Chapter - III

The Process of Evolution

BIOLOGICAL INTERPRETATION OF THE PROCESS OF EVOLUTION

The biological study of the process of evolution is a modern scientific study concerning the emergence of new species. It is not a philosophical study of the process of evolution of the world. In biology, evolution is considered as a change in the genetic material of a population of organism from one generation to the subsequent ones. The changes produced in one generation are normally small, yet the differences accumulate gradually in each generation. Over a long period of time, the accumulated differences cause substantial changes in the population and through this process there occurs emergence of new species.

The biological study of the process of evolution has discovered many facts related to the major mechanism driving evolution. The followings are some of the important biological findings concerning the process of evolution of the world:

- The similarities among species suggest that all known species are descended from their respective ancestral gene pool through the process of gradual divergence.
- The basis of evolution is the genes.
  - The genes pass on from generation to generation and from the genes organisms inherit traits.
  - The traits vary within populations.
  - Therefore, the organisms show heritable variations in their traits.

297 This study is based on the partly revised and conveniently designed presentation of the data collected from the following e-source:

Evolution is the product of two opposing forces:
- The processes that constantly introduce variation.  
  And  
- The processes that make variants either to become more common or to become rare.

New variation arises in two main ways:
- From mutations in genes.
  Or
- From the transfer of genes between populations and between species.

New combinations of genes are produced by genetic recombinations, which can increase variation among organisms.

Two major mechanisms determine which variants will become more common or rare in a population:
- Natural selection—a process that increase the chance of survival and reproduction.  
  And  
- Genetic drift—an independent process that produces random changes in the frequency of traits in a population.

Natural selection occurs because individuals with advantageous traits are more likely to reproduce and individuals in the next generation inherit these traits. Over many generations, adaptations occur through a combination of successive, small, random changes in traits.

The genetic drift is an independent process that produces random changes in the frequency of traits in a population. It depends on whether a given trait will be passed on as individuals survive and reproduce.

The study of evolutionary biology began in the mid-nineteenth century. But the mechanism driving the said changes remained unclear until the theories of natural selection were independently presented by Charles Darwin and Alfred Wallace. In 1859 Darwin’s landmark work *On the Origin of Species* made the issue of evolution by natural selection widely acceptable to the scientists.
"In the 1930s, Darwinian natural selection was combined with Mendelian inheritance to form the modern evolutionary synthesis, which connected the units of evolution (genes) and the mechanism of evolution (natural selection). This powerful explanatory and predictive theory has become the central organizing principle of modern biology, directing research and providing a unifying explanation for the diversity of life on Earth." 298

---

**The Sāṃkhya View of the Process of Evolution**

The Sāṃkhya view of evolution is based on an ancient philosophical study of the process of evolution of the world. The word world here stands for the entire universe. The Sāṃkhya view of evolution is thus not confined to any scientific enquiry based on so-called scientific observation and experiment on the emergence of new species from genus, rather it is a broad philosophical based on reflexive study of origin and development of the entire universe.

"Evolution according to Sāṃkhya is the gradual development of what existed inherently within the primary cause in a diffused state. It is the process which makes the undeveloped or less developed one more develop, the integrated or the less differentiated one more differentiated." 299

The whole process, for Sāṃkhya, is confined within the primary cause—uncaused material root cause itself; it cannot overstep it. That which evolves stays within the cause. The cause cannot be detached from the effect it gives rise to. The cause is pervaded in the effect. Still an evolute is differentiated from the cause as its effect. An evolute is differentiated to its fullest extent following an inviolable definite order of sequence. Hence, evolution, for Sāṃkhya, is not an

---


emergent one; it is partly cyclic in type, since Sāṁkhya admits *kalpāntara*—the succession of evolutionary chain.

The succession of the entire evolutionary chain cannot always be fully visualized. As Vācaspati states that the seed of the bayan tree does not bring out all on a sudden the full-grown tree with its thick setting of leaves capable of protecting men and animals from the scorching rays of the sun. Over a long period of time, he says, the tree grows out gradually in an ordered form of root, stem, branches and leaves getting contact with earth, water and heat. Similarly, the evolutes follow a definite order of succession, they do not appear suddenly. The central conception of evolution from the standpoint of Sāṁkhya lies in the idea of gradual enfoldment of the differentiated within the integrated. So far as the full significance of this idea ably elucidated by Dr. B.N. Seal may found in the following lines:

"Evolution (parināma) in its formal aspect is defined as differentiation in the integrated.......In other words, the process of evolution consists in the development of differentiated (valīmye) within the differentiated (sāmyavasthā), of the determinate (viśeṣa) within the interminate (aviśeṣa), of the coherent (yutasiddha) within the incoherent (ayutasiddha)".300

At the advent of a new cycle of creation (*kalpāntara*), *prakṛti* is roused from her slumber by the transcendental contact (*śāstriya samyoga*) of the *puruṣa*, and as a consequence, there occurs a disturbance within the *prakṛti* resulting in the break up the equipoise of *guna*-s giving rise to in the relative preponderance of one *guna* over the other.

"This loss in the balance gives rise to peculiar collocation of the minute units of *guna*-s from where occurs the first start in the process of becoming. At the first stage of evolution it is the sattva element that predominates over the

other two. For it is the special feature of Śāmkhya evolution that it starts from the finest and proceeds towards the grossest. 301

Evolution, in the Śāmkhya system, a kind of pariṇāma. pariṇāma, in Śāmkhya, means modification, change or flux. There is no pariṇāma in puruṣa—the pure consciousness, but there is constant pariṇāma in prakṛti. pariṇāma may, again, be of two kinds, according to Śāmkhya, namely sadṛśa or svarūpa (homogeneous) pariṇāma and visadṛśa or virūpa (heterogeneous) pariṇāma.

**sarūpa and virūpa pariṇāma**

The Śāmkhya doctrine of pariṇāma needs to be explained in the context of the evolution of prakṛti into the manifold objects of the world through different stages. The concept of pariṇāma, as we have seen, does not permit the emergence of the new, but implies the manifestation of the non-manifest. That is to say, what was non-manifest in its causal state becomes manifest in its effect state. Hence, according to the Śāmkhya pariṇāmavāda, the evolute can never be different from its evolvent.

We know that prakṛti is always dynamic and pulsating with activity. To say that it is dynamic is to accept that it is undergoing change or mutation. Change in Śāmkhya is called pariṇāma. This change is of two kinds, namely, homogeneous and heterogeneous. These are as follows:

- **sarūpa pariṇāma or sadṛśa pariṇāma** : The change within each guṇa-s as when sattva changes into sattva, rajas into rajas and tamas into tamas, without inter-mixing, is the homogeneous change. The homogeneous change is called sarūpa pariṇāma or sadṛśa pariṇāma. sadṛśa or svarūpa pariṇāma occurs during pralaya (dissolution), when the guṇa-s go on transforming in themselves without dominating one another. pralaya is the state of equilibrium of the guṇa-s—sattva, rajas and tamas.

---

• **virūpa pariṇāma** or **visadṛśa pariṇāma**: The change that occurs when prakṛti and puruṣa come in contact with each other and as a result the guṇa-s begin to dominate over one another causing cessation of the equipoise state of the guṇa-s and giving rise to the manifestation of a series of effects right from buddhi down to a blade of grass (brahmādistambaparyantam), is the heterogeneous change. Heterogeneous change is known as virūpa pariṇāma or visadṛśa pariṇāma.

• **Kinds of sarūpa pariṇāma and virūpa pariṇāma**: The sarūpa pariṇāma is a kind in itself, while the virūpa pariṇāma has two processes: onward and reverse. The onward process of virūpa pariṇāma is called **anuloma pariṇāma** and the reverse process of virūpa pariṇāma is called **pratiloma pariṇāma**.

• **Kinds of anuloma pariṇāma**: The anuloma type of virūpa pariṇāma is of two kinds namely, (1) tattvāntarapariṇāma and (2) tattvapariṇāma.³⁰²

  ![Diagram](image.png)

  **anuloma and pratiloma pariṇāma**

  In the purāṇa-s, the cosmic nature and the cosmological function of prakṛti have been stated in a different way than the way Classical and Later Sāṁkhya describe it. The Great Cosmic Matter is stated there as the equilibrium of the three guṇa-s. This is the most subtle material substance. The three guṇa-s always go on changing even during this state of equilibrium. In the presence of puruṣa, the equilibrium of the guṇa-s is disturbed and the process of the world manifestation begins.³⁰³

³⁰² Chenchulakshmi, Kolla. *The Concept of Pariṇāma in Indian Philosophy*, Sundeep Prakashan, New Delhi, 2005, p- 70 & 71

³⁰³ “there are three guṇa-s or qualities, known as sattva, rajas, tāmas. The state of equiequilibrium of these three is called prakṛti or primordial matter. Some call it pradhāna, others avyakta, and this is what causes the creation and destruction of the universe (Matsya Purāṇa 3.14-15)). Erich Frautwallner has written about the manifestation of the world in Sāṁkhya that Brahmā originates immediate out of the material principle and is embodied in the body of greatness (māhātmyasarīra), and creates beings and worlds.”
"The process of anuloma and pratiloma of the universe is often conceived of in the Purāṇa-s as the process of coming forth and of withdrawal of an individual with supreme power.....The material principle does not exist apart from the divine person, but comes from his body. Prakṛti in the Viṣṇu Purāṇa is described as the cause of the cosmos in the form of the elements.....but also in the form of thousands of millions of cosmic eggs. The shell of egg of Brahmā encompasses each world. Outside the shell is water, mind by egoistic (ahaṁkāra), and egoist by intellect (buddhi), intellect by the material principle (prakṛti).....prakṛti is beyond the manifest universal." 304

