

Some Lines to Quote:

- ✚ Sankhya is undoubtedly the **oldest systems** of Indian philosophy. We find **reference** to the Sankhya-Yoga doctrine in the **Upanishads, Gita**.
- ✚ **Shankaracharya** regards it as main opponent (**Pradhana-Malla**) of Vedanta. He says that though Sankhya & Yoga are generally accepted by the wise as Conducive to the highest good, yet these systems advocate dualism & can't be supported by Shrutis.
- ✚ The origin of the word "**Sankhya**" is shrouded in mystery. According to some thinkers, the name Sankhya is an "**adaptation from Sankhya**" meaning number and is applied to philosophy because it aims at a **right knowledge of reality by enumeration of the ultimate objects of knowledge [25Principles]**.



Alternatively "Sankhya means perfect Knowledge". Just like Nyaya-Vaashesika, Sankhya aims at knowledge of reality for putting an end to all pain & suffering.

- ✚ It gives us knowledge of the self which is clearly higher than that given by other systems except perhaps the Vedanta.
- ✚ The system is predominately theoretical & intellectual. Right knowledge is the discrimination between the self & not self [Purusha & Prakriti]
 - Yoga, an allied philosophy gives practical dimension to this metaphysical speculation.

- ✚ Sankhya maintains a clear cut dualism b/w Prakriti. It is pluralistic Spiritualism (reality of many Purushas) and atheistic realism (Prakriti as material cause of world) & uncompromising dualism (Proofs for existence of Prakriti & Purusha)
 - Pluralistic Spiritualism → Reality of many Purushas.
 - Atheistic realism → Prakriti as material & efficient cause of real world, God is efficient cause not accepted.
 - Uncompromising Dualism → Proofs for existence of Prakriti & Purushas.

- ✚ The original Sankhya was monistic & theistic. However classical Sankhya [Ishvarkshna] under the influence of Materialism, Jainism and Hinyana Buddhism became atheistic.
- ✚ Tradition says Kapita is the founder of this system but most of hi original work is lost.
- ✚ Ishvarkrshna's "Sankhya-Karika" seems to be earliest available work.
- ✚ Gaupada's "Sankhya-Karika bhasya", Vijnan Dikshu's "Sankhya-pravacava bhasya" are later works.

On theory of Causation:

1. The basic question involved in any theory of causation is: Does effect pre-exist in its material cause?

Having once resolved this, the question that arises in front of those who answer the above question in the affirmative (Satkaryavaduna) is: Is the effect a real transformation or an unreal appearance of its cause?

2. Doctrine of Prakriti based on its theory of causation (Satkaryavada)

On Prakriti

1. The most important proof for existence of Prakriti is “Avibhagat Vaishvarupyasya”, i.e. the unity of the universe points to a single cause. If this is not accepted –“Regress ad infinitum”.

On Sattva, Rajas & Tamas

1. They are always in conflict and cooperation. They are never separate & compared to oil, wick and the flame of the lamp which though opposed yet co-operate to produce the light of the lamp.
2. The nature of gunas is beautiful brought out in a Hindi couplet by **Rasalina**. The poet says the eye of the beloved are white, red and dark and full of hector, intoxication and poison. The lover experiences the joy of life, the agony of restlessness and the inertial of death. The recollection of the beloved gives him joy (Sattva), the separation causes restlessness and pain (rajas) and the intensity makes him forgetful, inert, unconscious and almost dead (tamas).
3. “We bow to Prakriti” says, Ishvarkrshna, the red-white dark, the unborn mother and the nurse & receptacle of all generations. Such is the conception of Prakriti in Sankhya.

On Purusha

1. The other of the two co-present co-eternal realities completing the Sankhya dualism along with Prakriti
2. It is described variously as nistraigunya, Sakshi (neutral seer), Sadprakshasvarepa (Self proved & Luminas) and jnata (postulate of knowledge).
3. The Purushas of Sankhya are subject to “Qualitative Monism” and “Quantitative Pluralism”.
4. Sankhya extends proof not only for existence of Purushas but also plurality of Purushas.

On Evolution

1. Prakriti is regarded as essentially dynamic. If motion were not inherent in Prakriti, it could not be given to it by any outside agency and if motion once ceased it could not reappear. Hence Prakriti is always changing even when there is no evolution.
2. Evolution is the change from Svarup-Parivana to Virup-Parivana
3. The fundamental flow that Sankhya fail to address is to explain “how the equilibrium is disturbed” because they have accepted Prakriti & Purusha as absolute separate and independent entities.
4. Sankhya commits one blunder after another – Samyoga (Veal Contact) to Samyogabbhasya (Semblance of Contact) to Sannidhi-Mantra (mere proximity). Even then the relation between Prakriti & Purusha to kick-start evolution remains unanswered.

On the Evolutes

1. Buddhi/Manat

Manat is the First evolute.

- On cosmic level it is the Great one-germ of this vast world of objects.
On the psychological level it is intellect, however not of caution is that intellect does not mean consciousness.
- Buddhi being material (Sattva dominated) is apparently conscious.

2. Ahankara

- Mannat produces Ahankara which is the principle of individuation
- Its function is to generate the notion of “Aham” (I) and “Mama” (Mine)
- Purusha wrongly identified itself with this ego & misunderstands itself as doer, knower & enjoyer (better agent of knowledge, action & desire)

Evolution is “unconscious teleology”. Just as milk flows through udders of cow for nourishment of Calves, non-intelligent trees grow fruits, similarly Prakriti, the three gunas, Buddhi, Ahankara, Sense organs; Mahabhutas are all towards serving Purusha’s end.

Purusha needs Prakriti for enjoyment as well as liberation, for Samsara as well as Kaivalaya.

