

Assignment-4

The schools of consciousness can be broadly categorized into Astika and Nastika . Astika schools include Nyaya, Vaisheshika , Sankhya ,Yoga , Purva Mimansa , Uttara Mimansa . General misconception is that astikas believe in GOD and Nastika's deny existence of GOD. But the proper meaning of Astika as per Sanskrit literature is those who believe in supreme authority of Vedas and life after death. So the above classification may not be appropriate since Buddhist and Jainist believe in life after death. I choose to describe the concept of consciousness in the Sankhya school of Hindu Philosophy.

Sankhya School

Sankhya school of thought is oldest philosophical system in India.

They don't believe in existence of God but believe in authority of Vedas.???. They are dualists and atheists.

This philosophy though believes in atheism some concepts are absorbed into Hinduism because we find this philosophy discussed in many Upanishads and Bhagavadgita.

The founder is believed to be Kapila Maharshi. He is referred in a famous myth regarding Ganga River Swallowing. Once Bhageeratha worshipped Lord Shiva to bring the Ganga down to earth so that his forefathers would go to heaven when Ganga flows over their ashes. However because of torrent flow of Ganga Kapila's Ashram was submerged in it. The Sage who got angry swallowed the river and upon the request of Bhageeratha released it back from his ears. He is also referred as incarnation of Lord Vishnu as referred in Bhavadgita.

The main philosophy of this school is as follows:

In Bhagavad Gita According to Lord Krishna He is the ultimate Purusha and Prakruti is like female who is predominated by Lord and give rise to

material things in nature be it moving or immovable objects. This philosophy was considered from Sankhya with some modifications.

Sankhya attributes reality to dual entities Purusha and Prakruti.

Purusha is the eternal Individual soul with pure consciousness and Prakruthi is the unmanifest, Primal Nature.

Purusha is eternal, Uncreated, Absolute, neither cause nor effect, Consciousness, Indestructible.

Prakruthi is eternal, Uncreated, Absolute, Infinite, cause and effect, Matter and energy, Impure.

Evolution is not just limited to organic matter but also consciousness in association with soul. Each person is an eternal spirit, a pure consciousness different from nature and its products. Bondage and suffering arise when he identifies with material things.

Objective reality is unstable i.e., one form transforms to another but overall matter/energy remains same. These are unreal and absolute reality should be sought for to become free from sorrows.

The contact with Purusha is the trigger for Prakruthi to spring into action.

The first development is disequilibrium within nature upon contact in three qualities of Gunas. These Gunas are not mere attributes but substances.

Sattva: Purity, Dispassion, Light

Rajas: Activity, Passion, Intensity

Tamas: Inertia, Ignorance, Darkness

The Buddhi reflects the consciousness of the soul. The soul is untouched.

The 24 Tattvas or Evolutes of Nature are:

Prakruthi : 5 Jnanendriyas

Buddhi : 5 karmendriyas

Aham : 5 tanmatras

Manas: 5 mahabutas

The Gunas are pervasive in all the Tattvas and hence not counted separately. Including Prakruthi it becomes 24.

A soul is free, absolute and unbound.

An embodied soul is a soul encased in matter and energy complex. In itself it is pure ,absolute and untouched by nature. But it is bound by the laws and limitations of nature.

Every living beings, in all the worlds known and unknown are jivas. Their composition and level of evolution may vary, but they are all jivas.

The following specifies composition of jiva. They are divided into 5 categories. Each is attributed with Dominant element, Connecting karmendriya, Jnanedriya, Tanmatra and nourishment

