Vedanta
वेदांत

is the means of → **Knowledge** *Gyana* ज्ञान

is for the → **Qualified** *Adhikari* अधिकारी

Vedanta Concept Map

1. Author: Swami Chidananda, Krishnamuthy Foundation, Varanasi
2. Based on: *"Vedanta-sara"* of Sadananda Yogindra's translation by Swami Nikhilananda.
3. Technical Support: I.I.T. Kanpur
4. Contact: tvp@iitk.ac.in
5. Copyright: VedaVyasa

Version 1.0 August 2009

Knowledge *Gyana* ज्ञान

- of → Desuperimposition *Apavada* अपवाद
  - of the → Entire gross world *Sthoola Jagat* स्थूल जगत fourteen worlds, all sense objects (inert things)
    - which comes from → Grossified five elements *Sthooliya Pancha Talva* स्थूलीय पञ्च तत्व
      - which come from → Subtle five elements *Sookshma Pancha Dhatu* सूक्ष्म पञ्च धातु
        - which come from → pure awareness conditioned by limiting adjuncts like ignorance
  - which is → the process
    - whereby the student goes from → perception of plurality
      - to the understanding of → unity
        - or → *Brahman* ब्रह्मन्
- of oneness of → *Isvara* ईश्वर and *Jiva* जीव
  - is → *Maya* माया a power, the total adjunct
  - is → Individual adjuncts *Upadhi* उपाधि
    - limited by → *Brahman* ब्रह्मन्

Brahman ब्रह्मन्
- is the substrate of *adhishthana* अधिष्ठान → Universe *Brahmanda* ब्रह्माण्ड
  - which is → millions of things starting with space
- is → Projection *Vikshepa* विक्षेप
  - has two powers → Veiling *Avarana* आवरण
    - hides → the ever perfect/ever free nature of *Brahman/Atman* respectively
- is the basis of
  - is that → Illusory *Mithya* मिथ्या
    - which does not exist, but appears
  - is that → Unreal *Asat* असत्
    - which does not exist, does not appear
  - is that → Real *Sat* सत्, *Chit* चित्, *Ananta* अनंत
    - which remains same in three periods of time
    - is → common ground of all knowledge
    - is that → which is not limited by time, space and object
    - is that → within itself
  - is → *Advayam* अद्वयम
    - is → without a second
      - which is without a difference
        - with respect to something else of its own species
        - with respect to anything of different species
- appearing as a conglomerate of → Inert things
  - is → Superimposition *Adhyaropa* अध्यारोप

Ignorance *Agyana* अज्ञान
- consits of → three qualities *Triguna* त्रिगुण
- can be → Individual *Vyashti* व्यष्टि
  - is → *Prajna* प्रज्ञा
    - is *Chit* reflected in individual → Causal body *Karana Sharira* कारण शरीर
- can be → Total *Samashti* समष्टि
  - is → *Isvara* ईश्वर
    - is *Chit* reflected in total → Causal body *Karana Sharira* कारण शरीर

Universe *Brahmanda* ब्रह्माण्ड

has two levels

- Gross *Sthoola* स्थूल
  - has two levels
    - Individual Vyashti व्यष्टि → *Visva* विश्व
    - Total Samashti समष्टि → *Vaisvanara* वैश्वानर
  - body constituted of → Seven dhatus *Saptadhatu* सप्तधातु
  - body is → Food sheath *Annamaya Kosa* अन्नमय कोश
    - is → layer of personality made of grossified elements, perceivable by senses.
  - body is → matter vestures of ten organs
    - which are → Five organs of knowledge *Gyanendriya* ज्ञानेन्द्रिय; Five organs of action *Karmendriya* कर्मेन्द्रिय
- Subtle *Sukshma* सूक्ष्म
  - has two levels
    - Individual Vyashti व्यष्टि → *Taijasa* तैजस
    - Total Samashti समष्टि → *Hiranyagarbha* हिरण्य गर्भ
  - consists of → Four subtle sheaths; Five organs of knowledge *Gyanendriya* ज्ञानेन्द्रिय; Five organs of action *Karmendriya* कर्मेन्द्रिय
  - body made up of twenty four principles → Four Antahkaranas अन्तःकरण; Five pranas *Pancha Prana* पञ्च प्राण; Five subtle elements *Tanmatra* तन्मात्र
    - through → Grossification *Panchikarana* पञ्चीकरण
      - create → Four kinds of bodies
      - Fourteen planes

