

# **Sankhya and Yoga**

**Sankhya** means to count or enumerate.  
It is a way of transcending suffering by  
meditating on the categories  
of observable things in our world.  
It leads to the realization of  
who we are and what the world is.

**Yoga** is a practical system that uses the Sankhya philosophy to understand the relationship between consciousness and the world.

It examines the mind, the activities in the mind, and how to mold the mind to reflect our highest state of being, called “the seer”.

The seer is awareness, being, the unchanging observer.

This system of yoga is known as the **Patanjali Yoga Darshan**, collected in a set of teachings called Patanjali Yoga Sutras.

Sutras are a specialized form of philosophical writing, composed of short sentences of often complex meaning.





Bhagavan Patanjali is worshipped as an incarnation of Adishesha, the serpent bed of Lord Vishnu.

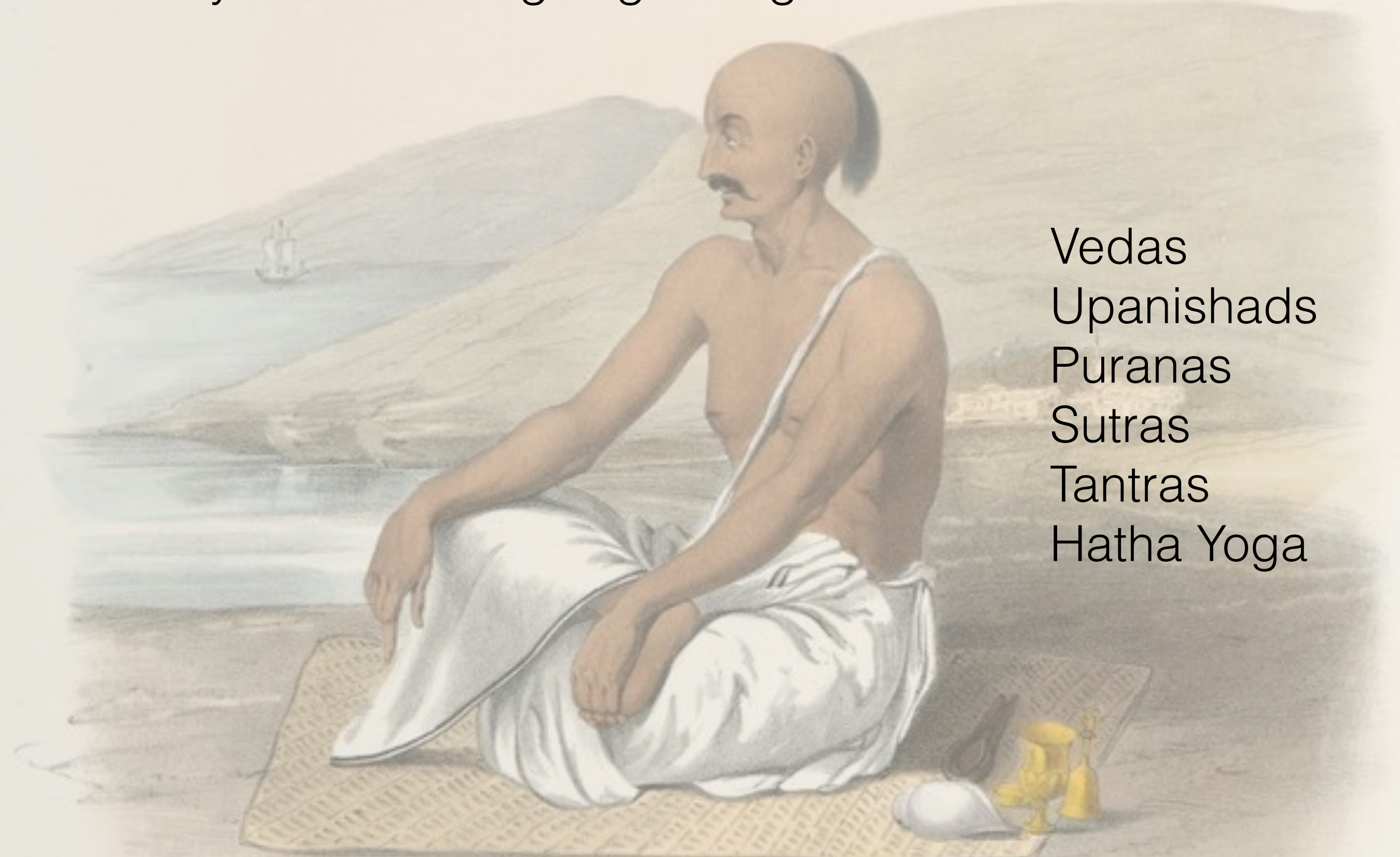
Vishnu reclines on Adishesha dreaming the creation and dissolution of the infinite universes.



The historical **Patanjali** is estimated to have codified the four books of the 196 sutras somewhere between 200 and 400 CE.

The investigation into the great questions of life and the universe that yoga has engaged in for thousands of years is an ongoing dialogue *as an oral tradition*.

Vedas  
Upanishads  
Puranas  
Sutras  
Tantras  
Hatha Yoga



Samadhi Pada

समाधि पाद

The chapter on concentration



अथ योग अनुशासनम्



Here, now, is the systematic explanation of yoga



योगः चित्त वृत्ति निरोधः

Yoga is the selective elimination, or  
selective choosing, of the  
activities in the field of the mind

The primary state of mind discussed in Yoga Sutras are the different *samadhis*, a special type of concentration, and *kaivalya*, the dissolution of mind into its source. *Samadhi* is not the end goal of yoga, it is the last stage before the end goal. The first samadhi referenced in Vyaasa's commentary is *samprajnata samadhi*.

तदा दृष्टुः स्वरूपे अवस्थानम्

Then, the seer remains as seeing alone

When the mind is constrained and remains without any activity, consciousness self-identifies as consciousness. The effort at stillness is the active process of yoga, the non-effort of stillness is the culmination of yoga. This is the timeless state, pure being. When being remains as being, it simply is. When being is not resting in itself, then the condition of the next sutra occurs, which is the state of becoming.

वृत्ति सारूप्यम् इतरत्र

Otherwise, the seer identifies with the activities (and does not identify with itself).





**Yoga** nirodhah

**Vritti** activity

**Citta** creative substance that reflects the infinite  
changing forms

**Nirodhah** selective elimination or selective choosing  
of an object of meditation



**Samadhi** is concentration

It occurs in all habitual states of mind:

**Ksipta** restless

**Mudha** dull

**Vikshipta** distracted

**Ekagra** one-pointed

**Niruddha** arrested

Then it gets a little complicated

The concentration of mind which is occupied with **one thought only** brings about realization of **unity consciousness**, which weakens the **kleshas**, loosens the bonds of **karma**, and paves the way to **samprajnata yoga**, which makes **asamprajnata yoga** attainable.

## Kleshas

**Avidya** an incomplete knowing of who we are

**Asmita** the I-sense composed of narratives

**Raga** attachments to desires

**Dvesha** attachement to dislikes

**Abhinivesha** clinging to life, fear of extinction



**Karma** means action  
it is linked with **samskara**, memory,  
and **vasana**, desire.

Together these are called the  
**vritti samskara chakra**.

**samprajnata samadhi** is a one-pointed state of concentration consisting of the meditation on **vitarka**, **vichara**, **ananda**, and **asmita**.

**Vitarka** elements  
**Vichara** potentials  
**Ananda** bliss  
**Asmita** I-ness

And now we return to Sankhya for a moment...  
actually, Pythagoras

For Pythagoras, numbers were not a way to just count things but a way to understand the fabric of reality.

“Figures as archetypes.”

In Sankhya twenty-four **tattvas**, or components, are enumerated. Sankhya makes use of numbers to explain creation in much of the same way Pythagoras did.



Pythagoras considered geometry as  
the examination of Being,  
starting with the number one,  
which he signified with a point.

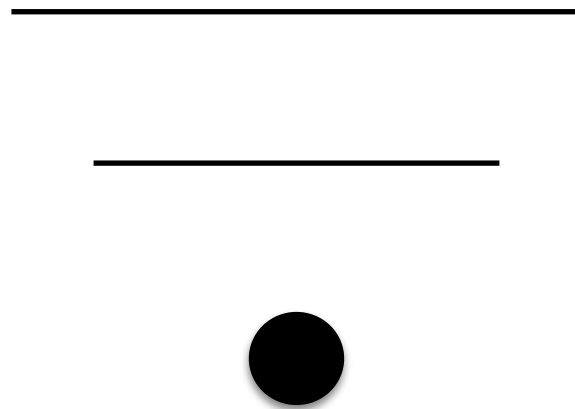


A point is not a thing, but a location. A point has no size, no width, no dimension. By indicating location, it also indicates that it is only in the place that it is, it is not other places.

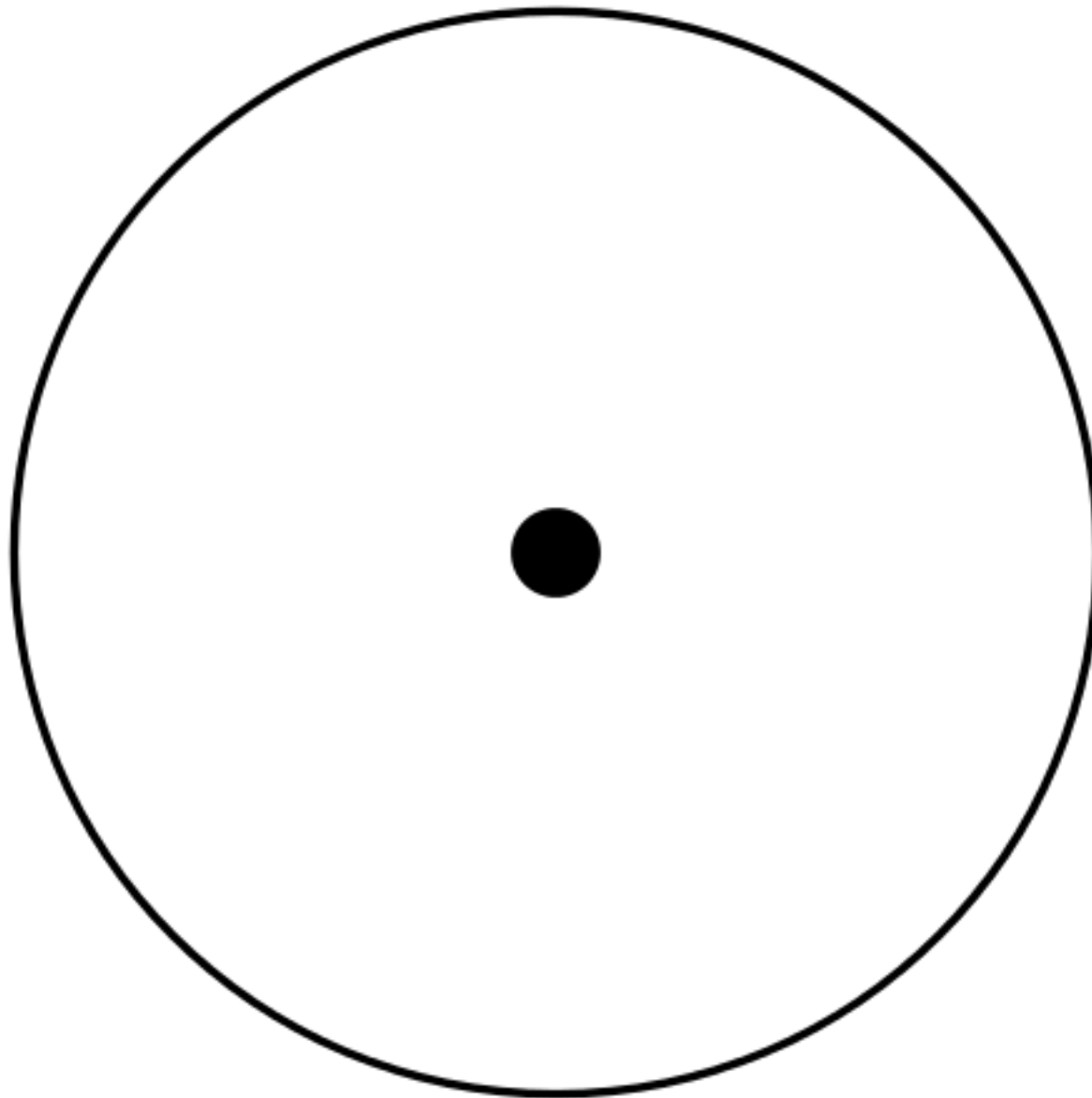
To be in the place where we are, and not other places, is to be present. It is a symbolic representation of being.

