



# ***VEDANTA CONCEPTS***

*Sarada Cottage  
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:

### Goal:

- Eternal Happiness
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### Problem:

- Fleeting Happiness
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- Cycle of Birth & Death

## Vedantic Solution:

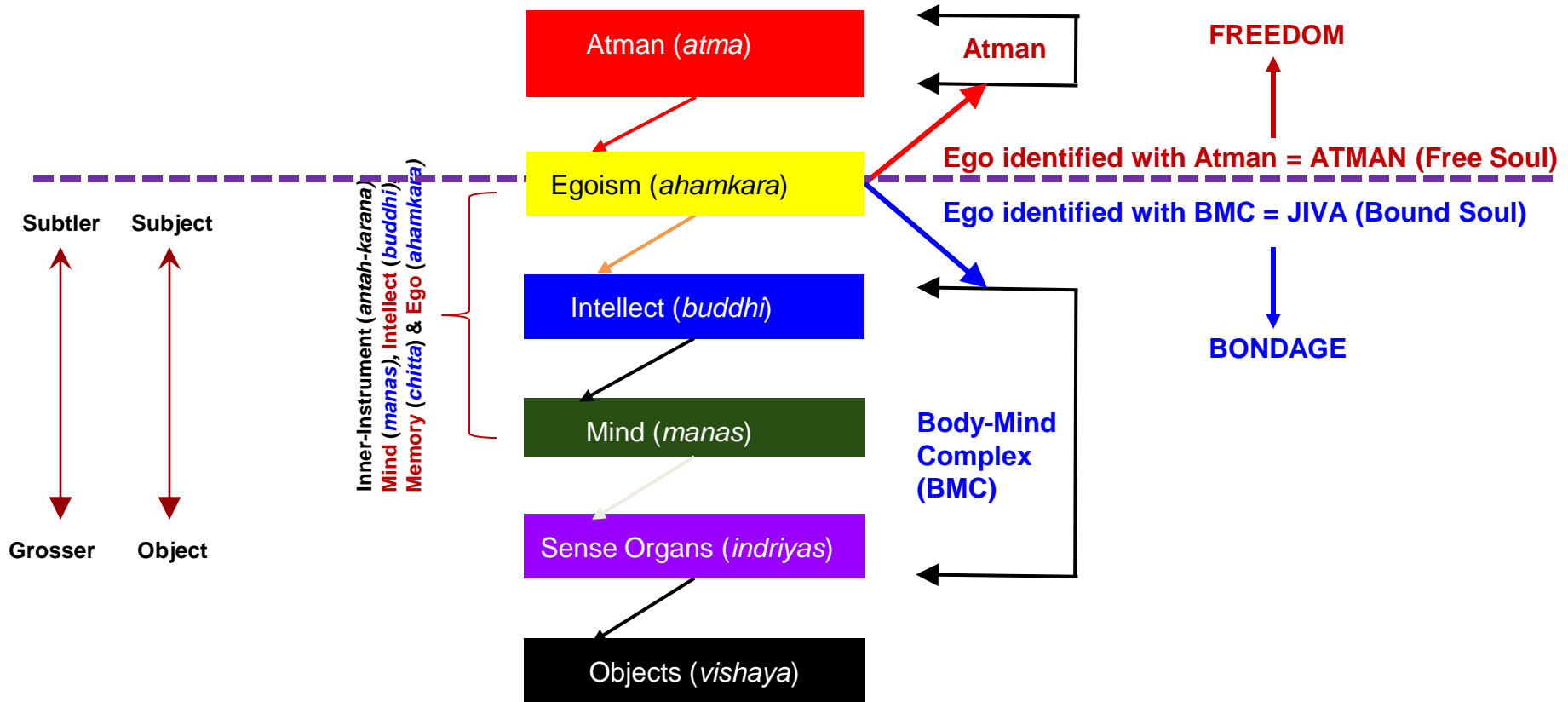
### Cause of Problem:

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

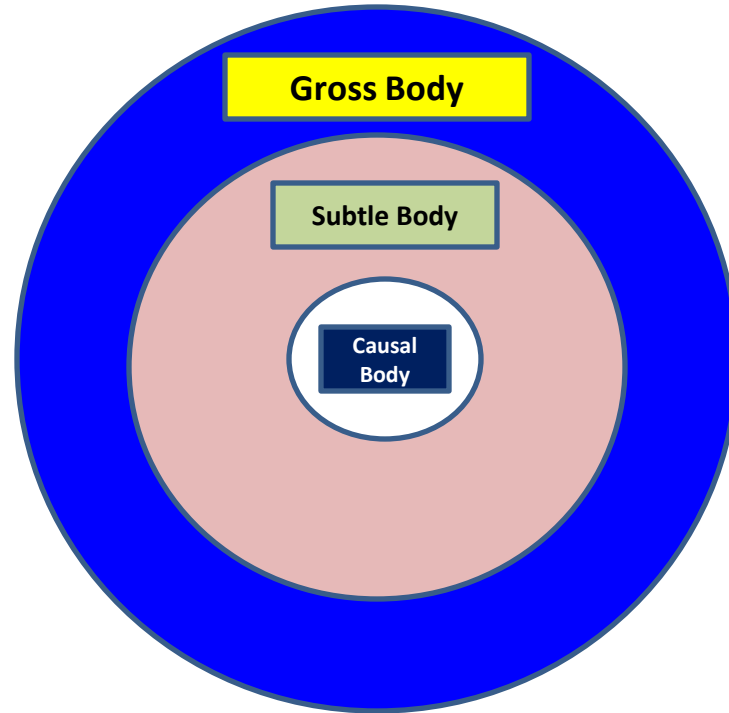
### Remedy:

- 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

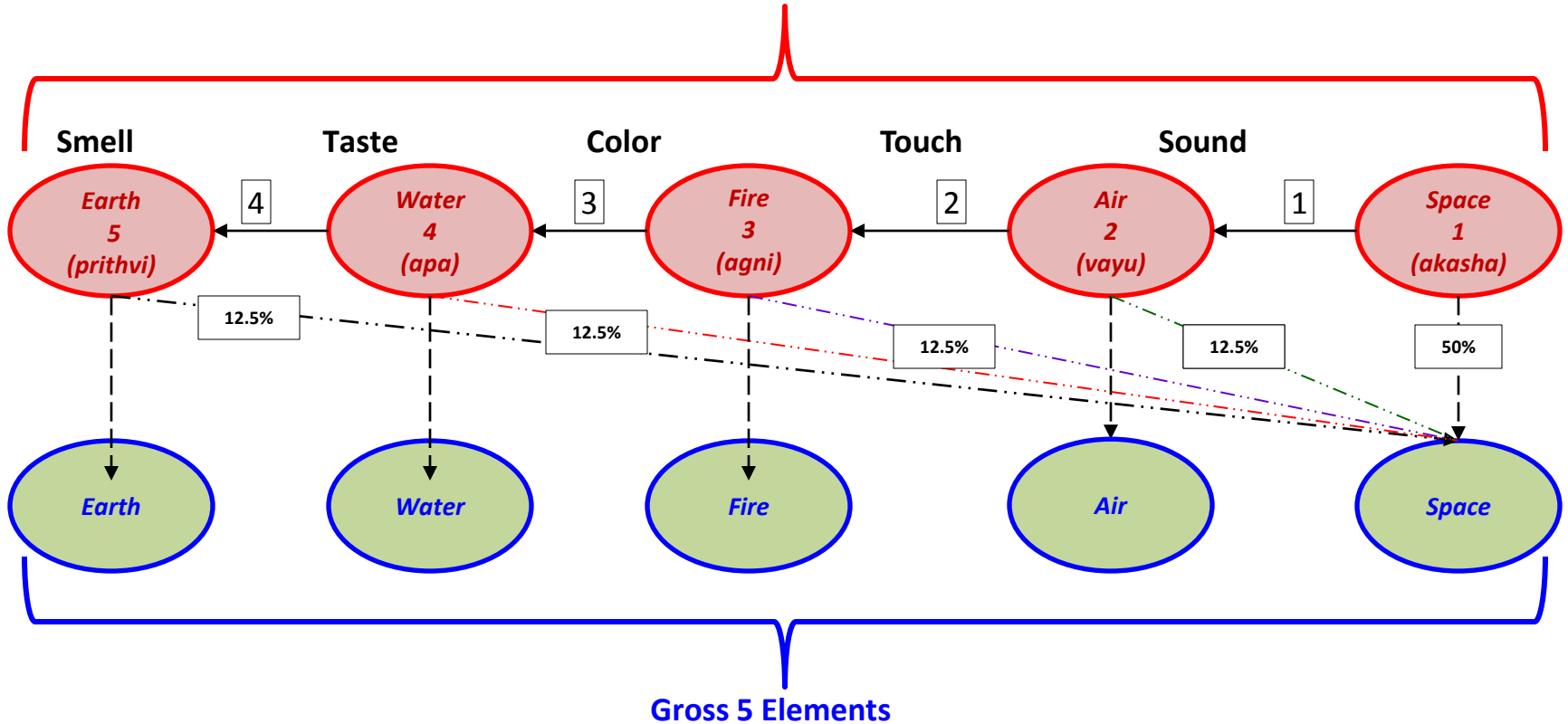
**Gross Body**  
(*sthula sarira*)