Qualified *Adhikari* अधिकारी

- has four qualities
  - Discrimination *Viveka* विवेक
    - is → ability to distinguish between permanent and impermanent
  - Renunciation *Vairagya* वैराग्य
    - is → lack of interest in pursuit of pleasure
  - *Shat Shampatti* षट् संपत्ति
  - *Mumukshuttva* मुमुक्षुत्व
    - is intense desire for → Liberation *Mukti* मुक्ति
      - is freedom from all → Bondages
        - arise out of → ignorance of one's true nature *(Brahman)*
        - when performed with desire leads to → Action *Karma* कर्म
          - leads to → ignorance of one's true nature *(Brahman)*
          - is → where there is movement
          - is → new actions in the current life and their results
          - results in → *Karma phala* कर्म फल
            - is → *Agamee* आगामी
            - are three → *Sanchita* संचित; *Prarabda* प्रारब्ध; *Agamee* आगामी
              - *Sanchita* संचित is → The huge collection of results of actions of all one's past lives
              - *Prarabda* प्रारब्ध is → the small portion of *Sanchita* which has begun showing up - to be enjoyed or suffered in the current life
- in a state of → Ignorance *Agyana* अज्ञान
  - listening to the exposition of → Great Statements *Mahavakya* महावाक्य
    - goes through → Hearing *Shravana* श्रवण
      - is the ascertainment through → six characteristic signs
        - are → beginning & conclusion; originality; repetition; result; eulogy; demonstration
      - is → determining the central teaching
      - then → Reflection *Manana* मनन
        - is → continuous reflection by arguments agreeable to the vedas; clearing of doubts
        - then → Meditation *Nididhyasan* निदिध्यासन
          - helped by → Five general disciplines *Yama* यम 1; then → Five particular disciplines *Niyama* नियम 2; then → Posture *Asana* आसन placing of hands, feet etc. in particular positions 3; then → Control of the vital force *Pranayama* प्राणायाम exhalation, inhalation and retention of breath as per prescribed methods 4; then → Self withdrawal *Pratyahara* प्रत्याहार withdrawal of the sense organs from their respective objects 5; then → Concentration *Dharana* धारणा fixing of mind on *Brahman*, the One without a second 6
          - is → meditation on the truth; staying firm in the highest wisdom
          - then → *Savikalpa Samadhi* सविकल्प समाधि 8
            - attains → Meditation *Dhyana* ध्यान intermittent resting of the mental state on *Brahman*, the One without a second 7
            - is → absorption in *Brahman* while perception of duality continues
            - then → *Nirvikalpa Samadhi* निर्विकल्प समाधि
              - is → staying in the understanding of *Brahman* while perception of duality also ceases
              - has four obstacles → Enjoyment *Rasavaada* रसवाद; Torpidity *Laya* लय; Distraction *Vikshepa* विक्षेप; Attachment *Kashaya* कषाय
              - and then is → Liberated in life *Jivanmukta* जीवन्मुक्त

Antahkaranas अन्तःकरण
Four kinds of bodies
Fourteen planes
Gyanendriya ज्ञानेन्द्रिय
Karmendriya कर्मेन्द्रिय
Mahavakya महावाक्य
Niyama नियम
Pancha Kosa पञ्च कोश
Pancha Prana पञ्च प्राण
Pancha tatva
Panchikarana पञ्चीकरण
Saptadhatu सप्तधातु
Shat Shampatti षट् संपत्ति
Tanmatra तन्मात्र
Triguna त्रिगुण
Yama यम

Four *Antahkaranas* *Antahkaranas* अन्तःकरण
- are → Mind *Manas* मनस्; Ego *Ahankara* अहंकार; Intellect *Buddhi* बुद्धि; Memory *Chitta* चित्त

Four kinds of bodies
- are those that are → *Vivipaross Jarayuja* जरायुज; *born of soil Udbhija* उद्भिज; *oviparous Andaja* अण्डज; *born of moisture Svedaja* स्वेदज

Fourteen planes
- one below the other are → *Bhu, Bhuva, Suva, Maha, Jana, Tapa, Satya* भू, भुव, सुव, मह, जन, तप, सत्य
- one above the other are → *Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala, Patala* अतल, वितल, सुतल, रसातल, तलातल, महातल, पातालम्