After thing that proceeds from being is becoming,  
which is the myriad manifestations.

A line is an infinite amount of points,  
and a point is also an infinite amount of points.



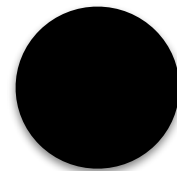
Pythagoras represented this idea by  
calling it the *monad*





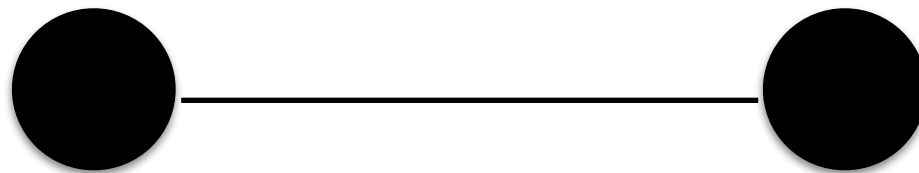
# **Monad** One

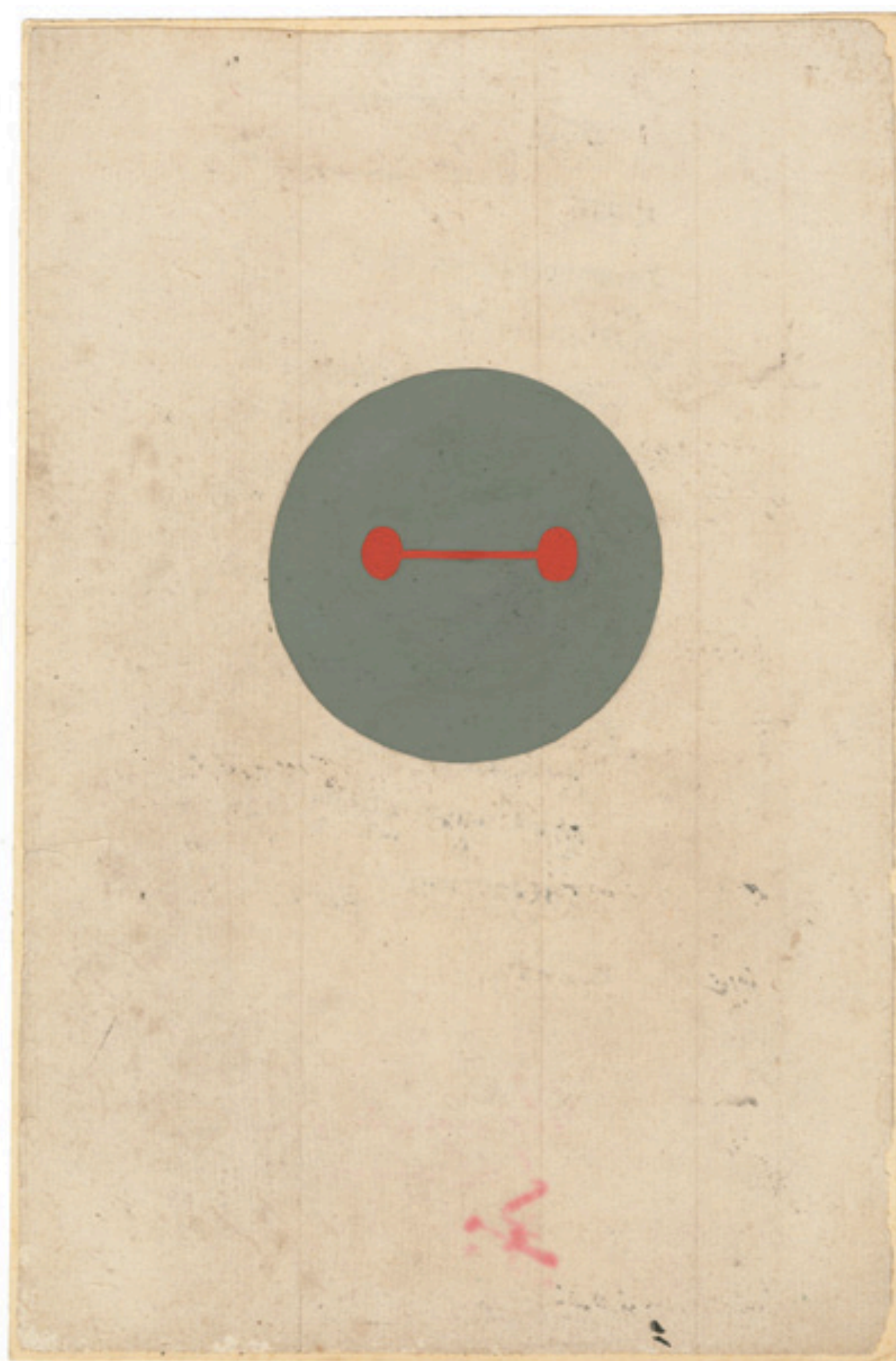
The starting place for all things



# Dyad

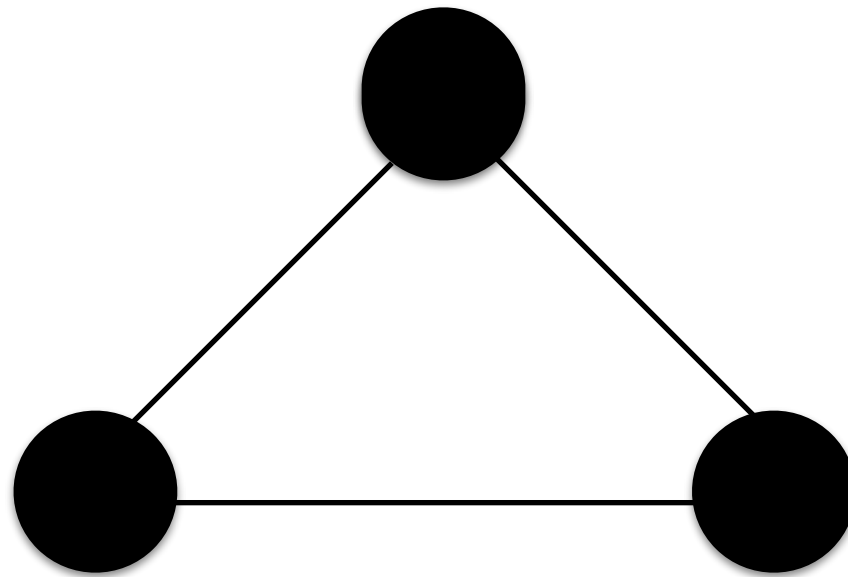
Spatial extension,  
the creation of time and space



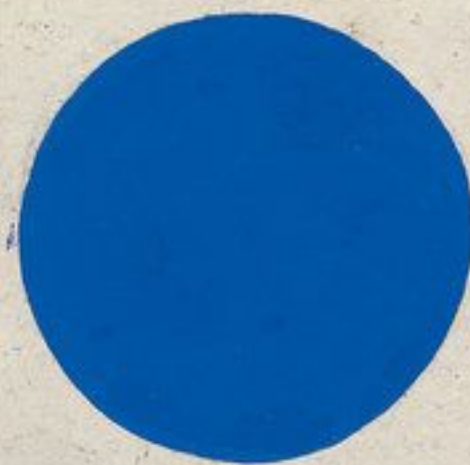


# Triad

The first geometric surface,  
the potential for all other forms

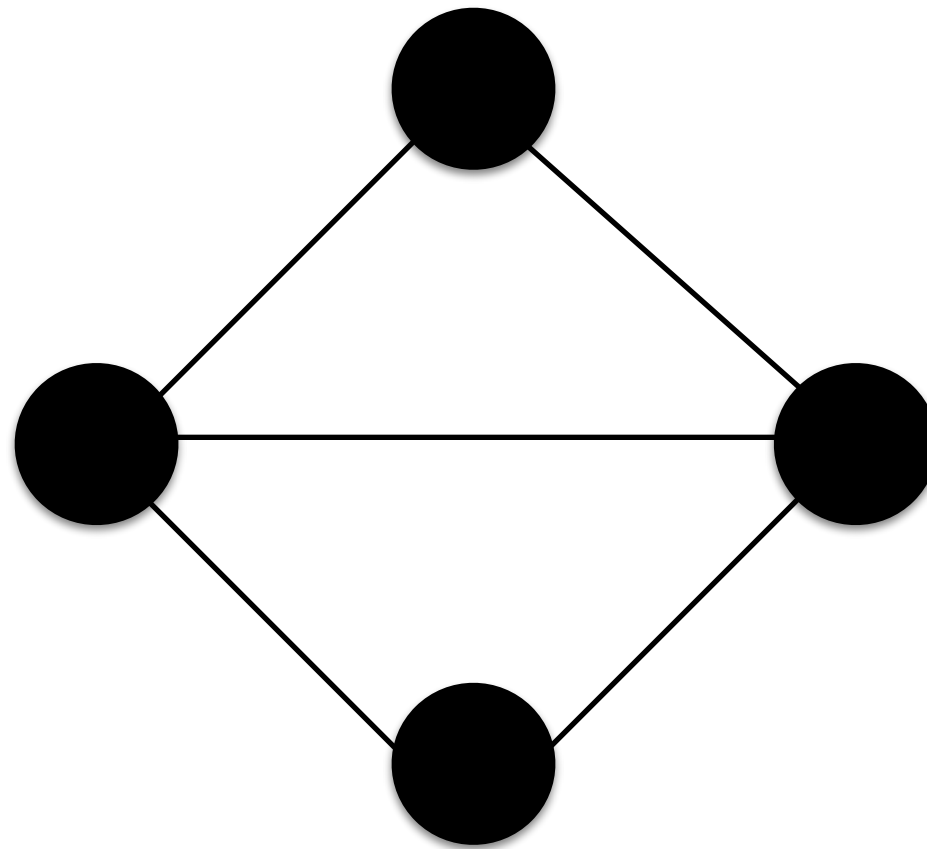






# Tetrad

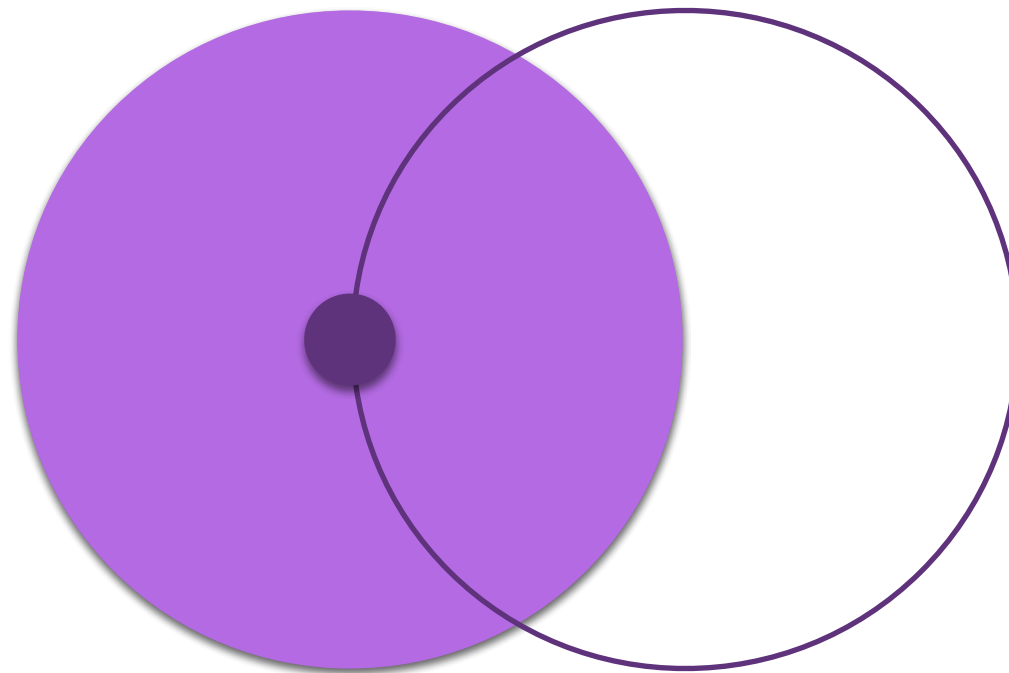
The harmonious completion,  
four dimensional actuality







A point fills all the space that it inhabits

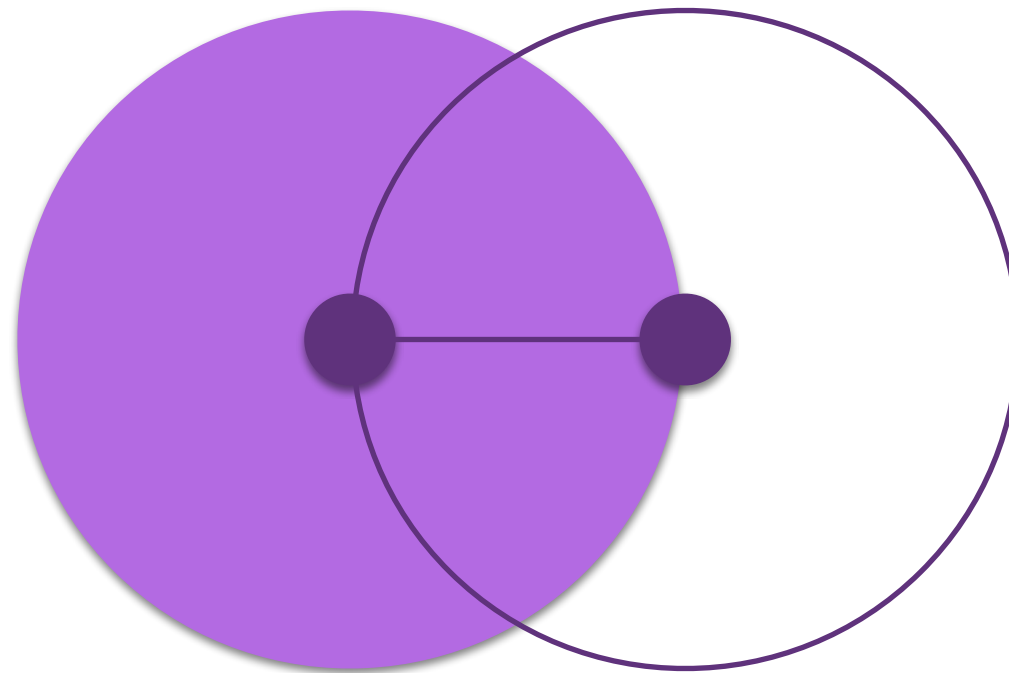


Every point infers a center for other points to exist, or the potential for reflection

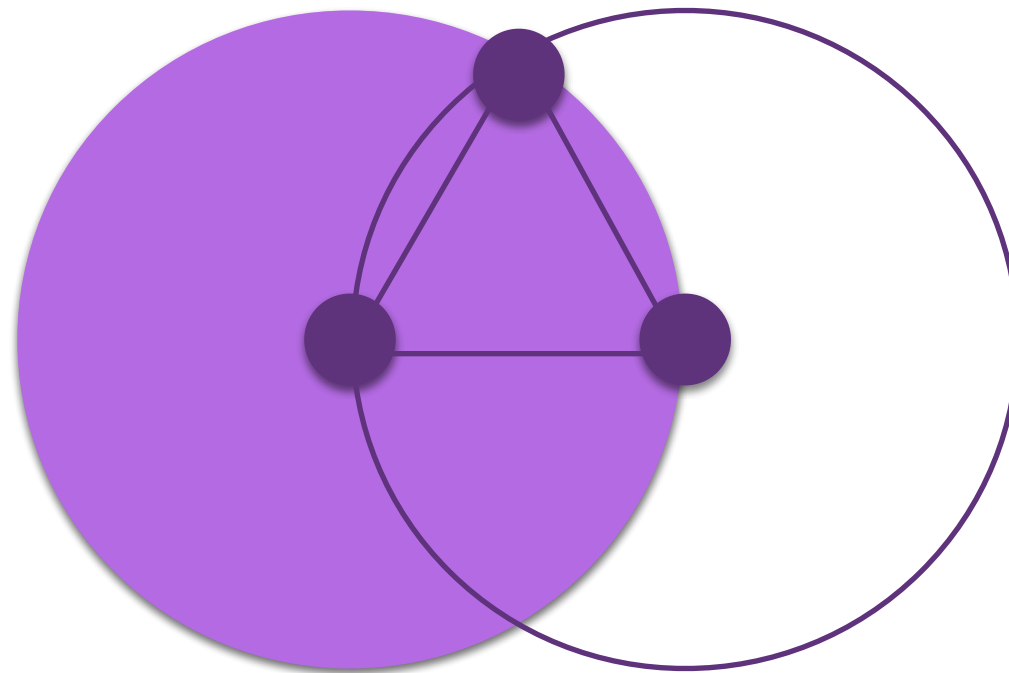




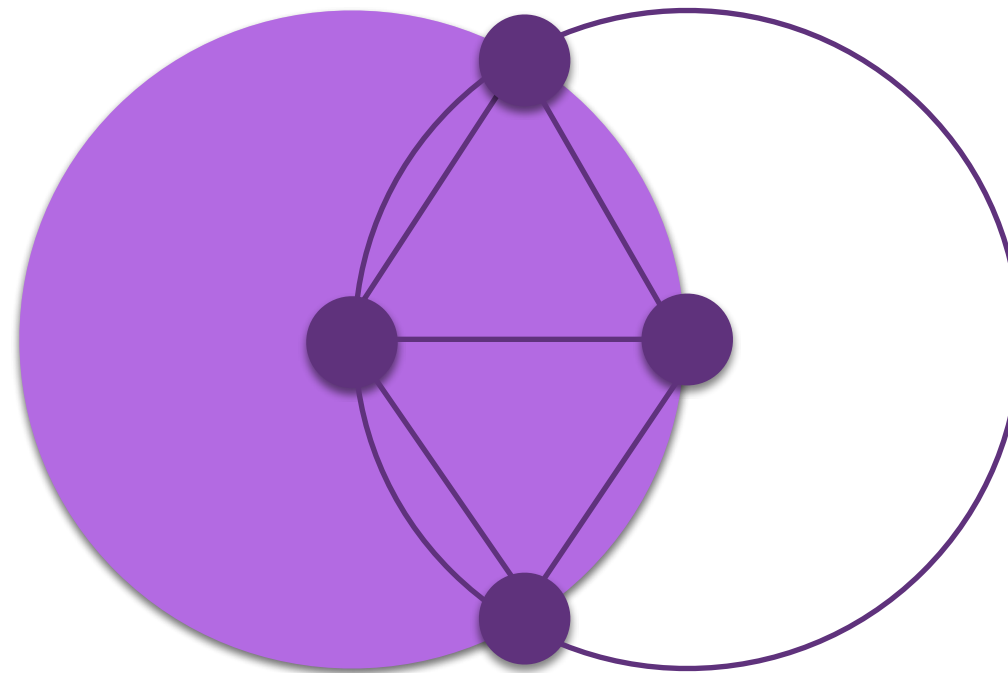




Between two points, a line can be drawn, which represents the creation of time and space, and therefore can manifest potential.



The third point creates the triad, the number of potential.  
Within this first triangle exist the Platonic virtues:  
wisdom, piety, temperance, and courage  
(in yoga they are maitri, karuna, mudita, upeksha).



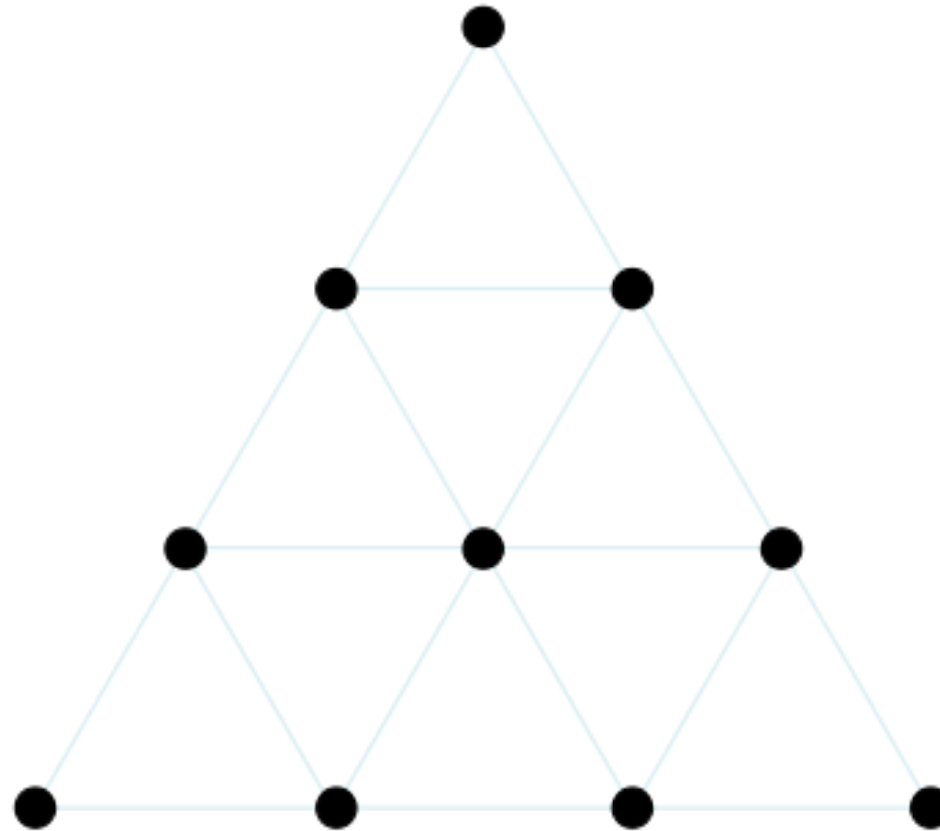
The triad reflects itself through joining with the bottom part of the circle, creating manifestation, called the tetrad.