- 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

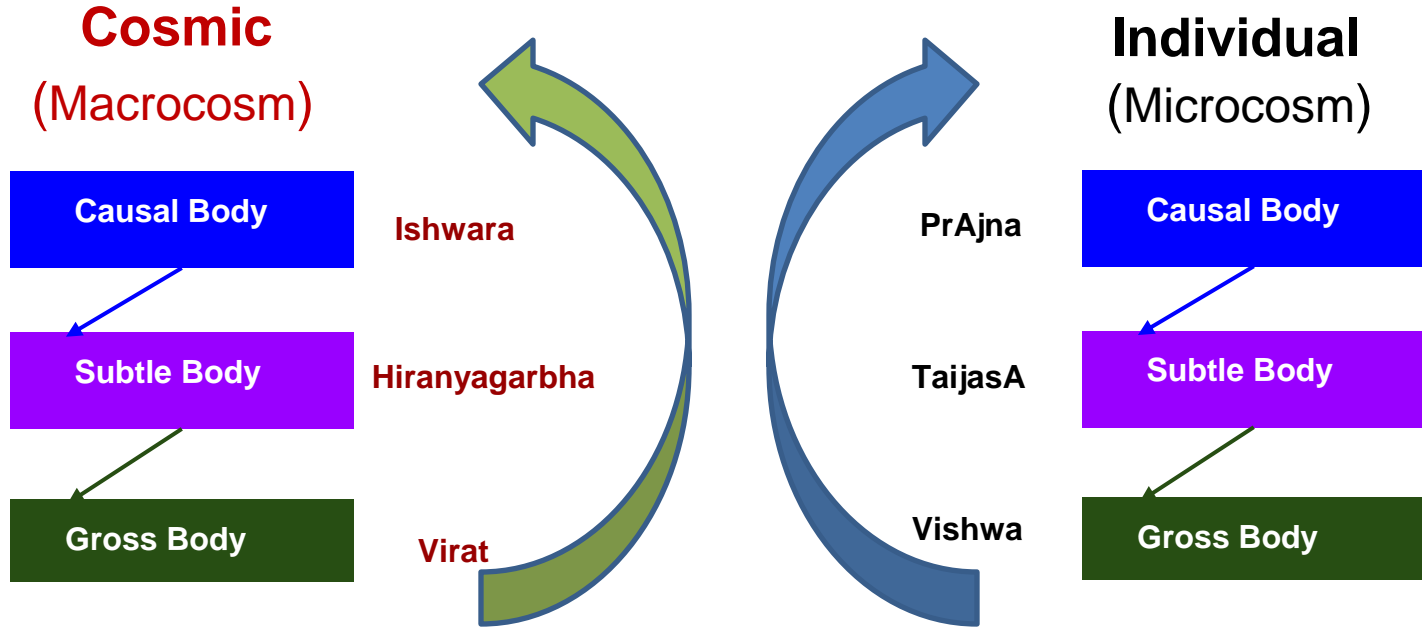


# Gross-Subtle Elements Formation

## Subtle 5-Elements



# 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*)

# Pancha Kosha (Five Sheaths) - 1

## What is a Kosha?

- Covering/Sheaths
- Limitation

## What does it limit ?

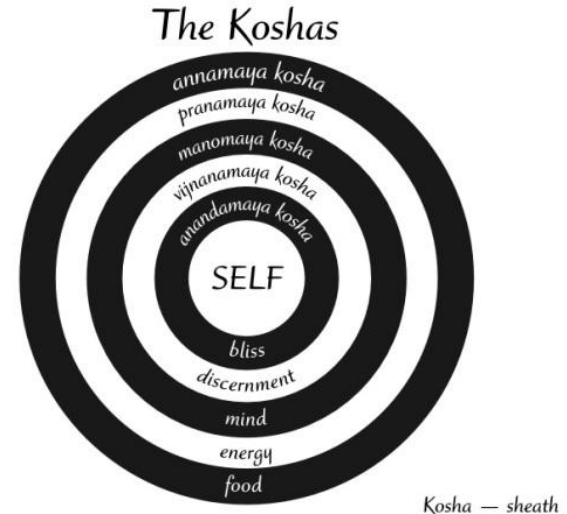
- Limits Bliss (Ananda)

