

## Introduction to Vedanta:

### (Summary of the Book of Swamy Paramarthananda)

#### **Chapter 1: Purusharthha**

- Similarities Between Animals and Humans: Eating (Aahaara), Sleeping (Nidhra), Fear (Bhayam), Love to perpetuate one's species (Maithunam).
- Uniqueness of humans: Ability to speak, Intellect (Buddhi) – thinking, studying, analysing, set goals & work towards it.
- 4 Types of Human Goals (Chaturvidha Purusharthha):
  - Wealth (Artha), Entertainment (Kaama), Punyaa (Dharma) → Preyas;
  - Freedom (Moksha) → Shreyas.
- Limitations of 1<sup>st</sup> three goals (Preyas): Pain (Dukham), Dissatisfaction (Athrupti), Dependence (Bandham).

#### **Chapter 2: Shaastram**

TYPES OF SAASTRA	INFORMATION
<b>Primary Literature</b>	<b>Transmitted by God using Rishis as medium</b>
Vedas	<ul style="list-style-type: none"><li>○ Rig, Yajur, Saama &amp; Atharvana Vedas</li><li>○ Codified by Vyaasa.</li></ul>
<b>Secondary Literature</b>	<b>Written by great teachers to present abstract ideas in concrete form</b>
Sutras	<ul style="list-style-type: none"><li>○ Sutras codify content of Vedas structurally - E.g<ul style="list-style-type: none"><li>▪ Duties of individuals in 4 stages of life (Brahmachari, grihastha, vanaprastha &amp; Sannyasi);</li><li>▪ Societal Duties – as a Brahmana, Vaishya, Kshatriya &amp; Shoodra.</li></ul></li><li>○ Sutra is presented in a terse form called 'aphorism' which makes it easier to remember - E.g. Dharma Sutra, Shrauta Sutras and Grhya Sutras.</li></ul>
Smrithis	Means 'remembered wisdom': <ul style="list-style-type: none"><li>○ Authors studied Vedas and presented them in poetic form. E.g Manu Smrithi, Yagnyavalkya Smrithi, Parasara Smrithi, Vyasa Smrithi etc. Bhagavat Gita is also a Smrithi.</li><li>○ Samanya Dharmas (general duties); Vishesha Dharmas (specific duties) and Aapadharmas (duties in crisis) presented in codified form.</li></ul>
Puranaas	<ul style="list-style-type: none"><li>○ Stories to illustrate problems faced and how dharma is upheld. E.g Harichandra story.</li><li>○ Stories may appear fictitious but convey eternal truths.</li><li>○ We have 18 puranas and 18 upapuranaas, mostly attributed to Vyasa.</li></ul>
Ithihaasaas	<ul style="list-style-type: none"><li>○ Means 'thus it happened'.</li><li>○ Historical literature – E.g Ramayana (written by Sage Valimiki) &amp; Mahabharatha (written by Sage Vyasa).</li></ul>

Bhashyam	Commentaries on Vedas to quell misunderstandings - E.g Brahma Sutra Bhashyam by Shri Adi Shankara.
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Vedas are divided into 2 portions:

1. Veda poorva – about fulfilling Artha, Kaama and Dharma
2. Veda antha – about discovering Moksha

Prasthaana Thryam (3 pillars of Vedanta):

Vedas – Shruti Prasthaanam

Gita – Smruthi Prasthaanam

Brahma Sutra – Nyaya Prasthaanam

### **Chapter 3: Varnaashraama:**

Varna scheme:

- Varna is social division to maintain social harmony ;
- Classifies society into various groups & Could be based on birth, character & occupation.

