

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:23 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:39 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:53 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:12 So, this means that having analyzed two super impositions, which
0:01:20 they're both true, and we need to discern the difference between them.
0:01:27 One time I was kind of browsing on Facebook, and it happened about three months ago.
0:01:38 I just ended up on this website, which is kind of where beginner seekers go, right?
0:01:46 They're followers of Ramana Maharishi.
0:01:49 A lot of beginners are actually following this man.
0:01:53 And there was a statement on there, it was a quote, stating that upon
0:02:01 liberation, the whole world must disappear.
0:02:04 Everything must just disappear completely.
0:02:07 And I thought it's a perfect example to show you what happens when there's
0:02:15 no teacher, and there's no methodology.
0:02:19 It's all just mixed up.
0:02:21 If you're expecting for liberation to produce some different experience, an experiential
0:02:29 change, the person will go utterly crazy.
0:02:32 It will be the most disappointing experience.
0:02:36 Ironically, the most disappointing ever, because when you discover that this
0:02:42 chair is nothing but the wood, are you having any kind of a thing about that?
0:02:49 It's like, yeah, and?
0:02:50 Exactly.
0:02:51 What's the big deal?
0:02:53 The only thing that's happened is you've got a cognitive shift.
0:02:57 And this cognitive shift, it relieves you.
0:03:00 It's like, oh, I thought it was a chair and my focus was there, but now I
0:03:04 have introduced one more reality about it, and yeah, it was there all along.
0:03:10 In other words, that which was there all along never produces an experience.
0:03:17 Only that which is here for the first time ever produces an experience.
0:03:23 That's why when you win a million dollars, just a moment ago, you were not winning that
0:03:28 money, therefore there was no experience.
0:03:31 Now something new got produced, and the experience has come
0:03:36 attached right along with it.
0:03:38 But that which was there all along, upon discovery of it, it doesn't produce an
0:03:44 experience, because I knew about it, I just superimposed something else upon it.
0:03:50 Because as we said a few moments ago, in order to superimpose one over the
0:03:56 other, you have to know about them both.
0:03:59 I have to know about the rope and the snake.
0:04:02 It's not like the rope is completely concealed by the snake.
0:04:07 If it were, if you didn't see the rope, you wouldn't see the snake.
0:04:11 In fact, you need to partially see the rope to fully see the snake.
0:04:17 And when knowledge of the rope takes place, then the rope is fully seen
0:04:23 and the snake is completely gone.
0:04:26 So, in that same manner, when the nature of this world is seen as no longer
0:04:32 as a superimposition, which I thought to be true, when I discover it, that
0:04:38 superimposition in Vyavaharika case remains.
0:04:42 Not like the rope and snake.
0:04:43 Rope and snake belongs to Pratibhasika superimposition.
0:04:47 There you have an experiential change.
0:04:51 That's called Nirupadika.
0:04:53 The experience is never again the same.
0:04:55 It's different from then on.
0:04:57 The perception is different.
0:04:58 You have a different connection to the person.
0:05:00 You say, "Oh, I'm so sorry," you know, and you have this genuine transformation
0:05:06 in your body, in your entire being.
0:05:10 But when you discover that the world, the chair is just the wood, "Oh, okay.
0:05:16 Well, actually, the wood is just particles."
0:05:20 Now, if you tell this to a child, it will be kind of fascinating, right?
0:05:23 Because they never thought about it.
0:05:25 But to adults, you may kind of get fascinated.
0:05:27 But if you really think about it, it's not a big deal because it was there all along.
0:05:32 So it's not producing this big kind of experience at all
0:05:37 because it was there all along.

0:05:39 And then you say, "Well, but actually, these atoms are just particles."
0:05:44 Okay.
0:05:45 And this is a fact.
0:05:47 These are facts.
0:05:50 And then finally Vedanta comes in and says, "Well, particles cannot
0:05:53 have their being, cannot arrange themselves intelligently without being
0:05:59 subject to an intelligent cause."
0:06:02 An intelligent cause, because of that, particles intelligently, which are
0:06:08 nothing but intelligence, remember?
0:06:10 So don't think now when I say particles are arranging themselves intelligently,
0:06:15 that implies that particle is one thing, and they're using this intelligence, which
0:06:19 is something else, to arrange themselves.
0:06:22 If you look into the particle, can you find a particle?
0:06:26 No.
0:06:28 So where is the particle?
0:06:29 Where is the table?
0:06:35 Well, the wood is there.
0:06:38 Where is the wood?
0:06:39 When it's atoms.
0:06:41 Where is the atoms?
0:06:42 When it's quarks.
0:06:43 Where is the quarks?
0:06:44 When it's just concepts.
0:06:46 So all you are ever seeing, all that is happening here, is knowledge is taking
0:06:52 place, intelligence is taking place, and it's giving you an impression that there
0:06:57 are physical objects happening right now.
0:07:02 This is how we are accustomed to, because our focus is on forms.
0:07:06 So naturally, we will say, "Yeah, forms."
0:07:08 And then Vedanta steps in and says, "Think about it.
0:07:12 Just use your analysis logic and analyze, and you will see that it cannot just
0:07:17 be independent forms of themselves."
0:07:22 It becomes actually a little bit harder now when we create this world
0:07:25 artificially, and we say, "Yeah, table."
0:07:28 But once upon a time, the reason why people like to, the rishis like to contemplate
0:07:33 in the forest is because it's natural.
0:07:36 It's all natural.
0:07:36 Trees are natural.
0:07:38 The weather is natural.
0:07:39 So, it's much easier to be closer to Vyavaharika.
0:07:42 Now you're like a whiteboard.
0:07:45 How is this Vyavaharika?
0:07:46 Because you're one step away from Vyavaharika the moment you're
0:07:50 talking about a man-made object.
0:07:52 That's why the rishis contemplate in the forest when you are near and dear
0:07:57 to Vyavaharika world, to the clouds, to the trees, to the worms, to the soil.
0:08:02 Then it's much easier to think about this.
0:08:04 But you don't have to now go running to the forest, because the analysis
0:08:08 is always going to be the same.
0:08:10 You take any object, you reduce it, and you can't find that object.
0:08:15 Where is the object?
0:08:16 Where is the table, please?
0:08:19 The chair.
0:08:19 Where is the chair?
0:08:20 It's right there, Andre.
0:08:23 I know that, but the chair is just a name for the wood.
0:08:32 So, again, when we correct a notion regarding the world, which reduces into
0:08:39 concepts, which ultimately resolves into awareness, there is no experiential change.
0:08:46 You may be inspired by this, but this is your thing.
0:08:51 You may have a personality that makes you happy about it.
0:08:56 But not all people are going to have a personality like that.
0:08:59 For some of us, it's like, "It's really beautiful now.
0:09:02 I can be more reverential about it."
0:09:05 But to jump up and down like some crazy face, that is unnatural.
0:09:13 Therefore, one can take refuge that, "Hey, Moksha is not some thing that you're big..."
0:09:21 In fact, the Buddha here is not smiling like a clown, is he?

