

# Pranayama

Teachers Training

Level 1 2023

Vedanta Philosophy

Non-dual Consciousness



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श्री गुरुभ्यो नमः हरिः ॐ

Om Om Om

Sri Gurubhyo Namah Harih Om

Salutations to the Gurus!

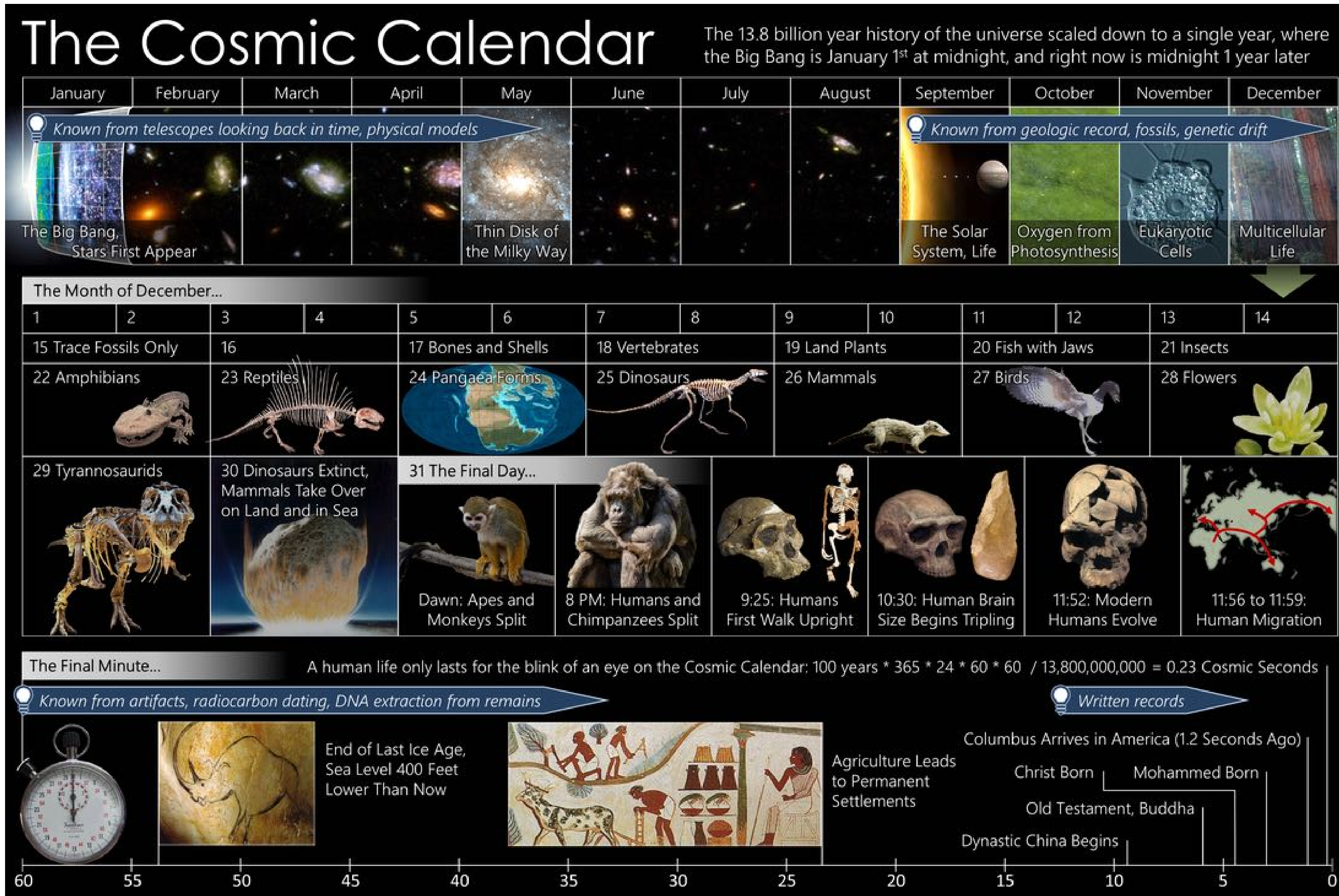
ॐ सह नाववतु ।  
सह नौ भुनक्तु ।  
सह वीर्यं करवावहै ।  
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ saha nāvavatu saha nau bhunaktu  
saha vīryaṃ karavāvahai  
tejasvi nāvadhītam astu mā vidviṣāvahai  
oṃ śāntiḥ śāntiḥ śāntiḥ

May that Brahman protect us together. May it nourish us together. May we both gain great vitality. May our learning be brilliant. May we never argue. Om peace, peace, peace.