Category	Brahmana (Preservation of Knowledge)	Kshatriya (Government, Administration)	Vaishya (Wealth Creation)	Shoodra (Services)
By Birth	Born of Brahmanas	Born of Kshatriyas	Born of Vaishyas	Born of Shoodras
By Character	Contemplative Saathvik	Selflessly Active Rajasik	Selfishly Active Tajasik	Idle Tamasik
By Profession	Scriptural, Education and Priesthood	Administration and Defence	Commerce and Agriculture	Unskilled Labour

Varna – Gradation & Choice:

- Varnas by birth – NO gradation; NO choice;
- Varnas by occupation – NO gradation; we have a choice;
- **Varnas by gunas – there is gradation; and we have a choice to change the structure of our Gunas.**

Gunas:

- Everyone is a mixture of all 3 gunas – Saatvik, Rajasik & Tamasik
- Guna mixture determine the Gunas:
  - ✚ Brahmana Guna: SRT
  - ✚ Kshatriya Guna: RST
  - ✚ Vaishya Guna: RTS
  - ✚ Shudra Guna: TRS

Aashrama Scheme:

Ashrama – Individual stages of life which everybody has to go through either internally or externally:

Ashrama	Description
Brahmachari	Life of learning – both scriptural and professional

Gruhastha	Householder – Preyas is of primary importance. Allows for legitimate earning & enjoyment (Artha & Kaama) + service to others (Dharma; Pancha Mahaa Yagna)
Vaanaprastha	Moksha / Shreyas is primary Withdraw from life as householder to discover Moksha
Sanyaasa	Fully dedicated to discovering Moksha

#### **Chapter 4: Karma yoga : To achieve Chitha Shuddhi (1<sup>st</sup> stage of Sadhana)**

{Karma Yoga = Proper Action + Proper Attitude}

- Karma – Proper Action:

Types of Karma	Called	Description
Saatvika Karma	Nishkaama Karma	<ul style="list-style-type: none"> <li>• Compulsory to seeker of Moksha;</li> <li>• Actions not based on likes or dislikes;</li> <li>• Contributes to inner spiritual growth;</li> <li>• Pancha Maha Yagna – five sacred karmas <ul style="list-style-type: none"> <li>➤ Deva Yagna – worship of Lord in any form (i.e by Japa, puja, temple visits etc);</li> <li>➤ Pitr Yagna – worship of parents and forefathers;</li> <li>➤ Brahma Yagna – worship of the scriptures and rishis (eg, by parayana, study of scriptures etc);</li> <li>➤ Manushya Yagna – service to humanity;</li> <li>➤ Bhootha Yagna – service to all other living beings.</li> </ul> </li> </ul>
Raajasa Karma	Sakaama Karma	<ul style="list-style-type: none"> <li>• Actions based on desires (Artha &amp; Kaama);</li> <li>• Fulfil them in legitimate manner;</li> <li>• Primarily contributes to material well-being and only secondarily to spiritual growth.</li> </ul>
Taamasa Karma	Nishiddha Karma	<ul style="list-style-type: none"> <li>• Prohibited, unethical actions;</li> <li>• Retarding effect and negative spiritual growth.</li> </ul>

- Yoga – proper attitude:
  1. Baghavan calls it as “samatvam”
  2. Balanced mental state through: Acceptance, Non-comparison, Humility & Devotion
  3. To reduce malam i.e Raaga & Dvesha
- Benefits of Karma-Yoga:
  - a) Spiritual inclination - Shifting of priorities from Preyas to Shreyas;
  - b) Spiritual competence;
  - c) Produces punyaam » will give conducive atmosphere for pursuit of Moksha.

**Chapter 5: Upaasana Yoga: To achieve Chitha YekaAgritha (2<sup>nd</sup> Stage of Sadhana)**

- Disciplining & Integrating Personality by conserving, channeling & utilizing them properly.
  - ❖ Iccha sakthi – power to desire
  - ❖ Kriya sakthi – power to act
  - ❖ Jyana sakthi – power to know
- Develops focus, self-integration and values cultivation reducing Vikshebam (wavering mind).
- Achieved through 4 levels of Discipline:
  - ❖ Physical- food, activity, sleep in the right quantity and time.
  - ❖ Verbal – quality & quantity control. Avoid arguments, rumours and gossip. Never talk about others. Talking about past is worthless. Speech to be non-hurtful, polite, useful and truthful.
  - ❖ Sensory – avoid anything that pollutes/disturbs mind. Sense organs are open doors. To be achieved through life of alertness and discrimination.
  - ❖ Mental - through meditation to achieve:
    - Relaxation – learn to relax the mind. One method is to mentally visualize beautiful surroundings, gardens, sky ocean etc;
    - Concentration – capacity to focus. Give activity to the mind; either mental worship of Lord or recitation of some prayers, chanting etc;
    - Expansion – to accommodate everything (close to far). Meditate on the totality (Virat upasanam or Vishwarupa upasanam);
    - Refinement – values cultivation by taking up every positive virtue like satyam, daya, kshama etc.

