



Understanding Ourselves and the World

GOKULMUTHU NARAYANASWAMY

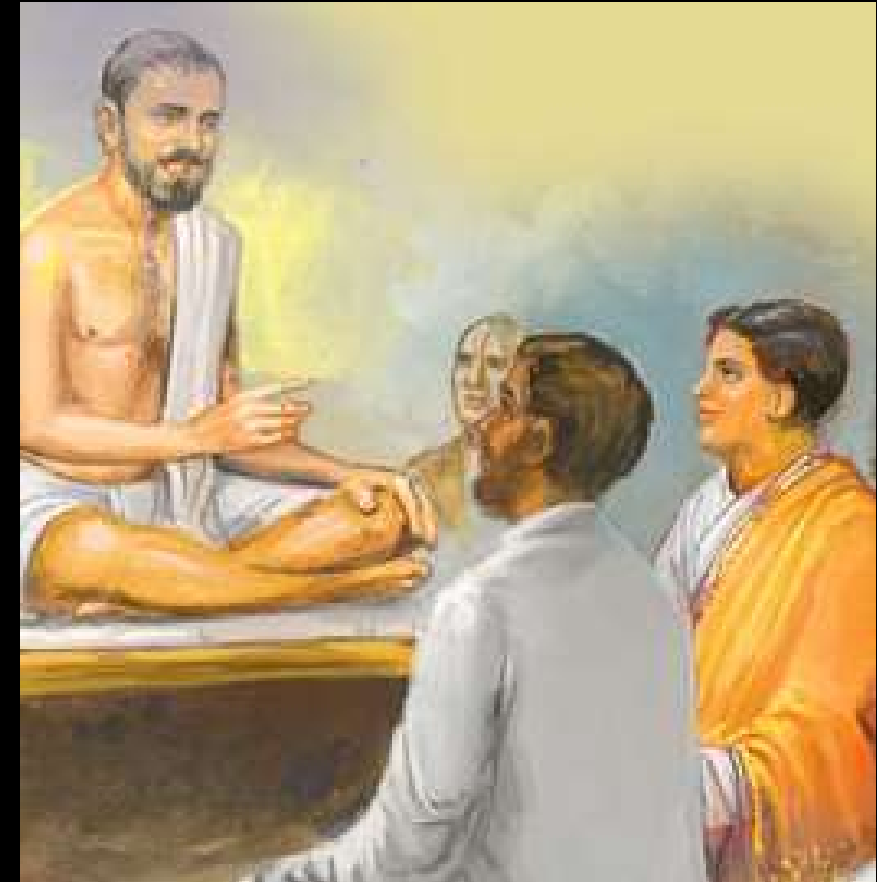
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What is the Goal?

- ❖ Every living being wants to be happy
- ❖ Lower plants and animals
 - ❖ survival and procreation
- ❖ Higher animals
 - ❖ pleasure and emotions
- ❖ Humans
 - ❖ values, compassion, discipline
- ❖ Spiritual goal
 - ❖ unconditional, permanent happiness
 - ❖ True knowledge of the Self
- ❖ Artha, Kaama, Dharma, Moksha
 - ❖ Kaama-kaanchana tyaaga
 - ❖ Aatmano mokshaartam jagat hitaaya ca



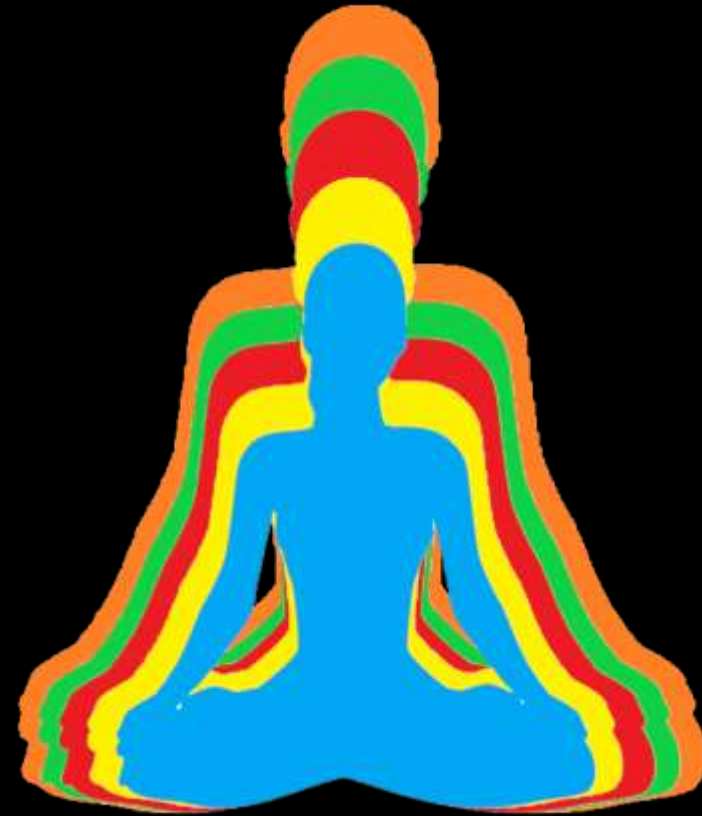
Courtesy: Ramakrishna Math



Layers of Personality

Five layers (Koshaas)

