



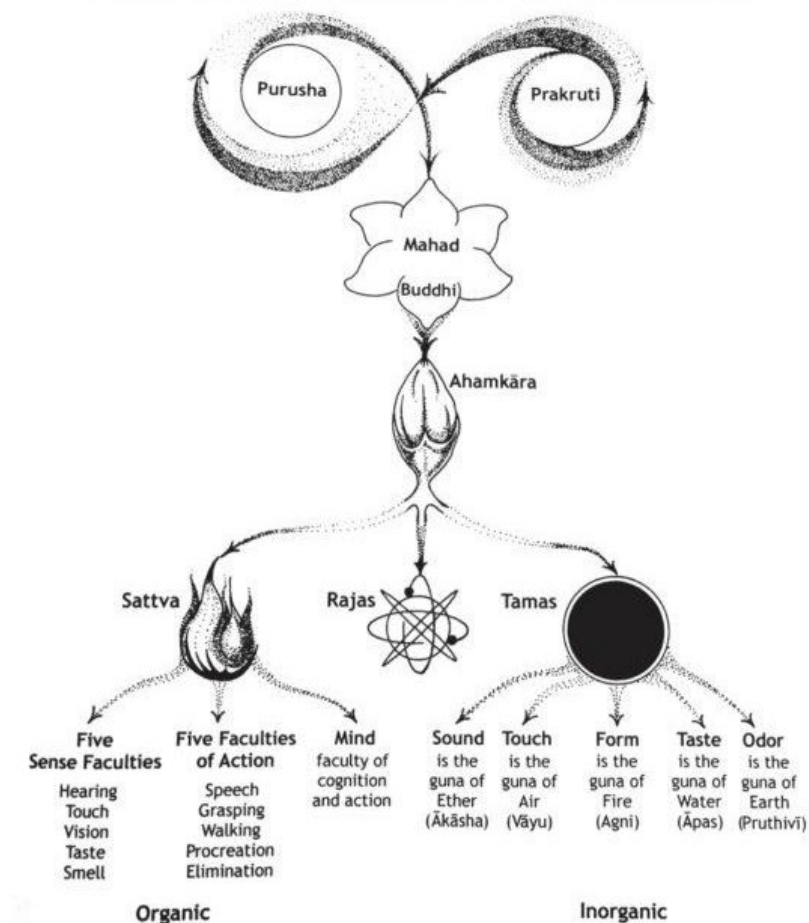
Lesson 3:

Cosmology - Origin Story

Sankhya Philosophy

Sankhya is one of the six philosophies of Ayurveda, the Shad Darshan. Kapila is the name of the sage referred to in the Vedas who developed or received this philosophy. Interestingly, it is the basis for the system of yoga as compiled by Patanjali in the sutras. “San” means truth and “khya” means to realize. The Sankhya Philosophy is one that concerns itself with the material world and understanding of our everyday existence. The principles of Sankhya demonstrate that this cosmos in which we live is created by a playful intelligence that evolves from pure consciousness into matter in order to experience self in all of life’s situations. Our journey is one that takes us from the grossest manifestation of matter back toward source, oneness, and pure consciousness. The concept of Divine Intelligence is central to this philosophy.

The Journey of Consciousness into Matter



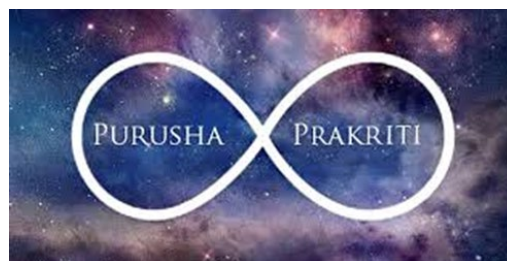


All begins with **Purusha**, which is pure consciousness, unmanifested energy with no form, no colour, no element. It makes neither decision nor choice and is the masculine, passive witness to the creation that is Prakruti.