0:09:24 It's an ordinary face, calm,
0:09:30 because he understands that what is seen is much more than meets the eye.
0:09:35 It's an ordinary, down-to-earth thing.
0:09:37 I don't have to share it outside the class at all, because you can see how
0:09:40 much explaining it takes in the class.
0:09:43 Why just confuse someone outside?
0:09:47 They will say, "Why is it like this?
0:09:48 Why is it like that?"
0:09:49 And you're going to be just drowned down.
0:09:53 That's why it's a topic that takes place in class.
0:09:56 That's how it's always been.
0:09:57 It's a guru-shishya parampara.
0:10:01 Okay.
0:10:04 Similarly, when you discover you're much more than the mind and body, again,
0:10:10 the mind and body is just concepts, concepts resolve into awareness.
0:10:14 When you discover that, it's sopadhika adhyasa.
0:10:18 The experience is exactly the same, because it was in reference to something that
0:10:24 was given to you, not in reference to something that you've created or imagined.
0:10:29 In that case, actually, that reminds me, one time I thought about it, because
0:10:37 there's a lot of talk and belief.
0:10:39 It's so ingrained in these schools that when Moksha takes place, you're
0:10:45 supposed to have a major experience.
0:10:49 And I thought about it, why do people think about this?
0:10:52 And I guess because the person is living in a pratibhasika bubble.
0:10:58 And so, when a pratibhasika bubble pops, naturally, you will have an experience.
0:11:04 So the person like this will naturally think, "Well, if I pop my bubble,
0:11:08 yeah, I will feel different."
0:11:10 And they're right.
0:11:12 But they don't know about vyavaharika.
0:11:14 They're not in touch with vyavaharika.
0:11:16 Why?
0:11:16 Because the pratibhasika is fully functional.
0:11:20 Maybe that's one reason.
0:11:21 But it's a huge, huge notion, belief that people cannot let go of, that
0:11:27 Moksha is some big experience.
0:11:29 It may be an experience, but that again is up to you.
0:11:32 That's up to your personality.
0:11:35 So when we read books about someone who has had an awakening, that's their thing.
0:11:43 It's not universal.
0:11:44 That's their personality.
0:11:48 Others are like, "Wow, amazing.
0:11:50 Wow."
0:11:51 Others are like, "Wow!"
0:11:54 But it doesn't say anything about knowledge, because fact is a fact.
0:12:00 How you respond to that fact, that is up to you.
0:12:03 But it has not spoiled a fact.
0:12:09 Therefore, sopadhika adhyasa, when I correct a notion about that which is provided,
0:12:19 like the sun is no longer rising and setting, it is the earth that is spinning,
0:12:25 I still see and experience the exact same world, the exact same body, the exact same
0:12:33 mind, the exact same concerns and worries,
0:12:39 the exact same sense of "I am over here and not over there."
0:12:45 Nothing changes.
0:12:47 Just notion takes place that it's actually much more than what seems to be the case.
0:12:54 Again, I'm going to keep revising, and again and again, because revision is crucial.
0:13:00 If I just kind of fly through this, probably won't remember much.
0:13:05 So, let's revise so far what we've learned.
0:13:10 So, the verse 1.1 started by asking, "Is there a presence which makes my
0:13:18 mind think, which makes my senses see, which makes my prana work?"
0:13:26 And the answer was, "Yes, there is."
0:13:29 Because if you look at forms, and this presence is, we said, chit consciousness.
0:13:36 And if you look at forms, they are varying in nature.
0:13:40 They're all different.
0:13:42 Every movement is different.
0:13:44 Every thought is different.
0:13:46 Every memory is different.

0:13:47 There's not one thing that is common between your mind.
0:13:51 In fact, your mind is this environment, by the way.
0:13:55 What is mind?
0:13:56 This.
0:13:58 You see how you're seeing everything now?
0:14:00 This experience, how you're seeing the colors?
0:14:03 This is mind.
0:14:04 So don't think mind, because when we say mind, we imagine mind.
0:14:08 We imagine mind, which is a pratibhasika, like, "Oh, yeah, there's a mind in me."
0:14:12 This is mind right now.
0:14:16 See how many changes are taking place in your mind?
0:14:19 Look at this.
0:14:20 This is mind right now.
0:14:22 All of this.
0:14:23 There's a person here in your mind.
0:14:25 This is mind.
0:14:26 See your body?
0:14:27 Your body is in your mind.
0:14:29 Don't think your mind is up here.
0:14:32 Everything you're seeing, hearing, tasting, touching, this is mind right now.
0:14:40 But look at how many times the mind is changing, and yet, "I am, I am, I am, I am."
0:14:50 In other words, mind is constantly shifting and shaping, changing and evolving, and
0:15:00 maturing constantly.
0:15:03 And yet, right now, this is mind.
0:15:06 There is something about you that is consistent, same, all the time same right now.
0:15:13 And that is your self-evident "I am."
0:15:16 I exist.
0:15:17 I am conscious.
0:15:18 I am a conscious being.
0:15:20 So in the presence of the conscious being, look at my mind, how many times it's changing.
0:15:30 Therefore, what is this presence?
0:15:32 It is consciousness, which is common throughout the changes.
0:15:37 And everything else that is uncommon is your mind, is the things you hear, you smell, you
0:15:44 touch, you think about, you don't think about.
0:15:50 Remember, analyze, calculate.
0:15:54 What's one plus one?
0:15:55 Let's do this exercise.
0:15:57 Two plus two plus three plus one plus six plus .5 times two
0:16:20 plus .5 equals...
0:16:24 Ah, you see this?
0:16:25 Witness.
0:16:26 There's a witness looking at that.
0:16:29 Look at your mind just going, racing, calculating, wants to make sure it got it.
0:16:34 That's mind.
0:16:35 And yet, throughout that, who's watching that?
0:16:38 That is awareness.
0:16:42 So that awareness is just watching the mind going, two
0:16:48 plus three plus five plus six plus eight plus ten plus six.
0:16:53 There is a still awareness underneath all of that.
0:16:57 That is chit.
0:16:58 That is the final reality.
0:17:00 So again, it's not something that's new.
0:17:02 We're not producing anything new.
0:17:04 We're just revealing what you knew about all along, but just never
0:17:09 thought about it because it was just so common sense, taking it for granted.
0:17:15 Who do we take most for granted?
0:17:16 Those who are close to us.
0:17:21 When they're very far, oh, we call them up, we want to make sure how they're going, you
0:17:25 know, oh, you should come over, come over.
0:17:28 And then they finally come over, and then we have a relationship with them, and
0:17:33 there's a tendency, I'm not saying it happens all the time, there's a tendency
0:17:38 to take those who are close to us for granted because they're so close to us.
0:17:45 The closer something is, the more likely one would take it for granted.
0:17:50 Now, what's the closest to you?
0:17:55 I am taken for granted.

