

# **The Basics of Hindu Philosophy**

**A Pictorial Presentation**

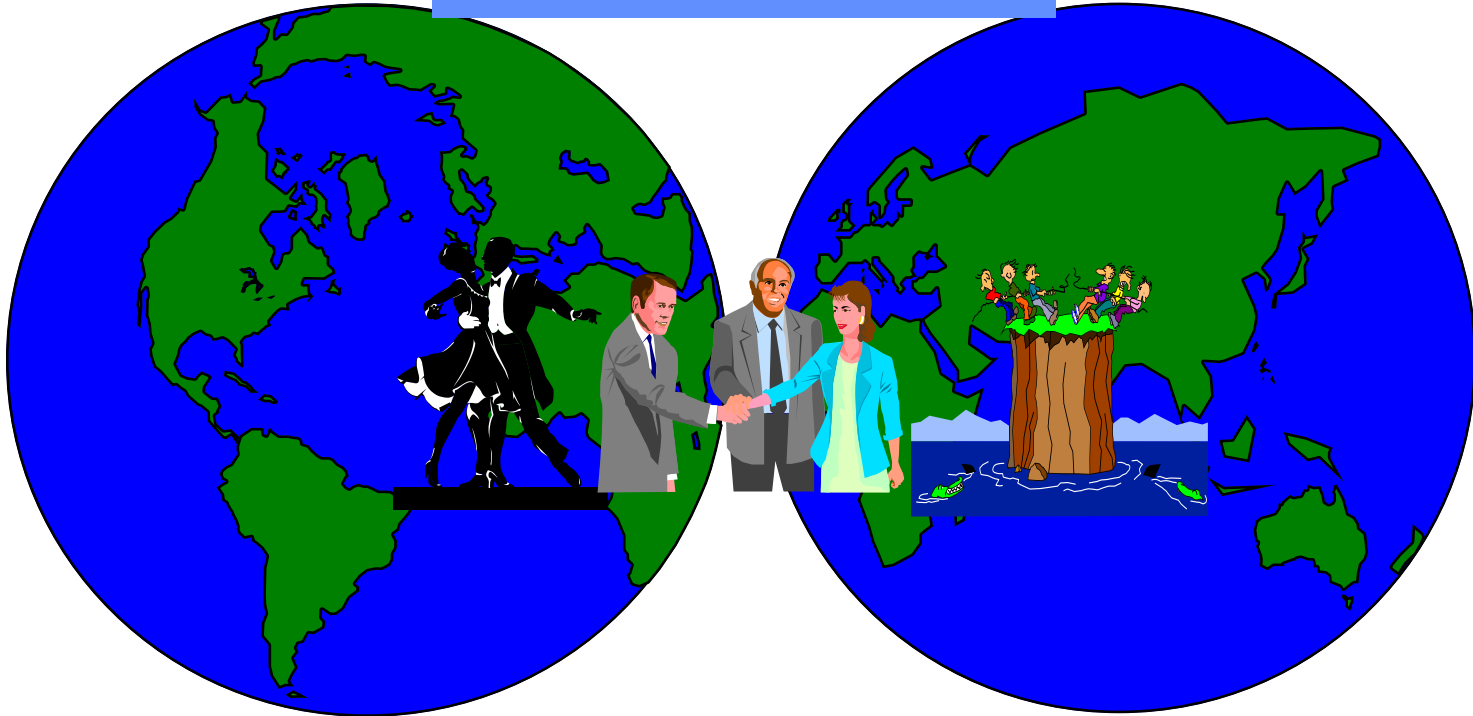
**Dr. K. (Subbu) Subramanian**

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**The Basics of Hindu Philosophy**

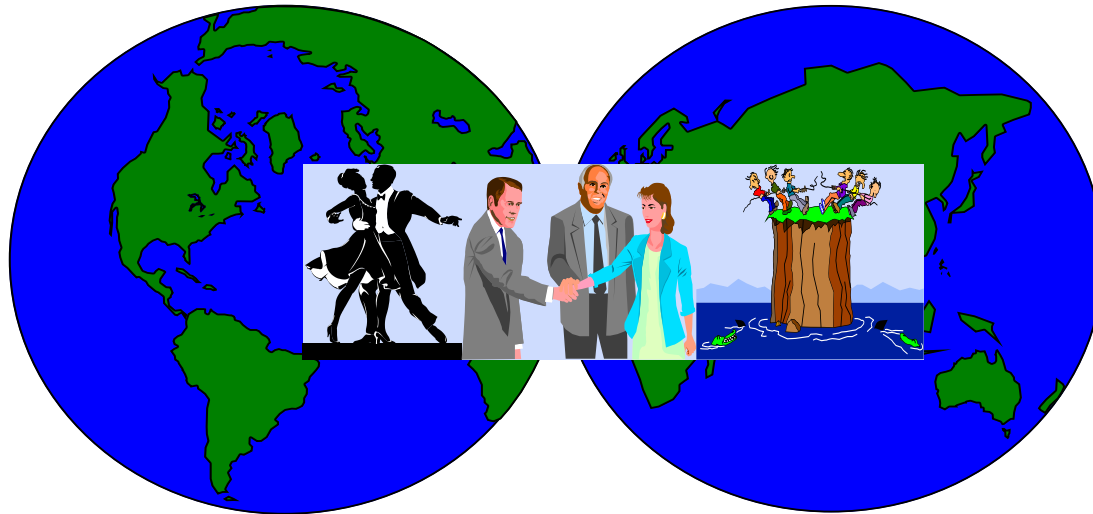
K. Subramanian  
Aug. 22, 1999

## World of Activities



**1. Every one and everything in the world exists through participation in some activity or other.**

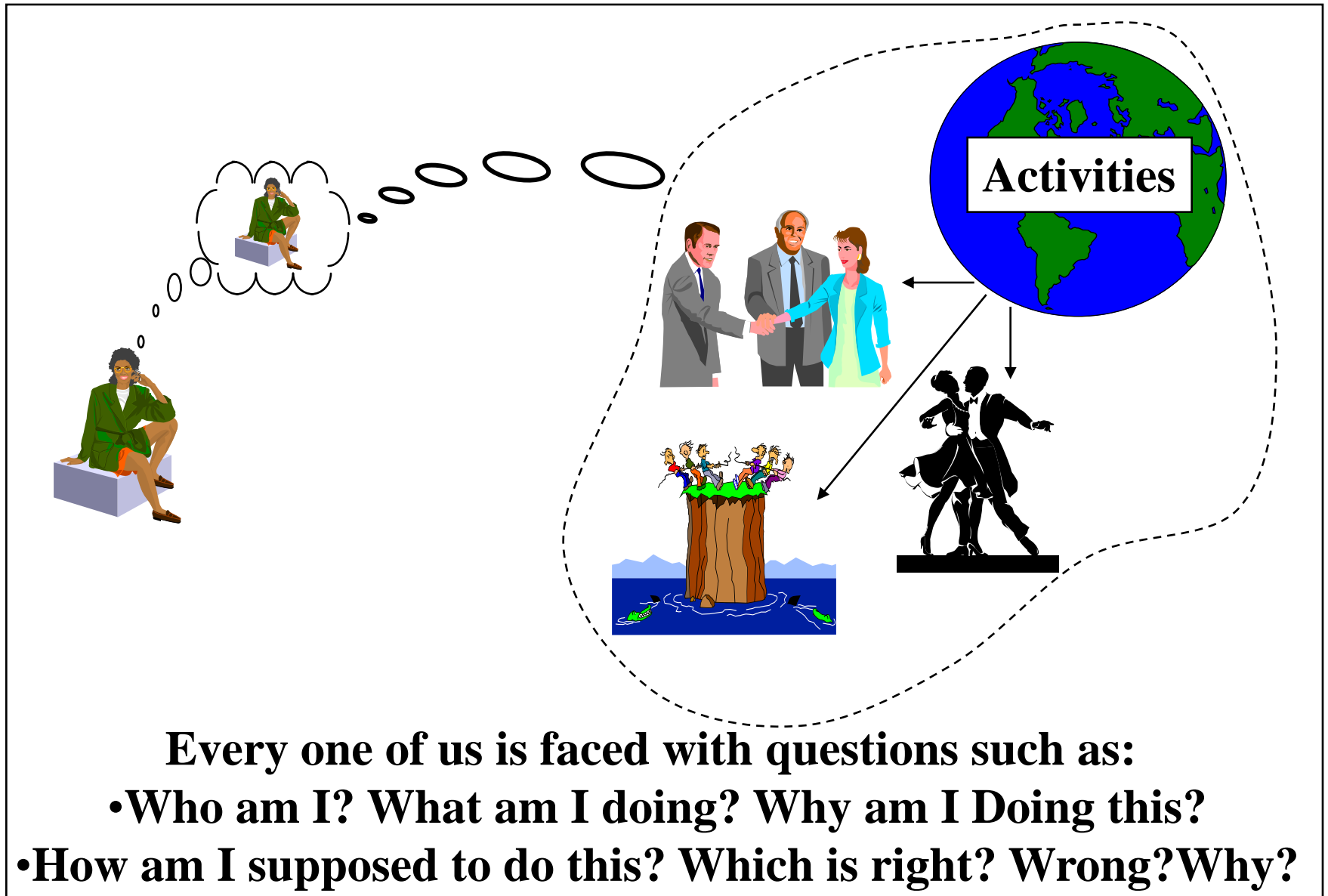
## World of Activities



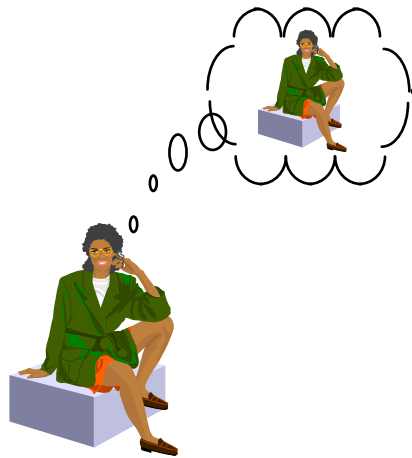
**Every one and everything in the world exists through participation in some activity or other.**

**It is the nature of all things in this world to participate in action. Not a moment passes without activity of some sort or other.**

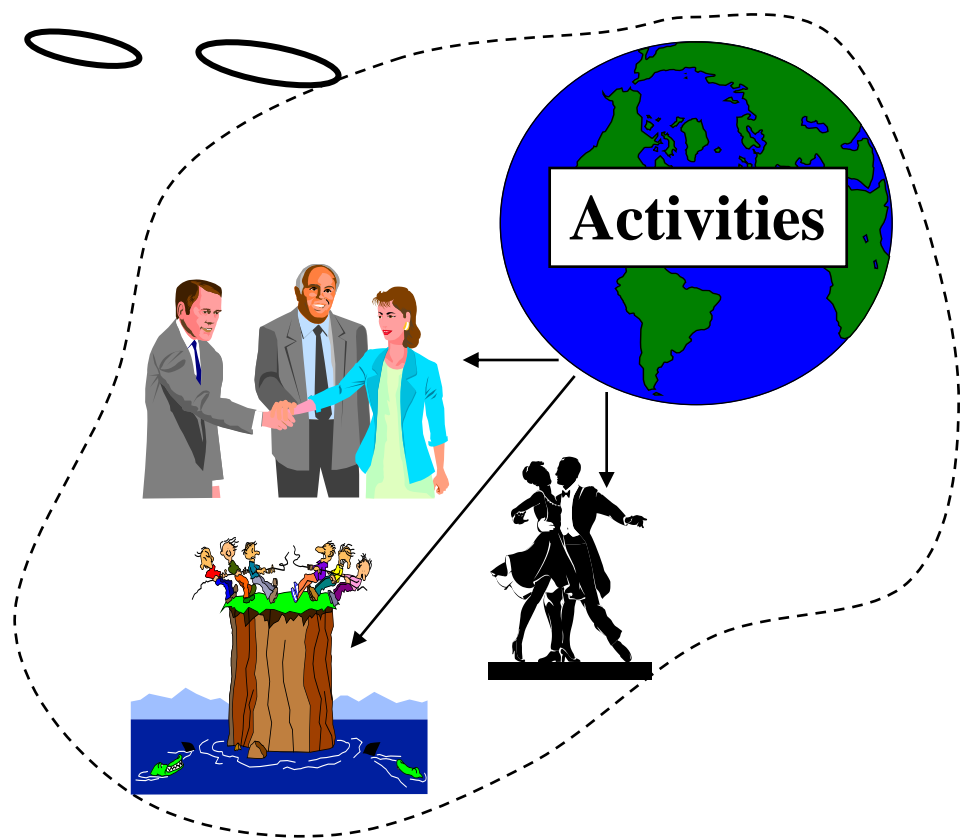
**3.5.**



## The Basics of Hindu Philosophy



**Who am I? What am I doing?  
Why am I doing this?  
How am I supposed to do  
this? Which is right?  
wrong? Why?**

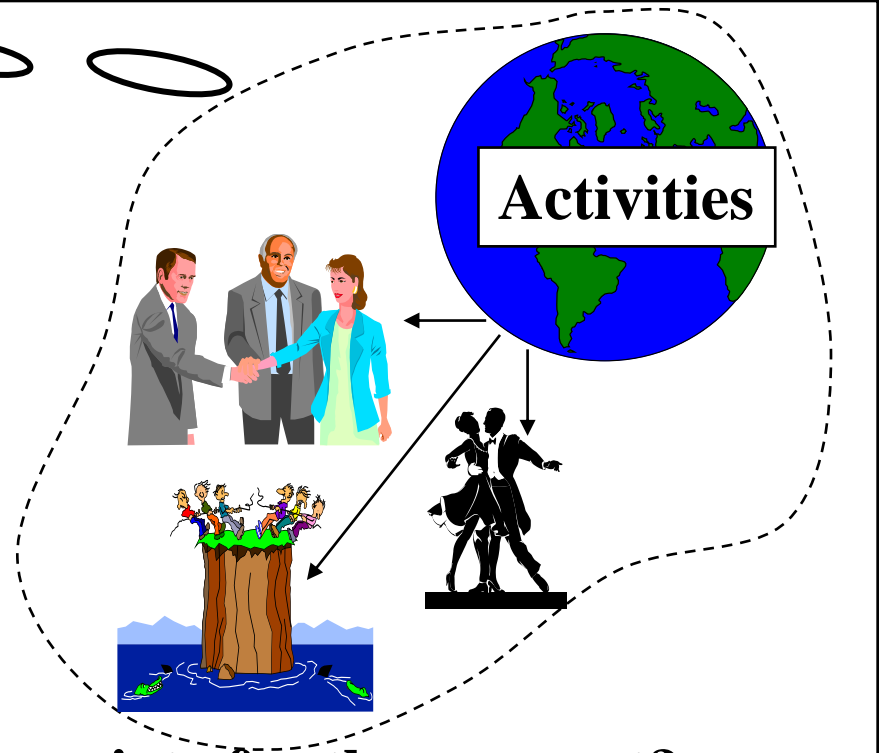


**One should understand what is the proper action for the moment; what actions are wrong and should be avoided and also what is inaction? The course of action is truly obscure and hence confusing.**

