

MA (Sanskrit - Applied Indic Knowledge Traditions)

Fundamentals of Śāṅkhya-yoga Philosophy

2018 - 2019

Course Category: Elective (PG)

Schedule of Offering: Even Semester

Course Credit Structure: 4 Credits

- **Lecture: 4 Hours per week**
- **Tutorial: None**
- **Practical: None**

Contact Hours per week: 4 Hours

Course Instructor : D K.E. Gopala Desikan/ Dr. Tulasi Kumar Joshi

1. Introduction

Sāṅkhya philosophy is one of the oldest philosophy of India. It was propounded by Sage Kapila. The word Samkhya is based upon the Sanskrit word samkhya which means 'number'. The school specifies the number and nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. In fact, the term Samkhya also means perfect knowledge. Hence it is a system of perfect knowledge. The Samkhya proposes that some finest and subtlest stuff or principle underlies all physical existence. Samkhya names it as Prakriti. Prakriti is the primordial substance behind the world. Prakriti is constituted of three gunas, namely sattva, rajas and tamas. The term guna, in ordinary sense means quality or nature. But here, it is to be understood in the sense of constituent (component) in Samkhya. Sattva is concerned with happiness. While rajas is concerned with action, tamas is associated with ignorance and inaction.

Yoga is closely associated with Sāṅkhya. Yoga is largely based on the Sāṅkhya philosophy. They are two sides of the same coin. Sāṅkhya is the theory, Yoga is the practice. It should be noted, however, that Samkhya is basically an atheistic system, but Yoga is theistic. Patañjali propagated his philosophy of Yoga in his great work –

Yoga-Sūtra. Yoga-Sūtra consists of four parts. While Sāṃkhya uses three terms - Mahat, ahaṅkāra and manas - to refer to antaḥkaraṇa, Yoga has only one word - Citta. Yoga adopts a single term, citta, to refer to a complex of Mahat, ahaṅkāra and manas. Citta is considered as being composed of intellect, ego and mind. Citta has a predominance of sattvaguna. Patañjali shows the way to emancipation by aṣṭāṅga-yoga. Yoga is a self-disciplining process of concentration and meditation. Such a Yogic practice leads one to higher states of consciousness. This helps one in acquiring direct knowledge and the result is Self-Realization. Patañjali lays emphasis on the complete control and mastery of citta. He proposes the practice of certain physical and mental exercises. They form the basis of aṣṭāṅga-yoga.

In this course we introduce these important concepts taken from great texts like *Sāṅkhyakārika* and *Yogabhāṣya* so that students can get better understanding of these concepts than relying on translated works.

2. Course Objectives

- To introduce the fundamental concepts of Sāṅkhya-yoga philosophy to the students.
- To encourage the students to take research in some of the concepts in Sāṅkhyayoga such as Triguna, Aṣṭāṅgayoga etc, and its application in modern psychology.
- This course seeks to introduce the fundamental of Yoga Darśanam.
- To introduce the nature and categories of all states of Mind.
- To Introduce the means and obstacles of Samādhiḥ.
- To introduce the Characteristics and categories of Samādhiḥ.
- Introducing the Limbs of Asaṃprajñātasamādhiḥ.
- Introducing the Yoga in the form of Action

3. Course Outcome

- .Students will have a good understanding of Sankhya concepts.
- Students will get a appreciation of Yoga sutras and some important concepts of Yoga Darśanam

4. Pre-requisites

To take this course the students must have either good understanding of prakaraṇa granthas of any of the Darśanas like Tarkasaṃgrahadīpikā etc. or completed at least a foundation course in Indian Philosophy. As this course is based on a Sanskrit text, a good level of Sanskrit proficiency is appreciated.

5. Readings

- *Sāṅkhyakārika* with *Gauḍapādabhāṣya*, by Īśvarakṛṣṇa commented by Gauḍapādācārya, ed. Dr. Har Dutt Sharma, translated by Brahmarishi Vishwatma Bawra, published by Createspace Independent Publication, 2012
- *Pātañjaladarśanam*, *Maharṣivedavyasa kr . ta Bhāṣyasametam*, Jīvānanda Vidyāsāgara Bhaṭṭācārya, Kolkātā.
- Rukmani T S (2001), *Yogasūtrabhāṣyavivaraṇam* of Śaṅkara Vol-1, Vikram Jain for Munshiram Manoharlal Publishers Pvt. Ltd. New Delhi, India.
- Rukmani T S (2001), *Yogasūtrabhāṣyavivaraṇam* of Śaṅkara Vol-2, Vikram Jain for Munshiram Manoharlal Publishers Pvt. Ltd. New Delhi, India.

6. Module-wise topics

Module 1 : *Pramāṇaparicayaḥ* - (8 sessions)

- Introduction of the text
- Duḥkhatrayābhigatajijñāsā
- Trīni pramāṇāni
- Satkāryavādaḥ
- Prakṛtisādhakapramāṇam
- Gunatrayasvarūpam

Module 2 : *Padārthanirūpaṇam* (15 sessions)

- Prakṛtinirūpaṇam
- Puruṣanirūpaṇam
- Prakṛtipuruṣasambandhaḥ
- Mahattattvanirūpaṇam
- Ahaṅkāranirūpaṇam
- Sādharmyavaidharmyanirūpaṇam

Module 3 : *Theory of Reality* (7 sessions)

- Bhāvanirūpaṇam
- Pratyayasarga-viparyayanirūpaṇam
- Aśakti-tuṣṭi-siddhinirūpaṇam

Module 4 : *Theory of Understanding and Liberation* (7 sessions)

- Sarganirūpaṇam
- Prakṛtinivartakahetavaḥ

- Tattvajñānotpattiḥ
- Mokṣavicāraḥ

Module 5 : Introduction to Yoga Darśanaṁ (15 sessions)

- States of Mind.
- Characteristic of Yoga.
- Nature of Cittam.
- Five Manifestations of Cittam.
- Role of Abhyāsa and Vairāgya.
- The God.
- Saṁprajñāta Samādhi and its types.
- Characteristic Asaṁprajñāta Samādhiḥ and its types.
- Obstacles in Samādhiḥ.
- Yoga in the form of Action.
- Purpose of Kriyāyoga.
- Number and nature of Afflictions.
- Special relation between greed, anger and delusion and ignorance and the sense of I.
- Caturvyūhaṁ - Heyaḥ, Heyahetuḥ, Hānaṁ and Hānopāyaḥ.

Module 6 : Limbs of Asaṁprajñātasamādhiḥ and Kaivalyaṁ (8 sessions)

- Eight Limbs of Asaṁprajñātasamādhiḥ
- Yama and Niyama.
- Meditation on opposite thoughts
- Preserve thoughts
- Āsanaṁ, Prāṇāyāmaḥ and Pratyāhāraḥ
- Dhāraṇā and Dhyānaṁ.
- Kaivalyaṁ

7. Pedagogy

This course will mostly consist of lectures based on the reading material. Some multimedia components are also included. The student is expected to participate actively in class.

8. Evaluation Pattern

Given below is the evaluation pattern.

- End-Sem exam - 40%
- Mid-Sem exam - 25%

- Module Assignment - 20%
- Class Participation - 15%
- Total - 100 %

Module assignments will be given in class by the teacher at the end of each module.

S.I. No	Date	Topics
Module 1 - प्रमाणपरिचयः		
1.	02/01	सांख्यकारिकाग्रन्थपरिचयः
2.	03/01	दुःखत्रयविभागः
3.	07/01	तत्त्वत्रयनिरूपणम्
4.	08/01	प्रमाणनिरूपणम्
5.	09/01	प्रकृतौ प्रमाणनिरूपणम्
6.	10/01	सत्कार्यवादः
7.	14/01	इतरमतखण्डनम्
8.	15/01	गुणत्रयस्वरूपम्
Module 2 - पदार्थपरिचयः		
9.	16/01	प्रकृतिनिरूपणम्
10.	17/01	प्रकृतिसाधकहेतुनिरूपणम्
11.	21/01	पुरुषनिरूपणम्
12.	22/01	पुरुषबहुत्वसिद्धिः
13.	23/01	प्रकृतिपुरुषसम्बन्धः

14.	24/01	सृष्टिप्रकरणम्
15.	28/01	महतत्त्वनिरूपणम्
16.	29/01	अन्तःकरणनिरूपणम्
17.	30/01	वृत्तिभेदनिरूपणम्
18.	31/01	त्रयोदशकरणानि
19.	04/02	बाह्येन्द्रियविषयाः
20.	05/02	सूक्ष्मशरीरनिरूपणम्
21.	06/02	सूक्ष्मशरीरविचारः
22.	07/02	शरीरोत्पत्तौ कार्यकारणभावः
23.	11/02	पाठितभागस्यावृत्तिः
Module 3 - भावनिरूपणम्		
24.	12/02	भावभेदाः
25.	13/02	प्रत्ययसर्गनिरूपणम्
26.	14/02	आसक्तिनिरूपणम्
27.	18/02	तुष्टिनिरूपणम्
28.	19/02	सिद्धिनिरूपणम्
29.	20/02	भूतसर्गनिरूपणम्
30.	21/02	सृष्टिविषये मतभेदखण्डनम्
Mid-term		
Module 4 - तत्त्वज्ञानं मोक्षनिरूपणञ्च		
31.	25/02	प्रधानपुरुषविवेकः

32.	26/02	प्रकृतिनिवर्तकहेतवः
33.	05/03	तत्त्वज्ञाननिरूपणम्
34.	06/03	मोक्षनिरूपणम्
35.	07/03	कैवल्यवस्था
36.	11/03	उपसंहारः
37.	12/03	पाठितांशावृत्तिः
Module 5 – योगदर्शनपरिचयः		
38.	13/03	चित्तभूमयः
39.	14/03	योगलक्षणम्
40.	18/03	चित्तस्वरूपम्
41.	19/03	चित्तवृत्तयः
42.	20/03	अभ्यासवैराग्ये
43.	25/03	ईश्वरः
44.	26/03	सम्प्रज्ञातसमाधिस्वरूपम्
45.	27/03	असम्प्रज्ञातसमाधिस्वरूपं तद्भेदाश्च
46.	28/03	समाधिं प्रति अन्तरायाः
47.	01/04	क्रियायोगः
48.	02/04	क्रियायोगप्रयोजनम्
49.	03/04	क्लेशाः
50.	04/04	अविद्या अस्मिता रागः द्वेषः अभिनिवेशश्च
51.	08/04	चतुर्व्यूहम्- हेयं, हेयहेतुः, हानं, हानोपायः

Module 6 - अष्टाङ्गयोगः कैवल्यञ्च

52.	09/04	अष्टौ योगाङ्गानि
53.	10/04	यमनियमौ
54.	11/04	प्रतिपक्षभावनम्
55.	16/04	यमनियमौ
56.	17/04	आसनप्राणायामप्रत्याहाराः
57.	18/04	धारणम्
58.	22/04	ध्यानम्
59.	23/04	कैवल्यम्
60.	24/04	उपसंहारः
61.	25/04	पाठितभागानामावृत्तिः