Vedas in pictures

The 4 Vedas and the 10 Main Upanishads

Division of each Veda
THE 4 GOALS OF HUMAN LIFE

1. Artha - Security
2. Kama - Pleasure
3. Dharma
4. Moksha - Liberation

The Fundamental Problem

1. The sense of limitation caused by mis-identity
2. Trying to remove limitation through change
3. Every gain through change also involves a loss
4. Short term pleasures only give temporary relief
5. The fundamental problem is to feel complete
6. Completeness cannot be gained by acquiring objects or experiences
7. The pursuit of Moksha begins when one recognizes the fundamental problem
THE 4 QUALIFICATIONS FOR VEDANTA

1. Discrimination
   - Viveka: discrimination between the real and the apparent

2. Dispassion
   - Vairagya: freedom from binding likes and dislikes

3. Desire for freedom
   - Mumukshutvam: burning desire for freedom from dependence on the world for happiness

4. Discipline
   - Shatka Sampatti: 6 sub-qualifications consisting of:
     1. Mastery of the mind
     2. Mastery of the sense organs
     3. Abstinence of the mind and sense organs
     4. Forbearance
     5. Trust pending verification
     6. Concentration of the mind

DISCIPLINE

1. SHAMA
   - Mastery of the mind

2. DAMA
   - Mastery of the sense organs

3. UPARAMA
   - Abstinence of the mind and sense organs

4. TITIKSHA
   - Forbearance to withstand the ups and downs in life

5. SHRADDHA
   - Trust in the words of Vedanta

6. SAMADHANA
   - A mind concentrated on Self inquiry
SPIRITUAL JOURNEY OF A SEEKER

When a person realizes that what he is really seeking is a solution to his incompleteness, he becomes a Mumulishu, a seeker of freedom.

STAGE 1
In Stage 1, the seeker has to gain the 4 qualifications for Vedanta for which he has to practise Karma Yoga and Upasana Yoga.

STAGE 2
In Stage 2, the seeker gains Self-Knowledge through the practice of Shravanam and Mananam.

STAGE 3
In Stage 3, Self-Knowledge is fully assimilated through the practice of 2 forms of Nididhyasana. The seeker becomes a Jnani, an enlightened person, and gains Mohisha.

THE 4 FACTORS OF THE GROSS BODY

MATERIAL
1. Space
2. Air
3. Fire
4. Water
5. Earth

COMPONENTS
1. Head
2. Hands
3. Legs
4. Central Body

FUNCTION
1. Temporary residence
2. Used to transact with the world

NATURE
1. Subject to change
2. Limited natural life
3. Visible to everyone
**5 ORGANS OF KNOWLEDGE**
1. Eyes
2. Ears
3. Nose
4. Tongue
5. Skin

**5 ORGANS OF ACTION**
1. Speech
2. Hands
3. Legs
4. Genitals
5. Anus

**4 INTERNAL ORGANS**
1. Mind
2. Intellect
3. Memory
4. Ego

**5 PRANAS**
1. Prana
2. Apana
3. Vyana
4. Udana
5. Samana

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**PRANA**
The respiratory system

**APANA**
Responsible for waste removal from the body

**VYANA**
Responsible for circulating oxygen & nutrition throughout the body

**SAMANA**
Responsible for converting food into nutrition

**UDANA**
Ejects the Subtle Body from the Gross Body at the time of death. Also handles the reversal function at the time of emergencies

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**THE 5 PRANAS**
The Functioning of the Subtle Body

The 4 Factors of the Subtle Body

**Material**
1. Subtle Space
2. Subtle Air
3. Subtle Fire
4. Subtle Water
5. Subtle Earth

**Components**
1. 5 Organs of Knowledge
2. 5 Organs of Action
3. 5 Pranas
4. Mind, Intellect, Memory & Ego

**Function**
1. To transact with the world using the 19 instruments

**Nature**
1. Subject to change
2. Continues into future lives
3. Only evident to myself
THE 4 FACTORS OF THE CAUSAL BODY

