Department :- Ayurved Samhita & Siddhant

Topic: - Darshan Nirupan

CONTENTS

- Introduction
- Darshana
- Samkhya darshana
- Srusti utpatti krama
- Triguna nirupana
- Tatwa nirupana
- Conclusion

INTRODUCTION

- From the eternal time, it has been the question of discussion of the scholars, that, when, how, why and where the evolution of the universe came into existence
- Samkhya Darshana has given more importance to evolution process. it elaborately, clearly discussed and described regarding Tatwas of Srusti
- Even though Ayurvedists expressed their own views, Ayurveda mainly incorporated the evolution theory of Samkhya Darshana

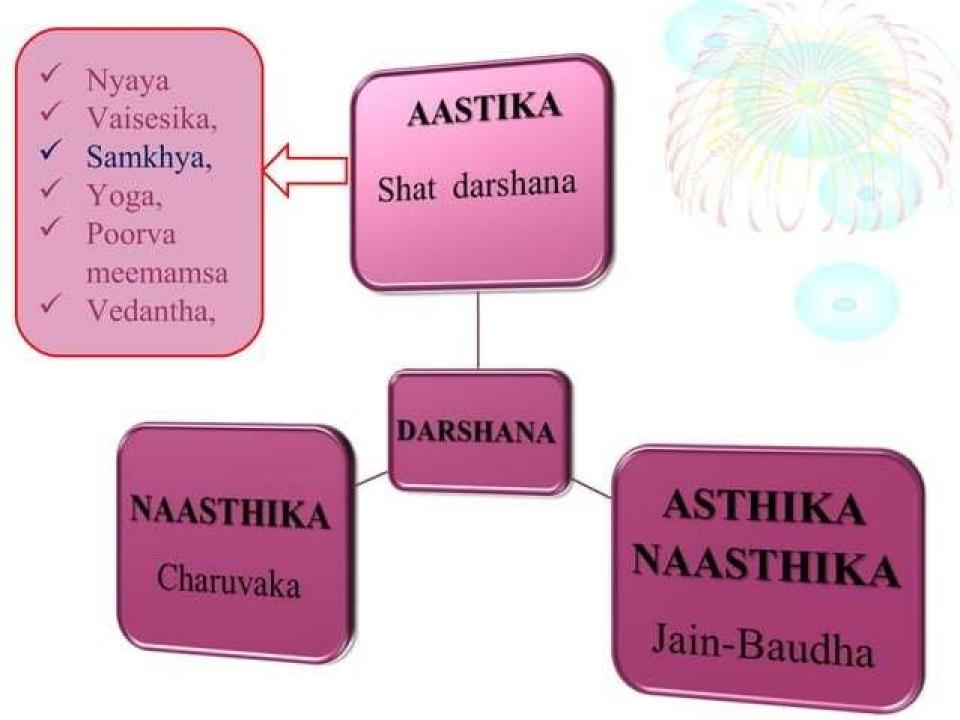
DARSHANA

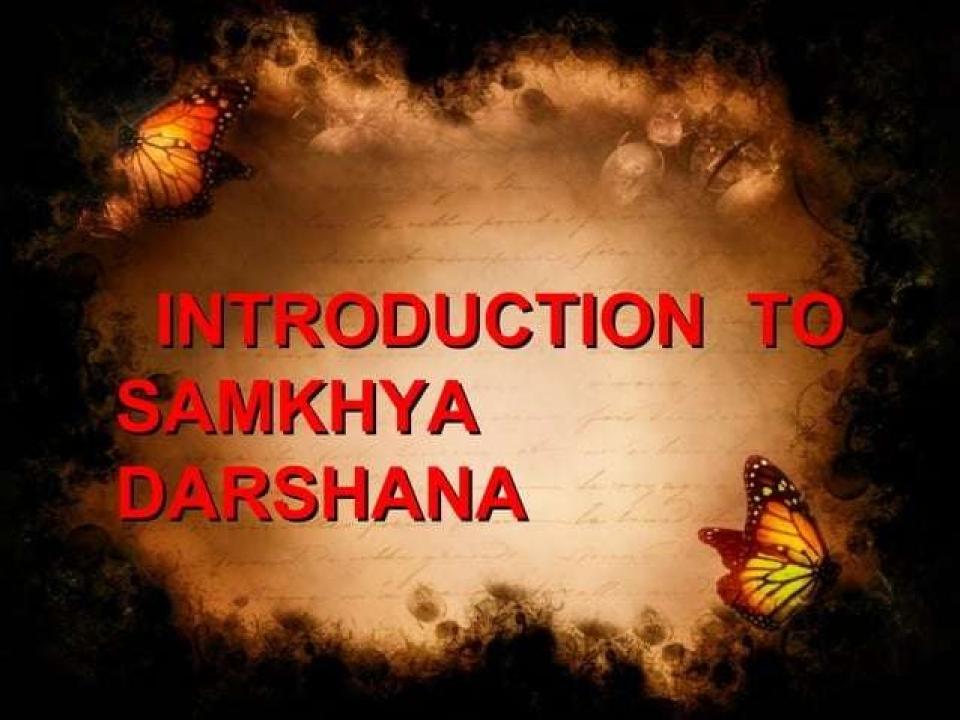
दृश्यते अनेन इति दर्शने

 Darshana can be defined as the media or instrument through which the reality of the world can be viewed

द्वश्ययति सुष्टि स्वरूपं इति दर्शनं

Darshana tells or shows the reality or nature of creation







- It is propounded by Maharshi Kapila
- It is also known as Kapila Tantra or Kapila Darshana
- The book Samkhya Kaarika written by Eeswara Krishna, is presently the most popular primer for the study of Sankhya

सम्यक ख्याति या सांख्या या सम्यक ज्ञानं

Samkhya means the knowledge or number

MAIN AIM OF SAMKHYA DARSHANA:

- Dukha Nivrutti is the aim of this Darshana, for that it gives the adequate knowledge about Panchavimshati Tatwa(25), hence the name is given as Samkhya.
- The ultimate aim of this knowledge is attaining Moksha by which miseries can be relieved permanently



- Dukha Traya
- Dukha Nivrutti
- Srusti & Tatwa
- Trividha Pramama
- Dvividha Vaada
- Triguna



DUKHA TRAYA

VIVEKA JNANA OF PANCHA VIMSATI TATWA DUKHA NIVRUTI

MOKSHA

1.TRIVIDHA PRAMANA 2.DWIWIDHA VAADA

DUKHATRAY

1. Aadhibhauthika Dukha(Biogenic Misery):

Injuries or pain caused by animals

2. Aadhidaivika Dukha(Divine Misery):

The miseries caused by seasonal atrocities, lightining, earthquake etc

3. Aadhyatmika Dukha(Personal Misery):

The miseries(self inflicted pains) caused by wrong deeds

DUKHA NIVRUTTI

दु:खत्रयाभिघाता जिज्ञासा तदभिघातके हेतौ

(S.K.1)
Dukha Nivrutti through the Viveka Jnana of Panchavimsati Tatwa

- The only efficient and permanent remedy for the Dukhatraya is the knowledge of the basic and fundamental elements of the universe
- Understanding these Tatwas: One can feel himself free from worldly miseries and can reach the Salvation which must be the ultimate aim of every human being

SRUSTI & TATWA

सृज्यते इति सृष्टि

Srusti means which is Evolved or Produced

तनोति सर्वान् व्याप्य आस्ते इति तत्वम्

- Which means the object which spreads and cover the entire universe i.e both sentient and non sentient being is called Tatwa.
- According to sankhya school of thought the Moola Prakriti is the foremost Tatwa. It is the cause for the creation of other tatwas and consequently the entire universe.



1. PRAKRITI

That gives birth to other (Kaarana)

It is the cause for the production but never produced from anything

2. VIKRITI

That takes birth from other (Kaarya)

These are produced but never become cause for production

TATWA

3. PRAKRITI&VIKRITI

That gives and takes birth (Kaarya, Kaarana)

