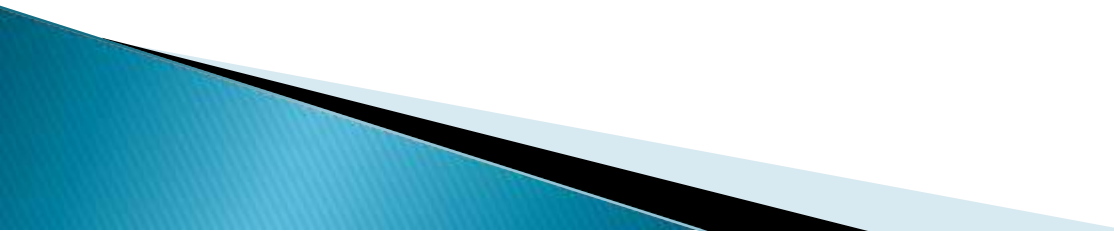


Semester – 4  
PHILCC408  
Unit - 3

Shyam Priya  
Guest Faculty  
Department of Philosophy  
Patna Women's College



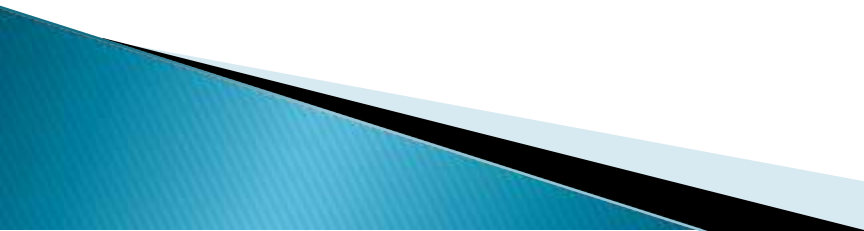
# Introduction to Sankhyakarika

## Etymology

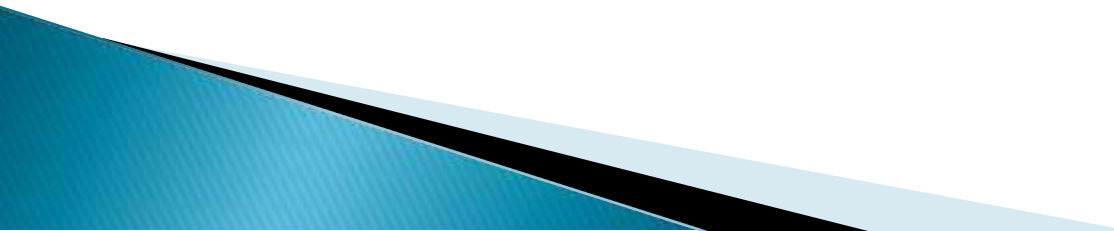
The word “Sankhya” is derived from the Sanskrit word ‘sankhya’ (Number) based on the verbal root khya (make known, name) with the proverb sam (together). ‘Sankhya’ thus denotes the system of enumeration or taking account.

Sam – number, balanced, equal, harmonious

Khya – knowledge, understanding, wisdom.

- ▶ It is propounded by Maharshi Kapila.
  - ▶ It is also known as Kapila Darshana.
  - ▶ The book Sankhya kaarika written by Ishvara Krishna, is presently the most popular primer for the study of Sankhya.
  - ▶ Sankhya means the knowledge or number.
  - ▶ Sankhya is one of the earliest philosophical school of thought in India.
  - ▶ Another early extant of text of this school is Samkhya karika of Ishvarakrishna (3<sup>rd</sup> century).
  - ▶ Vacaspati Mishra, the great scholar, wrote a commentary on Samkhyakarika, known as Samkhyatattvakaumudi which is regarded as one of the most authoritative works on Sankhya system.
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# Epistemology

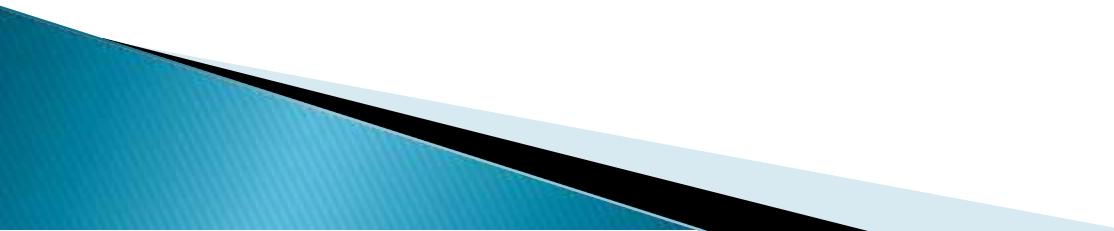
- ▶ According to the Sankhya school, all knowledge is possible through three Pramanas (means of valid knowledge).
    1. Pratyaksa – direct sense perception
    2. Anumana – Logical inference
    3. Sabda or Aptavacana – verbal testimony.
- 

# Metaphysics

- ▶ Samkhya system classified all objects into two categories –
- ▶ Purusha
- ▶ Prakriti

Sankhya maintains an intermingled duality between the two

All physical events are considered to be manifestations of the evolution of Prakriti or primal nature (From which all physical bodies are derived).

- ▶ Sankhya provides an alternate viewpoint, intimately related to substance dualism by drawing a metaphysical line between consciousness and matter – where matter includes both body and mind.
  - ▶ The end of this bondage is moksha.
- 

# Karika 18 - Proofs for the plurality of selves.

Jananmaranakarananam  
Pratiniyamadayugapatpravrttesca ||  
Purusabahutvam siddham  
Trigunyahaviparyayaccaiva ||

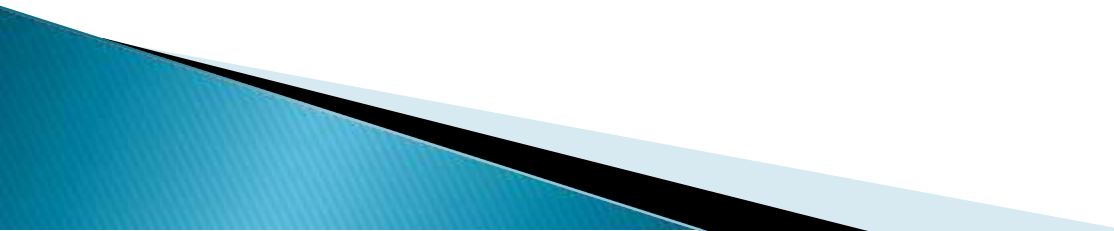
The above arguments proves the pluralistic concept of selves.

# PRAKRITI

- ▶ Prakriti is the first cause of the manifest material universe – of everything except the Purusa.
- ▶ Since it is the first principle (tattva) of the universe, it is called the Pradhana, but, as it is the unconscious and unintelligent principle, it is called the Guna.
- ▶ It is composed of 3 essential characteristics (trigunas). These are:
  - ▶ Satva – Poise, fitness, lightness, illumination and joy.
  - ▶ Rajas – Activity, excitation and pain.
  - ▶ Tamas – Inertia, coarseness, heaviness, obstruction etc.



# PURUSHA

- ▶ Purusa is the transcendental self and pure consciousness. It is absolute, independent, free, imperceptible and unknowable, above any experience and beyond the words and explanation.
  - ▶ It remains pure, “ nonattributive consciousness.”
  - ▶ Purusa is neither produced nor does it produce. Samkhya believes in plurality of the Purusas.
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- ▶ Janma marana karananam Pratiniyamat - The births, deaths and sensory activities of all individual beings are different. One is blind while another has two eyes. The difference is possible when there are more than one selves otherwise all would have been blinded when one becomes so. But such is not the experience of every day life, hence there is a plurality of selves.

- ▶ Ayugpat pravrittescha – All individuals are not possessed of the same tendencies. A different tendency is to be found in every different individual. In an individual one may find a positive tendency at a particular moment and a negative tendency in another person at the same moment. In this way, the failure to find a concurrence of tendencies leads to the conclusion that there are many purusas. If there were only one purusa then all beings should have been possessed with the same single tendency at one time.

- ▶ Traigunyaviparyayat – In all the individuals in the world, one finds different combinations of the three gunas. Otherwise, every object in the world equally contains sattva, rajas and tamas, the three gunas. But even then, one individual is sattvik, another rajasic and yet another tamasic. Those who are sattvic have peace light and pleasure. Those who are rajasic or have a preponderance of rajas have pain, disturbance and anger while the tamasic are ignorant and prone to attachment. If there were only one purusa, then all would have been sattvic, rajasic or tamasic. But such does not appear to be the case. Hence, there are many selves.