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Cosmogony In Vedanta And Sankhya-Yoga

A COMPARATIVE STUDY

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Chapter 1 – Introduction

Preamble

Through this dissertation, a humble attempt has been made to study the Cosmogony of the Vedanta Darshana and Sankhya Yoga and arrive on the similarities and differences in the same. The idea is to analyze the points of concurrence of whether Yoga and thereby Sankhya has some Vedantic concepts embedded or is it a completely different perspective of view. Sankhya has references in Bhagavad Gita and also references of Kapila Muni in Svetasvatara Upanishad. The scope of this study is not to refute and debate on the timeline and arrive at the chronology but ensure that a proper comparative study has been undertaken.

The study also undertakes a detailed study of Patanjali Yoga Sutras and finds its references to Sankhya concepts with an aim to ascertain the comparative study.

Selection of Topic

I was taking classes on “Yoga for Adolescents” for a batch of 10-year-olds at my son’s school. I was in the middle of the description of the Panchakoshas which I was explaining using Russian Nesting Dolls, when a shy girl raised her hand and asked, “*if I break away my “AnandaMaya Kosha” will I “Die”?*”.

I had to take a deep breathe to explain the concept of Karma, Birth and Death to an inquisitive gaggle of preadolescents, when it actually struck that, we as humans have this innate need to know “*Where do I come from?*”, “*What am I made of?*”, “*Where do I go when I die?*” much like the six students from the story of

Prashna Upanishad¹ when they approached Maharshi Pippalada with their questions of the cosmogony of the world.

As a novice Advaitin, I have noticed that, cultivating the perspective of “seeing” the world through the monochromatic glasses of “atman” helps to resolve most of the conflicts of the mundane world. I myself have resorted to a diluted beginner friendly version of *sat-asat viveka buddhi* when faced with difficult choices of life.

Being a mother, I see it as very imperative to assert the importance of your place in the world and how you came to be, especially when I have to inculcate the innate Indian Values in my son. It is very important to see objectively in today’s world so we can try to be a sakshi of our self, like I tell my son, “*Imagine there is another higher you in this room seeing you do these actions, would you like this higher self to witness you doing this deed?*” “.

Another question which always hounded my rational thought was why there is an essential difference in the creative forces in the philosophies when they could have easily followed suit of the most ancient orthodox darshanas. What is the force which make each darshana don its specific *Philosophical Lens*? What is the epistemological or causational reason that makes each darshana approach its metaphysics uniquely?

Based on all this, an enquiry into the origin of the creation as we know it was imminent. I have chosen specifically Advaita Vedanta and on the other perspective Sankhya Yoga.

Ever since I have started out trying to solve the puzzle box of Patanjali Yoga Sutras, have I found myself always going back to its source Sankhya and try to see what the original text had to say.

The title of the research is selected carefully as “*Cosmogony in Vedanta and Sankhya Yoga – A Comparative Study*” due to the below assertions:

- The word “Cosmogony” has been deliberately selected over “Cosmology”.
- Metaphysical Cosmology is the study of cause of the origin of the Universe and its purpose, its ultimate composition and the nature of consciousness.
- Cosmogony is the (scientific) study of the origin of the cosmos (or of reality itself).
- The word cosmogony is derived from the combination of two Greek terms cosmos and genesis.
- It gives a theory of the basis of how the entire universe was formed. While Cosmology is a study, Cosmogony is the underlying theory behind the earlier.
- Cosmogony is called विश्वोत्पत्तिवाद or भाववृत्त whereas Cosmology is called संसृतिविज्ञान.

¹ Prashna Upanishad with Shankara’s Commentary – Verse 1.1 परं ब्रह्मन्वेषमाणा एष – Enquiry on Brahman.

Since the aim is to do a comparative study of the existing theories of the two darshanas, the title has been selected as “Cosmogony”.

The scope of the study is limited to Sankhya Karika by Ishwara Krishna, Patanjali Yoga Sutras, Prakarana Grantha Tattvabodha by Adi Shankaracharya, Panchadasi by Vidyaranya Muni, Gaudapada's Bhasya of Sankhya Karika and some selected principal Upanishads.

Presentation of Problem Statement

The problems which this research attempts to answer is enumerated as below:

- i. Sankhya is accepted by the Ayurveda due to its Panchabhautika model and Trigunatmak concepts. This study tries to understand what lead to selection of Sankhya and not Vedanta for modelling Ayurveda.
- ii. Whether Patanjali Yoga Sutras has esoteric references and interpretations from Vedantic point of view.
- iii. Whether there is an influence of Sankhya on the Panchadasi of Vidyaranya Muni.
- iv. Whether the Yogic perspective in Upanishads is from the Vedantic Standpoint or Sankhya Standpoint.
- v. What lead to creation of separate tattva called “Chitta” in Antahkarana of Vedanta as compared to Sankhya.
- vi. Why Sankhya does not need Ishwara.
- vii. Whether the Sankhya Concepts mentioned in Bhagavad Gita is influenced by Vedanta.
- viii. Whether the theory of Panchikarana applies to Sankhya Tattvamimamsa model too.

There is also a significant gap in Literature Review which does not have proper detailed research with respect to comparative study of these two darshanas. Some of the problems can become basis for extension of this research in the future.

Chapter 2 – Past Research Analysis

A total of 30 literature from the field of Darshana Shastra and Yoga was reviewed and below is presented a concise analysis of the same. Some of the articles were not considered for final outcome and below is a summary of the relevant articles which contributed to this paper.

Selection of Literature

The literature selected was around the key concept of cosmogony, origination, process and entire Tattvamimamsa of Vedanta and Sankhya. The texts, journals, books and research articles included were from the below genre:

- Cosmology in Vedanta
- Cosmology in Sankhya
- Vedanta in Patanjali Yoga Sutra
- Vyasa Bhasya and other commentaries on Patanjali Yoga Sutras
- Sankhya Karika and other related commentaries like Gaudapada
- Research on Vijana Bikshu of Vachaspati Misra
- Concept of God in Indian Philosophies.
- Upadana Karana and Nimitta Karana
- Theory of Causation
- Research Articles on Prakarana Grantha of Vedanta
- Yoga as science of synthesis of Vedanta
- Research Papers on Vidyaranya Muni's Panchadasi
- Philosophy of the Tattvas
- Bhautika model in light of modern science
- References of evolution in Upanishad and other Indian scriptures
- Sankhya in Bhagavad Gita

Summary of Literature

Below is a summary of the literature review:

- i. **“Cosmology in Vedanta” by Swami Tathagathananda** - Vedanta is not interested to inquire about the origination and its process, but to know the ground of existence and to experience it. Plato once declared, "The true lover of knowledge is always striving after being. He will not rest at those multitudinous phenomena whose existence is appearance only." When we realize the truth of Divine Reality we become absolutely fulfilled. Vedanta exhorts us to know the Truth of all truths, which enables us to be free from all deficiencies and bondage, for it consummates all other knowledge. Highest Truth, which can be found in Vedanta, was revealed in the pure hearts of the mystics

- ii. **Quantum Physics and Vedanta – By Jayant Kapatkar** - How does the Observer create this universe? Vedanta teaches us that it is a 3 step process: 1. Creation of the Seed Body , 2. Creation of the Subtle Body , 3. Creation of the Gross/Physical Body Due to ignorance, Atma becomes the seed body. The seed body creates the subtle body. The subtle body creates the gross body. This process of creation is not only true for each one of us, but it is also true for the cosmic body. The cosmic body is the sum total of all the individual bodies or objects in the universe. The cosmic body is also a combination of the 3 bodies mentioned above.
- iii. **Yoga in Sankara's Advaita Vedanta – T.S Rukmani - Annals of the Bhandarkar Oriental Research Institute - Journal Article** - This article gives a reflective comparison from the Vedantic texts like Upadeshashahastri and Upanishads and reflects on the similarities and references made to Patanjala Yoga Sutras from the various text references.
- iv. **Swami Tattwamayana's lectures of Yoga Sutras** - During the exposition, the Swami has drawn extensively from authentic Sanskrit commentaries and interpretative works like 'Yoga-Bhasya' of Vyasa, 'Tattwa-Vaisharadi' of Vachaspati Mishra, 'Yoga-Vartika' of Vijnana Bhikshu, 'Raja-Martanda' of Bhoja Raja, 'Yoga-Sudhakara' of Sadashivendra Saraswati, with occasional references from 'Yoga-Maniprabha' of Ramananda Yati, 'Patanjala-Yogashastra-Vivarana' of Sri Shankara, and interpretations of Yoga-aphorisms by Swami Vivekananda and Swami Hariharananda Aranya.
- v. **The Significance of Mantra Japa Sadhana – Swami Krishnananda** - Tajjapah tadarthabhāvanam (Y.S. 1.28): The recitation, chanting or japa of the mantra is to be accompanied by a contemplation on its importance or meaning. As a matter of fact, japa, according to Patanjali, is not merely a mechanical chanting of the Name, although chanting is also japa, but it is tadartha bhavana, or the contemplation on the meaning of the mantra. To give an instance, Om Namo Bhagavate Vasudevaya is a mantra. Chanting this is japa.
- vi. **Patanjala Yoga Sutras a Synthesis of many yogic traditions – T.S Rukmini** – As per the author Patanjali has drawn inspirations from many other philosophies and it is an amalgamation of the best of all darshanas.
- vii. **The Meaning of Sankhya and Yoga – Franklin Edgerton** - This paper expounds the theism and Sankhya and the relation between Vedanta and Sankhya Yoga from a pramana perspective.
- viii. **The Doctrine of Evolution in the Sankhya Philosophy – A. K Majumdar** - "This gives a comparative study of yoga sutras from Sankhya standpoint. The famous sutra "" For the sake of Purusa's perception of Prakriti and for his release, a union of the two takes place, which resembles a union of the halt and the blind. By that union a creation is effected"". in verse 21. This similar injunction is made in Patanjala Yoga Sutras as Bhoga and Apavarga in Sadhana Pada. This gives important injunction that Purusha is to lead and Prakriti's is to follow."
- ix. **The psychology of the Vedanta and Sankhya philosophies – Charles Carrol** – The Vedanta and Sankhya systems of philosophy are interesting as uniting, in each case, a very sharp and profound psychological insight with the most fantastic theories in regard to the practical bearing of this insight.

This insight standing by itself, with no inhibiting ideas suggested by common sense, is taken to be the key that unlocks all the mysteries of the universe, and opens a way to final emancipation.

- x. **Fundamental Principles of Vedanta – Swami Tathagathananda** - “Consciousness of the Beyond is the raw material of all religion.” Religion is singular in essence and diverse in manifestation. Every religion may be likened to one pearl strung with others on a necklace whose common cord is the universal soul of each of those religions. Vedanta is concerned with timeless truth and upholds the view that no religion has a monopoly on truth or revelation. Its fundamental teachings include: (1) the impersonality and universality of Supreme Truth; (2) the divinity of the soul; (3) the unity of existence, or the oneness of matter and energy, or the ultimate oneness of God, man and nature; (4) the harmony of religions; (5) the immanence and transcendence of God who is both the material and the efficient cause of the universe; and (6) Mukti or total freedom from bondage, i.e., spiritual union with the divine during one’s lifetime. Because these are the eternal teachings of Vedanta, Vedanta is also referred to as the “Eternal Religion” or Sanatana Dharma.
- xi. **Evolution – Swami Tathagathananda** - All evolution is a movement from the undifferentiated state to differentiated states. Vedanta recognizes the process of cosmic evolution from a homogeneous mass into a variety of phenomena. Life forms were initially single cell organisms; gradually, they became multi-cellular and increasingly complex, culminating in the appearance of the human being. Vedanta does not accept any theory of special creation. It accepts the theory of gradual evolution. Life begets life; all living beings are derived from living things. They are not generated from non-living things—the assumption that by following certain mechanical processes Nature brings forth something out of inanimate objects is illogical and untenable.
- xii. **Vidyaranya muni ‘ten men story’ from Panchadasi as an illustration for Advaitic ‘self-realization’- Juturi Reddy and Ravi Kumar** - The article dwells on a Mantra from Brihadaranyaka Upanishad. This Mantra contains the essence of Vedanta. Vidyaranya Muni in Panchadasi Text writes the biggest chapter (seventh chapter) 290 Verses on this one Mantra. Four aspects are to be understood from this Mantra to understand the spiritual process in Advaitic realization. The first one is the realization, which means realizing who or what am 'I' truly (individual 'I' or Jiva). As a result, the negation of worldly enjoyments (Bogya Nisheda) means nothing in this world becomes an object worth pursuing, so one transcends this stage. The next aspect of the Mantra signifies for whose sake am 'I' (Jiva) doing all this? Hence, the 'enjoyer' or the 'person' who is trying to get pleasures, satisfaction, and enjoyment in this world must inquire into 'that,' it is nothing but the negation of the enjoyer (Boktri Nisheda). The third aspect of Mantra deals with what is there to be desired in this world from the point of realized 'self'. As a result of this process, the 'One' who thinks an 'individual being' having the body and mind and trying to attain certain goals in life, that 'One' is dissolved. Finally, suffering along with the 'body and mind' complex is transcended, this is called liberation while living (Jivanmukti); it means that life continues with the body and mind but amidst this 'realized one' transcends suffering; this is called living in the body yet

transcending the body. These four aspects have dwelled in this article with the help of 'Ten men story' from a sacred text called Panchadasi written by Vidyanaraya Muni.

- xiii. **Vedantic View on Evolution - Bhupendra Chandra Das** - This paper aims to interpret the creation of the gross elements from subtle elements by the theory of Panchikarana in Vedanta from the treatise of Panchadasi **Vedantic View on Evolution - Bhupendra Chandra Das**
- xiv. **Panchadasi – Vidyanaraya Muni** - The panchadasi is the most logical and rational treatise of Vedanta which explores the 15 chapters and viveka panchaka organised into 3 chapters each for sat asat viveka qualification of a vedantin. Chapter 2 : Differentiation of 5 elements gives details of creation and evolution of the tattvas of Vedanta
- xv. **The Cosmic Elements in Living Hindu Traditions – Kala Acharya** - This book explores the 5 cosmic elements and their interconnectedness in Hindu Traditions
- xvi. **The Science of Breathe and Philosophy of the Tattvas – Rama Prasad** - The tattvas are the five modifications of the great Breath. Acting upon prakriti, this Great breath throws it into five states, having distinct vibratory motions, and performing different functions. The first outcome of the Evolutionary State of parabrahma is the akasa tatwa. After this come in order the vayu, the taijas, the apas and the prithivi. They are variously known as mahabhutas
- xvii. **Panchadasi Commentary – By Swami Krishnananda** - Panchadasi is a comprehensive text of Advaita Vedanta written by Sri Swami Vidyanaraya who is regarded highly as a great scholar in Advaita philosophy after Jagadguru Sri Sankaracharya. Sri Swami Vidyanaraya has also adorned Sringeri Sharada Peetham established by Sri Sankaracharya as its spiritual head. In his masterpiece work 'Panchadasi', he has very beautifully brought out the essence of all Upanishads and intrinsic Vedanta philosophy in sublime ode. This metrical composition has fifteen chapters divided into three sections of five chapters each viz. Viveka Panchaka, Deepa Panchaka and Ananda Panchaka.
- xviii. **A Comparative study of the Sankhya – yoga of Bhagavadgita and the Traditional Sankhya Philosophy of Rishi Kapila - Mr. Tranjit Saikia** - Sankhya and Yoga are both allied system of Indian Philosophy. As, Sankhya is the oldest system of Indian Philosophy. There are no purely Sankhya schools existing today in Hinduism, but its influence is felt in Yoga and Vedanta schools of Philosophy. In the Second chapter of Bhagavadgita Arjuna accepts the position as a disciple of Lord Krishna after surrendering to Krishna, he requests the Lord to instruct him how to dispel his lamentation and grief.
- xix. **Yoga of the Field and the Knower (Kshetra Kshetrajna Vibhaga Yoga, Bhagavad Gita Chapter 13) – By Chinmaya Sandeepany – Swami Gurubhaktananda** – Details are given by the Lord about the vivekabuddhi of Kshetra (Drisya) and Kshetrajna (Drasta). THIS SECTION DEALS with Prakriti and Purusha – Matter & Spirit. Their relevance to the understanding of the full import of this chapter is that Prakriti's connection is with Kshetra, and Purusha's connection is with Kshetrajna. And Arjuna had asked in the opening verse to know more about these two principles. In this Chapter, the terms Kshetra and Kshetrajna are used as metaphors. Hence, it is necessary to link them to their philosophic equivalents, Prakriti and Purusha

- xx. **Sankhya Philosophy and its relevance in modern education - Mrs. Monalisa Sarkar** - Sankhya philosophy is one of the most prominent Vedic (Orthodox) philosophy and one of the oldest of Indian philosophies. An eminent, great sage Kapila was the founder of the Sankhya school of Hindu philosophy which is mentioned in the Mahabharata and the Upanishads. There are several disagreements on the etymological meaning of Sankhya philosophy. Such as according to some critics, Sankhya means complete knowledge and someone said Sankhya means the calculation of twenty fifth principles. In a nutshell, the Sankhya dynasty flourished in succession
- xxi. **Book - Yoga in modern hinduism: Hariharananda Aranya and Samkhyayoga** - The book investigates Hariharananda Aranya's connection to pre-modern yoga traditions and the impact of modern production and transmission of knowledge on his interpretations of yoga. The book connects the Kapil Math tradition to the nineteenth century transformations of Bengali religious culture of the educated upper class that led to the production of a new type of yogin. The book analyses Samkhyayoga as a living tradition, its current teachings and practices, and looks at what Samkhyayogins do and what Samkhyayoga is as a yoga practice
- xxii. **Sankhya Karika of Ishwar Krishna– with Gaudapada’s commentary** – This is one of the earliest commentaries on Sankhya Karika by Gaudapada. This book by Poona Press has the original Sanskrit shloka of Karika, commentary in Sanskrit as well as English Translation.
- xxiii. **Yoga Vasistha – Utpatti Prakarana – 12th Sarga - Chapter XII** - The idealistic theo-cosmogony of Vedanta. This sarga describes the Vedantic process of creation and its tattvas in detail.
- xxiv. **Cosmogony in Indian thought – By Sampurnanda** – Divided into seven sections, this is a concise study of Indian cosmogony. The introduction begins with a discussion of meanings of certain ‘technical terms’ like ‘Mahabhuta’. It refers to various schools of Indian thought, such as the Yoga, Nyaya-Vaisesika, Sankhya, and others. The book talks about the concepts of ‘Maya’, ‘Hiranyagarbha’, ‘Swadha’, etc. It is a work of philosophy and deals with the themes of the Universe, creation of the Earth, its composition, and the realms of human knowledge.