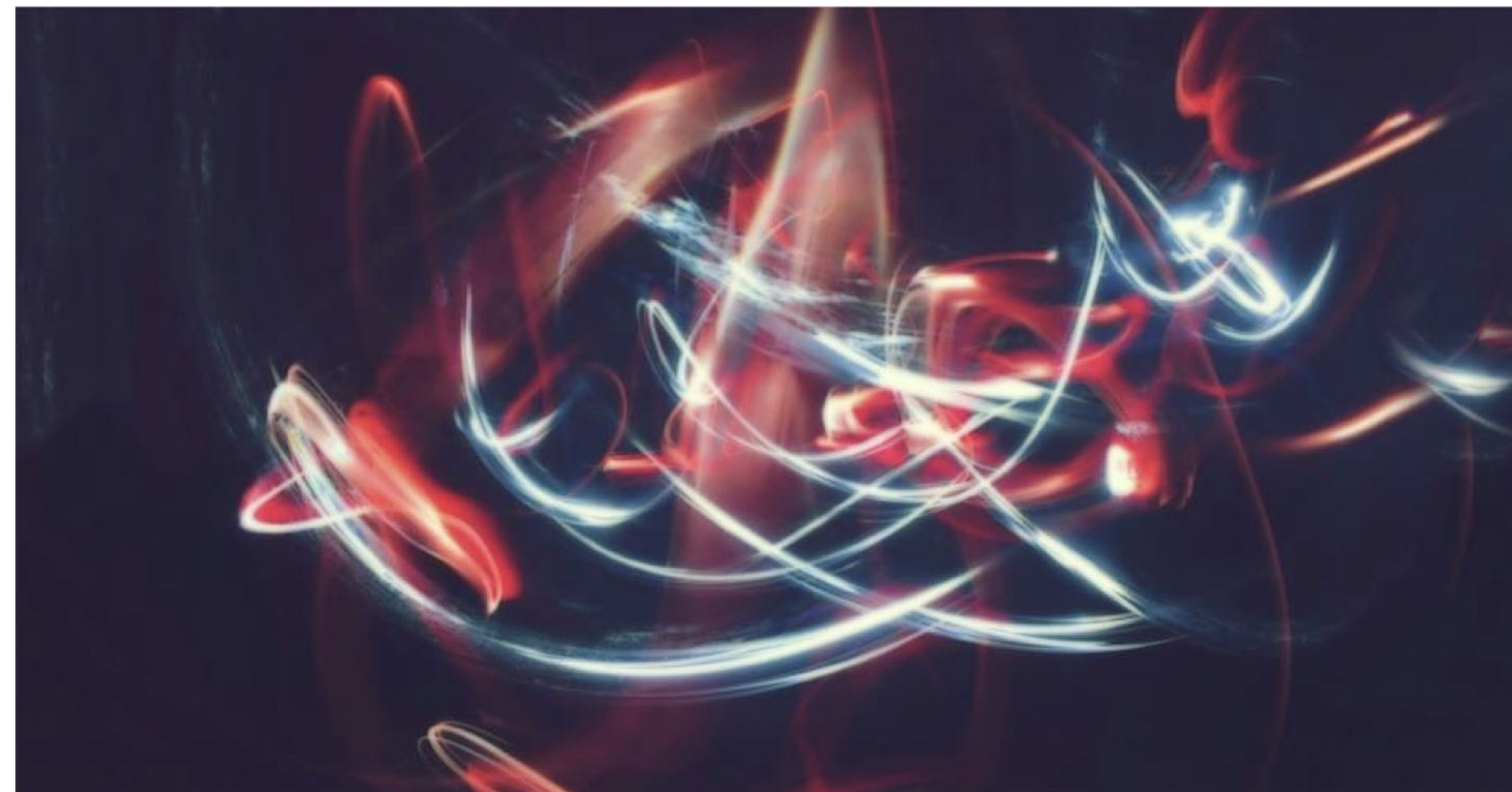


# Material Universe - Time



# Does the Universe Exist? What is it? Who am I?

The Illusion of Reality:  
The Scientific Proof That Everything is Energy and Reality Isn't Real



*The further quantum physicists peer into the nature of reality, the more evidence they are finding that everything is energy at the most fundamental levels.*