**Chapter 6 : Jnaana Yoga (3<sup>rd</sup> and final stage of Sadhana):**

- Introspection - questioning purpose of life;
- Seek from within;
- Moksha – instinctive urge for independence (True self);
- Dependent due to ignorance;
- Mumukshu – seeker of freedom, lacks knowledge and direction on how to achieve;
- Jignaasu (informed Mumukshu) – seeker of knowledge, knows problem is ignorance and therefore has direction.

Pramaanam – Means of knowledge:

- Primary pramaanam is direct perception.
- Secondary pramaanam is *analysis* of direct perception.
- Both Primary and secondary pramaanam helps to understand the world, not oneself.
- To understand the Self nature, Vedanta serves as a mirror in revealing true nature. This is called **Sastra pramaanam** which is the 6<sup>th</sup> instrument of knowledge.

3 stages of jnaana Yoga:

	Stages	Description
Jnaanam	Shravanam	<ul style="list-style-type: none"> <li>✓ Systematic study over an extended period of time under a competent Guru</li> <li>✓ Enquiry into scriptures</li> </ul>
	Mananam	<ul style="list-style-type: none"> <li>✓ Reflection, clarification and asking of questions</li> </ul>

Vijnaanam	Nidhidhyaasanam	<ul style="list-style-type: none"> <li>✓ Assimilation of knowledge</li> <li>✓ Learning to drop dependence and be independent</li> </ul>
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Role of Guru:

- Guru is required to help us understand the scriptures.

**Chapter 7 : Bhakthi**

Definitions of Bhakthi:

<b>First Definition: As devotion to God</b>	
<b>3 grades of devotion to God (Bhavanaa Drishtya Bhakthi Trayam)</b>	
Mandha Bakthi	Love of God is only a means to an end
Madhyama Bakthi	Love of God is an end in itself
Uthama Bakthi	God love = Self love
<b>Second Definition: As course of discipline</b>	
<b>3 fold spiritual Discipline (Sadhanaa Drishtya Bhakthi Trayam)</b>	
Stage 1: Karma Yoga	All actions dedicated to Lord and accept consequences (Ishwara arpana and prasaadha Bhaava)
Stage 2: Upaasana Yoga	Meditate upon God for mental discipline & integration (Maanasa Pooja, paaraayanam & Japah)
Stage 3: Jnaana Yoga	Study of scriptures for self discovery and therefore God discovery
<b>Third Definition: 3 progressive stages of understanding God</b>	
<b>(Devathaa Drishtya Bhakti Trayam)</b>	
Eka Roopa Ishwara	<ul style="list-style-type: none"> <li>✓ Creator of Universe</li> <li>✓ Jagat Kartaa Ishwara</li> <li>✓ Personal God with special form</li> </ul>
Aneka Roopa / Vishwaroopa Ishwara	<ul style="list-style-type: none"> <li>✓ Cause of the Universe</li> <li>✓ Jagat Kaarana Ishwara</li> <li>✓ God is the material from which Universe was created</li> </ul>
Aroopa Ishwara	<ul style="list-style-type: none"> <li>✓ God is everything</li> <li>✓ Jagat Adhistaanam Ishwara i.e Substratum of all creation</li> <li>✓ Transcends all creation</li> <li>✓ Formless</li> </ul>

Stages of Learning:

<b>Stage 1 - Dvaitam</b>	<b>Stage 2 - Vishista Dvaitam</b>	<b>Stage 3 – Advaitam</b>
God is Ekaroopah	God is Visvaroopah	God is Aroopah
God is intelligent cause for creation	God is intelligent and material cause for creation	Abinna nimitta vivartha upadana kaaranam = God is illusory (or apparent), intelligent and material cause of creation
Created the world	God became the world	God appears as the world

**Chapter 8: Saadhana Chatushtayam**

4-fold qualifications (4Ds) required of student of scriptures - A person who has acquired the below four is called an "Adhikari".