Analysis and overall outcome

- A book with the title “Cosmogony in Indian Thought “by Sampurnanand was referred from Indira Gandhi National Centre for Arts. This book gave a good detail about the concept of cosmogony and its relevance.
- To compare the philosophies “A Critical review of Indian Philosophy” has been referred in detail.
- The remaining research articles surveyed have been used to establish the concrete foundation of this paper.
- The literature referred to were varied sources like books, journal articles, research papers as well as blogs. The literature gave a detailed perspective of the Tattvaviveka of Vedanta and Sankhya-Yoga.
- The Prakarana Grantha of Tattvabodha has been studied in detail and the study contains many references from this text.

- Many papers had already done comparative research of different texts within the philosophy and also delved deeper into the eminent commentaries in the field. They were scanned in detail but no specific reference or research was found with respect to Comparative Cosmogonical study of Vedanta and Sankhya Yoga.

This creates a greater impetus to the relevance of this study as it can expose the various related causations of these two philosophies.



Chapter 3 – Research Methodology

This chapter aims to outline the research methodology which will be used in this dissertation. The research methodology used for this study is “*Comparative Qualitative*” method. The two philosophies which are choosing for comparison are Advaita Vedanta and Sankhya Yoga.

Aims and Objectives of Study

The aims and the objectives of the study is as follows:

- To establish the fundamental tenets of Advaita Vedanta Darshana and Sankhya Yoga Darshana with respect to Cosmogony
- To understand both the Darshanas from the view point of Upadana Karana and Nimitta Karana
- To enumerate the details of the Theory of Causation in these darshanas.
- To enumerate the Tattvaviveka of Panchadasi as influential factors in establishing the tenets of Advaita Vedanta.
- To list the fundamental areas of convergence of the two darshanas from viewpoint of Cosmogony
- To list the unique features which make each darshana specific in its perspective of world view.

Hypothesis

Here a null hypothesis has been selected in accordance with the nature of the comparative study.

There is absolutely no correlation between the cosmology of Sankhya-Yoga and Vedanta. Both are independent of each other and does not have any influence.

Scope and Limitations

Scope:

- The scope is limited to Advaita Vedanta and Prakarana granthi of Tattavabodha
- Principal Upanishads like Aitereya Upanishad and Mandukya Upanishad with Gaudapada Karika have been referred for giving additional supplementary information or for the establishment of tenets.
- The scope of Sankhya is limited to the Sankhya Karika by Ishwara Krishna with Tattwa Kaumudi of Sri Vachaspati Misra by Swami Virupakashananda (Ramakrishna Math)
- The commentary referred for Patanjali Yoga Sutras is by Dr Shriram Agashe based on Vyasa Bhasya. Alternate works referred are Vyasa Bhasya translation by Ganganatha Jha and Vachaspati Misra's Tattva Kaumudi's translation by Rama Prasada.

- Some excerpts of Gaudapada's commentary of Sankhya Karika have been referred from the translation by Ellwood Austin Welden. A more detailed reference of Sankhya Karika Bhashya of Gaudapada by Mainkar T.G has been also taken.
- Tattva Viveka of Panchadasi by Vidyananya Muni has been referred extensively to establish the cosmogonical tenets of Vedanta.
- To understand the holistic aspect, Sankhya Darshana by Bihar School of Yoga has been referred at some places.
- Indian Philosophy – A Critical Review by Chandradhar Sharma has been referred to get the basis for comparison.
- General topics like Goal of Human Existence, Bhedas, Theory of Causation are combined under the first topic of Advaita Vedanta. This is relevant to Sankhya Yoga too.

Limitations and Considerations:

- The scope is limited to the cosmogony and does not include the Epistemological Study or the detailed Metaphysical Analysis of both Darshanas.
- Wherever Vedanta is considered, it is Advaita Vedanta for the sake of the point of interest of the author as well as the ease of textual references.
- The study does not seek to establish superiority of one philosophy over the other. The author has taken utmost care to treat both with equal respects.
- The personal belief system of the author has not been an hinderance during the course of study and extreme care has been taken to approach the topic from a pure academic standpoint.
- Sanskrit language translation was a major challenge as the author is a beginner in the field of Indian Philosophy and lacks proficiency. So, translations and transliteration of commentaries as available, was considered for the paper.
- Only selected Principal Upanishads known to the author was taken for perusal. Wherever possible foot notes and references have been mentioned.
- Prakarana Granthas referred were Tattvabodha but the author understands that many more texts might offer maybe supplementary references.
- The original translation of Panchikarana by Adi Shankara has been referred whatever was available under common licenses.
- The author has not studied Panchadasi by Vidyananya Muni end to end and has just limited to the Tattvaviveka adhyaya.

- The paper is meant for an academic audience with some amount of philosophical background

Future Extensibility

This study is very vast and needs to have follow-up studies to enable completeness and fairness to all the other texts which also speak of the Cosmogony. Some future studies which can augment this study can include the below:

- Analysis of Cosmogony from the perspective of Atmabodha, another Prakarna Grantha of Advaita Vedanta, consisting of sixty-eight verses and description of the Sat Chid Ananda Swarupa of Atman.
- Analysis of the Cosmogony as mentioned in Prashna Upanishad , first Prashna.
- Analysis of Cosmogony and creation as mentioned in Aitereya Upanishad.
- References of Cosmogony and Sankhya in the Kshetra Kshetrajna Vibhaga Yoga in Bhagavad Gita.
- Understanding the cosmogony as mentioned in Rig Veda's Nasadiya Sukta and its comparison with Uddalaka Aruni's instruction to Shevetaketu in Chhandogya Upanishad².
- Exposition of Baruch Spinoza's Philosophy of Nature as God and Sankhya Philosophy.
- Understanding the concept of creation in Patanjali Yoga Sutra Kaivalya Pada "Jatyantara Parinamah Prakriti Apuraat" with references from Bhagavad Gita and Sankhya Karika.
- Concept of Multiverse in modern fiction as against Advaita Vedanta
- Quantum Physics and its perspective on theories of Chaitanya in Advaita Vedanta.

² Interface Between Creation Hymns of Rigveda and Modern Cosmology: A Multiverse Dialogue -

Chapter 4 – Cosmology as per Vedanta

This chapter aims to give the concepts of cosmogony and Tattva Viveka as per the various reference texts of Vedanta Philosophy. Through this chapter, a thorough analysis will be presented of the various building blocks of Vedantic Cosmogony and looking at it from various scriptural perspectives.

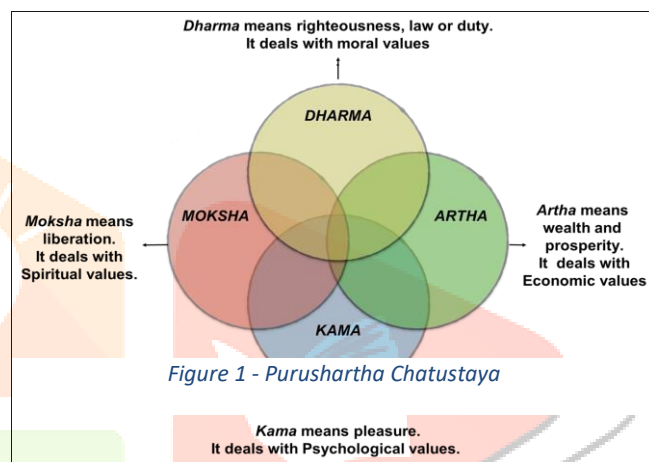
Goal of Human Existence

Vedas define the Purushartha as the 4-fold need for man's existence. These are Dharma, Artha, Kama and Moksha. These 4 spokes are driving each other towards the final goal "Moksha".

- What is man's innate need?
- Why does he exist?
- What drives him?

The answer is "happiness".³

- Every jiva has the innate need to go towards its yathartha swarupa.
- This is true of ajiva too. Water turns into clouds, into water again.
- Leaves which grow out of seeds, into seeds.
- This is the cyclicity of nature to go back to its true form.
- Our innate need to be happy at all times, is because we are of the yathartha swarupa of "Ananda".
- Every being is composed of attributes called: Asti, Bhati, Priyam, Nama and Rupa.



Our Asti is Sat (To be/Essence), Bhati is Chit (Consciousness) and Priyam is Ananda (Bliss). Nama and Rupa are the Upadhis we attach to self in this material world. Thus, our swarupa is SatChitAnanda. We will see how our existence is synonymous with the existence of Brahman which is also Sacchidananda.

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥⁴

Evolution of Vedanta

Vedas are as old as creation itself. It is called Apaureshaya Jnanam and Shruti revealed to the adhikarins by the Guru in the Guru Shishya Parampara. The Vedas were revealed to the Rishis (a Seer, 'one who sees') of ancient India who had attuned to the cosmic consciousness and made their mind single pointed through meditation. There are four Vedas: Rig, Yajur, Sama and Atharva and each is subdivided into 4 sections viz.

³ Tattvabodha – Chinmaya Mission - Page 1 Introduction

⁴ श्रीसरस्वतीरहस्योपनिषत् - २४

Sanhita, Brahmana, Aranyaka and Upanishads. Upanishad is the Jnana Khanda of the Vedas while initial three, the Sanhita, Brahmanas and Aranyaka forming the Karma Khanda.

Vedanta essentially means “Veda” + “Anta”, the ending of vedas or the conclusion of the vedas. It is also called as the Upanishads⁵. A sadhaka has to explore the concepts of Karma Kaanda before coming to the concluding part of Upanishads, to reveal the Yathartha Jnana. He needs to have the qualifications of learning or Sadhana Chatustaya which make him Adhikari for the knowledge. There are 108 Upanishads in the Muktika of Hanuman ji and 10 Mukhya Upanishads on which Adi Shankara has commented.

In addition to the Upanishads there are two other texts which form part of the teachings of Vedanta. These two texts are the Bhagavad Gita and the Brahma Sutras. Upanishads - the *Shruti Prasthan*, Bhagavad Gita – the *Smriti Prasthan* and Brahma Sutra of Badarayana Vyasa the *Nyaya Prasthan*. Thus, these three form the Prasthanatrayee or the Primary Pillars of Vedanta.

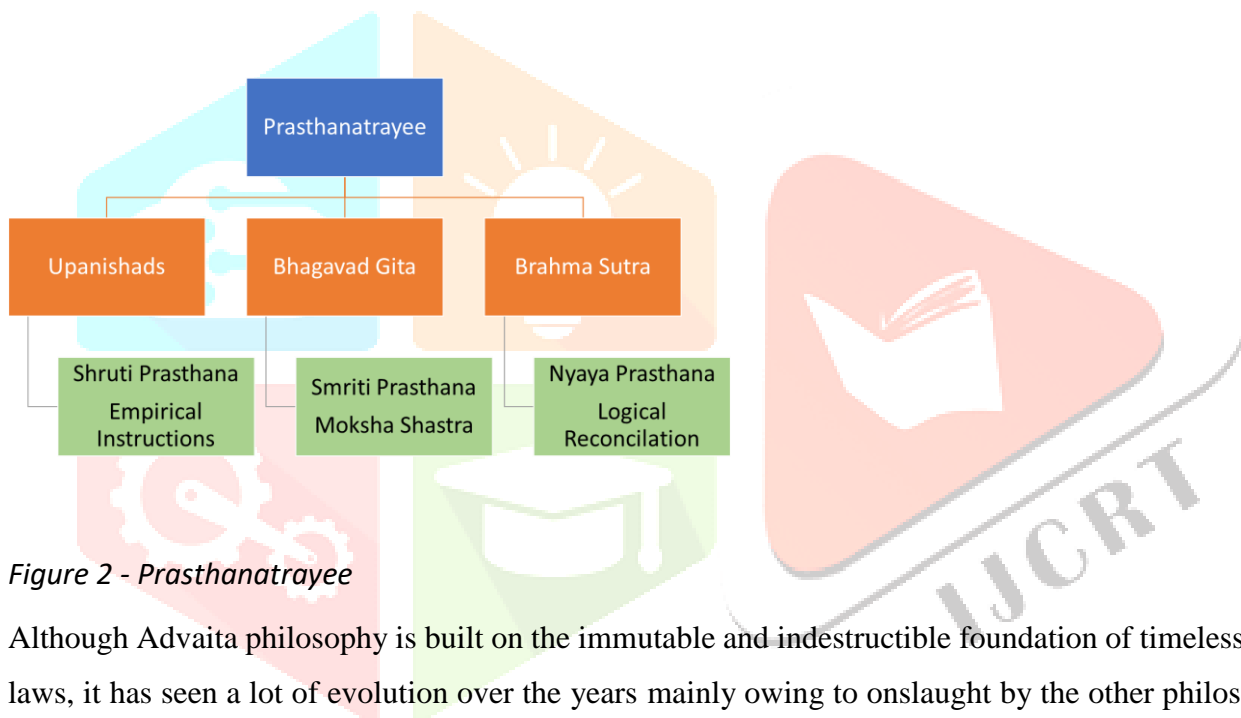


Figure 2 - Prasthanatrayee

Although Advaita philosophy is built on the immutable and indestructible foundation of timeless truths and laws, it has seen a lot of evolution over the years mainly owing to onslaught by the other philosophies and also as a need to reinvent itself based on the day's need. The distinction is primarily between the perspectives of “Advaita as an experience” and “Advaita as a philosophy”. The below four main phases might be seen in the timeline of Advaita Vedanta:⁶

- i) **Advaita of the Upanishads:** The Upanishads covers the experiential aspect of Advaita Vedanta via the essential framework of Guru – Sishya Parampara. This period mainly concluded with bhasyas of Gaudapadacharya which is seen as pre-Shankara Advaita. It did not have any references to the concepts of Maya and did not have many prakarana granthas to enable to seeker to learn the ropes.

It gives the exposition to the metaphysical concepts of Advaita using the parables and mythological references. “As a mass of salt has neither inside nor outside, but is altogether a

⁵ ExploreVedanta.com by Arsha Vidya Gurukulam students

⁶ Four Basic Principles of Advaita Vedanta by Swami Bhajanananda of Ramakrishna Math

mass of taste, thus indeed the Self has neither inside nor outside, but is altogether a mass of knowledge” (Brihadaranyaka Upanishad, IV, 5, 13).

- ii) **Advaita of Shankara:** The towering edifice of Advaita built by Adi Shankaracharya was a turning point in the transformation from experiential perspective to Vedantic Darshana. Shankara’s main endeavour was to establish concept of “*Ekam eiva Advitiyam*” and explain the manifestation of all from that Cosmic Consciousness. Through his narratives, debates and commentaries he strived to reinstall the Vedic tradition which was teetering on the precipice due to the inquisitions of Heterodox Darshanas. His most original contribution was the introduction of the concept of a cosmic principle known as Maya, in order to explain the origin of the universe and the existence of duality in the phenomenal world without affecting the non-dual nature of Brahman.

Māyā (माया) refers to “literally, mā–‘not’, yā–‘this’. In other words, ‘that which is not’. Sankara used the *rajju sarpa bhranti* as an excellent example to explain this concept. *Walking down a darkened road, a man sees a snake; his heart pounds, his pulse quickens. On closer inspection the “snake” turns out to be a piece of coiled rope. Once the delusion breaks, the snake vanishes forever.*

This means Maya is not falsehood or illusionary, it’s an alternate reality. Viveka Chudamani expresses this beautifully as below:

शुद्धाद्वयब्रह्मविभोधनाशया
सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमःसत्त्वमिति
गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ ११० ॥⁷

प्रसिद्धा

“Māyā can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Guṇas as Rajas, Tamas and Sattva, named after their respective functions.”

This was the first time that concept of maya was instrumental in explaining the temporal principle of the world and achieving the ultimate purushartha of moksha.

- iii) **Post-Shankara Advaita:** This was a period of interpretation when the Nastika philosophies were at a peak. The Bhasyakaars during this period includes eminent thinker in the leagues of Padmapada, Sureshwara, Vachaspati, Prakashatman, Vimuktatman, Sarvajñatman, Sriharsha, Chitsukha, Madhusudana, and others, who added several new concepts into the philosophical framework of Advaita Vedanta, mainly as a reciprocation to the advancements of Jainism, Buddhism as well as Moghul rule in later periods.

During this period Advaita Vedanta Bhasyakaars split into three streams or schools. These were:

⁷ Viveka Chudamani – 110 Shloka - <https://www.wisdomlib.org/>

1. Vartika school, based on the views of Sureshwara;
2. Vivarana school, based on the views of Padmapada and Prakashatman; and
3. Bhamati school, based on the views of Vachaspati Mishra.

The philosophy of Advaita underwent great refinement and intellectual sophistry during the post-Shankara phase. However, the focus of discussions shifted from Brahman to māyā or ajñāna. The commentaries were realistic and also comparative to the contemporary philosophies (like *kshanikavaad* and *anityavaad*) while retaining the Vedantic essence.

- iv) **The Modern Phase of Advaita:** Sri Ramakrishna and Swami Vivekananda were the pathbreakers in this Modern Approach towards Vedanta as a way of Indian Life. This was met with further impetus by the philosophical freedom fighters of British India like Bal Gangadhar Tilak and Sri Aurobindo. They introduced several important changes in the understanding of Advaita in order to make it more relevant to the needs and conditions of the modern India and its perspective in the modern world.

The current timeline of Vedanta is met with its sadhana perspective as a marriage with Yoga and Sanatana Dharma, seen to fruition by the modern masters like Swami Sivananda and the Divine Life Society, Swami Chinmayananda, Arsha Vidya Kendra, Swami Satyendra Saraswati and the Bihar School of Yoga etc and many such modern renunciates who continue to preach the message of Vedanta.

