

Vedantic Understanding of Body, Mind and Consciousness



Vedantic Views on *“Who am I and why am I born in this world as me?”*

Who am I?

The Inquiry that leads to the understanding of the Science of the **Body, Mind, Emotion, Intellect, and Consciousness**

Why am I born in this world as me?

The Inquiry that leads to the understanding of **Cause and Effect, Actions and their Results**





Who am I? Am I ...

- ☐ My Name
- ☐ My Family
- ☐ My Education
- ☐ My Profession
- ☐ Body
- ☐ Mind
- ☐ Emotion
- ☐ Intellect
- ☐ Consciousness



Am I the body?

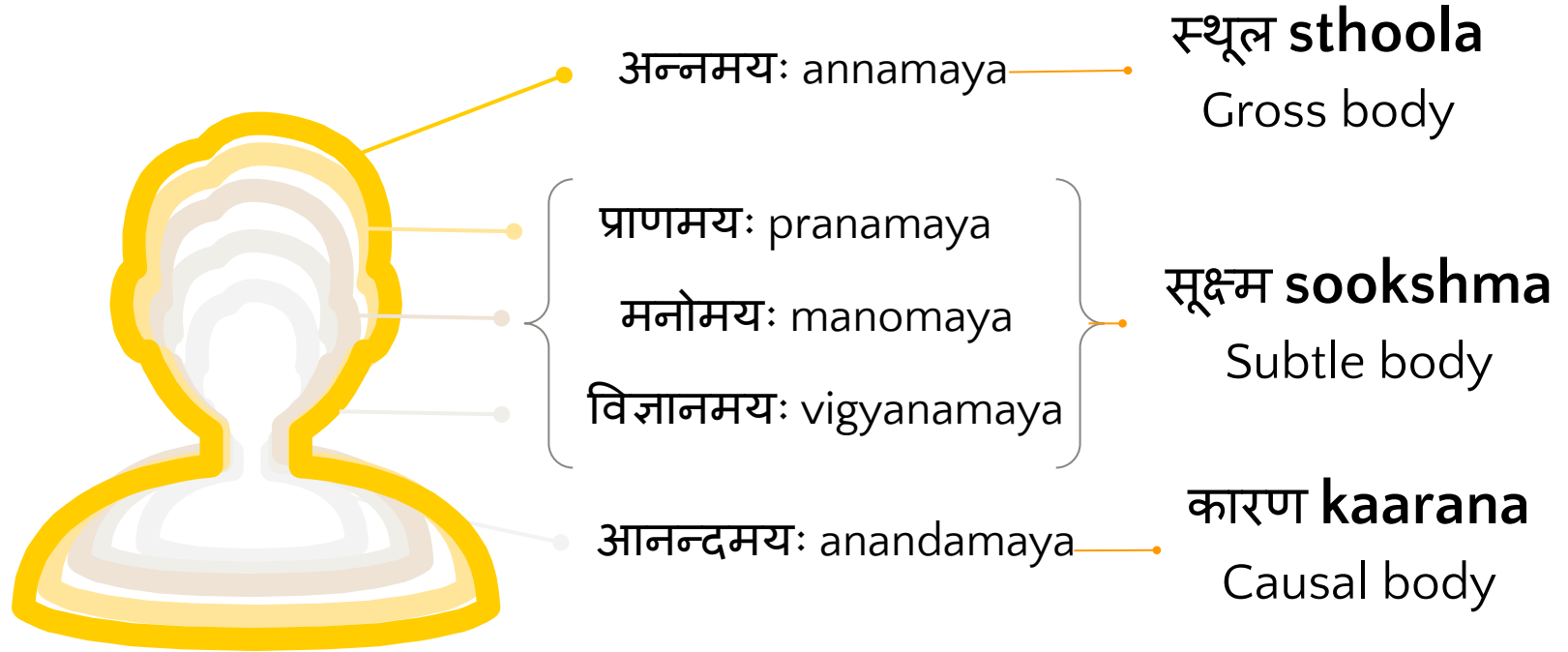
**स्थूल-शरीरम्
sthoola-shariram**

Gross Body

Gross body is only 1 of the **3** shariras
and only 1 out of the **5** koshas



The five koshas and three shariras





The Mind System

अन्तःकरणम् Antahkaranam
- the Internal Instrument

मनोमयः manomaya

विज्ञानमयः vigyanamaya



अन्तःकरणम् Antahkaranam - the Internal Instrument

मनः
Manas

अहङ्कारः
Ahankara

बुद्धिः
Buddhi

चित्तम्
Chitta

मनोमयः manomaya

विज्ञानमयः vigyanamaya

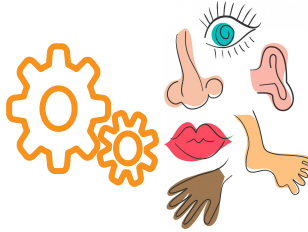


अन्तःकरणम् Antahkaranam - the Internal Instrument

मनः
Manas

सङ्कल्प-विकल्पात्मिका-अन्तःकरण-वृत्तिः।

Sankalpa-Vikalpaatmika-Antahkarana-vritti



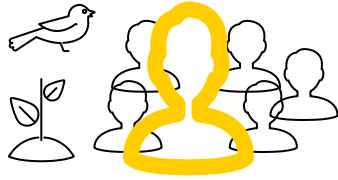


अन्तःकरणम् Antahkaranam - the Internal Instrument

अहङ्कारः
Ahankara

अभिमानात्मिका-अन्तःकरण-वृत्तिः।

Abhimaanaatmika-Antahkarana-vritti



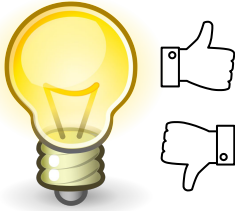


अन्तःकरणम् Antahkaranam - the Internal Instrument

बुद्धिः
Buddhi

निश्चयात्मिका-अन्तःकरण-वृत्तिः।

Nishchayaatmika-Antahkarana-vritti





अन्तःकरणम् Antahkaranam - the Internal Instrument



अनुसन्धानात्मिका-अन्तःकरण-वृत्तिः।

Anusandhaanaatmika-Antahkarana-vritti



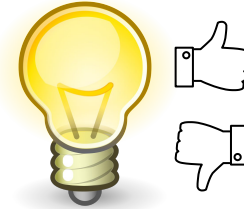
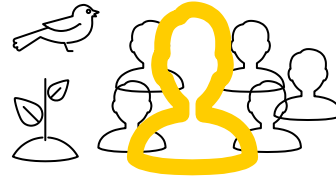
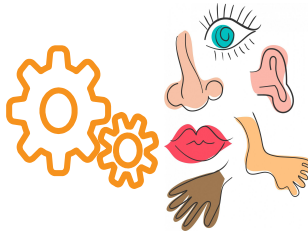
अन्तःकरणम् Antahkaranam - the Internal Instrument

