



Introduction to Indian Philosophy

(week two)

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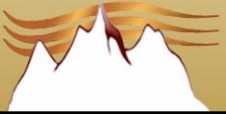
Vedic Prayer for Discernment

Asato Ma Sad Gamaya

Tamaso Ma Jyotir Gamaya

Myrityor Ma Amritam Gamaya

Om Shanti Shanti Shanti



Gayatri Mantra of the Ṛgveda

Om bhūr	Earth	Mūladhāra
Om bhuvah	Astral	Svādhiṣṭhāna
Om svaḥ	Celestial	Maṇupūra
Om māvā	Spiritual heart	Anāhata
Om janaḥ	Power of divine word	Viśuddha
Om tapaḥ	Power of austerities	Ājñā
Om satyam	Abode of supreme Truth	Sahasrāra

Om̐ tat savitur vareṇyam̐ / Bhargo devasya dhīmahi /
Dhiyo yo naḥ pracodayāt



Om Tat Savitur Varenyam:
that luminous essence of spiritual light, which is sought

Bhargo Devasya Dhimahi:
may meditation upon that light remove obstacles,
and purify our mind

Dhiyo Yonaha Prachodayat:
May that (divine light) illumine our mind,
enlighten our intellect, guide and inspire us

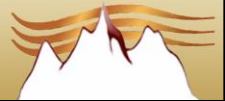
***Om. Let us meditate on the light of pure awareness.
May it purify our hearts and illumine our minds.
May it guide and inspire us. Om.***



All systems of Indian Philosophy have their origins in the Veda—scriptures that are “shruti, or heard”—revealed Truth: Ṛg, Yajur, Sāma, and Atharva

Rigveda is the oldest and longest of the Vedic texts... the pillar upon which all Vedic teachings are held...Samaveda consists almost entirely of Rigvedic verses in musical chant; Yajurveda develops the ritualistic side of Rigveda both at outer levels of fire offerings and at inner levels of mantra and meditation.

—David Frawley (*Vedic Yoga: The Path of the Rishi*)



Śruti

SAMHITAS:

- **Rg:** *sacred mantras;*
- **Sama:** *mantras from Rg rearranged as chants;*
- **Yajur:** *chants and rituals for the mantras;*
- **Arthava:** *mantras and rituals for priestly and householder use*

BRAHMANAS: Priestly handbooks on yajna, commentary on mantras

ARANYAKAS: “forest texts” mental and spiritual austerity, mystical contemplation, inner sacrifice, tapas (rishis—foundation for *Upanishads*)

UPANISHADS: mystical insights

Smriti

Vedangas: books on grammar, astronomy, medicine, etc

Dharma Shastras: law books – best known, Manu Smriti, Laws of Manu

Darshanas: *texts of the 6 orthodox schools(ie. Yoga Sutra, Samkhya Karika)*

Puranas: Mythological re: deities: Srimad Bhagavantam, Devi Bhagavantam

Itihasas: Epic poems: Mahabharata (Bhagavad Gita); Ramayana

Agamas: various sectarian works: Saivism, Vaisnavism and Saktism

Tantra: scriptures of Tantric tradition, Mahanirvanatantra

Writings of Gurus: i.e. Shankaracharya; Ramanuja, Ramakrishna

Ṣad Darśhanas: *Group Presentations*

- Nyāya
- Vaiśeṣika
- Sāṃkhya
- Yoga
- Mīmāṃsā
- Vedānta



Sāṃkhya • Yoga • Vedānta

- **What's the point?**
- **Why study these three philosophies?**
- **What do these systems make possible?**



Which comes first?
the chicken or the egg?

Samkhya
or
Yoga?



Sāṃkhya

According to Samkhya, knowledge or jnana is the medium of liberation. Knowledge here means to know the difference between being and nonbeing. In Samkhya, final liberation is not attainable through karma, because liberation attained through karma would only be of an impermanent nature.