These produced and also produces

4. NA PRAKRITI – NA VIKRITI

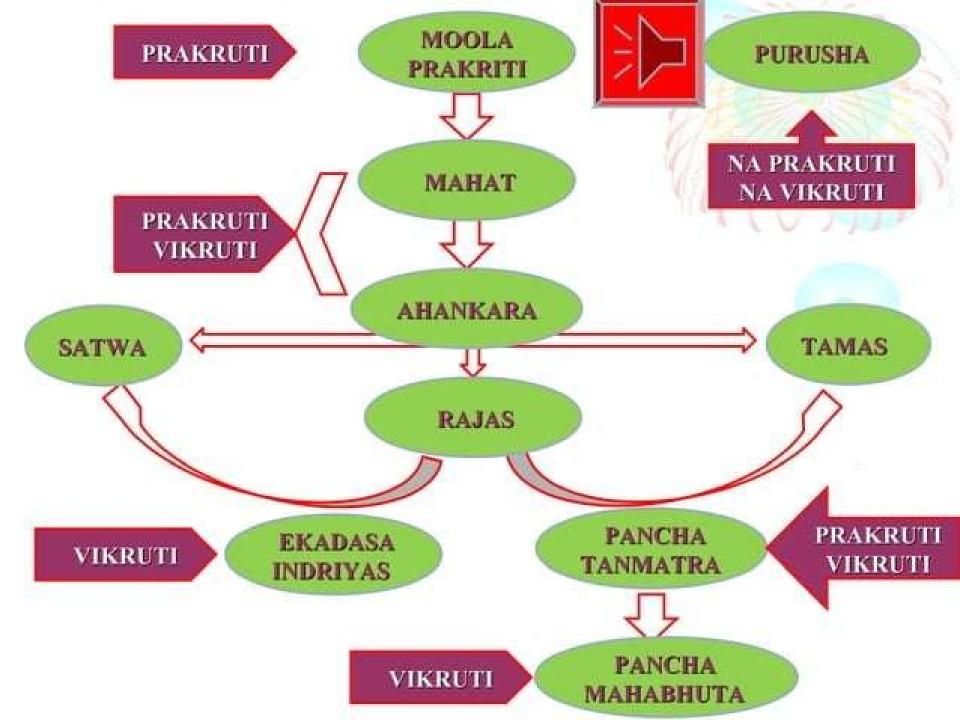
That neither gives nor takes birth

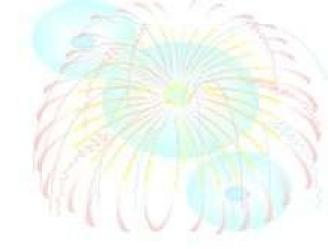
Neither produced not produces





प्रकृतेर्महान् ततो अहंकारः तस्माद् गणस्च षोडशकः तस्मादिष षोडशकात् पंचभ्यः पंच भूतानि (S.K.22)





मूल प्रक्रुतिरविक्रुतिर्महदाध्य प्रक्रुति विक्रुतियःसप्त षोडशकस्तु विकरो न प्रक्रुतिर्नविक्रुतिः पुरुषः (S.K.3)

PRAKRUTI:

Moola Prakruti----

1

PRAKRUTI & VIKRUTI:

Mahat-Ahankar-Pancha Tanmatras----

7

VIKRUTI:

Ekadasa indriyas, Pancha Mahabuthas---- 16

NA PRAKRUTI & NA VIKRITI:

Purusha-----

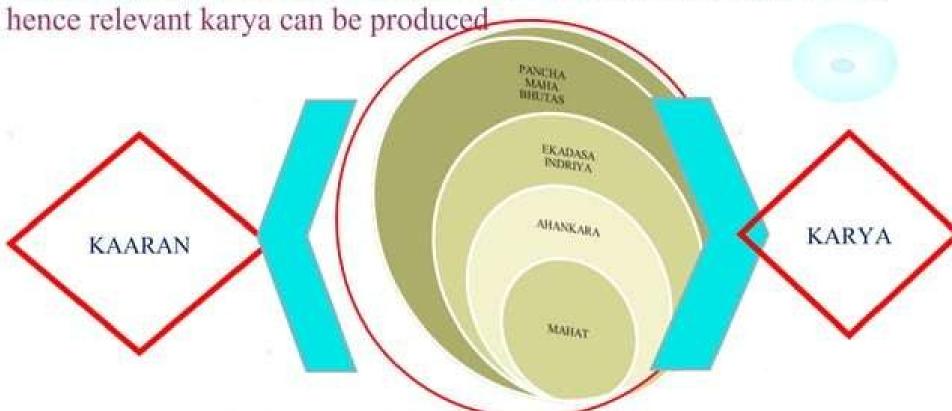
1

TRIVIDHA PRAMANA

- The 25 Tatwas can be understood by 3 Pramanas i.e
- PRATYAKSHA
- ANUMANA
- SHABDA
- Among 25 Tatwas some can be percieved through our Indhriyas that should be understood by Pratyaksha Pramana
- Some are beyond Indriyas. Atisukshma in nature. That should be understood by Anumana or Shabda