	<b>Saadhana</b>	<b>Description</b>
Achieved through Karma Yoga	1. Vivekam (Discrimination)	<ul style="list-style-type: none"> <li>✓ Develop discrimination through reflection of experiences</li> <li>✓ Understand that problem is due to <i>dependence</i> on external world (and not the <i>presence</i> of the external world)</li> <li>✓ Realise that Shreyas is superior to Preyas</li> </ul>
	2. Vairagyam (Dispassion)	<ul style="list-style-type: none"> <li>✓ Vivekam leads to Vairagyam</li> <li>✓ Understanding Preyas is not the primary goal</li> <li>✓ Growing out of artha and kama and finally even dharma i.e Preyas</li> </ul>
	3. Mumukshuthvam (Desire for freedom)	<ul style="list-style-type: none"> <li>✓ Vivekam &amp; Vairagyam results in understanding that Shreyas is the primary goal</li> <li>✓ Seek knowledge to discover the true self i.e Moksha</li> </ul>
Achieved through Upasana Yoga	4. Samadhi Shatka Sampathi (Six-fold Discipline)	<ul style="list-style-type: none"> <li>✓ Shamaha (mind control) – to regulate and direct mental energy including icha, jnana and kriya shakti</li> <li>✓ Dhamaha (sense control) – directing senses to chosen field</li> <li>✓ Uparama (capacity to withdraw physically, sensorily &amp; mentally) – not being too much of an extrovert</li> <li>✓ Thithiksha (Forbearance) – capacity to experience pairs of opposites eg. Through vratam, tapas etc</li> <li>✓ Shraddha (faith in Scriptures and Guru) – develop faith by worship of God, scriptures and Mahatmas</li> <li>✓ Samaadhaana (Concentration/focus) – both short term and long term focus and not losing sight of the ultimate goal which is Moksha</li> </ul>

## Chapter 9: ShariRa Thryam & AvasthAa Thryam

### Sharira Thryam - 3 types:

- Sthoola Shariram (Gross Body);
- Sookshma Shariram (Subtle Body);
- Kaarana Shariram (Causal Body) (Physical and subtle body in unmanifest form).

### Sthula Shariram:

Type	Raw Material	Parts	Function	Nature
Sthoola Shariram (Gross Body)	Gross Matter	Head, trunk, upper and lower limbs	Abode or residence of experiencer	Visible and experienceable to oneself and others

- Also called *Ayathanam* or Abode;
- Consists of the 5 elements – space, air, fire, water, earth;
- Experiencer interacts with external world through gross body;
- Subject to change – birth, growth, decay, death (vikara);
- Fully experienceable by self and others;
- Limited life → death - sthula-sukshma- sharira-viiyoga maranam.

### Sukshma Shariram:

Type	Raw Material	Parts	Function	Nature
Sookshma Shariram (Subtle Body)	Subtle Matter Consisting of 5 subtle elements	19 Organs (see below)	Instrument of interaction with the world	Invisible to others but experienceable to self

- Consists of 19 organs:
  - 5 sense organs of knowledge (are like entrance gates) – Jyanendriyas (ear, skin, eye, tongue and nose);
  - 5 sense organs of action (are like exit gates) – karmendriyas (mouth, hands, legs, excretion & reproductive organs);
  - 5 physiological organs (panca pranas) to produce energy for the sense organs – Praana (respiratory system), Apaana (excretory system), Samaana (digestive system), Vyaana (circulatory system) & Udhana (protective system); and
  - 4 inner organs:
    - Manah (mind associated with emotion, desire and doubt) – emotional faculty;
    - Buddhi (associated with analysis, judgement, conclusion) – intellect/rational faculty;
    - Chittam (stores all information acquired) – memory;
    - Ahankara (self-identification) – Ego.
- Subtle body is called *Kaaranam* because it supports the gross body.
- Serves as a medium/instrument of interaction with the world. Experiencer contacts world through subtle body.
- Partially manifests as experienceable by self but not by others.

