concepts resolve into awareness.
0:45:18 Therefore, these kinds of two mithyas, they produce two kinds of superimpositions.
0:45:26 The first mithya, which is, we said, vyavaharika mithya,
0:45:31 it produces a, what's called a empirical superimposition.
0:45:34 And what is an example of an empirical superimposition or vyavaharika adhyasa?
0:45:44 vyavaharika means empirical, adhyasa means superimposition.
0:45:49 So either way, right?
0:45:50 Empirical superimposition.
0:45:52 What kind of effect does it produce?
0:45:56 You're wearing one now.
0:45:59 Yeah, your body, for example, like objects.
0:46:02 So it, yeah, exactly, your knee.
0:46:04 So it produces objects and it is not imagined.
0:46:11 So the superimposition that is empirically based, an empirical superimposition
0:46:18 is not imagined.
0:46:20 This is important.
0:46:21 Are we clear on this?
0:46:22 Before I move to the next part.
0:46:24 Did you imagine your hair right now?
0:46:27 Your nose?
0:46:29 Your knee?
0:46:30 Okay.
0:46:32 The second kind of superimposition we said is pratibhasika
0:46:39 adhyasa.
0:46:40 That means subjective superimposition.
0:46:43 This is where you see something and only you see that, nobody else sees that.
0:46:48 That means it's your own personal stuff.
0:46:50 For example, I'm seeing ghosts.
0:46:52 Oh, ghosts.
0:46:53 Andre, we're not seeing ghosts, sorry.
0:46:55 And therefore, I need to go back and kind of look at my ideas
0:46:58 and, you know, fix some things up.
0:47:01 So this is personally imagined ideas, personal notions.
0:47:06 For example, someone tells you something about another person and it's false.
0:47:13 Nothing is true.
0:47:15 And then you're holding this idea about that other person.
0:47:18 That idea does not belong to five other people who know the truth.
0:47:23 It only belongs to you who heard misinformation.
0:47:27 In that sense, it is pratibhasika.
0:47:30 It can also happen in family, right?
0:47:31 You think your spouse is late and you're thinking, "Hmm, what are they doing?
0:47:37 Are they with someone?"
0:47:38 And this can become a problem if the person falls for this because
0:47:41 they're kind of worried now.
0:47:43 And if they let this pratibhasika take over their experience, then when the spouse or
0:47:48 the girlfriend or boyfriend returns back, you're going to act in the light of not
0:47:53 vyavaharika, but in the light of pratibhasika.
0:47:57 And that's going to create the conflict.
0:47:59 And they will have to be on the receiving end of it.
0:48:01 And if you're not careful and if you don't ask yourself, "Is this my personal
0:48:05 stuff or is this an objective fact?"
0:48:07 then you can kind of go into this clash.
0:48:12 So this is happening all the time.

0:48:15 In fact, you could say most of the relationship conflicts are
0:48:18 based on this assumption.
0:48:20 I'm assuming I know what you're talking about.
0:48:23 I assume you know what I'm talking about.
0:48:25 And so I don't even communicate it with you because, hey, she knows me for a long time.
0:48:29 She should know me.
0:48:31 But is this the truth?
0:48:33 Never.
0:48:34 Like literally almost 99% never.
0:48:36 Or idealizing someone, "Oh, they're teaching, therefore they're up there."
0:48:41 This is unfair actually because then you make the other person kind
0:48:44 of feel, "Oh, I'm not that big.
0:48:46 I'm just an ordinary human being."
0:48:49 So idealizing people is also pratibhasika.
0:48:52 Having expectations, how I expect you to talk to me and not talk to me, this
0:48:59 can also become a subjective idea which can cause miscommunication issues.
0:49:05 "Oh, she's not talking to me like that.
0:49:07 Therefore, I need to now raise myself and just show that I'm really big for a moment."
0:49:13 And then the other person feels intimidated by that, and then you hurt them.
0:49:16 This is a violation of himsa.
0:49:20 You can see how many issues pratibhasika generates.
0:49:24 Quite a bit.
0:49:25 Now,
0:49:27 one more thing I want to add is that for superimposition to happen, what
0:49:33 needs to occur is you need to know about two objects that are being involved.
0:49:39 So for example, when you have a rope and you're superimposing a snake
0:49:45 because there's not enough light or a belt, whatever, you don't have to
0:49:48 use the rope and snake all the time.
0:49:49 I use belt.
0:49:50 So suppose you're coming home tired and you just take your snake belt off as a
0:49:56 leather, you put it on your bed, you go to the park, and you're tired, and you come
0:50:03 back, it's dawn now, there's no light, and you go, "Oh, there's a snake there.
