

## **A comparative study of the Sāṃkhya-Yogic Caturvyūha and the heart of Buddhist philosophy**

Ven. Udawela Rewatha<sup>1</sup> and Ven. Da Xing<sup>2</sup>

<sup>1</sup>Department of Sanskrit, University of Kelaniya

<sup>2</sup>Nāgānanda International Buddhist University, Sri Lanka  
udagama85@gmail.com, daxing360@gmail.com

In the Sāṃkhya-Yogic and Buddhist traditions, both fundamental methodologies adopt logic matrix and process to the discovery of a problem and solve its problem in their respective fields successfully. In fact, this research aims to make a comparative study between the Sāṃkhya-Yogic Caturvyūha and the Buddhist Four Noble Truths (Pāli. Cattāriariyasacca or Skt.catvāriāryasatya) to help practitioners to understand both traditions in the core of philosophy and practice. The Sāṃkhya-Yogic philosophies are based on the discoveries made by the sages from generation to generation and refer to the teachings of Veda-s, Brāhmaṇa-s and Āraṇyaka-s. In Brāhmanic tradition, especially Sāṃkhya-Yoga is built on the system of causation which is known as the Causality of the Four Realities (Skt. caturvyūha) to remove duḥkha and saṃsāra and achieves mokṣa. In the Sāṃkhya-Yogic tradition, the Caturvyūha is the logical approach, as avoidance (Skt. heya), origin (Skt. hetu), cessation (Skt. hāna) and means (Skt. upāya) are considered as a whole to ascertaining the misery and its ending. In fact, these fundamental conceptual theories and terminologies are formulated into a logical philosophical structure and designed in order to enable yogis to understand and perform the spiritual realities in human life. According to Buddhist tradition, the Four Noble Truths (Pāli. cattāri-ariyasacca or Skt.catvāri-āryasatya) such as suffering (Pāli. dukkha or Skt. duḥkha) and its cause (Pāli. samudaya or Skt. samudaya), the cessation (Pāli. nirodha or Skt. nirodha) with its path (Pāli. magga, or Skt. mārga) as logic matrix which known as the perfect structural formula in human's purpose to eradicate the impediments and be free from dukkha (Skt. duḥkha) and saṃsāra. We should note that both four-factor formula that has different methods leading to the same result which can also be improved by causality in the Sāṃkhya-Yogic and Buddhist traditions. In fact, there exists reduplicative of causality condition in both traditions. In accordance with the doctrine of the Cattāri-ariyasacca (Skt. catvāri-āryasatya) and the Caturvyūha, the first three as philosophy and the last one as practice. In other words, the first two can be set to be the existence and cause of problems while the last two constitute as the cessation of problems. The objective of this research is to make a comparative study between the Sāṃkhya-Yogic Caturvyūha and the Buddhist Catvāriāryasatya in similarities and dissimilarities for the welfare of the world to guide sentient beings to eliminate their suffering (Pāli. dukkha or Skt. duḥkha) in the life of saṃsāra and attain the liberation (Pāli. mokkha or Skt. mokṣa) of execution and consummation respectively.

Keywords: Buddhism, Sāṃkhya, Yoga, Cattāri-ariyasacca or catvāri-āryasatya, Caturvyūha