Tenets of Vedantic Cosmogony

The whole of the Vedantic cosmogony has been expressed in one statement by Adi Shankaracharya as “

श्लोक- आर्धेन प्रवक्ष्यामि यद-उक्तम् ग्रन्थकोटिभिः ।
ब्रह्म सत्यं जगन्-मिथ्या जीवो ब्रह्मैव नापरः ॥⁸

This is a famous couplet in Advaita Vedānta which summarizes the whole teaching into half a sentence. Of this, *jivobrahmaiva nāparah* is the most important. Conceiving the first half “Brahma Satyam” is acceptable to most but the notion that “*jiva brahmaiva na parah*” and “*jagat mithya*” is very inconceivable by most interpretations of Vedanta. Mithya is not falsehood as we have established above. Mithya is apparent reality. Mithya is also not Maya, it is born of Avidya which is avaranak and produces illusions.

We will see some basic tenets which elucidate the framework of Advaita:

Bhedas (Differences)⁹

In treatises on Vedanta three kinds of bheda, difference, are mentioned:

- (i) **Vijātiya-bheda:** The difference between objects of different kinds or species; as for example the difference between a tree and a cow. The difference between Purusha and Prakriti in Sankhya

⁸ Sankara's Brahmajnanavalimala verse 20

⁹ Panchadasi - Panchabuta Viveka Prakaranam – By Vedanta Students – Page 203

philosophy is of this kind. The difference between God and the souls in the Western Religions is also of this kind. Just as the potter and the pot can never be the same, so also the Creator and creature can never be the same. This is not the type of difference between the individual Self and the Supreme Self accepted in Dvaita schools of Vedanta.

- (ii) **Sajātiya-bheda:** The difference between objects of the same kind or species; as for instance the differences between two mango trees. The difference between two Purushas in Sankhya philosophy is of this type.
- (iii) **Svagata-bheda:** The differences found among the parts of the same object; as for instance the difference among the branches, leaves, and flowers of a mango tree, or the differences between skin, flesh, and seeds of a fruit. This is the type of difference between Atman, the individual Self, and Brahman in the dualistic schools of Ramanuja, Madhva, and others. This kind of difference is necessary for the soul to adore and love God and enjoy the bliss of Brahman.

This is summarised in Panchadasi 2.20¹⁰ as below

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः ।
वृक्षान्तरात्सजातीयो विजातीयः शिलादितः ॥२०॥

“Differences are of three kinds: The difference of a tree from its leaves, flowers, fruits. This is the Swagata bheda. The difference between two different trees (of same class) is called Swajatiya Bheda. The difference between tree and stone is Vijatiya”

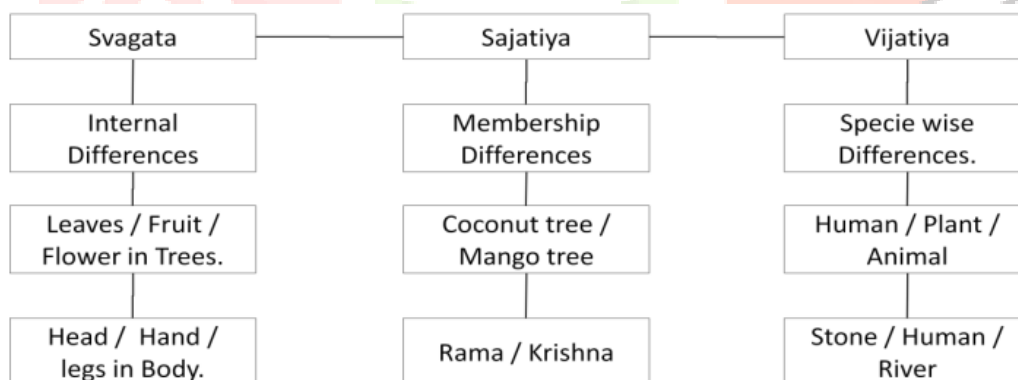


Figure 3 - Bhedas

Illusion of Individuality

Shankara says: ‘What is called jiva is not absolutely different from Brahman’ in the Brahma Sutra Bhasya. Brahman itself, being conditioned by adjuncts such as buddhi, intellect, and the like, comes to be called “doer” and “experiencer”.

¹⁰ Panchadasi 2.20

The difference between the individual self and the supreme Self is due to the presence of limiting adjuncts, such as the body, which are set up by names and forms and are created by avidyā; there is actually no difference.

When the Atman identifies itself with mind and body, it is called jiva. In the state of mukti this identification disappears, but the Atman, although it becomes almost similar to Brahman, remains distinct and separate from Brahman. Here, the relationship between Atman and Brahman is an organic relationship, like that between the part and the whole. The type of difference that exists between Brahman and the individual selves is known as svagata-bheda.

Advaita denies svagata-bheda in Brahman. According to Advaita, in the state of mukti the Atman does not remain distinct from Brahman but becomes one with it. In fact, there is no distinction between Atman and Brahman; as soon as the identification with mind and body disappears, the distinction between Atman and Brahman also disappears. Hence, Advaitins use the terms Atman and Brahman interchangeably.

This has been summarized in Taittiriya Upanishad's Bhrguvalli as the enquiry culminates in the non-dual Brahman where all distinctions of "I" and "You" vanishes and realization is Advaita which is neither cause nor effect. This simultaneous transcendental realization (Prajna) or Aparoksha Anubhuti is that where atman realizes he is Brahman and of Brahman.

युष्मदस्मद्विभागोऽयं यत्र व्यावर्ततेऽञ्जसा ।

स आत्मा तत्परं व्योम तत्र विद्या प्रतिष्ठिता ॥ TU 3.34 ॥

The supreme Space is the Self wherein all distinctions of "you" and "I" straight away disappear; therein this knowledge is firmly established.

आत्मता ब्रह्मणो यत्र आत्मनो ब्रह्मता तथा ।

अहं ब्रह्मेत्यवाक्यार्थमेवं वाक्यात्प्रपद्यते ॥ TU 3.35 ॥

Thus, the non-verbal knowledge wherein one sees Brahman as the Self and the Self as Brahman is obtained from the sentence, "I am Brahman."

Karya and Karana

Some examples from daily life to understand the karya and karana are as below¹¹:

- One day a man was passing by through a village. He noticed a huge mass of wet clay in front of a house. When, he returned through the same path in the evening, the clay was not to be seen. There were a bunch of pots, plates, etc. set for drying. He asked a boy there, what happened to the clay? Where did all these pots and plates come from? The boy said, they were made from the clay. The man asked who made it. The boy pointed to a middle-aged person and said he made it. Next day,

¹¹ Study of Jagat (Karya Karana) - Unit 7 - by K Ramakrishna. advaita-vedanta.org

when the man passed through the same path again, he noticed that most of the pots and plates were dried and set aside, but a few pots and plates were broken and were tossed into a corner.

- We understand a few facts about this situation.
 - A material cause and an intelligent cause is required in the creation of any object. In this case, Clay is the material cause of the pots and plates.
 - The Pot Maker is the intelligent cause of the pots and plates.
 - The pots and plates are the effect or product.
 - The same clay is present in the pots or plates.
 - The clay retains its attribute as clay in the product, be it pot, plates or the broken pieces of the pots or plates.
- This quality or characteristic of an object, which retains its unchanging attribute even as it appears differently, is called the svarupa/dharma of the object. Similarly, gold retains its attribute as it is made in to bangles, chain or ear ring etc, allowing us to understand the svarupa/dharma of gold.
- Now let us take another example. A spider builds a web around itself. What does it build the web from? It uses its own saliva to build the web. So, in this case, the spider is the material cause as well as the intelligent cause of the web.

Now to sum up:

- "Causes" or "karanas" are divided into two categories: "nimitta" and "upadana".
- The material cause is the Upadana Karana and the Efficient Cause is the Nimitta Karana.
- The effect or outcome of the karana is called Karya.
- Both Upadana and Nimitta are needed to produce karya.
- Nimitta is sentient and energy principle - but Upadana is the insentient or matter principle.
- Based the theory of causation, every philosophy has its Upadana and Nimitta Karana.

Theory of Causation¹²

While the Western thinkers are trouble and occupied by the considerations of the relation of the efficient cause with its effect, the main problem discussed by Indian thinkers is that of the relation of the material cause with its effect. The primary question was whether the material cause impart any essence of effect and whether the effect was different wholly from the cause or not. This was the basis for the whole of division of the Theory of Causation. The two basic broad divisions of the Theory of Causation are:

1. **Satyakaryavada** – Sat Karya Vada maintains that the effect is pre-existent in cause even before its manifestation in latent or potential form. Now Satkaryavada is divided into two sub-divisions called: Parinama Vada and Vivarta Vada.
 - a. **Parinama Vada** – It believes that through a causal process change actually occurs and cause

¹² Thagendra Chutia, Causation in Indian Philosophy: An Overview, International Journal of Management, 11 (10), 2020, pp. 852-856

actually takes the shape of effect. This is believed by Sankhya Yoga Darshan. This is also called as Vikara Vada. Both of them believe that the Reality which forms the basis of the phenomenal universe. i.e., Prakriti, is made up of ever changing more constituent gunas and through the intermixture of these gunas it

adopts newer and forms which are actual and real.

- b. **Vivarta Vada** – This believes that the ultimate Reality is unchanging and all kinds of changes are only apparent and illusory. Sankara's school of Vedanta believes in Vivarta vada.
2. **Asatkaryavada** - According to Asatkarya-vada an effect is altogether a new entity, it is not existent in its cause in any form. The schools of Naya and Vaisheshika maintain that the cause, which is in the form of parts of the effect, continues to exist even after the appearance of the effect. They both believe in Paramanu or Atom and hence also believe that all matter is essentially made of atoms/paramanu which is immutable and vibhu. So, they are called paramanuvaad or Arambhavaad which states a new creation comes forth. There is another sub-division called Pratyuttyasamputpaat-vaad which is creation of the twelve-fold dvadasha nidhaan or Wheel of Life as per Buddhism.

Satta traya and Avasta Traya

Another principle on which the entire world view of Vedanta is based is called as Satta Traya. The most crucial problem in Advaita Vedanta was to explain the coexistence of two entirely different and incompatible entities, Brahman and the Jagat.¹³

- Brahman is Satyam, Jnanam, Anantam¹⁴, Nirguna, Nirakaa, Anirvachaneeya, Anadi all which is in direct contradiction to the perishable, kshanik, saguna, saakar Jagat and its Jiva. Let us explore the word "Brahman" further
 - The word Brahman is derived from the Sanskrit root brhi, meaning - vrddhau, - meaning growing, and the suffix man, added to it, signifies an absence of limitation (in expanse).¹⁵
 - Brahman is "Brhattatmatvat Brahman". So, Brahman derivatively means, that which is limitlessly bhruhat or big.
 - The root meaning of the word Brahman indicates its nitya-suddha-buddha-mukta-satya-svabhāva and its sarvajnatvam and sarva-saktimatvam.
 - This Brahman is the intelligent and material cause of the jagat's origin, existence, and dissolution.
 - Brahman is janmadyasya yatah – cause for all that is existence
- All schools of Vedanta hold that Brahman is both the material cause, Upadana Karana, and the efficient cause, Nimitta karana, of the world.

¹³ Four Basic Principles of Advaita Vedanta - Swami Bhajananda

¹⁴ Satyam jñānam-ananta brahma, Taittiriya Upanishad, 2.1.1.

¹⁵ Tattva bodha – Swami Tejomayananda – Chinmaya Mission.

- The world, which is material in nature, consists of countless living and non-living beings, is ever changing, and is characterized by dualities such as heat and cold, joy and pain; it is, in every way, the opposite of Brahman.
- How can two totally dissimilar and incompatible entities, Brahman and the world, have any causal relationship at all?
- The Upanishads declare – All this is Brahman, there is no Multiplicity here¹⁶. If Brahman is the sole reality, how and where can the world exist?

The answer to this is the same illusory world and Brahman is the only Sat with the causal relationship between the two also unreal or Vivarta. This is explained in the previous topic of Vivarta Vada. The solution to solve the problem of coexistence of the nondual Brahman and the finite world was to position a three-level reality called as Satta Traya.

1. Vyavaharika Satta – Empirical Reality – This the Pramanaja Jnana and the reality known through the Pratyaksa Pramaan of our 5+1 Senses. What billions of people have directly experienced for thousands of years cannot be dismissed as unreal. Thus, from the standpoint of direct empirical experience, the world is real. This is the Paroksha Jnana or the Perceived Knowledge.
2. Prathibhasika Satta – Dream Reality – This the reality of our dreams and the dream world. When we see a dream, we wake up and are able to remember the dream with vivid clarity. We get pain in dreams, cry and laugh in our dreams. So, it cannot be left out so this Prathibhasika Satta is the Apparent Reality of our dreams.
3. Paramarthika Satta – Absolute Reality – The super sensory experiences of Absolute Knowledge is called Aparoksha Jnanam which is direct continuous flow of that transcendental knowledge of Brahma Jnana or Aatma Jnana. It is Anirvachaniya as it transcends the sensory knowledge.

Each of these sattas contradict each other. Win dream state, we feel we are winning a medal in sports, but in waking state we have just got up from bed one Monday morning. Is this real or that real? This was the question that King Janaka asked when he too saw a life-like dream that he had been defeated in the war and was banished from his own kingdom and was wandering the ends of his own land like a mendicant. Hungry and tired he got a piece of break which too was taken away by a crow. He woke up and realized that it was nothing but a dream but the dream was so life like he kept asking in a litany **“Is this real or was that real?”** Seeing his state, the ministers fetched for Ashtavakra. He told Janaka that, only YOU are real. Only **AATMA** is real in all the sattas. We know this as Jivo Brahmaiva Na Parah, so since Brahman is the ultimate sat, then aatma is the sat in all these three sattas.

The three sattas are also adjuvant to the three states of consciousness which are the

1. **Jagrut** – Wakefulness – Vyavaharika Satta – Identification with gross body and gross objects

¹⁶ Sarvam khaluvidam brahman , Chhandogya Upanishad, 3.14.1

2. **Swapna** – Dream – Pratibhasika Satta – Identification with subtle body and subtle objects.
3. **Sushpti** – Deep Sleep – No experience of the world.
4. The fourth state is called **Turiya**. Which corresponds to the Paramarthika Satta.

We will see Avastha Traya and Shariratraya in detail when we see definitions as per Tattvabodha.

Vedanta as per Tattvabodha

In the Prakarana Grantha of Tattvabodha, Sankaracharya has tried to define the basic tenet and foundation stones of Vedanta with respect to Metaphysics, Cosmogony and Ontology. With simple verses in padhya format of discussion between guru and the shishya, the various topics discussed are:

- The four-fold qualification or Sadhana Chatustaya
- Tattva Viveka or Enquiry into the truth
- Sharira Traya or the Three Bodies
- Avastha Traya or the Three States
- Panchakosha or the Five Sheaths
- Aatma or the Nature of Self
- Creation of Universe (Chaturvimshati Tattvotpatti) and Maya
- Creation of 5 Subtle elements (Tanmatras)
- Creation of the Trigunas
- Pinde Brahmande Aikyam (Macrocosm and Microcosm)
- Tattvamasi – Enquiry into That Thou art
- Jivanmukta Lakshana
- Karma Siddhanta
- Result of Aatma Jnana

Let us delve deep into the basic foundational definitions of cosmogony as per Tattvabodha.

Tattvaviveka

Once the Sadhaka has attained the Sadhana Chatustaya , he is qualified as an Adhikari for the knowledge of Tattvaviveka. Tattva is “Thatness”. The man is forever in search of that supreme knowledge of his existence and how came to be and his ultimate goal. He is search of that essential knowledge he is surrounded by and which influences him. This essential truth is TattvaViveka. It is the “Praptasya Prapti” or “Attainment of Self”. It is defined as:

तत्त्वविवेकः कः ? आत्मा सत्यं तदन्यत् सर्वतदन्यत् सर्वमिथ्येति । (Verse 2 TB)

Tattvaviveka is the firm conviction that Aatma is real and all other than that is Unreal.

Thus, Tattvaviveka is determination of what is Sat and Asat.

Atma:

Atma is defined further as

आत्मा कः ? स्थूलसूक्ष्मकारणशरीरादव्यतिरिक्तः पञ्चकोशातीतः सन् अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा । (Verse 2 TB)

The Self is the one other than the Gross, Subtle and Causal bodies, Beyond the Five Sheaths and witness of existence of the three states of consciousness, the nature of whom is Existence, Consciousness and Bliss,

With this one entire shloka, it has been explained WHAT IS NOT Atma (Asat) and WHAT IS Atma (Sat). In the classic style of Vedanta Neti neti and Asti Asti has been employed here.

- Atma is not Sthula, Sukshma and Karana Sharina and it is beyond the Panchakosha.
- Atma is Sat – Chit – Ananda and Witness of the Avastra Traya.

आत्मा तर्हिकः ? सच्चिदानन्दस्वरूपः ।

सत्किम् ? सत्किम् कालत्रयेपि तिष्ठतीति सत् ।

चित्किम् ? ज्ञानस्वरूपः ।

आनन्दः कः ? सुखस्वरूपः ।

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् । (Verse 6 TB)

The nature of self is Sat- Chit – Ananda (Existence – Consciousness – Bliss).

Sat is that which is unchanged in the three periods of time (past, present and future).

Chit is that which is nature of Knowledge

Ananda is that which is nature of absolute happiness.

Sat is imperishable and anadi and anata. It is nirakara, nirguna, avikari (changeless) and anami (nameless). Everything exists because of this one substratum of the entire universe. In fact, in Aiteraya Upanishad, it is said that in the beginning Atma was alone so it thought to create the prapancha¹⁷.

Chit is the Chit Swarupa or the self-illuminating knowledge. Like the sun cannot see itself, the self cannot see itself but it knows that “I am”. This is Chit

Ananda is the supreme bliss and the absolute state of realization of self-knowledge. The yathartha Swarupa is why we all do actions to seek this elusive happiness not knowing that it is within me itself. It is like wearing glasses and searching whole house to find the very same glasses. It is the Aparoksha Anubhuti and the Praptasya Prapti of finding happiness in self.

Sharira Traya:

¹⁷ Aiterya Upanishad - 1.1.1 – स ईक्षत लोकान्नु सृजा इति

Gross Body:

स्थूलशरीरं किम् ? पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगायतनं शरीरम् अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति षड्विकारवदेतत्स्थूलशरीरम् । (Verse 3.1 TB)

The Gross Body is the one which is made up of Panchamahabhutas undergone Panchikarana , born as a result of good actions in the past, the experiencer of happiness and sadness , subject to the Shad Vikaras of Asti (To Exist) , Jayate(To be born), Vardhate (To Grow), Viparinamate (To Mature) , Apakshiyate (To decay) and Vinashyati (To Die).