0:50:08 It literally looks like a snake."
0:50:10 And then you scream and then you disturb everyone in the house.
0:50:13 And they say, "What's wrong?
0:50:14 What's wrong?"
0:50:15 "Oh, there's a snake.
0:50:16 There's a snake."
0:50:17 And they come down and turn on the light, and now you've added more light onto there,
0:50:22 and therefore now I can see more information about what I thought was a snake.
0:50:28 It was a rope all along.
0:50:29 But my own pratibhasika has generated it to be what it's not.
0:50:34 We said, "Athasmin tad buddhi."
0:50:36 That means the definition of adhyasa is seeing that which is not.
0:50:42 I saw the snake, but it was a rope all along.
0:50:45 And you say, "What's the big deal?"
0:50:46 It is a big deal because it produces screaming and fear, apprehension, skepticism,
0:50:52 and all sorts of psychological issues.
0:50:55 Therefore, for adhyasa, superimposition to take place, you have to know about
0:51:01 both involved, which is why, how is it that you know about the rope and the snake?
0:51:08 Because you see them through your eyes.
0:51:10 But then what about your awareness?
0:51:11 What about awareness?
0:51:13 You don't see that, but you still know it.
0:51:16 Why?
0:51:17 Even though you cannot objectify awareness like the snake or the rope, it's still
0:51:22 known to you because it is svatah siddha.
0:51:25 It is self-revealing.
0:51:27 And because it is self-revealing, for that reason, in that respect, it is known to you.
0:51:34 But what else is known to you?
0:51:36 The body-mind.
0:51:37 Therefore, two factors are known.
0:51:41 I am and the body-mind.
0:51:43 Because I know both of them, even though the first one, I am, you cannot
0:51:47 objectify like the body-mind, but it is known to you because it is svatah

0:51:52 siddha, self-evident, svayam prakasha, self-revealing, self-luminous.
0:51:58 For that reason, adhyasa can take place.
0:52:03 And the fact that you are searching, I mean, the fact that we are searching, that
0:52:08 the world is searching, implies that you have to know about two things simultaneously.
0:52:13 So this means that for cit to be mistaken as a body-mind, and to go into the
0:52:23 world and to want to fulfill the I, implies I am already in touch with my I.
0:52:30 I just don't know what it is.
0:52:33 Now, the question remains, what happens when either of these superimpositions get removed?
0:52:42 So remember, we just spoke about two kinds of superimposition.
0:52:46 Pratibhasika adhyasa,
0:52:48 in English, subjective superimposition, and vyavaharika adhyasa,
0:52:55 empirical superimposition.
0:52:58 So let's talk about what happens when you correct the notion, when you get to know
0:53:06 vyavaharika, the truth of this world.
0:53:10 When you get to know the truth of this world, this jagat, which I said
0:53:15 earlier, consists of time, space, and objects, which reduces to concepts.
0:53:20 So when you get to know the truth of this world, and remember, don't exclude yourself.
0:53:26 Is your body-mind away from the world?
0:53:29 No, because the world is made of periodic table of elements, carbon,
0:53:32 hydrogen, nitrogen, whatever.
0:53:34 Your body also has that, and also your mind is just matter.
0:53:38 So do not exclude yourself from the world.
0:53:40 So when you correct a notion about vyavaharika, this
0:53:46 is called sopadhika adhyasa.
0:53:48 So
0:53:52 vyavaharika, we'll keep it consistent.
0:53:55 So correct, when you get to know the truth, the truth about the
0:54:00 vyavaharika world, what happens?
0:54:02 There's something called sopadhika adhyasa.
0:54:12 So what is sopadhika adhyasa?
0:54:15 It is an empirical superimposition.
0:54:18 For example, when you look at the world, and you see the world is flat, the earth is flat.
0:54:27 Or you look at the sun, and the sun is rising.
0:54:31 So this is an empirical fact.
0:54:34 You didn't imagine the sun rising.
0:54:36 You didn't imagine the earth being flat from your standpoint.
0:54:40 You genuinely see it as a flat earth.
0:54:46 Now when someone comes up to you and says, "Well, even though it is
0:54:51 appearing to be flat, actually the truth of this surface is it's round.
0:54:59 And even though the sun appears to be moving, rising and setting, the reality
0:55:05 is the sun is not rising and setting."
0:55:08 And you say, "Oh, that's a very interesting fact."
0:55:11 And then tomorrow what happens?
0:55:13 You wake up and you still see the sun rising.
0:55:17 You still look into the horizon and you see a flat earth.
0:55:22 What's happened here?
0:55:24 Has the appearance of flatness disappeared?
0:55:29 Has the appearance of the sun disappeared?
