

Pranayama

Teachers Training

Level 1 2023

Introduction to
Samkhya Philosophy



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श्री गुरुभ्यो नमः हरिः ॐ

Om Om Om

Sri Gurubhyo Namah Harih Om

Salutations to the Gurus!

ॐ सह नाववतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ saha nāvavatu saha nau bhunaktu
saha vīryaṃ karavāvahai
tejasvi nāvadhītam astu mā vidviṣāvahai
oṃ śāntiḥ śāntiḥ śāntiḥ

May that Brahman protect us together. May it nourish us together. May we both gain great vitality. May our learning be brilliant. May we never argue. Om peace, peace, peace.

Samkhya

First thing to understand:

All philosophies exist for us to try to understand the incomprehensible

What causes us to search? Suffering and death. These two realities cause us to question why we are here and if there is a purpose to life

Happiness, joy, bliss don't cause us to question. They just cause us to seek more happiness

Because happiness is fleeting, we suffer. When we suffer enough, we start to wonder what is going on

Samkhya

Samkhya and Vedanta have exerted the greatest influence on Indian philosophical systems

Samkhyakarika is the earliest surviving text of the Samkhya school

It is attributed to Ishvarakrishna, circa 350 CE, making him a possible contemporary of Patanjali

Samkhya's roots are older than the *Samkhyakarika*, its formulation occurring sometime in the 1st millennium BCE, which places it within the Vedic and Upanishadic traditions

Samkhya

Samkhya states that the pursuit of happiness is a fundamental need of all human beings

However, our happiness is impeded by three types of suffering:
adhyatmika, adhibhautika, adhidaivika

These can further be categorized into two categories, suffering of the body and suffering of the mind

While study of texts is somewhat effective in removing suffering, it is not long lasting, we need something more practical

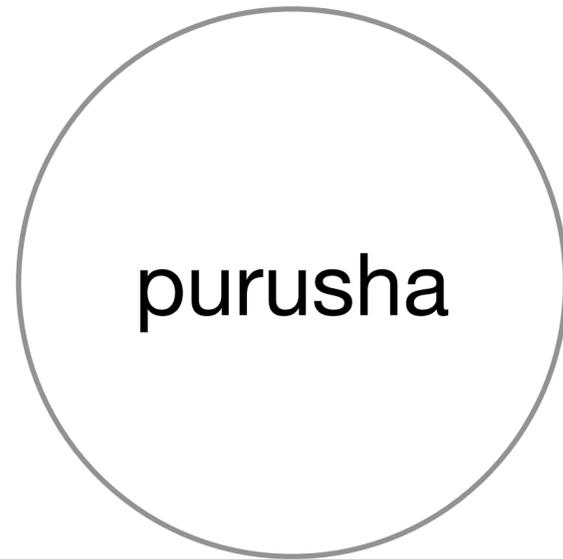
Samkhya

Therefore, the best pathway is the path of knowledge *and* understanding. Yoga is said to be the practical arm of samkhya.

On the pathway to knowledge, there are three things to discern:

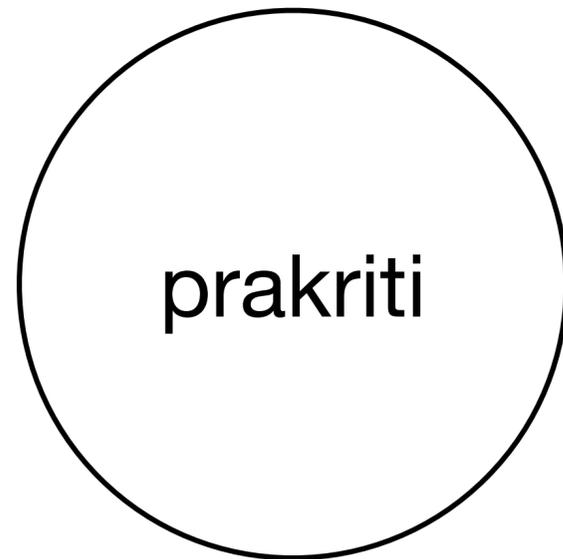
1. The evolving, manifest world
2. The manifest, non-evolving world
3. The Seer, Self, or Knower

Samkhya means to count or enumerate.
It is a way of meditating on the categories
of observable things in our world
for the sake of understanding who we are
and what the world is.

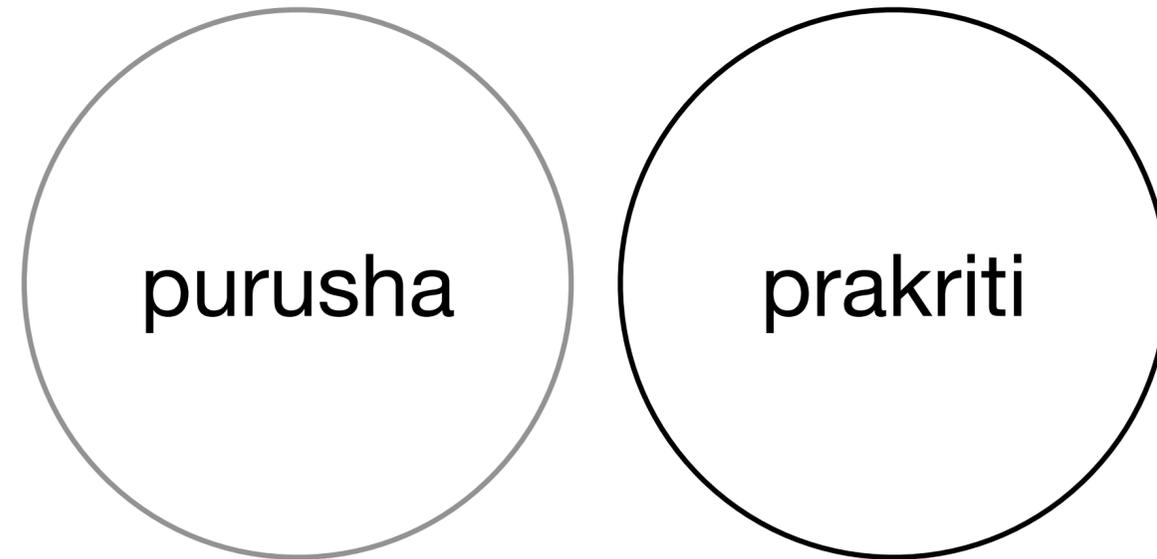


1. Pure consciousness
2. Cosmic spirit
3. It does not act, nor does it cause anything else to act
4. It is neither created, creative, nor does it evolve
5. It is the conscious, knowing principle

Distinct from Vedanta, there are infinite purushas



1. Prakriti, Nature, is uncreated
2. But causes other things to be created
3. She creates from within Herself the evolutes, or *tattvas*
4. Nature is not conscious, but is purposeful.
5. What drives change? Movement of the gunas



Purusha and Prakriti are both infinite, eternal realities, always existent.

The distinction is that Purusha is unchanging and non-creative, and Prakriti has two aspects, the unchanging and the creative.