- Annamaya – Physical
 - Body, height, weight, colour
- Praanamaya – Physiological
 - Life, health, pulse rate, blood pressure
- Manomaya – Emotional
 - Likes, dislikes, temper, desire, emotion
- Vigyaananmaya – Intellectual
 - Values, beliefs, biases, self-image, logic, will
- Aanandamaya – Blissful
 - Luck, karma phala, worldview, subconscious tendencies



Atman is pure Consciousness beyond the five layers



Structural View

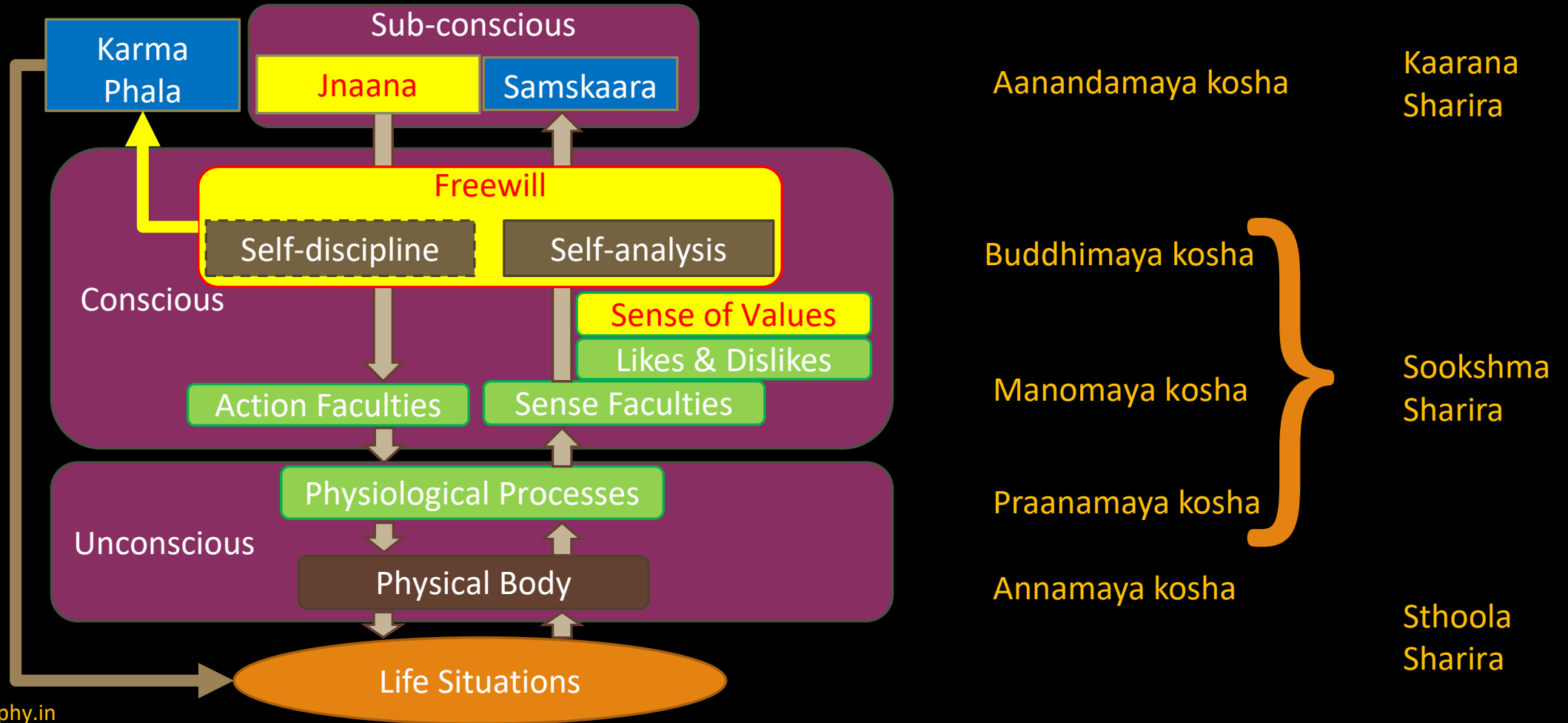
2,3,4 - Subtle body

1 - Gross body



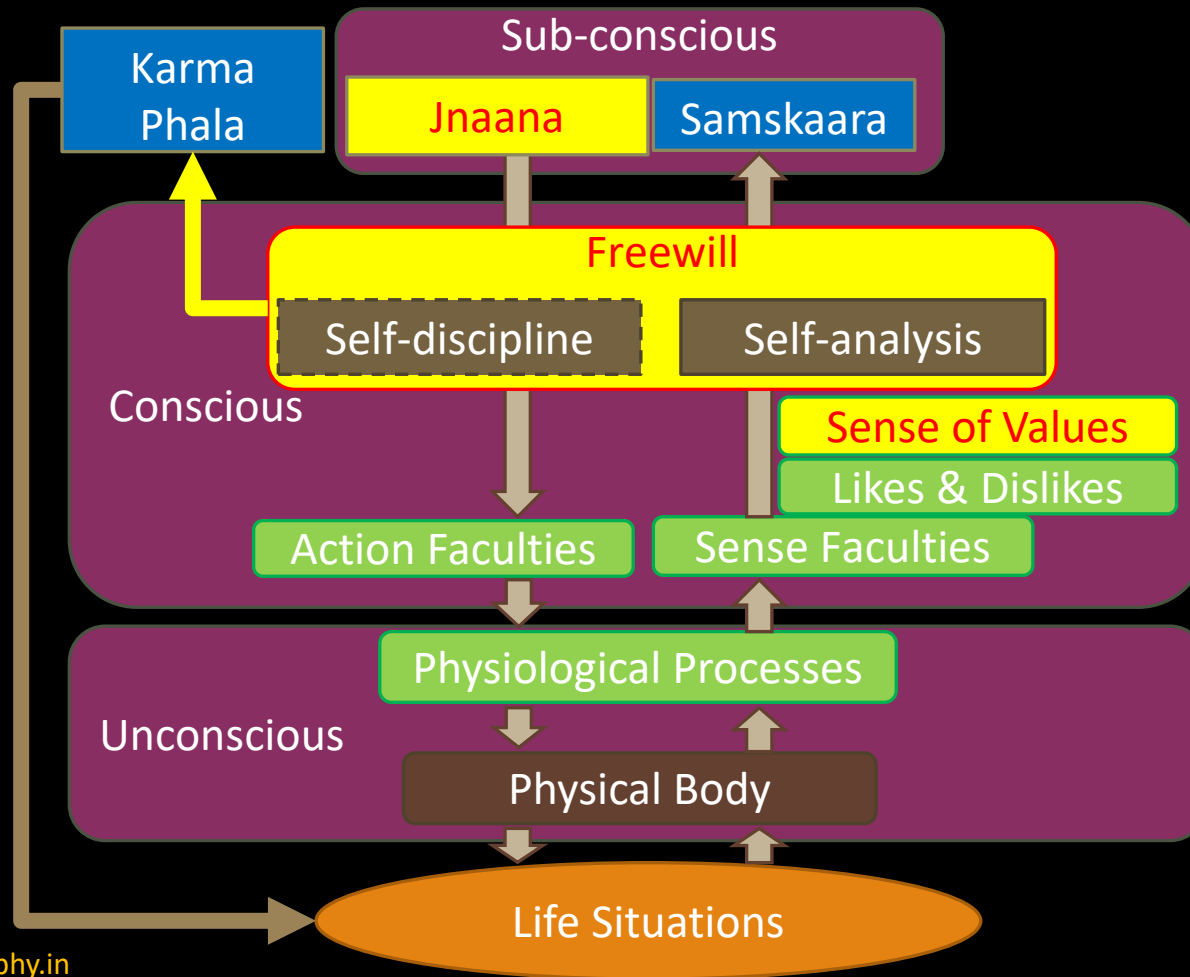


Transactional View





Lessons to Learn



- ❖ Focus on what is permanent.
- ❖ We have very little control over our actions (downward path).
- ❖ Focus more on the upward path – self-analysis, good habits, good company
- ❖ Focus on the health of every layer to a reasonable extent and move on, without getting obsessed with any.
- ❖ A healthy body is that which can be forgotten.



Example of Chariot

आत्मानं रथितं विदधि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विदधि मनः प्रग्रहमेव च ॥ ३ ॥

ātmānam rathitaṁ viddhi śarīram rathameva tu |
buddhiṁ tu sārathiṁ viddhi manaḥ pragrahameva ca || 3 ||

Know the *âtman* as the lord of the chariot, the body as only the chariot, know also intelligence as the driver; know the minds as the reins.