On Bondage & Liberation

1. It is the go and not Purusha which is bound
2. It is not as if Purusha is liberated (or else deny Satkaryavda) but only realized that it was never bound.
3. Liberation can’t be by means of action. Karma good or bad or identified is the function of gunas. Good action can lead to Heaven, bad to Hell but only knowledge to liberation.

General Comment

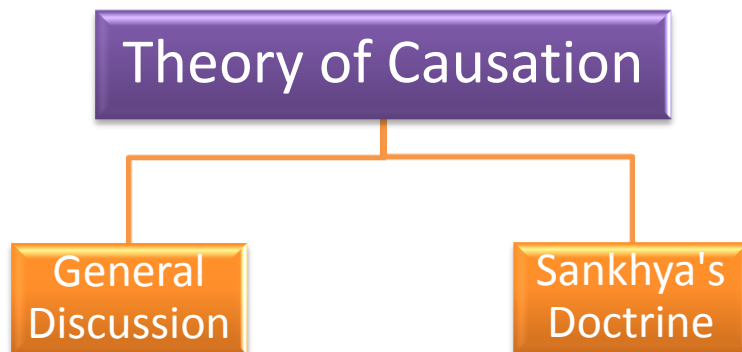
The logic of Sankhya, like that of Jainism

1. **Impels** it to embrace idealistic monism or absolutism but it clings to Spiritualistic pluralism and dualistic realism
 2. **Vedanta is implicit in Sankhya**
 - ❖ Prakriti vanishes to Purusha who has seen her
 - ❖ Description of Purusha as Pure consciousness beyond bondage, liberation & transmigration. This is Prabhava of Advaita.
 - ❖ Both accept Satkaryavada, Sankhya has reduced all material causes to Prakriti (Maya in Advaita) but erroneously maintained Plurality of Purusha.
 - ❖ Samyogabhasa or resemblance of Contact is similar to Vivartavada.
 - ❖ The plurality of Purusha is similar to plurality of jivas or Plurality of empirical egos is misrepresented as plurality of transcendental ego,
- But serious differences:
- ❖ Liberation:
 - i. Even bliss is not accepted
 - ii. Knowledge of discrimination.
 - ❖ God is not accepted (orthodox but atheistic)
3. Theory of knowledge- only accepted & pramanas.

Final comment

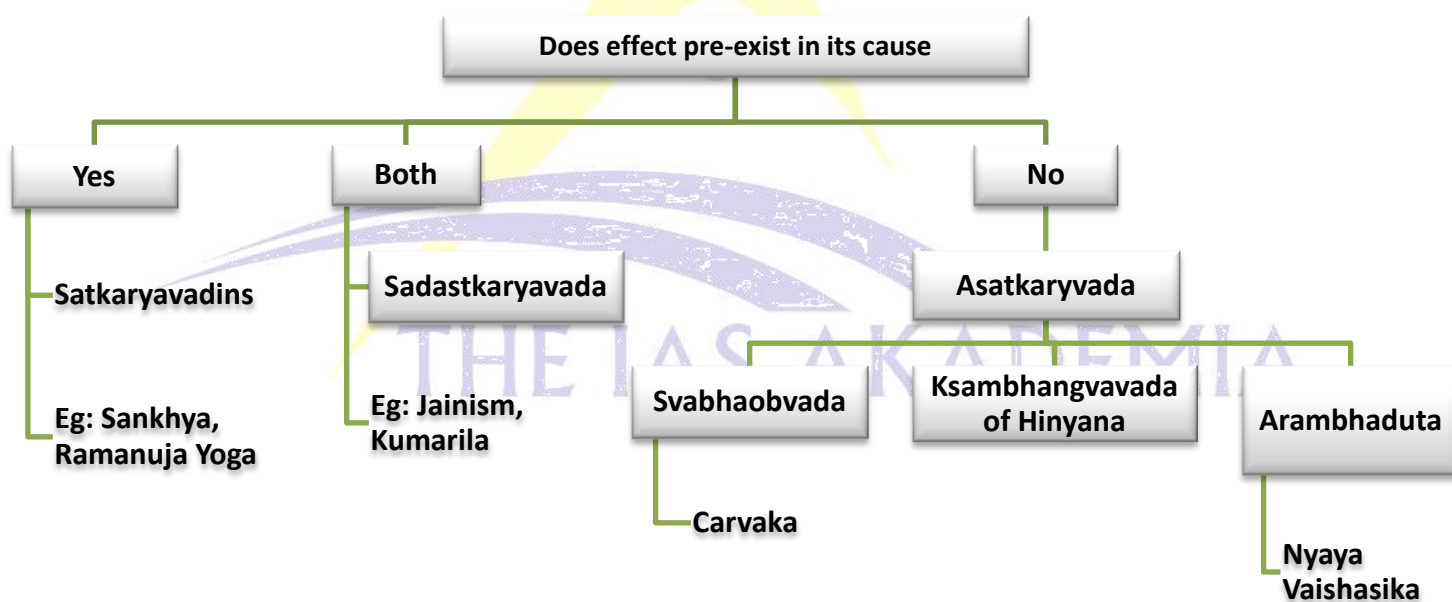
If liberation is annihilation (nastri) of human personality rather than its perfection, the ideal of liberation of Sankhya is most inspiring.

