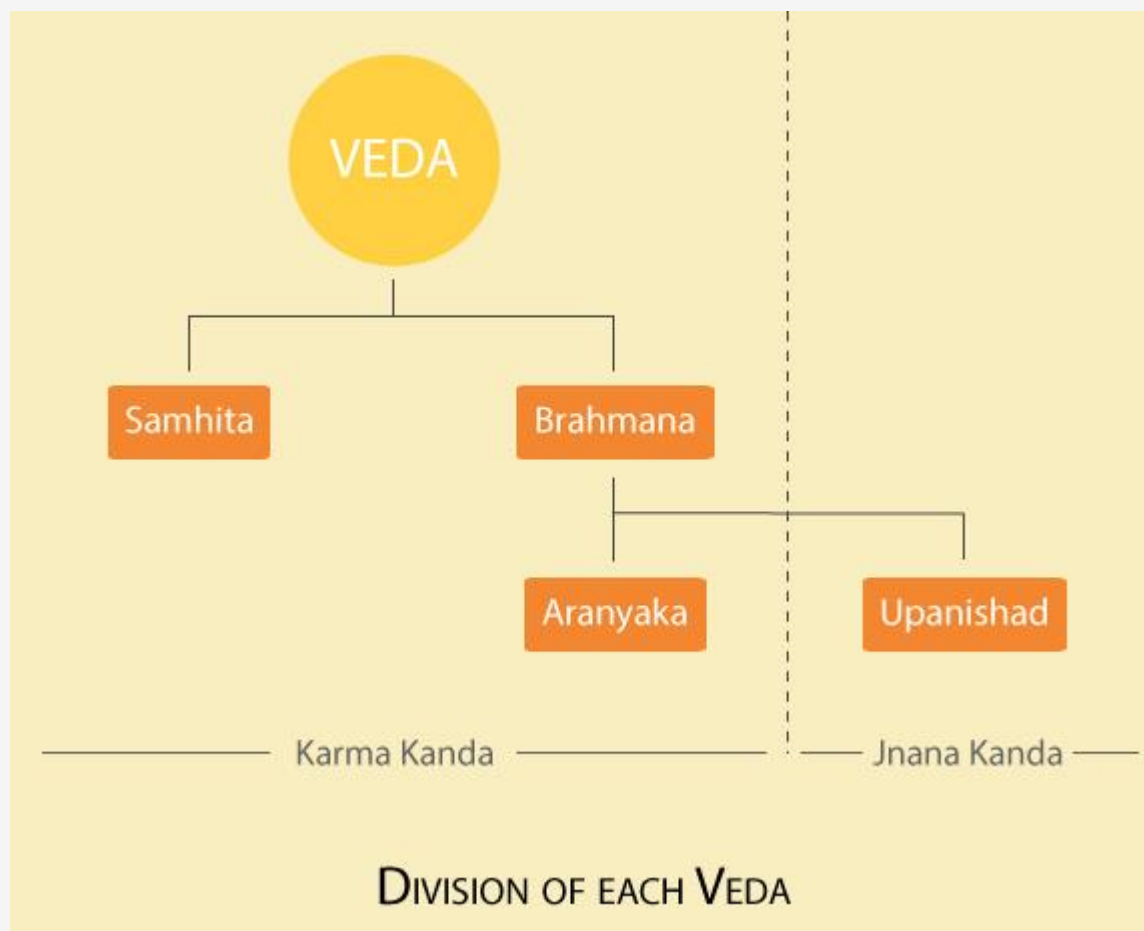
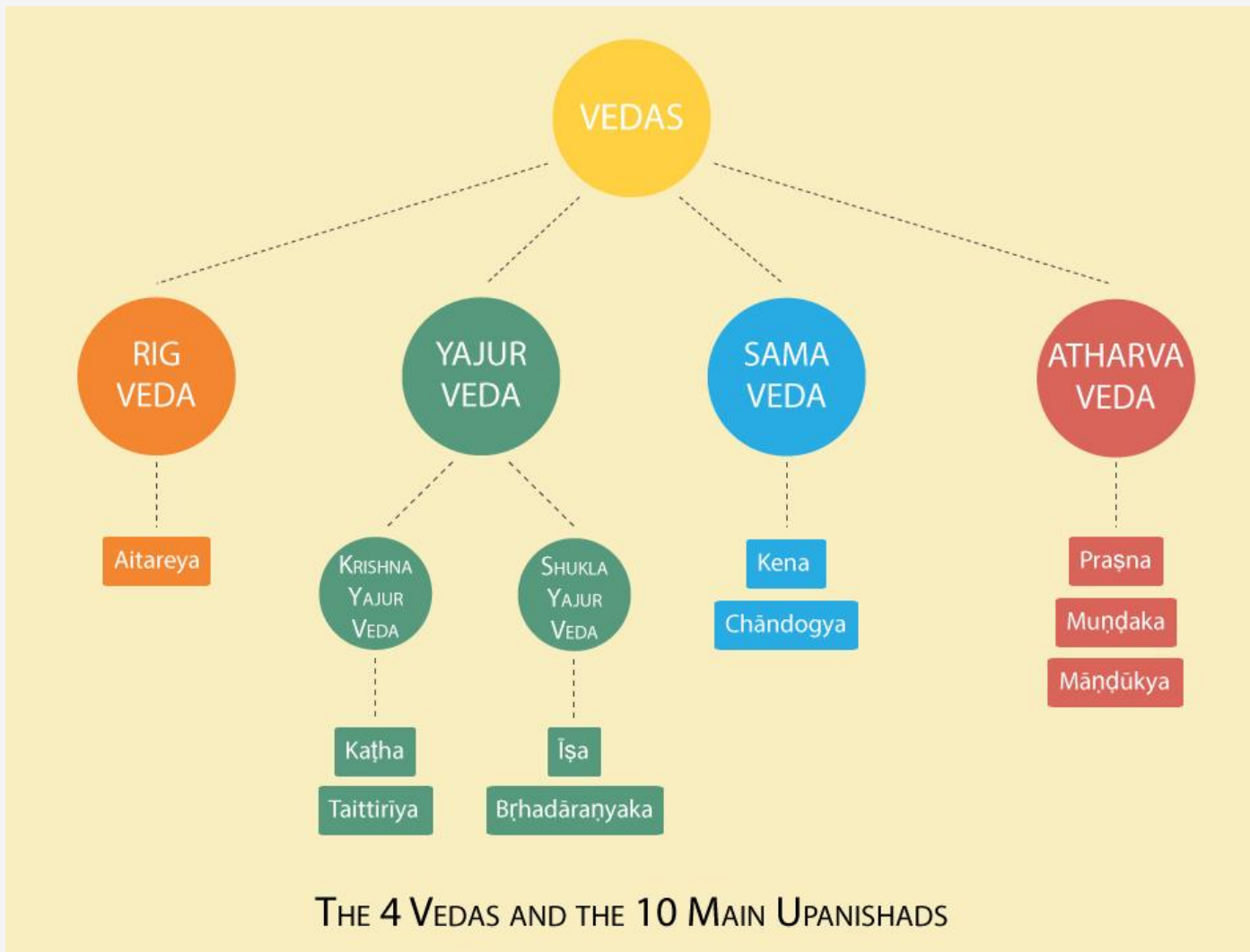
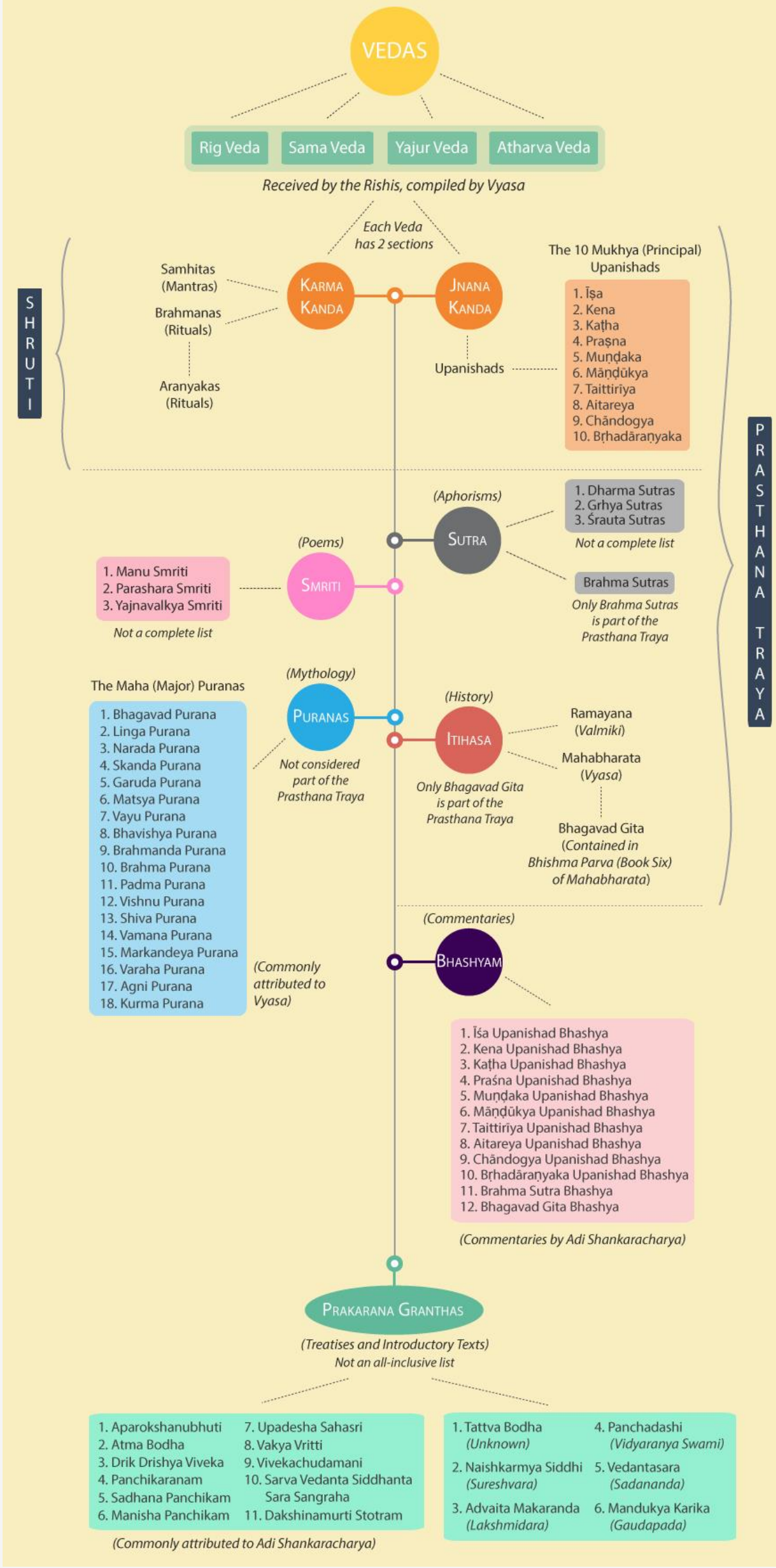


