

THE DUALISTIC REALISM OF SAMKHYA

A

PROJECT WORK SUBMITTED TO THE
PATTAMUNDAI COLLEGE, PATTAMUNDAI
IN PARTIAL FULFILMENT OF THE DEGREE OF
BACHELORIN ARTS
IN
PHILOSOPHY

Under the Guidance of

R N MADHUSMITA PARIDA
Lecture in Philosophy
Pattamundai College



DEPARTMENT OF PHILOSOPHY

PATTAMUNDAI COLLEGE

PATTAMUNDAI - 754215

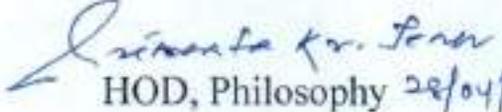
ODISHA

2018-21

Report

Project on: *The Dualistic Realism of Samkhya* was prepared by students of department of philosophy during the month of April 2021, twenty-one numbers of students participated in the project work. They are collected several materials on the topic from different libraries, other studious places. The departmental faculties co-operated them in all these works and this project is original.

PN Madhusmita Parida.
Supervisor 28/04/2021


HOD, Philosophy 28/04/2021

H O D PHILOSOPHY
PATTAMUNDAI COLLEGE

THE DUALISTIC REALISM OF SANKHYA

General Introduction

SANKHYA is undoubtedly one of the oldest systems of Indian Philosophy. Sankhya revolutionizes Indian philosophy by delineating the constituents of reality: purusa (consciousness) and prakriti (matter). The Sankhya possesses an advantage as against other systems on account of its antiquity as its origin reaches far back into the period of oral tradition. We find references to the Sankhya-Yoga doctrines in some of the Upanisads, e.g., in the Chandogya, the Prashna, the Katha and particularly in the Shvetashvatara; in the Mahabharata; in the Gita; and in the Smritis and the Puranas. Badarayana, the author of the Vedānta-sūtra, repeatedly refers to the view whether the Sankhya can be regarded as the teaching of the Upanishads and rejects it, besides undertaking refutation of the Sankhya in the Tarkapada on rational grounds. Shankaracharya regards it as the 'main opponent'(pradhana- malla) of Vedānta and says that though Sankhya and Yoga are generally accepted by the wise as conducive to the Highest Good, yet these systems advocate dualism and cannot be supported by the Shruti. These words are used in the Shruti and the Smṛti in the sense of knowledge and action respectively and words like Mahat, Avyakta etc. are used in the sense of names and forms. Sankara and others do not advocate Sankhya because according to them though Sankhya is accepted by the wise, is not based on the Upanisads because it advocates dualism. There is an opinion that some thinkers belonging to the Sankhya must have claimed the teaching of Sankhya to be the teaching of the Upanishads. Though nothing can be said with absolute certainty, it seems highly probable that the Sankhya in the beginning was based on the Upanisads and had accepted the theistic Absolute, but later on, under the influence of the Jain and the Buddhist thought, it rejected theistic monism and was content with spiritualistic pluralism and atheistic realism. And it is this Sankhya to which Badarayana Shankara is opposed. This

also explains why some of the later Sankhyas, e.g. Vijñānabhikṣu in the sixteenth century, tried to revive the earlier theism in Sankhya. Sankhya is one of the most prominent and one of the oldest of Indian philosophies. An eminent, great sage Kapila was the founder of the Sankhya School. Based on the Upanishads, two schools of philosophy developed in India: (1) The realistic (e.g. Sankhya) (2) The idealistic (e.g. Vedānta). The Sankhya philosophy combines the basic doctrines of Sankhya and Yoga

However it should be remembered that the Sankhya represents the theory and Yoga represents the application or the practical aspects. The word Sankhya is based upon the Sanskrit word *samkhya* which means 'number'. The school specifies the number and nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. In fact, the term *Samkhya* also means perfect knowledge. Hence it is a system of perfect knowledge. The background of the Sankhya thought is the Upanishadic teaching of Brahman. In the Upanishads, there were two types of descriptions about Brahman, the ultimate reality. On the one hand, Brahman is described as *Kutasta* (unchangeable and immutable entity). For instance, in the Gita the Self or the Brahman is described as the eternal principle which the fire cannot burn; the wind cannot dry; the water cannot wet and the sword cannot cut. On the other hand, Brahman becomes the world. Here the example of spider is presented; the spider spins its web from its own resources, so also Brahman is the only reality and from him all things come. Thus Brahman is presented as a changing principle. So there is a contradiction in the description of Brahman in the Upanishad as changing and unchanging. It is a logical problem and in order to solve this problem the Sankhya proposed two ultimate principles Purusa

(unchanging) and Prakrti(changing). Therefore Samkhya is dualistic realism. It is dualistic because it advocates two ultimate realities:

Prakriti, matter and *Purusha*, self (spirit). Samkhya is realism as it considers that both matter and spirit are equally real. Samkhya is pluralistic also because of its teaching that *Purusha* is not one but many.

THE METAPHYSICS OF SAMKHYA SYSTEM

The Theory of Causation

The Sankhya Metaphysics, especially its doctrine of prakrti, rests mainly on its theory of causation which is known as *Satkarya-vada*. According to this theory the effect is not something altogether new but the effect pre-exists in the cause and is essentially the same as the cause. The specific question discussed here is this: Does an effect originally exist in the material cause prior to its production? According to the Buddhists and the Nyaya Vaisesikas the answer to this question is in the negative. Because for them, the effect cannot be said to exist before it is

produced by some cause. The cause and the effect are two different things and the effect is something new. If the effect already existed in the material cause prior to its production, there is no sense in our speaking of it as being caused or produced. If the pot already existed in the clay, or the cloth in the thread or the curd in the milk, why should the potter produce the pot at all or should a weaver exert himself to produce cloth? Moreover, if the effect were already in its material cause, then there is no sense in calling one as cause and the other as effect, both would be logically indistinguishable. Why do we differentiate and call one as clay and the other as pot; one as milk and the other as curd; and as thread and cloth? Would not the clay do the purpose of pot? Would not the thread serve as cloth? And why should not the curd taste like milk? Is the production a repeated birth and

thus absurd? Therefore, we have to admit that there is something in the effect which is not to be found in its cause and, therefore, the effect does not really exist in the cause. This theory that the effect does not exist in the material cause prior to its production is known as *Asatkarya-vada* (i.e. the view that the *karya* or the effect is *asat* or non-existent before its production). It is also called *arambha-vada*, i.e. the theory that says, the production is a new beginning. The Sankhyas on the other hand repudiate the *asatkaryavadins* and establish their view of *satkarya-vada*, namely, that the effect exists in the material cause even before it is produced. According to the Sankhyas 'all material effects are modifications (*parinama*) of *Prakrti*. They pre-exist in the eternal bosom of *Prakrti* and simply come out of it at the time of creation and return to it at the time of dissolution'. The Sankhyas base their theory of causation on the following grounds:

(a) **Asadakaranat:** (Non-existent beings cannot be produced) If the effect were really non-existent in the material cause, then no amount of effort on the part of any agent could bring it into existence. Can any man turn blue into red, or sugar into salt? Hence, when an effect is produced from some material cause, we are to say that it pre-exists in the cause and is only manifested by certain favorable conditions, as when oil is produced by pressing seeds. The activity of efficient causes, like the potter and his tools, is necessary to manifest the effect, pot, which exists implicitly in the clay.

(b) **Upadanagrahanat:** (There is an invariable relation between a material cause and its effect.) A material cause can produce only that effect with which it is causally related. It cannot produce an effect which is in no way related to it. But it

cannot be related to what does not exist. Hence the, effect must exist in the material cause before it is actually produced.(c)

Sarvasambhavabhavat:

(Impossibility of things being produced from anywhere/any cause). We see that only certain effects can be produced from certain causes. Curd can beget only out of milk and a cloth only out of threads. This shows that the effect somehow exists in the cause. Had it not been so, any effect could be produced from any cause; the potter would not have taken clay to produce pots.(d)

Shaktasyashakyakaranat : (Only what is potential can be produced). Even capable person can produce a particular effect only from particular cause. This is known as Shaktasya Shakya Karan. E.g. : Even clever Goldsmith can prepare Gold chain from Gold only & not from Iron. The fact that only a potent cause can produce a desired effect presupposes that the effect must be potentially contained in the cause. The potent cause of an effect is that which possesses some power that is definitely related to the effect. But the power cannot be related to the effect, if the latter does not exist in some form. This means that the effect exists in the cause in an unmanifested form before its production or manifestation.

(e)Karanabhavat:

(The effect is in the form of the cause) If the effect be really non-existent in the cause, then we have to say that, when it is produced the non-existent comes into existence; i.e. something comes out of nothing, which is absurd. Therefore, the effect is not different from, but essentially identical with, the material cause. If, the cause exists, the effect also must exist. In fact, the effect and the cause are the explicit and implicit states of the same substance. The effect is in visible form and the cause is invisible form. The cause itself exhibits as effect. A cloth is not really different from the threads, of which it is made; a statue is the same as its material cause,

stone, with a new shape and form: the weight of a table is the same as that of the pieces of wood used in it.

The conclusion drawn by the Sankhya from all this is that the effect exists in the material cause even before its production or appearance. This is the theory of Satkarya-vada (i.e. the view that the effect is existent before its appearance).

Parinama-vada and Vivarta-vada

The theory of satkarya-vada has got two different forms, namely, parinama-vada and vivarta-vada. The parinama vada holds that when an effect is produced, there is a real transformation (parinama) of the cause into the effect, e.g. the production of a pot from clay, or of curd from milk. On the contrary in Vivarta-Vada, the cause produces the effect without undergoing any change in itself. Snake is only an appearance on the rope. The rope has not transformed itself into a snake like milk into curd. Brahman is immutable and eternal. Therefore, it cannot change itself into the world. The Sankhya is in favor of the view of parinama vada as a further specification of the theory of satkarya-vada whereas the Advaita Vedantins uphold the vivarthavada, that the change of the cause into the effect is merely apparent. The vivarthavadins argue that when we see a snake in a rope, the rope is not really transformed into a snake but only appears as a snake. So also, God or Brahman does not become really transformed into the world produced by Him, but remains identically the same, while we may wrongly think that He undergoes change and becomes the world. Thus, Sankhya considered Satkarya Vada as Parinama but Vedanta considered Vivarta Vada as Parinama. Thus we can see that there is a longstanding controversy about (and thereby the debates between) *parinama-vada* and *vivarta-vada*. Therefore the focus of the following discussion is to show that *vivarta-vada*, if correctly understood, does not oppose *parinama-*

vada, but subsumes it under itself? *Parinama-vada* is the theory (view) that when anything, undergoes changes and transformations, those changes and transformations are real. On the other the *vivarta-vada* is the theory (view) which holds that the changes and transformations are not real but merely appearances. Sankara's *Advaita-Vedanta* upholds the *vivarta-vada* and other schools of Vedanta and Samkhya uphold the *parinama-vada*. (Buddhism, Jainism, etc are not considered at this point.)

Vivarta-vada does not deny changes and transformations but maintains that the changes and transformations are not real; according to Sankara, 'real change' is the change by which, something, loses its essential nature and becomes something absolutely different it, for example, a piece of wood becoming a lump of gold. Thus when *Brahman* becomes the world,

Brahman undergoes no real changes and does not lose its essential nature (and being) as *Atman*, pure consciousness. Yes, *Brahman* appears as the world, without undergoing any real change, for there is, in principle, nothing other than *Brahman* for *Brahman* to become. Both Sankara and *Samkhya* subscribe to *satkarya-vada*, according to which the effect is identical to (and pre-exists in) the cause; that is, there will be nothing in the effect that is not already in the cause. The question now arises: Does all this mean that the cause does or does not undergo any real change in producing the effect? *Samkhya*, through its teaching of *parinama-vada*, maintains that the cause does undergo real changes in producing the effects. Sankara points out that such a teaching contradicts *satkarya-vada*, which the *Samkhya* upholds, and therefore *parinama-vada* is false. In other words, when the potter makes, cups and saucers, from clay, the clay does not undergo any real changes and become something other than clay; the changes the clay undergoes are only in forms and names; note further that the cups and saucers have no existence

apart from the clay, whereas the clay exists even when there are no cups and saucers (before the potter made them as well as after he destroys them). Simply put, the clay does not undergo any real changes in becoming cups and saucers but only apparent changes. Hence Sankara rejects *parinama-vada* and upholds *vivarta-vada* (changes in appearance only). Similar arguments can also be presented with equal validity and soundness against other schools of Vedanta, such as Ramanuja's and Madhva's, which uphold *parinama-vada*. To conclude, *parinama-vada* cannot subsume under itself *vivarta-vada*, whereas the latter can easily subsume the former, insofar as it does not deny changes and acknowledges changes in appearances only, thereby remaining faithful to *satkarya-vada*, unlike *Samkhya* and other *parinama-vadins*. Brahman, in becoming the world, does not undergo any real changes, since there cannot, in principle, be anything other than *Brahman* for *Brahman* to become. Is there, then, a real distinction between *parinama-vada* and *vivarta-vada*? The answer is clearly in the affirmative; while *parinama-vada* and *vivarta-vada* both acknowledge changes in the cause in producing the effects, the changes are not real but only in appearances (forms and names) for the *vivarta-vada*, whereas they are real for *parinama-vada*, thereby contradicting *satkarya-vada*, to which both *Samkhya* and Sankara subscribe. (Note: *Samkhya* subscribes to *satkarya-vada* in regard to the evolution of *Prakrti*, whereas Sankara subscribes to *satkarya-vada* in regard to *Brahman* becoming the world. For *Samkhya*, there are two ultimate, namely, *Prakrti* and *Purusha*, whereas for Sankara there is just the non-dual *Brahman*, for the doctrine of two ultimate is self-contradictory.)

Prakrti

According to the *Samkhya*'s theory of causation there is a real transformation of the material cause into the effect. This logically leads to the concept of *Prakrti* as the ultimate cause of the world of objects. All objects of the world, including our body and mind, the senses and the intellect, are limited and dependent things produced

by the combination of certain elements. Thus the world is a series of effects presupposing a cause. What, then, is the cause of the world? The cause cannot be purusa because purusa is pure consciousness; it is not produced and does not produce anything. So the cause of the world must be the not-self, i.e. some principle which is other than and different from spirit, self or consciousness. Can this not-self be the physical element of the material atoms? According to the Carvakas or the materialists, the Buddhas, the Jainas and the Nyaya-Vaisesikas, the atoms of earth, water, light and air are the ultimate constituents of the physical world. Samkhya differs on the issue because according to Samkhya the cause is always subtler than the effect and so they rule out the possibility of gross atoms of matter to be the cause of such subtle and fine objects as mind and intellect? The Samkhya argue that some finest and subtlest stuff or principle must underlie all physical existence. And that principle must be one which can explain the gross objects of nature like earth and water, trees and seas, as well as its subtle products. Now it is a general rule that the cause is subtler than the effect and that it pervades the effect. Hence the ultimate cause of the world must be some unintelligent or unconscious principle which is uncaused, eternal and all-pervading, very fine and always ready to produce the world of objects. Samkhya names it as Prakriti. Prakriti is the primordial substance behind the world. It is the material cause of the world. Prakriti is the first and ultimate cause of all gross and subtle objects. It is the first cause of all things and, therefore, has itself no cause. As the uncaused root-cause of all objects it is eternal and ubiquitous, because nothing that is limited and non-eternal can be the first cause of the world. Being the ground of such subtle products of nature as mind and the intellect, Prakriti is a very subtle, mysterious and tremendous power which evolves and dissolves the world in a cyclic order.

The Samkhya Gives Five Proofs for the Existence of Prakrti(a) Bhedanam parimanat:

(effects are limited and many) All particular objects of the world, from the intellect to the earth, are limited and dependent on one another. The finite or the limited principle cannot be the cause of the universe. So there must be an unlimited and independent cause for their existence. And it is Prakrti which is infinite, unlimited, independent, all-pervading source of the universe.

(b) Samanvayat (harmony): All worldly things possess certain common characters, owing to which every one of them is capable of producing pleasure, pain and indifference. Therefore, they must have a common cause which is composed of these three gunas and that is Prakrti.

(c) Karyatah pravrtteschab (effect is produced due to action): All effects proceed from the activity of some cause which contains their potentiality within it. The world of objects which are effects must, therefore, be implicitly contained in some world-cause. And that is Prakrti.

