

# Sankhya versus Vedanta

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**Seeker:** The *Gita* I have is the Eknath Easwaran version and in some of the commentary it makes reference to the Sankhya. The Sankhya, as I understand, were supposed to be dualists.

**Daniel:** I ain't clued up on the Sankhya stuff nor have I read Eknath Easwaran, so I can't comment on it. But from what I've gathered, it's counter-productive to your inquiry – or at least not worth indulging in.

Your goal is to retrain your mind to digest experience in line with reality (non-duality). Why expose it to a teaching that does not support this goal? My suggestion is to stick to one teaching that works. And there is only one teaching that I suggest – yup, you've guessed it...

Have you read the *Bhagavad Gita Summary* by James? If not, here's the [link](#). It's clear and in line with the tradition. Swami Paramarthananda also offers a kick-ass, in-depth unfolding of the *Gita*. Here's that [link](#).

**Seeker:** However, from the *Gita* you are led to the fact that awareness is the true reality, where God is in everything and the phenomenal world is created by awareness in combination with *maya*, as we have said before.

**Daniel:** Yup, the *Gita* leads one to the fact that you are Krishna, the embodied symbol of awareness, aka the true reality.

I'd rephrase part of the sentence to "everything is God and the phenomenal world is apparently created (actually, projected) by *maya*, a power (*shakti*) within me, awareness."

**Seeker:** In the phenomenal world, we live in a duality, but in reality things are non-dual.

**Daniel:** Yes, we THINK we live in a duality, but in reality things are not things but just non-dual, ol' you, awareness. ☺