Vedas in pictures



SYSTEM OF VEDIC SCRIPTURES



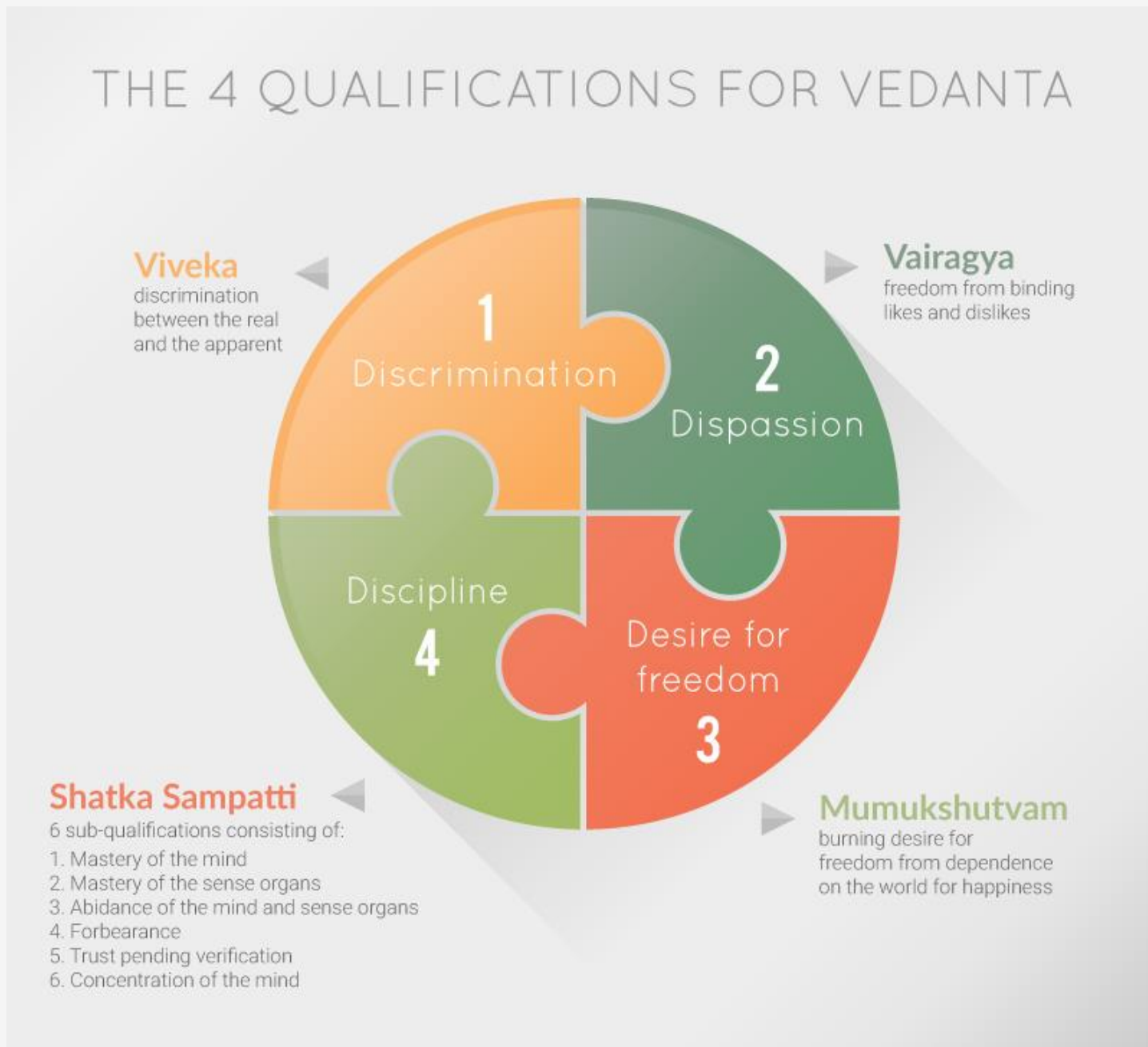
THE 4 GOALS OF HUMAN LIFE



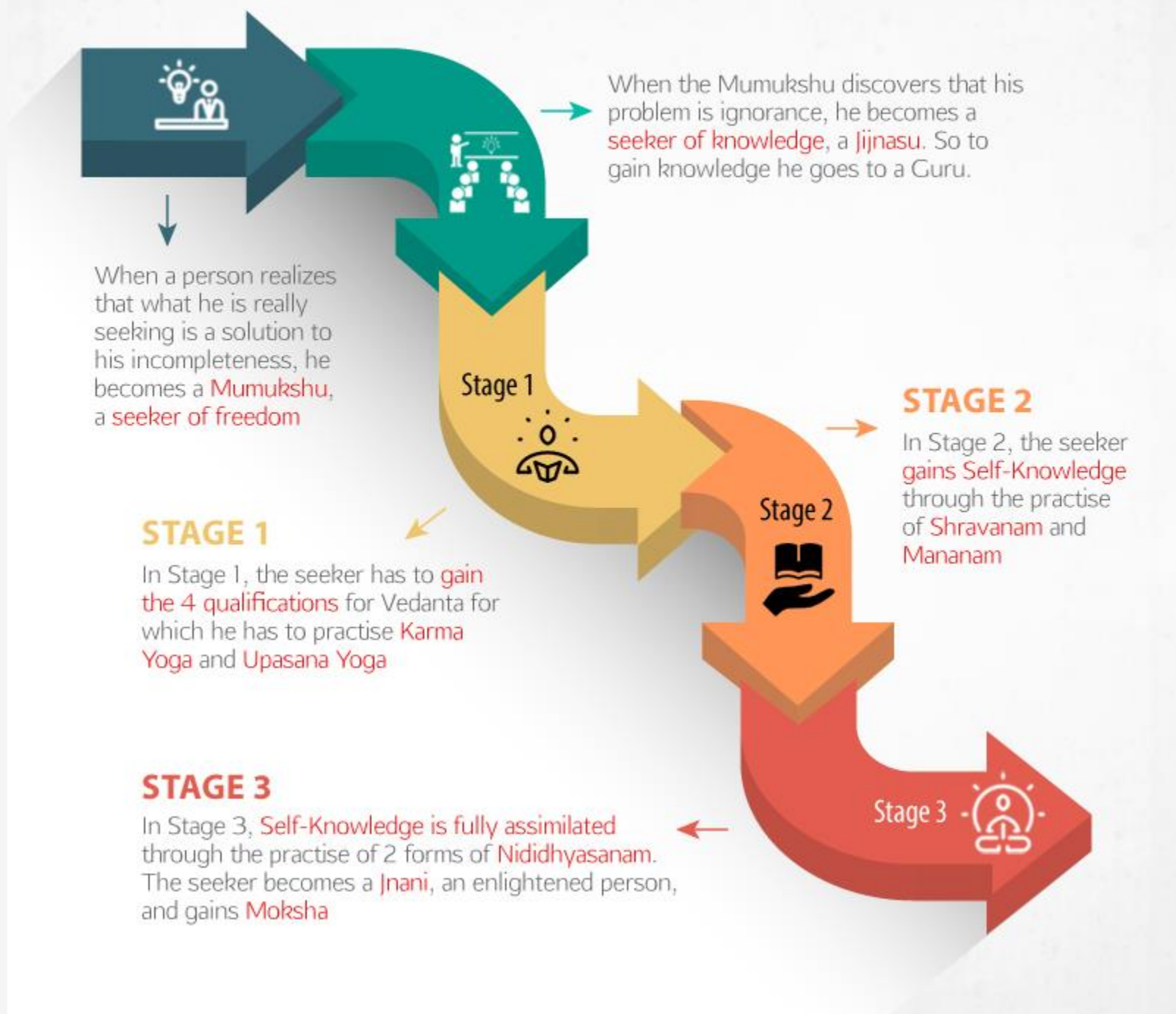
The Fundamental Problem



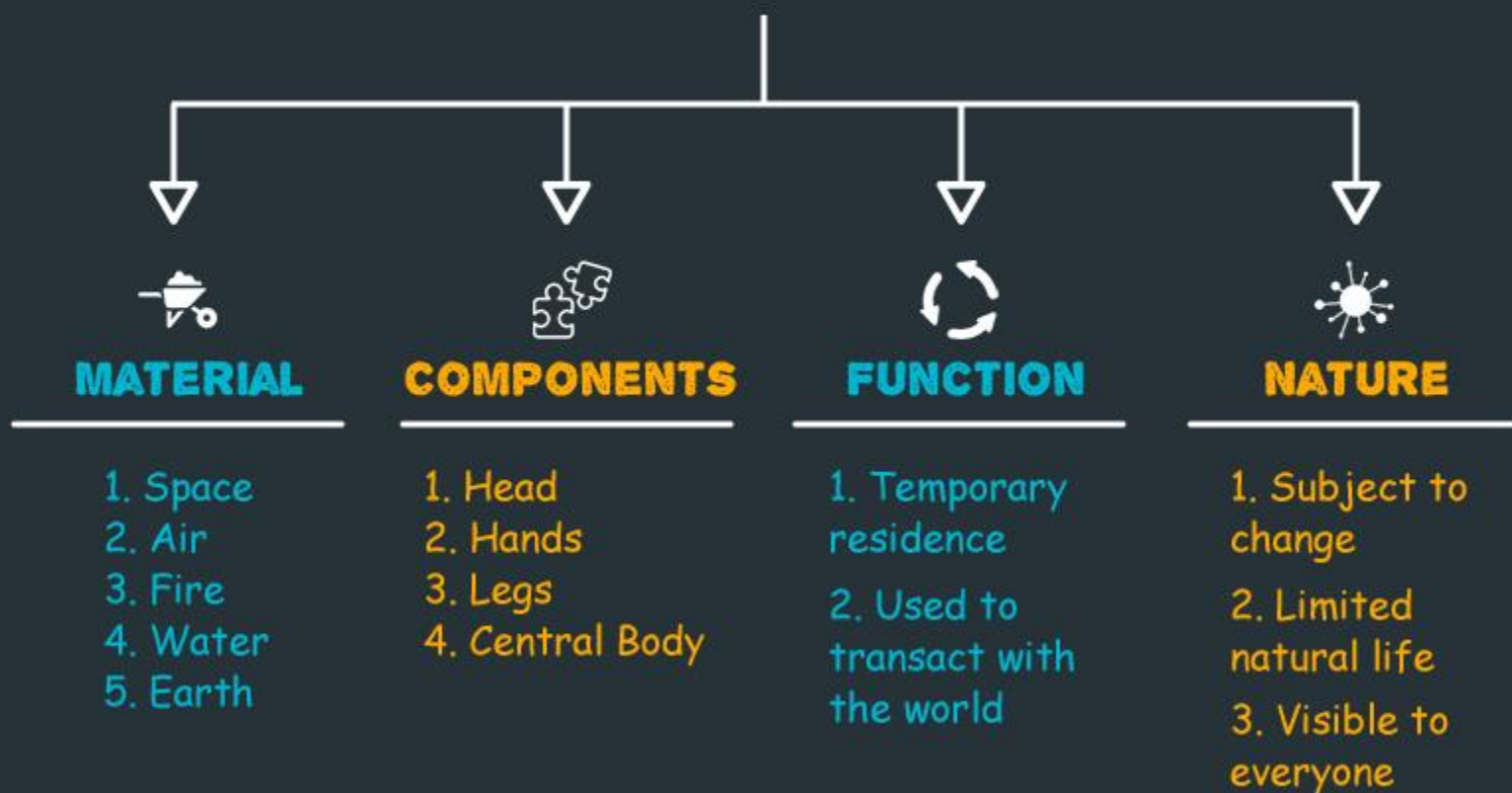
THE 4 QUALIFICATIONS FOR VEDANTA

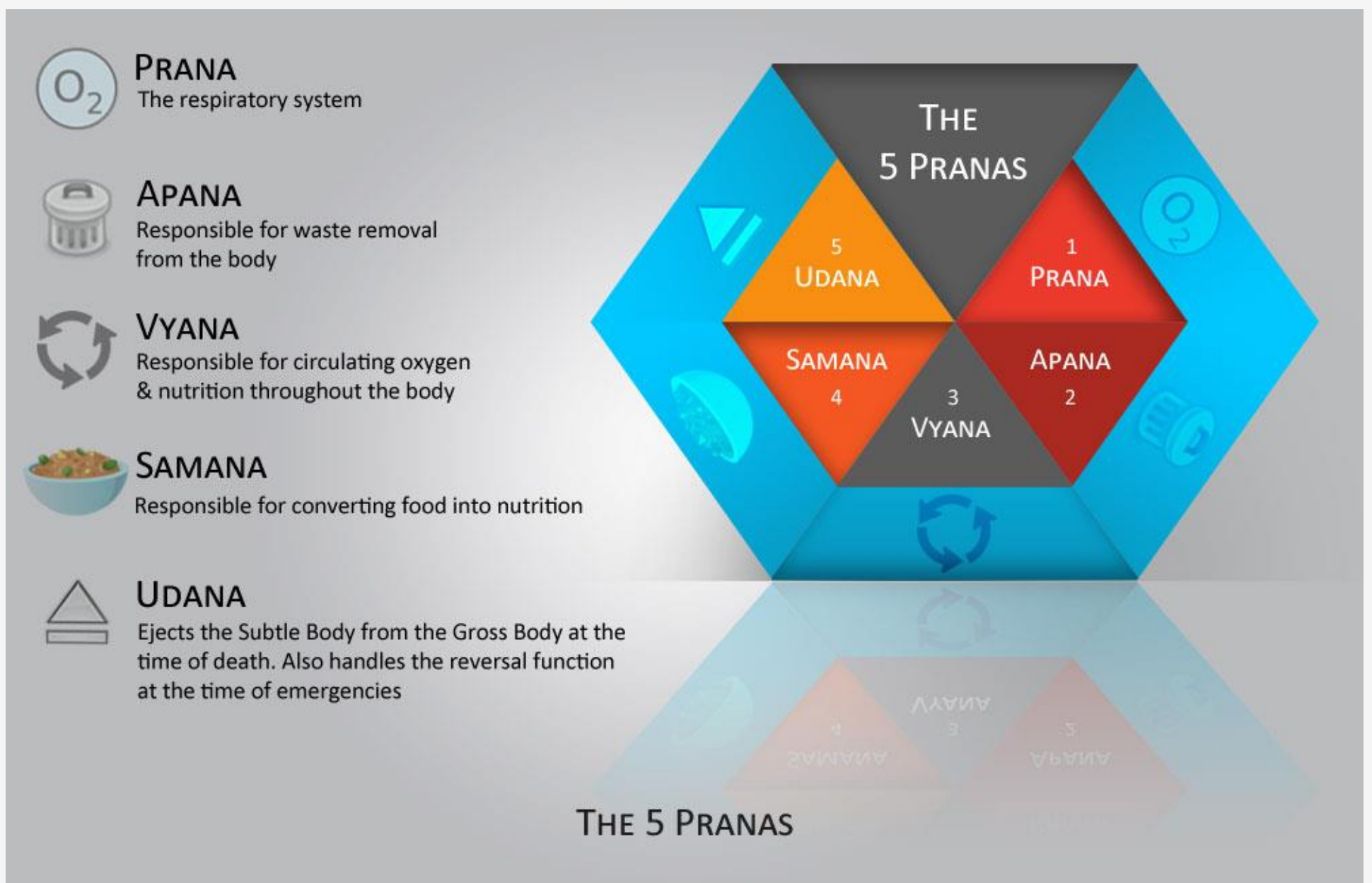
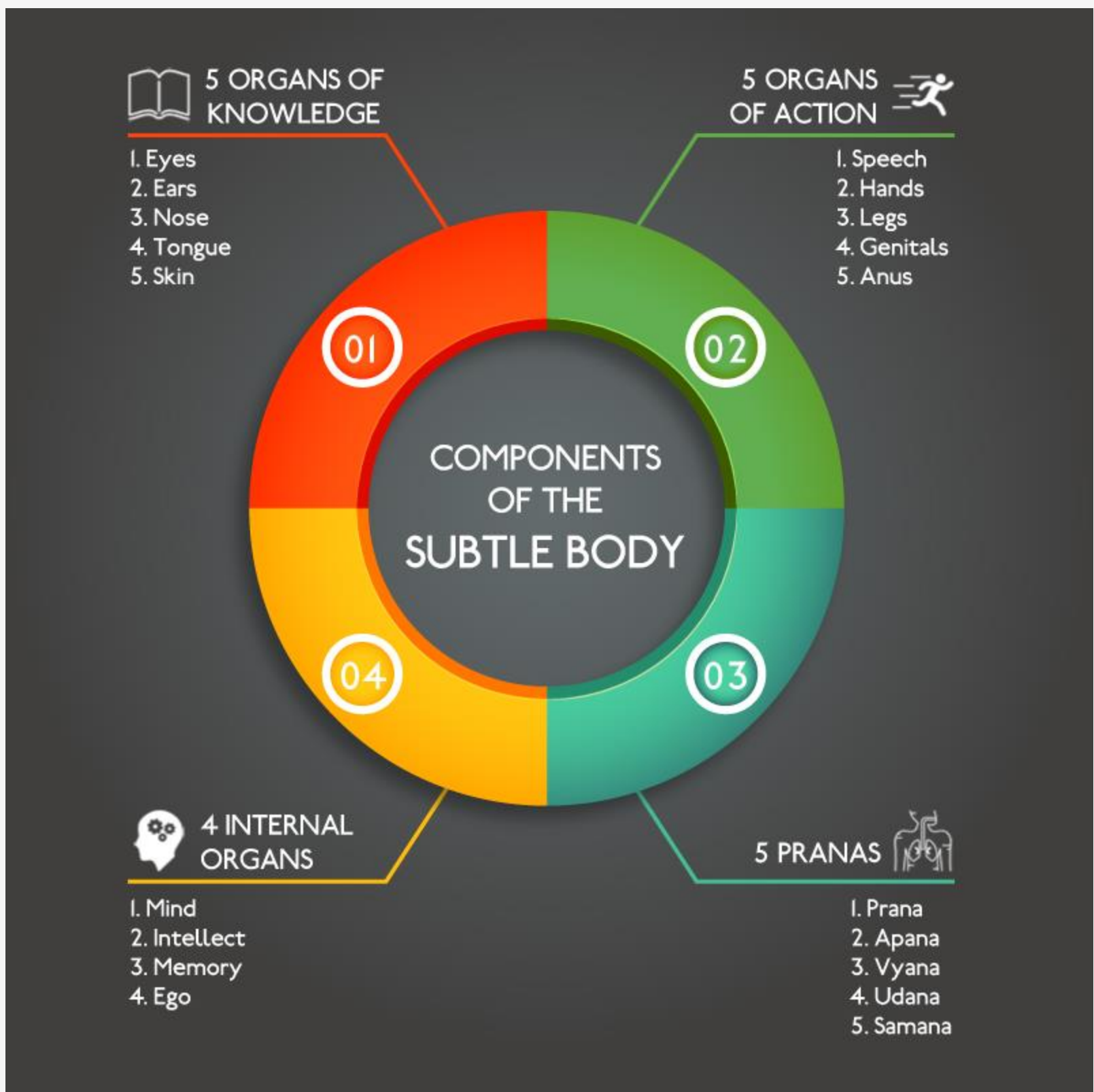