Unity

Limitation

Potential

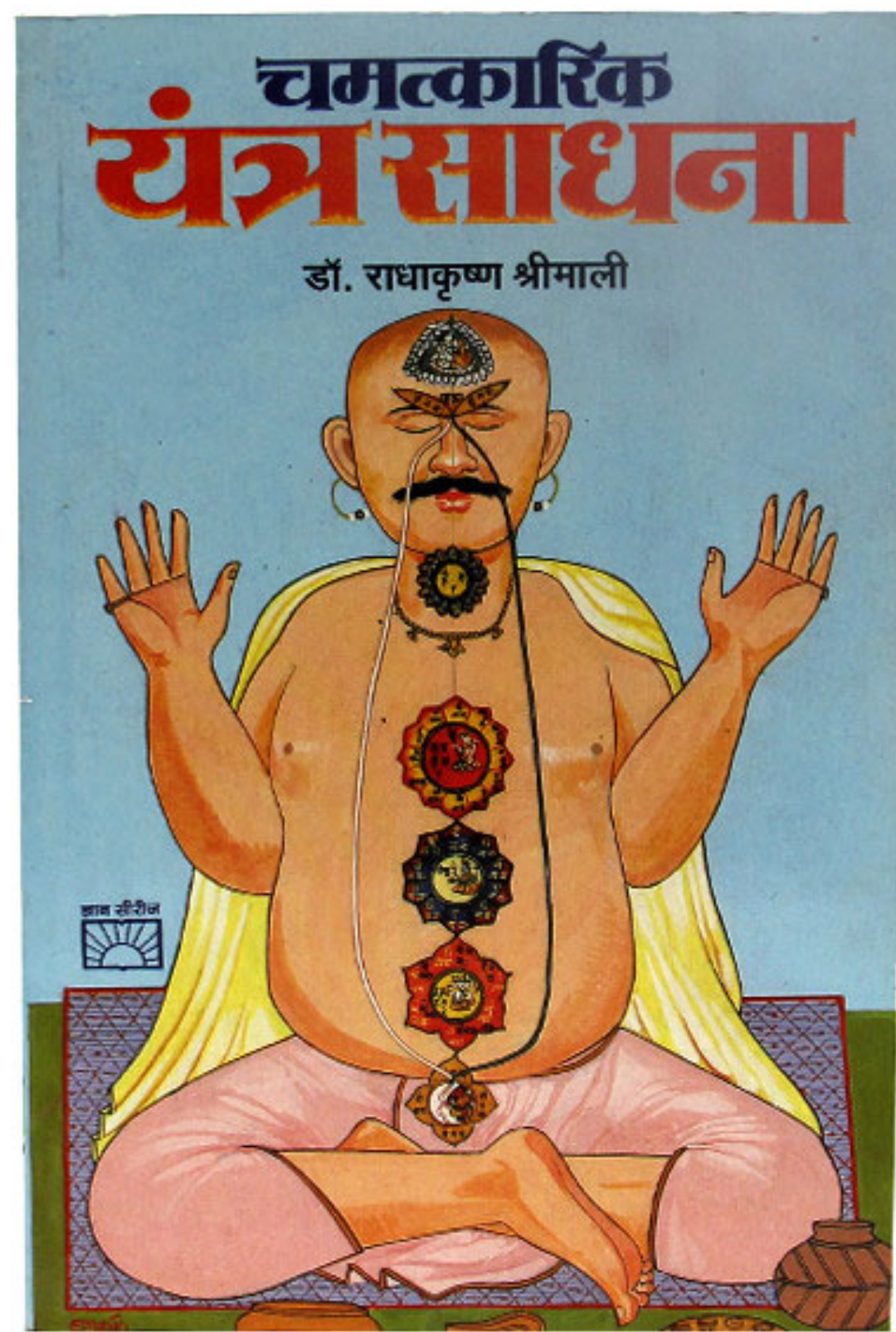
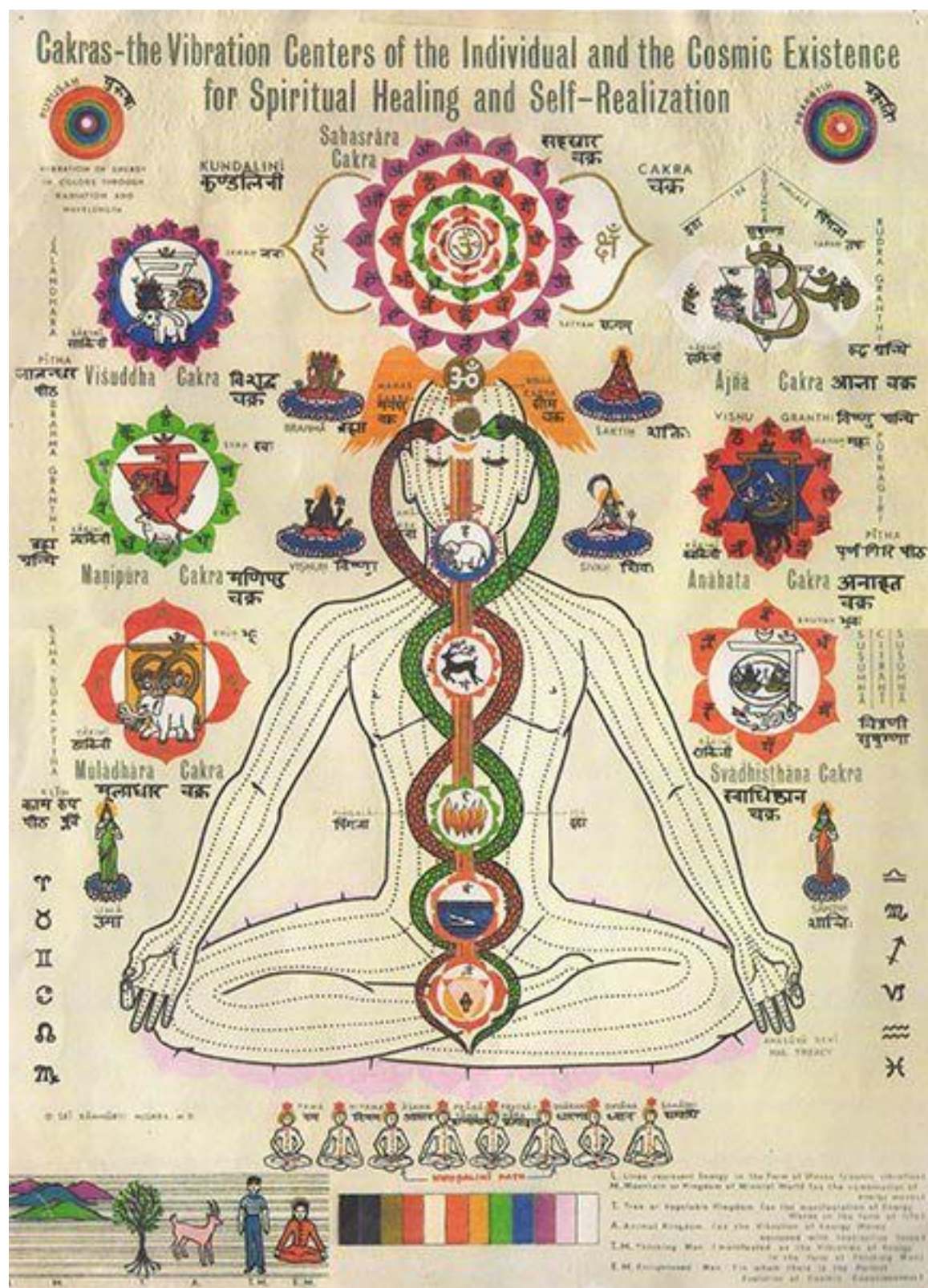
Manifestation



“As in the person, so in the universe,  
as in the universe, so in the person.”

**Yatha pinde tatha brahmande,  
yatha brahmande tatha pinde**









Everything here is not a representation of reality, but of one,  
possible reality.

There is not just one infinity, but an infinite amount of infinities.





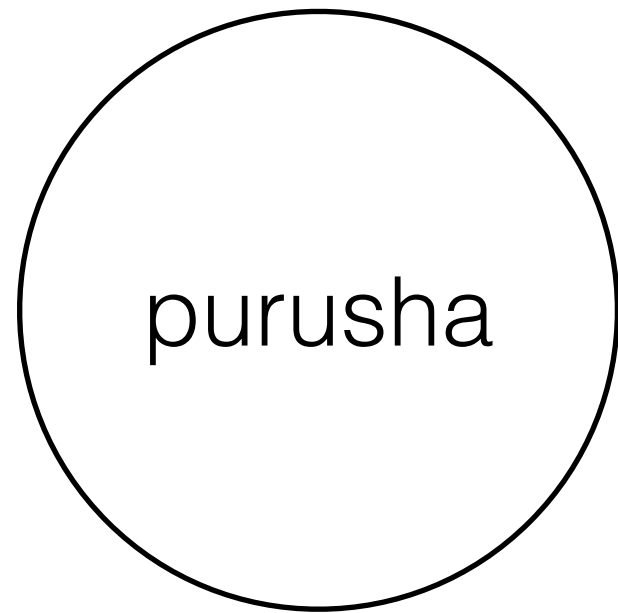
Sankhya is one representation of one infinity.

It was made for the sake of giving a time, place, and location to that which has no time, space, or location.



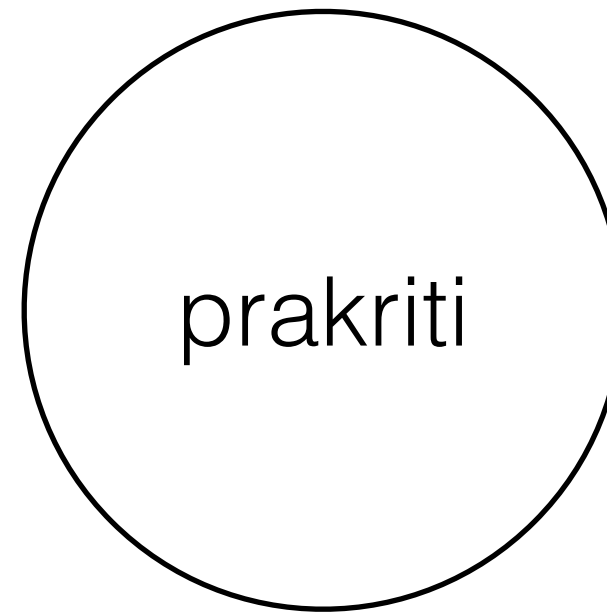
The reason I like Pythagoras's description of the creation of the universe is because it helped me think about Sankhya as a three-dimensional model

Purusha is unity consciousness within itself,  
it is the monad. It exists as an eternal principle.

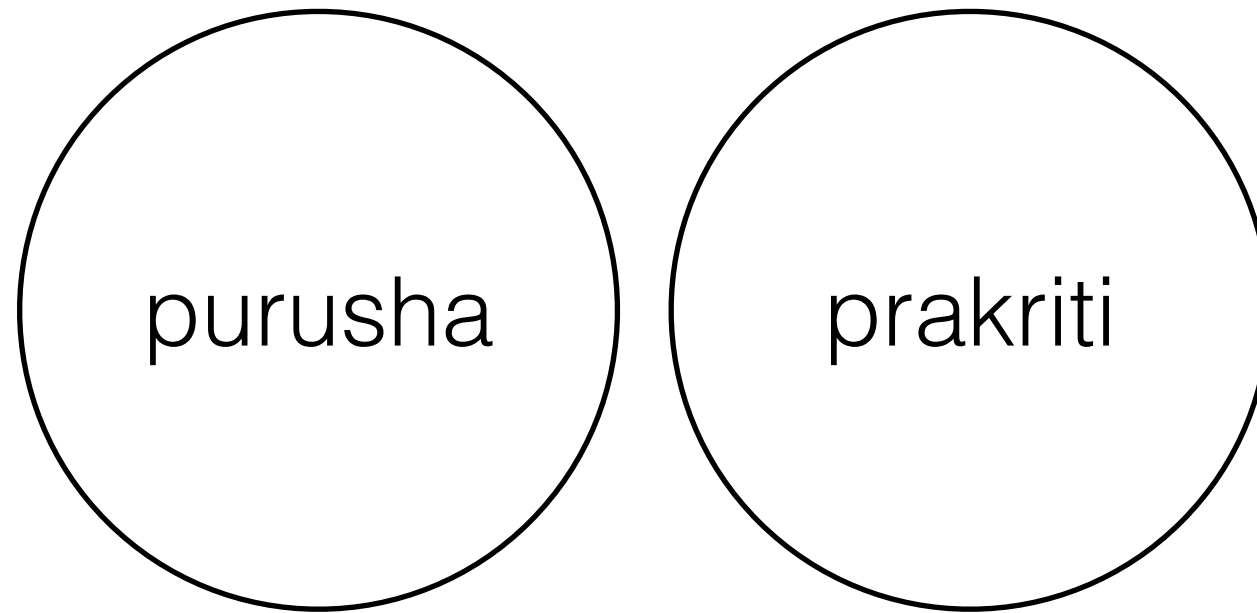


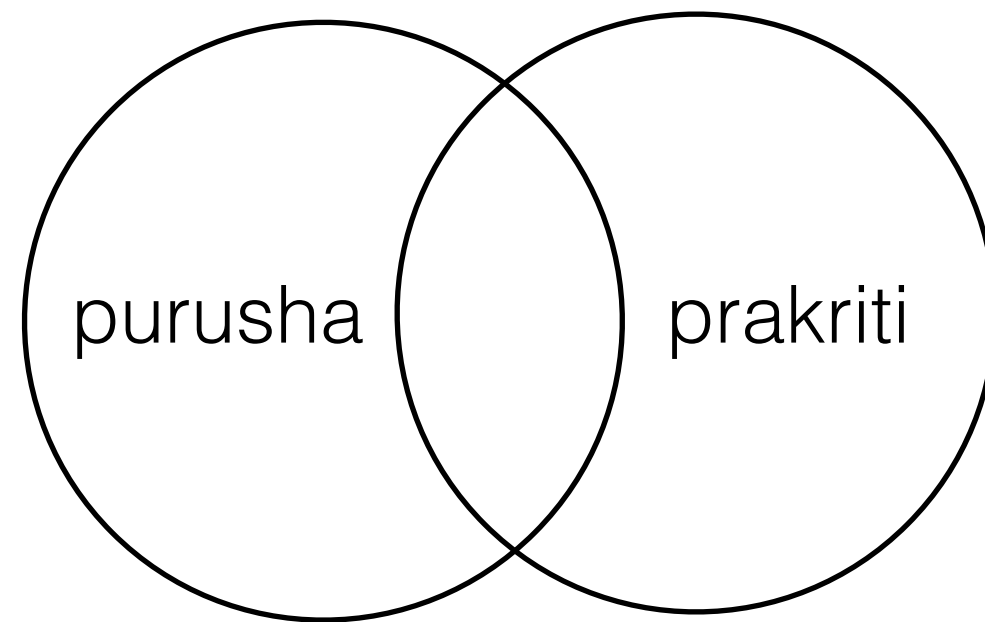
Purusha is pure consciousness, cosmic spirit. It does not act,  
nor does it cause anything else to act. It is the witness state,  
the observer, being without self-identity. It is a conscious,  
knowing agent, and there are infinite purushas.