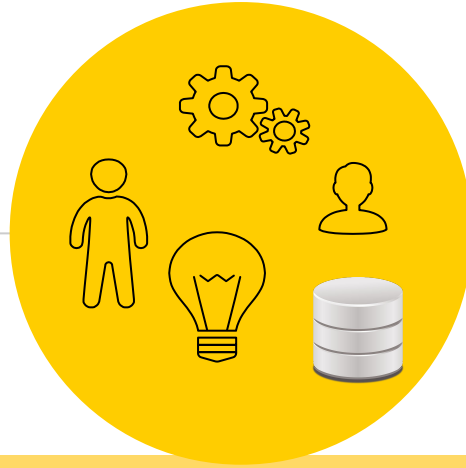
मनः
Manas

अहङ्कारः
Ahankara

बुद्धिः
Buddhi

चित्तम्
Chitta

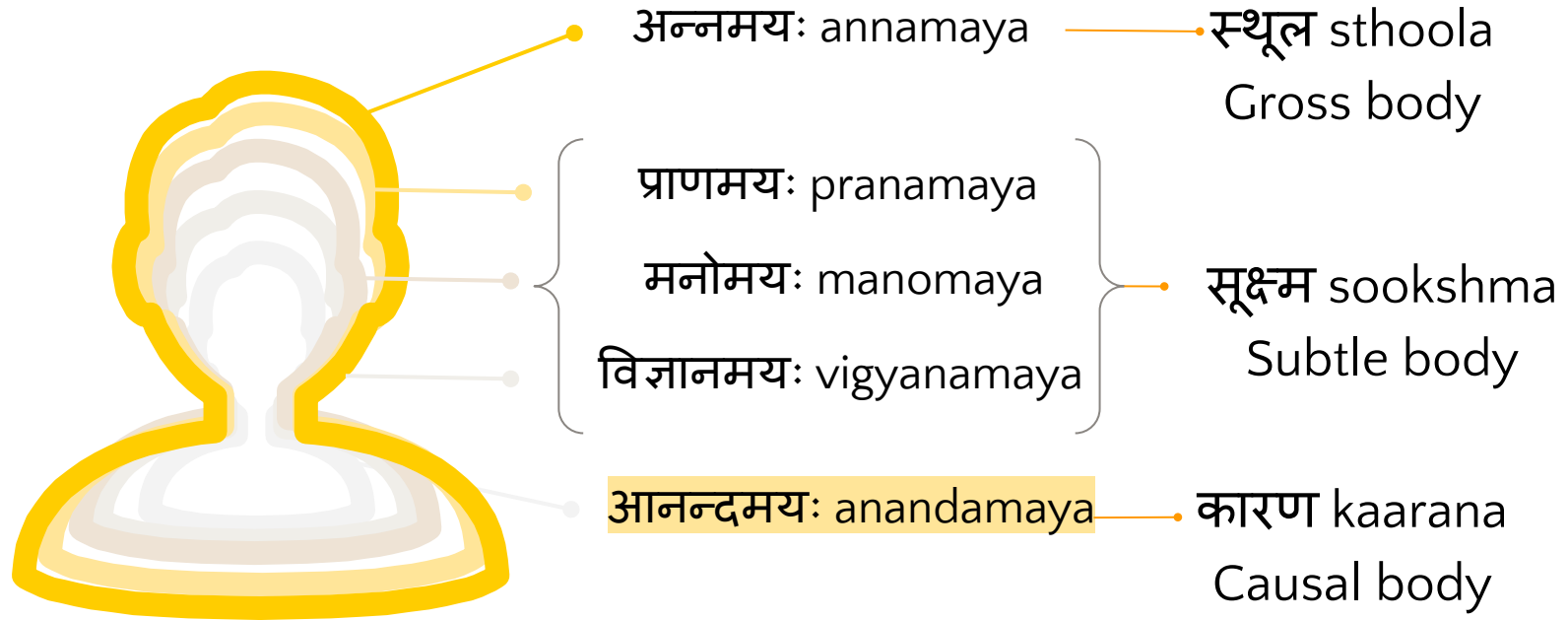




Where is Consciousness?

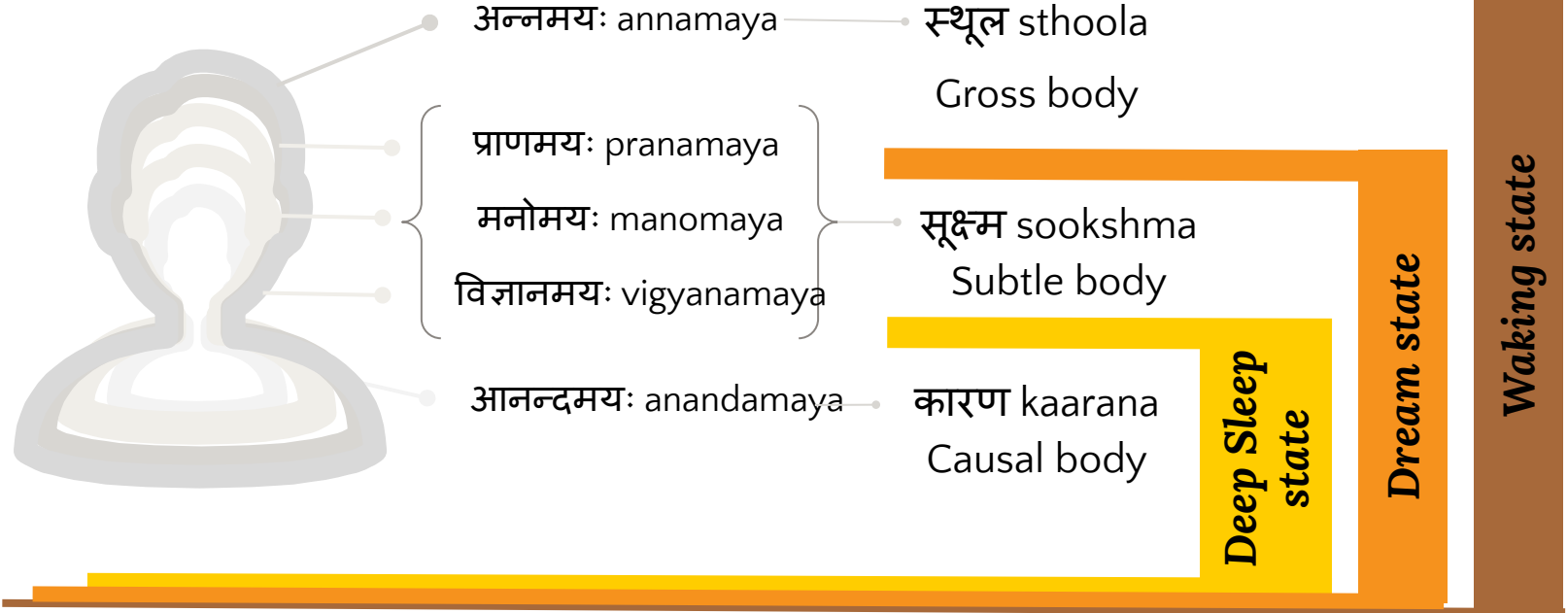
?

