



# ***VEDANTA CONCEPTS***

*Sarada Cottage  
Cedar Rapids  
April 23, 2017*

# Peace Chanting (ShAnti PAtha)

Sanskrit	Transliteration	Meaning
<p>ॐ गुरुभ्यो नमः हरी ओम् ।</p> <p>सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः । हरी ओम् ॥</p>	<p>Om Gurubhyo Namah Hari Om  </p> <p>Saha Nau-Avatu   Saha Nau Bhunaktu   Saha Viiryam Karavaavahai  Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai   Om Shaantih Shaantih Shaantih   Hari Om   </p>	<p>Salutations to the Guru.</p> <p>May God Protect us Both, May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility Om, Peace, Peace, Peace. Salutations to the Lord.</p>

# Our Quest

## ➤ **Goal:**

- Eternal Happiness
- End of All Sufferings
- Transcending Birth & Death

## ➤ **Problem:**

- Fleeting Happiness
- Endless Suffering
- Cycle of Birth & Death

# Vedanta - Introduction

## Definition:

- Veda = Knowledge, Anta = End
- End of Vedas
- Culmination or Essence of Vedas
- Leads to God (Truth) Realization

## Truth:

- Never changes; beyond Time-Space-Causation
- Is One
- Is Beneficial
- Transforms us
- Leads from Truth Speaking-> Truth Seeking-> Truth Seeing

# Vedantic Solution To Our Quest

## Our Quest:

### Goal:

- Eternal Happiness
- End of All Sufferings
- Transcending Birth & Death

### Problem:

- Fleeting Happiness
- Endless Suffering
- Cycle of Birth & Death

## Vedantic Solution:

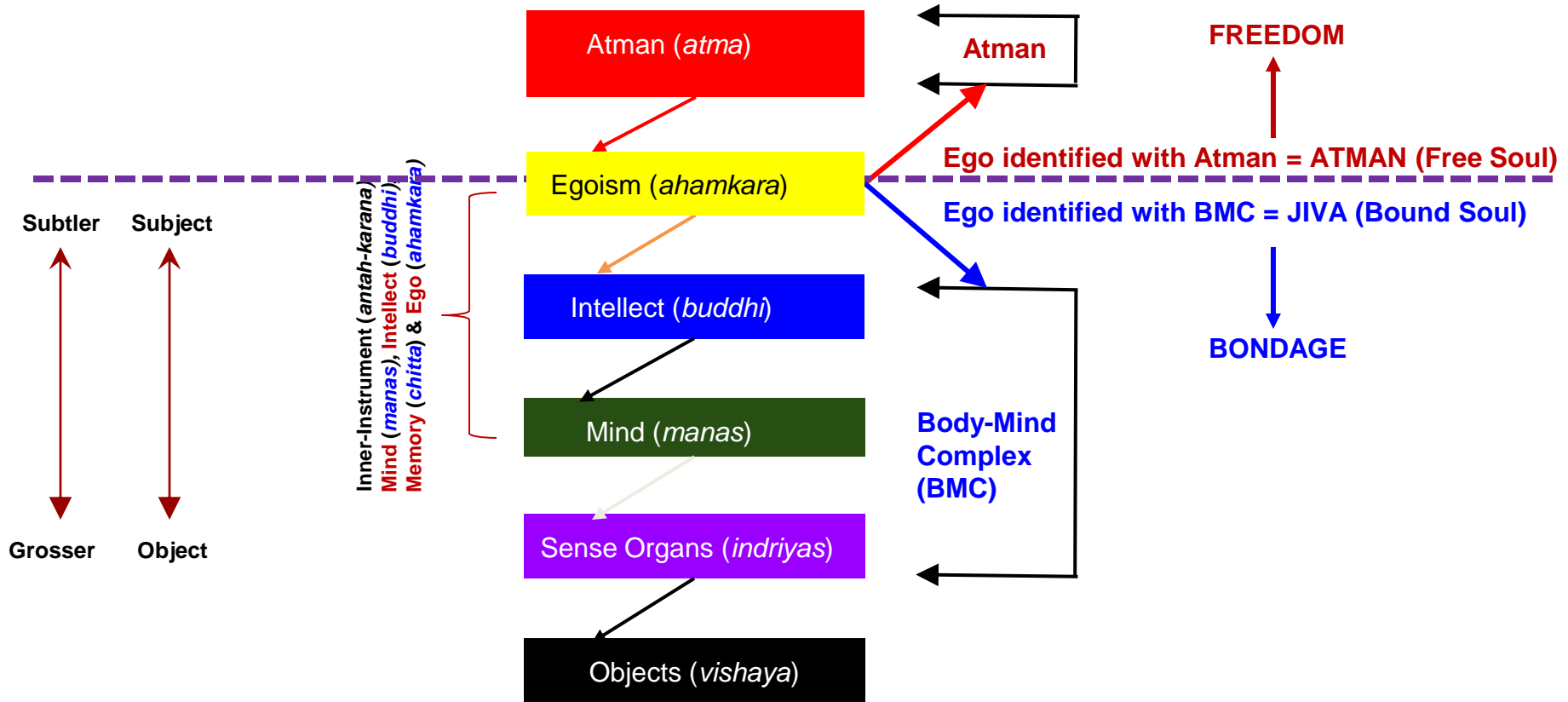
### Cause of Problem:

- Ignorance (*avidya*) of our Real Nature
- Attachment (*ragah, sangah*) to fleeting Objects & Relations

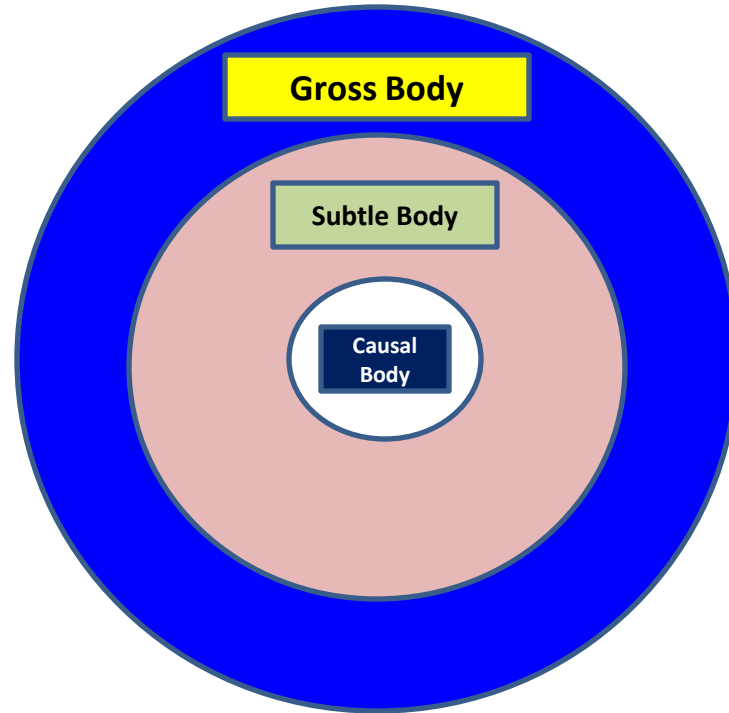
### Remedy:

- Intense Spiritual Practice (*sadhana*)
- Liberation (*mukti/moksha*)

# Identification & Hierarchy in Embodied Soul



# Three Bodies (*Sharira Traya*)



# Three Bodies (*ShariraTraya*)

- 1) Extremely Subtle & not externally visible
- 2) Cause of Gross & Subtle Body
- 3) State of Ignorance (*avidya*), Indescribable, Beginningless

**Causal Body**  
(*kaarana sarira*)

creates

merges

- 1) Subtle & externally not visible
- 2) Product of 5 Subtle Elements
  - 5 Organs of Perception (*jnanendriya*)
  - 5 Organs of Action (*karmandriya*)
  - 5 Vital Forces (*prana*)
  - Mind, Intellect, Memory & Ego
- 3) Instrumental in gathering experience

**Subtle Body**  
(*sukshma sarira*)

creates

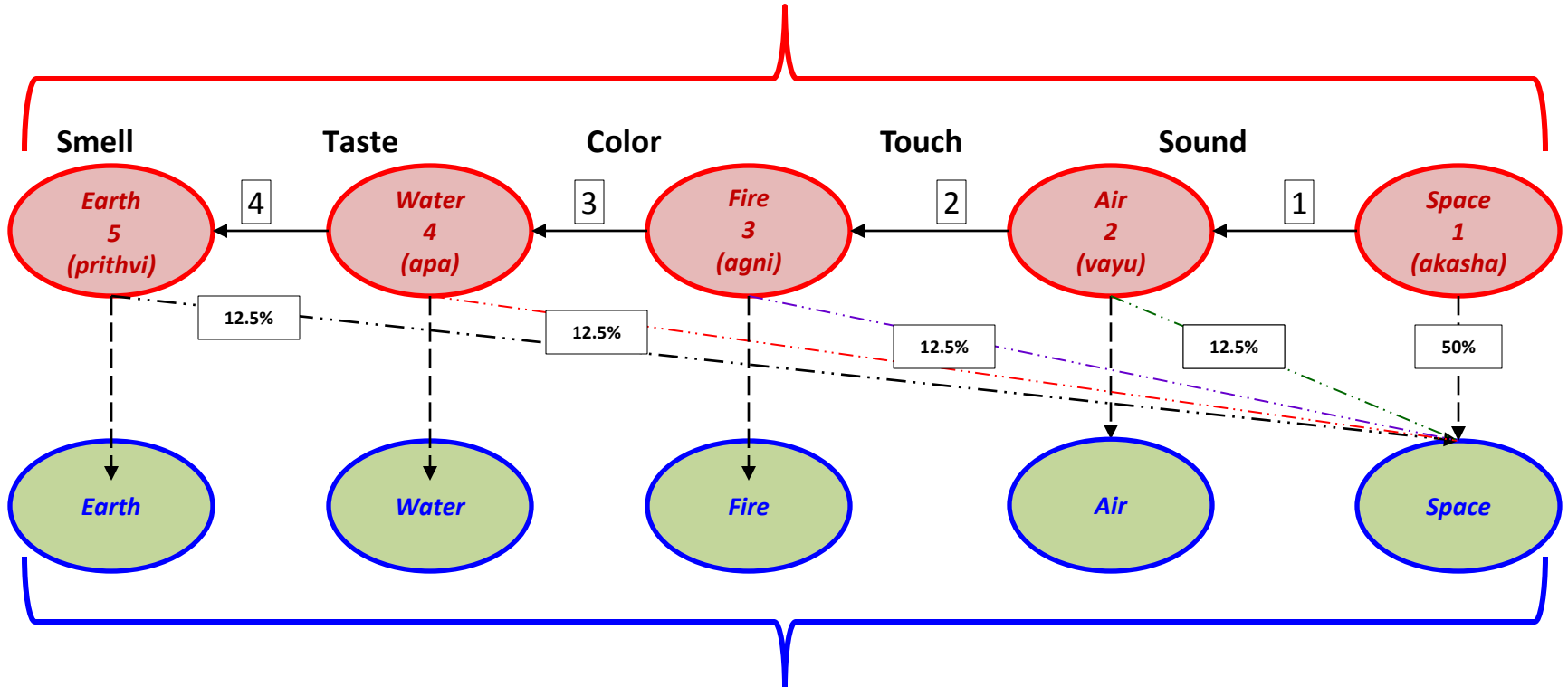
merges

**Gross Body**  
(*sthula sarira*)

- 1) Gross and externally visible
- 2) Product of 5 Gross Elements (Earth, Water, Fire, Air, Space)
- 3) Subject to 6 changes (Existence, Birth, Growth, Change, Decay & Death)
- 4) Physical medium to experience pain & pleasure