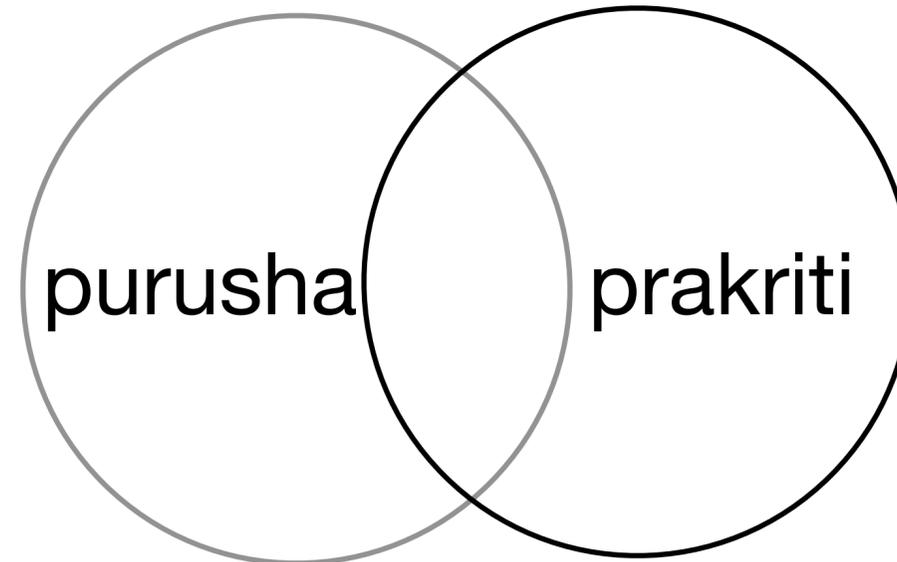
Two Aspects of Nature:

Vyakta, changing, and *avyakta*, unchanging.

Both have the three *gunas* in them as part of their makeup.

When the *gunas* are in an equilibrium, there is no movement at all.

When a tension arises within the *gunas* and one becomes more active than another, then qualities are set in motion, and manifestation occurs.

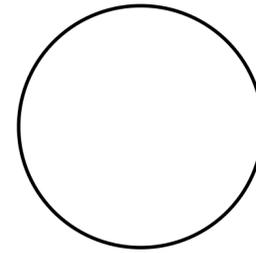


Are they one in the same? Some sources say yes, some say no.

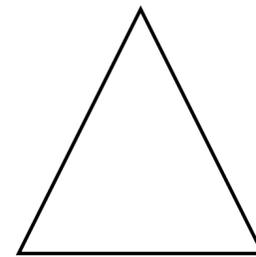
Does it matter? Not essentially

What matters is that we use the pathway laid out to
discover truth for ourselves

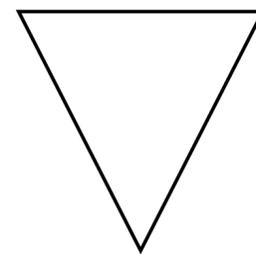
Prakriti is composed of the three gunas



Sattva Harmony, lightness, buoyancy, reflection. The underlying quality of manas



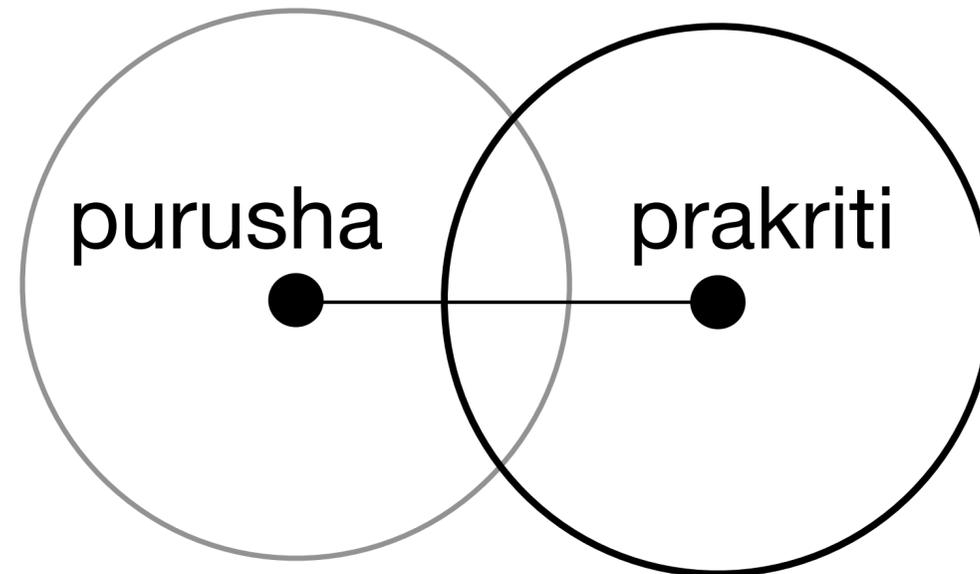
Rajas The force that affects and moves sattva and tamas. Responsible for all mutation and change. Its function is to move things and overcome resistance.



Tamas covers, it is the force that restrains. It counteracts the tendency of rajas to work, and sattva to reveal. It is not a negative force, just a counter force.

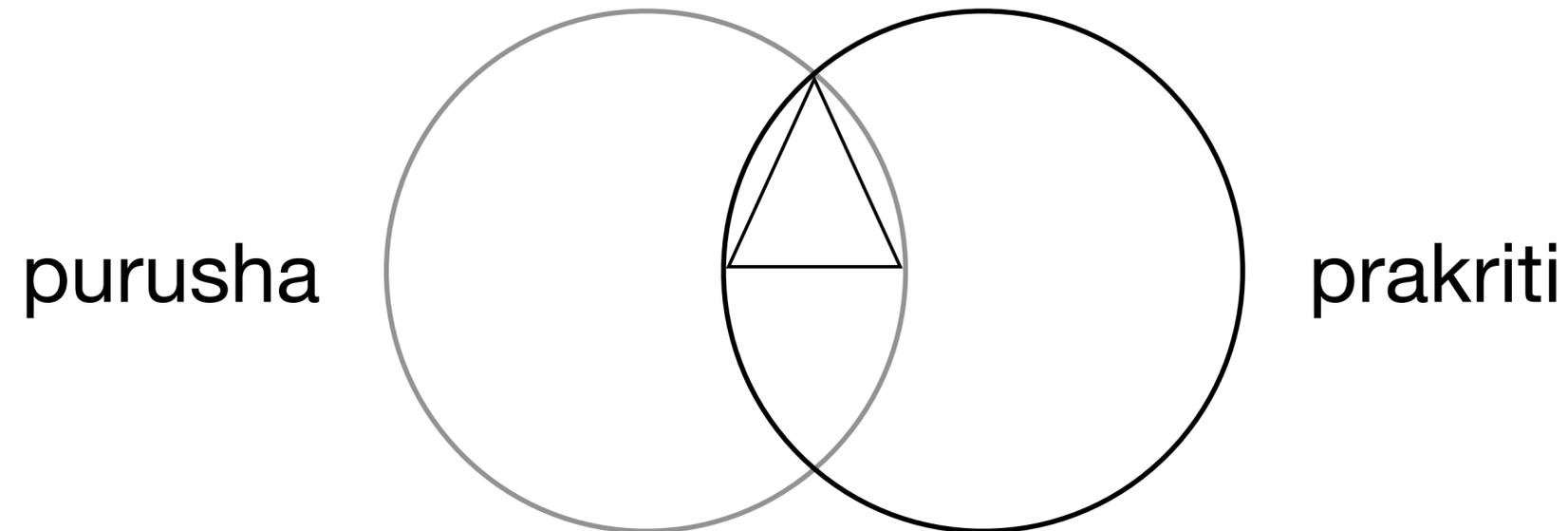
Mahat

1. Self awareness causes the disturbance from equilibrium
2. Time and space are created
3. Mahat is produced
4. Cosmic intelligence rests *within* cosmic spirit and cosmic substance