THE IAS AKADEMLIA



GENERAL DISCUSSION

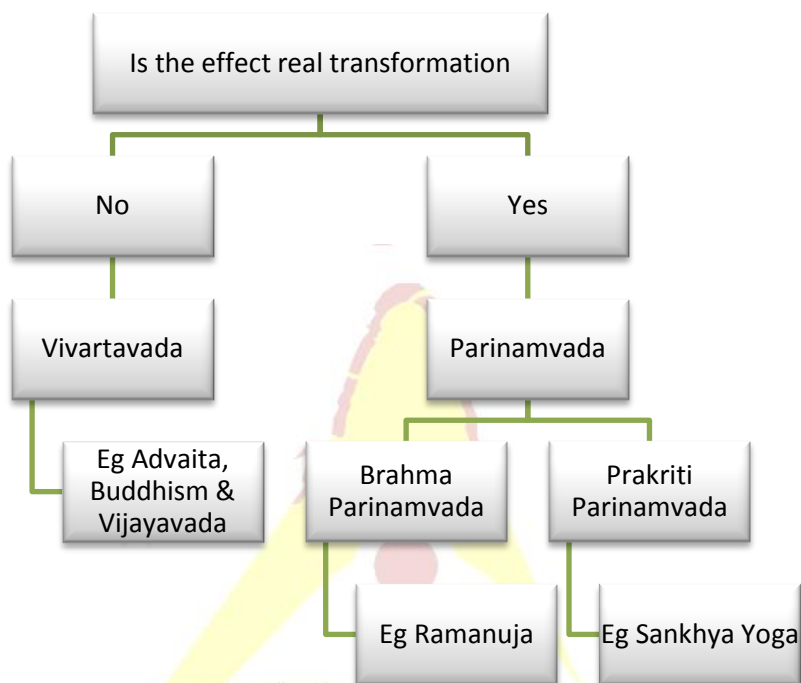
1. The basic question involved in any theory of causation is whether “Does effect Pre-Exists” in its case



Views of Satkaryavadins

1. Effects pre-exists in its material cause
2. It is not a new creation but only a manifestation of what was implicit in the cause

Now the next question where difference arises:



Views of Asatkaryavadins

1. Written as criticism for Satkaryavada

Sankhya's Satkaryavada

- ❖ Sankhya believe in Satkaryavada
- ❖ Sat (real) Karya (effect) i.e. effect is existent in its cause
- ❖ Effect is not a new creation but a manifestation of Prakriti.
- ❖ There is neither new production nor utter destruction
- ❖ Production means development or manifestation of the subtle to gross (avirbhao) while destruction is return to gross
- ❖ Ishvarkrishna's Arguments in Sankhya-Karika
 - Asatkarnat:
 - Non-existent effect. If effect does not pre-exist in its cause, it becomes non-existent like Hare's Horn.

- **Upadanagrahanat:**
 - Why do we collect object to get desired effect if they are not related.
- **Sarvasambhavbhavat**
 - If Satkaryavada is not accepted, everything can be produced from everything and the world will be one giant mess.
- **Shaktasya Shakya karnat**
 - Only an efficient cause can produce that for which it is potent. Production is only a manifestation of potential. Were it not so, curd could be produced from water, oil out of sand particles.
- **Karanabhavat**
 - The effect is of the essence of its material cause and such similar to it. When obstructions are removed, effect naturally flows out from the cause i.e. cloth is contained in the thread, oil in oilseed just need to be pressed/weaved.
Therefore it is proved that effect presents in its cause.

Criticism

1. By Asatkaryavadins:

- a. Efficient cause becomes redundant
If efficient pre-exists in its cause, i.e. if pot already exists in clay why should the potter exert himself.
- b. Purpose becomes redundant
Why can't the thread serve the purpose of cloth or milk taste like curd.
- c. Repeated birth is non-sense
If effect already pre-exists, its repeated birth is illogical.
- d. Can't distinguish between cause & effect and they should have same names.

2. Problem in explanation of evolution

- a. Sankhya can't explain evolution as Prakriti Parinamvada by failing to satisfactorily account for the "contact" (Samayoga, Sannidhimatra, and Sanyogabhav) between Prakriti & Purusha.

3. Shankaracharya's criticism in favor of Vivartavada

- a. Sankhya admit that the effect is a real modification, thereby accepting at least that there is new "form" modification which didn't exist earlier.

This is the ground & which Nyaya-Vaishasika attack Satkaryavada.

b. Third Man-Fallacy

To give independent reality to both cause & effect requires a "third man" to explain relation between them. This would lead to "regress ad infinitum".

- c. To the Sankhya question whether we can deny experience of effect having a new form (eg oil from seed). Shankaracharya asks whether Sankhya is right in holding that change in form means change in reality, or whether the form as a reality of its own.

We conclude that whatever status in reality a form may possess is in virtue of its substance or cause.

Therefore he establishes that causation involves no change in substance the perceived change is only an illusion – vivartavada & hence makes Sankhya consistent.

PRAKRITI

Introduction

1. **Sankhya accepts Satkaryavada** i.e. effect pre-exists in its material cause. This leads us to the Doctrine of Prakriti – the root cause of the world of objects
2. **What is Prakriti:**
 - a. **Prakriti** or that which exists before creation- source/cause of creation- uncaused root
 - b. **Pradhana** or the first principle of this universe
 - c. **Avyakta** or the non-manifested state of all effect
 - d. **Anumana** or that which is subtle & unperceptive and can only be inferred from its production
 - e. **Jada** or the unconscious & unintelligent principle
 - f. **Shakti** or ever active unlimited power that is motion is inherent in it
3. **Why Prakriti**
 - a. Sankhya believes that conscious principle like Brahman cannot be regarded as the source of the inanimate world
 - b. Sankhya extends that material atoms also cannot be the utmost principle as accepted by Jainism, Buddhism, Nyaya-Vaishesika because they cannot explain subtle elements like mind & ego.
4. **Solidification through proofs:**

Ishvarkrshan in Sankhya-Karika gives 5 proofs for the existence of Prakriti as follows:

B P S KP RV AV

 - a. **Bhadanam Parinaanat**

All the effects of the world are finite and limited dependent. The finite cannot be the cause of the finite. Hence we have to move from the limited to the unlimited, conditional to the unconditional, from the peros to aperos. This infinite, unlimited, eternal Prakriti is the cause of the universe.

b. **Samanvayat**

All objects/worldly possessions are constituent of the three gunas producing pain, pleasure & indifference. These common characteristics should have a common cause i.e. Prakriti.

c. **Karyatah Pravtescha**

Only a potent cause can produce an effect. The activity which generates evolution must be inherent in the world cause and this cause is Prakriti.

d. **Karnakarya Vibhagat**

The effect is explicit and the cause is implicit state of the same process. The effects there point towards a world cause is Prakriti.

e. **Avibhagat Vaishvaripyasya**

The unity of the universe points to a single cause. If the root cause, the uncaused cause is not acceptable this would lead to regress ad infinitum i.e. Prakriti exists.

f. **Satkaryavada**

All effects pre-exist in the material cause. What can be this material cause?

- Not Brahman as it is conscious & effect is inanimate
- Not scattered atoms as they can't produce subtle elements.

This material cause is **Prakriti**.

5. **Constituents of Prakriti → Satva, Rajas, Tamas**

- a. Prakriti is said to be the unity of the three gunas (samyavastha)
- b. They are not qualities of Prakriti but Prakriti is constituted by them.
- c. Being subtle & imperceptible, their existence can be inferred from their effects- pain, pleasure & indifference.

d. **Why called gunas?**

Not like qualities of Nyaya-Vaishasika

- Because they are subservient to the end of Purusha.
- Because they constitute Prakriti which alone is substantive.
- Because they are intertwined like three strands of rope of Prakriti which binds Purusha.

e. **In detail**

i. **Satva (White)**

- It literally means real or existent
- It manifests objects in consciousness (apparent consciousness Ahankara)
- It is light & bright, lagu (buoyant) & illuminating.
- Upward movement, power of reflection, luminosity of light, bliss etc are all due to it.

- It produces pleasure.

ii. **Rajas (Red)**

- Literally means foulness in the principle of motion
- It provides energy to Satva & Tamas during heterogeneous change.
- It is mobile & stimulations.
- Restless activity, wild stimulation are due to it
- It produces pain.

iii. **Tamas (Black/Dark)**

- Literally means darkness, it is the principle of inertia.
- It is heavy & enveloping as opposed to Satva & also arrests activity of Rajas
- Ignorance, Sloth, Passivity are due to it.
- It produces indifference & apathy.

6. **Relation between the three**

- a. They are never separate.
- b. They are always in conflict & cooperation like oil, wick & flame of the lamp.
- c. All worldly things are composed of these 3 gunas, difference exist in them because of preponderant of a particular guna.
- d. **Savvy Parinama & Virup Parinama**

When these three are held in equilibrium (samay)

- This state is Prakriti [homogenous change]
- When the equilibrium is disturbed, rajas starts predominating leading to evolution [heterogeneous change]

7. **Nature of gunas expressed by a Hindi couplet of Rasalina**

- a. Eyes of the beloved are white, red & dark.

PURUSHA

1. It is the other of the two co-present co-eternal absolute realities of Sankhya-Prakriti & Purusha.
2. It is the principle of consciousness.
3. It is not the body, the mind, ego (ahankara) or the intellect (Buddhi).
4. It is Sadprakashsvarupa or self-proved & self-luminous.
5. It is nistraigunya or beyond the three gunas.
6. It is Sakshi, the neutral seer, Kevala, the emancipated alone
7. It is Jnata or the ultimate knower, the foundation of all knowledge.

8. Proofs for Existence of Purusha

- a. Sanghata Parathatvat → **Teleological proof**. All worldly objects, the body, the mind, senses, intellect are means to achieve the ends of Purusha. The three gunas, Prakriti, Evolution are all to serve the purpose of the self. Evolution is teleological.

This proof is teleological.

- b. Trigunadiviparyayat → **Logical proof**. All the objects of the world are composed of the three gunas & therefore logically presuppose Purusha as witness to the gunas. The triads of gunas presuppose/imply the conception of nistraigunya. Hence Purusha must exist.
- c. Adhithanat → **Ontological Proof**. All knowledge presupposes the existence of self. Self is the foundation/ of al knowledge & experience. To even doubt this is acceptance of the doubting self. Hence Purusha must exist.
- d. Bhoktrbhavat → **Ethical Proof**. Unconscious Prakriti cannot experience its own products. So there must be a conscious principle to experience products of Prakriti. Also the common characteristics of all objects are producing pain, pleasure and indifference. However, it requires a conscious principle to experience them. Hence Purusha must exist.
- e. Kaivalyartham Pravartteh → **Mystical/religious Proof**. Some people make effort to attain release from pain, pleasure & suffering. There is desire for emancipation. Aspiration presupposes the aspirant. Hence Purusha must exist.

9. Comparison

- a. Sankhya like in Jivas of Jainism, Monads of Liberty souls Ramanuja accept Qualitative monism and
 - i. Quantitative pluralism i.e. Purusha are alike but many
 - ii. Unlike Advaita Vedanta, bliss is not equated with consciousness by Sankhya. It is product of sattva.

10. Plurality of Purushas

- a. **Jarna-Marna**: the souls undergo different births & deaths. If Purushas were one, birth or death of one should have meant birth or death of all.

- b. **Different experience**: if souls were one, any particular experience of pain, pleasure or indifference should be experience by all. Sleep of one should have lulled all into sleep.
- c. **Law of karma is contradicted**: If Purushas were one; the actions of one would bear fruits for all- Vicarious Liability.
- d. **Bondage & Liberation**: Bondage of one would mean Bondage of all. Further why should one exert for Liberation when his bondage could be because of action of another.
- e. **Gods, Humans, Wild Beasts**: Why should Purushas differ? It is because Sattva predominates in one, rajas in another & in still other tamas. Hence Purushas are different & many.

Comment

1. Shankaracharya criticism on Plurality of Purusha.
2. Conception of Liberation & State in Liberation
3. Purusha- Prakriti relation.

While Sankhya has correctly reduced all material causes into one Prakriti, it surrenders its own logic by accepting Plurality of Purushas. Infact "Plurality of empirical egos" is misrepresented as plurality of transcendental Purushas.

