







INDIAN SCHOOLS OF PHILOSOPHY

○ **Heterodox (Nastika)** – rejecting the Vedic Texts

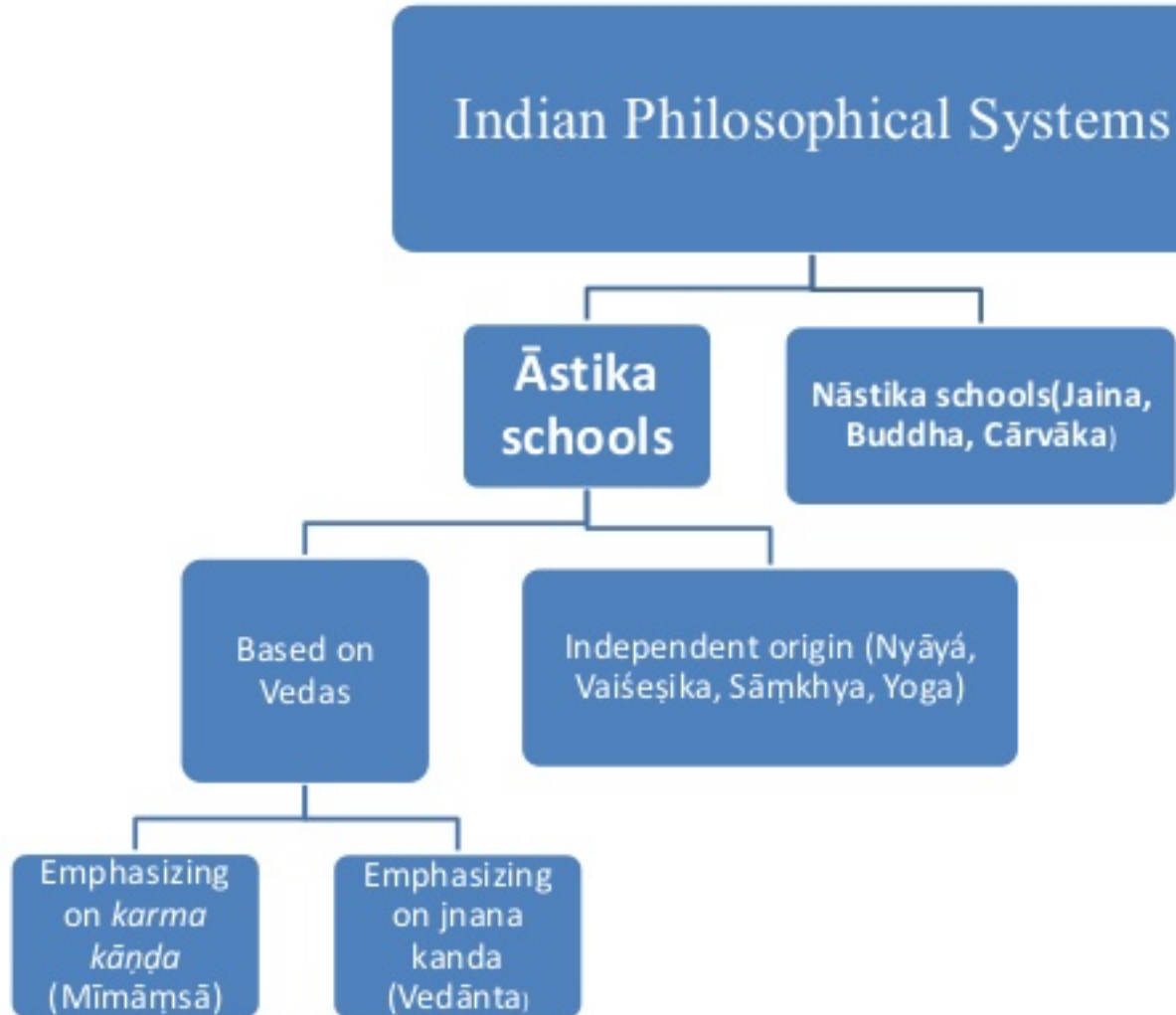
- Charvaka,
- Buddha, and
- Jaina

Orthodox (Asthika) – Belief in the Vedic Authority

- SankhyaYoga
- Nayaya
- Vaisesika



The division is as follows -





Samkhaya Philosophy

- Kapil 1000BC

INTRODUCTION – MEANING

- One of the six schools of Classical Indian Philosophy.
- Sankhya – “**Enumeration**”. How many truths are there and which truth abides where?
- In Sankhya Philosophy , an accurate enumeration of these truth are determined. Consequently, this philosophy was named Sankhya.
- The another meaning of “ Sankhya”, is deliberation or reflection upon matters pertaining to truth. This philosophy contains such **deliberation and contemplation** upon truths.

FOUNDER OF SANKHYA

- *Sage Kapila* is traditionally considered as the founder of Sankhya school, although no historical verification is possible.
- A text written by *Ishwar Krishna* called “*Sankhyakarika*” is the principle reliable source of Knowledge in this philosophy.



EPISTEMOLOGY OF SANKHYA PHILOSOPHY

The mechanism of knowledge

According to Sankhya, in all knowledge, three factors are involved:

1. The *object known* or subject matter of reflection.
2. The *subject knowing* or consciousness.
3. The *process of knowledge* or modification of the consciousness to reflect the object.



EPISTEMOLOGY OF SANKHYA CONTD.....

Sources of Valid of Knowledge