Is the Anandamaya kosha Consciousness?





The three states of Being



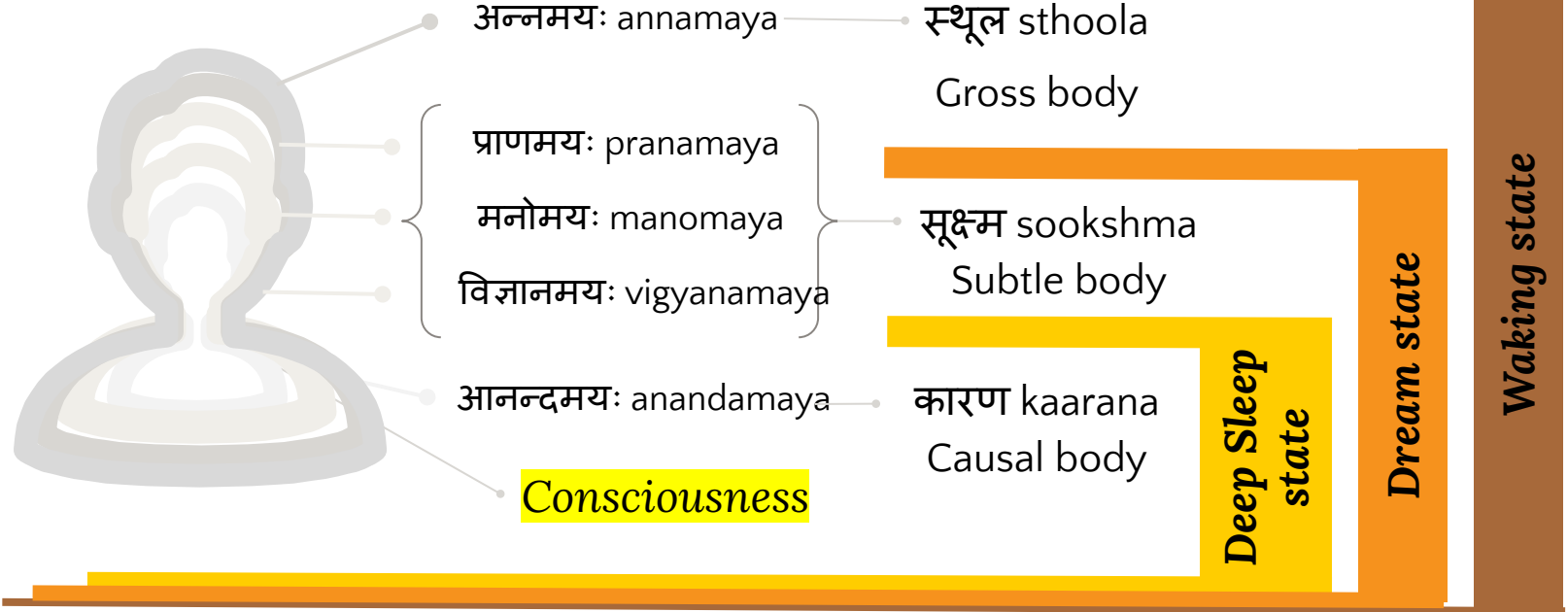
After a deep sleep,

- *one recalls “I” had a blissful sleep,*
- *but I don’t remember anything*

“



Consciousness that is covered by Anandamaya Kosha



?