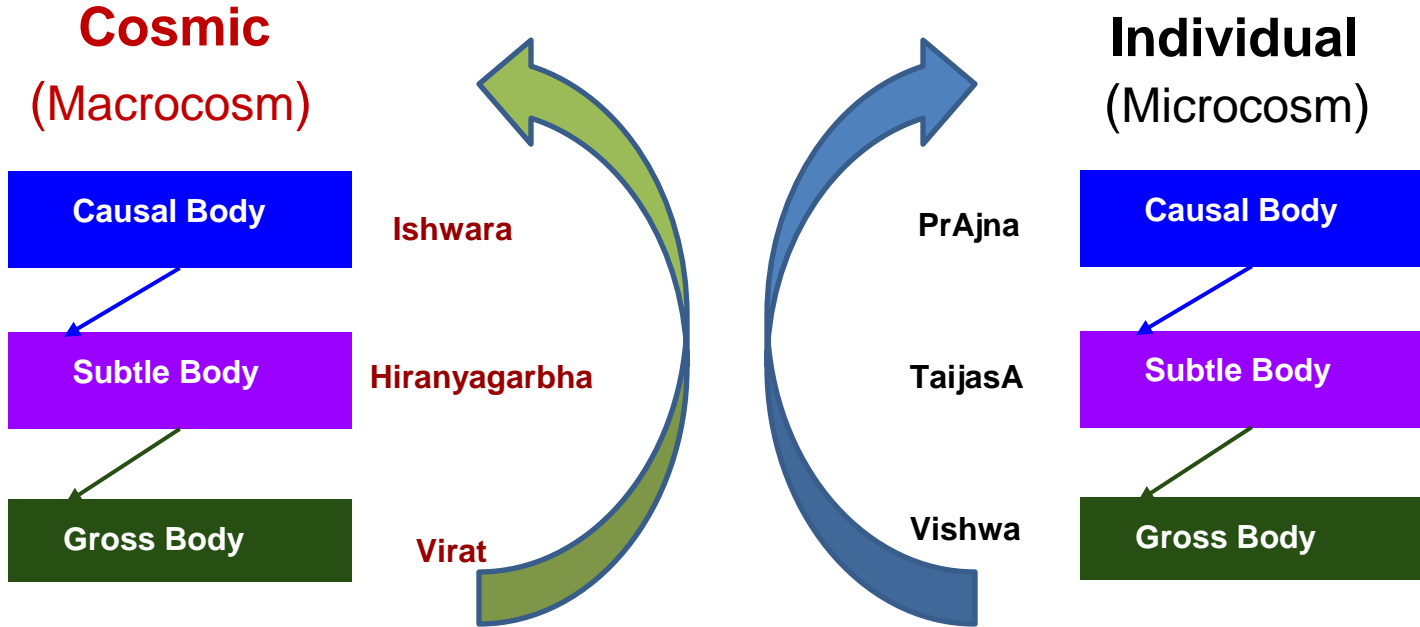
# Gross-Subtle Elements Formation

## Subtle 5-Elements



## Gross 5 Elements

# Cosmic Body & Individual Body



**Ishwara = Sum Total of all Causal Bodies**  
**Hiranyagarbha = Sum Total of all Subtle Bodies**  
**Virat = Sum Total of all Gross Bodies**

# What is Causal Body (*karana sarira*)?

## Why Causal?

- It's the Cause (or Seed) of the Subtle & Gross Body

## What's Body?

- Body in Sanskrit is '*sharira*' which means perishable

## Characteristics :

- Originates with *Avidya* (ignorance) of the real identity of the Atman
- No objective experience possible with Causal Body
- Contains the Body in Seed form in Dream-less Deep Sleep (*sushupti – nitya pralaya*)
- Contains the Body in Seed form in Cosmic Dissolution (*sushupti – maha pralaya*)
- Maya at the Individual Level

# What are Dissolutions (*Pralayas*)?

**Pralaya:** Cessation of All Activities; Dissipation of Material World

**Nitya Pralaya (Constant/Continuing Dissolution):**

- When Jiva (Individual) goes into dream-less deep sleep (*Sushupti*)
- Individual Body/Mind remains dormant as Seed in the Causal Body temporarily until Dream or Waking

**Maha Pralaya (Cosmic Dissolution):**

- When everything material merges into its source, Prakriti
- Individual Body/Mind remains in the form of Seed until the next Cycle of Cosmic Creation

**Atyantik Pralaya (Final Dissolution):**

- When Jiva (Individual) attains God-realization aka Liberation aka Moksha
- Dissolution of Individual Body/Mind - Seed of Ignorance is burnt forever
- *Jivatma* merges into *Paramatma*

# What is Maya?

## Maya:

- That which is Not (Ma = “Not”, Ya = “That”)
- By which One becomes Many
- By which World (*jagat*) appears to be Real (*satyam*)
- By which Impermanent (*anityam*) appears to be Permanent (*nityam*)
- Functions in the world of Duality (*vyavaharika*)
- Functions not in Non-dual (*paramarthika*) state
- Creative capacity of the Ishwara
- Ishwara controls Maya, but Jiva is controlled by Maya
- “Maya is a statement of fact” – Swami Vivekananda

## How Maya affects:

- Is Real to those => who are in it
- Is Indescribable to those => who try to understand it
- Is Non-existent to those => who have gone beyond it

# MAYA (COSMIC & INDIVIDUAL)



## BRAHMAN (ATMAN)

- = Pure Consciousness
- = Sat-Chit-Ananda
- = Changeless
- = Real
- = One (Substance)
- = Impersonal God

## MAYA (COSMIC/INDIVIDUAL)

- = Cosmic & Individual Mind
- = Time-Space-Causation
- = Changeful (Ephemeral)
- = Neither Real nor Unreal
- = Creates Many-ness

## ISHWARA (COSMIC)

- = Reflected Consciousness
- = Saguna Brahman/Mahamaya
- = Cosmic Body/Mind Complex
- = Experience of "I am"
- = Personal God with Attribute  
(*suddha sattva guna*)

## JIVA (INDIVIDUAL)

- = Reflected Consciousness
- = Experience of "I am X", "I am Y" etc
- = Embodied Soul with Attribute  
(mixed *sattva, rajas & tamas guna*)

*Brahman (Consciousness) associated with Cosmic Maya = Ishwara*  
*Brahman (Consciousness) associated with Individual Maya = Jiva*  
*Brahman (Consciousness) is the substratum of Maya*

# What are the Powers of Maya?

## **Veiling Power (*Avarana-Sakti*):**

- Conceals our Real Nature (i.e. *nitya, shuddha, buddha, mukta svarupaya*)
- Experience of “I did not know anything” (ex: in Deep-sleep)

## **Projecting Power (*Vikshepa-Sakti*):**

- Creates the illusion of Multiplicity (separation from Brahman or Atman)
- Falsely superimposes Body-Mind on Atman and experiences Body-Mind as Reality
- Falsely superimposes Universe on Brahman and experiences Universe as Reality
- Experience of “I am so and so”, “I am sick” “I am old” (ex: in Waking & Dream State)

# Levels of Maya?

## Higher (*Vidya*) & Lower (*Avidya*) Maya :

- *Avidya* & *Vidya* are both within *Maya*
- In absence of *Vidya* (knowledge of **One**), *Avidya* (knowledge of **Many**) becomes Reality
- *Avidya Maya* is to be conquered by *Vidya Maya*
- *Vidya Maya* is to be conquered by Knowledge of Reality

## Characteristics of *Avidya Maya* :

- To see separation as the Reality
- Leads to Selfishness, Attachment, Desire, Anger, Greed, Delusion, Loss of Memory etc.
- Leads to Manifoldness
- Binds us

## Characteristics of *Vidya Maya* :

- Truthfulness, Unselfishness, Contentment, Self-restraint, Forbearance, Discrimination, Dispassion etc.
- Leads to Oneness
- Releases us (from *Bondage*)

# Three States of Mind (*Avastha Traya*)

THREE STATES	EXPERIENCER	EXPERIENCED	POWER of MAYA	
			CONCEALING <i>(avarani shakti)</i>	PROJECTING <i>(vikshepa shakti)</i>
THE FOURTH <i>(Turiya)</i>	ATMAN		NO	NO
3. DEEP-SLEEP <i>(Sushupti)</i>	SLEEPER <i>(PrAjna)</i>	CAUSAL BLANKNESS	YES	NO
2. DREAM <i>(Svapna)</i>	DREAMER <i>(Taijasa)</i>	SUBTLE WORLD	YES	YES
1. WAKING <i>(JAgrata)</i>	WAKER <i>(Viswa)</i>	EXTERNAL WORLD	YES	YES