1. **Prataykshya** : Direct Perception through the sense organs

- i. **Indeterminate (Nirvikalp)** : There is a lot of data from sensory perception, but there is little or no understanding of the inputs.
- ii. **Determinate (Savikalpa)** : This is mature state of perceptions, which have been processed and differentiated appropriately . They can lead to identification and also generate knowledge.



EPISTEMOLOGY OF SANKHYA CONTD.....

2. Anumana – (inference or cognition following some other knowledge) “Inference is the knowledge of one term of a relation, which is not perceived, through the other which is perceived and known to be invariably related to the first. In it what is perceived leads us on to the knowledge of what is unperceived through the knowledge of universal relation (vyapti) between the two. *For example, the smoke infers the fire on the hill.*



EPISTEMOLOGY OF SAMKHYA CONTD.....

3. Shabda - (verbal testimony). Shabda or testimony literally means 'words.'

- Testimony is the knowledge of objects derived from words or sentences.
- Testimony cannot be known by perception or inference.
- All verbal testimony are not valid knowledge.
- Reliability depends on the person who must be morally honest, trustworthy and master of the subject matter.
- Sankhya solely accepts the Vedas as infallible, perfect, true knowledge and truth.



EPISTEMOLOGY OF SANKHYA (SOURCES OF VALID OF KNOWLEDGE)

Prataykshya

- (Direct Perception through the sense organs)
- Indeterminate (Nirvikalp)
- Determinate (Savikalpa)