**4. 17.**

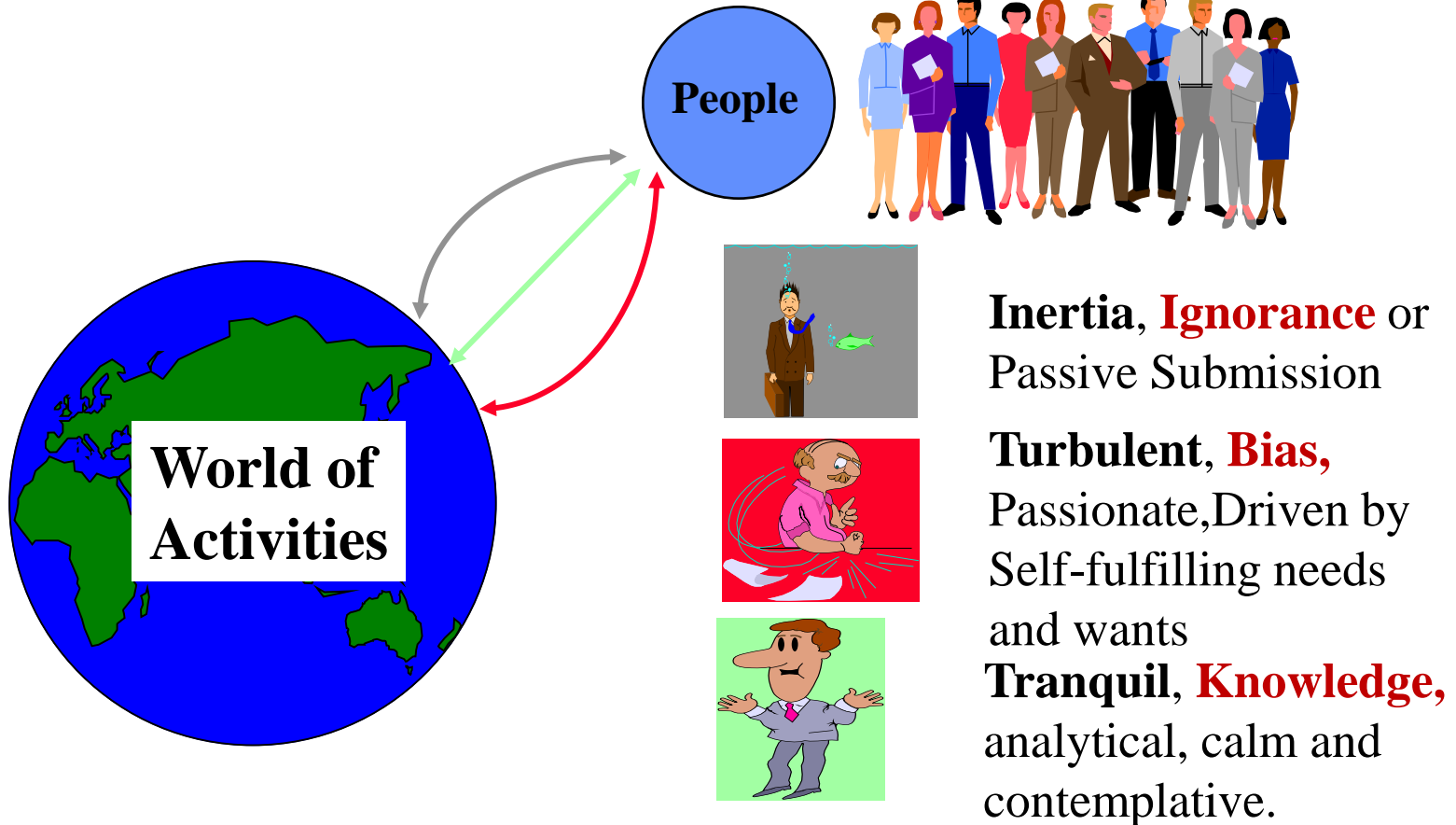


**Who am I? What am I doing?  
Why am I doing this?  
How am I supposed to do this?  
Which is right? Wrong? Why?**

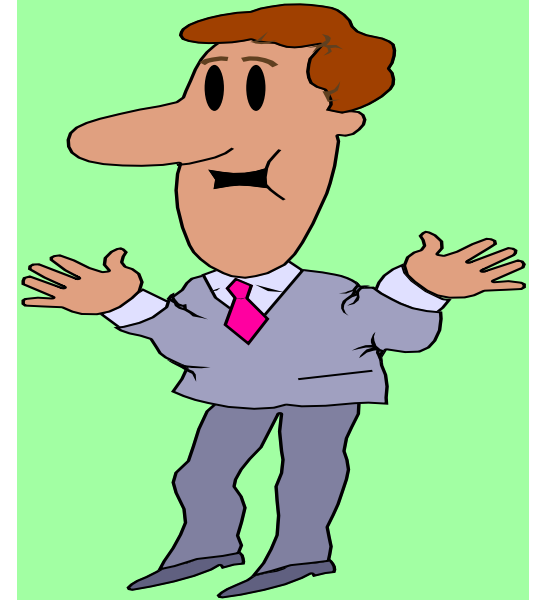
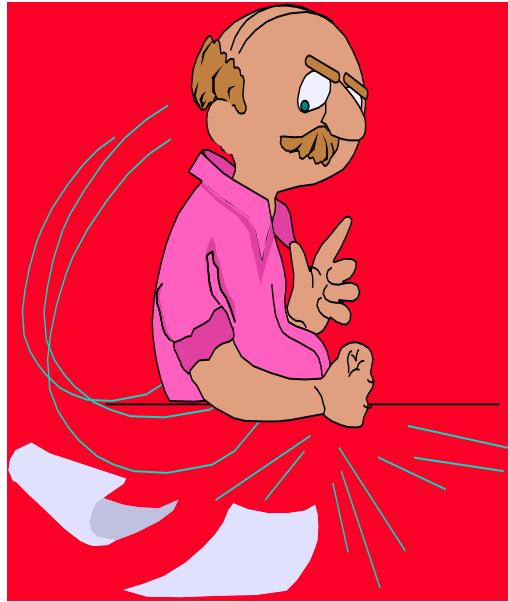
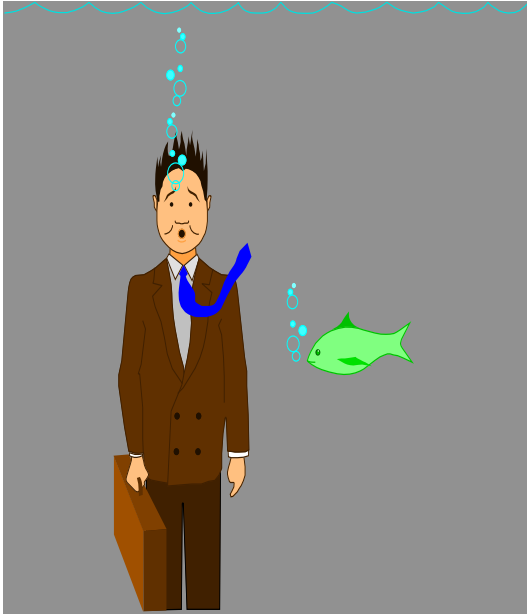


**What is action appropriate for the moment?  
What are the activities not to be performed at a given  
moment? Even the wisest among people are puzzled by  
these questions. Let Me explain to you the answers to  
these questions. By learning this you will be liberated  
from the impact of your actions.**

**4. 16.**



**2. Every Person participates in every activity through one of three manners, attributes or approaches. These three attributes are: Inertia, Turbulence and Tranquility.**



**Tranquility (Knowledge)** is affiliated with happiness and contentment;

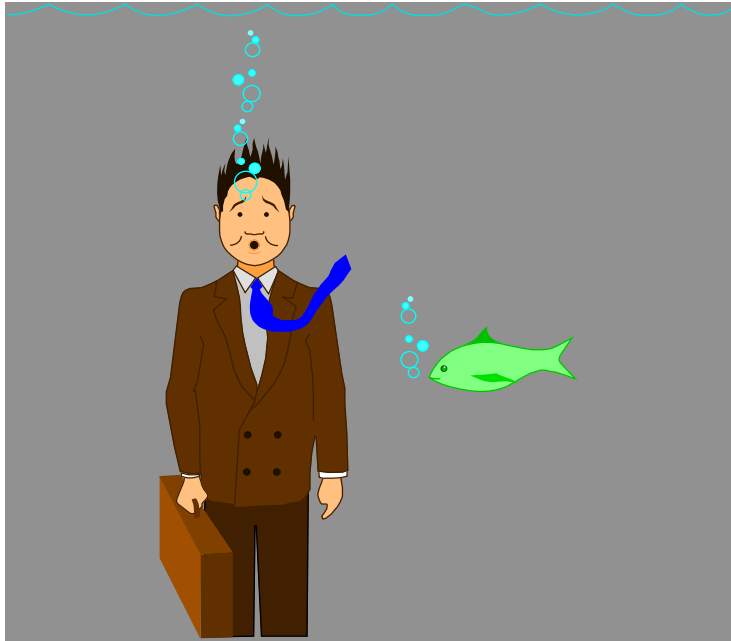
**Turbulence (Bias)** is linked with endless chain of other activities:

**Inertia (ignorance)** shrouds the knowledge and leads to lack of direction.

(14.9.)

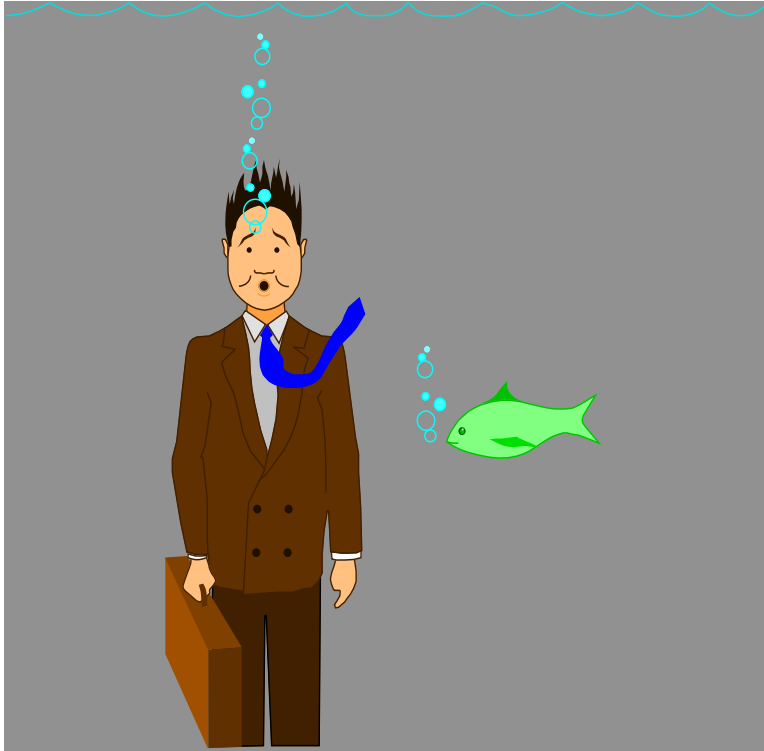
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## The Basics of Hindu Philosophy



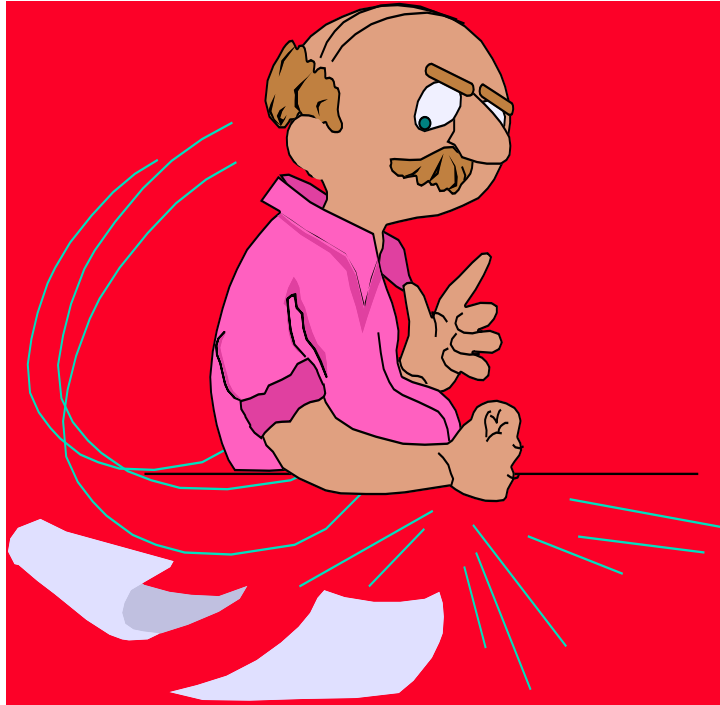
## **Inertia (Ignorance):** Passive Submission

- **How Does One Recognize “Inertia”?**
- **How Does One Overcome “Inertia”?**  
**and Why?**



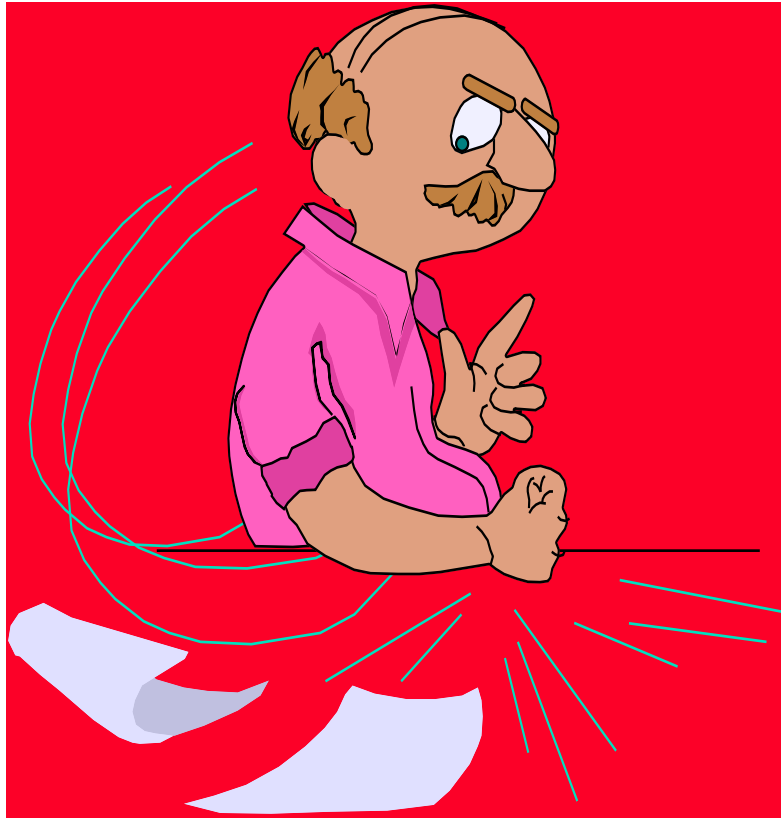
## **Inertia (Ignorance) :** Passive Submission

**Inertia is indeed the outcome of **ignorance** .  
It attracts all persons through illusions.  
It stagnates the person through lack of direction.  
(14.8.)**



**Turbulence:**  
Passionate, (**Bias**)  
Driven by self – fulfilling  
needs and wants

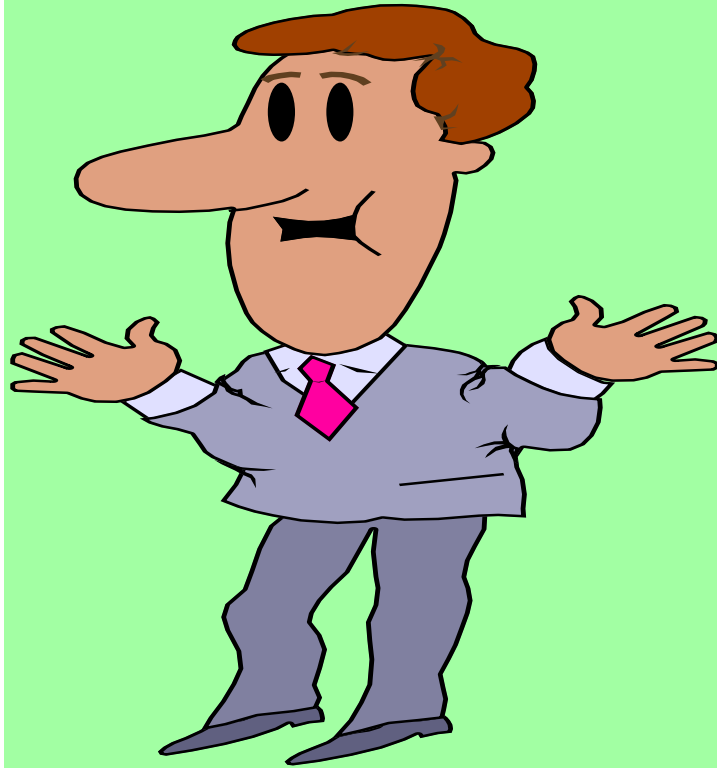
- **How Does One Recognize “Turbulence”?**
- **How Does One Overcome “Turbulence”?**  
**and Why?**



**Turbulence:**  
Passionate, (**Bias**)  
Driven by self – fulfilling  
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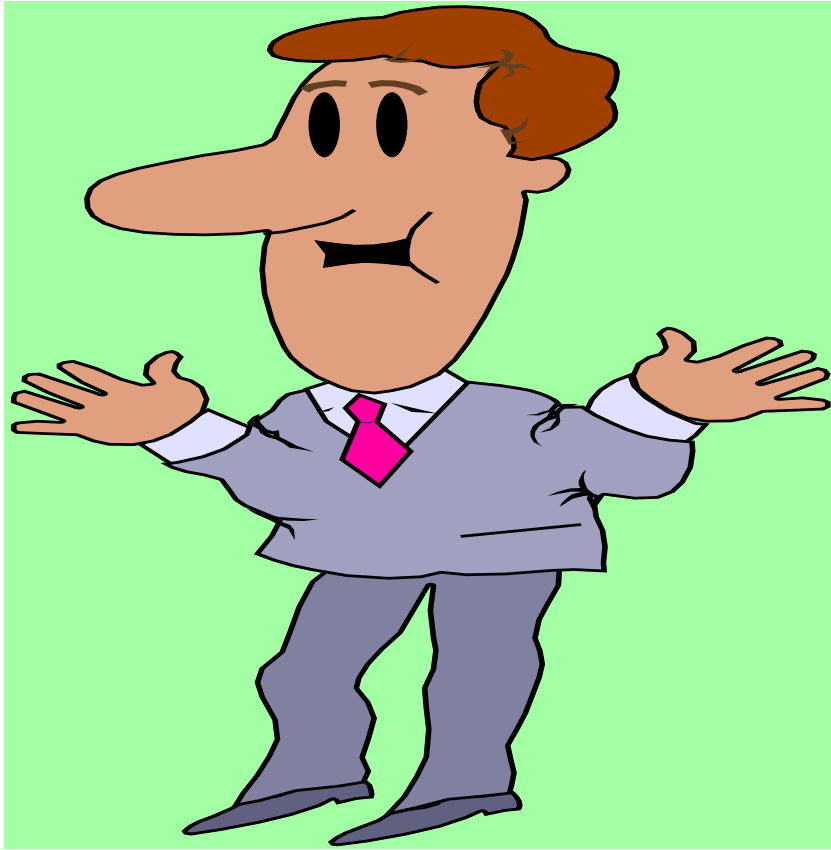
The turbulence (**Bias**) is rooted in passion or excessive desires. It arises out of unbridled attachments with worldly needs. Turbulence as an attribute binds any person to endless chain of additional activities. (14.7.)

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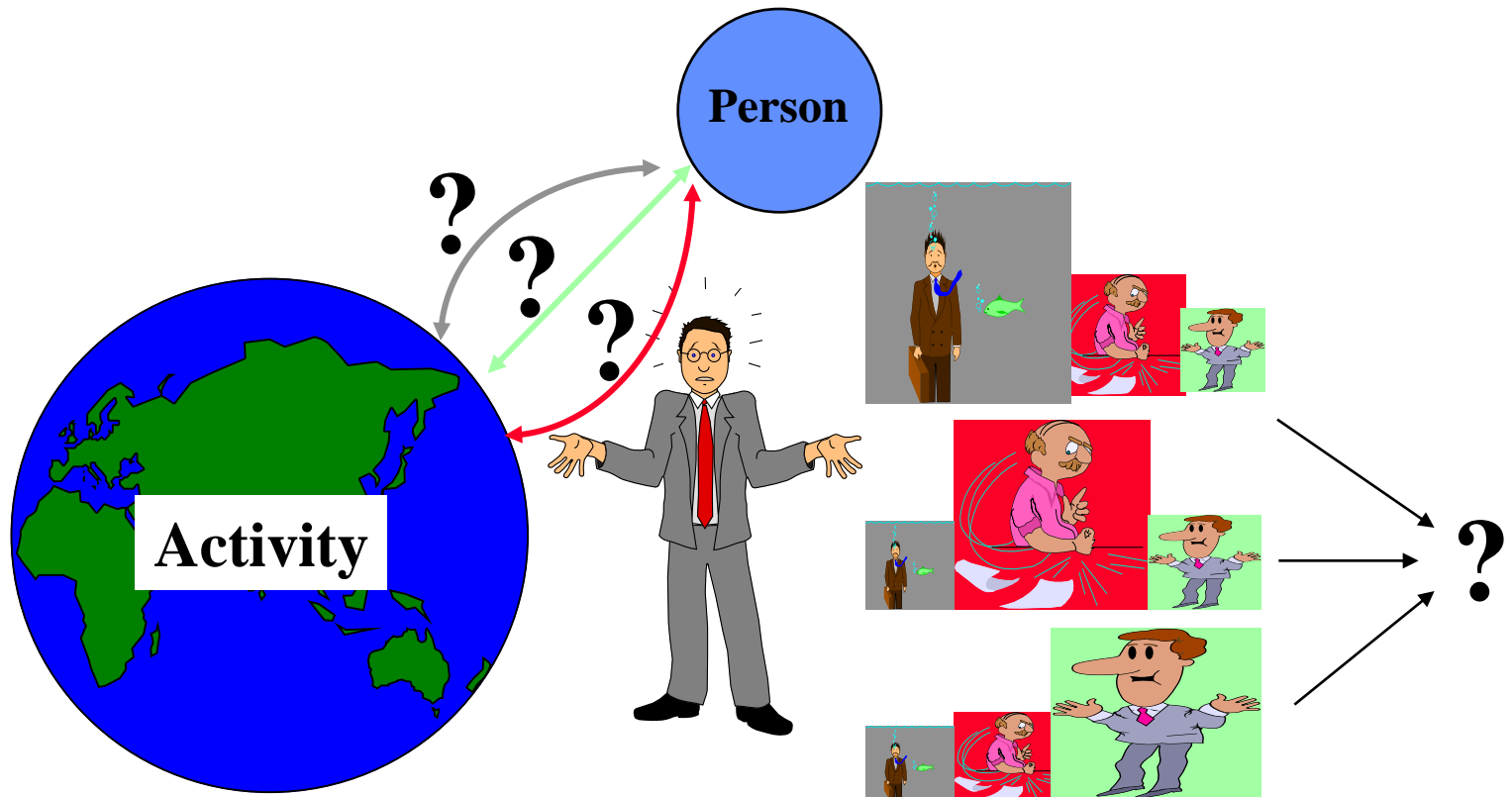
**Tranquility (Knowledge):**  
Analytical, calm  
and contemplative.

- **How Does One Recognize “Tranquility”?**
- **How Does One Overcome “Tranquility”?**  
**and Why?**



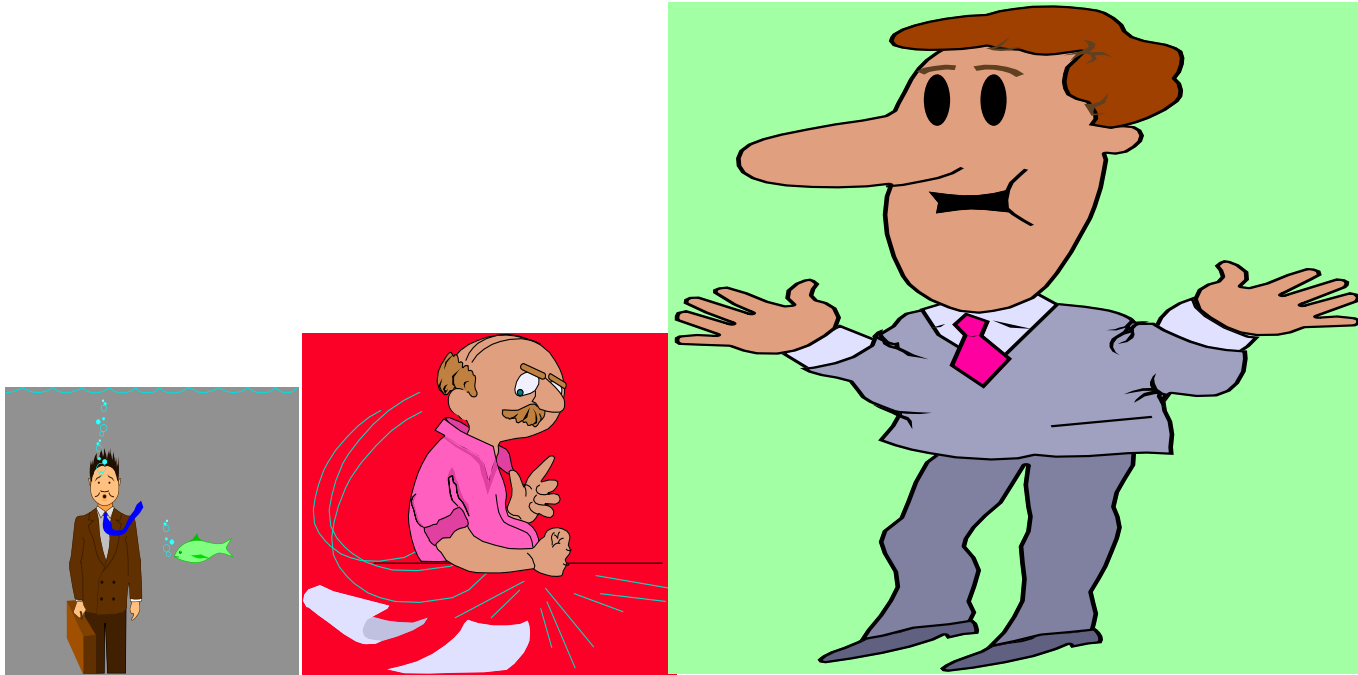
**Tranquility(Knowledge):**  
Analytical, calm  
and contemplative.

The tranquillity **(Knowledge)** in its pure form adds illumination.  
It knows of no ill effects (described as absence of sickness).  
It creates the connection between the person and the activity  
Through knowledge and the happiness derived from it. (14.6.)

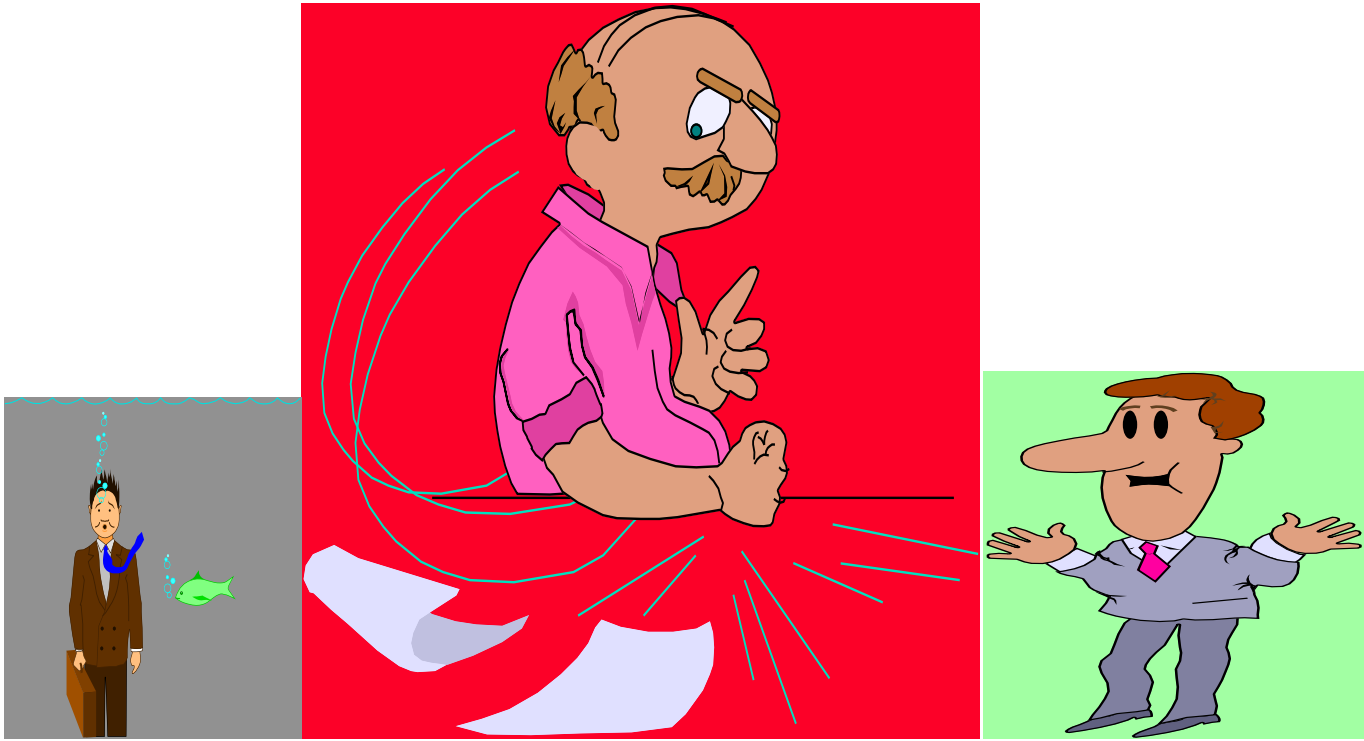


**3. One of the three attributes is dominant in each activity of every person. The dominance of one attribute occurs by overwhelming the other two attributes.**

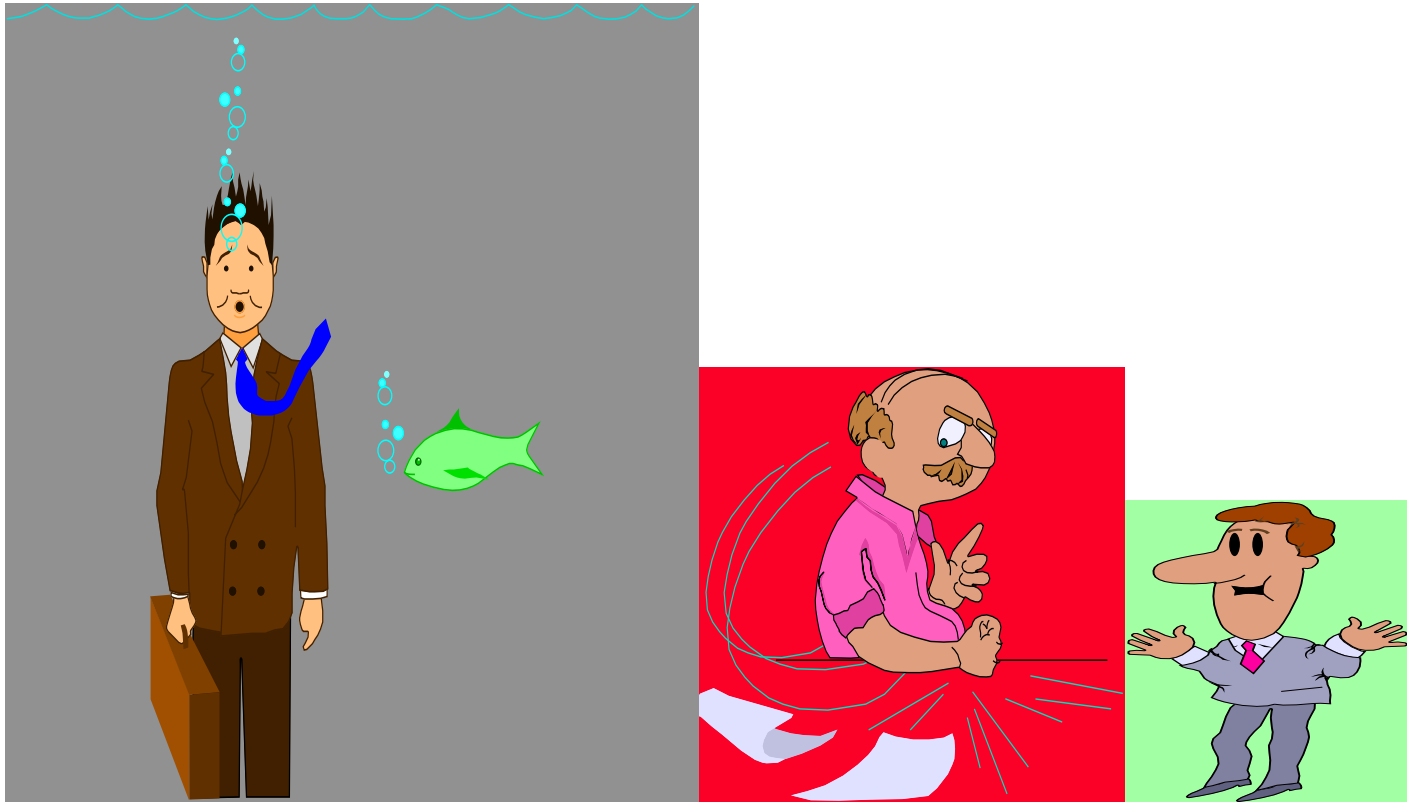
**14.10** All our perceived experiences are the outcome of the dominance of one Guna (attribute) over the other two.



When **knowledge** is perceived in every aspect of the activity, one can recognize that tranquility has prevailed over the other two attributes. (14.11.)



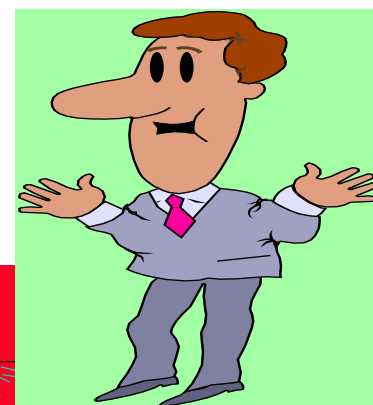
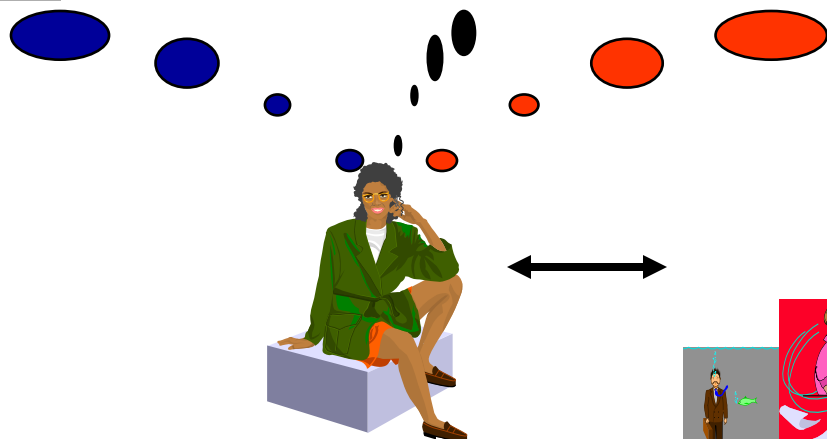
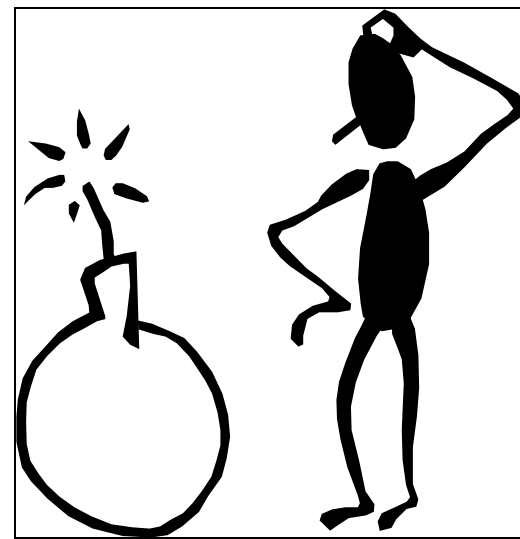
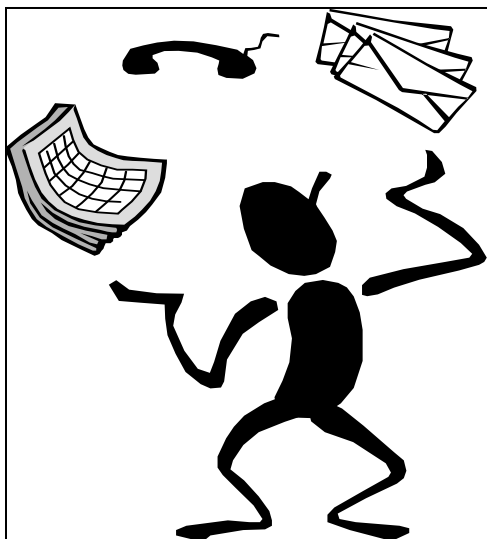
**When turbulence (**Bias**) prevails, the individual is drawn into greed or desires of endless nature, driven by intense needs and wants. This in turn leads to initiation of innumerable activities, unease and longing. (14.12.)**



**When Inertia (**Ignorance**) prevails, the result is darkness (lack of illumination or knowledge), ineptness, lack of direction or sense of purpose. This leads to attraction to events or objects born out of ignorance or illusion. (14.13.)**

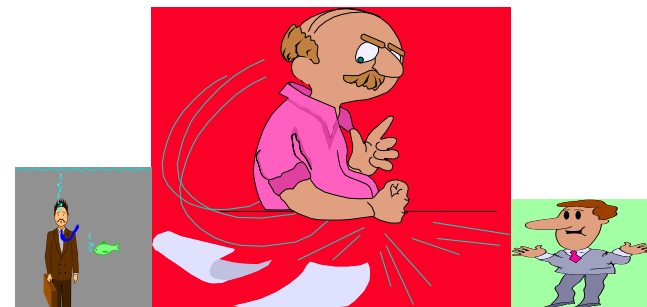
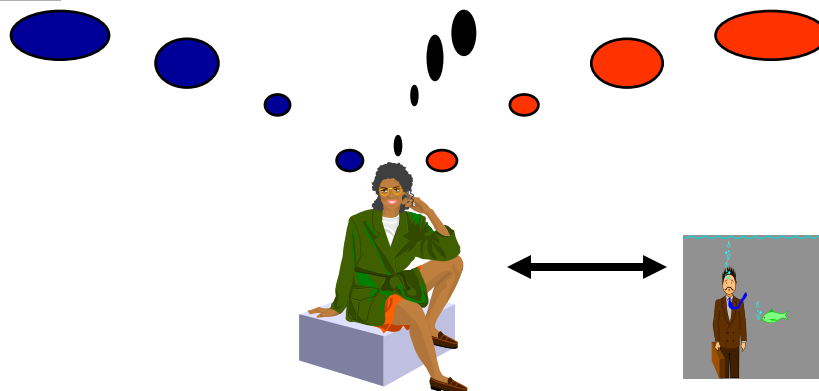
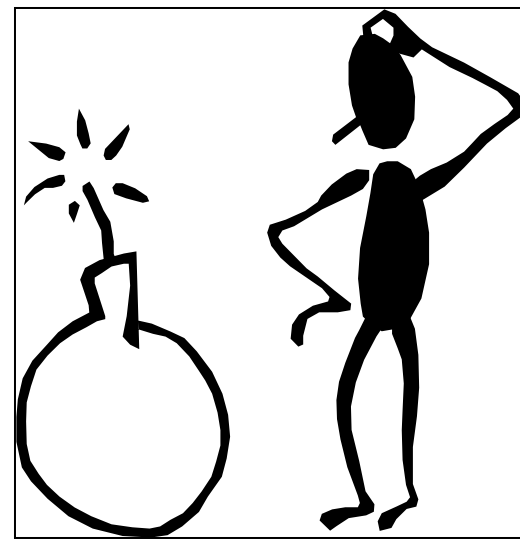
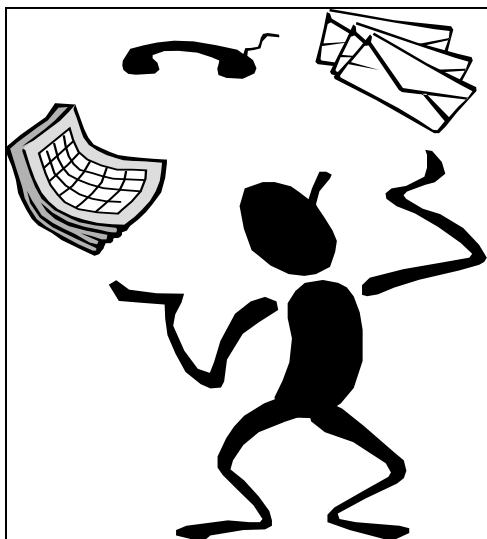
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## **The Basics of Hindu Philosophy**



**At a time of crisis, if tranquillity prevails, it transforms  
a person to a higher plane of existence. (14.14.)**

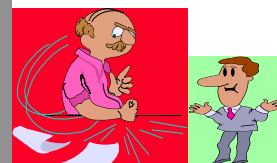
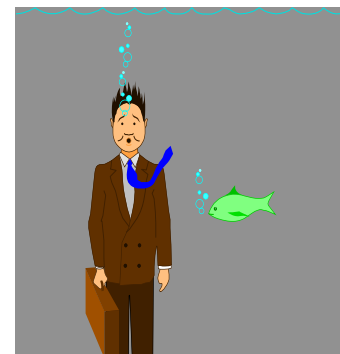
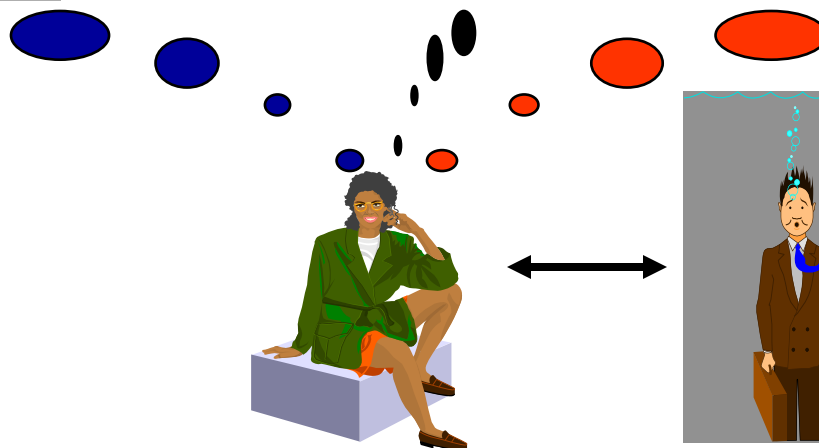
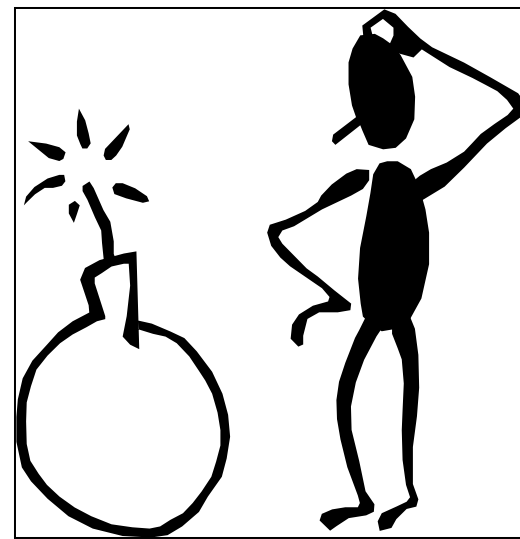
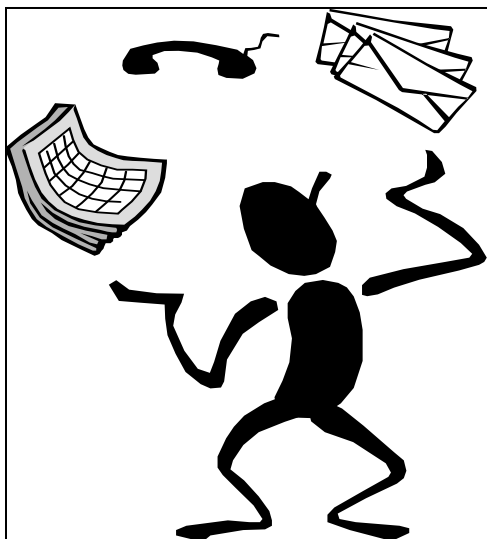
## **The Basics of Hindu Philosophy**



At a time of crisis if turbulence prevails, it leads a person to more activities (through a chain of unfulfilled wants and needs).