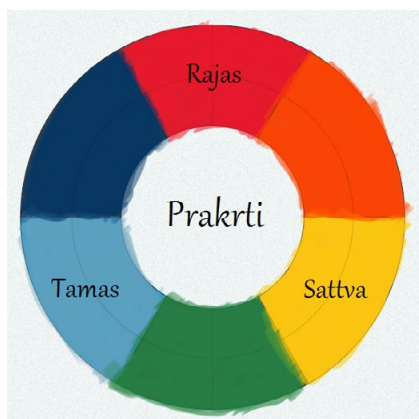
From the Purusha sprang the 24 principles—from that first resounding soundless vibration AUM. Purusha is passive, aware, beyond choice, not observable, and never changing. Could we call it emptiness? For it is from this AUM that ether first sprang forth.

Prakruti is the female energy and the divine mother creating all forms in the universe. She is primordial will, the one who desires to become many and was created so that God could experience self. She is not the substance itself, but the potentiality for experience and the Pradhana of primal matter. In her primordial physical energy, the three Gunas (Sattva, Rajas, and Tamas) are contained in balance. In their disturbance, the evolution of the universe occurs.

Prakruti and **Purusha** seek manifestation in form. From that manifestation and desire to experience comes **Mahat**, which is the supreme cosmic intelligence that flows through all nature as **Prana**, or life force. Mahat is the order of every living thing guiding all natural activities. As Mahat is manifested in form, such a form embodies the ideals and principles that transcend the material world, abiding by laws that exist beyond this material world and outside of “time”.



This self-aware individual has reasoning capacity and intellect and, if evolved, has capacity for discernment—becoming **Buddhi**, especially at the moment of “I” formation, **Ahamkara**. In general, Ahamkara is the development of “I”, the ego or identity that develops as a result of a collection of experiences and interactions with “I” always at the center. They say God splits off and divides into individual selves to play. Where **Prakruti** is created to experience self, there is no separation. Where **Vikruti** rises out of ego, there is sin, separation, and imbalances. In **Ahamkara**, the individual is formed temporarily for the purposes of experience, expression, and action. We create our “comfort zone”, with ourselves as the center point and a circumference at a given radius within which we exist—all determined by our experiences and interactions.



The three Gunas are the prime qualities that are present throughout nature.

- a) **Tamas**, which would be similar to the yin energy of Chinese medicine, encompasses all that is dull and dark, heavy and slow, and downward moving. It also flows through all things deluded, obstructed, in confusion



and in a state of inertia. Tamas provides stability and gives us form, as well as storing energy and potential.

- b) **Rajas** is the partner to Tamas, the yang component full of movement and energy; life force, or prana, flows through all things living. Rajas also distracts and makes turbulence out of harmony, creating activity. Where Rajas is not guided by Sattva it is self-seeking and looks outward, not inward. This is the source of pain and suffering resulting from desire for outward fulfillment, agitation and dissatisfaction. Rajas gives us our learning experiences, though, with all its energy and expression and motivation.
- c) **Sattva** is meant to be the highest attainment of divine nature, fully utilizing our intelligence, looking inward and upward in our spiritual awareness. Harmony and self-realization result in the sattvic state as the mind is at its highest expression.

The five elements all emerge mainly from **Tamas** as they are stable and carry much potential. However, on another level, they each have derivations from the other Gunas as well. **Earth** in its solidity and weight is **Tamasic**. **Water**, having weight, density, and darkness, but also movement and turbulence comes both from **Tamas** and **Rajas**. Fire with all its movement, energy, and prana is primarily **Rajasic**. However, one would think it has the influence of **Sattva** with the light and illumination it provides, like a candle. **Air** draws both from **Sattva** for its lightness and from **Rajas** for its movement and tremendous energy. **Ether** comes directly from **Sattva** because it carries light—affiliated with illumination and harmony.



Earth is an element in its solid state, stable, inflexible, and rigid in a time scale that most humans comprehend. It is all things cold and immovable, of dull colour, dense, hard, and rough, heavy and not fine. In our bodies, it composes those things which give us stability, such as the large bones of our legs (and arms if we were still quadruped). Also, it represents structure where other functions take place, such as the cells and tissues.

Water is an element of change, a substance with no stability that can move around solids, wear away at them, and create change. It carries other substances, more solid and less. It brings nutrients and carries away wastes. These are the fluids in our bodies: the lymph, blood, sweat and urine. They move between our structures and through them, transporting and regulating. Water is also cold, but wet and mobile. It is dull, heavy and gross like earth, but soft and liquid and smooth.