**MATERIAL**
1. Made out of Causal Matter (Avidya)

**COMPONENTS**
1. Subtle & Gross Body in seed form

**FUNCTION**
1. To serve as a storehouse for the Subtle & Gross Body

**NATURE**
1. Eternal life
2. Not evident even to myself

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**The Vasana for food**
- which reinforces

**The Vasana-Kama-Karma Cycle**
- which causes
- gives rise to
- action (karma)
- a desire (kama) for food
THE 3 CONCEPTS OF EGO IN VEDANTA

- **JIVA**: Any being with the 3 Bodies
- **AHAMKARA**: The “I sense” in a Jiva
- **ABHIMANA**: The sense of ownership and pride

THE 3 FACTORS OF THE WAKING STATE

**CONDITION OF THE MIND**
1. All the faculties of the Subtle Body are fully operational

**NATURE OF EXPERIENCE**
1. External world
2. Tangible world
3. Objective experience
4. Sense organs based experience
5. 2-way transaction

**MEDIUM OF EXPERIENCE**
1. Gross Body and Subtle Body
The 3 Factors of the Dream State

**Condition of the Mind**
1. Only the Memory faculty of the Subtle Body is functioning

**Nature of Experience**
1. Internal world
2. Abstract world
3. Subjective experience
4. Memory and Vasanās based experience

**Medium of Experience**
1. Subtle Body

The 3 Factors of the Sleep State

**Condition of the Mind**
1. The Subtle Body is "almost" totally dormant

**Nature of Experience**
1. State of total self-ignorance

**Medium of Experience**
1. Causal Body
Components of the Vital Air Sheath

Components of the Mind Sheath
FEATURES OF ATMA

1. ATMA IS OF THE NATURE OF CONSCIOUSNESS
2. ATMA IS AN INDEPENDENT PRINCIPLE
3. ATMA IS ATTRIBUTE-LESS
4. ATMA IS ETERNAL AND BEYOND TIME
5. ATMA IS ALL-PERVASIVE
6. ATMA IS NON-DUAL

I am different from whatever I witness.

I, the witness, am always free from the attributes of the objects.

SEER SEEN DISCRIMINATION
**Differences between Brahman & Maya**

- Brahman is a non-material principle
- Maya is a material principle
- Brahman is attribute-less (Nirguna)
- Maya is full of attributes (Saguna)
- Brahman is never subject to change
- Maya can never remain the same
- Brahman is not subject to division
- Maya is subject to multiplication and division

**The 2 Stages of Creation**

- Stage 1: Beginningless Causal Universe
- Stage 2: Subtle Universe
- Gross Universe
The 5 Great Elements

The 3 Gunas

Sattva
Sattva is responsible for the thinking, knowing and perceiving functions of the sentient beings.

Rajas
Rajas is the doing function and the projecting function. Rajas extroverts the mind.

Tamás
Tamás is inertia. It is not capable of knowing or doing. A dull Tamasic mind hides the truth.
Role of Sattva Guna in the Manifestation of the 5 Organs of Knowledge
ROLE OF SATTVA GUNA IN THE MANIFESTATION OF THE 4 INTERNAL ORGANS
Role of Rajas Guna in the Manifestation of the 5 Organs of Action
Role of Rajas Guna in the Manifestation of the 5 Pranas
The 5 Gross Elements

The 3 Gunas

SATTVA
Revealing power

RAJAS
Projecting power

TAMAS
Veiling power
COMPARISON OF THE 3 GUNAS

TAMAS
- Tamas is a dull mind
- Hides Awareness
- A Tamasic mind is dull, sluggish, lazy and prone to depression
- Fear interprets experience
- Upside of Tamas is that it allows one to rest
- Hinders Self Inquiry

SATTVA
- Sattva is a calm mind
- Reveals Awareness
- Mind is present, wise, happy and free of desire
- Truth interprets experience
- Allows proper discrimination
- Facilitates Self Inquiry

RAJAS
- Rajas is an extroverted mind
- Hides Awareness
- Anger, anxiety, frustration, aggression, boredom are common
- Desire interprets experience
- Rajas is a great motivator to accomplish things in the world
- Hinders Self Inquiry

KARMA YOGA

Proper Action
- Sattvic Karmas
- Rajasic Karmas
- Tamasic Karmas

Proper Attitude
- Consecrate all actions to Isvara
- Accept results as blessing/gift
1. Helps Assimilate Self Knowledge
2. Neutralizes Binding Vasanas
3. Removes Anxiety and Gives Peace of Mind
4. Reduces Tamasic Karmas

Benefits of Karma Yoga
Karma Yoga in a Nutshell

1. You have the right to choose your action.
2. You are not the giver of the result of action.
3. Take the result as a gift.