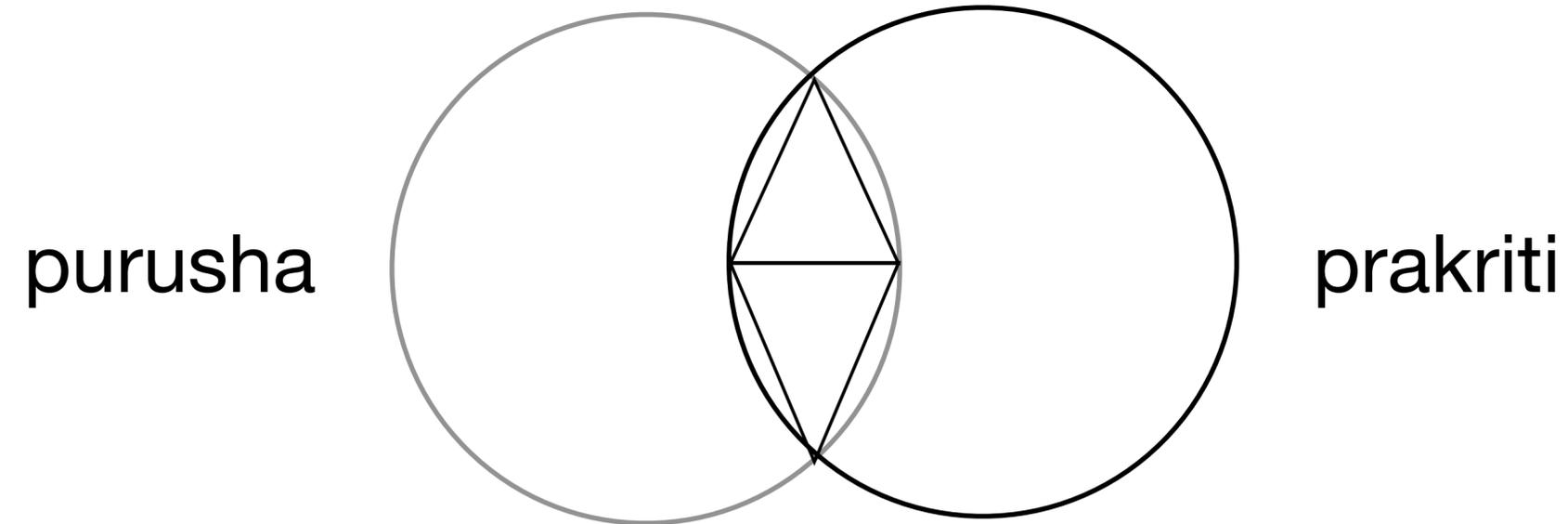


5. Cosmic intelligence pervades all space and phenomena
6. It sets rajo guna in motion,
7. Likened to a swollen ocean before the appearance of a wave
8. There is no identity in Mahat, just potential

Ahamkara

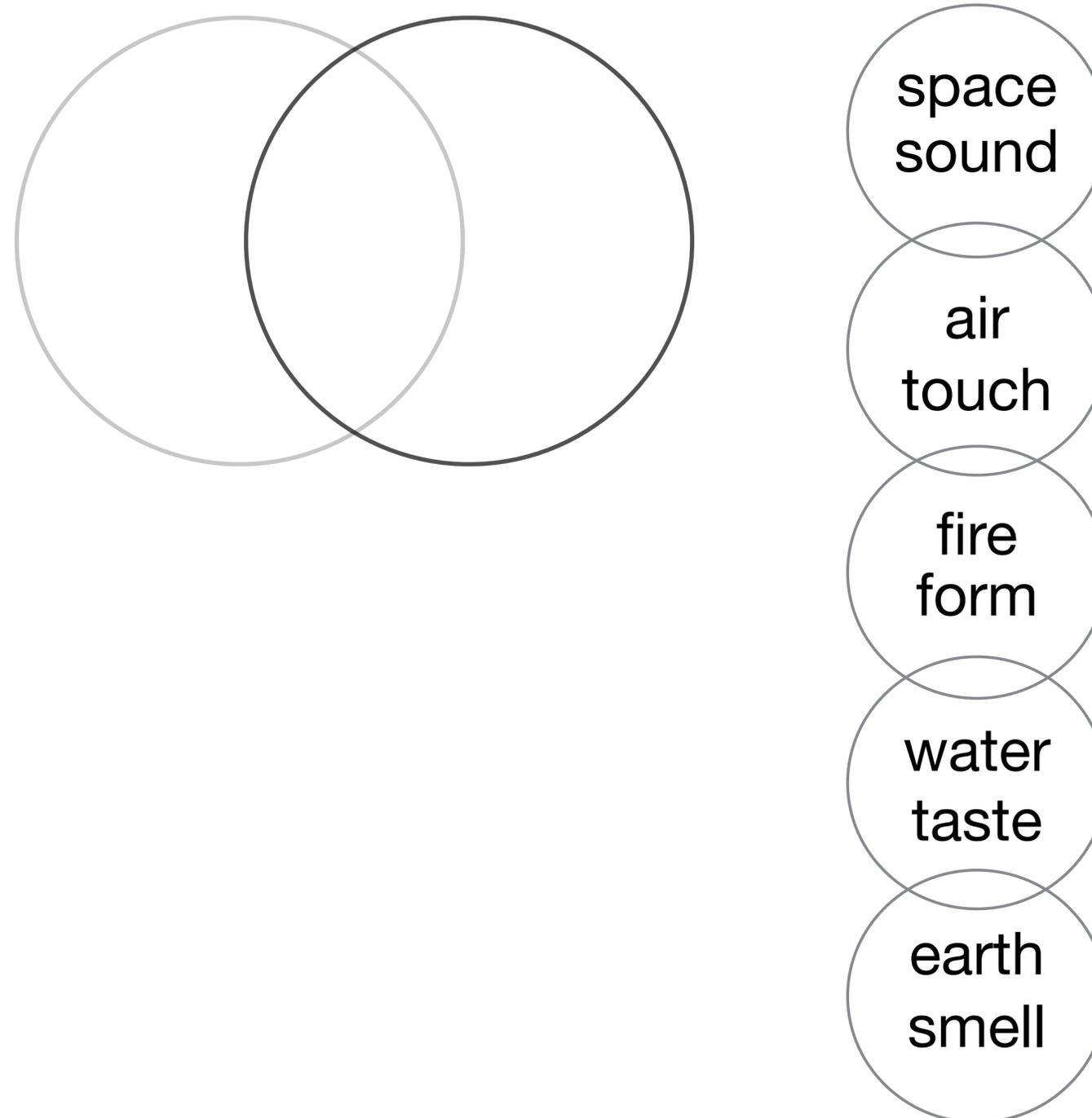


1. *Aham*, I + *kr-*, to do
2. Cosmic I-ness
3. The universe knows itself as “I” without an object
4. Individuating principle.
5. It is the potential for the variety that emerges from equilibrium
6. Consciousness becomes active as “I”, but without an object