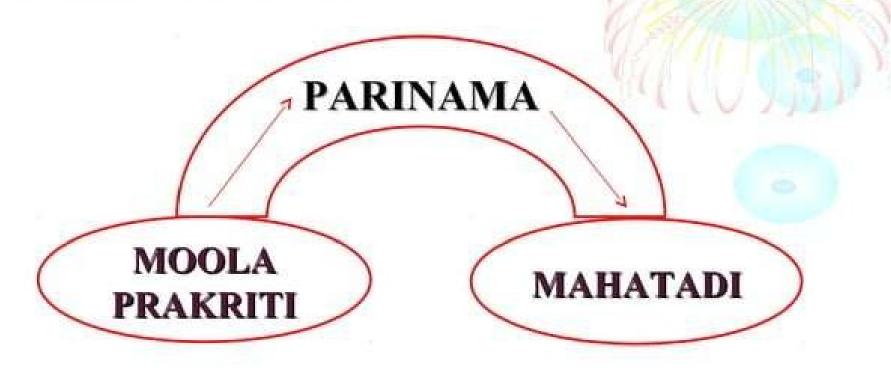
The 25 Tatwas can be understood by 2 Vaadas i.e

SATKARYA VAADA: Kaarya resides in kaarana in minute form,



Example: Tilataila is present inside Tila

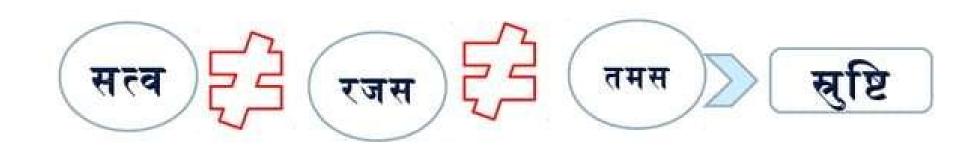
PARINAMA VAADA: Objects transform from one stage to other



Example: Milk is changed into curd

सत्व रजस्तमसां साम्यवस्था प्रकृति रुच्यते







प्रीत्यप्रीति विषादात्मकाः प्रकाशप्रव्रत्तिनियमार्थः



S.K.12

सत्वं लघुप्रकाशकिमष्टम्पष्टम्भकं चलंच रजः गुरुवरणकमेवतमःप्रदीपवच्चार्थतो ब्रुत्तिः S.K.13

SATWA

is light and enlightens the matters and knowledge RAJAS
produces
friction moving
in nature,
supporting and
impelling

TAMAS

is heavy in nature, covers the objects and obstructs the light

ANYONYA ABHIBHAVA

Mutually suppressive

When the satwa dominates at the time it suppresses the rest two gunas rajas and tamas अन्योन्याभिभवाश्रयजननमिथुनवुत्तयश्च गुणाः

ANYONYA ASHRAYA

Mutually supporting Interdependent or associated or cooperated to each other

S.K.12

ANYONYA JANANA VRITTI

Mutually productive The 3 qualities are the cause for the production of an individual from avyakta

ANYONYA MITHUNA VRITTI

Possesses the yugma bhava means in positive as well as negative matters also these co-related or interlinked



 Though these three gunas are variant in nature, they help mutually in creation like the OIL, FLAME AND WICK mutually help one another for the light in a lamp

In the same way these 3 gunas also mutually help each other, in the creation of universe and for continuous revolving of the srusti



- PRAKRITI PURUSHA
- MAHAT
- AHANKAR
- INDHRIYA
- TANMATRA
- PANCHA MAHABHUTA





MOOLA PRAKRITI

- ✓ Shapeless
- ✓ Formless
- ✓ Stateless

AKAARAN

AVYAKTA

MOOLAPRAKRITI Achetan Sakriya Trigunatmaka



PURUSHA Chetana Niskriya Aguna





MAHATHADI



A doubt may arise why and how Prakriti and Purusha (avyakta) being apposite and variant tatwas, to each other unite, and how the Srusti Vikasa(vyakta) or evolution takes place.