Anuman

- (Inference or Cognition following some other knowledge) Logical inference

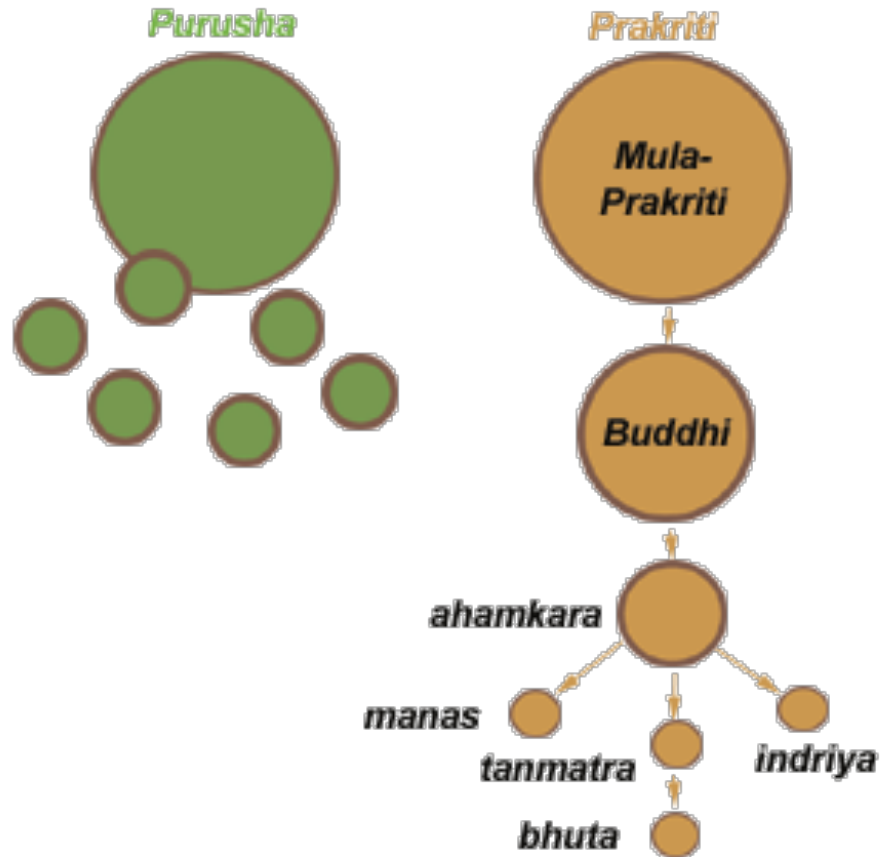
Shabda

- Verbal testimony of sages or Shastras
-



SANKHYA METAPHYSICS

SANKHYA DUALISM



NATURE OF DUALITY

Purush:

- Supreme self
- Pure consciousness
- Inactive
- Unchanging
- A passive witness
- Multiple

Prakriti:

- Pure objectivity
- Phenomenal reality
- Non-conscious
- One mulprakriti in equilibrium



METAPHYSICS

Theory of Existence (causality)

The Samkhya philosophy is based on “Satkaryavada”.

It maintains that karya (effect) is Sat or real. It is present in the karan (cause) in the potential form, even before its manifestation.

It defines cause as the entity in which the effect subsists in a latent form, and gives the following grounds in support of it.



ACCORDING TO SATKARYAVADA PRINCIPLE THE CAUSE IS HIDDEN INSIDE THE EFFECT. THIS EFFECT EXISTS DUE TO SEVERAL REASONS:-

- ✓ What is non – existent can never be made existent. Blue cannot be made yellow even by a thousand artists. The sky- flower cannot be produced.
- ✓ The effect pre-exists in the cause.
- ✓ The product is not different from the material of which it is composed. The cloth is not different from the threads in its essence.
- ✓ nothing can really be created or destroyed into nothingness



‘PARINAMVAD’

THIS LINE OF ARGUMENT OR DEBATE AS ALSO CALLED
PARINAMVAD

(THE TRANSFORMATION ARGUMENT).

- The term ‘ parinam’ implies that the material cause itself gets transformed into the form of the effect *Parinama*.
- Followers of Nayaya say that from milk is created curds but the samkhayas say that milk is transformed into the forms of curds.



THEORY OF EXISTENCE (CAUSALITY)

Satkaryavada

- What is non – existent can never be made existent. Blue cannot be made yellow even by a thousand artists. The sky- flower cannot be produced.
- The effect pre-exists in the cause
- The product is not different from the material of which it is composed. The cloth is not different from the threads in its essence.
- nothing can really be created or destroyed into nothingness

Prakriti Parinam Vada

- The term ‘ parinam’ implies that the material cause itself gets transformed into the form of the effect *Parinama*.
- Followers of Nayaya say that from milk is created curds but the sankhayas say that milk is transformed into the forms of curds.

PURPOSE – GYAN YOGA

Sankhya provides knowledge which removes the cause of misery and release of soul.

Misery is :

Adhyatmika – **intrinsic cause** disorder of body and mind (These include physical and mental diseases like cold, ulcers, headache etc.)

