



VEDANTA CONCEPTS

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Cedar Rapids
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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:

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Vedantic Solution:

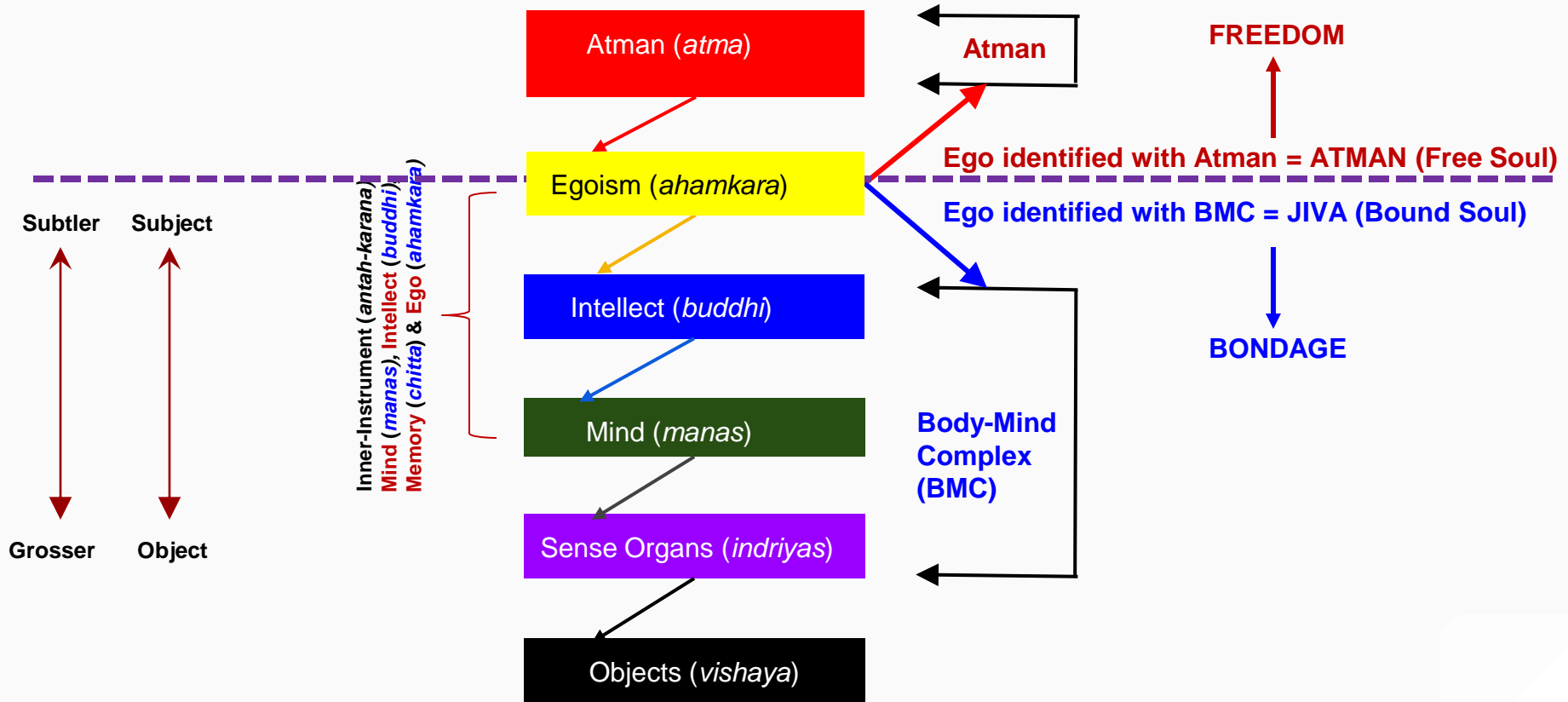
Cause of Problem:

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

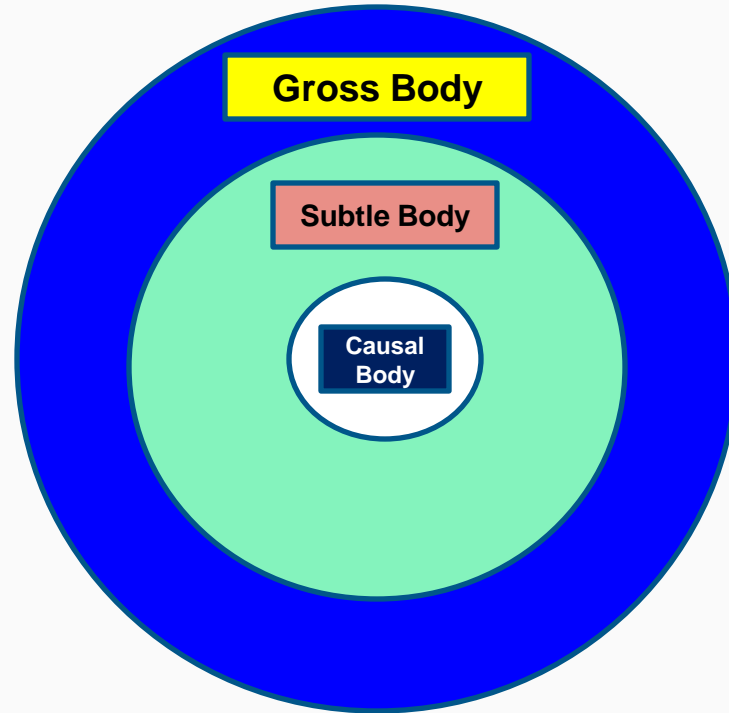
Remedy:

- 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

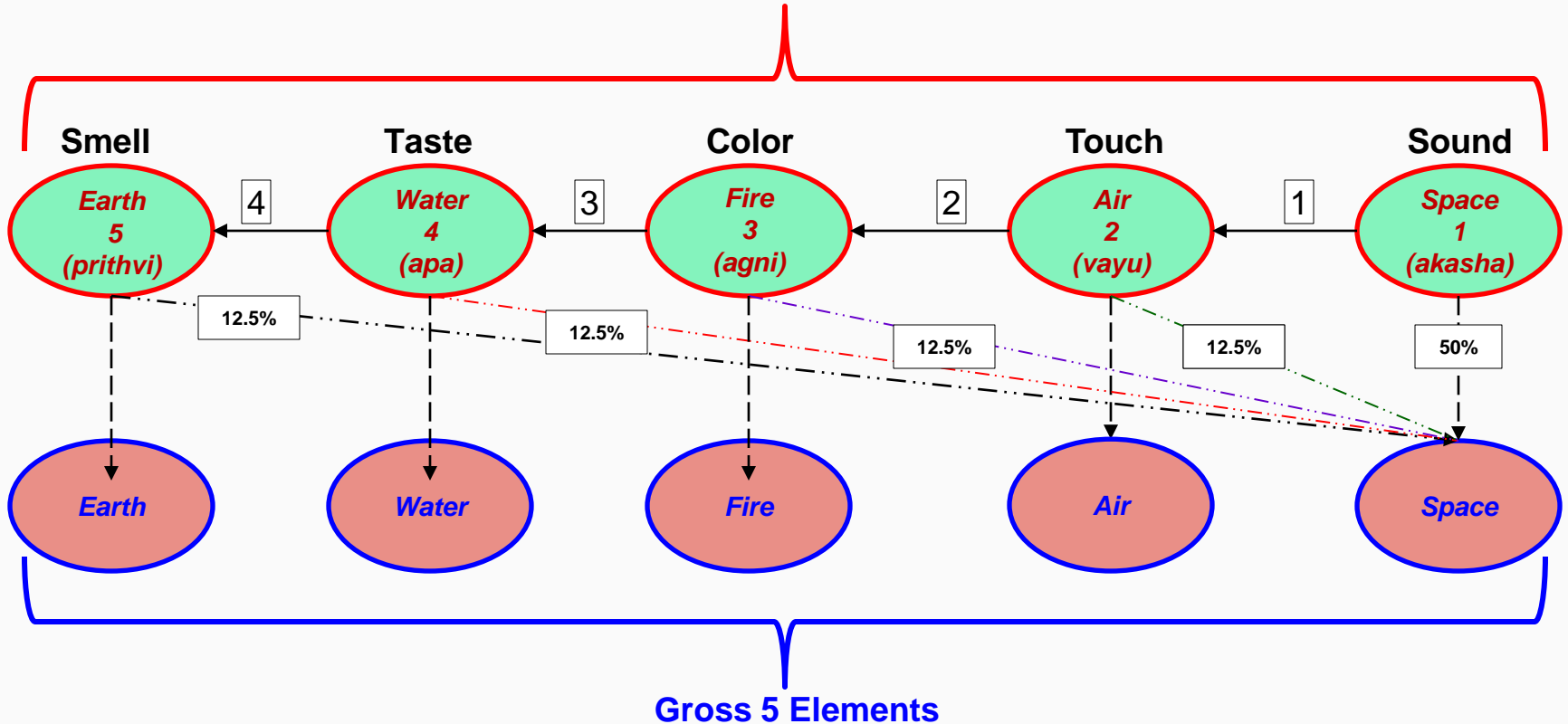
merges

Gross Body
(*sthula sarira*)