*Reality is merely an illusion, although a very persistent one.*

**Albert Einstein**

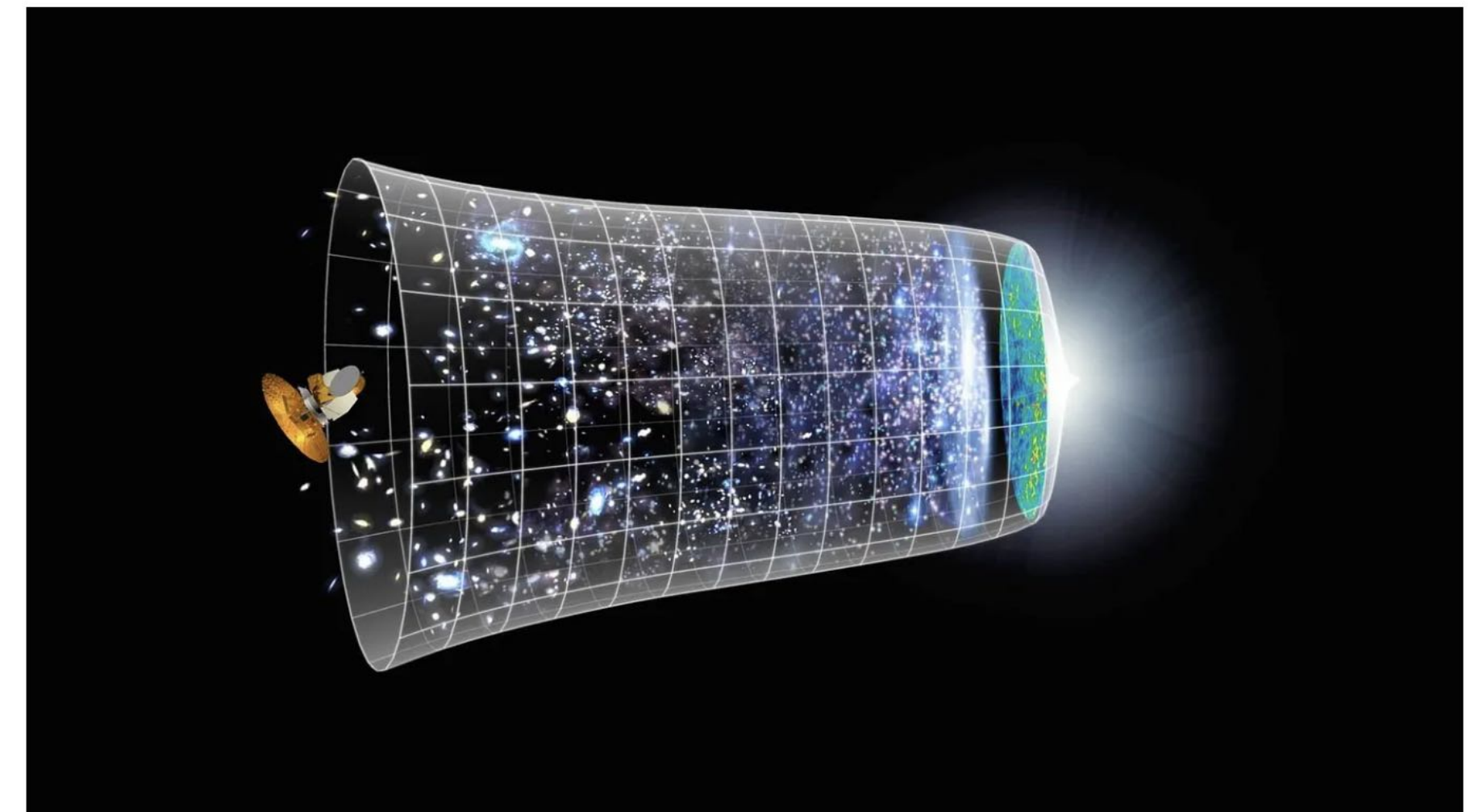


Image Credit: NASA.

**Nobel Prize Winning Scientists' Findings show the Universe isn't 'Real'.**

# Who am I?

“As all living beings desire to be happy always, without misery, as in the case of everyone there is observed supreme love for one’s self, and as happiness alone is the cause for love, in order to gain that happiness which is one’s nature and which is experienced in the state of deep sleep where there is no mind, one should know one’s self. For that, the path of knowledge, the inquiry of the form “Who am I?”, is the principal means.”

Ramana Maharishi

# What is the nature of Awareness? From “Who Am I” Ramana Maharishi

What is the nature of Awareness?

*The nature of Awareness is existence-consciousness-bliss*

When will the realization of the Self be gained?

*When the world which is what-is-seen has been removed, there will be realization of the Self which is the seer.*

Will there not be realization of the Self even while the world is there (taken as real)?

*There will not be.*

Why?