The answer is to clear these doubts are available through Pangvandha nyaya (law of lame and blind) described in Sankhyakarika as follows..



Once upon a time a lame man and a blind man were residing the forest. the blind man cannot see and lame cannot walk accidently fire caught in the forest one day.



- As the two men cannot come safely out of the forest in separation, they made an intelligent plan in order to rescue themselves from the fire.
 - The lame man mounted on the shoulders of the blind man directing the way and the blind man while following the direction of the lame, crossed the forest by foot safely with the lame.

पंग्वन्धं वदुभयोरिप सम्योगः तत्क्रुतः सर्गः

- Though Prakriti and Purusha are lame and blind by nature prakriti and purusha combine with each other and commence to start the srusti or creation
- In the same manner, the inactive purusha and the unconscious prakriti cooperate in order to achieve the objective of creation.

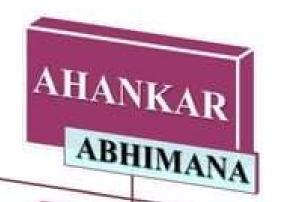


- First vyakta tatwa
- The knowledge required for the identification or conformation of object is known as mahat
- The doubtful knowledge / the knowledge percieved by indriyas, get confirmed or analysed by buddhi
- Buddhi is the main cause for the daily usage of all mental activities