Five organs of knowledge *Gyanendriya* ज्ञानेन्द्रिय
- are → Ear *Srotra* श्रोत्र; Nose *Ghrana* घ्राण; Skin *Tvak* त्वक्; Eye *Chakshu* चक्षु; Tongue *Rasana* रसन

Five organs of action *Karmendriya* कर्मेन्द्रिय
- are → Speech *Vak* वाक्; Genitals *Upastha* उपस्थ; Hands *Hasta* हस्त; Legs *Pada* पाद; Anus *Payu* पायु

Great Statements *Mahavakya* महावाक्य
- which are → That Thou Art *Tat Tvam Asi* तत् त्वं असि; This Atma is Brahman *Ayamatma Brahma* अयमात्मा ब्रह्म; I am *Brahman* *Aham Brahmashami* अहम् ब्रह्मास्मि; *Brahman* is pure consciousness *Prajnanam Brahma* प्रज्ञानम् ब्रह्म

Niyama नियम
- are → Cleanliness *Soucha* शौच; Contentment *Santosha* संतोष; Austerity *Tapas* तपस्; Study of scriptures *Svadhyaya* स्वाध्याय; Meditation on (surrender to) God *Isvara pranidhana* ईश्वर प्रणिधान

Pancha Kosa पञ्च कोश
- concsists of
  - one gross sheath
    - which is → Food sheath *Annamaya Kosa* अन्नमय कोश
  - Four subtle sheaths
    - which are → Vital air sheath *Pranamaya Kosa* प्राणमय कोश; Bliss sheath *Anandamaya Kosa* आनंदमय कोश; Intellectual sheath *Vigyanamaya Kosa* विज्ञानमय कोश; Mental sheath *Manomaya Kosa* मनोमय कोश
    - is → joy of seeing, obtaining and enjoying desired objects.
    - is → the layer consisting of intellect and five sense organs.
    - is → the layer consisting of mind (emotions) and five sense organs.
    - is → the layer consisting of organs of actions and all energies behind respiration, digestion etc.

Five *pranas* *Pancha Prana* पञ्च प्राण
- are → *Prana* प्राण; *Samana* समान; *Apana* अपान; *Udana* उदान; *Vyana* व्यान

Pancha tatva पञ्च तत्व
- are → Space *Akasa* आकाश; Air *Vayu* वायु; Fire *Tejas* तेजस्; Water *Apa* आप; Earth *Prithvi* पृथ्वी

Grossification *Panchikarana* पञ्चीकरण
- is → Relationship
  - where → $s' = 1/2s+1/8(a+f+w+e)$; $a' = 1/2a+1/8(s+f+w+e)$; $f' = 1/2f+1/8(s+a+w+e)$; $w' = 1/2w+1/8(s+a+f+e)$; $e' = 1/2e+1/8(s+a+f+w)$
    - Subtle space = s; Subtle air = a; Subtle fire = f; Subtle water = w; Subtle earth = e
    - Grossified space = s'; Grossified air = a'; Grossified fire = f'; Grossified water = w'; Grossified earth = e'

Seven dhatus *Saptadhatu* सप्तधातु
- are → Water *Rasa* रस; Blood *Rakta* रक्त; Flesh *Mamsa* मांस; Fat *Medas* मेदस्; Bone *Asthi* अस्थि; Marrow *Majja* मज्जा; Semen *Sukra* शुक्र

Five subtle elements *Tanmatra* तन्मात्र
- are → Space *Akasha* आकाश; Air *Vayu* वायु; Fire *Teja* तेज; Water *Jala* जल; Earth *Prithvi* पृथ्वी

Shat Shampatti षट् संपत्ति
- are → *Shama* शम control of mind; *Dama* दम control of organs of perception and action; *Uparati* उपरति keeping the organs withdrawn; *Tiksha* तितीक्षा bearing with hardships; *Shraddha* श्रद्धा faith in the truths of vedanta; *Samadhana* समाधान fixing the mind in the study of truth

Yama यम
- are → Non-injury *Ahimsa* अहिंसा; Truthfulness *Satya* सत्य; Non-stealing *Asteya* अस्तेय; Non-acceptance of gifts *Apariggraha* अपरिग्रह; Continence *Brahmacharya* ब्रह्मचर्य

three qualities *Triguna* त्रिगुण
- are → Sattva सत्व; Rajas रजस्; Tamas तमस्