

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:23 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:37 Anirakaranam Astvanirakaranam Me Astu TadAtmanni Nirate Ya Upanishatsu
0:00:50 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:09 So we can now read verse 1.2 because we just finished verse 1.2.
0:01:17 Who would like to read verse 1.2?
0:01:19 It is indeed the self that is the ear of the ear, the mind of the mind, the
0:01:25 speech speech of the speech, the breath of the breath, and the eye of the eye.
0:01:32 Those discriminative people who know the self, freeing themselves from this world,
0:01:40 being freed by living, are no more subject to death after leaving the body Lovely read.
0:01:47 And now verse 1.3 we discuss and then we can read after we discuss it.
0:01:54 So, na tatra caksurgacchati na vaggacchati no
0:01:59 mano na vidmo na vijanimo yathaitad
0:02:04 anusisyad, anyadeva tadviditat Atho aviditat adhi iti susruma pūrveṣāṃ ye nastad
0:02:21 vyācacakṣire We just take this tatra caksurgacchati So cakṣuḥ is eyes.
0:02:28 So in other words the eyes do not go there.
0:02:31 In other words, Brahman, awareness is not an object of your vision.
0:02:38 It's not something that you can see.
0:02:40 It is, if it were to be an object to your eye, then you would have to describe
0:02:46 it just like you're describing this.
0:02:48 So, sometimes in meditation we would think that I'm supposed to see something, right?
0:02:53 Some divine vision, some light, something kind of like here in
0:02:57 the third eye, the Ajna Chakra.
0:03:00 And I'm supposed to, and when I see that, I have come in touch with God, right?
0:03:06 This is kind of out there.
0:03:08 We've heard this before.
0:03:09 So, it says here, you, the reality is not something that you can see.
0:03:16 Specifically, it's not time-bound to your vision, to your eyes, to your sense of
0:03:24 sight, because it is not without any form.
0:03:28 Awareness has no form.
0:03:30 It is formless.
0:03:31 Therefore, there is no logic trying to grasp or see that which is not
0:03:40 seeable, which is beyond sight, and yet is the truth of all objects.
0:03:48 And then it says, na vaggacchati.
0:03:52 In other words, speech does not go there.
0:03:56 So, in other words, words cannot reach awareness.
0:04:00 So, there's nothing that someone can say, or some special mantra, that if
0:04:07 you say, "Om Namah Shivaya, Om Namah Shivaya, Om Namah Shivaya," times
0:04:12 100,000 times, which is actually a prescription, you will suddenly have
0:04:20 the reality come to you magically, because there is nothing you can say to describe it.
0:04:27 Now, you say, "Well, if there's nothing you can say to describe it,
0:04:31 why are you teaching this, Andre?
0:04:33 Why are we all teaching this?"
0:04:35 This is because there is a method by which you use limited words
0:04:43 to convey the limitless reality.
0:04:46 In other words, how can a limited word convey the limitless reality?
0:04:52 How is this possible?
0:04:53 The contradiction is there.
0:04:55 And the way to understand that is to know that every word that you say can have a
0:05:05 literal meaning and a deeper implied meaning.
0:05:10 The literal meaning is vacyartha and the deeper meaning, the meaning that
0:05:16 the teacher uses, that means what you see on the page is the literal meaning.
0:05:22 The teacher uses the deeper meaning.
0:05:25 So, this is why if you say, "Oh, why don't I just kind of convert this word for word in
0:05:30 Sanskrit and I'll get the truth," that is the most confusing way to get the truth, because
0:05:35 you're looking at merely dictionary terms.
0:05:38 So, this is why sometimes the student will ask, "Yeah, but Andre, this is not
0:05:42 what the dictionary says about sopadhika.
0:05:46 Why are you using something different?"
0:05:48 Because the teacher uses always the implied meaning.
0:05:52 The one who's studying by themselves uses the literal meaning.
0:05:56 So, vacyartha is literal.
0:05:59 So, for example, if I say to you, "Hey, bring me water, please."
0:06:05 What are you going to do?
0:06:07 Bring me a big blob of water?

0:06:09 What are you going to do?

0:06:11 In other words, I told you the literal meaning, but what your understanding

0:06:16 is that you have to fill in one extra word, which I was not mentioning, and

0:06:22 you filled in "glass," and therefore you made sense of that statement.

0:06:26 So, vacyartha is literal, and

0:06:35 laksartha is deeper, deeper meaning, which the teacher uses, which is why self-study

0:06:45 is fine, but self-study has the danger of falling for the literal meaning.

0:06:51 So, if you say something like, "Awareness is beyond speech," you say, "Well, I'm

0:06:56 not going to listen to any teacher because they're all using speech to describe this

0:06:59 reality, so I'm never going to listen."

0:07:02 This is the danger of not finding a teacher who can explain the

0:07:05 deeper meaning of the words.

0:07:08 So, the deeper meaning wants to say what I don't mean.

0:07:14 So, what the scriptures say is one thing, but the deeper meaning as one extra

0:07:22 component is what I don't actually mean, because the mind always wants to fill

0:07:27 in and say, "This is what you mean."

0:07:29 But then the deeper meaning, the laksartha says, "Here's what I don't mean."

0:07:34 So, we have to find those "don't means," otherwise your mind

0:07:39 will misinterpret the teaching.

0:07:41 So, how is this done?

0:07:42 Well, how do we describe this reality that we've been talking about?

0:07:49 The rishis have used three accurate words to accurately describe this reality.

0:07:56 And if you look at these three words literally, then the whole thing will go wrong.

0:08:01 For example, the first word they say is this reality is "sat," which means "existence."

0:08:08 So, if you look at the literal meaning of "sat," what is your

0:08:14 understanding of that which is existent?

0:08:18 Like something is existent.

0:08:22 Literally, something is existent.

0:08:24 Just like normal, a normal person says, "The piano is existent."

0:08:30 In other words, it's always isolated to objects within time and space.

0:08:36 So, this is the vacyartha the literal meaning.

0:08:40 The implied meaning is that from which objects come from.

0:08:48 The existence, the content that fills up all objects, making them what they are.

0:08:55 That from which time, space, and objects all come out of.

0:09:00 In other words, when it comes to "sat," you took away the limitation or you took away

0:09:08 the meaning of "within time and space."

0:09:13 And how did that happen?

0:09:14 Well, we just mentioned it.

0:09:16 We say what I don't mean by existence, this reality being existence, is I don't mean

0:09:22 that this reality is within time, space.

0:09:28 What I do mean is that this reality, which is existence, is the truth of

0:09:35 time, space, and therefore everything else that comes out of time and space.

0:09:41 When it comes to "cit," which we used the word before at the start of

0:09:47 the teaching, which means awareness.

0:09:49 What does awareness traditionally mean, or consciousness?

0:09:54 How ordinary people use it.

0:09:56 I'm aware of the fact that I was late.

0:10:02 Yeah, mental image.

0:10:03 And scientists will, or even neurologists, many of them, there are many books that

0:10:08 I'm yet to read, but I've seen some of them, where they will write whole books,

0:10:14 and the discussion is about trying to find consciousness within the physical brain.

0:10:20 And they will have scientific data, research, "evidence," to show that

0:10:28 consciousness is within the brain.

0:10:33 And it's very convincing.

0:10:34 And the amount of stars that that book has on Amazon, five out of five.

0:10:41 Five-star reviews.

0:10:42 Because who's reading that book?

0:10:45 The ones who are already buying into, or coming from, the idea that

0:10:49 consciousness is a product of the brain.

0:10:52 So the literal, the vacyartha meaning of "cit," awareness, is aliveness, sentiency.

0:11:02 But the implied meaning of consciousness is, what have we learned so far about

0:11:08 what consciousness is, or awareness?

0:11:10 It's not intelligence.

0:11:11 There is a satya-mithya relationship.

0:11:14 What else is consciousness?

0:11:16 Subconscious.
0:11:17 Sorry?
0:11:17 Not changing.
0:11:19 It's not changing?
0:11:20 Not changing.
0:11:20 Super.
0:11:21 So that which is sadharana, it is common.
0:11:24 What else have we learned about consciousness during this course?
0:11:29 It's a part.
0:11:31 Excellent.
0:11:31 So it survives all of the changes.
0:11:33 What else have we learned about consciousness?
0:11:35 Source.
0:11:37 It is the source of everything.
0:11:38 Super.
0:11:40 No attributes.
0:11:42 No attributes.
0:11:42 Subject.
0:11:42 It is a subject.
0:11:49 It's the light in which everything can happen.
0:11:52 It's the light in which everything is known.
0:11:53 The witness of all changes.
0:11:57 Therefore, what we just asked here was, what was the laksartha, what was the implied,
0:12:04 the deeper meaning of cit, awareness?
0:12:08 And you have all very rightly answered that very well.
0:12:11 So, well done.
0:12:13 And then, what else is this reality?
0:12:16 It is anantam.
0:12:18 Anantam, so sat, it is existence.
0:12:21 It is cit, it is awareness.
0:12:23 And what kind of existence and awareness is it?
0:12:26 That's your natural question you're going to ask.
0:12:29 Is it time-bound?
0:12:30 No, it is anantam, existence and awareness, which means it is limitless.
0:12:37 Now, how do you look at yourself when he talks about this reality?
0:12:41 Well, you think that I, Atman, am just one of the manifestations.
0:12:48 I am sort of limited.
0:12:50 This is how you start out.
0:12:53 This is your literal understanding.
0:12:55 Wow, this reality that they're talking about, I am just yet to get in touch with it.
0:13:02 But the deeper meaning is, the very person who's trying to get in touch with it, is
0:13:09 it, only has to discover it, that it's already true right now through the pramana.
0:13:15 Therefore, sat, cit, and what kind of a sat, cit?
0:13:20 It is limitless.
0:13:21 It is without a second.
0:13:23 There's only one.
0:13:25 That means there's no two existence-awarenesses
0:13:28 competing with each other.
0:13:30 One existence is better than the other existence.
0:13:33 One awareness is more evolved than another awareness.
0:13:37 There is only one existence from which time and space comes and which
0:13:42 fills the content of all objects.
0:13:45 And there is only one awareness in whose presence all of the objects
0:13:50 that are filled with existence are illumined, are revealed, are recognized
0:13:56 in the presence of that awareness.
0:13:59 So understand this.
0:14:00 It's not two different things here.
0:14:02 It's not like awareness is one thing and existence is one thing.
0:14:05 I'm just describing, helping you understand what is existence.
0:14:11 What is awareness?
0:14:12 Awareness is something that, by the very virtue, think about it logically, by the
0:14:17 very virtue of revealing, in the presence of whom something is revealed, the very virtue
0:14:25 of that recognizer, revealer, is existent.
0:14:31 It's not sort of mysterious.
0:14:33 Just to recognize something means that which recognizes exists.

0:14:39 Therefore, the nature of it is existence and awareness.
0:14:43 What kind of awareness is it?
0:14:46 It's an existent awareness.
0:14:47 What kind of an existence is it?
0:14:50 It's an awareful existence.
0:14:53 In other words, whatever shows up in existence is aware-ed by what?
0:15:00 By existence-awareness.
0:15:02 Whatever existence manifests as, it is existent and it is revealed
0:15:09 by awareness, which is existence.
0:15:14 So when existence shows as an object, that object is aware-ed by that existence.
0:15:22 Therefore, this existence-awareness is without a second.
0:15:27 It is the content of the universe.
0:15:31 And not only is it the content of the universe, it is the revealer in whose
0:15:36 presence objects are coming and going.
0:15:39 What kind of objects?
0:15:40 Existent objects.
0:15:42 Therefore, what I want to show is that Vedanta uses a methodology, using limited
0:15:50 words to convey a limitless meaning.
0:15:56 That's how the tradition works.
0:15:58 By using the deeper meanings of words rather than the literal meaning of
0:16:03 words, which is why someone can study this for 40 years or kind of look
0:16:08 at it from an academic standpoint, they will never, ever, ever get it.
0:16:14 You can only get the true meaning from the Guru-Shishya tradition.
0:16:19 That is just how it works.
0:16:21 It's not just here.
0:16:23 It's also the same thing in science.
0:16:25 In physics class, you can say, "Oh, I understood E equals mc squared."
0:16:29 You can extract energy out of matter.
0:16:34 You can extract a lot of energy out of matter, which is how we made atomic bombs.
0:16:39 "I understood."
0:16:39 And you can also convert matter back into energy.
0:16:43 "What's the big deal?"
0:16:44 I've understood."
0:16:45 Really, scientists took over 10 years to discover the implied
0:16:51 meaning behind E equals mc squared.
0:16:53 And there's an individual who goes, "Yeah, energy goes into matter, and
0:16:56 matter can be converted into energy.
0:16:58 I've understood."
0:16:59 Why is it that quick?
0:17:01 Because of vacyartha because of the literal meaning.
0:17:06 So the implied meaning always takes time and relationship.
0:17:11 vacyartha is a quick fix, but quick fix doesn't answer anything.
0:17:16 It just satisfies you temporarily.
0:17:19 Na manah.
0:17:21 So it cannot be known by the mind.
0:17:23 Now, this is very interesting.
0:17:24 This is where a lot of confusion is going to come.
0:17:26 "Oh, it cannot be known by the mind.
0:17:28 Really, huh?"
0:17:29 So look at this.
0:17:30 Where does ignorance happen?
0:17:33 Where is ignorance stored?
0:17:36 In your foot?
0:17:38 Where?
0:17:41 In the mind.
0:17:41 There's only one place where ignorance is prevalent.
0:17:44 It's in the mind.
0:17:45 So where does knowledge have to take place then?
0:17:49 In the very same place where ignorance is.
0:17:51 So now what happens is
0:17:56 you need the mind to know Brahman.
0:18:00 And yet, it says Brahman is beyond the mind.
0:18:06 So what happens now is if the teacher says, "You know, you
0:18:12 can't know Brahman with the mind."
0:18:14 Then if the teacher doesn't follow up with what they mean, the student will say then

0:18:20 next time, "Oh, this is all intellectual.
0:18:22 Brahman cannot be known through the mind."
0:18:24 Because I heard that.
0:18:25 And there is a truth to that.
0:18:30 So how do you resolve this?
0:18:32 Brahman cannot be known by the mind, and yet the only way to understand
0:18:37 Brahman is through the mind.
0:18:39 Oh no.
0:18:40 You see, there is some truth to this.
0:18:42 Because the mind is so accustomed to converting everything into an object.
0:18:51 And therefore the teacher will naturally say, "Brahman is not something for the mind."
0:18:56 So there is a truth to that.
0:18:58 But if the teacher just walks away or doesn't follow up, then the student will probably
0:19:05 forevermore, for the rest of his life, keep on discarding anything which is brahmana,
0:19:11 which involves a lot of usage of the mind.
0:19:14 Therefore, to understand this, what we have to do is go through another
0:19:19 prakriya to reconcile this contradiction.
0:19:23 How?
0:19:24 So when you learn anything, what happens is there is an object that
0:19:30 is outside of your mind somewhere.
0:19:33 For example, there is some tent over there, and we don't know.
0:19:37 So what we all have to do is we have to move our bodies and put our eyes and see that tent.
0:19:45 And when the eye sees that tent, the image of that tent will enter into your mind.
0:19:54 And what's going to happen is, assuming how much of that tent you look all
0:19:58 around, all angles, that much you will have knowledge about that tent.
0:20:05 In other words, if you only see half of the tent, you will say, "Yeah, I've seen a tent."
0:20:09 But have you really seen a tent?
0:20:12 Not really, because you need to walk all around, and then if I ask you
0:20:16 this question, "Have you seen a tent?"
0:20:18 You will say, "Yes, I've seen a tent."
0:20:20 But this time, what you really mean is, "I saw 100% of the tent, but first time
0:20:26 you met, I only saw 50% of the tent."
0:20:29 So in other words, the more I expose my mind to something, the more it
0:20:36 recreates the external image of an object and represents it in the mind.
0:20:41 And the more details it adds onto that image, the more it is keeping with
0:20:47 what is presented to me, whether it is an object or whether it is a lecture.
0:20:54 Now, with an object like a tent, it's very simple, because I just
0:20:57 show you tent from all angles, done.
0:21:00 But when it comes to a subtle topic, like explaining e equals mc squared, then what
0:21:06 happens is there's a lot of nuances, and nuances are not so easily capturable like a
0:21:13 tent, which is why we have tests in schools, because what the teacher wants to discover
0:21:19 is how much has the mind of the student captured and how much is it keeping with the
0:21:26 information that was conveyed to the student.
0:21:31 The degree to how much the mind has understood a reality is a degree to how much the mind has
0:21:39 captured what was presented to it at the time of the class, which is why, again, when we ask
0:21:46 questions, you're like, "Oh, I thought this was clearly explained," but when I've asked
0:21:52 a question, you're shaken up a little bit.
0:21:54 You're like, "Can I really answer this?"
0:21:56 So this is meant to test and see how much what I have said has represented accurately
0:22:04 in your mind, because whenever we doubt ourselves, whenever there is a lack of
0:22:08 completion of what was taught, then when a question is asked, then what happens
0:22:14 is it transfers or converts into a doubt.
0:22:17 So the more doubts regarding a certain question that's being asked, the more
0:22:22 doubts and hesitance and hesitation to answer, the more likely that image, that
0:22:28 information that was conveyed by the teacher was not complete or was not complete
0:22:35 because the teacher has done a good job, but has not been completely transferred
0:22:40 into your mind, even though you thought it was all clear at the time of receptivity.
0:22:47 And yet, when the question comes, because if I ask you, "What is your name?"
0:22:52 Like that, because the whole image of your name is well sculpted in your mind.
0:22:59 No problems there.
0:23:00 But when I ask you, "What is sopadhika adhyasa and "What is the difference
0:23:04 between sopadhika and nirupadhika?"
0:23:07 You're like...
0:23:15 Like that.
0:23:18 So understand this is not about putting anyone down.