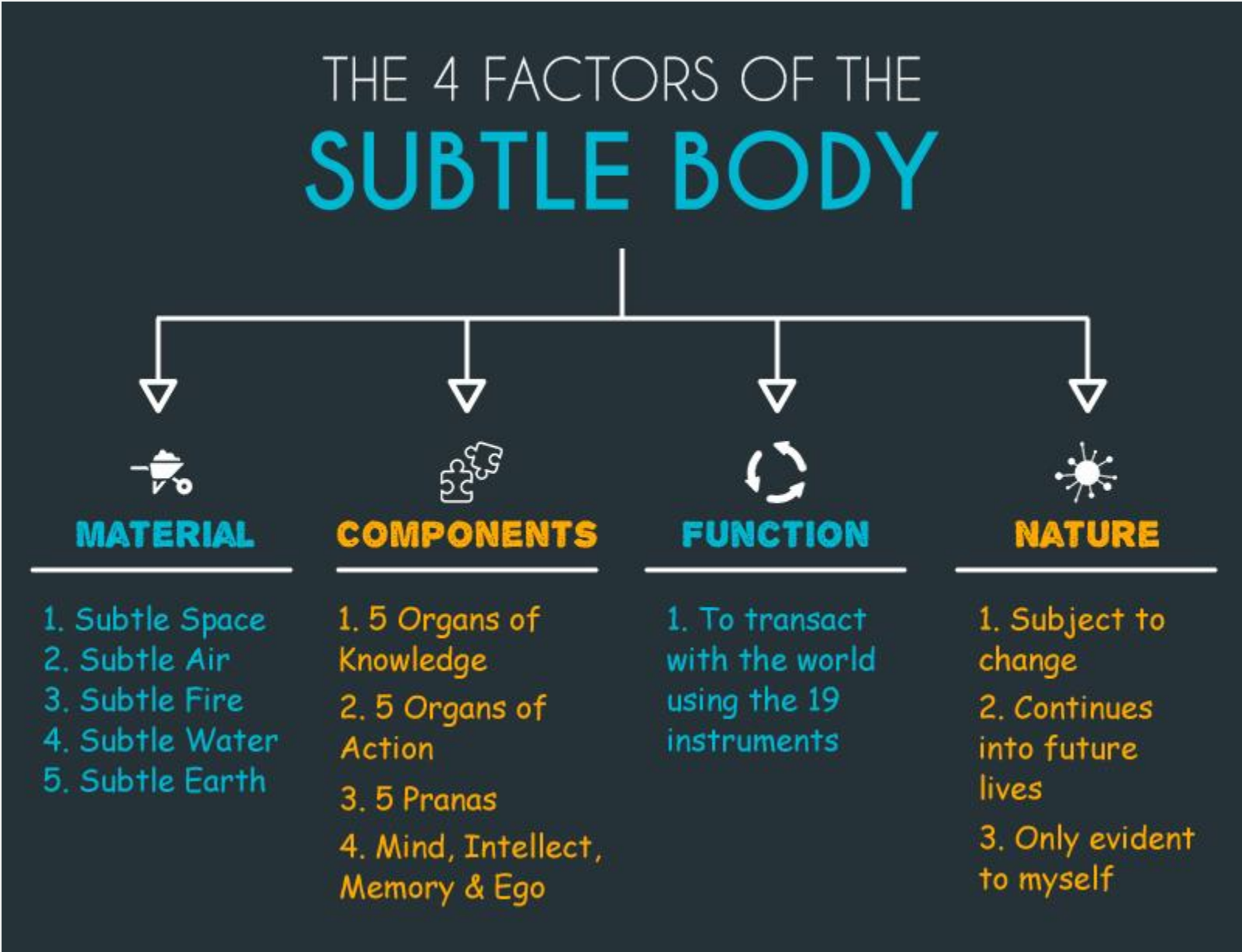
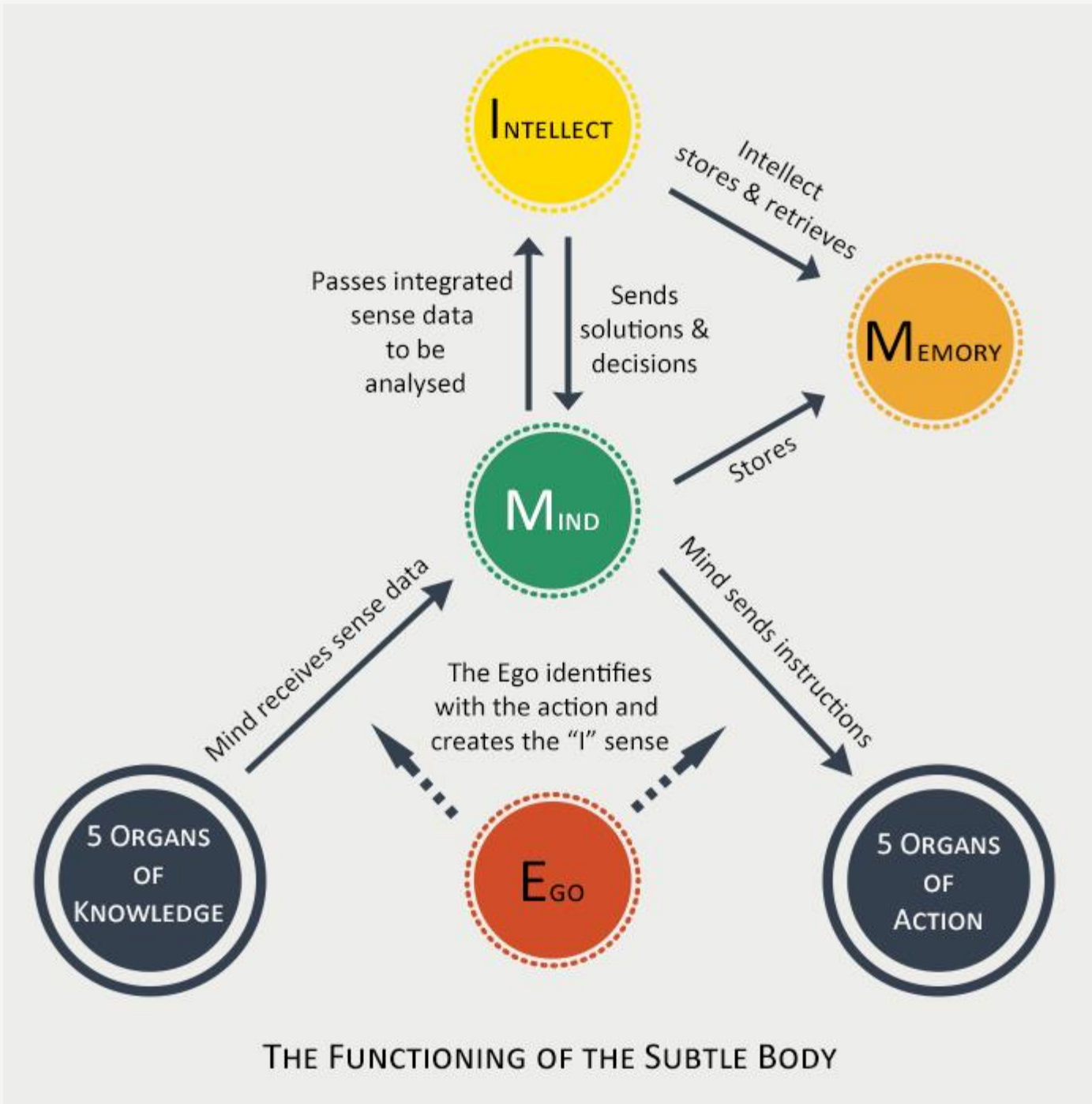
SPIRITUAL JOURNEY OF A SEEKER



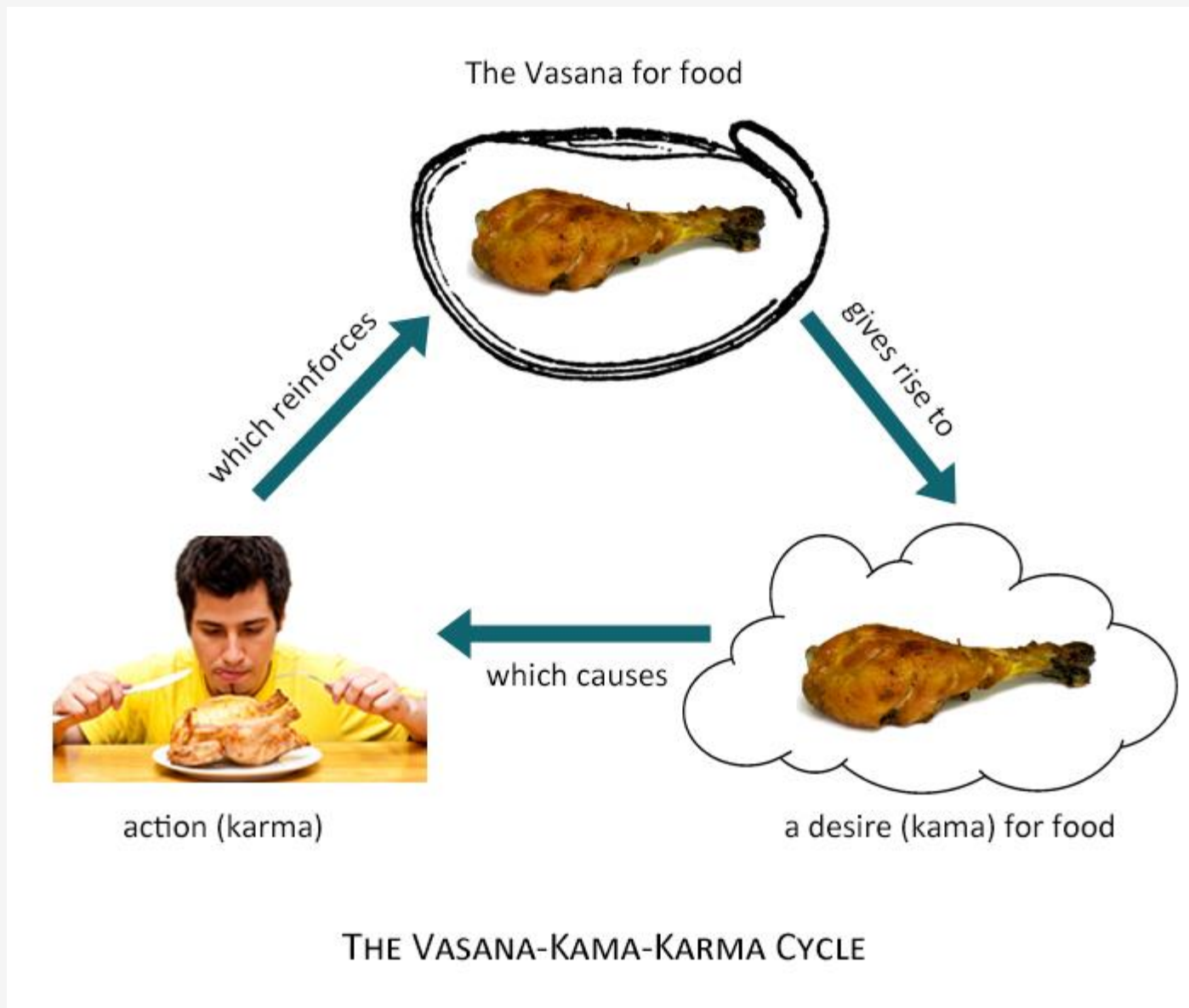
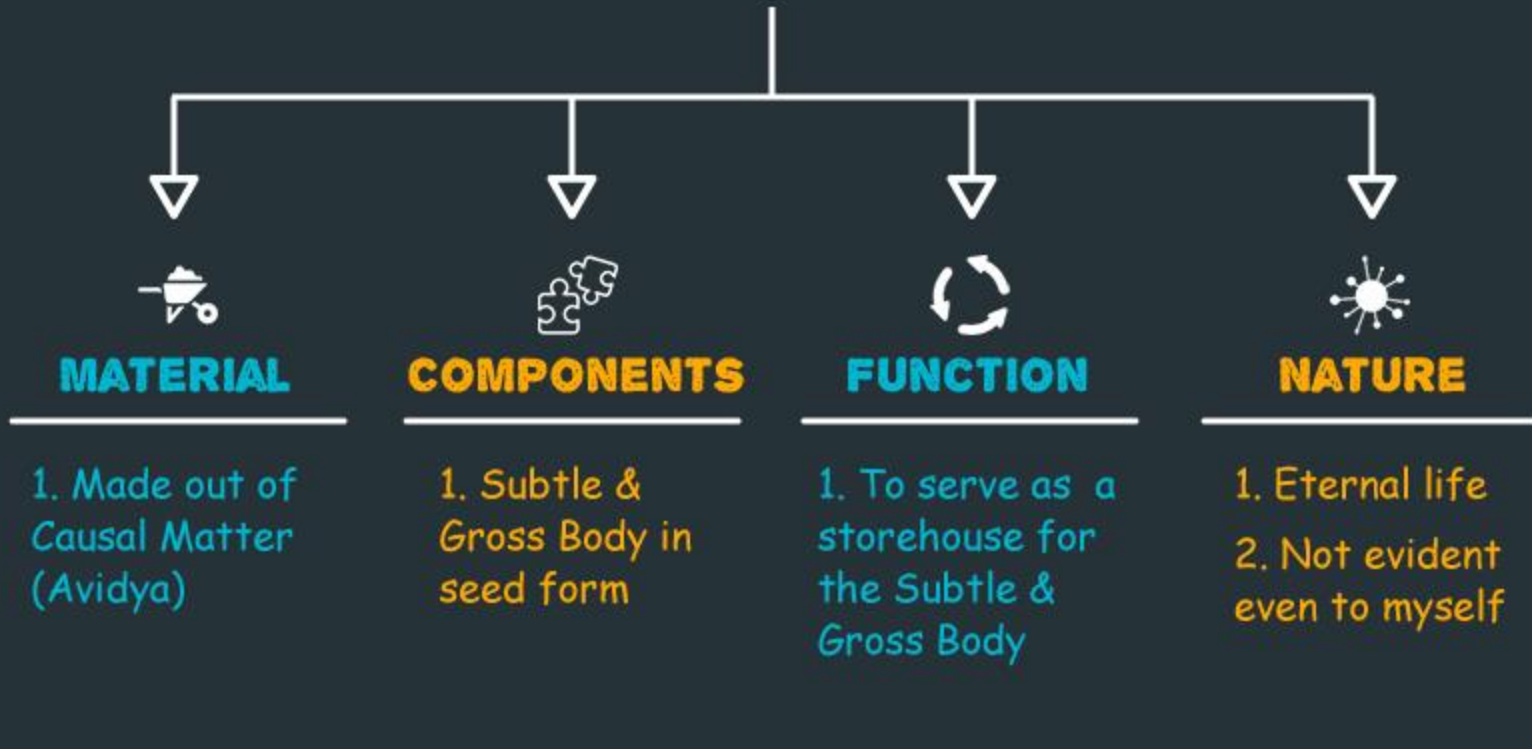
THE 4 FACTORS OF THE GROSS BODY