- Survives after death of gross body and takes on another gross body → rebirth - Sthoola-sukshma-sharira-samyogah punarjanman.
- Keeps in it all the punyas and paapas i.e the results of all the good and bad actions.
- When subtle body quits, all transactions end as medium of transaction has left the gross body.

Kaarana Shariram:

Type	Raw Material	Parts	Function	Nature
Kaarana Shariram (Causal Body)	Subtlest form of Matter called <i>avidya</i>	Physical and the subtle body in the unmanifest form	Resolution of Sthoola and Sookshma Sharirams	Unmanifest form. i.e Invisible to self and others

- When gross and subtle bodies get destroyed during pralayaa (total destruction of the universe), they go back to invisible, original un-manifest form.
- Goes back to the state that exists before sristi (creation of universe) or after the Pralayam.
- Various parts (like Jnyaanedriyas, karmendriyas, inner organs) not visible like waves destroyed in ocean and parts of a tree not visible in a seed – are in Potential form.
- Nirvikalpa state where all distinctions like subject, object, experiencer, experienced are not evident E.g. when different rivers merge into the ocean, one cannot see the difference between them in the ocean but they are there, actors in the green room before start of play – all exist but we do not know the details.
- Transactionless state, state of blankness.
- Functions as resolution ground and source for the sthoola and sookshma sarirams.

Avasthaa Thryam - 3 types of experience:

- Jaagrad Avasthaa (Waking State): represents the gross body where all interactions involves the physical body which plays a prominent role.
  - Experience functions through the physical body and sense organs;
  - Experiences the gross universe – sthoola-prapanca-anubhava;
  - Mind records Shabdha, sparsha, roopa, rasaa and gandha;
  - Mind retains all information over janmaas, storing information in the form of vaasanaas. → Recording in the form of anubhava and storing in the forms of vaasanas take place;
  - Vaasanas play a contributory role.
- Svapna Avasthaa (Dreaming State): represents the subtle body which plays a prominent role in activating the vaasanaas.
  - Identification of oneself with physical body disappears;
  - Dream world very similar to external world;
  - May encounter dreams born out of activation of vaasanaas (purva janma vaasanaas) + experience of this janma;
  - Do not know everything is projected in the mind and that it is a dream, until one wakes up;
  - Develops liking or hatred for things or persons, love for music, special talents – results of activation of poorva janma vaasanaas.
- Shushupti Avasthaa (Sleeping State): represents the causal body as thinking, feeling and voluntary functions are not there.



- Do not function through physical body and sense organs – so vaasanas not activated;
- Only involuntary actions like breathing, blood circulation, digestion, etc. take place;
- State of dreamless sleep – results in relaxing and refreshing physical and subtle body;
- This deep sleep state can be compared to pralayam (total dissolution).

## **Chapter 10 – Panca Koshas**

- Kosha is another technical term to mean body, sariram from another angle. (Kosa also means cover, sheath or encasement).
- There are totally Five Koshas.
- Sookshma sariram which consists of 19 organs (jyanendriyas, karmendriyas, panca pranas and antahkaranam) is subdivided into 3 koshas based on their functions or faculties. These are pranamaya kosha, manomaya kosha and vijnanamaya kosha. Each kosha represents one power or function.
  - ✚ Annamaya Kosha:
    - The sthoola sariram (gross body) is known as annamaya kosha;
    - Its function is to receive food and grow with the help of this food. After death it becomes food for the next generation.
  - ✚ Pranamaya Kosha:
    - Pranamaya kosha represents Kriya sakti which is the power of activity;
    - The panca pranas and karmendriyas form the pranamaya kosa and serves as the energy or fuel tank which consumes food, processes it and converts it into energy for the karmendriyas to express their kriya sakti.
  - ✚ Manomaya kosha:
    - This is iccha-sakti or desire function;
    - It is represented by the jyanendriyas and the mind. Desire can arise only if we gather information through sense organs and experience the external world through sense organs.
  - ✚ Vijnanamaya Kosha:
    - This is jyana sakti and is also represented by the six organs (jyanendriyas) and buddhi;
    - We need intellect to gain knowledge from the external world;
    - This is the intellect or the knowledge function.
  - ✚ Anandamaya kosha:
    - The kaarana sariram is also called anandamaya kosha;
    - A person is not able to be totally happy in his waking or dreaming state (due to nightmares) - These two states (waking and dreaming) do not guarantee happiness;
    - The deep sleep state alone guarantees happiness in a uniform manner. Everyone loves sleep and sleep is the universally loved phenomenon.
- ANAATMA:
  - Sarira trayam, avastha trayam and panca koshas together are called anaatma which is roughly translated as matter.
  - Sthoola sariram is gross matter, sookshma sariram is subtle matter and karana sariram is the subtlest form of matter (matter at different levels). Energy is also a form of matter.
  - While science talks only about gross and subtle matter, Vedanta speaks of casual matter also which is called avidya.
  - Other than anaatma, there is also another entity called Atma (self or spirit).

