

Appendix 1

Sankhya Philosophy

Sankhya is considered one of the oldest *darsanas* (philosophies) modern India has inherited. Little is known about the originators of this school of thought. Sage Kapila has been traditionally considered the originator of this philosophical system. Many scholars maintain that Kapila is the author of the six books of *Sankhya Sutras*, which contain a total number of 526 aphorisms (164 [Book I], 47 [Book II], 84 [Book III], 32 [Book IV], 129 [Book V], 70 [Book VI]); and *Tattwa-Samasa*, which is an index of the topics of the *Sankhya* (Hall 20-27). Commentators like Vijnana Bhikshu hold that the number of aphorisms in *Sankhya Sutras* is 479. Kapila is supposed to have transferred the teaching down to Asuri, and Asuri to Panchasikha.

General consensus among scholars is that Kapila taught by word of mouth. There is a belief that *Sankhya Sutra* was written down by Asuri's disciple Panchasikha just as Bhrigu's ideas were put in writing by Manu in his *Smriti*. Some *Sankhya* scholars hold that the *Sankhya Sutra* is not the earliest book on *Sankhya* philosophy since it contains references to former authorities, among whom is Panchasikha, the disciple of Kapila's disciple Asuri. They maintain that this anachronism is decisive in determining the time of *Sankhya*

Sutra (9-10). Suryanarayana Sastri also mentions that the earliest reference to the *Sutras* appeared only in 15th century (Sastri, “Introduction” vii).

The issue of authorship of all the *Sankhya* texts, extant or non-extant, before the *Sankhya Karika* by Iswarakrsna remains an issue of debate. Opinions differ about the lifetime of Iswarakrsna also. It has been variously estimated from 2nd to 5th Centuries (Sastri, “Introduction” xxxi).

The *Sankhya Karika* by Iswarakrsna ranks the “most authentic treatise” of *Sankhya* philosophy (Majumdar 16). It is the “foremost among the *Sankhya* compositions referred to mortal authorship” (Hall 34). Iswarakrsna has evidently put together the prevalent *Sankhya* teachings in the 72-verse volume. It explicitly states that the topics treated in the verses are those contained in the *Sastitantra*, which is considered to be the earliest systematic work on *Sankhya*, though not extant (Sen Gupta, *Classical Sankhya* 4). Sastri also mentions that *Sankhya Karika* contains all that is in the *Sastitantra*, except the parables and refutation of the rival systems (Sastri, “Introduction” xxviii-xxix). In order to distinguish Kapila’s *Sankhya* from Iswarakrsna’s, the latter’s *Sankhya Karika* is called Classical *Sankhya* (Warrier 4). An erroneous opinion that the latter is atheistic in its teachings, as different from the former, is also prevalent.

Lassen published the original Sanskrit of the *Sankhya Karika*, which contains 72 *karikas* or verses, unaccompanied by any commentary, and M.G.Pauthier published the text in roman characters. These verses have been

translated into Latin by Lassen; German, by M.C.J.H. Windischmann; English, by Colebrooke; and French, by M.G. Pauthier and Barthélemy Saint Hilaire (Hall 34). There are a few other lesser-known expositions on the *Sankhya* system like the *Sankhya-Tattva-Pradipa* by Kaviraja Yatior Bhikshu, pupil of Vaikunthe. The *Sankhyartha-Tattva-Pradipika* by Bhatta Kesava, son of Sadananda is a treatise resembling the last mentioned. Many commentaries on the important texts like the *Sankhya Sutra*, *Tattva-Samasa* and *Sankhya Karika* have been discovered.

The *Aniruddha-Vritti* by Aniruddha (Nothing is known about the author, except that he is an antecedent of Vijnana Bhikshu); the *Sankhya-Vritti-Sara* by Mahadeva Saraswati, more commonly known as Vedanti Mahadeva, pupil of Swayamprakas Tirtha (This commentary contains original reflections of the commentator); the *Sankhya-Pravachana-Bhashya* by Vijnana Bhikshu (Vijnana Bhikshu has referred to *Sankhya Sutras* as *Sankhya Pravachana*); the *Laghu-Sankhya-Sutra-Vritti* or *Laghu-Sankhya-Vritti* by Nagoji Bhatta or Nagesa Bhatta Upadhyaya, pupil of Hari Dikshitha; the *Sankhya-Taranga* by Visweswaradatta Misra, whose ascetic name was Deva Tirtha Swami, but who was more generally known as Kashtha-jihwa; and the *Raga-Vartika*, said to have been composed by, or for, Ranaranga Malla, the king of Dhara, are commentaries of the *Sankhya Sutra* (Hall 31).

The *Sarvopakarini*, the *Sankhya-Sutra-Vivarana* and the *Sankhya-karma-dipika* or *Sankhyalankara* or *Sankhya-Sutra-Prakshepika* by anonymous writers; the *Tattva-yatharthya-Dipana* by Bhava Ganesa Dikshita, son of Bhava Viswanatha Dikshita and pupil of Vijnana Bhikshu; and an unnamed volume of annotations by Kshemananda, son of Raghunandana Dikshita, are commentaries on *Tattva-Samasa* (Hall 31).

One of the major commentaries on *Sankhya Karika* is the *Sankhya Karika Bhashya* by Gaudapada, the preceptor of Govinda, whose disciple was Sankara Acharya (Hall 31). This commentary was published by Wilson at Oxford in 1837. Colebrooke calculates Sankara as belonging to the 8th or 9th Century AD (qtd in Hall 35). It naturally helps one identify the approximate time of Gaudapada's life. Following this logic of chronology, the commentary on *Sankhya* doctrines translated to Chinese in the 6th century by Paramartha is considered to be the *Gaudapada Bhasya* of *Sankhya Karika*, though Dr. S.K. Belvalkar maintains that it is the translation of *Matharavrtti*, a commentary by Mathara (Sastri *Chinese Version* iii).

Another commentary of *Sankhya Karika* is the *Sankhya-tattva-Kaumudi* or *Sankhya-Kaumudi* by Vachaspati Misra, pupil of Marthandatilaka Swami. This treatise has several expositions. They are the *Tattva-kaumudi-vyakhya* by Bharati Yati, a pupil of Bodharanya Yati; the *Tattvarnava* or *Tattvamrita Prakasini* by Raghavendra Saraswati, disciple of

Adwayananda or Adhwaryu Bhagavat-pada, disciple of Visweswara; the *Kaumudi-prabha* by Swapneswara, son of Vahinisa; the *Tattva-chandra* by Narayana Tirtha Yati, pupil of Vasudeva Tirtha and disciple of Rama Govinda Tirtha; the *Sankhya-tattva-Vilasa* or *Sankhya-Vritti-Prakasa* or *Sankhyayika* by Raghunatha Tarkavagisa Bhattacharya, son of Sivarama Chakravarti; the *Sankhya-Tattva-Vibhakara* (The authorship of this exposition has been ascribed to Vanisidhara by Dr. Weber); the *Sankhya-Chandrika* by Narayana Tirtha Yati, author of *Tattva-chandra*; the *Sankhya-kaumudi* by Ramakrishna Battacharya, who is said to have borrowed much from the works of Narayana Tirtha Yati; and *Matharavrtti* by Mathara, which was discovered much later (The commentary of Gaudapada is generally believed to have come after, and drawn upon *Matharavrtti*) (Hall 34).

The *Sankhya-sara-viveka* or *Sankhya Sara* by Vijnana Bhikshu consists of an expansion of the *Sankhya Karika*. Bhikshu's *Sankhya Sara* also contains an abridgement of the writer's own *Sankhya-Pravachana-Bhashya*. Apart from these two works, Vijnana Bhikshu is known to have written other three works also. They are *Pathanjala Bhashyam*, *Brahma Sutra Rijuvaakyam* and *Yoga Vartika*. Considering the inseparable relation *Sankhya* as a system of thought shares with *Yoga*, Bhikshu's books on *Yoga* show that he had an abiding interest in the *Sankhya* system of thought. His lifetime has not yet been known except that he lived before Nagesa Bhatta, who lived through the

year 1713. Vijnana Bhikshu is his adopted name, while his original name also remains unknown.

All these show that not much has been known about the founders or the time of origination of *Sankhya* Philosophy. The above-mentioned texts, which survived the test of time and reached us, have served us well.

The term *sankhya* originates from two roots – *khya* meaning ‘reckoning’ and *sam* meaning ‘summing up’. It is a derivative of the word *samkhya*, which means *number*. The *Sankhya* doctrines enumerate the 25 cardinal principles that make up the Universe. Many scholars maintain that the system owes its name to its emphasis on the enumeration of these principles and their categories.

Some scholars like Jacobi hold that the term has two meanings. *Sankhya* refers to the definition of a concept by enumerating its contents. It also refers to the investigation and analysis of the enumerated categories of existence. Eliade goes beyond the basic meaning and suggests that the term *Sankhya* refers to the ultimate discrimination, or discernment of the difference between *Prakriti* and *Purusa*, the two principles on which the *Sankhya* doctrines rest (qtd in *Classical Samkhya* 2).

Another meaning comes from *Mahabharata* 12, Chapter 311, where one reads, “*Sāṅkhya-jñānam pravakṣyāmi parisāṅkhyānadarśanan*” (Sastri, “Introduction” ix). This means that “*Sankhya* teaching seems to lead thus to

discrimination of matter from spirit and the abandonment of the viles of the former” (ix). Sastri thinks it is not unlikely that this discrimination and final abandonment (*parisankhyana*) had given its name to the system (ix).

Scholars like Edgerton are opposed to the view that *Sankhya* is the technical designation for a particular system of thought (qtd in Classical *Sankhya* 3). For them, the term refers to those who seek salvation by knowledge. Traditionally, the term *Sankhya* suggests knowledge, contemplation, examination, discussion, discrimination etc. These meanings could be derived from many ancient texts where *Sankhya* is used as an epithet to describe learned men. Patanjali uses ‘*Prasankhyana*’ to mean ‘supreme knowledge’ in *Yoga Sutra* (*Yoga Sutra Bhashya* 1:15 & *Yoga Sutra* 4: 29). Charaka in his medical treatise uses *Sankhya* as an epithet for teachers well versed in medical sciences (*Charaka Samhita* 13:3 & 25:10).

The word *Sankhya*, occurs in five passages in the *Bhagavad Gita* – 2: 39 , 3: 3, 5: 4-5, 13:24, 28:13. In Chapter 2, verse 39, Krishna tells Arjuna: “The (requisite) mental attitude towards the Self [*Sankhya*] has just been taught to you, now hear about it in respect of the way of action (*karma yoga*), being endowed with which (attitude), O Partha, you will get rid of the bondage of actions”(Vireswarananda 53). Here the word *sankhya* is used to mean the requisite mental attitude towards the self.

In Chapter 13 verse 24, *Sankhya* is described as one of the four means to see the Self: “Some see the Self in the Self by the self through meditation, others by (the path of) knowledge [*Sankhya*], some others by Yoga and (still) others by the path of action” (387). In this context, *Sankhya* is used synonymously with *knowledge*. In Chapter 28, verse 13, *Sankhya* is described as *wisdom*: “Learn from Me, O mighty-armed one, these five causes for the accomplishment of all work, as declared in the wisdom [*Sankhya*] which is the end of all action” (487). In Chapter V, verses 4 and 5, *Sankhya* and *Yoga* are used together to represent knowledge and action respectively (157-58). In chapter 3, verse 3, *Sankhyanam* is used to describe those who contemplate, as complementary to *Karmayogen*, those men of action (83-84). The faiths of knowledge and action are prescribed for these two categories of humans respectively.

There are verses in the “Santi Parva”, Chapters 301–318 of the *Mahabharata*, which emphatically state that all knowledge originate from *Sankhya*. Chapter 301 describes *Sankhyas* as those who are gifted with great wisdom, and proceeds to say: “[W]hatever knowledge is seen to exist in great histories, whatever knowledge exists in this world – all these originate, O King, from the high knowledge that is found in the *Sankhya* Philosophy” (quoted in Majumdar 42).

From all the above references, it is evident that however shallow a meaning the strict etymological analysis of the term would provide, *Sankhya* has traditionally been used to describe ideas like knowledge, wisdom etc. Sastri mentions that the fullest references to the distinctive doctrines of the *Sankhya* system are found in the *Svetasvatara Upanishad* (*Svetasvatara Upanishad* 6:13 quoted in Sastri, “Introduction” ii-iii). An explicit reference to the term *Sankhya*, can be found in this *Upanishad*, though the connection between the two is not established therewith, and there is no historical evidence to conclusively prove whether the *Upanishad* received the nomenclature from *Sankhya* or vice versa. Sastri mentions that such a connection need not exist because the term only means *wisdom* (iii).

Sankhya philosophy believes that the world that we see around is because of the eternal co-existence of two cardinal principles, *Prakriti* (matter) and *Purusa* (soul or self). *Sankhya Karika* describes *Prakriti and Purusa* thus:

hetumat, anityam, avyāpi,

sakriyam asnekam āstiram, liṅgam |

ṣāvayavam, paratantram

vyaktam, viparītam avyaktam || (verses 10 *Karika* 32)

(The evolved or manifested (*Prakriti*) is caused, non-eternal, non-pervasive or limited, changeful or mobile, multiform, dependent, mergent or attribute, subordinate or heteronomous;

the unmanifested is the reverse of all these) (Sastri, Commentary on verse 10 *Karika* 32).

Verse 11 of the same text states:

*trigunamaviveki, visayah,
samanyam, acetanam, prasavadharmi |
vyaktam, tatha pradhanam;
tadviparitas tatha ca puman ||*

(The evolved is composed of three constituents or *gunas*, and is non-discriminated(ive), objective, general, i.e. enjoyable by all souls, irrational or unintelligent, and productive; so is the unevolved, the Spirit, though similar is (yet) the reverse of these) (34)

Going by the idea of verse 10, one might conclude that, if *Purusa* is the reverse of the multiform *Prakriti*, He must be 'One'. But in verse 18 of the same text *Purusa* is described as plural. The verse is as follows:

*janana-marana-karananam
pratiniyamad ayugapat-pravrttes ca |
purusa-bahutvam siddham,
traigunya-viparyayac caiva ||*

(The plurality of the spirits follows from the distributive nature of birth and death, the difference in the endowments and

activities of the spirits, and also from the differences in proportion of the three *gunas* or constituents in their make-up)(49).

It is clear from the above verses that *Prakriti* is otherwise called *avyaktam* or *pradhanam*, and is made up of three *gunas*. Verse 18 states that things are different from each other because of the difference in the proportion of these *gunas* in their make up. In *tamasic* condition, pure consciousness is immanent in everything, its vibrations under the conditions of *tamas* are so attenuated in objects like a rock that it is hardly sensed by our senses. In *rajas* the energy is active as in the sea. In *sattva*, pure consciousness is close to its own nature as in sunlight. In any material form, *tamas*, *rajas* and *sattva* are present in varying combinations. This play of *gunas* provokes the process of change in all material forms (Ranchan, “footnote” 8).

Sastri explains the nature of *Prakriti* and *Purusa* thus: There are four classes of beings – those which, though themselves are not produced, yet bring others into existence; those which produce and are themselves produced; those that are produced, but cannot produce, and those that neither produce nor are produced. The first of these is called *Prakriti* or Primal Nature, which is a single principle that gives birth to many (8-9).

Prakriti is described both as a ‘single uncaused principle’, and as ‘manifold’, in the same text, just as *Purusa* is described as ‘plural’ in one verse

and 'one' in others. Though these apparently contradicting verses are puzzling, delving deep into the topic, one finds that the relationship between these two principles has a paradoxical immanent-transcendent nature (Chapter 1). An understanding of this paradox is a prerequisite in comprehending the evolution of *Prakriti*

The creation or evolution as a result of the *Prakriti-Purusa* union takes place in five main stages as given in verse 22 of *Sankhya Karika*:

Prakṛter mahāms tato 'hañkāras

tasmād gṇas ca ṣoḍaśakah |

tasmād api ṣoḍaśakāt

pañcabhyaḥ pañcabhūtāni ||

(From the Primal Nature proceeds the Consciousness, thence individuation or self-consciousness, from which the aggregate of sixteen. From five out of these sixteen proceed the five gross elements) (Sastri, Commentary on verse 22 *Karika* 55).

The order of evolution is as follows: The evolution of *mahat* or *buddhi* (consciousness), the evolution of *ahamkara* (self-consciousness), the evolution of *indriyas* – *manah*, the five *jnanendriyas*, and the five *karmendriyas* (the inner sense, five senses of knowledge, and five organs of action) – the evolution of *pancha tanmatras* (five finer or subtle elements), and the evolution of *pancha mahabhootas* (five gross elements). These twenty-three

principles called *tattvas* or categories are the products or evolutes that constitute the investments with which *Purusa* is bound up. The term *mahat* is derived from the root word *maghesh* (that which reveals), and should be rightly translated as ‘consciousness’, not ‘intellect’ (Majumdar 98).

The evolution of the consciousness remains cosmological, as it signifies the immanence of *Purusa* in *Prakriti*, till the entry of the time reference, which comes along with its development of ‘I’ as the centre of reference. From this genesis of *ahankara*, *Purusa* is individualised. The individual *Purusa*’s development happens in time, and is thus psychological. The ‘I’ now acts as a subject that identifies the objects and enjoys them with the help of *indriyas* or senses. The first of the 11 senses is the internal sense called *manah*. *Manah* cannot be translated as ‘mind’, because it has the limited and special function as the *sine qua non* of the other senses, while ‘mind’ is a comprehensive aspect of the self. The other senses are five cognitive senses or *jnanendriyas* (eye, ear, nose, tongue and skin) and five active senses or *karmendriyas* (voice, hands, feet, organ of excretion, organ of generation). *Manah* partakes in the nature of the other ten senses and functions to grasp the true and distinctive character of the objects of the senses. This co-operative activity of the *indriyas* is called *sankalpa*, which is the process of selective attention by which the object of simple perception is considered so as to form a definite idea of it (Majumdar 100).

Mahat, *ahankara* and *manah* together constitute a unit called *antah-karana* or *chitta*, which can be approximately translated as mind of the individualised *Purusa*. It is the faculty of *manah* contained in the *chitta* that carries the information about objects that the other *indriyas* supply, to the *Purusa* for his enjoyment. The objects are formed of the *pancha tanmatras*, which are the ultimate constituent elements of the gross or coarse elements such as earth, water, fire, air and ether. They are evolved from *ahankara* and their existence is the necessary condition for the gross elements, which can be sense-perceived to exist (102). For instance, wood is not a particular tree or table or chair. It is the idea which manifests itself in all the above. Likewise the gross elements are the manifestations of the *tanmatras* (smell, taste, form, touch, sound). They remain at the subconscious level, while we are conscious only of their collective effect on consciousness.

Consciousness and sub-consciousness are only matters of degree; the latter can be raised to the level of the former. Subtle elements can be perceived in their actual form by developing senses to a considerable level (104). All objects, subtle and gross, together constitute a single system, a world, called the cosmos of experience, which supplies all the materials for the enjoyment of *Purusa*.

The third *skandha* of *Srimad Bhagavadamrutham* gives a summation of the process of creation. The *Prakriti*-invested *Purusa* (*mahat*) develops

ahankara, which has three active *gunas* capable of creation (*vaikarika* (*sattva*), *taijasika* (*rajas*) and *bhootadi* (*tamas*). *Manah*, *indriyas* and *bhootas* are derived from these respectively. *Purusa*'s continuing desire and union with *Prakriti* affects the *tamasic* aspect of *ahankara* to the effect of the production of the first *tanmatra*, *sabda* or sound (Siddhinathananda 116). Symbolically so, because the word connects and separates the world and the truth, the reader and the matter, the listener and the subject, at once. It is the first link between the materially created world and the world beyond sense perception. This echoes the New Testament reference: "In the beginning was the word. The word was with God. The Word was God" (St. John 1:1).

The gross element *akasa* originates from *sabda*. When the desire of *Purusa* continues to inspire sound *tanmatra*, the *jnanendriya* of ears to enjoy sound, and the *tanmatra* of touch are formed from it. From the *tanmatra* of touch are formed the skin to enjoy touch, and the gross element, air. Touch also gives rise to the *tanmatra* of form. The gross element fire and the eyes to enjoy the beauty of the form are created from the *tanmatra* of form. The *Purusa*-inspired form also gives rise to the *tanmatra* of taste. From the *tanmatra* of taste are formed the gross element of water, the tongue that enjoys taste, and the *tanmatra* of smell. From smell are evolved the gross element of earth and the nose to enjoy smell (Siddhinathananda 117).

Each gross element has a basic constituent *tanmatra* or subtle element, and a corresponding *jnanendriya* to perceive the subtle element. As the gross elements are thus mixed up in their genesis and existence, their *dharmas* or duties are also mixed up. This mixing up is caused by the inspiration springing from *Purusa's* deluded presence. From such a mixture of *antah-karana*, *indriyas* and the elements, the first personal creation in time, the inactive egg or *vishesa* is formed, and gives rise to *virat purusa*, whose existence makes the inactive *vishesa* multiply into millions and millions of creations with forms (Siddhinathananda 117).

The outer body of man and other beings are made up of gross elements, and is dissolved at death. The subtle body, which consists of *antah-karana*, the ten senses and the *pancha tanmatras*, remain from the original creation to the final deluge (Sastri 82-83). While the eternal relatedness of absolute *Purusa* and *Moola Prakriti* will remain the same even during deluge, the constancy of subtle body is thus relative and belongs to the world of time.

The meaning of 'deluge' or *pralaya* should be understood in this connection. The *Mahabharata*, chapter 303, verses 31-33 state that when the time comes for universal dissolution, all existent objects and *gunas* are withdrawn into the Supreme Soul, which then exists alone. When the time comes for creation, He once more creates and spreads them out. Thus the

Supreme Soul for the sake of sports repeatedly considers himself invested with these conditions (qtd Majumdar 65).

This explains the ideas of creation and deluge visualised by *Sankhya* also. Here ‘spreading out’ is not an action in space. It only means that *Purusa* allows himself to be deluded as a result of his eternal desire for creation. Evolution is nothing but *Purusa’s* self-prompted delusion that he is absolutely identified with the *gunas*.

Debiprasad Chattopaddhyaya’s interpretation of the *Sankhya* suggestion of the cause of the Universe is generally accepted among those who hold *Sankhya* to be atheistic:

What is really important is that they [the *Sankhya* Philosophers] conceived the ultimate cause of the Universe as essentially material and further, they did conceive everything existing in the nature as evolving from this material first cause, and consequently, all the physical elements in nature were looked upon as having an ultimately material character (Chattopadhyaya 456).

It has been conclusively proved that the real cause of creation is the absolute *Purusa* who is eternally co-existent with *Prakriti*, though *Prakriti* appears to be the cause. *Sankhya* considers something as valid only if it has at least one of the three proofs – *drstam* (perception), *anumanam* (inference) and

aptavacanam (valid testimony) (Verse 4 *Karika* 11). In verse 5 of *Karika*, Iswarakrsna explains that perception is the ascertainment of objects, which are perceived by the senses (13). This knowledge is definite. Not everything can be perceived thus directly. Others need to be inferred from whatever is present. Inference is based on the co-existence of a mark, and that in which the mark inheres (14). *Aptavacanam* refers to the validity attained by the verbal statement of trusted authorities.

Majumdar explains that the atheistic nature of the *Sankhya* is made to rest on two series of aphorisms of *Sankhya Pravachana Sutram* – aphorisms 92-99 in chapter 1, and aphorisms 2-12 in chapter 5. He goes on to disprove the claim of each one of them as a valid proof of the non-existence of God (Majumdar 1-18). A detailed analysis of each of these aphorisms is not within the scope of this work. One representative example will show how the claim of atheism can be refuted.

In verse 92 of chapter 1, *Sankhya Pravachana Sutram*, it is mentioned, “On account of the non-proof of Isvara or Lord. . .” (qtd in Majumdar 2). Vijnana Bhikshu himself in his commentary says that it is not the non-existence of *Isvara*, but the non-proof of the existence of *Isvara*, that is mentioned here. *Isvara's* existence cannot be proved by perception. It can be inferred as the cause of the created world, as every effect presupposes a cause. *Isvara* cannot be denied by *aptavachanam* as there are innumerable scriptures

that state the existence of *Isvara*. Majumdar holds that none of the verses opposes the existence of God, and that all of them state that there is no proof for the existence of God. Majumdar goes on to explain that in all these verses proof is used in the limited sense of perception. He quotes and explains the verses, which positively assert the existence of God— aphorisms 96 and 99 of chapter 1 of *Sankhya Pravacana Sutra*, and aphorisms 56 and 57 of chapter 3 of the same text. *Sankhya Karika*, which is considered as atheistic, is proved to have evidence for the existence of *Isvara* in verses 10 and 11 (26).

The Absolute Personality of *Purusa* has nothing beyond Him. The *Yoga Sutra* of Pathanjali is admitted to be the most important supplement of the *Sankhya* (39). The explicit references to *Isvara* in *Yoga Sutra* are considered an addition on *Sankhya*. The precepts that have been explained in the *Sankhya* treatises are at one with what have been laid down in the *Yoga* scripture (39). Sage Yajnavalkya holds the same view in the *Mahabharata* Chapter 316:

There is no knowledge like that of the *Sankhyas*. There is no power like that of the *Yoga*. These two prescribe the same practices and ought to be remembered as immortal or as destroyer of death. Those men, who are not intelligent, consider the *Sankhya* and the *Yoga* systems to be different from each other. We, however, O King, certainly regard them as one and

the same. What the *Yogins* have in view is the very same which the *Sankhyas* also have in view. He who sees both the *Sankhya* and the *Yoga* systems to be one and the same is to be considered as conversant with the truth (qtd in 39).

From all these it is evident that the individual nature of the struggle for release is common to both *Sankhya* and *Yoga*. They have similar world-views and it would not be wrong to suggest that they assert the notion of panpsychism.

Appendix 2

Glossary of Sanskrit Terms

<i>acharya</i>	-	teacher
<i>adhibhautikaduhka</i>	-	miseries caused by extrinsic natural influences
<i>adhidaivikaduhka</i>	-	miseries caused by extrinsic supernatural influences
<i>adhyapana</i>	-	teaching
<i>adhyatmikaduhka</i>	-	miseries caused by intrinsic influences
<i>adhyayana</i>	-	learning
<i>agrahara</i>	-	brahmin village
<i>ahamkara</i>	-	self-consciousness, ego
<i>akarma</i>	-	wrongdoing
<i>annaprasna</i>	-	putting rice into the child's mouth for the first time
<i>antahkarana/chitta</i>	-	mind
<i>antyeshti</i>	-	funeral rites
<i>anumanam</i>	-	inference
<i>aptavacanam</i>	-	valid testimony
<i>artha</i>	-	advantage, utility
<i>asamprajnata</i>	-	supraconscious
<i>asana</i>	-	the right posture

<i>asramas</i>	-	the four stages of life, <i>brahmacharyam</i> , <i>garhasthyam</i> , <i>vanaprastam</i> , <i>samnyasam</i>
<i>astika</i>	-	theistic
<i>aviveka</i>	-	false knowledge, ignorance
<i>bhakti yoga</i>	-	the path of worship
<i>bhava</i>	-	condition, appearance, being
<i>bhikshu</i>	-	mendicant
<i>bhoga</i>	-	enjoyment
<i>brahmachari</i>	-	celibate
<i>brahmanajeevika</i>	-	prescriptions for a Brahmin to make a living
<i>brahman</i>	-	Supreme Soul (Hindu)
<i>brahmin</i>	-	one who knows <i>Brahman</i>
<i>chathurvarnya</i>	-	four castes: <i>brahmin</i> (priest), <i>ksatriya</i> (king), <i>vaisya</i> (merchant), <i>sudra</i> (labourer)
<i>chittabhumi</i>	-	level of mental life
<i>choodakarma</i>	-	ceremony of tonsure at the age of one or three
<i>danam</i>	-	donation
<i>darsana</i>	-	vision, philosophy
<i>dharana</i>	-	concentration on the object of

		meditation
<i>dharmā</i>	-	moral duty, law
<i>dhyāna</i>	-	meditation
<i>dikṣha/upanayana</i>	-	Hindu initiatory rite
<i>dikṣhita</i>	-	Hindu initiate
<i>dr̥stam</i>	-	perception
<i>duḥkatraya</i>	-	three miseries
<i>dveṣa</i>	-	aversion
<i>ekāgra</i>	-	concentrated
<i>garbhadhana</i>	-	gestation
<i>garhapatya</i>	-	householder's life
<i>guṇa</i>	-	constituent substances of <i>Prakṛiti</i>
<i>guru</i>	-	teacher, one who removes darkness
<i>heya</i>	-	inferior in value
<i>indriyas</i>	-	senses
<i>iṣṭam</i>	-	chosen ideal, <i>iṣṭadevata</i>
<i>īṣvara</i>	-	God
<i>jatakarma</i>	-	birth ceremony
<i>jīvanmukta</i>	-	one who is liberated
<i>jīvas</i>	-	individual souls
<i>jñāna yoga</i>	-	the path of knowledge
<i>jñānendriyas</i>	-	senses of knowledge

<i>kama</i>	-	desire, pleasure
<i>kaivalya</i>	-	isolation of spirit and matter
<i>karma</i>	-	Vedic rituals (<i>Poorva Meemamsa</i>), movement(<i>Nyaya-Vaisheshika</i>), action
<i>karma yoga</i>	-	the path of action
<i>karmendriyas</i>	-	organs of action
<i>kesanta</i>	-	cutting off hair finally
<i>ksipta</i>	-	restless
<i>lingam</i>	-	phallus of Shiva, which is worshipped as the source of energy
<i>maghesh</i>	-	that which reveals
<i>mahat/buddhi</i>	-	consciousness
<i>manah</i>	-	internal sense
<i>mantras</i>	-	chants
<i>math</i>	-	brahmin house
<i>maya</i>	-	illusion
<i>moha</i>	-	delusion
<i>moksha</i>	-	liberation of self
<i>moola prakriti</i>	-	primal matter
<i>mudha</i>	-	torpid
<i>mukti</i>	-	liberation
<i>mukti marga</i>	-	the path of liberation

<i>na-astika</i>	-	atheistic
<i>na ham</i>	-	I do not have ego
<i>namakarma</i>	-	naming ceremony
<i>na me</i>	-	my body is not mine
<i>nasmi</i>	-	I do not exist
<i>navadarsana</i>	-	nine schools of thought
<i>navodaya</i>	-	renaissance
<i>nirgunah</i>	-	without <i>gunas</i>
<i>nirudha</i>	-	arrested
<i>nishkamakarma</i>	-	detached action
<i>nishkramana</i>	-	taking the child out for the first time
<i>niyama</i>	-	self-culture and purification
<i>panchamahabhootas</i>	-	five gross elements
<i>panchatanmatras</i>	-	five subtle elements
<i>parivrajaka</i>	-	wanderer, religious mendicant
<i>parisankhyana</i>	-	final abandonment
<i>pasu</i>	-	uninitiated herd (<i>tantric</i>)
<i>pralaya</i>	-	deluge
<i>prakriti</i>	-	the material principle
<i>pranayama</i>	-	control of breath
<i>prasankhyana</i>	-	supreme knowledge
<i>prathigraham</i>	-	receiving offers

<i>pratyahara</i>	-	control of senses
<i>pumsavana</i>	-	male-production rite of the Brahmins in the third month of conception
<i>purusa</i>	-	the spiritual principle
<i>raga</i>	-	attachment
<i>rajas</i>	-	<i>guna</i> responsible for action
<i>rajaswi</i>	-	one who has predominant rajas in his make-up, a passionate man
<i>raja yoga</i>	-	the path of meditation
<i>sabda</i>	-	sound
<i>sagunah</i>	-	with <i>gunas</i>
<i>samadhi</i>	-	union (with God)
<i>samavartana</i>	-	returning home after studies
<i>samnyasa</i>	-	renunciation
<i>samprajnata</i>	-	conscious
<i>samskara</i>	-	refinement, consecration, rites, culture
<i>sankalpa</i>	-	forming a definite idea
<i>satkarma</i>	-	virtuous deeds
<i>sattva</i>	-	being, <i>guna</i> responsible for goodness
<i>sattvika</i>	-	virtuous
<i>seemantonayana</i>	-	'parting of the hair' , a ritual in the

		fourth, sixth or eighth month of pregnancy
<i>shad darsana</i>	-	six (theistic) schools of thought
<i>shadkarmas</i>	-	six ways of living
<i>shodasa samskara</i>	-	sixteen ritualistic observances in a Brahmin's life
<i>shaligrama</i>	-	the sacred black stone, which is believed to have the presence of divinity in it, and worshipped
<i>sushupti</i>	-	profound sleep
<i>tamas</i>	-	darkness, <i>guna</i> responsible for ignorance
<i>tantric</i>	-	related to Tantrism, a religious sect in South India; one who follows the doctrine of <i>tantra</i>
<i>tattvas</i>	-	categories
<i>tyaga</i>	-	abandonment
<i>upadhis</i>	-	investments
<i>vaikarika</i>	-	immersed in passion, twice-degraded
<i>vanaprasta</i>	-	forest life
<i>varna</i>	-	caste
<i>Vedanta siromani</i>	-	the crest-jewel of <i>Vedanta</i>

<i>vidya</i>	-	knowledge
<i>viksipta</i>	-	distracted
<i>vira</i>	-	<i>tantric</i> adept
<i>virat purusa</i>	-	the first progeny, secondary creator
<i>vishesa</i>	-	individuality, particularity, inactive egg
<i>vyakta-vyakta-jng-vijnana</i>	-	discriminative knowledge
<i>vyamisra</i>	-	troubled, inattentive
<i>yaajanam</i>	-	offer sacrifice for another person
<i>yajanan</i>	-	offering sacrifice
<i>yama</i>	-	abstention from vices
<i>yoga</i>	-	union, path, a school of thought
<i>yakhsagana</i>	-	a folk drama in Karnataka

Note: This glossary follows English alphabetical order, as it might be difficult for foreign readers to follow Sanskrit alphabetical order.