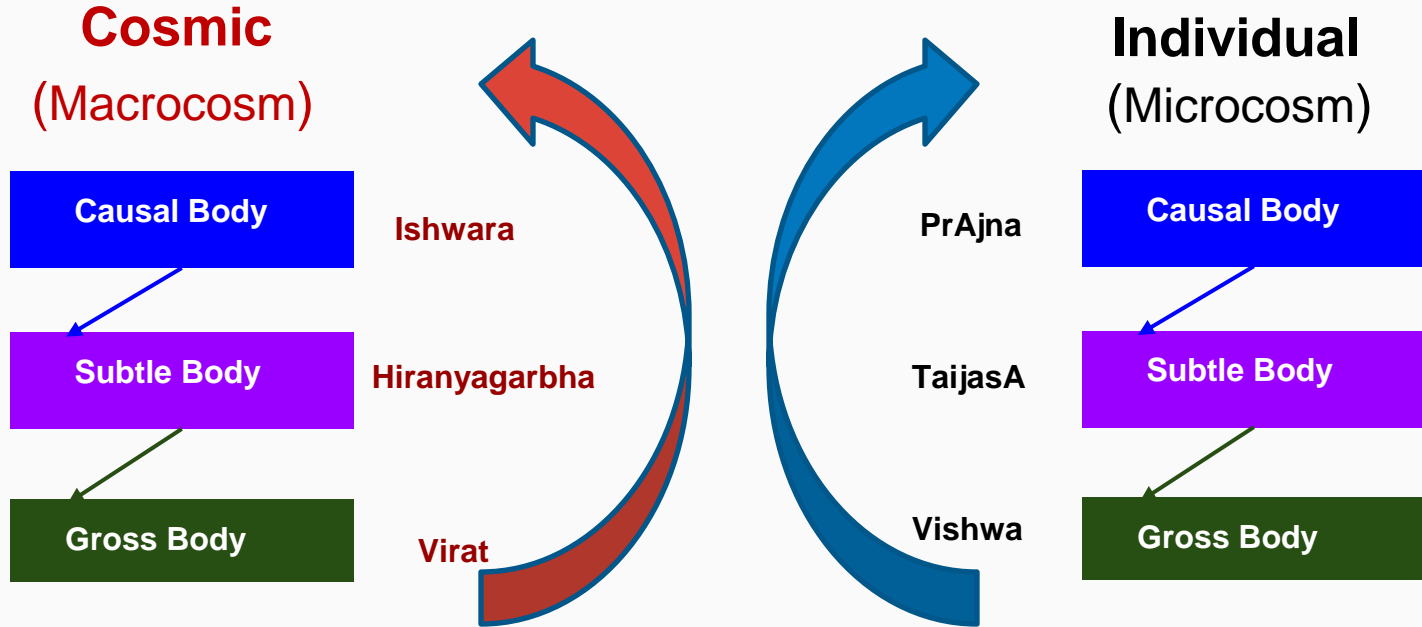
- 1) Gross and externally visible
- 2) Product of 5 Gross Elements (Earth, Water, Fire, Air, Space)
- 3) Subject to 6 changes (Existence, Birth, Growth, Change, Decay & Death)
- 4) Physical medium to experience pain & pleasure

Gross-Subtle Elements Formation

Subtle 5-Elements



Cosmic Body & Individual Body



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

References

- I. *Vedantasara of Sadananda*
- II. *Tattva Bodha of Adi Sankaracharya*
- III. *Complete Works of Swami Vivekananda*
- IV. *The Gospel of Sri Ramakrishna*
- V. *Lectures of Revd. Swami Dayatmananda on Spiritual Progress, Hinduism, Karma Yoga, Upanishads, Patanjali etc.*

Peace Chanting (*ShAnti PAttha*)

Sanskrit	Transliteration	Meaning
<p>ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते पूर्णंशु 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>