They advance proofs for plurality of Purushas which none has denied for plural Jivas. Further Sankhya has not been able to address the classical Problem of Duality- relation between the two absolutes.

EVOLUTION

Basis

- Satkaryavada i.e. effect pre-exists in its material cause
- Prakriti Parinamvada this material cause is the one, eternal, unconscious, infinite Prakriti.
- Or alternatively “Doctrine of Prakriti”

Introduction

- Prakriti is regarded as essentially dynamic. If motion were not inherent in Prakriti, it could not be supplied by an external agency and if motion once ceases it can't reappear
- Therefore even in dissolution [Pralaya], there is change. This is Svarup or Sajatiya parinama when all the three gunas are in equilibrium [Samyavastha].

Equilibrium to Disequilibrium

- However when the equilibrium is disturbed, heterogeneous change takes place & rajas starts to vibrate making Sattva & Tamas vibrate as well. Sattva the principle of manifestation & Rajas the principle of activity dominate over Tamas the principle of inertia & creation begins to happen.

Feature of this Evolution

- This creation is not a new creation but only manifestation of what has implicit [Satkaryavada]
- Creation is cyclic not linear with alternating periods of Sarga & Pralaya.
- Evolution is teleological not mechanical: Prakriti, the gunas, buddhi, Manas, Senses, and Subtle Body are all constantly serving the purpose of the Purusha.

Purusha needs Prakriti for bhoga (enjoyment) as well as apavarga (liberation) for samsara as well as kaivalya.

But how does the Evolution take place

- The question that needs to be answered is how the “State of Equilibrium” is disturbed.
- Sankhya fails to answer this question satisfactorily.
- The blunder that Sankhya like any other rank dualist makes is to treat Prakriti & Purusha as two separate & independent realities.
- Sankhya makes “3 unsuccessful attempts” to explain how the equilibrium is disturbed by interplay of Prakriti & Purusha.

1st Attempt

- **Samyoga or real contact** between Purusha & Prakriti.

Sankhya explains that disturbance of equilibrium of guess is by contact between “Purusha to Prakriti” to substantiate they argue that:

1. Purusha without Prakriti is **lame man** & Prakriti without Purusha is **blind man**.
 2. Prakriti needs Purusha in order to be known (darshanartham) & Purusha needs Prakriti both for bhoga as well as apavera, both are same as kaivalya.
 3. Just as a lame man and a blind man cooperate to cross the jungle, though neither of them could have done this separately.
- **Challenge**
 1. How can two opposed independent entities really come into contact.

2nd Attempt

- **“Sannidhi-Mantra”** or proximity of Purusha & Prakriti

Sankhya explains that by mere proximity of Purusha to Prakriti, the equilibrium is disturbed & evolution begins. The parable of “Iron Fillings” & magnet to buttress their point.

- **Challenge:**
 1. If Purusha is always near to Prakriti evolution would never stop & dissolution will be impossible.
 2. Evolution will become beginning less and the very conception of Prakriti as State of equilibrium of three gunas will be denied.

3rd Attempt

- **Samyogabhasa or semblance of Contact**

Ofcourse there is no real contact, there is only

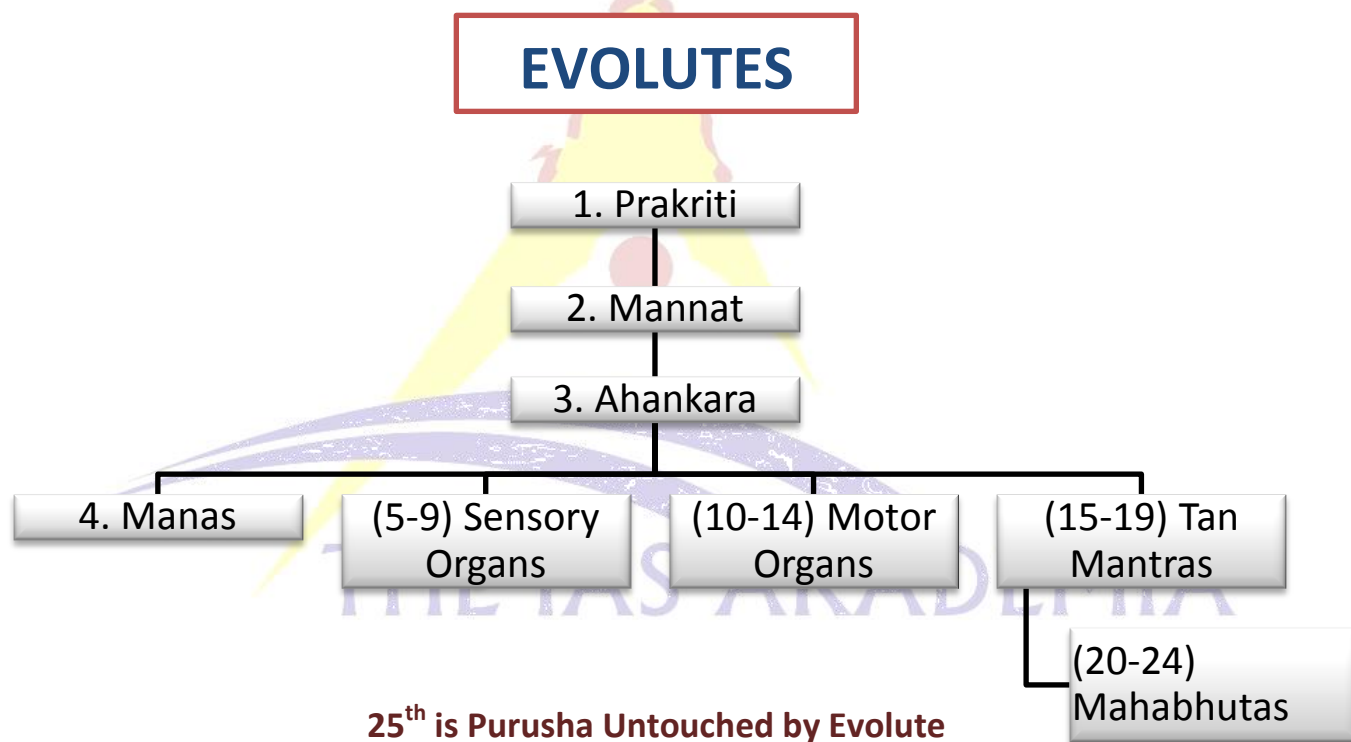
1. Semblance of contact & this semblance leads to evolution
 2. Pururhsa is reflected in buddhi, this reflection comes into contact with Prakriti and evolution begins
 3. Realizing that Budhi is a product of evolution & hence can't pre-exist is Sankhya make final attempt to say that Purusha is reflected in Prakriti itself.
- **Challenge:**
 1. Purusha being reflected in Prakriti, liberation would become impossible