The outer most body –

Annmaya kosa - Earth, sex organ, nose , smelling ,Gross Food

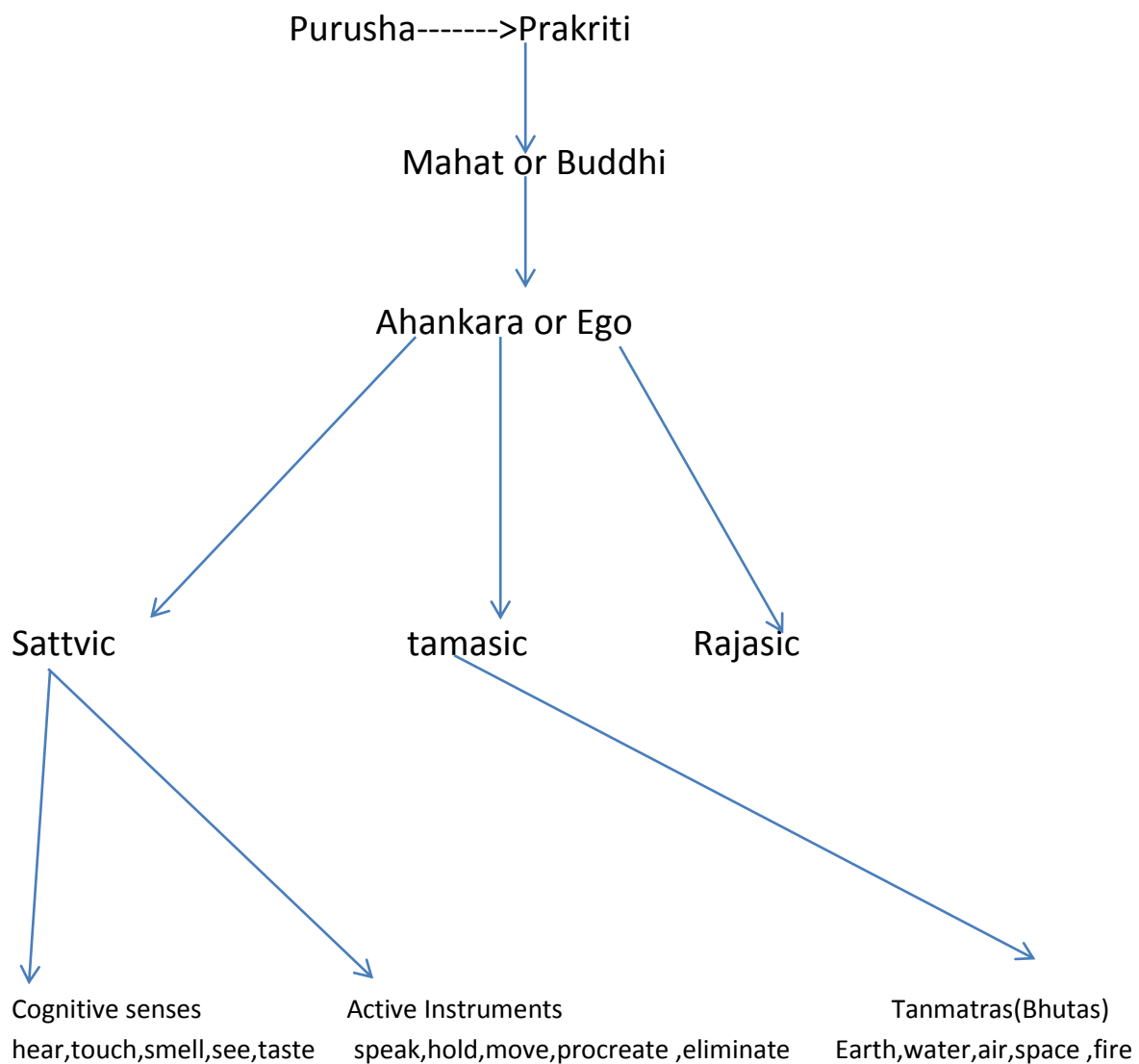
Pranamaya kosa - Air , Hands, skin ,Touching ,Breath

Manomaya kosa -water, Excretory organs ,Tongue, Tasting, Water

Vignanamaya kosa - Fire , Feet ,Eyes ,Seeing ,Light or brilliance

Anandamaya kosa - Space or Ether , Speech organ, Ear, Hearing ,Sound

The overall diagram of this philosophy looks like this.



Mahat Tattva is the experience of existence. This contains intuition and intelligence and exists throughout the body.

Aham Tattva is the experience of action. This controls mind, thoughts, sensory and motor organs.

Pranam and mind operate to evolve an organism.

If the predominant gunas are Tamo guna and Rajo guna the jiva is intensely attached to worldly pleasures and loses Buddhi.

Verses from 2nd chapter 14th verse of Gita:

Mara-sparsas tu kaunteya sitosnasukha dukha dah

Agampayino nityas tams titiksasva bharata

Interaction of senses and sense objects gives cold, pleasure and pain. these things are temporary ,appearing and disappearing .Try to tolerate them.

Sankhya doesnot describe what happens after Moksha since after liberation there is no distinction between Purusha and jiva.