0:17:58 Upanishad.
0:18:00 Upa, that which is the nearest of the nearest, which has no nearer.
0:18:06 This is quite far away from you.
0:18:10 What's closer to you is your maybe hand up to here.
0:18:15 Hand is close.
0:18:17 What's even closer?
0:18:19 Body.
0:18:21 What's even closer than the body?
0:18:24 Your thoughts about what is he going to say next.
0:18:28 What's even closer than that?
0:18:31 The witnessing presence in whom the mind is going, what will he say next?
0:18:39 Because whatever is close to you, we take for granted.
0:18:43 This is, I guess, human nature, you could say.
0:18:46 That's why we take for granted this I am that's always there, always true.
0:18:51 So therefore, the teacher brings it out.
0:18:53 The Upanishads brings it out.
0:18:54 And what is the nature?
0:18:57 Knowing that this presence is here, what is the nature of it?
0:19:00 We said it is sadharana, it is most common.
0:19:05 It is attributeless.
0:19:08 And how do we know it's attributeless?
0:19:14 How is your consciousness attributeless?
0:19:18 Show me how is your consciousness attributeless?
0:19:26 Aha.
0:19:27 Okay.
0:19:28 And if we give it an attribute, then it's like an object.
0:19:32 And what would then happen if it was an object?
0:19:42 It would color every other object or experience
0:19:48 with itself.
0:19:49 And that would mean that you could function or not function in this world?
0:19:56 Not function.
0:19:57 And what would happen if it was an object and it was your intrinsic nature, that
0:20:05 means it's your essence, it's something stuck onto you, and you want to meditate
0:20:11 and just clear out your mind for a moment.
0:20:15 What would happen to that two by two squared, right?
0:20:18 You said.
0:20:20 Would that be your meditation if that was your intrinsic nature?
0:20:24 Yes.
0:20:24 Why?
0:20:25 Would that be your meditation?
0:20:30 Yeah?
0:20:33 Because you are in meditation and that you has been stuck with two by two squared.
0:20:41 And what would happen
0:20:44 when you die, when your body dies?
0:20:48 That's
0:20:53 what you have, the two-by-two squared meters.
0:20:53 You actually bring the physical two by two.
0:20:55 Good one.
0:20:58 But you think that it is because your awareness is not free from objects anymore.
0:21:08 Yeah.
0:21:09 Good.
0:21:09 So, in other words, she made a good point.
0:21:12 If you were two by two squared and you die, that would be the end of two by two squared.
0:21:18 Because it's not universal.
0:21:21 Whereas if one person dies, then we look at them.
0:21:25 And yet while they were alive, their consciousness was attributeless, illumining
0:21:30 their mind, and now the person dies, and that same awareness is looking
0:21:35 through my eyes of this body dropping.
0:21:39 So, this means the body has died, but awareness has not died.
0:21:42 And how do you prove that?
0:21:43 Well, you're alive.
0:21:44 You're still aware of this body.
0:21:50 And we already showed that this body, while it was alive, their awareness was attributeless,
0:21:54 and your awareness was attributeless.
0:21:56 Therefore, it was universal.

0:21:58 It was one awareness.
0:22:01 So, you don't have to die to prove whether you're going to go out of existence.
0:22:05 You just watch somebody else die.
0:22:08 You get the logic of this?
0:22:11 While they were alive, while that body was alive, I am.
0:22:17 While this body is alive, I am.
0:22:20 My I am has no attributes.
0:22:22 Their I am has no attributes.
0:22:24 So it's one I am, lighting up Andre's mind, lighting up somebody else's mind.
0:22:31 That body-mind dies.
0:22:35 I am still lives, still continues through somebody else,
0:22:40 illumining somebody else's mind.
0:22:42 It's no longer illumining that mind, because that mind is not able to receive, that
0:22:47 body or mind is not able to, considering they get liberated, if they get liberated,
0:22:53 they won't continue as a body-mind.
0:22:55 But if they're not liberated, then the same I am is still lighting up the mind.
0:23:01 That's called a jiva, the one that travels to a new body.
0:23:07 Until one life, you shift your identity from the changing mithya, body-mind,
0:23:16 the vyavaharika, to that which is attributeless, which doesn't have
0:23:20 any punyam or papam, doesn't have any account of merits or demerits,
0:23:25 having done good things or bad things.
0:23:27 Only the body has that.
0:23:30 So, when I shift my identity away from who I thought I was, the one who has a lot of things
0:23:38 to work out and therefore get reborn, when my identity is moved away from that, then I
0:23:44 cannot get reborn, because the body is not me.
0:23:51 Therefore, I don't get reborn, because awareness continues.
0:23:56 Jealousy and envy can be a big thing, and it is a big thing for people, because they're
0:24:02 like, "Wow, they're so good, they're a good music player, they're a musician, they're so
0:24:06 popular, and I'm just like a nobody here."
0:24:11 But if you understand that it's just concepts manifesting as the musician, as
0:24:16 the singer, as the opera, theater singer, then you understand how can a wave be
0:24:22 jealous of another wave, considering they're both enjoying the same substance.
0:24:29 So, I can only become jealous and envious if I genuinely see you
0:24:34 as a different person from me.
0:24:36 So this means that you have samatvam, a certain equanimity of the mind,
0:24:41 because I can now start to enjoy
0:24:46 Ishvara's beauty through somebody else.
0:24:49 Before, I had to learn it, I had to be that.
0:24:52 Now, wow, this is all an expression of one intelligence, which is also
0:24:57 manifesting as this person right now.
0:25:00 So, it's not just an intellectual kind of a thing, it really helps you
0:25:05 so much to enjoy equanimity in life.
0:25:08 Then we used a prakriya, a method, to demonstrate how awareness is attributeless.
0:25:16 And we said that all attributes in the world can be put into three categories.
0:25:22 And for the sake of clarity, we said the first one is sajatiya bheda.
0:25:30 Sajatiya bheda is the same group of anything, of anything absolutely.
0:25:35 So, two animals, two rocks, two human beings.
0:25:41 So take two trees, right?
0:25:43 Mango tree and oak tree.
0:25:46 So, there are trees, but there are differences between those trees.
0:25:50 And even if you take a mango tree, then every mango tree itself is different.
0:26:00 And every fruit that grows on the mango tree is different.
0:26:06 Every thumbprint is different.
0:26:08 Could you do that?
0:26:09 Could you keep on generating...
0:26:13 Look at this, so every thumbprint on your ten fingers is different.
0:26:17 Now, could you keep on generating differences like this on and on and on and never have
0:26:21 the same thumbprint for ten times eight billion right now, which is 80 billion, and
0:26:30 that's just in this period, but forever?
0:26:34 Not ever generate the exact same thumbprint.
0:26:40 It's amazing.
0:26:42 Intelligence, so creative.
0:26:47 And then when we say, "Hey, let's draw something that's creative,
0:26:50 draw something creative," then we start to look into the world.
0:26:53 Let me just draw something.