2. Moreover the deflection always being there, “evolution would become beginning less” and Prakriti as impossibility.
3. Also if there is semblance of contact then why don’t they accept semblance of evolution (vivarta).

• **Conclusion:**

Thus in order to regard Purusha & Prakriti as absolute and independent entities, Sankhya commits blunder after blunder.

1. Another criticism here by Shankaracharya, Prakriti being unintelligent & Purusha being indifferent & there being no third principle, no tertium quid there can be no connection between the two.



1. Evolution is the play of these twenty-four principles which together with Purusha are the twenty-five categories of Sankhya.
2. The first product of evolution is **Manat**.

Manat

1. In its cosmic nature, it is the germ of this vast world of objects including intellect, ego etc.
2. But it also has a psychological aspect which is called Buddhi or intellect.
3. Buddhi is distinguished from consciousness
4. Sattva dominates it & being most proximate to Purusha, it reflects, consciousness of Purusha & hence is apparently conscious.
5. Its functions are said to be ascertain & decision.
6. Its original attributes are- virtue (dharma), knowledge (jnata), detachment (vairagya) & power (ashvarya).

Ahankara

1. Manat produces "Ahankara or Ego".
2. It is the principle of individuation
3. It produces the twin notion of I (aham) and mine (mama)
4. Purusha wrongly identifies itself with this ego & knows itself as "agent of action" desire & professor
5. Ankara is said to be of three kinds:

Sattvika	Tamasa	Rajasa
In its cosmic aspect it produces Manas (mind) jhanendriyas [5 sense organs] & karmendriyas [5 motor organs]	In its cosmic aspect it produces the Five Tanmantras (subtle elements)	It supplies energy by which Sattva & Rajas produce their respective evolutes.

In Detail

1. Mind

- It arises out of Sattvika Ahankara a central organ which comes into contact with many sense organs simultaneously.
- Nyaya-Vaiashesika considers minds to be atomic & eternal & hence coming into contact with only one sense organ at a time.
- Ahankara → Mind ← Sense Organs
 ← Motor Organs

It's functions are synthesizing sense data into determinate perception & passing them on to ego & carrying out orders or ego through motor organs.

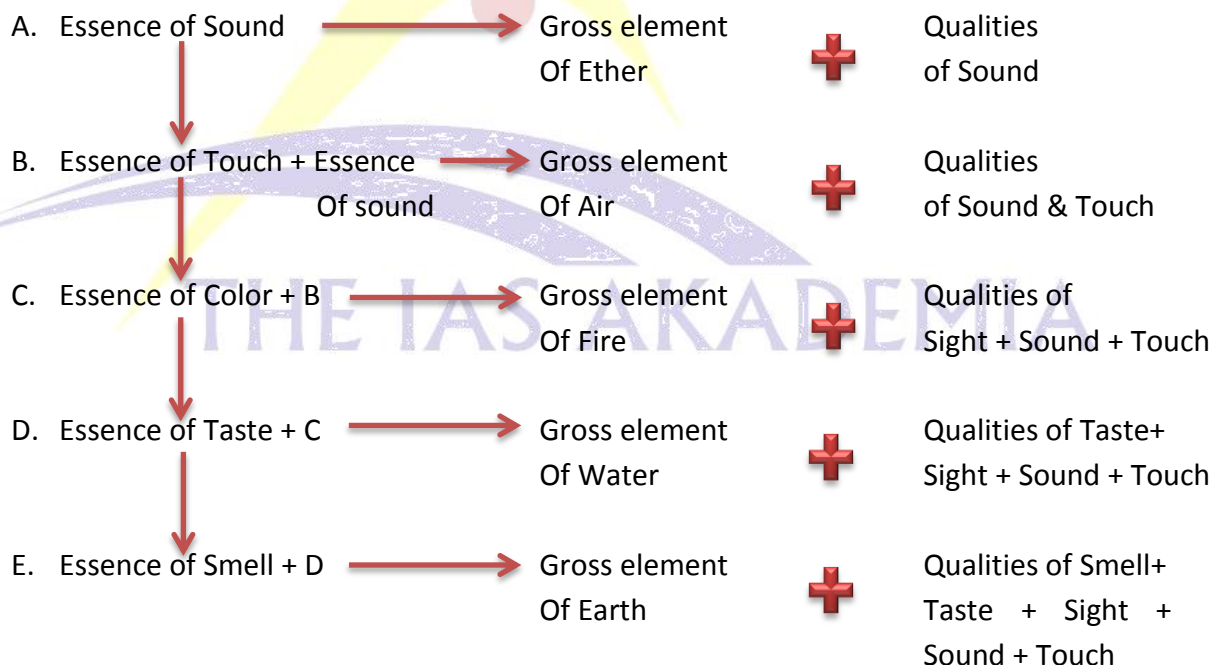
2. Jnanendiyas & Karmendiyas:

- Also according to Nyaya-Vaishasika the five sense organs are produced from gross physical elements, but according to Sankhya they are functions of the mind & derived from Ahankara.