Prakrti is pure potential, infinite creativity, the Divine Feminine, the creatrix, and the matrix. She creates from within Herself the evolutes, or tattvas. Nature is not conscious, but is purposeful.

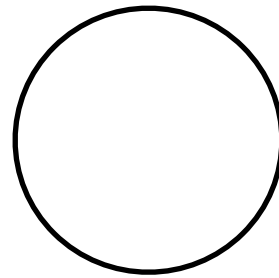




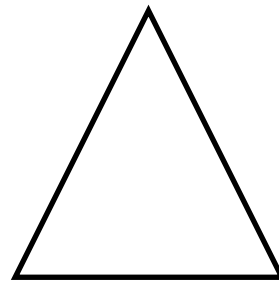
Purusha and Prakriti are two eternal realities. In some systems of Sankhya they are aspects of a single reality. In both views of Sankhya, all manifestation is nature, but conscious agents in nature occur because of an interaction between these two principles.

Nature is singular. Purushas, or potential knowing agents, are infinite. This is opposite to non-dualistic philosophies where nature is infinite, but consciousness is one.

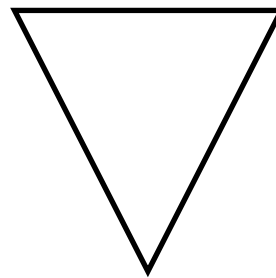
# Prakriti is composed of the three gunas



**Sattva**, from *sat*, truth; *tva*, that-ness. Harmony, lightness, buoyancy, reflection. The underlying quality of manas

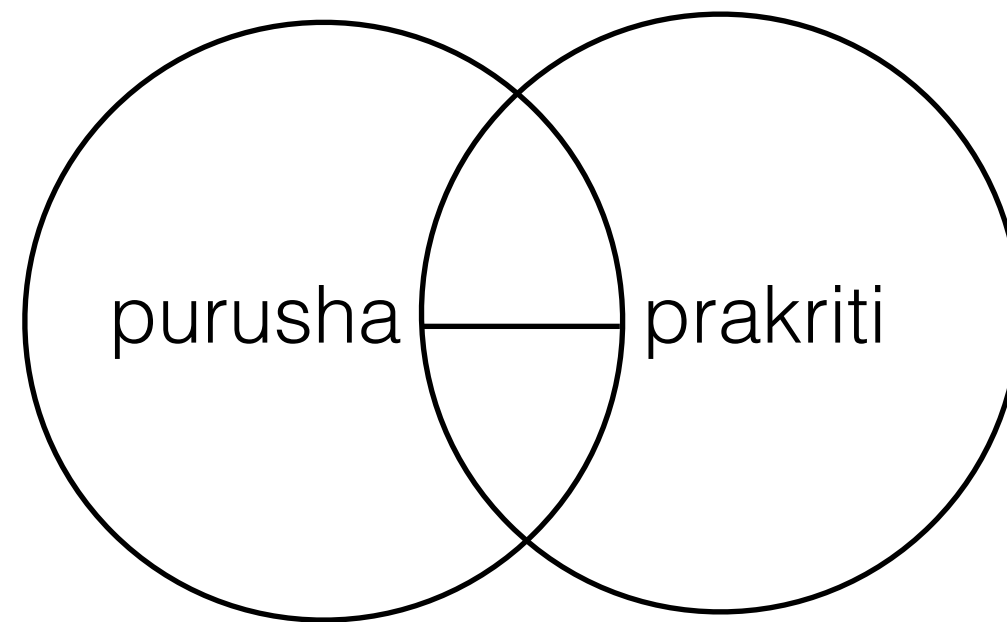


**Rajas**, from *ranj*; to be clouded or affected. The force that affects and moves sattva and tamas. Responsible for all mutation and change. It gives energy to matter in nature. Its function is to move things and overcome resistance.



**Tamas** covers, it is the force that restrains. It is the force within the pull of gravity, and is the cause of mass, weight and inertia. It counteracts the tendency of rajas to work, and sattva to reveal. It is not a negative force, just a counter force.

# Mahat

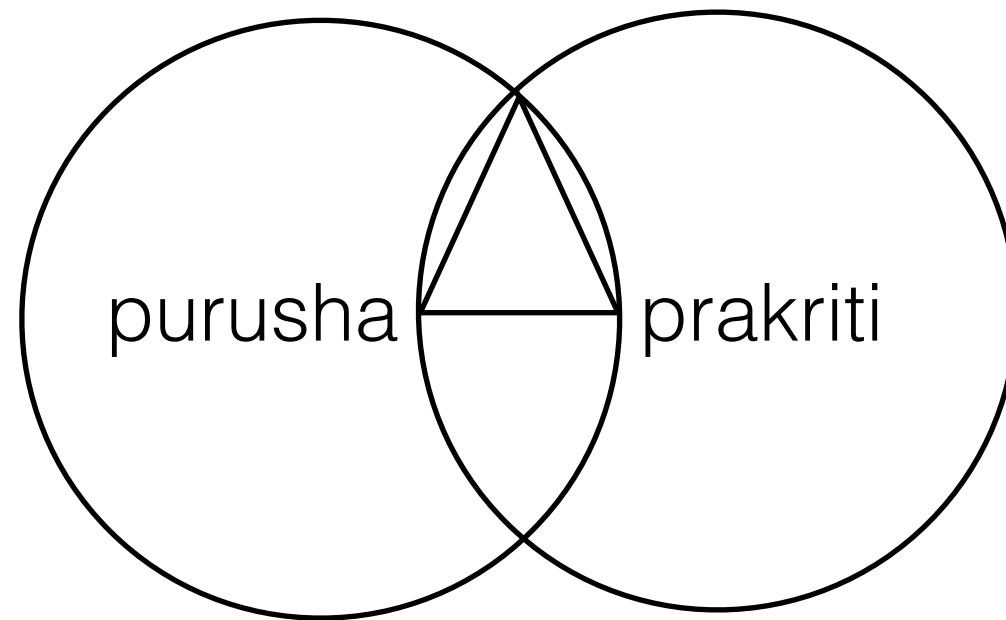


When a ripple of self awareness causes them to become disturbed from their equilibrium, which is inherent in the contact of purusha and prakriti, time and space are created and the 1st product, mahat, is produced. Cosmic intelligence now rests *within* cosmic spirit and cosmic substance.

Cosmic intelligence, pervades all space and phenomena. It sets rajo guna in motion, and is likened to a swollen ocean before the appearance of a wave.  
There is no identity in Mahat, just potential. It is the first product of prakriti.

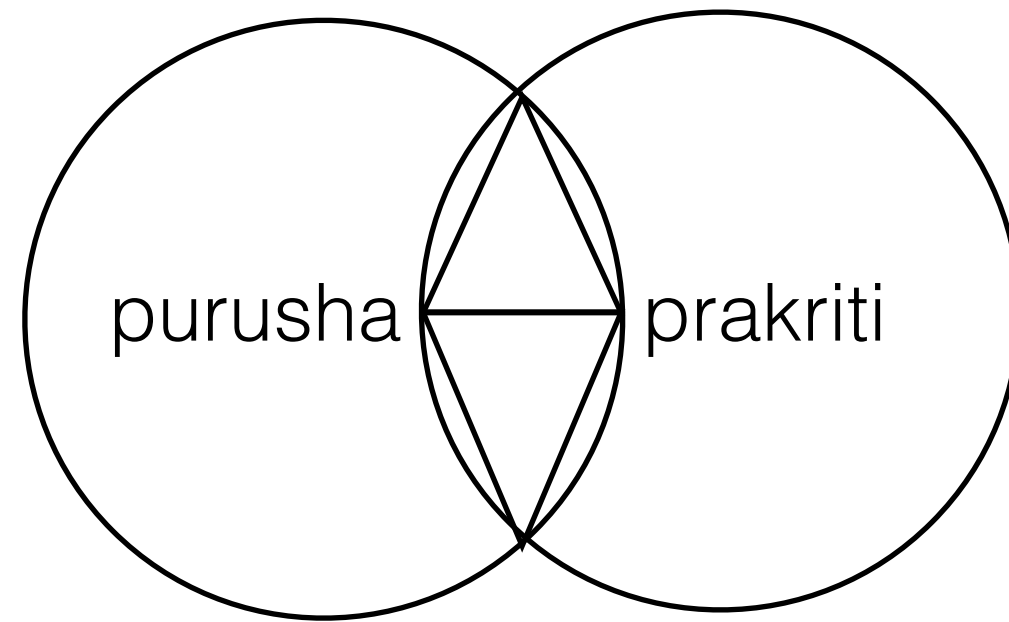


# Ahamkara



From the creation of time and space, the potential for a third point becomes manifest, which creates the first enclosed shape in the diagram, the triangle, which depicts ahamkara, or cosmic I-ness. The universe now knows itself as “I” without an object.

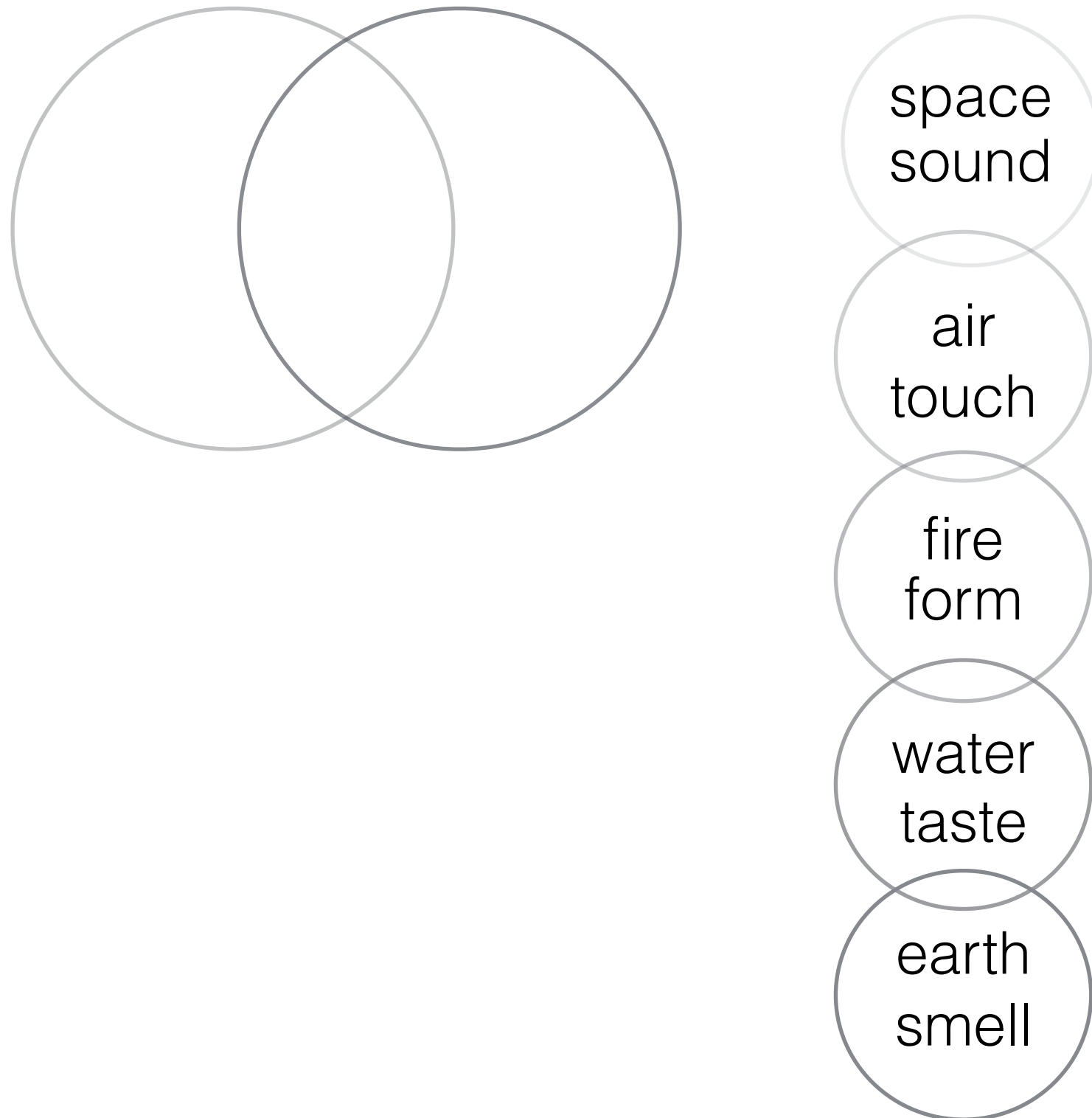
*Aham*, I + *kr-*, to do. Cosmic I-ness, the individuating principle. It is the potential for the variety that emerges from equilibrium. At this stage, consciousness becomes active as “I”, but without an object.