## **Chapter 11 – Atma**

- Sarira trayam is made of matter which is inert in nature.

- But what makes the body alive or conscious has remained a mystery throughout history.
- This consciousness is called ATMA.
- Consciousness is immortal and not limited by time or space.
- Consciousness is also called “cit” in Sanskrit. The 3 periods of time (past, present and future) are called “sat”. Sat = experience; cit = consciousness; Ananda= happiness/fulfilment/bliss. Thus Atma is called Sat-cit-ananda.
- This limitlessness alone when experienced mentally is called purnatvam or ananda (sense of fulfilment).
- Every individual is a mixture of 2 things: Atma and Anatma.
- We need to shift our identification from the Anatma to the Atma i.e. from the perishing/decaying body to the immortal Consciousness.
- This shifting requires long training because our entire life is governed by the assumption that I am the body and the entire life revolves around this body.
- Both the mind and the body are objects of my experience.
- As the eyes can see everything *but* themselves, so also I (subject) is different from the object (body).
- The body is accessible to the person only in the waking state and hence the body and mind are anatma (different from the person); but are intimately connected; so that we mistake it with ourselves. This method of subject object discrimination is called drig-drshya-viveka (discrimination between the experience and the experienced; the observer and the observed). By adopting this pattern of thinking we can learn to identify ourselves with the Atma, the experiencer, the witness Consciousness principle.

The above can be summarised as follows:

**Five properties of Consciousness:**

1. ***Consciousness is not a part, property or product of the body.***
2. ***Consciousness is an independent entity, which pervades the body and makes its sentient or alive.***
3. ***Consciousness is not limited by the boundaries of the body.***
4. ***Consciousness survives the destruction of the body; it continues to exist even after the death of the body.***
5. ***The surviving Consciousness is unrecognizable because the reflecting medium called the body is not there.***

**Five 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 experience the material existence.***
4. ***I am not affected by anything that takes place in the material world and in the material body.***
5. ***By forgetting my real nature, I convert life into a burden; and by remembering my real nature, I convert life into a blessing.***

**Chapter 12: Srishti**

- What is creation? Before world came into existence, 2 entities existed:
  - (i) **Brahman /Atma – the *Original Consciousness* which is eternal and all pervading.**  
Consciousness from an individual i.e from a microcosmic (Vyashti) standpoint is called ‘Atma’; Consciousness from standpoint of universe i.e from macrocosmic (Samashti) standpoint is called ‘Brahman’.

- (ii) Kaarana Avastha – the causal state of the universe. Subdivided into:
  - Kaarana Shariram (causal body) – also known as Avidya; and
  - Kaarana prapancha (causal universe) – also known as Maya.
  - Maya + Avidya = causal state called ‘Avyaktam’.
  - Avyakam evolves to become body and universe. This is gradual i.e from causal state » subtle state » gross state.
- Before creation only Brahman and Avyaktam existed
  - ❖ Similarities – both are beginning less and not created.
  - ❖ Differences – Brahman is changeless Consciousness principle BUT Avyaktam is changing matter principle.
- Original Consciousness (OC) and Reflected Consciousness (RC)
  - ❖ Each body has RC making it sentient.