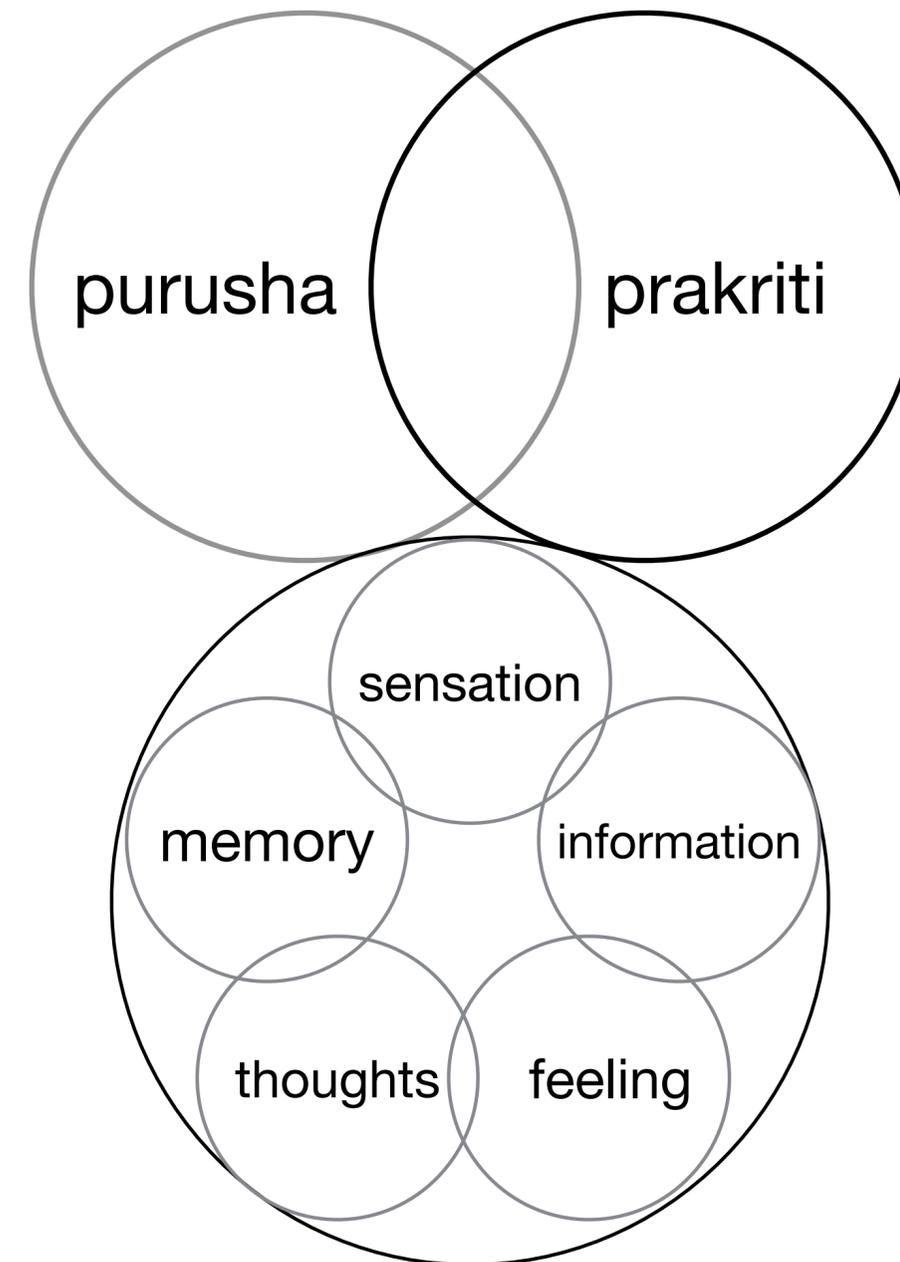
1. Through the process of reflection cosmic I-ness reflects
2. As above, so below
3. Yatha brahmande, tatha pindande
4. The gunas will combine to form the remaining evolutes

Rajas + tamas combine to form the *tanmatras* and the *pancha mahabhutas*



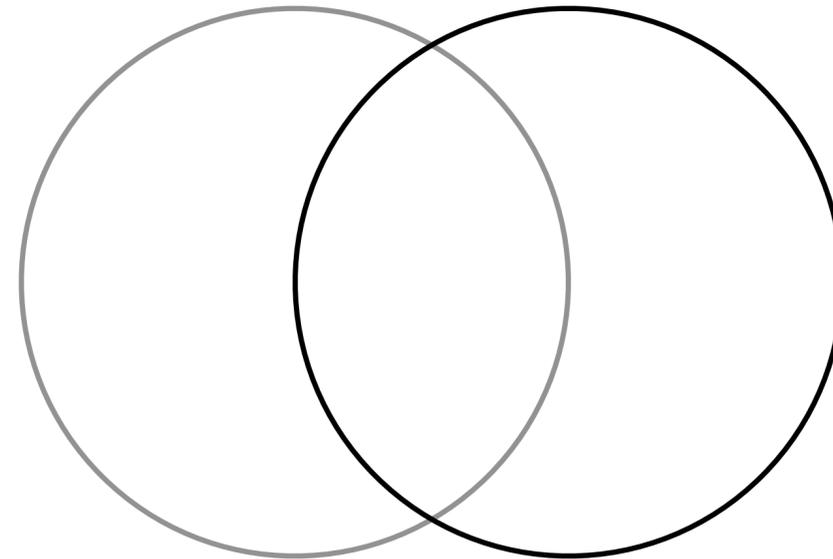
Rajas + sattva combine to form the mind, *manas*.

1. Manas comes from the verbal root *ma-*, to measure
2. Organizes the sensations and information brought in by the sense organs via the tanmatras and mahabhutas
3. Interpreted as thoughts and memories that form our individual ahamkara
4. Ties us to an incomplete narrative of self

