

# SANKHYIKI AND SANKHYA DARSHAN: A SCIENTIFIC PERSPECTIVE

Mr. Tapas Ghosh

NET, SET

Mankar College, Burdwan University

Vaisheshika or Vaiśeṣika is one of the six orthodox schools of Hindu philosophy (Vedic systems) from ancient India. In its early stages, the Vaiśeṣika was an independent philosophy with its own metaphysics, epistemology, logic, ethics, and soteriology.<sup>1</sup> Over time, the Vaiśeṣika system became similar in its philosophical procedures, ethical conclusions and soteriology to the Nyāya school of Hinduism, but retained its difference in epistemology and metaphysics. The epistemology of Vaiśeṣika school of Hinduism, like Buddhism, accepted only two reliable means to knowledge: perception and inference.<sup>2,3</sup> Vaiśeṣika school and Buddhism both consider their respective scriptures as indisputable and valid means to knowledge, the difference being that the scriptures held to be a valid and reliable source by Vaiśeṣikas were the Vedas. Vaisheshika school is known for its insights in naturalism,<sup>4,5</sup> it is a form of atomism in natural philosophy.<sup>6</sup> It postulated that all objects in the physical universe are reducible to paramāṇu (atoms), and one's experiences are derived from the interplay of substance (a function of atoms, their number and their spatial arrangements), quality, activity, commonness, particularity and inherence.<sup>7</sup> According to Vaiśeṣika school, knowledge and liberation were achievable by a complete understanding of the world of experience.<sup>7</sup> The classification of objects of experience:

1. Dravya (substance)
2. Guṇa (quality)
3. Karma (activity)
4. Sāmānya (generality)
5. Viśeṣa (particularity)
6. Samavāya (inherence)

Later Vaiśeṣikas (Śrīdhara and Udayana and Śivāditya) added one more category abhava (non-existence).

Vaisheshik system is earlier and exercised considerable influence on the Nyaya system. Both systems aim at critical analysis of the universe by logical methods i.e. are yukti-pradhan. In the opinion of Surendranath Dasgupta (A History of Indian Philosophy, vol. 1, p. 282), Vaisheshik system is pre-Buddhistic. Its founder or the first known promoter was Ulook, better known as Kanada who systematized his system in Vaisheshik Sutras. The name Vaisheshik derives from vishesha, which refers to the meticulousness or individual character of thing emphasized by this system. Nyaya primarily means logic, the process of inference. The system is based on Nyaya sutras of Gautam who is supposed to have lived around 3rd BC. This system investigates into both physical and metaphysical subjects by the syllogistic method. Thus, it includes metaphysics as well as the science of logic.

However Nyaya and Vaisheshik are separate systems, they have more resemblances than dissimilarities. Later Nyaya school, Navya Nyaya, developed as a result of the amalgamation of the two. Swami Prabhavanand has pointed out that the two systems differ mainly in their approach to the central problems of philosophy. The Vaisheshik begins with the conception of being and develops its ideas from that while Nyaya begins with knowing. Vaisheshik admits two pramanas— perception (pratyaksha) and inference (anuman) while Nyaya adds two more to these— Verbal testimony (shabda) and comparison (upaman). These two are included in inference by Vaisheshik the Sixteen Patharthas are :

1. Pramāṇa (valid means of knowledge)
2. Prameya (objects of valid knowledge)
3. Saṁśaya (doubt)
4. Prayojana (aim)
5. Dṛṣṭānta (example)
6. Siddhānta (conclusion)
7. Svayava (members of deductive reasoning)
8. Tarka (hypothetical reasoning)
9. Nirṇaya (settlement)
10. Vāda (discussion)
11. Jalpa (wrangling)
12. Vitaṇḍā (cavilling)
13. Hetvābhāsa (fallacy)
14. Chala (quibbling)
15. Jāti (sophisticated refutation)
16. Nigrahasthāna (point of defeat)

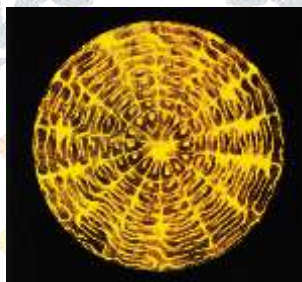
Sankhyiki And Sankhya Darshan is related with very beneficial healing effects on mind and body. They produce sound waves that coincide with the Schumann Resonance Frequency of 7.83 Hz. People become euphoric after swimming with them. Again these all things and themes are