*The seer and the object seen are like the **rope and the snake**. Just as the knowledge of the rope which is the substrate will not arise unless the false knowledge of the illusory serpent goes, so the realization of the Self which is the substrate will not be gained unless the belief that the world is real is removed.*



# Nyayas

Analogies to explain the illusory appearance of duality

- 1. Snake and rope**
- 2. Space and pot**
- 3. Lamp and veils**
- 4. Gold and ornaments**
- 5. Stone dog**
- 6. Movie screen**
- 7. Reflection of moon in pots**

# Brahman

*That from which the universe has come out, That in which the universe subsists,  
That in which the universe gets dissolved is Brahman.* Swami Sivananda

From the root word **Br** = Expansion

1. Noumenon, undivided, uncaused, absolute, dimensionless, unbound
2. Cannot be known by the intellect, unconditioned by time and space
3. Remains ever the same

It is said to be **Satchidananda** in an attempt to describe it

1. **Sat** Absolute Existence
2. **Cit** Absolute Knowledge
3. **Ananda** Absolute Bliss

# Terms used in Advaita Vedanta

## Atman

Refers to the Absolute Consciousness (Brahman) temporarily and seemingly limited in a body/mind container (the three shariras)

## Jiva

Refers to the Absolute Consciousness (Brahman) temporarily and seemingly limited in a body/mind entity (the three shariras) and identifying with the container and all its attributes and karmas. I am big. I am small. I work. I play.

# Terms used in Advaita Vedanta

## Upadhi

1. Is the temporary limiting body/mind container (the three shariras)
2. Appears and disappears. Conditioned in time and space.

## Maya

1. The neither real nor unreal 'creative power' of Brahman
2. The illusory inherent 'power' of Brahman which causes the absolute indivisible consciousness to appear as many names (nama) and forms (rupa)
3. Is only perceivable by its manifestation & disappears upon Brahman being perceived
4. Inherent power in Brahman like heat in fire
5. Inseperable, undifferentiated from Brahman, neither identical nor different nor both

# Terms used in Advaita Vedanta

1. Maya manifests in the jiva as **avidya** (ignorance) – the cause of false identification with the **upadhi** by which the **atman** is limited by association with names (nama) and forms (rupa)
2. **Vidya** or **jnana** is wisdom, the removal of maya & knowledge of the Self appears
3. **Avarana** (veiling) and **Vikshepa** (projecting) are powers of maya which cause the Self to forget that it is **Brahman** and to identify with the **upadhi**
4. **Karmas** are actions done by the **jiva** which bind it to **samsara**, the infinite cycle of birth and death
5. Self-realization can only occur when **karmas** are resolved and seen to be unreal in that they only pertain to the temporary **upadhi** and not to the Self

# Three states of consciousness – and beyond

## Jagrat

Waking state – Jiva experiences sthula nama & rupa through the indriyas

## Swapna

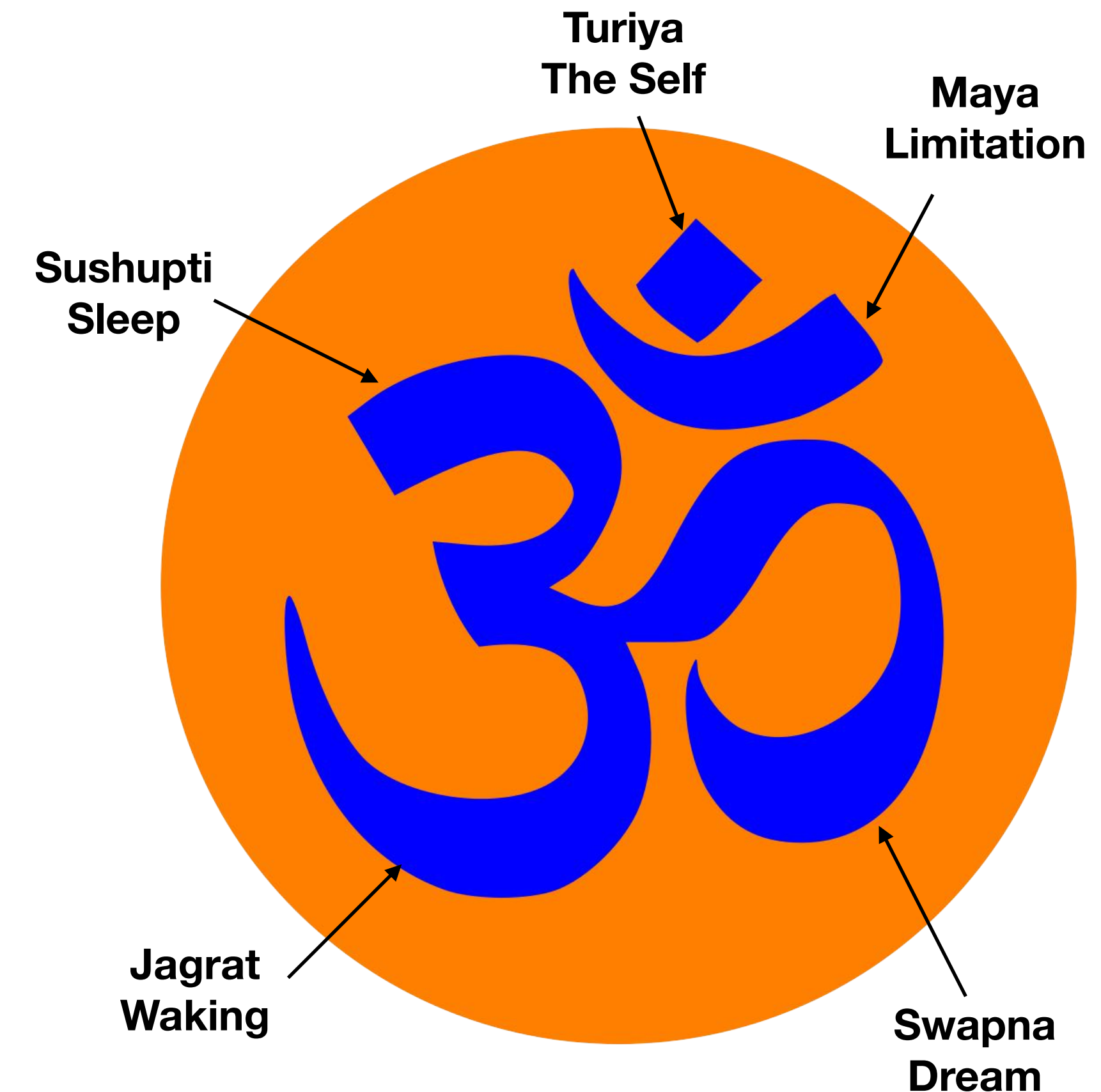
Dream state – Jiva experiences sukshma nama & rupa through the indriyas