(14.15.)

## The Basics of Hindu Philosophy



**At a time of crisis, inertia shrouds a person with ignorance and hence a lack of any sense of purpose or direction. 14.15**

## **The Basics of Hindu Philosophy**



## World of Activities

Each activity contains :

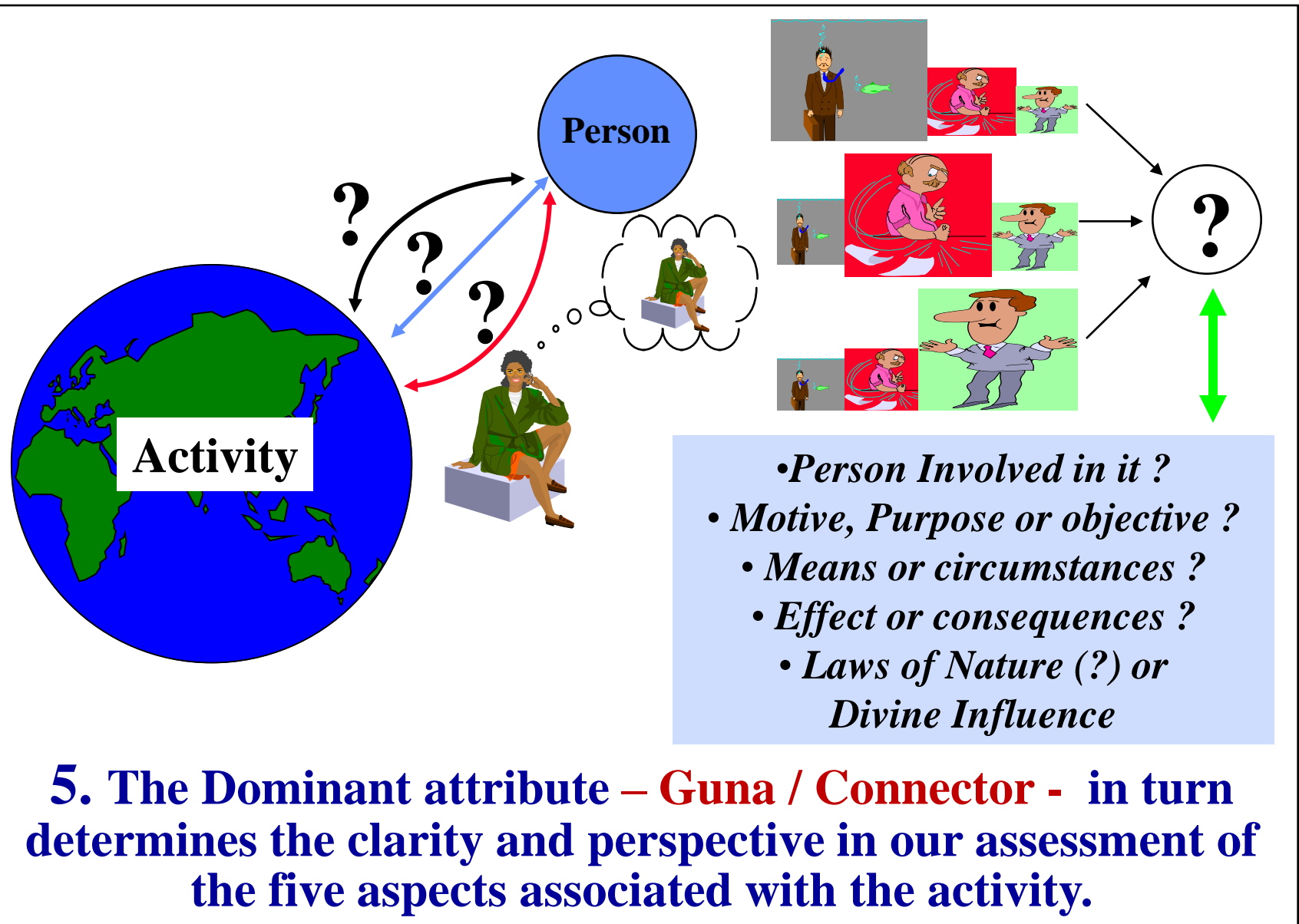
- 1. Person Involved in it*
- 2. Motive, Purpose or objective*
- 3. Means or circumstances*
- 4. Effect or consequences*
- 5. Laws of Nature or  
Divine Influence*

**4. Every activity is comprised of five aspects or considerations.**

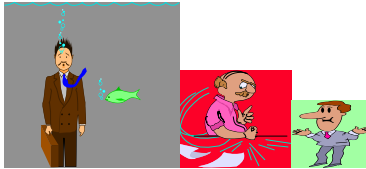
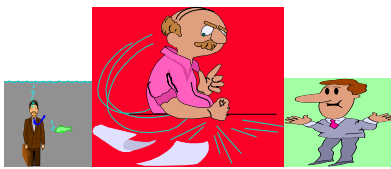
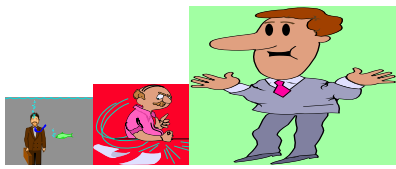





**In the scriptures of analysis it is stated that there are five aspects necessary for the culmination of any activity.** 18.13

**Whatever activity a person undertakes - Proper / Right or the opposite - through the body, mind and/or intellect, these are the five aspects involved:**

- 1. the Motive , Reason or Purpose of the activity.**
- 2. the Person involved in the decision process or enabling of the activity.**
- 3. Effect or Consequences of the activity.**
- 4. Means or the manifestations of implementing the activity.**
- 5. Response to the laws of nature or Divine influence.** 18.14 and 18.15



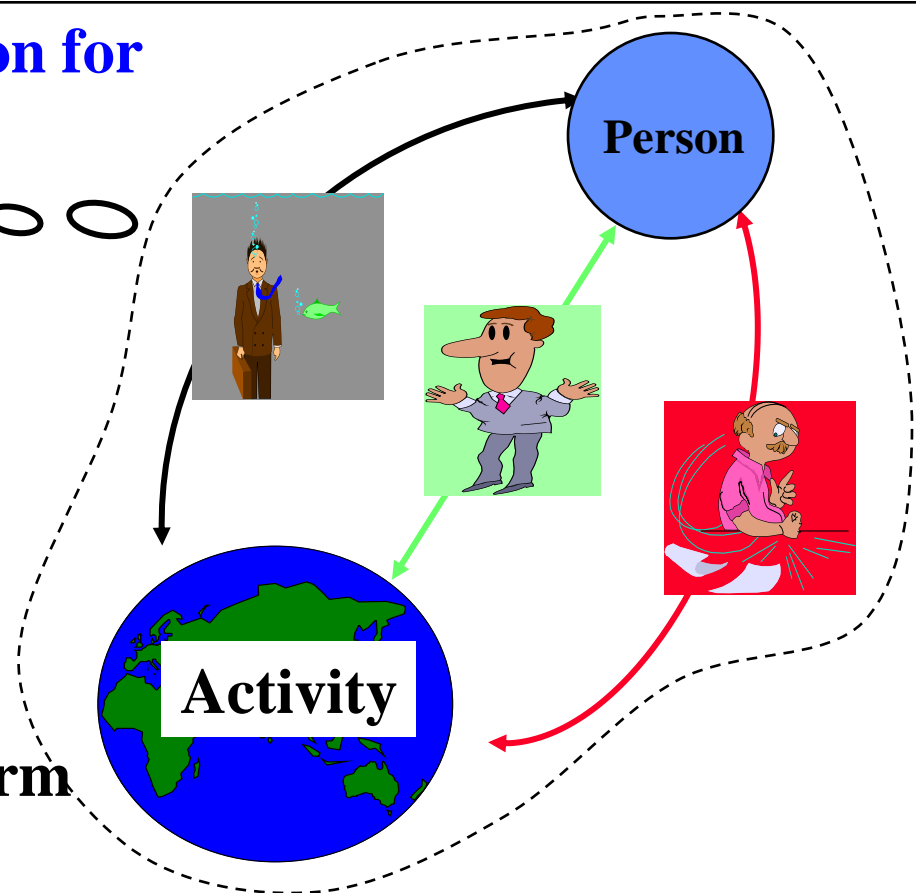
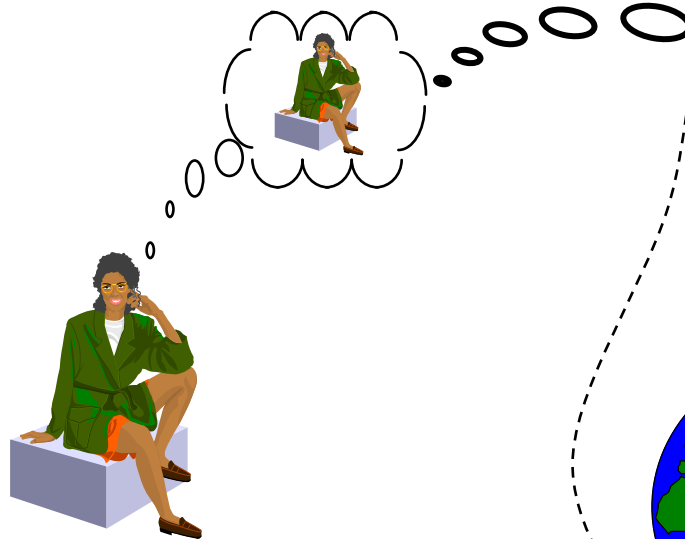
# The Basics of Hindu Philosophy

For each activity:			
• <i>Person Involved in it ?</i>			
• <i>Motive, Purpose or objective ?</i>			
• <i>Means or circumstances ?</i>			
• <i>Effect or consequences ?</i>			
• <i>Laws of Nature (?) or Divine Influence</i>			

**Any person who believes - due to limited reasoning - that he/she is the sole agent responsible for any activity does not see the full picture.**

**18.16.**

# YOGA: Internal Reflection for SELF – CONTROL.



6. Every one can transform  
the questions :

- Who am I? What am I doing?
- Why am I Doing this?
- How am I supposed to do this?
- Which is right? wrong? Why?

Which Activity?

What are it's five aspects?

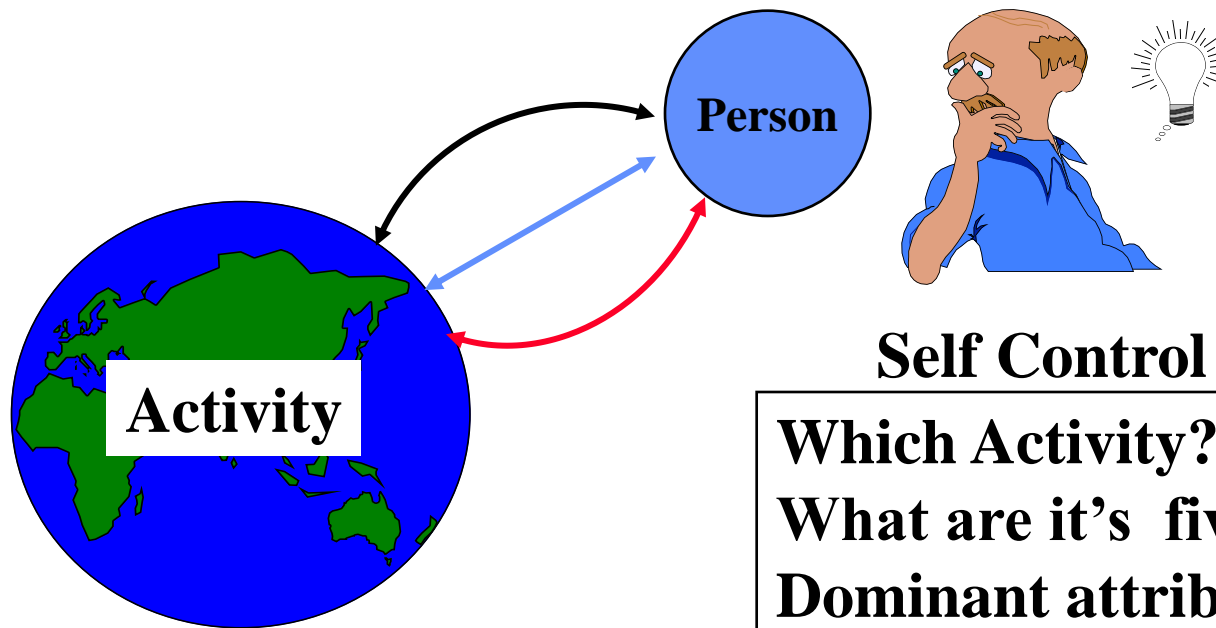
Dominant attribute?

Guna / Connector ? Why?