The gross body made of flesh and blood is the one which undergoes the six modifications as mentioned in this shloka. Atma which is beyond the gross body is mere witness and ajara and amara. It is due to false identification that we identify self with body with statements as “I am sick or I am dying”. The Gross body is a mere instrument to transact in the Vyavaharika Satta.

Subtle Body:

सूक्ष्मशरीरं किम् ? अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः मनश्चैकं बुद्धिश्चैका एवं सप्तदशाकलाभिः सह यतिष्ठति तत्सूक्ष्मशरीरम् । (Verse 3.2 TB)

The subtle body is the one comprised of the subtle panchamahabhutas which have not undergone the process of panchikarana , born as a result of good actions in the past, the experiencer of happiness and sadness, comprised of the Panchajnanendriyas, PanchaKarmendriyas, Panchapranas , Mind and the Intellect.

Here the Subtle Body is comprised of the Sapta Dasha Kalah (the seventeen components) constituting: 5 Organs of Senses, 5 Organs of Action, 5 Vital Airs, Mind and Intellect. Without the outer gross body, the organs of senses and action cannot work. Similarly, without the inner faculty of the senses and mind, the organs cannot work.

Prana is the division of the function of the vital air which helps in circulation of consciousness throughout the body. Thus, the Gross Body is like Chassis of the vehicle but the real Engine is the Subtle Body which is it responsible for our actions.

Below table explains the shloka and its description of the 17 Components:

Component	Shloka	Description			Comments
Jnanendriyas	श्रोत्रं त्वक् चक्षुः रसना घ्राणम् इति घ्राणम् पञ्च ज्ञानेन्द्रियाणि । श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया वरुणः । घ्राणस्य अश्विनौ ।	The organs of perception are :			These Ishwaras or Deities are to be understood as manifestation of the infinite powers and the omnipotence of the one Brahman itself.
		Organ	Action	Lord	
		श्रोत्र	Ability to Hear	Dig Devata (Direction	
		त्वचा	Ability to feel	Vayu	
		चक्षु	Ability to See	Surya	
		रसना	Ability to Taste	Varuna	

	इति ज्ञानेन्द्रियदेवताः । श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् । चक्षुषो विषयः रूपग्रहणम् । रसनाया विषयः रसग्रहणम् । घ्राणस्य विषयः गन्धग्रहणम् इतिगन्धग्रहणम् । (Verse 3.2.1 TB)	घ्राण	Ability to Smell	Ashwini Kumaras	
Karmendriya	वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि । वाचो देवता वह्निः । हस्तयोरिन्द्रः । पादयोर्विष्णुः । पायोर्मृत्युः । उपस्थस्य प्रजापतिः । इति कर्मेन्द्रियदेवताः । वाचो विषयः भाषणम् । पाण्योर्विषयः वस्तुग्रहणम् । पादयोर्विषयः गमनम् । पायोर्विषयः मलत्यागः । उपस्थस्य विषयः आनन्द इति । (Verse 3.2.2. TB)	The organs of action are :			Indra is also called as “Idamdra” ¹⁸ in Aitereya Upanishad “तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम” as he is lord of the senses. He realizes he is not of these senses and rises above.
		Organ	Action	Lord	
		वाक्	Speak (Tongue)	Agni	
		पाणि	Grasp (Hands)	Indra	
		पाद	Locomotion (Legs)	Vishnu	
		पायु	Excretion (Anus)	Mrttyu	
		उपस्थ	Reproduction (Genitals)	Prajapati	

Causal Body:

कारणशरीरं किम् ? अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम् । (Verse 3.3 TB)

That which is Indescribable, Beginningless and form of Avidya, reason for existence of the two bodies, ignorant of one's true nature, free from duality is Causal Body.

Ignorance is why soul occupies a new body each time. Ignorance is Avidya which is root cause of one birth. It is attachment of one's true self to material and unreal objects and creation of vasanas. It is the one which leads to actions and attachment to fruits of actions. This again propels the karma chakra of life and death again and again. It is Sat Swarupa Ajnanam.

Avastha Traya

JAGRAT AVASTHAA (Waking State)

¹⁸ Aitereya Upanishad – Verse 14 तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम

जाग्रदवस्था का ? श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषयैश्च जायते इति यत् सा जाग्रदावस्था । स्थूल शरीराभिमानी आत्मा विश्व इत्युच्यते । (Verse 4.1 TB)

The state of experience in which the sense objects like sound are perceived through the sense objects in ears is called Waking State. The self identified with gross body is called Vishwa.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः

स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ Verse 3 MU¹⁹

The first pada of Atma/Omkara is Vaishwanara whose sphere of activity is the waking state, he is conscious of the outer world, who has seven limbs, 19 mouths and who enjoys the gross objects of the world.

Waking is the state of full consciousness when the gross body and subtle body is fully active and comprehending the Vyavaharika Satta. The waker is hence called “All Inclusive – Vishwa”. Waking is the state of Pratyaksha Jnana from the senses and mind. The waker has both the Karthrutva Bhaav and Bhoktritva Bhaav, he is both the doer and the enjoyer.

The commentary of Mandukya Upanishad Verse 3, states that this Waking state enjoys the Sthula Objects (Sthula Bhuk) means its aware of the senses and the sensory information.

The seven limbs are: Head, Sun as Eyes, Air as Prana, Space as Madhya Bhaga of Body, Water as Kidneys, Earth as Feet and the Ahvaniya Fires fuel his Mouth.

The 19 mouths are 5 Jnanedriyas, 5 Karmendriyas, 5 Pranas, 4 Antakarana

SVAPNA AVASTHA (Dream State)

स्वप्नावस्था केति चेत् ? जाग्रदवस्थायां यद्दृष्टं यद् श्रुतम् तज्जनितवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था । सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते । (Verse 4.2 TB)

The state of experience in which the world that is projected while in sleep is impressions born of what was seen and heard in waking state in called Swapna Avastha. The self identified with the subtle body is called Taijasa.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः

प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ (Verse 4, MU)²⁰

The second pada of Atma/Omkara is Taijasa whose sphere of activity is the Dream State, who is conscious of the Internal world of objects, having 7 limbs and 19 mouths and one who enjoys the subtle objects of the world.

We usually dismiss the dreams as unreal and figment of imagination but it is a reflection of all our impressions born of things seen and heard in the waking state. The Western Psychology also believes that dreams are manifestation of our desires and conditioning.²¹ The mind alone creates, sustains and destroys the dreamworld. The more intense our waking experiences, the more intense our dreams are likely to be. The Karthruthvam is the mind in this case. There is no concept of Bhoktritvam as no actions are done in the dream. There is only the concept of Bhoktritvam but there is no choice whether to enjoy or to suffer. This

¹⁹ Mandukya Upanishad with Karika – Chinmaya Mission – Page 16

²⁰ Mandukya Upanishad with Karika – Chinmaya Mission – Page 21

²¹ Internet Encyclopedia of Philosophy – Philosophy of Dreaming - Freud's Psychoanalysis

self identified with the dream world is called as Taijasa – *Tejomaya Antahkarana Vritti Rupatvat Taijasah*. On waking up, the waker dismisses the dream as unreal and continues with his vyavahaar. Only the jnani knows that the dream world is apparently real and part of the Prathibhasaka Satta.

Here the Mandukya Upanishad calls the Taijasa as Sukshma Bukh or Pravivikta Bhukh and is also associated with the very same 7 limbs and 19 mouths as explained in Vaishwanara state.

SUSHUPTI AVASTHA (Deep-sleep State)

अतः सुषुप्त्यवस्था का ? अहं किमपि न जानामि सुखेन मया निद्रानुभूयत इति सुषुप्त्यवस्था । कारणशरीराभिमानां
आत्मा प्राज्ञ इत्युच्यते । (Verse 4.3 TB)

The state of experience when one says “I don’t know anything, but I had a good sleep” is the Deep Sleep state. The self identified with the causal body is called Prajna.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं
पश्यति तत् सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन

एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ Verse 5 MU ॥²²

This state of Deep Sleep where the sleeper does not desire any objects nor he sees any dreams. This third pada is called Prajna , it is where all experiences are uniform and undifferentiated , and wholly a mass of consciousness , who is full of bliss and is an enjoyer of Bliss.

When one gives up identification with gross and subtle body and enters into oneness with causal body, this state is called Deep Sleep. There is abhava pratyaya. The memory of having slept well persists but there is absence of experience of any kind. There is no concept of Me, Mine, Time, Space in this state. This state of association of self with deep sleep is called Prajna – Prayena ajnah – almost ignorant.

Here Mandukya Upanishad states that in Sushupti Avasta , the Prajna is full of consciousness and bliss and ekibhutha (Unified). The entire awareness is consolidated and conserved and full of consciousness and bliss. This is called Prajnana Ghana and Ananda Bukh.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं

न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं

अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं

शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ Verse 7 MU ॥²³

The fourth pada called Turiya is not aware of the internal world nor the external world,, neither it is a mass of consciousness, not is it unconscious. It is unseen by senses, beyond empirical understanding, incomprehensible , uninferable , indescribable. It is the Self alone. It is Peaceful, Auspicious and Non dual. This is Atma.

The fourth pada as mentioned in Mandukya Upanishad is referred to as the one who is describable by what it is not (Neti Neti). It has been described as Shaanta, Shivam and Advaitam.

²² Mandukya Upanishad with Karika – Chinmaya Mission – Page 23

²³ Mandukya Upanishad with Karika – Chinmaya Mission – Page 53

The one who witnesses all three states (Avastha traya Sakshi) is the Atma. This is why we remember that we also slept deeply and don't remember actually any experiences.

Panchakosha

Various scriptures like Tattvabodha and Taittiriya Upanishad gives details regarding the five sheaths or the Panchakoshaviveka.

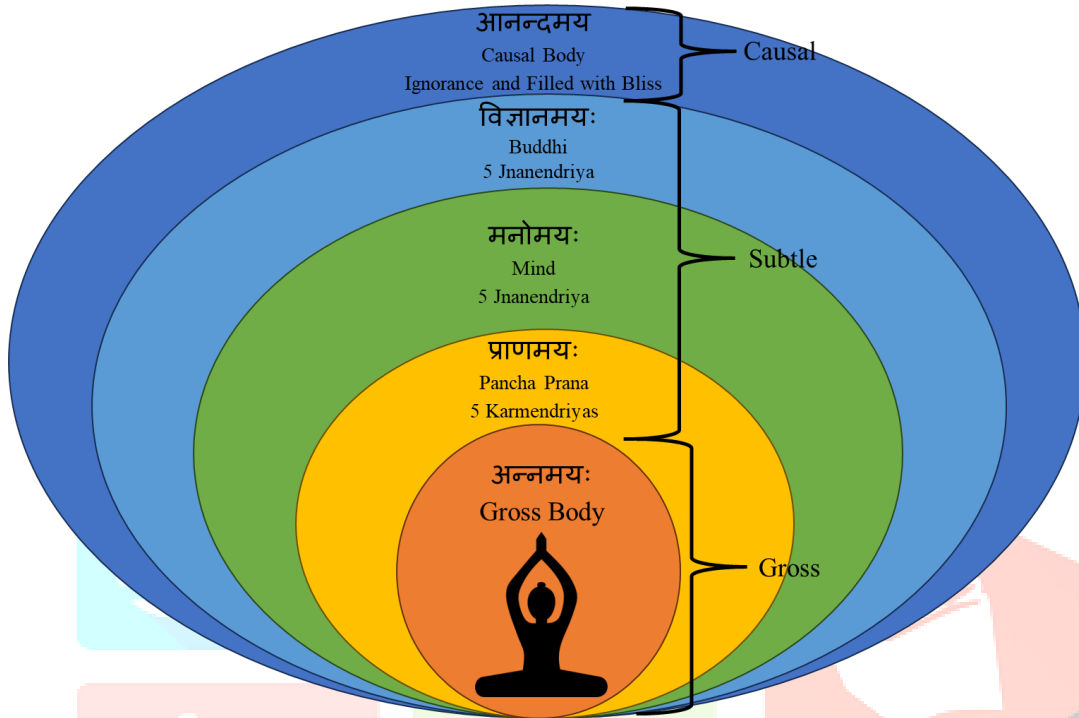


Figure 4 - Panchakoshas and Shariratraya

अन्नमयः

अन्नमयः कः ? अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् । (Verse 5.1 TB)

That which is born from essence of Food, grows by essence of Food, merges into the earth is called AnnamayaKosha. It is part of the Gross Body.

A similar explanation has been given in the Taittiriya Upanishad (2.2.1), as अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीश्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।²⁴. All beings are born of Food, they live on Food and go back to it to become food.

The word Maya means one with modifications so body is result of modifications from food we eat. The food is digested and this very Oja becomes the new progeny and passes on the Food. This progeny is nourished by food and when it dies, its body goes back to the very same Earth from where the Anna grows again. This

beautifully summarizes the food cycle and the way our actions and decisions also affect the Earth from where we are born.

प्राणमयः

प्राणमयः कः ? प्राणाद्याः पञ्चवायवः वागादीन्द्रियपञ्चकं प्राणमयः कोशः । (Verse 5.2, TB)

The one which comprises of the Vital Air, Five Prana, 5 Organs of Action is called as the Pranamaya Kosha. It comprises the Subtle Body.

The Pranamaya Kosha animates the Annamaya kosha and it pervades it. It is subtler than the Annamaya kosha and it comprises the pancha pranas: Prana , Apana, Samana, Udana and Vyana and the 5 organs of actions. The Pancha Pranas is the same Prana but modified to carry out a separate function. The organs of Action are one which animate and make the body active. Without the sense of ability of locomotion, the legs wont get the power to walk. Since this is also a function of prana so senses of action are part of the pranamaya kosha. The Taittiriya Upanishad (2.3.1) states as प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः।

Through Prana the Devas (Indriyas) sustain, so do men and the animal kingdom. Prana is the life of all beings. So it is called the Universal Life. Because the vitality of the individual is the sign of his life, prana is indeed the life sustainer and hence called as Sarvayusham. Here the word used for Indriya is again Devas as each deity is assigned to one organ of action.

मनोमयः

मनोमयः कोशः कः ?

मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स मनोमयः कोशः । (Verse 5.3 , TB)

The mind and the five organs of perception form the Manomanya kosha.

The mind is the seat of all emotions like anger, jealousy, love and compassion. The mind give the skill of volition to the individual. The mind perceives the external object via the five senses of perception. Without the mind, the senses won't be able to perceive the information. Thus mind redirects the organs of perception to respond to the world. The Manomaya is nourished by the Pranamaya Kosha. Taittiriya Upanishad (2.4.1) states this as तस्यैष एव शरीर आत्मा । यः पूर्वस्य । The previous (Pranamaya) is the soul of the Manomaya.

It goes further to say that अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । (2.4.2) . The Manomaya is form of a Human Body and Faith is its Head, Righteousness its Right Side, Truth its Left Side, Yoga its Trunk and Mahat its Support and Tail.

विज्ञानमयः

विज्ञानमयः कः ?

बुद्धिज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स विज्ञानमयः कोशः । (Verse 5.4 , TB)

The intellect , the five organs of perception form the Vijnanamaya Kosha.

Taittiriya Upanishad (2.5.1) mentions this as विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे।

The Vijnanamaya is the one which is the performer of all the Yagnas and agent of all physical activities. It is the values on which we sustain in this world. This centre is the one which creates, innovates, discovers, visualizes and imagines. Mind carries the sense perception to the intellect. It gets subtler and subtler as one moves outwards.

आनन्दमय

आनन्दमयः कः ?

एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं प्रियादिवृत्तिसहितं सत् आनन्दमयः सत् कोशः । एतत्कोशपञ्चकम् । (Verse 5.5, TB)

Established in Ignorance, the one which is form of the causal body, of impure nature, united with thoughts like Priya etc is the Bliss Sheath or Anandamaya Kosha

In the state of deep sleep, like the world sleeps when the sun sets, the remaining sheaths also shutdown their activity and the whole body, both gross and subtle, enter into total ignorance. Like there is complete calmness in water and we can see the water bed clear and full of shining bright rocks, this state is when there is no thoughts, no intellect, no mental perceptions to colour and agitate the waters, due to which the nature of consciousness “Bliss” gets experienced. Since it is still wrapped with Avidya, it is called Malina (Impure).

Taittiriya Upanishad (2.5.2) goes on to classify the kosha as made of अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । नन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । (2.5.2) . The form is same as the human form with the Right Side as Priya, Left side as Moda (Rejoicing), Pramoda (Bliss) is trunk and Brahman is tail and support.

PANCHAKOSHATITA

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिर्मदीयं अज्ञानमिति स्वेनैव ज्ञायते तद्यथा मदीयत्वेन ज्ञातं कटककुण्डल गृहादिकं स्वस्माद्भिन्नं तथा पञ्चकोशादिकं स्वस्माद्भिन्नम् मदीयत्वेन ज्ञातमात्मा न भवति ॥ (Verse 5.6, TB)

Just as Bangles, Earrings, House and worldly objects are known to be ME and MINE but are different from ME , so does the panchakoshas get named as “My body”, “My pranas, “ My mind”, “My Intellect”, “My Knowledge” are different from ME so not the SELF .

The Panchakoshas are “Maya” meaning modifications so it is subject to destruction and undergoes the shadvikara. When the Prana leaves the body, so does the animation of Annamaya stop. Due to its close proximity with the Atma, association of SELF with body is easy. But we know the self as unpredictable, imperishable and inconceivable. So continuous viveka buddhi of discrimination is needed to determine which is sat and which is asat. Thus, this verse says “Jnatam Atma na Bhavati” or “What is known is not Atma”.