# Comparative Analysis of 3 States of Mind (Avashtha Traya)

## Waking State (*JAgrata Avastha*):

### Mind:

- ❖ Fully Functional (*purna vikAsah*)
- ❖ Emotional, Rational, Memory & Ego
- ❖ Fresh knowledge/experience gathering

### Nature:

- ❖ External, Concrete, Objective & Sense Organ based Experience

### Medium:

- ❖ Gross Body

## Dream State (*SvapnA Avastha*):

### Mind:

- ❖ Partially Functional (*ardha vikAsah*)
- ❖ Memory faculty only functioning
- ❖ Replaying the recorded emotions

### Nature:

- ❖ Internal, Abstract, Subjective & Non-Sense Organ based Experience

### Medium:

- ❖ Subtle Body

## Deep-Sleep State (*Sushupti Avastha*):

### Mind:

- ❖ Almost Non-Functional (*avikAsah*)
- ❖ Experience of Nothingness
- ❖ Neither fresh nor past

### Nature:

- ❖ Neither External nor Internal

### Medium:

- ❖ Causal Body

# Nature of Turiya (Atman)

- Nature of Consciousness Itself (*Chaitanya Svarupah*)
- Independent (*Svatantrah*)
- Non-Material, Attributeless (*Nirgunah*)
- Ever-existent (*Nityah*)
- All-Pervading (*Sarvagatah*)
- One (*Ekah*)

# Pancha Kosha (Five Sheaths) - 1

## What is a Kosha?

- Covering/Sheaths
- Limitation

## What does it limit ?

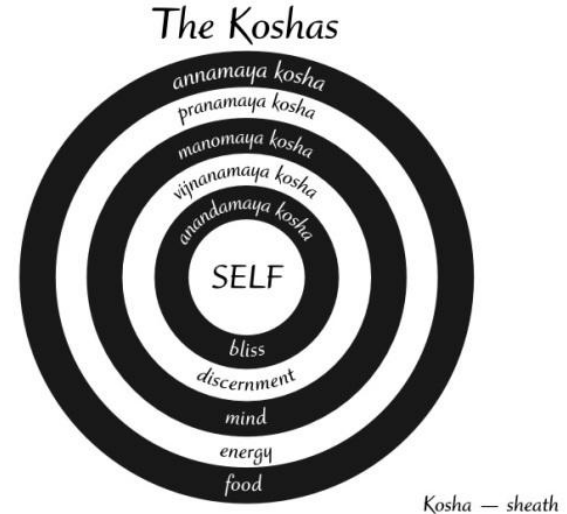
- Limits Bliss (Ananda)

## How does it limit ?

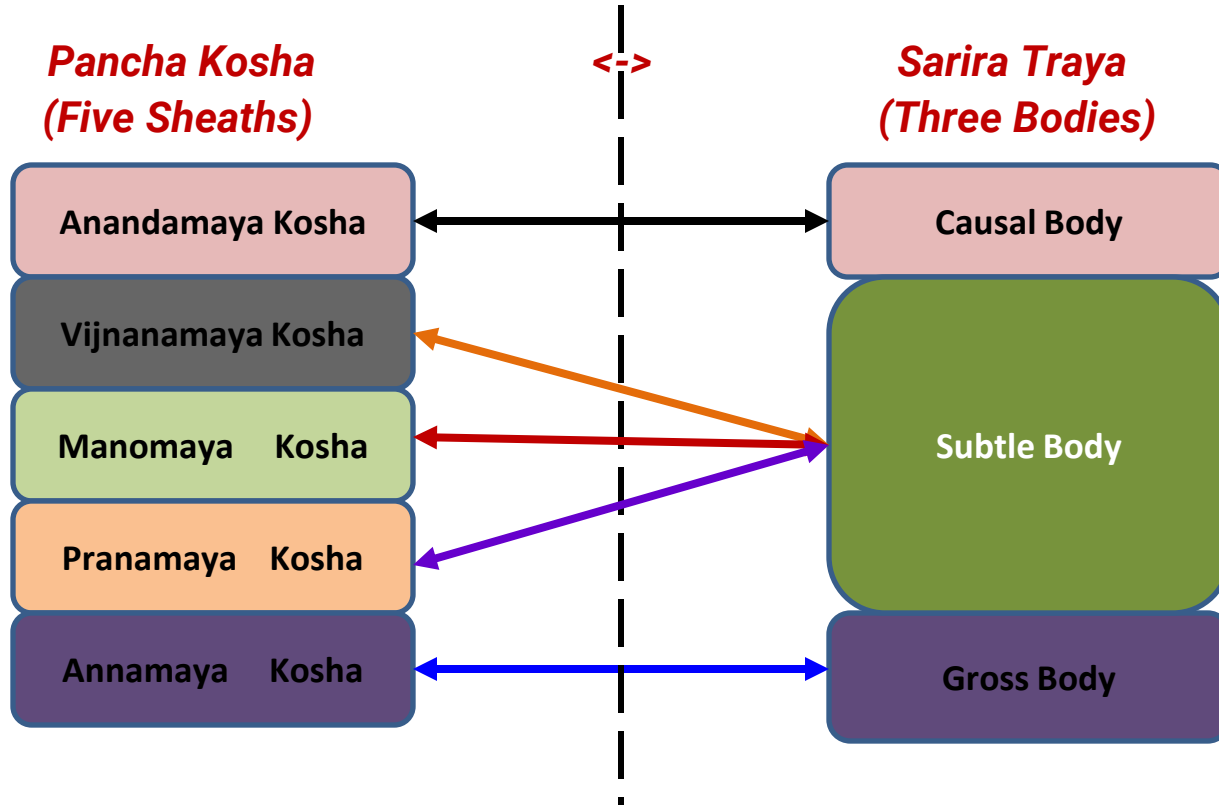
- Creates (chain) Dependencies
- Separation from Self