## Sushupti

Deep sleep state – Jiva experiences Itself but is unaware

## Turiya

Beyond the three states – Brahman realizes Itself



## AUM

A - waking  
U - dream  
M - sleep  
& beyond

# Purusharthas - The Goals of a Human Life

## **Dharma**

Righteous Living. Conduct of life leading to Moksha.

## **Artha**

Wealth. Legitimate accumulation – physical, mental & intellectual

## **Kama**

Enjoyment. Fulfillment of righteous desires in accordance with dharma

## **Moksha**

Liberation. Freedom from limitation, ignorance & suffering.

## 1. **Sāmkhya** [Kapila]

Is the oldest of the orthodox philosophical systems in India. It is atheistic.

## 2. **Yoga** [Patanjali]

Accepts Samkhya psychology and metaphysics, but is theistic.

## 3. **Vaiśeṣika** [Kanada]

A naturalist system reducing everything to an interplay of atoms.

## 4. **Nyāya** [Gotama]

A system of logic.

## 5. **Mīmāṃsā** [Jaimini]

A system of critical investigation eg. contemplation of texts like Vedas.

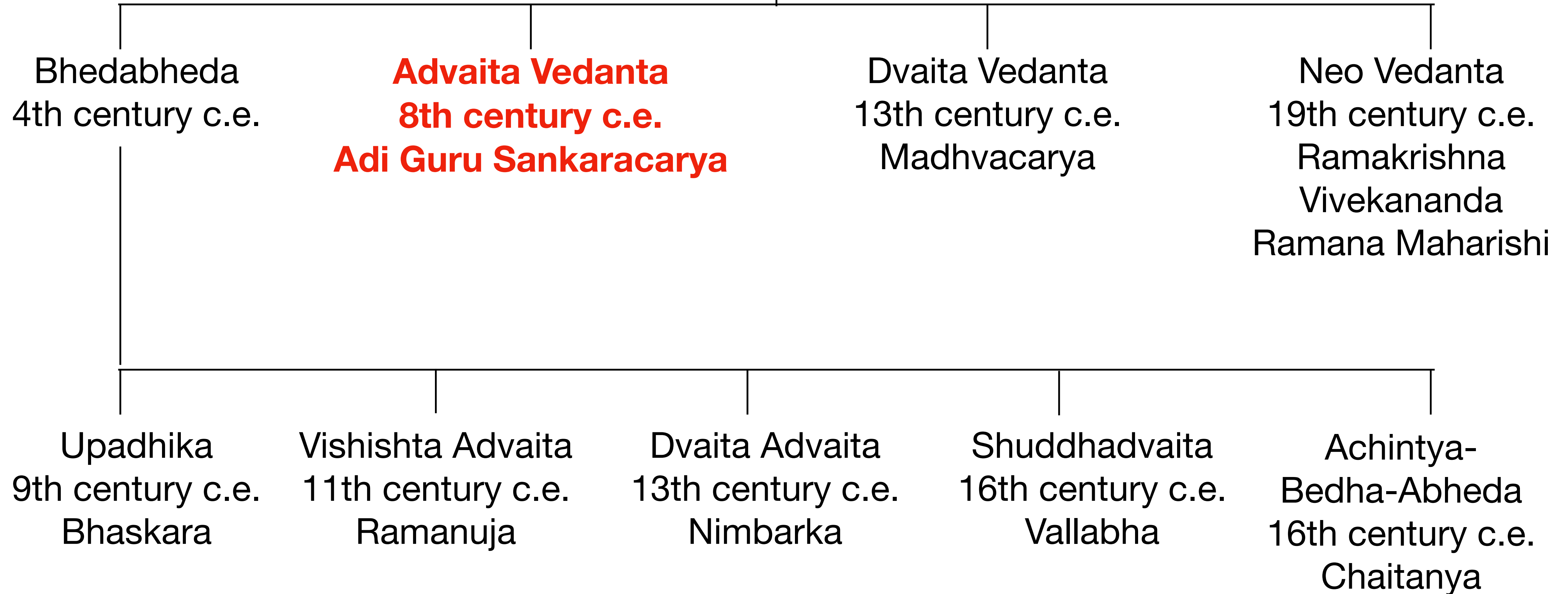
## 6. **Vedānta** [Uttara Mimansa] [Badarayana – author of the Brahma Sutras]