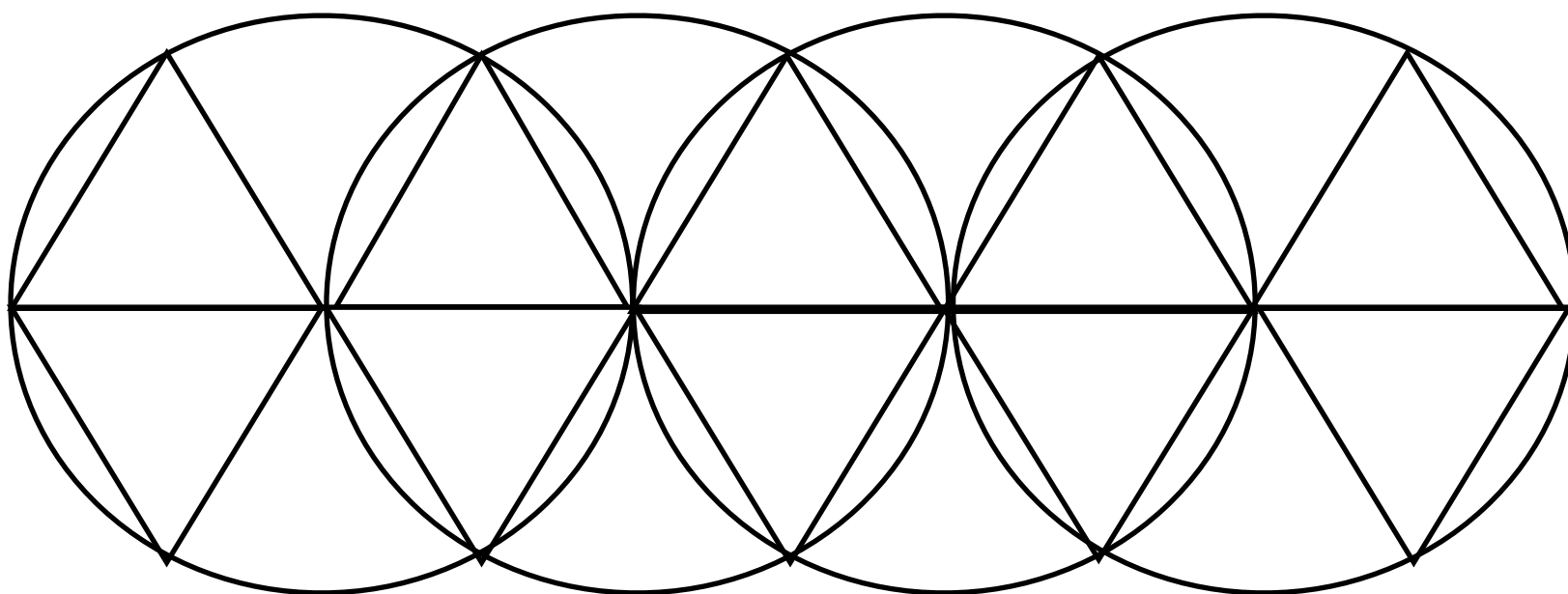


Through the process of reflection, inherent in sattva, cosmic I-ness reflects itself as the alchemical principle “as above, so below”, or as said in the shruti, “tatha brahmanda, tatha pindana” - “As in the cosmic egg, so in the individual embryo.”

This is shown in the downward pointing triangle. Sattva and rajas, and rajas and tamas, at this stage, will combine to form the remaining evolutes.

Rajas + tamas combine to form the tanmatras and the pancha mahabhutas.





Rajas + sattva further combine to form the organs of knowledge (jnana indriyas) and the organs of action (karma indriyas). Information comes “into” the mind via the organs of knowledge, and we act upon those inputs thru the organs of action.