# YOGA

• **Focus or concentration through a specific activity as a preparation to inquire within one self** **Yoga**

- **Arts**
- **Physical activities**
- **Music**
- **Exercise**
- **Prayer**
- **Meditation**
- **Any other specific activity**



## Self Control

**Which Activity?**

**What are it's five aspects?**

**Dominant attribute?**

**Guna / Connector? Why?**

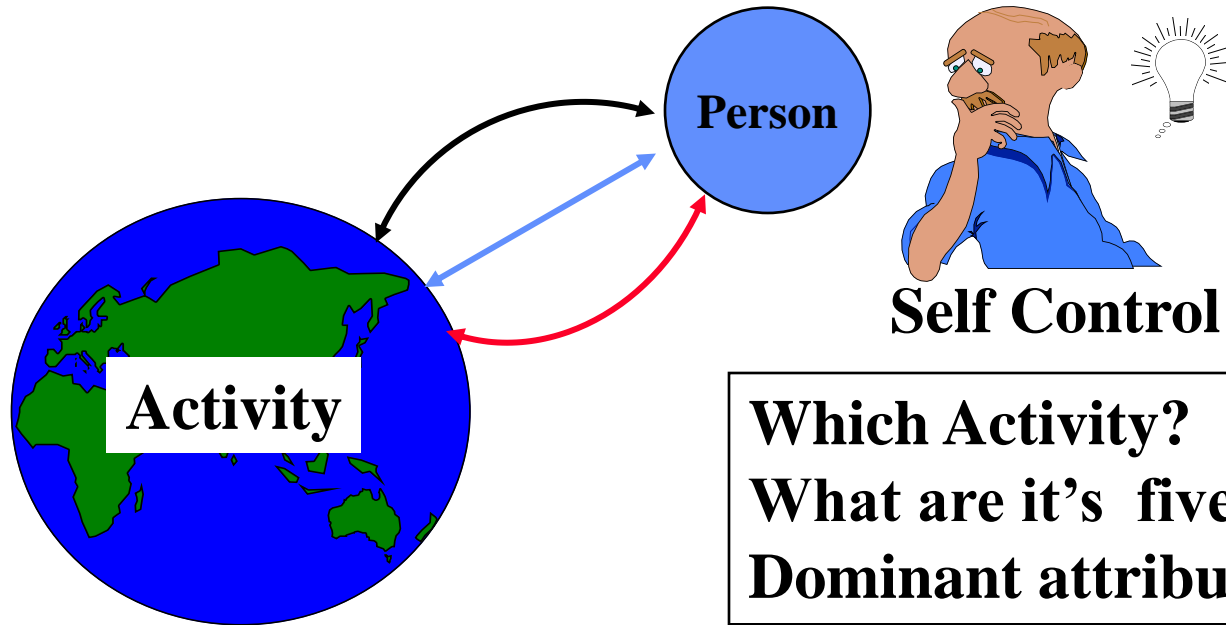
7. The process of “Self Control” begins (through an internal dialogue) when the questions are transformed to:

- What is "it" (the activity) that I am concerned with?
- What are the five aspects perceived relative to this activity?
- What is the dominant attribute relative to this activity?

# YOGA

The word “Yoga” has specific meaning,  
depending on the context and its use

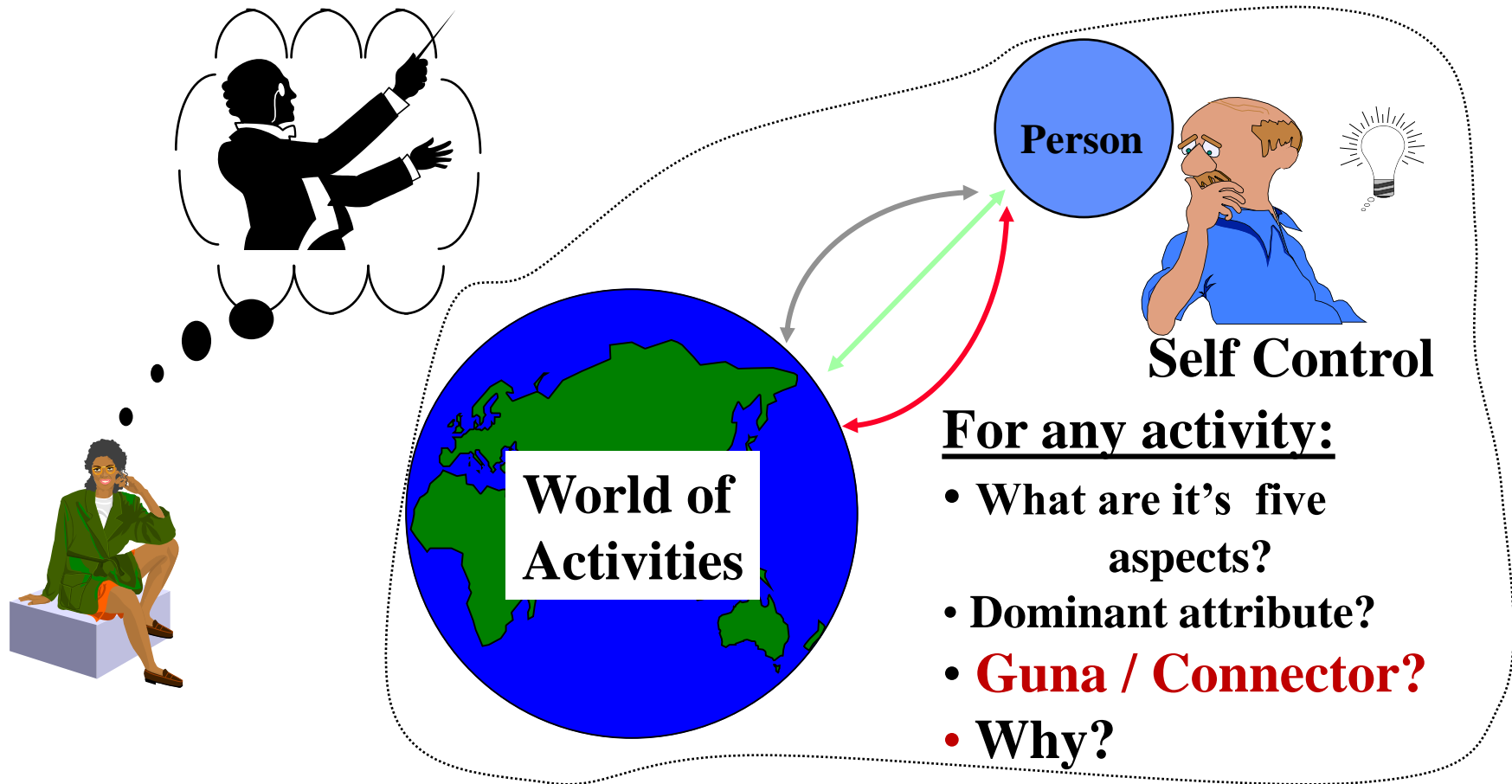
- The Process of internal dialogue.
  - The Process of internal reflection.
- Focus or concentration through any activity as a preparation to inquire within oneself
- YOGA
- Commitment
  - Practice / Concentration.
  - Development of a frame of mind that  
Transcends the activity.



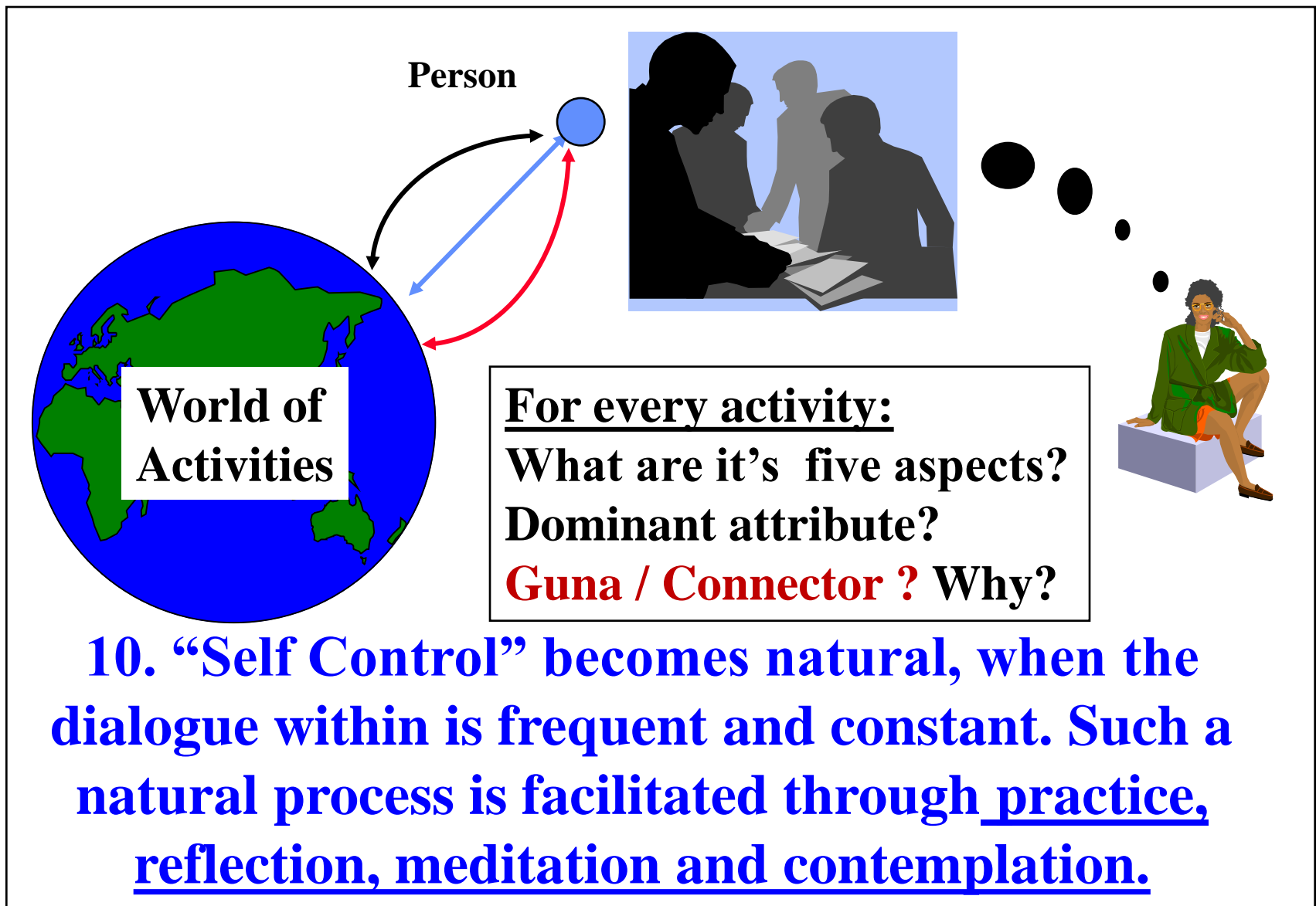
**Which Activity?  
What are it's five aspects?  
Dominant attribute? Why?**

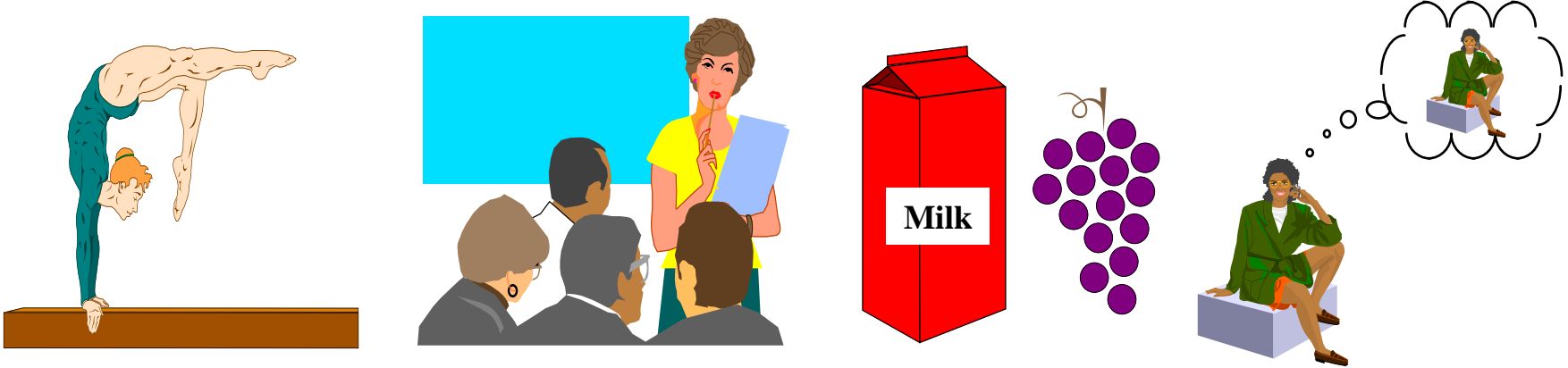
## **8. “Self Control” initiates the process of enlightened living.**

**With true commitment to self control, one acquires the knowledge of self control. After acquiring such knowledge of self control one attains eternal peace in the conduct of life and its activities in due course. 4. 39.**



**9. Through practice, reflection, meditation and contemplation - the internal dialogue - “Self Control” becomes natural in the conduct of our daily life.**





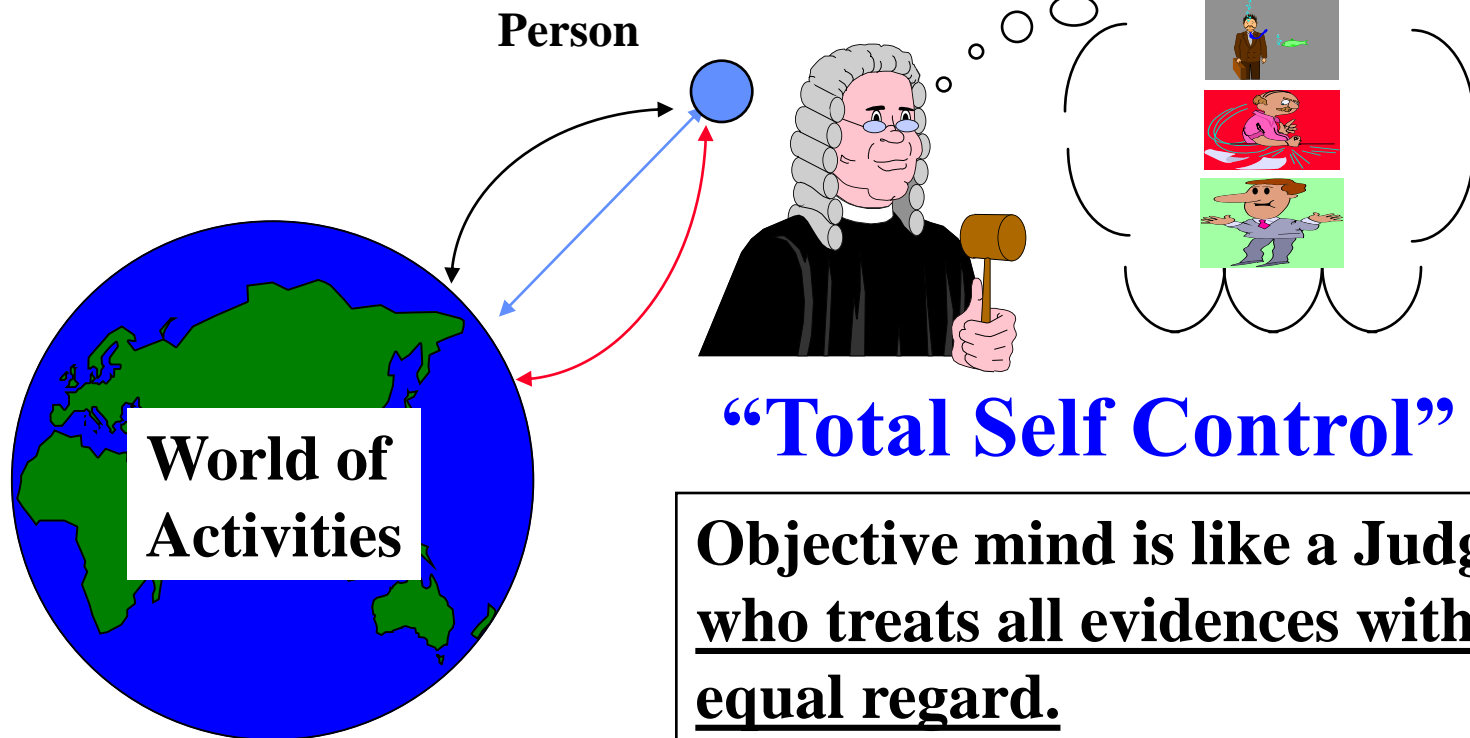
**Some perform acts of self control (such as penance) through material objects, through meditation and others through sustained participation in the activities of their choice. Others perform acts of self control with knowledge gained through reading and learning. 4. 28.**