Chaturvimshati Tattvotpatti

We will attempt to now elaborate the creation of the 25 tattvaas or elements which are instrumental to creation. We will refer to Tattvabodha and Panchadasi for the sake of details. Let us see the basic elements in the order of its creation:

1. Maya and details of Vyashti and Samashti
2. Creation of Sukshma Pancha Mahabhuta (Tanmatras)
3. Creation of Organs of Perception (Jnanendriyas)
4. Creation of Antahkarana
5. Creation of Organs of Action (Karmendriya)
6. Creation of Sthula Pancha Mahabhutas using Panchikarana

We will elaborate each as we go ahead.

1. Maya and details of Vyashti and Samashti

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति । (Verse 7, TB).

Depending on Brahman, Maya exists, the nature of which is comprised on triguna: Sattva, Rajas and Tamas.

We saw that every creation needs to have an Upadana Karana and Nimitta Karana. The cause must exist before the effect. But we know Brahman is Sat and is Anadi and Ananta and existed much before anything. It always was there, so how can a world which is continuously creative, creating, changing exist from pure Truth? This is the need for the concept of Maya. Maya is Ya Ma Sa Maya. That which is not is Maya. Maya has two powers:

1. **Avarana Shakti** - Veiling Power – This is the nature of ignorance which veils the truth
 2. **Vikshepa Shakti** – Projecting Power – This is the nature of the creative power which projects the entire world.
- When Brahman is endowed with Maya it is called as Ishwara who is the creator of the world. Thus, Maya is Karana of Ishwara. Like Brahman is Nirguna Nirakaara, Ishwara is Saguna and Sakaara.
 - Maya has **Triguna**: Sattva (Illuminating), Rajas (Activity) and Tamas (Inertia). This triguna is the reason for the innumerable permutations and manifestations in the world.
 - The nature as whole is very predictable, cyclic, orderly and abiding to the cosmic laws. This nature which is 100% Sattva is called as Maya and the unit is called **Samasthi, Collective or the Macrocosm, Ishwara**. On account of the upadhi, or adjunct, which is cosmic sattva, Brahman appears as Creator, Preserver, Destroyer—Brahma, Vishnu, Siva, Ishvara.
 - When characterized by small fraction of dullness, inertia, restlessness, unpredictability and disobedience to the cosmic laws, we can say it is influenced by Rajas and/or Tamas. This nature is under influence of Avidya. This entity is called as **the Vyashti, Individual or the Microcosm or Jiva**. This is very same Avidya that when Brahman is reflected through the five sheaths—the physical, vital, mental, intellectual and causal—the universal Brahman appears like a man walking on the street.

- *Īśvaratvam ca jīvatvam-upādhi-dvaya-kalpitam*²⁵: and avidya are the two upadhis, on account of whose operation, distinction is drawn between Ishvara and The cosmic determining factor is maya; the individual determining factor is avidya.
- Essentially the Ishwara and Jiva are the same. This similarity is like that of the Gatakasha and Chidakasha. Space contained within a pot and space outside a pot, break the Upadhi, that is “I”ness of pot is one akasha.



Figure 5 - Ghatakasha and Chidakakasha

- Thus, the Vyasthi and Samasthi in holistic view has the same Upadana Karana and Nimitta Karana which is Brahman.

This has been summarized in below pictorial representation:

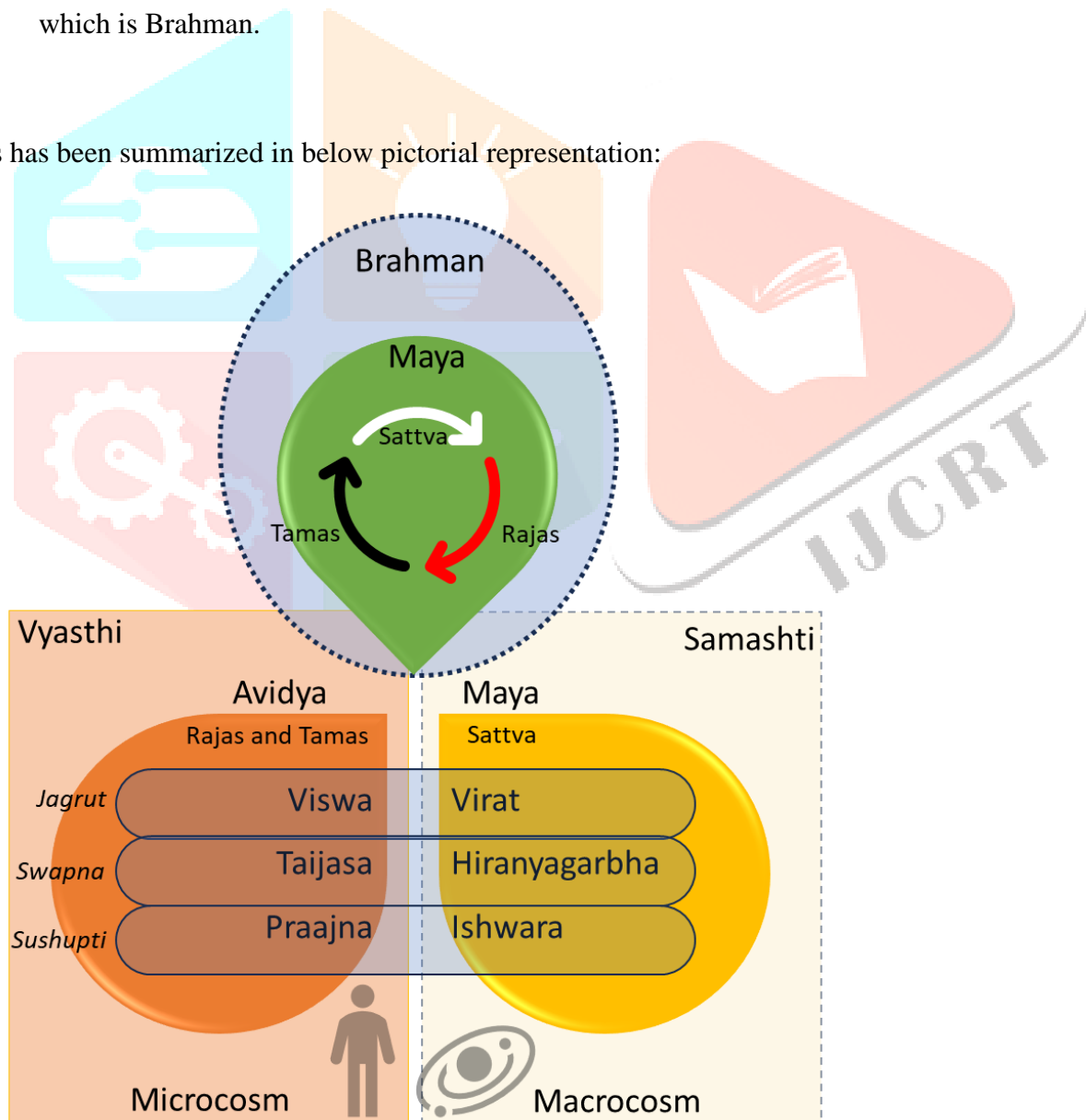


Figure 6 - Vyasthi and Samasthi

²⁵ Commentary on Panchadasi – Swami Krishnananda . Verse 37 .Page 233

2. Creation of Sukshma Pancha Mahabhuta (Tanmatras)

ततः आकाशः सम्भूतः । आकाशाद् वायुः । वायोस्तेजः । तेजस आपः । अम्भयः पृथिवी । (Verse 7.3.1 TB)
From that Maya, the space is born, from space air, from air fire, from fire water, from water earth in sequential manner.

The process of creation is from Subtle to gross to grossest elements. Lesser the number of qualities, less gross.

- Space is the first element created by the power of Maya. It has the quality to carry sound and it is least pervasive.
- From Space came Air, which is less pervasive. Air can be heard and felt.
- From Air came Fire which is even less pervasive. Fire can be heard, felt and seen
- From Fire came Water which is slightly gross. Water can be heard, felt, seen and tasted
- From Water came Earth which is grossest. Earth can be heard, felt, seen, tasted and smelt.

These subtle elements are called Tanmatras which translates to Tat Matra or that known by its essence only. They are essential qualities of perception and cannot be perceived by our senses until they grossify. The qualities of Maya pervade the five Sukshma panchamahabhutas so they undergo modification and further grossification.

3. Creation of Organs of Perception (Jnanendriya)

एतेषां पञ्चतत्त्वानां मध्ये सम्भूतम् ।
 आकाशस्य सात्विकांशात् श्रोत्रेन्द्रियं सात्विकांशात् श्रोत्रेन्द्रियं सम्भूतम् ।
 वायोः सात्विकांशात् त्वगिन्द्रियं सात्विकांशात् त्वगिन्द्रियं सम्भूतम् ।
 अग्नेः सात्विकांशात् चक्षुरिन्द्रियं सात्विकांशात् चक्षुरिन्द्रियं सम्भूतम् ।
 जलस्य सात्विकांशात् रसनेन्द्रियं सात्विकांशात् रसनेन्द्रियं सम्भूतम् ।
 पृथिव्याः सात्विकांशात् घ्राणेन्द्रियं सात्विकांशात् घ्राणेन्द्रियं सम्भूतम् । (Verse 7.3.2.1 TB)

Among these Five Pancha Mahabhutas, the Sattvic part of each manifests as organs of perception.

- Sattvic aspect of Akasha – manifests as Organ of Hearing (Ear)
- Sattvic aspect of Vayu – manifests as Organ of Touch (Skin)
- Sattvic aspect of Fire – manifests as Organ of Sight (Eye)
- Sattvic aspect of Water – manifests as Organ of Taste (Tongue)
- Sattvic aspect of Earth – manifests as Organ of Smell (Nose)

4. Creation of Antahkarana

एतेषां पञ्चतत्त्वानां समष्टिसात्विकांशात् मनोबुद्ध्यहङ्कार चित्तान्तःकरणानि सम्भूतानि । सङ्कल्पविकल्पात्मकं मनः । निश्चयात्मिका बुद्धिः । अहंकर्ता अहंकारः । चिन्तनकर्तृचित्तम् । मनसो देवता चन्द्रमाः । बुद्धे ब्रह्मा । अहंकारस्य रुद्रः । चित्तस्य वासुदेवः । (Verse 7.3.2.2 TB)

From the Sattva of these pancha mahabhutas, the inner instruments of the mind, intellect, ego and memory are formed.

- Mind (Manas) – Is nature of Indecision (Sankalpa Vikalpatmaka) – Deity is Chandrama
- Intellect (Buddhi) – Is nature of Decision (Nischayatmaka) – Deity is Brahma
- Ego (Ahamkara) – Is nature of doership (Ahamkruta) – Deity is Rudra
- Memory (Chitta) – Is nature of thinking/recollection (Chintanakruta) – Deity is Vasudeva

The Aitareya Upanishad contains the Mahavakya, Prajñānam Brahma, consciousness is Brahman. According to this view, consciousness is neither an adjunct nor an evolute, but it has the essential nature of the Absolute. If consciousness does not manifest itself, it is due to some limitation in the organism or in the situation.

The formation of mind is explained by this Upanishad²⁶. The act of creation is a part of Atman or the duty of Atman. It is both the cause and effect. The whole world is made Upanishad of the five elements viz., space, air, fire, water and earth. The knowledge of Atman constitutes his wishes to have a mouth. Out of that mouth emerges the organ of speech; and then fire and air emerged. In the same manner, the universal human form, Virat has two eyes, two ears and skin and their deities.

The deity of the inner sense, Antaḥkaraṇa, is called the mind that emerges in the manner.

These four faculties of the inner instrument leading to Cognition, Conation, Association and Memory is called as Antahkarana Chatustaya.

There is a close relation between the mind and the senses. The senses cannot get activated without the mind. Mind needs the senses to cognize. The inner instrument is seat of all knowledge and hence pure sattva. All these cognize in the form of modifications called Vrittis which is continuous flow of thought. Mind is one but functions four- fold in the entire thought process.

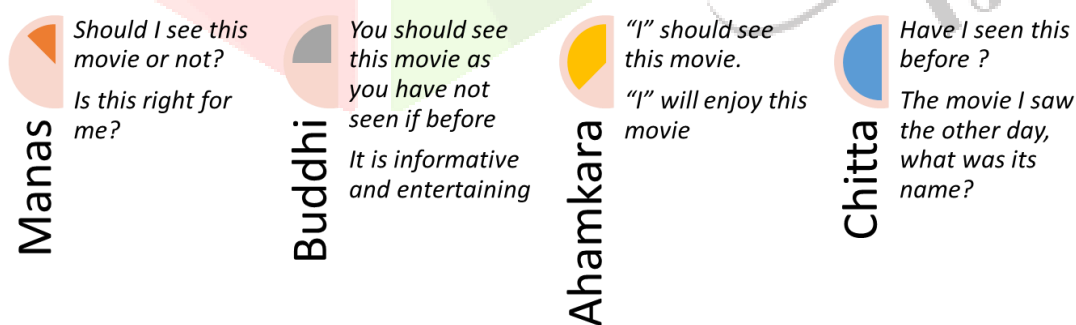


Figure 7 - Antahkarana Chatustaya

5. Creation of Organs of Action (Karmendriya)

एतेषां पञ्चतत्त्वानां मध्ये

आकाशस्य राजसांशात् वागिन्द्रियं राजसांशात् वागिन्द्रियसम्भूतम् ।

²⁶ Aitareya-upaniṣad-1.1.4

वायोः राजसांशात् पाणीन्द्रियं राजसांशात् पाणीन्द्रियंसम्भूतम् ।

वन्हेः राजसांशात् पादेन्द्रियं राजसांशात् पादेन्द्रियं सम्भूतम् ।

जलस्य राजसांशात् उपस्थेन्द्रियं राजसांशात् उपस्थेन्द्रियं सम्भूतम् ।

पृथिव्या राजसांशात् गुदेन्द्रियं राजसांशात् गुदेन्द्रियं सम्भूतम् ।

एतेषां समष्टिराजसांशात् पञ्चप्राणाः समष्टिराजसांशात् सम्भूताः । (Verse 7.3.3 TB)

From the Rajas aspect, the 5 Karmendriyas are formed.

- Rajasic aspect of Akasha – manifests as Organ of Speech (Vaak)
- Rajasic aspect of Vayu – manifests as Organ of Grasping (Paani)
- Rajasic aspect of Fire – manifests as Organ of Locomotion (Paad)
- Rajasic aspect of Water – manifests as Organ of Procreation (Payu)
- Rajasic aspect of Earth – manifests as Organ of Excretion (Upastha)
- The 5 pranas – Prana, Apana, Samaana, Vyana and Udana

Notice that all of these need activity or motion for fulfilment of its function. The five organs of action animate the body by responding to the worldly stimuli and the pranas supply vital energy to whichever part it is that needs activation. So both are manifestations of Rajasic aspect of Sukshma Panchamahabhutas.

To summarize till this point, we can state that :

- Karana Sharira/ Causal Body – Sukshma Panchamahabhutas and Trigunas
- Sukshma Sharira/ Subtle Body – 5 Jnanendriya, 5 Karmendriya, 5 Prana and 4 Antahkarana

Now we will see the creation of the Tamasic aspect which is creation of the Gross Body or Sthula Sharira.

6. Creation of Sthula Pancha Mahabhutas using Panchikarana

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृतपञ्चतत्त्वानि भवन्ति ।

पञ्चीकरणं कथम् इतिकथम् चेत् ।

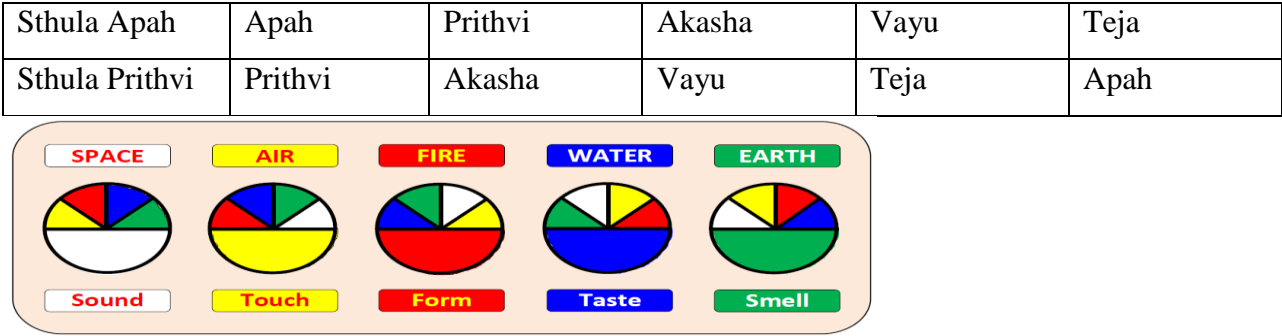
एतेषां पञ्चमहाभूतानां तामसांशस्वरूपम् एकमेकं भूतं द्विधा विभज्य एकमेकमर्थं पृथक् तूष्णीं व्यवस्थाप्य अपरमपरमर्थं चतुर्धा विभज्य स्वार्थमन्येषु अर्थेषु स्वभागचतुष्टयसंयोजनं कार्यम् ।

तदा पञ्चीकरणं भवति । एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति ।। (Verse 7.3.4 TB)

With the process of panchikarana (quintuplication), the gross pancha mahabhutas evolve. These continue to come together in various permutations and combinations to make the gross body and the microcosm and macrocosm.

Tamoguna is characterized by inertia, means it is insentient and cannot know itself or illumine another. By their intermingling, each element has 50% of its own Sukshma Panchamahabhutas and 12.5% of remaining others' Sukshma panchamahabhutas.

Element	50%	12.5%	12.5%	12.5%	12.5%
Sthula Akasha	Akasha	Vayu	Teja	Apah	Prithvi
Sthula Vayu	Vayu	Teja	Apah	Prithvi	Akasha
Sthula Teja	Teja	Apah	Prithvi	Akasha	Vayu



एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् (Verse 7.3.5 TB)

There is thus continuous give and take of energy between the microcosm and macrocosm. This is called as Pinda Brahmanda Aikyam. The part is never separate from the whole. The whole is also always sum of its parts.



Chapter 5 – Cosmology as per Sankhya Yoga

We will now look in the direction of the sister philosophies Sankhya Darshana and Yoga Darshana, both deemed to the Jnana and Sadhana of the Yoga that we see today. Sankhya Darshana is one of the oldest philosophies of the world and it has been found to mentions in RigVedas and definitely predates the Mahabharata period. The great God -Head Bhagawan Shri Krishna has also mentioned Sankhya in the Bhagavad Gita. “There is no greater knowledge as Sankhya” and “Among the Siddhas, I am Kapila”²⁷.

