

I. Sankhya - Nontheistic dualism

A. Systematized by Kapila

1. Sankhya-karika of Isvarakrishna is earliest available sankhya text
2. Topics emphasized by Kapila, Isvarakrishna, and other sankhya commentators are theory of causation
 - a. Concept of prakrti (unconscious)
 - b. Concept of Prusa (conscious), evolution of world
 - c. Concept of liberation, and theory of knowledge
3. Sankhya sums up Nyaya & Vaisesika constituents of reality --except Isvara/God is simply excluded from system
4. The Sankhya is a Theory of Cause and Effect

B. Explanations central to sankhya system:

1. Premise that effect exists in the material cause even before effect is produced
2. Five basic arguments for this premise
 - a. 1st: No one can produce an effect from a material cause in which that effect does not exist.
 - b. 2nd: Invariable relationship between cause & effect - A cause can only produce an effect which it is causally related
 - c. 3rd: A certain thing can be produced only by certain other thing-cannot be produced from just anything, anywhere
 - d. 4th: Only a potent cause can produce a desired effect, and the effect must therefore be potentially in the cause
 - e. 5th: If the effect does not exist in the cause, what was non-existent is coming into existence out of nothing

II. Prakrti -- The Unconscious Principle according to Sankhya

A. The entire world is dependent on, limited by, produced by a combination of certain effects

1. Examine nature – it becomes obvious a cause is subtler than associated effect & cause pervades its effect
2. The ultimate cause of world must be latent principle of potential, & must be uncaused, eternal, all-pervading

B. The Gunas

1. Prakrti means literally "exceptional ability" and is the nature out of which the vast material world takes shape
3. Prakrti is characterized by 3 gunas of sattva, rajas, and tamas
4. Guna is a "quality or attribute of prakrti,"; and the 3 gunas are the intrinsic nature of prakrti
 - a. The balanced combination of sattva, rajas, tamas is prakrti
 - b. Gunas ("ropes") are intertwined like three strands of a rope

C. Sattva, rajas, tamas are underlying qualities from which universe we perceive is derived

1. Sankhya philosophy posits that whole universe is evolved from the gunas
 - a. Sattva is weightlessness and light (laghu)
 - b. Rajas is motion or activity (calam)
 - c. Tamas is heaviness, darkness, inertia, or concealment (guru and avarana)
2. Gunas are formless and omnipresent when in a state of equilibrium
3. The first cause of creation is action, which depends on motion, and is the very nature of rajas

- a. Sattva and tamas are dependent on rajas to manifest themselves and thus produce pairs of opposites
- b. In state of manifestation one guna dominates, but are never completely apart because continually reacting
- c. Gunas constantly change their predominance over one another
4. Individual's physical appearance is manifestation of gunas that has been brought about by consciousness
5. Intent of consciousness: cause prakrti to manifest - disturbs equilibrium in prakrti –gunas manifest universe

III. Purusa – Consciousness

- A. Each body contains a self, but self is different from the body, senses, mind, and intellect
 1. It is a conscious spirit, at once both subject of knowledge and object of knowledge
 2. It is not merely a substance with attribute of consciousness, but it is rather pure consciousness itself
 3. It is self-illuminated, unchanging, uncaused, all-pervading, eternal reality
 4. Whatever is produced or subject to change, death, decay belongs to prakrti or its evolutes, not to self
 5. Thru ignorance purusa confuses self with objects - becomes caught in stream of changes - subject to pain/pleasure
- B. Proof of the Existence of Many Selves
 2. If there only one self related to all bodies, when one individual died, all individuals would simultaneously die
 3. Second, human beings different from God and animal, vegetable life as well - not true if all possessed same self

IV. The Process of the Evolution of the Universe

- A. According to sankhya, entire world evolves from interaction of prakrti with purusa
 1. This interaction not refer to orderly conjunction, as in contact of 2 finite male & female substances
 2. It is effective relation thru which prakrti is influenced by presence of purusa – like body influenced by a thought
 3. Evolution can't occur by purusa alone because self is inactive; nor initiated only by prakrti – it is not conscious
- B. 2 questions yet arise:
 - How can two such different and opposing principles cooperate?
What is interest that inspires them to interact with one another?
 2. Non-intelligent prakrti and inactive purusa combine and cooperate to serve a purpose:
 - a. Prakrti requires the presence of purusa in order to be known or appreciated
 - b. Purusa requires help of prakrti to distinguish itself from prakrti and thereby realize liberation
 - c. Thus, according to sankhya, goal of manifestation of universe is to attain liberation
 3. Process of manifestation originates from unmanifested unity and completes its cycle in 24 stages

V. The Sources of Valid Knowledge

- A. Sankhya accepts only 3 independent sources of valid knowledge: perception, inference, and testimony
- B. Perception is the direct cognition of an object through the contact of the senses
- C. Inference is knowledge derived through universal or invariable relationship between 2 things
- D. Testimony - Sankhya holds same view as nyaya

VI. The Concept of Liberation

- A. Both prakrti and purusa are infinite and eternal
 - 1. Concepts of bondage and liberation are result of ignorance or false understanding
 - 2. Prakrti and purusa are both infinite and all-pervading and are therefore eternally together – like 2 sides of coin
- B. According to sankhya, universe is full of pain and misery
 - 1. The evolutes of prakrti are not to create bondage of purusa but help it realize it is free & distinct from prakrti
 - 2. Objects are not meant for physical or mental enjoyment - they exist to provide experiences to purusa

VIII. The Concept of God

- A. Earliest available text of Sankhya-karika does not discuss existence of God
 - 1. Argued that universe is system of cause & effect
 - a. Universe was not be caused by God because by definition God is eternal & immutable that which is unchanging cannot be active cause of anything so the ultimate cause of universe is eternal but ever-changing
 - b. Cause is prakrti
 - 2. In reply, one argues prakrti is not intelligent so it must be controlled by some intelligent principle
 - 3. Also, if God controls prakrti, then what inspires God to make her create a world full of pain and misery?
 - a. One cannot say that God has desires because desire implies imperfection, a quality God cannot have
 - b. Therefore, there is no such thing as God.
- B. Later, a section of sankhya was persuaded to accept existence of God