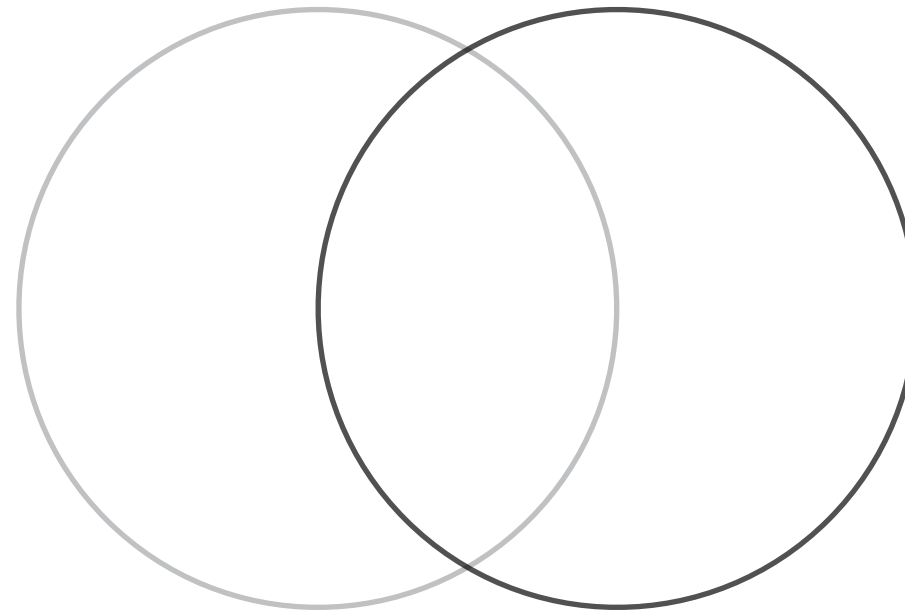
speaking  
tongue

grasping  
hands

walking  
legs

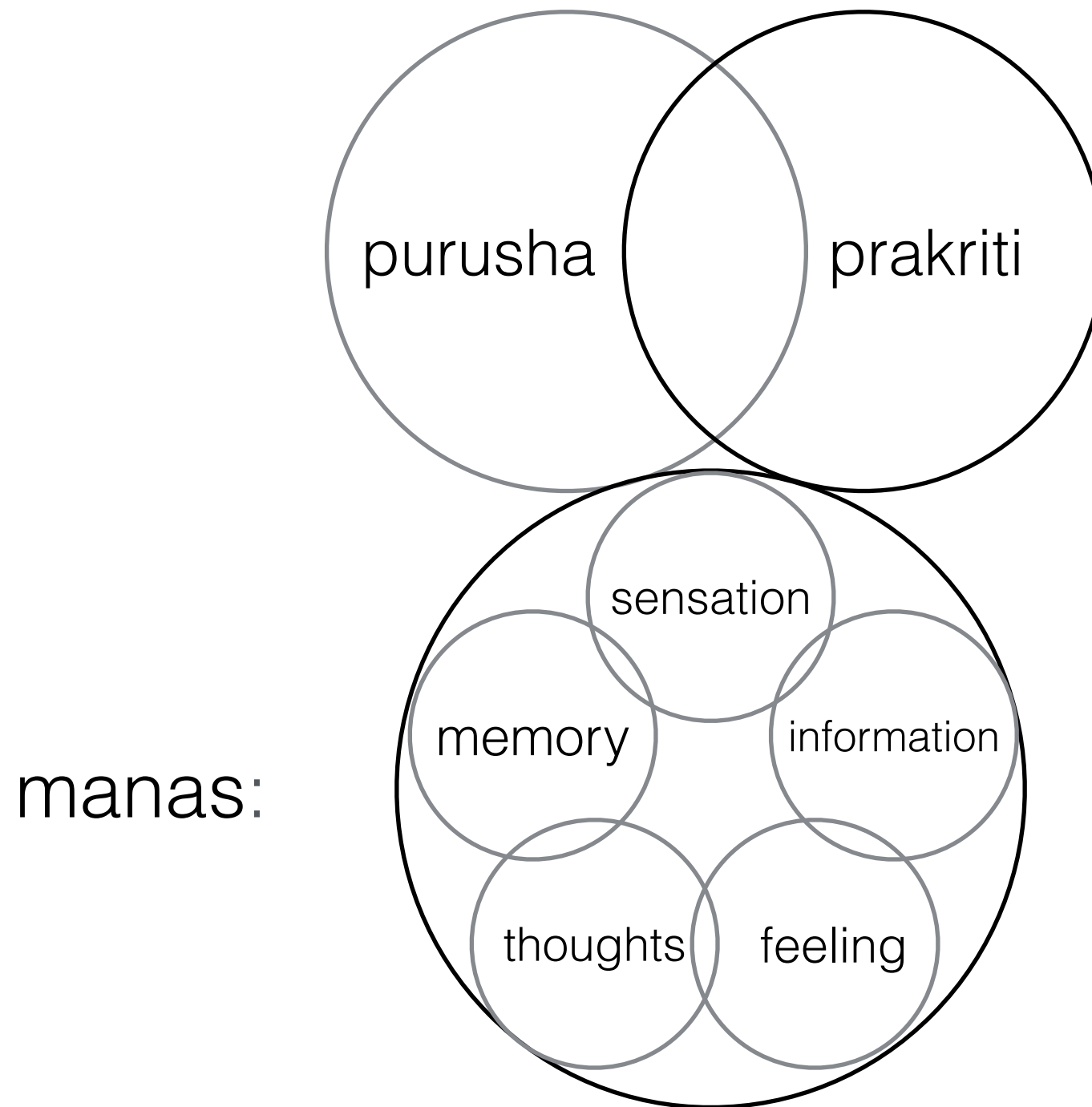
excretion  
anus

reproduction  
genitals

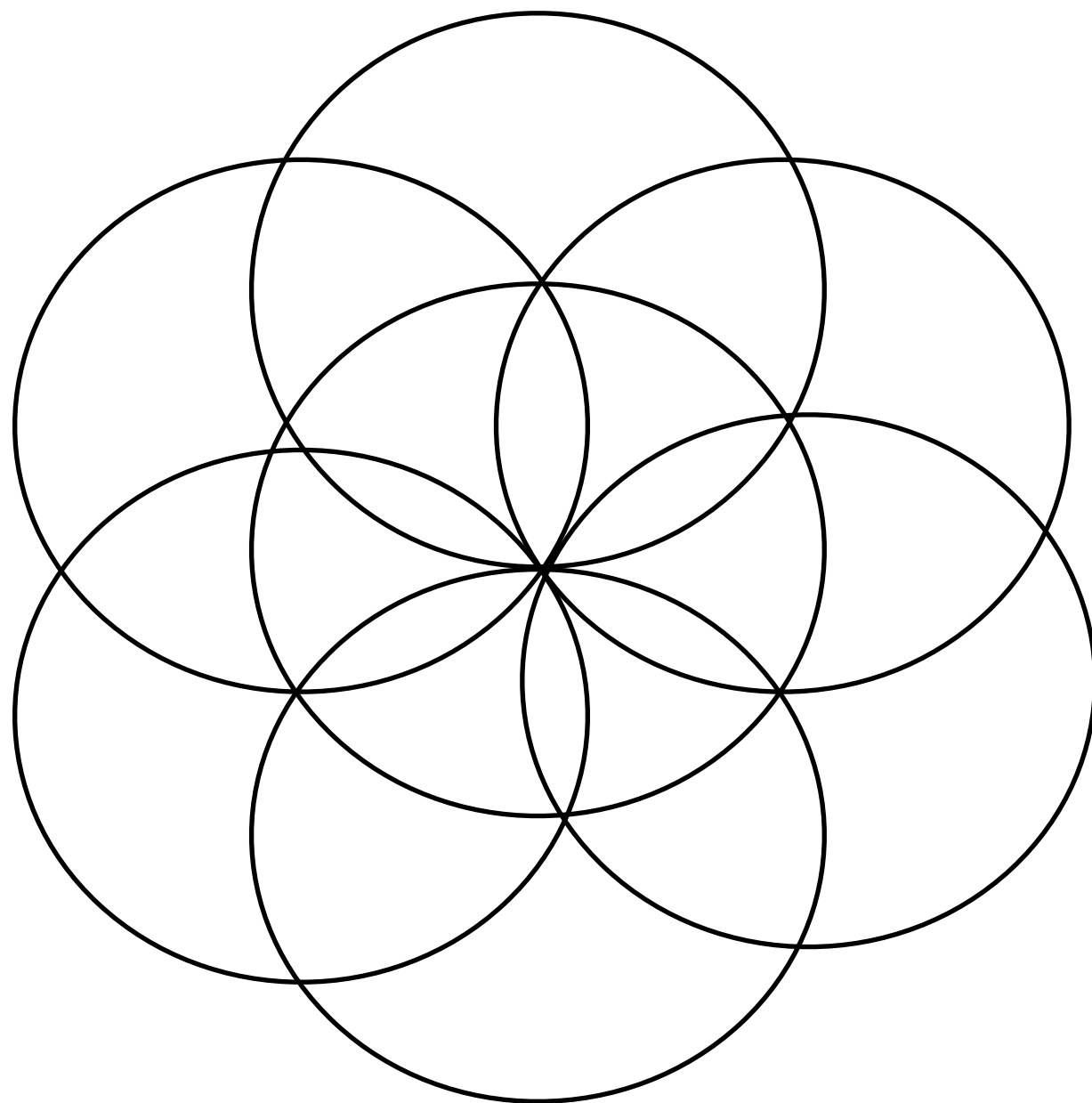




Rajas + sattva combine to form the mind, *manas*.



Manas comes from the verbal root *ma-*, to measure. The mind is the faculty of measurement, comparison, and storage. It processes the sensations and information brought in by the sense organs via the tanmatras and mahabhutas, and turns that information into the thoughts and memories that form our individual ahamkara, which is essentially a seed form of cosmic ahamkara, but tied to a false narrative of self. .



purusha   prakriti   mahat/buddhi   (ananda)

ahamkara   (asmita)

vaikrta (sattva + rajas)   taijasa (rajas)   bhutadi (rajas + tamas)

manas	jnana Indriyas	karma Indriyas	tanmatras	mahabhutas
sensation	hearing	speaking	sound	space
memory	touching	grasping	touch	air
thought	seeing	moving	form	fire
feeling	tasting	excreting	taste	water
information	smelling	reproducing	smell	earth
			(vichara)	(vitarka)