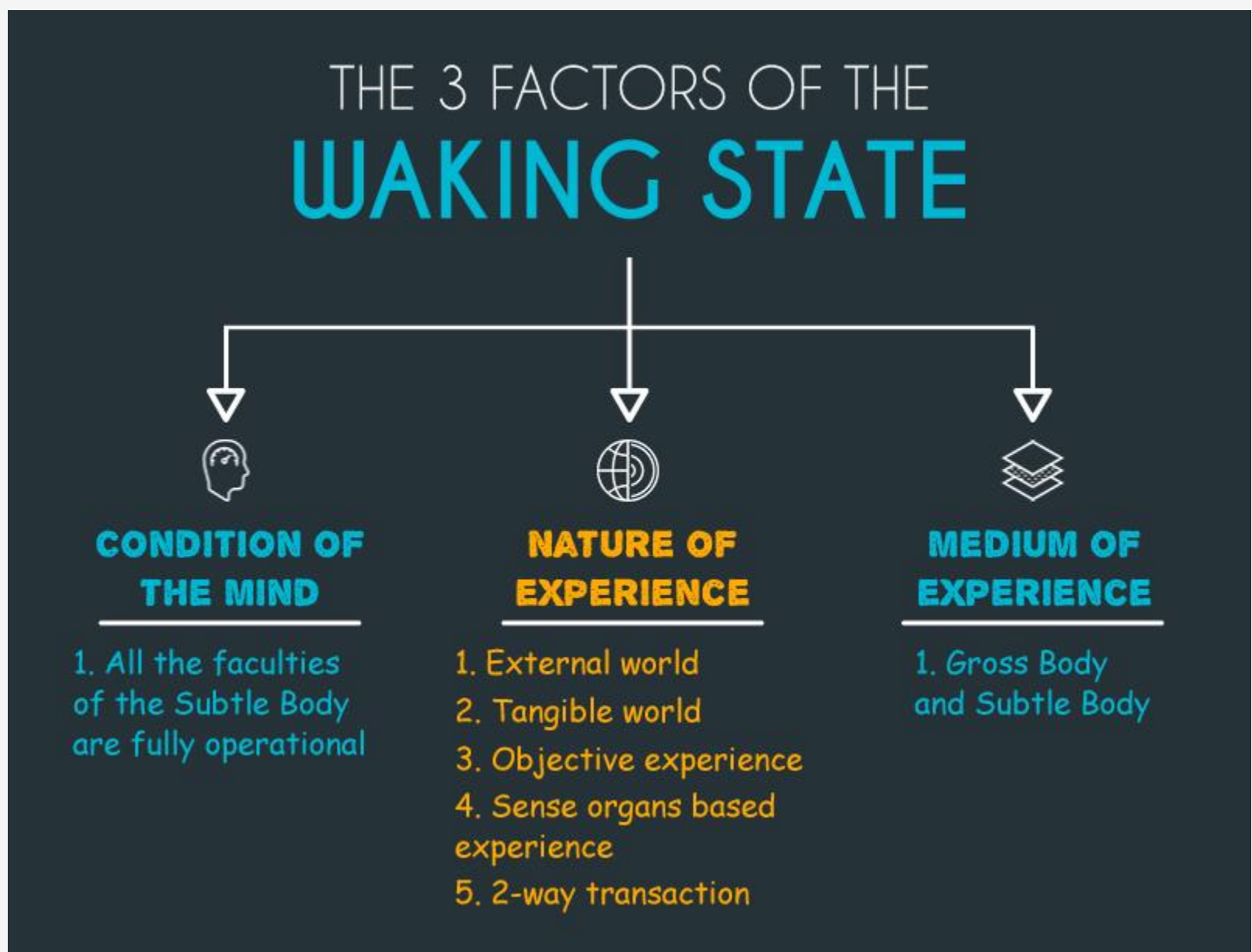
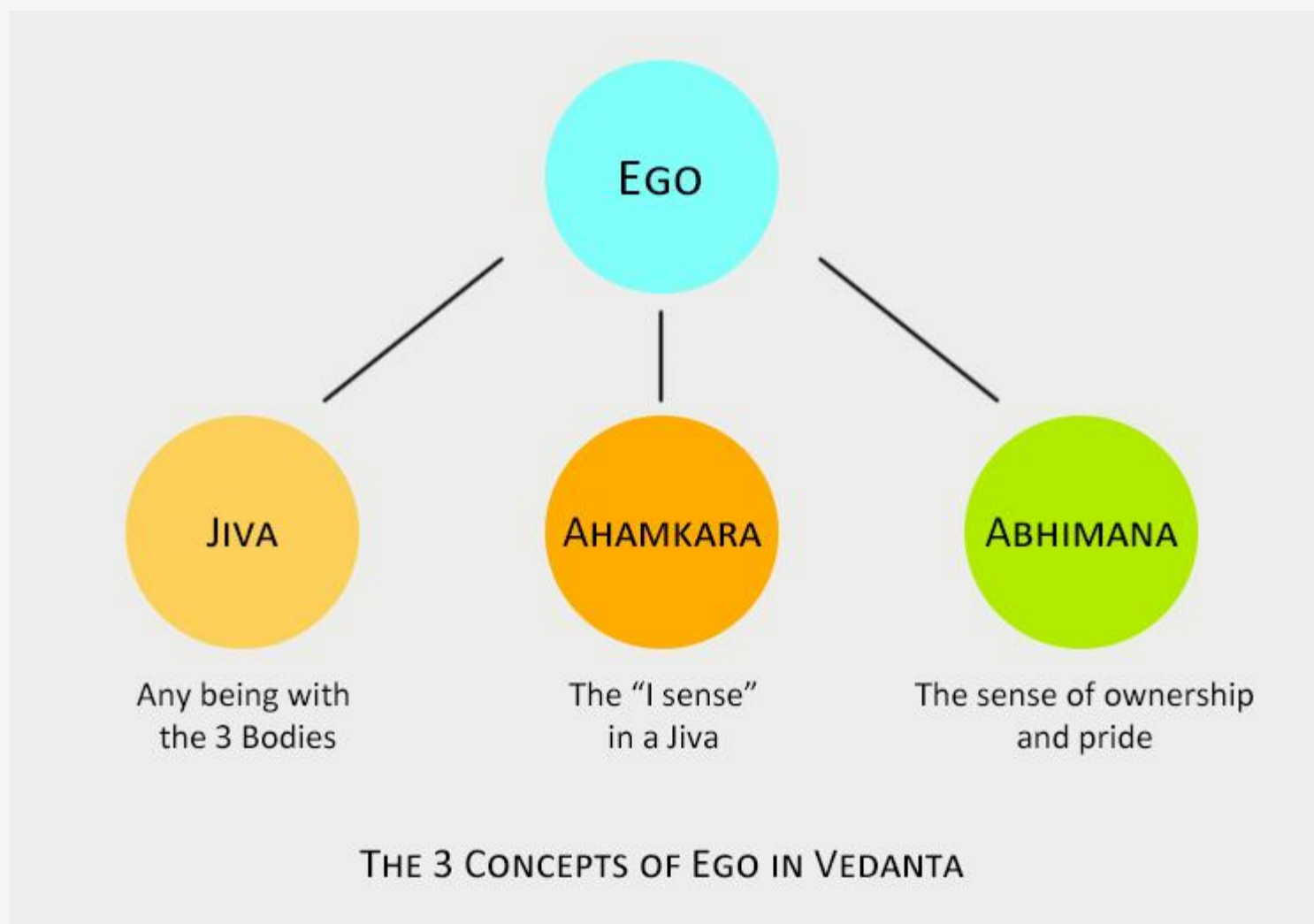