How does Vedanta prove Consciousness?



श्रुतिः shruti

“प्रत्यग् अस्थूलः अचक्षुः
अप्राणः अमना अकर्ता
चैतन्यं चिन्मात्रं सद्”

the Self is not gross,
without the senses,
the vital force, mind,
not an agent, but
Consciousness...



युक्तिः yukti

Everything except
Consciousness

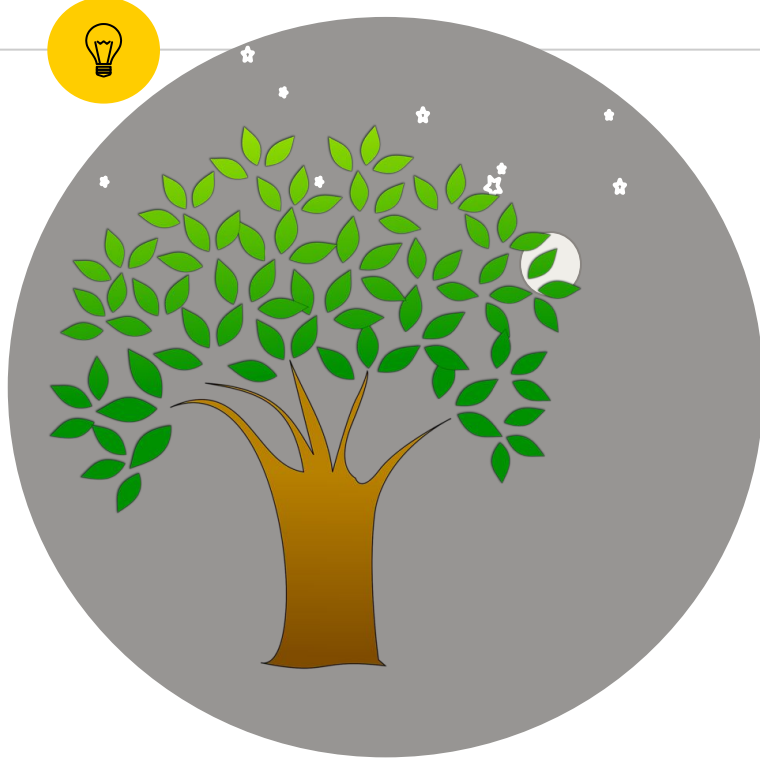
- is only material,
unreal similar to
pot, etc.
- Is illuminated by
Consciousness



अनुभवः anubhava

Realized individuals
have shared their
personal experiences

- that the nature
of Self is
Consciousness



- “आत्मावै जायते पुत्रः।”
- “ते ह प्राणाः प्रजापतिं पितरम्
एत्यनब्रूयुः।”
- “अन्योऽन्तर आत्मा प्राणमय।”
- “अन्योऽन्तर आत्मा मनोमय।”
- “अन्योऽन्तर आत्मा विज्ञानमय।”
- “अन्योऽन्तर आत्मा आनन्दमय।”
- “प्रज्ञानघन एवानन्दमय।”
- “प्रत्यग् अस्थूलः अचक्षुः अप्राणः
अमना अकर्ता चैतन्यं चिन्मात्रं सद्।”



Why am I born in this world as me?

- ❑ Why birth?
- ❑ Why birth as a specific individual?