## What are the Koshas?

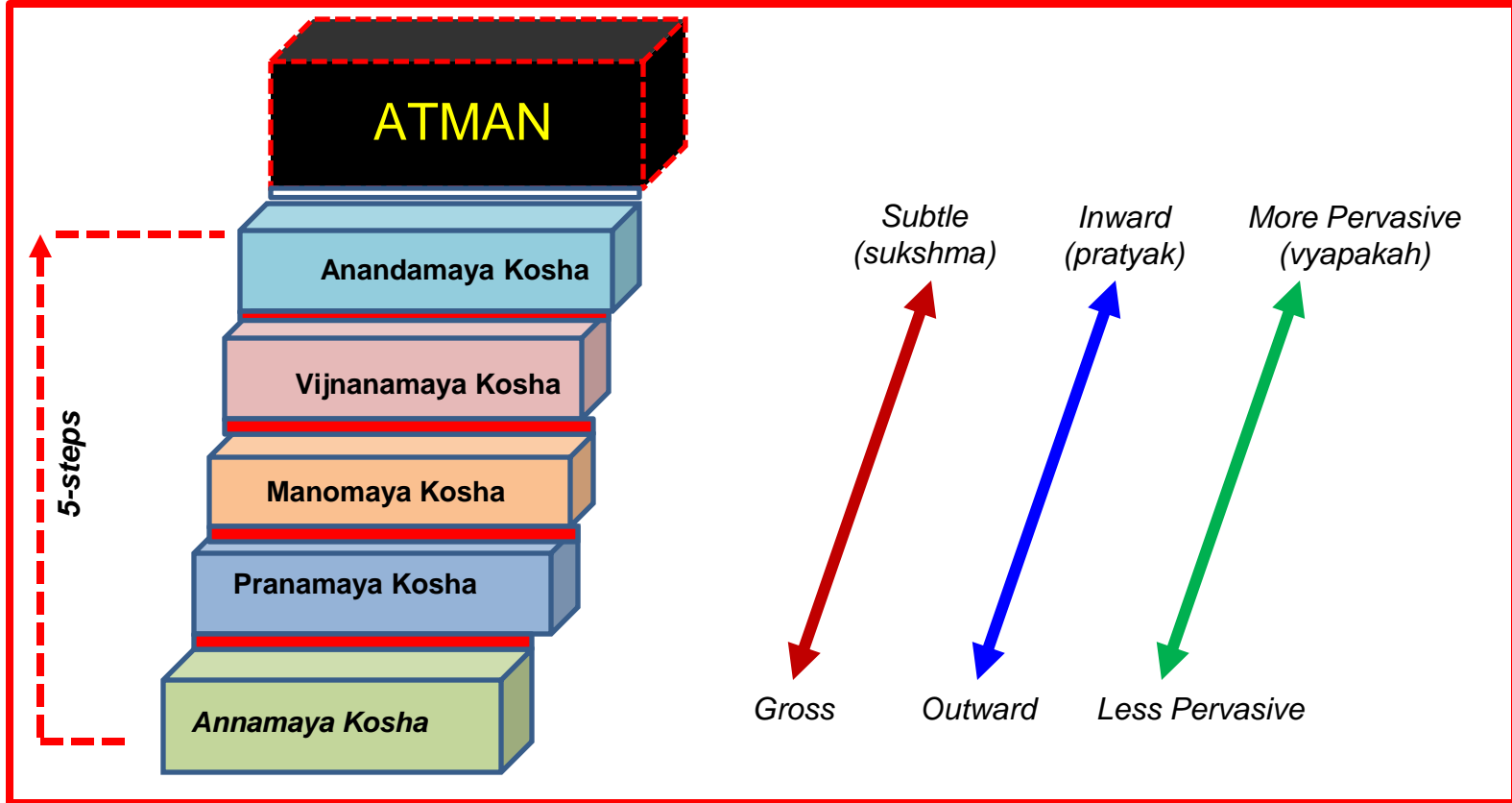
- Annamaya (Physical or Material or Food)
- Pranamaya (Vital Forces/Energy)
- Manomaya (Thoughts, Ideas, Attachments, Aversion etc.)
- Vijnanamaya (Knowledge, Understanding, Decision, Discernment etc.)
- Anandamaya (Blissful)



