



# International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2023; 9(5): 117-120

© 2023 IJSR

[www.anantaajournal.com](http://www.anantaajournal.com)

Received: 24-07-2023

Accepted: 28-08-2023

**Mohan Kumar Mondal**

Assistant Professor, Department  
of Sanskrit, Ranaghat Colleg,  
Nadia, West Bengal, India

## Sufferings from Sankhya perspectives

**Mohan Kumar Mondal**

### Abstract

Kapila, the philosopher associated with Sankhya Darshan, was an ascetic. The sole purpose of his life was to bring an end to human misery in the world. He realized the physical and mental troubles of people caused by grief and disease. He realized how not only the old age and physical troubles, but also the external crisis like epidemic, earthquake, other natural calamities and ominous influence of stars made human life miserable. He thought of the ways to get rid of human misery. He classified human misery into three categories, namely spiritual, metaphysical and divine. It came to be known later as "Three-pronged Misery" in Sankhya Darshan. In his opinion, the real knowledge of human beings lies in their proper understanding of the relationship between nature and the Almighty or the creation and the creator. By acquiring this understanding, one can do away with all kinds of grief. I want to discuss here the details regarding human misery and the end of misery as suggested in Sankhya Darshan. The feeling of grief is the most painful part of human life. Life is the sum of miseries. All living beings always try to get over the miseries of life and find means of happiness as far as possible. This urge to find means of happiness or salvation has given birth to different trends of Indian philosophy.

**Keyword:** Sankhya, ascetic, three pronged misery, salvation, nature, almighty

### Introduction

Philosophy contains the realization of ultimate reality by sages. Kapila, The great sage, has discussed meticulously the secret of creation in his treatise *Sankhyadarshan*. Only through the knowledge of Sankhyadarshan, one can get rid of the feeling of joy and sorrow caused by one's isolation from others in this mortal world of darkness and ignorance. People will find the way to salvation from the misery of life on being aware of Sankhyadarshan of Kapila. He was born in a hermitage on the bank of Vindusarobar four thousand years ago. In this hermitage, he composed Sankhyadarshan after going through deep meditation. He explained his philosophy at first to his eight-year-old mother and his mother attained salvation through her realization that her son was none but a part of the Almighty.

This philosophy presents the elaborate discussion regarding the ways to end the human misery. Life is full of misery and there is none who does not suffer from grief anytime in life. There are disease, senility and death in one's life. The cause of our misery lies in our thought that we do not get things what we expect in life and we often get things what we do not expect. Our unpleasant company and our separation from our beloved ones bring sorrow to us. One is born in the world again and again and suffer death ultimately. Nobody can escape from it. Now the question arises "What is grief?" The answer can be found in the definition of happiness. In Chhandogya Upanishada, it is said, "Yō bai bhūmā taṣ sukhaṁ. Nālpē sukhamasti, bhūmaiba sukhaṁ." (Sen. Ataul chandra: (sampa), Upanishad, 1<sup>st</sup> Edi, Haraf Prakashani, Kolkata, 1972. Slo, 7/13)<sup>[3]</sup>.

The quote means happiness lies in the realization of the infinite or endless. In other words, nothing which has a limit can offer happiness. Only the infinite is deathless. Inadequate availability of things creates scarcity and greed of people. The greed or lust is the root of misery.

Life force starts with birth and ends in death. Nobody wants to die with utmost grief and pain. The existential realization is accompanied with the feeling of joy. Death takes away this feeling of joy. If people believe in the immortality of soul, they will have no fear of death. The realization of physical existence causes joy and sorrow. Joy and sorrow are as transient as human knowledge and they follow the cycle of appearance and disappearance.