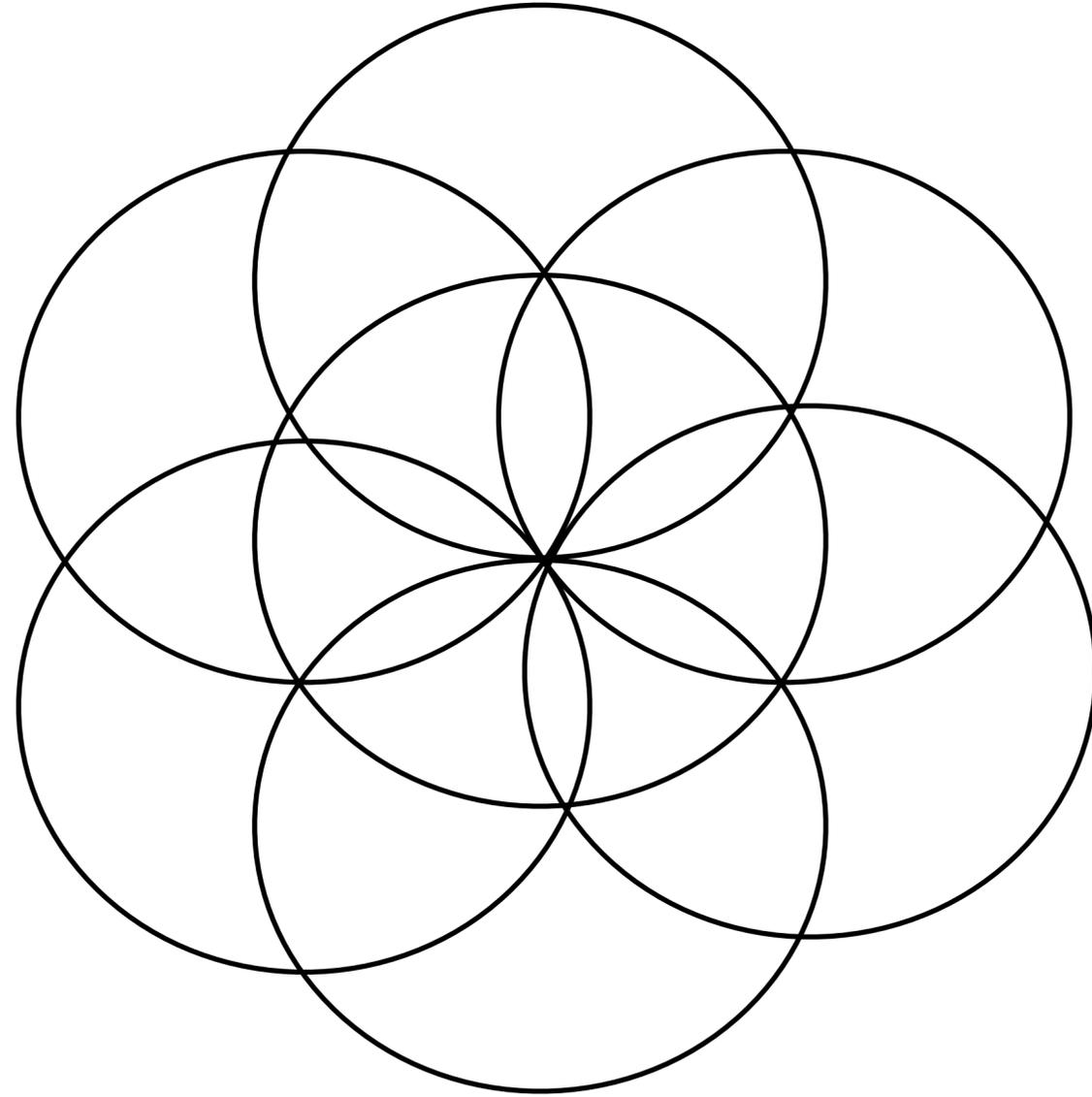


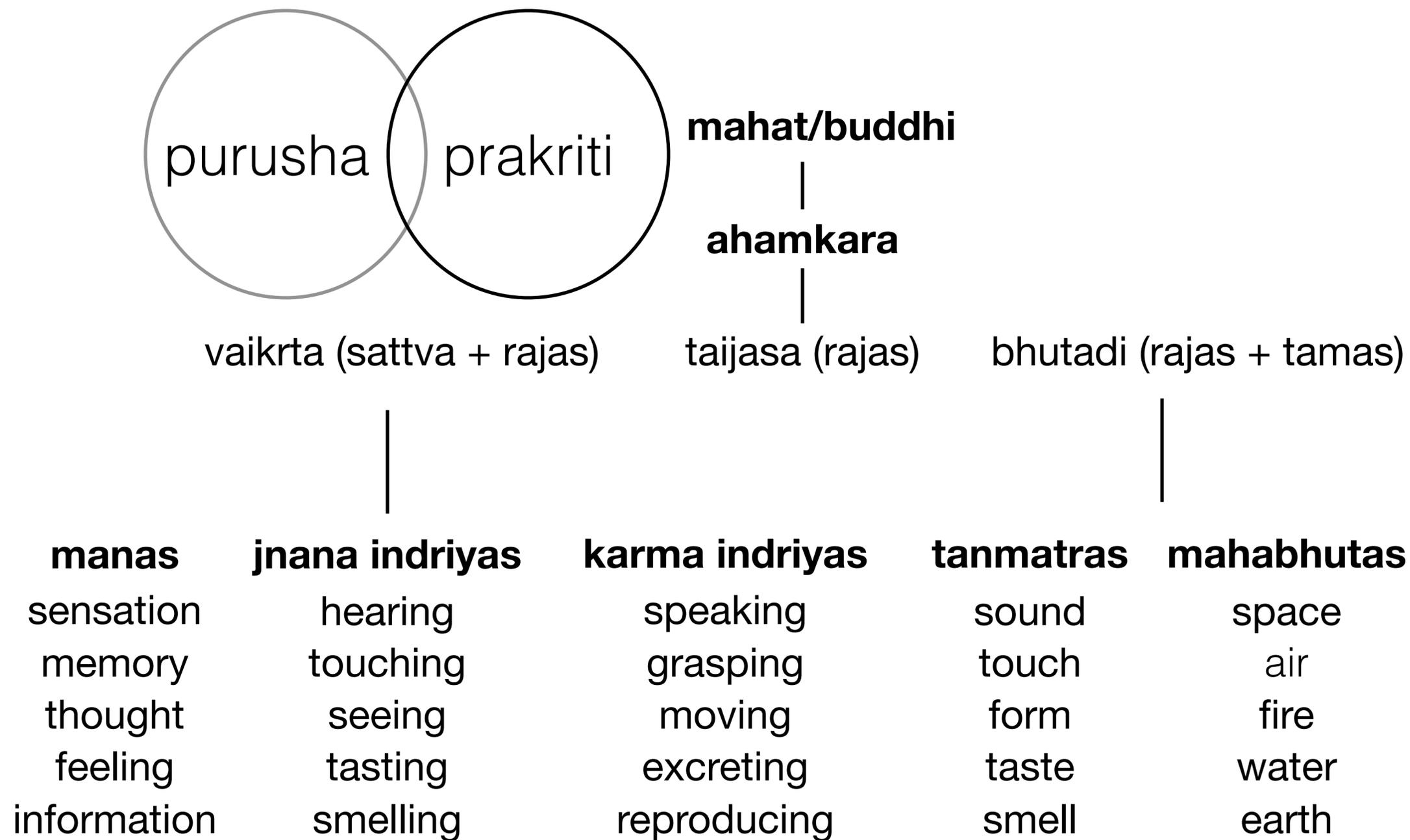
Rajas + sattva further combine to form the organs of knowledge and the organs of action

- speaking
tongue
- grasping
hands
- walking
legs
- excretion
anus
- reproduction
genitals