"Creation means emanation from high to low, subtle to gross, un-manifest to manifest.....According to Viṣṇu Purāṇa, there are four kinds of pralaya-s; (1) naimīttika pralaya, takes place when Brahmā sleeps. (2) prākṛta pralaya, occurs when the universe merger into prakṛti, (3) ātyantika pralaya is the result of knowledge of God. (4) nitya pralaya is the continual destruction that takes place daily. When a universe dissolves, all embodied beings.......dissolve into prakṛti. Even Hiranyagarbha or Brahmā at the time of pralaya dissolves his body, gains a new one at the time of a new creation." 305

But Classical and Later Sāṁkhya do not place any Divine authority over and above the two fundamental elements—prakṛti and puruṣa, to bring about contact between them. Sāṁkhya assigns natural urge inherent these two fundamental elements—prakṛti and puruṣa, for bringing about contact between them. The anuloma and pratiloma types of virūpa pariṇāma, according to Sāṁkhya, are the following:


305 Ibid.
• **anuloma pariṇāma**: The entire process of evolution of elements beginning from the origination of mahat down to the sthūlabhūta-s or mahābhūta-s and the subsequent process of evolution all the non-elemental things from the elements is called *anuloma* type of *virūpa pariṇāma*.

• **pratiloma pariṇāma**: The entire reverse process of merging of all the non-elemental things into the sthūlabhūta-s or mahābhūta-s, and then step by step merging of each effect-element into its immediate cause-element beginning from (i) merging of sthūlabhūta-s into sūkṣmabhūta-s and then through a chain of merger, viz. (ii) sūkṣmabhūta-s, indriya-s and manas into ahamkāra, (iii) ahamkāra into mahat (iv) and finally mahat into mūlaprakṛti.

---

### tattvāntarapariṇāma and tattvapariṇāma

• **tattvāntarapariṇāma**: The change of one subtle element (*sūkṣma tattva*) into a comparatively gross element (*sthūla tattva*) that occurs during *anuloma* type of *virūpa pariṇāma* and the change of one gross element (*sthūla tattva*) into its causal subtle element (*sūkṣma tattva*) that occurs during *pratiloma* type of *virūpa pariṇāma* is called *tattvāntara pariṇāma*.

It stands for the evolution of a different category of element (*tattvāntara*) as that of

(a) the evolution of mahat from mūlaprakṛti, ahamkāra from mahat, sūkṣmabhūta-s or tanmātra-s and the indriya-s from ahamkara, sthūlabhūta-s or mahābhūta-s from the sūkṣmabhūta-s or tanmātra-s during *anuloma* type of *virūpa pariṇāma* and

(b) the merging of (i) sthūlabhūta-s into sūkṣmabhūta-s, (ii) sūkṣmabhūta-s, indriya-s and manas into ahamkāra, (iii) ahamkāra into mahat (iv) and finally mahat into mūlaprakṛti during *pratiloma* type of *virūpa pariṇāma*.

In this kind of *pariṇāma* the transition is either from the subtle to the gross state or from the gross to the subtle state.
Accordingly, compared with the evolving mūlapraķṛti, its evolute mahat is gross and the grossness increases gradually as the evolution of mūlapraķṛti progresses further. Likewise, in the reverse process compared with the sthūlabhūta-s the sūkkṣmabhūta-s are subtle and the subtlety increases gradually as the merging of the evolutes continues until merging of the mahat into mūlaprkrṭi.

"Vācaspati Miśra observes that the difference between one tattva and another consists in the degree of their subtlety or grossness. Though the tanmātras are evolved from ahamkāra, the traces of ahamkāra are not easily discernible in the tanmātras. When the atoms are evolved from the tanmātras, they look different from the latter, since they acquire sensible properties, which are not manifest in the tanmātras. Thus, the evolution of one tattva from another leading to the increase in its grossness is termed tattvāntara pariṇāma."

A series of sarga-s (products) come into being during anuloma type of tattvāntara pariṇāma. The sarga-s are of two types: (i) pratyayasarga [intellectual products] and (ii) tanmātrasarga [physical products]. Each one of the types again is divided into many types and sub-types. A study on the classification of the sarga-s will be made at the later part of this chapter.

**tattvāntara pariṇāma**: The change that occurs within the same category of element (tattva) is called tattvāntara pariṇāma. Unlike the changes that take place in case of tattvāntaraparīṇāma, in tattvāntara pariṇāma, that which evolves and its evolutes both are same with regard to their grossness or subtlety. tattvāntara pariṇāma occurs both during absolute gross state and during absolute subtle state.

**tattvāntara pariṇāma at absolute gross state**: In the process of evolution, tattvāntara pariṇāma takes place when each gross element, namely—ether, air, fire, water, and earth further evolves into its respective products.

---

"The gross element earth, for instance, changes into its products such as pots, saucers, cups, etc, which are also of earthly nature. Here, the evolving and the evolutes belong to the same order of grossness......Therefore, the evolution of clay into earthen pots, etc, is called \textit{tattva-parināma}......Similarly, the elements water, fire and air giving rise to their respective evolutes is also called \textit{tattva parināma}, because they and their products belong to the same level as far as their grossness is concerned."\textsuperscript{307}

\textbf{\textit{tattvaparintama} at absolute subtle state}: The entire period of equilibrium of the guṇa-s, when \textit{sattva} changes into \textit{sattva}, \textit{rajas} into \textit{rajas} and \textit{tamas} into \textit{tamas}, without inter-mixing, is the homogeneous change. The homogeneous change is called \textit{sarūpa parināma} or \textit{sadrśa parināma}. It is in a sense a kind of \textit{tattvaparintama}.

\textbf{The popular view of tattvaparintama}: Usually \textit{sarūpa parināma} or \textit{sadrśa parināma} is not understood as a kind of \textit{tattvaparintama}. The popular view of \textit{tattvaparintama} is the \textit{tattvaparintama} at absolute gross state mentioned above.

Let us thus emphasize this popular view in order to facilitate the proper understanding of the evolution of the multiple things and beings of the universe following the Sāmkhya line of thinking. We shall therefore use, here-in-after, the term \textit{tattvaparintama} as per the above-mentioned popular view.

\textbf{An usual opponent doubt}:

"One is likely to think that though in \textit{tattva-parināma} there is appearance or disappearance of an aspect (dharma) in or from an enduring substance, in \textit{tattva-parināma} where one \textit{tattva} such as \textit{prakṛti} gives rise to another \textit{tattva}, namely, \textit{mahat} is not a mere aspect (dharma) of \textit{prakṛti}, but a totally different existent."\textsuperscript{308}

\textsuperscript{307} Chenchulakshmi, Kolla. \textit{The Concept of Pariṇāma in Indian Philosophy}. Sundeep Prakashan. New Delhi. 2005. p-72

\textsuperscript{308} Ibid. p-73
Vyāsa's attempt to remove this doubt: In the Yogabhāṣya Vyāsa has attempted to remove this doubt.

"Vyāsa says that tattvāntara-parināma is on the same level as tattvapa-rināma as far as in both there is no creation of a new substance. He also says that the gross elements starting with ether (ākāśa) are the dharma of their respective subtle elements (tanmātras). In the same way, ahaṁkāra is the dharma of its evolving, mahat and sense organs and the subtle elements are the dharma of ahaṁkāra. Therefore, in both the kinds of parināma, one substance is not replaced by another substance...."  

Hiriyanna's view on this issue:

"Hiriyanna points out that it is just as in the game of dice; they are ever the same dice but as they fall in various ways, they mean to us different things. The changes in tattvā and tattvāntara parināma are of these kinds, namely, Dharma, laksana and avastha."  

Therefore, for proper understanding of the evolution of the multiple things and beings of the universe, following the Sāmkhya line of thinking, we should try to explain the different types of changes related to the dharma, laksana and avastha of the evolving object or element and its evolute. The changes related to the dharma, laksana and avastha of the evolving object or element and its evolute are usually designated as dharmaparinaṁa, laksanaparinaṁa and avasthāparinaṁa respectively.

• dharmaparinaṁa:

"The change wherein substance (dharma) remains the same while its qualities (dharma) appear and disappear, as when a leaf remaining in essence (dharma) a leaf, change its colour (dharma) from green to yellow, is called dharma parināma. It is the persistence of the essence, sattva, rajas and tamas amidst change, accounts for the identity of cause and effect. The guṇa-
s presents them in the cause in a particular proportion and in the effect in another proportion."\textsuperscript{311}

- \textit{lakṣaṇāparināma :}

"\textit{Lakṣaṇā parināma} refers to the change of an aspect (dharma) in a time-series.......Therefore, the production or manifestation of a thing has to be apprehended from the point of view of three stages—past, present and the future. Prior to its manifestation, an aspect (dharma) exists in the material cause in a sub-latent or future (anāgata) form; after its production it exists in its actual or present (vartamāna) form and after its supposed destruction, it lapses into its latent or past (atīta) state. The Sāṁkhya is committed to the view that there is no production of the non-existent and destruction of the existent. Everything exists always in different states." \textsuperscript{312}

\textbf{An illustration-by-simile given in \textit{Yogabhaṣya} :} When a man is attached to a particular woman, he does not become absolutely free from his passion for other women; only his passion for that particular woman becomes prominent and that for other women remains latent at that time.

\textbf{Other illustration-by-simile given by Kolla Chenchulakshmi :}

"A stone has a statue already hidden in it and the sculptor only removes the outer part of it to make it visible. In the same manner, the jar exists already in the lamp of clay and it only becomes visible when the potter removes the superfluous parts from it."\textsuperscript{313}

- \textit{avasthāparināma :}

"\textit{Avasthā parināma} is the change (parināma) that an aspect (dharma) undergoes in every succeeding moment of its existence with reference to

\textsuperscript{311} Chenchulakshmi, Kolla. \textit{The Concept of Parināma in Indian Philosophy}. Sundeep Prakashan. New Delhi. 2005. p-73

\textsuperscript{312} Ibid. p-73 & 74

\textsuperscript{313} Ibid.
time. An aspect when it exists in its present stage is generally held to be new. However, its newness begins to diminish in every succeeding moment. Thus, what was brand new becomes new, from new it become old, from old it turns older, and so on. Thus, everywhere the aspect remains the same, but it looks different with reference to time.  

An illustration-by-simile given by Kolla Chenchulakshmi:
A woman who becomes a daughter in relation to her parents, mother in relation to her son and grandmother in relation to her grand children.

- Vācaspati Miśra’s view regarding dharmapariṇāma, lakṣaṇapariṇāma and avasthāpariṇāma: According to Vācaspati Miśra, all the aspects (dharma-s), marks (lakṣaṇa-s) and states (avasthā-s) may, in general, be called dharma-s. Hence, the modification of the same substance may be called dharmapariṇāma or lakṣaṇapariṇāma or avasthāpariṇāma from different points of view.

Concept of change in some other systems of Indian Philosophy

Buddhist doctrine of universal flux: According to the Buddhist doctrine of universal flux, there are only dharma-s that appear and disappear at every time-instant (kṣaṇa) and there is no dharmi or substratum of the appearance and disappearance of the dharma-s. As such, Buddhism rejects the idea of a dharmi or substratum, apart from the dharma-s that appears and disappears. In fact, Buddhism does not admit any distinction between dharmi and dharma.

Therefore, according to Buddhism, change means replacement of one entity by another. A thing is only a time-instant (kṣaṇa), not an enduring object existing at different moments or in different places. Anything [one time-instant (kṣaṇa)] in


315 Ibid. p-75
order to be real must give rise to any other thing [a subsequent time-instant (ksana)] of series of time-instants (ksana-s). One series of time-instants may, however, differ from another series of time-instants.

The notion of change in Jainism: In conformity with its metaphysical presuppositions Jainism recognizes the reality of both permanence and change. It believes that whereas there are enduring entities or everlasting substances, there are also some modes—which are subject to change. The abiding substance, accepted in Jainism, is a permanent static substratum of its modes. This view is nearer to commonsense.

The notion of change in the Nyaya-Vaishesika: The notion of change in the Nyaya-Vaishesika implies only the production of something new. Change, here, does not mean mere appearance or disappearance of qualities in an enduring substance. According to this theory an effect-substance is a whole (avayavin) made out of parts (avayava-s). As for example, a gold ornament is a whole made of parts. Any change in the arrangement of its parts, i.e. change of qualities, leads to the destruction of existing entity (whole) and the origination of a new entity. So, according to Nyaya-Vaishesika, change involves either the destruction of the existing entity or the origination of a different entity. Unlike Buddhism, the Nyaya-Vaishesika accepts change of place but rejects change of form. All cases of seeming change always imply the destruction of the previous entity and its replacement by a new one.

The notion of change in the Advaita Vedanta—mayaavada: So far as the Advaita Vedanta is concerned, it accepts only one immutable reality—Brahman; all that change is only apparent and illusory. According to Advaita Vedanta, therefore, eternity (trikalabdhitatva) is reality, change is describable neither as real nor as unreal (sadasadanirvacaniya), and hence, illusory.

Basic points of the Samakhya view of change—prakrtiparipamavada

"Basic points of change, according to Samakhya is only the appearance and disappearance of qualities in or from an enduring substance. At no time
change involves replacement of one substance by another, change is only change of form, the substance remaining the same.\textsuperscript{316}

The Sāṃkhya view of change, which is called \textit{parināmavāda}, is in conformity with its doctrine of pre-existent effect (\textit{satkāryavāda}). It believes that all effects are contained implicitly in the bosom of \textit{mūlaprakṛti} and production accordingly means merely a transition of an effect from its implicit to an explicit state (\textit{parināma}). There is no \textit{parināma} in \textit{puruṣa}, but there is constant \textit{parināma} in \textit{prakṛti}. \textit{Parināma} may, again, be of two types, \textit{sadrśa} and \textit{visadrśa}.

"\textit{Parināmavāda} of the Sāṃkhya is the doctrine, which involves real change in the cause in the process of the production of an effect. Therefore, it does not permit the origin or production of anything new. It is totally opposed to the Nyāya-Vaiśeṣika doctrine of the production of the new (\textit{ārambhavāda}).......Viśiṣṭadvaita and the Jainism understand \textit{parināma} as involving a change wherein the substance remains the same, but its form to be different (i.e. they believe that the form is not pre-figured in its material cause and hence new). The Sāṃkhya believes that the form is also not new, since it is also pre-figured in its material cause."\textsuperscript{317}

\textit{Parināma} stand for that change wherein existing manifest qualities lapse into their un-manifest state and a difference set of qualities that hitherto remained un-manifest become manifest. The \textit{Yuktiḍīpika} illustrates the process of \textit{parināma} as follows:

"just as a \textit{palāsa} leaf under the impact of heat and such other efficient causes gives up its greenness, becomes yellow, and yet does not lose its identity of \textit{palāsa}-hood, an object undergoing \textit{parināma} does not lose its identity."\textsuperscript{318}

\textsuperscript{316} Chenchulakshmi, Kolla. \textit{The Concept of Parināma in Indian Philosophy}. Sundeep Prakashan. New Delhi. 2005. p-75, 76 & 77

\textsuperscript{317} Ibid. p-xi & xii

\textsuperscript{318} Ibid.
parināma, therefore, does not permit the production of anything new and total destruction of the existing one. The prakṛtiparināmavāda of the Sāmkhya accepts two ultimate realities, namely puruṣa—the pure consciousness and prakṛti—the pure materiality. The former is neither cause nor effect, whereas the latter undergoes the above-mentioned changes. At the equipoise state prakṛti remains as the ultimate material cause of all effects in the world. prakṛti then is called mūlaprakṛti. mūlaprakṛti is the root of the twenty-three elements. At the equipoise the first element that emerges from mūlaprakṛti is called mahat the great one, which is also known as jagat-viṣṇu or the seed of the world. Then,

(a) from mahat arises ahamkāra (ego),

(b) from ahamkāra arise manas (mind), five senses of knowledge (jñāṇendriya-s), five senses of action (karmendriya-s) and five subtle elements (tanmātra-s), and

(c) from subtle elements, arise the sthūlabhūta-s (gross elements).

This sequence of the process of evolution is mentioned in the following kārikā:

"prakṛtermahāṁstato'hamkaraḥtasmadgaṇḍapāṇḍapāṇḍaḥ,
tasmadapiṣoḍhaśkaṭpaṇcabhyabhaṭṭāni."

—kārikā-XXII, Sāmkhyakārikā

The following chart sketches the process of evolution stated in the kārikā:

```
puruṣa#------(śāatriya samyoga)------mūlaprakṛti##

     ↓
  mahat/buddhi

     ↓
 ahamkāra

maṇas•• paṇca-jñāṇendriya•• paṇca-karmendriya••

     ↓
 paṇca-tanmātra•

     ↓
 paṇca-mahābhūta••
```

The super-script symbols, used in the above-drawn chart, are intended to mean the concept that is mentioned against each of them below:

# na prakṛti na vikṛti, i.e. neither cause nor effect of anything.

### avikṛti, i.e. only cause, not effect of anything.
• **prakṛti na vikṛti**, i.e. cause (of some elements) and effect (of some others)
• **vikāra**, i.e. only effect (of some elements), not cause (of any element).

**EMERGENCE OF THE MULTIPLE INTELLECTUAL AND PHYSICAL EFFECTS**

A series of effects emerge during *anuloma pariṇāma*. These are called *sarga*-s in Sāṁkhya. Such *sarga*-s are classified under two heads, viz. (i) *pratyayasarga* and (ii) *tanmātrasarga*. The intellectual effects are called *pratyayasarga*, while the physical effects are known as *tanmātrasarga*. The *pratyayasarga*-s and the *tanmātrasarga*-s have many types and subtypes.

**PRATYAYASARGA OR BHĀVASARGA**

*pratyaya* is that instrument by which ascertainment is made and hence it is nothing other than *buddhi*. *sarga* means product. Anything produced from *pratyaya* is thus called *pratyayasarga*. The characteristic of *pratyaya* or *buddhi* being *niścaya* or *adhyavasāya* (ascertainment), the *sarga* or product of *pratyaya* or *buddhi* must also have *niścaya*. Naturally, *niścaya* is *pratyayajanya* or *buddhijanya*, i.e. produced from *pratyaya* or *buddhi*.

For *Yuktidipikā*, the two words *padārtha* and *lakṣaṇa* are the synonyms (*paryaya śabda*) of *pratyaya*. Hence *padārthasarga* or *lakṣaṇasarga* also means *pratyayasarga*. In short, *pratyaya sarga* means the effect (*kārya*) or function (*vyāpara*) of intellect (*buddhi*). As stated in the *śāstra*, the creation beginning

---

319 "pratiyate'neneti pratyayo buddhiḥ tasya sargalḥ"—Sāṁkhya tatvāttravaumudī on kārikā-XLVI

320 "pratyayasarga iti pratyayah padārtho lakṣaṇamiti paryāyaḥ pratyayānāṁ sargah pratyayasargah padārthasargaḥ lakṣaṇaḥ sargah ityarthah. athavā pratyayo buddhirīścaya’dhyavasāya iti paryāyaḥ. tasya sargo’yanataḥ pratyayasargah pratyayakārya pratyayavāpāra ityarthah. athava pratyayapūrvakaḥ sargah pratyayasargahgah. buddhipūrvaka ityuktālaḥ"—Yuktidipikā on kārikā-XLVI
with buddhi and expanding upto the specific objects (viṣeṣa) is buddhipūrvaka,\textsuperscript{321} i.e. pratyayasarga or buddhisarga. The Yuktidīpikā begins the description of pratyayasarga fully on the basis of a conjecture having admitted some māhātmyaśarga or brahmā as one from whose thinking gradually the Gods and other beings come into being.\textsuperscript{322}

Īśvarakṛṣṇa speaks of the fifty varieties of pratyayasarga in kārikā-XLVII. He does not regard that any ‘thinking of Brahmā’ is responsible for pratyayasarga. For him, the fifty types of effects of buddhi come into being as a result of the variations or discrepancy of the dominance of the guṇa-s ("guṇavaismyavimardat\textsuperscript{323}")—either one guṇa solely over the other guṇa(s) or two guṇa-s jointly over the remaining guṇa.\textsuperscript{324} Vācaspati classifies the variations of such dominance as manda (mild/low), madhya (medium) or adhimātrarūpa (tremendous).\textsuperscript{325}

Out of the said fifty effects of the intellect, the first five, the second twenty eight, the third nine and the last eight effects are respectively named viparyaya, aśakti, tuṣṭi and siddhi.\textsuperscript{326} Let us now show these types and sub-types of pratyayasarga, following Īśvarakṛṣṇa, through the under-drawn chart:

\textsuperscript{321} "evam hi śāstram mahadādiviṣeṣāntaḥ sargo buddhīpurvatvāt"—Yuktidīpikā on kārikā-XLVI

\textsuperscript{322} Yuktidīpikā on kārikā-XLVI

\textsuperscript{323} kārikā-XLVI

\textsuperscript{324} "tadidarṁ guṇānāṁ vaiṣamyam, tenopamardhaṁ ekaikasya nyūnavalasya dvayodvayorvābhivhavaḥ. tāneva pañcāśādbhedān gaṇayati tasmāt (tasya bhedāḥ pañcāśāditi)"—Sāṃkhyatattvakaumudi on kārikā-XLVI

\textsuperscript{325} "guṇānāṁ vaiṣamyamekaikāṣadhihivalata dvayodvayorva. ekaikasya nyūnavalata dvayodvayorva. te ca nyūnādiḥikye mandamadhyādhimātratayā yathākāryamuṣneyeyā"—Sāṃkhyatattvakaumudi on kārikā-XLVI

\textsuperscript{326} "taṁsaḥ brahmaṇo bhidhyānādutpannastamāt pratyayasargaḥ. sa viparyayākhyāḥ aśaktyākhyāḥ tuṣtyākhyāḥ sidhyākhyāsceti"—Yuktidīpikā on kārikā-XLVI
### Types and Subtypes of Pratyayasarga

<table>
<thead>
<tr>
<th>Intellectual effect</th>
<th>Type</th>
<th>Sub-type</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>viparyaya</strong></td>
<td>1. avidyā/tamas</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. asmita/moha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. rāga/mahāmoha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4. dvesa/tāmiśra</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5. abhinivesa/andhatāmiśra</td>
<td></td>
</tr>
<tr>
<td><strong>asakti</strong></td>
<td>1. indriyabadha (incapacity)</td>
<td>1. bādhīrya</td>
</tr>
<tr>
<td></td>
<td>(disability of the senses)</td>
<td>2. kusthitā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. andhatā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. jaḍatā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5. ajighratā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6. mūkatā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7. kauṇya</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8. parīguttva</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9. klaibya</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10. udāvarta</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11. mandatā</td>
</tr>
<tr>
<td></td>
<td>2 a. buddhibadha (disability of the intellect): [atuṣṭi]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12. asuvarnā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13. anilā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>14. manojñā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>15. adṛṣṭi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>16. aparā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>17. suparā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>18. asunetrā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>19. vasunāḍikā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>20. anuttamāmbhasikā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 b. buddhibadha (disability of the intellect): [asiddhi]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>21. atāram</td>
<td></td>
</tr>
<tr>
<td></td>
<td>22. asutāram</td>
<td></td>
</tr>
</tbody>
</table>
Let us now explain these varieties of *pratyayasarga* following Íśvarakṛṣṇa.
Viparyaya

viparya means ignorance or wrong identification. The types and sub-types of viparya are shown in the following chart.

<table>
<thead>
<tr>
<th>Intellectual effect</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>viparyaya (ignorance)</td>
<td>1. avidyā/tamas (dullness)</td>
</tr>
<tr>
<td></td>
<td>2. asmita/moha (delusion)</td>
</tr>
<tr>
<td></td>
<td>3. rāga/mahāmoha (the great delusion)</td>
</tr>
<tr>
<td></td>
<td>4. dveṣā/tāmiśra (darkness)</td>
</tr>
<tr>
<td></td>
<td>5. abhiniveśa/andhatāmiśra (utter darkness)</td>
</tr>
</tbody>
</table>

As seen from the chart viparyaya has five types. In the Yogasūtra these are mentioned as the five kleśa-s, viz. avidyā (ignorance), asmita (ego-sense), rāga (addiction), dveṣa (anger) and abhiniveśa (fear of death). But, the five types viparyaya stated in Sāmkhya are: tamaḥ (dullness), moha (delusion), mahāmoha (the great delusion), tāmiśra (darkness) and andhatāmiśra (utter darkness) respectively.327

**tama/avidyā**: Self-conceit (abhimāna) or wrong identification of self (ātmā) in not-self (anātmā) out of ignorance is the first viparyaya named ‘tama’. According to kārikā-XLVIII, there are eight types of tama related to eight types of respective elements viz. avyakta (the non-manifest), mahat (intellect), ahaṅkāra (ego) and pañcatanmātra (five subtle elements).328

**moha/asmitā**: moha is of eight kinds depending on the respective eight kinds of aśvarya (unique capacity), viz. aṇimā (unique capacity to atomise things), laghimā (unique capacity to make things lighter), garimā (unique capacity to make things heavier), etc.

---

327 “avidyā’smitārāgadvēśābhīnivesāḥ yathāsarāṅkhyaṁ tamomohamahāmohatāmisirāndhataṁśīrasaṁjñākāḥ pānca viparyayaśīvesāḥ”—Sāmkhyatattvavākumudī on kārikā-XLVII

328 “bhedastamaśvīdyāḥ aśtāviddāḥ. aśtasvāvyaktamhadhaṅkārapañcatanmātreṣvānāṃsāṃvātmbuddhīravidyāḥ tamaḥ. aśtaviddhibhāṣātyātāśātyāśtavidhatvan”—Sāmkhyatattvavākumudī on kārikā-XLVIII
things heavier), mahimā (unique capacity to make things larger), prāpti (unique capacity to make things closer), prākāmya (unique capacity to delimit desire), vaśītva (unique capacity to bring anything under control) and īśītva (unique capacity to get things done simply at will).\(^{329}\)

*moha* generally finds expression in the form of "I am hearer" (śrotā), "I am perceiver" (draṣṭā), "I am creator" (śrāṣṭā), "I am taster" (rasāsvādākā), "I am smeller" (āgrāyākā) etc. based on the beginningless function of the thirteen instruments (karaṇa vṛtt).\(^{330}\) It is inferior to *tama*.

**mahāmoha / rāga:** Attachment (anurāga) to the objects (viṣaya-s), viz. śabda, sparśa, rūpa, rasa and gandha, is called mahāmoha. Any one of these objects may, again, be divya or svargīya (divine) and adivya or asvargīya (non-divine). Hence, attachment to the objects (mahāmoha) is of ten types relating to the divya and adivya varieties of śabda, sparśa, rūpa, rasa and gandha. Owing to mahāmoha an individual considers himself as different from his own source (nimitta), form (ākāra), space (deśa), nature (svabhāva), necessity (prayojana), favour (anugraha), disfavour (nigraha), origination (utpatti), stability (sthīt), annihilation (vināśa) etc. and he considers his relatives and even the material objects of possession as his own.\(^{331}\) So, it is inferior to *moha*.

**tāmisra / dveṣa:** Addiction (āsakti) to the eight types of aīśvarya and the aforesaid ten types of viṣaya ignoring repeated hindrance is called tāmisra.\(^{332}\) Hence, tāmisra viparyaya is of eighteen types. The ten types of objects and the eight kinds of unique capacities (aīśvarya) all are pleasurable, but while the objects pleasure in essence, the unique capacities are not so. Conflicting

---

\(^{329}\) Śāmkhyatattvakaumudī on kārikā-XLVIII

\(^{330}\) Functions of the thirteen instruments: śravaṇa, sparśaṇa, rasana, avolokana, gṛhaṇa, vacana, grahaṇa, viharana, utsarga, ānanda, sarīkāla, abhimāna and adhyavasāya.

\(^{331}\) "daśavidhe kutumve yo'yarīn mametyabhinivesātī"—Yuktidīpikā on kārikā-XLVIII

\(^{332}\) "aśtavidhe kāryakarnasāmarthye daśavidhe ca kutumve viṣayeṣu vā yah pratihanyamānasyāvesātī"—Yuktidīpikā on kārikā-XLVIII
simultaneous presence of more than one pleasurable item gives rise to anger (krodha/dveṣa). Hence, depending upon the eighteen varieties of the sources of anger, tāmīṣra or dveṣa is classified as of eighteen types. Anger leads one to negative thinking (vīpārita buddhi) reducing the chances to one’s coming back to normalcy. So, anger is condemned as worst the worst kind of vīpārya.

*andhatāmīṣra* | *abhiniveśa* : *andhatāmīṣra* ia also called *abhiniveśa*. In the Yoga ‘abhiniveśa’ means the fear of death. But for Vācaspati ‘abhiniveśa’ means the fear of missing pleasurable things. There are eighteen types of *andhatāmīṣra* vīpārya depending on the missing of the eight types of *aisvarya* and the aforesaid ten types of *viṣaya* (including the relatives).

**Asakti**

According to Īśvarakṛṣṇa, *asakti* means incapacity resulting from the defects of instruments (*karaṇa*-s). It is of twenty eight types, which includes the defects of the senses (*indriyabadha*) and the defects of the intellect (*buddhibadha*).

<table>
<thead>
<tr>
<th>Intellectual effect</th>
<th>Type</th>
<th>Sub-type</th>
</tr>
</thead>
<tbody>
<tr>
<td>asakti (incapacity)</td>
<td>1. <em>indriyabadha</em> (disability of the senses)</td>
<td>1. bādhīra 2. kusthitā 3. andhättva 4. jaḍatā 5. ajigratā 6. mūkatā 7. kaunya</td>
</tr>
</tbody>
</table>

333 (i) Sāmkhya-tattvākṣara-sūtra on kārikā-XLVI and (ii) “krodhaścaturtho vīpāryayah pūrvasmādavaraḥ tāmiśra ityabhidhiyate” —Yuktidīpikā on kārikā-XLVI

334 “asāvapyaḍṭaśvidhāt kāryakaraṇasāmarthyādāśaśavidhāc ca kutumvāt pratyavamāṇasya viṣādaḥ” — Yuktidīpikā on kārikā-XLVI

335 “ekādaśendriyabadhāḥ saha buddhibadhairaśaktiruddistā” — kārikā-XLIX
Corresponding to the functions of eleven senses the defects of the senses (indriyabadha or indriyodasa) are also eleven. Again, owing to the failure of the ninefold complacency (tuștiviparyaya) and that of eightfold attainments (siddhi viparyaya) the defects of the intellect (buddhipadha or buddhidosa) are of seventeen kinds.³³⁶ The disabilities of the senses include the disability of the senses of knowledge (such as blindness), the disability of the senses of action (lameness etc.) and the disability of the sense of thinking (manas) (madness etc.).

³³⁶ "saptadaśa badhā buddherviparyayā tūṣṭisiddhināṁ" — kārikā-XLIX
The seventeen disabilities of the intellect are thus the opposite states of the ninefold satisfaction and the eightfold attainments or cognitive success.

**tuṣṭi**

tuṣṭi means complacence or satisfaction. There are nine types of tuṣṭi, of which four types of tuṣṭi are designated as ādhyātmika or internal, while the remaining five types of tuṣṭi are designated as bāhya or external.337 The four sub-types of ādhyātmika type of tuṣṭi are, viz. prakṛtītuṣṭi, upādānatuṣṭi, bhāgyatuṣṭi and kālatuṣṭi. Again, The five sub-types of bāhya type of tuṣṭi are, viz. pāram, supāram, pārāpāram, anuttamāmbha and uttamāmbha.

<table>
<thead>
<tr>
<th>Intellectual effect</th>
<th>Type</th>
<th>Sub-type</th>
</tr>
</thead>
<tbody>
<tr>
<td>tuṣṭi (complacence)</td>
<td>1. ādhyātmika</td>
<td>1. prakṛtītuṣṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. upādānatuṣṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. kālatuṣṭi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. bhāgyatuṣṭi</td>
</tr>
<tr>
<td>2. bāhya</td>
<td></td>
<td>5. pāram</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6. supāram</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7. pārāpāram</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8. anuttamāmbha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9. uttamāmbha</td>
</tr>
</tbody>
</table>

The occurrence of four types of tuṣṭi being concerned with of a person’s inner world, these are called ādhmātmikatuṣṭi. The sub-types of ādhmātmikatuṣṭi are explained below:

**prakṛtītuṣṭi**: The satisfaction, that a person gets by the wrongly considering prakṛti as the only ultimate material reality is called *prakṛtītuṣṭi*338 or ambhātuṣṭi.

337 *ādhyātmikyaścataśraḥ prakṛtyupādanakālabhāgyākhyāḥ bāhya viṣayoparamāt paṇca nava tuṣṭayobhīmatāḥ - kārikā-L*

338 *Sāmkhyatattvakaumudi on kārikā-XLVI*
**upādānatuṣṭī**: The satisfaction that a person gets by wrongly considering that the realization of the ultimate reality is possible only through renunciation (prabhrajā or sannyāsa) is called upādānatuṣṭī or salilatuṣṭī.  

**kāluṭuṣṭī**: The satisfaction that a person gets by wrongly considering that the realization of the ultimate reality will automatically occur in due course of time (kāla) is called kāluṭuṣṭī or meghatuṣṭī.

**bhāgyatuṣṭī**: The satisfaction that a person gets by wrongly considering that the realization of the ultimate reality depends solely on bhāg (fate) is called bhāgyatuṣṭī or vrṣṭituṣṭī.

Again, the occurrence of five types of tuṣṭi being concerned with of a person's outer world, these are called vāhyatuṣṭī. The sub-types of vāhyatuṣṭī are explained below: vāhyatuṣṭī occurs when one wrongfully dissociates oneself from the external objects before achieving highest knowledge. In other words, when tuṣṭi is produced by the cessation of senses from śabda (sound), sparśa (touch), rūpa (colour), rasa (taste) and gandha (smell) and other enjoyable things, it is called vāhyatuṣṭī. The specific inappropriate thinking involved in each sub-type of vāhyatuṣṭī is mentioned below against the concerned sub-type by drawing a chart:

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Sub-type of vāhyatuṣṭī</th>
<th>Inappropriate thinking involved</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>pāram</td>
<td>Apathy to the acquisition of worldly goods is good, since the worldly goods are inevitably associated with trouble.</td>
</tr>
<tr>
<td>2</td>
<td>supāram</td>
<td>Apathy to the preservation of worldly goods is good, since the worldly goods are inevitably associated with difficulties.</td>
</tr>
</tbody>
</table>

---

339 Ibid
340 Ibid
341 Ibid
342 Sāmkhyatattvakaumudī on kārikā-L
Apathy to the external objects is good, since the external objects are perishable.

Apathy to the worldly enjoyments is good, since the worldly enjoyments are not helpful for the complete cessation of human desires, rather they augment human desire.

Apathy to the acquisition and enjoyment of external objects is good, since such acquisition and enjoyment are not possible without causing injury to other living beings.

**Siddhi**

siddhi means attainment or cognitive success. The types and sub-types of siddhi are shown below by drawing a chart:

<table>
<thead>
<tr>
<th>Intellectual effect</th>
<th>Type</th>
<th>Sub-type</th>
<th>Category of cognition</th>
</tr>
</thead>
<tbody>
<tr>
<td>siddhi (cognitive success)</td>
<td>gauna siddhi (minor cognitive success)</td>
<td>1. tāra / ūha (proper reasoning)</td>
<td>savaikṛtika jñāna³⁴³</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. sutāra / śabda (oral lesson)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. tārātāra / adhyāna (study)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. ramyaka / suhṛtprāpti</td>
<td></td>
</tr>
</tbody>
</table>

³⁴³ savaikṛtika jñāna: There causally independent acquired phenomenal knowledge (vaikṛtika jñāna). It is the first siddhi, which is the root cause of the chain of the seven other siddhi-s.

³⁴⁴ “Paravaikṛtika (Jñāna): The second type of acquired phenomenal knowledge is paravaikṛtika. The above-stated chain of the seven siddhi-s (from the second to the eighth) belong to this category. Each one of these seven siddhi-s depends causally on its immediately preceeding siddhi. Therefore, these siddhi-s are called paravaikṛtika jñāna.”

5. sadāmudita / dāna (purity)

duḥkhavighātāstra, namely—

6. pramoda/
    ādhyātmika duḥkhavighāta
    (cessation of sorrow caused
    from one’s ownself)

7. mudita/
    ādhibhautika duḥkhavighāta
    (cessation of sorrow caused
    by human and sub-human beings)

8. modamāna/
    ādidaivika duḥkhavighāta
    (cessation of sorrow caused
    by super-human beings)

- The first type of siddhi—Tāra or Tāraka: "Another name of this siddhi is adhyāna. At this stage of cognitive success, the knower (disciple) acquires knowledge by reading philosophical texts under the guidance of a teacher." 345
- The second type of siddhi—Sutāra: This step of “cognitive success consists in receiving oral instructions from the teacher and also in fully understanding the meaning of such instructions. It is the first kind of causally dependent acquired phenomenal knowledge. This success is called śabda. 346 śabda is the effect of adhyāna. 347 It consists in receiving oral instructions from one’s teacher and fully understanding the meaning of such instructions.
- The third type of siddhi—Tārātāra: This step of “cognitive success consists in establishing truth by removing all doubts about the meaning of the oral instructions received from the teacher and by rejecting the objections

346 Ibid
347 “śabdaḥ itipadāṃ śabdajānītamarthajñānamupalakṣayati kārye kāranopacārāt”—Sāmkhyatattvakaumudī on kārikā-LI
against such instructions. It is the second kind of causally dependent acquired phenomenal knowledge. This success is also called \textit{uha}.\textsuperscript{348}

- **The fourth type of \textit{siddhi—Ramyaka}**: This step of \textit{"cognitive success consists in discussing the established truth with one's fellow students for winning their agreement. That is why, this success is called \textit{suhṛtprāpti}. It is the third kind of causally dependent acquired phenomenal knowledge.}\textsuperscript{349}

- **The fifth type of \textit{siddhi—Sadāmudita}**: This step of cognitive success is also called \textit{dāna}. \textit{"Vācaspati Miśra has interpreted \textit{dāna} as purity. By purity is meant \textquote{the process of placing discriminative wisdom on a clear basis, after having destroyed all doubts and mistaken notions minded with different kinds of cravings or desires. This purity is not obtainable without the refinement arising from a long, careful and uninterrupted course of practice; hence, the word \textit{dāna} (purity) includes (as a means to success) this practice also."}\textsuperscript{350}

**The last three types of \textit{siddhi} taken together—\textit{duḥkha-vighātastrayāḥ}**: \textit{"The last three steps of cognitive success and the last three kinds of causally dependent acquired phenomenal knowledge are called \textit{duḥkha-vighātastrayāḥ}, i.e. three-fold supression of sorrows. The names of these three \textit{siddhi}-s are \textit{pramoda}, \textit{mudita} and \textit{modamāna} respectively. Corresponding to the three-fold sorrows—\textit{ādhyātmika}, \textit{ādhibhautika} and \textit{ādidaivika}, the supression of sorrows is also three-fold viz., \textit{pramoda}, \textit{mudita} and \textit{modamāna} respectively."}\textsuperscript{351} Corresponding to the three-fold sorrows—\textit{ādhyātmika}, \textit{ādhibhautika} and \textit{ādidaivika}, the supression of sorrow is also of the following three types:


\textsuperscript{349} Ibid


• **ādhyātmika duḥkhabighāta**: This step of cognitive success consists in the complete and permanent cessation of sorrow caused by one's ownself.

• **ādhibhautika duḥkhabighāta**: This step of cognitive success consists in the complete and permanent cessation of sorrow caused by any human and sub-human beings.

• **ādhidaivika duḥkhabighāta**: This step of cognitive success consists in the complete and permanent cessation of sorrow caused by the super-human beings.

**Mukhya siddhi-s and Gauṇa siddhi-s**: "The last three kinds of supression of sorrows are called mukhya siddhi-s, since cessation of all sorrows is the main objective. The remaining five siddhi-s are means to attain this objective. Therefore, these are called gauṇa siddhi-s. The eight-fold siddhi-s, as we have said, are causally connected. The first siddhi is only cause (not effect of anything). The major three siddhi-s are only effects. Whereas the remaining siddhi-s are both causes and effects."\(^{352}\)

### BHAUTIKASARGA OR TANMĀTRASARGA

In **kārikā-LIII** and **kārikā-LIV** Īśvarakṛṣṇa describes lingasarga or bhautikasarga, wherein he states evolution of the different types of things and beings in the universe. What he calls lingasarga or bhautikasarga is also called tanmātrasarga by the commentators.

The term *linga* used in **kārikā-LII** signifies the products/effects of the subtle elements (*tanmātra*) like sound (*sabda*) etc. as well as the two kinds of bodies: gross body (*sthūlaśarīra*) and subtle body (*sūkṣmaśarīra*). These products/effects of the subtle elements are called *lingasarga*, *bhautikasarga* or *tanmātrasarga*.

viśeṣa and aviśeṣa: 'viśeṣa' means enjoyable attribute.\textsuperscript{353} Obviously 'aviśeṣa' must mean attribute-less, because there can not be any attribute which is not enjoyable.

Five gross elements (sthūlabhūta or mahābhūta), viz. kṣiti, ap, teja, marut and vyom are called viśeṣa, because, these are of the nature of śānta (tranquil), ghora (terrific) and mūḍha (stupifying).\textsuperscript{354} The gross elements originate from the subtle elements (sūkṣmabhūta or tanmātra).

In kārikā-XXXIII the five subtle elements (sūkṣmabhūta or tanmātra) are called aviśeṣa or sūkṣmabhūta, because these are too subtle and non-enjoyable. Having no enjoyable attribute (viśeṣa dharma) in these elements the tanmātra-s are called aviśeṣa.\textsuperscript{355} The tanmātra-s are so called, because the attributes like udāṭta (high pitch), anudāṭta (low pitch), svarita (circumplexed) and anunāsika (nasal) etc. remain and are realized only in the śabda, not in the śabdatanmātra.\textsuperscript{356}

aviśeṣa is the source (hetu) of apavarga and viśeṣa is the source (hetu) of enjoyment. So, puruṣārtha is achieved by these viśeṣa and aviśeṣa.\textsuperscript{357}

**Production of the sthūlabhūta-s from the tanmātra-s**

The five gross elements (bhūta-s) are produced from the five tanmātra-s,\textsuperscript{358} according to Sāṁkhyaśāstra, in the following way:

\begin{itemize}
\item \textsuperscript{353} "upabhogayogyo viśeṣa iti mātra śabdarthat"—Sāṁkhyaśāstra on kārikā-XXXVIII
\item \textsuperscript{354} "śānta ghorāśca mūḍhāśca"—kārikā-XXXVIII
\item \textsuperscript{355} Sāṁkhyaśāstra on kārikā-XXXVIII
\item \textsuperscript{356} "śabdajātyabhede'pi sātiviveṣā uḍāttanudāṭtasvarīntanāsikādayastatra na santi tasmācchabdatanmātraṁ"—Yuktidīpikā on kārikā-XXXVIII
\item \textsuperscript{357} "tadete yathā vyākhyaṭā aviśeṣā viśeṣāḥ puruṣārthasiddhyartham vahudhā vyavatiṣṭhante"—Yuktidīpikā on kārikā-XXXVIII
\end{itemize}
But, according to Yuktidipika,\textsuperscript{359} the five gross elements (bhūta-s) are produced from the five tanmātra-s in a different way as shown below in the chart:

<table>
<thead>
<tr>
<th>sthūlabhūta or mahābhūta</th>
<th>sūkṣmabhūta or tanmātra-s</th>
</tr>
</thead>
<tbody>
<tr>
<td>ākāśa-sthūlabhūta</td>
<td>śabda-tanmātra,</td>
</tr>
<tr>
<td>vāyū-sthūlabhūta</td>
<td>śabdasparsatānmaṭra,</td>
</tr>
<tr>
<td>teja-sthūlabhūta</td>
<td>śabdasparsarūpataṅmaṭra</td>
</tr>
<tr>
<td>āp-sthūlabhūta</td>
<td>śabdasparsarūparaśatānmaṭra</td>
</tr>
<tr>
<td>kṣiti-sthūlabhūta</td>
<td>śabdasparsarūparaśagandhanmaṭra</td>
</tr>
</tbody>
</table>

Depending on the dominance of sattva, rajas and tamas the bhūta-s become sānta, ghora and for mūḍha respectively. The puruṣa-s in contact with

\textsuperscript{358} "tebhyaṁ sthanātrebhyaḥ yathāsamkhyāmeka-vritracaturpañcabhyaḥ bhūtyākāśānvālalāśāvānirūpāni pañca pañcabhyaḥ tanmātrebhyaḥ"—Sāṁkhya-tattvakaumudi on kārikā-XXXVIII

\textsuperscript{359} "tatra saṁdhanmaṭra-dākāśaṁ sparsaṁtanmaṭra-dāvāyuḥ rūpamāṇaṁtrātteja rasatānmaṭra-dāpaṇaṁ gandhanmaṇḍrāṭpṛthī" Yuktidipikā on kārikā-XXXVIII
śānta, ghora and muḍha bhūta-s become respectively happy, sorrowful and bewildered. Vācaspati suggests that ordinary material objects like a pot must also be treated as the mahābhūta-s, since the ordinary material objects possess the attributes of the mahābhūta-s. The commentaries like Yuktidipikā classify viṣeṣa into three basic heads, viz. (i) sūkṣma, (ii) mātāpitrja and (iii) mahābhūta.

sūkṣma viṣeṣa

What is sūkṣma viṣeṣa?

"tatra sūkṣmā nāma ceṣṭāśritam prāṇāśṭakam saṁsarat"—this is how Yuktidipikā defines sūkṣma viṣeṣa. It means that transmigratable proclivity-based eight vital breaths is sūkṣma viṣeṣa. It is also called sūkṣmaśarīra.

Characteristics of sūkṣmaśarīra: The important characteristics of sūkṣmaśarīra (subtle body) are as follows:

<table>
<thead>
<tr>
<th>Characteristic/ adjective</th>
<th>Meaning</th>
<th>Justification</th>
</tr>
</thead>
<tbody>
<tr>
<td>ādisarga</td>
<td>The first effect/product</td>
<td>sūkṣmaśarīra is produced by the prakṛti at the beginning of virūpa pariṇāma, what we usually call creation.</td>
</tr>
</tbody>
</table>

360 "yāśmādākāśādiṣu sthūleṣu sattvapradhānatayā kechicchāntāḥ sukhāḥ prakāśā laghabhāḥ kechidrajahpradhānatayā ghora duḥkhāḥ anavastitāḥ kechittamaḥpradhānatayā muḍhā viṣaṇṇā guravaṭṭ"- Sāmkhyatattvakaumudi on kārikā-XXXVIII

361 Yuktidipikā on kārikā-XXIX
| aśakta  | avyāhata  | It is able to enter into the too much solid objects like the stone.  
|         | (free from obstruction) | |
| niyata                          | sūkṣmaśarīra continues to exist from the starting point of creation to the dissolution.  
| From the starting point of creation to the dissolution | |
| The existence of a subtle body for each puruṣa.  
| | There is one sūkṣmaśarīra for each puruṣa. puruṣa being numerous sūkṣmaśarīra is also numerous.  
| tattva- | The assemblage of eighteen tattva-s, viz.  
| samghāta | mahat, ahaṁkāra, eleven indriya-s and five sūkṣmabhūta-s.  
| vīśeṣa | Enjoyable attribute | As some of the constituent elements of sūkṣmaśarīra, such as the ten indriya-s, |

362 “aśaktamavyāhatam śilāmapyanuviśatī” - Śāṁkhyaśāntvakaumudī on kārikā-XL

363 “niyatamācāha’disargatā ca mahāpralayādavatiṣthate” - Śāṁkhyaśāntvakaumudī on kārikā-XL

364 “niyatamityanena pratipurusavavyavasthāṁ pratijānāti” - Yuktīdipikā on kārikā-XL

365 “pūrvotpannyān pradhānenāhā’disarge pratipuruṣamekaikamutpāditam” - Śāṁkhyaśāntvakaumudī on kārikā-XL

366 “mahādādisūkṣmaparyantarā mahadahāṁkāraikādaśendriyapaścatanmātraparyantarān. 

eśāṁ samudāyaḥ sūkṣmaśarīram” - Śāṁkhyaśāntvakaumudī on kārikā-XL
| Transmigratory | Capable of taking rebirth | having enjoyable attributes appear as śānta-ghora-mūḍha, and are called viṣeṣa, so sūkṣmaśarīra also is called viṣeṣa.  

367 | **sthūlaśarīra** (gross body) is admitted as the locus of enjoyment. It is also called śātkausīkaśarīra. To enjoy sorrows and happinesses the sūkṣmaśarīra-s continues to transmigrate from one sthūlaśarīra to another until dissolution.  

368 | because sūkṣmaśarīra is unable to enjoy sorrow and happiness without its association with sthūlaśarīra. The characteristics (bhāva) of buddhi : dharma, adharma etc. cause sūkṣmaśarīra to transmigrate. | **linga** Mergent | As, for Īśvarakṛṣṇa, during dissolution the sūkṣmaśarīra get dissolved into its own cause pradhāna, so sūkṣmaśarīra is called linga.  

369 | **Sāmkhya Theory of Evolution: An Analytical Review** |
According to Yuktidipikā, sūkṣmaśarīra, transmigrates for the fulfilment of puruṣārtha, and it remain existent until the attainment of puruṣārtha. Owing to the influence of dharma, adharma etc. sūkṣmaśarīra remains like an actor and appears as deities (deva), men (mānava), animal (paśu) and vanaspati (big tree) etc.

<table>
<thead>
<tr>
<th>puruṣa</th>
<th>That which dwells in the gross body</th>
</tr>
</thead>
</table>

For Vācaspati, sūkṣmaśarīra can also be called puruṣa, because it remains in the sthūlaśarīra.

**mātapitṛja viṣeṣa**

It will be convenient to give an exposition of the mātapitṛja viṣeṣa by way of a question-answer type formulation. Under this impression the following chart has been made:

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is mātapitṛja viṣeṣa?</td>
<td>The mātapitṛja viṣeṣa is is the second type of viṣeṣa of the five gross elements (pañcasthūlahūta). It is the avāntara viṣeṣa of pañcasthūlahūta. It is also called the mātapitṛjata deha, which is also called śatkausika deha.</td>
</tr>
<tr>
<td>What does 'śatkausika' mean?</td>
<td>'śatkausika' means made of six koṣa-s and 'deha' means</td>
</tr>
</tbody>
</table>

370 "nātavad vyavatiṣṭhate liṅgam" kārikā—XLII

371 "tattatsthūlaśarīraparigrahaṇāddeva vā manusyo vā paśuvā vanaspativā bhavati sūkṣmam śāriṇamītyarthatī" – Śāṁkhyatattvakaumudi on kārikā- XLII

372 "ilyaṅguṣṭhamātṛatvena sūkṣmaśarīratvamupalakṣayati. ātmano niśkaryāsambhavāt sūkṣmameva śāriṁ puruṣaṁ tadosaṁ purī sthūlaśarīre śete iti" – Śāṁkhyatattvakaumudi on kārikā- XLII
| 'satkauśika deha' mean? | body. So, the expression 'satkauśika deha' means the body initially made of six kośa-s. |
| What is a kośa? | 'kośa' means ācchādaka (cover) or āvaraka (cell). In the Yuktidipikā, the basic constituents of a sthūlaśarīra are called the kośa-s, since these are able to cover (āveṣṭana) a sūkṣma śarīra, along with the vital breaths, and thereby compels the dweller in a kośa (kośakā) to lack its independence and enjoys the fruits of its pre-performed actions.373 |
| How is a satkauśika deha evolved? | According to Vācaspāti, the 'satkauśika deha' is evolved out of the joint function of three kośa-s, viz. hair, blood and flesh, from the mother’s body and another three kośa-s, viz. nerve, bone and bone-marrow, from the father’s body.374 |
| What are the types of mātapitrja viśeṣa? | According to the Yuktidipikā, mātapitrja viśeṣa-s are of two types, viz. jarāyujā (born from womb) and andaja (born from egg). |

### mahābhūta višeṣa

Following the same style, as used above, we shall introduce the *mahābhūta višeṣa* by way of a question-answer type formulation through the under-drawn chart:

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the other name of the <em>mahābhūta višeṣa</em>?</td>
<td>The <em>mahābhūta višeṣa</em> is also called prabhūta višeṣa.</td>
</tr>
</tbody>
</table>

373 "āveṣṭanasāmarthyāt, yathā kośakāraḥ kośenāveṣṭito’svatantraḥ evāṁ sukṣmaśarīraṁ saprānametairāveṣṭītāṁ svatantraṁ tattakarmopacinoti"—Yuktidipikā on kārikā-XXXIX

374 "matρitrjāṣṭrā dvividhāḥ. jarāyujā andajaśca. teṣāṁ kośapāṛtaḥ kośāḥ lomarudhira māṁsāsthisnāyusukralaksanāḥ. tatra lomarudhiramāṁsānāṁ māṛtaḥ sambhavaḥ. asthisnāyusukraṁlarh pitṛtaḥ"—Yuktidipikā on kārikā-XXXIX.
What are the types of the mahābhūta viṣeṣa?

The types of the mahābhūta viṣeṣa:

1. svedaja (born of sweat)
   Example: mosquito etc.

2. udbhijja (born of sprouting)
   Example: trees etc.

The effects of the bhautikasarga constituted of the sūkṣma viṣeṣa, mātapitrja viṣeṣa and mahābhūta viṣeṣa

Let us now deal with the effects of the bhautikasarga or tanmātrasarga constituted of the three viṣeṣa-s, viz. sūkṣma viṣeṣa, mātapitrja viṣeṣa and mahābhūta viṣeṣa. Using the style followed above, we shall do this through a question-answer type formulation as made in the under-drawn chart:

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
</table>
| What is bhūtasṛṣṭi? | bhūtasṛṣṭi means creation of individual beings. In kārikā-LIII, Īśvarakṛṣṇa states that there are fourteen types of things and beings (bhautika sarga) in the universe and he divides them into three families (yoni-s). To explain further, the bhautikasarga constituted of the three viṣeṣa-s (viz. sūkṣma viṣeṣa, mātapitrja viṣeṣa and mahābhūta viṣeṣa) produce three categories of orders or cosmic-families—called yoni-s, viz. —
- daiva yoni (divine or super-human family or cosmic-order),
- mānuṣya yoni (human family or human cosmic-order) and
- tairyaκ yoni (sub-human family or sub-human cosmic-order).

What are the fourteen types of things and beings of the universe? | Īśvarakṛṣṇa simply suggests, without mentioning the names, that the super-human family has eight types ("aśṭavikalpaḥ daivaḥ"), the sub-human family has five types ("tairyaκ yonaśca paścadhā bhavaṭi") and the human family has only one type ("mānuṣyaḥ ca ekavidhaṭi").
For the commentators, eight types of the super-human family are: brāhma, prājāpatya, aindra, paitra, gāndharva, yāksa, rāksasa and paśa, prajāpatya, aindra, paitra, gāndharva, yāksa, rāksasa and paśa, 375 the five types of the sub-human family are: paśu, mṛga, paksī, sarispa and sthāvara while the varṇa-vyavasthā being secondary classification (avāntara jāti manusya yoni) is beyond any sub-division.

| How do the bhautika sarga differ from one another? | The variation of the three categories of bhautika sarga, right from brahmā down to a blade of grass, depends upon the variation of the predominance of the guṇa-s: sattva, rajas and tamas respectively. 376 |
| Which one is called the ārdha sarga and why? | The daiva sarga is called ārdha sarga (upper world), because of the predominance of sattva guṇa in the beings of world. 377 There is, however, gradation of the quantum of the preponderence of the sattva guṇa among individuals of the tairyaka sarga. |
| Which one is called the madhya sarga and why? | The mānuṣya sarga (middle world) is called madhya sarga, because there is predominance of raja guṇa (rajaviśāla.) in this world. All effects of dharma, adharma and sorrows are originated from rajaguṇa. |
| Which one is called the mūlataḥ sarga and why? | The tairyak sarga (lower world) is called mūlataḥ sarga, because there is predominance of tama guṇa in this world. There is however gradation of the quantum of the preponderence of the tama guṇa among individuals of the tairyaka sarga. |

375 Sāṁkhya-tattvakaumudi and Mātharavrtti on karik§-LIII
376 "bramhādistamvaparyantaḥ stamvagrahanena upalakṣaṇatayā vṛkṣadayaḥ sadghṛitāḥ" - Sāṁkhya-tattvakaumudi on karik§-LIV
377 "ārdhaṁ sattvaviśālaṁ" - kārikā-LIV
On the basis of the dialogue presented in the above chart classification of the individuals/living beings can be made; and this is done in the following chart:

<table>
<thead>
<tr>
<th><strong>sarga</strong></th>
<th><strong>yoni</strong></th>
<th><strong>bhūta</strong></th>
<th><strong>dononance</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>(The world</td>
<td>daiva yoni</td>
<td>brāhma, prājāpatya, aindra, paiṭra, gāndharva, yākṣa, rākṣasa and paiśāca</td>
<td></td>
</tr>
<tr>
<td><em>ūrdha sarga</em> or <em>daiva sarga</em></td>
<td>(divine or upper world)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>mānusya sarga</em></td>
<td>mānusya yoni</td>
<td>manoṣya</td>
<td></td>
</tr>
<tr>
<td><em>madhya sarga</em></td>
<td>(human or middle world)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>tairyaḥ sarga</em> or <em>mūlataḥ sarga</em></td>
<td>tairyaḥ yoni</td>
<td>pāsu, mṛga, pakṣi, sarisṛpa and sthāvara</td>
<td></td>
</tr>
<tr>
<td>(sub-human or lower world)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

□ **THE INTERDEPENDENCE BETWEEN PRATYAYASARGA AND TANMĀTRASARGA**

"The purpose of tanmātrasarga is enjoyment (bhoga) and liberation (apavarga). But this purpose can not be served without the assistance of the pratyayasarga or buddhisarga i.e. the effect of buddhi. On the other hand, the pratyayasarga can not work in the absence of tanmātrasarga. As such, the interdependence of pratyayasarga and tanmātrasarga is necessary for the purpose of enjoyment and liberation. For, according to Īśvarakṛṣṇa,
no bhava can work, without the assistance of liriga and liriga śarīra cannot serve the purpose of bhoga and apavarga without bhava.378

In the under-quoted fifty second kārikā Iśvarakṛṣṇa states the interdependency between pratayasarga and tanmātrasarga:

"na vinā bhāvairīlingam na vinā līingenā bhāvaniṁrttiḥ
lirigākhyo bhāvākhyastasmād dvividhāḥ pravartate sargaḥ.

Here, the term liriga denotes the thirteen instruments and the five subtle elements, while the term bhava denotes the eight kinds of dispositions. It is said in this kārikā that the instruments and the subtle elements can not function without the dispositions, nor can the dispositions function without the instruments, and hence, two kinds of effects are produced: bhautikasarga (tanmātrasarga or lirigasarga) and pratayasarga (buddhisarga or bhāvasarga).

In some kārikās liriga denotes sūkṣmaśarīra. But here 'liriga' refers to tanmātrasarga and bhāva refers to pratayasarga.379 The attributes like dharma (virtue), adharma (vice), vairāgya (non-attachment), avairāgya (attachment), aिसvarya (unique capacity), anaisvarya (lack of unique capacity), jñāna (knowledge) and ajñāna (ignorance) are called the eight kinds of bhava of the buddhi. The effects of these eight bhava-s are stated as viparyaya of four kinds, aśakti of twenty eight kinds, tuṣṭi of nine kinds and siddhi of eight kinds. The total number of such effects is fifty. These are responsible for bondage and liberation. But these can not work without the presence of pratayasarga. On the other hand, the essence and capacity of pratayasarga to fulfill the puruṣārtha can not materialize without the presence of tanmātrasarga. That is why two types of creation have been admitted.380

378 Bhattacharya, Rajat: "Man in Śāṁkhyā" in D. M. Paharaj (ed.) The Concept of Man (in Indian Philosophical Perspective), Anu Books, Meerut, 2004, P-176
379 “lirigamiti tanmātrasargamupalakṣayati bhāvairiti ca pratayasargam”-Sāmkhyatattvakaumudi on kārikā-LII
380 “tanmātrasargasya puruṣārthasādhanatvarī svarūpāṇa ca pratayasargādvinā bhavati. evam pratayasargasya svarūpaṁ puruṣārthasādhanataṁca na tanmātrasargādṛśta ityubhyathā sargapravṛttīḥ” - “Sāmkhyatattvakaumudi on kārikā-LII
The rationale or purpose behind the classification of living beings

"The idea of a system of transmigrating beings (samsāra) is closely connected to the ideas of karma and ethics. The interest is particularly, on the relationship between humans and non-human living beings. The idea of samsāra and karma implies that ethics is by definition interspecies ethics." 381

"It is significant that according to Śāmkhya, humankind is single while the Brāhmaṇical tradition usually insisted on the fourfold division of humankind. This is probably because the goal of Śāmkhya is mokṣa and these systems are in general, indifferent to the preservation of the social order (dharma), because according to them the pursuit of dharma and the pursuit of mokṣa are different pursuits." 382

"The division of humankind into the four varna had, therefore, primarily social functions. The duties and obligations of each group served the society as a whole. Śāmkhya is mokṣaśāstra-s and its statement of the singleness of humanity is not, perhaps, so much a criticism of the varna system as a statement to show that the fourth stage of life (āśrama), the ‘renunciation of the world’ (samnyāsīn), is open to all and that at that stage the distinctions of the varna system are irrelevant. 383

"The fourteen principal types of bodies are not only classified in a hierarchical order, but they are also understood to constitute a system of interdependence." 384

Vācaspatimisra in tattvavaiśardī comments:


384 Ibid p-327 & 328
"For the human body is sustained by the use of bodies of tame animals and birds and of wild animals and of plants. Similarly bodies like the tiger (are sustained) by the use of the human bodies and those of tame animal and of the bird and of the wild animal (is sustained) by the use of sacrifices. Of goats and deer and the flesh of grouse and ghee and baked rice cakes and of branches of mango (sahakāra) and handfuls of darbha grass (prastara), offered by human beings. In the same way the deity also sustains human being and the rest by granting boons and showers. Thus the dependence is reciprocal".385

“The interdependency (parasparârthatva) of the divine beings, the human beings, and animal and plant beings is elaborated on also in YD and the Jayamaṅgalā on SK 15." 386

“Plants keep moisture in their roots and keep the earth wet. Tress keeps it cool by their shade. The gross elements (space, air, earth, water and fire) sustain and nourish animals and plants. Heat, cold wind and rain appear in due time influenced by the deities, so they also render service to the functioning of the whole.”.........The world constituted by the fourteen types of bodies is a hierarchical world, but also an interdependent world. The physical bodies of all living beings, such as birds, plants, humans, animal and gods, are constituted by the same matter and they are the sustenance cause of each other."387

386 Ibid
387 Ibid, P-328