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Philosophical Views of Sankhya Darshan in Education

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Abstract

According to the dualistic Samkhya system, the self-intelligent purusa and the non-intelligent prakriti are two distinct fundamental principles. Purusas are many but prakriti is one. The nature of purusa is consciousness pure and simple and possesses changelessness. Prakriti is the origin of all psychical and physical elements, is altogether devoid of consciousness and is subject to change in the proximity of purusa. The Samkhya, to a large extent, forms the philosophical basis of Yoga as a method of self-realization. In the Samkhya-Yog view, all psychical and physical objects from mahat to karmendriyas are successively evolved transformations (parinama) of prakriti. Thus, there are twenty-four categories of objects, including prakriti. The first and finest product of prakriti is mahat also called buddhi-satva, the pure mind-stuff in which the principle of sattva is predominant. It is transparent and pervasive in nature. Purusa, being reflected in mahat is identified with it and both take up the characteristics of each other because of this association.

Introduction

Sankhya darsana is one of the ancient Indian philosophical strains. It is reflected in the Santhi Parva of the Maha Bharatha and in the Bhagavad Geeta. Kapila, hailed before Gautama Buddha, is said to have been the promoter of Sankhya darsana. Although he propounded certain rudiments for Sankhya darsana, his volumes were not available, as a result the volume, "Sankhya Kaarik" of Eswara Krishna, who hailed in the 5th century A.D., is regarded as the standard volume for Sankhya darsana.

The sound “Sankhya” indicates number, deriving from “some” and “khya” relatively for proper knowledge. So in an easy way, “Sankhya” can be interpreted as proper knowledge. In the Bhagawad Geetha, “Sankhya” is termed as an organ for knowledge. Sankhya can be described as “proper frame” and “proper knowledge”. So “Sankhya darsana” reflects “the appearance of proper knowledge”. When some decision for a meaning is to be taken, pros and cons are to be explained and every detail is to be observed. Such a deep and detailed thinking out of observation is Sankhya. In the feeling of Sankhya darsana, there is discrimination of form that is Prakruthi and Purusha, known as female and male.

Sankhya darsana and Yoga darsana were once various branches. In course of time both of them got mingled, as depicted in the history. The philosophical way of the practitioners of Sankhya and the practice of the followers of Yoga got unified and the amalgamated theory is today called Sankhya Yoga. It is to be understood that Yoga is the main source of support for the practitioners of Sankhya to attain the highest objective.

The Prime Points of Sankhya Darsana

Dualism: Sankhya darsana propagates dualism. It stresses two main aspects that are Prakruthi and Purusha, in other words Nature and Human Being. Here Nature stands for feminine gender and human being stands for masculine gender. These two are indispensable, autonomous and they are not derived from any. The co-existence and correlation between these two gives rise to the world. Prakrithi, here Nature is considered to be inanimate and inert. But purusha, here man, is animate and active. Purusha is numerous in its aspects, but Nature is only one. Purusha is not the creator of this universe. The entire universal image is derived from Nature. In this way Sankhya Darsana proposes dualism, proclaiming that autonomous substances are not the cause for the creation of the world and Prakruthi with Purusha is the origin for the outcome of this universe. So it is clear that Sankhya Darsana justifies realism.

A) Prakruthi: “Prakruthi ethi prakruthi” is the dictum of Prakruthi, otherwise called Nature. It delivers the meaning, “that which is the cause for the universe is Nature”. Just as a pot is made of clay, the entire universe is made of Prakruthi, otherwise called Nature. It is prime and subtle so it is called the “inexpressible”. It means Prakruthi does not appear apparently but the action that is born of Prakruthi only appears. The practitioners of Sankhya have explained five ranges to prove the existence of Nature.