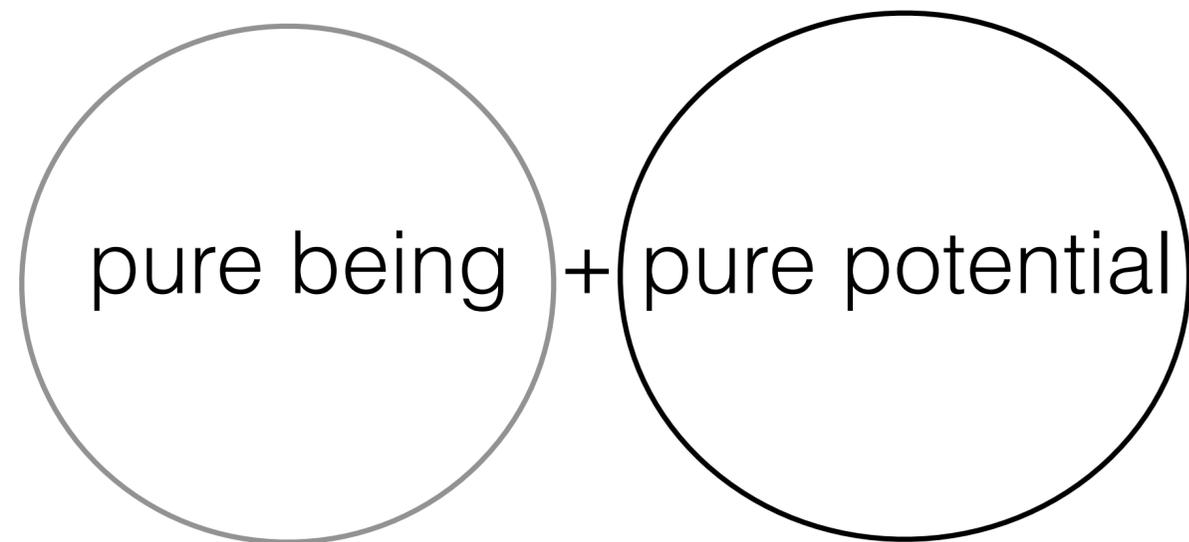


Information comes “into” the mind via the organs of knowledge, and we act upon those inputs through the organs of action.

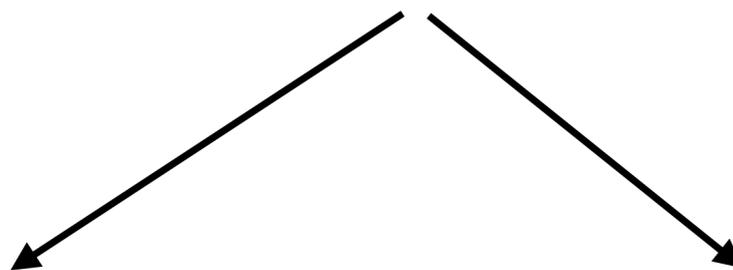




All of the organs depend on prana, and it is prana that connects them to the soul.



cosmic intelligence → cosmic identification



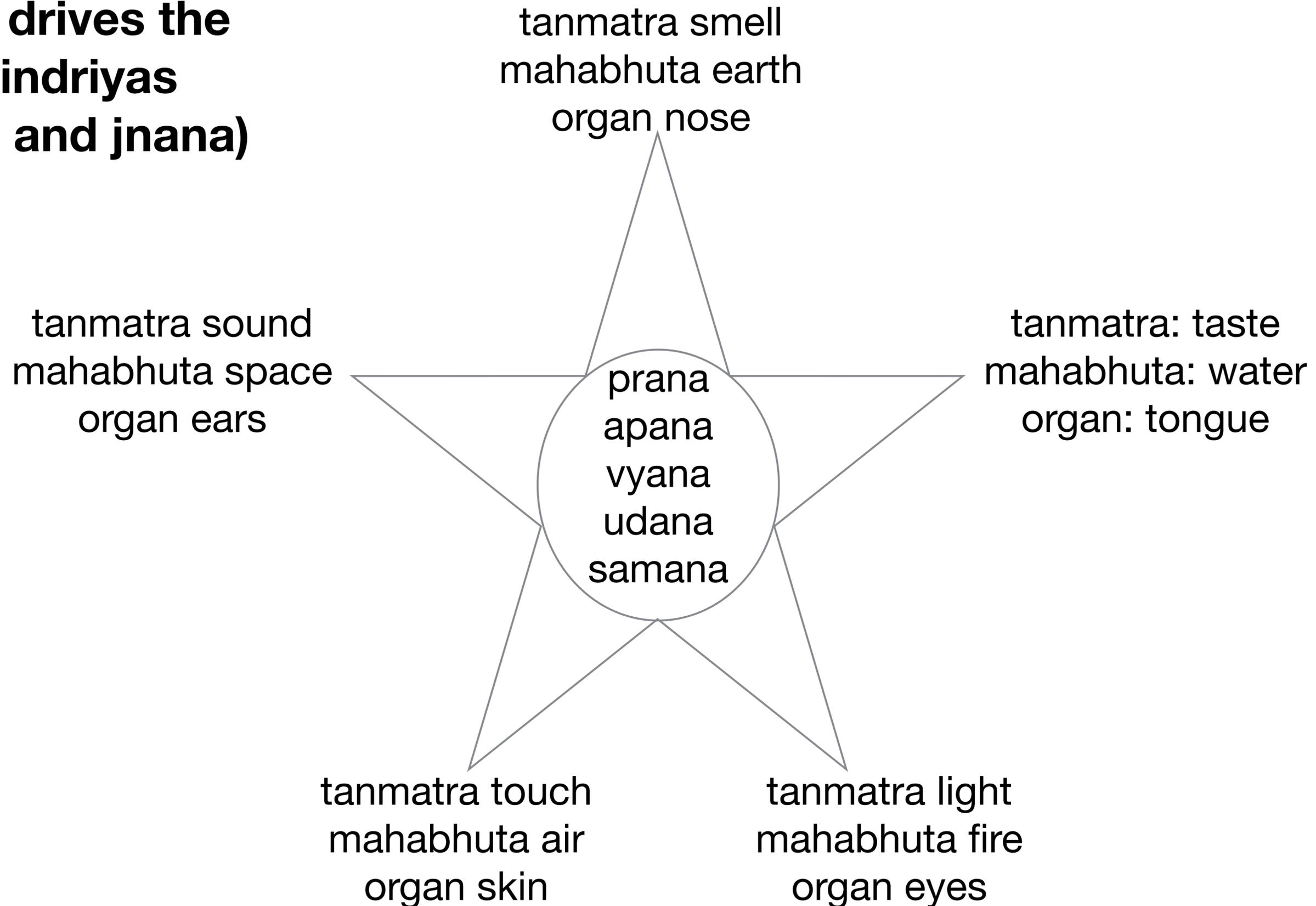
harmony + activity

activity + inertia

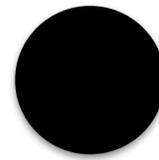
cognition of experience
perception of experience
action within experience

potential for experience
substance of experience

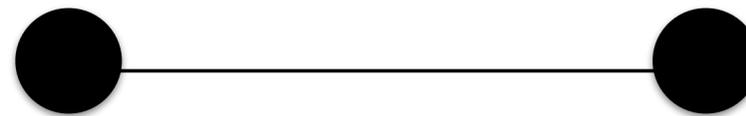
Prana drives the ten indriyas (karma and jnana)