Adhibhautika – **Extrinsic cause**, men, beast, birds, or inanimate objects (mosquitos, bugs, enemies etc)

Adhidevika – **Supernatural cause** , atmosphere or planets that arises from the five great elements like Earth, Water, Fire, Ether and Air. Examples are earthquakes, cyclones, floods etc.)

CAUSE OF MISERY

- Soul is free from suffering
- Body is the seat of suffering
- Soul suffer due to intimate association of soul and body
- Bondage is illusion due to lack of true nature of soul – Ignorance
- Knowledge of true nature of soul removes bondage and suffering



PRAKRITI

- Prakriti is the first cause of the universe—of everything except the Purusha, which is uncaused, and accounts for whatever is physical, both matter and force. Since it is the first principle (tattva) of the universe, it is called the **Pradhana**. Prakriti is said to be unconscious and it is only through the presence of conscious Purusha that evolution begins.
- Prakriti is composed of three essential characteristics (trigunas).



PRAKRITI IS COMPOSED OF THREE ESSENTIAL CHARACTERISTICS

GUNAS - PROPERTIES

Sattva

- Etymologically, the word sattva is derived from “sat”, or that which is real or existent. Since consciousness (chaitanya) is generally granted such existence, sattva is said to be potential consciousness. In secondary sense, “sat” also means perfection, and so the sattva element is what produces good and happiness.

Rajas

- Rajas is the source of all activity and produces pain. It leads to life of feverish enjoyment and restless effort.

Tamas

- Tamas is that which resists activity and produces the state of apathy and indifference. It leads to ignorance and sloth.

THE THREE GUNAS CONTD.....

- The state of equilibrium of sattva, rajas and tamas gunas is called prakriti.
- These are the three elements mixed together in some or other proportions and creates the different objects. Therefore, you find different elements or the different essence in different objects of this earth.
- Sattva is a very light, it is a very pressure again it helps to us to think something. It also helps to our sense organs to identify some object as it is. If you see your image in the mirror as a replica it is because of sattva guna. Because it is a light.



THE THREE GUNAS CONTD.....

- If you see rajas, rajas is an active, it is a nature is an activity; that means, if wind blow if fire spreads that is the quality of rajas; it always in the motions it make something to active.
- However, the tamas guna is black; it is just opposite to satya guna. It is a drowsiness, it is laziness its color is black. It helps for destroying some objects in this world because as you know that no objects can sustain in this earth for a lifelong period. Everything has to be created and destroyed. Therefore, tamas helps for destroying some of the objects in this earth.



THE THREE GUNAS

- The three gunas are never separate. They support one another and intermingle with one another. They are closely related as the flame, the oil and the wick of a lamp. They constitute a very substance of prakriti. All things are composed of the three gunas, and the differences of the world are traced to the predominance of the different gunas.

In every living being, these three gunas (Sattva, Rajas and Tamas) exist in equal proportions, When the proportion of sattve Guna is more, the people have a **peaceful disposition** and are more inclined towards divinity and God. When the Rajas Guna predominates, men **undergo a transformation** towards attraction and aversion .And when the tamas Guna is on the ascendant; they become **careless, indolent and inactive**. These gunas are said to be extremely fine in texture. They are always changing.

THE 24 TRUTHS OR REALITIES OF PRAKRITI

1. **Mula Prakriti** (Unmanifest Primordial Matter) is the root, not a product;
2. **Mahat** (The Great principle i.e. Buddhi or Intelligence) the cause of the whole universe, is the first product of the evolution of Prakriti. . It is the faculty by which we **distinguish objects** and **perceive** what they are. The functions of buddhi are ascertainment and decision. It is both product and productive.
3. **Ahamkara (self sense)** It brings about awareness of “I” and “mine”. or the principle of individuation arises after buddhi. Ahamkara is conceived as material, while buddhi is more cognitive in function, ahamkara seems to be more practical. It individualizes the impressions that come from the outer world.