**Some practice the control of the breathing process as a means to gain control of their body functions. Others exercise control in their food habits. All these are various versions of self control. Through such practice of self control, they remain involved in their activities and yet not affected by them. 4. 29,30.**

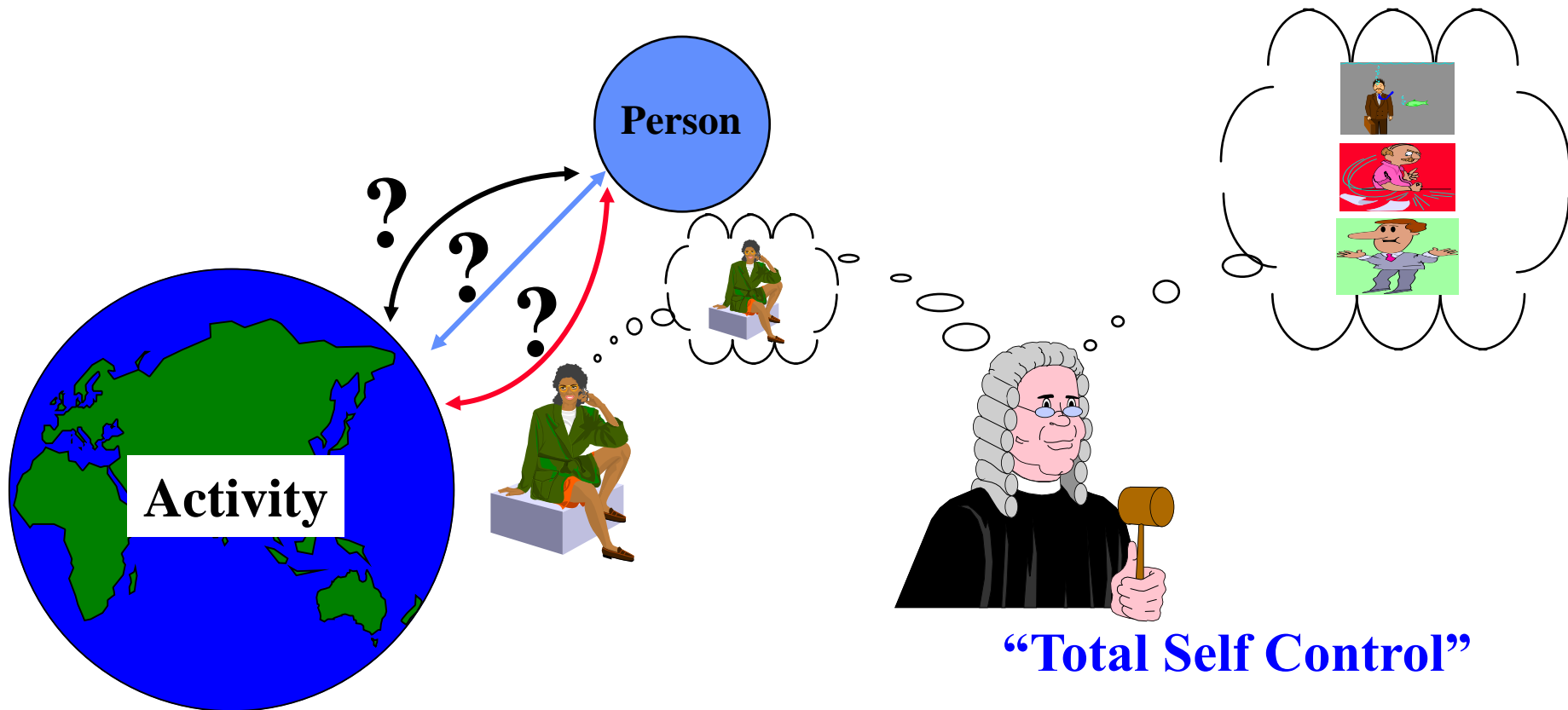
**Let a person ascend the heights of enlightened living through self control and let him/her not allow oneself to sink to despair and difficulty due to absence of self control. Thus a person is his/her own best friend or worst enemy. 6.5.**

**Arjuna! The path of enlightenment (Yoga) is not for one who reaches for the extremes such as eating too much or fasting beyond limits, sleeping endlessly or sleepless all the time. 6. 16.**

**The practice of the path of enlightenment (Yoga) with moderation in food, moderation in movements, moderation in effort and work and moderation in sleep as well as wakefulness is the destroyer of all sorrows. 6.17.**



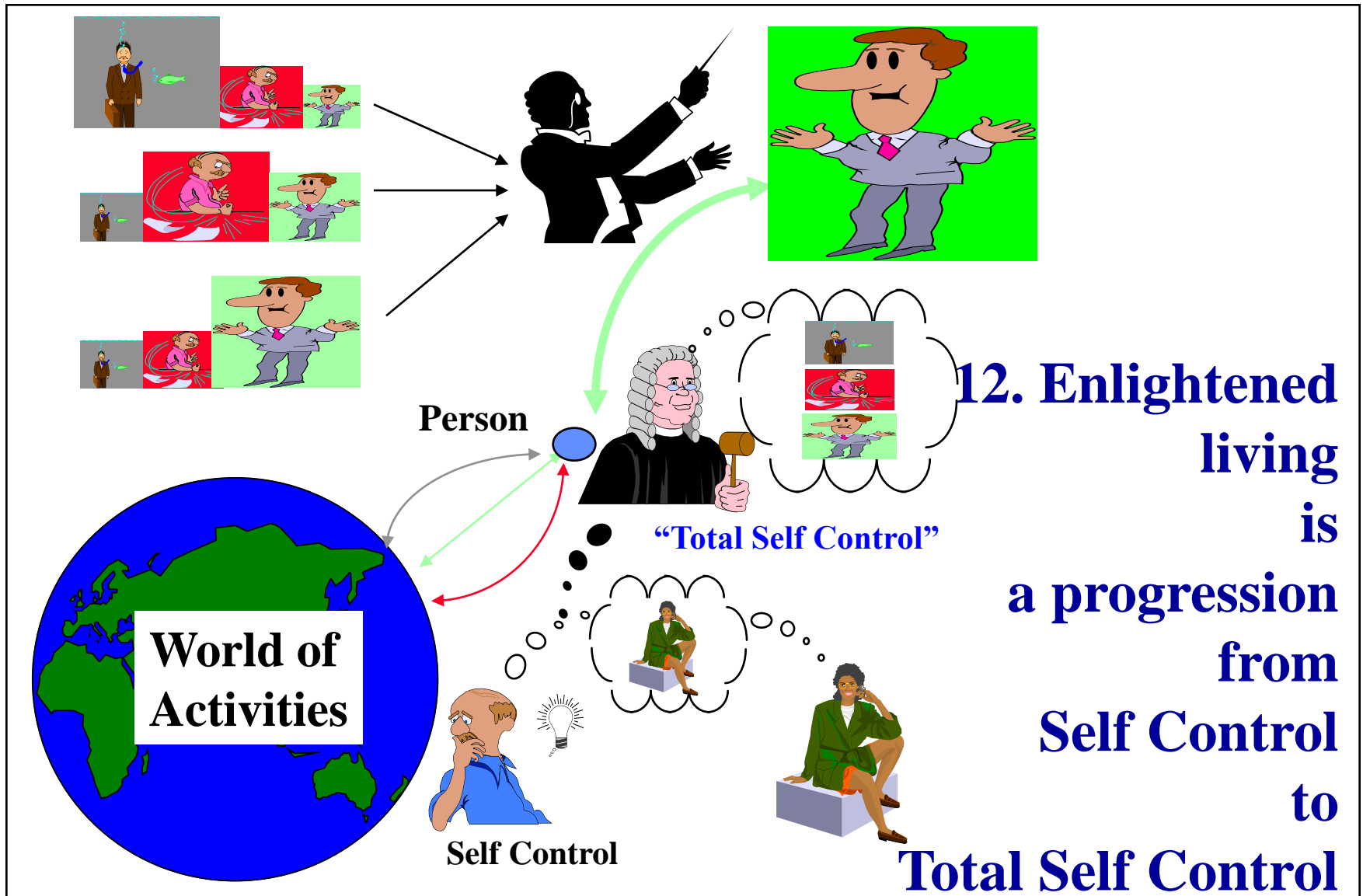
**11. Total Self Control:** Self Control aided by developing and maintaining an objective frame of mind that treats all the three attributes - **Guna / Connector** - as of equal merit or value.



The person who has transformed beyond the three attributes - **Guna / Connector** - does not have preferences for any and all of the three attributes. He/she does not reject their existence when they occur, nor presume their existence when they do not. 14.22.

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## The Basics of Hindu Philosophy



# The Basics of Hindu Philosophy

# YOGA

- The Process of internal dialogue.
- The Process of internal reflection.

1. The feed back process YOGA

- Occasional self control
- Partial self control
- Total Self control
- Non-attachment (Activity without a specific need)

2. Active participation with total self control YOGA

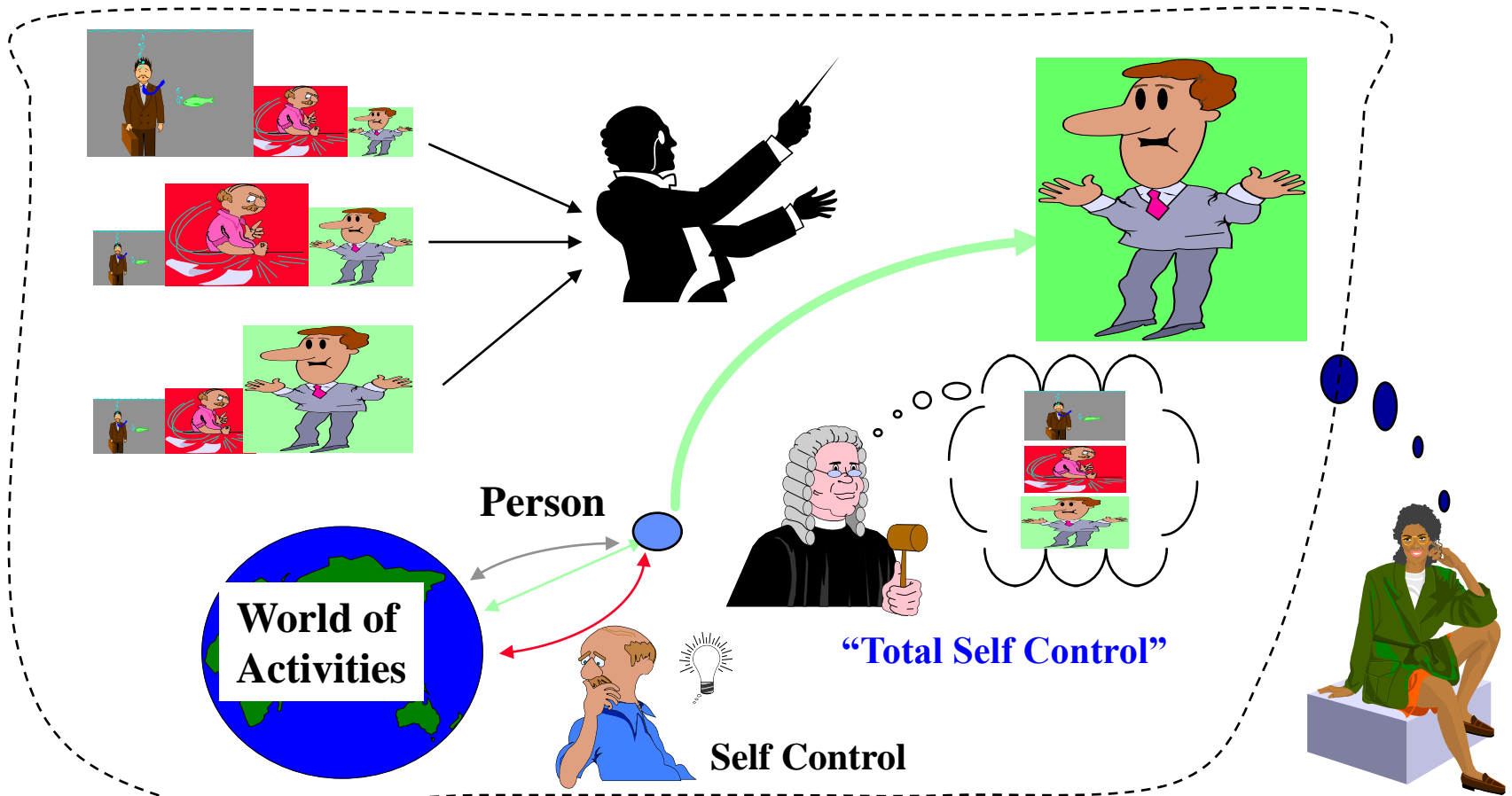
3. *Unattached Active participation with total self control* YOGA  
(where activities are initiated with no self intended need)  
(understanding the constant union with BRAHMAN)

**Remember:**

**Start with small steps. Let “Perfection” – Understanding the constant union with Brahman – happen on its own accord.**

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**The Basics of Hindu Philosophy**



**When a person sees all activities as being associated with the three attributes (**Guna – Connectors**) and then recognizes a mode of living which is above the three attributes, such a person enters into My being (unification with the Lord) and attains an enlightened manner of living. 14.19.**

## **The Basics of Hindu Philosophy**

# Basics Of Hindu Philosophy

## Summary

1. Every one and everything in the world exists through participation in some activity or other
2. Every Person participates in every activity through one of three manners, attributes or approaches. These three attributes - **Guna / Connector** - are: Inertia, Turbulence and Tranquility.
3. One of the three attributes is dominant in each activity of every person. The dominance of one attribute - **Guna / Connector** - occurs by overwhelming the other two attributes.