NOTE: Buddhi, Ahankara & Manas represent their psychological aspects of “Cognition”, “Conation” & “Affection”. These are eternal organs & vital Breaths (prana) are said to be their modifications.

Tan-Mantras & Mahabhutas

- From tamasa Ahankara originates the five subtle essences which are called Tan-mantra or “things in themselves”
- Unlike the Nyaya-Vaishesika, these are neither derived from gross elements nor are they qualities or attributes, neither the functions which are sensory organs.
- They are things in themselves, subtle essence which produce gross elements as well as their qualities.



Comment

1. This evolution is teleological. Everything from Prakriti to its Evolutes works to serve the purpose of Purusha through unconsciously.

Unconscious Teleology

2. Just as non-intelligent trees grow fruits, milk flows from the udder of the cow to nourish the calves, similarly everything unconsciously tends to serve the purpose of Purusha.

Before Comment 1 Point:

- A. Of the 25 principles or categories, Purusha is neither a cause nor effect; Prakriti is only the cause, Buddhi, Ahankara and five subtle essences. Tan Mantras are both cause & effect, while 5 sensory organs & 5 Motor organs are effect.

3. Though Purusha is regarded as neither a cause nor the effect yet actually it should be regarded as “both Efficient cause as well as Final cause”.

- a. **Efficient Cause** → Proximity of Purusha only disturbs the equilibrium of three gunas & evolution begins
- b. **Final Cause** → Prakriti as well as its evolutes- Buddhi, Ahankara, Manas, Subtle body etc work to serve the ends of Purusha. Prakriti works to liberate (apavarg) Purusha or for Purusha to enjoy Samsara.

Conclusion

- The gunas which mutually differ yet cooperate like the wick, oil & flame of lamp to illuminate the purpose of Purusha to Buddhi. The organs, subtle body, the worldly possessions are for ends of Purusha.

Therefore the whole creation unconsciously tends towards the realization of the purpose of Purusha and creation will continue till all Purushas are liberated.

Bondage & Liberation

1. Introduction- relate it with the overall philosophy
 - Self before Bondage
2. Bondage & its process
3. Liberation & its process
4. Condition in liberation
5. Comparison with any other school
6. Comment & Conclusion.

Sankhya literally means right knowledge [Samakhya] and the whole purpose of its intellectual discourse is the perfection of the self- apavarga or liberation.

Purusha is the other of two co-existing co-eternal absolute realities and consciousness is its very essence.

It is beyond three gunas (nistraiguna), beyond action & change (akarta), the emancipated alone (udasina). However then question before Sankhya is how does this Purusha falls into bondage?

Bondage of Purusha

Purusha wrongly identifies itself with Ahankar or the Empirical ego, because Ahankara has the power of reflection → Ignorance is the cause of Bondage.

Based on this non-discrimination between self & non-self, Purusha misunderstand itself as agent of action, possessor of possessions, slave of desires.

In this state, it undergoes three kinds of pain:

1. **Adhyatmika**
 - Includes intra-organic & psychological pain like mental & body suffering.
2. **Adhibhavitika**
 - Extra-organic natural causes like man, beasts, wild animals etc
3. **Adhidavika**
 - Due to super natural causes like planets, ghosts etc.

NOTE: it is however the Ego & not Purusha which is bound.

Process of Liberation

1. If Bondage is due to ignorance or non-discrimination between the self & non-self, between Purusha & Ahankara, Liberation will be due to right knowledge.
2. Liberation can't be attained by means of action [Karma-marga] because karma whether good/bad or indifferent is a function of three gunas.
3. Actions can lead to heaven or hell but not liberation.
4. **Knowledge of Discrimination**
 - The Purusha has to realize that actions, merits &
 - i. Demerits, desire, pleasure & pain all belong to the not-self (ego)
 - ii. The knowledge that "I am not" and "nothing is mine" when constantly mediated upon becomes pure & absolute & leads to liberation.

NOTE: It is not as if Purusha is liberated for it was never bound. It only realizes that it was never bound- Supports Satkaryavada.

State of Liberation

1. Sankhya admits both Videhmukti & Jivanmukti. Eg just as wheel of the potter goes on revolving or some time even when potter has withdrawn his hand.
2. Sankhya State of liberation total annihilation of all pain & suffering including bliss. It is a state of complete isolation.
Purusha exists in its natural State of pure consciousness.

Comparison

1. Yoga provides a practical path- "Ashtana Yoga" for attainment of this State of liberation.

Comment

1. On State of Liberation

- a. Liberation is regarded as a negative cessation of the three kinds of pain & not a positive State of Bliss.
- b. Sankhya misunderstands in equating pleasure with transcendental bliss.
- c. Will the liberated Purushas not represent an isolated vast array of sad personalities.
- d. There is a clear influence of Hinayana Buddhism.

2. On Plurality of Purushas

- a. Sankhya post argument for plurality of Purushas which are actually "empirical Ego or Jivas"

- b. Arguments like Purushas undergoing birth & death, experiencing pleasure, pain or indifference vitiates their own Doctrine of Purusha not subject to any action, bondage or liberation.

If Purusha is bound, it will never be liberated.

3. On Prakriti-Purusha Dualism

- a. Explaining Prakriti & Purusha as two separate and independent realities, it becomes impossible to explain their relation-
- ❖ If relation is Samyoga or real contact, then Purusha will never be liberated.
 - ❖ If it is “Sannidhimatra or proximity” then evolution will never cease
 - ❖ If it is of Samyogabhasa or semblance of contact then Purusha will forever be reflected in Buddhi/Prakriti & would never be liberated & purpose of evolution will be defeated.