- 1) **Bhedanam Parimanath:** This is recognizing nature on the base of size. It is general that a part is not the cause for this universe. It is because the part undergoes some change and it is the process of action. So its power is limited and its form is breakable. Such limited and breakable things are not the cause for the unlimited universe. So it is to be grasped that nature undergoes certain transformation and slowly gives a shape to the world.
- 2) **Bhedanam Samanvayath:** Anything, if it is to be the cause, must create co-ordination in the activity. Clay co-ordinates the activity of making a pot. It means the main raw matter in the activity of making a pot is clay. Similarly Prakruthi, otherwise called nature is the co-ordinating matter in the universe.
- 3) **Bhedanam Shektitaha:** Any cause, if it is for the work, must have some power. It means every cause has the power to create something. It means gold has the power of creating an ornament and similarly cotton has the power of creating some cloth. Unless such power is sustained, we can't consider anything to be the cause. So we must understand that only Prakruthi has the power of creating this universe. So Prakruthi is the cause for our existence.
- 4) **Karana Karya Vibhagath:** It is general that the activity of a seed is the tree. But the tree is not really an activity. It stands as the cause for fruits. In this way every organ has in it certain power to produce something. We must recognize the existence of such power and it is out and out visible in the inexpressible power of Nature.
- 5) **Avibhagath Vyswarupashya:** It is common that the pot, born out of clay, is broken into pieces and such pieces are powdered and again mingled in the clay. Similarly this universe is born out of Nature and finally melted into it, as depicted by the practitioners of Sankhya Darsana. In this way Prakruthi is the one and only cause for the rise of this universe, as explained by Sankhya Darsana.

Three Guna: In this creation there are innumerable things that cause pleasure, pain and love. If anything valuable is not within our reach, we shall have a way for longing towards it. If we achieve the thing, it will please us. If we are robbed of the thing, we will be distressed. The thing is only one but it causes pleasure, pain and love in various situations. The main reason is the three qualities that are invisible and latent in Prakruthi. They are not visible to the naked eye and they may be recognized by our feelings. Those three are Satva, Rajah and Thamas.

The syllable “sath” means “being”, “perception” and “reality”. The quality of satva gives us pleasure, satisfaction and lively attitude. It is the token of peacefulness and innocence. It is the cause for the brilliance of knowledge and the ability of organs to grasp the matter.

The quality of rajaho has the power to motivate other things by its own mobility. It is because of this quality, the qualities of satva and thamas are activated. All organs undergo sensation, satisfaction, dissatisfaction, pleasure and pain because of the quality of rajaho. The quality of thamas obstructs the human attitude. Just as the black dust covers the brilliance of the lamp, the quality of thamas covers the brilliance of the qualities of satva and rajaho. All negative thoughts like laziness, ignorance, illusion, sleeping, inactivity and over ambition are the outcome of thamas.

These three qualities are contrary to one another, but at the some time closely inter- related. If these three qualities are individually separate, they cannot produce any activity. In the view of the practitioners of Sankhya, oil, wick and fire are different things with different forms, but they are the cause for light when they are interrelated. It is to be noted that any person or anything depends on which quality is dominant in it or in him. So it is to be concluded that the consumption of a thing and the living of a person depend on the influence of the quality.

B) Purusha: In the theory of Sankhya darsana, purusha, the human being is an expressible component and its existence is natural. It is considered to be the soul. No person can deny his or her existence. So it needs not be proved. So the human being is regarded as the self-standard. The soul of human being is said to be something remarkable. It is high above the body, the intellect, the mind and the organs. The three qualities of creation belong to nature and the human being creates sensation to those qualities. It is abundant that the human being is the apparent proof for every activity in this creation. The practitioners of Sankhya darsana have proposed some ideas to prove the existence of the human being.

- 1) **All substances are compound objects:** It is to be noted that a thing is made of some substances. For instance, take a piece of cloth. It is made of many strands of thread. Such a thing has the power of utility. If we question, “For whose utility”, we can get the answer that it is for the significant human being.
- 2) **Nature is insensate:** The creation, born of nature is motionless. If it is mingled with sensation, it can come into movement. For instance take a chariot. It is insensate and it does not move on its own accord. But it moves only due to the charioteer, who is the

form of sensation. In the same way this universe comes into action, due to the sensation of the human being.