## How does it limit ?

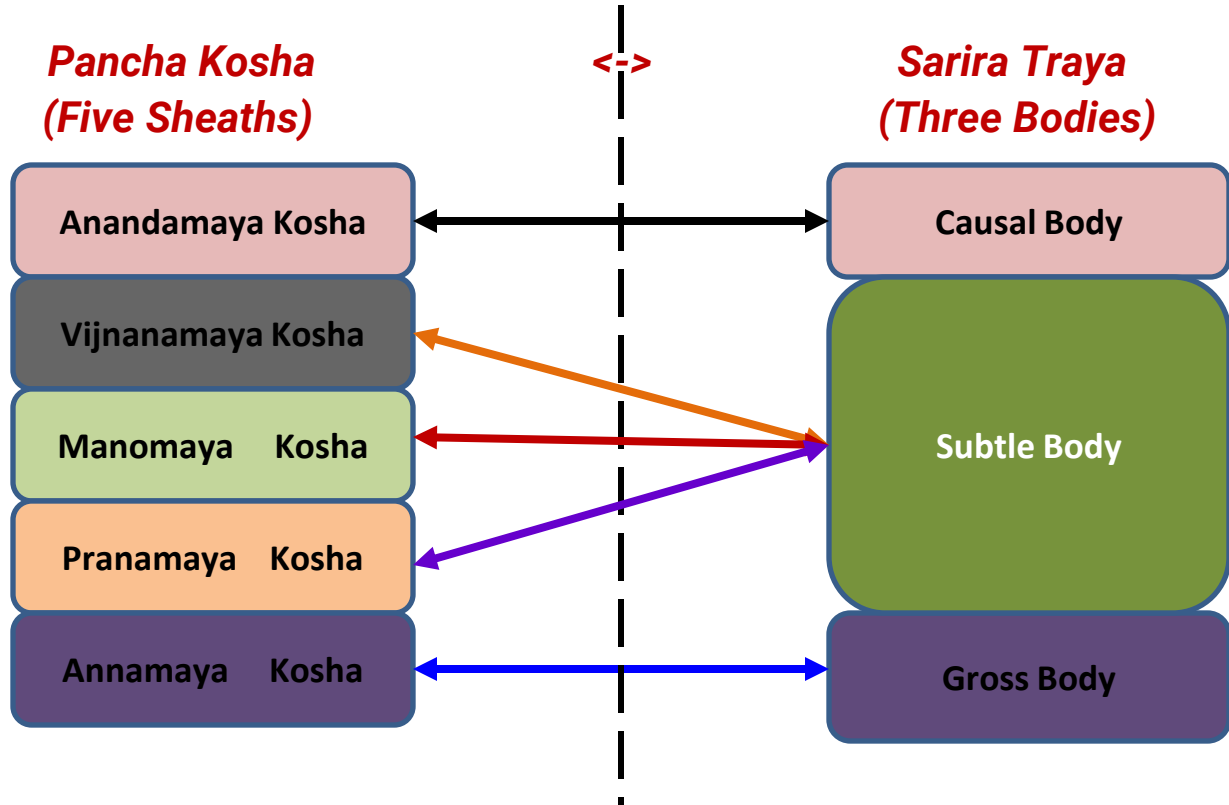
- Creates (chain) Dependencies
- Separation from Self