**Corresponding Author:**

**Mohan Kumar Mondal**

Assistant Professor, Department  
of Sanskrit, Ranaghat Colleg,  
Nadia, West Bengal, India

The stream of joy is endless and the feeling of sorrow and joy arise out of knowledge of the relationship between Prakriti and Purusa. According to Sankhya philosophy, soul is indifferent to joy and sorrow and it does not realize them even if it comes into contact with nature. When joy and sorrow are reflected through soul, they create a kind of illusion only. It is said that when the transparent crystal is placed before the hibiscus, the crystal looks red. In a similar manner, soul is only tinged a little with joy and sorrow. For this reason, human beings cannot feel happiness amidst sorrow. Happiness comes out of realization of "Saccidananda." (Sen. Ataul chandra: (sampa), Upanishad, 1<sup>st</sup> Edi, Haraf Prakashani, Kolkata, 1972.)<sup>[3]</sup>

### Sage Kapila has remarked

"Yathā duḥkḥāṭ klēśaḥ puruṣasya na tadā sukhādabhilāṣaḥ.  
"Kutrāpikōāpi sukhī iti. Tadāpi duḥkhaśabalāmiti  
duḥkhapakṣē niḥkṣipantē bibēcakā.  
["Vedanta Chunchu, Purnachandra: *Sankhyakarika*, Second Edition, West Bengal State Book Board, Kolkata, 2006.)<sup>[9]</sup>

In other words, happiness does not create as much lust as sorrow creates pain. It is said that one finds only one among lakhs who can be called happy in true sense of the term. It may be said there is a lack of happiness in the world. There are only two ways of salvation. The first one is the realization of Saccidananda and another is concerned with the quest for the way to end misery. Ramakrishna has remarked, "Yata mata tata patha" It means there are various way to realize the ultimate reality. Sage Kapila has suggested only the way through which human beings can get rid of sorrow. Charbak does not believe in rebirth, but even they believe that this mortal life is full of sorrow. For this reason they have said that one should not look before and after and whatever one has one must enjoy the same. They have said further that there is neither heaven nor hell beyond the worldly life.

"(Mandal.Pradyot Kumar: *Indian Philosophy*, 1<sup>st</sup> Edi, progressive publishers, Kolkata, 1999. p. ५८)<sup>[11]</sup>

According to Lord Buddha, there is sorrow and there is reason of sorrow. In his opinion, there is the end of sorrow and there is also the way to avoid sorrow."(Mandal.Pradyot Kumar: *Indian Philosophy*, 1st Edi, progressive publishers, Kolkata, 1999. p. 70)<sup>[11]</sup>

### It is said in Sankhya

"Duḥkhatrayābhighātājijñāsā tadapaghātakēhētau.  
Drṣtasāpārthā cēnaikāntātyantatōabhābāt."  
(Vedanta Chunchu, Purnachandra: *Sankhyakarika*, Second Edition, West Bengal State Book Board, Kolkata, 2006. p.4)<sup>[9]</sup>

The impact of triangular sorrow arouses the curiosity to find a way out of sorrow. As the worldly means cannot being an end to sorrow, so Sankhyadarshan has suggested such ways of salvation. Regarding the triangular sorrow, Venerable scholar named Bachaspati Mishra has remarke" Dukhāni traṣaṁ duḥkhatrayaṁ. Taṭ khalu ādhyātmika ādhībhautika ādhīdaibika caḥ. "(Vedanta Chunchu, Purnachandra: *Sankhyakarika*, Second Edition, West Bengal State Book Board, Kolkata, 2006. P.5)<sup>[9]</sup>

Adhibhotik sorrow arises out of physical existence. Adhidaibik sorrow arises out of divine reasons. Adhyatmic sorrow arises out of sorrowful mind or disease.

### Means to end sorrow as suggested by scholars and philosophers

There are three kinds of sorrow. The mortal body is apparent, but the subtle parts of body namely intelligence, feeling, and senses (Dasandriya and Panchatanmatra) are invisible. The disease affects body and impulses like lust, anger etc. affect mind.

### In this regard, Sage Manu has remarked

"Śubhāsubhaphalaṁ karm'ma manōbākdēha sambhabam.  
Karm'maja gataṣō nrrrṇāmuttamādhamamadhyamāḥ"  
(Bandyopadhyay, Manabendu: (Ed.), Manusanghita, First Edition, Sanskrit Book Store, Calcutta, 1410. 12/3. P. 950.)

The consequence of both good deeds and misdeeds are concerned with mind, body and utterances. Human beings are always eager to satisfy their lust.

Hence first of all, one must gain control over one's mind. According to Sage Manu, if one gains control of mind, one can restrain one's sensual impulses and action (Budhindriya, Karmenriya). Of the three namely, control of action, control of speech, and control of physical impulses, the most difficult is control of mind. ("Manōbīdyā prabartakam".Bandyopadhyay, Manabendu: (Ed.), Manusanghita, First Edition, Sanskrit Book Store, Calcutta, 1410).

### If one controls mind, one can control everything. So it is said in Gita

"Asaṁsāya mahābāhō manōdurnigrahaṁ calaṁ.  
Abhyāsēna tu kauntēya bairāgyēna ca grhyatē."  
(Ghosh. Jagadish Chandra: *Srimad Bhagvad Gita*, 35<sup>th</sup> Edi, Presidency Library, Kolkata, 2008. Part.6/35, P. 229)<sup>[4]</sup>

Secondly, one must gain control over one's speech. One should think before one talks about its consequence. If one does not do so, one finds one has to face trouble. Thirdly, one must restrain one's physical impulses. It is said in Gita:

"Dēbatā brāhmaṇa guru sudhīya pūjana.  
Śauca saralatā brahmacaryēra dhāraṇa.  
Ahinsā sakalē, ē'i pañca aṅgamaṣya.  
Śārīrika tapa kahē jāniha niścaṣya."  
(Ghosh.Jagadish Chandra: *Srimad Bhagvad Gita*, 35<sup>th</sup> Edi, Presidency Library, Kolkata, 2008.Part.17/15, p. 488)

Body is regulated by habits and lust leads to misery. The insatiable desire for worldly joy and resources causes misery. It is said in Anusasanparba, a chapter related to discipline:

"Na jātu kāmaḥ kāmānāṁ upabhōgēna śāmyati.  
Habiṣā krṣṇabartmē bhūya ēbābhibard'dhatē."  
(Kinja. Wadekar, Shastre.Pandit Ramchandra, Mahabharat, (Anushaanparva) 2<sup>nd</sup> Edi, Oriental Book Print Corporation, Delhi, 1931. 116/37.)

Lust is never satisfied. As fire continues to flare up, so lust does too. Impulses are influenced by one's mind. So mind is the regulator of all senses. There are six vices namely lechery,

wrath, envy, greed, delusion and arrogance. Those who are overcome by these vices turn into animals.

Patanjali was of the view: "Brahmacarya pratiṣṭhāya bīrya lābhaha"

(Varganand, Swami: (Anu), Patanjali Yogadarshan, first publication, Udvodan office, Calcutta, 2004, Sadhanpada / 36, p.156.)

Through Brahmacharya, one develops physical and mental strength. One overcomes death by overcoming lust. Anger turns man into animal. Manu has said that villainy, arrogance, rebellion, jealousy, fault-finding habit, uncharitable attitude, tendency of plundering, use of harsh words and cruelty are generated from wrath."Khalatā, haṭhakāritā, drōhītā, paraśrīkātaratā, parachidrānbēṣitā, dēya arthapradānē bimukhatā o dattāpaharaṇa, kaṭhōra o kaṭūbākya praṃyōga, nṛṣansatā ē'i aṣṭadōṣa krōdha hatē utpanna". (Bandyopadhyay, Manabendu: (Ed.), Manusanghita, First Edition, Sanskrit Book Store, Calcutta, 1410, Chapter. 7/47, p. 459.)

### In Mahabharata, it is said

"Ātmānāmapī ca krad'dhaḥ prērayētyamasadanam.

Krōd'dhōhi kāryam śūsrēṇi na yathabaṭ prapaśyati."

(Kinja. Wadekar, Shastre. Pandit Ramchandra: *Mahabharat*, (Anushaanparva) 2<sup>nd</sup> Edi, Oriental Book Print Corporation, Delhi, 1931.

### In Hitopadea, it is said

"Lōbhāt krōdham prabhavati lōbhāt kāmaḥ praṃjāyatē.

Lōbhōnmōhaśca nāśaśca lōbhaḥ pāpaśca kāraṇam.")

(Mitrav, २१)

(Chakraborty, Satyanarayana: *Hitopadesa*, 3rd Edition, Sanskrit Book Store, Calcutta, 2006, Mitrav.27, p.42.)

In the opinion of scholars, the humiliated person has a sound sleep and awakes with happiness, but the person who humiliates others is ruined.

Hence ignorance gives birth to arrogance and delusion. In scriptures it is said that one can get rid of sorrow by restraining mind, body and speech. On the other hand, Sankhya scholars differs from others and emphasize the science. related to conscience (vivekgyan) which stands the test even in the 21<sup>st</sup> century. (Vedanta Chunchu, Purnachandra: *Sankhyakarika*, Second Edition, West Bengal State Book Board, Kolkata, 2006.)<sup>[9]</sup>

### Measures prescribed in Sankhyadarsan to end sorrow

According Sankhya scholars, as there are adhidaibik, adhiboutik and adhyatmik, so there are also various measures to end sorrow, namely perural of ethics, living in a safe place etc. Besides, in order to end Adhidaibic misery, one can use stones, incantation and medicine. They believe that no worldly rituals or Vedic activity can lead to one's salvation. They suggest three ways to end misery:

End of misery through worldly rituals: It is the easiest way, but it does not bring an end to sorrow completely. In this context, venerable Bachaspati Mishra has said in his Sankhyatawakoumudi:

"Santi cōpāyāḥ śataśaḥ śarīraduḥkhapratīkāyēṣaṭkarāḥ sukarā bhiṣajām barairuṣṭāḥ. Mānasayāpi santāpasya pratīkārya manōjñāstrī pānabhōjanabilēpanēḥ bastrālaṅkāradibhiṣayaprāptirupāyāḥ sukarāḥ. Ēbamādhi bhautakasya duḥkhasyāpi nītiśāstrābhyaśa kuśalatāniratyaśas' hānādhyāsanādīḥ pratīkārahēturiṣaṭkarāḥ.

Tathādhidaibikasyāpi daḥkhasya maṇimantrausadhādyā upayōgaḥ sukarāḥ pratīkāropāyō iti."

(Vedanta Chunchu, Purnachandra: *Sankhyakarika*, Second Edition, West Bengal State Book Board, Kolkata, 2006.)<sup>[9]</sup>

Measure prescribed by Vedas: It is said in Shruti that by performing Jyotistom Vedic sacrificial rites one can get rid of misery and attain heaven. For this reason, one who desires for heaven performs sacrificial ceremony. According to Sankhya scholars, one cannot get rid of misery completely by performing sacrificial rites. According to them, heavenly bliss can be acquired through virtue. In this context, Bachaspati Mishra has said:

"Ānuśrābikōpi karm'makalāpō dṛṣṭēna tūlyō barttatē iti. Aikāntikātyantika duḥkhatrayāḥ

pratīkāranupāyasyōbhayatrāpi tulyatbāt. "

(Vedanta Chunchu, Purnachandra: *Sankhyakarika*, Second Edition, West Bengal State Book Board, Kolkata, 2006. P.12.)<sup>[9]</sup>

End of misery through Vivekgyan or knowledge of conscience: According to Sankhya scholars, one can get rid of misery completely only through knowledge. It is the knowledge related to the visible world, invisible nature and kinship between Prakriti and Purusa. Hence Iswarkrishna has said:

"Dṛṣṭabadānuśrābikaḥ sa hyabiśud'dhikṣayātīśayayuktaḥ.

Tadbiparītaḥ śrēyān byaktābyaktajñabijñānāt."

(Sankhyakarika -३)

(Vedanta Chunchu, Purnachandra: *Sankhyakarika*, Second Edition, West Bengal State Book Board, Kolkata, 2006. p. 12.)<sup>[9]</sup>

### Explanation

In Sankhyadarsan, substance has been divided into three categories; 1. Visible substance 2. Invisible substance 3. Metaphysical substance. Visible world is realized through senses and it comes under the category of illusory knowledge. Invisible substance can be realized through knowledge. It is constant and cannot be expressed through worldly knowledge. It is called nature. Third kind of substance is divine and it is related to the awareness of the existence of Purusa or the Almighty.

Sankhyadarsan highlights that the world is the manifestation of the union of Prakriti and Purusa. The knowledge of Purusa or the Almighty is concerned with nature. This knowledge creates both joy and sorrow. Sankhya philosophers are of the view that the union of the invisible and the divine or "Jna" gives birth to the visible entity. According to them the visible body is guided by soul, but the invisible one is not related to soul. The visible body has shape, but the invisible body has no shape. The visible body has no independent existence, but the invisible body has independent existence. The visible body comes under the control of soul and the invisible body can be realized through the knowledge of "Jna" or the Almighty. The soul is independent, pure and constant. When it is united with nature, it arouses the feeling of sorrow. According to Sankhya scholars, Prakriti and Purusa are different. A lack of this knowledge makes one think that soul is confined. So long as people think body to be intimately related to soul, they feel misery and pain. Sankhyadarsan explains that when the soul is dissociated with grief, the person attains salvation.

## Conclusion

It has been the subject of discussion among philosophers since early days whether it is possible to get rid of misery. In the past, sages suggested Somyoga as a way to get rid of misery. Sage Kapila suggested asceticism as a way to get rid of sorrow. He said: "Follow Vivekmarga through suffering of hunger, cold and heat. Try to realize that soul is beyond the feeling of grief through suffering. Try to understand it through reasoning. In this way, sorrow will be over." So, it may be said finally that although we feel hungry and thirsty and suffer from disease, senility and death due to natural slavery, we can manage our suffering by our intelligence and common sense. We can take precaution against disease and untimely death. Life is joyful before senility and death. In fact, this is what Sage Kapila wanted to highlight in his philosophy.

## References

1. Mandal.Pradyot Kumar: Indian Philosophy, 1<sup>st</sup> Edi, progressive publishers, Kolkata; c1999.
2. Chakroborthy. Satyanarayan: Abhijnana Shankuntalam, 1<sup>st</sup> Edi, Sanskrit puskatbhander, Kolkata; c1988.
3. Sen.Ataul chandra: (sampa), Upanishad, 1<sup>st</sup> Edi, Haraf Prakashani, Kolkata; c1972.
4. Ghosh. Jagadish Chandra: Srimad Bhagvad Gita, 35<sup>th</sup> Edi, Presidency Library, Kolkata; c2008.
5. Willams, Monier: Sakootala, fourth edition, London; c1872.
6. Upadhyay. Acharya Baldeva: Bharatiya Darshan, Chaukhamba Orientalia, Varanasi, India; c1976.
7. Kinja. Wadekar, Shastre. Pandit Ramchandra: Mahabharat, 2<sup>nd</sup> Edi, Oriental Book Print Corporation, Delhi; c1931.
8. Vedantabagisa, kalivara: Sankha Philosophy, part-1, Roy press; c1877.
9. Vedanta Chunchu, Purnachandra: Sankhyakarika, Second Edition, West Bengal State Book Board, Kolkata; c2006.
10. Bhattacharya, Panchanan Tarkaratna: Samkhya Darshan, 3<sup>rd</sup> Edition, Calcutta,
11. Bandopadhyay, Kanakprabha: Samkhya Patanjala Darshan, first edition, Sanskrit College, Calcutta; c1957.
12. Mukherjee, Upendranath: Sankhyadarshan, (Sankhya Prabachansutra), Basumati Sahitya Mandir, Calcutta.
13. Vedantabagisa, kalivara: Sankha Philosophy, part-1, Roy press; c1877.
14. Sengupta, Promod Chandra: Indian Philosophy, Volume III, First Edition, Banerjee Publishers; c1955.
15. Vidyalkar, Umeshchandra: Samkhya Darshan, Second Edition, Shastra Prachar Press, Calcutta.
16. Roy, Surendranath: Samkhya Darshan Karika, first edition, Sri Gouranga Press, Calcutta; c1332.
17. Chakraborty, Satyanarayana: Proverbs: 3<sup>rd</sup> Edition, Sanskrit Book Store, Calcutta; c2006.
18. Bandyopadhyay, Manabendu: (Ed.), Manusanghita, First Edition, Sanskrit Book Store, Calcutta; c1410.
19. Varganand, Swami: (Anu), Patanjali Yogadarshan, first publication, Udvodan office, Calcutta; c2004.