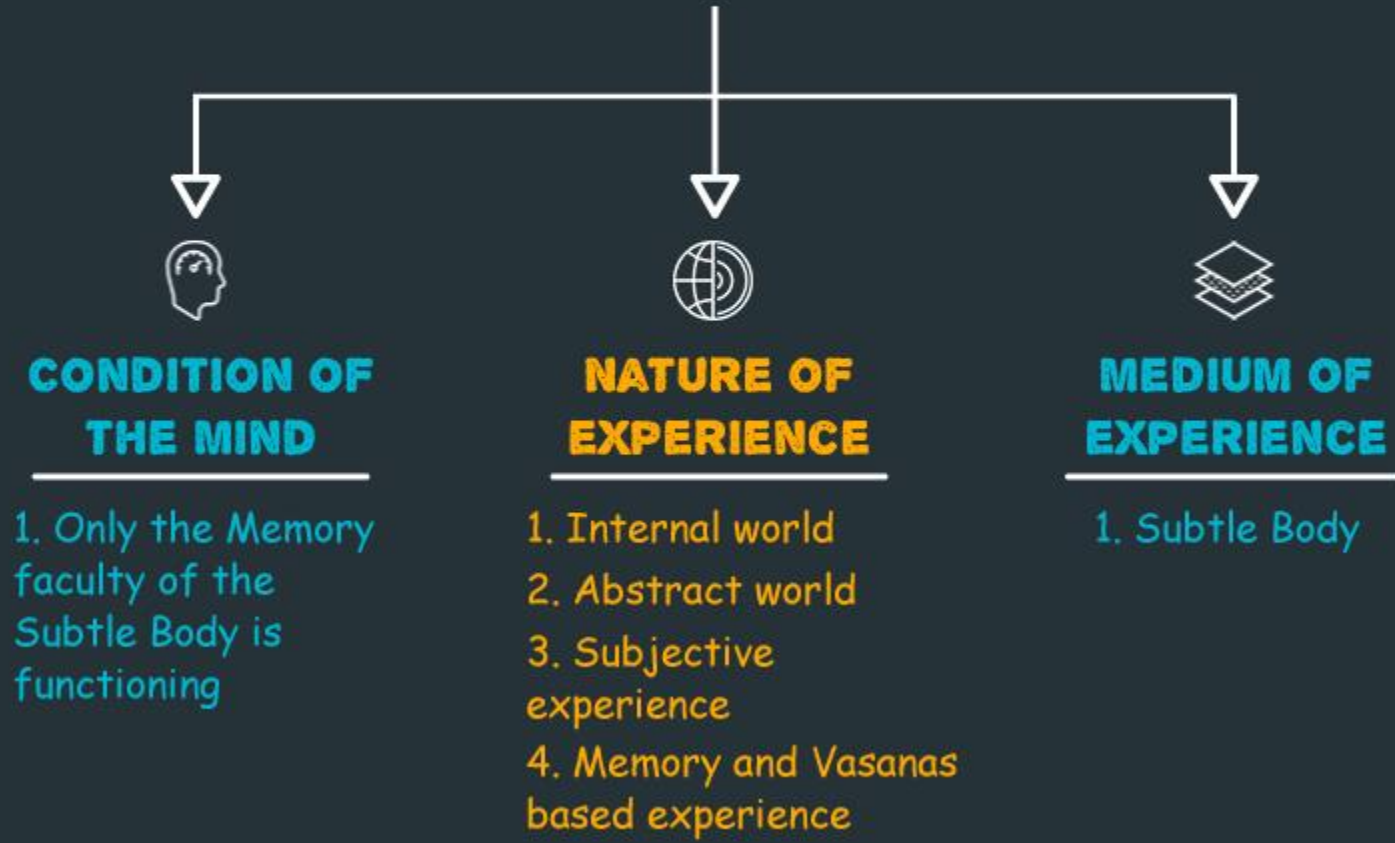


THE 4 FACTORS OF THE CAUSAL BODY



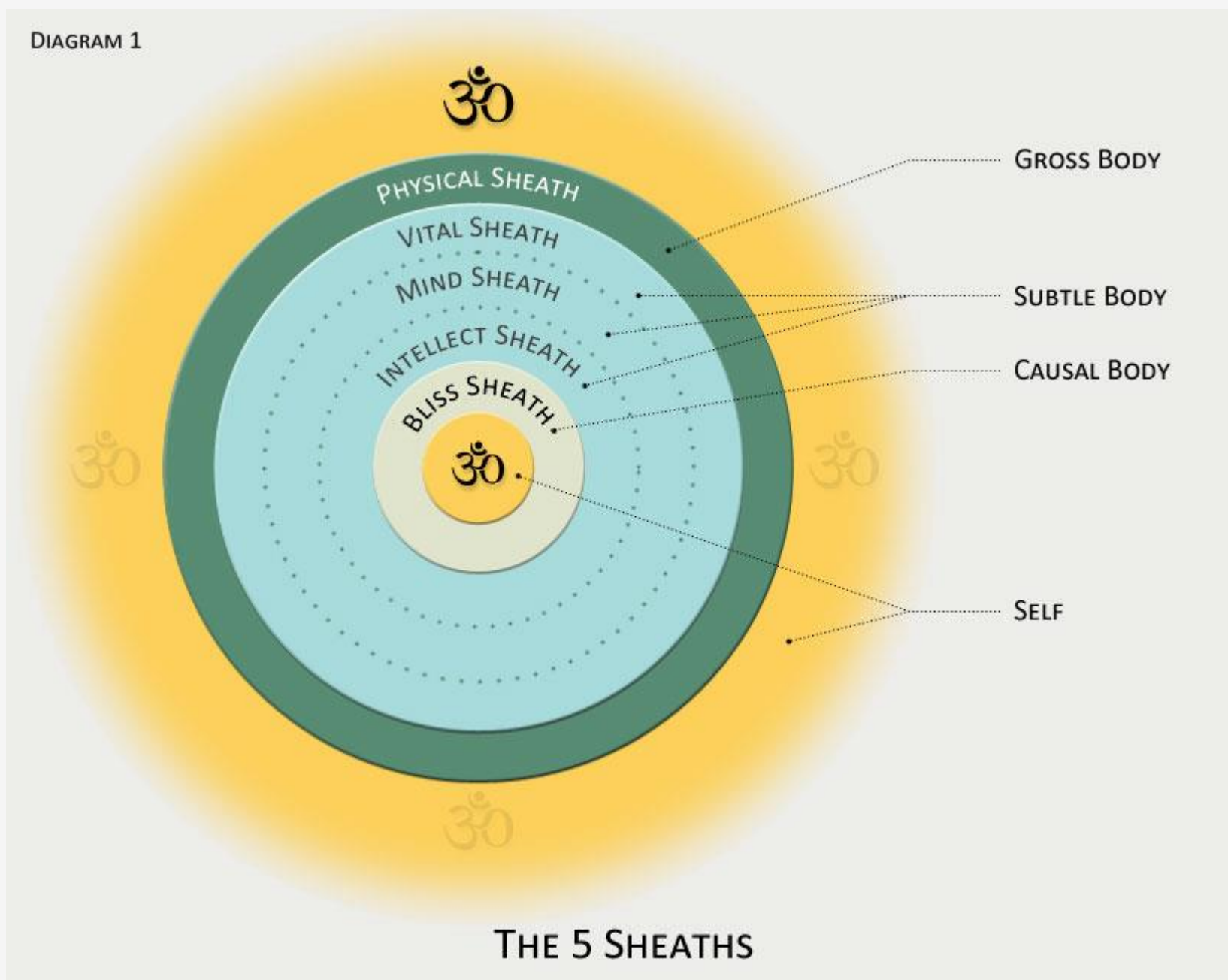
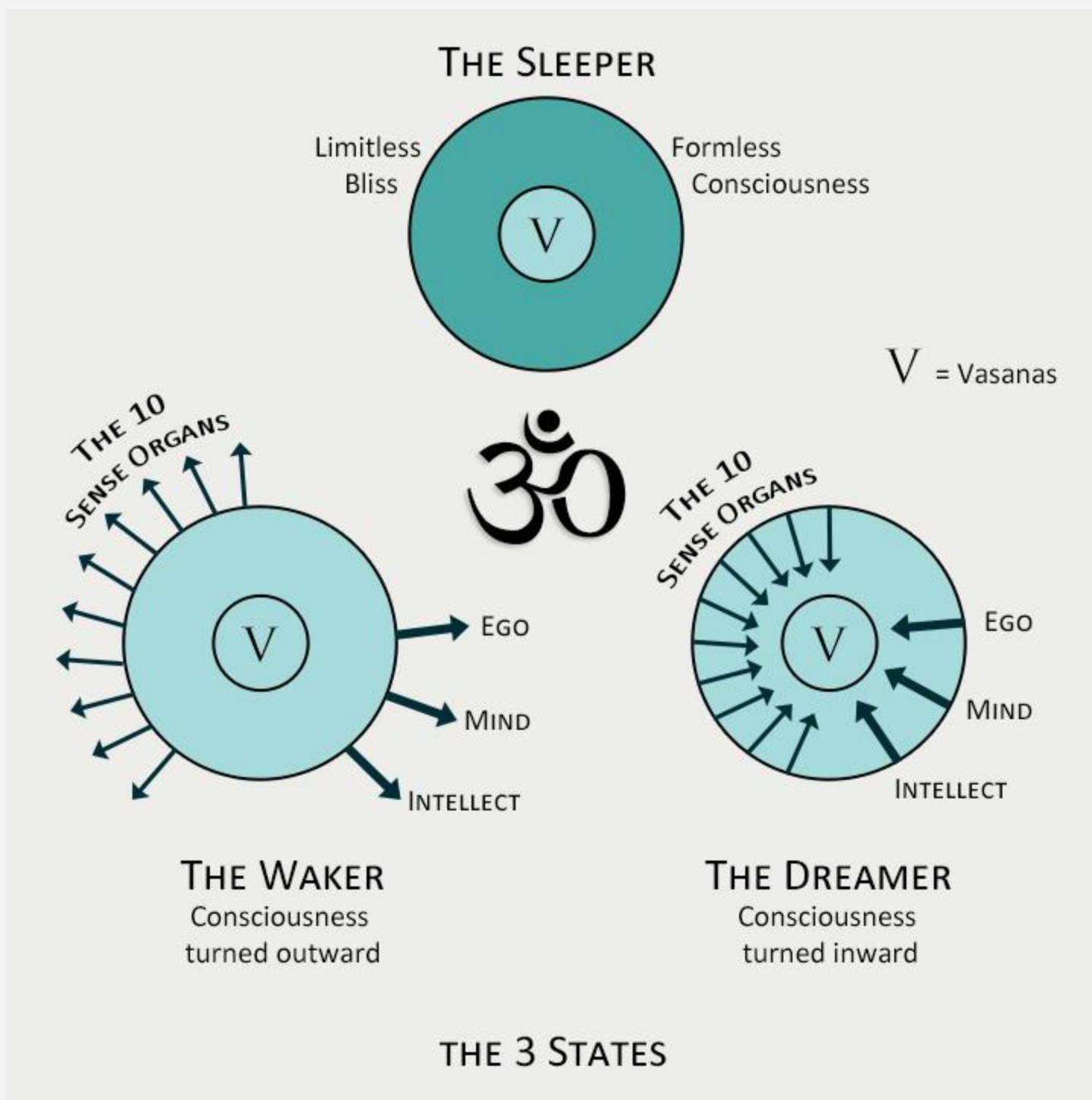