Non-dualistic philosophy (in varying degrees).



# Vedanta has various sub-schools

## Vedanta



# Advaita Vedanta

**Advaita** means **Absolute non-dual consciousness**

Dvaita means dualism.

‘A’ negates the word after it

Advaita is Non-dualism

**Vedanta** means **End of the Vedas**

It has a dual meaning

It is drawn from the Upanishads which occur at the end sections of the Vedas

It also means that the knowledge in the Upanishads has now come to an end

We can throw it out with the advent of the full realization of Advaita Vedanta

# Adi Guru Sankaracarya

1. Adi Guru Sankaracarya, 8th century scholar saint and Vedanta's most prominent exponent.



Sankara with disciples: Suresvara, Padmapada, Totaka and Hastamalaka



**Brahma satyam**

**jagat mithya**

**jivo brahmaiva naparah**

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Brahman alone is truth (never changes)

the world is illusory (always changing)

the individual is none other than Brahman

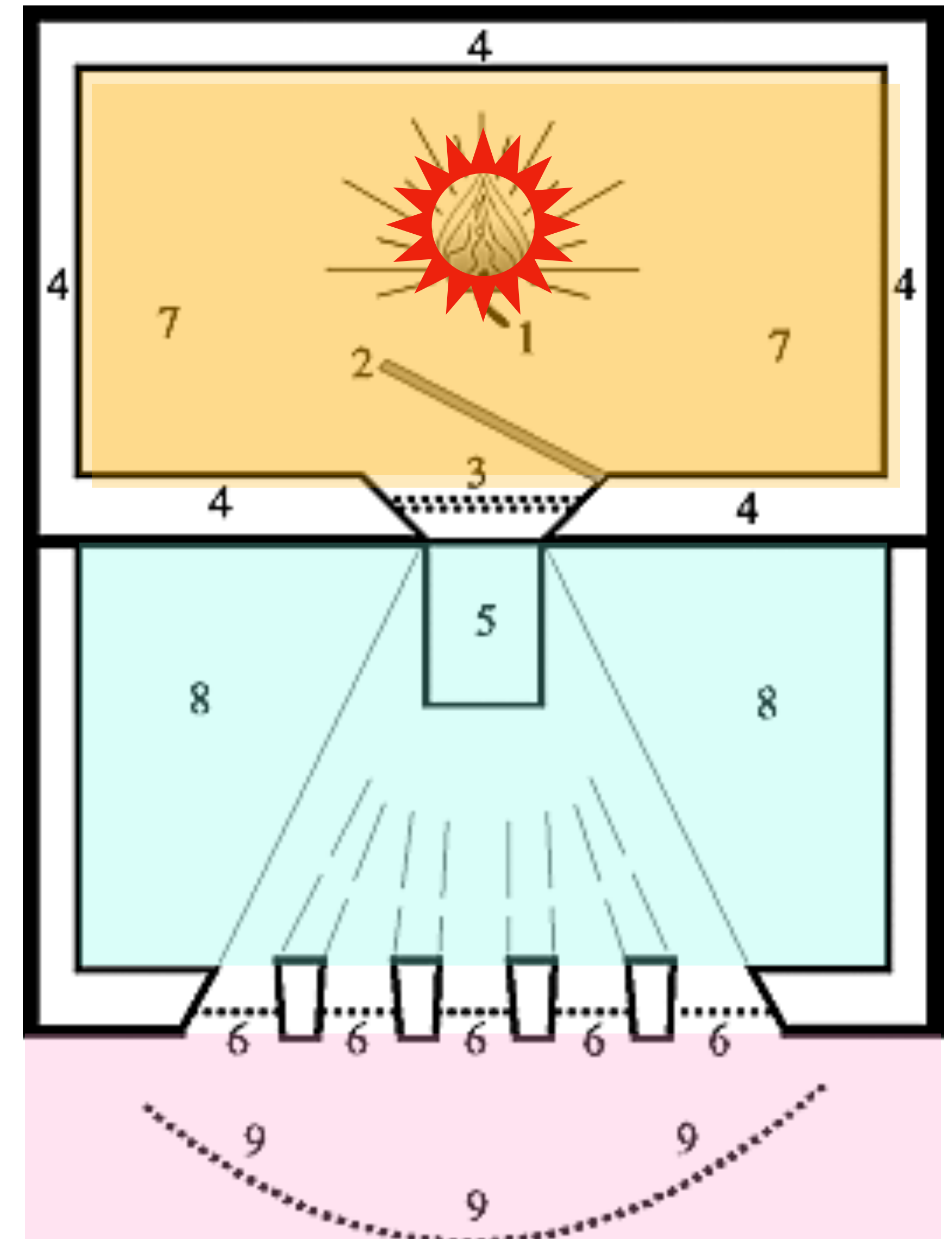
# Ishwara – ‘god’ & Ishwari – ‘goddess’