Monad = One
The starting place for all things

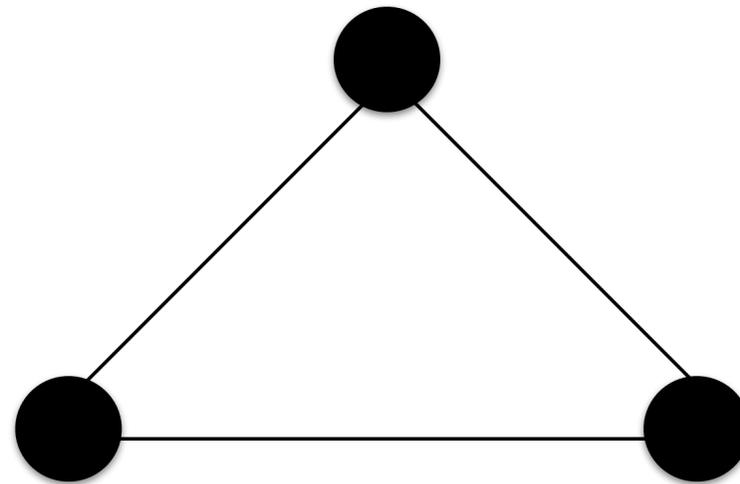


Dyad
Spatial extension,
the creation of time and space



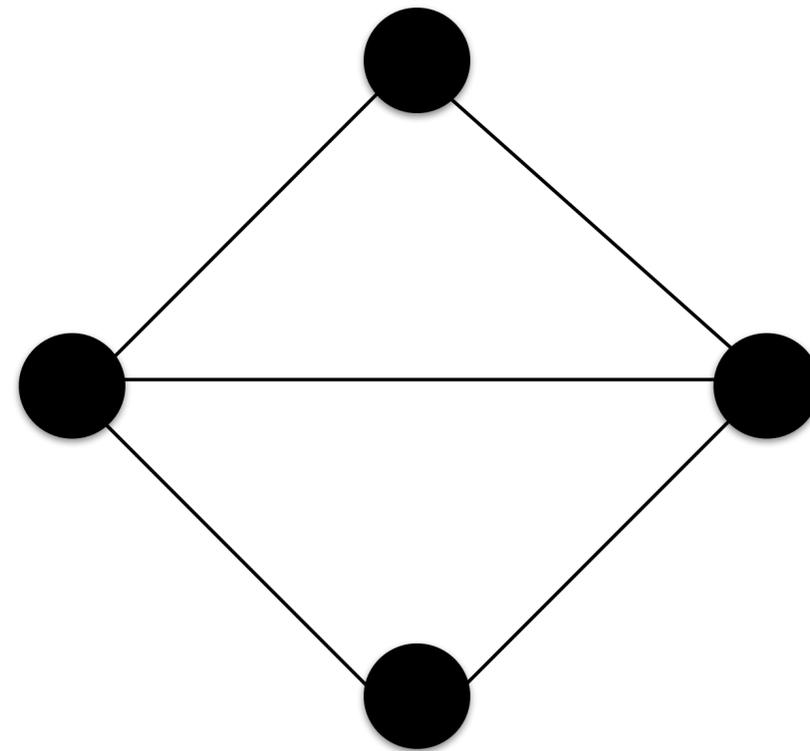
Triad

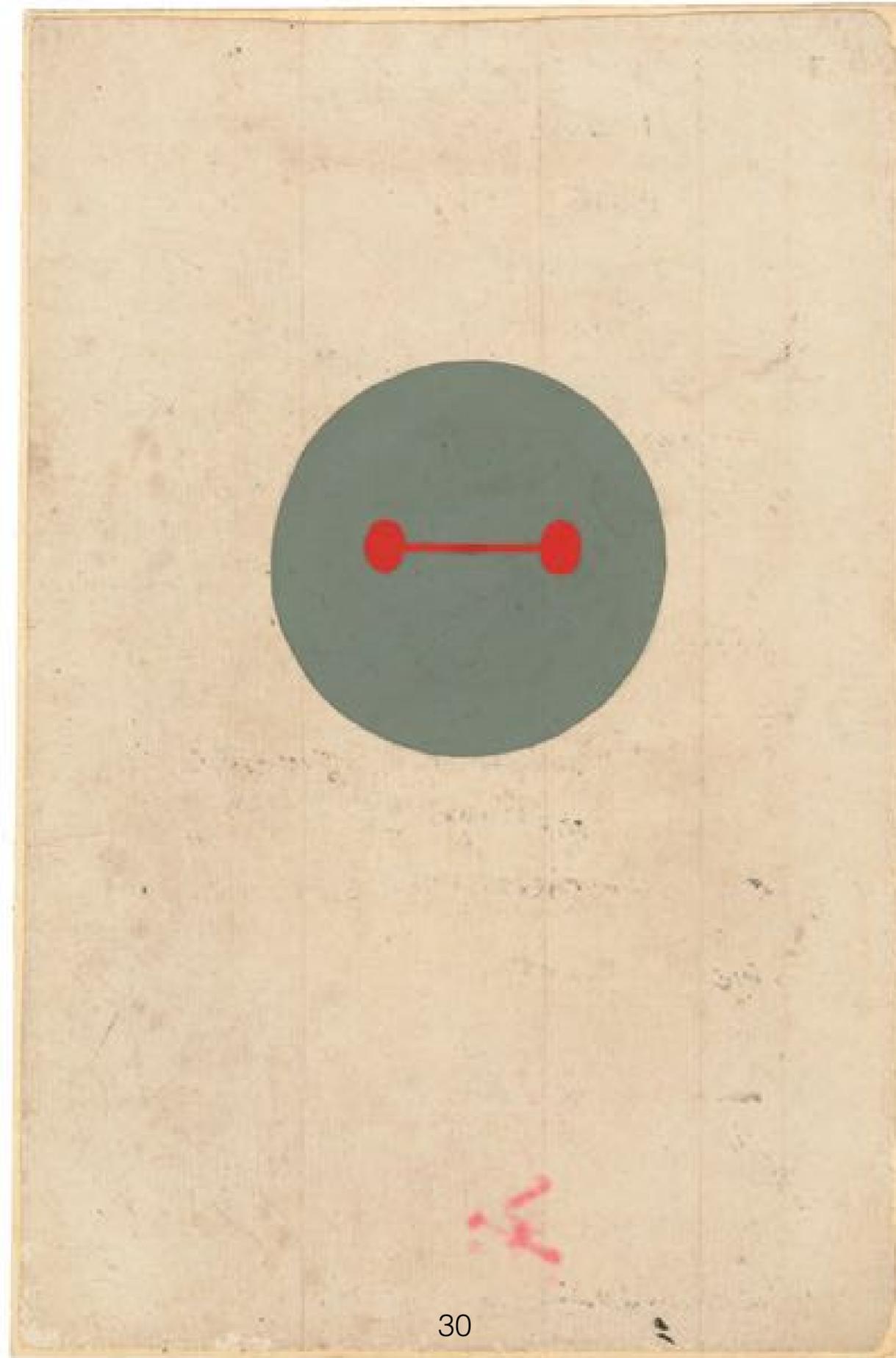
The first geometric surface,
the potential for all other forms