- 3) **All things are enjoyable:** In this creation things are enjoyed by the human being. Such a human being is called the enjoyer and the thing is called the enjoyed. But a thing itself cannot be an enjoyer, known as the human being, for consuming a thing.
- 4) **The three fold quality:** This universe is within the circle of three qualities that are pleasure, pain and love. Some people endeavour to achieve pleasure, by avoiding pain. So it is proved that there is a special entity in this universe and that is purusha.

II. The theory of good activity

In the Sankhya Darsana it is mentioned that the theory of good activity is considered to be an important angle. This is the theory that reviews the relation between action and cause. According to the practitioners of Sankhya Darsana action and cause are not separate and they are one. Activity is in the inexpressible form in the cause. For instance, take a seed. In such a seed is a big tree but inexpressible. Similarly a clay pot and a gold chain. It is to be noted that if any activity is born out of cause, it is equal to that, the expressible through the inexpressible has come out. In this way activity is invisibly involved in cause, as felt by the practitioners of Sankhya. For this, Eeswara Krishna proposed five traits.

- 1) **Aasada Karanath:** The term “asada karanath” is the amalgamation of “asathaha” and “acaranath”. It means, which is not in existence cannot produce any activity. If activity is not in the cause, the cause cannot produce the activity. For instance, take the bloom in the sky, it can never be produced.
- 2) **Upadana Grahanath:** Any-thing that is useful to produce something is considered to be upadana otherwise called the raw matter. If we want to squeeze oil, we need gingily seeds. Here gingily seeds are considered to be upadana. The activity of oil squeezing is involved in the cause of gingily seeds.
- 3) **Sarva Sambhavavath:** It is to be understood that we can't produce all from everything. If we want to express an activity, the activity must be in the cause.
- 4) **Shakthiya Karanath:** In every cause “Sakthi” known as power is latent. It serves to produce the activity. Whether the cause has power in it or not is known to us, only after the activity is completed.
- 5) **Kaarana Bhavath:** It is accepted that activity and cause are interrelated. So it is established that if there is activity, there is cause and if there is cause, there must be activity.

III. The order of creation (Evolution theory)

The physical matter, known as the entire world is born of nature, The practitioners of Sankhya Darsana have given an order for this out come of the world. Because of the conjugation of Prakruthi and Purusha, this creation came into existence. Prakruthi and Purusha, individually without conjugation, cannot create any thing. When only the sensational influence of Purusha falls on Prakruthi, creation will take place. For instance, take a magnet. If Iron comes near to the magnet, the iron will get something sensational and it will move. So in the presence of Purusha, Prakruthi gets sensation and causes creation.

According to the practitioners of Shankhya Darsana, at first Mahat, known as intellect comes out from the conjugation of prakruthi and purusha. Owing to this intellect, the creature gets sense of reasoning by understanding good and bad. Then he (The Creature) will be able to recognize the difference between himself and nature. The influence of the three fold quality sathwika, rajaha and thamasika is cast on intellect. In this process of evolution, feelings "I and Mine" are sprouted and they lead to pride. This is ego, according to the practitioners of Sankhya. As a result of the influence of the three fold quality, the mind, the organs of sense, the organs of action, the five experiences and the five elements have come into existence and so this creation has spread.

1. Prakruthi - Purusha - 25
2. Mahat (Budhi)
3. Ahamkaram

Mind	Sense Organs	Karmedriyalu	Panchatanmatralu	Panchamahabhutalu
	1. Eye	10. Mouth	15. Sound	20. Land
	2. Ear	11. Hand	16. Color	21. Water
	3. Nose	12. Leg	17. Rasa	22. Fire
	4. Tongue	13. Payuvu	18. Gandha	23. Air
	5. Skin	14. Upastha	19. Touch	24. Sky

This creation is said to be the game of twenty five aspects, but some practitioners are of the opinion that the aspects are twenty four. In the process of creation, this universe is started with nature and the ended with the five elements of nature. For whom this creation is meant

is to be answered that it is for the enjoyment of purusha, the creature. The practitioners of Sankhaya feel that this creation is not at all useless and it is formed for some utility.