## What are the Koshas?

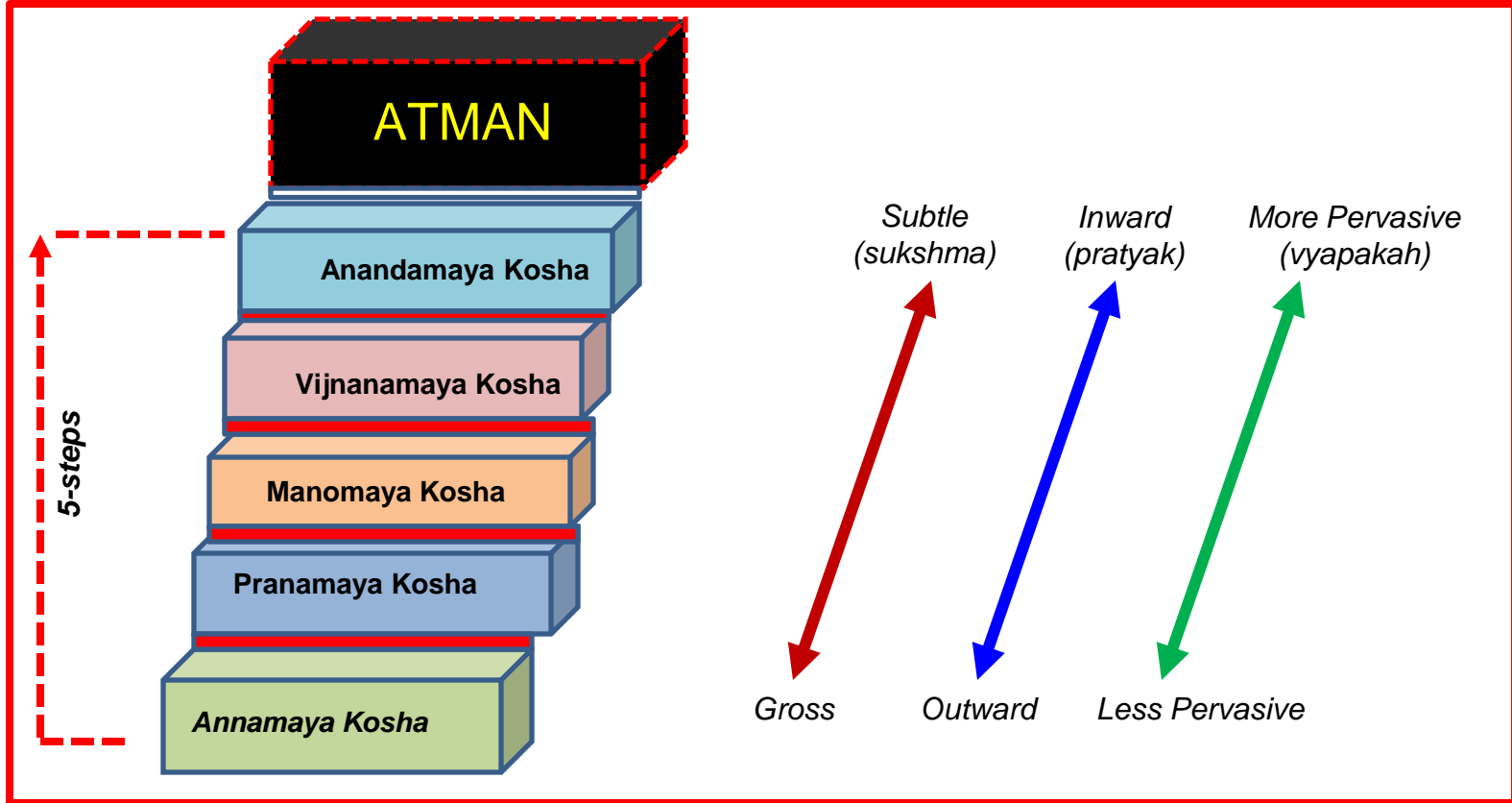
- Annamaya (Physical or Material or Food)
- Pranamaya (Vital Forces/Energy)
- Manomaya (Thoughts, Ideas, Attachments, Aversion etc.)
- Vijnanamaya (Knowledge, Understanding, Decision, Discernment etc.)
- Anandamaya (Blissful)