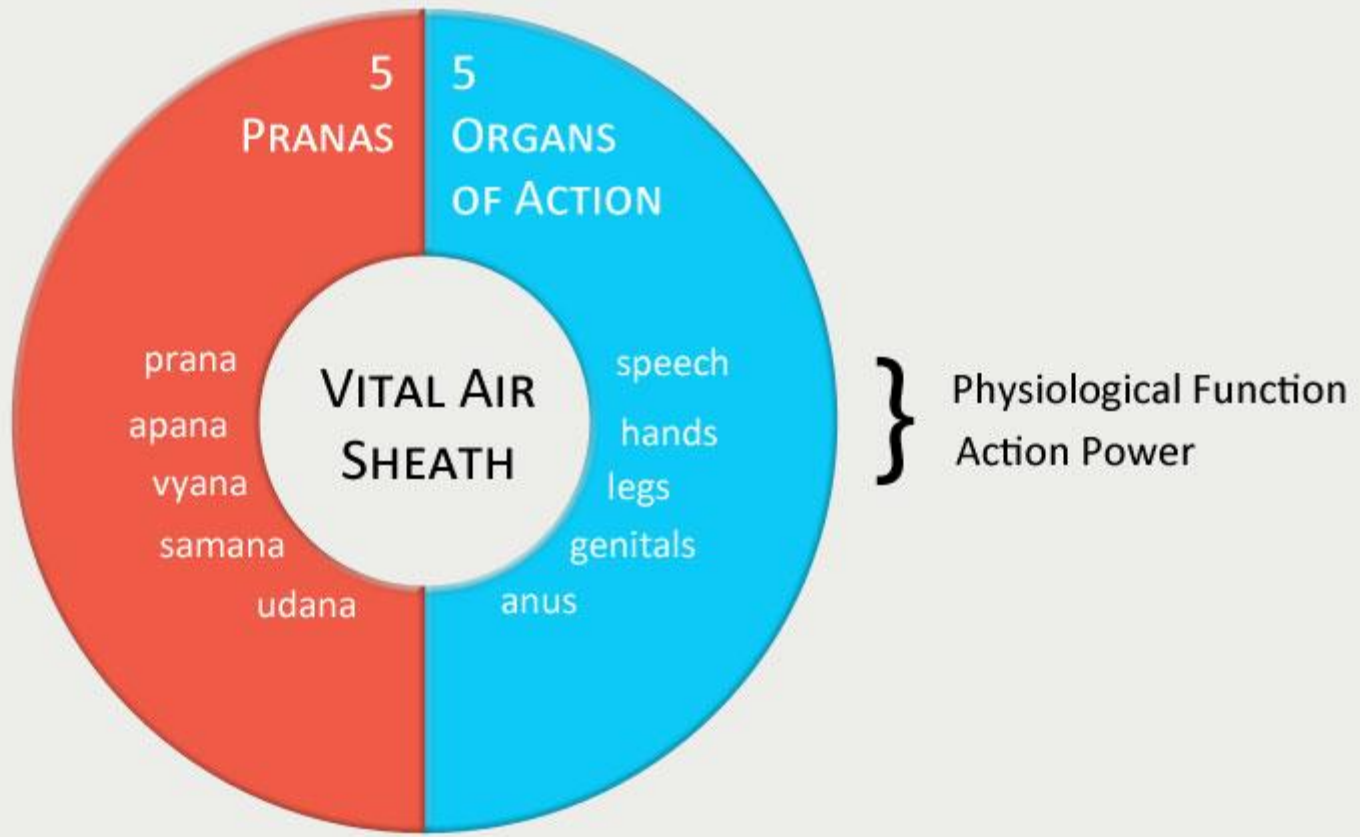
THE 3 FACTORS OF THE DREAM STATE



THE 3 FACTORS OF THE SLEEP STATE



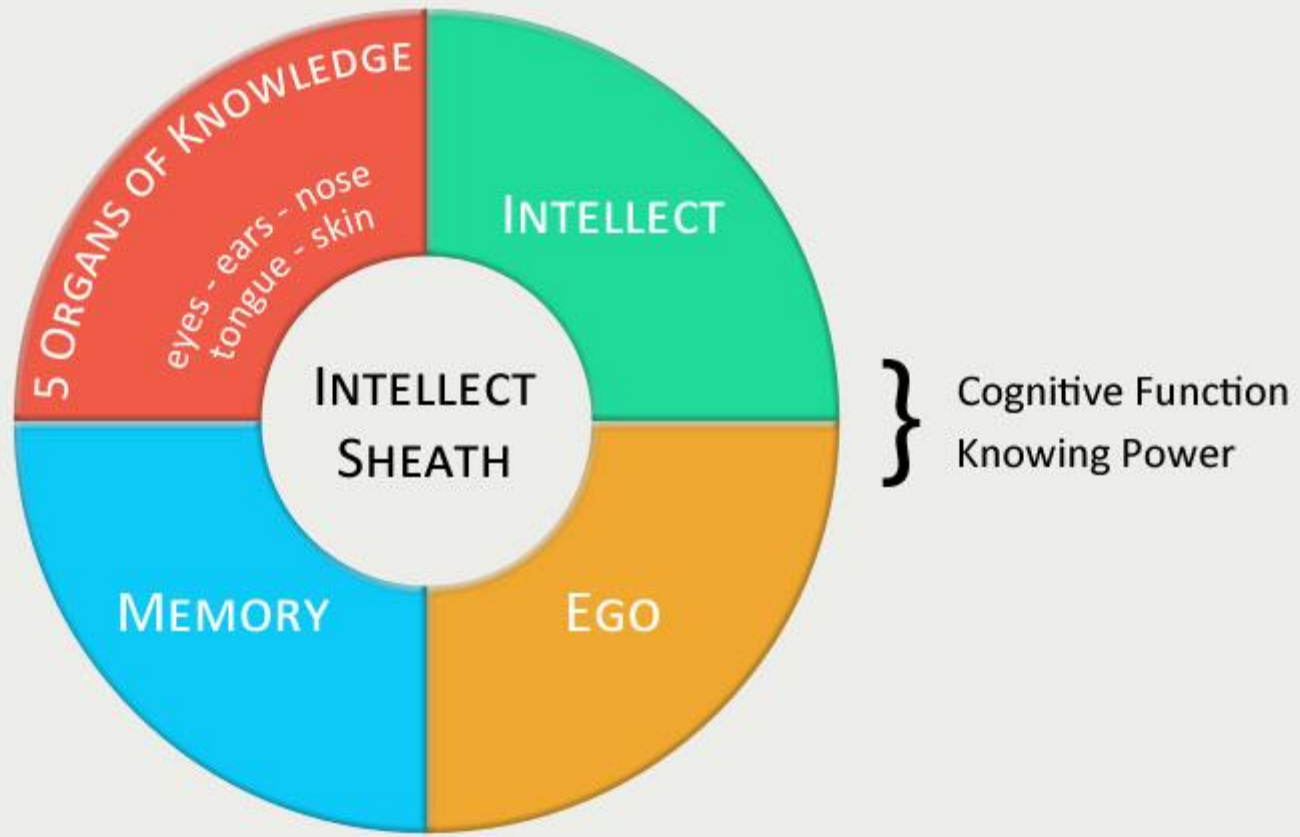




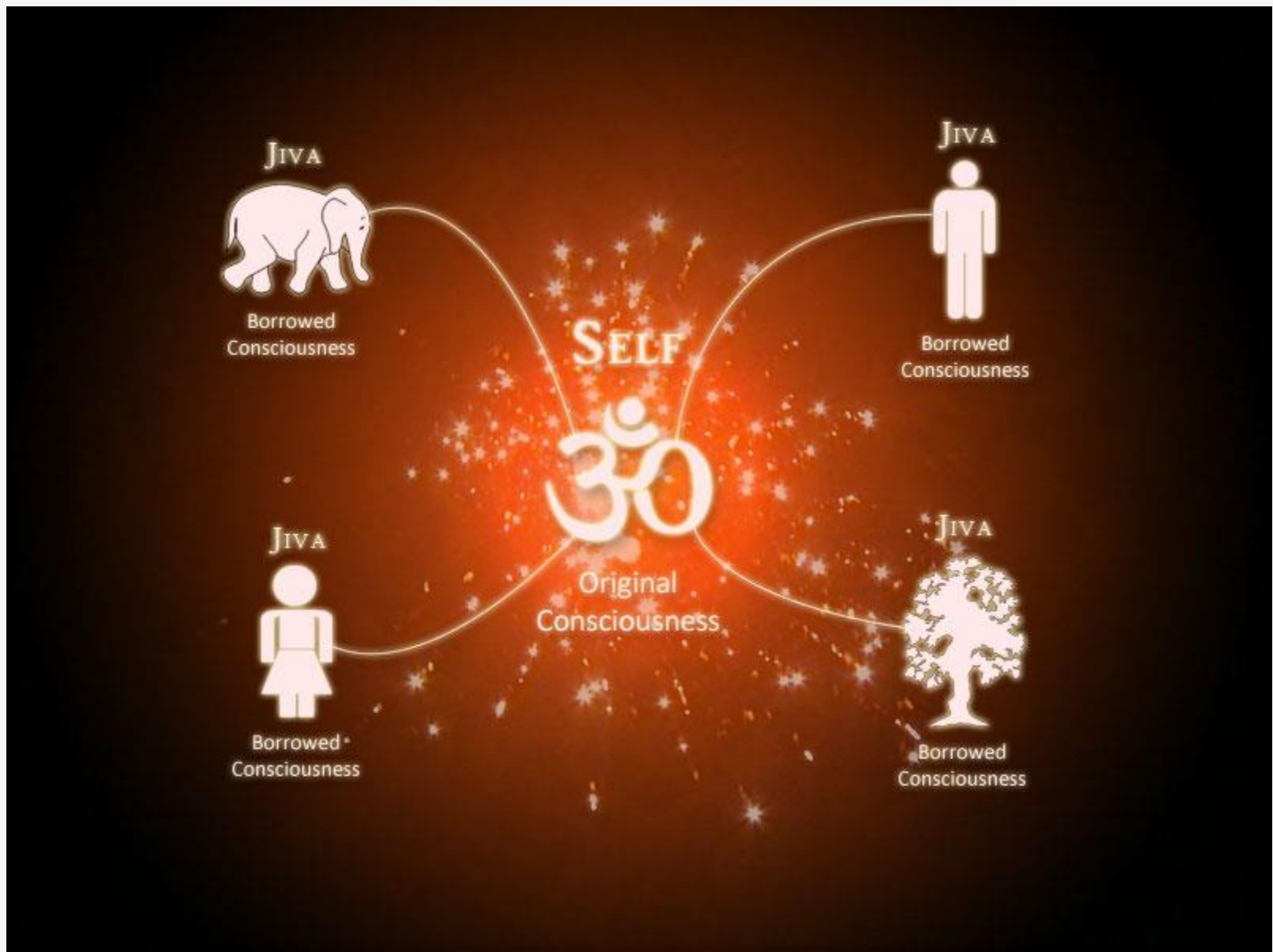
COMPONENTS OF THE VITAL AIR SHEATH



COMPONENTS OF THE MIND SHEATH



COMPONENTS OF THE INTELLECT SHEATH





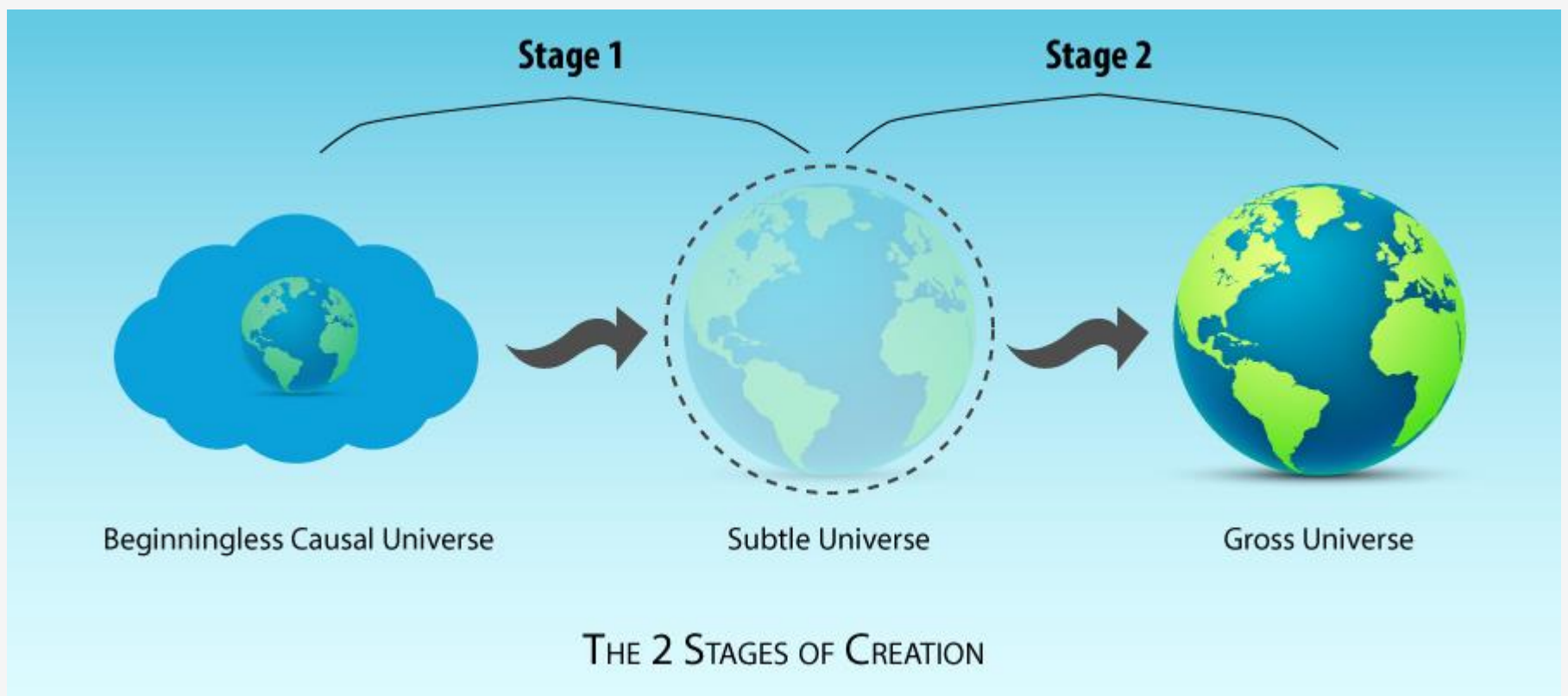
I am different from whatever I witness.

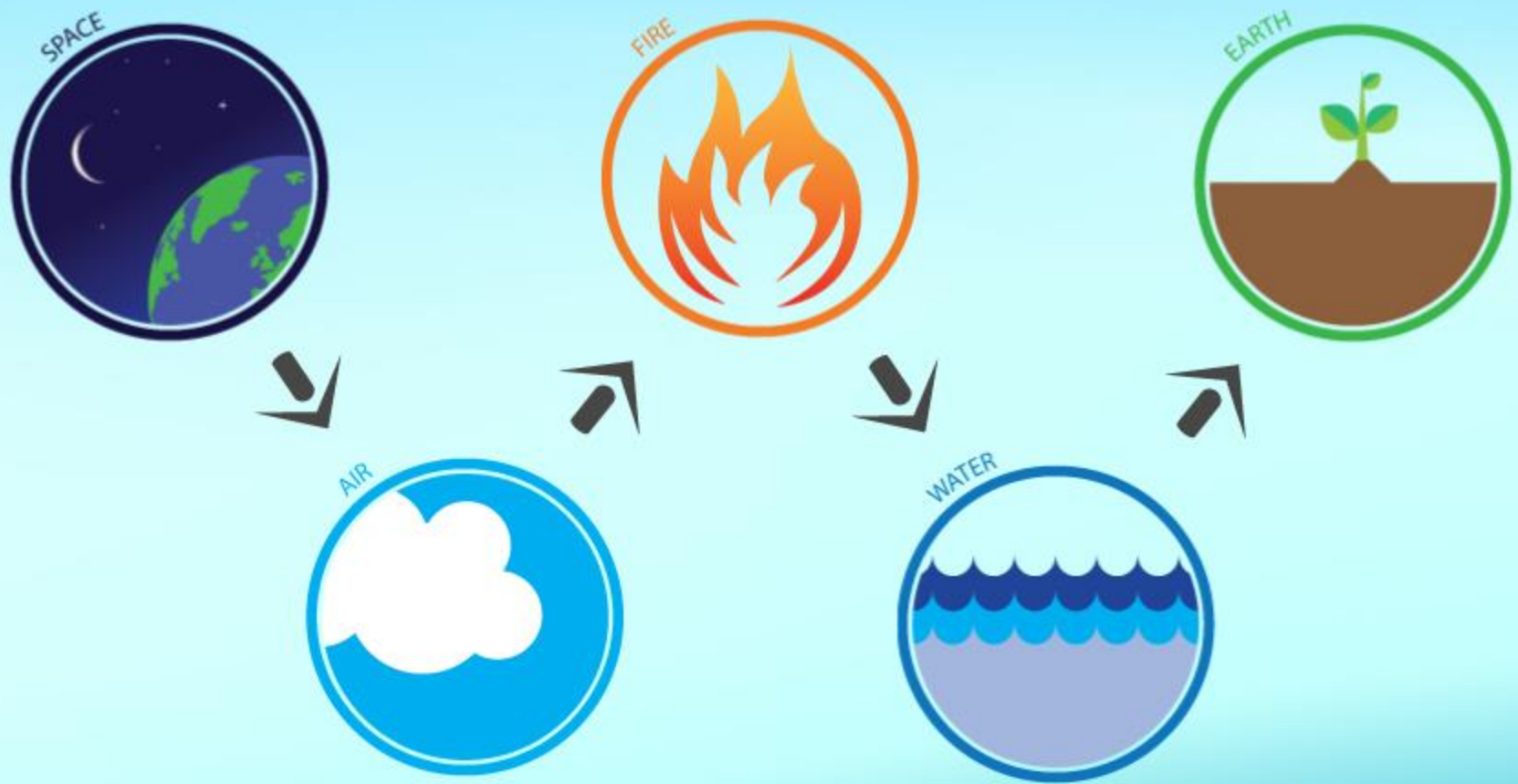


I, the witness, am always free from the attributes of the objects.