# Pancha Kosha - Sarira Traya Mapping



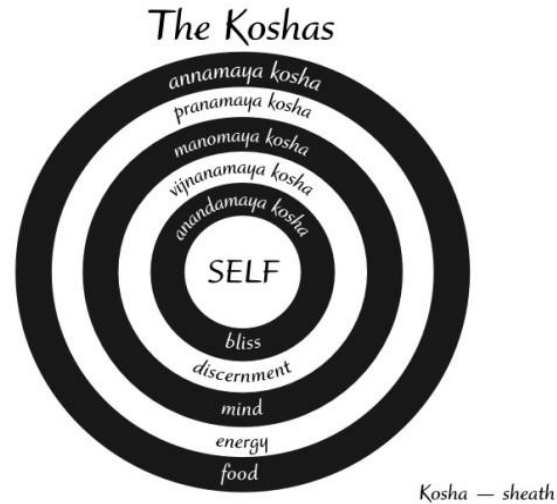
# Five Layers to Transcend



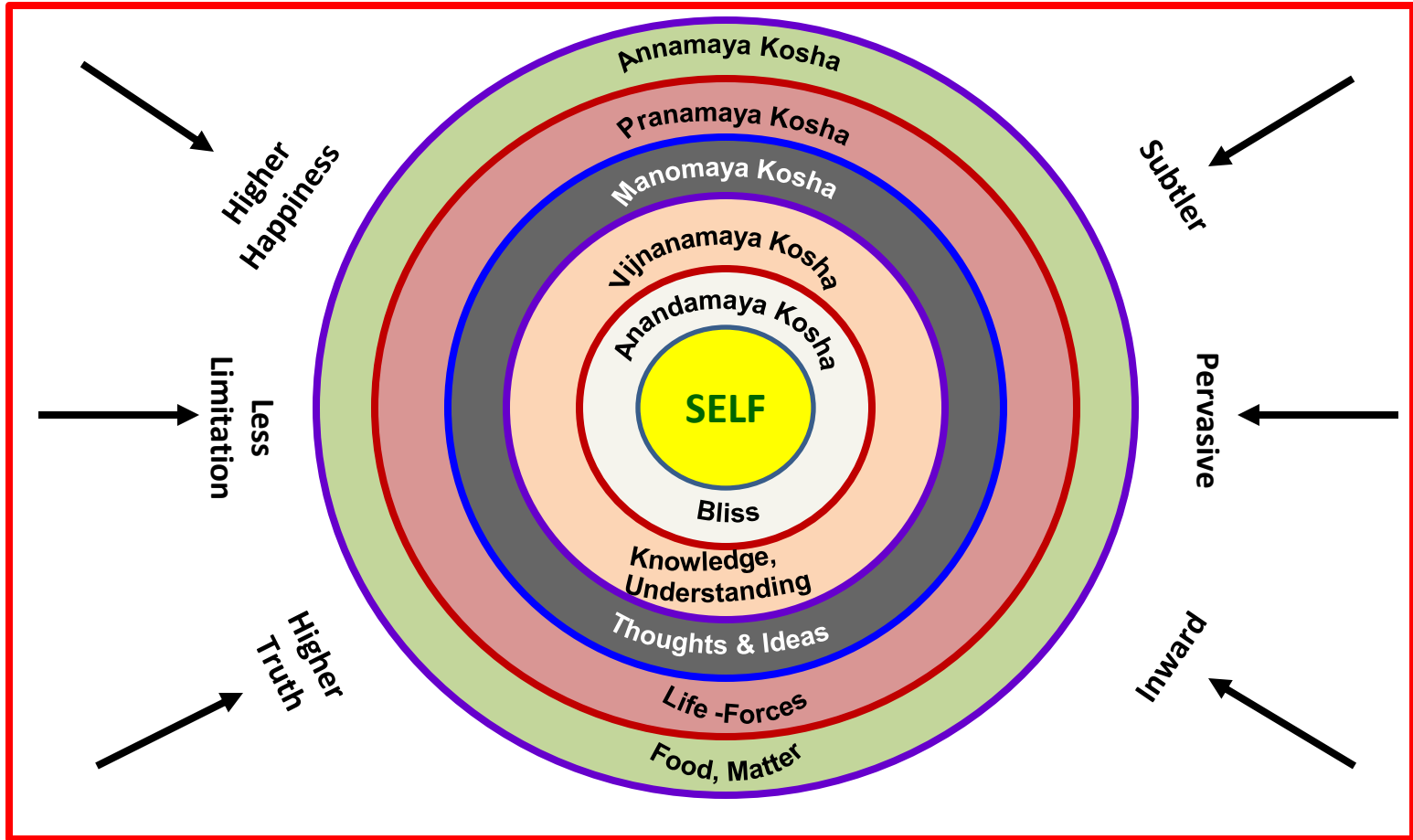
# Nature & Relationship between Sheaths

## What's the nature of the Koshas?

- Grosser the Kosha -> More Limitation-> Less Happiness
- Subtler the Kosha -> Less Limitation -> More Happiness
- Every Kosha is intimately related to every other Koshas
- For every action/reaction all 5 Koshas work



# Nature of the Five Sheaths



# Analysis of Five Sheaths - I

## ➤ Why Analysis of Five Sheaths Important?

- Positive experience ('iti iti' – not 'neti neti')
- Doors to Realization of Brahman
- Deals exclusively with Eternal Happiness (**Ananda**) which is our Goal
- Step-by-step Analysis of:
  - Degrees of Ananda
  - How to Maximize Happiness
- Extremely Rational/Scientific
- Jnana (Knowledge) mixed with Bhakti (Devotion)
- Aligned with Sri Ramakrishna's Teachings

## ➤ Psychology of Happiness (**Ananda**):

- How do we become Happy?
- Objective & Subjective Happiness
- Defects of Objective Happiness

# Pancha Kosha Analysis - II

## ➤ **Teachings of Varuna To Bhrgu:**

- That From Which Everything Has Come
- That In Which Everything Abides
- That To Which Everything Returns
- That is Brahman; Seek to Know That
- Practise Meditation (Upasana) & Self-Restraint (*Tapas*)

“yato vā imāni bhūtāni jāyante; yena jātāni jīvanti; yat prayanty  
abhisamvīśanti; tad vijijñāśasva; tad brahmeti” – Taittiriya Up. 3.1.1

## ➤ **Techniques of Analysis Used:**

- Arundhati (*Darshana*) Nyaya
- From Gross to Subtle
- From Known to Unknown
- Individual Objectivity -> Universal Objectivity
- Universal Objectivity -> Universal Subjectivity

# Pancha Kosha Analysis - III

- **Results of Meditation on Universal (*Upasana*):**
- Purification, Concentration, Expansion of Mind
  - Individual Ego (*vyasti abhimana*) replaced by Universal Ego (*samasti abhimana*)
  - Satiation of the Present Layer comes
  - Seeks for more Quantitative and Qualitative Happiness
  - Awareness of the Higher, Subtler, Inward & more Pervading Reality Comes
  - Previous Reality (ex: Annamaya Atma) becomes a Limitation (ex: Annamaya Kosha)
  - Reality shifts to the next Higher/Subtler Layer (ex: Pranamaya Atma)

# Pancha Kosha Analysis - IV

## ➤ Starts from Annamaya - the Grossest Sheath:

[

- Guru instructs to practice Self-Restraint (*Tapas*), Meditation (*Upasana*)
- Disciple Meditates on the Source (Universal) of all Material/Physical/Gross Body
- Individual Objectivity is merged in the Universal Objectivity
- Realizes Annam is Brahman (“***Annam Brahmeti Vyajanat***”)
- Disciple Goes back to Guru
- Guru instructs to practice further Self-Restraint (*Tapas*), Meditation (*Upasana*)
- Further Meditation reveals Higher, Subtler, Inward & More Pervading Reality
- Realizes Prana is Brahman (“***Prano Brahmeti Vyajanat***”)
- Disciple sees **Anna** as the Seen, Insentient, Impermanent compared to **Prana**
- Annamaya Atma becomes Annamaya Kosha

.....  
.....(continues for other Layers) .....

]

## ➤ Ultimately Realizes:

- Even *Anandamaya* is a *Kosha* (Limitation)
- *Brahmakara Vritti* remains
- Self/Atman/Brahman is the only Reality

# Three Gunas (*Gunatrayas*)

## Two Principles of Sankhya Philosophy

- Purusha: Conscious, Intelligent & Inactive
- Prakriti: Unconscious, Non-intelligent & Active

## Interdependence of Purusha & Prakriti

- Activity of Prakriti – Influenced by the Intelligence of Purusha
- Cooperation between P & P - Necessary for Evolution