(d) Karanakaryavibhagat (cause and effects are separate/different): The effect differs from the cause and hence the limited effect cannot be regarded as its own cause. The effect is the explicit and cause is the implicit state of the same process. The effect therefore point to a world-cause where they are potentially contained. And that is Prakrti.

(e) Avibhagat vaishvarupyasya

(unity): In the universe everything has a purpose and thus the whole universe is a unified whole. Therefore the unity of the universe points to a single cause and that cause is called Prakrti. We should not imagine a cause of this ultimate cause, for that will land us in the fallacy of infinite regress. If there be a cause of prakrti, then there must be a cause of that cause, and so on, ad infinitum. Or, if we stop anywhere and say that here is the first cause, then that first cause will be the

prakṛti which is specifically described as the supreme root cause of the world (para or mula prakṛti).

Prakṛti and the Gunas

Prakṛti is constituted by the three gunas of sattva, rajas and tamas. Prakṛti is the unity of gunas held in a state of equilibrium. What are these gunas and how are they related to Prakṛti? The sagunas here are constituent elements or components and not an attribute or quality of Prakṛti. Hence the gunas of sattva, rajas and tamas are the elements of the ultimate substance called prakṛti. The gunas are not perceived by us. Although they are called as gunas, yet they are not ordinary qualities or attributes like the Nyaya-Vaiśeṣika gunas. They themselves possess qualities like lightness, activity, heaviness etc. and they are called as gunas because, they are elements of Prakṛti or because they are subservient to the end of puruṣa, or because intertwined like three strands, to make up a rope of Prakṛti which binds the puruṣa. They are extremely fine and ever changing elements. They are inferred from the objects of the world which are their effects. Since there is an essential identity (tadātmya) between the effect and its cause, we know the nature of the gunas from the nature of their products. All objects of the world, from the intellect down to the ordinary objects of perception (e.g. tables, pots, etc.), are found to possess three characters capable of producing pleasure, pain and indifference, respectively. The same things are pleasurable to some person, painful to another, and neutral to a third. For instance, a rose delights the youth, dejects the dying man and leaves the gardener cold and indifferent. Victory in war elates the victor, depresses the vanquished and leaves the third party rather apathetic. Now as the cause must contain what is in the effect, we can infer that the ultimate cause of things must have been constituted also by the three elements of pleasure, pain and indifference. The Sāṅkhya call these three sattva, rajas and tamas respectively.

These are constitutive of both prakrti, the ultimate substance, and the ordinary objects of the world.

Sattva:

Sattva is that element of prakrti whose essence is purity, fineness and subtlety. It is the principle of goodness, pleasure, lightness, transparency and brightness and so it is bright or illuminating (prakasaka). The manifestation of objects in consciousness, the tendency towards conscious manifestation in the senses, the mind and the intellect, the luminosity of light, and the power of reflection, upward movement like the blazing up of fire or the upward course of vapor, pleasure in its various forms, such as satisfaction, joy, happiness, bliss, contentment, etc. are all due to sattva. Its color is white. Its association with the consciousness is the strongest. Though sattva is an essential condition for consciousness, it is not sufficient. It should be remembered that consciousness is exclusively the Purusa.

Rajas:

Rajas is concerned the action of things. It is the principle of activity and motion. It always moves and makes other things move. That is, it is both mobile and mobile and stimulating. It is on account of rajas that fire spreads, the wind blows, the senses follow their objects and the mind becomes restless. In living beings not only activity and restlessness, but pain also are caused by rajas. Its color is redness. It helps the element of sattva and tamas, which are inactive and motionless in themselves, to perform their functions.

Tamas:

Tamas is the principle of passivity and negativity in things. It is inert and inactive. It is heavy (guru) and obstructs the manifestation of objects as opposed to sattva. It also resists the principle of rajas or activity in so far as it restrains the motion of things. It counteracts the power of manifestation in the mind, the intellect and other

things, and thereby produces ignorance and darkness, and leads to confusion and bewilderment. By obstructing the principle of activity in us it induces sleep, drowsiness, and laziness. It also produces the state of apathy or indifference. Its color is darkness.

The Interconnectedness of the Gunas:

These three gunas which constitute Prakrti are never separate. Their relation with one another is one of constant conflict as well as co-operation. They always go together and can never be separated from one another. Nor can any one of them produce anything without the help and support of the other two. They are compared to the oil, the wick and the flame, which are relatively opposed to one another but closely co-operate to produce the light of a lamp. Just as the oil, wick and flame the gunas co-operate to produce the objects of the world with their own different and opposed qualities. These three gunas are present in everything of the world, great or small, fine or gross. But the nature of a thing is determined by its predominant guna, as each guna tries to suppress and dominate over one another. We cannot point to anything of the world which does not contain within it all the three elements, of course, in different proportions. We classify objects into good, bad and indifferent, or into pure, impure and neutral, or into intelligent, active and indolent, based on the predominance of sattva, rajas and tamas respectively in objects.

Gunas and Evolution

Another characteristic of the gunas is that they are constantly changing. When these gunas are held in a state of equilibrium, the state is called as Prakrti and at this state evolution does not take place. There are two kinds of change or transformations which the gunas undergo homogeneous and heterogeneous. During pralaya or dissolution of the world, the gunas change homogeneously, each within

itself, without disturbing the others. That is, sattva changes into sattva, rajas, into rajas and so too with tamas. Such transformation of the gunas is called sarupa-parinama or change into the homogeneous. Evolution occurs when the gunas combine, and one of them predominates over the others. So before creation, the gunas exist as a homogeneous mass in which there is no motion (although there is transformation). This is the state of equilibrium (samyavastha) for the gunas. The other kind of transformation takes place when one of the gunas dominates over the others which become subordinate to it. Such transformation is called virupa-parinama or change into the heterogeneous, and it is the starting-point of the world's evolution.

Purusa or the Self :

The second ultimate reality admitted by the Sankhya is the self or the purusa which is the pureconsciousness. It is the spiritual principle as opposed to Prakrti and is conscious. It is called differently as kevala(the only), udasina(indifferent), saksi(witness), drsta(seer), sadaprakashavarupa(self illuminating).

Before describing the notion of purusa or the self of Sankhya, let us know about some of the agreements and the disagreements regarding the notion of self; the existence of the self and the nature of the self. The existence of the self must be admitted by all. Everybody feels and asserts that he or she exists, and has this or that thing belonging to him or her. The feeling of one's own existence is the most natural and indubitable experience that we all have. In fact, no one can seriously deny the existence of his self, for the act of denial presupposes the reality of the self. So it has been said by the Sankhyas that the self exists, because it is self-manifest and its non existence cannot be proved in any way.

Although there is a general agreement with regard to the existence of the self, there is a wide divergence of opinion about its nature. Some Carvakas or

materialists identify the self with the gross body, some with the senses, some with life, and some others with the mind. The Buddhists and some empiricists regard the self as identical with the stream of consciousness. The Nyaya-Vaisesikas and the Prbhakara Mimamsakas maintain that the self is an unconscious substance which may acquire the attribute of consciousness under certain conditions. The BhattaMimamsakas, on the other hand, think that the self is a conscious entity which is partially hidden by ignorance, as appears from the imperfect and partial knowledge that men have of their selves. The Advaita Vedanta holds that the self is pure eternal consciousness which is also a blissful existence (saccidananda svarupa). It is one in all bodies, and is eternally free and self shining intelligence. Thus understanding of the nature of self is divergent to each school. But according to the Sankhya, the self is different from the body and the senses, the manas and the intellect (buddhi). It is not anything of the world of objects. The self is not the brain, nor the nervous system, nor the aggregate of conscious states. The self is conscious spirit which is always the subject of knowledge and can never become the object of any knowledge thus remains the foundation of all knowledge. It is not a substance with the attribute of consciousness, but it is pure consciousness as such. Consciousness is its very essence and not a mere quality of it. Nor should we say that it is a blissful consciousness (anand asvarupa), as the Advaita Vedantin thinks because, bliss and consciousness being different things cannot be the essence of the same reality. The self is the transcendent subject whose essence is pure consciousness. As pure consciousness the purusa is ever inactive and unchanging. It is above all change and activity. It is an uncaused, eternal and all pervading reality which is free from all attachment and unaffected by all objects. All change and activity, all pleasures and pains belong really to matter and its products like the body, mind and intellect. It is sheer ignorance to think that the self is the body or the senses or the mind or the intellect. But when, through

such ignorance, the self confuses itself with any of these things, it seems to be caught up in the flow of changes and activities, and merged in the mire of sorrows and miseries.

Proofs for the Existence of Purusa:

The existence of the self as the transcendent subject of experience is proved by the Samkhya by following arguments:

a) Sanghataparthatvat :

(this proof is teleological): All the objects of the world are composed of parts. They are means to the ends of other beings because they cannot be ends in themselves. In other words they are created for the enjoyment of someone else as an object cannot enjoy itself. The enjoyer must be quite different from the worldly objects and cannot be an unconscious thing, made up of parts. They must be conscious selves, to whose ends all physical objects are the means and that is purusa the transcendent consciousness for whose enjoyment everything else is created.

b) Trigunadiviparyayat

(this proof is logical): All material objects including the mind and intellect are composed of the three gunas and must be controlled and directed by some intelligent principle in order that they can achieve anything or realize any end. A machine or a car does its work when put under the guidance of some person. So there must be some selves who guide the operations of prakrti and all her products, which is purusa.

c) Bhoktrbhavat (this proof is ethical): All objects of the world are of the nature of pleasure, pain and indifference. But pleasure and pain have meaning only as

they are experienced by some conscious experiencer. Hence there must be some conscious subjects or selves who enjoy and suffer pleasure and pain respectively.

d) Kaivalyartham pravrtteh

(this proof is mystical or religious): Some persons at least of this world make a sincere endeavor to attain final release from all suffering. This is not possible for anything of the physical world, for, by its very nature, the physical world causes suffering rather than relieve it. So there must be some immaterial substances or selves transcending the physical order. Otherwise, the concept of liberation or salvation and the will to liberate or to be liberated as found in saints and saviours of mankind would be meaningless.

Plurality of Selves

The Samkhya system is also pluralistic because against the Advaita Vedantin's, one universal self, the Samkhya admits a plurality of selves, of which one is connected with each body. The selves are all essentially same but are different numerically. The essence is the consciousness. Thus the Samkhya purusas are subject to qualitative monism and quantitative pluralism. Samkhya validates their contention of many purusas by the following arguments : (a) The functioning of each individual is different from one another. There is an obvious difference in the birth and death, and the sensory and motor endowments of different individuals. The birth or death of one individual does not mean the same for all other individuals. Nor does blindness or deafness in one man imply the same for all men. If all had one self then one person's birth/death or blindness/deafness will affect all others equally. But it is not the case, therefore selves are many. (b) If there were only one self for all living beings, then one person's liberation or bondage should bind everyone; the activity of and one must make all others active. But as a matter of fact, when we sleep, others make restless efforts, and vice versa. Therefore selves are many. (c) Men and women are different from the gods, on the

one hand, and birds and beasts, on the other. But there could not have been these distinctions if gods and human beings, birds and beasts possessed the same self. Thus we see that there must be a plurality of selves, which are eternal and intelligent subjects of knowledge, as distinguished from prakrti which is the one, eternal and non-intelligent ground of the objects of knowledge, including manas, intellect and the ego.

Evolution of the World: According to the Samkhya the world of objects are evolution of Prakrti (primal matter) when it comes into relation with the purusa (the self). Prakrti is essentially dynamic and always changing. Before creation the change in Prakrti is homogeneous, in which the three gunas are held in a state of equilibrium. It is only when the heterogeneous change takes place, the evolution takes place. In heterogeneous change the rajas vibrates and makes sattva and tamas vibrate and so the equilibrium is disturbed and the evolution begins. Sattva, the principle of manifestation and rajas, the principle of activity were before creation held in check by tamas, the principle of non-manifestation and non-activity. But when rajas vibrate and makes other gunas vibrate, the process of creation begins. Thus the creation of the world of objects are not a new creation, but only making explicit of that which was formerly implicit in Prakrti. According to the Samkhya, this evolution is cyclical and not linear and teleological and so not blind or mechanical. It's cyclical because, there is no continuous process one direction but alternating periods of evolution and dissolution (pralaya) in a cyclical order. Its teleological in the sense, evolution has a purpose; Prakrti, the gunas, the senses, the mind, the ego, the intellect, the subtle body etc., are constantly serving the end of purusa. The creation is for the enjoyment of purusa and to its end. The end is both enjoyment as well as liberation. Prakrti and purusa are two opposed and eternal principles. Now, the evolution of the world cannot be due to the self alone, for it is

inactive; nor can it be due to matter (prakrti) alone, for it is non-intelligent. There can be no evolution unless the two become somehow related to each other. Therefore, the question is how does the evolution take place? Because, the activity of prakrti must be guided by the intelligence of purusa, if there is to be any evolution of the world. It is only when purusa and prakrti co-operate that there is the creation of a world of objects. So how can two such different and opposed principles like purusa and prakrti co-operate? What brings the one in contact with the other? How does the equilibrium get disturbed? All realistic pluralism including Samkhya fails to answer these questions satisfactorily. If purusa and Prakrti are eternal principles, they can never unite together. And if they do not unite, there is no creation possible. To solve this problem the Samkhya give the example of blind man and a lame. A lame man and a blind man can co-operate by the lame sitting on the shoulders of the blind and pointing the blind man the way and thus both can reach the destination. Just as a blind man and a lame man can co-operate in order to get out of a forest, so the non-intelligent prakrti and the inactive purusa combine and co-operate to serve their respective interests. Prakrti requires the presence of purusa in order to be known or appreciated by someone and purusa requires the help of prakrti in order to discriminate itself from the latter and thereby attain liberation. But how these two opposed and independent principles really come into contact? Because purusa is inactive and pure intelligence and Prakrti is active and material, non-intelligent and so can never be in real contact. The Sankhya realizes the difficulty and says that there is no real contact between them, but only the mere proximity of purusa (sannidhi-matra) is enough to disturb the equilibrium of the gunas for evolution. Another difficulty here the Samkhya fall into is; if purusa's mere presence alone is enough for creation, then the purusa will always be near to Prakrti as purusa is inactive and cannot move. The consequence is evolution will never stop and pralaya would be never possible. Evolution then would be

beginning less and the very conception of Prakrti as a state of equilibrium of three gunas would be impossible. Thus the Samkhya themselves caught between these two horns of dilemma; i.e. either no contact and hence no evolution or else no equilibrium and hence no Prakrti and no dissolution. In order to avoid this difficulty, the Samkhya uphold the theory of semblance of contact (samyogabhasa).

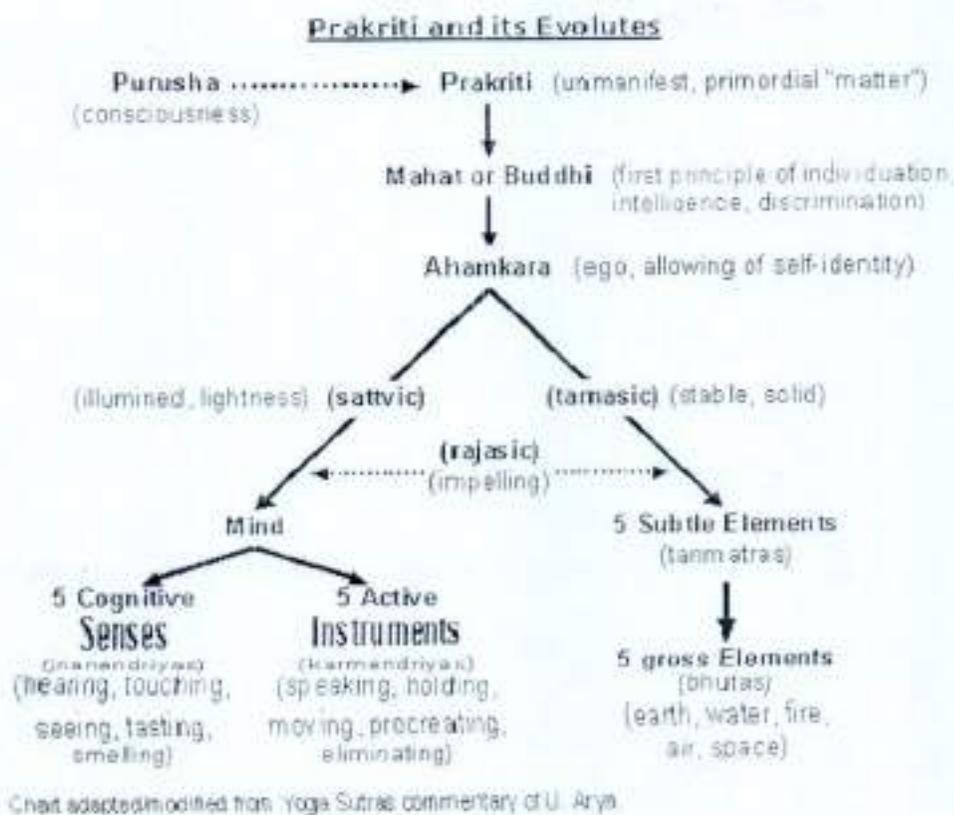
Samyogabhasa

According to this theory, there is no real contact between purusa and Prakrti but only a semblance of a contact and it is this semblance that which is responsible for the evolution. How? Purusa is reflected in the intellect (buddhi) and wrongly identifies himself with his own reflection in the buddhi. This reflection is the contact established between purusa and Prakrti which is also responsible for the evolution. But here also a problem arises. What is buddhi or mahat into which purusa is reflected? The buddhi is the first evolute of Prakrti and therefore how can purusa be reflected into it before creation? The Samkhya defends this by saying that the purusa is reflected in the Prakrti itself. Now again the same problem comes in. If purusa is reflected in the Prakrti itself, then Prakrti being always there and to it being the essential nature of purusa to identify himself with reflection in the Prakrti, he would never get liberated and the very purpose for which evolution started gets defeated. Thus liberation and dissolution would never be possible. Moreover the reflection being always there, there would be no dissolution and so no equilibrium of the gunas and hence no Prakrti. And again if semblance of contact is enough for the evolution, then the effect or evolution itself would not be a real transformation (parinama) but an appearance (vivarta), of Prakrti, accepting which would contradict their basic position. Thus we can see that the Samkhya in order to defend its initial blunder of accepting purusa and Prakrti as absolute and independent

reality commits blunders after blunders never being able to give a convincing solution.

The Process of evolution:

Velou



The course of evolution is as follows. The first product of the evolution of prakriti mahat or buddhi. It is in its cosmic aspect, the great germ of this vast world of objects and is accordingly called mahat or the great one. In its psychological aspect, i.e. as present in individual beings, it is called buddhi or the intellect. The special functions of buddhi are ascertainment and delusion. The understanding of the distinction between the subject and other objects, one's decision-making about things are all due to the power of the intellect. Buddhi arises out of the predominance of the

element of sattva in prakrti. The natural function of buddhi is to manifest itself and other things. In its pure (sattvika) condition, therefore, it has such attributes as virtue (dharma), knowledge (jnana), detachment (vairiagya) and excellence (aisvaryya). But when vitiated by tamas, it has such contrary attributes as vice (adharma), ignorance (ajnana), attachment (asakti or avaragya) and imperfection (asakti or anais'varyya). Buddhi is different from purusa or the self which transcends all physical things and qualities. But it is the ground of all intellectual processes in all individual beings. It stands nearest to the self and reflects the consciousness of the self in such a way as to become apparently conscious and intelligent. While the senses and the mind function for buddhi or the intellect, the latter functions directly for the self and enables it, to discriminate between itself and prakrti. Ahankara or the ego is the second product of Prakrti, which arises directly out of mahat, the first manifestation. The function of ahankara is the feeling of 'I and mine' (abhimana). It is on account of ahankara that the self wrongly considers itself to be an agent or a cause of actions, a desirer and striver for ends, and an owner of properties. According to the predominance of one or other of the three gunas, Ahankara is classified into three kinds. 1. It is called **vairika or sattvika** when the element of sattva predominates in it. From this arise the eleven organs, namely, the five organs of perception (jnandriya), the five organs of action (karmendriya), and the mind (manas). The five organs of perception (buddhindriya) are the senses of sight, hearing, smell, taste and touch. These perceive respectively the physical qualities of colour, sound, smell, taste and touch, and are developed from ahankara for the enjoyment of the self. It is the self's desire to enjoy objects that creates both the objects of, and the organs for, enjoyment. The organs of action (karmendriya) are located in the mouth, hands, feet, anus and the sex organ. These perform respectively the functions of speech, apprehension, movement, excretion and reproduction. The real organs are not the

perceptible external organs, like the eye-balls, ear-holes, skin, hands, feet, etc. There are certain imperceptible powers (sakti) in these perceptible end-organs which apprehend physical objects and act on them, and are, therefore, to be regarded as the organs (indriyas) proper. As such, an indriya cannot be sensed or perceived, but must be known by inference. The mind (manas) is the central organ which partakes of the nature of the organs of both knowledge and action. Without the guidance of the manas neither of them can function in relation to their objects. The manas is a very subtle sense indeed, but it is made up of parts, and so can come into contact with several senses at the same time. The mind, the ego and the intellect (manas, ahankara and buddhi) are the three internal organs (antahkarana), while the senses of sight, hearing, etc. and the organs of action are called the external organs (bahyakarana). The vital breaths or processes are the functions of the internal organs. The ten external organs condition the function of the internal ones. The mind (manas) interprets the indeterminate sense-data supplied by the external organs into determinate perceptions; the ego owns the perceived objects as desirable ends of the self or dislikes them; and the intellect decides to act to attain or avoid those objects. The three internal and the ten external organs are collectively called the thirteen karanas or organs in the Sankhya philosophy. While the external objects are limited to present objects, the internal ones deal with the past, present and future. The Sankhya view of the manas and other organs has certain obvious differences from those of the other systems. According to the Nyaya-vaisheshikas, manas is an eternal atomic substance which has neither parts nor any simultaneous contact with many senses. So we cannot have many experiences, many perceptions, desires and volitions at the same time. For the Sankhyas, the manas is neither atomic nor eternal, but a composite product of prakriti, and so subject to origin and destruction in time. It is also held by them that we may have many experiences-sensation, perception, feeling and volition-at the

same time, although ordinarily our experiences come one after the other. The Nyaya-Vaisesikas admit only the manas and the five external senses asindriyas and hold that the external senses are derived from the physical elements (mahabhuta). The Sankhyas enumerate eleven indriyas e.g. the manas, the five sensory organs and five motor organs, and derive them all from the ego (ahankara) which is not recognized as a separate principle by the other systems. The Vedantins treat the five vital breaths (panca-prana) as independent principles, while the Sankhyas reduce them to the general functions of antahkarana. It is called **taijasa or rajasa** when that of rajas predominates. This rajasa is concerned in both the sattva and the tamasa, and supplies the energy needed for the change of sattva and tamasa into their products.³ It is called **bhutadi or tamasa** when tamasa predominates. From this tamasa ahankara are derived the five subtle elements (tanmatras). The five tanmatras are the potential elements or generic essences of sound, touch, colour, taste and smell. These are very subtle and cannot be ordinarily perceived. We know them by inference, although the yogins may have a perception of them. The gross physical elements arise from the tanmatras as follows: (i) From the essence of sound (sandanmatra) is produced akasa with the quality of sound which is perceived by the ear. (ii) From the essence of touch (sparsatanmatra) combined with that of sound, arises air with the attributes of sound and touch. (iii) Out of the essence of colour (rupatanmatra) as mixed with those of sound and touch, there arises light or fire with the properties of sound, touch and colour. (iv) From the essence of taste (rasatanmatra) combined with those of sound, touch and colour is produced the element of water with the qualities of sound, touch, colour and taste. (v) The essence of smell (gandhatanmatra) combined with the other four gives rise to earth which has all the five qualities of sound, touch, colour, taste and smell. The five physical

elements of akasa, air, light, water and earth have respectively the specific properties of sound, touch, colour, taste and smell. In the order in which they occur here, the succeeding element has the special qualities of the preceding ones added to its own, since their essences go on combining progressively. The whole course of evolution from prakrti to the gross physical elements is distinguished into two stages, namely, the psychical (Pratyayasarga or buddhisarga) and the physical (tanmatrasarga or bhautika-sarga). The first includes the developments of prakrti as buddhi, ahankara and the eleven sense-motor organs. The second is constituted by the evolution of the five subtle physical essences (tanmatra), the gross elements (mahabhuta) and their products. The tanmatras, being supersensible and unenjoyable to ordinary beings, are called avisesa, i.e. devoid of specific perceptible characters. The physical elements and their products, being possessed of specific characters, pleasurable or painful or stupefying, are designated as visesa or the specific. The visesas or specific objects are divided into three kinds, namely, the gross elements, the gross body born of parents (sthulasarira) and the subtle body (sukhma or lingasarira). The gross body is composed of the five gross elements, although some think that it is made of four elements or of only one element. The subtle body is the combination of buddhi, ahankara, the eleven sense-motor organs and the five subtle elements (tanmatra). The gross body is the support of the subtle body, in so far as the intellect (buddhi), the ego (ahankara) and the senses cannot function without some physical basis. According to Vcaspati there are only these two kinds of bodies as mentioned before. Vijnanabhiksu, however, thinks that there is a third kind of body called the adhastana body which supports the subtle one when it passes from one gross body into another. The history of the evolved universe is a play of twenty four principles of which prakrti is the first, the five gross elements are the last, and the thirteen organs (karanas) and five tanmatras are the intermediate ones. But it is not complete in itself, since it has

a necessary reference to the world of selves as the witnesses and enjoyers thereof. It is not the dance of blind atoms, nor the push and pull of mechanical forces which produce a world to no purpose. On the other hand, it serves the most fundamental ends of the moral, or better, the spiritual, life. If the spirit, be a reality, there must be proper adjustment between moral deserts, and the joys and sorrows of life. Again, the history of the world must be, in spite of all appearances to the contrary, the progressive realization of the life of spirit. In--the Sankhya, the evolution of prakrti into a world of objects makes it possible for spirits to enjoy or suffer according to their merits or demerits. But the ultimate end of the evolution of prakrti is the freedom (mukti) of self. It is through a life of moral training in the evolved universe that the self realizes it is true nature. What that nature is and how it can be realized, we shall consider presently. The above order of development from ahankara is laid down in the *Sankhya-karika* and accepted by Vicaspati Misra. Vijnanabhiksu, however, gives a different order. According to him manas or the mind is the only sense which is pre-eminently sattvika or manifesting, and is, therefore, derived from sattvika ahankara. The other ten organs are developed from rajasa ahankara, and the five subtle elements from the tamasa.

The Sankhya Theory of Knowledge

The Sankhya theory of knowledge is drawn mainly from its dualistic metaphysics. It accepts only three independent sources of valid knowledge (pramana). These are perception, inference and scriptural testimony (sabda). The other sources of knowledge, like comparison, postulation (arthapatti) and noncognition (anupalabdhi), are included under these three and not recognized as separate sources of knowledge. Valid knowledge (prama) is a definite and an unerring cognition of some object through the modification of buddhi or the intellect which reflects the consciousness of the self in it. What we call the mind or the intellect is an unconscious material entity in the Sankhya philosophy. Consciousness or

intelligence really belongs to the self. But the self cannot immediately apprehend the objects of the world. If it could, we should always know all objects, since the self in us is not finite and limited, but all-pervading. The self knows objects through the intellect; the manas, and the Senses. We have a true knowledge of objects when, through the activity of the senses and the manas, their forms are impressed on the intellect which, in its turn, reflects the light or consciousness of the self. In all valid knowledge there are three factors, namely, the subject (pramata), the object (prameya), and the ground or source of knowledge (pramana). The subject being a conscious principle is no other than the self as pure consciousness (suddha cetana). The modification of the intellect, through which the self knows an object, is called pramana. The object presented to the self through this modification is the prameya. Prama or valid knowledge is the reflection of the self in the intellect as modified into the form of the object, because without the self's consciousness the unconscious intellect cannot cognize anything.

Perception

Perception is the direct cognition of an object through its contact with some sense. When an object comes within the range of your vision, there is contact between the object and your eyes. The object produces certain impressions or modifications in the sense organ, which are analyzed and synthesised by manas or the mind. Through the activity of the senses and the mind, buddhi or the intellect becomes modified and transformed into the shape of the object. The intellect, however, being, being an unconscious material principle, cannot by itself know the object, although the form of the object is present in it. But as the intellect has an excess of sattva, it reflects, like a transparent mirror, the consciousness of the self

(purusa). With the reflection of the self's consciousness in it, the unconscious modification of the intellect into the form of the table becomes illumined into a conscious state of perception. Just as a mirror reflects the light of a lamp and thereby manifests other things, so the material principle of buddhi being transparent and bright (sattvika), reflects the consciousness of the self and illuminates or cognizes the objects of knowledge. There are two different explanations given to this reflection theory of knowledge by Vacaspati Misra and vijñānabhikṣu. What we have discussed is the idea of Vacaspati Misra. Vijñānabhikṣu presents another explanation to the same theory. Vacaspati thinks that the knowledge of an object takes place when there is reflection of the self in the intellect which has been modified into the form of the object.

Two Kinds of Perception

There are two kinds of perception, namely, nirvikalpaka or the indeterminate and savikalpaka or the determinate. The first arises at the first moment of contact between a sense and its object, and is antecedent to all mental analysis and synthesis of the sense-data. It is accordingly called alokāna or a mere sensing the object. In it there is cognition of the object as a mere something without any recognition of it as this or that kind of thing. It is an unverballed experience like those of the infant and the dumb. Just as babies and dumb persons cannot express their experiences in words, so we cannot communicate this indeterminate perception of objects to other people by means of words and sentences. The second kind of perception is the result of the analysis, synthesis, and interpretation of sense-data by manas or the mind. So it is called vivekāna or a judgment of the object. It is the determinate cognition of an object as a particular kind of thing having certain qualities and standing in certain relations to other things. The determinate perception of an object is expressed in the form of a subject-predicate proposition, e.g. μ this is a cow, μ that rose is red.¶

According to Vijñānabhikṣu, the process of perceptual knowledge is like this: When any object comes in contact with its special sense organ, the intellect becomes modified into the form of the object. Then because of the predominance of *sattva* in it, the intellect reflects the conscious self and seems to be conscious, in the same way in which a mirror reflects the light of a lamp and becomes itself luminous and capable of manifesting other objects. But next, the intellect, which is thus modified into the form of the object, is reflected back in the self. That is, the object is presented to the self through a mental modification corresponding to the form of the object. Thus on Vīcaspati's view, there is a reflection of the self in the intellect, but no reflection of the intellect back into the self. Vijñānabhikṣu, on the other hand, thinks that there is a reciprocal reflection of the self in the intellect and of the intellect in the self. This view is accepted also in Vedavyāsa's commentary on the *Yoga-Sūtra*. What induces Vijñānabhikṣu to suppose that the modified intellect is reflected in the self is perhaps the necessity of explaining the self's experience of pleasure and pain. The self, being pure consciousness, free from all pleasure and pain, cannot be subjected to these experiences. It is the intellect which really enjoys pleasure and suffers pain. So, the apparent experiences of pleasure and pain to the self should be explained by some sort of 'reflection' of the intellect in the self.

Inference

Inference is the knowledge of one term of a relation, which is not perceived, through the other which is perceived and known to be invariably related to the first. In it what is perceived leads us on to the knowledge of what is unperceived through the knowledge of a universal relation (*vyapti*) between the two. We get the knowledge of *vyapti* between two things from the repeated observation of their concomitance. One single instance of their relation is not, as some logicians wrongly think, sufficient to establish the knowledge of a universal relation.

between them. With regard to the classification of inference, the Sankhya adopts the Nyaya view, although in a slightly different form. Inference is first divided into two kinds, namely, *vita* and *avita*. It is called *vita* or affirmative when it is based on a universal affirmative proposition, and *avita* or negative when based on a universal negative proposition. The *vita* is subdivided into *purvavat* and *samanyatodrsta*. A *purvavat* inference is that which is based on the observed uniformity of concomitance between two things. This is illustrated when one infers the existence of fire from smoke because one has observed that smoke is always accompanied by fire. *Samanyatodrsta* inference, on the other hand, is not based on any observation of the concomitance between the middle and the major term, but on the similarity of the middle with such facts as are uniformly related to the major. How do we know that we have the visual and other senses? It cannot be by means of perception. The senses are supersensible. We have no sense to perceive our senses with. Therefore, we are to know the existence of the senses by an inference like this: "All actions require some means or instruments, e.g. the act of cutting; the perceptions of colour, etc. are so many acts; therefore, there must be some means or organs of perception." It should be not adhere that we infer the existence of organs from acts of perception, not because we have observed the organs to be invariably related to perceptive arts, but because we know that perception is an action and that an action requires a means of action. The other kind of inference, namely, *avita* is what some Naya-Vaisesikas call *sesavat* or *pañisesa* inference. It consists in proving something to be true by the elimination of all other alternatives to it. This is illustrated when one argues that sound must be a quality because it cannot, be a substance or an activity or a relation or any thing else. As regards the logical form of inference, the *śankhyas* admit, like the *Nayayikas*, that the five-membered syllogism is the most convincing form of inferential proof.

Testimony

The third pramana is sabda or testimony. It is constituted by authoritative statements (aptavacana), and gives us the knowledge of objects which cannot be known by perception and inference. A statement is a sentence made up of words arranged in a certain way. A word is a sign which denotes something and its meaning (artha) is the thing, denoted by it (vacya). That is a word is a symbol which stands for some object. The understanding of a sentence requires the understanding of the meanings of its constituent words. Sabda is generally said to be of two kinds, namely, laukika and vaidika. The first is the testimony of ordinary trustworthy persons. This, however, is not recognized in the Sankhya as a separate pramana, since it depends on perception and inference. It is the testimony of Sruti or the Vedas that is to be admitted as the third independent pramana. The Vedas give us true knowledge about super-sensuous realities which cannot be known through perception and inference. As not made by any person, the Vedas are free from all defects and imperfections that must cling to the products of personal agencies. They are, therefore, infallible, and possess self evident validity. The Vedas embody the intuitions of enlightened seers (rsis). These intuitions, being universal and eternal, experiences, are not dependent on the will or consciousness of individual persons. As such, the Vedas are impersonal (apauruseya). Yet they are not eternal, since they arise out of the spiritual experiences of seers and saints, and are conserved by a continuous line of instruction from generation to generation. According to Samkhya, the *manas* (mind), the *Mahat* (intellect = buddhi) and the *purusha* play a role in 'producing' knowledge. When the sense-organs come in contact with an object, the sensations and impressions reach the *manas*. The *manas* processes these impressions into proper forms and converts them into determinate percepts. These percepts are

carried to the *Mahat*. By its own applications, *Mahat* gets modified. *Mahat* takes the form of the particular object. This transformation of *Mahat* is known as *vritti* or modification of *buddhi*. But still the process of knowledge is not completed. *Mahat* is a physical entity. It lacks consciousness so it can not generate knowledge on its own. However, it can reflect the consciousness of the *Purusha*(self). Illumined by the consciousness of the reflected self, the unconscious *Mahat* becomes conscious of the form into which it is modified (i.e. of the form of the object). This is better explained by an illustration. The mirror cannot produce an image on its own. The mirror needs light to reflect and produce the image and thereby reveal the object. Similarly, *Mahat* needs the 'light' of the consciousness of the *Purusha* to produce knowledge.

Samkhya cites out two types of perceptions: Indeterminate (*nirvikalpa*) perceptions and determinate (*savikalpa*) perceptions. Indeterminate perceptions are sort of pure sensations or crude impressions. They reveal no knowledge of the form or the name of the object. There is vague awareness about an object. There is cognition, but no recognition. An infant's initial experiences are full of confusion. There is a lot of sense-data, but there are improper or inadequate means to process them. Hence they can neither be differentiated nor be labeled. Most of them are indeterminate perceptions. Determinate perceptions are the mature state of perceptions which have been processed and differentiated appropriately. Once the sensations have been processed, categorized and interpreted properly, they become determinate perceptions. They can lead to identification and also generate knowledge.

The Doctrine Bondage and Liberation

Our life on earth is a mixture of joys and sorrows. There are indeed many pleasures of life, and also many creatures that have a good share of them. But many more are the pains and sufferings of life, and all living beings are more or less subject to them. Even if it be possible for any individual being to shun all other pains and miseries, it is impossible for him to evade the clutches, of decay and death. Ordinarily, however, we are the victims of three kinds of kinds of pains, viz. the *adhyatmika*, *alldhibhautika* and *adgudauvuja*. The first is due to intra-organic causes like bodily disorders and mental affection. It includes both bodily and mental sufferings, such as fever and headache, the pangs of fear, anger, greed, etc. The second is produced by extra-organic natural causes like men, beasts, thorns, etc. Instances of this kind are found in cases of murder, snake-bite, prick of thorns and so forth. The third kind of suffering is caused by extra-organic supernatural causes, e.g. the pains inflicted by ghosts, demons, etc. it is the *Buddhi* that accomplishes the experiences with regard to all objects to the *Puruṣa*. It is that again that discriminates the subtle difference between the *Pradhāna* and the *Puruṣa*. Vācaspati Miśra explains that the main objective of the organs is to serve *puruṣa*, in other words, for *puruṣa* to be free. The only way for *puruṣa* to be free is for *buddhi* to discriminate the difference between the two entities. Thus, the *buddhi* is the most important organ because it accomplishes the purpose directly, while the other organs do not. *Buddhi* has the potential to accomplish *Sāṃkhya's* main goal of releasing *puruṣa*. With this argument, Vācaspati Miśra makes sense when trying to explain the importance of the *buddhi* over the *ahaṃkāra*. He accomplishes this by explaining that this very organ performs the most significant function of all, discrimination. Now all men earnestly desire to avoid every kind of pain. Moreover, they want, once for all, to put an end to all their sufferings, and have enjoyment at all times. But that is not to be. We cannot have pleasure only and exclude pain altogether. So long as we are in this frail body with its imperfect organs, all pleasures are bound to be mixed up

with- pain or, at least, be temporary. Hence we should give up the hedonistic ideal of pleasure and rest content with the less attractive but more rational end of freedom from pain. In the Sankhya system, liberation is the absolute and complete cessation of all pain without a possibility of return. It is the ultimate end or the summum bonum of our life (apavarga or purusartha). How are we to attain liberation or absolute freedom from all pain and suffering? All the arts and crafts of the modern man and all the blessings of the modern science give us but temporary relief from pain or short-lived pleasures. These do not ensure a total and final release from all the illsto which our mind and body are subject. So the Indian philosopher wants some other more effective method of accomplishing the task, and this he finds in the right knowledge of reality (tattvajnana). It is a general rule that our sufferings are due to our ignorance. In the different walks of life we find that the ignorant and uneducated man comes to grief on many occasions because he does not know the laws of life and nature. The more knowledge we have about ourselves and the world we live in, the better fitted are we for the struggle for existence and the enjoyments of life. But the fact remains that we are not perfectly happy, nor even *completely free from pain and misery*. The reason for this is that we have not the perfect knowledge about reality. When we have that knowledge, we shall attain freedom from all suffering. Reality is, according to the Sankhya, a plurality of selves and the world of objects presented to them. The self is an intelligent principle which does not possess any quality or activity but is a pure consciousness free from the limitations of space, time and causality. It is the pure subject which transcends the whole world of objects including physical things and organic bodies, the mind and the senses, the ego and the intellect. All changes and activities, all thoughts and feelings, all pleasures and pains, all joys and sorrows belong to what we call the mind-body system. The self is quite distinct from the mind-body complex and is, therefore, beyond all the affections and afflictions of

the psychological life. Pleasure and pain are mental facts which do not really colour the pure self. It is the mind, and not self, that feels pleasure or pain, and is happy or unhappy. So also, virtue and vice, merit and demerit, in short, all moral properties belong to the ego (ahankara) who is the striver and doer of all acts. The self is different from the ego or the moral agent who strives for good or bad ends, attains them and enjoys or suffers accordingly. Thus we see that the self is the transcendent subject whose very essence is pure consciousness, freedom, eternity and immortality. It is pure consciousness (jnanasvarupa) in the sense that the changing states and processes of the mind, which we call empirical consciousness, do not belong to the self. The self is the subject or witness of mental changes as of bodily and physical changes but is as much distinct from the former as from the latter. It is freedom itself in so far as it is above the space-time and the cause-effect order of existence. It is eternal and immortal, because it is not produced by any cause and cannot be destroyed in any way. Pleasure and pain, joy and sorrow really belong to buddhi or the intellect and the mind. The purusa or self is by its nature free from them all. But on account of ignorance it, fails to distinguish itself from the mind and the intellect, and owns them as parts of itself so much so that it identifies itself with the body, the senses, the mind and the intellect. It becomes, so to say, somebody with a certain name, and a particular combination of talent temperament and character. As such, we speak of it as the 'material self,' the 'social self,' the 'sensitive and appetitive self,' the 'imagining and desiring self,' or the 'willing and thinking self.' According to the Sankhya, all these are not-self which reflects the pure self and apparently imparts its affections and emotions to the latter. The self considers itself to be happy or unhappy when the mind and the intellect, with which it identifies itself, become so, in the same way in which a father considers himself fortunate or unfortunate in view of his beloved son's good or bad luck, or a master feels insulted by an insult to his own servant. It is this want of

discrimination or feeling of identity (*aviveka*) between the self and the mind-body that is the cause of all our troubles. We suffer pain and enjoy pleasure because the experiencing subject in us (*drsta*) wrongly identifies itself with the experienced objects (*drsta*) including pleasure and pain. The cause of suffering being ignorance (*ajnana*) in the sense of non-discrimination (*aviveka*) between the self and the not-self, freedom from suffering must come from knowledge of the distinction between the two (*vivekajnana*). But this saving knowledge is not merely an intellectual understanding of the truth. It must be a direct knowledge or clear realization of the fact that the self is not the body and the senses, the mind and the intellect. Once we realize or see that our self is the unborn and undying spirit in us, the eternal and immortal subject of experience, we become free from all misery and suffering. A direct knowledge of the truth is necessary to remove the illusion of the body or the mind as myself. Now I have a direct and an undoubted perception that I am a particular psycho-physical organism. The knowledge that the self is distinct from all this must be an equally direct perception, if it is to contradict and cancel the previous one. The illusory perception of snake in a rope is not to be sublated by any argument or instruction, but by another perception of the rope as such. To realize the self were acquire a long course of spiritual training with devotion to and constant contemplation of, the truth that the spirit is not the body, the senses, the mind or the intellect. When the self attains liberation, no change takes place in it and no new property or quality accrues to it. Liberation or freedom of the self does not mean the development from a less perfect to a more perfect condition. So also, immortality and eternal life are not to be regarded as future possibilities or events in time. If these were events and temporal acquisitions, they would be governed by the laws of time, space and causality, and, as such, the very opposite of freedom and immortality. The attainment of liberation means just the clear recognition of the self as a reality which is beyond time and space, and above the mind and the

body, and, therefore, essentially free, eternal and immortal. When there is such realization, the self ceases to be affected by the vicissitudes of the body and the mind and rests in itself as the disinterested witness of physical and psychical changes. Just as the dancing girl ceases to dance after having entertained the spectators, so prakṛti ceases to act and evolve the world after manifesting her nature to the self.¶ It is possible for every self to realize itself in this way and thereby attain liberation in life in this world. This kind of liberation is known as jivanmukti or emancipation of the soul while living in this body. After the death of its body, the liberated self attains what is called videhamukti or emancipation of the spirit from all bodies, gross and subtle. This ensures absolute and complete freedom. Vijnana-bhikṣu, however, thinks that the latter is the real kind of liberation, since the self cannot be completely free from the influence of bodily and mental changes so long as it is embodied. But all Sankhyas agree that liberation is only the completed destruction of the threefold misery (duḥkhatraya-bhigata). It is not a state of joy as, conceived in the Vedānta. Where there is no pain, there can neither be any pleasure; because the two are relative and inseparable.

The Problem of God

The attitude of the Sankhya towards theism has been the subject of controversy among its commentators and interpreters. While some of them clearly repudiate the belief in God, others take great pains to make out that the Sankhya is no less theistic than the Nyaya. The classical Sankhya argues against the existence of God on the following grounds: (a) That the world as a system of effects must have a cause is no doubt true. But God or Brahman cannot be the cause of the world. God is said to be the eternal and immutable self; and what is unchanging cannot be the active cause of anything. So it follows that the ultimate cause of the world is

the eternal but everchanging (parinami) prakrti or matter. (b) It may be said that prakrti being non-intelligent must be controlled and directed by some intelligent agent to produce the world. The individual selves are limited in knowledge and, therefore, cannot control the subtle material cause of the world. So there must be an infinitely wise being, i.e. God, who directs and guides prakrti. But this is untenable. God, as conceived by the theists, does not act or exert Himself in any way; but to control and guide prakrti is to act or do something. Supposing God is the controller of prakrti, we may ask: What induced God to control prakrti and thereby create the world? It cannot be any end of His own, for a perfect being cannot have any unfulfilled desires and unattained ends. Nor can it be the good of His creatures. No prudent man bothers himself about the welfare of other beings without his own gain. As a matter of fact, the world is so full of sin and suffering that it can hardly be said to be the work of God who had the good of His creatures in view when He created. (c) The belief in God is inconsistent with the distinctive reality and immortality of individual selves (jiva). If the latter be included within God as His parts, they ought to have some of the divine powers, which, however, is not the case. On the other hand, if they are created by god, they must be subject to destruction. The conclusion drawn from all this is that God does not exist and that prakrti is the sufficient reason for there being a world of objects. Prakrti creates the world unconsciously for the good of the individual selves (purusa) in the same way in which the milk of the cow flows unconsciously through her udder for the nourishment of the calf. According to another interpretation of the Sankhya, which is not generally accepted, this system is not atheistic. This is the view of Vijnanabhiksu and some modern writers. They hold that the existence of God as possessed of creative activity cannot be admitted. Yet we must believe in God as the eternally perfect spirit who is the witness of the world and whose mere presence (sannidhimatra) moves prakrti to act and create, in the same way in which

the magnet moves a piece of iron. Vijñānabhikṣu thinks that the existence of such a God is supported by reason as well as by the scriptures.

CONCLUSION

The Sāṅkhya can be called a philosophy of dualistic realism. With the period of this system in the Indian philosophy we enter into a new chapter of Indian tradition namely from oral to the written tradition. Accordingly the Sāṅkhya traces the whole course of the world to the interplay of two ultimate principles, puruṣa and prakṛti. Prakṛti is regarded as the ultimate cause of the world of objects including physical things, organic bodies and psychical products like the mind (manas), the intellect and the ego. Prakṛti is both the material and the efficient cause of the world. It is active and ever-changing, but blind and unintelligent. On the other hand, the Sāṅkhya admits another ultimate principle, viz. puruṣa or the self. The category of puruṣa includes a plurality of selves who are eternal and immutable principles of pure consciousness these selves are intelligent but inactive and unchanging. It is in contact with such conscious and intelligent selves that the unconscious and unintelligent prakṛti evolves the world of experience. In defending their dualism and pluralism the Sāṅkhya obviously fail to provide valid explanations. The physical analogies given in the Sāṅkhya are not sufficiently illuminating. Further, the existence of many selves (pluralism) is proved by the Sāṅkhya from the difference in the nature, activity, birth and death, and sensory and motor endowments of different living beings. But all these differences pertain, not to the self as pure consciousness but to the bodies associated with it. So far as their intrinsic nature (i.e. pure consciousness) is concerned, there is nothing to distinguish between one self and another. So there seems to be no good ground for the Sāṅkhya theory of many ultimate selves. It may be that the many selves, of which we speak, are the empirical individuals or egos dealt with in ordinary life

and experience. From the speculative standpoint there seem to be certain gaps in the Sankhya philosophy. Still we should not underrate its value as a system of self-culture for the attainment of liberation. So far as the practical end of attaining freedom from suffering is concerned, this system is as good as any other and enables the religious aspirant to realize the highest good of his life, viz. liberation.

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DEPARTMENT: PHILOSOPHY
PATTAMUNDAI COLLEGE, PATTAMUNDAI

SESSION-2020-21 ATTENDANCE SHEET

SLNO.	NAME OF THE STUDENT	ROLL NO	SIGNATURE
1	Bandita Kund	BA-18-070	Bandita Kund
2	Sabita Das	BA-18-090	Sabita Das
3	Sipra Sethi	BA-18-096	Sipra Sethi
4	Kiran-Malin Das	BA-18-109	Kiran-malin Das
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21	Banshawari Mallick	BA-18-260	Banshawari Mallick
22	Sujata Tarai	BA-18-261	Sujata Tarai

Madhu
28/04/21