0:26:55 See how you're borrowing the world?
0:26:58 That means I'm borrowing Ishvara's creativity, passing it through this
0:27:02 instrument on a piece of paper.
0:27:04 So, who is the ultimate creative genius here?
0:27:10 Ishvara.
0:27:11 We just borrow.
0:27:14 So Sajatiya bheda, we said that if my awareness is different from yours, then you
0:27:20 should be able to define it with an attribute.
0:27:24 What attribute would you like to define it?
0:27:26 You need to tell me.
0:27:29 But whatever attribute you define it as is going to be an attribute of the mind.
0:27:35 Which won't be there when you've got amnesia.
0:27:38 "Oh, I'm so certain that my awareness is two by two squared."
0:27:42 And then a person gets amnesia, and they totally forgot about two
0:27:45 by two and squared and language.
0:27:50 Where is the two by two squared now?
0:27:53 Gone.
0:27:54 In other words, they were depending on language to define their awareness.
0:27:57 They were depending on the mind.
0:27:59 They mixed up awareness with the mind, and they took something out
0:28:03 of the mind, and they said, "That attribute of the mind is my awareness."
0:28:11 Well, where is that attribute during deep sleep?
0:28:17 It's gone, because the mind is not there.
0:28:19 Where is that attribute during Nirvikalpa Samadhi?
0:28:23 It's totally gone, because the mind is not in Nirvikalpa Samadhi.
0:28:28 Then we had vijatiya bheda.
0:28:30 What is vijatiya bheda, please?
0:28:32 Two groups.
0:28:34 Yeah,
0:28:37 good.
0:28:37 So tree and animal, or animal and human being.
0:28:41 So we said that there's only two things that fit underneath vijatiya bheda.
0:28:46 Everything else fits in all three categories.
0:28:48 So only two things exist within just vijatiya bheda, which were?
0:28:55 Time and space.
0:28:55 Would you like to explain to me why time and space are vijatiya bheda?
0:29:01 How about just space?
0:29:02 That's an easy one.
0:29:03 Just space.
0:29:04 Why is space in vijatiya bheda?
0:29:08 Remember, vijatiya bheda means it is unlike something else.
0:29:15 So in other words, why is space in vijatiya bheda ? Because it is unlike the chair,
0:29:20 it is unlike those objects which are in space, which are accommodated by space.
0:29:25 Why is space not sajatiya bheda ? That means
0:29:32 same group.
0:29:34 Why is space not Sajatiya bheda
0:29:38 ? There's no second space.
0:29:42 Yeah, there's no second space.
0:29:43 And what kind of example could we use of a second space?
0:29:46 Bathroom space, kitchen space.
0:29:50 Ah, good.
0:29:51 So bathroom space, kitchen space, dining room space, they're only names in reference
0:29:55 to the walls and what we give meaning to, but it doesn't affect the space.
0:30:00 And what was the third category?
0:30:05 Svagata bheda.
0:30:06 And what is svagata bheda?
0:30:08 Breakdown into
0:30:12 parts.
0:30:13 Yeah, So, you can break it down into parts.
0:30:16 So anything in this universe you pick and you break down into parts.
0:30:20 Can you break down awareness into parts?
0:30:25 How about, I'll ask this, can you break down your mind into parts?
0:30:31 Billions of parts.
0:30:33 One thought is different from, you can have one thought made up of how many parts?
0:30:39 Thought of your grandma, how many parts

