



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2016; 2(5): 67-68

© 2016 IJSR

www.anantaajournal.com

Received: 14-07-2016

Accepted: 15-08-2016

Abhisek Mukherjee

Guest Lecturer of Sanskrit dept.

at C.S.S. Mahavidyalaya,

Debalaya, Berachampa, North

24pgs, West Bengal, India

Cosmology in the field of Sāṃkhya Philosophy: Purusha & Prakṛti

Abhisek Mukherjee

Abstract

One isn't be able to do everything. The Brahma is also unable to create the world, there is a great role of Śhakti which is called as Māyā, if Māyā would not take a role for the creation of world, then we were free from birth & death. Similarly, Prakṛti is considered in Sāṃkhya Philosophy as a mother, who removes herself when she is known to Purusha. Purusha takes a part to adaptation with Prakṛti. Prakṛti bounds Purusha for the creation, actually Purusha is always free from all kinds of illusions. He gets salvation when he recognizes his ignorance.

Keywords: Cosmology, Sāṃkhya Philosophy

Introduction

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोप्यस्य परं दृष्ट्वा निवर्तते ॥

Sāṃkhya Philosophy is one of the eldest in the theist philosophies. Traditionally it's called that the great saint Kapila founded the Sāṃkhya Philosophy. It's also assumed that Sāṃkhya & Yoga philosophy contain the same uniform. But yet there are twenty five categories in Sāṃkhya where God has acknowledged as a spare theory in Yoga. That is why, Sāṃkhya is described as atheistic & Yoga is described as theist. In Shrimadbhagbadgītā that is totally refused where they are described as same uniform.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥(५/४)श्रीमद्गीता
यत् साम्ख्यैः प्राप्यते स्थानं तद् योगैरपि गम्यते।
एकम् सांख्यं च योगं च यः पश्यति स पश्यति ॥(५/५)श्रीमद्गीता

The word "Sāṃkhya" has derived from the word "Sāṃkhyā" which is called as number. The knowledge of Sāṃkhya category is learnt through the counting of numbers of knowledge. According to Shridharaswāmī, the meaning of number is excellent wisdom. That is to say, Sāṃkhya which introduces real wisdom is called Sāṃkhya Philosophy.

As there is no authentic book on Sāṃkhya Philosophy so it's assumed that the knowledge of Sāṃkhya was imparted to Āsuri by the great saint Kapila. Then Āsuri had imparted such knowledge to Panchasika and finally such knowledge was imparted by Panchasika to Ēswarakrishna, who composed the Sāṃkhyakārikā a book where liberation is described through the way of reasons. Sāṃkhyakārikā is called as origin of Sāṃkhya Philosophy. The categories of Sāṃkhya have been discussed as more or less in all Indian philosophy. 'Substance' is acknowledged in Nyāya-vaiśeṣika philosophy but 'Theory' is accepted in Sāṃkhya Philosophy. It's assumed the source of Sāṃkhya Philosophy that when men were suffered from spiritual or mental trouble which is called आध्यात्मिकं दुःखम् & biological trouble which is known as आधिभौतिकम् दुःखम्, and suffered from natural calamity which is called

Correspondence

Abhisek Mukherjee

Guest Lecturer of Sanskrit dept.

at C.S.S. Mahavidyalaya,

Debalaya, Berachampa, North

24pgs, West Bengal, India

आधिदैविकं दुःखम्, then the path of renunciation of endless sorrow (आत्यन्तिकं दुःखम्) and earnest sorrow (ऐकान्तिकं दुःखम्) were announced by Kapila. He shows the way of salvation through the path of renunciation.

There are various sorrows till the world survives. But men are not eager for suffering but for happiness. Spiritual knowledge needs for the sake of relief of such sorrows and for spiritual knowledge, we should also destroy the ignorance. According to Sāṃkhya Philosophy there are two categories Purusha (self) & Prakrti (matter) behind the conducting of universe. The feature of Prakrti is as if a mother & who is always considered as inconstant and base of universe. Before the evolution the world remains as undisclosed in the Prakrti. The world is the result of Prakrti. Actually the world is consequence of relation between Purusha & Prakrti. The Prakrti can be able to create nothing by one's self because of its unconsciousness. The Purusha can also be able to create nothing because of its inactivity. But Purusha that is inactive but stimulant & Prakrti that is unconscious but active can be able to create the universe as Purusha & the Prakrti dependant to each other, that is why, their relation is like a lane and a Blind. Prakrti shows its identity to Purusha for its own utility. So, Purusha is looked for Prakrti & which is the cause of pleasure of Purusha. On the other hand, Prakrti is waited for the liberation of Purusha. Thus, the evolution is happened.

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पङ्ग्वन्धवदुभयोरपि संयोगस्तत् कृतः सर्गः ॥ (सांख्यकारिका)

The Prakrti is the cause of entire world. The Purusha having the wisdom of self is neither cause nor effect. A question may be come, how does Prakrti create the whole universe without any conduction? According to Sāṃkhya, a doer is useless to evolve the universe, the inanimate milk oozed out of itself from cows for the growth of calf, the impassive Prakrti engages in salvation of Purusha of itself like that.

वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ (सांख्यकारिका)

An iron pin goes fast towards a magnet, the evolution of Prakrti commence through the proximity of inactive Purusha like that. The state of equality (three Guṇas: Sattva, Raja & Tama) is interrupted through the connection between Purusha & Prakrti and find an averse consequence that is called universe. Naturally, being restless 'Raja Guṇa' makes as active to others and thus the Guṇas spread their superiority to each other & commence the evolution. So many theories are evolved from Prakrti, such as Mahattva is derived from Prakrti & Āhamkāra is derived from Mahattva. Similarly, eleven sense organs (included mind) & Panchatanmātra are derived from Āhamkāra & finally Panchabhūta are derived from Panchatanmātra, thereafter material body (Panchasthūlabhūta) is derived from Panchamahābhūta. Such type of material body gets sense when Prakrti & Purusha are looked for each other. Connecting with Prakrti, Purusha gets suffering & finally seeks the way of salvation then Mahābhūta is innovated. These are benefited to each other & that is why the connection is to be possible. According to Sāṃkhya, Prakrti is the maker of entire world. There may be apprehended in such position that if such type of creation may be happened each & every times then there is no scope of destruction or liberation, which is impossible. "प्रतिपुरुषविमोक्षार्थं

स्वार्थं इव परार्थं आरम्भः" one who cooks, leaves his duty after cooking, similarly, showing of way of salvation, Purusha leaves off the duty, that is to say creation does not possible. A dancer leaves her duty after showing it from the stage, similarly, disclosing her identity Prakrti desists from the process of creation.

रङ्गस्य दर्शयित्वा निवर्तते नर्तकीयथानृत्यात् ।
पुरुषस्य तथात्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥ (सांख्यकारिका)

According to the follower of Vedānta philosophy, there is a great role of illusion (Māyā) for the creation of world, when the illusion is removed entirely with self realization then one gets liberation, Prakrti is recognized by Purusha then Prakrti removes and Purusha gets liberation like that.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेपि ब्रह्मनिर्वाणमृच्छति ॥

References

1. Bhabaghanananda Swami. Sāṃkhyakārikā, Udbodhan Karyalaya, Kolkata, 2000, 1-70.
2. Bagchi DK. Bharatiya Darshana, Pragatishil publisher, Kolkata, 1997, 214-241.