Fire provides for transformation and is a form with no substance. It converts and transforms between states and from one substance to another even though it is not itself a substance. Fire is responsible for all the chemical reactions in our bodies, such as digestion, nerve impulses, and hormonal release and reception. Fire is mobile like water, but hot and dry. It is light but rough and sharp and hard.



Air is, of course, why we breathe and live. It absorbs energy and releases it, even within our respiratory tract. Air is existence without form, but is fundamental to life as the basis for metabolism and the energy transfer reactions that take place, such as along the electron transport chain. Without air, fire cannot transform. It has all the attributes of fire--sharp and hard, clear and light, mobile and subtle and dry--but is cold rather than hot.

Ether is the distance that separates all matter, the medium through which energies flow, and the space in which all things happen. It is linked to our brain and nervous system as energy travels through ether to create nerve conduction. Atoms, even, are primarily composed of ether. It is the original element—cold and dry, light and subtle, sharp, but soft and smooth. From ether, all else manifests.

Because the doshas reflect our living energy, our prana, they are mainly apparent via **Rajas**. **Tamas** can affect all doshas and lead them away from the light, towards death, as in a disease state. **Sattva**, on the other hand, can enhance all doshas. Engaging in meditation, yoga, spiritual practice, right thinking, and right living in our bodies brings all doshas closer to the **Sattvic** state. Yet the Gunas are apparent in varying concentrations in each dosha. And the Gunas can be used to further describe a person's dosha. **Vata**, with the elements of **air** and **ether**, can be quite **Sattvic** and **Rajasic**. **Pitta**, with all its **fire** and energy, can be primarily **Rajasic**, while still reflecting the light of **Sattva** and the **Tamas** present in the **water** aspect of **Pitta**. **Kapha**, if not careful to seek harmonious living, can fall far into a **Tamasic** state of lethargy and inertia. The **water** and **earth** can weigh the **Kapha** down and provide for stagnation and laziness. Again, all three emerge from **Rajas**, which makes them dynamic and full of the possibility for change.

Sattva, **Rajas**, and **Tamas** qualities in the mental doshas break down into highly positive, less desirable, and completely negative, respectively. The nice thing about this is that each dosha is what it is, still having as much possibility of achieving its respective **sattvic** state as any other dosha.

Tamasic qualities in **Vata** are rather inward negative mental traits. Such an individual is fearful and secretive, with depression or disturbance and suicidal tendencies. They may also be addicted to whatever helps them to escape from reality. In **Pitta**, these negative attributes are very active and outwardly aggressive. They allow a person to destroy life or property, to energetically hate, plot revenge and act out vindictively and criminally. As for **Kaphas**, **Tamas** is revealed in all qualities that are lazy, apathetic, and unrefined. There is no energy to be expended and the accumulation of negative thoughts, others' energies, or others' possessions is common.

Rajas expressed in the mentality of the three doshas is what most people demonstrate when out of balance—nothing criminal, but plenty of disharmony and agitation. A **Vata** will be extremely hyperactive and talkative, nervous and anxious, and indecision will make them unreliable and agitated. They will vacillate from one thing to another with no depth and no genuine enthusiasm, just restless motion. A **Pitta** again will act out upon others, exerting will and dominating or manipulating them. Proud and vain, they want to control everything and take it in their impulsive direction. They also respond to others' lack of enthusiasm for their way with anger and wrath. A **Kapha** will try to create ease and comfort and a narrowed sphere of



living, pulling everything in towards them. Greedy and materialistic, they will seek creature comforts and luxury to feel secure and stable, and in their attachment and sentimentality, they can be faithful to the death.

We can see the **Sattva** within us when the best of our doshas are expressed. We feel harmonious and serve our highest purpose on this earth, in these bodies. **Vata** in a Sattvic mental state is energetic and motivating, leading and communicating beautifully with enthusiasm and a positive spirit. They are great healers and have powerful mental discipline for high spiritual states. **Pitta** becomes the great liaison, the middle child, the good-willing, warm, perceptive guide bringing others to a positive place. They are of courageous heart with clear ideas and friendly nature. **Kapha** becomes the ultimate mother, nurturing, loving, compassionate, forgiving, patient, peaceful, and devoted. They listen, support, encourage, and provide for all the other highly energetic doshic individuals.