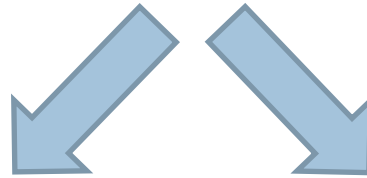
When the ahamkara is dominated by the aspect of sattva, we do good work; when by rajas, evil ones; and when by tamas, indifferent ones. Three branches of evolution arise from the ahamkara.



THREE BRANCHES OF EVOLUTION ARISE FROM THE AHAMKARA.

FROM ITS SATTVA ASPECT ARISE

4. MANAS (MIND)



- the five organs of perception
(jñānendriyas)

5. Ear (hearing)

6. Skin (touching)

7. Eye (seeing)

8. Tongue (tasting)

9. Nose (smelling)



- Five Organs of action
(karamindriyas)

10. Mouth (speaking)

11. Hands (grasping)

12. Feet (locomotion)

13. Organs of excretion

14. Organs of reproduction



FROM ITS TAMAS ASPECT EVOLVE

○ Five Tanmatras

The tanmatras, the subtle elements, are the objects of the five senses.

- 15. Shabda Tanmatra (sound) - ear
- 16. Sparsha Tanmatra (touch) - skin
- 17. Rupa Tanmatra (light) -eyes
- 18. Rasa Tanmatra (taste) - tongue
- 19. Gandha Tanmatra (smell) - nose

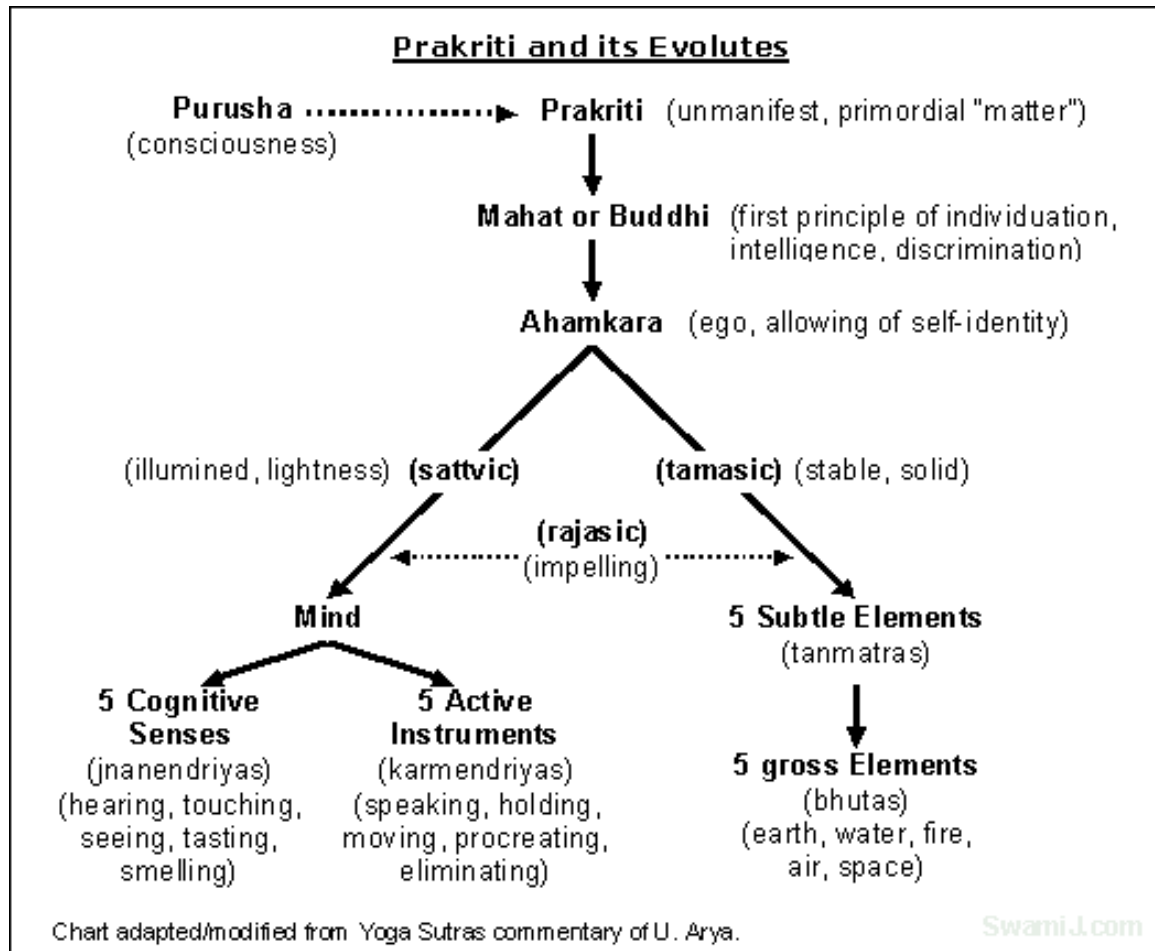
○ Five Gross Elements of Matter (Panchabhutas)