0:30:43 are there?
0:30:43 Her nose, her sounds, her dress.
0:30:48 Can you put your, what about thought, what about mind inside Svagata bheda?
0:30:52 Where you have one thought of yours, one thought of yours is compared
0:31:02 to another thought of yours.
0:31:05 Okay, they're both thoughts, but what distinguishes the thoughts?
0:31:12 Different attributes.
0:31:14 Now
0:31:18 when it comes to awareness, we said, if space is unlike anything, and space
0:31:27 accommodates, and space is attributeless, can't you say the same thing about awareness?
0:31:33 Because awareness is attributeless, it is that which accommodates all of my
0:31:39 thoughts, accommodates the whole universe.
0:31:42 Then isn't awareness also vijatiya bheda?
0:31:48 No, why not?
0:31:49 Because awareness is the substratum of every object that there
0:31:53 is, so there is no separation.
0:31:56 Okay, good.
0:31:56 So, if I heard right, awareness is the truth of every object.
0:32:01 Now it's the substance, the content of every object.
0:32:06 And then how do we, what term do we use to describe that relationship
0:32:11 between objects and awareness?
0:32:16 Satya-mitya.
0:32:17 So, we said that, for example, wood and table seems like two different things
0:32:24 initially, but upon analysis, you come to see that the chair or whatever, the
0:32:30 table, is just a name for the wood.
0:32:33 It doesn't define the wood, it doesn't sort of influence the wood's essence.
0:32:38 The wood's essence remains wood, no matter what.
0:32:43 But wood is able to be put into different forms, to which we then have to give name
0:32:48 to, to distinguish it from another form.
0:32:52 So the wood is nothing but the substance for the chair.
0:32:58 The atom is nothing but the substance of the wood.
0:33:03 The quark is the substance of the atom.
0:33:07 Concept is the substance of the quark.
0:33:12 And therefore also the atom and the wood and the chair.
0:33:17 So chair, wood, atom, quark are all names for
0:33:26 concept.
0:33:28 And concept is manifesting as different forms, to which we gave a name to.
0:33:37 So, all across, from the bottom up, it was nothing but concept,
0:33:42 concept, concept, concept.
0:33:44 But concept manifesting as a concept to which you give a name to, called quark.
0:33:51 Concept manifesting as a concept to which you give a name to, called atom.
0:33:56 Concept manifesting as a concept, because there's only concepts, remember?
0:33:59 Everything reduces into concepts.
0:34:01 Concept manifesting as a concept to which you give a different name, called wood.
0:34:08 Why so many names for one concept?
0:34:16 Because of transactional use.
0:34:19 Otherwise, you go to the store and say, "Hey, I want to buy gold for my wife."
0:34:26 You want to buy gold for your wife.
0:34:27 That's right, I want to buy gold.
0:34:30 We've got ornaments.
0:34:32 Yeah, but I know that, but they're all made out of gold anyway.
0:34:38 I'll give you a better one.
0:34:38 Give me a block.
0:34:39 And then you buy a block of gold, and you just drop this 2kg on
0:34:44 the table in front of your wife.
0:34:47 And see how that works out.
0:34:49 And she's like,
0:34:52 "What's this?"
0:34:53 "It's gold.
0:34:54 It's precious."
0:34:56 Totally unhappy.
0:34:59 And then you buy her, and you go, "It's okay.
0:35:02 Let me just go to my garage.
0:35:04 I'm just going to melt the gold."
0:35:06 Make a little ring out of it, and you put a ring.

0:35:09 And now, totally different face.
0:35:11 It's the same thing.
0:35:13 I wanted to ask something.
0:35:17 How do you experience space if you don't have
0:35:32 context in it?
0:35:33 If you don't have objects in it, how could you experience space?
0:35:34 What we said, you experience space through two objects.
0:35:41 If you don't have that anymore.
0:35:41 I'm going to get to how space...
0:35:43 I think what you want to ask is how is space a concept?
0:35:48 If there is no object to relate...
0:35:52 This is yet coming.
0:35:53 This is still coming.
0:35:54 This I'm going to cover.
0:35:57 Do you understand this example?
0:35:59 We're not saying, "Gold is gold."
0:36:02 But it's taking a different shape of an ornament.
0:36:06 I work with ornaments.
0:36:07 I need ornaments.
0:36:08 I need to work with ornaments.
0:36:10 I sell and make money through ornaments.
0:36:13 But it's all gold.
0:36:15 It's all one substance.
0:36:18 And depending on what you value, you will buy a ring and not a
0:36:21 bangle, because that is your thing.
0:36:23 So gold is gold all across.
0:36:25 The whole world is now gold.
0:36:27 Imagine.
0:36:28 One golden world.
0:36:31 But then there is a golden statue of
0:36:36 somebody that you may not honor.
0:36:38 And right across there, there's a statue of someone that you adore,
0:36:42 like a golden Buddha statue.
0:36:46 And you have people, golden people, showing up here.
0:36:50 And they will have certain interests, golden interests, because their
0:36:54 thoughts are also made out of gold.
0:36:56 And over there, you have different kinds of golden people with golden interests, with
0:37:02 golden meanings about this golden statue.
0:37:08 So, they're all just swimming in gold, but the meaning is different.
0:37:13 And that meaning expresses as this world of 10 million niches, 10
0:37:18 million interests that you have.
0:37:20 Is table unlike the wood?
0:37:22 If you say just no or yes, remember Vedanta is usually about yes and no, and
0:37:29 understanding where both of those places fit.
0:37:33 Is table unlike the wood?
0:37:36 Suppose you say no.
0:37:37 That's right.
0:37:38 But why not?
0:37:41 Why no?
0:37:42 Is table unlike the wood?
0:37:46 Why is this chair unlike the substance that inheres through and through this entire chair?
0:37:53 The concept chair, there's also a chair possible from another material.
0:38:01 Because chair is
0:38:08 more broad, it's a concept.
0:38:10 It's not dependent of the wood.
0:38:13 It's not independent of the wood.
0:38:15 So again, good.
0:38:16 So I'm going to ask the question, is...
0:38:18 One could say it's in another order of reality.
0:38:23 Different order of reality.
0:38:29 Someone else wants to say something?
0:38:32 So, I ask a simple question.
0:38:34 Is table unlike the wood?
0:38:40 Now you could say, yes, it is unlike the wood.
0:38:43 Why?

0:38:47 Because in reference to the chair, it is functional.
0:38:53 I want to go to the store.
0:38:54 I'm not going to say, hey, I want to buy a block of wood.
0:38:57 Give me a chair.
0:38:59 So, in that sense, in transactional sense, it is unlike the wood.
0:39:06 But in the other sense, I can say, is chair unlike the wood?
0:39:11 And you would say, no.
0:39:14 And then you would say, what chair?
0:39:19 What chair?
0:39:21 I only see, like I can just, in one moment, I can cut off the legs.
0:39:26 What chair?
0:39:27 It was wood all along.
0:39:30 And now you say, is wood unlike the atoms that constitute, that make up that wood?
0:39:38 Like, what wood?
0:39:40 You look under a microscope.
0:39:41 I don't see, quote, wood.
0:39:44 I see lots of atoms put together.
0:39:48 Is atoms unlike quarks?
0:39:51 What atoms?
0:39:52 There's no such thing as atoms.
0:39:54 Only from a certain standpoint, there are atoms.
0:39:58 From a different standpoint, there are quarks.
0:40:04 Is quarks unlike concepts?
0:40:07 What quarks?
0:40:09 It's nothing but concepts appearing, taking the shape of
0:40:16 quarks.
0:40:18 Therefore, is wood and chair vijatiya bheda?
0:40:25 Can you put this under vijatiya bheda?
0:40:27 Any one of them?
0:40:27 Can you put wood is vijatiya bheda to the table or to the chair?
0:40:34 Like, wood is different from chair?
0:40:40 The whole thing is but wood.
0:40:43 Therefore, wood is not different from the chair.
0:40:47 But at the same time, in reference to name and form, there is an apparent difference.
0:40:55 And I need apparent difference to function in this world.
0:41:00 Therefore, Advaita never dismisses differences.
0:41:05 But it also doesn't dismiss sameness.
0:41:09 How does time reduce into concepts?
0:41:13 Because we talked about objects so far.
0:41:16 So, if you look at time, even time itself is something that you can, if you analyze it,
0:41:25 see that it's units within units within units.
0:41:28 Just like this form is form within form within form within form, time itself
0:41:34 is units within units within units.
0:41:36 For example, you take one hour and that one unit of time can be broken down into
0:41:45 smaller units, like 60 minutes, for example.
0:41:51 And one minute can be broken down into units like 60 seconds, for example.
0:41:56 Now, I know you're going to say, "Yeah, but that's because they created the
0:41:59 seconds and the hour and the minute system.
0:42:01 What if they never created it?"
0:42:03 It doesn't really matter.
0:42:03 I'm just giving you
0:42:07 an explanation to show you how you can break down time into
0:42:11 something that is shorter or longer.
0:42:14 But you can't make your awareness shorter or longer.
0:42:18 There's another nice example from Einstein, where he talked about relativity of time.
0:42:25 And
0:42:28 there was an experiment where you have what's called time dilation.
0:42:33 And time dilation is when an object is spinning very fast, and if you had a clock
0:42:39 attached to that object that's spinning fast, and you could look at that time,
0:42:44 like literally just ordinary clock ticking, then from the stationary standpoint,
0:42:50 from the standpoint of the stationary observer, if they could see that clock,
0:42:54 maybe you just put a camera and send Wi-Fi signals to the stationary observer,
0:42:58 then that clock would be ticking slower.
0:43:01 So, from their standpoint, the one who's spinning fast, to them that's normal.
0:43:06 The clock is ticking.