सात्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम् S.K.23





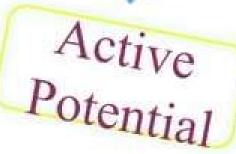










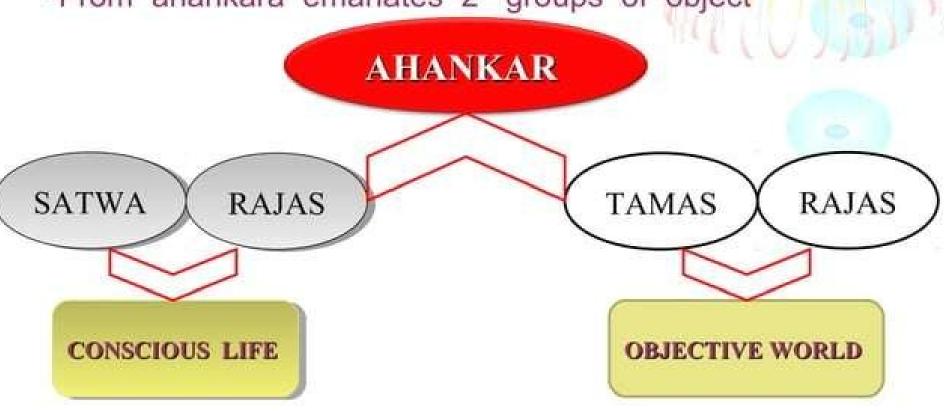




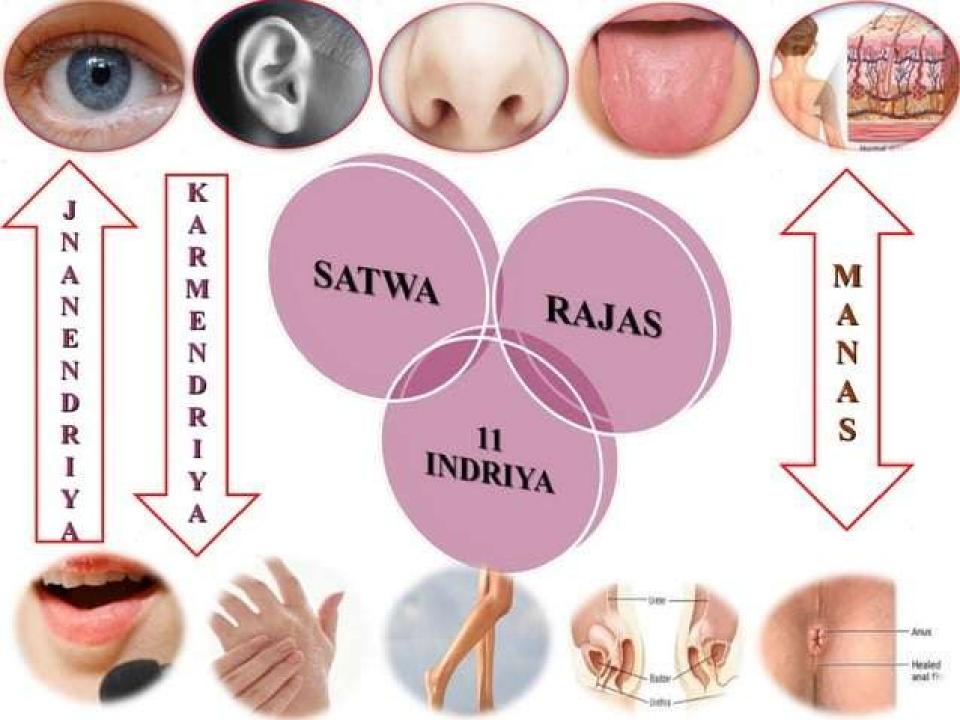
Passsive Inert

अभिमानो अहंकार: तस्माद्विविध: प्रवर्तते सर्गः S.K.24

From ahankara emanates 2 groups of object



 The rajas aspect does not produce any object of its own, but supplies the energy for other 2 gunas to produce their respective objects





KINDS OF ORGANS

Jnanindriya:

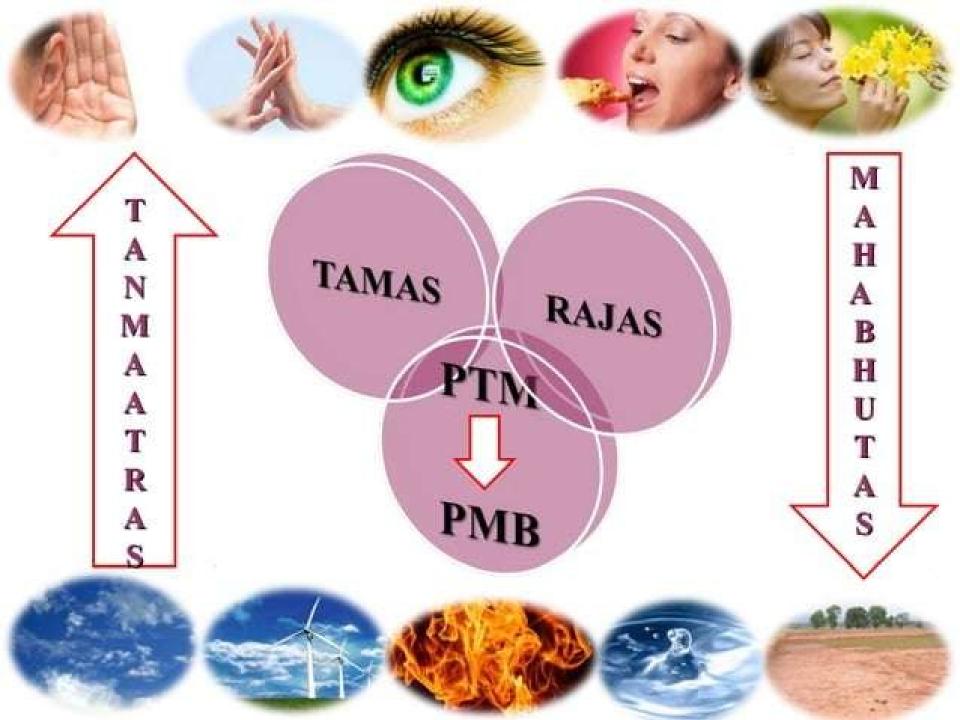
S.NO	JNANINDHRIYA	OBJECT
1	Chaksurindriya	Rupa (vision)
2	Srotrendriya	Sabda (sound)
3	Ghranendriya	Gandha (smell)
4	Rasanendriya	Rasa (taste)
5	Sparsanendriya	Sparsa (touch)

Karmindhriya:

S.N O	KARMINDHRIYA	OBJECT
1	Vaak (tongue)	Vachana (to speech)
2	Paani (hands)	Aadaana (to take)
3	Paada (feet)	Viharana (to walk)
4	Paayu (anus)	Utsarga (to excrete)
5	Upastha(genitals)	Aananda (happiness)



- The cooperation of the manas is necessary for both activity and knowledge.
- This is the internal organ which stimulates the other senses to attend their respective objects.
- The organs of perception (jnanendriyas) and the organs of actions (karmendriyas) are external tools. Mind, ego and intellect are the three internal organs.
- The vital processes are the functions of the internal organs.
 These internal organs are influenced by the external organs.
- Perception by the sense organs is of an indiscriminate or indeterminate nature, and it is given a determinate form by the mind after it has determined the nature of the perception.