Sankhaya Darsana-Education

The theory of Sankhaya Darsana mingles reality in education. As per the theory of Shankhaya, activity is involved in the cause. It means the progress of a person or his evolution is latent in him. Evaluation is to reveal out the internal capabilities of a person. As per the theory of Shankhaya, real education reveals the difference between the matter and the soul. Similarly education serves to comprehend meaningfully the physical evolution of human beings.

Objectives of Education

- 1) Creating revelation of the soul.
- 2) Promoting theism.
- 3) Creating awareness towards the three qualities.
- 4) Creating equal out look towards pleasure, pain and love.
- 5) Creation stability of mind and stoical attitude.
- 6) Achieving salvation.
- 7) Making the human being do the duty.
- 8) Showing the way to redeem pain permanently.
- 9) Removing despair and mental weakness to instigate for activity.
- 10) Improving factual knowledge.
- 11) Creating freedom from the paining condition of life.

Plan of education

- 1) It must be in such a way that it achieves higher goals.
- 2) It must train the sense of organs in a reasonable way.
- 3) It must give not only bookish knowledge but the over all knowledge of the universe also.
- 4) It should include spiritual and theistic principles as subjects of study.
- 5) It should give proper room for general science, mathematics and languages.
- 6) It should be in such a way that it includes the problem solving attitude.
- 7) It should be in such a way that it is feasible to be practised.
- 8) It should make physical education and yoga education important in their curriculum.

Methods of Teaching

- 1) Importance should be given to observation and experimental methods.

- 2) Practicable ways should be utilized.
- 3) The ancient teacher-centered system and the modern student-centered strategy should be equally accepted.
- 4) Importance should be given to direct experience.
- 5) Teaching should be carried on through problem solving method.
- 6) The ancient orator methods and methods of discussion are considered to be the sources for the outcome of knowledge.

Teacher

- 1) According to the practitioners of Shankhaya, the teacher should be stoical.
- 2) He or she should encourage the students towards their goal by eliminating despair and weakness from their heart.
- 3) He or she should make the student know the inevitable responsibility.
- 4) He or she should possess self-restraint, stability of mind, higher state of individuality and equal perspective towards all.

Discipline

- 1) The practitioners of Shankhaya firmly believe that discipline is a must for the students to achieve their objectives.
- 2) For this, students should be trained in controlling their organs, and whims and fancies by means of yoga.

Merits of Sankhaya education

- 1) A person will be able to recognize his place in this creation.
- 2) Theistic feelings among students will be developed.
- 3) Students will be committed to their responsibility and they will strive for the achievement of goals.
- 4) Students will have equanimity towards the result in the work.
- 5) Students will have stability of mind with spiritual knowledge.
- 6) They will be able to over-come mental stress and weakness to become activity- centered head.
- 7) They will be able to comprehend the importance of organs.
- 8) They will be free from the sense by knowing that man is different from nature.
- 9) Ethical values will come into limelight.

Conclusion

The most important difference between Samkhya and Yog is regarding the view of God. Samkhya does not recognize any ever-free, eternal, Creator God because existence of anything like this cannot be established by logical proof. The only God it admits is '*Kalp-niyamaka-Ishvara*' that is a nearly perfect being temporarily in-charge of a cycle of creation. When the association of *Purusha* and *Prakriti* is destroyed, the *Purusha* is liberated and the objective universe created for that *Purusha* automatically returns to undifferentiated state of inactive *Prakriti*. Only the knowledge brings about liberation. In contrast to Samkhya, Yoga admits a Personal God, a special Being untouched by any kind of misery, having infinite knowledge and unlimited by time. Such a God is the teacher of even the earliest teachers.

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