0:23:21 It's just how the nature of the mind works.
0:23:23 Sometimes when I was preparing for this, I was like, "How much do I really understand?"
0:23:28 So what I do sometimes is I just put this inside...
0:23:32 It's great things today with AI.
0:23:34 You can just put a book inside AI and you can say, "Generate 50
0:23:38 questions based on this text."
0:23:41 And it generates 50 questions, and I'm like, "Whoa!
0:23:43 The question's been asked and I'm already taken back."
0:23:47 So it's a beautiful way to demonstrate how well you have captured by asking
0:23:53 yourself questions, and then you will see how accurate and how well constructed
0:23:58 that image is, keeping with what was intended to be communicated through
0:24:04 the texts, through the Upanishads.
0:24:07 And therefore, when it comes to knowledge taking place of the conveyed
0:24:14 idea, the conveyed information, what happens is, in Sanskrit we call
0:24:18 this "vrtti jnanam" has taken place.
0:24:22 "Vrtti
0:24:26 jnanam."
0:24:26 How many "t"s?
0:24:28 Two "t"s, right?
0:24:30 "Vrtti
0:24:33 jnanam."
0:24:34 By the way, some people say this "jnanam."
0:24:36 It's actually "jnanam," but because Hindi speakers, it's so prevalent, they will say
0:24:42 "jnanam," so that's why I also say "jnanam."
0:24:44 But it's actually "jnanam," which is very rare to be said nowadays.
0:24:48 So "vrtti jnanam."
0:24:50 So "vrtti jnanam" is when the external object, whether it is a gross object or
0:24:59 a subtle object, like knowledge in the Upanishads, has been accurately represented
0:25:07 in the mind of the listener, and that representation is called "vrtti jnanam."
0:25:15 "Vrtti" means thought, "jnanam" means knowledge.
0:25:18 That means knowledge in the form of a mental image, a mental mode
0:25:24 is now accurately representing the information that is being conveyed.
0:25:31 Now, this "vrtti jnanam" has two sub-operations.
0:25:37 Sub-operations means it's further understood by understanding two sub-operations.
0:25:46 Vrtti vyapti means
0:25:50 result.
0:25:52 And phala vyapti.
0:25:57 Why am I doing this now?
0:25:58 Because what was the original question?
0:26:00 How do you reconcile that Brahman cannot be known through the mind, and yet mind is
0:26:07 the only way by which you can know Brahman?
0:26:10 So phala
0:26:15 vyapti.
0:26:15 Okay, so what is vrtti vyapti?
0:26:17 So this means when I see a rose, if I show you a rose, then that rose - I'm
0:26:22 probably not on camera now, because it cuts me here, I'll probably sit down.
0:26:28 So this means when I show you a rose, then what happens is your mind captures that
0:26:36 rose and it represents it inside your mind.
0:26:42 Therefore, a rose image is created.
0:26:46 So right now, look at this.
0:26:50 You ready?
0:26:53 So now two things took place when I...
0:26:57 Hold on, it's too unstable.
0:26:59 Okay, so two...
0:27:00 Okay, five, four, three, two, one.
0:27:03 Okay, in that moment when this happened, watch.
0:27:09 Okay, two things happened so quickly you missed it.
0:27:12 It just happened so fast.
0:27:13 What happened first?
0:27:15 "Vrtti vyapti" - has obtained.
0:27:17 That means the image in your mind has obtained.
0:27:21 And because the image has obtained, what happened then is phala vyapti.
0:27:25 Ignorance of this, which was not there just a moment ago, has been removed.
0:27:32 So two things are happening.
0:27:36 Image created, ignorance removed.

0:27:38 Okay?

0:27:39 Vrtti vyapti - the image has been captured in your mind, and because it's captured in

0:27:45 your mind, it has removed ignorance of ball.

0:27:50 When it comes to knowledge of Atman, knowledge of who you are, knowledge

0:27:57 of Brahman, knowledge of awareness, these are all synonymous words, by

0:28:01 the way, all mean consciousness.

0:28:02 Brahman, consciousness, Awareness, Atman, I am, svataha siddha, svayam prakasa,

0:28:12 these are all words that we use so far in this course to convey Awareness.

0:28:17 Cit also, okay?

0:28:19 So when it comes to understanding who you are, does vrtti vyapti happen?

0:28:30 Remember vrtti vyapti is an image of something.

0:28:38 No, I hope he said no, I heard no.

0:28:40 So I'll make this a little bit more clear.

0:28:43 When it comes to knowing who you are, there's a special kind of Sanskrit

0:28:49 word that we use, and then we explain it, called akhanda akara vrtti.

0:28:56 So in other words, what is akhanda akara vrtti?

0:28:59 When Moksha takes place, what specifically is Moksha?

0:29:03 What happens in the mind when Moksha takes place?

0:29:06 This means it is a mental mode which doesn't have an image because Atman is not an image.

0:29:16 You cannot represent consciousness in your mind because it's not an object available.

0:29:22 So what akhanda akara means, it's a thought which has no division.

0:29:27 It's a formless thought.

0:29:29 Huh?

0:29:30 A formless thought?

0:29:31 What do you mean by that?

0:29:33 In other words, it is not vrtti vyapti because vrtti has a form.

0:29:38 It only is phala vyapti and phala vyapti removes forms.

0:29:46 In other words, what kind of forms does phala vyapti remove?

0:29:50 What's removed?

0:29:51 An idea.

0:29:53 And what is an idea?

0:29:55 An idea is vrtti vyapti.

0:29:57 In other words, I had an idea once upon a time during the stage of

0:30:02 ignorance that Atman was an object.

0:30:05 So once upon a time, I had an idea that Atman was like this, some sound,

0:30:12 some object, which is a form, isn't it?

0:30:16 An idea is a form.

0:30:17 So when Moksha takes place, what you do, you don't add a new image, just like

0:30:24 with everything else, you remove images.

0:30:28 And in respect to removing ideas and images, it is phala vyapti because you remove the

0:30:36 idea that you are something that is out there and it is yet to be gained in the future,

0:30:44 that the truth is not here, it is tomorrow.

0:30:47 Moksha is for those Buddhas, therefore, Ramana Maharishi's.

0:30:51 For me, nobody.

0:30:52 In other words, all of these notions are removed.

0:30:56 Now, what about until Moksha takes place?

0:31:01 Everything from day one, since beginningless time, it was all vrtti vyapti, phala

0:31:10 vyapti.

0:31:10 As I said, vrtti vyapti and phala vyapti.

0:31:15 In other words, all that you were doing until Moksha was creating images that

0:31:21 are representing values, how to live, how to be dharmic, how to love, how to

0:31:28 communicate, how to do what is to be done.

0:31:31 These are all mental vrttis.

0:31:34 Vrtti doesn't just mean thought, by the way, it also means mental mode.

0:31:39 That means all that was happening was mental modes were being changed in your mind.

0:31:45 Only when you understand who you are, it is no longer an image, it is

0:31:50 removal of a mental mode which made it

0:31:58 so that you thought Atman was an image.

0:32:02 That mode is removed.

0:32:04 For example, when would this take place?

0:32:09 They're enlightened, I'm just nobody.

0:32:12 This is an idea right now that you're talking.

0:32:14 I'm not going to get this.

0:32:17 Only teachers, only swamis, only the great sages know.

0:32:20 These are all modes, modes, modes.