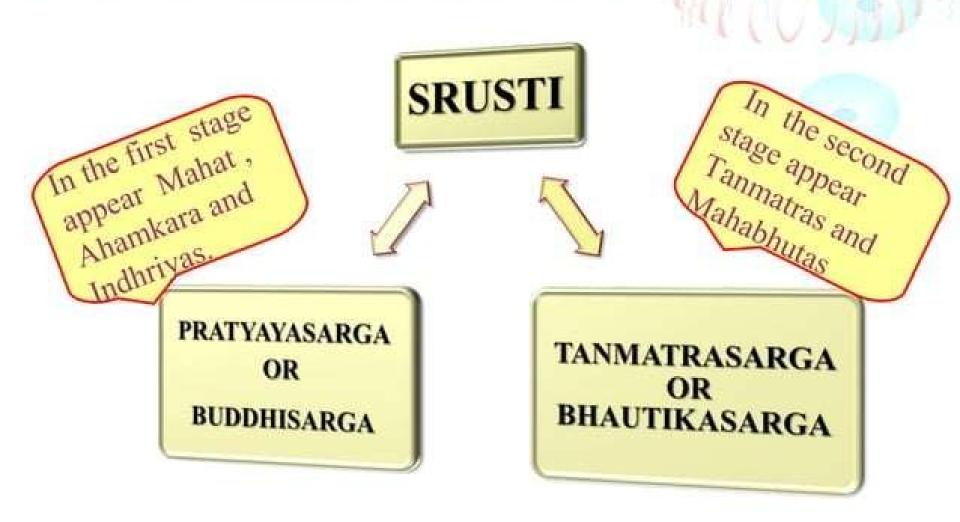




- The elements exist in subtle and gross, being each of five types.
- The gross elements (mahabhutas) arise as a result of combination of subtle elements
- The tanmatraas are subtle, eternal and unperceivable to senses, they are also known as avisese, suksma and paramanu
- The gross elements are produced from the subtle elements.

TWO FORMS OF EVOLUTION

The order of evolution, according to Samkhya, has two stages:



According to Vaisheshika Darshana: Cause of the creation is self union of paramanu samyoga.



- According to Yoga:
- Srusti kartha Iswara as the 26th factor of creation

- According to Nyaya:
 - Believes Iswara.
- Nimitta Kaarana for Sristi and also cause for the utilisation of Karma phala.

- According to Charaka:
 - Chaturvimsati Tatwa
- No differentiation of Prakriti and Purusha
- Indriyas are not Ahankarika but Bhautika

CONCLUSION

Sankhya Darshana considers Panchavimsati Tatwas for the Srusti utpatti

 The root cause of Srusti is triguna yuktha Moola prakriti and Purusha

The concept of Sristi utpatti krama of Samkhya accepted by Yoga Darshana, Charaka and Susrutha

PUBLICATIONS

• SAMKHYA - YOGA- PURIFYING THE ELEMENTS OF THE HUMAN BEING

by Dr.Swami shankardev saraswati

www.yogajournal.com/for_teachers/1556

SANKHYA – YOGA ,PRAKRUTI AND ITS EVOLUTES RETURNING TO SELF REALIZATION

by Swamy jnaneswara bharati

www.swamij.com/prakriti-purusha-sankhya.htm

MIND DUALISM IN SAMKHYA-YOGA PHILOSOPHY

Paul

Philpapers.org/rec/schmdi

CLASSICAL SAMKHYA –YOGA:AN INDIAN METAPHYSIS OF EXPERIENCE

Mikel burley

Philpapers.org/rec/burcsa-2

REFERENCES

- Sankhya kaarika-Eswar krishnan
- Ayurveda padartha vijnjaanam-
 - Prof.C.R. Agnives
 - Dr.D.Lakshmana chary
 - Dr.Narasimhacharyulu
 - Dr.Ramasundhar rao
 - Dr.Jyothirmithra acharya