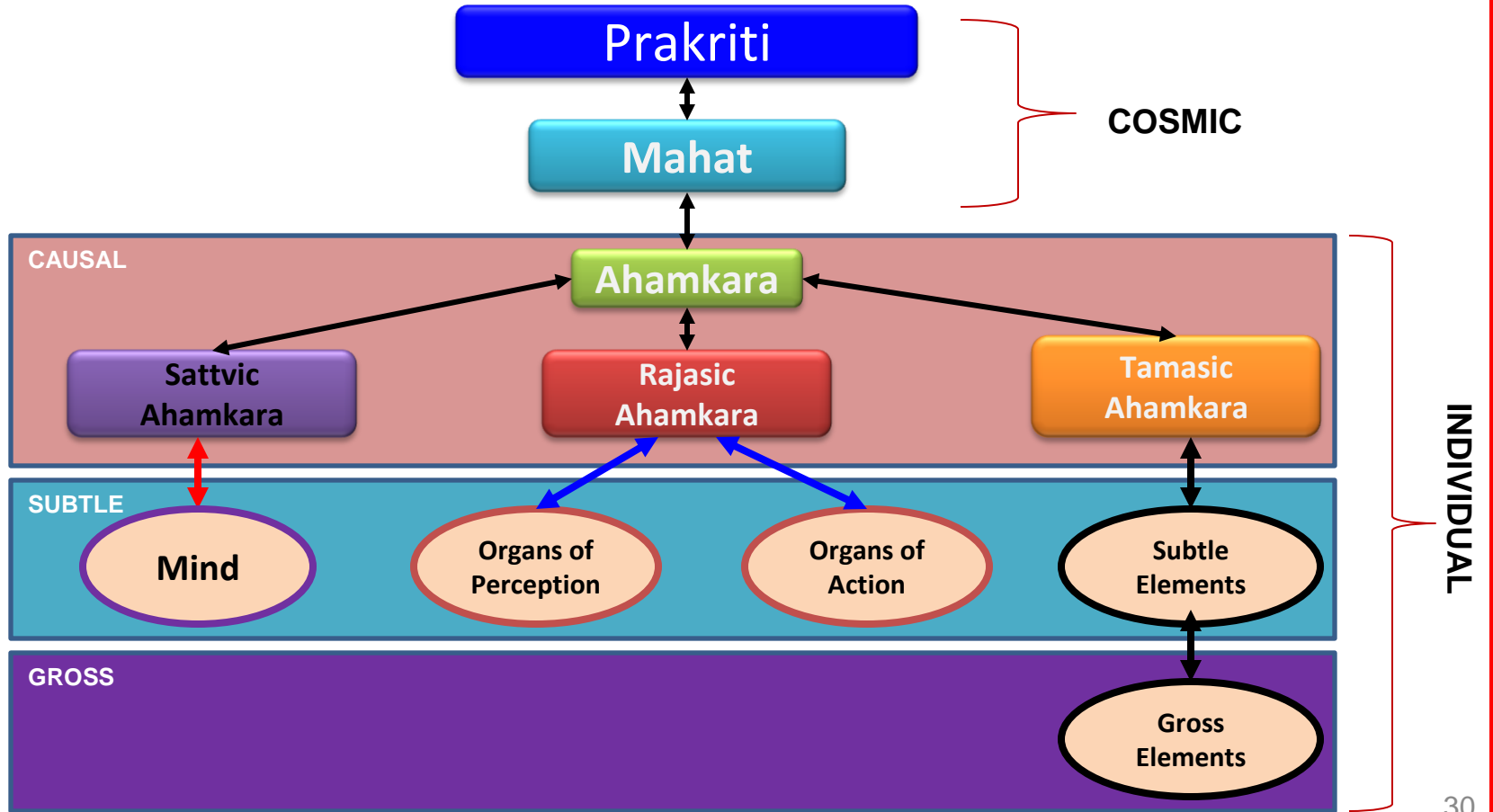
## What are ‘Gunas’?

- Constituent Elements of Prakriti viz. Sattva, Rajas & Tamas
- That which binds Soul to the World
- Imperceptible – only known from their Effects
- Gunas are Always together, can never be separated

## What is the Goal?

- Outgrow the Inferior Gunas, Ascend to the Superior Gunas
- Transcend Gunas, to be one with Purusha

# Gunas & 24-Cosmic Principles



# Nature of Three Gunas

<b>Sattva</b>	<b>Rajas</b>	<b>Tamas</b>
Nature of Pleasure	Nature of Pain	Nature of neither Pleasure nor Pain
Pure, Bright, Revealing	Impure, Active, Projecting	Impure, Veiling & Inactive
Sharpness, Alertness, Precision, Calmness, Clarity of Understanding, Fearlessness, Contentment	Greed, Cruelty, Desire to obtain Fruit of Action, Unrest	Indiscrimination, Lethargy, Inattentiveness, Sleep, Despondence, Procrastination
Attachment To Happiness Attachment To Knowledge	Attachment To Action Sense of Agency	Attachment To Heedlessness Attachment To Ignorance

*Goal : Overcome Tamas with Rajas, Rajas with Sattva. Sattva leading to Purusha.*

# 5-Types of Action

## ***Nitya Karma:***

- Daily Obligatory Duties
- Scripture-prescribed Daily Actions
- Worship, Japa, Meditation, Study of Scripture, Serving Others, Devotional Singing etc.

## ***Naimittika Karma:***

- Occasional Obligatory Duties
- Special Worships, Special Occasion/Observance, Rites for the Ancestors etc.

## ***Prayaschitta Karma:***

- Actions due to Repentance; Counteracts the effects of sins incurred
- Pilgrimages, Severe Austerities, Confession etc.

## ***Kamya Karma:***

- Performed with a motive of acquiring specific Merits/Fruits of Action
- Hankering after Health/Wealth/Long-life/Progeny/Name/Fame/Title/Social Status etc.

## ***Nishiddha Karma:***

- Forbidden Actions
- Suicide, Homicide, Promiscuity, Drugs or Alcohol Addiction etc.

# 3-Types of Results of Action

## ***Sanchita Karma:***

- Accumulated Results of Actions performed in previous births
- Stored in Seed Form
- Destroyed by Knowledge

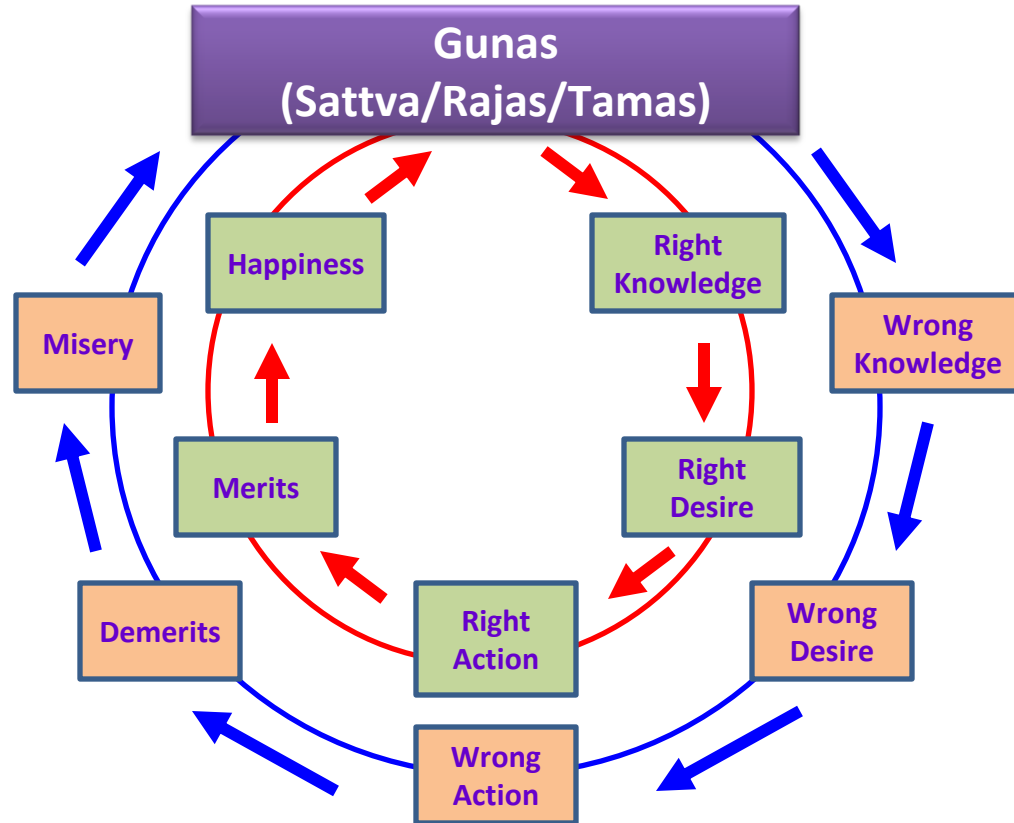
## ***Prarabdha Karma:***

- Part of *Sanchita Karma* that has begun to bear fruit
- Past Karma responsible for the present body
- Cannot be avoided or changed
- Destroyed by enjoying or suffering only