0:32:23 One day or one time or right now, when that idea, that self-talk, which are all vrtti
0:32:29 vyapti's, by the way, since beginningless time, when they are all removed, that Atman
0:32:36 is some object, that is akhanda akara vrtti.
0:32:40 Moksha.
0:32:40 In other words, you have removed that notion which you thought
0:32:44 you were something out there.
0:32:47 There is a way to demonstrate this.
0:32:50 It's called shaka-candra-nyaya.
0:32:55 Shaka is a branch.
0:32:57 And
0:33:00 there was a very interesting example where there was a student and a
0:33:04 guru, and the student couldn't see the moon, because candra means moon.
0:33:09 And shaka is a branch.
0:33:11 So the student was going, "Where is the moon, guru?
0:33:14 I don't see the moon."
0:33:16 Because it was a very, I don't think it was a moon, but like a star, something very small.
0:33:20 And it was sort of, you know, nighttime.
0:33:23 But it was not apparent for some reason.
0:33:26 The sun, not the sun, the moon was not apparent to the student.
0:33:30 And there was enough light to see the tree, right?
0:33:34 And so the student is like, "Where is this moon?
0:33:37 I don't see it.
0:33:38 There, it's over there.
0:33:39 You see?
0:33:40 I don't see it."
0:33:41 And what did the guru say?
0:33:42 "Well, look at the first...
0:33:44 What do you see right now?"
0:33:45 "Oh, I see the big bark of the tree."
0:33:48 "Can you see that, student?"
0:33:49 "Yes, I see the big bark of the tree."
0:33:51 "Great!
0:33:52 Let's move up.
0:33:53 Do you see the big branch on the tree?" "Hmm...
0:33:57 A little bit harder now.
0:33:59 Which one?
0:33:59 That one or that one?"
0:34:00 "No, no, that one on the left."
0:34:02 "Ah, I see that branch.
0:34:03 Great!
0:34:04 Now let's move up.
0:34:05 Go to the top most branch sticking out of this branch and just
0:34:11 follow that branch to the end."
0:34:13 "Hmm...
0:34:15 Okay.
0:34:15 Okay, now go to...
0:34:17 You see that little bird?"
0:34:19 "Wait, which one?
0:34:20 It's so dense."
0:34:22 "Ah, I found it.
0:34:23 Good.
0:34:24 Now see above the bird there's a fruit."
0:34:27 "Hmm...
0:34:28 Yep, got the fruit.
0:34:29 Yep.
0:34:29 That one or that one?"
0:34:30 "No, no, not the one on the left.
0:34:31 The one above that."
0:34:33 "Got it.
0:34:33 Okay, good.
0:34:34 Now you see that branch that's sticking out?
0:34:37 Like, it looks like a V above that?"
0:34:41 "Yep, I see it."
0:34:42 "Good.
0:34:42 Now go right above in the center of that V and to the end of that last branch sticking out."

0:34:52 "Yep, got it.
0:34:53 Now just move slightly to the left and you see a little light shining?"
0:34:57 "Yes, I see it."
0:35:00 "Now what does the branch, what does the fruit, what does the bird, what do the
0:35:05 leaves have anything to do with the moon?"
0:35:12 Nothing and yet everything at the same time.
0:35:16 It was used to a means to the end.
0:35:20 In other words, all until now, everything was a means to an end.
0:35:25 Vrtti vyapti, vrtti vyapti, more images, more self-help, more personal development,
0:35:30 more philosophy, more academic studies, more this, more that, more research.
0:35:35 It was all creating just images, intellectualizing, it was all just
0:35:40 images until you realize, "Wow, all of that was not the final end.
0:35:47 It was just a means to help me see the final truth."
0:35:52 And therefore, shaka- candra-nyaya, it's like this.
0:35:56 Everything was an image to help you except finally the knowledge takes place.
0:36:02 Now what about love?
0:36:03 Love sounds like a akhanda akara vrtti.
0:36:06 It's more like an abstract thing, isn't it?
0:36:08 It's very, like what is love?
0:36:11 Love, isn't love akhanda akara vrtti?
0:36:13 A thought without division?
0:36:15 A mental mode without division?
0:36:17 I can't put love into any kind of a concrete thing like a pen or hatred or disgust.
0:36:25 These are very gross things.
0:36:27 Everyone knows disgust, everyone knows displeasure, but what about love?
0:36:31 It's so subtle.
0:36:32 Isn't that self?
0:36:33 Isn't that the reality?
0:36:34 The
0:36:41 Western world loves the word love.
0:36:45 They even call the self the love.
0:36:48 No.
0:36:50 Total confusion.
0:36:52 Self is not love.
0:36:53 If self was love, then self could not illumine hate.
0:36:59 Because love has gradations.
0:37:01 There is, for example, love for child versus love for hobby.
0:37:06 It is love, but it has gradations between the types.
0:37:10 And there is intensity of love.
0:37:12 One day I have a lot of love for rapping, another day a little bit less
0:37:17 love for rapping or whatever, playing music or whatever you love to do.
0:37:24 Anything that has a gradation or opposite to it is not akhanda
0:37:30 akara vrtti, it is still mithya.
0:37:33 It still depends on the presence of awareness to light it up, to light up its presence.
0:37:42 Therefore, now let's reconcile this.
0:37:45 Look at this.
0:37:46 Having heard this, you need, okay, you cannot use the mind to know Brahman.
0:38:01 Which one?
0:38:02 You cannot use the mind to know Brahman.
0:38:04 Vrtti
0:38:07 vyapti.
0:38:08 You cannot use the mind, brackets, vrtti vyapti, to know Brahman.
0:38:14 And yet, you can use the mind, brackets, phala vyapti, to know Brahman.
0:38:23 You understand?
0:38:24 In other words, you cannot use the mind to turn awareness into an image.
0:38:33 Therefore, vrttivyapti.
0:38:35 But you can use the mind to know Brahman because the mind has ignorance of
0:38:43 Brahman and that ignorance is cancelled out through knowledge of Brahman.
0:38:49 In other words, knowledge removes my ignorance of myself, that one who is
0:38:56 ever true, ever present and unaffected.
0:38:59 Vidad
0:39:02 avidat adhi.
0:39:04 So, Atman is neither known as a particular object, as we just discussed,
0:39:14 nor can you say, Atman can't be known.
0:39:21 Atman is not a particular object, nor can you say, I don't know Atman.