- There is evidence to suggest that Sankhya might have had non-Vedic origins and developed amongst the ascetics and sannyasins as a means to get liberated from the miseries of the world²⁸.
- The works of Sankhya called the Sankhya Sutra is attributed to Maharshi Kapila. He passed it on to his disciple Asuri, who then passed it on to Panchasikha, there on to Vindhyavasa, then Varsaganya, Jaigaisavya, Devala, Sanaka and finally Ishwara Krishna.
- The more post vedic Sankhya which is widely accepted now and whereby the scriptural references are available is Ishwara Krishna’s Sankhya Karika (4th Century CE)²⁹.
- Sankhya Karika is comprised of 72 aryas or verses.
- Patanjali has used Sankhya as a base to frame the Yoga Sutras (1st Century CE - 5th Century CE). This is evident from the various references to the primordial elements of Sankhya in the sutras as also from the Vyasa Bhasya of Patanjali’s Yoga Sutras.
- Both Sankhya and Yoga are branched off from what we now know as the Shad Darshanas of the Atheistic School basing on the Vedic Authority.
- Sankara has termed Sankhya as “Pradhana Malla” or Primary Opponent to Vedanta and has outright rejected the dualism and that it was against the shrutis³⁰.
- Sankhya does not elaborate on the concept of God as a primary element in the cosmogony where as Ishwara plays a pivotal and catalytic role in the Yoga Sutras of Patanjali. This is the reason why Sankhya is often termed as Nireeshwara Yoga whereas Yoga being termed as Saeswara Sankhya.
- It is argued that the Sankhya must have started out as Theist but must have rejected theism during the Buddhist Jaina period and accepted atheistic pluralism and dualism³¹. Vijnanabhiksu in the sixteenth century, tried to revive the earlier theism in Sankhya in his commentary Samkhyasara -that reconciled Samkhya with Vedanta and cast it in a theistic mode.
- References in Upanishads:
 - Concept of Triguna has been mentioned in the Chhandogya Upanishad
 - Sankhya Categories are mentioned in the Katha Upanishad (3.10.11)
 - Shwetashwatara Upanishad mentions Sankhya and Kapila (6.13)

²⁷ Bhagavad Gita 10.26

²⁸ Zimmer, Heinrich (1951), Philosophies of India (reprint 1989)

²⁹ Sankhya Karika By Ishwara Krishna – Swami Virupakshananda – Ramakrishna Mission

³⁰ Critical Survey of Indian Philosophy – Page 137

³¹ Critical Survey of Indian Philosophy – Page 137-138

- Shwetashwatara Upanishad also mentions Jna, Vyakta and Avyakta (1.8), Pradhana (1.10, 4.10, 1.13) which are typical Sankhya terminologies.
- Bhagavad Gita clearly mentions Kshetra (Prakriti, Known) and Kshetrajna (Purusha, Knower) in Chapter 13 as one the adhyayas
- Sankhya is the system on which Ayurveda is based upon.
- Sankhya has influenced Buddhism too. Infact in Patanjali Yoga Sutras, there are Buddhist parallelisms which can be drawn.

The Western Philosophy also seems to have been affected by Sankhya system. Baruch Spinoza, a 17th Century Dutch Philosopher, defined God as “God is not separate from nature. God is the only substance that exists, and no other substance exists apart from it”, “God is the only substance in the universe, and everything is a part of God”, an idea which he encapsulated in the phrase "Deus sive Natura" (God in Nature). Albert Einstein has told he is an atheist but he accepts Spinoza's God.

Tenets of Sankhya Cosmogony

We will try to list the basic foundational tenets on which the Sankhya Cosmogony has been built. Wherever possible we will try to draw parallels and refer to Patanjali Yoga Sutra corresponding to that particular concept.

Dukhatraya

दुःखत्रयाभिघातज्जिज्ञासा तदाभिघातके हेतौ। दृष्टे साऽपार्था चेन्नैकान्तत्यन्तोऽभावात् ॥ (Arya 1 SK)

From the torment caused by the three types of pain, proceeds a desire into the enquiry of terminating them. In the existing visible means of alleviating these sorrows, there is lack of certainty and permanency of pain.

There are three types of tapa or miseries which are called Dukhatraya or Tapatraya. These are :

1. Adhidaivika – Cosmic/Universal - Caused by Supernatural agencies – These are the elements or forces of nature which are called Daiva/Deities.
 2. Adhibhautika – Material - Caused by External Influences – Those miseries caused by other men, beasts, plants and inanimate elements of the world is called Adhibhautika.
 3. Adhyatmika – Personal - Intra Organic – Bodily pain is caused due to the disorders of the three humors (vata, pitta and kapha), mental misery or emotional trauma. They are amenable to internal remedies.
- Dukha is mentioned in PYS as under परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ PYS २.१५॥ meaning there is misery due to change, dukhatraya, samskara, guna-vritti conflict but for the one with the discriminative perspective, everything is Dukha.
 - This perspective might come off as nihilistic and pessimistic

- The immediate next sutra however shines a positive light with हेयं दुःखमनागतम् ॥ PYS २.१६॥. The misery which is yet to be experienced can be avoided. The means to avoid is given hence Yoga Darshana is seen as the Sadhana part of Sankhya.
- The cause for the misery is seen as Avidya and unable to distinguish between the Eternal and Transient and defined as अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ PYS २.१७॥ . Avidya is the field on which all the remaining afflictions/kleshas take root and mature in varying degrees based on the environment. Patanjali summarizes that the reason for creation itself is Avidya as तस्य हेतुरविद्या ॥ PYS २.२४॥

Four types of Tattvas

Sankhya is the philosophy of Knowledge of the Tattvas. Since it deals with primarily 25 tattvas, it is called as Samkhya (Numbers). It is also called as Samyak Khyati meaning the Right Knowledge or Understanding. It also means the Discriminative Knowledge which leads to Liberation from the Dukhatraya. So, Sankhya encourages the sadhaka to undertake the path of discriminative knowledge also called as Viveka Khyati to overcome the miseries and uproot the root cause which is Avidya. Patanjali sums this up as विवेकख्यातिरविप्लवा हानोपायः ॥ PYS २.२६॥

There are broadly four categories of Tattva :

1. **Prakruti** – Evolvents or Productive (P) – These are those tattvas which manifest further so called as Evolvents.
2. **Vikruti** – Evolutes or Produced (V) – These are those tattvas which are merely produced and don't produce further so called as Evolutes.
3. **Prakruti Vikruti** – Evolvents and Evolutes / Productive and Produced (PV) – These are those which are also evolutes of some and evolvents of further manifestation.
4. **Na Prakruti Na Vikruti** – Neither Evolvent nor Evolutes / Neither Productive nor Produced (NPV). Those Tattvas which don't contribute to manifestation and do not have place in evolvents or evolutes are these.

Evolvents are the one which creates further manifestations of itself, meaning the cause of further effects. Evolutes are just those effects produced by evolvents or causes. Some tattvas don't manifest further so they come under the fourth kind. We have denoted with some acronyms which we will use in the tattvotpatti chart.

Satkaryavaad

असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् । शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम् ॥९॥

The effect is every existing in the cause because of (1) what is nonexistent by no means can be created, (2) effects need the adequate material cause, (3) all effects are not producible from all causes, (4) efficient cause can produce only that it is efficient for and (5) because the effect is the same essence as the cause.

Sankhya believes in Satkaryavada as the Theory of Causation under which it follows the Parinama Vada of causation. This believes that the “effect is already pre-existing the cause for creation to happen”. This theory of compatibility of the cause and effect is called as Karyakaranavaad. It believes that:

- Cause and effect go hand in hand
- Effect is inherent in the cause. It needs only manifestation.
- Cause and effect are compatible and of same natures
- Every effect has a cause and the quality of the effect is determined by the quality of the cause.
- To explain what is it that brings about the manifestation of the cause into effect, Sankhya explains the concept of Nimitta Karana or Efficient Cause.
- Nimitta is the process which brings about the manifestation of the effect from the cause.

To explain this further, Sankhya Karika has given five proclamations as below:

असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् ।

शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम् ॥ SK Arya ९ ॥

1. **asat-akaraṇāt** – What is nonexistent can by no means be created. 1000 artists cannot change blue color to yellow. We cannot create oil by pressing water. This uses the pradhvansh abhava or absolute non-existence to prove that nothing can be created with nonexistent cause.
2. **upādāna-grahaṇāt** – The proper selection of material or Upadana Karana for the effect needs to be done. To create ghee, we need milk. To create sesame oil, we need til seeds. Only the right material cause can bring about the desired effect. This proves the karya karna vaad which states that there is need for compatibility between the cause and the effect.
3. **sarva-sambhavā-abhāvāt** – There is absence of production from everything from everything. This means creation follows some cosmic rules and principles, it is controlled and coordinated process. This avoids chaos.
4. **śaktasya śakyakaraṇāt** – Only an efficient cause can create something for which it is efficient. The word “Sakta” is used as a synonym for quality/efficiency here. The quality and quantity of the effect is determined by the quality of the cause.
5. **kāraṇa-bhāvāt** – The effect is similar in nature to the cause. Cloth is not different from Yarn; this is called as Upadana- Upadheya Bhava. Like pot and clay both have the same smell of earth. This accepts the samavaya or inherence principle.

Sankhya considers two principles: *Purusha* (Nimitta Karana) and *Prakriti* (Upadana Karana). The entire cosmogony is explained with these two primary causes.

Prakriti

We will now look at Prakriti which is the Upadana or the Material cause of the creation. This Prakriti which is in Unmanifest state is called Avyakta, Moola or Pradhana.

It is *Prakarshena Kriti iti Prakriti*, that which has inherent need of manifestation.

Prakriti is **Trigunatmika** meaning it is the unity of the three gunas :Sattva, Rajas and Tamas. When the trigunas are in a state of equilibrium and balancing out each other, we say the it is “gunanaam samyavastha”.

Prakriti is the potentiality of the nature to manifest and create. It is insentient and called Jada.

Since it can only be inferred based on its effect and products, it is called **Anuma** or Anumana

It is uncaused, eternal (anadi) and endless (ananta). Evolution is manifestation of Prakriti and dissolution or involution is returning back to **moola** prakriti state or state of **pradhana**. The manifested Prakriti is called Vyakta Prakriti.

If we look at the perspective of Patanjalis’s Yoga Sutras, Prakriti is known as Drisya, Darshana Shakti, Sva and jneya.

भेदानां परिमानात् समन्वयात् शक्तिः प्रवृत्तः च | कारण-कार्य-विभागत-विभागत-वैश्वरूप्यस्य || (Arya 14, SK)

The unmanifest cause (avyakta) exists because of (1) finite nature of special objects, (2) Homogeneity, (3) evolution being due to the efficiency of the cause , (4) differentiation between cause and effect and , (5) non differentiation or merging of this world of effects

The Sankhya Karika gives five proclamations for establishing the need for Prakriti³² :

भेदानां परिमाणात् समन्वयाच्छक्तिः प्रवृत्तेश्च ।

कारणकार्यविभागादविभागाद् वैश्वरूपस्य || SK Arya 14 ||

1. **Bhedanam Parimanitvat** – All things in this world are finite , limited, dependent and conditional. This infinite , all pervading material cause from which this finite world is established is Pradhana.
2. **Samanvayat** – There needs to be a common source which is possible of producing innumerable emotions, qualities and colors the world. Only Pradhana with its trigunatmika nature is possible of this.
3. **Shaktitah Pravritteh Cha** – All effects arise from the activity of the upheaval of the trigunas. This upheaval is possible only with Prakriti whose nature is kriyasheelta.

³² Critical Survey of Indian Philosophy – Page 141-42

4. **Karya Karana Vibhagaat** – The effect and cause are compatible to each other. The effect is manifested form and cause is unmanifested form. The effects which are potentially being held in unmanifest state is this Pradhana
5. **Avibhagaat Vaishwaroopasya** – The entirety of the universe converges at a single point of moola. This is Pradhana

Sankhya Karika defines the distinction between Purusha and Prakriti clearly in below arya :

त्रिगुणम-अविवेकी विषयः संयमं-अचेतनं प्रसाद-धर्मि | व्यक्तं तथा प्रधानं तत्-विपरितः तथा च पुमान् || (Arya 11, SK)

The manifest and unmanifest are trigunatmika so it is non distinguishable, objective, common , non intelligent and prolific. The Purusha however is opposite of all this in some aspects.

Trigunas

Prakriti = Pra + Kr + Ti = Prakasha + Kriya + Tishtati.

Prakriti is said to be the unity of the three Gunas held in equilibrium. (gunânâm sāmyāvasthā). The three Gunas are Sattva, Rajas and Tamas. They are the constituents of Prakriti and through it of the worldly objects. The properties of Trigunas are expressed below:

प्रीति-अप्रति-विषाद-आत्मकः प्रकाश-प्रवृत्ति-नियमार्थः | अन्योन्या-अभिभाव-आश्रय-जनन-मिथुन-वृत्तयः च गुणाः || (Arya 12, SK)

The attributes of Prakriti are Pleasure, Pain and Delusion. They serve purpose of illumination, action and restraint, and mutually dominating, supporting, productive and cooperating.

सत्त्वं लघु प्रकाशम्-इष्टम्-उपस्थम्भकं कालं च राजः | गुरु वर्णनम्-एव तमः प्रदीपवत्-च-अर्थतः वृत्तिः || (Arya 13, SK)

Sattva – Lightness, Illuminating, Rajas – Exciting, Mobile, Stimulating , Tamas – Heavy, Obscuring. They function for single purpose like components of lamp, whose main function is giving light.

We can tabulate the qualities of the trigunas in below manner:

Sattva	Rajas	Tamas
Prakasha (illuminating)	Ishtam (Exciting)	Vishada (Delusion)
Laghu (Lightness)	Upastambak (Stimulating)	Guru (heaviness)

Priti (Pleasure)	Chala (Mobile)	Avaranaka (Obscuring)
	Apriti (Pain)	Niyamatha (Restraint)
	Pravritti (Action)	

The very nature of Sattva Rajas and Tamas is what gives the manifold emotions and expressions to the world as we know it.

In the Samyavasta, the triguna are supporting, dominating and thus cancelling out effects of each other which is why Pradhana seems to be unmanifest. It is very important to note that, Sattva and Tamas are by nature inactive, only under influence of Rajas does the manifestation actually begin.

Purusha

Now we see the Sentient, Efficient Cause, Nimitta which is Purusha.

- Purusha is the consciousness principle which has the innate ability to know. He is called the Jnata.
- Purusha is Aparinami and does not manifest. Purusha does not evolve neither is from any evolutes, so he is the only one who is “Na Prakriti Na Vikriti”.
- Purusha, like Prakriti, is Anadi and Ananta.
- Sankhya Karika calls Purusha as *Sakshitvam Asya Purushasya*. It is *Kaivalya*, *Madhyastha*, *Drasha* and has *Akartritvabhava*.

Sankhya Karika gives again a five-pointer proclamation for the establishment of the concept of Purusha:

संघात-परा-अर्थत्वात् त्रिगुणादि-विपर्यय-अधिष्ठानात् | पुरुषः अस्ति भोक्तृभवत् कैवल्य-अर्थ प्रवृत्तिः च || (Arya 17, SK)

Purusha exists because (1) the aggregate is for sake of another, (2) Absence of Trigunas, (3) Need for a Controller, (4) Need for an experienter, (5) Need to go towards final liberation.

1. **Sanghaat Parathatvaat** – Experiences of the Aggregate for the sake of another. Here the Sanghaat is the manifestation of Pradhana and the experience of the world. Sankhya Karika gives examples of bedsteads, bed, poles meant for the sake of sleep, similarly the experiences of the world is for the sake of Purusha.
2. **Trigunadi Viparyaat** – The Apparent Interplay of Trigunas – There needs to be a sentient entity who has the realization or discrimination to understand that the interplay of the trigunas is only viparyaya. It is due to this realization that Purusha is a passive witness and has *Akartritvabhava*.
3. **Adisthanaat** – Need for a Controller or Substratum – Purusha is the overall controller, overseer and sentient entity who is guiding and directing each movements. Like an invisible but all-pervasive puppeteer pulling the strings. Just as nearness of magnet, imparts magnetism to the iron filings. Here word “Stha” in “Adisthanaath” means “Established” or “Fixed in its own axis”.

4. **Bhoktri Bhaavat** – Need to have an Experiencer. Purusha is the one for which Prakriti becomes vyakta and displays her powers of creation.
5. **Kaivalya Pravritteh** – The one who is forever inclined towards seeking solitude and liberation. Once Prakriti has realized that Purusha has seen my powers of manifestation, she stops manifestation and starts involution. Purusha is always liberated and is pure Sakshi,

Sankhya Karika also has mentioned the need for Multiplicity of Purusha or “Purusha Bhahutva” due to the below reasons:

- Different times of birth and death of organisms
- Different degrees of manifestations of Trigunas resulting in natures and personality.
- Different degrees of bondage, liberation and life experiences.

The below arya explains this

जनन-मरण-करणानां प्रतिनिअमत-युगपत-प्रवृत्ते च । पुरुष-बहुत्वम् सिद्धं त्रि-गुण्य-विपर्ययत्-च-एव ॥ (Arya 18, SK)

Evolution through Involution

Sankhya Karika has not mentioned the process of evolution of consciousness but Patanjali's Yoga Sutras have mentioned that through Yoga, it is possible to transform and bring about Chitta's transformation from the states of Ksipta , Muda and Vikshipta to Ekagra and Niruddha. The chitta continuously keeps having vrittis or waves of thoughts but between the setting of a thought and rising of another, there is a small period of silence. By religiously doing abhyasa and vairagya, the thoughts can be slowed down and this period of silence expanded. This is the key to tapping into the higher states of consciousness.

The states of higher consciousness are attained when there is involution from gross to subtle and this has been explained in the states of samadhi as Vitarka, Vichara, Ananda, Asmita Sampragnyata Samadhi वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः ॥ PYS १.१७॥. That stage without the pratyaya or when mind is completely silent and only sanskaras remain is Asampragnyata or Anya/the other (as per PYS). विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ PYS १.१८॥

In each description of evolution through involution, PYS has given references to going towards the one from many, which we can also see in Para Vairagya as तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ PYS १.१६॥, beyond the influence of trigunas meaning beyond the influence of prakriti and its evolutes.