Reason for Birth is to
experience the fruits of **karma**



Types of Karmaani



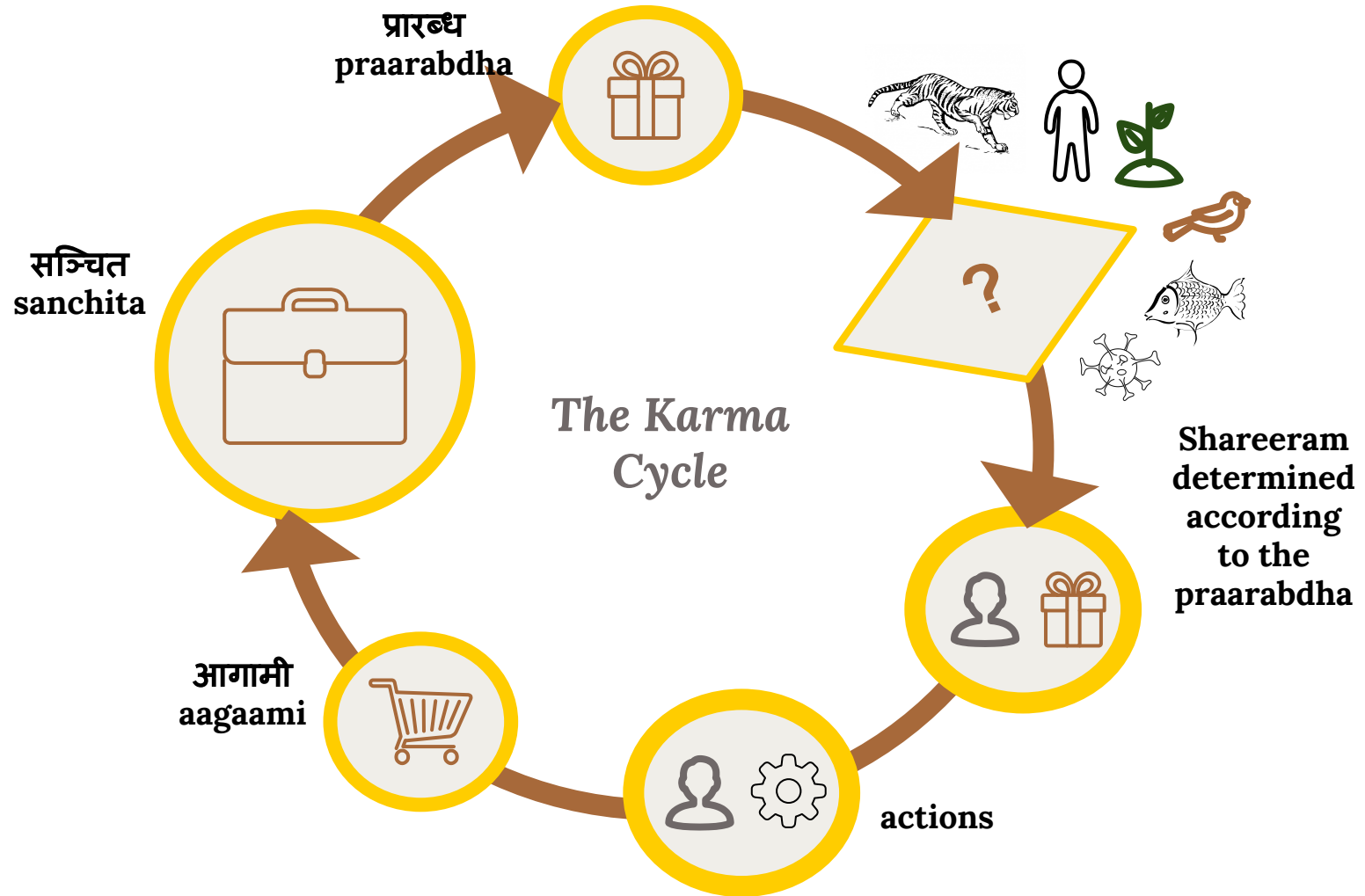


Why birth as a specific individual?

आत्मनः भोगायतनं शरीरम्।

shareeram is the medium for experiencing
sukham, duhkham, etc.

Shareeram is determined according to the praarabdha karma





Breaking out of the Karma Cycle

- ❏ Realization of the Self – Moksha/ Liberation
- ❏ A liberated person has dispelled Ignorance and its effects, thus destroying the following
 - ❏ Accumulated past karmas => no more sanchita karma
 - ❏ Doubts, Errors, etc => no more aagaami karma
- ❏ A liberated person still experiences the Praarabdha Karma, yet free from attachments

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे॥

(मुण्डः ३: २,२,८)

The knot of his heart is broken as under, all his
doubts are solved, and his past actions are
neutralized when Realization of the Self occurs.

(Mund. Up. 2.2.8)

“



Questions?



References

- Swami Nikhilananda, VedantaSara of Sadananda, Advaita Ashrama Mayavati, Almora, Himalayas, 1931



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