0:39:29 What does this mean?
0:39:36 So, it's existent, but not experienceable as an object.
0:39:38 Good, good.
0:39:39 It's existent and yet it's not
0:39:43 experienceable as a particular object.
0:39:47 In fact, just to say, I don't know Atman, I don't know me, I don't know I,
0:39:54 that whole speech is blessed by Atman.
0:39:58 Who's revealing that statement?
0:40:01 Atman is revealing that statement.
0:40:03 That's why you can't say, Atman can't be known.
0:40:06 Because just to know that you said, Atman can't be known, just to know that
0:40:10 implies Atman is revealing that statement.
0:40:14 And at the same time, Atman can't be known as an object, because, again,
0:40:19 Atman is attributeless, and therefore you can't know it as something that
0:40:25 is outside of you, because it is you.
0:40:28 Atman is always available as I am, and it is never conditioned by any attribute.
0:40:38 Now, it wants to, the following verses, they want to reinforce everything we
0:40:43 said so far in very compressed modes.
0:40:48 So, verse 1.4 and verse 1.5 I'm going to combine.
0:40:54 So, I'm just going to chant verse 1.4.
0:40:57 Actually, let's just read verse 1.3.
0:40:59 Someone please read 1.3.
0:41:02 Eyes have no access there.
0:41:04 The organ of speech also does not reach there, nor does the mind.
0:41:10 We do not recognize it as an object.
0:41:15 We do not, therefore, know how to impart this knowledge in any other way.
0:41:21 It is indeed different from the known and also from the unknown.
0:41:26 Thus, we have heard from our predecessors who expounded on to us.
0:41:34 Okay.
0:41:35 Now, verse
0:41:50 1.4.
0:41:51 [Sanskrit] Okay.
0:41:54 So, it says here, "Brahman is that which cannot be explained by words."
0:42:02 In other words, it cannot be explained through speech, nor as any kind of a mode of revealing
0:42:12 it through a mantra or a word or anything.
0:42:15 Okay?
0:42:15 Why?
0:42:16 Because in your presence, in the presence of Atman, there is
0:42:20 always a speech being revealed.
0:42:22 So, if you say, "I don't know Atman," what is revealing that statement?
0:42:27 Atman.
0:42:27 If you say, "I know Atman," what is revealing that statement?
0:42:32 Same Atman.
0:42:34 The verse wants to point out that that which is most immediate to you,
0:42:40 the nearest to you, that is Atman.
0:42:43 Therefore, there is no question of waiting to hear about it.
0:42:47 Just wait.
0:42:49 What is lighting up your waiting to hear about Atman?
0:42:55 Atman.
0:42:55 Okay?
0:42:56 "I want to hear about Atman.
0:42:57 Come on.
0:42:57 I want to hear about Atman.
0:42:58 Give me the truth.
0:42:59 Give me the truth."
0:42:59 What's lighting up that statement?
0:43:02 The very thing you're seeking, the very thing you want.
0:43:05 Then, verse 1.6.
0:43:07 It's the same idea.
0:43:08 It says, "Atman, the truth, is not something that you can see, but
0:43:14 because of which seeing happens."
0:43:17 Is seeing happening right now?
0:43:20 Why is seeing happening?
0:43:23 Because Atman is illumining everything that is in your mind.
0:43:28 And what is in your mind?

0:43:30 This, this room.
0:43:32 This is mind.
0:43:34 And what's lighting up this room now?
0:43:37 And then, verse 1.7.
0:43:39 Brahman, so I'm going to change the word now, Atman, Brahman.
0:43:43 "Brahman is not something that you can hear by sound, but it is that
0:43:48 because of which sounds are revealed."
0:43:53 Now, look at this.
0:43:56 Who is revealing sounds?
0:43:59 Who is revealing sounds like this that happened outside?
0:44:02 Who is revealing that?
0:44:03 In the presence of whom was that revealed?
0:44:07 In the presence of me.
0:44:09 Therefore, it says here, "Brahman is not something that you can hear by
0:44:13 sound, but that which reveals sounds."
0:44:18 Sounds were just revealed to us.
0:44:20 Even now, they're being revealed by the speech.
0:44:24 Therefore, is Brahman away from you?
0:44:27 No.
0:44:28 Otherwise, if Brahman was away, then who would be revealing these sounds right now?
0:44:36 Therefore, it shows you that just the fact that sounds are revealed,
0:44:40 Brahman cannot be away from you.
0:44:42 And Brahman is the final reality.
0:44:45 That is what everyone is looking for.
0:44:47 Brahman, Consciousness, Awareness, the final reality.
0:44:52 If you didn't enjoy the final reality right now, you would not be hearing these sounds.
0:44:58 And even if you were deaf, you'd say, "What about then?"
0:45:00 It doesn't matter.
0:45:01 You can still hear sounds in your mind.
0:45:03 You can still see.
0:45:04 Nedam yad idam upasate.
0:45:07 That means Consciousness or Brahman is not what people worship.
0:45:15 In other words, Consciousness is not something that you can worship, such as
0:45:19 an idea, such as the om sign, such as your notion or an experience or a memory,
0:45:26 a non-dual experience once upon a time.
0:45:30 I'm going to worship that as Brahman.
0:45:32 Sometimes that happens.
0:45:33 Someone has a meditation, a deep meditation, and they enter a very beautiful state,
0:45:40 and they worship that and say, "No, I have gotten in touch with Brahman.
0:45:44 I remember that time.
0:45:45 It was samadhi.
0:45:47 That was the pure Brahman right there."
0:45:51 No.
0:45:53 It is not something that you can worship or something that is remembered as an experience.
0:45:59 It is in whose presence remembering is happening right now, in whose presence
0:46:06 worshipping is happening right now.
0:46:10 "Oh, look, I'm worshipping Brahman."
0:46:12 What is revealing this body right now, worshipping Brahman?
0:46:17 Brahman.
0:46:19 Okay?
0:46:23 The only thing is, the moment we say Brahman is not something we can worship
0:46:28 as an object, the mind is so genius it finds something else to worship as Brahman.
0:46:34 "It's okay.
0:46:34 I'll just go to Amazon and do some liquids over there, and I'll go...
0:46:42 Yeah, I'll find it.
0:46:45 I'll find it.
0:46:46 Don't worry."
0:46:47 That's the nature of the mind.
0:46:48 It always wants to grasp the reality as some object, as some subtle sound.
0:46:55 In fact, we start out the spiritual journey by grasping the reality as very
0:47:00 gross objects, very dense objects, such as loud noise, special sound healing,
0:47:09 and mantras, very concrete objects.
0:47:14 And then you go more silent.
0:47:15 No, no, no.
0:47:16 You just need to go thoughtless.

