UNIT 4 : INTRODUCTION TO SĀṂKHYA PHILOSOPHY

UNIT STRUCTURE

4.1 Learning Objective

4.2 Introduction

4.3 Meaning of Sāṁkhya

4.4 Brief Reference to Sāṁkhya Philosophy

- 4.4.1 Theory of Causation (*Satkāryavāda*)
- 4.4.2 *Prakṛti* and *Puruṣa*
- 4.4.3 Theory of Evolution
- 4.4.4 Theory of Knowledge
- 4.4.5 Theory of Liberation
- 4.4.6 Sāṁkhya's View Regarding God

4.5 Let Us Sum Up

4.6 Further Reading

4.7 Answers to Check Your Progress

4.8 Model Questions

4.1 LEARNING OBJECTIVES

After studying this chapter, you will be able to

- learn the meaning of the word Sāṁkhya
- learn about the Theory of Causation as dealt in Sāṁkhya philosophy
- know about the two basic principles of Sâṁkhya philosophy - *Prakṛti* and *Puruṣa*
- describe the theory of creation as described in Sāṁkhya philosophy
- explain the theory of knowledge as discussed in Sāṁkhya philosophy
- explain the concept of liberation in Sāṁkhya philosophy.

4.2 INTRODUCTION

In the previous chapter you have already studied about the meaning of the word *Darśana*, the general characteristics of Indian philosophy, various schools of Indian philosophy etc. In this unit we are going to discuss here about the salient features of Sāṁkhya philosophy.

Sāṁkhya philosophy is one of the oldest systems of Indian philosophy. It is mentioned in the *Śvetāśvataropaniṣad* that the great sage Kapila compiled this aforementioned philosophy. As per the experts, sage Kapil belonged to 8th century. Sāṁkhya philosophy is an atheistic philosophy, meaning, this philosophy does not admit the existence of a divine power in the creation of this world. Here, the creation of the world is explained through an atomic evolution by acknowledging *Puruṣa* and *Prakṛti* as two unique entities. Several theoritical views, which are now being discussed in modern science as well as in philosophical scriptures, had been explained by Sāṁkhya philosophy much earlier. There are many references of Sāṁkhya philosophy in Upaniṣad, Purāṣa, *Mahābhārata* as well as in *Gītā*. In addition, the views of Sāṁkhya philosophy are available in books like *Ahirbudhṇyasaṁhitā*, *Carakasaṁhitā*, *Buddhacarita* by Asvaghoṣa etc.

In this chapter, you will get a brief idea about what is Sāṁkhya philosophy, the reality of Sāṁkhya philosophy, relation of *satkāryavāda* (theory of causation) with Sāṁkhya philosophy, the concept of *Prakṛti* and *Puruṣa*, the theory of knowledge etc. The arguments presented by Sāṁkhya philosophy regarding God are also discussed here.

4.3 MEANING OF SĀṀKHYA

The word *sāṁkhya* is derived from the word *saṁkhyā* which means right knowledge as well as number. The *Gītā* uses this word in the sense of knowledge, so does *Mahābhārata* at other places also. *Sāṁkhya* means the philosophy of right knowledge (*samyak jñāna*). Right knowledge is the knowledge of the separation of the *Puruṣa* from the *Prakṛti*. Yoga, as the counterpart of Sāṁkhya, means action or practice and tells us how the

theoretical metaphysical teachings of Sāṁkhya might be realized in actual practice. Thus Sāṁkhya-Yoga forms one complete system, the former being the theoretical while the latter being the practical aspect of the same teaching. Sāṁkhya is also the philosophy of numbers, because it deals with twenty-five categories.

4.4 BRIEF REFERENCE TO SĀṂKHYA PHILOSOPHY

In this section you will learn about various topics regarding Sāṁkhya philosophy like *satkāryavāda*, *Prakṛti* and *Puruṣa*, theory of creation, theory of knowledge, liberation as well as the idea of Sāṁkhya regarding God etc.

4.4.1 Theory of Causation (*Satkāryavāda)*

In Indian philosophy, two theories have been formed on the basis of the relation between cause (*kāraya)* and effect (*kārya*). One is *satkāryavāda* and the other is *asatkāryavāda*. Sāṁkhya philosophy believes in *satkāryavāda*. All material effects are the modification (*pariṇāma*) of *Prakṛti*. They pre-exist in the eternal bosom of *Prakṛti* and simply come out of it at the time of creation and return it at the time of dissolution. There is neither new production nor utter destruction. Production is evolution; destruction is involution. Sāṁkhya gives five arguments in support of *satkāryavāda* -

a) If the effect does not pre-exist in its cause, it becomes a mere nonentity like the hare's horn and can never be produced (*asadkaraṇāt*).

b) The effect is only a manifestation of its material cause, because it is invariably connected with it (*upādānagrahaṇāt*).

c) Everything cannot be produced out of everything. This suggests that the effect, before its manifestation, is implicit in its material cause (*sarvasambhavābhāvāt*).

d) Only an efficient cause can produce that for which it is potent.

Production is only an actualization of the potential (śaktasya śakyakaraṇāt). Were it not so, then curd should be produced out of water.

e) The effect is the essence of its material cause and as such identical with it. When the obstructions in the way of manifestation are removed, the effect naturally flows out of its cause. The cause and the effect are the implicit and the explicit stages of the same process. The curd contained in the milk. The effect pre-exists in its material cause (*karaṇabhāvāt*).

There are two forms of *satkāryavāda* in Indian philosophy - ***pariṇāmavāda*** (theory of real modification) and ***vivartavāda*** (theory of unreal appearance). Sāṁkhya philosophy supports "*pariṇāmabādī satkāryavāda"*. An accurate alteration takes place while effect is produced from the cause- this is known as real transformation.

Pariṇāmavāda Although effect is concealed in cause before origination, it is a new creation, i.e. an accurate alteration. This alteration is *pariṇāma* alteration. This ideology is named *pariṇāmavāda*. **Vivartavāda**: The origination of effect from cause is merely a transformation since cause's accurate alteration does not take place. This is called *vivartavāda*. Advaitavādins acknowledge *vivartavāda*.

4.4.2 *Prakṛti* and *Puruṣa*

The Sāṁkhya philosophy maintains a clear-cut dualism between of *Puruṣa* and *Prakṛti* and further maintains the plurality of the *Puruṣas* and is silent on God. The theory that causation means a real transformation of the material cause leads to the concepts of *Prakṛti* as the root cause of the world of objects. All worldly effects are latent in this uncaused cause, because infinite regress has to be avoided. As the uncaused root cause it is called *Prakṛti;* as the first principle of this universe,it is called *pradhāna;* as the unmenifested state of all effects it is known as *avyakta*; as the extremely subtle and imperceptible thing which is only inferred from its products it is called *anumāna*; as the unintelligent and unconscious principle, it is called *jaḍa*; and as the ever active unlimited power, it is called *śakti*. The products are caused, dependent, relative, many and temporary as they are subject to birth and death or to production and destruction, but *Prakṛti* is

uncaused, independent, absolute, one and eternal, being beyond production and destruction.

According to Sāṁkhya philosophy, *Prakṛti* said to be of the unity of the three *guṇa*s held in equilibrium. The three *guṇas* are *sattva, rajas* and *tamas*. They are the constituents of *Prakṛti* and through it of the worldly objects. Being subtle and imperceptible their existence is inferred from their effects-pleasure, pain and indifference respectively. They themselves possess qualities like lightness, activity, heaviness, etc.They are extremely fine and everchanging elements. They make up *Prakṛti* which is nothing apart from them. They are not qualities which *Prakṛti*, the substance, possesses, on the other hand they themselves constitute *Prakṛti.* They are the factors or the constituents or the elements of *Prakṛti. Sattva* literall*y* means real or existent and is responsible for the manifestation of objects in consciousness. It is called goodness and produces pleasure. It is light and bright, buoyant (*laghu*) and illuminating (*prakāśaka).* Luminosity of light, power of reflection, upward movement, pleasure, happiness, contentment, bliss are all due to it.Its colour is white. *Rajas,* which literally means foulness, is the principle of motion. It produces pain. Restless activity, feverish effort and wild stimulation are its results. It is mobile (*cala)* and stimulating(*upacṣṭambhaka*). Its colour is red. *Tamas,* which literally means darkness, is the principle of inertia. It produces apathy and indifference. Ignarance, sloth, confusion, bewilderment, passivity and negativity are its results. It is heavy (*guru)* and enveloping (*varaṇaka*) and as such as is opposed to *sattva.* It is also opposed to *rajas* as it arrests activity. Its colour is dark. These three *guṇas* which constitute *Prakṛti* are never separate. They conflict and yet co-operate with one another and are always found intermingled.

The other of the two co-present co-eternal realities of Sāṁkhya is the *Puruṣa*, the principal of pure consciousness. *Puruṣa* is the soul, the self, the spirit, the subject, the knower. It is neither body nor senses nor brain nor mind (*manas*) nor ego (*ahaṇkāra)*

nor intellect (*buddhi*). It is not a substance which possesses the quality of consciousness. Consciousness is its essence. It is itself pure and transcendental consciousness. It is the ultimate knower which is the foundation of all knowledge. It is the pure subject and as such can never become an object of knowledge. It is the silent witness, the neutral seer. It is beyond time and space, beyond change and activity. It is uncaused, eternal and all-pervading. It is the undubitable real, the postulate of knowledge, and all doubts and denials pre-suppose its existence. It is called *nistraiguṇya, udāsīnā, akartā, kevala, madhyastha, sākṣī, dracṣṭā, sadāprakāśasvarūpa* and ***jñātā.***



***Jñāta*:** Possessor of knowledge

4.4.3 Theory of Evolution

Prakṛti is regarded as essentially dynamic. If motion were not inherent in *Prakṛti* it could not be given to it by any outside agency and if motion once ceased in *Prakṛti,* it could not reappear. Hence *Prakṛti* is always changing. Even in dissolution there is homogeneous change in *Prakṛti* when all the three *guṇas* are in the state of equilibrium. It is only when heterogeneous change takes place and *rajas* vibrates and makes *sattva* and *tamas* vibrate then the equilibrium is disturbed and evolution takes place. *Sattva*, the principle of manifestation and *rajas*, the principle of activity were formerly held in check by *tamas*, the principle of non-manifestation and non-activity. But when *rajas*, the principle of activity vibrates and makes the other two vibrate, the process of creation begins. And creation is not the new creation of worldly objects, but only their manifestation. It is only making explicit of that which was formerly implicit. There is no continuous progress in one direction, but alternating periods of evolution, and dissolution in a cyclic order. Evolution is again said to be teleological and not mechanical or blind. Evolution takes place for serving the purpose of the *Puruṣa*, *Prakṛti*, the *guṇas*, the senses, the mind, the ego, the intellect, the subtle body- all are constantly serving the end of the *Puruṣa*. This

end is eitherworldly experience or liberation. *Puruṣa* needs *Prakṛti* for enjoyment as well as for liberation, for *saṁsāra* as well as for *kaivalya*. Evolution supplies objects to be enjoyed to the *Puruṣa* and also works for his liberation by enabling him to discriminate between himself and *Prakṛti.*

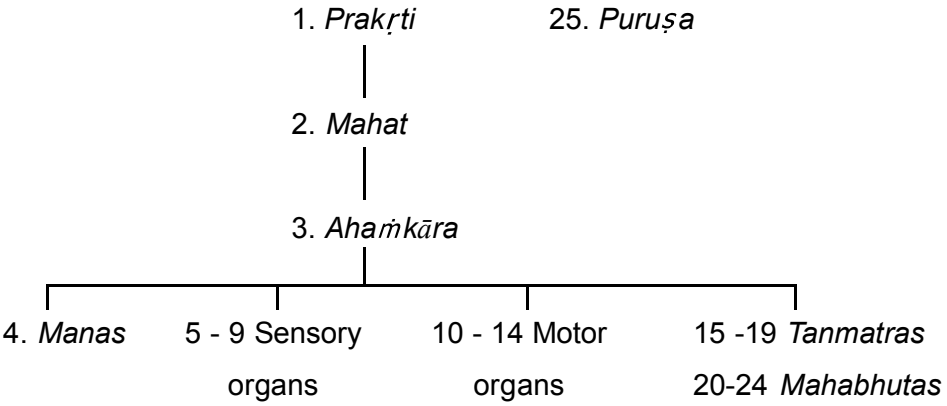
The first product of the evolution is called mahat, the Great. It is the germ of this vast world of objects including intellect, ego and mind. It is cosmic in nature. But it has a psychological aspect also in which it is called *buddhi* or intellect. *Buddhi* or intellect being the evolute of *Prakṛti* is material. It is made of finest matter and is thus capable of refiection of the Puruṣa. On account of the reflection of the Puruṣa in it, it becomes apparently conscious and intelligent. It arises when *sattva* predominates. Its original attribute are virtue (*dharma*), knowledge (*jñāna*), detachment (*vairagya*) and power (*aicœvarya*); when it gets vitiated by *tamas*, these attributes are replaced by their opposites. *Mahat* produces *ahaṁkāra*. It is the principle of individuation. Its function is to generate self –sense (*abhimāna*). It produces the notion of the "I" and the "mine". It is the individual ego-sense. *Puruṣa* wrongly identifies himself with this ego and knows himself as the agent of actions. *Ahaṁkāra* is of three kinds: (a) *sāttvika*, (b) *tāmasa*, and (c) *rājasa*.

Manas or mind which arises from the *sāttvika ahaṁkāra* is the subtle and central sense-organ. It can come into contact with the several sense-organs at the same time. *Sāttvika ahaṁkāra* produces besides *manas* the five sensory-organs and the motor-organs. The five sensory organs (*jñānendriya*) are the functions of sight, taste, smell, touch and sound.The five motor-organs are (karmendriya) are the functions of speech, prehension, movement, excretion and reproduction. From *tamas* arises the five subtle essences which are called *tanmātras*. These are the essences of sight, taste, smell, touch and sound. From the essence of sound arises the elements of ether (*ākāśa*) together with the quality of sound. From the essence of touch combined with the essence of

sound, arises the element of air together with the qualities of sound and touch. From the subtle essence of sight combined with those of sound and touch, arises the element of light or fire together with the qualities of sound, touch and colour. From the essence of taste combined with those of sound, touch and colour arises the element of water together with the qualities of sound, touch, colour and taste. And lastly, from the essence of smell combined with those of sound, touch, colour and taste arises the element of earth together with the qualities of sound, touch, colour, taste and smell.

Evolution is the play of these twenty-four principle which, together with the *Puruṣa* who is a mere spectator and outside the play of evolution, are the twenty-five categories of Sāṁkhya. Out of these twenty-five principles, the *Puruṣa* is neither a cause nor an effect, *Prakṛti* is only the cause and not the effect. *Mahat, ahaṁkāra* and five subtle essences are both causes and effects, while the five motor-organs and the five gross elements and *manas* are the effects only.

A chart of the twenty-five principles of classical Sāṁkhya:



The 25th is the *Puruc a*, untouched by this evolution.

4.4.4 Theory of Knowledge

Knowledge is the basis of all practical activities. The function of knowledge is to illuminate things other than itself. According to Sāṁkhya philosophy, knowledge is a mode of *buddhi*. *Puruṣa* is immutable and conscious. Pain, pleasure, etc. belong to *buddhi*,

which is an evolute of *Prakṛti*. Knowledge is a mode of *buddhi* which transforms itself into the shape of the object that it cognizes. Though the *Puruṣa* is inactive due to the indiscrimination and intelligence of *buddhi*, activising of *Puruṣa* takes place and the phenomenon of cognition arises as a result. The theory of valid knowledge or pramāṇa goes by the name of epistemology in philosophy. In Indian philosophy epistemology is considered as an essential part of philosophy. Epistemology means the "science of knowledge". It enquires into the origin, nature, validity and extent of knowledge.

All the philosophical schools of ancient India sprang up out of an urge for the enquiry into the real state of things. Because of this, the Indian epistemology comes to involve four basic factors. They are: *pramā* (the valid knowledge of the object); *prameya* (the object of valid knowledge); *pramāṇa* (the chief instrument of valid knowledge) and *pramātā* (the knower of the valid knowledge). The special source of *pramā* is called *pramāṇa*. *Pramāṇa* derivatively means the instrument of valid knowledge (*pramāyāḥ karaṇam*) The term *pramāṇa* is derived from the root *mâ* with a prefix *pra* and suffix *lyut. Pramāṇa* is defined as the extraordinary cause of a *pramā.* Though all accept *pramāṇa* as the extraordinary means of *pramā* yet there is difference of opinions about the characteristics of *karaṇa* or *pramāṇa.* According to Īśvarakṛṣṇa (the author of the *Sāṁkhyakārikā*) *pramāṇa* is ascertainment of an object which is nothing but a characteristic function of *buddhi* not different from *buddhi* itself. In the matter of recognizing different *pramāṇas,* different schools of Indian philosophy adopted divergent schemes. The number of *pramāṇas* accepted by them vary from one to eight. The Sāṁkhya philosophy recognizes *pratyakṣa* (perception), *anumâna* (inference), and *śabda* (verbal testimony).

***Pratyakṣa*:** The term *pratyakṣa* consists of two parts, *prati* and *akṣa*, *prati* means before or near or related to and *akṣa* means eye. The process through which immediate knowledge of an object

is conceived, is also called *pratyakṣa.* In the *Sāṁkhyakārikā* the term *dṛṣṭa* has been used instead of *pratyakṣa.* The *Sāṁkhyakārikā* gives the definition of *dṛṣṭa* in the following way- perception is a determinate knowledge in respect of every individual object. Knowledge of all kinds, according to Īśvarakṛṣṇa, is the function or attribute of *buddhi. Buddhi* is taken in the sense of both- actual agent of knowing and means of knowledge. Interpreting the definition of Īśvarakṛṣṇa, Vācaspati states that perception is a modification of the mind which gives definite cognition of objects affected by the sense-object-contact. In his opinion, through intellect (*buddhi*), ego (*ahaṁkāra*), mind (*manas*) and the senses, external object is apprehended by the subject. When an object incites the senses the *manas* arranges the sense impression into a percept, the ego refers it to the self and the intellect forms the concept. The *Sāṁkhyasūtra* defines perception as the knowledge which portrays the form of object coming in contact with it.

The Sāṁkhya school accepts two kinds of perception: *nirvikalpaka* (indeterminate perception)and *savikalpaka (*ideterminate perception). According to Sāṁkhya both *nirvikalpaka* and *savikalpaka* are equally valid and necessary modes of perceptual knowledge. Sāṁkhya refers to indeterminate perception as the immediate, pure and simple cognition of an object. Determinate perception, on the other hand, is the definite cognition of an object related to its properties and qualified by its generic and specific characteristics. But it is noteworthy that no such term (*nirvikalpaka* and *savikalpaka)* found in the authoritative Sāṁkhya works. The word *ālocana* has been used in the *Sāṁkhyakārikā*. Vâcaspati Miúra interprets *ālocanajñānam* as indeterminate perception which does not discriminate the two elements of an object namely the particular from the universal. In the very definition of *d[cm a*, the term *adhyavasāya* has been used. *Adhyavasāya* is defined by Vācaspati Miśra himself as the form of determinate knowledge. Vācaspati Miśra admits that *ālocana* is indeterminate.

So far as we understand the sense of the definition of *pratyakṣa* as given by the *Sāṁkhyakārikā*, it is always indeterminate. The determinate perception is due to the operation of *manas*, as Vācaspati Miśra interprets. *Manas* alleviates the doubt regarding the definiteness of the object cognized. At this stage genus and particular qualities of an object are decided. *Ahaṁkāra* then determines the relation of an object with the cognizer. Finally, *buddhi* decides whether to accept or to reject the object. This is the final state called *adhyavasāya*. At this stage knowledge is turned into determinate.

Anumāna: All the system of Indian philosophy except the Cārvākas hold that *anumāna* (inference) is a distinct means of valid knowledge, and hence every system has tried to discuss it in the light of its own metaphysical background. *Anumāna* literally means such knowledge that follows some other knowledge. It is the knowledge of an object due to a previous knowledge of some sign or mark. *Anumāna* has been defined in the Nyāya system as the knowledge of an object, not by direct observation, but by means of the knowledge of a *liṇga* or sign of its universal relation (*vyāpti*) with the inferred object. The term *anumāna* is derived from *anu* followed by the root *mā* with the suffix *lyut*. *Māna* means an apprehension or a way of apprehension of an object and prefix *anu* denotes after. So, the result of such knowledge is called *anumiti* which is the knowledge of an object due to the previous knowledge of some mark having the universal relation with the *sādhya* or major term and being present in the *pakṣa* or minor term and *anumititva* is a kind of genus or universal. The *Sāṁkhyakārikā* defines *anumāna* as the knowledge derived from sign and signate. Vācaspati Miśra states that *liṇga* means pervaded (*vyāpya*) and *liṇgī* means pervasive (*vyāpaka*). These may, in other words, be called probans and probandum. He states that in the wording of *Sāṁkhyakārikā* probans and probandum stand for inferential knowledge. Thus, inferential knowledge arises through the knowledge that probans

like smoke is pervaded and probandum like fire is pervasive. The *Sāṁkhyakārikā* refers to the division of *anumāna* as three kinds, viz. *pūrvavat*, *śeṣavat* and *sāmānyatodṛṣṭa*. The *Yuktidīpikā* states that the term *pūrva* means cause and *pūrvavat* means that which has a cause as a probans. It means the inference in case of which after observing the cause one comes to know the future effect. For example, one apprehends future rains after observing the rise of cloud. *Śeṣavat* is variously interpreted in three ways: (i) from effect to cause, (ii) from one part to the rest, and (iii) through elimination. The *Yuktīdipikā* defines *śeṣavat* as that in which after observing the accomplishment of an effect one comes to know the prior existence of its cause. For example, one comes to know the meeting of the couple after seeing a boy. The *sāmānyatodṛṣṭa* type of anumāna is understood in two ways: (i) based upon analogy and (ii) inferring a characteristic in other cases after observing it one case. The Sāṁkhyakārikā gives the both of these interpretations. For the former interpretation Gauḍapāda, gives the following example: the moon and stars have movement because they change the place. Whatever changes the place has movement just as Caitra. For the latter he gives the following example: observing the mango tree having flower, one infers the flowers on other trees as well.

Śabda: Etimologically the word œabda means sound (*dhvani*). *Śabda* literary means verbal knowledge. It is the knowledge of objects derived from words or sentences. Epistemologically *œabda* refers to a source of knowledge namely verbal testimony (*śabdapramāṇa*). It consists in the assertion of trustworthy person. All verbal knowledge, however, is not valid. A verbal statement is valid when it comes from a person who knows the truth and speaks the truth about anything for the guidance of other persons. Verbal testimony consists of verbal statement of people intended to express certain facts. The verbal testimony requires an understanding of the meaning conveyed by words without which there is no possibility

of verbal communication. The words of a foreign language carry no sense unless their meanings are clear. Thus verbal testimony depends upon employment of words and understanding of their meanings. Verbal testimony is designated as *āptavacana* in Sāṁkhya philosophy.

4.4.5 Theory of Liberation

The earthly life is full of three kinds of pain. The first kind, called *ādhyātmika*, is due to intra-organic psychophysical causes and includes all mental and bodily sufferings. The Second, *ādhibhautika* is due to extra-organic natural causes like men, beasts, birds, thorns, etc. The third *ādhidaivika*, is due to supernatural causes like the planets, elemental agencies, ghosts, demon, etc. Wherever there are *guṇas* there are pains. Even the so-called pleasures lead to pain. Even the life in heaven is subject to the *guṇas*. The end of man is to get rid of these three kinds of pain and sufferings. Liberation means complete cessation of all sufferings which is the *summum bonum*, the highest end of life (*apavarga or puruṣārtha*).

Puruṣa is free and pure consciousness. It is inactive, indifferent and possesses no attributes. Really speaking, it is above time and space, merit and demerit, bondage and liberation. It is only when it mistakes its reflection in the *buddhi* for itself and identifies itself wrongly with the internal organ-the intellect, the ego and the mind, that it is said to be bound. It is the ego, not the *Puruṣa*, which is bound. When the *Puruṣa* its own pure nature, it gets liberated which in fact it always was. Hence bondage is due to ignorance or non-discrimination between the self and the not-self and liberation is due to right knowledge or discrimination between the self and the not-self. Liberation cannot be obtained by means of actions.

Sāṁkhya believes that bondage and liberation alike are only phenomenal. The bondage of the *Puruṣa* is a fiction. It is only the

ego, the product of *Prakṛti*, which is bound. And consequently it is only the ego which is liberated. *Puruṣa*, in its complete isolation, is untouched by bondage and liberation. If *Puruṣa* were really bound, it could not have obtained liberation even after hundred births, for real bondage can never be destroyed. It is *Prakṛti* which is bound and *Prakṛti* which is liberated. Isvarakrsna says: *Puruṣa* is neither bound nor liberated nor does it transmigrate. Bondage, liberation and transmigration belong to *Prakṛti* in its manifold forms. *Prakṛti* binds itself with its seven forms. Just as a dancing girl retires from the stage after entertaining the audience, *Prakṛti* also retreats after exhibiting herself to the *Puruṣa.* According to Sāṁkhya philosophy, the nature of a liberated individual is that of a conscious state devoid of any bliss and misery, which inhabits only in a subtle body. Changing nature of *prakṛti* cannot reach this conscious state. The name of this state is embodied release (*jivanmukti*), which means attaining liberation in one's living time. After death, this *jīvanmukta puruṣa* experiences disembodied release, which means it leaves both the gross and the subtle body.

4.4.6 Sāṁkhya's View Regarding God

The original Sāṁkhya was monistic and theistic. But the classical Sāṁkhya, perhaps under the influence of materialism, Jainism and early Buddhism became atheistic. It is orthodox because it believes in the authority of the Vedas. It does not establish the non-existence of God. It only shows that *Prakṛti* and *Puruṣa* are sufficient to explain this universe and therefore there is no reason for postulating a hypothesis of God. But some commentators have tried to repudiate the existence of God, while the later Sāṁkhya writers like Vijñānabhikṣu have tried to revive the necessity for admitting God. Those who repudiate the existence of God give the following arguments: if God is affected by selfish motives, He is not free; if He is free, He will not create this world of pain and misery. Either God is unjust and cruel or He is not free and all-powerful. If

He is determined by law of karma, He is not free; if not, He is a tyrant. Again, God being pure knowledge, this material world cannot spring from Him. The effects are implicitly contained in their cause and the material world which is subject to change requires an unintelligent and ever-changing cause and not a spiritual and immutable God. Again, the eternal existence of the *Puruṣas* is inconsistent with God. If they are the parts of God, they must have some divine power. If they are created by God, they are subject to destruction. Hence there is no God.

Additional InformationSome remarkable books of SâA khya philosophy: The book '*Sāṁkhyasûtra*', written by Sage Kapila, the originator of SâA khya philosophy, is the first ever book of SâA khya philosophy. But this book has been lost over the course of time. The book '*Sāṁkhyakārikā',* written by Iśvarakṛṣṇa, is recognized as the prime and the oldest book at present. Two commentaries had been done on *Sāṁkhyakārikā* - one was written by Gaurapāda namely '*Gauḍapāda-Bhāṣya* and the other by Vācaspati Miśra namely *Sāṁkhyatattvakaumūdī*'. Apart from these, '*Saṁkhyacandrikā* by Nārāyaṇatirtha '*Sāṁkhyasūtrabṛtti*' by Aniruddha, '*Sāṁkhyapravacanabhaṣya*' by Vijñanabhikṣu, *aghusāṁkhyasūtravṛitti* by Nāgeśabhatta etc. are some noteworthy books of Sāṁkhya philosophy. Two important works namely '*Sāṁkhyapravacanasūtra*' and '*Tattvasamāsa*' are said to be written by Sage Kapila. However, required data are not available to prove this.



CHECK YOUR PROGRESS

Q 6: How many *pramāṇa*s are acknowledged by Sāṁkhya philosophy?

.....

Q 7: How many *prtyakṣa pramāṇa*s are there? Write their names.

.....

Q 8: State the number of classifications of pain according to Sāṁkhya philosophy. Mention their names.

.....

Q 9: According to Sāṁkhyists, what is the means of liberation?

.....

Q 10: What is the meaning of *Jīvanmukti*?

.....

Q 11: According to Sāṁkhya, what is the meaning of liberation?

.....

Q 12: Who wrote the book '*Sāṁkhyakārikā*'?

.....



4.5 LET US SUM UP

- We have learnt the meaning of the word Sāṁkhya'.
- We have learnt about *satkāryavāda*.
- We have learnt about the two prime theories of Sāṁkhya — *prakṛti* and *puruṣa*.
- We became aware of the evolution of earth.
- We have learnt Sāṁkhya's opinion regarding the Theory of Knowledge.
- We have learnt about liberation.
- We have learnt Sāṁkhya's view regarding God.



4.6 FURTHER READING

1) Sharma Dr. C. D. (1987); *A Critical Survey of Indian Philosophy*; Delhi: MLBD.

2) Sinha Jadunath, *An Outline History of Indian Philosophy*, Central Book Agency.



4.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The founder of Sāṁkhya philosophy is Sage Kapil.

Ans to Q No 2: The word Sāṁkhya is generated from 'Sankhyā'

Ans to Q No 3: According to Sāṁkhya philosophy all material effects are the modification (*pariṇāma*) of *Prakṛti*. They pre-exist in the eternal bosom of *Prakṛti* and simply come out of it at the time of creation and return it at the time of dissolution. This concept of Sāṁkhya is termed as *satkāryavāda*.

Ans to Q No 4: *Satkaryavāda* has two forms- *Pariṇāmavāda* and *Vivartavāda*.

Ans to Q No 5: According to Sāṁkhya, *prakṛti* is the assimilation of three guṇas- *Sattva, Rajas* and *Tamas.*

Ans to Q No 6: Sāṁkhya philosophy acknowledges three *pramāṇas*- *Pratyakṣa, Anumâna* and *Śabda*.

Ans to Q No 7: According to Sāṁkhya, *Pratyakṣa pramāṇa* is of two types- *Nirvikalpa* and *Savikalpa*.

Ans to Q No 8: According to Sāṁkhya philosophy, pain is classified into three sects- *ādhyātmika, ādhibhautika* and *ādhidaivika*.

Ans to Q No 9: According to Samkhyists, Liberation means complete cessation of all sufferings which is the *summum bonum*, the highest end of life (*apavarga or puruṣārtha*) .

Ans to Q No 10: Attaining the state of a liberated *puruṣa* while living the life as a human being is called *Jīvanmukti* .

Ans to Q No 11: According to Sāṁkhya, the meaning of liberation is to get ultimate and complete respite from misery.

Ans to Q No 12: The author of the book '*Sāṁkhyakārikā* is Īsvarakṛṣṇa.



4.8 MODEL QUESTIONS

A) Subjective questions: (every answer is to be written within 50 words)

Q 1: Write the meaning of the word 'Sāṁkhya'.

Q 2: Mention the names of some noteworthy books of Sāṁkhya philosophy.

B) Short questions: (every answer is to be written within 150 words)

Q 1: Discuss about *satkāryavāda*.

C) Essay type questions: (every answer is to be written within 300-500 words)

Q 1: Explain the process of evolution of earth through the union of — *prakṛti* and *puruṣa*

Q 2: Discuss the opinion of Sāṁkhya regarding knowledge.

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