## Ishwara – Ishwari

1. Brahman appearing in maya but not limited or controlled by maya
2. Personal deity
3. Brahman consciously associated with maya as creator, preserver and destroyer of the seemingly manifest universes upon universes
4. Infinite variety rising and falling in popularity
5. Certain Samkhya interpretations mention similar concepts

# Atman appears to be contained – Avidya Ignorance

1. Lamp is atman (The Self)
2. Door is sleep
3. Doorsteps are the maha tattvas (the elements)
4. Inner wall is nescience the karana sharira (causal body)
5. Mirror is ahamkara (sense of individual identity)
6. Windows are the 5 Jnana Indriyas (cognitive organs)
7. Inner chamber is sushupti (deep sleep)
8. Middle chamber is swapna (dream) in which sukshma sharira is manifest
9. Outer court is jagrat (waking) in which the sthula sharira is manifest



# Mahavakhyas Four principle statements from the Upanishads

तत्त्वमसि

tat tvam asi • That thou art

अहम् ब्रह्मास्मि

aham brahmasmi • I am brahman

प्रज्ञानम् ब्रह्म

prajnanam brahman • prajnana is brahman  
(prajnana is knowledge or wisdom [of atman])

अयम् आत्मा ब्रह्म

ayam atma brahma • This self is brahman

Although the cause-and-effect relationship is essentially an indivisible whole, we can, partition it into four categories:

1. **Sanchita** (“heaped together”) karma is the sum of all past actions, known and unknown, that are in your causal body nursery
2. **Prarabdha** (“set in motion”) karma is that portion of sanchita karma which is ready to be experienced by an individual during this lifetime, the fruits which have ripened and are ready to be consumed
3. **Agami** (“coming, arriving”) karma is our capacity to envision future actions
4. **Kriyamana** (“being made”) karma is what we do at any moment with our capacity to will and to create. You cannot destroy your past, but neither need you permit your past to manipulate you like a puppet.



Sanchita and prarabdha karmas are in a sense ‘destined’ or ‘fated’ as the product of past actions that have matured.

However, they are truly inevitable only to the extent that they are not modified by kriyamana karma or agami karma.

“Tradition distinguishes three degrees of intensity in prarabdha karma. These may apply to one, many, or all areas of your life:

1. **Dridha** (“fixed”) karma is so intense that it is effectively nonchangeable. It creates those seemingly “fated” events, pleasurable and painful, that either occur despite all our efforts to avoid them or fail to take place despite all our efforts to create them.
2. **Dridha-adridha** (“fixed-unfixed” or “fixed but not completely fixed”) karma can be changed by anyone willing to apply the concentrated creative will needed to change them; in the absence of any sustained effort their predicted results will appear.
3. **Adridha** (“unfixed”) karma can be altered with relative ease, meaning that that you may do more or less what you please (within reason) in those areas of your life.”

Through the force of this great illusive power (Maya)  
the whole world appears in place of the Supreme Being (Brahman).

Maya is the mother of infinite riddles.

It envelops Brahman and makes It appear otherwise than It is.

It splits the infinite Brahman, which is without name, form and quality, into the finite centers of experience, investing them with names, forms and qualities.

Maya is neither true nor false. It is neither real nor unreal.

When you realize Brahman,  
the wonder of Maya's working vanishes.