Human and Earth Frequencies: Apical ventricular impulse produces 'M', 30-50 Hz., Earth's frequency is 7.83 (Schumann Resonance). Access by alpha brain waves, dolphin contact, and meditation, Improves chronic fatigue, Dolphins and Sound Healing, 8 Hz and 528 Hz improves DNA repair. Different Frequencies: 528Hz is Divine Love, repairs DNA, corresponds to center of the rainbow, the color green, 417 Hz is the frequency for Cosmic Resonance, 741 Hz is the Solfeggio Harmonics frequency, 852 Hz is the frequency of Awakening Intuition, 10 PHZ (Petahertz) is the life energy frequency are related with the philosophy of Sankhyiki And Sankhya Darshan where F # is the musical tone in the ionosphere of earth, and is the pyramid frequency. SPEECH PRODUCTION, Human Ear, Speech Processing in Brain, Womb Hearing, Sound Localization, TALKBACK 24, Used for blind, Recorded messages, Under cards, Wide variety of themes all have the roots from Sankhyiki And Sankhya Darshan . An item or equipment used to maintain or improve the functional capabilities of a person with a disability. TRAFFIC LIGHT SIGNAL AS SOUND, COCHLEAR IMPLANTS, SPEECH ENHANCEMENT and SPEAKER CONVERSION are related with Sankhyiki And Sankhya Darshan This table reveals the association between the 7 note musical scale, the 7 chakras, 7 primary colors, and 7 meditative affirmations.

Note	Body Region (Chakra)	Color	Meditative Thought
B	Crown of head	Violet	I am connected.
A	Center of forehead	Indigo	I am balanced.
G	Throat	Blue	My life has a meaningful purpose.
F	Heart	Green	I choose to love.
E	Solar plexus	Yellow	I am loved.
D	Below navel	Orange	I am centered.
C	Base of spine	Red	I am grounded.



This mandala-shaped figure was created by vibrating (with the OM sound) a steel plate covered with tiny sand particles, a process known as "cymatics."



Didgeridoo vibration imprint on water through the process of entrainment.



Samkhya is one of the original schools of Indian philosophy and most systems, including yoga, have been drawn from or predisposed by it. Samkhya is a dualistic philosophy and postulates two everlasting realities: Purusha, the witnessing awareness, and Prakriti, the root cause of creation, composed of three gunas. This text highlights the unique contribution of Samkhya philosophy in man's quest to appreciate his true nature. It discusses the practical theories of causation, appearance, bondage and liberation. For the spiritual candidate, Samkhya is the metaphysics of self-realization and yoga is the sadhana or means to achieve it. Samkhya Darshan contains the full Sanskrit text of Ishvara Krishna's Samkhya Karika as well as transliteration and translation.

Reference:

- [1] Amita Chatterjee (2011), Nyāya-vaiśeṣika Philosophy, The Oxford Handbook of World Philosophy, doi:10.1093/oxfordhb/9780195328998.003.0012
- [2] DPS Bhawuk (2011), Spirituality and Indian Psychology (Editor: Anthony Marsella), Springer, ISBN 978-1-4419-8109-7, page 172
- [3] Elliott Deutsche (2000), in Philosophy of Religion : Indian Philosophy Vol 4 (Editor: Roy Perrett), Routledge, ISBN 978-0815336112, pages 245-248;
- [4] John A. Grimes, A Concise Dictionary of Indian Philosophy: Sanskrit Terms Defined in English, State University of New York Press, ISBN 978-0791430675, page 238

- [5] Dale Riepe (1996), *Naturalistic Tradition in Indian Thought*, ISBN 978-8120812932, pages 227-246
- [6] Kak, S. 'Matter and Mind: The Vaisheshika Sutra of Kanada' (2016), Mount Meru Publishing, Mississauga, Ontario, ISBN 978-1-988207-13-1.
- [7] Analytical philosophy in early modern India J Ganeri, *Stanford Encyclopedia of Philosophy*
- [8] Oliver Leaman, *Key Concepts in Eastern Philosophy*. Routledge, ISBN 978-0415173629, 1999, page 269.