SEER SEEN DISCRIMINATION

DIFFERENCES BETWEEN BRAHMAN & MAYA





THE 5 GREAT ELEMENTS

The 3 GUNAS



RAJAS

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



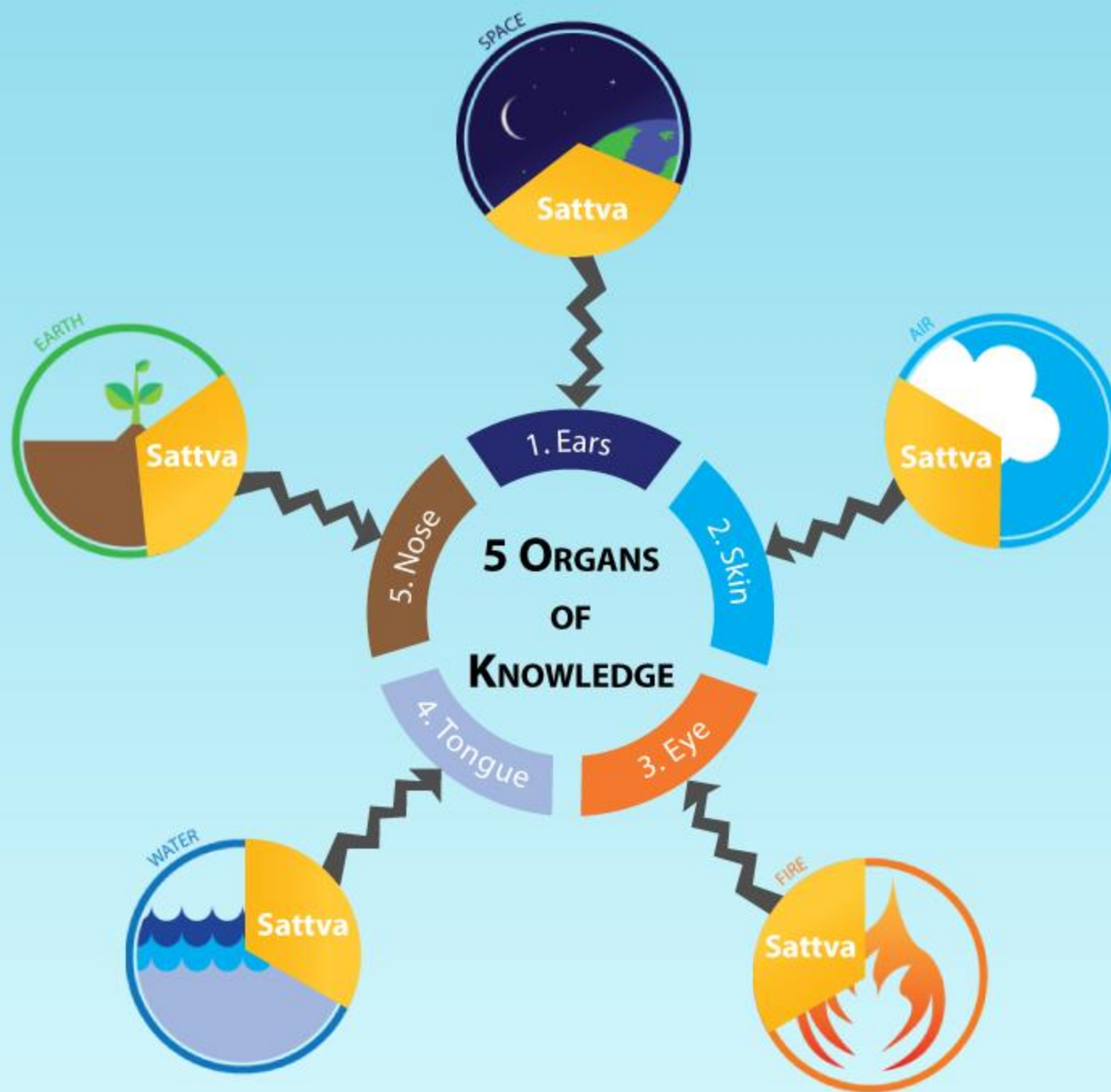
SATTVA

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

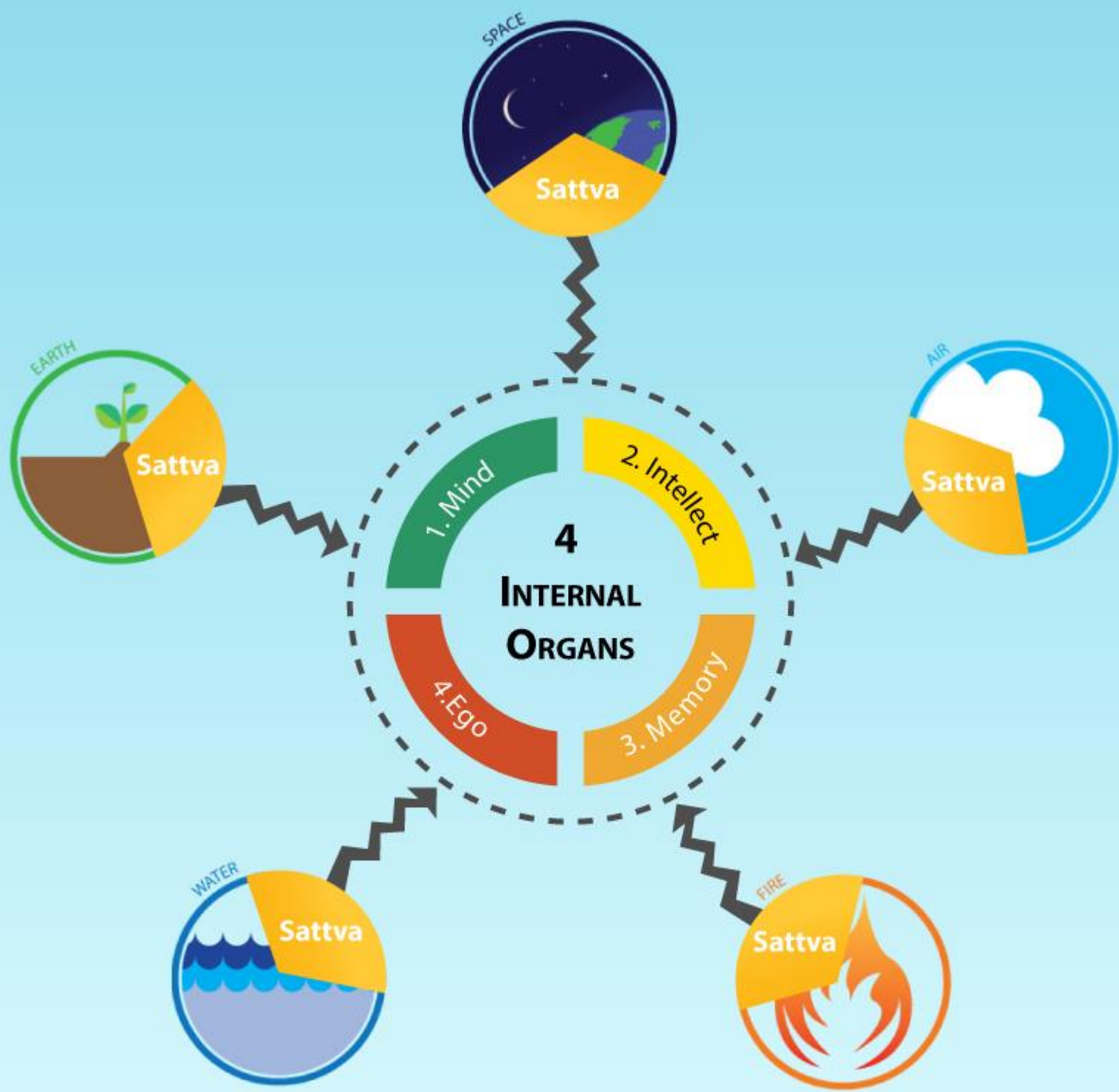


TAMAS

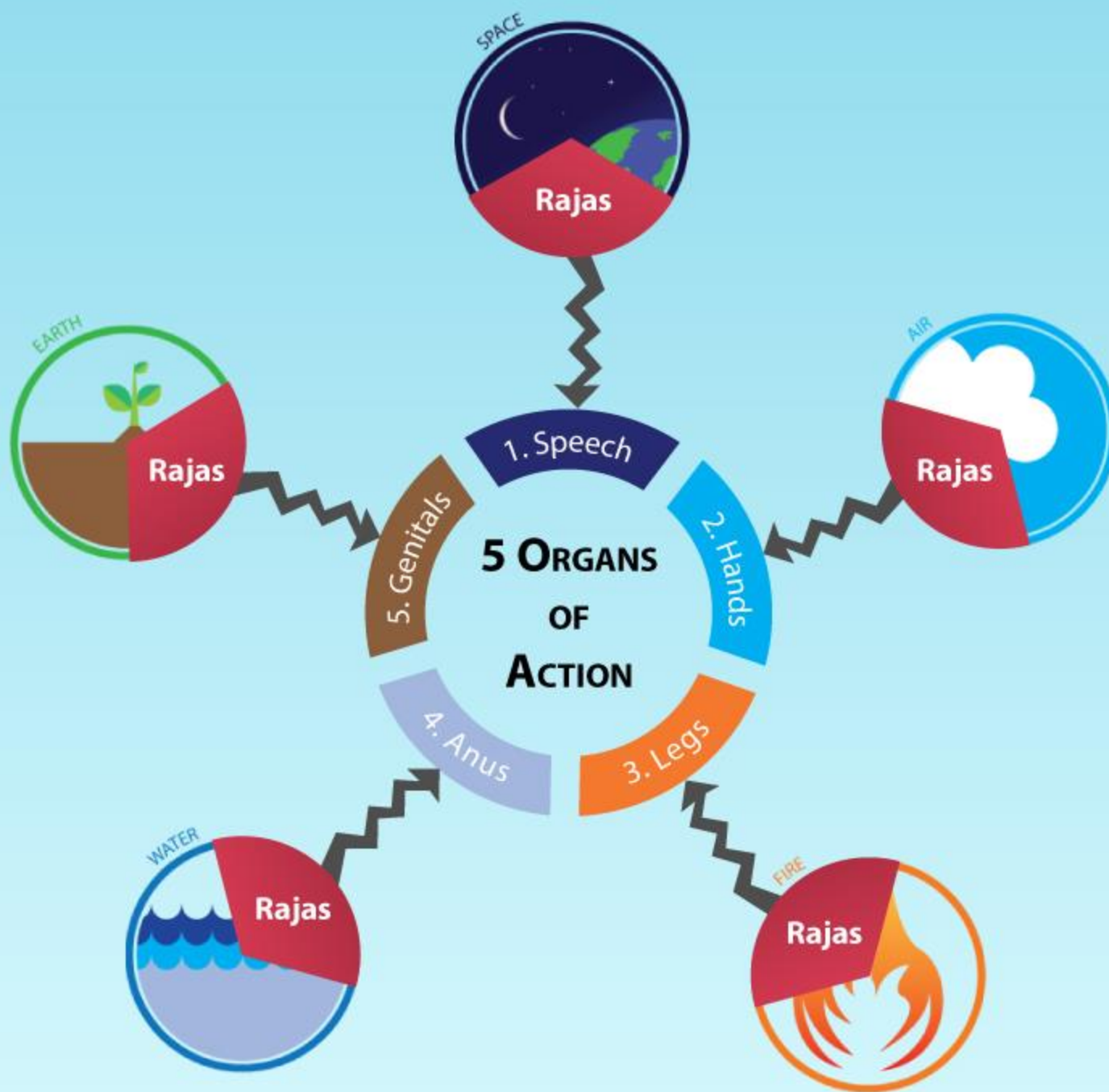
Tamas is inertia. It is not capable of knowing or doing. A dull Tamasic mind hides the truth.