pure being + pure potential

cosmic intelligence

cosmic identification

harmony + activity

activity + inertia

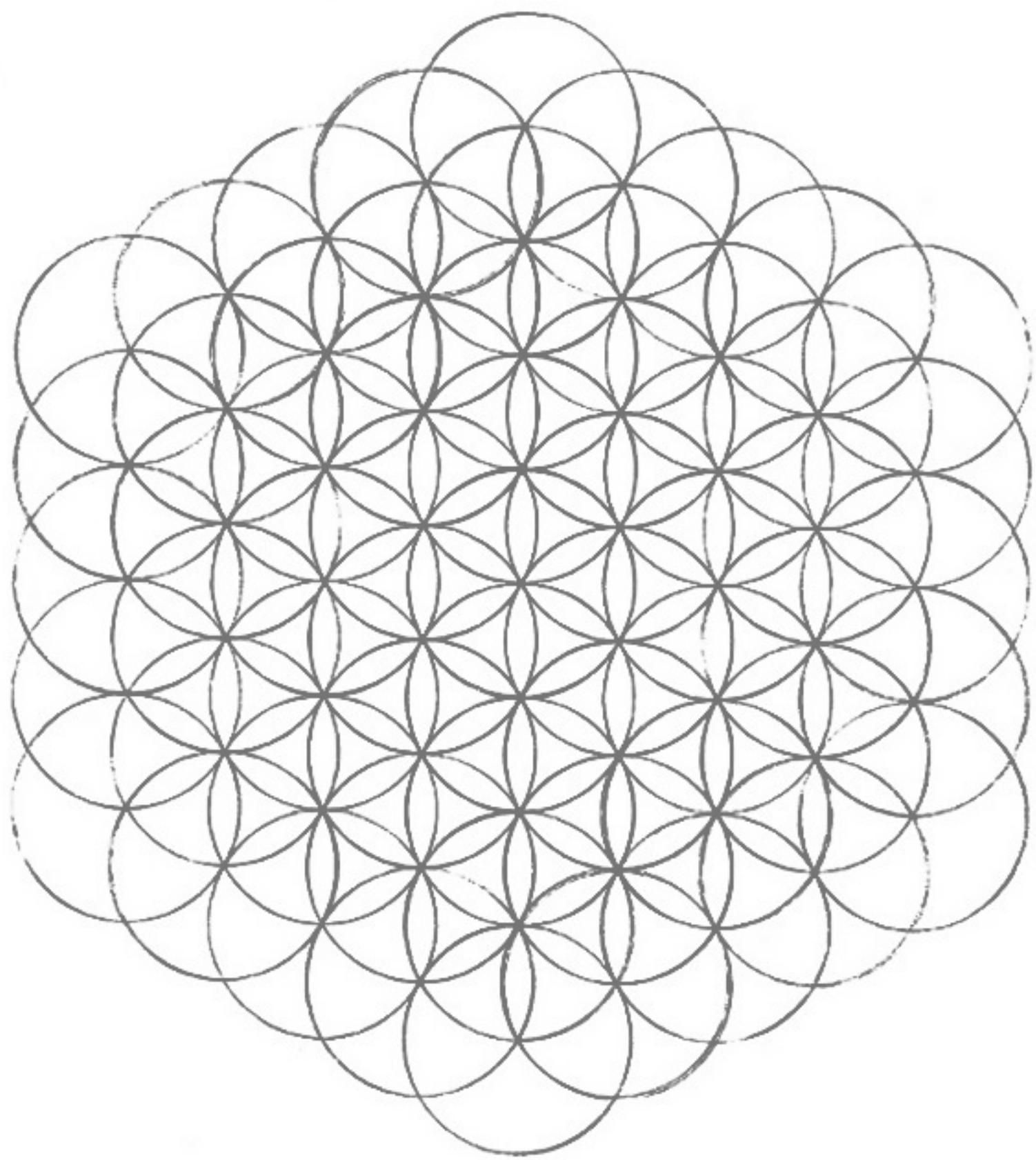
cognition of experience

potential for experience

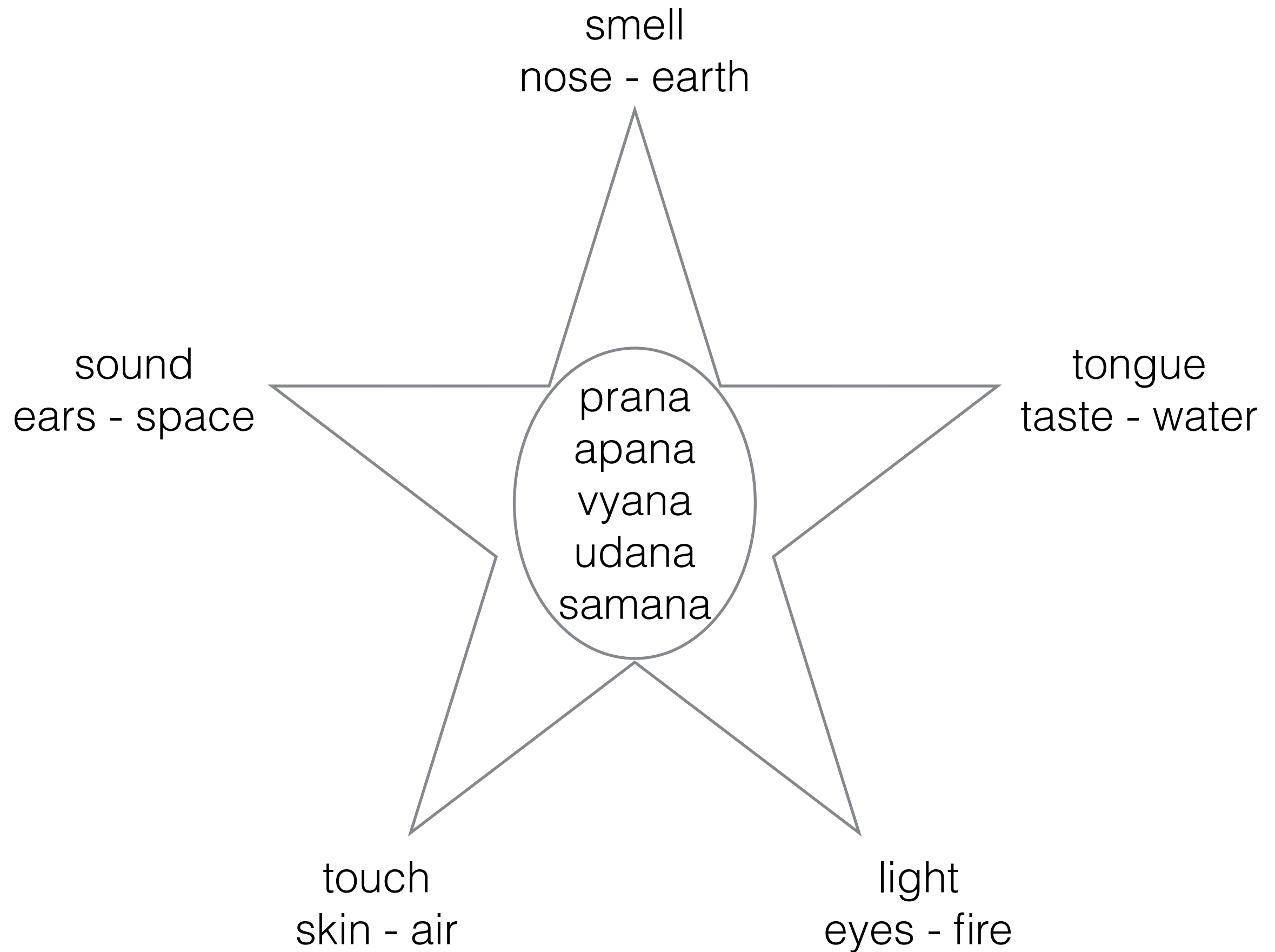
perception of experience

substance of experience

action within experience





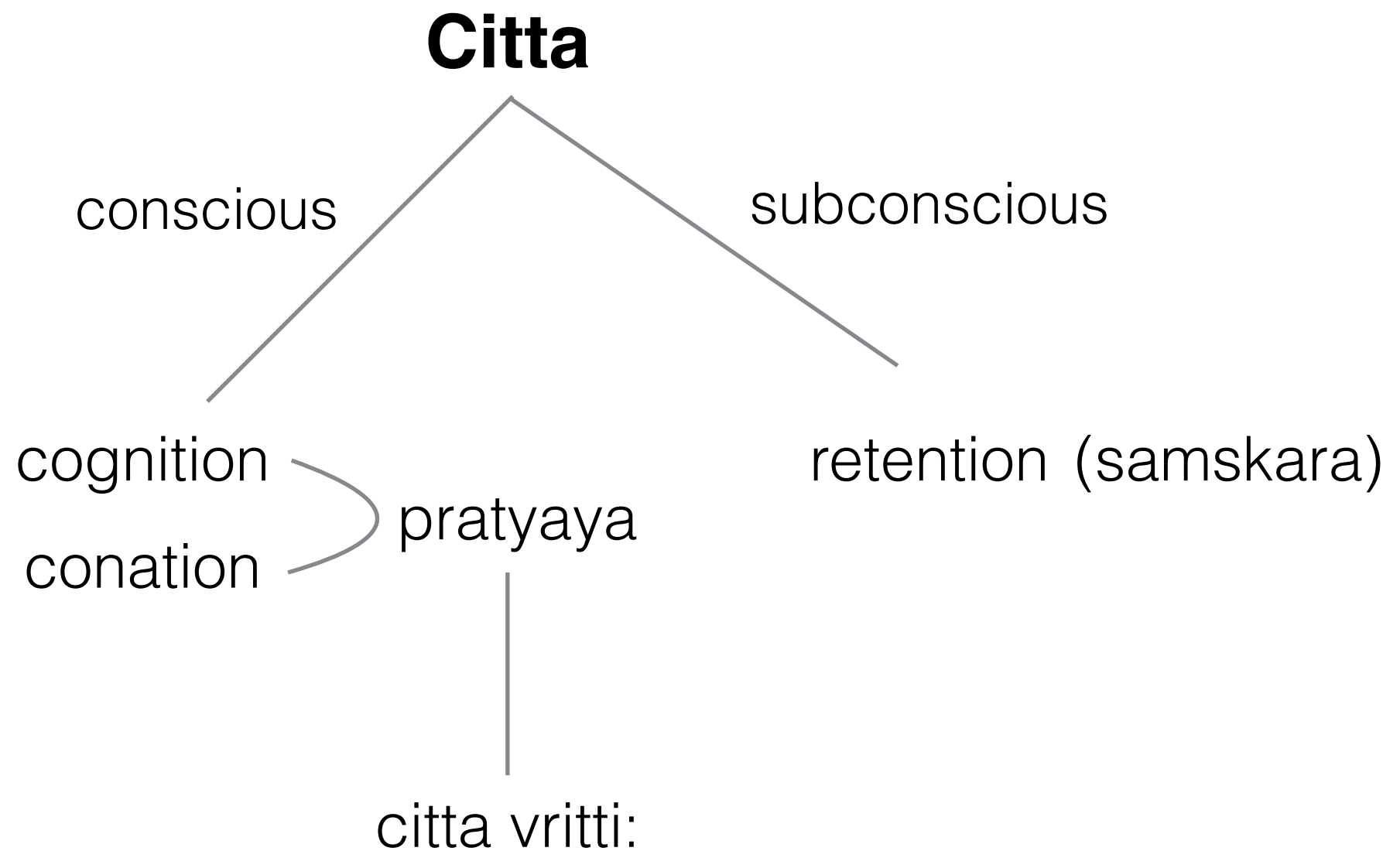


**Prakhya** is information,  
and a **vrutti** is a activity  
caused by prakhya.

**Prana** drives the ten  
organs sense and  
action, which convey  
and respond to  
incoming information.

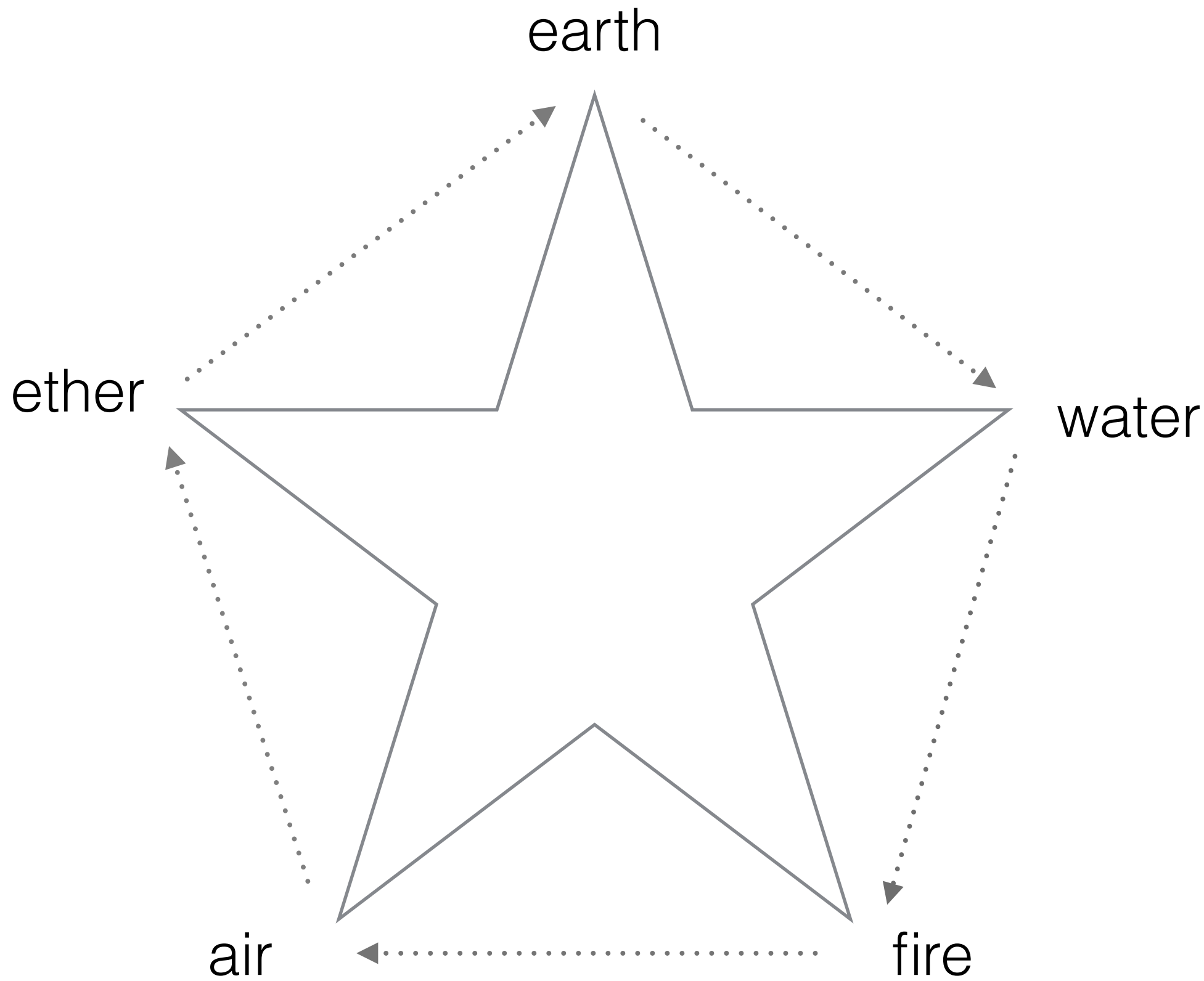
**Prana** and **prakhya** are  
intimately connected.

Control one and you  
control the other.



the feelings and impressions of things that are seen,  
heard, memory, pleasure, pain or willed.

*Because citta vrittis occur in the conscious mind, they can be controlled. This is where the practice of nirodhah occurs.*



# Five Elements in Practice

- Earth: diet, sympathy, compassion, thought
- Water: will, emotion, potential
- Fire: speech, expression, mantra
- Air: movement, asanas, pranayama
- Ether: connection to spirit



# तन्त्र कोश

# TANT KO

As above, so below...

श्रीगणेशायनमः  
एवञ्च त्रिमात्रेण  
नारायणास्तया न  
श्वर्वः पांचजन्यश्च  
ॐ श्रमोरास्तथा

नः स्मृतः ८ न  
एवञ्च त्रिमात्रेण  
नारायणास्तया न  
श्वर्वः पांचजन्यश्च  
ॐ श्रमोरास्तथा

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Language - Sanskrit  
Subject - Tantra



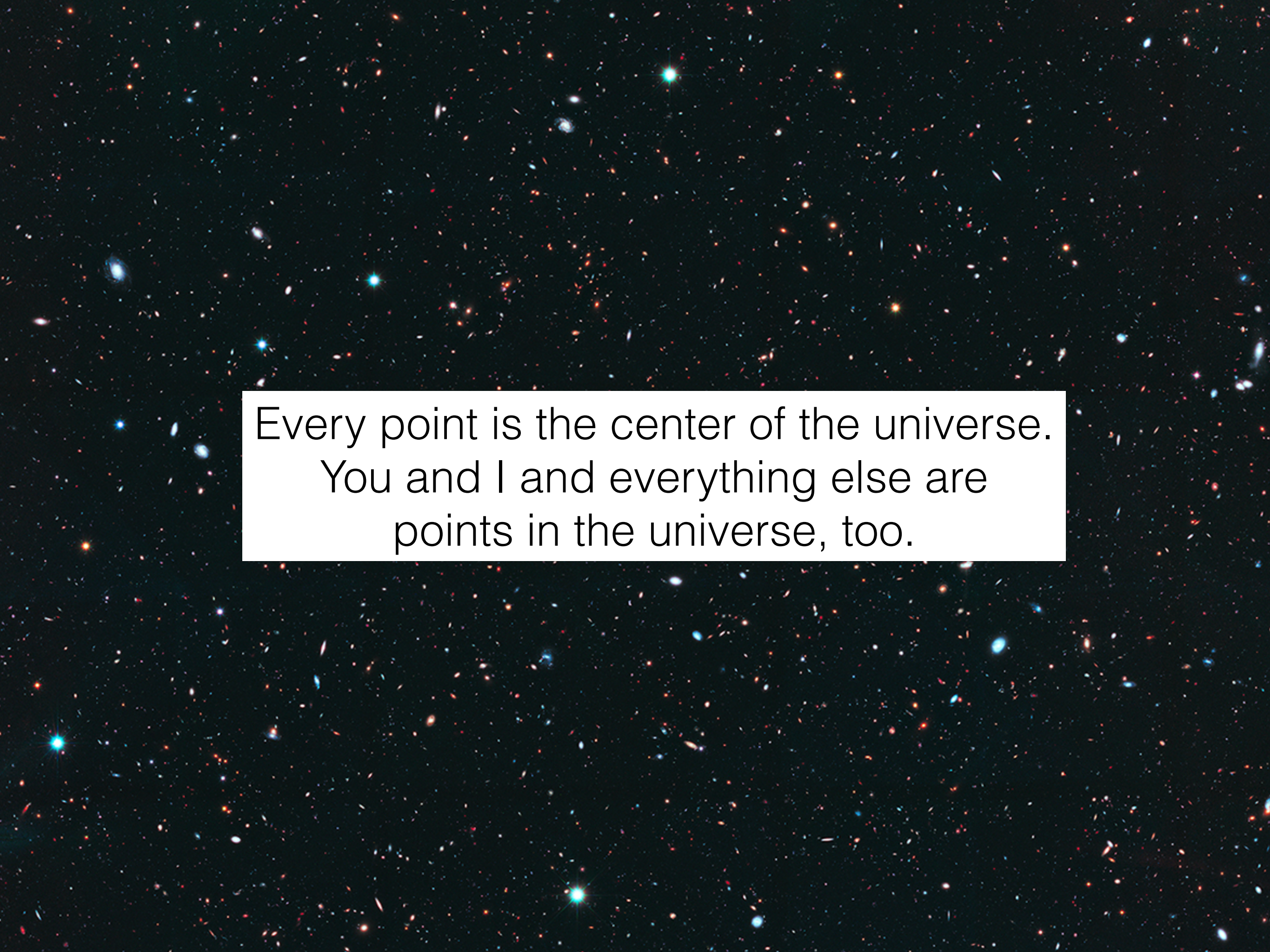
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16<sup>th</sup>  
Century



A deep space image showing a vast field of galaxies and stars against a black background. The galaxies are small, distant, and appear as faint, colorful specks in various colors like red, blue, and white. The stars are larger, brighter, and have distinct diffraction patterns. The overall scene is a dense, colorful mosaic of cosmic objects.

Every point is the center of the universe.  
You and I and everything else are  
points in the universe, too.