Each of us possesses aspects of the three doshas, and of the three Gunas. We are expressing different ratios of these Gunas at different times. Yet, as we endeavour to move closer to a consistently Sattvic state, we create a life of health, harmony, spiritual enlightenment, and selfless service to others. We free ourselves from suffering and from the pain of seeing others suffer. Only in a more Sattvic state can we express the purity of our doshas and create tridoshic harmony on this earth. In the Sattvic state, we can see how we each complement one another, rather than focusing on how we clash and create disturbances in each other's lives.

When the individual mind becomes conditioned, Mahat becomes **Manas**. Manas is the conditioned mind, the ego interacting with the world, collecting images, reactions, emotions, and perceptions, all of which are within the realm of the mind—all still temporary. Through Manas, the three Gunas are seen as separate and distinct. This definition leads to the imbalance or friction in the Gunas resulting in evolution in the universe. Manas is the vehicle through which we grow by using our five senses to learn and experience: **taste, smell, touch, hearing, and vision**.



The five Tanmatras are the emanations without which the conditioned mind could not perceive the world using the sense organs. The sense organs receive the emanations and interpret them, and we then respond with an organ of action. If the emanation is sound, **Shabda** travels through **ether** and is perceived by the sense organ (the **ear**). Then when we respond with the organ of action (the **mouth**), we are responding to the original sound with our own. If the emanation is touch, **Sparsha**, we perceive it through the movement of **air** upon our **skin** and respond with our **hands** to brush away, to reach out, to hold, to caress. If the emanation is taste, **Rasa**, it is perceived by the **tongue** and carried in **water**, without which we cannot taste. The organ of action then is the **penis or urethra**, eliminating all water wastes. The penis/clitoris is referred to as the lower tongue, while the tongue of the mouth is the upper tongue—thus the connection between the two is established. If the emanation is sight, **Rupa**, it comes as a result of light, **fire**, without which the **eye** would neither see nor perceive images. The things



we perceive give direction to our actions and we move deliberately with the organ of action, **the feet**. Finally, if the emanation is smell, **Gandha**, it is perceived with the **nose**. However, the connection is with the **anus and elimination** via the colon. What we smell leads us to consume and what we consume we eliminate via the anus. An unhealthy colon leads to a foul emanation from our mouths that we smell with our noses; also to a poor sense of smell. A healthy colon leads to a sweet emanation and a good sense of smell.

Key Points

1. Sankhya: Cosmology—Journey of Consciousness into Matter
 - a) Purusha—Pure consciousness, Atman, AUM
 - i. Pure consciousness that exists, lives, dwells in the city of the senses (our bodies)
 - ii. Energy of choiceless, passive awareness
 - iii. Ultimate Truth, Healing Power, Enlightenment
 - b) Prakruti—Creativity, active consciousness, Purusha in action, created so that God could experience Self
 - i. Primordial matter, creative potential
 - ii. Awareness with choice
 - iii. Cannot exist without Purusha
 - iv. Divine mother—gives birth to the universe
 - c) Mahat—Cosmic Intelligence, permeates all things, embodiment of ideals, principles, and laws that transcend and exist beyond time and the material world
 - i. Communication between cells—flow of prana (life force)
 - ii. Pure collective intelligence
 - iii. When a center is created in the consciousness, “I” is formed, creative intelligence becomes Buddhi—reasoning capacity, intellect, individual awareness
 - iv. Mahat is universal intelligence, Buddhi is individual
 - d) Ahamkara—Formation of “I” and ego, for purpose of expression, experience, and action
 - i. Process of identification based upon experiences accumulated
 - ii. The Five Tanmantras—emanations
 1. Sound
 2. Touch
 3. Sight