- 20. Akash (Ether) = (shabda produces akash)
- 21. Vayu (Air)= (shabda+ sparsh)
- 22. Tej (Fire) = Rupa (light) produces Tej
- 23. Jal (Water) + Shabda + sparsh + Rupa + Rasa
- 24. Prithvi (Earth) = All the five elements combine together

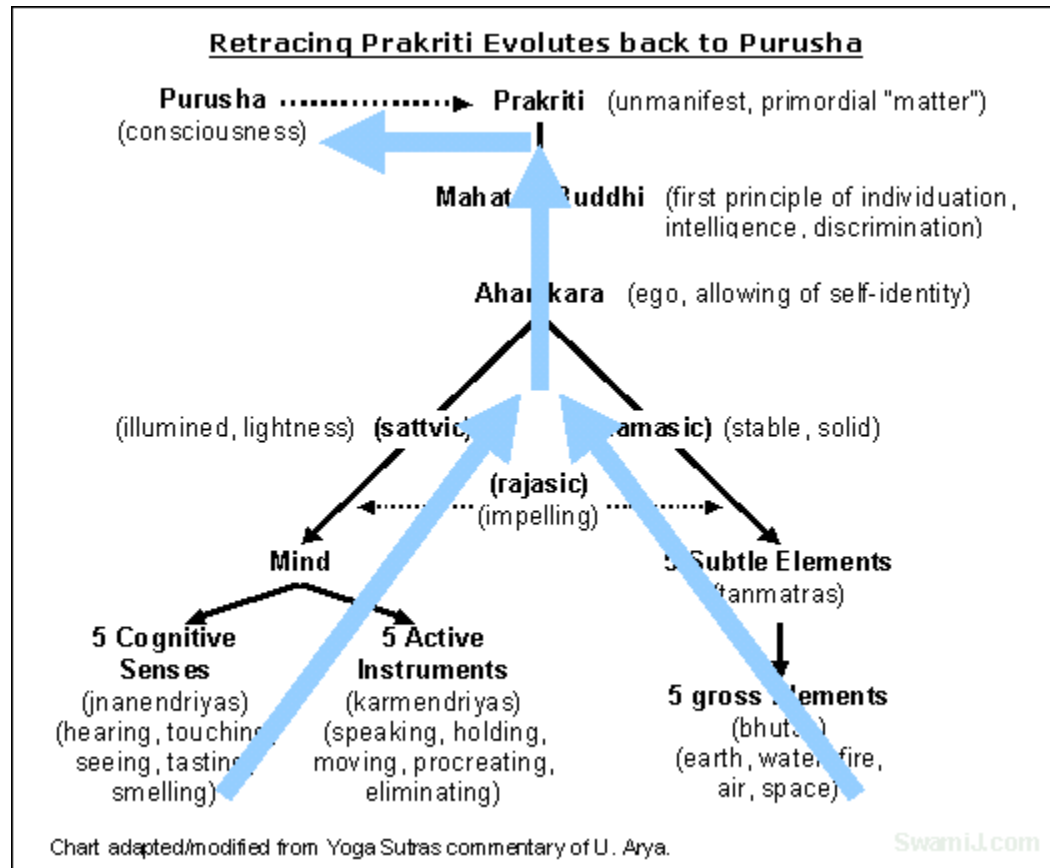
These gross elements are produced by the combination of five subtle elements. For example Shabda produces Akash (space), while shabda and sparsha together produce air . Rupa produces Tej (fire). Shabda, Sparsha, Rupa and Rasa together produce water. All the five elements combine to form Earth.