0:55:33 Has your experience changed?
0:55:34 Are you like, "Oh, it's just the sun rising."
0:55:38 Are you like that?
0:55:39 Is there any experiential change?
0:55:42 Now that you know that the earth is round?
0:55:46 No.
0:55:47 What has only changed?
0:55:50 The knowledge about that which I saw to be one thing, but it
0:55:55 was something else entirely.
0:55:57 So, sopadhika adhyasa means, when I correct a notion about the empirical world, I
0:56:06 have no experiential change whatsoever.
0:56:11 The only thing that happens is now I have knowledge, cognitive understanding,
0:56:16 not emotional, "Oh, wow, ordinary down-to-earth cognitive understanding
0:56:23 that what I thought was like this, it's not like that, it's something else."
0:56:30 And thereby, you now enjoy the world like you always did.
0:56:33 You still talk about the sun setting and rising to your kids.
0:56:37 You still talk about the earth being flat.

0:56:41 You don't kind of hold this spiritual vibe of being smart or intelligent.
0:56:46 Just ordinary like anyone else.
0:56:48 But silently you understand something different.
0:56:53 Therefore, when it comes to understanding that this world, this
0:56:58 vyavaharika world, is nothing but
0:57:10 mithya, in other words, it depends that this world that you thought was so real,
0:57:15 and had independent existence, when you understand it is nothing but mithya, in
0:57:20 other words, anything reduces to concepts, and concepts reduce into awareness,
0:57:27 and that awareness is known to you right now as "I am, I am, I am, I am, I am."
0:57:35 Is there any experiential change?
0:57:38 None whatsoever.
0:57:40 The only thing that's changed is your understanding that the world which was
0:57:45 forms actually reduces into atoms, actually reduces into concepts, actually
0:57:51 reduces into awareness known to me directly as my self-evident "I" right now.
0:57:57 Same thing with a scientist.
0:57:58 A scientist goes and studies five years about particles and quantum physics,
0:58:04 and now he still has a wife, suppose, and his wife is kind of talking about, "Oh,
0:58:10 flowers, you know, nice, it's all great."
0:58:12 But the scientist understands cognitively, "It's much more than flowers, my dear, it is
0:58:18 atoms and particles, electrons and protons."
0:58:22 But for the sake of keeping his wife happy, he will indeed talk
0:58:25 the same language as she does.
0:58:27 In other words, the scientist also doesn't have an experiential change, scientist
0:58:32 just enjoys a cognitive understanding that there is more than meets the eye.
0:58:40 And when it comes to correcting pratibhasika,
0:58:46 that means your
0:58:49 subjective, right, subjective, what happens?
0:58:53 We call this nirupadhika
0:58:58 adhyasa.
0:58:58 Okay?
0:58:59 So the way to, okay, I'll show you a way to remember this, very easy.
0:59:04 So when I correct a notion about my own subjective idea, example, so let's go back
0:59:11 to that five other people that have the right knowledge about the person, and I
0:59:16 alone have been told wrong knowledge or misinformation about the person, and how will
0:59:22 I experience, knowing he's like the person that I've been told by somebody else, how
0:59:31 experiencing him totally different than these people who have the right knowledge
0:59:35 about him, because my knowledge is incorrect, my personal notion is incorrect, and then
0:59:41 I think he's like this, she's like that, he's like that, they're like that, and I'm
0:59:47 walking with this angst, this hatred, this anger, this suspicion about this person.
0:59:54 And it's totally real for me, absolutely real from bottom to up.
1:00:01 The experience is unpleasant, I can't stand this person.
1:00:07 And as someone goes up to me and says, "That person who told you this
1:00:11 misinformation, that was all wrong.
1:00:14 This person is generous, kind, a father, they give charity, they work hard, they're
1:00:21 honest, they're a teacher, they are a lover, they are amazing, and all five
1:00:27 confirm, and I see this person is an author who has touched millions of lives."
1:00:33 And immediately I melt.
1:00:36 "Oh, I'm so sorry."
1:00:41 Immediately the experience changes, completely.
1:00:46 So what has changed in nirupadhika adhyasa?
1:00:50 Experience has changed.
1:00:53 Sopadhika adhyasa, there's no change whatsoever, but notion has changed.
1:01:00 Nirupadhika, not only has the notion changed, but the experience has also changed.
1:01:06 How to remember this?
1:01:07 It's very simple.
1:01:09 "S", nice letter here, "S" means for same.
1:01:15 That means same everything, same experience.
1:01:20 And "N" for "N" means never again the same.
1:01:25 Never again the same.
1:01:27 Purnamadah Purnamidam Purnat Purnamudachyate
1:01:35 Purnasya Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi