The Absolute Consciousness and The Three States

AVASTHA-TRAYA
three states of consciousness

Jagrat - Vishva
waking state – its experiencer

Svapna - Taijasa
dreaming state – its experiencer

Sushupti - Prajna
deep sleep state – its experiencer

T U R I Y A
The Absolute Consciousness – “The Fourth”
Bodies, Sheaths, States and Internal Instrument

**Sharira-Traya**
Three Bodies

- **Sthula Sharira**
  - Gross Body

- **Sukshma Sharira**
  - Subtle Body

- **Karana Sharira**
  - Causal Body

**Pancha-Kosha**
Five Sheaths

- **Annamaya Kosha**
  - Food Sheath

- **Pranamaya Kosha**
  - Vital Sheath

- **Manomaya Kosha**
  - Mental Sheath

- **Vijnanamaya Kosha**
  - Intellect Sheath

- **Anandamaya Kosha**
  - Bliss Sheath

**Avastha-Traya**
Three States

- **Jagrat - Waking**
  - Vishva - Experiencer

- **Svapna - Dream**
  - Taijasa - Experiencer

- **Sushupti - Deep Sleep**
  - Prajna - Experiencer

**Antahkarana**
Internal Instrument

- **Ahamkara - Ego**
  - Active

- **Buddhi - Intellect**
  - Active

- **Manas - Mind**
  - Active

- **Chitta - Memory**
  - Active

- **Ahamkara - Ego**
  - Inactive

- **Buddhi - Intellect**
  - Inactive

- **Manas - Mind**
  - Inactive

- **Chitta - Memory**
  - Active

- **Ahamkara - Ego**
  - Inactive

- **Buddhi - Intellect**
  - Inactive

- **Manas - Mind**
  - Inactive

- **Chitta - Memory**
  - Inactive
Description of Ignorance

Ajnana – Characteristics

- Anadi: Beginningless
- Anirvachaniya: Indefinable either as real (sat) or unreal (asat)
- Trigunatmakta: Made of three tendencies (guna-s)
- Bhavarupa: Experienced, hence present
- Jnanavirodhi: Removed by knowledge (jnana)

Sattva  Rajas  Tamas

Ajnana – Powers

- Avarana - Shakti: Veiling Power
  veils jiva’s real nature and causes the cycle of birth and death (samsara)
- Vikshepa - Shakti: Projecting Power
  projects the world of multiplicity beginning with Space (akasha)

Ajnana – Types

- Samashti - Ajnana: Cosmic Ignorance
  its effects are the three cosmic planes: Causal (Ishvara), Subtle (Hiranyagarbha), Gross(Virat)
- Vyashti - Ajnana: Individual Ignorance
  its effects are the three individual planes: Causal (Prajna), Subtle (Taijasa), Gross (Vishva)
Four Connections Between Aspirant and Texts

**ANUBANDHA-CHATUSHTAYA**
Four Connections

**Adhikari**
Qualified Student
- Chitta Ekagrata
  Single Pointed Mind
- Chitta Shuddhi
  Purified Mind

**Vishaya**
Subject Matter
- Jiva-Brahma-Aikya
  Jiva-Brahman Identity

**Prayojana**
Result
- Atyantika-Duhkha-Nivritti
  Complete Cessation of Sorrow
- Paramananda Prapti
  Attainment of Supreme Happiness

**Sambandha**
Relationship
- Grantha - Adhikari - Vishaya - Prayojana - Sambandha
  Relationship Between the Qualified Student, Subject Matter and Result
Four Goals of the Human Being

PURUSHARTHA
four goals of the human being

Artha
seeking security

Kama
enjoying pleasures

Dharma
careful living

Moksha
liberation from all three
The Four Great Sentences

**Mahavakya**
Four Great Sentences

- **Aham Brahmasmi**
  "I am Brahman"

- **Ayam Atma Brahma**
  "This Self is Brahman"

- **Tat Tvam Asi**
  "That you are"

