Preface

At the outset, a few words about the title of the thesis: Sāṁkhya Theory of Evolution: An Analytical Review, need to be said. Because although Sāṁkhya is the oldest philosophical system of Indian origin, there are confusions on many issues related to the Sāṁkhya system of thought, especially on Sāṁkhya theory of evolution. However, since the Sāṁkhya theory of evolution is the basic theory of the Sāṁkhya system in general and epistemic-metaphysical foundation of the Sāṁkhya Ethics in particular, the confusions must be removed by providing an analytical exposition of the Sāṁkhya system in general and the Sāṁkhya theory of evolution in particular. Attempts will be made in this thesis to provide a comprehensive exposition of the Sāṁkhya theory of evolution by analyzing the concerned texts and commentaries with a view to showing the validity of the Sāṁkhya theory of evolution as the true epistemic-metaphysical foundation of the Sāṁkhya Ethics. Since, Sāṁkhya karika of Īśvarakṛṣṇa is the only presently available authentic text book of the Sāṁkhya system of thought this research work will basically be based on Sāṁkhya karika of Īśvarakṛṣṇa and its commentaries. Now, a few words about the salient features of the Sāṁkhya theory of evolution need to be said to introduce the basic concepts of the theory.

Sāṁkhya has a world-view, which has been reflected through its theory of evolution—called prakṛti-parināmavāda. The prakṛti-parināmavāda, again, is founded on the Sāṁkhya theory of causation—satkāryavāda. In a single kalpa two kinds of parimāma occur according to Sāṁkhya, viz. sarūpa parimāma and virūpa parimāma, of which virūpa parimāma, again, may be of two different courses, such as anuloma parimāma and pratiloma parimāma. A series of elemental modification, right from buddhi down to the mahābhūta-s, goes on during virūpa parimāma. Things and beings of the world gradually come into being with two types of śarīra-s during the anuloma type of virūpa parimāma.
The evolution of the things and beings—bhautikasarga or tanmātrasarga occur in due course. The purpose of tanmātrasarga is enjoyment (bhoga) and liberation (apavarga), which can be served only with the assistance of the pratyasarga or buddhisarga, i.e. function of buddhi. pratyasarga can not work in the absence of tanmātrasarga and vice versa. This interdependency of tanmātrasarga (liilga) and pratyasarga (bhāva) is ensures the coming into being of the multiple real objects.

The bhāva-s are of eight kinds, viz. dharma (virtue), adharma (vice), vairāgya (non-attachment), avairāgya (attachment), aśīvarya (lordly power), anaiśvarya (absence of lordly powers), jñāna (knowledge) and ajñāna (ignorance). All these kinds of bhāva-s can again be innate (sāmsiddhika), natural (prākrtika) or acquired (vaikrtika). The effects of these eight bhavas again are: viparyaya (perverted knowledge) of four kinds, aśakti (diability) of twenty eight kinds, tusti (complacence) of nine kinds and siddhi (attainment) of eight kinds – giving rise to a total number of fifty types. The viparyaya-s are: avidyā (error), asmitā (ego-sense), rāga (addiction), dveśa (anger) abhiniveśa (fear of death). The aśakti-s are the eleven kinds of injuries to the senses and seventeen kinds of disabilities of intellect. The tusti-s include four internal and five external complacences. Finally, siddhi-s are namely ūha (reasoning), śabda (word), adhyana (study), suhṛtpīpti (Attainment of friend), dāna (charity), pramoda, mudita and modamāna (cessation of three kinds of sorrow). From this it follows that the interdependency of liṅga and bhāva is responsible for the creation of the gross and subtle body of man, which includes mind, senses, subtle element and gross elements, and these bodies possess the above mentioned bhāva-s or dispositions. These dispositions are responsible for the bondage and liberation of man.

In this thesis we shall try to show how the Sāmkhya ethics is founded on the Sāmkhya theory of evolution. Moreover, we shall also try to show how a proper understanding of the Sāmkhya theory of evolution can enable a man to realize his position, status, goal and role in the universe in relation to those of all other things and beings of the universe.
In the introductory chapter issues like importance of the problem and scope of research, the meaning of term Sāṁkhya, stage of the development of the Sāṁkhya system, a brief sketch of the metaphysics available in Sāṁkhya karikā will be discussed. The second chapter is devoted to the causality and ultimate realities. The third chapter is designed to study the process of the evolution of the world. The fourth chapter will be explaining the theory of evolution as the true epistemic-metaphysical foundation of the Sāṁkhya ethics. The last chapter will offer critical resume of the research project and a conclusion.

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