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

indriyāṇi hayānāhurviṣayāṁ steṣu gocharān |
ātmendriyamano yuktaṁ bhoktetyāhurmanīṣiṇaḥ || 4 ||

The senses, they say, are the horses; the objects which they perceive, the way; the *âtman*, the senses and the mind combined, the intelligent call the enjoyer.

Kathopanishad 1.3.3, 1.3.4



Courtesy: Ramakrishna Math



Hierarchy

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥3.42॥

indriyāṇi parāṇyāhur indriyebhyaḥ param manah
manasas tu parā buddhir yo buddheḥ paratastu saḥ

Senses are greater than sense objects; mind is greater than senses; intellect is greater than mind; the person is greater than intellect.



Courtesy: Ramakrishna Math



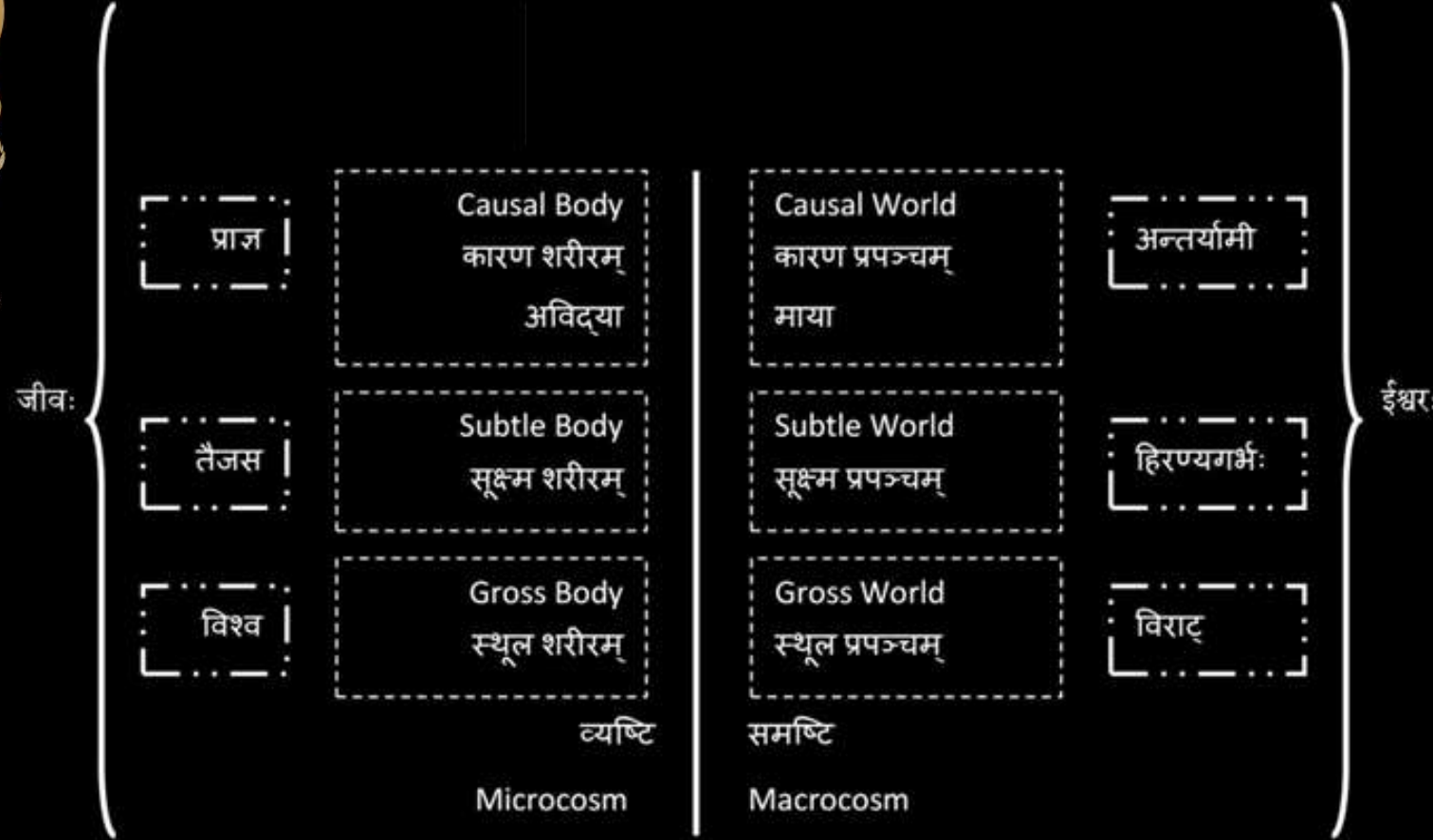
Panca Kosha Viveka

1. **Annamaya kosha** – height, weight, place of birth, name of parents, complexion, color of eyes, color of hair
2. **Praanamaya kosha** – body temperature, pulse rate, blood pressure, sugar level, allergies, illnesses
3. **Manomaya kosha** – skills and knowledge, anger, jealousy, arrogance, desire, greed, fear, likes and dislikes in the domains of food, places, weather, movies, books, activities, hobbies
4. **Buddhimaya kosha** – value system, what is right, what is wrong, significance of honesty, kindness and discipline, patriotism, political affiliations, religious beliefs, willpower
5. **Aanandamaya kosha** – the situations that you have faced in life, the opportunities that you have been blessed with in life, subconscious tendencies and worldview





Individual and Universal



Courtesy: ISKCON



Individual and Universal





The Lord is Everything

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥
गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥
सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥
द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥



Courtesy: Ramakrishna Math



Individual and the Lord

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

The Lord is:

- ❖ The consumer of all activities (external and internal) of all living beings – Omniscient, Omnipresent