0:43:09 But from your standpoint, the stationary standpoint, that time is different.
0:43:15 So, it shows you there's two kinds of different times.
0:43:20 There was another example where in physics they said if you have two twins traveling
0:43:25 at light speed, and you can't really travel at light speed, there was some discussions
0:43:29 about that, but just below light speed, very close to light speed, then if one of
0:43:34 the twins, born in the exact same minute basically, if one of the twins came back
0:43:40 after having traveled near light speed, then they would have aged differently.
0:43:47 And then in the scriptures, there is what's called Shraddha.
0:43:52 Shraddha is an annual event where you give offerings to your ancestors.
0:43:57 Because, you know, we need to honor our ancestors, you're
0:44:00 here because of your ancestors.
0:44:02 You may not have ever met them, but they struggled and didn't have computers and
0:44:07 cars, and because of their struggles, you are here now, having a good time.
0:44:13 So, there is this ritual called Shraddha in India, and it is where you offer food
0:44:21 and different offerings to your ancestors.
0:44:25 And you do this once a year.
0:44:27 Now, your ancestors, according to the Vedas, not all of them, are in different worlds.
0:44:33 This is not the only world, by the way, according to the Vedas.
0:44:36 There are many, many worlds.
0:44:38 And they're in pitru loka.
0:44:41 Now, pitru loka is a different world.
0:44:42 It's just slightly above, you know, Earth.
0:44:46 Not physical, it's a different realm.
0:44:48 And your ancestors receive that once a day.
0:44:52 You're given food once a year, but your ancestors receive that once a day.
0:44:58 So, the rishis in this sense already understood that there is a
0:45:01 difference of perception between time, depending on what world you're in.
0:45:07 So, there's no time, but you can perceive time differently.
0:45:11 So, for your ancestors, they're getting food every single day from their standpoint.
0:45:15 From your standpoint, you're going only once a year.
0:45:19 So, the rishis already understood the relativity of time.
0:45:24 It's not something that you need Einstein to show you.
0:45:27 So, Vedas backs this up with examples like this.
0:45:30 And there's some from Bhagavatam, different stories that will
0:45:34 show you the relativity of time.
0:45:37 And then you have space.
0:45:38 How is space also made out of concepts?
0:45:42 I mean, not only time, right?
0:45:44 You have Planck's time, for example, which is a very, very, very, very small
0:45:49 unit that makes up this unit of time.
0:45:52 But space is exactly the same, because between you and me, it seems like there
0:45:57 is, suppose, you know, three meters.
0:45:59 But there's actually infinite points between you and me, because you can take three meters
0:46:04 divided by two, one and a half divided by two.
0:46:08 How many times can you divide it by two?
0:46:11 Infinite amount of times.
0:46:12 So, even though there is, quote, two meters between us of space, there's actually
0:46:18 infinite amount of points between us.
0:46:22 So, even space itself can be looked at or analyzed, but you can't analyze
0:46:28 awareness, because awareness is in whose presence analysis happens.
0:46:33 Okay?
0:46:34 So, even space and time are having their dependence on smaller and
0:46:40 smaller and smaller and smaller units.
0:46:43 And whatever arises, arises from space and time.
0:46:47 When the universe was first formed, 13-something billion years ago, firstly was
0:46:53 hydrogen, one of the first atoms was hydrogen.
0:46:58 I think it was hydrogen or helium, one of them.
0:47:00 Hydrogen, yeah.
0:47:01 And this process then arose from where?
0:47:06 Big bang.
0:47:08 Time and space.
0:47:09 And from time and space, everything else simultaneously starts to form.
0:47:14 So, everything arises out of time and space.
0:47:17 So, if everything intelligent arises out of time and space, then it implies
0:47:23 that time and space itself must already come, arise out of intelligence itself.