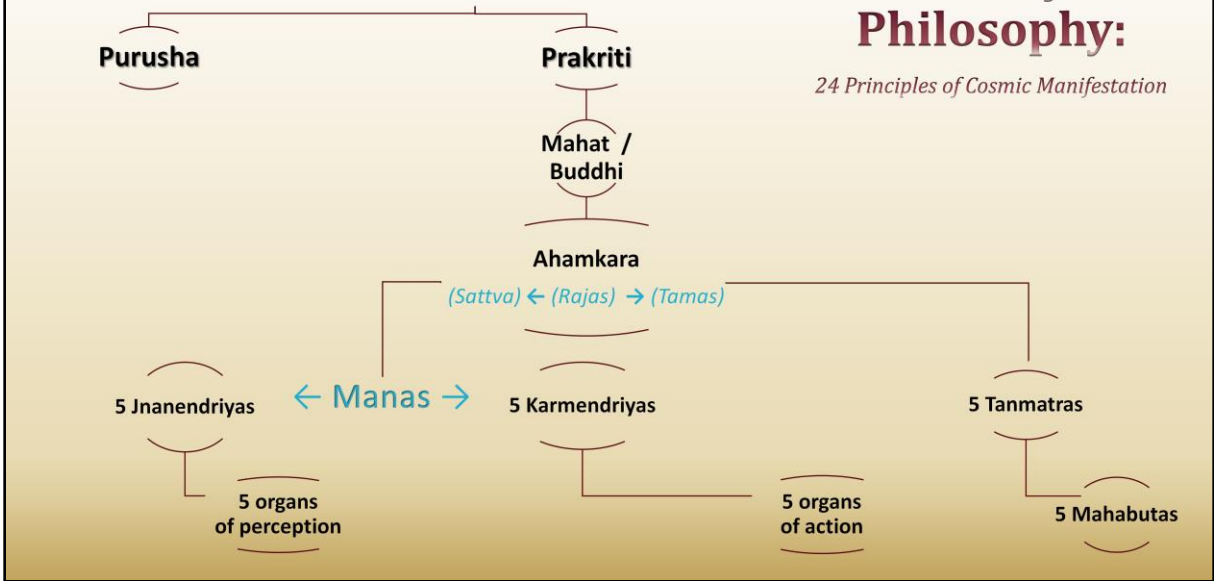
—Swami Niranjanananda Saraswati



ONE: Supreme Consciousness

Samkhya Philosophy:

24 Principles of Cosmic Manifestation



Sāṃkhya Karika v. 1 & 2

When one is afflicted by the three kinds of suffering: internal, external, or divine, there arises the desire to know the means of terminating them. If it is said this is not necessary since ordinary remedies exist, it is not so, because those means are neither permanent nor complete.

The means prescribed by scriptures are like ordinary remedies since they only provide means which are subject to impurity, decay, and gradations. A superior method is discriminative knowledge of the manifest (vyakta), the unmanifest (avyakta), and the absolute knower (jñā).



Sāṃkhya Karika v. 21, 59

For revealing the entire dimension of Prakriti to Purusha, and for liberation of Prakriti, there is conjunction or association (samyoga) between Purusha and Prakriti like the cooperation between the lame and the blind. From this association proceeds creation or manifestation.

Just as a dancing girl ceases to dance after being seen by the audience, so Prakriti ceases to operate after having shown herself to Purusha.



Sāṃkhya Karika v. 64

Thus from meditative analysis or discrimination (abhyasa) on the principles (tattwa) of Samkhya, discriminative knowledge (jnana) arises. It takes the form of "I am not", "Nothing is mine" and "Not I"; it is final or complete, pure due to being free from error, and is absolute knowledge (kevala).



Vedanta

Vedanta is a simple philosophy. It says that our true Self, what it calls the Atman, is God. "I am God" (aham brahmasmi) is the supreme truth. The same consciousness that resides at the core of our being pervades the entire universe. To know ourselves is to know God and to become one with all.

Vedanta is a philosophy of Self-realization, and its practice is a way of Self-realization through yoga and meditation.

—Pandit Vamadeva Shastri, Dr. David Frawley



The current appeal for “one world” is too often thought of merely in the world of politics. Political unity is impossible without philosophical understanding. Political insights, agreements, and differences are on the secondary level of man’s thinking. Social and political conditions depend upon the philosophical and spiritual thought and ideals of the people’s of the world. It is to philosophy, then that we must turn in our hope to bring the peoples of the world together in greater mutual understanding and in the intellectual and spiritual harmony without which a unified world will be impossible in any sphere, political or otherwise. The future of civilization depends upon the return of spiritual awareness to our hearts and minds. To this purpose, the contribution of Indian philosophy, with its age long spiritual emphasis is inestimable and indispensable. —S. Radhakrishnan & C. Moore



Hymns from the Ṛgveda

*Come together! Speak together!
Let your minds be in harmony,
As the Gods of old together
Sat in harmony to worship.
Let your aim be one and single;
Let your hearts be joined in one—
The mind at rest in unison—
At peace with all, so may you be. —X.191.2, 4*