Conclusion

- If liberation is annihilation (nasmi) of human personality & not its perfection, the ideal of liberation is most uninspiring. It should be substituted with the idea of positively blissful eternal existence [Satchet Ananda]

GOD

The attitude of Sankhya towards theism has been the subject of controversy among its commentators & interpreters –

Three Stages

1. The early Sankhya was monistic & theistic.
2. The classical Sankhya under the influence of Hinayana Buddhism, Materialism & Jainism became atheistic →

They believe that Prakriti & Purusha are sufficient to explain this universe. However some have gone further & have given arguments against the existence of God.

• What is purpose of Creation →

If it is accepted that God is the efficient cause & controls & guides Prakriti for creation, the question raised is- what is God's purpose in Creation?

It can't be his own for
He is perfect

It can't be of others because what kind of
an intelligent principle labors for others
without any concern to Him

: God Can't be the efficient cause God doesn't exist

- **God can't be the material cause →**
 - God as eternal, immutable cause can't account for material, ever-changing world. Also as per Satkaryavada, effect pre-exists in its cause & is only an explicit manifestation. So if effect is material, cause has to be material or Satkaryavada is denied.
: God is not the material cause, God doesn't exist.
- **Problem of evil →**
 - There is so much misery, pain & suffering, either god is tyrant/level for creating such a world or His is not free.
- **Law of Karma →**
 - If god is guided by law of Karma, He is not free. If God is not guided by Law of Karma, He is tyrant & Law of Karma is irrelevant.
- **Metaphysical Status of Purushas is vitiated →**
 - Belief in god is inconsistent with co-eternal existence of Purushas. Either they are parts of god & never should share divine powers or they are created by god hence they are capable of destruction.
Hence, God does not exist & Prakriti is sufficient reason to explain evolution which is a conscious evolution for the liberation of Purushas.

Criticism of Sankhya School

Introduction

- The logic of the Sankhya system, like that of Jainism impels it to embrace idealistic monism or absolutism but like Jainism, it clings to spiritualistic pluralism and atheistic realism & uncompromising dualism. They make the fundamental blunder of treating Prakriti & Purusha as absolutely separate & independent realities.

In the Conception of Prakriti

- a. **Prakriti is not real**; Purusha alone is real because the original state of Prakriti is not a harmony but only a tension of three gunas. The gunas point to a State beyond them & it is this State which gives harmony.
- b. **Unconscious teleology in evolution is a contradiction →**
 - i. Stones, Bricks & Mortar can't account for design of the building, clay can't fashion itself into a pot.
 - ii. If Prakriti is unconscious, evolution should be mechanical & blind. If Evolution is accepted to serve the liberation of Purusha then Prakriti is neither unconscious nor independent.

- iii. The parable of milk flowing out of the udder of cow is misleading because it flows out of emotions for the calves.
- c. **Prakriti is actually relative though called Absolute →**
 - i. As a triad of Gunas, it points towards the nistraguna Purusha as the transcendental reality.
 - ii. Prakriti is said to be always serving the purpose of Purusha – through itself, the three gunas, evolutes etc. is it not subservient to Purusha then?
 - iii. Though Sankhya call Prakriti as impersonal yet their description of Prakriti are full of personal notes. Prakriti is called a dancing girl, a benefactress of Purusha, feminine & virtuous, the unborn mother. How can such a conception be absolute & impersonal?
 - iv. Sankhya in their Bondage & Liberation describe that Prakriti vanishes for Purusha who has seen her, though she continues to exist for other.

Therefore frankly Prakriti should be allowed to glide into anidya, the power of transcendental Purusha. It is on this aspect that Dr. S. Radhakrishnan writes that Vedanta is implicit in Sankhya.

In the conception of Purusha →

1. Shankaracharya says that Sankhya makes confusion throughout between Purusha- the transcendental self and the jiva- the empirical ego.
2. In their metaphysical exposition of Purusha, Sankhya rightly emphasizes Purusha is pure consciousness beyond Bondage & Liberation, beyond the gunas & action karma etc.
3. But Sankhya soon forgets its own position and reduced the ultimate Purusha to the level of phenomenal ego. Moreover it advances proofs for the plurality of Purushas –
 - a. **Jana-Mana →**
 - Different Purushas take birth & die at different times.
 - b. **Different experiences of pain**, pleasure and indifference is a proof that Purushas are many.
 - c. **Difference in Bondage & Liberation →**
 - Some Purushas are bound while others are liberated
 - Prakriti vanishes for the Purusha who has seen her (liberated) while it exists for others.

Plurality of empirical egos is misrepresented as plurality of transcendental Purushas thus contradicting its own Doctrine on Purusha. Realizing this later Sankhya like Vacaspati & Vijñāna bhikṣu has maintained the reality of only one Purusha.

4. Numerical Pluralism is Nonsense →

- Sankhya's Purusha like Jiva of Jaina or Monades of Leibnitz are qualitatively alike (Qualitative Monism) but quantitatively different (Quantitative Pluralism)
- However shankaracharya rightly raises two concerns on this:

- i. If Purushas are essentially the same, there is no meaning in proclaiming their quantitative plurality
- ii. Further difference & distinctions constitute individuality

5. The Curse of Dualism →

- a. Like all other dualistic school, Sankhya fails to explain the relation between the two absolute, independent & separate realities

They try repeatedly through relations like Samyoga (real contact), Sannidhimatra (proximity) & Samyogabhasa (semblance of contact) between Prakriti & Purusha & make one blunder after another.

Conclusion

Recommendation to Sankhya by Advaita Vedanta → Sankhya therefore should let its Prakriti glide into Avidya, the inseparable power of transcendental Purusha, its Prakriti Parinamvada into Brahma/Purusha vivartavada, so called empirical Purushas into phenomenal Jivas, its negative Kaivalya into Blissful Moksha.