0:47:28 Because you can't say that time is intelligent.
0:47:33 Otherwise, whatever is in time would be intelligent.
0:47:35 And you can't say that space is intelligence, because whatever is accommodated by
0:47:40 space would be having intelligence.
0:47:44 Okay, so far we reduced time, space and objects into awareness.
0:47:52 In fact, we reduced time, space and objects into concepts.
0:47:57 And concept has no reality apart from awareness.
0:48:01 It depends on the presence of awareness.
0:48:04 You can demonstrate this in your own experience by letting a concept come.
0:48:08 For example, right now your mind is blank.
0:48:11 And I say, "Hey, imagine a..."
0:48:14 Look at this.
0:48:14 "Imagine a..."
0:48:17 Wait for it.
0:48:19 "Blue duck."
0:48:23 The blue duck comes.
0:48:28 Concept manifests.
0:48:30 And then in a few moments, that concept is going to go away.
0:48:33 It manifests in awareness and concept resolves back into the conscious being.
0:48:41 In that sense, in that respect, concept depends upon...
0:48:45 Because concept manifests and unmanifests, depends upon consciousness.
0:48:51 Okay, and we will see this more in the next section.
0:48:58 Now, we also said this consciousness is not given to you as an object.
0:49:05 But it's because of which objects are witnessed.
0:49:09 It's because of which objects are known all the time, never not known.
0:49:15 Even the absence of objects is known in the presence of this one awareness.
0:49:21 And how is it known to you?
0:49:23 All the time as ordinary down-to-earth I am.
0:49:29 And it can never be an object.
0:49:30 You can never grasp it.
0:49:32 You can never know it as an object.
0:49:34 You can never imagine it as an object.
0:49:36 If you imagine awareness as an object, then it becomes a vijatiya bheda.
0:49:42 Because now it is an imagination unlike everything else in the world.
0:49:47 But it depends upon your own private kind of idea of what is awareness.
0:49:53 Okay, so it can never be objectified.
0:49:57 It can never be experienced.
0:50:02 Because to experience something means it wasn't there before and now it is here.
0:50:09 And then it, of course, goes back eventually.
0:50:12 If you were to call it an "experience", the closest you can
0:50:17 come is say it is my beingness.
0:50:20 It is just existence.
0:50:22 But that is not really an experience.
0:50:26 So when we use the word experience in Vedanta, what we mean most of the time is it's
0:50:31 something that is arising in awareness rather than awareness itself being an experience.
0:50:40 Now, what happens is it gets very confusing.
0:50:42 I've heard many people talk about experience, experience, experience,
0:50:45 and it's kind of confusing.
0:50:46 Now I'm looking for some experience.
0:50:48 Remember, something that is always there, there's no question
0:50:53 of suddenly experiencing it.
0:50:55 Because it was there all along.
0:50:59 Your awareness was there all along.
0:51:01 So I can't suddenly experience a new kind of awareness.
0:51:07 A new kind of awareness means it's produced.
0:51:09 Now what was there before it was produced?
0:51:13 I was there.
0:51:14 And now that a new state of consciousness has been produced, who's still there
0:51:20 watching that which is produced?
0:51:25 I am.
0:51:27 And then tomorrow you get sick.
0:51:29 Good luck holding that state of consciousness while you're sick.
0:51:33 And then we said suppose you understand your nature completely.
0:51:40 Is there any experiential change?
0:51:42 Is there any perceptual change?

0:51:45 And we started out by saying that everyone that is born comes with this
0:51:50 body attached to them, attached to me.
0:51:54 I have a body.
0:51:55 I, awareness, have a body.
0:51:57 And there is a natural inclination to take that as who you are.
0:52:04 Because your parents don't say to you.
0:52:06 Nobody tells you.
0:52:06 And even if somebody does, you say, "Oh, okay, whatever.
0:52:09 I'm hungry."
0:52:14 And when knowledge takes place and knowledge says to you and lets you understand that
0:52:20 this body that's being born has a dependent reality, is Mithya, and this body of yours
0:52:28 and your thoughts that you're experiencing ultimately reduce into nothing but concepts.
0:52:35 And concept reduces into your awareness.
0:52:39 You say, "Oh, okay.
0:52:42 I got through the logic.
0:52:43 I understand.
0:52:45 Okay."
0:52:45 Sopadhika adhyasa.
0:52:49 It's a cognitive understanding, not an experiential change.
0:52:54 And experiential change is always in reference to something that is produced for
0:52:59 the first time ever, like winning the lotto.
0:53:02 Whereas when you discover something that was all along here, it's like, "Oh, okay.
0:53:08 Beautiful."
0:53:09 But there is certainly a certain freedom about it, which we will
0:53:13 speak about in the Bhagavad Gita.
0:53:15 There's certainly a certain freedom that comes about knowing that you're not influenced
0:53:21 by the fact that your body will die.
0:53:23 There's a certain freedom about that, a certain relief.
0:53:29 It can give all kinds of side effects like relaxation.
0:53:35 You can't just fall away.
0:53:38 It's not that these are specific experiences.
0:53:42 Because you only experience yourself.
0:53:45 Life becomes relaxed.
0:53:48 Life becomes very much relaxing and easy and more peaceful.
0:53:54 You make right decisions.
0:53:56 You can still enjoy life and go with friends and go to soccer.
0:54:03 So it's not like, "Oh, I've found out this reality.
0:54:06 Now I'm just going to stay as some serious person."
0:54:09 In fact, it's totally opposite.
0:54:11 You become more goofy maybe.
0:54:16 Maybe not because not everyone's.
0:54:18 It's up to the person.
0:54:19 It's up to their personality.
0:54:21 In some cultures, there's certain expectations how the teacher
0:54:24 should be and how the students are.
0:54:26 And therefore, there's this whole kind of a strong guru-shishya.
0:54:31 For me as a Westerner, I don't have that.
0:54:33 For me, I'm just with everyone.
0:54:37 And that's why I love my teacher because she's exactly like my friend.
0:54:40 And that's what I want.
0:54:41 I want a friend, not someone that's up there and I'm down here.
0:54:45 In fact, the most change that I discovered in my experience is having
0:54:49 that relationship with the teacher.
0:54:51 That alone gives you so much confidence that, "Hey, this is another person.
0:54:57 This is just a person just like me and I can relate to them."
0:55:01 And that gives so much confidence and it's so healing to have that.
0:55:08 As long as there's this huge up there and I'm here, you know, you have a
0:55:12 different kind of thing about that.
0:55:14 But I'm not saying it's wrong because in some cultures, it is accepted.
0:55:18 That's the way it is.
0:55:20 So you have to be genuine to yourself, right?
0:55:24 What is it that you're seeking?
0:55:25 What is it that you want?
0:55:29 And we say with nirupadhika adhyasa, then the experience is never again.
0:55:35 The same because your own personal bubble has been popped.

