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# THE YOGA INSTITUTE

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## WHO WAS SANANDANACARYA MENTIONED IN SAMKHYASUTRA 6.69?

WHILE referring to the cause of *sva-svāmi-bhāva*, the Sāṃkhya-sūtra (6.69) says that Sanandanācārya considers the *liṅgaśarīra* to be the cause. As the commentaries on the Sāṃkhya-sūtra and the other works on Sāṃkhya-yoga are silent on this teacher, it is practically difficult to say anything about him.

It is true that the name Sanandana is well known in Purāṇic literature. There is a group of sages called *Catuḥsana* in which Sanandana is mentioned along with Sanaka, Sanātana and Sanatkumāra. Though these sages are said to be *Sāṃkhyasāstra-viśārada* (well versed in Sāṃkhya) *mokṣasāstra-pravartaka* (founders of the science of emancipation) and *svayamūgatavijñāna* (in whom the divine wisdom is innate) in Śāntiparvan 340.72-75 and it is remarked in Harivaṃśa 3.36.12-14 that these sages were highly extolled in the works on Yoga, yet it would be quite fanciful to assert that Sanandana of the Sāṃkhyasūtra is the same as the Purāṇic sage Sanandana, about whose literary activity we have absolutely no evidence.

According to us this Sanandana cannot be an ancient teacher of Sāṃkhya. It is to be noted in this connection that at the time of mentioning the name of Pañcaśikha the Sāṃkhyasūtra (6.68) mentions the name only without using any honorific title, while it uses the title *ācārya* with the name of Sanandana. This use of the word *ācārya* is significant. Since it is impossible to think that any Sāṃkhyan teacher possesses more authority than Pañcaśikha (leaving Kapila and Āsuri) we are compelled to think that the word *ācārya* was not used by the author of the Sāṃkhya-sūtra simply to show reverence but to something else. According to us the reason for using the word *ācārya* with the name of Sanandana is that either he was the disciple of Sanandana or he belonged to the school founded by Sanandana. The current Sāṃkhya-sūtra is a work of later period. Though there are

grounds to hold that the Sāṃkhya-sūtra contains the views and statements of many ancient teachers, yet so far as its composition is concerned it cannot be regarded as an ancient work.

That a teacher named Sanandana flourished in the middle ages may be accepted on reasonable grounds. Kullūka Bhaṭṭa (13th century) in his commentary on the Manusmṛti (1.15) has quoted a verse on *puryaṣṭaka* and has ascribed it to Sanandana (भूतेन्द्रियमनो . . . . . पुर्यष्टमृषिसत्तमैः) This Sanandana cannot be regarded as the Purāṇic Sanandana. This *puryaṣṭa* is the same as the *liṅga* of the Sāṃkhyasāstra cp. पुर्यष्टकेन-लिङ्गेन . . . . . in Brahmāṇḍa-purāṇa 4. 3.55. (This verse of the Brahmāṇḍa-purāṇa has been quoted by Śaṅkara in his bhāṣya on Brahma-sūtra 2.4.6 as from a Smṛti). This clearly shows that in the work of Sanandana there was discussion of the *liṅgaśarīra* and it may reasonably be accepted that in his work Sanandana propounded the view that the *liṅgaśarīra* is the cause of the *sva-svāmi-bhāva* as stated in Sāṃkhyasūtra 6.69. All teachers are not unanimous about the nature of the *liṅga* and Sanandana had his own view. Sometimes the word *prāṇāṣṭaka* is used for *puryaṣṭaka*, for *prāṇa* is placed in the first place while counting the component parts of *puryaṣṭaka*. Kullūka has also quoted Sanandana's statement (*vacana*) about the definition of *dama* मनसो दमनं दम इति सनन्दन वचनात्) on Manusmṛti 6.92.