## ***Kriyamana /Agami Karma:***

- That which is being accumulated now that will affect future births.
- *Kriyamana* is everything that we produce in current life
- Flow in to *Sanchita Karma* and consequently shape our future lives
- Destroyed by Knowledge

# Cyclic Human Development



# Ultimate Expression of Gunas & Freedom

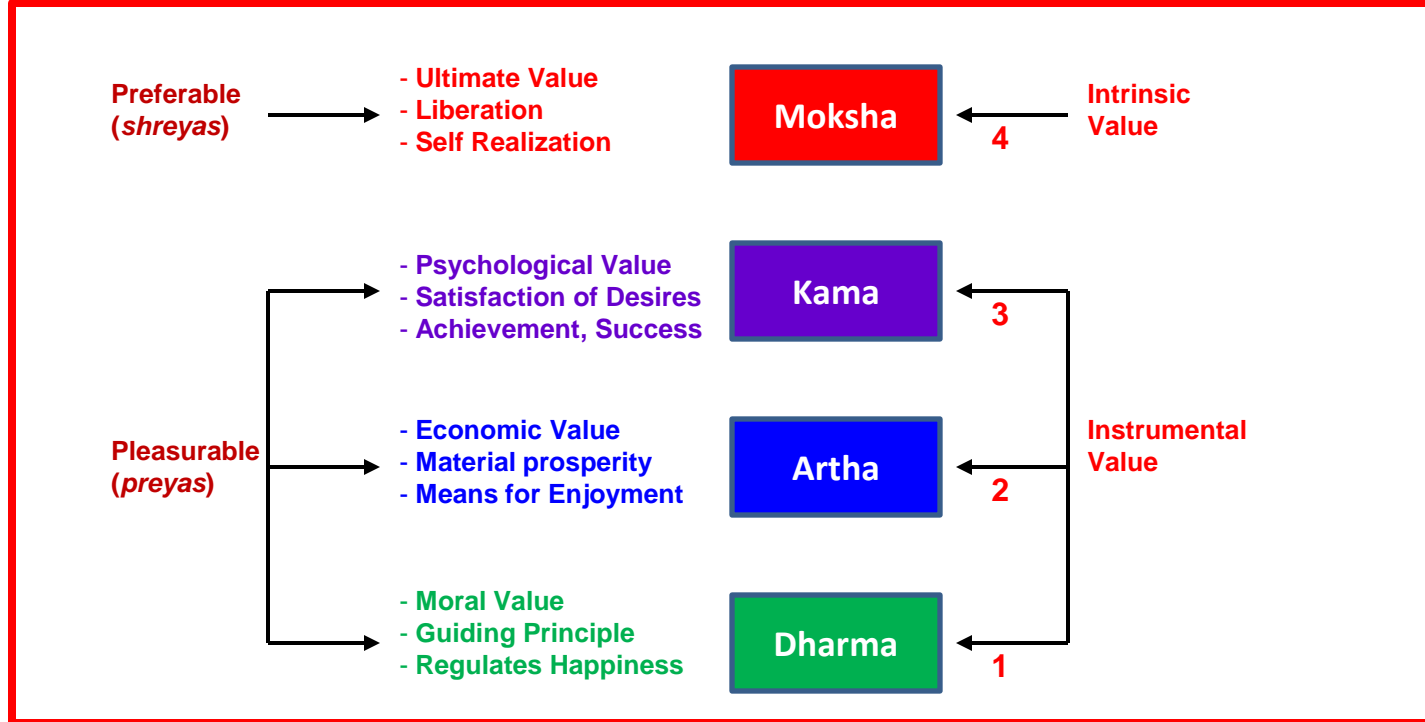
*There is no possibility of ever having pleasure without pain, good without evil; for life itself is just lost equilibrium. What we want is freedom — not life, nor pleasure, nor good. Creation is infinite, without beginning and without end — the ever-moving ripple in an infinite lake. There are yet unreached depths in this lake where equilibrium has been regained; but the ripple on the surface is always there. The struggle to regain the balance is eternal.*

*To regain the balance we must counteract tamas by rajas, then conquer rajas by sattva, the calm, beautiful state that will grow and grow until all else is gone. Give up bondage. Become a son of God, be free, and then you can “see the Father,” as did Jesus. Infinite strength is religion and God. Avoid weakness and slavery. You are the Soul only if you are free; there is immortality for you only if you are free; there is God only if He is free.*



**Swami Vivekananda**

# Four Human Values (*Purusartha*)



*“Life is the unfoldment and development of a being under circumstances tending to press it down”*  
- Swami Vivekananda

# References

- I. *Vedantasara of Sadananda*
- II. *Tattva Bodha of Adi Sankaracharya*
- III. *Panchadasi of Vidyaranya*
- IV. *Complete Works of Swami Vivekananda*
- V. *The Gospel of Sri Ramakrishna*
- VI. *Srimad Bhagavad Gita By Swami Chidbhanananda*
- VII. *An Introduction to Indian Philosophy, By Chatterjee & Dutta*
- VIII. *The Primer on Hinduism*
- IX. *Lectures of Revd. Swami Dayatmananda on Spiritual Progress, Hinduism, Karma Yoga, Upanishads, Patanjali etc.*

# Peace Chanting (*ShAnti Patha*)

Sanskrit	Transliteration	Meaning
<p>ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमदच्यते पूर्णश्च पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः । हरी ओम् तत् सत् ॥</p>	<p>Om Puurnnam-Adah Puurnnam-Idam Puurnnaat- Purnnam-Udacyate Puurnnashya Puurnnam- Aadaaya Puurnnam-Eva- Avashissyate   Om Shaantih Shaantih Shaantih   Hari Aum Tat Sat ॥</p>	<p>Om, That (Outer World) is Purna (Full with Divine Consciousness); This (Inner World) is also Purna (Full with Pure Consciousness); From Purna comes Purna (From the Fullness of Pure Consciousness the World is manifested) , Taking Purna from Purna, Purna Indeed Remains (Because Pure Consciousness is Non-Dual and Infinite). Om Peace, Peace, Peace. Supreme Absolute Truth.</p>