# Basics Of Hindu Philosophy

## Summary

4. Each activity contains :

- 1. Person Involved in it*
- 2. Motive, Purpose or objective*
- 3. Means or circumstances*
- 4. Effect or consequences*
- 5. Laws of Nature or  
Divine Influence*

5. The Dominant attribute - **Guna / Connector** - in turn determines the clarity and perspective in our assessment of the five aspects associated with the activity.

# Basics Of Hindu Philosophy

## Summary

### 6. Every one can transform the questions :

- **Who am I? What am I doing?**
  - **Why am I Doing this?**
  - **How am I supposed to do this?**
  - **Which is right? wrong? Why?**
- 
- Which Activity?**
  - What are it's five aspects?**
  - Dominant attribute? Why?**

### 7. The process of “Self Control” begins (through an internal dialogue) when the questions are transformed to:

- **What is ”it” (the activity) that I am concerned with?**
- **What are the five aspects perceived relative to this activity?**
- **What is the dominant attribute - **Guna / Connector** - relative to this activity?**

# **Basics Of Hindu Philosophy**

## **Summary**

**8. “Self Control” initiates the process of enlightened living.**

**9. Through practice, reflection, meditation and contemplation - the internal dialogue - “Self Control” becomes natural in the conduct of our daily life.**

# Basics Of Hindu Philosophy

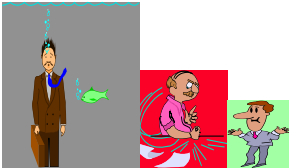
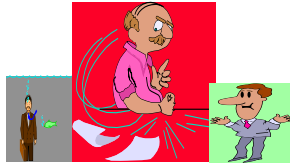
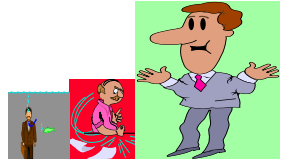
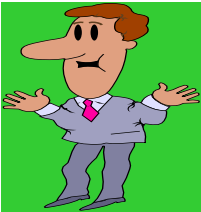






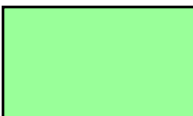







## Summary

**10. “Self Control” becomes natural, when the dialogue within is frequent and constant. Such a natural process is facilitated through practice, reflection, meditation and contemplation.**

**11. Total Self Control: Self Control aided by developing and maintaining an objectivity or frame of mind that treats all the three attributes as of equal merit or value.**

**12. Enlightened living is a progression from Self Control to Total Self Control.**

# Using the Basics in Day to Day Life.

<b>For any activity:</b>				
• <i>Person Involved in it ?</i>				
• <i>Motive, Purpose or objective ?</i>				
• <i>Means or circumstances ?</i>				
• <i>Effect or consequences ?</i>				
• <i>Laws of Nature (?) or Divine Influence</i>				

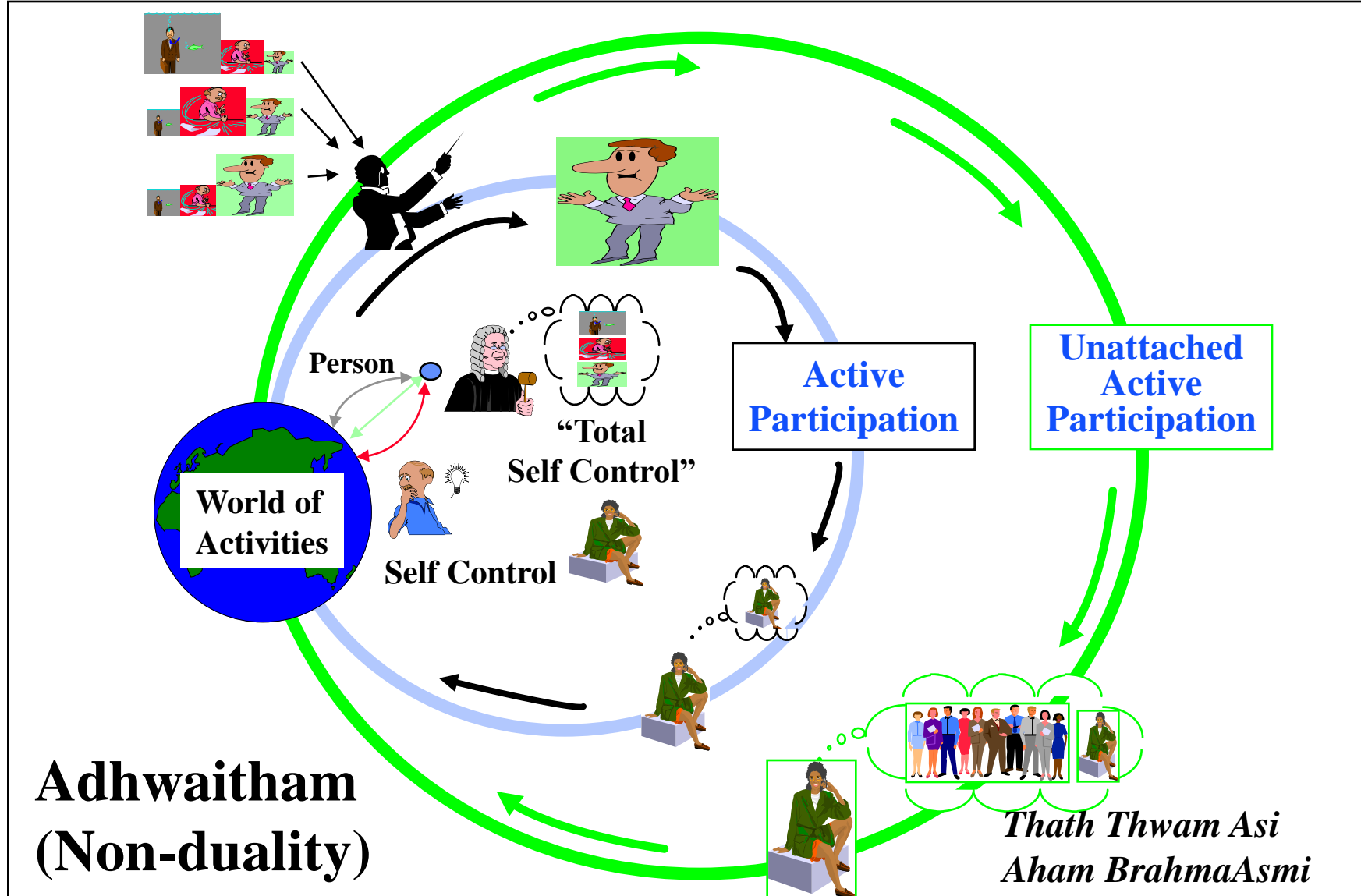
# The Basics of Hindu Philosophy

# Beyond the Basics

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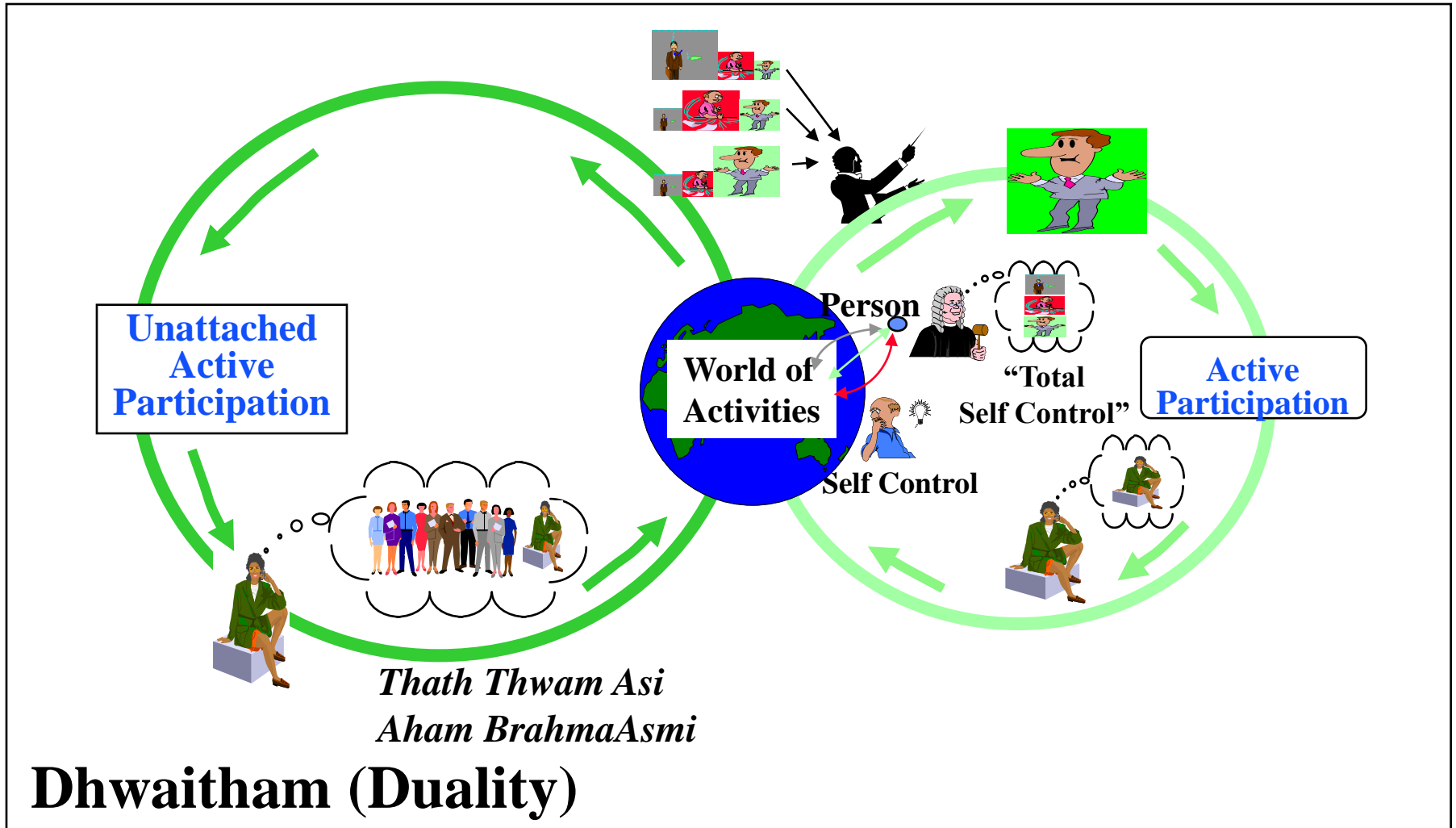
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K. Subramanian  
Aug. 22, 1999



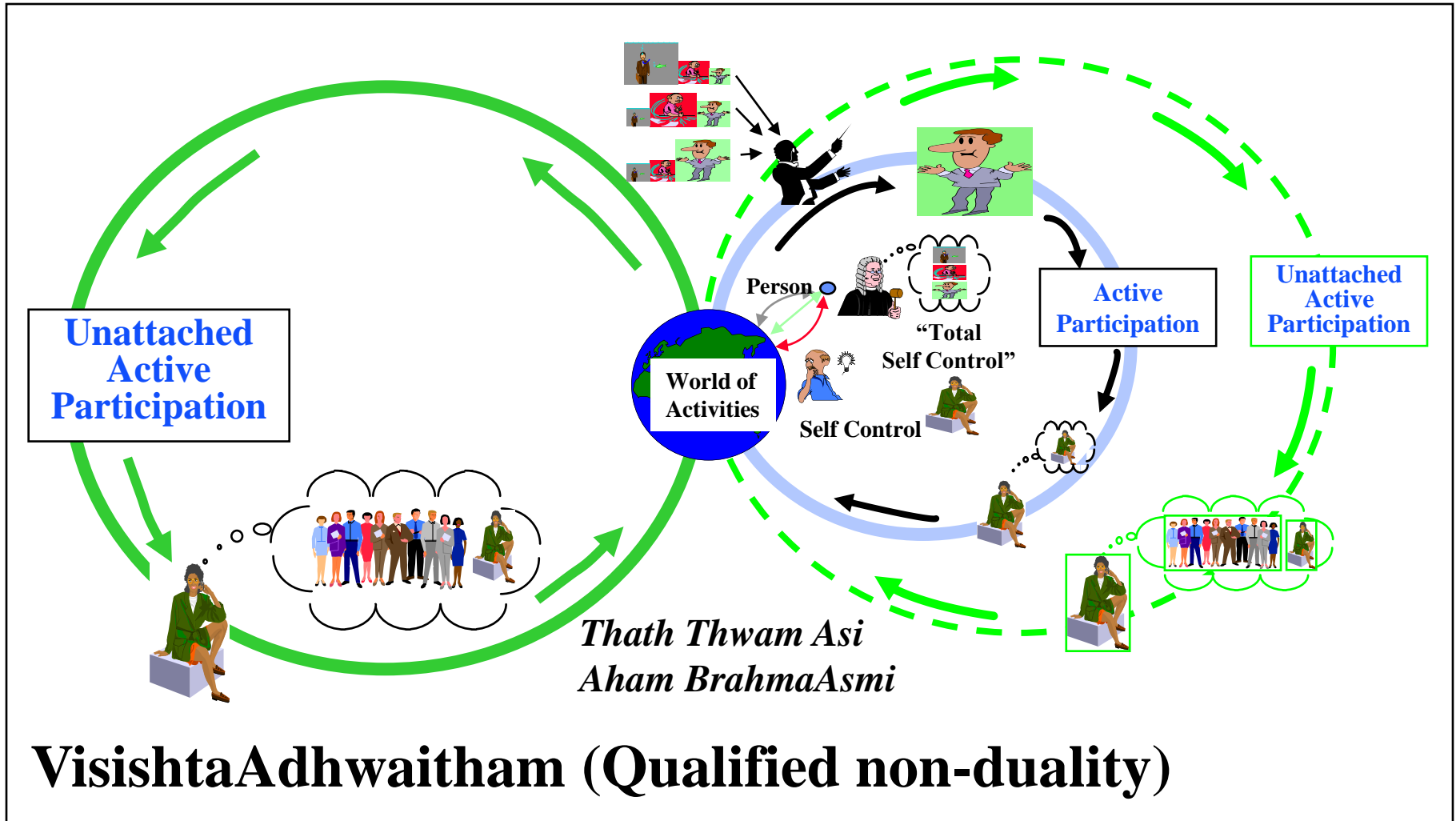
# Total Self Control and Unattached Active Participation

## The Basics of Hindu Philosophy



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