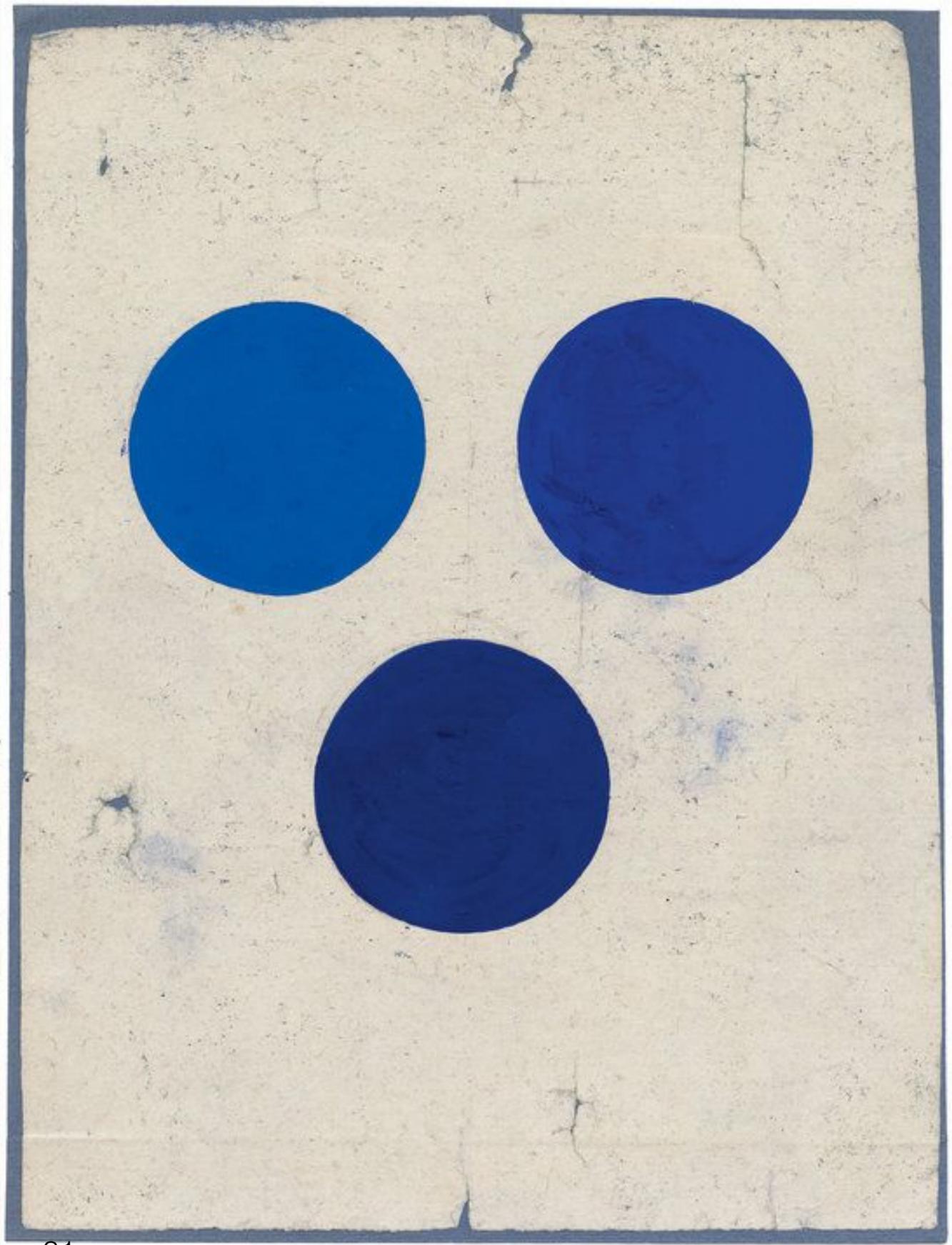
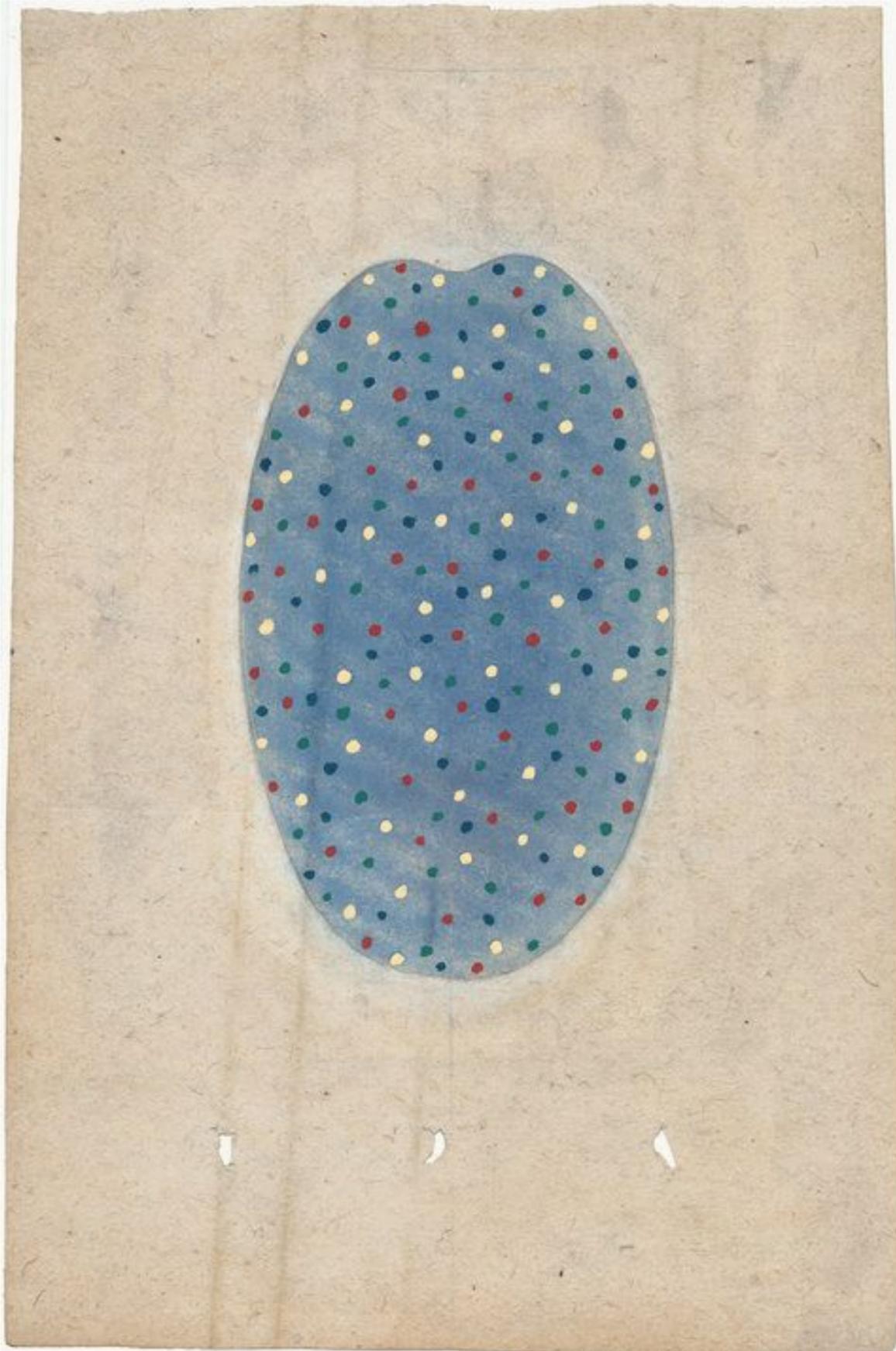


Tetrad

The harmonious completion,
four dimensional actuality







Every point is the center of the universe

ॐ सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखभाग्भवेत् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ sarve bhavantu sukhinaḥ
sarve santu nirāmayāḥ
sarve bhadrāṇi paśyantu
mā kaścid duḥkha bhāgbhavet
oṃ śāntiḥ śāntiḥ śāntiḥ

May all be happy, may all be free from disease, may all see goodness,
may none suffer from sorrow.

ॐ असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।
ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ तत्सत् ॥

asato mā sadgamaya
tamasomā jyotir gamaya
mrityormāamritam gamaya
Om śhānti śhānti śhāntiḥ harih om tat sat

Lead me from changing existence to unchanging being,
lead me from the darkness of tamas to the light of knowledge,
lead me from death to immortality. Harih om that is truth.