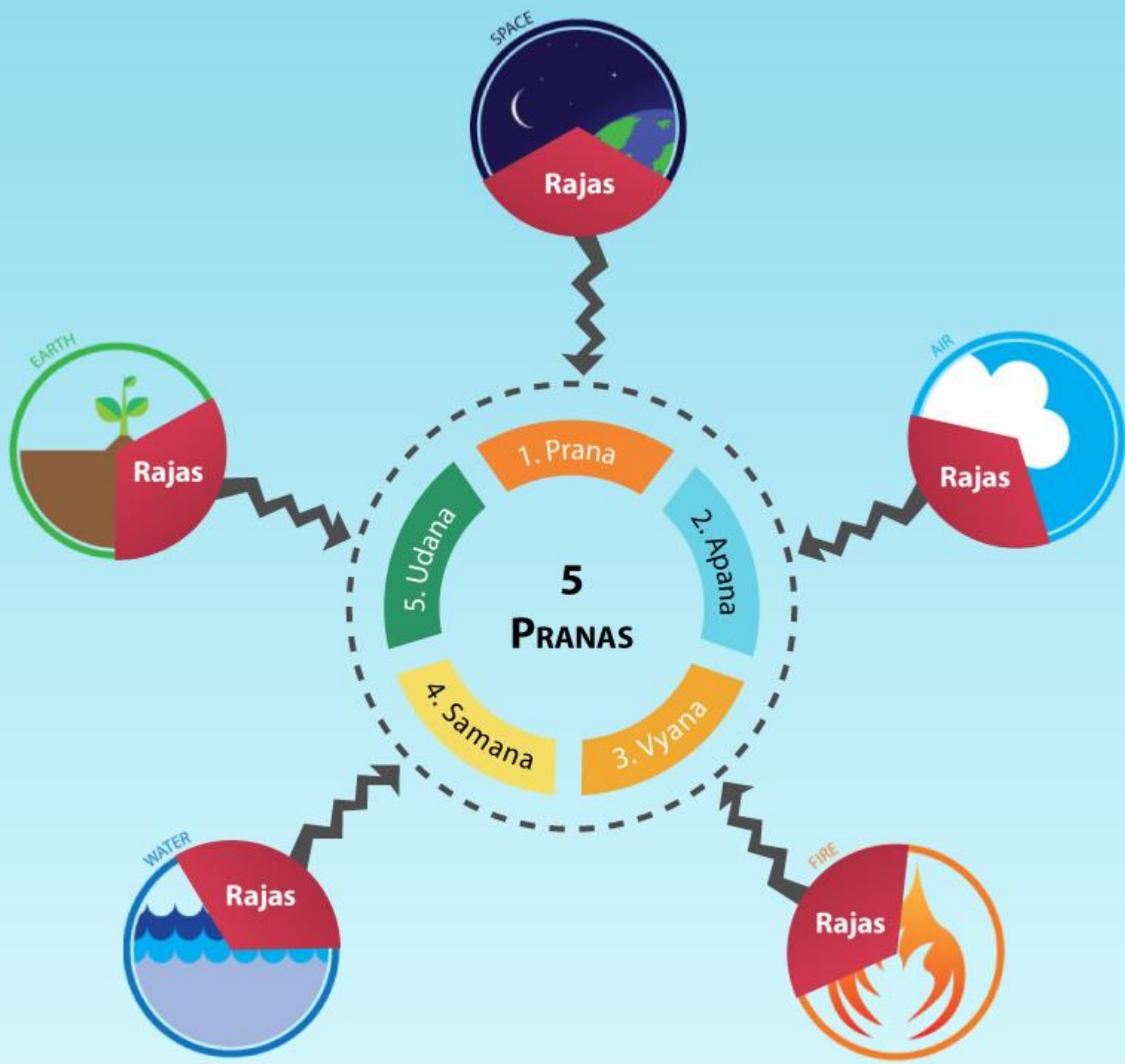
ROLE OF SATTVA GUNA IN THE MANIFESTATION
OF THE 5 ORGANS OF KNOWLEDGE



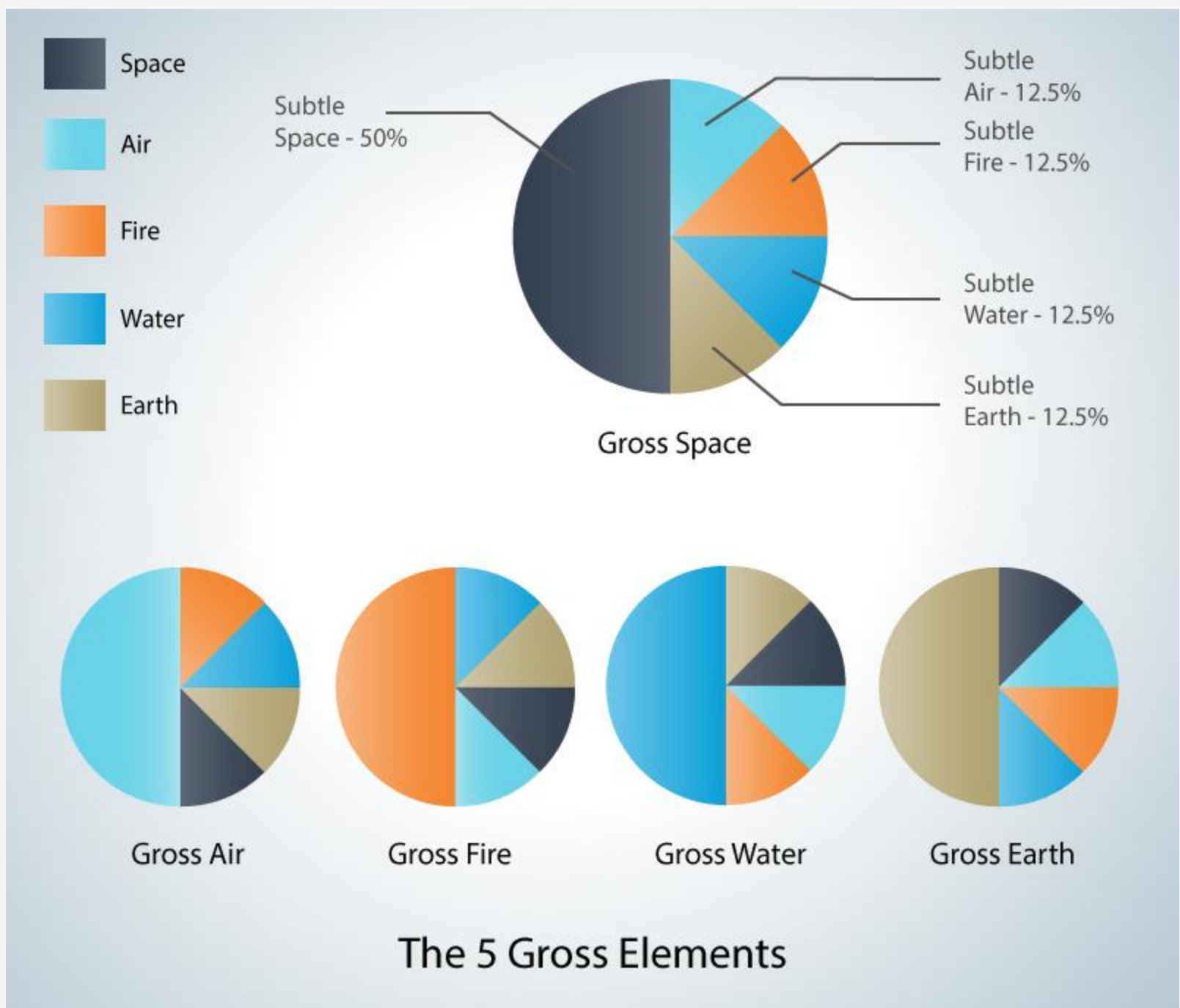
ROLE OF SATTVA GUNA IN THE MANIFESTATION OF THE 4 INTERNAL ORGANS




ROLE OF RAJAS GUNA IN THE MANIFESTATION OF THE 5 ORGANS OF ACTION



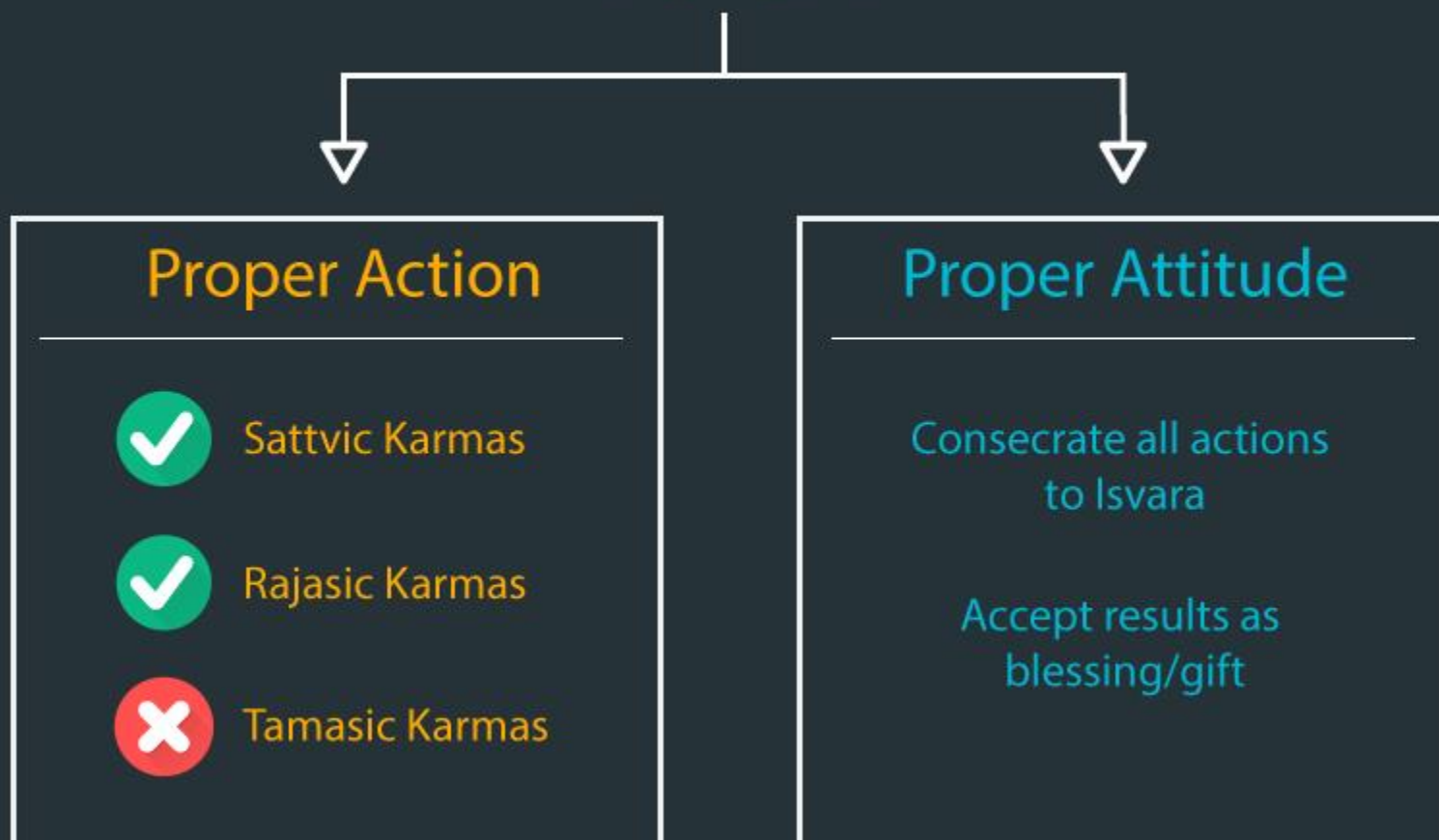
ROLE OF RAJAS GUNA IN THE MANIFESTATION OF THE 5 PRANAS



COMPARISON OF THE 3 GUNAS

| TAMAS | SATTVA | RAJAS |
|---|--|---|
|  |  |  |
| Tamas is a dull mind | Sattva is a calm mind | Rajas is an extroverted mind |
| Hides Awareness | Reveals Awareness | Hides Awareness |
| A Tamasic mind is dull, sluggish, lazy and prone to depression | Mind is present, wise, happy and free of desire | Anger, anxiety, frustration, aggression, boredom are common |
| Fear interprets experience | Truth interprets experience | Desire interprets experience |
| Upside of Tamas is that it allows one to rest | Allows proper discrimination | Rajas is a great motivator to accomplish things in the world |
| Hinders Self Inquiry | Facilitates Self Inquiry | Hinders Self Inquiry |

KARMA YOGA



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

YOU HAVE THE RIGHT TO
CHOOSE YOUR ACTION

1

YOU ARE NOT THE GIVER
OF THE RESULT OF ACTION

2

TAKE THE RESULT
AS A GIFT

3

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.



UPASANA YOGA



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



SHRAVANAM

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



MANANAM

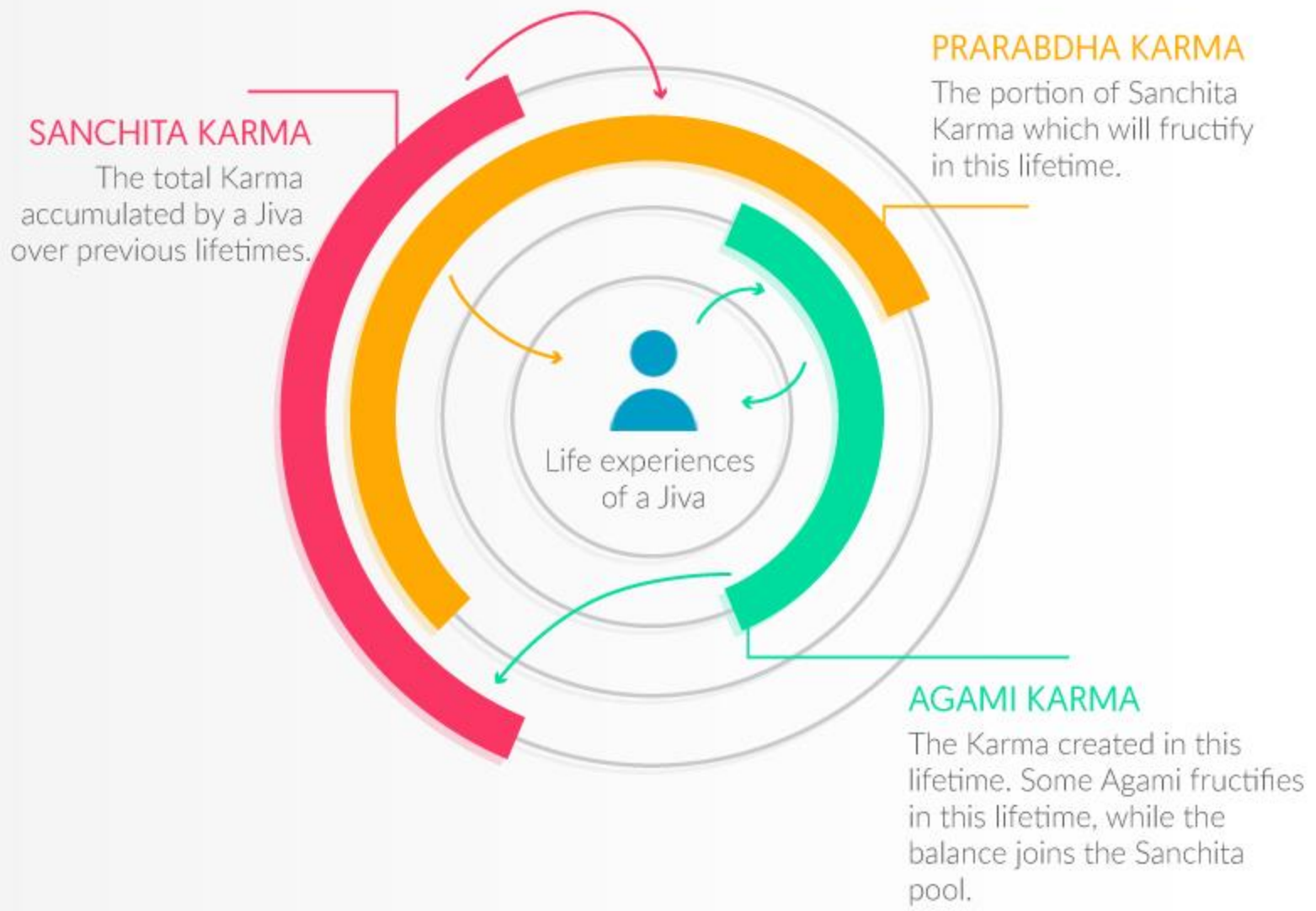
Resolving all intellectual doubts till I am able to say "I am Brahman" with total conviction.



NIDIDHYASANAM

Transformation of intellectual knowledge "I am Brahman" into emotional strength, i.e. assimilating Self-Knowledge.

THE 3 TYPES OF KARMA





THE 5 TYPES OF DHARMA



STAGE 3

ENLIGHTENMENT

Ego/Mind, the prior subject, becomes the object. The Self, the prior object, becomes the subject.

THE 3 STAGES OF ENLIGHTENMENT

STAGE 2

SELF-INQUIRY/SELF-REALIZATION

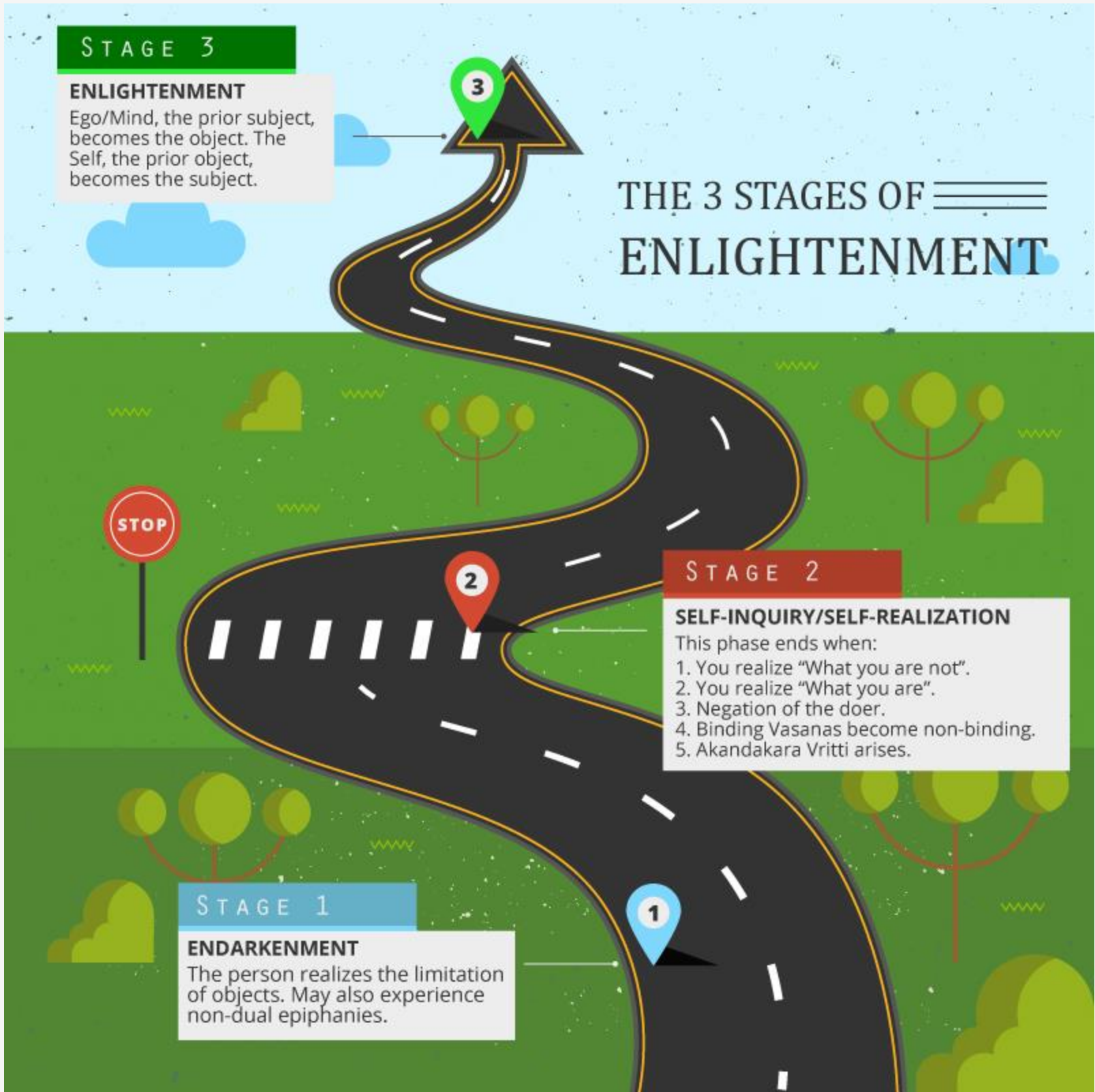
This phase ends when:

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 1

ENDARKENMENT

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



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