- **Prajinam Brahma**
  "Consciousness is Brahman"
Four Prerequisite Disciplines

**SADHANA-CHATUSHTAYA**
Four Prerequisite Disciplines

**Viveka**
Discrimination
- Manda - Weak
- Madhyama - Medium
- Teevra - Intense

**Vairagya**
Detachment
- Shama - Mind Control
- Dama - Sense Control
- Uparati - Sense Withdrawal
- Titiksha - Tolerance of Opposites
- Samadhana - Mind Concentration
- Shraddha - Faith in Scriptures

**Shamadi-Shatka**
Six Sub-Disciplines
- Manda - Weak
- Madhyama - Medium
- Teevra - Intense
- Uttama - Intense

**Mumukshuttva**
Desire for Liberation
- Manda - Weak
- Madhyama - Medium
- Uttama - Intense
Four Results of Action

Karma Phala

Results of Action

- Utpattih: origination
- Apti: attainment
- Vikriti: modification
- Samskriti: purification
Four Stages in Life

ASHRAMA
four stages in life

Brahmacharya
celibate student

Grihastha
married family man

Vanaprastha
hermit in retreat

Sannyasa
wandering monk
The Method of Identification with Brahman

Sadhana
spiritual practice

Shravana
hearing the Truth

Manana
reflecting upon

Nididhyasana
contemplating

BRAHMA NIRVANA
the dissolution in Brahman
Nine Indian Philosophical Systems

DARSHANA
Philosophical Systems

Astika - Orthodox
Vedic Group

SANKHYA - Enumeration
   Founder - Kapila

YOGA - Union
   Founder - Patanjali

NYAYA - Logic
   Founder - Gotama

VAISHESHIKA - Particular
   Founder - Kanada

MIMAMSA - Reflection
   Founder - Jaimini

VEDANTA - Conclusion of Veda
   Founder - Badarayana

Topics analyzed by all Indian Systems
a) - nature of the world, its origin and evolution
b) - nature of human beings and other living beings
c) - existence of God, his nature and attributes
d) - goal of the human life and the way of attaining it

Nastika - Heterodox
Non-Vedic Group

BUDDHA-DHARMA - Enlightenment
   Founder - Buddha

JAINA - Conquest, Victory
   Founder - Mahavira

CHARVAKA - Worldly View
   Founder - Charvaka
The Self and the Functions of the Internal Instrument

**Antahkarana**
Internal Instrument

**Ahamkara**
I - Ego

**Buddhi**
Intelect

**Manas**
Mind

**Chitta**
Memory

**Atma**
Self
Six Stages of Transformation

SHAD BHAVAVIKARAH
Six Stages of Transformation

Jayate
Birth

Vardhate
Growth

Tishthate
Stay

Viparinamate
Change

Hiyate
Decay

Mriyate
Death
Three Categories of a Thing – Example ‘Brahman’

**BRAHMAN**
The Absolute

- **SHABDA**
  the *Word* Brahman

- **JNANA**
  the *Concept* Brahman

- **ARTHA**
  the *Object* Brahman
Three Degrees of Reality
Three Theories of Creation

Traya Satya
THREE DEGREES OF REALITY

Paramarthika-Satya
the Absolute Reality

Pratibhasika-Satya
the illusory reality

Vyavaharika-Satya
the empirical reality

Traya Srishti Vada
THREE THEORIES OF CREATION

Ajati-Vada
no-creation

Drishti-Srishti-Vada
simultaneous perception and creation

Srishti-Drishti-Vada
gradual creation and perception
Three Degrees of Reality
Three Views on Ignorance and Liberation

Three Degrees of Reality:
- Paramarthika-Satya: the Absolute Reality
  - Ignorance: never exists
  - Liberation: never exists
- Pratibhasika-Satya: the Illusory Reality
  - Ignorance: illusory
  - Liberation: illusory
- Vyavaharika-Satya: the Empirical Reality
  - Ignorance: real
  - Liberation: real

Three Views on Ignorance and Liberation:
- Ignorance:
  - Never exists
- Liberation:
  - Never exists
  - Illusory
  - Real
Brahman Devoid of All Three Types of Differences

BHEDA
Difference

Svagata Bheda
internal difference
a human body is one but has different parts

Sajatiya Bheda
difference within a species
a human is different from another human

Vijatiya Bheda
difference of species
a human is different from an animal