The Rajas aspect provides the energy for this evolution.

SANKHYA EVOLUTION (COSMOLOGY)



SHANKYA DISSOLUTION



PURUSHA

- Purusha is completely a separate and different from Prakriti.
- It has no beginning. It has no end. It has no attributes.
- It is of the form of pure consciousness.
- The Purusha is not the doer but the one who experiences though it also only the **witness**.
Consequently, it experiences happiness and sorrow.



PURUSHA

The Purusha is like a piece of clear glass through which one can see a same colour as that of the object kept below it. In reality, the clear glass has no colour of its own for it is by itself colourless. In the same way, the purusha is basically not connected with Prakriti but after it is born in this world, it becomes intimately connected with Prakriti. This is how the purusha has become entangled in Prakriti.

Once it acquires enlightenment and wisdom through the **knowledge of discrimination**, it is able to attain Moksha. Moksha is the purusha's ultimate goal. Until Moksha is secured, the Purusha will continue to rotate in the worldly wheel (cycle) of life and death and it will continue to derive the fruits of its actions.

THE RELATIONSHIP BETWEEN PRAKRITI AND THE PURUSHA

- The relationship between Prakriti and Purusha is like that of the lame and the blind who have a mutual need for each other.
- Here, since the purusha is inherently actionless, he is like the lame person, and the Prakriti being insentient is like a blind person in our analogy. Just as the blind person is able to travel on the desired path in association with the lame person, due to the relationship with the Purusha, the Prakriti is able to use the knowledge of enlightenment to secure moksha.



ISHVARA OR GOD

THERE ARE TWO SCHOOLS IN THE SANKHYA PHILOSOPHY. ONE IS THE **ATHEIST** OR GODLESS AND THE OTHER IS **THEIST** OR BELIEVERS IN GOD.

○ **Sankhya without Ishwara (Atheist)**

For the followers of the Atheist Sankhya school, the **Karikas** are clear about God that for obtaining both Birth as well as Moksha, there is no necessity for God. For the process of creation and its subsequent evolution also, God is not required. The Karmas themselves dispense the fruits to the Purusha. Therefore God is not required to control and direct the dispensation of the fruits of Karmas. With enlightenment, the Prusha can attain Moksha of its own accord.



ISHVARA OR GOD

○ Sankhya with Ishwara (Theist)

The founder of the theistic Sankhya Doctrine is **Bhagwan Patanjali**. This doctrine is famous by the name of **Patanjali Yoga Darshana**. In this Darshana, it is stated that Ishvara is not made of any reality or substance out of which life is created because living beings are subject to sorrow and pain and they are also not free from the results or consequences of their actions. The liberated Purusha also cannot become Ishvara because it is stated in the Scriptures that Ishvara is the Guru of even liberated Purushas. Further all liberated Purushas have become free at some point of time or the other from their previous states of bondages whereas Ishvara has been ever free. He is the master of all. He is the ruler and the Controller of all. Adoring and worshipping Ishvara in this way, people can obtain moksha.