# Sadhana Chatushtaya The Four Qualifications

1. **Viveka** Capacity to discriminate between the permanent and impermanent
2. **Vairagya** Dispassion toward the enjoyment of the fruits of one's actions
3. **Shatsampat** The six accomplishments
  1. **Sama** Mastery over the mind
  2. **Dama** Mastery over the senses
  3. **Uparati** Strict observance of one's own dharma (duties)
  4. **Titiksha** Endurance of the pairs of opposites (pleasure & pain)
  5. **Shraddha** Faith in the teachings and the teacher
  6. **Samadhana** Single pointedness of mind
4. **Mumukshutva** The intense yearning for liberation

# Vicharana Pranayama From Ramana Maharishi

Inhale • **ko'ham**

who am I?

Pause • **so'ham**

I am that absolute consciousness

Exhale • **na'ham**

I am not this body/mind complex

## In the words of Jivanmuktas (Liberated while in an upadhi)

### Question:

As the bodies and the selves animating them are everywhere actually observed to be innumerable, how can it be said that the Self is only one?

### Ramana Maharishi:

If the idea 'I am the body' is accepted, the selves are multiple. The state in which this idea vanishes is the Self since in that state there are no other objects. It is for this reason that the Self is regarded as one only.

Since the body itself does not exist in the natural outlook of the real Self, but only in the extroverted outlook of the mind which is deluded by the power of illusion, to call Self, the space of consciousness, dehi [the possessor of the body] is wrong.

## In the words of Jivanmuktas (Liberated while in an upadhi)

The world does not exist without the body, the body never exists without the mind, the mind never exists without consciousness and consciousness never exists without the reality.

The jnani [one who has realized the Self] knows he is the Self and that nothing, neither his body nor anything else, exists but the Self. To such a one what difference could the presence or absence of a body make?

### Question:

But how to do this and attain liberation?

**Ramana Maharishi:** Liberation is our very nature. We are that. The very fact that we wish for liberation shows that freedom from all bondage is our real nature. It is not to be freshly acquired. All that is necessary is to get rid of the false notion that we are bound. When we achieve that, there will be no desire or thought of any sort. So long as one desires liberation, so long, you may take it, one is in bondage.

*Be As You Are. The Teachings of Sri Ramana Maharshi* edited by David Godman.

## In the words of Jivanmuktas (Liberated while in an upadhi)

**Q:** How long does it take to reach mukti [liberation]?

**A:** Mukti is not to be gained in the future. It is there forever, here and now.

**Q:** I agree, but I do not experience it.

**A:** The experience is here and now. One cannot deny one's own Self.

**Q:** That means existence and not happiness.

**A:** Existence is the same as happiness and happiness is the same as being. The word mukti is so provoking. Why should one seek it? One believes that there is bondage and therefore seeks liberation. But the fact is that there is no bondage but only liberation. Why call it by a name and seek it?

**Q:** True – but we are ignorant.

**A:** Only remove ignorance. That is all there is to be done. All questions relating to mukti are inadmissible. Mukti means release from bondage which implies the present existence of bondage. There is no bondage and therefore no mukti either.

*Be As You Are. The Teachings of Sri Ramana Maharshi* edited by David Godman.

## In the words of Jivanmuktas (Liberated while in an upadhi)

**Question:** Who is the jnani? The witness or the supreme?

**Maharaj:** The jnani is the supreme and also the witness. He is both being and awareness. In relation to consciousness he is awareness. In relation to the universe he is pure being.

When I met my Guru, he told me: "You are not what you take yourself to be. Find out what you are. Watch the sense 'I am', find your real Self." I obeyed him, because I trusted him. I did as he told me. All my spare time I would spend looking at myself in silence. And what a difference it made, and how soon!

My teacher told me to hold on to the sense 'I am' tenaciously and not to swerve from it even for a moment. I did my best to follow his advice and in a comparatively short time I realized within myself the truth of his teaching. All I did was to remember his teaching, his face, his words constantly. This brought an end to the mind; in the stillness of the mind I saw myself as I am – unbound. *Nisargadatta Maharaj*



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ॐ सर्वे भवन्तु सुखिनः  
सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु  
मा कश्चिद्दुःखभाग्भवेत् ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ sarve bhavantu sukhinaḥ  
sarve santu nirāmayāḥ  
sarve bhadrāṇi paśyantu  
mā kaścid duḥkha bhāgbhavet  
oṃ śāntiḥ śāntiḥ śāntiḥ

May all be happy, may all be free from disease, may all see goodness,  
may none suffer from sorrow.

ॐ असतो मा सद्गमय ।  
तमसो मा ज्योतिर्गमय ।  
मृत्योर्मा अमृतं गमय ।  
ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ तत्सत् ॥

asato mā sadgamaya  
tamasomā jyotir gamaya  
mrityormāamritam gamaya  
Om śhānti śhānti śhāntiḥ harih om tat sat

Lead me from changing existence to unchanging being,  
lead me from the darkness of tamas to the light of knowledge,  
lead me from death to immortality. Harih om that is truth.