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**Full text of "**[**The samkhya philosophy; containing samkhya-pravachana sutram, with the vritti of Aniruddha, and the bhasya of Vijnana Bhiksu and extracts from the vritti-sara of Mahadeva Vedantin; tatva samasa; samkhya karika; panchasikha sutram. Translated [and edited] by Nandlal Sinha**](https://archive.org/details/thesamkhyaphilos00sinhuoft)**"**

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THE

SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

EDITED BY

MAJOR B. D. BASU, I.M.S. (Retired)

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r-gJAMKHYA PHILOSOPHY

i

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1915

THE

SAMKHYA PHILOSOPHY

CONTAINING

(i) SAMKHYA-PRAVACHANA SI)TRAM, WITH THE VRITTI OP ANIRUDDHA,

AND THE BHASYA OF VIJNANA BHIKSU AND EXTRACTS

FROM THE VRITTI-SARA OF MAHADEVA VEDANTIN ;

(2) TATVA SAM ASA/ (3) SAMKHYA

(4) PANCHASIKHA

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Kris Una bha-.

Calcutta.

PREFACE.

The present volume of the Sacred Books of the Hindus which bears

The Contents of the the modest title of the Sdrnkhya-Praoacliana-Sutra,m,

is, in reality, a collection of all the available original

documents of the School of the Samkhyas, with the single exception of the

commentary composed by Vyasa on theSdmhhya-Pravaehana-Yoga-Sutram

of Patanjali. For it contains in its pages not only the Sdmkhya-Prava-

efiana-Sutram of Kapila together with the Vritti of Aniruddha, the Bhdsya

of Vijnana Bhiksu, and extracts of the original portions from the Vrit-

tisdra of Vedantin Mahadeva, but also the Tattoa-Samasa together with

the commentary of Narendra, the Samkhya- Kdrikd of t^varakrisna with

profuse annotations based on the Blidsya of Gaudapada and the Tattva-

Kaumudi of Vaehaspati MisVa, and a few of the Aphorisms of Pancha-

rfikha with explanatory notes according to the Yoga-Bhdsya which has

quoted them. An attempt, moreover, has been made to make the volume

useful in many other respects by the addition, for instance, of elaborate

analytical tables of contents to the Sdmkhya-Prauachana-Sutram and the

Sdmhhya-Kdrikd, and of a number of important appendices.

In the preparation of this volume, I have derived very material help

from the excellent editions of the Vritti of Aniruddha and the Bhdsya of

Vijnana Bhiksu on the Sdmkhya-Pravachana-Sutram by Dr. Richard Garbe,

to whom my thanks are due. And, in general, I take this opportunity of

acknowledging my indebtedness to all previous writers on the Samkhya,

living and dead, from whose writings I l^ve obtained light and leading

in many important matters connected with the subject.

An introduction only now remains to be written. It is proposed,

lowever, to write a separate monogram on the Samkhya Dar^ana, which

would be historical, critical and comparative, in its scope and character. In

this preface, therefore, only a very brief account is given of some of the

cardinal doctrines of the Samkhya School.

The first and foremost among these is the Sat-Kdrya-Siddhdvita or the

Established Tenet of Existent Effect. It is the Law

The La\v of the

[Identity of Cause and of the Identity of Cause and Effect : what\_ is called

the cause is the umnanifested state of what is called

the effect, and what is called the effect is only the manifested state of what

PREFACE.

is called the cause ; their substance is one and the same ; differences of

manifestation and non-manifestation give rise to the distinctions of

Cause and Effect. The effect, therefore, is never non-existent ; whether

before its production, or whether after its destruction, it is always

existent in the cause. For, nothing can come out of nothing, and nothing

can altogether vanish out of existence.

This doctrine would be better understood by a comparison with

Definition of Cause and the contrary views held by other thinkers on the

Effect. relation of cause and effect. But before we proceed

to state these views, we should define the terms " cause " and " effect."

One thing is said to be the cause of another thing, when the latter

cannot be without the former. In its widest sense, the term, Cause,

therefore, denotes an agent, an act, an instrument, a purpose, some\*

material, time, and space. In fact, whatever makes the accomplishment

of the effect possible, is one of its causes. And the immediate result of

the operation of these causes, is their effect. Time and Space, however,

are universal causes, inasmuch as they are presupposed in each and every

act of causation. The remaining causes fall under the descriptions of

Aristotelian Division "Material/ 5 "Efficient," "Formal," and "Final."

^Th^Smkhya Divi- The Samkhyas further reduce them to two des-

slon - criptions only, viz., Updddna, i.e., the material,

which the Naiyayikas call Samavdyi or Combinative or Constitutive,

and Nimitta, i. e., the efficient, formal, and final, which may be vari

ously, though somewhat imperfectly, translated as the instrumental,

efficient, occasional, or conditional, because it includes the instruments

with which, the agent by which, the occasion on which, and the conditions

under which, the act is performed. Obviously,

there is a real distinction between the Updddna and

the Nimiwa : the Updddna enters into the consti

tution of the effect, and the power of taking the form of, in other

words, the potentiality of being re-produced as, the effect, resides in it ;

while the Nimitta, by the exercise of an extraneous influence only, co

operates with the power inherent in the material, in its re-production in

the form of the effect, and its causality ceases with such re-production.

To take the case of a coin, for example : the material causality was in a

lump of gold ; it made possible the modification of the gold into the form

of the coin, it will remain operative as long as the coin will last as a coin,

and after its destruction, it will pass into the potential state again ; but

the operation of the Nimittas came to an end as soon as the coin was

minted.

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Similarly, the Samkhyas distinguish the Effect under the twofold

aspect of simple manifestation and of re-production. Thus, the coin is an

instance of causation by re-production, while the production of cream

from milk is an instance of causation by simple manifestation.

Now, as to the origin of the world, there is a divergence of opinion

among thinkers of different Schools : Some uphold

the Theory of Creation, others maintain the Theory

of Evolution. Among the Creationists are counted

the Nastikas or Nihilists, the Buddhists, and the Naiyayikas ; and

among the Evolutionists, the Vedantins and the Samkhyas. The Nas

tikas- hold that the world is non-existent, that is, unreal, and that it

came out of what was not ; the Buddhists hold that the world is existent,

that is, real, and that it came out of what was not ; the Naiyayikas hold

that the world is non-existent, that is, non-eternal, perishable, and

that it came out of the existent, that is, what is eternal, imperishable;

the Vedantins hold that the world is non-existent, that is, unreal, and that it

came out of what was existent, that is, real, namely, Brahman ; and the

Samkhyas hold that the world is existent, that is, real, and that it came out

of what was existent, that is, real, namely, the Pradhdna. Thus, there are

the A-Sat-Kdrya-Vdda of the Nastikas that a non-existent world has been

produced from a non-existent cause, and of the Buddhists that an existent

world has been produced from a non-existent cause, the Abhdva-Utpatti-Vdda

of the Naiyayikas that a non-eternal world has been produced from an

eternal cause, the Vivarta-Vada of the Vedantins that the world is a re

volution, an illusory appearance, of the one eternal reality, viz., Brahman,

and the Sat-Kdrya-Vada of the Samkhyas that an existent world has been

produced from an existent cause.

Against the theories of A-Sat-Kdrw, Abhdva-Utpatti, and Vivarta,

esfawirhThe^la^hya \*? d in 8U PP 0rt f their theor y f ^-^ya, the

Theory. Samkhyas advance the following arguments :

I. There can be no production of what is absolutely non-existent

e.g., a man s born.

TI. There must be some determinate material cause for every pro

duct. Cream, for instance, can form on milk only, and never

on water. Were it as absolutely non-existent in milk as it is in

water, there would be no reason why it should form on milk,

and not equally on water.

III. The relation of cause and effect is that of the producer and the

produced, and the simplest conception of the cause as the pro-

ducer\_is that it possesses the potentiality of becoming the effect,

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and this potentiality is nothing but the unrealised state of the

effect.

IV. The effect is seen to possess the nature of the cause, e.g., a coin

still possesses the properties of the gold of which it is made.

V. Matter is indestructible ; u destruction " means disappearance

into the cause.

It follows, therefore, that cause and effect are neither absolutely

The World possesses dissimilar nor absolutely similar to each other. They

phenomenal reality. possess essential similarities and formal dissimilari

ties. Such being the relation between cause and effect, the world cannot

possibly have come out of something in which it had been absolutely non

existent, and which accordingly was, in relation to it, as good as non-existent.

For the world is neither absolutely unreal nor absolutely real. The test of

objective reality is its opposition to consciousness. It is distinguished as

Prcitibhdsilta or apparent, Vyavalidrika or practical or phenomenal, and

Pdramarthika or transcendental. Of these, the world possesses phenomenal

reality, and must, therefore, have a transcendental reality as its

substratum. Thus is the Doctrine of Sat-Kdrya established.

A natural corollary from the above doctrine is the other doctrine of

The Doctrine of Parindma or transformation. ]t is the doctrine that,

Transformation. ag a j] e ff ects are contained in their causes in an

unmanifested form, the "production of an effect is nothing but its

manifestation, and that, as cause and effect are essentially identical, an

effect is merely a transformation of the cause.

Now, the question arises, whether the cause of the world be a single

The Cause of the one, or whether it be manifold. Some think that,

World, one or manifold? according to the Naiyayikas, who declare the exist

ence of Parama-Anus or the ordinary Atoms of Matter, the world has

sprung from a plurality of causes. This is, however, to take a very

superficial view of the Nyaya-Vai^ esika Dar^ana. The Naiyayikas were

The Position of the certainly not timid explorers of metaphysical truths ;

Naiyayikas explained. there ig absolute ] y no reason f or Sllpp osing that

they either would not or could not penetrate behind and beyond the

ordinary Atoms of Matter. As I have elsewhere pointed out, it would

be a mistake to treat the six Dar&mas as each being a complete and

self-contained system of thought ; in respect of their scope and purpose,

they bear no analogy to the philosophies of the West. They are singly

neither universal nor final ; but they mutually supplement one another.

Their Risis address themselves to particular sets of people possessing

different degrees of mental and spiritual advancement. They reveal

PREFACE

and explain the truths embodied in the Vedas to them from their

point of view and according to their competence, and thus help

them in realising the truths for themselves and thereby in progressing

towards Self-realisation. If the Naiyayikas, therefore, do not carry their

analysis of the world further than the ordinary Atoms of Matter, it

must not be assumed that they teach a sort of atomic pluralism as the

ultimate theory of the origin of the world, and are in this opposed to the

authors of the other ^astras which teacli a different origin. The right

explanation is that they make but a partial declaration of the Vedic truths

and cut short the process of resolution at the ordinary Atoms of Matter,

because they address themselves to a class of students who do not possess

the mental capacity to grasp subtler truths.

For the sense of unity which has found expression in the Law of

Unity of the Cause of Parsimony, points to a single original of the world

or material manifestation, as revealed in the Vedas.

And the Samkhya makes its students acquainted with this. It, is called

the Root, and is described as the Pradhdna, that in which all things are

contained, and as Praltriti, the mother of things.

It is a long way from the ordinary Atoms of Matter to the Pradhana

The Scope of the or Primordial Matter. The Samkhya undertakes to

Samkhya. declare and expound the successive transformations

of the Pradhana down to the Gross Matter, with the object of accomplish

ing the complete isolation of the Self from even the most shadowy con

junction with the Pradhana.

The d efinition of Prakriti is that it is the sjbate of ^guilibrium

of Sattva, Rajas, and Tamas, called the Gunas.

Definition of Prakriti. -- . .

It is the genus of which the Chinas are the species.

Their state of equilibrium is their latent, jpotent ml, or inactive state, the

state of noTbeing developed into effects. The Gunas are extremely fine

substances, and are respectively the principles of illumination, evolution,

and involution, and the causes of pleasure, pain, and dullness. For,

Sattva is light and illuminating, Rajas is active and urgent, and Tamas is

heavy and enveloping. They are in eternal and indissoluble conjunction

with one another, aud, by nature, mutually overpower, support, produce,

and intimately mix with, one another.

This doctrine of the Three Gunas is the very foundation of the

Samkhya Tantra. It is explained in the following

The Doctrine of the / 1 - TT&lt; i i

Three Gunas. manner: (I) Everything in the world, external as

well as internal, is in constant change ; and there

can be no change, whether it be movement in space, or whether it

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be movement in time, without rest. Side by side, therefore, with the

principle of mutation, there must be a principle of conservation. And, as

Berkeley tells us, existence is perception, --whatever is not manifested to

Consciousness, individual or universal, does not exist. Another principle

is, therefore, required which would make the manifestation of the other

two principles and of their products, (as also of itself and of its own), to

Consciousness possible. Thus, at the origin of the world, there must be

a principle of conservation, a principle of mutation, and a principle of

manifestation. (2) Similarly, an examination of the intra-organic energies

would disclose the existence of three distinct principles behind them.

These energies are the eleven Indriyas or Powers of Cognition and Action,

and Prana or Vital Force. Among them, the Powers of Cognition, e.g.,

Seeing, Hearing, etc., cause manifestation of objects, the Powers of Action,

e.g., seizing by the hand, etc., produce change, and Prana conserves and

preserves life. (3) In the mind, again, modifications of three distinct

characters take place ; viz., cognition, conation, and retention ; and these

could not be possible without there being a principle of manifestation,

a principle of mutation, and a principle of conservation respectively.

(4) Likewise, a psycho-esthetic analysis of our worldly experience yields

the result that everything in the universe possesses a threefold aspect,

that is, it may manifest as agreeable, or as disagreeable, or as neutral, i.e.,

neither agreeable nor disagreeable. It must then have derived these

characteristics from its cause ; for nothing can be in the effect which

was not in the cause. The principles of manifestation, mutation, and

conservation, therefore, which are operative in the change of the states of

agreeable, disagreeable, and neutral, must also possess the nature of being

pleasant (t&nta), unpleasant (ghora), and dull (mud ha).

It is these principles of manifestation, mutation, and conservation,

possessing the nature of pleasure, pain, and dullness, that are respectively

the Gunas, Sattva, Rajas, and Tamas, of the Samkhyas. They are the

constitutive elements of Prakriti. They are Gunas in their manifested

forms; they are Prakriti in their unmanifested form.

The transformations of Prakriti are either prakriti-vikriti, original or

evolvent as well as modification or evolute, or vikriti,

The Transformations

of Prakriti .enumerated modification or evolute merely. Ihe former are

and distinguished. themselves transformations of their antecedents,

and, in their turn, give rise to subsequent transformations. They are

Mahat, Ahamkara, and the five Tan-matras. The latter are the eleven

Indriyas and the five gross Elements. The transformation of Praki-iti

ceases with them. Of course, the gross Elements combine and evolve the

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material world ; but the world is not a different Tattva or principle from

the Elements, because it does not develop a single attribute which is not

already possessed by them. For the test of a Tattva or original or ultimate

principle is that it possesses a characteristic property which is not pos

sessed by any other Tattva.

The objective world thus contains twenty-four Tattvas, namely,

Prakriti, Mahat, Aham-kara, Manas, the five Indriyas

The Objective World . .

consists of Twenty- or Cognition, the rive In any as or Action, the five

four Tattvas. m \, j -i r THI

lan-matras, and the live gross Elements.

At the beginning of creation, there arises in Prakriti Spandana or

cosmic vibration which disturbs its state of equili-

The Transformation

of Prakriti is Mahat or briutn, and releases the Gunas from quiescence.

Buddhi. T ^ . ,

Kajas at once acts upon battva and manifests it as

Mahat. Mahat denotes Buddhi, the material counterpart and basis of

what we term Understanding or Reason. Buddhi is called Ma.ha.tj gr^p.^

because it is the principal among the Instruments of Cognition and Action.

Mahat also means " light " ; it is derived from the Vedic word Malias or

Maghas, meaning light. And Buddln is called Mahat,. because jt L JgJhe

initial transformation of Sattva which is the principle of manifestation.

Or, Buddhi which is the first manifestation of the Gunas and which is the

material cause of the world, is called Mahat, in order

Universal and Indivi- . . ...

dual Buddhis distin- to distinguish it from individual or finite Buddhis

which are its parts. For " what is the Buddhi of

the first-born golden- egged (Brahma), the same is the primary basis of all

Buddhis; it is here called the great self.

The function of Buddhi is Adhyavasftya or certainty leading to

Definition of Buddhi. 2^- It manifests in eight forms ; m., as virtue,

knowledge, dispassion and power, while \_Sattva\_ is.

predominant in it, and as vice, ignorance, passion, and weakness, while

Tamas is predominant in it. And these, again, are modified into in

numerable forms, which, are classified as Error, Incapacity, Complacency,

and Perfection. Such is Pratyaya-sarga or the creation of Buddhi or

intellectual creation as contra- distinguished from elemental creation.

From Buddhi springs Aham-kara : from " cogito" 1 think, " sum"

The Transformation of I am,. Aham-kara is literally the I-maker. It is the

Buddhi is Aham-kara. material counterpart and basis of what we term ego

ism, and causes modifications of Buddhi in the forms of "I am," "I do,"

etc., etc. It is the principle of personal identity and of individuation. Its

function is Abhimana, conceit, thinking with reference to itself, assump-

.iQ\_\_itself. But it is not a mere function ; it is a substanoe

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in which reside Vdsands or the resultant teiidencies of accumulated ^ex

perience, and which is capable of modification into other and grosser

forms.

This Aham-kara, which is the first transformation of Buddhi, is the

Universal and Indivi- cosmic Aham-kara, the Upadhi or adjunct of the

dual Aham-karas dis- golden-egged Brahma, the Creator. It is the

tinguished. , . .

infinite source or the finite Aham-karas of indivi

dual Jivas.

The modification of Aham-kara is twofold, according as it is in-

The Transformations ^nced by Sattva or by Tamas. The Sattvic modi-

of Aham-kara are : The fications are the eleven Indriyas, that is, the five

Indriays of Cognition, vis., the powers located in the

Eye, Ear, Nose, Tongue, and Skin, the five Indriyas of Action, viz., the

powers located in the voice, hand, feet, and the organs of generation and of

excretion, and Manas. Manas is both a power of cognition and a power

of action. Assimilation and differentiation are its distinctive functions.

The Tamasic modifications of Aham-kara are the five Tan-matras,

viz., of Sound, Touch, Form, Flavour and Smell.

And the Tan-ma bras. , , i i ^i

They are pure, subtle or simple elements, the meta

physical parts of the ordinary Atoms of Matter. They are "fine substan

ces," to quote from Vijnana Bhiksu, " the undifrerentiated (a-visfesa) origi

nals of the Gross Elements, which form the substratum of Sound, Touch,

Form, Flavour and Smell, belonging to that class (that is, in that stage of

their evolution) in which the distinctions of fifinta pleasant 1 , etc., do not

exist." The process of their manifestation is as follows: The Tan-

ma tra of Sound, possessing the attribute of Sound, is produced from

Aham-kara ; then, from the Tan-matras of Sound, accompanied by Aham-

kara, is produced the Tan- ma tra of Touch, possessing the attributes of

Sound and Touch. In a similar mariner, the other Tan-matras are produced,

in the order of their mention, by the addition of one more attribute at

each successive step.

The transformations of the Tan-matras are the Gross Elements of

, . Ether, Air, Fire, Water, and Earth, the ordinary

The Transformations

of the Tan-matras are Atoms of Matter, in which appear for the first time the

the Gross Elements. . . , . ,

distinctions of being pleasant, painful, and neutral.

All Bodies, from that of Brahma down to a stock, are formed of them.

Now, all this objective world is non-intelligent, because its

How the Existence of material cause, Prakriti, is non-intelligent. It does

a Subjective Principle, not, therefore, exist or energise for its own sake.

There must be some one else of a different nature,

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IX

some intelligent being, for whose benefit, i.e., experience and freedom,

all this activity of Prakriti is. Thus do the Sdmkhyas explain the

existence of Purusa.

The Twentyfive To classify the Tattvas logically, they may be

Tatfcvas exhibited thus :

Jna.

Knower,

Intelligent,

Subject :

25 Purusa.

A-Jna.

Non-knower,

Non-intelligent,

Object :

Ma.

ifest.

ahat.

m-kara.

1

A-vyakta. Vya

Unmanifesfc : Man

24 Prakriti, the state

of equilibrium of 23 M

Sattva, Rajas and

Tamas. 22 Aha

x Sattva.

1

XTan

as.

Indriyas ^

of k 21 Manas.

Cognition : }

Powers located in

20 The Eye.

19 The Ear.

18 The Nose.

17 The Tongue.

16 The Skin.

1

( Indriyas

of

{ Action :

Powers located in

15 Hands.

14 Feet.

13 Speech.

12 Excretory Organ.

11 Organ of generation.

1 1

10 Sound. 8 Touch.

1 1

9 Ether. 7 Air.

1 1 !

6 Form. 4 Flavour. 2 Smell.

[ 1 1

5 Fire. 3 Water. 1 Earth.

Of these, Purusa is the principle of Being, Prakriti is the principle

Purusa and Prakriti of Becoming : Purusa eternally is, never becomes,

contrasted. while Prakriti is essentially Movement ; even during

Pralaya or Cosmic Dissolution, its activity does not altogether cease ;

it then undergoes homogeneous transformation : Sattva modifying as

Sattva, Rajas modifying as Rajas,\* and Tamas modifying as Tamas.

Purusa, on the other hand, is eternal consciousness undisturbed. Noth

ing can come into him, nothing can go out of him ; he is Kuta-stha,

dwelling in the cave. And these two eternal co-ordinate principles

The Spontaneity of are in eternal conjunction with each other. But

conjunction as such does not set Prakriti in move

ment. Creation is caused by E&ga or Passion. Rdga is a change of

state which spontaneously takes place in the Rajas of Buddhi, through

the influence of Dharma and A-dharma. These are the natural

consequences of the previous changes in the transformations of Prakriti,

PREFACE.

and they reside in Aham-kara in the form of Vdsand or tendency,

and render impure the Sattva of Buddhi. The activity of Prakriti, in

the form of the disturbance of its Rajas element, is spontaneously evoked

for the purpose of working out and exhausting the stored up Vasana ; its

successive transformation is really a process of purification of the Sattva of

Buddhi. This spontaneous tendency towards purification is due to the

vicinity of Purusa.

The Samkhyas constantly hammer on the theme that no pain, no

The Nature of Purusa. suffering, no bondage ever belongs to Purusa.

Purusa is eternally free, never bound, never released. And because they

The Meaning of the thus thoroughly reveal the nature of Purusa, their

word, Samkhya. doctrine is described as the Samkhya, thorough-

re vealer.

The " experience " of Purusa consists in his being the indifferent

The " Bondage " of spectator of the changes that take place in Buddhi ;

his\_l!\_boridage^ is nothing but the reflection^ on

him of the bondage, that is, the impurities, of Buddhi ; his " release^js

merely the removal of this reflection which, again, depends upon^the

recovery by Buddhi of its state of pristine purity, which means its dissolu r

tion into Prakriti. To say that the activity of Prakriti is for the benefit

of Purusa is, therefore, a mere figure of speech. It is really for the purifica

tion of the Sattva of Buddhi.

To think, as people generally do, that pleasure and pain, release

Is due to A-vivaka. anc l bondage really belong to Purusa, is a mistake

pure ancl simple. It is A-vidyd. A-viveka is the cause of A-vidya. And

A-viveka, non-discrimination, is the failure to discriminate Purusa from

Prakriti and her products. Many are ignorant of the very existence

of Purusa. Many are ignorant of his exact nature : some identify him

with Prakriti, some with Mal^at, some with Aham-kara, and so on.

Many, again, know the Tattvas in some form or other, but they know

them not : knowledge, in the sen^e of mere information, they have,

but no realisation, and it is realisation which matters. The Samkhya,

for this reason, enters into a detailed examination of the Tattvas, their num

ber, nature, function, effect, inter-relation, resemblance, difference, etc., and

The Aim of the Sam- insists on Tattva-abhyasa or the habitual contempla

tion of the Tattvas, so that they may be Sak$dt-

krita or immediately known or realised. The way is also shown asL\_to

how, and the means, too, whereby, to discriminate, on the one hand,

the gross Elements from the Tan-matras, the Tan-matras from the

Indriyas, and both from Aham-kara, Aham-kara from Buddhi, and Buddhi

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from Purusa, and, on the other hand, to discriminate Purusa from\_ the

gross and subtle Bodies and to prevent their further identification.

The Yoga which is the practice of the Samkhya, which is the theory,

The Relation of the takes up, and starts from, these central teachings

tiT T e P ractce ya to pf its predecessor, mz. (1) All activity-all change-

Theory. i s j n an( j o f Prakriti. (2) No activity no change

is in Purusa. (3) The modifications of the mind are reflected in Purusa,

and make him look like modified. (4) When the mind is calm and puri-.

fied, Purusa shines as he really is. (5) Save and except these, reflection

and its removal, bondage and release do not belong to Purusa. (6) Bond

age and release are really of Prakriti, or, more strictly speaking, of the

individualised form of its first transformation, viz., Buddhi. From the

point of view of the philosophy of the history of the Dar&inas, these are

the last words of the Samkhya.

The Samkhya also has brought the doctrine of Suksma or Lifiga

Sarira, the Subtle Body, prominently to the fore.

SubtfeBody! 1116 f the For, the purification of the Sattva of Buddhi may

not be, and, as a general rule, is not, possible in one

life, nor in one region of the Universe. But death seems to put an untimely

end to the process of purification, by destroying the gross Body, flow

then can the process of purification be continued in other lives and in other

regions ? The SA mkhya replies that it can be and is so continued by means of

the Subtile Body. It is composed of the seventeen Tattvas, beginning with

Buddhi and ending with the Tan-matras. It is produced, at the beginning

of Creation, one for each Purusa, and lasts till the time of Maha-Pralaya

or the Great Dissolution. It is altogether unconfined, such that it may

ascend to the sun dancing on its beams, and can penetrate through a

mountain. And it transmigrates from one gross Body to another, from

one region of the Universe to another, 1)eing perfumed with, and carrying

the influence of, the BhAvas or dispositions of Buddhi characterised as

virtue, knowledge, dispassion, and power, and their opposites.

The Samkhyas, again, teach a plurality of Purusas. This topic has

been very fully discussed in the Sdmkhya-Pravacha-

The Plurality of na \_Stitram, I. 149-159, and the commentaries.

Purusas. \ t .

Therein "Vijfiana Bhiksu has mercilessly criticised

the doctrine of Non-duality maintained by some of the Vedantins, and has

sought to establish the plurality of Purusas. And Garbe, in his character

istic style, contents himself with a flippant criticism of Vijnana Bhiksu s

explanations. But Vijnana Bhiksu s criticisms are not aimed principally

against the unity of Purusas, but at those interpretations of it, according

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to which the empirical Purusas, that is, mundane Purusas, the plurality

of whom is established by irrefutable arguments, as in the Samkhya

Sastra, are reduced to mere shadows without substance. He does not so

much attack the unadulterated ArDvaitd of the Vedas and the Upanisats

as its later developments. He was fully aware of the fact that none of

the six Dantanas, for example, was, as we have hinted more than once,

a complete system of philosophy in the Western sense, but merely a cate

chism explaining, and giving a reasoned account of, some of the truths

revealed in the Vedas and Upanisats, to a particular class of students,

confining the scope of its enquiry within the province of Creation, without

attempting to solve to them the transcendental riddles of the Universe,

which, in their particular stage of mental and spiritual development, it

would have been impossible for them to grasp. Similarly, Garbe is wrong

in thinking that Vijnana Bhiksu " explains away the doctrine of absolute

monism." It is only a matter of interpretation and of stand-point ;

compare Ramanuja, Madhva, etc. For Vijnana does not hesitate to do

away even with the duality of Prakrit! and Purusa when he observes

that all the other Tattvas enter into absorption in Purusa and rest there

in a subtle form, as does energy in that which possesses it. (Vide his

Commentary on S-P-S., I. 61). For an explanation, therefore, of the

apparent contradictions in the Darsanas, one must turn to the Vedas and

Upani&ats and writings of a similar scope and character. The Bhagavat-

GitA, for instance, declares :

I vS

In the world there are these e two Purusas only, the mutable and the

immutable. The mutable is all created things ; the intelligent experiencer

is said to be the immutable. XV. 16.

While the highest Purusa is a different one, who (in the Upanisats)

is called the Pararna-Atma, the Supreme Self, and who, presiding over

the three worlds, preserves them, as the undecaying, omniscient, omni

potent Isvara. XV. 17.

Along such lines the so-called contradictions of the Darsanas find their

reconciliation and true explanation in the higher teachings of the Upanisats.

It will probably be contended that, in the case in question, such

The Samkhya does reconciliation is impossible in view of " one of the

not deny the Existence

of God. fundamental doctrines of the genuine Samkhya, which

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is the denial of God " (Garbe). No graver blunder has ever been

committed by any student of the JSamkhya ! The genuine Samkhya

no more denies the existence of God than does Garbe s illustrious

countryman, Emmanuel Kant, in his Critique of Pure Reason. To make

this position clear, let us paraphrase the Sdmkhya-Pravachana-Sutram

on the subject. Thus, Isvara is not a subject of proof (I. 92).

For, we must conceive irfvara as being either Mukta, free, or Baddha,

bound. He can be neither free nor bound ; because, in the former

case, being perfect, He would have nothing to fulfil by creation,

and, in the latter case, He would not possess absolute power (T. 93-94).

No doubt, in the Srutis, we find such declarations as " He is verily

the all-knower, the creator of all," and the like ; these, however,

do not allude to an eternal, uncaused Isvara (God), but are only eulogies

of such Jivas or Incarnate Selves as are going to be freed, or of the

Yogins, human as well as super-human, who have attained perfection by

the practice of Yoga (I. 95). Some say that attainment of the highest end

results through absorption into the Cause fill. 54). But this is not so,

because, as people rise up again after immersion into water, so do

Purusas, merged into Prakriti at the time of Pralaya, appear, again, at the

next Creation, as T^varas (III. 54-55). The Vedic declarations, e. g.,

"He is verily the all-knower, the creator of all," refer to such Highest

Selves (III. 56). Neither is the existence of God as Jhe moral

governor of the world, proved ; for, if\_ God Himself produce the

consequences of acts, He would do so even without the aid of Karma;

on the other hand, if Mis agency in this respect be subsidiary to that

of Karma, then let Karma itself be the cause of its consequences;

what is the use of a God ? Moreover, it is impossible that God should be

the dispenser of the consequences of acts. For, His motive will be

either egoistic or altruistic. But it cannot be the latter, as it is simply

inconceivable that one acting for the, good of others, should create a world

so full of pain. Nor can it be the former; because (1) in that case, He

would possess unfulfilled desires, and, consequently, suffer pain and the

like. Thus your worldly God would be no -better than onr ffifftfipt. SftTvpa

(2) Agency cannot be established in the absence of desire, for, behind

every act, there lies an intense desire. Arid to attribute intense desire to

God would be to take away from his eternal freedom. (3; Further, desire is

a particular product of Prakriti. It cannot, therefore, naturally grow

within the Self, whether it be God or the Jiva ; it must come from the

outside. Now, it cannot be said that desire, which is an evoluteof Prakriti,

directly has connection with the Self, as it would contradict hundreds of

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Vedic declarations to the effect that the Self is Asanga, absolutely free

from attachment or association. Neither can it be maintained that Prakriti

establishes connection of desire with the Self by induction, as it were,

through its mere proximity to it ; as this would apply equally to all the

Selves at the same time (V. 2-9). Furthermore, the above arguments

might have lost their force or relevancy, were there positive proof of the

existence of God ; but there is no such proof. For, proof is of three kinds,

viz., Perception, Inference and Testimony. Now, God certainly is not

an object of perception. Neither can He be known by Inference ; because

there is no general proposition (VyApti) whereby to infer the existence of

God, inasmuch as, Prakriti alone being the cause of the world, the law of

causation is of no avail here. And the testimony of the Veda speaks of

Prakriti as being the origin of the world, and hence does not prove the

existence of God (V. 10-12).

Thus the Sarnkhyas maintain that it cannot be proved by evidence

that an eternal, self-caused God exists ; that the ordinary meansof

proof, Perception, Inference and Testimony, fail to reach Him ; and

that there is no other means of correct knowledge on our plane of

the Universe. And when, therefore, Kapila thus declares that the

various objective arguments for the establishment of theism, viz., the

ontological, the cosmological, the teleological, and the moral, cannot stand,

and pronounces the verdict of non-proven in regard to the existence of

God, he takes up the right philosophical attitude, and there is absolutely no

justification for branding his doctrine as atheistical merely on this score.

" The notion that the existence of God is susceptible of dialectic demons

tration has been surrendered, in later times," ns Air. Fitz-Edward Hall

remarks, "by most Christian theologians of any credit: it now being, more

ordinarily, maintained that our conviction of deity, on grounds apart

from revelation, reposes solely on original consciousness, antecedent to

all proof."

Thus the Samkhya is Nir-lscara, but not Ndstika. It is not Ndstika,

atheistical, because it does not deny the existence of

Nir-Isvara and Nas- f

tika are not convertible God. It is ISir-Iscara, lit. god-less, ars it explains all

and every fact of experience without referencejo,

and without invoking the intervention of, a divine agency. Those who

imagine that, in the Samkhya, there is a denial of God, obviously fail to

recognize the distinction between the two words, Ndstika and Nir-Isvara.

They, further, fail to bear in mind that the Sanskrit 1 svara arid the English

God are not synonymous terms. For, the opposite of Ndstika is Astika

(believer), one who believes in the existence of God, the authority of the

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Veda, immortality, and so forth. Accordingly, the Hindu Dar^anas have

been classified as being either "Astiha " or " Ndstika," and the "Nir-tsvara"

Samkhya has been always regarded as falling under the former category.

DALTONGANJ :

The 15th February, 1915. N. SINHA.

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A CATALOGUE OF SOME OF THE IMPORTANT WORKS

ON THE SAMKHYA.

A List of Recognised Text-Books of the Sdnikhya School

&gt; (Taken from Fitz-Edivard Hall s Collection).

\. Samkhya-Pravachana-Sutram attributed to Risi Kapila. ^

^2. Sfimkbya-Pravachana-Sutra-Vritti by Aniruddha. ^\*

v^3. Samkbya-Pravacliana-Sutra-Vritti-Sarali by Mahadeva Sarasvati,

more commonly known as Vedantin Mahadeva. ^

^4. Samldiya-Pravachana-Bhasyam by Vijuana Bhiksu.^

5. Laghu-Samkhya-Sutra-Vritti by Nagoji Bhatta or Nagesfa Bhatta,

snrnamed as Upadhyaya. ^

v . Tattva-Samasah, attributed to Risi Kapila.

7. Samkhya-Tarangah, a Commentary on No. 1, by VisJverivaradatta

Mi^ra, ascetically called Deva Tirtha. .

8. Sarvopakarini, a Commentary on No. 6. Author is not known.

9. Samkhya-Sutra-Vivaranam, ditto. x ditto.

10. Samkliya-Krama-Dipika, also called Samkhyalankarah and

Samkbya-Sutra-Praksepika, ditto. ^ ditto.

11. Tattva-Yathartbya-Dipanam, ditto, by Bbava Ganesa Diksita.

12. Tattva-Sarnasa-Vyakhya, by Ksemananda. x

X13. Samkbya-Karika, also called Saptatih, by tdvara Krisna.

^14. Sarnkbya-Karika-Bhasyam, by Gaudapada.

15. Sarnkhya-Tatt.va-Kau niudi, sbortly called Tattva-Kaumudi, by

Vacliaspati Mirfra.

\/16. An exposition of No. 14, by Yati Bharati.

&gt;/\l. Tattvarnavah, otherwise called Tattvamrita-Praksini, a Com

mentary on No. 14, by Raghavananda Sarasvati.

^18. Tattva-Chandrah, ditto, by Narayana Tirtha Yati.

Kaumudi-Prabha,, ditto, by Svapne^vara.

Samkhya-Tattva-Vilasah, alsc\ called Samkliya-Vritti-Praka^ah

and Samkhyartha-Samkhyayika, by Raghunatha Tarka Vagina BhaUa-

charya. ^,

21. Sctmkhya-Chandrika, a Commentary on No. 12, by Nfirayana

Tirtha.

Sarnkhya-Sara-Vivekah, by Vijnana Bhiksu.

Samkhya-Tattva-Pradipah, by Kaviraja Yati or Kaviraja Bhiksn.

24. Samkhyartha-Tattva-Pradipiku, by Bhatta Ke^ava.

25. Samkhya-Tattva-Vibhakarah, perhaps by Vansidhara.

26. Samkhya-Kaumudi, by Ramkrisna Bhat^acharya.

27. Raja-Vfirtikam, attributed to Ranaranga Malla, king of Dhara.

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TATTVA-SAMASA OR KAPILA-SUTRAM.

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\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* START \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*8

THE SAMKHTA-KAKLKA,

The Sdmkhya is the only means of the Supreme Good.

ii &lt; ii

fl Duhkha-traya-abhighatat, from the disagreeable occurrence,

affection or action (abhighata) of the threefold pain or causes of suffering. f%ww

Jijiiasa, the desire to know, enquiry, fl^iwifi Tat-avaghatake, preventive or

counter-active thereof, i.e., of the threefold pain. t% Hetau, into the means, 3g\*

Driste, there existing visible or ordinary means. \*r Sa, it, i.e., the enquiry.

w\*i? Apa-artha, purpose-less, superfluous. %a Ohet, if it is said, i Na, no.

WTTTr3nT^5?irara Ek4nta-atyanta-tah-abhavit, because of the absence of certainty

and permanency.

I. From the disagreeable occurrence of the threefold

pain, (proceeds) the enquiry into the means which can

prevent it ; nor is the enquiry superfluous because ordinary

(means) exist, for they fail to accomplish certain and perma

nent prevention of pain.

ANNOTATION.

1. Wise men want to demonstrate that which, by being known, would

accomplish the Supreme Good. Knowledge about the subject matter of

the proposed Sastra is the means of accomplishing the Supreme Good.

The present K& rika, therefore, introduces an enquiry into that subject.

Vachaspati Mi^ra s Tattva-Kaumudi. \*

2. The subject-matter of the Slmkhya System comprises the well-

known Twenty-five Tattvas or Principles, from the knowledge of which

results the destruction of the three kinds of pain. Of. Gaudpada s

\*

3. The Supreme Good is Moksa or Release which consists in the

permanent impossibility of the incidence of pain in any form whatever,

that is, in recovering that state of the pristine purity of the Self in which

the occurrence of pain is impossible, in other words, in the realisation of

the Self as Self pure and simple.

SAMKHYA-KARTKA.

4. Pains, according to the place of their origin, are divided

primarily into two classes : internal and external. Internal pains, again,

are either bodily or mental. These are called Adbyatmika or intra-organic.

External pains are either Adbibhautika or caused by created beings,

namely, man, beast, bird, reptile, and the immobile, or Adhidaivika or

caused by supernatural agencies, such as Yaksa, Raksasa, Vinayaka, etc.

Now, pain, such as it is, cannot be ignored, because it is experienced by

every individual being.

5 Pain is not a condition of the pure Self. It resides in the

Internal Instrument of Action and Cognition, that is, the inner sense, or

Buddhi, and is a particular modification of that component element of it

which is called Rajas. "Abbighata" is the contact of the power of

Sentiency with pain as an object of disagreeable sensation.

6. It may be objected that when such obvious remedies as medi

cines, desirable objects, skill in political arts and sciences, employment of

gems and charms, etc., for the alleviation and removal of pain, do exist,

whilst the knowledge of the Tattvas is difficult of attainment and to be

acquired only by long study and traditional tuition through many

generations, the investigation proposed is needless. To this, the answer

is that the obvious means are neither Ekanta or absolute, nor Atyanta or

final ; that is, there is in them no certainty of the cessation of pain nor of

the non-recurrence of pain that has ceased. Therefore, the good accom

plished by them is not the Supreme Good. The means of accomplishing

the Supreme Good must possess these two properties. Such a means is

the knowledge of the Tattvas. The enquiry, therefore, is certainly not

needless.

7. But our opponent may contend that, though the obvious means

may fail, still there are means declared in the Vedas, which bring about

absolute and final cessation of pain, and that, consequently, the proposed

enquiry is quite superfluous Accordingly, the next Karika declares :

Scriptural, like ordinary, means are defective.

II ^ II

Drista-vat, like the ordinary (means). wjufwi: Anusravikali, the

revealed, Vedic, scriptural. S: Sah, it, i.e., the Vedic means. f% Hi, for.

A-visuddhi-ksaya-atisaya-yuktah, attended with impurity, waste,

and excess. ftf$\*fifti Tat-viparitah, the opposite thereof, i.e., of ordinary and scrip

tural means. $m Sreyan, preferable. ITWOIMI\*|\*JMM Vyakta-a-vyakta-jna-vijnan&t,

SAMKHYA-KARIKA.

as it consists in discriminative knowledge of the Manifest, the Unmanifest, and the

Knower.

II. Like the ordinary, is the scriptural (means

ineffectual), for it is attended with impurity, waste, and

excess. (The means which is) the opposite of both is

preferable, as it consists in a discriminative knowledge of

the Manifest, the Unmanifest, and the Knower.

ANNOTATION.

8. " Scriptural " here refers to the rituals laid down in the Vedas,

and not to their Jnana-Kanda portion, for Discriminative Knowledge also

is enjoined in them.

The scriptural m6ans are, e.g., the drinking of the Soma juice,

performance of sacrifices such as the Jyotistorna, the A^vamedha,

etc. They are " impure " from sacrifice of animals, etc. The result

produced by them is liable to " waste," for even heaven and the gods

pass away in course o time. They are also inequal in the distribution

of their rewards.

9. The " opposite of both " that is, that which is absolute and

final in its result, and is free from impurity, deficiency, and inequality.

Such a means is the discriminative knowledge of Prakriti and Purusa.

10. "Vijnana" means knowledge of discrimination. Knowledge

of the Manifest leads to the knowledge of its cause, the Unmanifest.

And knowledge of both as existing for the sake of another, leads to the

knowledge of the Self. The Manifest begins with Mahat and includes

Ahamkara, the five Tan-mi tras, the eleven Tndriyas, and the five Great

Elements. The Unmanifest is the Pradhana, i.e., Prakpti. The Knower

is Purusa. These are the Twenty-five Tattvas.

11. The mutual differences of the Manifest, the Unraanifest, and

the Knower are declared in the next Ka\*ika.

The Manifest, the Unmanifest, and the Knower distinguished.

II \ II

Mula-prakritih the root-evolvent, sifesf^: A-vikritifr, non-evolute.

Mahat-adyalj, Mahat, etc. rr$fcferra: Prakriti-vikritayalj, evolvent-e volutes.

SB Sapta, seven. ^resRi: Sodasakafr, sixteen. 3 Tu, merely, forc: Vikarah,

evolute. f Na. not. nft: Prakriti^, evolvent, i Na, not. %^ : Vikritib, evolute.

5W Purusafr, Purusa.

SAMKHYA-KARTKA.

III. The Root Evolvent is no evolute ; Mahat, etc., are

the seven evolvent-evolutes ; the sixteen are mere evolutes ;

(that which is) neither evolvent nor evolute, is Purusa.

12. By " Prakrit! " is meant that which procreates or evolves the

Pradhana, that is, that in which all things are contained, and in its

general significance, it denotes that which becomes the material cause of

another Tattva.

13. The Root Evolvent is the state of equipoise of Sattva, Rajas,

and Tamas. It has no root of its own and is the root of all things. Hence

it is not a product. To imagine a root for the Root Evolvent would

entail infinite regression.

14. Evolvent-Evolutes : Mahat springs from the Pradhana. and,

in its turn, gives rise to Aharnkara ; Aharnkara, in its turn, to the

Tan-matras of Sound, Touch, Smell, Form, and Taste ; and these, in their

turn, respectively to the gross elements of Ether, Air, Earth, Fire, and

Water.

15. It is next to be considered how the existence of the Tattvas

described above can be rationally established. The causes of cognition

and non-cognition are, therefore, expounded in the following four Karikas.

Sources of knowledge enumerated.

II II

5,3\*^ Dristam, the seen, sensuous, perception, w^n^ Anuinanam, inference.

Apta-vachanam, statement of trustworthy persons. ^ Cha, and. wn

Sarva-pramana-siddha-tvat, because all proofs are established, ifcRw Tri-vidham,

threefold, xrowj^ Pramanam, proof. \*B Istam, desired. uSfofisfg: Prameya-siddhih,

establishment of the existence of the things to be proven, viz., the Twenty-five

Tattvas. mniq Pramaijat, from proof, f^ Hi, verily.

IV. Perception, Inference, and Testimony (are the

Proofs ; by these) all proofs being established, Proof is

intended to be threefold. From Proof verily is the estab

lishment of the Provables.

Perception, Inference, and Testimony defined.

II V II

Prati-visaya-adhyavasayah, ascertainment of each respective

object by the senses. ^? Dristam, perception, raf^ Trividhajii, threefold.

SAMKHYA-KAR1KA.

Anumanam, inference. gnw?^ Akhyatam, declared. ?ra Tat, it. Bgf^fff^^. Liftga

lingi-purvakam, preceded by the mark and by that of which it is the mark

9iF\*fa: Apta-srutih, trustworthy person and the Veda. WFF& Apta-vachanam,

trustworthy statement, testimony. 3 Tu, while.

V. Perception is the ascertainment of each respective

object (by the Senses). Inference has been declared to be

threefold. It is preceded by the mark and it is preceded by

the thing of which it is the mark. While Testimony is the

statement of trustworthy persons and the Veda.

ANNOTATION.

16. Vachaspati Mi^ra interprets " Prati-visaya-adhyavasayah " as

follows : Adhyavasaya, that is, the operation of Buddhi, in other words,

cognition, based on or depending upon Prati-visaya, that is, that which

functions in regard to, that is, comes into contact with, the several objects,

in other words, the Senses.

17. The same authority describes the process of perceptual

cognition thus : On the modification of the Senses apprehending objects,

when there takes place the subdual of the Tamas of Buddhi, there is

predominance of the Sattva, which is variously called Adhyavasaya, Vritti,

and J fiana. And the favour that is hereby done to the power of intelli

gence, that is the fruit ; it is the consciousness of Prama or Right Cogni

tion. For the Buddhi Tattva, being derived from Prakriti, is unintelli

gent ; hence its Adhyavasaya also is unintelligent, like a jar, etc.

Similarly, the other modifications of the Buddhi Tattva, such as pleasure, etc.,

also are unintelligent. While Purusa, unassociated with pleasure, etc.,

is intelligent. Yet he, by the falling of the shadow of cognition, pleasure,

etc., reflected by those residing in the Buddhi Tattva, becomes, as though

possessed of cognition, pleasure, etc. This is how the intelligent one is

favoured. And by the falling of the shadow of intelligence, Buddhi and

also its Adhyavasaya, though unintelligent, appear, as though intelligent.

18. Anumana is inference, by means of the mark, of the thing of

which it is the mark, and vice versa. The Methods of Inference are either

of Agreement, called Vita, or of Difference, called A- Vita. A- Vita in

ference is called ^esa-vat, because it has the Sesa or the remainder or the

residue as its subject matter. E.g., Earth is not not-Earth, because it pos

sesses smell. Gaudapada explains Sesa-vat to be inference in respect

of the Sesa or remainder of the class ; e.g., having found a drop of water

taken from the sea to be salt, the saltness of the rest also is inferred;

6 SAMKHYA-KABIKA.

Vita inference is two-fold : Purva-vat and Samanyato Drista.

Purva-vat is the inference of an individual of a genus particular instances

of which have previously been seen ; e.g., the inference of fire from smoke,

in a mountain, fire having previously been seen in the kitchen. Sama

nyato Drista is inference of a thing particular instances of which same

kind have not previously been seen, but particular instances of a kind

similar to which have previously been seen in analogous cases ; that is,

in this case, the particular is not seen but the genus is seen. E.g.,

Karana-tva or instrumentality, that is, the capability of effecting an act

is, as a genus, a known thing, because it has been seen in the axe which

is an instrument of cutting. But an Indriya or Power of Cognition and

Action (commonly rendered as Sense Organ) does not belong to the same

class as the axe, and is also not an object of perception. Now, cognition

and action are acts, and as the act of cutting cannot be effected without

an instrument, so the acts of cognition and action cannot be effected

without some instrument. Thus is inferred the existence of the Indriyas

as the Instruments of Cognition and Action.

Apta means Acharyas, such as Brahma and the rest.

Super-Sensible objects how proved.

II I II

: Samanyatafc, of the generic. 5 Tu, but. &lt;^ Dristat, from the

seeing, 9RW\*3\*iwri Ati-indriyanarp, of things transcending ihe senses. Hffifa:

Pratitib, approach, intuition, cognition. wnim Anumanat, from inference.

f^ira Tasmat, from that, sifi Api, even. i Cha, and also, from Seea-vat inference

(Vachaspati). wfig A-siddham, not-established, qwt Paroksam, super- sensuous.

siTFTwa Apta-agamat, from Testimony and Revelation. R^ Siddham, proved.

VI. (Intuition of sensible things is from perception).

But the intuition of supersensible things is from Sama

nyato Drista and Sesa-vat Inference. And super-sensible

things not established from that even, are established from

Testimony and Revelation.

19. Prakriti and Purusa are not objects of perception and there

fore they are unreal, argue our opponents ; for a hare s horn or a castle

in the air is not perceived, because it is unreal. It is, accordingly, next

pointed out that perception cannot be the sole^ test of reality, because

there are well-known causes from which even admittedly existent things

are not perceived. These causes are declared in the next Karika,

SAMKBYA-KARIKA.

Causes of failure of external perception enumerated.

u vs \\

Ati-durat, from extreme distance. N. B. The word Ati qualifies

distance as well as all the rest. \*r\*?tera Samipyat, from nearness. \*f\*spwwM Indriya-

ghatat, from impairment of the senses. ^s^reiHra Manah-anavasthanat, from

non-presence of mind. gte^ira Sauksmyat, from fineness, sq^^ra Vyavadhanat,

from intervention. sjn^ira Abhibhavat, from suppression by others. wirfiifrcw

Samana-abhiharat, from intermixture with likes. ^ Cha, and others.

VII. (Apprehension of ev^en existing things may not

take place) through extreme remoteness, nearness, impair

ment of the senses, non-presence of the mind, extreme fine

ness, intervention, suppression by other matters, intermix

ture with likes, and other causes.

Why Prakriti is not an object of perception.

I) q U

Sauksmyat, from extreme fineness. ci^w^f: Tat-anupalabdhifc,

non-apprehension thereof, i.e., of Prakriti. ^ Na, not. SR^m Abhavat, from

non-existence. m$i: K4rya-tab, from effects. ?T|W^: Tat-upalabdheh, because

of the apprehension thereof. \*t^ Mahat-adi, Mahat and the rest. ?m Tat, that.

\* Cha, and. ^ Karyam, effect. i\*&fimi Prakriti- sarftpam, similar to Prakriti.

^?\* Virupam, dissimilar, w Cha, and.

VIII. From extreme fineness is the non-apprehension

of Prakriti, and not from her non-existence, because there is

apprehension of her from the, effect. And that effect is

Mahat, etc., similar and dissimilar to Prakriti.

20. " Similar and dissimilar to Prakriti " : for these resemblances

and differences, see Karikas X and XI.

21. But from the effects, a mere cause or cause in the abstract is

deduced, and not its nature, and, on this point, different conclusions have

been arrived at by different thinkers. Thus, some Buddhists, say

that the existent is produced from the non-existent ; e.g., from the non-

existence, by destruction, of the seed is produced the sprout. 2. Some,

the Vedantins, say that the effects are the Vivarta or revolution of one

8 KAMKHYA-KARIKA\*

. , : i "

single existent thing, and are not themselves ultimately real. 3. Some,

the Vaifeikas, Naiyayikas, etc., say that from the existent, i.e., the Ulti

mate Atoms, is produced the non-existent. 4. The elders, the Samkhyas,

say that from the existent is produced the existent. Of these, on the first

three alternatives, the Pradhana is not established. For the character

istic of being the Pradhana, i.e., that in which all things are contained,

and of being of the nature of Sattva, Rajas and Tamas, belonging to the

Cause of the World, consists in being of the nature of Sound and all

other Par in a ma or transformations, the essences of which possess the

distinctions of pleasure, pain, and bewilderment. Now, if the existent

is to be produced from the non-existent, how can a non-existent, name

less, form-less cause possess the nature of Sound, etc., in the form of

pleasure, etc. ? for there is no proof of the identity of nature between the

existent and the non-existent. If, again, the diversity of Sound, etc.,

is the Vivarta of a single existent thing, still it would not follow that the

existent is produced from the existent. For a one without a second

cannot have identity of nature with the diversity ; on the contrary, the

apprehension of the non-diversity under the characteristic of the diversity

is an error pure and simple- With those also, again, namely Kanada,

Gotama, and others, who say that it is from the existent that the non

existent is produced, the cause cannot be of the nature of the effect,

because there is no proof of the unity of the existent and the non-existent.

Hence there can be no proof of the Pradhana on these theories. In order,

therefore, to establish the existence of the Pradhana, the next Karika

determines that the effect must be existent from before its " productfon."

Effects pre-exist in their causes.

II \*. II

A-sat-a-karagat, from the non-effectuation of the non-existent.

Upadana-grahagat,^from the selection of material for the effect.

Sarva-sambhava-abhavat, from the absence of the production of

every thing by every means. SRffsr Saktasya, of the competent, spmrcsmi Sakya-

karagat, from the effectuation of the producible, ^r^mr^m Karapa-bhavat, from

the nature of the cause, wi Sat, existent, w^ Karyam, effect.

IX. The effect is ever existent, because that which is

non-existent, can by no means be brought into existence ;

because effects take adequate material causes ; because all

SAMKHYA-KARIKA.

things are not produced from all causes ; because a compe

tent cause can effect that only for which it is competent; and

also because the effect possesses the nature of the cause.

ANNOTATION.

22. That which is non-existent, etc. : e.g. a hare s horn.

Effects take, etc. : Oil, for instance, can be produced from mustard

seeds, but not a piece of cloth.

All things are not produced, etc. : Did effects not pre-exist in their

causes, then, in mustard seeds, for example, there would be non-existence

of a piece of cloth, a jar, in fact, of every other thing as w6ll as of oil,

and it would be quite as easy to produce a piece of cloth, a jar, and all

the rest from them as it is to produce oil. But such is not the case.

A competent cause can effect, etc. : Competency means potentiality,

the unmanifested state of the effect. A lump of clay, for instance, is

potentially a jar; in it the jar lies hidden, unmanifested ; it is manifested

in the form of the jar by the operation of the potter.

The effect possesses the nature, etc. : The colour, weight, touch, etc.

of -a piece of cloth for instance, are the colour, weight, touch, etc., of the

threads from which it is made. This could, not have been so, were not

cause and effect identical in essence.

The Manifest and the Unmanifest contrasted.

^&lt;wj Hetu-mat, possessing or depending on a cause. ^RrJi^ A-nityam, non-

eternal, perishable, \*iiR A-vyapi, unpervading, finite. sf?fi\*n?. Sakriyam, mobile,

mutable- ^\*\*t Anekam, multitudinous, manifold. wfsra Asritam, supported, depend

ent. Bf! Lingam, mergent, mark, grerog Savayavam, made up of parts. mzv?m

Para -tan tram, subordinate, sq^s\* Vyaktam, jthe manifested. raMfld^ Viparitam,

the reverse. ^-n^ A- Vyaktam, the unmanifested.

X. The Manifest is producible^ non-enternal, non-per

vading, mobile, multiform, dependent, (serving as) the mark

(of inference), a combination of parts, subordinate. The Un

manifest is the reverse (of this).

ANNOTATION.

23. Sakriya, migratory : Buddhi and the rest leave, one after another,

bodies which they, had taken up and enter into other bodies : this is their

movement. The movement of the. Body, Earth, etc., is indeed well-known.

2

10 SAMkHYA-KAtilkA.

Aneka, multitudinous : There are as many of them as there are Puru-

as ; Earth and the rest also are multiplied according to the differences of

Bodies, jars, etc.

Asrita, supported : They are supported by their respective causes.

Linga, mergent, mark : Buddhi and the rest are marks of the Pra

dhana. Gaudapada explains the word to mean " subject to dissolution." At

the time of the Dissolution the five Great Elements merge into the Tan-

matras, and these together with the eleven Indrivas, into Ahamkara, and

this, into Buddhi ; and that merges into the Pradhana.

Paratantra, subordinate: Buddhi, for instance, when it has to produce

its own effect, namely, Ahamkara, has to draw upon Prakriti ; otherwise,

being weak or exhausted, it will not be able to produce Ahamkara. Simi

larly, by Ahamkara and the rest also is awaited the inflow of Prakriti

in the production of their own effects.

24. Viparita, reverse : The Unmanifest is causeless, eternal, all

pervading, motion-less, single, self- sustained, the subject of the mark or

non-mergent, part-less, and supreme.

The Manifest, the Unwanifest and the Knower contrasted and compared.

faro

SI^fR rlH^TT ^ 3\*TT^ II ^ II

Tri-gunam, having or constituted by the three Qunas, viz., Sattva,

Rajas, and Tamas. ft^ A-viveki, non-discriminative, fow: Visayah, objective.

\*i\*nwpj Samanyam, common, sfari A-chetanam, non-intelligent. Ji^^R Prasava-

dharmi, prolific, aws\* Vyaktam, the Manifest. ?WT Tatha, so. JTOR Pradhanam,

the Pradhana, Prakriti. n^fm: Tat-viparitalj, the reverse of this. TOT Tath^,, so.

&lt;r Cha, yet. 3^ Puman, Purusa.

XI. The Manifest is constituted by the three

Gunas, is non-discriminative, objective, common, non- intel

ligent, prolific. So is also the Pradhana. Purusa is the

reverse of them both (in these respects), and yet is similar

(to the Pradhana and also to the Manifest in those other

respects mentioned in the preceding Karika.)

ANNOTATION.

25. A-vivehi : Just as the Pradhana is not discriminated from itself,

even so are not Mahat and the rest also discriminated from the Pradhana,

because of their essential identity. Or, A-viveka is to create by uniting

II

SAMKBYA-KARIKJL. 11

together, for none of them singly are capable of producing their own effects,

but, on the contrary, only by uniting together.

Vi$aya because it is the Object as distinguished from the Subject,

to be apprehended and made use of by all Purusas alike.

26. Tatha cha, and yet is similar : that is, as the Pradhana is, in

the preceding Karika, declared to be without cause, etc., such is Purusa.

Thus, " \* \* \* The Manifest is multitudinous ; the Unmanifest is single ;

so is Purusa also single. \* \* " (Gaudapada)." " But when similarity to

the Pradhana belongs to Purusa in respect of non-causability, eternality,

etc., and likewise multiplicity is his similarity to the Manifest, how is it

said that " the reverse of them both is Purusa ? To this, it is replied : Tatha

cha : Cha has the sense of Api, even, yet ; although there is similarity in

respect of non-causability, etc., yet he possesses dissimilarity in respect

of not being constituted by the three Gunas, etc. Such is the meaning "

(Vachaspati MitJra). " The S. Chandrika confirms the interpretation :

1 The phrase tathd cha implies that (soul) is analogous to the undiscrete

principle in non-causability and the rest, and analogous to discrete prin

ciples in manifold enumeration. This is, in fact, the Samkhya doctrine,

as subsequently laid down by the text, ver. 18, and is conformable to the

Sutra of Kapila ; Multitude of souls is proved by variety of condition :

that is, the virtuous are born again in heaven, the wicked are regenerated

in hell ; the fool wanders in error, the wise man is set free. Either, there

fore, Gaudapada has made a mistake, or by his eka is to be understood,

not that soul in general is one only, but that it is single, or several, in

its different migrations ; or, as Mr. Colebrooke renders it (R.A.S. Trans.

vol. I. p. 31) \* individual. So in the Sutras it is said that there may be

various unions of one soul, according to difference of receptacle, as the

etherial element may be confined in a variety of vessels. This singleness

of soul applies therefore to that particular soul which is subjected to its

own varied course of birth, death, bondage, and liberation ; for, as the

commentator observes, \* one soul is torn, not another (in a regenerated

body) The singleness of soul, therefore, as asserted by Gaudapada, is no

doubt to be understood in this sense." (Wilson).

Characteristics of the Gunas described.

iTf iHi+i i ^ i : i

H R n

w : Priti-apriti-visada-atmakah, of the nature of pleasure, pain

and dulness. n\*iamqffiRwi&gt;qf : Prakasa-pravritti-niyama-arthafy adapted to serving

12 SAMKHYA-KARIKA.

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the purpose of, or capable of causing, illumination, activity, and, restraint.

Anya-anya-abhibhava-asraya-janana-mithuna-vrittayah,

Laving mutual domination, dependence, production, consociation, and co-existence.

Vachaspati does not consider the term Vritti as a distinct condition : he in

terprets it as Kriya, act, operation or function, and compounds it with each of

the foregoing terms. ^ Cha, and. JTOT : Gunah, the Gunas.

XII. The Gunas possess the nature of pleasure, pain

and dulness ; serve the purpose of illumination, activity,

and restraint ; and perform the function of mutual domina

tion, dependence, production, and consociation.

ANNOTATION.

27. Possess the nature, etc : Hereby the intrinsic forms of the

Gunas Sattva, Rajas, and Tamas are declared. The force of the word

Atma, nature, is that it is a reply to those who think that pleasure is

nothing but absence of pain, and that pain is nothing but absence of

pleasure. For Atma denotes being 5 something positive, and is a negation

of non-being.

28. Serve the purpose, etc : Hereby the purposes served by the

Gunas respectively are declared. Artha means prayojana or purpose.

Gaudapada interprets the term in the sense of competency, fitness,

capability.

29. Perform the functions, etc : Hereby the various operations of

the Gunas are declared.

Dependence : Although dependence, that ie, co-existence by the

relation of the container and the contained is not possible, still that is

the support of that, the operation of which depends upon it. Thus,

Sattva, by resting on activity and restraint, subserves Rajas and Tamas

with illumination ; Rajas, by resting on illumination and restraint, sub

serves Sattva and Tamas with activity ; Tamas, by resting on illumination

and activity, subserves Sattva and Rajas with restraint.

Production: Production is transformation, and it is of the same

form as the Gunas ; hence causability is not entailed, owing to the absence

of a cause which is a different Tattva. Neither is non-eternality entailed,

owing to the absence of dissolution into a different Tattva.

Consociation: That is, the Gunas are constant companions of one

another.

Co-existence is explained by Guadapada thus : As a beautiful and

amiable woman, who is a source of delight to every one else, is the cause

SAMKHYA-KARIKA. 13

of misery to the other wives of her husband, and of bewilderment to the

dissolute ; so does Sattva produce the functions of Rajas and Tamas.

Asa king, assiduous in protecting his people, and curbing the profligate,

is the cause of happiness to the good, of misery and mortification to the

wicked ; so does Rajas produce the functions of Sattva and Tamas.

Similarly, Tamas produces the functions of Sattva and Rajas, as clouds,

overshadowing the heavens, cause delight upon earth, animate by their

rain the active labours of the husbandman, and overwhelm absent

lovers with despair. In this manner, the Gnnas perform the functions of

one another.

The Co-operation of the Gun as explained.

:ll U

\* Sattvam, sattva. ^ Laghu, alleviating, light. H\*IWJ; Prakasakam,

enlightening, illuminating. ??1 Istam, desired, considered. 3^^ Upastam-

bhakam, urgent, exciting. TO Chalam, versatile, restless. \* Cha, and. ^ : Rajal},

rajas. 5^ Guru, heavy. 3^3^ Varanakam enveloping, covering, obscuring.

\*3 Eva, to he sure. ?ro: Tamali, tamas. U$TO Pradipa-vat, like a lamp. ^ Oha,

and. swci : ArtLa-tah, for a purpose. ?fa: Vrittih, function, operation.

XIII. Sattva is considered to be light and illu

minating, and Eajas, to be exciting and restless, and Tamas,

to be indeed heavy and enveloping. Like a lamp (consisting

of oil, wick, and fire), they co-operate for a (common) purpose

(by union of contraries).

ANNOTATION.

30. Contraries need not necessarily oppose and counteract one

another. As co-operation of contraries for a common purpose is seen in

the case of a lamp, even so is it the case with the Gunas which co-operate

with one another to serve a common purpose, viz., the experience and

release of Purusa.

31. Granted, one may say, that non-discriminativeness, etc., are

proved by perception in the case of Earth, etc., which are objects of

perception ; but how can Sattva, etc., which are not objects of perception,

be said to be non-discriminative, objective, common, non-intelligent,

and prolific (Karika XI) ? To this, the reply is given in the next

14 SAMKHYA-KARIKA.

Proof of the properties of the Unmanifest.

A-viveki-adeh, of non-discriminativeness, etc. f^% : Siddhih,

proof. ??V\*jra Traigunyat, from their being constituted by the three Gunas or

from their manifesting the three qualities of pleasure, pain, and dulness.

ri Tat-viparyaya-abhavat, from the absence of non-discriminativeness, etc.,

in the reverse thereof\* i.e., of the Manifest and the Unmanifest, i.e., Purusa ;

from the absence of the reverse of Traigunya in the Unmanifest ; from the

absence of the divergence or non concomitance or disagreement between the

properties in question and the Manifest and the Unmanifest or the Unmanifest

only. thiw&lt;JjicH&lt;hrcmi Kara$a-guna-atmaka-tvat, from the effect s containing the attri

butes of the cause, \*firfcr Karyasya, of the effect. ^^^ A-Vyaktam, the Unmanifest.

9irc Api, also. fss\*i Siddham, proved, established.

XIV. The proof of non-discriminativeness, and the

rest (in the Manifest and the Unmanifest) is from their be

ing constituted by the three Gunas and from absence of their

non-concomitance. From the effect possessing the attributes

of the cause is proved the Unmanifest also.

ANNOTATION.

32. According to Vachaspati, the proof of non-discriminativeness

and tbe rest is by tbe method of agreement, thus ;

Whatever possesses pleasure, pain, and dulness, is non-discrimina

tive, etc.,

As, for instance, are the objects of the senses ;

Prakriti, Mabat, etc., possess pleasure, pain, and dulness ;

Tbey are, therefore, non-discriminative, etc :

and also by tbe method of difference, thus :

Whatever is not non-discriminative, etc., does not possess pleasure,

pain and dulness,

As, for instance, is tbe case with Purusa.

But Prakriti, Mabat, etc., possess pleasure, pain, and dulness ;

They are, therefore, not-non-discriminative, etc.

But tbe proof of these attributes must be subject to tbe proof of their

alleged substratum. How then is this, namely, tbe Pradhana proved ?

Thus : Tbe effect characterised as Mahat, etc., possessing the form of

pleasure, pain, and dulness, must have tbe nature or essence of pleasure,

SAMKRYA-KAR1KA. 15

pain, and dulness inhereing in its own cause ; so that its cause, possessing

the nature of pleasure, pain, and dulness, that is, the Pradhana Unmani-

fest, is established.

33. Gaudapada s interpretation is different from the above. Ac

cording to him, the properties of non-discriminativeness, etc., are proved in

the Manifest from their being constituted by the three Gunas, through the

absence of divergence, that is, because the properties of non-discriminative-

ness, etc., have never been found except in conjunction with the property

of being constituted by the three Gunas. And their existence in the

Un manifest is proved from the absence of divergence, that is, from the

invariable atid universal concomitance of the Manifest and the Unmani-

fest : just as, wherever there is the cloth, there are the yarns ; similarly

whoever sees the Manifest, sees the Unmanifest as well ; and also from the

effect possessing the nature of the cause : thus, from the effect, viz., Mahat

and the rest which are non-discriminative, objective, common, non-in

telligent, and prolific, is proved that their cause, namely, the Unmanifest,

possesses the same properties.

Proof of the Unmanifest.

II

rfrf

rr

r Bhedanam, of differentiated particulars, specific objects, of the evolutes,

Mahat and the rest. tfxircra Parimanat, from finiteness, measurableness. gfFerara

Samanvayat, from homogeneity, agreement, sfci: Sakti-tafr, from power. \*?$:

Pravrittefr, from activity, from production. ^ Cha, and. ^n?imn^raHT^m Karana-karya-

bibhagat, from differentiation of cause and^ effect. sif^Fmi A-vibhagat, from non-

differentiation, from reunion, tsa\*\*^ Vaisvarupasya, of the formal Universe. \*K&lt;U^

Karanam, cause. f% A.sti, exists. 3i\*Kfi A-Vyaktam, Unrnanifest. V3r$ Pravartate,

energises, operates, f^rcm: Tri-guna-tah, through or of the three Gunas, Sattva,

Rajas, and Tamas. ^^ Sam-udayat, through combination, co-operation. ^ Cha,

and. qfaifmH: Parinama-ta^, through transformation, ^^n Salila-vat, like water\*

nfitafii^wrnflifcSfrRi Prati-prati-gana-asraya-visesat, through differences according to

the differences of the several receptacles of the Gunas, or differences created by

the Gunas severally based on the principal Guna.

XV-XVI. Of the particulars (e.g., Mahat and all the

rest down to the earth), there exists an Unmanifest cause :

16 SAttKBYA-RARlKA.

because the particulars are finite ; because they are homo

geneous ; because production is through power ; because

there is differentiation of effect from cause or difference of

cause and effect ; and because there is reunion of the multi

form effect with the cause.

It operates, in the form of the three Gunas and by

combination, undergoing transformation, (diversified) accord

ing to the differences severally of the other Gunas depend

ing on the principal Guna.

ANNOTATION.

34. Because they are homogeneous : Homogeneousness is the

possession of a common form among a number of distinct individuals.

The presence of a common form infers a common origin.

Because production is through power : Power inhering in the cause

is nothing but the unmanifested state of the effect.

Differentiation and reunion : Discrete products of every sort of

form from Mahat down to a jar, for instance, successively rise from their

causes at the time of creation and disappear into them at the time of

destruction and universal dissolution. The ultimate points in the process

of evolution and involution are one and the same. It is the absolute

unmanifested state of a single entity. It is called the Unmanifest, the

Pradhana and Prakriti,

35. It operates etc. : The Gunas of which the nature is to undergo

transformation, never rest, even for a moment, without transforming

themselves. Their transformation may be homogeneous or heterogeneous.

Homogeneous transformation takes place during Pralaya or the period of

latency intervening Creation and Dissolution, when Sattva transforms as

Saliva, Rajas as Rajas, and Tarn as as Tamas. Such is the meaning of the

phrase Tri-guna-tah, in the form of the three Gunas severally. Hetero

geneous transformation takes place during Creation and Dissolution. For

this, combination of the Gunas with one another in different proportions

is necessary. Such combination is rendered possible by the diversified

activity of the Gunas in the evolution of Mahat and all the rest, of which

each successive one is more and more specified than, and differentiated

from, its predecessor. And this differentiation is brought about by the

difference in the ratio in which ^the subsidiaryffGunas combine and

co-operate with the principal Guna. Thus, as regards the eleven Indriyas

SAMKHYA-KARIKA. 17

and the five Tan-matras, while Rajas is equally operative in the evolution

of both, the former arise from Ahamkara in which Sattva is predominant

and Tamas is dormant ; whereas the latter arise from Ahamkara in which

Tamas is predominant and Sattva is dormant.

Salila-vat : As simple water shed by the clouds, coming into contact

with various situations, is modified as sweet, sour, bitter, pungent, or as

tringent, in the character of the juice of the cocoa-nut, palm, bel, karanja,

amalaka, wood-apple, etc.

Proof of Purusa.

\\

\*iviirmi4r&lt;M Samghata-para artha-tvat, since an aggregate or structure of

manifold parts into one whole is for the sake of another of a different character

fawf^&lt;raqra Tri-Guna-adi-viparyayat, since there must exist an entity in which

there is the reverse of the properties of being constituted by three Gunas, and

the rest mentioned in Karika XL w%"rm Adhisthanat, since there must be

superintendence over Buddhi and other products of the Gunas. j^ra: Purusah

Purusa. ufa Asti, exists, ^ripff^ra Bhoktri-bhavat, since there must be an

experiencer of pleasure and pain. ^^^ Kaivalya-artham, for the sake of iso

lation. H^: Pravritteh, since activity is. ^ Oha, and.

XVII. Purusa exists : since the aggregate must be for

the sake of the non-aggregate ; since there must exist an

entity in which the properties of being constituted by the

three Gunas and the rest do not appear ; since there must be

a superintendent ; since there must be an experiencer ; and

since activity is for the sake of abstraction.

ANNOTATION.

36. Since there must exist an entity, etc. : Hereby is prevented the

inference of an aggregate by the aggregate. For all aggregates possess

the three Gunas, whereas Purusa is free from them, as declared in Karika

XI. Therefore, the entity for which the aggregate is, must be a non-

aggregate. And Purusa is a non-aggregate.

Proof of Multiplicity of Purusa.

I) ^q i)

ri Janana-marana-karananam, of birth, death, and the instrument

of cognition and action, afafawnj Prati-niyamat, individual allotment,

18 SAMKRYA-KAEIKA.

A-yugapat, non-simultaneous. \*^ . Pravritteh, from activity or occupation. ^ Cha,

and. gwrfr^r Purusa-bahu-tvam, multiplicity of Purusas. reg Siddham, estab

lished. cfV^^rawnfl Traigunya-viparyayat, from absence of the condition of the three

Gujjas, from diverse modification of the three Gunas. ^ Cha, and. ^ Eva,

verily.

XVIII. From the individual allotment of birth, death

and the Instruments, from non-simultaneous activity (towards

the same end), and from the diverse modification of the

three Gunas, multitude of Purusas is verily established.

ANNOTATION.

37. Birth consists in conjunction with body, Indriya, Manas,

AJiairikara, l^uddhi, and experience, and death consists in their aban

donment. So that they do not entail the transformation of Purusa. The

distribution of body and the rest, which is different in each individual

case, must imply a plurality of Purusas, as, otherwise, on the birth of

one, all would be born and on the death of one, all would die.

Non-simultaneous activity towards the same end : as, e.g., some are

busy with virtuous, others with vicious, actions; some cultivate dispassion,

others knowledge.

Diverse modification of the three Gunas : thus, though birth is

common to all, one possessing Sattva is happy, another possessing Rajas,

is wretched, and a third possessing Tamas, is dull.

Proof of the Nature of Purum.

u ^ n

Tasmat, from that. ^ Cha, and. forafara Viparyasat, from contrast, diver

gence. % Siddham, proved. ^rri%rg Saksi-tvam, to he the witness, sro Asya, of

this. WJ^r Purusa- sya, of Purusa. t ^9 KaiA^alyam, aloneness, solitariness.

iTR\*2r Madhyasthyam, indifference, to he the hystander. ^5^1 Drastri-tvatn, to

he the spectator. ^R^ra: A-kartvi-bhavah, non-agent-ship ^ Cha, and.

XIX. And from that contrast it is proved that this

Purusa is witness, solitary, indifferent, spectator, and non-,

agent.

ANNOTATION.

38. That contrast : that is, Purusa is not constituted by the three

Gunas, is discriminative, is not objective but subjective, is not common,

is intelligent, and is not prolific (see Karikd XIV).

SAMKHYA-KARTKA: 19

Because he is intelligent and subjective, he is spectator and wit

ness. A witness is one to whom objects are shown. Prakriti exhibits

herself to Purusa.

From his not being constituted by the three Gunas follow his

solitariness and indifference. For solitariness consists in the absolute

non-existence of the three sorts of pain, and indifference denotes absence

of love for pleasure and hate for pain. Bat pleasure and pain are

properties of the three Gunas. And because Purusa is not constituted

by the three Gunas, he is absolutely free from pleasure, pain and

bewilderment.

And since he is discriminative and non-prolific, he is not the agent.

But if .Purusa is a non-agent, how does he make determination ? as

I will perform acts of merit, I will not perform acts of demerit : hence

Purusa must be the agent ; neither is Purusa the agent ; thus there is,

may say our opponent, defect in both the theories. Accordingly, the

seeming agency of Purusa is explained in the next Karika.

The agency of Purusa is not real, l)iit fictitious.

n \*\* n

&lt;j Tasmat, therefore. wro^Him Tat-sarnyogat, from conjunction therewith,

i.e., with the intelligent Purusa. 3i%?R A-chetanara, the non-intelligent. 3rHiem

Chetana-vat, possessing intelligence. ^ Iva, like, as if. rag.^ Lingam, the effect,

Mahat and the rest, wra c^ Guna-kartri-tve, in the case of the agency of the

Gunas. ^ Cha, and. ?WT Tatha, likewise. ^ Karta, agent. ^ Iva, like, as if.

Bhavati, becomes, g^refa: Udasiaafc, indifferent, i.e., Purusa.

XX. Therefore (the inference that intelligence and

agency belong to one and the same subject is a mistake.)

Through conjunction with Purusa, the non-intelligent Effect

appears as if it were intelligent, and although agency is of

the Gunas, the indifferent (Purusa) appears, in the same

way, as if he were the agent.

39. Lingam here denotes Mahat, Ahamkaia, Manas and the five

Tan-matras. See Kar,ika XL.

40. The confusion then is due to the con junction -of Prakriti and

Purusa. And conjunction means mutual approach and co-operation,

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which necessarily pre-supposes some object or purpose to be achieved.

That purpose can be nothing but mutual benefit, as declared in the

following Karika.

Object of the conjunction of Purusa and Prakriti.

: \\H\\\

Purusa-sya, of Purusa. ^SRI\*! Darsana-artham, for the sake of seeing

or exhibition, ffa^irzr Kaivalya-artham, for the sake of separation, rrar Tatha,

likewise. iwro Pradhana-sya, of the Pradhana. tre\*^^ Pangu-andha-vat, like

that of the halt and the blind. 3^1: Ubhayoh, of both. fi Api, also, iftm:

Samyogah, conjunction. cffififi: Tat-kritah, originated by that, i.e., conjunction.

m: Sargajj, creation, evolution.

XXI. The conjunction of Purusa and the Pradhana

is, like that of the halt and the blind, for mutual benefit,

that is, for the exhibition of the Pradhana to Purusa and

for the isolation of Purusa. From this conjunction proceeds

Creation.

ANNOTATION.

41. The halt and-the blind : " As a lame man and a blind man,

deserted by their fellow-travellers, who, in making their way with difficulty

through a forest, had been dispersed by robbers, happening to encounter

each other, and entering into conversation so as to inspire mutual

confidence, agreed -to divide between them the duties of walking and of

seeing ; accordingly the lame man was mounted on the blind man s

shoulders, and was thus carried on his journey, whilst the blind man was

enabled to pursue his route by the directions of his companion. In the

same manner, the faculty of seeing is in soul, not that of moving ; it is

like the lame man : the faculty of moving, but not of seeing, is in nature ;

which resembles, therefore, the blind man. Further, as a separation takes

place between the lame man and the blind man, when their mutual object

is accomplished, and they have reached their journey s end, so nature,

having effected the liberation of soul, ceases to act ; and soul, having

contemplated nature, obtains abstractedness ; and, consequently, their

respective purposes being effected, the connexion between them is

dissolved." Gaudapada s Bhasya, translated by Wilson.

SAMRBYA-KimKA. 21

The Evolutions of Prakriti and the order of their evolution stated.

u^rn: Prakriteh, from Prakriti. i\*r| Malmn, Mahat. fifj; Tatah, thence, from

Maliat. gjfsfin:: Ahamharat, Abamkara. crc^ffij Tasmat, therefrom, from Ahamkara.

iw: Ganah, set, group, series. ^ Cha, and. wzm: So^asakafc, sixteenfold. fl^ra

Tasmat, from that, wq Api, again. ^ifWfl Sodasakat, from sixteenfold. vspn:

Paficha-bhyafr, from the five, ^ H^rR Pancha bhfttani, the five gross elements.

XXII. From Prakriti (evolves) Maliat ; thence, Aham-

kara ; and from this, the sixteenfold set ; from five, again,

among the sixteenfold, the five Elements.

ANNOTATION.

42. The sixteenfold set : that is, the eleven Indriyas and the five

Tan-matras. From five, etc : that is, from the lower five among the sixteen,

that is, the five Tan-matras.

Five Elements : viz., Ether, Air, Fire, Water and Earth.

43. The synonyms of Prakriti are Pradhana, that in which all things

are contained, Brahma, that which expands, A-vyakta, the unmanifest,

Bahu-dhanaka, that in which manifold things are contained, Maya, that

which measures or limits.

The synonyms of Mahat are Buddhi, that which makes things known,

Asuri, probably Chheda-bheda-adi-atrnika as in the medical science, that is,

that which causes separation, differentiation, etc., Mati, that by which

things are understood, Khyati, that by which things are manifested,

Jnana, that by which knowledge is acquired, Prajna, that by which per

fect knowledge is obtained.

The synonyms of Ahamkara are Bhuta-adi, the origin of the Bhutas

or elements, Vaikrita, the modified, Taijasa, partaking of Tejas, i.e. f

Rajas, Abhimana, self-consciousness.

By Tattva is meant the Tva, i.e., condition or existence of Tat,

or that by which all the three worlds are pervaded. Prakriti, Mahat,

Ahamkara, Manas, the Indriyas, the Tan-matras and the Elements are then

the physical and metaphysical existences, realities, or principles pervading

all the three worlds.

SAMKHYA-KARIKA.

Buddhi and its modifications described.

I) ^ U

: Adhyavasayah, ascertainment. ^fg: Buddhih, Mahat, Buddhi.

Dbarmah, virtue, merit. irr^Jn an am, knowledge. facro: Viragah, dispassion.

Aisvaryam, lordliness, power. \*rf?^ Sattvikam, partaking of Sattva. ^|^ Etata-

rupam, its forms. flTW\* Tamasam, partaking of Tamas. ^^m Asm&t, from this.

fsrow?^ "Viparyastam, the reverse.

XXIIII. Ascertainment is Buddhi. Virtue, know

ledge, dispassion and power are its forms or manifestations

or modifications, partaking of Sattva. Those partaking of

Tamas, are the reverse of these.

ANNOTATION.

44. Ascertainment is Buddhi : this statement in apposition is

intended to teach that there is no difference between the function and the

fuctionary.

Ascertainment is to arrive at the certainty that this is a jar, this I

will do, etc., which is above the stage of doubt, differentiation, assimila

tion, and deliberation.

Virtue is that which is the cause of happiness and release,

and includes the fruits of sacrifices and of the practice of Yoga as

taught by Patanjali.

Knowledge is the manfestation of the discrimination between Pra-

kriti and Purusa.

Dispassion is absence of Raga or passion. It has four names : the name

of Yatamana, Vyatireka, Ekendriya. and Vasikara. Passion and the like,

which act like dyes of different hues, reside in the Chitta or the Retentive

Faculty. By them the Indriyas, the Powers of Cognition and Action, are

employed on their respective objects. Now, the endevour, i.e., the putting

forth of energy for the purpose of boiling down and dissolving them, with

the desire that the Indriyas may not go out to the objects, is designated

as Yatamana. And when the boiling is once begun, some passions will

become boiled, while others will be in the course of being boiled. In that

stage, the relation of before and after thus coming into existence, the

ascertainment of the boiled by means of their discrimination from those

that are in the course of being boiled, is designated as Vyatireka. They

being thus disabled to excite the Indriyas to activity, the persistence

SAMKHYA-KARIKA. 23

of the boiled passions in the mind in the form of mere longing, is

designated as Ekendriya The surcease of even the mere longing in regard

to sensible and scriptural objects of enjoyment, even though they be near at

hand, which, in its appearance, is subsequent to the first three stages, is

designated as Va&kara. Vfichaspati.

Power is will-power or thought-power, whereby a Yogin becomes at

will light as a leaf or heavy as a hill, whereby he can ascend to the sun

on a sunbeam or can touch the moon with the tip of his finger, etc.

Partaking of Sattva : that is, when Sattva becomes predominant in

Buddhi, by subduing Rajas and Tamas.

Partaking of Tamas : that is, when Tamas becomes predominant in

Buddhi, by subduing Sattva and Rajas.

The reverse are vice, ignorance, passion and weakness.

Aliamhdra and its Modifications described.

r: Abhimanah, consciousness, self-assertion. ^\*K: Ahamkarah, Aham-

kara. flWfl Tasniat, from it. f|fw: Dvi-vidhah, twofold. V^K Pravartate, pro

ceeds w: Sargah, creation, evolution. w^: Ekadasakak, elevenfold. ^ Cha,

and. m: Ganah, set, series. cF+iwM^h Tan-m&tra-panchakam, the pentad of the

Tan-matras. ^ Cha, and. ^ Eva, nothing else.

XXIV, Self-assertion is Ahamkara. Fiom it proceeds

a twofold evolution only : the elevenfold set and also the

fivefold Tan-matra.

ANNOTATION.

45. The elevenfold set comprises the eleven Indriyas, i.e., the five

Tndriyas of cognition and the five Indriyas of action and Manas.

The fivefold Tan-matra comprises the subtile particles or essences

which are Sound, Touch, Form, Taste, and Smell. Whatever word conveys

the sense of subtil ty or fineness is a synonym of Tan-nmtra.

Self-assertion : All that is considered (alochita) and reasoned (mata)

refers to me, in this 1 am competent, all these objects of sense are for my

sake only, this does not concern any one else but me, hence I am, such

abhimana, self-assertion or consciousness by reference to oneself, from its

having an uncommon or unique operation of its own, is called Ahamkara,

by working upon which Buddhi determines that this is to be done by me.

24 S&MKHYA-KAHIKA.

Transformations of Ahamkara distinguished.

u \*\* n

: Sattvikah, partaking of Sattva, in which Sattva is dominant, pure.

: Ekadasakah, elevenfold, n^^ Pravartate, proceeds. tfirira vaikritat, modi

fied by the predominance of Sattva ; an older term conveying the same sense

as Sattvika. \*M\*Kid Ahamkarat, from Ahamkara. ^mi^: Bhuta-adeh from the

original of the elements in which Tamas is dominant ; an older term conveying

the same sense as Tamasa. cFwt: Tan-matrah, the Tan-matras. \*: Sah, it. &lt;trw:

Tamasah, Tamasa, having Tamas dominant in it. tsrwra Taijasat, from Taijasa,

which is an older term having the sense of Rajasa, that in which Rajas is domin

ant. ^w^Ubhayam, both, i.e., the Indriyas and the Tan-matras.

XXV. The Sattvika elevenfold set proceeds from the

Vaikrita Ahamkara ; from the Bhutadi Ahamkara, the Tan-

matras ; they are Tamasa ; from Taijasa Ahamkara, proceed

both.

ANNOTATION.

46. From the Taijasa, both : Of the three Gunas, Rajas alone is

exciting and restless (see Karika XIII). Rajas alone, therefore, is active

while Sattva and Tamas are inert. These must then depend upon the

activity of Rajas for the evolution of their products. It is in this sense

that from the Taijasa proceed both, and not that a duplicate set of the

Indriyas and the Tan-matras simultaneously issue from the Rajasa Aham

kara.

Indriyas enumerated.

TO BQddhi-indriyani, the Indriyas or Powers of cognition. ^:\*ta-

Ohaksuh-srotra-ghraaa-rasana-tvak-akhyani, called the eyes, ears,

nose, tongue, and skin. ^raqrlw^ra^iT^ Vak-pani-pada-payu-upasthan, speech,

hands, feet, excretory organ and organ of generation. ^f^HTO Karma-indriyani,

the Indriyas or Powers of action. 3iT|: Ahull, they say.

XXVI. Those called the eyes, the ears, the nose, the

tongue and the skin are said to be the Indriyas of cognition,

and the speech, hands, feet, the excretory organ and the

organ of generation, to be the Indriyas of action,

SAMKHYA-RARlKA. 25

Manns described.

U ^ U

Ubhaya-atmakam, possessing the nature of both, i.e. Indriyas of

cognition and of action. v& Atra, herein, in the set of Indriyas. 11: Manal?.

Manas. ^M\*^ Sarnkalpakam, that which forms a complete idea at last, by means

of assimilation and differenitation ; reflective ; deliberative ; combinative. \*%\*\*

Indriyam, indriya. ^ Cha, as well, sre^fa Sadharmyat, from homogeneousness.

wrfw^raSfara Guna-parinama-visesat, from differences in the transformation of

the Gunas. fpn?\* Nana-tvam, manifoldness ; variety ; diverseness.

Bahya-bhedat, external diversities, i Oha, and.

XXVII. Among the Indriyas, Manas possesses the

nature of both. It is deliberative, and is as well an Indriya,

as it is homogeneous with the rest. The variety of the In

driyas is due to the differences in the transformation of the

Gunas, and so are the external diversities (of objects of the

senses).

ANNOTATION.

47, Nature of both : The presence of Manas is necessary both in

respect to cognition and in respect to action ; for, to quote from Locke,

" a man whose mind is intently employed in the contemplation of some

objects, takes no notice of impressions made by sounding bodies Upon the

organ of hearing : therefore it is evident that perception is only when

the mind receives the impression." Similarly, there can be no movement

of the hands, etc., without the co-operation of Manas.

48. Sainkalpa or deliberation is the uncommon or distinctive func

tion of Manas. By the form of deliberation, Manas is marked out, because,

when a thing is first simply observed by the sense as It is something, and

doubt arises as to whether it be this or whether it be that, Manas perfectly

images it as It is this and not that, that is to say, discriminates the thing

as a particular substance possessing specific attributes. In other words,

from the materials of the senses, Manas creates percepts. These are then

transferred to Ahamkara, which regards them either as concerning itself or

not concerning itself. Thus coloured with the personal equation, they are

next taken up by Buddhi, which makes certain their true nature and deter

mines conduct accordingly. Such, in brief, is the process of sensuous

.cognition propounded in the Samkhya Dar^ana.

26 SAMRHYA-KARIKA.

49. But Mauas thus possesses a unique definition of its own, yet it

does not lie altogether out of the category of the Indriyas, like Buddhi and

Ahamkara ; for, unlike them, it is, along with the other Indriyas, produced

from the same material cause, viz., Ahamkara modified by the predomi

nance of Sattva. Hence, Manas also is an Indriya.

50. But how, from the same material, are diverse effects, viz., eleven

Indriyas of eleven sorts, produced ? Further, the eleven Indriyas necessarily

imply, and must depend for their existence upon, eleven different sorts

of objects. How is this diversity created ? when the Pradhana, Buddhi,

and Ahamkara are non-intelligent, and Purusa is a non-agent. Is it

created by IsSvara or by Svabhava or Spontaneity ? The answer is, that a

certain Spontaneity is the cause of the variety of the Indriyas and their

objects. Just as through Spontaneity, secretion of milk takes place for

the growth of the calf, so the Gunas become spontaneously modified

by the forms of the eleven Indriyas for the benefit of Purusa. Similarly,

through particular transformation of the Gunas spontaneously, external

objects of various kinds are produced ; for whatever is the modification

of the Gunas, is their object ; hence, external objects must be understood

to be the products of the Gunas.

" Vachaspati understands the allusion to external objects to be

merely illustrative ; that is, the internal organs are diversified by the

modification of the qualities, in the same manner that external objects are

varied by the same modification". Wilson s free translation.

Vijnana Bhiksu reads the passage as Bahya-bhedat cha, and from

the variety of external objects, instead of Bahya-bhedah cha, and so are

the external diversities.

The Functions^/ the Indriyas described.

II ^S II

Sabda-adi-su, in respect to sound and the rest, i.e., form, touch, taste,

and smell. V3pn Panchanam, of the five, i.e., senses of cognition. gir^nrrcrai

Alochana-matram, observation simply, the mere observation of things, the identity

of which is not free from doubt. \*\*m Isyate, is considered. ?f?r: Vrittili, modi

fication,. function. ^ir^rnra^mt^I i&lt;rqi : Vachana-adana-vikarana-utsarga-anand&h,

speech, manipulation, locomotion, excretion and generation. ^ Cha, and. ^RPJ.

Pnchanam, of the five, Indriyas of action.

XXVIII. The function of the five, in respect to sound

and the rest, is considered to be observation simply. Speech,

SAMKHYA-KARIKA. 27

manipulation, locomotion, excretion and generation are con

sidered to be the functions of the other five.

The common and uncommon functions of the Antah-Karanas distinguished .

II Ri II

j Svalaksanyam, the condition of having specific or distinctive or

uncommon or characteristic definitions of their own. sirt: Vrittib, function,

operation. WTO Traya-sya, of the three, viz., Buddhi, Ahamkara, and Manas.

m S&, the same, \*\*rr Esa, this, wfw Bhavati, is. WIWIHT A-samany&, uncommon,

peculiar to each. qwHHbwRi: Samanaya-karana-vrittih the common function or

modification of the Instruments, imp^i : Prana-adyah, Prana and the rest, viz.,

Apana, Samana, Udana, and Vyana, the five vital airs, life-breaths. sr\*ra: Vayavab,

airs. ^ Pancha, five.

XXIX. Of the three (internal Instruments), their own

definitions are their respective functions. These, the same,

(functions) are peculiar to each. The common modification

of the Instruments is the five airs beginning with Prana.

ANNOTATION.

51. It is to be noted that the five vital airs are taught to be the

modifications jointly of Buddhi, Ahamkara, and Manas, and not of the

elements, as otherwise might be imagined.

The functions of the It.driyos are successive as well as simultaneous.

RT$

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Yugapat, simultaneous, consentaneous. ^w Chatustayasya, of the

quartet, viz., Buddhi, Ahamkara, Manas, and one of the external senses. 3 Tu,

but. sfn: Vrittib, function, sroi: Krama-sab, successively, gradually. ^ Cha,

and. rRzr Tasya, its, of the quartet. f\*i%T Nirdista, found. && Dpste, in the case

of the seen, in regard to sensible objects, in the case of perceptual cognition.

rrarfq Tath4 api, so too. ^^ A-drisste, m regard to supra-sensible objects, in the

case of the unseen, in the case of cognition by inference, testimony, revelation,

and recollection. &lt;wm Traya-sya, of the triad, viz., Buddhi, Ahamk&ra, and Manas.

TOjfifw Tat-purvika, preceded by that, the seen. 3fa: Vriltlh, function.

XXX. Of all the four, the functions are instantaneous ;

their functions are found to be successive also. This is in

28 SMA KHYA-KARIKA.

regard to sensible objects. In regard to unseen objects, so

too are the functions of the three, but preceded by that.

ANNOTATION.

52. Instantaneous : as when one suddenly comes across a tiger in

a dark night, one s eyes at once observe, Manas considers, Ahamkara

identifies, and Buddhi determines, and the man immediately runs away

for his life.

Successive : as when a man sees in dim light something moving in

front of him and doubt arises as to what it might be ; his Manas con

siders that it is nothing but a robber ; his Ahamkara makes him self-

conscious that he is approaching towards him ; and his Buddhi deter

mines, I must move away.

So too : that is, in the case of non-perceptual cognition, the functions

of Buddhi, Ahamkara, and Manas may be simultaneous as well as succes

sive.

But preceded by that : Hereby the condition of cognition by in

ference, revelation, and recollection is laid down, which may be stated

in the phraseology of Locke as that nothing can be in the intellect

which was not previously in the senses. For there can be no inference

or revelation or recollection of what has never before been perceived.

How the Indriyas act in harmony with one another.

\\

i Svam svam, own, own. slcw^n Pratipadyante, reach, enter into.

Paraspara-akuta-hetukam, of which the cause is proneness to acti

vity arising from mutual sympathy, sfrf^ Vrittim, function, modification. jw$:

Purusa-arthah, the purpose of Purusa. ^ Eva, alone. ^3: Hetuh, cause, motive.

\* Na, not. tfaftfl Kena chit, by any one whatever. firi?i Karyate, wrought, made

to act. qm\*?; Karanam, instrument.

XXXI. The Instruments enter into their respective

modifications to which they are incited by mutual desire.

The purpose of Purusa is the only (cause of the activity of

the Instruments). By none whatever is an Instrument made

to act.

SAMKHYA-KARTKA. 29

The number, functions and effects of the Tndriyas described.

II II

src^ Karanam, instrument. ft^sifN Trayodasa-vidham, thirteenfold. &lt;ra

Tat, it. H|qKW\*row Aharana-dharana-prakasa-karam, performer of apprehen

sion, sustentation and manifestation. ^ra Karyam, effect. \* Cha, and. ?ra

Tasya, its. ^w Dasa-dha% tenfold, smfrci Aharyam, apprehensible. ^M Dh&ryarp,

sustainable. J^rtra Prakasyam, manifestable. ^ Cha, and.

XXXII. The Instrument is of thirteen sorts. It per

forms apprehension, sustentation, and manifestation. And

its effect or act, viz., the apprehensible, the sustainable, and

the manifestable, is (each) tenfold.

ANNOTATION.

53. Apprehension is of the five instruments of action. Their

effects are speech, manipulation, locomotion, excretion and generation,

which being distinguished as earthly and non-earthly, become tenfold.

Sustentation is of the five vital airs, which support the Body.

The thing to be sustained, i.e., Body, is fivefold according as it is made of

Earth, Water, Fire, Air, and Ether, and these, again, being distinguished

as celestial (divya) and non-celestial, become tenfold.

Manifestation is of the five instruments of cognition. The things

to be manifested are sound, touch, form, taste, and smell, and these being

distinguished as celestial and non-celestial, become tenfold.

Gaudapada explains the Karika differently. According to him, the

instruments of action apprehend and sustain, those of cognition mani

fest. The action or effect of these instruments is tenfold, viz., sound, etc.,

and speech, etc. Thus, what is manifested by the instruments of cogni

tion, is acquired and maintained by those of action.

The Thirteen Indriyas described and distinguished.

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SFfTiwj Antah-Karanam, the internal instrument, faf^ Tri-vidham, three-

d. ^w Dasa-dha, tenfold, ^q Bahyam, external. aR\*r Trayasya, of the

ree. f^rans^ Visaya-akhyam, called object, ^rrum^ Samprata-kalam, at time

present, ^r^ Bahyam, external. fa\*M&lt;t Tri-kalam, at three times, i.e., time past,

resent and future, simr^ Abhyantaram, internal. \*RWJ, Karanam, instrumen,

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XXXIII. The internal Instrument is threefold ; the

external, tenfold, called the object of the three. The ex

ternal instrument operates at time present ; the internal at

all the three times.

ANNOTATION.

54. Called the object of the three: because the external instruments

of cognition and action are the channels through which the three internal

instruments of Buddhi, Ahamkara, and Manas come into contact with,

and exercise their functions in regard to, the external objects.

Objects of the Indriyas described.

Buddhi-indriyani, the Indriyas of cognition, w Tesam, of these.

v\*^ Pancha, five. ft^T^faiwirw Visesa-avisesa-visayani, having as their objects

gross sound, etc., causing pleasure, pain, and dulness, and subtile sound, etc.,

in the form, of tire Tan-matras. 313? Vak, speech, wfn Bhavati, is. SKNW

Sabda-visaya, having sound as object. Sfarfo Sesani, the rest, i e., hands, feet,

the excretory organ and the organ of generation. 5 Tu, but. ^rawfa Pancha-

visayani, having all the five, sound, etc., as objects.

XXXIV. Among these (ten Indriyas) the five Indriyas

of cognition have for their objects things gross and subtile.

Speech has sound (alone) for its object. But the rest have

(all) the five as their objects.

ANNOTATION.

55. But the rest have the five etc.: for, a jar, e.g., which may be

taken hold of by the hand, possesses sound, touch, form, taste, and smell ;

the foot treads upon the earth of which sound and the rest are the

characteristics ; the excretory organ separates that in which these five

abide ; and the organ of generation produces the secretion in which all

these five are present.

Why Buddhi is principal among the Indriyas.

Sa-antah-karana, together with the internal instruments of Aham

and Manas, 5% Wuddhih, Buddhi, q\* Sarvam, all. m^. Visayam,

SAMKtlYA-KAtitKA. 31

object, WIT^?! Avagahate, adverts to, comprehends, i^^ffij Yasmat, since.

Tasmat, therefore, rafoj Tri-vidharn, threefold, w^ Karanam, instrument, ^rfr

Dvari, warders, gatemen, room. j?TW5 Dvarani, gates. 3Ftfm Sesani, rest.

XXXV. Since Buddhi, together with Ahamkara and

Manas, comprehends all objects (at all times), therefore, the

three Instruments are like a house of which the rest are

gates.

Above continued.

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Ete, these, the ten external Indriyas, Manas, and Ahamkara.

radipa-kalpali, comparable to a lamp. tn^w^raw: Paraspara-vilaksanati,

characteristically different from one another. ^ifoSlNi: Guna-visesah, particular

modifications of the Gun as. f^^f Kritsnam, whole. 3^n?r Purusa-sya, of, i.e., to

Purusa. ?& Artham, object, was Prakasya, manifesting. ^ Buddhau, to

Buddhi. Jnr^f^ Prayachchhanti, present, make over.

XXXVI. These particular modifications of the Gunas,

which are characteristically different from one another, and

which are, therefore, in this matter, comparable to a lamp,

present all their respective objects to Buddhi, so that these

may be exhibited to Purusa.

ANNOTATION.

56. Comparable to a lamp : see Karika XIII.

Present ...... to Buddhi : for Puruya can experience objects, pleasure,

etc., only such as are lodged in Buddhi. The process by which ideas are

conveyed to Purusa is here described.

Above continued.

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9$ Sarvarn, all. sm Prati, in regard to. &wm Upa-Bhogam, experience

through conjunction, iwa Yasmat, since. 5^R?T Purusa-sya, of Purusa. ^wfa

Sadhayati, effects, accomplishes, ^fg: Buddhih, Buddhi. \*r Sa, it. ^ Eva, the

same. ^ Cha, and. raftmfg Visinasti, differentiates, discriminates, gr: Punah,

again, ir^n^r^t Pradhana-purusa-antaram, difference between the Pradhana

and Purusa. ^1 Suksam subtile, difficult to discern, not to be apprehended

by those who have not practised religious austerities.

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XXXVII. (The other Indriyas present all objects to

Buddhi, so that they may be exhibited to Purusa), since it is

Buddhi which accomplishes the experience of Purusa in

regard to all (objects at all times). And it is that, again,

which discriminates the subtile difference between the Pra-

dhana and Purusa.

ANNOTATION.

57. In these three Karikas it is established that Buddhi is supreme

among the Indriyas. It is the principal means of accomplishing the

apparently contradictory purposes of Purusa, viz., experience and release.

For Buddhi, through the adjacence of Purusa, by means of the falling of

his shadow, becoming verily of his form, accomplishes Purusa s experience

of all objects ; for experience consists in the apprehension of pleasure

and pain, and this exists in Buddhi, and Buddhi is verily of the form

of Purusa ; hence it causes experience to Purusa. And while, on

the one hand, it is the cause of experience, it is, on the other hand, the

cause of release as well, since it is Buddhi which causes discrimination

between Prakriti and Purua.

The Tan-mdtras and their products described.

II

Tan-matrani, Tan-matras, subtile elements, the originals of atoms.

: A-visesalj, indistinguishables, indiscernibles, un differentiated as pleasant,

painful or dull. ?Ni: Tebhyafe, from these. $wfi Bhutani, the gross or great

elements. ^ Paficha, five, i^: Pafichabhyah, from the five. ^ Ete, these.

^?n: Smritah, remembered. raSftr : Visesafr, the distinguishables, discernibles,

differentiated as pleasant, painful and dull. an\*m: S&ntaJi, pacific, causing

pleasure, tranquil. $w: Ghorah, terrific, causing pain, disagreeable. \* Cha,

since, ^r: Mu^hah, stupefic, dull. ^ Cha, and.

XXXVIII. The Tan-matras are the indiscernibles.

From these five, proceed the five gross Elements which are

remembered to be the discernibles ; for they are pacific,

terrific, and stupefic.

ANNOTATION.

58. Tan-matra : lit. That-merely or its measure. The Tan-matras

are subtle forms of Sound, Touch, Form, Taste, and Smell which have

33

not yet come down to that degree of materialisation in which they cause

pleasure, pain, and dulness, and thereby become capable of experience.

Such is the force of the word merely, according to Vachaspati s inter

pretation. They are, however, not properties or qualities but substances.

Vijnana Bhiksu describes them as " fine substances, the undifferentiated

originals of the Gross Elements, which form the substrata of Sound,

Touch, Form, Flavour, and Smell, belonging to that class (that is, in

that state of their evolution) in which the distinctions of S&nta, etc., do

not exist." So we find from the Visnu-Puranam and other sources, e.g.,

that in them severally reside their parts (matra) wherefore the Smriti

describes them as Tan (their)-matra (part). They are neither Santa,

pacific, nor Ghora, terrific, nor, again, Mudha, stupefying, but are

indistinguishables.

59. Pacific, etc. : Every one of the five Gross Elements possesses

the threefold characteristic of causing pleasure, pain, and dulness.

Subtile and Gross Bodies described and distinguished.

f^RT:

R3KIT ffT^TlSIT R^f^rT I) S. II

Suksmah subtile Bodies, ircnton: Mata-pitri-jdh, Bodies produced

from mother and father. \*\* Saha, together, \*w: Pra-bhutaifr, with the Great

Elements. ftwr Tri-dha, threefold. ra5i&lt;N: Visesafr, distinguishables, specific

objects. ^r: Syufr, will be. ^r: Suksmah, subtile Bodies. ?rai Tesam, among

them. forar: Niyatah constant, continuant, \*n?iTfapn: Mata-pitri-ja.fr, Bodies

produced from mother and father, fotffcri Nivartante, cease, perish.

XXXIX. The Subtile Bodies, Bodies produced from

father and mother, together with the Great Elements, will

be the Visesas. Amongst them, the Subtile Bodies are

continuant ; Bodies produced from father and mother cease

(to entangle after death.)

ANNOTATION.

60. Wilson s learned disquisition on the meaning of the present

Karika is misguided and misleading. The Samkhya describes or displays

the gradual materialisation of the Pradhana from the highest degree of

subtelity to the lowest form of grossness. In the series of evolutes, the

Tan-matras and the Gross Elements may be said, loosely speaking, to

occupy the same plane, that is, the plane of materiality in the current

sense of the term, and to stand to each other as do atoms to earth, air,

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S4 SAMKtlYA-KARIKA.

etc. Bat though they are on the same plane, there is a marked difference

between them ; for the Tan-matras are indiscernible, while the Elements

are discernible. A Visesa is what contains a VijJesana or qualification,

something extra by means of which it is distinguished from others.

In the present case the Vis^esana is the property of causing pleasure,

pain and dulness. This is absent from the Tan-matras and is present

in the Elements. It is clear, therefore, that the transition from the

Tan-matras to the next succeeding form of evolution is marked by the

development of the property of causing pleasure, pain and dulness.

Similarly, the Subtile Body which is a combination of the Tan-matras

and the Tattvas upward, and Indriyas which are pacific, terrific, and

stupefic, contains the aroma of past experiences. So is it as well as the

Elements and the Bodies formed of them classed among the Visfesas, as

distinguished from the Tan-matras which are A-Vi^esas.

How the Subtile Body migrates.

Purva-utpannam, primseval, produced at the beginning of creation

by the Pradhana, one for each Purusa. \*Wr e A-saktam, unconnected, unconfined

to any particular gross Body, and therefore unobstructed in its passage even,

through a mountain, fwr Niyatam, continuant, constant, as it lasts from the

beginning of creation to the time of the Great Dissolution. ^iR^w-tw Mahat-

Mi-suksma-paryantam, being the combination .of the Tattvas beginning with

Mahat and ending with the Subtile, i.e., the Tan-matras. wffl Samsarati, moves

from Body to Body, transmigrates, fwnto Nir-upabhogam, free from, or without,

experience, vfe: Bhavaih, dispositions, conditions, such as virtue, vice, etc.

rvro%r Adhivasitam, perfumed, affected, tinged. f%-^ Lingam, mergent, that which

suffers resolution, being a product, a combination of things.

XL. The Liiga or jnergent Body, the one primor-

dially produced, unconfined, continuant, composed of the

Tattvas beginning with Mahat and ending with the Tan-

matras, transmigrates, free from Experience, tinged with

tlie Bhavas.

ANNOTATION.

6.1. Tinged with the Bhiivas : The Bhavas reside in Buddhi which

accompanies or is associated with the Subtile Body, and through sueli

association, the Subtile Body is affected by the Bhavas in the same manner,

for instance, as a piece of cloth is perfumed with the sweet smell of a

SAMKHYA-KARIKA. 35

Champaka flower from contact with it. And it is this affection by the

Bhavas which is the cause of the transmigration of the Subtile Body.

Necessity for Gross Creation shown.

Rn\* Chi.tram, a painting or picture, w Yath&, as. smw^; Asrayam, ground,

support, m Rite, without, wr^rf^i : Sthanu-adi-bhyalj, a stake, etc. fan Vina

without, w Yatha, as. rer Chhaya, shadow. &lt;I$H Tat-vat, similarly to that. fMr

Vina, without, fcifl : Vieesaih, Visesas, Subtile Bodies {Vachaspati), the Tan-matras

(Goutfapada), Ativahika or Vehicular Bodies (Vijnana Bhiksu). \* Na, not. fosfa

Tisthati, stands, subsists, f^wi Nir-asrayam, supportless. ^g-i; Lingam, that

which makes known, iyiz. t Buddhi, Ahamkara, Manas and the other Indriyas

(Vachaspati, Gau&lt;Japada), the Subtile Body called Lihga. (Vijn&na).

XLI. As a painting stands not without a support,

nor is there a shadow without a stake or the like, so neither

does the Linga subsist supportless, without the Visesas.

ANNOTATION.

62, Visesas : The difference of the interpretation of this word points

to a difference of doctrine. Thus, according to Gaudapada and Vachaspati,

there are only two kinds ol Body, as described above. But, according to

Vijn/na Bhiksu, there is also a third kind of Body, the Adhisthana Sarjra,

which is formed of a finer form of the gross elements and which serves

as the receptacle of the Linga Sarira.

The activity of the Subtile Body further explained.

I) $^ I)

Purusa-artha-hetu-kam, which has the object of Purusa as motive.

\* Idam, this. ftfafl3Rftiw&lt;ta Nimitta-naimittika-parasarigena, by association

with instrumental causes such as virtue, vice, etc., and with their consequences

such as the body of a god or a man or a beast, n^ : Prakriteh, of Prakriti. ranr&lt;$roRi

Vibhu-tva-yogat, from conjunction or the universal supremacy of Prakriti. \*re?m

Nata-vat, like a dramatic actor. 5^\*371 Vyavatisthate, appears in different roles.

f^g\*l Lingam, the subtile body.

XLII. Impelled by the purpose of Purusa, this Sub

tile Body appears in different roles, like a dramatic perform

er, by means of association with instrumental causes aud

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their consequences, through the universal supremacy of

Prakriti.

ANNOTATION.

63. Like a dramatic performer : Just as, on the stage, one and the

same person plays the parts of Para^urama, Ajatadatru and Vatsaraja, so

the same Subtile Body may appear in the body of a god or an elephant or

a man. The final and material causes of this transmigration of the Sub

tile Body in general are respectively the purpose of Purusa and Prakriti,

and the formal and efficient causes which determine particular migrations,

are respectively the consequences of the Nimittas and the Nimittas, namely,

virtue, vice, and the like.

Bhavas divided and described.

S&msiddhikalj, produced from means already in existence, viz., pre

vious Karma ; innate, instinctive. ^ Cha, and. ^M: Bhavafy, dispositions, condi

tions, circumstances. \*n$rasfir: Prakritikah, essential, natural, springing from

Pr&kriti direct. ^sfom: Vaikritikah, acquired, due or relating to vikriti or

transformations. \* Cha, and. ^ftfspr: Dharma-ady&h, virtue and the rest, ggr:

Dristal?, seen. qwunRw: Karana-asrayinah, residing in the Karana, i.e , Buddhi.

rahn%: Karya-asrayiuah, residing in the effect, i.e , body. \* Oha, and. \*\*MI$JI:

Kalala-ady^h, the, uterine germ and the rest.

XLIII. The Bhavas or dispositions are instinctive,

essential, and also acquired. Dharma and the rest are

considered as residing in Buddhi, and the uterine germ, and

the rest as residing in the Body.

ANNOTATION.

64. Sdmsiddhika : as, at the beginning of creation, when the Lord

Kapila was to appear, the four Bhavas, viz., virtue, knowledge, dispassion,

and power, were produced along with him. They are then the effects of

causes appertaining to a former creation.

Prakritika : These are equally innate or instinctive, but are the

effects of causes appertaining to the present creation. Thus, from the

very same causes, i.e., highly purified form of Prakritic matter, from which

the perpetually youthful Bodies of the four sons of Brahma, namely,

Sanaka, Sanandana, Sanatana, and Sanatkumara, were produced, were

SAMKHYA-KARIKA. 37

also at the same time produced the Bhavas of virtue and the rest in

them.

Vaikritika : These are those acquired from a Vikriti or evolute,

namely, a teacher whose Body is an evolute ; thus the effect of tuition is

knowledge, knowledge leads to dispassion, dispassion to virtue, and virtue

to power. This is how ordinary human beings acquire the Bhavas.

The Bhavas, virtue, knowledge, dispassion, and power, grow when

Sattva is dominant. Hence they are characterised as Sattvic. Those

that grow during the predominance of Tamas, are vice, ignorance, passion,

and weakness. These are characterised as Tamasic.

These eight Bhavas are the Nimittas or efficient causes of particular

migrations of the Linga Sarira. They operate through bringing about

connection with their effects, the Naiinittikas, from the first commingled

blood and semen in the uterus up to the fully developed Body.

Effects of the Bhdvas described.

n $ n

wr Dharmena, by means of virtue. nr^ Gamanam, going, a^i Urd-

dhvam, upward. ITW Gamanam, going. siwra Adhastat, downward, wfn

Bhavati, is. srenfa A-dharmena, by means of vice, wr^r Jnanena, by means of

knowledge. \* Oha, and. WOT: Apavargah, release, ra&lt;rfara Viparyayat, from the

reverse, i.e., of knowledge, that is, ignorance. \*ft Isyate, considered. \*^:

Bandha^, bondage.

XLIV. By virtue, is going upward ; going downward

is by vice ; and by knowledge, is Release ; from the reverse,

Bondage is considered (to be.)

ANNOTATION.

65. Upwards : that is, to the worlds of Brahma, Prajapati, Soma,

Indra, the Gandharvas, the Yaksas, the Raksasas, and the Pisiachas.

Downward : that is, into the Bodies of beasts, birds, reptiles, trees,

etc.

Knowledge : that is, knowledge of the discrimination between Purusa

and Prakriti.

Release : when the Subtile Body ceases and Purusa becomes Parama-

atma.

Bondage : it is either Prakritika, or Vaikritika, or Daksinaka. The

first is of those who, mistaking either of the eight Prakritis, viz., the

Pra.dh.ana, Mahat, Ahamkara, and the five Tan-ma tras, to be Purusa,

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contemplate upon that, and not upon Purusa. After death, they are

absorbed in the Prakritis, and are called Prakriti-layas. The second is of

those who contemplate upon the transformations, viz., the elements, the

[ndriyas, individual Aharnkara and individual Buddhi, mistaking them

for Purusa, and after death reach unto the archetypes of those transforma

tions. The third is of those who, not knowing the Tattva, i.e., Purusa,

seek mundane and heavenly happiness through performance of acts of

charity and public utility.

Above continued.

\* H

Vairagyat, from dispassion, that is, from dispassion divorced from

knowledge of the Tattvas. u$f^: Prakriti-layah, absorption into the eight

Prakritis, which state of absorption lasts for full one hundred thousand Manvan-

taras. TOTC: Samsarah, transmigration, revolution of births and deaths, ^f^

Bhavati, is- &lt;I^M Rajasat, produced from, or appertaining to, Rajas, crora Ragat,

from passion. 3a.\*itd Aisvaryat, from power. 3ifoira: A-vighatah, non-impediment

i.e. of desire, foratra Viparyayat, from the reverse, i.e., from weakness. cifgH&lt;t&lt;j:

Tat-viparyasali, the contrary thereof, i e. impediment.

XLV. From dispassion is absorption into the Pra

kritis, transmigration is from the passion of Rajas, from

power is unimpediment, from the reverse is the contrary.

ANNOTATION.

66. In these two Knrikas, the eight efficient causes and their eight

effects have been declared. They are :

CAUSE. EFFECT.

o i. Virtue. 2. Elevation to the higher worlds.

3. Knowledge. 4. Release.

^ 5. Dispassion. 6. Dissolution into the Prakritis.

co 7\*. Power. 8. Unimpediment to fulfilment of desire.

2 9. Vice. 10. Degradation to the lower worlds.

\*| 11. Ignorance. 12. Bondage.

S 13; Passion. 14. Migration.

5 15. "Weakness. 16. Impediment to fulfilment of desire.

The creations of Buddhi classified and explained.

\*q: Esab, this. MHIWI: Pratyaya-sargalj, the creation of that by which in

tuition of things is made, that is, Buddhi. raqwai^R3fg%Tr^: viparyaya-asakti-

tusti-siddhi-akhyah, called ignorance, incapacity, complacency, and perfection,

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3\*j$q\*\*fo\*^fti Guna-vaisamya-vimardat, from the conflict of the Gunas in unequal de

grees of strength, from the combination of the Gunas in different proportions, and

consequent predominance of one over others. ?ro Tasya, its, of the creation of

Buddhi. \*r Cha and. ^r: Bhedali, sorts, divisions. 3 Tu, again, \*qpm Pan-

chasat, fifty.

XL VI. This is the creation of Buddhi, termed ignor

ance, incapacity, complacency, and perfection. And from

the conflict of the Gunas in unequal degree of strength, its

sorts, again, are fifty.

ANNOTATION.

67. This : that is, the sixteenfold cause and effect mentioned in

the preceding Karika. They are all modifications or products of Buddhi.

Their minor divisions are legions. To attempt some classification, they

are primarily of four sorts, and secondarily of fifty sorts.

The creations of Buddhi subdivided.

II $V9 I)

ig Pancha, five, viz., A-vidya, Asmita, Raga, Dvesa, and Abhinivesa.

Viparyaya-bhedafr, divisions of mistake or ignorance. ^mr Bhavanti, are.

mm: A-saktih, incapacity. ^ Cha, and. sfi^^Rr^ Karana-vaikalyat, according

to the impairment of the Instruments or Indriyas. ^n r ^qf^^T Astavimsati-bheda,

having twenty-eight divisions. 515: Tustih, complacency. \*FWI Nava-dha^ ninefold.

\*3\*n Asta-dha, eightfold, fife: Siddhih, perfection.

XL VII. Five are the divisions of ignorance ; and

according to the impairment of the instruments, incapacity

has twenty-eight varieties ; while complacency is ninefold ;

perfection, eightfold, o

Divisions af Error subdivided.

ii

^rr Bhedab, distinctions, divisions. ?m: Tamasab, of Tamas, which is a tech

nical term for A-Vidya or false knowledge. \*gfo: Asta-vldha^, eightfold. ^T^I

Mohasya, of Moha, which is technical for Asmita or Am-ness or egotism. ^ Cha-

and. ^aif^: Dasa-vidhati tenfold. I^T^: Maha-mobab Mahamoha, which is tech

nical for Raga or passion, flifts: Tamisrab, Tamisra, which is technical for Dvesa

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or aversion, ^gr^awr Astadasa-dha, eighteenfold. &lt;TOT Tatha", so. H\*rf?f Bhavati, is.

\*jH=jfiRi\*: Andha-tamisrah, Andhatamisra, which is technical for Abhinivesa or

blind attachment to life.

XLVIIL The distinctions of A-Vidya are eightfold,

as also of Asmita ; tenfold is Raga ; Dvesa is eighteenfold ;

so also is Abhinivesa.

Incapacity subdivided.

H :

: Ekadasa-indriya-badhab, injuries of the eleven Indriyas

Saha, together. 5%^- Buddhi-badhai^, with injuries of Buddhi. mm: A-s

incapacity. ^f|?T Uddista, pronounced. ^^I^T: Saptadasa-badha^, seventeen in

juries. 3$f : Buddheb, of Buddhi. HWJM Viparyayat, from inversion, fjfjl^^i

Tusti-siddhinam, of complacencies and perfections.

XLIX. Injuries of the eleven Indriyas, together with

injuries of Buddhi, are pronounced to be Incapacity. The

injuries of Buddhi are seventeen, through inversion of com

placencies and perfections.

Complacency subdivided.

: (I V^ II

: Adhyatmikah, self (souJ)-regarding, it is that form of complacency

in which there is belief in the existence of a Self, as distinct from Prakriti, but in

which the Self is identified with the Not^Self. ^ro: Chatasra, four.

Prakriti-upadana-kala-bh^gya-akhyab, called after Prakriti or Root, Upddana

or Material, Kala or Time, and Bhagya or Luck. \*tt&t: Bahyab, external, Not- Self -

regarding. NM^m^m Visaya-uparamat, through abstinence from objects. ^

Pancha, five. TWT Nava-dha, ninefold. &lt;Jg\*i: Tustayalj, complacencies, ^f^f^r:

Abhihit&h, propounded.

L. The nine Complacencies are propounded : the

four Self-regarding ones called after Prakriti, Material,

Time, and Luck ; the external five, through abstinence from

objects.

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Perfection subdivided.

u

$5: Uhah, reasoning, argumentation, ai^: Sabdab, word, verbal instruction.

^apH Adhyayanam, study. :foufli: Dubhha-vighatl^i, preventions of pain, m:

Trayab, three, ggdmfp; Suhrit-praptib, acquisition of friend, intercourse with

friend, ^nf Danam, charity, purity. ^ Cha, and. fig\*: Siddhayah, perfections.

\*$ Astau, eight, fiajf: Siddheh, of perfection. 35: Purvah, preceding, first.

^51: Ankusah, goad, curb, restrainer. fftfo\*: Tri-Vidhah, threefold.

LI. Argumentation, Word, Study, the three Pre

ventions of Pain, Acquisition of friends, Charity or Purity

are the eight Perfections. Those mentioned before Perfec

tion are the threefold goad to (Ignorance and suffering).

ANNOTATION.

68. Those mentioned before Perfection are Ignorance, Incapacity,

and Complacency.

Afihusa : This word may also be rendered by curb, meaning that

Ignorance and the rest curb, i.e., impede or obstruct the means to Per

fection.

69. Vijnana Bhiksu has interpreted this Karika\* in a different

manner and has criticised unfavourably the exposition of Gaudapada and

VachaspatL See our Samkhya-Pravachana-Sutratn, Sacred Books of the

Hindus, Vol. XI, page 321.

70. The above details of the creations of Buddhi have been fully

explained in the commentaries on the Tattva-SaiMsah and the Samkhya

Pravachana-Sutram. The reader is accordingly referred to Vol. XI of

the Sacred Books of the Hindus.

71. Now, if it be questioned that when any one of the two, viz.,

creations of Buddhi and creations of the Tan-matras, is enough for the

accomplishment of the purpose of Purusa, what need is there for a two

fold creation ? so it is declared in the succeeding Karika.

Twofold creation, of Buddhi and of Tanmatra, upheld.

f\.. . ,,J2kJL \* , X-r,r

^ T^TT VfRT^fW T T^TT

II H\* II

i Na, not. for Vina, without. \*nt: Bh&vaih, dispositions, the creations

of Buddhi mentioned above. % Lingam, the creation of the Tan-matras, \*r

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Na, not. RT Vina, without. f%f^ Lingena, the creation of the Tan-matras.

HNfa^fft: Bhava-nirvrittih, cessation or pause of the dispositions. f^gng\*: Linga-

akhyah, termed Linga. wsr^: Bhava-akhyafy, termed Bhava. ?rewi Tasmat, hence.

f|foi: Dvi-vidhafy, twofold. mm?i Pravartate, proceeds, m: Sargah, creation.

LII. Without the Bhavas, there would be no Linga,

^without the Linga, there would be no surcease of the Bhavas ;

therefrom a twofold creation proceeds : the one called after

the Linga, the other called after the Bhavas.

/ . - . .

ANNOTATION.

72. Vachaspati explains the necessity for a twofold creation and

their interdependence thus : Experience which is the object of Purusa,

cannot be possible in the absence of the objects of experience, such as

sound and the rest, as well as of the twofold Body which is the Ayatana or

house of experience : wherefore the creations of the Tan-matras are neces

sary. In the same manner, the very same Experience is not possible

witihont the Indriyas and the Antah-karana which are the instruments of

Experience ; these, again, cannot be possible without the Bhavas, virtue and

the rest! Neither is the manifestation of Discrimination, Which is the

cause of Release, possible i i the absence of the twofold creation. Hence

the twofold creation is established.

The succession of the two kinds of creation as mutually cause and

effect is na fault, as it is from eternity, like that of the seed and the sprout-

Even in the beginning of a Kalpa the production of the Bhavas and the

Linga under the influence of the Samskara or impression of the Bhavas

and the Linga produced in a previous Kalpa, is not unproved.

Gross Creation subdivided.

II V,^ II

i: A sta-vikalpab, having eight specific kinds, viz., Brahma, Prajapatya,

etc. %\* Daivab, divine, celestial, supernatural, super-human. ^%^: Tairyak-

yonah, the grovelling-born. ^ Cha, and. if^r Pancha-dha, fivefold. \*ref?i Bha-

vati, is. IIJMI: Manusyah, human. ^ Cha, and, while, izfo\*. Eka-vidha^,

uniform, of one kind. s\*nra?i: Samasa-tah, briefly. ^ Ayam, this, ^f^: Bhau-

tikah, of the Bhutas or beings, ^n: Sargab, creation.

LIII. The superhuman is of eight kinds ; and the

grovelling species is of five kinds ; and the human is of a

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single kind ; this, briefly, is the Bhautika Sarga or Creation

of Beings.

Higher, Lower, and Intermediate Worlds characterised.

r Urddhvam, above, in the higher worlds of JSrahma and the rest.

, abundant in Sattva, in which Sattva is dominant and Rajas and

Tamas are dormant. d\*)iNajH: Tamah.-visalah, abundant in Tamas, in which Tamas

is dominant and Sattva and Rajas are dormant. ^ Cha, and. ^: Mula-tah,

at the bottom, below.

w: Sargab, creation. \*r&lt;3 Madhye, in the middle, in the world of man.

i^iRwiw: Rajah-visalah, abundant in Rajas, in which Rajas is dominant and Sattva

and Tamas are dormant. a^nf^ wN: Brahma-adi-stamba-paryantah, beginning

with Brahma and ending with a stock.

LIV. "Above, the creation is abundant in Sattva ; be

low, it is abundant in Tamas ; in the middle, it is abundant

in Rajas; such is the creation from Brahma down to a

stock,

(Jniversality of pain demonstrated.

\\

Ti3 Tatra, therein, in the three worlds, in the bodies of the superhuman,

human and grovelling species, grcrrosifi Jara-marana-kptam, caused by decay

and death. 5:^ Dubkham, pain. Jrotfrif Prapnoti, experiences. %n: Chetanab,

intelligent. The force of this word is to exclude experience of pain from Prakyiti

and her products which are all non-intelligent. 3^: Purusah, that which lies

(Sete) in the Pitri or the Linga ^arira or Subtile Body, Pumsa. %^i Linga-sya,

of the Linga Sarira. ^jraf^^n: A-vinivrJtteb&gt; owing to the non-cessation, or 1 11

the cessation of the Linga Sarira which is continuant (see Karika XL), and does

not cease till the development of discriminative knowledge. cre\*tni Tasmat, there

fore. f : Duhkham, pain. ^i%f Sva-bhavena, by nature.

LV. Therein does intelligent Purusa experience pain

caused by decay and death, on acount of the non-cessation

of, or till the cessation of, the Subtile Body : wherefore pain

is the natural order of things.

44

Object of Prakriti s creation explained.

Iti, thus then.

Prakriti.

II V^ \\

: Esah, this. u\*iri\*ri: Prakriti-kritah, originated by

Mahat-adi-yisesa-bhftta-paryantah, beginning with

Mahat and ending with the particular, i.e., gross elemental creations. Jff^ywftfoujri

Pratipurusa-artham, for the release of each individual Purusa. ^ Sva-arthe, in her

own interest, m Iva, as. w$ Para-arthe, in the interest of another, i.e., of Purusa.

sirc\*H: Arambhah, creation.

LVI. Thus then is this creation beginning with Mahat

and ending with specific entities, originated by Prakriti in

the interest of another as in her own interest, for the release

of each individual Purusa.

ANNOTATION.

73. Originated by Prakriti : Creation by Prakriti is not guided,

directed, and controlled by I^vara or Adi Purusa, for this is impossible,

inasmuch as no activity can belong to him. Neither can Brahman be the

material of creation, for, being the power or energy of Consciousness,

it can undergo no transformation or modification.

For the release of each individual Purusa : This explains why, on

the release of one Purusa, the release of others does not result, and how

the activity of Prakriti whose nature is to energise, can cease in regard

to a particular Purusa, and how creation does not ever continue , making

release of any one impossible. Vachaspati explains the passage thus : As

a man who desires food, being engaged in the cooking of food, rests

after the food has been cooked, so does Prakriti, who is engaged in activity

with a view to release every individual Purusa, cease from energising

again in regard to that Purusa whom she releases.

Spontaniety of Prakriti explained and illustrated.

srn%:

n

n

^H^RsJ^Miw Vatsa-vivriddhi-nimittam, for the sake of, or due to the nourish

ment of, the calf, ^wi Ksira-sya, of milk. \*w Yatha, as. \*\*%: Pravrittih, acti

vity, i.e., secretion, srare? A-jna-sya, of the unintelligent. ^^N^i^RHiti Purusa-

virnoUsa-nimittam, due to the release of Purusa. crar Tatha, so. v^fa: Pravrittih,

activity, i.e., creation, irap^i Pradhana-sya, of the Pradhana.

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LVII. Just as is the secretion of milk, which is un

intelligent, for the sake of nourishment of the calf, so is the

creation of the Pradhana for the sake of the release of

Purusa.

ANNOTATION.

74. This Kflrika gives an answer to those who entertain doubts as

to how an unintelligent substance such as Prakriti is represented here to

be, can engage in activity for an altruistic end. It cannot be maintained

that the secretion of milk takes place under the superintendence of IsVara.

For all intelligent activity such as, for instance, as is here attributed to

T^vara, proceeds either from selfish motives or from compassion. Now,

in the case of Isvara, who is exhypotliesi all-full, having all desires ful

filled, wanting in nothing whatever, can possibly have no selfish ends to

accomplish. Compassion also is impossible ; for compassion implies the

desire to alleviate, remove or prevent suffering, but prior to creation there

is no existence of the Jivas, Indriyas, Bodies, and Objects, and conse

quently no pain, no suffering. Compassion, therefore, cannot be the motive

for creation. Further, were creation an act of compassion on the part of

l^vara, one would expect to find in it only happy beings, but such is not

the case, but just the opposite. The anomaly cannot be explained by

reference to diversity of Karma, as in that case the alleged superintendence

.of Karma by an omniscient and omnipotent Being falls to the ground.

Prakriti, on the other hand, being unintelligent, has no selfish motive nor

any motive of compassion to impel her to activity. Her activity is directed

simply by the end of the other ; she exists for his sake. Her action is of

the nature of a sympathetic response, of harmonical variation or corres

pondence, like the secretion of the mother s milk, in response to the re

quirement of the baby.

Above continued.

II

Autsukya-nivritti-artham, for the sake of relieving or gratifying

desire or curiosity, w Yatha, as. f^iro Kriyasu, in acts. fl^fi Pravartate,

engages. %TR: Lokah, man. J^f^r Purusa-sya, of Purusa. f^%r^ Vimoksa-

artham, for the sake of release. 3\*tift Pravartate, energises, ff^a Tat-vat,

similarly to this. K&m^ A-Vyaktam, the Unmanifest, Prakriti.

LV1IL Just as people engage in acts to relieve

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anxiety or desires, so does the Unmanifest energise for the

purpose of the release of Purusa.

Row Praltritis creation ceases spontaneously.

Ranga-sya, to the stage, i.e., the spectators. ^f^r^T Darsayitva, having

exhibited, faffi Nivartate, ceases, desists. ^fl^r Nartaki, fair dancer. w Yatha,

as. ^^ Nrityat, from dance. 3\*^ Purusa sya, to Purusa. rrar Tatha, similarly.

^nr^ni Atmanam, herself, n^ra^ Prakasya, having exhibited, f^^ Nivartate, ceases.

m&gt;f?i: Prakritib, Prakriti.

L1X. Just as a fair dancer, having exhibited herself

to the spectators, desists from the dance, so does Prakriti

desist, having exhibited herself to Purusa.

Unselfishness of Prakriti demonstrated.

II ^ II

: Nana-vidhaih, manifold. ^^: Upayaih, by means. 3qwf^ft Upa-

kari^ji, generous, beneficent. ^w%: An-upakarinah, non-beneficent, ungrateful.

^g: Pumsa^, of Purusa. yjrgtfi Guna-vati, possessing the Gunas, possessing qualities,

virtuous, mffitfl A-gur;a-sya, devoid of the Gunas, devoid of qualities, worthless.

Sfl: Satah, as he is. TTC\* Tasya, his. ^ Artham, object. w& Ap-artha-kam,

objectless, i^ffl Charati, pursues.

LX. By manifold means does benevolent Prakriti,

possessed of the Gunas, pursue, in a manner in which she

has no interest of her own, the object of Purusa who makes

no return, being devoid as he is of the Gunas.

How activity of Prahriti ceases for ever, in regard to the released Purusa.

foT%^Erftfrr f

U

: Prakriteb, than Prakpti. 5\*n^t Sukumara-taram, more gentle or

delicate. \* Na, not. i^f^ Kim chit, anything. si% Asti, exists. ?B Iti, such.

^ Me, my. ^: Matih, opinion, ^ft Bhavati, is. IT Ya, who. 5gr Drista, seen.

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Asmi, I am. $fa Iti, so. 3^: Punah, again. T Na, not. ^sp^Darganam, seeing,

gaze, sight, ^f^ Upaiti, approaches. 5^\*1 Purusa-sya, of Purusa.

LXI. My opinion is that nothing exists which is more

delicate than Prakrit! who, knowing that, " I have seen,"

comes no more within the sight of Purusa.

ANNOTATION.

75. This Karika explains and illustrates how Prakriti does not

energise, over again, in regard to the released Purnsa.

Bondage, Transmigration and Release are all of Prakriti, and not of

Purusa.

STftfrf: I) ^R II

?rc\*ira Tasmat, therefore, f Na, not. ro?i Badhyate, is bound, 3131 Addha, any,

whatever, i Na, not. g^P Much} ate, is released. i Na, not. ^ Api, also,

sgrffl Sarnsarati, transmigrates. 5^: Pnrusah, Purusa. \*mrffl Samsarati, transmi

grates, ^zm Badhyate,. is bound. g^mMuchyate, is released. ^ Cha, and. IHHKII

(Nana-asraya, the support of manifold creations or beings. v%fa: Prakritib,

Prakriti.

LXII. Wherefore, verily, no Purusa is ever bound,

nor is released, nor transmigrates. Prakriti, being the sup

port of manifold creations, is bound, is released, and trans

migrates.

How Prakriti binds and releases herself.

11 ^ II

^ : Rupaih, by forms, modes, conditions, dispositions, gpft : Saptabhili,

seven, viz. virtue, vice, dispassion, passion, power, weakness, and ignorance. ^

Eva, verily. TOrfn Badhnati, binds. WIH^ Atmanam, herself, WRT Atmana,

by herself, ^fa: Prakritib, Prakriti. ^r Sa, she. \*\* Eva, it is. ^ Oha, and.

j^n^ Purusa-artham, object of Purusa. ^ Prati, in regard to. N^N^fri vimocha-

yati, releases. ^&gt;^y Eka-rupena, by one form, i. e., of Knowledge.

LXEir. By seven forms does Prakriti bind herself by

herself ; and it is she who, by one form, releases herself for

the sake of Purusa,

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How discriminative knoidedge is fully developed.

^ Evam, so, in the manner, taught above. r^grorora Tattva-abhyas&t,

through cultivation of the knowledge of the Tattvas or twenty-five Principles, i

Na, not. vfa Asti, is. \*i Na, not. ^ Me, mine. T Na, not. ^f^ Aham, I. \*fa Iti,

thus. 3rofi3fo^ Aparisesam, beyond which there remains nothing to know, final.

sifeq^ra A-viparyayat, from the absence of error and doubt. fop\* Visuddham,

purified, free, ifa^i. Kevalam, single, unsullied. sw^ft Utpadyate, is produced.

^r^ Jnanam, knowledge.

LXIV. So, through cultivation of the knowledge of

the Tattvas, is produced the final, pure, because free from

error and doubt, and one single knowledge that neither does

agency belong to me, nor is attachment mine, nor am I

identical with the Body, etc.

Relation of Prakriti and Purusa after Release.

11 ^ u

^T Tena, thereby, by means of knowledge of the Tattvas, as described in the

preceding Karika- f^rww^ Nivritta-prasavam, whose prolificness has come to

cease through creation of all that was to be created for the sake of Purusa.

sr&reira Artha-vasat, through the influence of the object, wz., knowledge of the

Tattvas. ^r^MNRsitii^Sapta-riipa-vinivrUtam, desisting from the seven forms, virtue

and the rest, by which she binds herself and which are no longer required for the

sake of Purusa, both of whose objects, experience and release, are accomplished.

\*5f?f Prakritim, Prakrlti. &lt;T93m Pasyati, looks at. j^r: Purusal?, Purusa. fos^ra

Preksaka-vat, like a spectator in a theatre, srafari: Avasthitah, seated, stand

ing by. ^^: Sva-sthah, self-reposed, undisturbed, freed from the reflection

of Buddhi rendered impure by means of the modifications of Rajas and

Tamas.

LXV. Thereby having her prolific energy stopped,

and desisting from the seven forms under the influence of

knowledge, Prakriti is looked at by Purusa ju$t like a spec

tator, standing by, self-reposed f

SAMKHYA-KAR1KA. 49

Conjunction of Prakriti and Purusa is not, as such, the cause of creation.

\*\ \*\

II II

5gi Drist4, seen. w Maya, by me. sft Iti, so. 3^: Upeksakah, regardless,

indifferent, unaffected. w&gt;: Ekah, the one, ^Purusa. ^gr Drista, seen. wn.Ahnm,

I. \*ft Iti, so. ^t^f^ Uparamati, desists, ww Anya, the other, Prakriti. \*rfff Sati,

existing, continuing, ^nt Samyoge, conjunction, existence side by side, vfa Api,

even. ?%: Tayoh of the two. H%\*H Prayojanam, purpose, motive, i Na, not.

irf%i, Exists, ^i^r Sarga-sya, of creation.

LXVI. u She has been seen by me," so the one

stands indifferent ; " I have been seen,", so the other desists.

Though their conjunction still remains, there does not exist

any motive for creation.

Jivan-Mukti explained.

II LVS II

Samyak, perfect, smfwrra Jnana-adhigamat, from attainment of know

ledge. ^^f^^Dharma-adinam, of virtue and the rest. ^hK&lt;iiMi^ A-karana-prdptau,

on reaching or being reduced to the state in which they lose their power of

causing effects, f^^ Tisthati, remains, ^rasjm Samskara-vagat, from the influ

ence of Samskara or impression or the effect of the impulse previously given to it.

srai\*\*^ Ohakra-bhrama-vat, like the whirling of the potter s wheel, ^rf^nc: Dhrita-

sariral?, invested with a Body.

LXVII. Through attainment of perfect knowledge,

virtue and the rest coming to be deprived of their power as

causes, Purusa yet continues invested with body under the

influence of previous Dharma and A-Dharma, as the potter s

wheel continues whirling (from momentum).

ANNOTATION.

76. This Karika explains the fact of Jivan-Mukti or release in life,

as in the case of Kapila, ^ 7 amadeva 5 and others. Jivan-Mukti consists in

the release of an incarnate Purusa from the entanglement of Prakriti prior

to his separation from the Body. These two things, viz., release from

bondage and continuance of the Body, are compatible with each other, as

they are dependent upon independent causes, For, universally, release

7

50 SAMKHYA-KARIKA.

takes place on the manifestation of discriminative knowledge between

Prakriti and Purusa, in other words, it does not imply the acquisition of a

new state or condition, but consists merely in the removal of a veil or a

shadow, as it were ; whereas the Body is the positive result of positive

causes and depends for its existence or non-existence upon those very

causes. These causes are Dharma and A-Dharma, or merit and demerit,

collectively termed Karma. Now, l Karma is distinguished as Prarabdha

or operative, Sanchita or stored or potential, and Agamika, or to come, or

future. On the attainment of discriminative knowledge, Sanchita Karma

or Karma in seed-form is burnt up and rendered infructuous, and

Agamika Karma also is necessarily precluded. Only the Prarabdha

then remains, It is Karma acquired by acts performed in a previous

life and which has become operative in the present life, that is to

say, it is the cause of conjunction with the present Body and of all

the experiences of the present incarnate existence. It is not affected by

discriminative knowledge, and it goes on sustaining the Body till it is

exhausted or works itself out, in its natural course, when the Body

which was supported by it, automatically drops down. It is hence, there

fore, that when discriminative knowledge is perfectly developed before

the Prarabdha has worked itself out, the incarnate Purusa in qiiestion, is

released, but remains awhile burdened with the Body. This is what is

called Jivan-Mukti or the state of release during life.

When a Jivan-Mukto is finally released.

STTH

II 3 m II

unT Prapte, come to pass, that is, on the exhaustion of Prarabdha Karma

by experience, aifrc^ Sarira-hhede, on separation from the body. ^fw^m

Charita-artha-tvat, for the reason that phe has fulfilled her purpose, viz., Crea

tion for the experience and release of Purusa. J^TT^ST^ Pradhana-vinivrittau,

on the cessation of the activity of the Pradhftna. &lt;toir-nMt Aikantikam, certain,

absolute. wi^f-rw^ Atyantikam, final, imperishable. 3\*ro Ubhayam, both, tta^i

Kaivalyam, singleness, pureness, freedom from the reflection of the threefold

pain. tuiHlid Apnoti, attains.

LXVI1I. When (in due course) separation from the

Body takes place, and there is cessation of the activity of

the Pradhana from her purpose having been fulfilled

Purusa attains both absolute and final Kaivalya.

SAMKHYA-KAR1KA. 5l

Origin of the Samkhya declared

31T TOTWOT

Purusa-artha-jnanam, knowledge for the accomplishment of the

end of Purusa, i.e., release. s? Idam, this. 5^ Guhyam, secret, abstruse,

unintelligible to the dull, wfw Parama-risina, by the great Ilisi or Seer,

namely Kapila. s^n^ra^ Sam-akhyatam, thoroughly expounded, expounded in

all details. Rmr^dMfriti^T; Sthiti-utpatti-pralayalj, duration, production, and

dissolution. R-HW! Ohintyante, are considered, discussed, \*ra Yatra, wherein.

^n^ Bhutanam, of created things, beings.

LXIX. This abstruse knowledge, adapted to the

end of Purusa, wherein the production, duration, and

dissolution of beings are considered, has been thoroughly

expounded by the great Risi.

ANNOTATION.

77. Vachaspati construes the second line of the Karika in a

different manner. It is thus Yatra, wherein, that is, in which knowledge,

that is to say, for which knowledge, the origin, duration and destruction

of living beings are considered by the Srutis. Hereby he wants to bring

out the sense that the Samkhya is connected with, and is supported by,

the Veda.

Traditional succession of the Sdmkhya stated.

rR ^ ^T^rT rF il ^

\*?m Etat , this, ^f^l Pavitram, purifying, i.e., from the sin causing the

threefold pain. ^ Agryam, first in order, principal among all purifying

things, foremost. 5^: Munih, Muni, sage Kapila. ^m$ Asuraye, to Asuri.

Anukampaya, through compassion. J^f Pradadau, taught, imparted.

: Asurih, Asuri. nfo Api, again. H^fW&lt;i Pailchasikhaya, to Panchasikha.

?N Tena, by him. ^ Cha, and. is\*n$ri Bahu-dha-kritam, extensively propaga

ted, elaborated in manifold ways. &lt;vwi. Tantram, the system.

LXX. This foremost purifying knowledge the Muni,

through compassion, imparted to Asuri ; Asuri, again, to

Panchasikha, by whom the System was elaborated in

manifold ways.

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ANNOTATION.

78. Tn this and the succeeding Karika the traditional succession

of the Samkbya doctrine is recorded with a view to establish its authentic

character and thereby to inspire reverence towards it.

79. According to Gaudapada, the Samkhya-KariM ends with this

Karika. " For the Samkhya which is the cause of release from transmi

gration, was declared by the Muni Kapila, wherein or in regard to which,"

as he says, " there are these seventy verses in the Aryri rhetre." This

is supported by the other traditional name for the Sanpkhya-Karikn,

which is Samkhya- Saptati or the Seventy (Verses) on the Samkbya.

Vachaspati, on the other hand, has not questioned the genuineness, or

the claim to authority, of the additional two Karikas and has added

his comment to them.

Above continued.

fSjisqwiw &sya-paramparaya., by tradition of disciples, siro?^ Agatam,

descended, received, f^fsw^ tsvarakrisnena, by Isvarakrisna, the author of the

Samkhya-K&rika. \* : Sah, this. ^ Cha, and. ^m, this, ^itm : Aryabhih, by

Arya verses. %"l Samksiptam, abridged, summarised, compendiously written.

.

Arya-matina, whose intelligence reached to the Tattvas ; holy-minded.

Samyak, thoroughly. $mm Vijnaya, understanding, realising. %^r

Siddhantam, demonstrated truth, established tenet, doctrine.

LXXI. And this doctrine, descended by tradition

of disciples, to the holy-minded Isvarakrisna, having been

thoroughly understood by him, has been summarised by

means of these Aryas.

Relation of the Sdmkhya-Kdrikd to the Sdmkya-Pravachana-Sutram.

Saptatya, by the seventy-versed treatise. ^ Kila, truly. ^ Ye, what.

\*Rft: Arthab, subjects, topics. ^ Te, those, wif: Arthab, subjects, fim^r

Kritsna-sya, entire, whole. Nfgd\*-&lt;^ asti-tantra-sya, of the system of sixty

topics. ^qiRiwfc&lt;f^r!T : Akhyayika-virahital?, disjoined from the illustrative

stories. M&lt;=n&lt;jfc3i^m : Para-v4da-vivarjitab, omitting demolition of opposite doct

rines. \* Cha, and. w Api, also.

SAMKBYA-KARIKA. 53

LXXII. The subjects which are treated by the Saptati,

are the subjects of the entire Sasti-Tantra, exclusive of the

illustrative stories, and omitting demolition of opposite

doctrines.

ANNOTATION.

80. The term Sasti-Tantra alludes to the Samkhya-Pravachana-

Siitram divided into the six Books, namely, of Topics, of the Evolutions\* of

the Pradhana, of Dispassion, of Fables, of the Demolition of Counter-

Theories, and of Recapitulation of Teachings. It is thus constructive,

illustrative and destructive in its method. In its constructive portions,

it establishes the sixty topics of the Samkhya System. The same is done

by the Saptati as well. Inasmuch, however, as the latter omits the

stories and controversies, and also does not deal with the topics in so

much detail, it has, in the preceding Karika, been described as a

summary of the former.

The sixty topics alluded to above are : 1. the existence, that is,

conjunction with, and disjunction from, Purusa, of the Pradhana, 2. her

unity or singleness, 3. her objectiveness, 4. her subservience, 5. the

distinctness of Purusa, 6. his manifoldness, 7. his inactivity, 8. his

conjunction, 9. his disjunction, and 10. the duration of the rest, these

are the ten radical topics.

According to another enumeration, the ten radical categories are

1. Purusa, 2. Prakriti, 3. Mahat, 4. Ahamkara, 5-7. Sattva, Rajas, and

Tamas, 8. the Tan-Matras, 9. the Indriyas, and 10. the Elements.

A third enumeration specifies them as, 1. the eternality of Purusa

and Prakriti, 2. the reality of experience and discriminative knowledge

in Prakriti, 3. the unity of Prakriti and of Purusa, throughout transmigra

tion, 4. the subservience of Prakriti, 5. the difference between Purusa and

Prakriti, 6. the inactivity of Parusa, 7. the multiplicity of Purusa, 8. the

conjunction of Puriiba and Prakriti at the time of creation, 9. the disjunc

tion of Purusa and Prakriti at the time of release, and 10. the pre-existence

of Mahat and the other Tattvas in their respective causes.

Add to them, the five kinds of error, nine of complacency, twenty-

eight of incapacity, and eight of perfection. Thus the number sixty is

obtained.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* END \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*8

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APPENDIX VIL

PANCHA&KHA SUTRAM

OR

A FEW OF THE APHORISMS OF PANCHA& IKHA

PANCHASIKHA-SUTRAM.

INTRODUCTORY.

1. Parichasikha is one of the few earliest writers on the Samkhya.

He is an authority on the subject, and is mentioned as an A chary a or Pro

fessor of the School, According to L4varakfi&na, the author of Samkhya-

Karika, the original Samkhya which descended from its founder Kapila

to Panchasikha (through Asuri, see Samkhya-Karika, No. LXX), was

elaborated by him in manifold ways. But not a single one of his works

is amongst the current coins of the Samkhya literature. " He is known,

by scanty fragments, as the author of a collection of philosophical apho-

One other performance, if not two, is likewise imputed to him ;

nsms.

and he, perhaps, descanted on the theistic (sic) Samkhya as well as on

the atheistic (sic.) " (F. E. Hall). It would appear, from Vijnana Bhiksu s

Commentary on the Vedanta-Sutram, that Panchasikha wrote a comment

ary on the Tattva-Samasa.

2. The only source, as yet discovered, so far as we know, from

which a few of the aphorisms of Panchasikha can be recovered, is Vyasa s

Commentary on the Yoga-Sutram of Patanjali. In the Preface to his edition

of the Samkhya-Pravachana-Bhasyam of Vijnana Bhiksu, Mr. Fitz-

Edward Hall has collected eleven aphorisms of Panchasikha quoted by

Vyasa in his said Commentary. Another collection of extracts from the

same source has been published, under the title of PanchaSikha-acharya-

pranita Samkhya-Sutra, by Pandita Raja Ram, Professor of Sanskrit,

D. A. V. College, Lahore, in Nos. 4 and 5, Vol. VIII, 1912, of the series

entitled Arsa-Granthavali, Lahore. r Phis collection contains twenty-one

aphorisms including one of Varsaganya. Quite recently, again, we had

a peculiar opportunity of examining the MS. of another collection of apho

risms attributed to PanchaSikha, prepared by Svami Hariharananda

Aranya of the Kapila A^rama in the District of Hooghli. This was

obviously not an original compilation, but a reproduction of the Lahore

publication, with a few additions, one of which was taken from the Veda

without acknowledgment ! As regards the collection of Mr. Fitz-Edward

Hall and the collection of Pandita Raja Ram, we have found that the one

is, in certain respects, more complete and correct than the other, while

the paternity of some of the aphorisms attributed in it to PanchaSikha

PANCHASIKHA SfJTEAM.

is not free from suspicion. These will be noticed more in detail in the

subsequent pages.

3. " Little can safely be conjectured, " as rightly observes Mr.

Fitz-Edward Hall, " with regard to the character of the work or works

from which these sentences were collected by Vyasa. They may be

text ; and they may be commentary. Probably they are Samkhya ; but,

possibly, the} 7 pertain to the Yoga. That Pancharfikha treated of other

subjects than the Samkhya, may be inferred from a remark of Vijnana

Bhiksu s :

Svaprayujana-ab have pi vidusflm pravrittau Panchasililia-acharya-

vakyam samkhya-stham pramdnayati. Yoga-Vdrtika, I. 25."

PANCHASIKHA-S&TRAM.

4. ^iRfcgii di-Vidvan, the primeval Seer. " Primeval " means pro

duced at the beginning of Creation. " Seer " means Darstana-kara or one

who has had direct vision of Purusa ,^,s distinct from Prakriti. In its

primary significance, the term " Adi-Vidvan " is applicable to Visnu alone.

Here it refers to Kapila, the reputed founder of the Samkhya Tantra,

because " it is the self-existent Visuu who appeared as the first Wise Man,

Kapila, at the beginning of the current cycle of Cosmic Evolution,

endowed with virtue, knowledge, dispassion, and infallible will " (Vachas-

pati Mijfra).

5. fa^kiNT^Rrani Nirmana-chittam adhisthaya, presiding over, ensoul

ing, or through the medium of, a self-made mental vehicle. These words

explain how Visnu became incarnated as Kapila. He, by an act of will,

reproduced Himself as the mighty sage Kapila, Kapila was not a deve

loped man, but an enveloped Divinity. This artificial creation of bodies,

ensouled by artificial emanations of the mind, which is one of the most

wonderful discoveries of the Hindu Spiritual Science, is not expected to

make any deep impression on the minds of the majority of Western

Scholars in the present age, nor to engage them in the investigation or in

an examination of the truth in this matter, in a true scientific spirit. Neither

do we here propose to enter into a discussion with them on this subject.

We shall simply mention, for the information of readers at large, that this

subject of the creation of artificial bodies and minds is dealt with in the

Yoga-Sutram of Patanjali, IV. 4, 5, and 6 (See the Sacred Books of the

Hindus, Vol IV., 272-273). And to make the words of our text a little

more illuminating to them, we may take the following extract from the

Introduction to the above volume :

" A Yogi, having attained the power of Samadhi, sets about destroy

ing his past Karmas. All Karmas may be divided into three classes : (1)

The acts done in the past, the consequences of which the man must suffer in

the present life ; the Karmas to expiate which he has taken the present birth

or incarnation. They are the ripe Karmas (Prarabdha). (2) The Karmas

done in the past, but which are not ripe, and will have to be expiated in some

future life. They are the stored Karmas, or unripe (Sauchita). (3) The

Karmas which a man creates in his present life, and which have to be

expiated in a future or the present life. This last kind of act, the fresh

Karmas, can be stopped. By devotion to the Lord and doing .everything

PANCHASIKHA-S&TRAM.

in a spirit of service, no fresh Karmas are generated. The incurring of

debt is stopped. The man, however, has to pay off past debts the ripe

and unripe Karmas. The ripe Karrnas will produce their effects in the

present life. The Yogi does not trouble himself about this. But the

unripe or stored Karmas require a future birth. It is here that the Yoga

is of the greatest practical importance. The Yogi is not bound to wait for

future lives in order to get an opportunity to pay off the debt of Sanchita

Karmas. He simultaneously creates ALL the bodies that thpse Sanchita

Karmas require, through those bodies expiates all his Karmas simulta

neously. Every one of such bodies has a Chitta or mentality of his own.

This is the Nirmana-chitta or the Artificial mind like the Pseudo-Person

alities of hypnoptic trance. These artificial minds arise simultaneously

like so many sparks from the Ahamkaric matter of the Yogi s Self, and

they ensoul the artificial bodies created for them. These artificial bodies,

with artificial minds in them, walk through the earth in hundreds, they

are distinguished from ordinary men by the fact that they are perfectly

methodical in all their acts, and automatic in their lives- All these arti

ficials are controlled by the consciousness of the Yogi, one consciousness

controlling hundred automatons. Every one of these automatons has a

particular destiny, a particular portion of the Sanchita Karma to exhaust.

As soon as that destiny is fulfilled, the Yogi withdraws his ray from it,

and the " man " dies a sudden death, a heart-failure generally.

" Now, what is the difference between the ordinary mind and the

Yoga-created mind, the natural Chitta and the artificial Chitta? The

natural mind by experience gains a habit, the impressions are stored in it,

and they, as V^sanas, become the seeds of desires and activities. The

artificial mind is incapable of storing up impressions in it. It has no

Vasana\*s and consequently it disintegrates as soon as the body falls down."

6. hi\* u fl Karunyat, through compassion. This word, according to

Vyasa, tells us what the teaching of the text is. It is this that l^vara, cut

of the abundance of His compassion towards all Purusas, incarnates Himself,

from time to time, in order to teach them knowledge and virtue, whereby

they may be delivered from bondage. The passage of the text is quoted

by Vyasa in his Commentary on the Yoga-Sutram, I. 25, and Vachaspati

explains the purpose of the quotation thus : " This theory that the com

passionate Lord teaches knowledge and virtue is also common to the

teaching of Kapila : So has it been said by Panchasikha." Rdma

Prasada s translation.

7. w&i Bhagavan, divine. This term connotes the possession of

PANGHASIKHA-StJTRAM.

virtue, knowledge, dispassion, and infallible will. And we know that

these were cognate with Kapila.

8. mff: Parama-risih, the mighty sage. Visnu appeared on earth as

Kapila, in the highly purified and richly developed body of a saint who

held communion with the gods. The necessity for such bodies for divine

manifestations has been admirably explained and illustrated by the late

Babu Sisir Kumar Ghosh in his Lord Gaurdnga.

9. wf&lt;3 Asuraye, to Asuri, a disciple of Kapila and the first recipient

of the Samkhya.

10. fSwtniim Jijnasamanaya, who wished to know Asuri approached

the divine man Kapila and desired to know from him the means for the

accomplishment of the Supreme Good, namely, the permanent prevention

of pain.

11. wa Tantram, the systematic teaching, the Samkhya doctrine.

12. \*tarc Pra-uvacha, declared fully, revealed. Such, then, is the

origin of the Samkhya.

I. The primeval Seer, (incarnated), through the me

dium of an artificial mind, (as) the mighty divine sage

(Kapila), out of compassion (towards all entangled Purusas),

revealed the (Samkhya) doctrine, in a systematic way, to

Asuri, who desired to know them.

13. Now, what is this Samkhya Dar^ana? " Dars ana " etymo-

logically means the act or the result of seeing, from the root &lt;/Dri!$, to see.

Here it stands for Saksatkara or immeditae vision, that is, intuition of

the Self. And " Samkhya " means that by which something is perfectly

revealed, from the root /Khya, to manifest. The " Samkhya DanJana,"

therefore, is that form of Spiritual Intuition of the Self, whereby the

nature of the Self is perfectly revealed. So declares Pancha&kha : \_

II

wi Ekam, one, single. ^ Eva, only, there is no second, ^r Darsanam,

intuition, knowledge, wft : Khyatifr, coming to light, shining, manifestation,

illumination. ^ Eva, alone. ^\ Darsanam, intuition, knowledge.

II. There is but one Spiritual Intuition of the Self

it is nothing but manifestation which is the Spiritual In

tuition of the Self.

PANCHASIKBA-StJTRAM.

14. The word Khyati is suggestive in more respects than one.

Now, manifestation is declared to be the means of accomplishing Moksa or

Release. (1) What, then, must be its nature? It cannot obviously be of the

nature of the attainment of some advanced state or development from a state

less advanced or less developed ; for Manifestation itself cannot accom

plish this. It will also be repugnant to the Samkhya conception of the

Self ; for the Self is kutastha, unchangeable ; it ever is, never becomes.

It follows, therefore, that Moksa consists merely in the removal of a

shadow, as it were, that is, of something which casts its reflection on

the Self and thereby overshadows it and causes obstruction to its shining

out in the fullness of its own light. (2) This shadow, this obstruction,

is not of, or from, the Self, but is a creation of the Not-Self. And what

is the cause of its origin, the same is also the cause of its removal.

It fades or deepens, it contracts or expands, it exists or ceases to exist,

and for this depends entirely on the activity or non-activity of the Not-Self.

(3) The Self is altogether passive and inert. Shadow or no shadow, it is

ever there, all-full, ever shining, unaffected, unsullied. In ignorance,

men speak of the Bondage of the Self which is never bound, ever released.

Bondage, in reality, is this supreme ignorance, this veil of the Not-

Self, the non-discrimination of the principle of Becoming and the

principle of Being, to which alone is due all the suffering in the

world, not exactly suffering, for actual suffering there can be, and is,

nothing in the Self, but the Abhimana or assumption or attribution

of it to the Self. Replace non-discrimination by Discrimination, the

veil is gone, and gone with it is the Shadow the obstruction and see

the ever pure, ever constant, ever shining Self.

15. This Aphorism of Pancha&kha has been quoted by Vyasa

in his Commentary on the Aphorism I. 4 of Patanjali s Yoga-Sutram in

the following context : Yoga is the inihibition of the modifications

of the mind (chitta) (Yoga-Sutram I; 2). Then the Seer (Purusa) stands

in his own nature (Ibid I. 3), that is, is established in his own intrinsic

form, as in the state of kaivalya or absolute abstractedness. Elsewhere

(there takes place in him) similarity of form with the modifications

(Ibid I. 4j. How does it take place ? Because objects are presented to

him. Whatever, therefore, be the modifications of the mind, with the

same is Purusa invested, so long as the mind remains up and doing.

That is to say, Purusa, with the light of his intelligence, illuminates

the manifold modifications of the active mind, which, consequently, are

mistaken as being the manifestations of Purusa. It is thus this mistake,

the failure to distinguish between the unintelligent modifications of

PANCHAS1 KHA-StfTRAM.

the unintelligent mind and the intelligence of the inert, immutable

Purusa, which is the cause of all the mental phenomena so universally

attributed to Purusa. In reality, however, the manifestation of Purusa is

one and one only, the same at all times and in all circumstances. And so

there is the Aphorism : " There is but one Spiritual Intuition of the Self ; it

is nothing but Manifestation, which is the Spiritual Intuition of the Self."

16- The Self is most difficult to know. It is inscrutable. Only a

steady, pure\* and peaceful mind can reflect it as it is in itself. Steadiness

of the mind implies a long and arduous process of Yogic practice. The

stepping-stone to it is what is called Jyotismati or the state of lucidity,

or the activity which causes illumination. This activity of the mind is

twofold, according as it is painless objective (vijfoka-visayavati) or is

purely egoistic (asmita-nmtra). It is described by Vyasa in his Com

mentary on Yoga-Sutram, I. 36, in the following manner : " It is the

consciousness of thought-forms (Buddhi), on the part of one who practises

concentration upon the Lotus of the Heart. For, the substance of

Buddhi is refulgent and^is like Akada, i.e., all-pervading. Through success

in concentration upon that, the activity of the mind modifies by the

forms having the colour of the light of the sun, the moon, the planets

and precious stones. Likewise, the mind concentrated upon Asmita,

I-am-ness or egoism, becomes pure egoism, calm and infinite, like a

waveless ocean." And he supports his exposition by quoting the

following Aphorism of Pancharfikha :

II

cpj Tarn, that. IH^W^ Anu-matram, of the size of an atom, small as an

atom, difficult to understand, inscrutable, ^nr^r^ Atmanam, Self. SRri^i Anu-

vidya, knowing at last, ufa Asmi, am. sffl Iti, that. ^ Evam, in this form.

?n^ Tavat, for certain, ^ffm Sam-pra-janite, fully and accurately knows-

III. Knowing, at last, that inscrutable Self, his cons

ciousness manifests as " I am \* only.

17. It has been mentioned above that the identification of the

Principle of Being with the Principle of Becoming, of the Self with the

Not-Self, is the cause of all the suffering in the Universe. This identifica

tion is called A-vidya. Its nature is declared by Pancha^ikha in the

following two Aphorisms :

t&lt;4

8 PANCHASIKHA-SfJTRAM.

Vyaktam, unfolded, sentient substances or existences, such as wife,

son, animals, etc. ?&m A-vyaktam, not unfolded, insentient objects, such as riches,

house, couch, etc. 3T Va, or. ^r^ Sattvam, existence, substance, object.

Atma-tvena, under the characteristic of the Self, as being the Self, ^n

Abhi-pratitya, approaching towards in mind, thinking, believing, taking up. rRS

Tasya, its, of the object. \*R^ Sampadam, prosperity, well-being. SH^T^ Aiiu-

nandati, rejoices at or according to. 1 3iTrwr^ Atma-Sampadam, well-being of the

Self. \*fF3T^: Manvanah, imagining, rrer Tasya, its, of the object. \*IIH&lt;^ Vyapa-

dam, adversity. ^r^tof?! Anu-Sochati, grieves according to. wi^qr^ Atma-vyapa-

darn, adversity of the Self. I\*M: Manvanah, imagining. s: Sal?, he. sf : Sarvah,

all. ^ J n^g: A-prati-buddhafy, unawakened in regard to the truth.

IV. They are all unawakened who, believing the

objective entities, whether they be sentient or insentient,

to be the Self, rejoice at their prosperity, imagining it to be

the prosperity of the Self, and grieve at their adversity,

imagining it to be the adversity of the Self.

18. This Aphorism has been quoted by Vyasa in his Commentary

on Yoga-Sutram II. 5 which describes A-vidya as being " the manifestation

of the non-eternal, the impure, the painful, and the Not-Self to be the

eternal, the pure, the pleasant, and the Self."

Buddhi-tah, from Buddhi. vi. Param, different, wnj Purusam,

Purusa. wwrsfftara^Tf^i: Akara-Sila-vidya-adibhih, by nature, character, know

ledge, etc. The nature of Purusa is constant purity. Indifference is his character.

By knowledge is denoted his being intelligent. Whereas Buddhi is impure, not

indifferent, and non-intelligent, siwr^ A-pasyan, not seeing. \*jrcf&lt;j Kuryat, is led

to form, ria Tatra, therein, in respect of Buddhi. ^irH^Qf Atma-buddhim, the

notion of the Self. %% Mohena, by reason of the dullness (of Tamas).

V. Not knowing Purusa to be different from Buddhi

in nature, character, knowledge, etc., a man is led, by reason

of the dullness born of Tamas, to form the notion of the

Self in respect of Buddhi.

19. The above has been quoted by Vyasa in his Commentary on the

Yoga-Sutram II. 6 which describes Asmita or Egoism as being " the

apparent identity of the subjective power of seeing (i.e., Purusa) and the

instrumental power of seeing (i. e., Buddhi)."

PANGHASIKHA-BtJTRAM. 9

20. It follows, therefore, that there is Bondage as long as this

notion of the Self in respect of the Not-Self remains, and that there is

Release when this notion is destroyed by the knowledge of the Self as

being distinct and different from the Not-Self in all essential particulars.

^ira SyAt, can be. \*^: Svalpah, little. \*farc: Samlrarah, mixture.

Sa-pariharah attended with, i.e., capable of , avoidance or removal. wmsr: Sa-prati-

avamarsah, attended with, i.e., capable of, being borne easily. sw^i Kusalasya,

of the good. T Na, not. &lt;\*HW&lt; Apakarsaya, for damage or impairment or lessen

ing the effect, w^ Alam, sufficient, strong or powerful enough,

VI. A little mixture (of evil entailed, for instance, by

the killing of animals) which is capable of removal (by ex

piation) or is easy to bear, cannot prevail for the diminution

of the (greater) good (produced by the performance of sacrifices

such as the Asvamedha and the like).

21. The above bears reference to the vexed question as to the conse

quences of the acts of sin necessarily committed in the course of the per

formance of sacrifices which are calculated to produce merits of far-reach

ing consequences. For instance, an Asvamedha sacrifice cannot be per

formed without the killing of a horse, and killing is a sinful act. So that,

while the performance of the Asvamedha produces its desirable conse

quences, the killing of the horse cannot, at the same time, fail to produce its

undesirable consequences. The question, therefore, arises whether what is

acquired througb the sacrifice, be not lost through the sin. This is an

important issue arising in the discussion of the Law of Karma as a whole.

22. Now, " the killing of animals, etc., has," as Vachaspati explains,

\* two effects. The first is that, being ordained as part of the principal action,

it helps in its fulfilment. The second is that, the causing of pain to all

living beings being forbidden, it results in undesirable consequences- Of

these, when it is performed only as subsidiary to the principal action,

then, for that very reason, it does not manifest its result all at once,

independently of the principal action. On the contrary, it keeps its

position of an accessory only, and manifests only when the fruition of the

principal ruling action begins. It is said to be tacked on to the ruling

action, when, while helping the ruling action, it exists as the seed of its

own proper effect. Panchadikha has said the following on the subject :

A, little mixture.

10 PANCHA&KHA-SdTRAM.

"When the ruling factor of the present karma, born from the sacrifice

of Jyotistoma, etc , is mixed up with the present cause of evil, it may be

easily removed. Tt is possible of removal by a small expiatory sacrifice.

Even if an expiatory sacrifice be not performed by carelessness, the

subsidiary action would ripen at the time of the ripening of the

principal only, and, in that case, the evil generated thereby would

be easy to bear. The wise who are taking their baths in the great

lake of the nectar of pleasure brought about by a collection of good

actions, put up easily with a small piece of: the fire of pain produced by

a small evil. It is not, therefore, capable of diminishing, i.e., appreciably

lessening the effect of the good, i.e., of his large virtues." Rama Prasada s

translation.

23. This Aphorism of Panchaj^ikha has been quoted by Vyasa in

his Commentary on the Yoga-Sutram II. 13. "So long as the cause

remains, the fruition of Merit and Demerit is in the kind of birth, length

of life and experience."

24. Pandit Raja Ram is wrong in reading the next sentence in the

Commentary as part of the present Aphorism. For both Svapnesvara and

Vsichaspati are against this reading.

25. But the fact remains that even a highly meritorious act is

tainted with sin, and with consequent pain. It is even as Patanjali declares

that " to the discriminative, all is pain" (Yoga-Sutram II. 15). And pain

is the thing which every mortal seeks to get rid of : not merely present

pain, but pain not-yet-corae is the thing to be avoided v Yoga-Sutram II. 16).

Accordingly, both in the Samkhya and in the Yoga Sastra, enquiries have

been instituted into the cause of its origin as well as into the means of

its removal. In the Yoga-Sutram II. 17, Patanjali declares that the

conjunction of Buddhi and Purusa is the cause of pain. And on this

subject, also says Panchasikha :

d&lt;wli i^r|fceisJHid Tat-Samyoga-hetu-vivarjanat, through abandonment of the

cause, namely, Non-discrimination, of the conjunction thereof, i-e., of Buddhi. Wr|

Syat, will be. ^re^ Ayam, this, i.e., the desired prevention of pain not-yet-come.

gm^rfli: Atyantikab\* final, permanent. ^:^Mdi\*i&lt;: Duljkha-prati karat, prevention or

remedy of pain.

VII. Through the abandonment of the cause thereof,

there can be the permanent prevention of pain, which is

desired.

PAKCHASIKHA-SUTRAM. 11

26. The above has been quoted by Vyasa in his Commentary on the

Yoga-Sutram II. 17.

27. Pain is due to conjunction. Rajas gives rise to pain in Sattva,

which reflects it on Purusa, through conjunction. In this reflection con

sists the experience (Bhoga) of Purusa from which emancipation (Apavarga

is sought. To describe them more correctly, Bhoga is the ascertainment

of the essential nature of the Gunas, as v desirable and undesirable, in their

undifferenthited form ; and Apavarga is the ascertainment of the essential

nature of the Experience!\*, through the withdrawal of the influence of

Prakriti upon him. To accomplish both these objects, namely, Bhoga and

Apavarga, is the creation of the world. Creation is the exhibition of

Prakriti to Purusa. Purusa regards or looks at Prakriti from these

points of view only ; and there is no third point of view. So declares Pan-

cha&kha also :

TT^TW^

3R Ayam, this Purusa. 3 Tu, but. ^ Khalu, surely, im Trisu, in the three.

3^J Gunesu, in the Gugas, Sattva, Rajas, and Tamas. mv Kartrisu, which are

the actors, agents. ^MK A Kartari, who is not the actor. ^ Cha, and. 3^

Puruse, in Purusa. g^ig^idft Tulya-a-tulya-j&tiye, who is of a like and unlike

kind. ^ Chaturthe, the fourth, ddfwwifafti Tat-kriya-saksi^i, who is the

witness of the action thereof, i.e.. of the Gugas. ^iwn^ Upaniyamanan, that are

being presented, swr^ Sarva-bhavan, all objects. STOT^ Upapannan, established,

known. 3^\*\*^ Anupasyan, knowing. T Na, not. ^PT Darsanam, view, wm

Anyat, other. i\*& Sankate, suspects.

VIII. This one, however, seeing all things explained

as these are being presented to the three Gunas as the actors

and to the fourth, viz., Purusa, of a like and unlike kind, as

the non-actor and as the witness of their action, does not

suspect (the existence of) any other point of view, or object

of knowledge.

28. " Of a like and unlike kind": For instance, the Gunas are eter

nal, so is Purusa ; Purusa is intelligent, but the Gunas are non-intelligent.

29. " The above has been quoted by Vyasa in his Commentary on

Yoga-Sfitram II 18 : The object (Dritfya) which possesses the nature of

illumination (Sattva), activity (Rajas), and inertia (Tamas) and consists

PANGHASlKHA-StiTRAM.

of the elements and of the powers of cognition and action, exists for the

purpose of experience and of emancipation.

30. " But these two, experience and emancipation, which are effected

by Buddhi, reside in Buddhi alone ; ho\v are they, then," asks Vy;&gt;sa,

" predicated of Purusa ? " He next gives the answer : " Just as victory or

defeat, which lies in the army, is predicated of the owner of the army, as

he is the experiencer of its consequences, so too are Bondage and Release,

residing in Buddhi alone, are predicated of Puru&a, as he is the experiencer

of their consequences. Of Buddhi alone are Bondage in the shape of the

non-accomplislunent of the object of Purusa, and Release in the shape of the

fulfilment thereof. Similarly, are perception, memory, reasoning, doubt,

knowledge of the truth, and blind attachment to life, which reside in

Buddhi, are attributed as existing in Purusa, as he is the experiencer of

their consequences, by having their reflections thrown upon him from

Buddhi, through proximity."

31. Puruba, then, is neither quite similar to Buddhi nor quite

dissimilar to it. He is not quite subject to Bondage and Release, nor is

quite free from them. On this subject, Paficha&kha further declares:

f

A-parinamini, not subject to transformation, unchangeable, ff

Hi, for. ^RR\*if?R: Bhoktri-Saktih, the power of the experiencer, intelligence, cons

ciousness. swfirasnif A-prati-Sankrarna, not moving towards objects, inert, actionless,

inactive. \* Oha, and. iRwPni Parinamini, subject to transformation, change

ful. 9$ Arthe, into the object, i.e., Buddhi. nmsa^rn Pratisamkranta, transferred,

moved to. \* Iva, as if. H^Ph^ TaWrittim, the modifications thereof, ie.,of

Buddlii. ^HMdld Anu-patati, imitates, modifies according to. rrar: Tasyafe, its, i.e ,

of Buddhi. \* Cba, and. mp^?T^N^^niT: Prapta-chaitanya-upagraha-rdpdyah, trans

formed by receiving the reflection of intelligence, ^fgfn: Buddbi-vritteh, of the

modification of Buddhi. 3RWW?\*?roT Anu-kara-matra-taya, by reason of mere imita

tion. jfi^n Buddhi-vrittya, by the modification oi Buddhi ^mnigr A-visista,

unqualified, f^ Hi, verily, ^rrfffr: Jnana-vritti^, modification of consciousness.

?ra Iti, thus. \*in\*m Akhyayate, called, described.

IX. For the power of the Experiencer which is un

changeable as well as inert, as if running into the changeful

PANCHASIKHA-SUTRAM. 13

object (i.e., Buddhi), imitates its modifications. And by

reason of the mere imitation of the modifications of Buddhi,

while that is transformed by receiving the reflection of intel

ligence, it (the imitation) is described as the modification of

intelligence unqualified by the modification of Buddhi.

32. The above has been quoted by Vyasa in his Commentary

on Yoga-Sutram II. 20 : " The seer is the power of seeing merely : though

pure, he sees ideas by imitation," and he thereby supports the proposition

that " though pure, he sees ideas by imitation ; because he sees, by imita

tion, ideas belonging to Buddhi, and, though he is not of the same nature

as Buddhi, as he sees by imitation, because he looks as if he were of the

nature of Buddhi." This is further explained by Vacbaspati in the follow

ing manner :

" Although the moon is not, as a matter of fact, transferred into

pure water, yet, inasmuch as its reflection passes into water, it is, as it

were, transferred into it. So also, the power of consciousness, although

not actually transferred into the Buddhi, yet is, as it were, transferred

into it, because it is reflected into it. By that fact, consciousness becomes,

as it were, of the very nature of the will-to-be (Buddhi). It accordingly

follows the modifications of the will- to-be. This explains the words "by

imitation." It is said, it cognises by imitation, as it cognises by following

the modifications of the will-to-be." Ram Prascidas translation.

33. Conjunction has been stated to be the cause of Bhoga. The

objective world owes its existence to it. But when, in the case of a

Purusa whose objects have been fulfilled, the objective world no longer

exists for him, it does not at the same time altogether vanish out of

existence, because there are other Purusas whose Bhoga and Apavarga

still remain to be accomplished. (Vide the Yoga-Sutram II. 22). Thus

is the continuity of creation established. Hereby is also established

that, whereas the Subject and the Object exist from eternity, their conjunc

tion must, in the form of a stream of successive conjunctions, be without

beginning. On this subject there has been quoted by Vyasa, in his

Commentary on the above Yoga-Sutram, the following Aphorism of

Panchat^ikha :

Dharmioam, of the containers, that is, the Guijas, Sattva, Rajas, and

Tamas. miRwImid An-adi-samyogat, because conjunction with Purusa is without

beginning. &gt;ri\*naw!T^ Dharma-matranarn, of all the contained, that is, the products

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Mahat and the rest. ^R Api, also, 9Hrf^: An-ddih, without beginning.

Sarnyogafy, conjunction.

X. Because the conjunction of the Gunas (with

Purusa) is without beginning, the conjunction also of the

products thereof, taken as a class, is without beginning.

34. " It is for this reason .that, although the conjunction of one

Purusa with one manifestation of the principle of Mahat has ceased to

exist, the conjunction of another Purusa with another manifestation of

the Mahat has not become a thing of the past." Ram Prasada s translation

of Vachaspati.

35. In the Yoga-Sutram III. 13, Patanjali declares: " By this are

described the changes of characteristic vdharma), of secondary quality

(laksanaj, and of condition (avastha) in the objective and instrumental

phenomena." Ram Prasada s translation.

36. In the course of his Commentary on the above, Vyasa observes :

" The change of secondary quality is the moving of the characteristic

along the paths of being (past, present, and future). The past character

istic joined to the past secondary quality, is not devoid of the future

and the present secondary quality. Similarly, the present (characteristic)

joined to the present secondary quality, is not devoid of the past and

the future secondary quality. Similarly, the future (characteristic) joined

to the future secondary quality, is not devoid of the present and past

secondary qualities. For example, a man who is attached to one woman,

does not hate all the others.

" Others find a fault in this change of secondary qualities They

say that all the qualities being in simultaneous existence, their paths of

being must be confused, (and thus overlapping one another, cannot be

considered as distinct and different).

" This is thus met : That the characteristics do exist as such, requires

no proof. When there is such a thing as a characteristic, the differences

of the secondary qualities also must be posited. It is not only in the

present time that the characteristic characterizes. If it were so, the mind

would not possess the characteristic of attachment, seeing that attachment

is not in manifestation at the time of anger. - Further, the three (peaceful,

fearful, and dull) secondary qualities are not possible of existence in one

individual simultaneously. They may, however, appear in succession,

by virtue of the operation of their several (exciting causes. Therefore,

there is no confusion. For example, attachment being in the height of

manifestation with reference to some object, it does not, for that reason,

PANCHASIKHA-S&TRAM. 15

cease to exist with reference to all other objects. On the contrary, it is

then ordinarily in existence with reference to them." Earn Prasadas

translation.

And in support of the above view, Vyasa quotes the following

Aphorism of Panchadikha :

Rupa-atisayafr, intensities of nature or characteristic.

Vritti-atisayah, intensities of function or manifestation. \* cha, and.

Virudhyante, are opposed. OTfr^ffR Sam&nyani, ordinary ones. 5 Tu, but.

Atisayaili, with the intense ones, q\* Saha, with. JwM Pravartante, co-exist,

co-operate.

XL Intensities of characteristic and intensities of

manifestation are opposed to each other, but the ordinary

ones co-exist with the intense ones.

37. This simple Aphorism of Panchasikha embodies the discovery

of the important doctrine of the sub-conscious mind.

38. As to the relation between AkasJa and the Power of Hearing,

there is the following Aphorism of Panchasikha :

II

^ Tulya-desa-sravanan&m, of those having their powers of hear

ing similarly located, that is, equally in Ak3,sa or soniferous ether. \*$^wf?H Eka-

desa-sruti-tvam, to have the power of hearing in the same situation, ^fai Sarve-

sa"m, of all. w^ Bhavati, is.

XII. In the case of all, having their powers of hear

ing equally located in Akasa, hearing takes place in the

same situation.

39. The above has been quoted by Vyasa in his Commentary on

the Yoga-Sutrarn III. 40 : " By Samyama over the relation between

Aka^a and the power-of-hearing, comes the higher power hearing."

40. And Vachaspati explains its sense and significance in the

following manner : " This sense of hearing, then, having its origin in the

principle of egoism, acts like iron, drawn as it is by sound originating

and located in the mouth of the speaker, acting as loadstone, transforms

them into its own modifications in sequence of the sounds of the speaker,

and thus senses them. And it is for this reason that for every living

16 PANOHASIKHA-S&TRAM.

creature, the perception of sound in external space is, in the absence of

defects, never void of authority. So says the quotation from PanchasJikha :

" To all those whose organs of hearing are similarly situated, the situation of

hearing is the same." " All those " are Chaitras and others whose powers

of hearing are similarly situated in space. The meaning is, that the powers

of hearing of all are located in 2ka&. Further, the Akaafo, in which the

power of hearing is located, is Lorn out of the Soniferous Tamnatra,

and has therefore the quality of sound inherent in itself. It is by this

sound acting in unison, that it takes the sound of external solids, etc.

Hence the hearing, i.e., the sound, of all is of the same class.

" This, then, establishes that Akarfa is the substratum of the power

of hearing, and also possesses the quality of sound. And this sameness

of the situation of sound is an indication of the existence of Aka^a. That

which is the substratum of the auditory power (Sruti) which manifests as

sound of the same class, is Ak&rfa." Earn PrasadcCs translation.

41. In his Pancha&kha Acharya-pranita Samkbya-Sutra, Pandita

Raja Ram includes the following quotations by Vyasa :

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: II

XIII. The Pradhana, the material cause of all mani

festation, would become what it is not, if it tended only to

rest, because in that case there would not be any manifesta

tion into phenomena ; nor would it be what it is, if it were

to remain in constant motion, because in that case, the phe

nomena would become eternal and never disappear. It is

only when it tends to both these states, that it can be called

the Pradhana (the cause of manifestation), not otherwise.

The same considerations apply to any other causes that

might be imagined. Vide Vyasa s Commentary on Yoga-

Sutram II. 23.

XIV. On account of the absence of the difference of

form, intervening space and time, and genus, there is no

separation in the Root (i.e., the Pradhana.) Vide Vyasa s

Commentary on Yoga-Sutram III. 52.

PANCHA&IKBA-S0TRAM. 17

XV. All the diverse forms of juice, etc., caused by the

transformation of earth and water, is seen in immobile

objects ; similarly of the immobile, in the mobile, and of the

mobile, in the immobile. Vide Vyasa s Commentary on

Yoga-Sutram III. 14.

XVI. Of these which possess the same genus, the

differences are in (specific) properties only. Vide Vyasa s

Commentary on Yoga-Sutram III. 43.

u

XVII. By the magic panorama of Mahamoha (desire

and ignorance), overshadowing the Sattva which is lumi

nous by nature, the very same is employed in acts of vice.

Vide Vyasa s Commentary on Yoga-Sutram II. 52,

XVIII. There is no penance greater than Pranayama :

whence are the purification from dirts and the brightness of

knowledge. Vide Vyasa s Commentary on Yoga-Sutram

II. 52.

^roref JTfrgrr $\*t &lt;jJ&lt;^ ^vr^% \*rersr ^r\*^ \*r^Rr u

XIX. (In the case of those who do not possess the

i curiosity to know the nature of the Self), giving up, through

faults (i.e., demerits), the nature, there arises a liking for

primd facie contrary views, and dislike for the ascertainment

of the truth. Vide Vyasa s Commentary on Yoga-Sutram,

IV 25.

n

XX. As a Brahmana undertakes many a vow, one

after another, he turns away successively from acts of injury

due to inadvertence, and thereby makes the virtue of non-in

jury (ahimsa) gradually purer and purer. Vide Vyasa s

Commentary on Yoga-Sutram II. 30.

18 PANG HA SI KHA-S&TRAM.

XXI. And what are these activities of the Dhyayins,

namely, friendliness (maitri), etc., being, by nature, inde

pendent of external means, accomplish the highest virtue. -

Vide Vyasa s Commentary dh Yoga-Sutram IV. 10.

42. And to them, the Kapila Asirama reproduction add :

11

XXII. The activity of the Pradhana is for the sake of

the exhibition of herself. Vide Vyasa s Commentary on

Yoga-Sutram II. 23.

43. But Vachaspati tells us that No. XIII is a doctrine of an

opposite school, and Nos. XVII XX are the teachings of the Agamins(Saiva

Dar^ana) ; while Vyasa himself tells us that No. XIV is an aphorism of

Varsaganya and No. XXII is a text of the Veda. Both of them, again, are

silent as to the paternity of Nos. XV and XVf. The remaining one, No. XI,

is referred by Vachaspati to the Ach&ryas or older teachers of the Samkhya

School. In these circumstances, we do not feel we should be justified in

affiliating these aphorisms to Panchaj^ikha.

44. Pandita Raja Ram has, we observe, arranged his aphorisms

of Panchasikha in a particular order, and has explained them in a

connected form. This may mislead the unwary in thinking that this

collection of aphorisms is a complete treatise composed by Panchasikha

which, however, it is not, and can, by no means, pretend to be. To avoid

any such. misconception, we have, with the single exception of the first j

one, and this, for obvious reasons presented the aphorisms just in the \*

order of their quotation by Vyasa ; for there is no more reason known to

us for placing them in one particular order than in any other.

45 It may also be just mentioned here that some other views, not

aphorisms or sayings, of Panchasikha have been referred to in the Samkhya-

Pavrachana-Sutram also. See Ibidem V. 32 and VI. 68, and Vijnana

Biksu s Commentary on I. 127.

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The samkhya philosophy

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