This has been elaborated in further chapters like Vibhuti Pada and Kaivalya Pada as higher states which lead to transformation or Parinama. It calls for three types of levels of evolution of consciousness: Samadhi Parinama, Ekagrata Parinama and Nirodha Parinama. All are higher states of consciousness which the Yogi attains while going into the process of Sanyama leading to Siddhi.

Samadhi Parinama is सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ PYS ३.११॥ Transforming the chitta to become one pointed from many pointed and getting established in ekagrata. This is equivalent to Dharana

Ekagrata Parinama is ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ PYS ३.१२॥ is attaining uniform experience or tulya pratyaya where the cognition subsiding and the cognition arising is same. This is uniformity of experience which is also called as Dhyana.

The final state is Nirodha Parinama which is व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षण चित्तान्वयो निरोधपरिणामः ॥ PYS ३.९॥ holding on to the moment of silence between the suppression of outgoing latencies and appearance of latencies of the arrested nirodha state and getting established in it. This moment of silence permeates the chitta and this is where there is continuous flow of tranquility due to the Nirodha Sankaras called as तस्य प्रशान्तवाहिता संस्कारात् ॥ PYS ३.१०॥ This state is equivalent to Asamprajnata Samadhi.

The transformation occurs in Dharma (Attributes) , Lakshana (Character), Avastha (State) and of Bhutas (Elements) and Indriyas (Sense organs). Knowing the krama or process of transformation is key to knowing the parinama or final transformation. क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ PYS ३.१५॥ Yogi can tap into this siddhi and understand the process and final state of transformation and changes the sequence of transformation. This is key to evolution to super conscious states. Vibhuti Pada also mentions Sanyama on the Parinama Traya can lead to knowledge of past and future. परिणामत्रयसंयमाद् अतीतानागतज्ञानम् ॥ PYS ३.१६॥

Kaivalya pada calls the transformation from one species to another in sutra जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ PYS ४.२॥ which calls for transformation in the consciousness. Here Prakritiapuraat means the overflow of innate nature and hence adoption of a higher body to accommodate this consciousness. The next sutra निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ PYS ४.३॥ says that this transformation is not incidental but natural and spontaneous process of removal of obstacles in the path of evolution.

This mention of the process of evolution is very unique to the tantra mentioned in the Yoga Darshana.

Kaivalya

The process of Involution or Kaivalya is described in below aryaas and corresponding correlation from PYS is explained below:

1. The purpose of the Pradhana is purely for the sake of Darshana and Apavarga of the Purusha. This sanyoga is like that association between the lame and the blind. Here Purusha is the lame person who can “See” but cannot “walk”, Prakriti is the blind person who can “walk” but cannot “see”. The process of sarga has been compared to such an association. पुरुषस्य दर्शन-अर्थ कैवल्य-अर्थ तथा प्रधानस्य | पंगु-अन्ध-वत-उभयोः अपि संयोगः तत्-कृतः सर्गः || (Arya 21 SK)

A similar explanation is mentioned in PYS as प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं

भोगापवर्गार्थं दृश्यम् || PYS २.१८ ||. The Prakruti is comprised of Prakasha, Kriya and Sththi (Sattva, Rajas and Tamas) and constituent of Bhutas and Indriyas, for the sake of Bhoga and Apavarga of the other (Purusha). It goes to explain that द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः || PYS २.२० ||, the Purusha is a pure seer and follows the pattern of thoughts.

2. Like the insentient milk is secreted purely for the nourishment of the calf, similarly all actions of Prakriti is purely for the liberation of Purusha. वत्स विवृद्धि निमित्तं क्षीरस्य यथा प्रवृत्तिः अज्ञस्य | पुरुष विमोक्ष निमित्तं तथा प्रवृत्तिः प्रधानस्य || (Arya 57 , SK)
3. Just as people engage in desirous actions to relieve it so does the Pradhana engage in the sanyoga to liberate the Purusha. औत्सुक्य निवृत्ति-अर्थं यथा क्रियासु प्रवर्तते लोकः | पुरुषस्य विमोक्ष-अर्थं प्रवर्तते तद्वत् अव्यक्तम् (Arya 58, SK).
4. Just like a dancer who ceases to dance when her act is complete and has been seen by the audience, the Prakriti also stops manifesting when she has exhibited herself to Purusha. रंगस्य दर्शनित्वा निवर्तते नर्तकी यथा नृत्यात् | पुरुषस्य तथा आत्मानं प्रकाशस्य विनिवर्तते प्रकृतिः || (Arya 59, SK). This has

been explained in PYS as तदर्थ एव दृश्यस्यात्मा || PYS २.२१||. The Prakriti is purely for the sake of showing herself to the Purusha.

5. Prakriti realizes that “I have been seen” and she no more comes within sight of Purusha. प्रकृतिः सुकुमारतरं न किञ्चित् अस्ति इति मे मतिः भवति | या दृष्टा अस्मि इति पुनः न दर्शनं उपैति पुरुषस्य || (Arya 61, SK).
6. Like a potter’s wheel coming to stop gradually, the Purusha continues to live vested in the causal body due to momentum of the past karmas. Once the karmas are exhausted, the Purusha attains Kaivalya. Both Purusha and Prakriti attain the final freedom.
7. Patanjali says in the absence of Avidya due to the continuous flow of Viveka Khyati, there is effulgence of Kaivalya. पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति || PYS ४.३४|| When there is accomplishment of the goals , the gunas involute back to the source and Purusha gets established in its truest self as the Pure Consciousness Principle.

Tattvotpatti as per Sankhya Karika

The entire onus of creation or manifestation is solely upon the upadana karana Prakriti as it is the only tattva which has the potentiality of manifestation.

- Even in the state of samyavastha, the gunas undergo Swarupa and sajatiya bheda due to which there is cancellation of the outcome. So, Prakriti is never at rest, it only appears so.
- So, the Pradhana appears to be at rest and in a state of equilibrium. It is only when heterogenous change takes place (vijatiya bheda) that real upheaval of the trigunas , disturbs the equilibrium of the samyavastha.
- Sattva and Rajas are held back from transformation by the principle of restraint, Tamas in Samyavastha.
- But when Rajas starts vibrating, it creates stimulating (upastambhak) effect on Sattva and Tamas, leading to the process of creation and thereby manifestation.
- This Evolution is Non-Linear, Cyclic, with alternating processes of sarga (manifestation/evolution) and pralaya (involution) happening simultaneously.
- The Prakriti is there to serve the Purusha only. It is only for the Bhoga and Apavarga of Purusha. पुरुषस्य दर्शन-अर्थं कैवल्य-अर्थं तथा प्रधानस्य | पंगु-अन्ध-वत-उभयोः अपि संयोगः तत्-कृतः सर्गः || (Arya 21). Purusha and Prakriti serve each other like a Lame and Blind
- But how is the Rajas Activated? How is the Samyavastha disturbed? Sankhya does not answer this completely. It just says that Purusha gets “Adhyaat” on Prakruti and the upheaval begins.

- Sankhya says that “purusa-sannidhi-mātra” is enough to upheave the equilibrium of Pradhana. There is no real Samyoga but only “Samyoga Abhasa”. There is no real contact of Purusha and Prakriti but only apparent contact.
- It is due to this apparent union and the apparent proximity of Purusha that the first evolute that comes out of Prakriti is Mahat. Mahat is the reflected consciousness of Purusha.
- Patanjali captures the essence of Sanyoga as necessity to show their individual strengths स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ PYS २.२३ ॥ and the overall reason for bondage is Avidya तस्य हेतुरविद्या ॥ PYS २.२४ ॥

The order of creation is explained in below arya as Prakriti – Mahat – Ahamkar – 16 Tattvas – 5 Subtle Elements – 5 Great Elements.

प्रकृतेः महं ततः अहंकारः तस्मात्-गणः च षोडशकः । तस्मात्-अपि षोडशकाः पंचभ्यः पंचभूतानि ॥ (Arya 22, SK)

The schematic of Sarga and the 25 Tattavotpatti has been explained below:

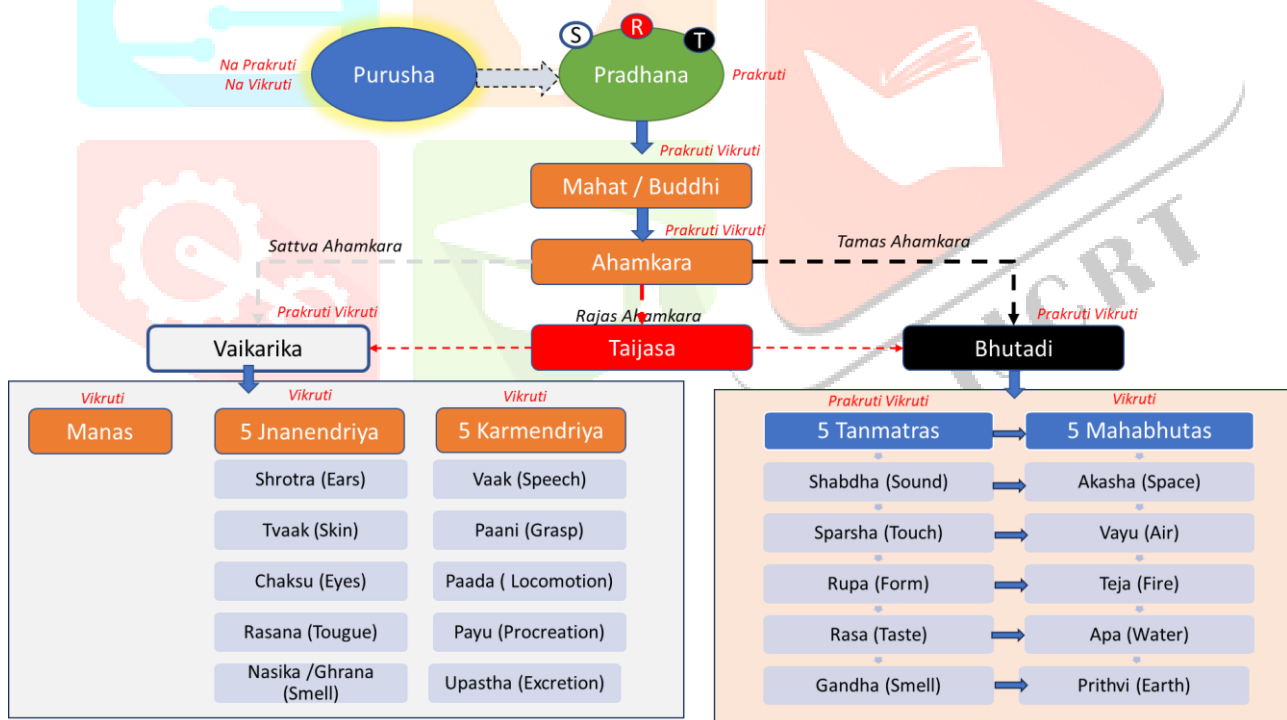


Figure 10 - Sankhya Sarga and the Tattavotpatti

Mahat:

The first evolute of Sarga is Mahat or the Cosmic Intelligence. It is also called Buddhi and when in the state of Sattva is reflecting the finest qualities of Purusha. So it reflects qualities like Dharma, Jnana, Vairagya and Aishwarya bhaav. This is explained as अध्यावासयः बुद्धिः धर्मः ज्ञानं विराग ऐश्वर्यम् । सात्त्विकम्-एतद्-

रूपं तमसम-अस्मात्-विपर्यस्तम् || (Arya 23, SK). In the state of Tamas, the opposite bhaav gets reflected as Adharma, Ajnana, Raag and Anaishwarya. This is called as the state of Avidya.

Thus, in a state of pure sattva, it is known as reflected consciousness or acquired consciousness. Memories and recollections are stored in buddhi.

Ahamkara:

Mahat produces Ahamkara. It is the principle of individuation, the “I” sense. It produces the notion of Me and Mine. It is the individual ego-sense. Purusha wrongly identifies himself with this ego and knows himself as the agent of actions, desirer of desires and striver for ends, and possessor and enjoyer of ideas, emotions and volitions and also of material objects. Ahamkara creates the kartrutva bhaav and bhokrutva bhaav.

Ahamkara is said to be of three kinds:

1. Sattvic Ahamkara or *Vaikarika/Vaikrita* : It produces manas and five sensory organs and five motor organs. It produces good deeds.
2. Tamasic Ahamkara or *Bhutadi* : It produces the five subtle elements (Tanmatras). It leads to indifferent acts or to idleness and sloth.
3. Rajasic Ahamkara or *Taijasa*: It supplies the energy by which the Sattvik and the Tamasic produce their respective evolutes. It produces evil deeds.

Manas and Sense Organs

Manas and the panchajnanendriya , panchakarmendriyas arise from the Sattvic Vaikarika Ahamkar. Manas is the central sense organ which when in contact with the external organs gets the perception of the world. In the process of Pramana, the manas synthesizes the sensory information, assimilates it based on the instructions of mahat and association using ahamkara.

The panchajnanendriya or organs of perception are functions of ears, touch, sight, taste and smell. The five organs of action called panchakarmendriya are speech, grasping, locomotion, excretion and reproduction.

Buddhi, Ahamkara and Manas represent the three psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively. These three collectively is called Antahkarana and the Pancha Pranas (प्राण-आद्य वायवः पञ्च) are said to be the modifications of this internal instrument. (SK Arya 29).

There is no direct mapping of the Sense Organs to the Panchamahabhutas but only Vedanta gives this perspective of thought.

The Rajasic Ahamkar or Taijasa gives the kriya to the senses of perception, mind, senses of action and pancha pranas and Sattva gives them the illumination of consciousness.

Tanmatras and Pancha Mahabhutas

From the Bhutadi or Tamasic aspect of Ahamkara, arises the Tanmatras , Subtle Elements or Tat Matras (Things in themselves). They are the subtle essences of Sound, Touch, Form, Taste and Smell which are essential in all matters alike.

From the essence of these Tanmatras, arises the Panchamahabhutas.

- Shabdha = Akasha (Space)
- Shabdha + Sparsha = Vayu (Air)
- Shabdha + Sparsha + Rupa = Teja (Fire)
- Shabdha + Sparsha + Rupa + Rasa = Apah (Water)
- Shabdha + Sparsha + Rupa + Rasa + Gandha = Prithvi (Earth)

Thus, Akasha is the subtlest and Prithvi the Grossest Panchamahabhuta.

एवम् तत्त्वाभ्यासत् न अस्मि न मे न अहं इति अपरिष्णम् । अविपर्ययत् विशुद्धं केवलं उत्पद्यते ज्ञानम् ॥
(Arya 64, SK)

It is propounded that through this Tattva Abhyasa or Knowledge of Tattvas, one comes to realise the reality of “I am not”, “nothing is mine”, “Not I” for this knowledgs is pure and free of falsity.

Chapter 6 – Comparative Analysis and Conclusion

Instead of approaching from a similarities and differences perspective and accidentally discrediting either of the darshanas, we will instead go for a conceptual comparative approach and try to outline the areas of concurrences and uniqueness in each of the afore mentioned conceptual tenets. This is an attempt to see the one from the perspective of other and try to understand the points of distinction and exclusivity that each tries to present us with. This will hopefully eliminate any bias which is the intention and the sole aim of doing a conceptual comparative study.

Theory of Causation

Karya Karana Vada

- Karya Karana Vada and Sat Karya Vada is the basis of the Theory of Causation of both Vedanta and Sankhya-Yoga.
- Vedanta's belief is the Karya Karana Vada of Vivarta Vada which believes that the effect is apparently real. The Jagat is apparently real (Mithya) and the Jiva is in reality not different from the Brahman.
- Sankhya Yoga belief system lies with the Parinama Vada of Karya Karana Vada which is that the effect is the manifestation of the cause.
- The manifested Prakruti which is the 24 Tattvas are not different from the trigunatmika moola prakruti and just vyakta form.
- Vedanta Brahman and Atman is Swagata Bheda where as Sankhya's Purusha Prakriti is Vijatiya Bheda, different between two Purushas is Sajatiya Bheda.

Upadana and Nimitta Karana

- Vedanta because of its tenet "Ekam aiava Advitiam" believes that the Brahman is the Upadana Karana as well as Nimitta Karana of the Jiva and Jagat.
- The same has been expressed very evocatively in many Upanishads and we will refer to the one in Mundaka Upanishad 1.1.7 as यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति । यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्संभवतीह विश्वम् ॥. As the spider creates and absorbs, as medicinal plants grow from the earth, as hairs grow from the living person, so this universe proceeds from this absolute Brahman.

- This Brahman is the source of all in this Universe and everything is illumined by his presence which is explained in Mundaka Upanishad 2.2.10 as न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥
- Sankhya and by its extension Yoga, believes in the Nimitta Karana as Purusha and Upadana Karana as Prakriti. The Upadana gets manifested into the 24 Tattvas which is the source for creation of the Jiva and Jagat. The Sanyog of Purusha and Prakriti is apparent as we saw earlier and Purusha is always kaivalya and liberated.
- As against the Vedantic theory that the manifestation is apparent, Sankhya Karika states that the “effect is existent” by proclamation that it is “Sat karyam” and its five affirmations in arya 9.
- The nature of Atman is same as the nature of Brahman as Jivo Brahman iva , so both are of the nature of Satchidananda Awarupa. Sankhya also tells that the effect is indeed manifestation of the cause by the affirmation of upadana grahanant and karana bhavat in Arya 9 of Sankhya Karika. This is the Upadana Upadheya Bhava which is similar in both the Darshanas.
- Brahman has Maya by nature and by nature it Avaranak and Vikshepi. It is comprised of trigunas Sattva, Rajas and Tamas. Maya when under influence of Tamas is called Avidya which is the reason for the vyasthi as well saw in the chapter 4.
- By view of parallelism, Prakriti in Sankhya is also comprised of the Sattva, Rajas and Tamas. The first evolute of Prakriti is Mahat which when completely Sattva has bhavas of Dharma, Jnana, Aishwarya and Vairagya. On the contrary, when covered with Tamas, the bhavas are Adharma, Ajnana, Anaishwarya and Raga.
- The Sattva Ahamkara of Sankhya leads to creation of Manas and organs of actions and perception. The Tamas Ahamkara leads to creation of the tanmatras and panchamahabhutas.