THE CONCEPT OF 'MOKSHA' IN SANKHYA

- In the sankhya Doctrine, when the Purusha, with the help of the knowledge of discrimination, frees itself from Prakriti that by itself is deemed moksha. Although, it is Prakriti which is subject to bondage and not the Purusha, yet it appears as if the Purusha is in bondage. It is because of this ignorance that the Purusha is unable to remember that it is different from Prakriti. This is called **bondage**.
- The main aim of Sankhya is to free the Purusha from bonds of Prakriti. After understanding the true nature of the 24 Truths as they really are, the subsequent realization that the 25th is not bound by these 24 Truths is the very knowledge which secures mukti (freedom or moksha). Actually, the Atma – Purusha is not bound nor is it caught up in the wheels of birth & rebirths. It is Prakriti which is subject to rebirths.

Evolution According To Samkhya School of Hinduism

A HINDUWEBSITE.COM PRESENTATION

Presented by
Jayaram V

Some of the images used in this
video are from Wikimedia.org.
Music provided by Defnael /Archive.org.
Concept, research, editing, graphics and
animation by Jayaram V



EDUCATIONAL IMPLICATIONS OF SANKHYA PHILOSOPHY

Aims of education

- ◆ the development of the three elements (mind, ego and intellect) as one of the main functions of education.
- ◆ to create discerning individuals capable of attaining the perfection that exists within them.
- ◆ enable him to understand the difference between the matter and the spirit in order he may rid himself of the threefold miseries of the world (adhyatmik, adhibhautik and adhidevik)
- ◆ Moral development is also very important aim. For this the observance of the vows of Truth, Ahimsa, Aesteya (non-stealing), Aparigraha (no accumulation of superfluous of wealth) and Brahmacharya are recommended.



CURRICULUM

- Sankhya philosophy recognizes both the material and spiritual aspects of life. So in the curriculum a provision should be made for the activities related to both **material and spiritual aspects**. and also for the development of knowledge according to the different stages of human life.
- children should have **direct contact with nature** for fuller development of their sense and motor organs.
- The Sankhya philosophy recognizes the **individuality of a person**. So every individual should be educated according to the need of his development.



CURRICULUM CONTD.....

- The curriculum should involve the study of all disciplines, and the same should be taught according to the interest and aptitude of a student.
- Stress on natural sciences, since to understand prakriti is to discriminate between purusa and prakriti.
- Arts, so as to develop an appreciation and understanding of the works of authorities.
- Physical sciences and the yoga will also form part of the curriculum since Sankhya believes only a healthy and focused individual can attain salvation.

TEACHING METHODS

According to Sankhya Philosophy, there are two chief sources of acquiring knowledge. They are **external and internal**.

In the external sources **sensory and motor organs** may be included.

The internal sources are **mind, self conscious or ego, intellect (Buddhi) and Soul (Atma)**.



TEACHING METHODS CONTD.....

According to Sankhya Philosophy there are three methods of acquiring knowledge:-


- **Direct Method** - Through senses (experiential learning with maximum involvement of the senses)
- **Inferences Method** – (Inductive – Deductive methods of teaching or Synthetic and Analytic method)
- **Word Method** - statement of some authority or citation from Vedas. Text book method or Lecture Method is also a form of Word Method.
- In the modern age press, radio, cinema and television are other methods of learning through Word Method.

DISCIPLINE

- 'Yama', and 'Niyam' are the first two principles of discipline in Sankhya Philosophy.
- Yama - restraint in thought, speech and deed. (speaking truth, practice of non- violence, non – stealing, non accumulation of wealth, and celibacy (Brahmacharya) are essential).

Niyam - Yoga recommends five principles.

cleanliness, contentment, penance, self study and surrender of everything to God. It believes that without following these principles no one can be pure in mind, speech and deed.



ROLE OF TEACHER

The teacher is to be **facilitator** of the development of the innate potentiality of the child. He should be **reliable and ideal person** and have a **thorough knowledge of the Prakriti (matter) and the Purush (the spirit)**. Such a teacher alone can impart true knowledge to his students.



THE STUDENT

Each person possesses in him the three attributes Sat, Raj and tam. So the sankhya philosophy expects of each student to lead a disciplined and moral life. Such a conduct will enable him to learn the difference the basic elements of the matter and spirit.