Practical Example of Karma Yoga
(You need to make a presentation for which you will receive a grade. How will you apply Karma Yoga in this situation?)

1. Is the presentation for a good purpose? Did I do my best with the skills and time at my disposal? Yes.

2. Can I control the result? No, the grade is given by the teacher.

3. Offer the action to God. Put the action and all stressful thoughts in a "visual bag" and give the bag to God.

4. Accept the result as a gift from God. Accept the result because you have no choice. Don't be a victim.
PHYSICAL DISCIPLINE
Physical discipline involves a well-balanced diet, exercises including physical activities like Yoga, and adequate rest.

VERBAL DISCIPLINE
- Speech quantity control
- Speech quality control

SENSORY DISCIPLINE
Sensory discipline involves avoidance of unhealthy objects that can pollute our mind, and moderation of healthy objects.

MENTAL DISCIPLINE
- Relaxation meditation
- Concentration meditation
- Expansion meditation
- Value meditation
**THE 3 STAGES OF JNANA YOGA**

1. **SHRAVANAM**
The systematic and continuous listening to the scriptures or teachings for a length of time from a competent teacher.

2. **MANANAM**
Resolving all intellectual doubts till I am able to say “I am Brahman” with total conviction.

3. **NIDIDHYASANAM**
Transformation of intellectual knowledge “I am Brahman” into emotional strength, i.e. assimilating Self-Knowledge.
THE 3 TYPES OF KARMA

SANCHITA KARMA
The total Karma accumulated by a Jiva over previous lifetimes.

PRARABDHA KARMA
The portion of Sanchita Karma which will fructify in this lifetime.

AGAMI KARMA
The Karma created in this lifetime. Some Agami fructifies in this lifetime, while the balance joins the Sanchita pool.
Dharma

Yoga, personal behaviours

Virtues such as non-violence, truthfulness and purity

Rituals, rites of passage and worship of God

Duties such as learning from teachers, service to humanity

Law and justice

Stages of life
THE 5 TYPES OF DHARMA

1. Svadharma
   Your Relative Nature

2. Samanya Dharma
   Universal Values

3. Visesa Dharma
   Situational Ethics

4. Ordinary/Everyday Dharma

5. Body Dharma
THE 3 STAGES OF ENLIGHTENMENT

Stage 1
ENDARKENMENT
The person realizes the limitation of objects. May also experience non-dual epiphanies.

Stage 2
SELF-INQUIRY/SELF-REALIZATION
This phase ends when:
1. You realize ‘What you are not’.
2. You realize ‘What you are’.
3. Negation of the doer.
4. Binding Vasanas become non-binding.
5. Akandakara Vritti arises.

Stage 3
ENLIGHTENMENT
Ego/Mind, the prior subject, becomes the object. The Self, the prior object, becomes the subject.
THE 5 CAPSULES OF VEDANTA

1. I AM OF THE NATURE OF ETERNAL AND ALL PERVADING CONSCIOUSNESS

2. I AM THE ONLY SOURCE OF PERMANENT PEACE, SECURITY AND HAPPINESS

3. BY MY MERE PRESENCE, I GIVE LIFE TO THE MATERIAL BODY, AND THROUGH THE BODY, I WITNESS THE MATERIAL UNIVERSE

4. I AM NOT AFFECTED BY ANYTHING THAT TAKES PLACE IN THE MATERIAL WORLD AND IN THE MATERIAL BODY

5. BY FORGETTING MY NATURE, I CONVERT LIFE INTO A BURDEN AND BY REMEMBERING MY NATURE I CONVERT LIFE INTO A BLESSING