

③ Theory of knowledge - only accepted Bramana

Final Comment

of liberation is an ~~antith~~ annihilation (nash) of human personality rather than its perfection, the ideal of liberation of Sankhya is most uninspiring

Theory of Causation

General Discussion

Sankhya's Doctrine

General Discussion

1) The basic question involved in any theory of causation is whether "Does Effect Pre-exist in its Cause"

Does Effect pre-exist in its Cause

Yes

Sattakaryavadin

of Sankhya, Ramanya Yoga

Both

Sadasattakaryavada

of Jainism & Kumarila

No

Asattakaryavada

Svabhavavada

Caevaka

K Sambhavarada of this year

Arantavada
Nyaya-Visheshika

Views of Sattkaryavadins

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

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Now the next question arises difference arises!

Is the effect real transformation

YES

Pralambavada

Brāhmin Pralambavada

eg Ramanuja

Prakṛti Pralambavada

eg Sankhya Yoga

NO

Vivartavada

eg Advaita, Bhengavada
Buddhism & Vijñānavada

Views of Asattkaryavadins

- 1) written as criticism for Sattkaryavade.

Sankhya's
Sattkaryavada

- 1) Sankhya believe in Sattkaryavada
- 2) Sat (real) ^{existent} karyā (effect) i.e. effect is existent in its cause
- 3) Effect is not a new creation but a manifestation of Prakṛti.

- 3) There is neither new production nor utter destruction.
 4) Production means development & manifestation of the subtle to gross (avarbhas) while destruction is return to gross.

5) Ishakrishna's Arguments in Sankhya-Pariksha

- (a) Asatkarnat → Non-existent effect
 If effect does not pre-exist in its cause, it becomes non-existent like fire's horn.
- (b) Upadānagrahanat → (causes)
 Why do we collect objects to get desired effect if they are not related?
- (c) Samsambhāvitānāt →
 If Sankhyavada is not accepted, everything can be produced from everything and the world will be one giant mess.
- (d) Shaktasya Shaktya Kārat →
 Only an efficient cause can produce that for which it is potent. Production is only a manifestation of potential.
 were it not so, ^{wood} ~~water~~ could be produced from ~~wood~~ water, oil out of sand particles.
- (e) Kāranabhavat →
 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/wrung. therefore it is proved that effect pre-exists in its cause.

Criticism →

1) By Asatkaryavadin →

① Efficient Cause becomes redundant →
if effect pre-exists in its cause, i.e. if pot already exists in clay why should the potter exert himself.

② Purpose becomes redundant →
why can't the thread serve the purpose of cloth or milk taste like curd.

③ Repeated birth is nonsense →
if effect already pre-exists, its repeated birth is illogical.

④ Can't distinguish b/w cause & effect and they should have same name.

2) Problem in explanation of evolution →
Sankhya can't explain evolution as Prakrit Parinamvada by failing to satisfactorily

account for the 'contact' (Samayoga, Sannidhimatra, Samyogata)
b/w Prakriti and Purusha.

(3) Shankaracharya's criticism in favour of vivarta vada →

① Sankhya admit that the effect is a real modification, thereby accepting atleast that there is new 'form' / modification which didn't exist earlier.

This is the ground on which Nyaya-Vaisheshika attack Sankhyavada.

② Third Man-fallacy →

To give independent reality to both Cause & effect requires a 'third Man' to explain relation b/w them. This would lead to 'regress ad infinitum'.

③ 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.

He concludes 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 - Vivarta vada & hence makes Sankhya consistent.