# Pancha Kosha - Sarira Traya Mapping



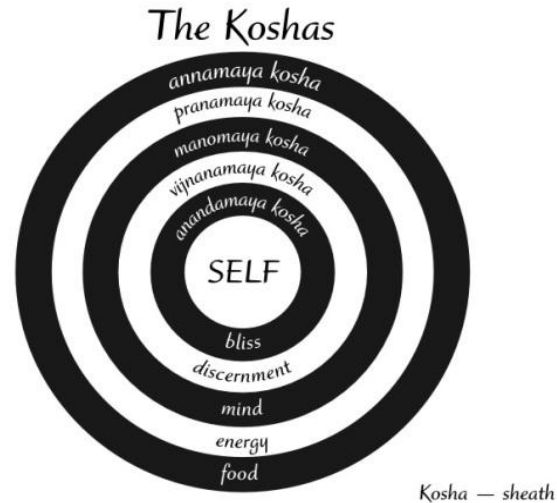
# Five Layers to Transcend



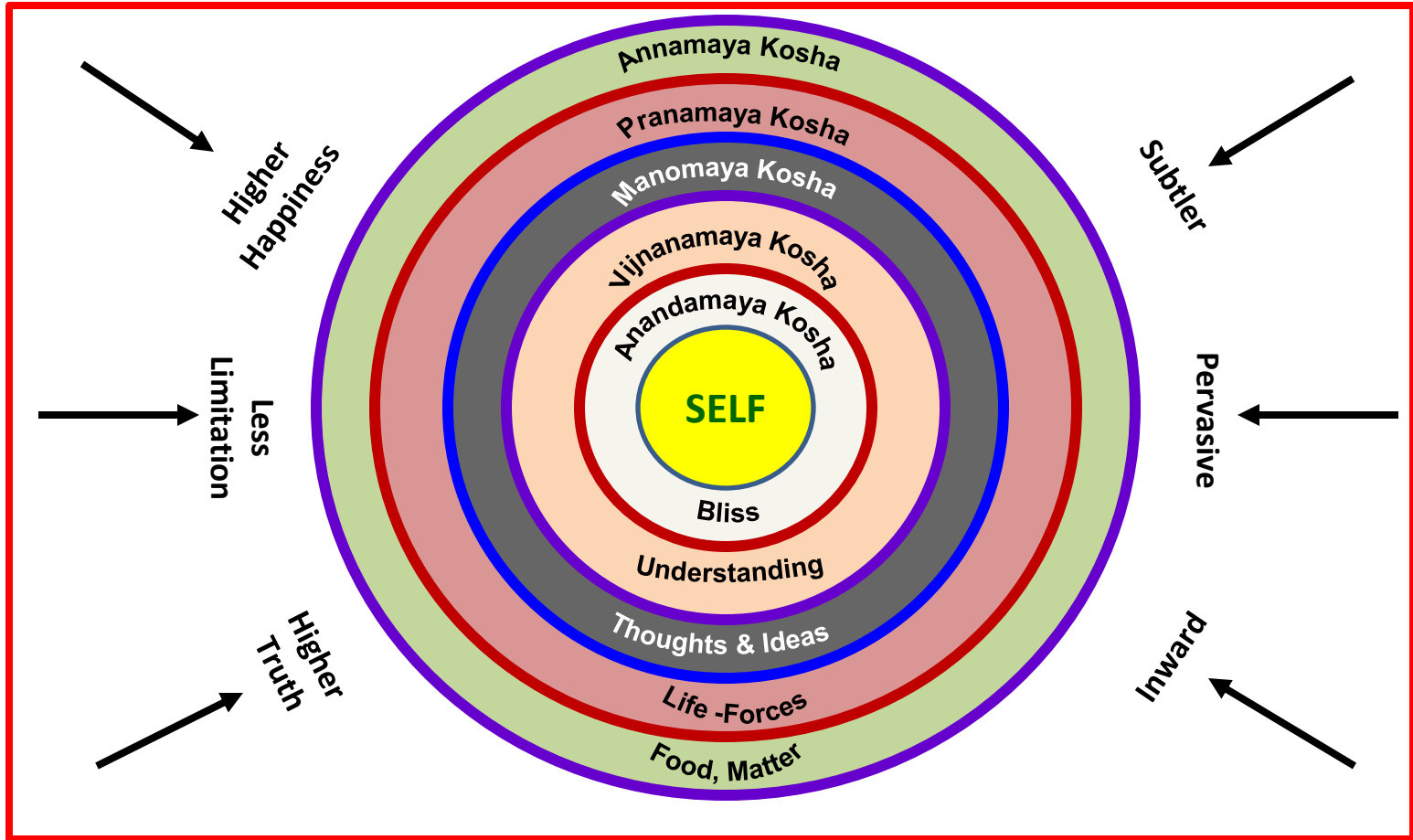
# Nature & Relationship between Sheaths

## 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 (*Samasti 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)

# 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. *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 पूर्णं श्यं 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>