INTRODUCTION
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The Fundamentals of Sāmkhya-Yoga and the subject of my enquiry.

Sāmkhya is a true system of philosophy, true in the sense that it is a search for knowledge for fulfilment of a real need of life. It is a sincere attempt for 'darshana' or vision of Real and True. It is, in other words, an explanation of some reals or existents, the discovery of which makes life worth living. It was never an idle speculation of any individual, but rather an explanation of certain basic facts of life, which was the ideal of all rational systems of philosophy in course of civilization of mankind.

Joy and sorrow, pleasure and pain are reals to us. Sorrow and joy are hard facts to all living creatures, rather happiness is true in a negative sense, meaning absence of pain or sorrow for the time being. Every creature seeks happiness and tries to avoid pain. All activities are based upon some desire or will, and for its fulfilment these activities are initiated. Activities are generally the index of life, and hence many consider fundamental springs of action to be, some way or the other, to seek happiness or to avoid pain. Broadly speaking, personality is a dynamic organization, and its functions mainly open the door to its study.

Then again every fact demands an explanation, and no fact or event is without a cause. Nothing exists without a precedent cause, and whatever exists can never pass into nothing nor is lost for good. Sāmkhya is based upon such a causal theory, and it attempts to explain events with reference to cause of its origination. If sorrow or pain is a fact of existence, then it
can also be explained in terms of its cause, and can be got rid of by removal of the cause that produced it. Samkhya proposes just at the very outset to begin its philosophical enquiry for a very real purpose, e.g. to eradicate once for all the sources of all evil and pain that this mundane world is beset with. This system is very realistic in approach in this sense. The existing miseries are of three kinds (Dukkha trayam); e.g. adhyatmika (mental and bodily), adhibhautika (natural), and adhidaivika (supernatural). All these miseries can be removed for good by removing the causes that produced them.

The means for attainment of happiness or bliss is a kind of knowledge (Darshana). It is Samkhya Darshana. There is no knowledge equal to Samkhya, because it is capable of giving a person perpetual bliss and perfection. It is the knowledge of the self or Person that suffers or struggles for perfection or bliss.

I propose to build up the concept of personality as embodied in the Samkhya-Yoga, the latter being complimentary to the former, referring where necessary to the Gita. The ideas of personality have to be picked up from its slokas and the relevant commentaries thereon. Yoga and the Gita have similarities amidst differences with Samkhya, and these have to be discussed in proper contexts in order to arrive at a comparative estimate on the subject.

It is therefore proposed to limit my enquiries particularly to the following aspects of the problem of personality:

1) Physical basis of personality.
2) Psychical aspects of personality.
3) Concepts of Instinct, Emotion and character.
4) The relation between body and mind—is there any interdependence?
5) Is there anything like organization or disintegration of personality?
6) Can the Gunas of Sāmkhya explain the so-called traits of personality?

7) The comparative estimate of Sāmkhya-Yoga view in the light of modern views on the subject.

Some connected discussions may find place in my enquiry, if they are otherwise found to square well in support of my thesis.

I propose to arrive at the concept of personality by attempting to answer the main questions in course of discussions spread over the following chapters:

1. The stand-point of Indian Psychology (particularly in Sāmkhya-Yoga).
2. The physical basis of Personality in Indian Psychology: (Sāmkhya-Yoga).
3. The Concept of the Unconscious in Sāmkhya-Yoga and the Gītā: its role in the make-up of Personality.
4. Instinct, Sentiment and Character: (In relation to Personality.)
5. The views of Sāmkhya-Yoga and the Gītā—regarding heredity and Personality-types.
6. A Brief Review of the concept of Personality in Western Psychology: Its integration and development.
7. Relevant Concepts Pertaining to Personality in Sāmkhya-Yoga.
11. Summary and Conclusion.

I have freely consulted many works of numerous writers and thinkers of both east and west, I feel obliged to express my respectful gratitude to all of them. The names of the works with those of their authors have been embodied in a bibliography at the end. I also express my grateful appreciation of suggestions received in finally preparing this humble work.