- ❖ The controller of all the worlds (physical, mental and causal) – Omnipotent
- ❖ The true well-wisher of all living beings – Compassionate

Peace is attained by knowing the Lord thus. (5.29)



Courtesy: ISKCON



Individual and the Lord

Mundaka Upanishad 3.1,3.2,3.3

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥
समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २॥
यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३॥

“The whole of the Vedanta Philosophy is in this story: Two birds of golden plumage sat on the same tree. The one above, serene, majestic, immersed in his own glory; the one below restless and eating the fruits of the tree, now sweet, now bitter. Once he ate an exceptionally bitter fruit, then he paused and looked up at the majestic bird above; but he soon forgot about the other bird and went on eating the fruits of the tree as before. Again he ate a bitter fruit, and this time he hopped up a few boughs nearer to the bird at the top. This happened many times until at last the lower bird came to the place of the upper bird and lost himself. He found all at once that there had never been two birds, but that he was all the time that upper bird, serene, majestic, and immersed in his own glory.” (Swami Vivekananda - CW VII-80)

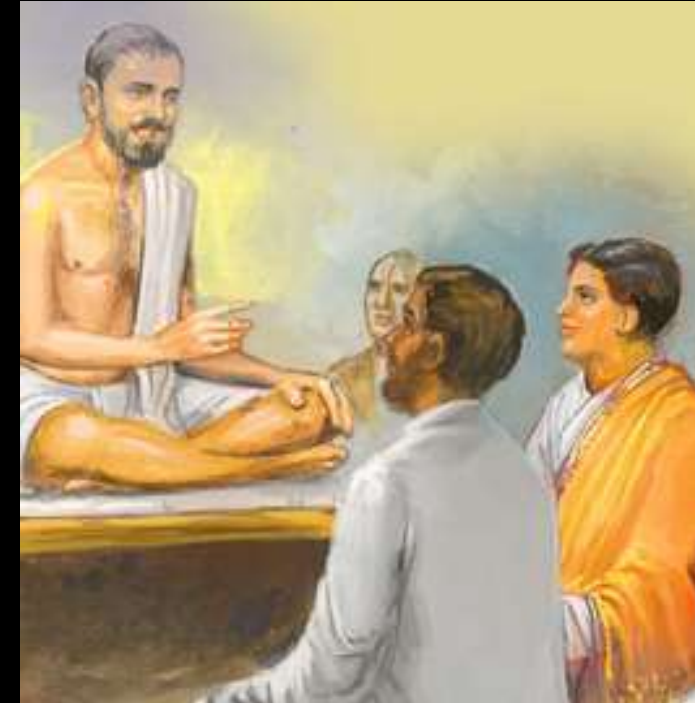


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Two Step Process

1. Give up identification with body and mind by identifying myself as the Jivaatman
 - ❖ I am not the body, life, mind, values
 - ❖ I am the wielder of Freewill. I take decisions and I am responsible for them.
 - ❖ My goal is to develop punya, su-samskaara, samyak-jnaana
 - ❖ This is achieved by doing my duties, help others, follow self-discipline, practice japa / puja / meditation, expose to good company / books / lectures, do introspection
2. Give up identification with individuality by identifying with Pure Consciousness
 - ❖ Sravana, Manana, Nididhyasana
 - ❖ Complete surrender





Thank You

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