Reflected Consciousness at Body level: Jiva	Reflected Consciousness at World level: Ishwara
1. Casual body + RC = Prajna	1. Causal World + RC = Antaryami
2. Subtle body + RC = Taijasa	2. Subtle World + RC = Hiranyagarba
3. Gross Body + RC = Visva	3. Gross World + RC = Virat
Each Jiva is mixture of Prajna, Taijasa & Visva which 3 are inseparable	Above 3 are inseparable and as a whole called Ishwara

### **Chapter 13: Jiva-Ishwara-aikyam (essential oneness of Jiva and Ishwara)**

- Scriptures state that Jiva i.e. Consciousness in the microcosm and Ishwara i.e. Consciousness in the macrocosm are ONE AND THE SAME.
- Essential nature of Jiva and Ishwara are one and the same. Can be understood through example of sunlight and mirror. There is the original Sun, the reflecting medium i.e the mirror and the reflected sun through the mirror.
- OC (or the original sun) is the same, but there will be as many RCs (or reflected suns) as there are reflecting mediums (or mirrors).
- Quality of reflection will differ based on quality of the reflecting medium.
- **Superficial** differences between Jiva and Ishwara:

Jiva	Ishwara
▪ Jiva functions behind individual Sarira Trayam & powers therefore appear limited	▪ Ishwara functions behind the Prapancha Trayam
▪ Called as servant or Dhasa	▪ Called as Swami or Creator
Veda poorva bhaga deals with the above superficial differences alone. All pujas, yagnyas etc are based on the superficial difference between Jiva and Ishwara.	

### **Mahavakya:**

Mahavakya is a vedic statement which reveals the essential oneness of Jiva and Ishwara.

Many Mahavakyas are found in the Vedas. Some samples below:

Veda	Upanishad	Mahavakya
Rig Veda	Aitareya Upanishad	Pragnyanam Brahma
Yajur Veda	Brihadharanya Upanishad	Aham Brahmasmi
Sama Veda	Chaandokya Upanishad	Tat Thvam Asi
Atharvana Veda	Maandukya Upanishad	Ayam Athma Brahma

## **Chapter 14: Jnana phalam and the law of Karma**

- **Jivan mukti** is the benefit of knowledge enjoyed at the mental level while living itself (purely mental). It is made up of **PSS**:
  1. P= Poornatvam: It is a sense of fulfilment;
  2. S= Svatantram: It shows emotional independence – where presence and absence of worldly pleasures do not affect me. It denotes emotional balance/stability.;
  3. S= Samatvam. Equanimity.
- **Videha mukti** is freedom after death. This is a jnani's death.
- How understanding the Law of Karma is helpful?
  - ✓ Explains disparities or difference in living beings from birth;
  - ✓ Ability to accept suffering even if I have not any mistake in this life;
  - ✓ I can take charge of my future (freewill);
  - ✓ Answers why good people sometimes suffer and corrupt people sometimes have gala time.
- Karma phalam:
  - Every action produces results or phalam;
  - Karma phalam is broken down into: drista phalam (visible result) and adrista phalam (invisible result i.e punya and papam);
  - Duration of today's adristam to be converted to dristam is not fixed;
  - After death sookshma sariram and kaarana sariram continue to exist and are reborn. The type of birth in next janma is not determined by God but by the punyams/papams accumulated by the individual.
- 3 types of karma:
  - Sancitha karma: accumulated unfructified punya-papas from past lives.
  - Praarabda karma: the fructified punya-papas giving a physical body and experience in this life.
  - Agami karma: the punya-papas accumulated in the current life.

The cycle of infinite janmas can be broken only by **Jnanam**. The scriptures say that Jnanam is so powerful that it is:

- ✓ capable of destroying sancitha karma;
- ✓ The prarabdha karma of a jnani are exhausted through experience;
- ✓ Agami karma does not happen to a jnani as he/she does not identify him/herself with Anatma.

Therefore for a jnani, there is no karma left/carried over at the time of death. The jnani becomes one with the Lord; and attains Videha Mukti.

..... **Jai Shri Krishna** .....