0:55:39 Therefore, liberation is sopadhika adhyasa.
0:55:43 That means the experience is exactly the same, but my notion has changed.
0:55:48 Why is experience exactly the same?
0:55:50 Because I've discovered that the world which I knew about all along,
0:55:57 there's more than meets the eye.
0:55:59 It reduces to concepts and it reduces to ultimately awareness.
0:56:02 Sopadhika adhyasa.
0:56:04 And nirupadhika adhyasa is every time in reference to your growth, is in reference
0:56:10 to your values, in reference to all of the personal development that you go
0:56:14 through, which never ends, by the way.
0:56:16 So it's not like, "Oh, look, I know who I am now.
0:56:19 I don't have to kind of work on my mind anymore."
0:56:21 Naturally, it just continues because you want to continue living a happy life.
0:56:26 You want to continue managing the mind.
0:56:28 So, ironically, personal development still continues as much as you want.
0:56:34 And of course, even the word "personal development" changes.
0:56:37 The definition changes.
0:56:38 Before, it was about amplifying, making the ahamkara bigger.
0:56:43 But now, the whole word "personal development" changes maturity.
0:56:48 It matures in itself.
0:56:49 Now it can mean something else.
0:56:51 Now it can mean about being a contributor, having more devotion, feeling the
0:56:55 presence of Ishvara in all things.
0:56:58 So, the words themselves change as my understanding evolves.
0:57:04 If you let go of your ahamkara, your own world gets bigger.
0:57:11 Because you experience less ahamkara and you see that everything and everything,
0:57:20 it's coming, it's directed, it's related.
0:57:25 Yes, that's a lovely observation.
0:57:27 So what she said is that the bigger the ahamkara is, the smaller the world,
0:57:33 because you can never match the world.
0:57:35 It's very big.
0:57:36 The smaller the ahamkara, the bigger the world, because there's less of me,
0:57:41 the individual, which is very small, and more of the world, which is very big.
0:57:46 So in other words, only when I have a healthy, not eliminate ahamkara, just have a healthy
0:57:51 ahamkara, then I can start to appreciate the world as the interconnectedness of the world.
0:57:58 And ultimately, when it's all said and done, when all of the discussions and
0:58:03 the panels and discussing who's right or wrong, if you just ask, end of the day,
0:58:08 all of these people, what do they want?
0:58:10 I just want to feel a connection to something higher, to something bigger.
0:58:14 I want to feel connected to myself.
0:58:17 Behind all of that mask of knowledge and big words, there's a vulnerable
0:58:24 human being who just wants to connect to their nature, to their limitless nature.
0:58:31 So this is why personal stories are so important, to know what are my personal
0:58:36 stories that I'm telling myself, and are they keeping with the vyavaharika?
0:58:41 What stories on a daily basis am I telling myself, which are making my ahamkara small
0:58:47 and kind of denying all things around?
0:58:50 What are these personal stories?
0:58:52 What patterns come through every day, which are recurring in nature, which
0:58:59 have a certain tone to them, which are not keeping with the world, which
0:59:03 are not keeping with the knowledge?
0:59:05 What are those patterns?
0:59:07 Do I even know?
0:59:08 This is where journaling can become very helpful, just to have kind of journal on
0:59:12 your phone, you don't even need a journal, just write down on the phone, "Hey, I had a
0:59:16 conversation, and I thought like this, and this is not keeping with what we're learning.
0:59:21 This is kind of separating, putting them into a box.
0:59:26 That's my pattern.
0:59:27 That's my bubble to pop."
0:59:31 Vedanta, a lot of it has to do with popping the bubbles.
0:59:41 Yeah, bubble popper.
0:59:43 And
0:59:45 how long do you pop bubbles for?
0:59:47 Is there like a period?
0:59:49 I can now write, "60 years old, I've got enough bubble poppings."
0:59:54 How long?

0:59:59 When is your break?
1:00:00 When do you finally have a break?
1:00:02 In a 2x2 square, right?
1:00:08 Okay, and I'm just going to close verse 1.2.
1:00:13 So we're still at 1.2.
1:00:15 And again, the question, suppose you understand the reality
1:00:21 accurately, what will happen?
1:00:24 And then the verse says, "Pretya asmat lokat, amrta bhavanti."
1:00:29 In other words, the correction of error that you are bound to your body and
1:00:36 mind, that's the error, the correction of that error leads to your freedom.
1:00:41 In other words, as long as your eye is placed in your body-mind, if you're
1:00:45 brutally honest to yourself, you will find that it's a constant journey of seeking,
1:00:51 seeking, seeking, and that's very tiring.
1:00:55 Even if you're highly intellectual, even that becomes fatiguing eventually.
1:01:01 And this, when it becomes so fatiguing, then you kind of just want to know the truth.
1:01:06 So for this person,
1:01:10 the correction of error has led to one's genuine sense of freedom.
1:01:15 Why?
1:01:16 Because you understand that my awareness is lighting up everyone's mind in the universe.
1:01:24 It's not just bound to this body, it's literally lighting up your mind, and
1:01:28 your awareness is lighting up my mind.
1:01:31 That's where we all share one commonality.
1:01:34 In fact, we share more than that, because it's just concepts, one intelligence,
1:01:39 one intelligence manifesting as millions and millions upon forms.
1:01:45 So if I start to think like this and bring the intelligence over and over and over
1:01:50 again, your devotion for God just keeps on growing and there's no ending, and your
1:01:55 happiness keeps on climbing and climbing and climbing, that's where the joy is,
1:02:00 knowing there is one reality which is caring for you, has always taken care of
1:02:06 this world and you and all of the lives you've traveled, and it's still taking care
1:02:10 of you now, and giving you one more chance to figure out the truth once and for all.
1:02:18 And it says, "Okay, you're in the right class.
1:02:21 Good."
1:02:26 Furthermore, why else do they experience freedom?
1:02:29 Because their need to experience awareness has ceased.
1:02:36 No more going to meditation, trying to experience some big reality.
1:02:42 This has gone.
1:02:43 Even this is very tiring, to try to experience something that I was all along.
1:02:51 I was never apart from that which I sought.
1:02:55 I am that now.
1:02:57 And there's a great relief and freedom in just stopping all doubts,
1:03:02 not stopping, but all doubts stop.
1:03:04 They stop spontaneously.
1:03:06 There's not one doubt that comes to the person's mind anymore.
1:03:10 Not one, not even 0.0000000000000001% of doubts.
1:03:18 Even that much doesn't pop in a person's mind in respect to who I am, in respect
1:03:23 to what is the nature of the world.
1:03:25 And that is a wonderful place to be in.
1:03:29 Furthermore, there's no question of manipulating the mind.
1:03:33 That too costs a lot of energy, trying to manipulate the mind to feel awareness.
1:03:41 In the presence of awareness, there is a mind trying to desperately reach awareness.
1:03:49 Who's the knower of that mind trying to reach awareness?
1:03:53 Awareness.
1:03:56 That's the understanding.
1:04:02 In the next session, we will speak about verse 1.3.
1:04:06 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:04:15 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi