



SANKHYA-YOGA

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An Introduction

SANKHYA

- Pluralistic Spiritualism
- Atheistic Realism
- Uncompromising Dualism

- Gaudhapada's *Sankhya karika bhashya*
- Bachaspati / **Vacaspati** Mishra's *Tattval Kaumudi*
- Iswara Krishna's - *Sankhya karika*

SANKHYA

- One of the Oldest Indian Philosophical systems
- Yoga is an allied philosophical system with Sankhya
 - Conducive for the realization of the highest good
- Most of the philosophical doctrines of Sankhya is discussed in Upanishads like, *Chhandogya, Katha and Prasna. The Bhagavad Gita* also a mention on Sankhya-Yoga
- Kapila was the founder of this system.
- Sankhya advocates dualism, that is, **Purusa** and **Prakrti** are two fundamental metaphysical principles of the Reality

SANKHYA THEORY OF CAUSATION

- SATKARYAVADA
- The effect is an explicit manifestation of whatever pre-existing in the cause

Pakrtiparinamavada

- All effects are modification or *parinama* of *prakrti*
- So, effect is not a new creation, rather the effect pre-exists in the cause
- Production – *utpatti* and Dissolution -*pralaya*

ARGUMENTS OF SATKARYAVAD

- *Asatkaranat* - If the effect does not pre-exist in cause, then it will be like a mere non-entity E.g. Hare horn or Sky-flower
- *Upadanagrahanat* – the material cause is invariably connected with it.
- *Sarvasambhavabhavat* – Everything cannot produce everything
- *Saktasya sakhyakaranat* – Actualization of the potentiality connected in its material cause
- *Karanaabhavat* – Effect is the essence of its material cause (Sharma 2009: 152)

PRAKRTI

- First principle of the universe – PRADHANA
- Imperceptible – Extremely subtle - Avyakta
- Unconscious and unintelligent – Jada
- Ever active with unlimited power - Shakti
- Motion is inherent in the form of Rajas
- Uncaused, independent, eternal and absolute, but its product are caused, relative, dependent

ARGUMENTS FOR THE EXISTENCE OF PRAKRTI

- Prakrti is all pervading and is the source of the universe. All individual things in this world are conditional and finite. Finite cannot cause of the universe. From finite to infinity, from limited to unlimited... **Bedanam Parinamat**
- All worldly things possess certain common characteristics by which they are capable of producing pleasure, pain and indifference. Hence they must have a common source, composed of three gunas - **Samanvayat** (Sharma 2009: 153)
- All effects arise from the activity of the potent cause. Evolution means the manifestation of hitherto implicit as the explicit, the activities which generates evolution must be inherent in the world – cause – **Karyatah pravrttescha** (sharma 2009: 154)

ARGUMENTS FOR THE EXISTENCE OF PRAKRTI

- The effect differs from the cause and hence the limited effect cannot be regarded its own cause. The effect is explicit and the cause is implicit state of the same process. The effect, therefore, point to a world cause where they are potentially contained – *Karanakaaryavibhagat*
- The unity of the universe points to a single cause. And the cause is Prakrti – *Avibhagat Vaishvarupasya* (Sharma 2009: 154)

GUNANAM SAMYAVASTHA- STATE OF EQUILIBRIUM

- Trigunas – Sattva, Rajas and Tamas – constituents of Prakrti
- Pleasure, Pain and indifference
- Sattava – manifestation of objects in consciousness. Luminosity of light and power of reflection, happiness and bliss
- Rajas – principle of motion – pain restlessness, activity
- Tamas – principle of inertia – indifference
- The gunas are substantive constituents of prakrti, still subservient to Purusa – the end of purusa, because prakrti and purusa are intertwined

TRIGUNAS AND ATHEISTIC REALISM

- The trigunas are inseparable from Prakrti
- They conflict yet cooperate with one another, they are found to be intermingled with one another
 - Oil, Wick and Flame – Cooperate to produce light.
- The composition of things determined by these gunas. And differences are due to difference in combination. The nature of a thing is determined by the preponderance of a particular guna.
- These gunas are everchanging. They cannot remain static of a moment
- Change is homogeneous (swarupa Parinama) or Heterogeneous (Virupa parinama)

PURUSA

- Principal, Pure Consciousness
- Soul, self , the subject of the knower
- Purusa is neither body nor the senses, nor brain, nor mind (manas), nor ego (ahamkara), nor intellect (buddhi)
- It is not a substance that possesses consciousness, rather consciousness itself is its essence
- It is the pure transcendental consciousness, knower, foundation of knowledge
- Consciousness is not an object of knowledge, rather silent, witness, neutral seer, emancipated and indubitable postulate of knowledge.
- Consciousness is real

ARGUMENTS FOR THE EXISTENCE OF PURUSA

- **Sanghataparthavat** – Prakrti evolves itself in order to serve Purusa's end. The proof is teleological
- **Trigunadiviparyat** – Trigunas imply the existence of nitaigunya – beyond gunas.
- **Adhistanant** - the proof that Purusa is ontological. All knowledge necessarily implies the existence of the self. It is the foundation of empirical knowledge.
- **Bhoktarbhavat** – non-intelligent prakrti cannot experience its products, the purusa must exist in the form of ethical, self consciousness normative principle.
- **Kaivalyartham pravrtteh** – Desire for liberation from the sufferings of the world. Aspiration presupposes aspirant. The proof is mystical and religious.
- Sankhya believes in plurality of purusas

EVOLUTION

- Prakrti is essentially dynamic – motion is inherent in it
- Prakrti is always changing
- Homogeneous change – *svarupa parinamavada*
- Heterogeneous change – *Virupa parinamavada* – due to vibration of Rajas that state of equilibrium is disturbed
- Evolution is creation – is cyclic, but not linear
- Evolution is teleological and not mechanical

PURUSA & PRAKRTI

- As two independent and absolute realities
- How the two opposite metaphysical principles come together?
- If they do not come together, then no evolution will take place.
- Prakrti needs purusa in order to be known (*darshanartham*)
- Purusa needs prakrti in order to enjoy (*bhoga*) and also for *Kaivalya* (*kaivalyartham*)



ATHEISTIC REALISM

- Prakrti cooperates with purusa to serve its end.
- Cooperation is a mutual harmony
- Is it purusa-sannidhi matra- the proximity with purusa
- Rather, Sankhya believes in “Semblance of contact – Samyogabhasa”
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YOGA

- Union
- Spiritual union between individual soul and the Universal soul
- “Spiritual effort to attain perfection through the control of the body, senses, and the mind, and through the right discrimination between Purusa and Prakrti” (Sharma 2009: 169)
- Yoga as a philosophical system accepts the metaphysics and epistemology of Sankhya

FOUR PARTS OF THE YOGA

- Samadhi pada – nature and aim of concentration
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- Sadhana pada – means to realize the end
- Bibhutipada – supra-normal powers which can be acquired through yoga
- Kaivalya pada – nature of liberation and the reality of the transcendental self

CHITTA AND ITS VRTTIS

- Modification (vrttis) of Chitta.
- Chitta is also known as antakrana
- Chitta appears to be conscious due to the reflection of Purusa on it.
- Yoga – cessation of modification through the concentration
- The cessation is “the return of the Purusa to its original perfection.”

MODIFICATION OF CHITTA


- Right Cognition (**pramana**)
 - Perception, Inference and verbal testimony
- Wrong Cognition (**Viparyaya**)
- Verbal Cognition or imagination (**Vikalpa**)
- Absence of cognition or sleep (**Nidra**)
- Memory (**Smrti**)

CHITTA AS REFLECTION OF PURUSA

- Purusa is eternally pure and transcendental
- Chitta is the reflection of Purusa in it. – This reflected chitta is the phenomenal ego – jiva which is subject to birth and death, suffering
- Five kinds of sufferings:
 1. Ignorance (avidya)
 2. Egoism (asmita)
 3. Attachment (raga)
 4. Aversion (Dvesa)
 5. Clinging to life and instinctive fear of death (Abhinivesh)

ASTANGA YOGA

- Eight fold path of Discipline
- 1. Yama – abstention includes five vows: Ahimsa, satya, asteya (Non stealing), brahmacharya, and aparigraha (non possession)
- 2. Niyama – external and internal purification – shaucha, Santosh (contentment), austerity (tapas), svadhyaya and iswarparinidhana (devotion to god)
- 3. Asana – siting in a comfortable posture for meditation
- 4. Pranayama – breathing – inhalation and exhalation
- 5. Pratyahara – Controlled the senses from their object

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- 6. Dharana – fixing the mind on the object of meditation
 - 7. Dhyana - meditation with undisturbed flow of thought round the object of meditation
 - 8. Samadhi – concentration
 - Samprajnata samadhi
 - Savitkara, Savichara, sananda and Sasmita
 - Asamprajnata samadhi

CHITTABHUMI

- The Five levels of mental life – chittabhumi
- The difference in the levels are due to the predominance of the different gunas
- 1. **Ksipta**- restlessness due to predominance of Rajas
- 2. **Mudha** – Torpid/ inactive/ lethargic/ slow predominance of Tamas
- 3. **Viksipta** – distracted – predominance of sattva (sometimes rajas asserts)
- 4. **Ekagra** – Concentrated mind- mindfulness – object of meditation
- 5. **Niruddha** – restricted – mental modifications are arrested.