Cosmogonical Analysis

- The Brahman is the Consciousness Principle in Vedanta which is defined by Adyaropa Apavada (False Attribution). It means separating out the self as a pure Sakshi and then removal of superimposition on self. This is possible by Viveka Jnanam of Sat Asat, Atma Anatma, Nitya-Anitya. This is called Drk Drysa Viveka.
- To compare it with Purusha of Sankhya would be fruitless but for the sake of comparison, Purusha is also the Chaitanya Principle in Sankhya Yoga. The Purusha is Kevala, Madhyastha, Sakshi and has Akartrutva bhava. The truest way to separate the Prakriti (Self) from Purusha is by means of Viveka of Drk and Darshana Shakti. This is called Viveka Khyati which when continuously applied leads to destruction of the Avidya which is root cause of the sanyog of Purusha and Prakriti.
- Vedanta also calls the Jagat or Vyasthi as Avidya and hence calls out for the satta traya and Avastha traya to understand the viveka of what is sat and asat in the transactional world.

- Brahman has inherent Maya, *Brahmasraya*. Vedanta has expounded the concept of Maya to explain the experience that is the world. Maya has powers like Avarana Shakti and Vikshepa Shakti which veils the truth and superimposes projections. This Maya is comprised of trigunas which lead to the further creations. Thus, the absolute cause is non dual and Advaita. There is no differentiation between the Jiva and Ishwara.
- Pre Shankara-Advaita called this as Ajativada, means the world which is only an appearance was never created. Gaudapada says that the very nature of Brahman is creation and expansion. But saying creation happened would be to separate the Jagat from the Brahman. It would move from the Advaita. So to maintain the Non Dual, world is only real in the Vyavaharika Satta. Like Sristhi is also Maya, so is Sthithi and Laya.
- The parallel to this in Sankhya is the Prakriti which is called the Jada Tattva, insentient and the material cause of creation. It is separate from Purusha which is the Consciousness principle, however both being Anadi and Ananta. Prakriti is also trigunatmika and in the state of rest it is called moola prakriti and samyavastha of the trigunas is seen. Thus it believes in duality in the primordality of creation.
- Understanding of the 24 Tattvas and realization of what the body actually is and separation of the Purusha from Prakriti is the final state of realization in Sankhya Yoga.
- Sankhya believes that once man started experiencing the dukhatraya, he started seeking out ways to terminate this misery. Vedanta says that the absolute reality is the complete absence of misery and nature of Ananda/bliss. Dukha or Misery is what the body experiences. The Atma is the part of the ultimate cosmic consciousness. Once the koshas are stripped the real nature of Atma is revealed. The seeking out of this truth and realization of Tattvamasi is the para vidya knowing which everything else is known.
- Brahman associated with Maya appears as Ishwara or the Qualified Brahman or the Saguna Saakara form in the Samasthi or Macrocosm. This same when associated with Avidya appears as Jiva in the Vyasthi or Microcosm. Similarly, Brahman is the ground on which the world appears through Maya. When right knowledge dawns and the essential unity of the jiva with the Paramatman is realized, Maya or Avidya vanishes.

Process of Tattvotpatti

- Vedanta believes in Chaturvimshati Tattvotpatti from the Maya through its Avarana Shakti and Vikshepa Shakti. As to why creation started, has been answered by way of metaphor in many Upanishads as by willing of Prajapati (Prashna Upanishad), in the beginning Atma was alone (Aitereya Upanishad) but in reality, everything is ekam eva advitiam.
 - Tamasic aspect of Maya which lead to creation of the Tanmatras /Sukshma Panchamahabhuta. This led to remaining creation.
 - Sattvic aspect of Tanmatras led to creation of Manas and Pancha Jnanendriya
 - Sattvic aspect also led to creation of the Antahkarana Chatustaya
 - Rajasic aspect of Tanmatras led to creation of Pancha Karmendriya and Pancha Pranas
 - Tamasic aspects of Tanmatras underwent process of Panchikarana to create the Sthula Pancha Mahabhutas
- Thus, totality of creation is attributed to the Maya and Subtle Pancha Mahabhutas in Vedanta.
- Sankhya tattvotpatti of the twenty-four elements starts with Purusha Adhyaat on Prakruti, the reason for which is not provided in Karika however mentioned as Avidya in PYS.
- Purusha Sannidhya creates upheaval of the triguna and rajas started over powering sattva and tamas leading to creation.
 - The first evolute is Mahat or Cosmic Intelligence
 - Next Evolute is Ahamkara which has Sattva, Rajas and Tamas aspects.
 - Sattvic Ahamkara creates Manas, Pancha Jnanedriya and Pancha Karmendriya
 - Tamasic Ahamkara creates Pancha Tanmatras which creates the Pancha Mahabhutas.
 - Rajasic Ahamkara has stimulatory effect on evolutes of Sattvic Ahamkara and Tamasic Ahamkara
 - There is no mapping between the Pancha Mahabhutas and which sense organs they map to unlike Vedanta which has a clear process of evolution of indriyas.
- Thus, the totality of creation starts with the Mahat and Ahamkara in Sankhya.
- Antakarana of Vedanta is fourfold: Manas (Thoughts), Buddhi (Intellect), Ahamkara (Ego Sense) and Chitta (Memory). Chitta of Vedanta is pure memory which is store house of all sanskaras and smritis.
- The Chitta of Yoga has the compounded threefold quality of cognition, conation and affection and is associated with the mahat tattva or the buddhi. Chitta due to its closeness acquires the reflected consciousness of Purusha leading to Individual Consciousness.
- In most Indian Philosophy, Manas is the sixth indriya as without the manas, the senses would not have the perception. Sankhya Karika uses the word Sankalpam and Indriyam and has called it both sensory, knowledge and multifarious.
- Sankhya Karika mentions that the Pancha Prana are functional modifications of the internal organ or antakarana. An organ is made to act solely for the purpose of the Purusha. The organs are compared

to components of a lamp solely for the purpose of illumination similarly for the experience of the Purusha.

- Buddhi in Sankhya Karika has the attributes of Dharma, Jnana, Aishwarya and Vairagya in pure Sattva and when in Tamas, it has opposite bhavas of Adharma, Ajnana, Anaishwarya and Raaga.
- The whole tattvotpatti of Prakriti is purely for the sake of Bhoga and Apavarga of Purusha as per Sankhya Karika.
- Each Purusha after attainment of liberation gets Kaivalya and Sankhya believes in Purusha Bahutva. There are as many Purushas as many Jivas and the arguments for this multiplicity has been explained under Sankhya tenets. Patanjali Yoga Sutra also reaffirms this argument in the sutra कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् || PYS २.२२|| Those Purusha who have attained the final outcome attain Kaivalya but those still under bondage continue about the bhoga of the world through the pratyaya presented by the Drishya.
- Vedanta details the process of Panchikarana in a most technical and scientific manner unlike Sankhya karika which just mentions the tanmatras evolve into panchmahabhutas.

Ishwara and Jiva

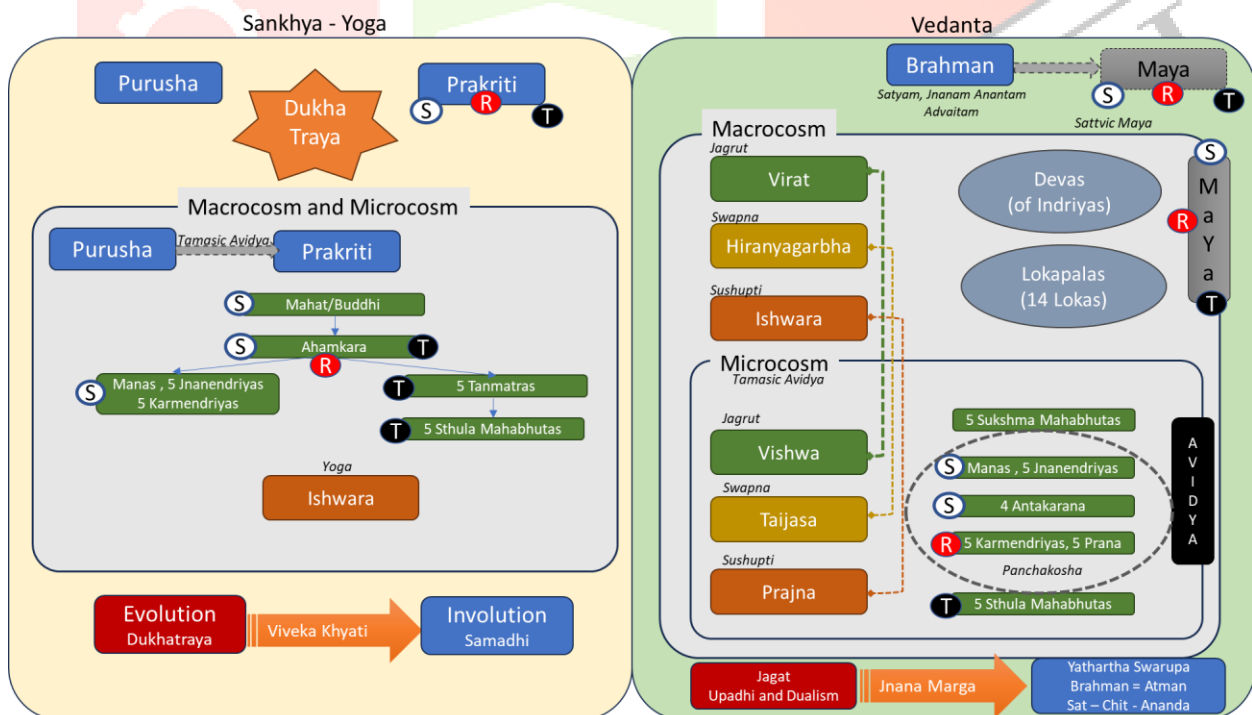
- The concept of Ishwara in Vedanta is that of the Qualified Brahman, Saguna Saakara and whose Karana Sharira is Maya. Under Maya, the Brahman is reflected as Ishwara in the Samashti and also as Jiva in the Vyasthi under influence of Avidya.
- In macrocosm waking (jagrat) corresponds to Virât, dreaming (svapna) to Hiranyagarbha, deep sleep (susupti) to Ishvara, and the Fourth (turiya) to Brahman.
- The Absolute is Pure Existence, Pure Knowledge, and Pure Bliss—all in one. It is called Sachhidānanda. It is Satyam (Truth), Jñānam (Knowledge) and Anantam (Infinite).
- Ishwara is the one with all the attributes and cosmic, all-comprehensive, full of all good qualities—Saprapancha, Saguna and Savishesa. Ishwara is also called as Apra Brahman while Absolute is called the Para Brahman. God is the personal aspect of the Absolute and the Absolute is the impersonal aspect of God. This Apra Brahman is Nama Rupa only and has been explained in Mandukya Upanishad as “Just as when clay is known, everything made out of clay becomes known, for it is only ‘name and form’, the reality being only clay, similarly when Brahman, the cause is known, everything, being a mere effect, becomes known, for the effects are only names and forms, the reality is Brahman alone.”
- This Ishwara has been associated with many names as per the qualifications and when the puranas were written but primarily the triumvirate are Brahma – The Creator, Vishnu – The Sustainer and Shiva – The Destroyer.

- Aitereya Upanishad has defined names for Ishwara³³ based on the role they play. The Atma/Brahman when he creates the world creates Lokapalas to guard the world. Here Ishwara are those sentient beings, extension of Parabrahman who are involved in the creative and government of the cosmos. Aitereya Upanishad called the lord of senses, mind as “Idam Dra” or “Indra”
- Upanishads also refer to the OM, Pranava or Udgita as the Shabdha Brahman and only method needed to realise the yathartha Swarupa of Atman. प्रणवो धनुः शरीरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते। अप्रमत्तेन वेद्व्यं सर्वतन्मयो भवेत् ॥ 4 ॥ (Mundaka Upanishad 2.2.4)
- Sankhya does not establish the non-existence of God. It only shows that Prakriti and Purusha are sufficient to explain this universe and therefore there is no reason for postulating a hypothesis of God. Later writers like Vijnanabhiksu have tried to revive the necessity for admitting God.
- While Sankhya maintains silence on the concept of God and necessitates only the need for Purusha and Prakriti to create, sustain and dissolve the Jagat, Yoga gives details on the twenty sixth tattva of Sankhya, which is Ishwara.
- Patanjali has given details about the method to attain Yoga as Samadhi through the technique of Abhyasa and Vairagya. He also mentions a third called Ishwara Pranidhana which is the absolute surrender to Ishwara. He defines Ishwara as क्लेश कर्म विपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ PYS १.२४॥ as one who is unaffected and untouched by the panchakleshas, four types of karma, Karma Vipaka and Latencies of Karma. He defines it as a Purusha Vishesha who never took part in creation with Prakriti.
- This Ishwara of Patanjali has a special place in Sadhana and is also termed as Seed and source of all knowledge तत्र निरतिशयं सर्वज्ञबीजम् ॥ PYS १.२५॥. This Ishwara is the first and foremost guru of all and beyond the boundaries of time and space स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ PYS १.२६॥.
- He is denoted by Pranava तस्य वाचकः प्रणवः ॥ PYS १.२७॥ and the way to do Sadhana on Ishwara is तज्जपस्तदर्थभावनम् ॥ PYS १.२८॥ is with repetition and meditation on the meaning. Pranava or Omkar Dhyana is mentioned in this Sadhana.
- The outcome of Ishwara Pranidhana is mentioned as ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ PYS १.२९॥. The Individual Consciousness turns inwards and the obstacles in path of yoga get managed.
- Thus Patanjali's Ishwara has no place in Cosmogony of Yoga but as a catalyst and element needed to surrender oneself in the path of sadhana. Ishwara is pure dhyeya in the process of Yoga.

³³ Aitereya Upanishad – 1.1.2 - Lokapala

World View

- While the world view of Advaita Vedanta considers world to be apparently real or Mithya, it defines the relatedness between the Jiva (Vyasthi) and Ishwara (Samasthi) as एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् (TB 7.3.4). It proclaims that there is indeed correlation between the microcosm and macrocosm. The Microcosm being the Vyasthi or Jiva and Macrocosm being the Samasthi or Ishwara. One who realizes that the world is Upadhi and only the Atma Swarupa is yathartha jnana, is the one who is realized.
- Since the Atma Swarupa is Sat Chit Ananda, the final state of liberation is the state of Bliss.
- The Sankhya world view is completely defined as under the twenty-four tattvas and formed of the panchmahabutas and combinations of trigunas. Liberation is the complete cessation of all dukhatraya, this is called Apavarga or Kaivalya. The Jîva has to realize itself as the pure Purusa through discrimination between Purusa and Prakriti. One who realizes the difference of the Drishya from the Drastha through this Viveka Khyati is the one who has attained Kaivalya or Liberation.
- Sahkhya liberation is a state of complete isolation, freedom from all pain, a return of the Purusa to its pure nature as consciousness. There is no pleasure or happiness or bliss here, for pleasure presupposes pain and is relative to it. Pleasure is the result of sattva guna and liberation transcends all gunas.



1

Figure 11 - Comparison in a nutshell

In a Nutshell

To conclude

- Both Vedanta and Sankhya Yoga are theist darshanas basing their authority on the vedas.
- Sankhya while maintaining its firm notion of duality of Purusha and Prakriti, surmises the primary need to have multiplicity of Purushas and silence on the concept of Ishwara.
- Yoga while accepting the foundational cosmogony of Sankhya introduces Ishwara as Purushavishesha. as a means to establish practice, surrender ego, attain sadhana and go towards the ultimate goal of Samadhi.
- Vedanta while maintaining the monism and “ekam aiva advitiyam” looks at everything from the perspective of the absolute truth. While maintaining the stance of apparently real jagat seen through the trigunatmika lens of Maya, it maintains that the microcosm and macrocosm are two sides of the same coin.
- Both Sankhya and Vedanta consider the play of trigunas whether it be Prakriti or Maya to be the major factors in play for shaping the clay of the world. Yoga and Vedanta both are at par when they consider avidya to be the root cause of the creation.
- All are in consensus when they say that yathartha jnana or viveka jnana or viveka khyati , jnana marga is the way to isolate self from the world of upadhis and emerge at the ultimate Swarupa of the self.
- While following the Sat Karya Vada, Vedanta looks at Vivarta Vada while Sankhya considers the Parinaama vada.
- Both consider the jagat to be panchabhautika whether as endproduct of sankhya tattvotpatti or as the outcome of vedantic panchikarana of the Sukshma panchamahabhutas.
- Both consider the totality of tamas as the force behind the creation of the mahabhutas.
- Vedanta considers the chaturvid antakarana with specific functions whereas the Sankhya Yoga considers the antakarana to be a conglomeration and not an organ playing roles of cognition, conation and affection.
- Sankhya keeps the pancha karmendriyas as evolutes from the Sattvic Ahamkar but with Rajasic influence for motion, while Vedanta considers the Rajasic totality of the Sukshma panchamahabhutas as elemental for the pancha karmendriyas.
- Vedantic creation starts with the creation of Sukshma Pancha mahabhutas from Maya, while Sankhya starts with creation of cosmic intelligence.
- Due to these comparisons, we can say our Null Hypothesis is false.

Sankhya is one the oldest philosophies of the world perhaps even predating or contemporary to the Rig Veda and has been lost or adapted into theism over the ages. Vedanta has seen its own transition from Vedic period, pre Shankara, Shankara and post Shankara ages till the neo-Vedanta which we seen most prevalent in today's time and age. Both are resplendent in their own maintenance of the truth when exploring the cosmogony of creation.

With the closing words of this shloka by Adi Shankaracharya, we conclude this dissertation.

Shankara bows down to the darkness (Avidya) for without darkness we cannot begin to realize that there is a Sun (Brahman) which will illuminate and realize we are Purushottam Padam and Eikyam of Jiva and Brahman.

प्रातर्नमामि तमसः परमर्कवर्णं

पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।

यस्मिन्निदं जगदशेषमशेषमूर्तौ

रज्ज्वां भुजङ्गम इव प्रतिभासितं वै ॥३॥



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