0:47:18 It's hiding in your thoughtlessness.
0:47:21 You have to make your mind so silent it's always there.
0:47:25 It sounds like a conch.
0:47:27 It smells like, what do they say, rosemary or something.
0:47:32 The truth smells.
0:47:34 When you get in touch with it, it's going to have a very distinct
0:47:37 smell, like rosemary or basil.
0:47:42 It's going to sound like the waves in the ocean.
0:47:47 When you hear that, you have touched Brahman.
0:47:50 You have touched the reality.
0:47:51 I've read these things before.
0:47:54 [inaudible] Yeah, yeah, yeah.
0:47:59 When you're in the yoga, and I was in yoga for many years, you just
0:48:03 read about this all over the place.
0:48:06 It's kind of lucky that I did read so I'm informed what kind of notions.
0:48:11 And you're so convinced that is what you're looking for that
0:48:15 nobody can tell you otherwise.
0:48:17 No one can convince you out of it.
0:48:19 This is the great irony.
0:48:21 Even if they have best intentions for you, you don't understand.
0:48:25 I found it.
0:48:26 I'm there almost.
0:48:28 So you just have to wait it out a little bit.
0:48:30 You just have to wait it out for the mind to drop these ideas.
0:48:34 That's just how it is.
0:48:39 And then verse 1.8.
0:48:44 Again, it says, "Consciousness"-- Okay, so prana.
0:48:50 So Brahman is not sustained by prana, but by which the prana is sustained.
0:48:58 Okay, so here what happens is consciousness can be very easily mixed up with sentiency.
0:49:07 When it says the word prana here, it just means sentiency, like aliveness.
0:49:13 The system is breathing, it's functioning.
0:49:16 And what it wants to say by sentiency or prana is the jiva that moves, the
0:49:25 jiva that takes different bodies.
0:49:27 So that's what's sentient.
0:49:28 That's the sentient.
0:49:29 So when you use the word sentient, it specifically refers to jiva.
0:49:34 What is a jiva?
0:49:36 Jiva is one who has a physical body and also a mind.
0:49:42 But also a jiva can be without a physical body.
0:49:45 That's called physical death.
0:49:47 But then that mind continues to different bodies.
0:49:52 And it's reprogrammed.
0:49:53 That's why you don't remember what happened, because it's reprogrammed from scratch.
0:49:56 But you take away some impressions into the next life.
0:50:00 So that one who "travels"-- not that they travel, where is there to travel?
0:50:04 But travels to a different body, takes on a new body, is called jiva.
0:50:09 That jiva here is taken as sentiency or prana.
0:50:16 So it says here, consciousness can be easily mixed up with sentiency.
0:50:21 Now, the moment you think this, there's a subsequent error.
0:50:26 Because that means consciousness is only present in sentient beings.
0:50:34 Those with prana, those with physiological functions.
0:50:38 Those with a mind.
0:50:39 Now, what's going to happen then?
0:50:41 That means consciousness is now isolated to individual beings.
0:50:47 That means this is not consciousness.
0:50:49 Insentient rocks are not consciousness.
0:50:52 Hydrogen, air, fire, water, earth, that is not consciousness.
0:50:56 Only a sentient being is consciousness.
0:51:00 If you start to think like this, then you are forced to make a subsequent error and say,
0:51:05 "Consciousness is bound to space and time."
0:51:09 And therefore, consciousness is not in rocks.
0:51:12 Now, the question is, how do you demonstrate that consciousness is also in rocks?
0:51:18 In sentient matter.
0:51:22 How do we demonstrate that using what we've learned so far?
0:51:29 Say again, a little bit more.

0:51:36 And you keep...

0:51:42 Good.

0:51:42 So, how do you show that a rock is consciousness?

0:51:47 Because if you break down that rock, you will see it too is put together.

0:51:53 There is, for example, five carbons, six hydrogen and five oxygen atoms to form silica.

0:52:01 So, there's an intelligent putting together.

0:52:05 And that intelligent putting together is also reducible.

0:52:09 Those atoms are reducible into concepts, as we've discussed.

0:52:14 And concept can never be outside a conscious being.

0:52:20 In other words, you cannot think of intelligence outside of consciousness.

0:52:27 Consciousness supplies intelligence with the ability to put together.

0:52:33 Just like your mind cannot do anything without you being conscious.

0:52:39 If you're just in a coma, your mind, no matter how intelligent it

0:52:43 is, it cannot put things together.

0:52:46 So, the question I asked was, how do you show that consciousness is inside rocks?

0:52:53 What was the answer?

0:52:54 Well, you break it down into parts, it reduces to concepts, and concepts have a

0:53:00 satya-mithya relationship to awareness.

0:53:02 So, they resolve finally into awareness.

0:53:07 Now, let's ask this question.

0:53:11 What makes an object sentient?

0:53:17 What's the difference between a sentient object, a human being or a dog, and a rock?

0:53:25 Subtle body.

0:53:26 Now, what is a subtle body?

0:53:28 Well, in Sanskrit, it's more accurate.

0:53:30 It's sukshma sharira.

0:53:33 Sharira means that which changes, that which decays.

0:53:36 To decay is to change.

0:53:37 That subtle body is being equated to the word prana in this verse.

0:53:41 So, because subtle body makes you sentient.

0:53:45 So, now the question is, how do you show that the subtle body is

0:53:49 different from the physical body?

0:53:52 Because there are many neurologists who will say that there is no mind.

0:53:56 The mind is your physical brain.

0:53:59 Many of them say this.

0:54:01 But in Vedanta, what we say is that your physical brain is one type of matter

0:54:08 and your mind is another type of matter.

0:54:11 So, how do you demonstrate that your subtle body, that is your mind, is

0:54:17 equated to the word prana in this verse?

0:54:20 How do you show that your mind is different from your physical brain?

0:54:27 Because you're the only one who can see it and feel it and know it and nobody

0:54:32 else, the physical body, and everybody else can see it, but the mind, the

0:54:36 subtle body, only you can know it.

0:54:40 Okay, okay.

0:54:41 Emotions?

0:54:42 Okay, that's possible.

0:54:43 It could be, though, put with chemicals, too.

0:54:48 Okay, any other ideas?

0:54:49 How do you demonstrate that your mind, your thoughts, is different from

0:54:55 physical matter, physical gray matter?

0:54:59 I thought there were experiments where they took gray parts of the brain away,

0:55:08 but the patterns, the beliefs, stayed.

0:55:15 Also, after removing the brain as matter, the subtle body remained.

0:55:22 Okay, of course.

0:55:24 So there is one experiment, not an experiment, but there was one case where

0:55:27 half of a brain was taken out because someone had epilepsy or seizures, and

0:55:33 they had to take out a whole brain, and the person still had a sense of eyes.

0:55:37 They still had a sense of who I am and what I like, what I desire, and where I

0:55:42 come from, and they still had culture.

0:55:45 You cannot measure thoughts with--

0:55:51 You need a projection, so a sense of information, or instruments,

0:56:01 so you cannot witness it, actually.

0:56:03 Good.

0:56:03 So, okay, I'll go with this.

0:56:05 So that was a very good argument.