4. Taste
5. Smell
- iii. Vikruti—Division, sin, separation from primal nature via ego
- e) Gunas—The Prime Qualities—all three have a place in human nature
 - i. Sattva—possessing the nature of Truth—“produces enlightenment, self-realization, stability, harmony, divine nature, intelligence, inward and upward spiritual awareness, and happiness”—The observer
 - ii. Rajas—Turbulence and Disturbance—“movement, energy, prana, distraction, turbulence, activity, looking outward, fulfillment in the outer world, agitated desire, self-seeking, creating pain and suffering”—The observation
 - iii. Tamas—Darkened—“dullness, darkness, holding energy back in potential form, inertia, heaviness, delusion, obstruction, lethargy, and downward motion leading to degeneration and death”—The observed object
- f) Manas—Conditioned mind, the interaction of the ego with the world and formation of images, perceptions, emotions, and reactions
 - i. The Five Sense Organs
 1. Ears--ether
 2. Skin--air
 3. Eyes--fire
 4. Tongue--water
 5. Nose—earth
 - ii. The Five Organs of Action
 1. Mouth—Expression—Ether
 2. Hands—Touch—Air
 3. Feet—Locomotion—Fire
 4. Penis/Urethra—Procreation, Urination—Water
 5. Anus—Elimination—Earth
 - iii. The Five Elements
 1. Ether—space
 2. Air—Movement
 3. Fire—heat/transformation
 4. Water—Flowing/Transporting
 5. Earth—Solid/Stable



2. Shad Darshan—The Six Philosophies of Life

- a) Sankhya: San=Truth Khya=Realize
 - i. To discover and understand the Truth of Life
 - ii. 24 Principles in Manifestation of the Universe
 - iii. Gives theory of evolution/cause and effect
- b) Vaisheshika
 - i. The nine causative substances of the universe—Ether, Air, Fire, Water, Earth, Soul/Atman, Mind/Manas, Time/Kala, Direction/Dig
 - ii. Entire universe is composed of atoms
 - 1. Union or separation is guided by Supreme Being
 - 2. Union of atoms in twos, threes, etc. created the Universal Elements (Ether, Air, Fire, Water, Earth) at the time of creation, and they will separate at the time of disintegration or annihilation
- c) Nyaya
 - i. How we think about the nine causative substances
 - ii. Three sources of non-valid knowledge—Doubt, Faulty Cognition, and Hypothetical Argument
 - iii. Four sources of valid knowledge—Perception, Inference, Comparison, Testimony
 - iv. Nyaya and Vaisheshika give logical and sequential thinking
- d) Mimamsa
 - i. To analyze and thoroughly understand the truth
 - ii. Attaining freedom through Dharma
 - iii. There must be a non-moving mover who moves every object—that is God
 - iv. Rituals, Ceremonies, Fasting, worship of Deities
 - v. Action, Path of life, Freedom through performance of duty-Dharma
- e) Yoga
 - i. Union of the lower self with the higher Self, of Man with God
 - ii. Patanjali's Yoga Sutras of the eight methods to attain enlightenment
 - 1. Yama—the five restraints
 - 2. Niyama—the five observances



3. Asana—postures
 4. Pranayama—control of the vital force
 5. Pratyahara—withdrawal of the senses
 6. Dharana—focus of attention on object or mantra
 7. Dhyana—meditation, continuous flow of attention without words or thought, moment to moment awareness without judgment
 8. Samadhi—balance of body, mind and consciousness; expansive state of choiceless, passive awareness—Bliss
- iii. Yoga brings attention back to the Self and creates the value of self-referral
 - iv. Used therapeutically
- f) Vedanta: Veda=knowledge Anta=ending
- i. Knowledge is necessary for learning, inquiring, investigation
 - ii. To fully realize life, to merge lower and higher Self, knowledge becomes barrier
 - iii. All that exists in Vedanta is Consciousness
 - iv. Profound thinking about eternal, changeless Brahma—the ultimate achievement of each human being
- g) Buddhism—later incorporated into Ayurveda
- i. 12 Causes of Suffering: Ignorance, past impressions, initial consciousness, mind/body, six organs of cognition, contact of senses with objects, sensations/feelings, thirst to enjoy, mental attachment, becoming, birth, old age/death
 - ii. 8 ways to overcome suffering: right perception and observation, right thinking, right speaking, right conduct, right living, right doing, right mindfulness, right meditation
 - iii. Have patience, all things will come to an end