Since this Sanandana is not an ancient teacher I have a conjecture about his identity. It is stated that Padmapāda, one of the most erudite disciples of Śaṅkara was called Sanandana also. It is quite possible that Padmapāda in some of his works (before or after accepting the discipleship of Śaṅkarācārya) propounded the view as shown in Sāṃkhya-sūtra 6.69. Since *liṅgaśarīra* and *sva-svāmi-bhāva* are equally discussed by both Sāṃkhya and Vedānta, the author of the Sāṃkhyasūtra referred to his view. As the Sāṃkhya-sūtra was composed when Padmapāda was living or his memory was alive the author of the Sāṃkhya-sūtra used the word *ācārya* with his name. It is also possible that Padmapāda was usually called by the name Sanandana *ācārya* (and not by the

name Sanandana only). Padmapāda wrote a commentary (Pañcapādikā) on Śaṅkara's bhāṣya on the Brahmasūtra. If the view as stated in Sāṅkhya-sūtra 6.69 is found in it, then both the teachers must be accepted as identical. I may further add that Padmapāda composed another work, Vijñāna-dipikā by name. It deals with actions and the means for the cessation of actions. The above view of Padmapāda may be found in this work. Unfortunately the work has not been published as yet. A Ms. of this work exists in the State Library of Nepal; vide the Proceedings of the Seventh Oriental Conference, pp. 457-480.

In the Māthamnyā Padmapāda is said to be the son of one Mādhava. Again a conjecture may be hazarded that this Mādhava is the same as the prominent teacher of Sāṅkhya (सांख्यनायक माधव) whose views about the sin-producing character of the animal sacrifices (अग्नीषोमादिषु अघर्मताम्) was quoted by Umbeka in his commentary on the Ślokavārttika pp. 112-113 (Madras Univ. ed.). It is quite possible that Sanandana, being the son of a prominent Sāṅkhya teacher, was a follower of Sāṅkhya and composed a work on this philosophy. Afterwards he became the disciple of Śaṅkarācārya. Karṇakagomin's sub-commentary on the Pramāṇavārttika of Dharmakīrti refers to this Mādhava with the remarks that he misunderstood the doctrines of Sāṅkhya (सारव्य सिद्धान्तस्य अन्यथा रचनम् p. 595 : ed. by R. Sāṅkṛtyāyana). It may also be conceived that the view of Sanandana (given in SāmSū.) may originally belong to his father Mādhava, who did not accept the view of Pañcāśikha.

The Nāradiya-purāṇa has a few chapters (42-62) containing the teachings of Sanandana on *mokṣadharmā*, *śr̥ṣṭi*, *varṇa-āśrama-dharma*, etc. This Sanandana is the Purāṇic Sanandana (belonging to the group of *Catuḥsana* as stated above) and as such quite different from Sanandanācārya of the Sāṅkhyasūtra. The same it seems to be the case with Sanandana mentioned in Viṣṇupurāṇa 6.7.50

R. S. BHATTACHARYA

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## SHARING

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### SELF-ACCEPTANCE AND TAPA

ONE straight line is drawn on a blackboard. The task is: How can we shorten this line without touching it? The answer is to draw another, longer line beside it and the first one will appear shorter. The essence of this example is that we can change a given thing or fact by accepting it. Yoga puts much emphasis on this principle "acceptance".

However nothing is so often more misunderstood than this. Yoga can be defined in different ways. One is that it is a system of methods and attitudes to remove obstacles on our way towards our true self. In course of this process we undergo some consciousness—transformation. That means that step by step our self unfolds its power. It is significant that we must take up this work of self-evolution with an attitude of humility. If not we would only strengthen our Ego. What is this —Ego? It is the sum total of all our positive and negative tendencies, of all experiences we've ever made. Also what we call Conscience is a result of these experiences. We can't put aside this complex because it's our human personality. So we have to accept it. In psychotherapy they say self-acceptance is the key of self-improvement because without this acceptance, there would be struggle against things we don't like in our personality there would be a negative attitude towards ourself and this would take so much of our energy that self-improvement would not happen. So what is necessary is to understand the principle of acceptance. Yoga says that what is existent can never be non-existent. This law is valid from the subtle material level like ideas, thoughts to the gross level like stones or wood. Therefore our negative tendencies will remain. We have to deal with it. One main obstacle to a better self-acceptance is how we consider our "conscience". As it is said above it is nothing else than the sum total of our experiences—society rules, our parents and teacher have made etc.

We must see that "conscience" is a thing from outside. It is not God who speaks to us through it. As soon as we have