0:56:06 So what he's saying is that if I say, "Imagine a green tree in your mind," just
0:56:13 imagine a tree, and if I say, "Now, keep on imagining," and then I kind of hook up
0:56:18 instruments to your brain, and I try to look.
0:56:21 The only thing I can see is physical electrical impulses, movements, gray matter.
0:56:27 But if I break down your brain, suppose I could, and I try to go inside atoms,
0:56:32 and I see where is a green tree, which atom has green-- If one atom doesn't
0:56:38 have a green tree, then which other atom is going to have a green tree?
0:56:42 Because a tree is not intrinsic to an atom, so no matter what atom you look up,
0:56:46 you're not going to find a green tree.
0:56:50 Okay?
0:56:50 So in other words, I can see your physical activity, but I cannot
0:56:54 see your subjective experience.
0:56:59 The second way is that during a brain operation, when patients have their brains
0:57:05 open, and they have to be awake because the way it works is that if you operate on
0:57:10 a brain, the patient has to let you know if they can still speak so that they don't
0:57:16 take too much brain out during cancer.
0:57:18 Now, the way they do that, to test the patient's motor functions, is
0:57:24 they put two electrodes on their physical brain, and they will see
0:57:29 which limb will move.
0:57:31 Now, if the brain and mind were one and the same thing, then by the time you activate
0:57:37 the brain and your arm moves, you would say, "I used my free will to move that arm."
0:57:44 But you don't say that.
0:57:45 You experience your arm without your free will moving.
0:57:49 In other words, the brain is one thing, and mind is something else.
0:57:54 Because were the brain and mind one thing, then if I control your brain,
0:57:59 you would say, "Yeah, I thought of that, and therefore I did it."
0:58:02 But you don't say that.
0:58:04 You go, "Wow, can you do that again?"
0:58:08 Another way is that your body can be right here, your eyes can be
0:58:14 open, but there is no indweller.
0:58:17 Knock, knock.
0:58:20 Oh, sorry, I'm back.
0:58:22 In other words, your senses were open.
0:58:24 All of the sense data was being received inside the brain, but the
0:58:30 brain was temporarily disconnected from the indweller, the mind.
0:58:35 And therefore, no indweller registered what was going on.
0:58:39 So this means your body, your physical brain can be here, but you could be
0:58:44 having an entirely different experience with your mind flying away somewhere.
0:58:50 Isn't it the same when people are reborn again, and they have memories of their
0:58:57 past life, that you have a new brain, you have a new body, but still they can feel,
0:59:06 "In my life before, I used to live there."
0:59:09 And
0:59:11 there is evidence that they have that memory.
0:59:16 It's all true.
0:59:17 Yeah, that's another way.
0:59:19 It would be subject to kind of, "Is this a real thought?
0:59:23 Is this something that really happened in the past life?"
0:59:26 So you kind of have to accept that there is a continuity of life.
0:59:32 But it's a good argument.
0:59:33 However, it would require that there is indeed a continuity of
0:59:37 life on the part of the listener.
0:59:39 So yes, it's definitely a provable way, because you get a brand new
0:59:43 brain, and yet you've got these memories that are of some other person.
0:59:48 That means something different, right, carried over.
0:59:51 It cannot be the physical brain, though.
0:59:53 So good, that's a good argument.
0:59:55 Now the next question comes is, "How do you show, because some people's
1:00:00 identity, I tell you, is in their minds.
1:00:03 They say, 'I am the mind.' So how do you show that the subtle body that is
1:00:09 the mind is not bound to awareness?
1:00:13 How do you show there are two different things?
1:00:17 There are two different orders of reality?"
1:00:21 Deep sleep, where there is no mind, and still the people are here and there.
1:00:25 So I don't look again at the subtle body.
1:00:28 So in other words, what you're saying is that during deep sleep, when there is no life,

1:00:34 therefore there is no mind to report anything.
1:00:37 But as we said earlier, if I were to be the mind, then I wouldn't go to sleep,
1:00:43 because the mind goes out of existence, and I don't want to go out of existence.
1:00:47 So we would be afraid to go to deep sleep.
1:00:51 But we're not, right?
1:00:52 We go to deep sleep gladly.
1:00:53 Secondly is that deep sleep is known to the subject.
1:01:00 That means the subject wakes up, and upon waking up, you ask them, "How was your sleep?
1:01:05 Did you sleep?"
1:01:08 "Yeah, I slept."
1:01:10 Now when you say, "I slept," did you mean, "I dreamt"?
1:01:14 You specifically mean, "I slept."
1:01:18 I enjoyed that moment, which did not include the dream.
1:01:23 I enjoyed that moment, which did not include that moment where the mind was still there.
1:01:28 That's called a dream.
1:01:30 In other words, I loved my sleep.
1:01:34 I loved the moment where there was no mind.
1:01:39 When you say, "Oh, I want to go to sleep tonight.
1:01:42 I can hardly wait to go to sleep tonight and get a good rest," what
1:01:45 did you mean in that statement?
1:01:48 Did you mean, "I can hardly wait to dream?
1:01:51 I can hardly wait for my mind to be there"?
1:01:55 No, you meant, "I can hardly wait for that other moment where there is absence of
1:02:01 whatever is moving, whatever is changing."
1:02:06 Another way is your subtle body is consisting of memories, of your
1:02:15 calculations, conclusions, opinions, ideas about reality, about yourself right now.
1:02:24 All of these are ideas coming and going, coming and going, coming and going.
1:02:29 And these ideas, which are coming and going, are changing over 60,000 times per day.
1:02:37 And they can only change in reference to a non-changing substratum.
1:02:41 Nirvikalpa samadhi, we said.
1:02:44 Whole life is gone, and yet I am not gone.
1:02:48 Mind is gone.
1:02:49 I am not gone.
1:02:51 Your subtle body is an object of consciousness to me, and my subtle body
1:02:57 is an object of consciousness to you.
1:03:00 Look at this.
1:03:01 When you speak, I can't see your subtle body.
1:03:04 I can only see your physical body now.
1:03:06 Even under a microscope, if I look at your brain, I can't see your subtle body.
1:03:11 But I can see your subtle body.
1:03:13 How?
1:03:17 I can see the effect of your subtle body.
1:03:20 I can't see the cause, but I can see the effect when you speak.
1:03:25 You open your mouth and speak.
1:03:27 All of that are effects of the subtle body.
1:03:31 Effects of your mind.
1:03:33 And these effects, these words, are all objects of consciousness to you.
1:03:40 And when you reply to me, you're replying from your subtle body, and they're all objects
1:03:47 of, word objects of consciousness to me.
1:03:52 Therefore, my subtle body is an object of consciousness.
1:03:57 Your subtle body is an object of consciousness.
1:04:04 An object of consciousness is different from consciousness.
1:04:09 So tomorrow, we will introduce a very important idea, and introduce Maya, and we
1:04:18 will introduce the idea, how do you reduce forms and attributes into a formless reality?
1:04:27 How does that make sense?
1:04:29 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:04:38 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi