

CONCEPT OF *MOKṢA* AS TREATED IN THE SĀM̐KHYA PHILOSOPHY OF THOUGHT

Dr. Jumli Nath

ABSTRACT

The concept of *mokṣa* occupies the paramount position in the Sāmkhya philosophy. It states *mokṣa* is attained by means of knowledge of the distinction of *Puruṣa* and *Prakṛti*. This discriminative knowledge is known as *viveka jñāna*. In almost all the philosophies, there is the constant repetition of the fact that material life is not of primary importance and death does not mean the final release of the soul. Sāmkhya philosophy accepts two kinds of *mukti*, both *jīvana mukti* and *videha mukti*. *Jīvana mukti* is the state of liberation which is attained while the individual is still living in this world. This is possible only when the right knowledge of discrimination is attained. On the other hand, *videha mukti* is attained after death of the individual.

KEY NOTES : *mokṣa, prakṛti, puruṣa, jīvanmukti, videha mukti* etc.

INTRODUCTION

The concept of *mokṣa* or liberation occupies the supreme position in the different branches of Indian philosophy as well as literature. The Vedic and Puranic literatures together with different systems of philosophy have emphasized upon the concept of *mokṣa* as it is the highest *puruṣārtha* among the four. The thinkers of ancient India devoted their intellectual resources to find out the path leading to *mokṣa*, the ultimate goal of human life. In Indian philosophy, different philosophers use various terms to mean liberation namely *mukti, kaivalya, nirvāṇa, śreyah, niḥśreyasam, amṛtam, mokṣaḥ, apavarga* etc. All these terms stand for the same meaning. Liberation means getting freedom or free or release from the cycle of birth and death. In Indian philosophy, *mokṣa* is the summum bonum of life i.e., the final destiny of man. The term *mukti* is derived from root *muc* means release of the self from the cycle of birth and death. In fact, the self by nature is eternally free, from violations and distresses, birth and death and cessation of pains and sorrows. But due to the ignorance, the self wrongly identifies itself with the mind to which an individual is subjected to bind is termed as bondage in Indian philosophy and on the other hand the act of releasing of this process of birth and death is called liberation or *mokṣa*.

CONCEPT OF *MOKṢA* IN THE SĀM̐KHYA PHILOSOPHY

The Samkhyists maintain that only discriminative knowledge is the only way that can lead to liberation.¹ While bondage is the activity of *Prakṛti*, towards one, not possessing the knowledge of discrimination, release in its inactivity towards one possessing the discriminative knowledge.² *Gauḍapāda Bhāṣya* states bondage is of three kinds (i) natural, (ii) evolutionary and (iii) personal. The bondage is natural when *Prakṛti* is wrongly worshipped as *Puruṣa*. The bondage is evolutionary when

different evolutes of *Prakṛti* i.e., the five elements, senses organs are taken to be the *Puruṣa* or they are wrongly worshipped as *Puruṣa*. The bondage is personal when the person not knowing the true nature of self performs sacrifices or gives charity to others. Thus we notice, there are three kinds of bondage in this system.³ *Māṭharavṛtti* also supports the above viewpoint of Gauḍapāda by saying that *bandha* is of three kinds viz., *prakṛti*, *vaikārika* and *dakṣinā*.⁴

According to Sāṅkhya, freedom lies in complete isolation of *Puruṣa* from *Prakṛti*. When *Puruṣa* identifies its absolute distinction from *Prakṛti* and gets separated from *Prakṛti* and then it becomes liberated. *Prakṛti* now ceases its activity from the *Puruṣa* who has attained discriminative knowledge, but it continues its activity towards one who has not acquired this discriminative knowledge and hence such a man remains in bondage.

Bondage is wrong identification of *Puruṣa* with *Prakṛti*. If the self fails to discriminate itself from *Prakṛti* and her evolutes, it will remain in bondage. Vijñānabhikṣu clearly states, bondage and liberation are not belong to *Puruṣa*.⁵ It is the knowledge of the distinction between *Puruṣa* and *Prakṛti* that liberates the self from all sorts of sufferings. *Mokṣa* is a state in which there is complete freedom from all kinds of sins and sufferings. Liberation means becoming immortal. It is a state of identity of the individual self with the Supreme Self.⁶ Liberation from worldly bondage is everyone's goal in life and it cannot be attained unless and until a man can not overcome the threefold miseries.

Sāṅkhya philosophy maintains the concept of *mokṣa* in its own way. The Sāṅkhya recognizes the concept of *mokṣa* as the complete cessation of all sufferings. S.N. Dasgupta observes that emancipation thus is not a new acquisition, product, an effect or result of any action, but it always exists as the truth of our nature. We are always emancipated and always free.⁷

In the realm of philosophy, the Sāṅkhya represents first with the idea of sufferings, which is of three kinds viz., *ādhyātmika*, *ādhibhautika* and *ādhidaiivika*. *Ādhyātmika* is due to physical, mental and intra-organic causes. It includes all kinds of bodily and mental ailments like diseases, anger, hunger etc. *Ādhibhoutika* sufferings are induced by natural causes such as human beings, animals, birds, insects etc. They are caused by external, physical objects. *Ādhidaiivika* sufferings arise from the supernatural agencies like stars, ghosts, witches etc.

According to the view of Sāṅkhya, the eradication of these three kinds of sufferings is termed as *mokṣa* or *apavarga*.⁸ This philosophy also remarks that pain cannot be removed permanently by any remedies, made by science of medicine or by scriptures.⁹

Sāṅkhya states *mokṣa* is not attainable only by the observance of Vedic rites as Vedic means is inadequate to remove these pains. Though the physical diseases can be cured by medicine and mental sufferings by compliance in ordinary pleasures, these types of reliefs are also very short lived. Because, there will be reoccurrence of the physical diseases and mental sufferings. These devices and the ways are not sufficient for the annihilation of the miseries because one's feeling of pleasure leads to pain which in turn leads to joy in a cyclic way. This system of thought is strongly against the ritual work, opines that when we kill an animal for sacrifice then the law of *ahiṃsā* set aside. So by the observance of Vedic rites

there occurs a violation of the great moral principles. Any type of killing is a sin, even though it is done for sacrifice

The aim of man is to get rid of these three kinds of pain and sufferings. So it is rightly said, complete cessation of three-fold pain is the highest end of life which is called as *apavarga* or *puruṣārtha*.

The Sāṃkhya considers absolute negation of three fold sufferings as release. In the state of release there is complete isolation of the self from the mind-body complex, which is a modification of *Prakṛti*. In the state of liberation there is complete destruction of mental functions and dispositions. Dr S. Radhakrishna says, 'salvation in the Sāṃkhya system is only phenomenal, since bondage doesn't belong to *Puruṣa*. Bondage and liberation refer to the conjunction and disjunction of *Puruṣa* and *Prakṛti* resulting from non-discrimination and discrimination.'¹⁰ Liberation is the state where there is complete cessation of sufferings or pain i.e., permanent cessation of pain is the state of liberation. *Bandha* means nothing but connection or association with pains. Again, Sāṃkhya system says manifestations of bliss are not liberation because bliss or *ānanda* is an attribute of the *Puruṣa* by virtue of its nature. Sāṃkhya believes the self or *Puruṣa* is eternally liberated, enlightened and pure bliss by nature. The self or *Puruṣa* is devoid of three guṇas i.e. *sattva*, *rajas* and *tamas*. It is inactive, indifferent and possesses no attributes. Due to non-discrimination between *Puruṣa* and *Prakṛti* or its product, the self has a false sense of bondage. *Puruṣa* is above time and space, merit and demerits, bondage and liberation.

In the view of Sāṃkhya the self or *Puruṣa* is conscious and pure. *Puruṣa* is the witness and has final emancipation. The absence of three attributes leads to final emancipation, by which it means the final and absolute removal of pain.¹¹ Bondage does not belong to *Puruṣa* as it is ever free. The Sāṃkhya says that bondage is nothing but false sense of identity of the self with the mode of *buddhi*.¹² *Puruṣa* is free from all attachment or association. In the *Sāṃkhyasūtra*, *Puruṣa* is stated as *asaṅgo 'yam puruṣa iti*.¹³

Sāṃkhyakārikā explains the nature of *apavarga*. Having described the evolution of this universe from *Prakṛti*, *Sāṃkhyakārikā* says that this evolution is the source of sorrows and suffering and the purpose of creation is the liberation of each *Puruṣa*. That purpose arises in *Prakṛti* and therefore purpose of *Prakṛti* is to liberate each *Puruṣa*.¹⁴ Thus, for the emancipation of every *Puruṣa*, *Prakṛti* acts, though it appears as if it is for the sake of *Prakṛti* herself. Just as one undertakes action in order to satisfy others desires, so *Avyakta* acts for the attainment of *apavarga* of the spirit.¹⁵

Sāṃkhya philosophy explains *apavarga* as a state of complete freedom from pain. It is not a state of pleasure or even the state of *ānanda* because it is the cessation of both pleasure and pain. If *ānanda* is only the cessation of both pain and pleasure it can be considered as a state of bliss. Freedom in the Sāṃkhya system means complete isolation or aloofness of *Puruṣa* from *Prakṛti*. 'Salvation in the Sāṃkhya system is only phenomenal.'¹⁶ It is only empirically true. The self is here eternally free. The self is not bound by *Prakṛti*. What *Prakṛti* binds is not the self, but it binds itself. Bondage belongs to *Prakṛti* only. Conjunction of *Puruṣa* with *Prakṛti* is the cause of bondage and their disjunction leads to liberation. When *Puruṣa* wrongly identifies itself either with *Prakṛti* or with any of her evolutes, it appears to be bound. The dawning of the discriminative knowledge enables the self to realize that it is eternally free. Liberation means the self's realization of its true nature.

MEANS TO ATTAIN DISCRIMINATIVE KNOWLEDGE

According to Sāṃkhya, the knowledge of distinction between *Prakṛti* and *Puruṣa* is the real knowledge which can dispel the cover of bondage forever.¹⁷ Due to *avidyā* or non-discrimination of *Puruṣa* and *Prakṛti*, all pains and sufferings, limitations etc., which really belong to *Prakṛti* are falsely ascribed to *Puruṣa*. When this illusion is destroyed by *sattva guṇa* in *Prakṛti* the falsity of bondage is disappeared. This is the state of *tattvajñāna*. Only with the help of *tattvajñāna* one can attain the absolute cessation from the pains and sufferings of the world. Sāṃkhya opines that the knowledge of *vyakta*, *avyakta* and the *jñāna* is the sole means for the attainment of *mokṣa*. This kind of knowledge is called *kevalajñāna* or *viśuddhajñāna* in Sāṃkhya philosophy.¹⁸ Ignorance is the cause of bondage and removal of ignorance will lead one to liberation. Again discriminative knowledge can be attained through *tattvābhāsa* also. Dr. Anima Sengupta points out, “it is necessary, therefore, that through *tattvābhyāsa*, we should form in *buddhi*, the true conception of the nature of *Puruṣa* and then with the help of this saving knowledge, we shall be able to attain liberation from the sorrows and sufferings of this world”.¹⁹

Though Sāṃkhya’s two ultimate realities i.e., *Prakṛti* and *Puruṣa* exist independently, yet *Prakṛti* acts unconsciously for the liberation of *Puruṣa*. Actually, when this distinction is realized, *Puruṣa* realizes its own pure nature. This knowledge becomes pure and absolute by concentrated meditation and then the spirit obtains emancipation.

With the dawn of discriminative knowledge, the self becomes liberated. And the task that lies before *Prakṛti* is to liberate the *Puruṣa*, and when the *Puruṣa* is liberated, it ceases its activity towards it. *Prakṛti*, on her part, knowing well that she has been seen by *Puruṣa* withdraws her activity for that *Puruṣa*. Sāṃkhya philosophy points out that the discriminative knowledge alone can lead to *apavarga*. The cause of bondage is the lack of this discriminative knowledge. Hence, this alone can save *Puruṣa* from bondage and make him ultimately free. In the *Sāṃkhyakārikā*, it is said that *apavarga* can be attained by the knowledge of *viveka* between the evolved, unevolved and the knower.²⁰

The discriminative knowledge is very different from the phenomenal knowledge acquired by the sense organs. It is pure that we can get knowledge of *Prakṛti* and *Puruṣa* by reasoning itself. Vācaspati Miśra states ‘ The knowledge of the distinction of spirit from matter arises from right cognition consisting in meditation and contemplation uninterruptedly and patiently carried on for a long time, of the manifested etc.’²¹

Discriminative knowledge helps to remove *kleṣa*, there arises the distinction of spirit from matter. The discriminative knowledge is the main path for the state of complete liberation. It is absolute and unmixed with error, will remove the false knowledge and the miseries of birth and death. This knowledge is the realization of self i.e., *apavarga*. It cannot be attained suddenly. There are many steps to get this knowledge. The attainment of the discriminative knowledge is called *siddhi* in Sāṃkhya. Describing the intellectual creation, *Sāṃkhyakārikā* says that virtue, wisdom, dispassion and power, and the reverse of these four, are the forms of the *buddhi* and that they can be grouped again into four, i.e., *viparyaya*, *aśakti*, *tuṣṭi* and *siddhi*.²²

Among the four, *viparyaya*, *aśakti* and *tuṣṭi* are checks to success.²³ Vācaspati also says, 'It is well known that *siddhi* is the most desired by all and, as the other three (error, disability and contentment) are impediments to *siddhi*.²⁴ The same view is also found in the *Gauḍapādabhāṣya*. Gauḍapāda says error, disability and contentment are checks to success. Just as an elephant is kept under control with the help of the goad, in the same manner, a person, who is under the influence of error, disability and contentment, remains in ignorance. So in order to attain liberation he should try to avoid them.²⁵

Besides, Sāṃkhya philosophy explains about eight steps. There are eight steps to this attainment from oral instruction to the suppression of the three kinds of pains. They are thorough study or *adhyayana*, oral instruction or *śabda*, proper reasoning or *ūha*, friendly discussion or *suhṛtprāpti*, purity of discriminative knowledge or *dāna*, the suppression of the intrinsic pain or *ādhyātmika duḥkhavighāta* and lastly, the suppression of the superhuman pain or *ādhidaivikaduhkhavighāta*.²⁶

The aim of attaining *apavarga* is to abolish the three kinds of pain. So, *mokṣa* is a state of absolute negation of pain. Liberation does not consist in the manifestation of bliss (*ānanda*) as bliss is an attribute of *Puruṣa* which is free from all attributes.

Hence the attainment of these three siddhis is nothing but the attainment of *apavarga*. These eight attainments are called *tāra*, *sutāra*, *tāratāra*, *ramyaka*, *sadāmudita*, *pramoda*, *mudita* and *modamāna*.²⁷

OBSTACLES OF LIBERATION

Sāṃkhya philosophy mentions about three varieties of *aṅkuśa* which should be avoided in the attainment of state of *apavarga* as they are regarded as the obstacles of liberation. These are *viparyaya*, *aśakti* and *tuṣṭi*.²⁸

(a) VIPARYAYA:

There are five types of *viparyaya*.²⁹ They are called *tamas*, *moha*, *mohāmoha*, *tāmisra* and *andhatāmisra*. Vācaspati identifies the five fold *viparyaya* with *avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveṣa* which are the varieties of *kleśa* in the yoga system.³⁰

i) AVIDYĀ OR TAMAS :

Avidyā or *tamas* is one of the dispositions of *buddhi* which is a product of *Prakṛti*. *Tamas* is of eight fold. The variety comes from recognizing the self with one or other of the principles, intellect, individualization, the mind, and the five subtle elements.³¹

ii) ASMITĀ OR MOHA:

This is the identification of the spirit with matter. *Yoga Sūtra* mentions *asmitā* as the identity of blending together of the power of consciousness with the power of cognition.³² It is of eight kinds characterized by love of eight attainments such as *animā*, *laghimā*, *mahimā* etc.

We have already mentioned that Sāṃkhya admits *jñāna* as the only means of attaining liberation. Knowledge paves the way to complete release and opposite of knowledge i.e., *avidyā* is accepted as the cause of bondage.³³

CONCEPT OF *JĪVAN MUKTI*

Sāṃkhya philosophy accepts two kinds of *mukti*, both *jīvana mukti* and *videha mukti*. *Jīvana mukti* is the state of liberation which is attained while the individual is still living in this world. This is possible only when the right knowledge of discrimination is attained. On the other hand, *videha mukti* is attained after death of the individual.

Sāṃkhyakārikā gives the status of *jīvanmukta* as ‘ By the attainment of perfect knowledge, virtue and the rest becomes devoid of causal energy, yet the spirit remains a while invested with the body, just as potter’s wheel continues to revolve through the momentum of the impulse previously imparted to it’.³⁴ This explanation is given by *Sāṃkhyakārikā* about the *jīvanmukta* state of *Puruṣa*. In the state of *jīvanmukti*, a person attains liberation even his body persists. Again, a person who has attained discriminating knowledge but continues to live in the mind, body complex is called a *jīvanmukta*. Again, *Prakṛti* does not release the *Puruṣa* immediately even when discrimination arises. One has to continue the life for a while on account of his *prārabdha* karmans. Because of his force of the past actions, the work of *Prakṛti* continues for some time. In this state of mind no fresh *karma* is accumulated. Though no fresh *karma* is accumulated yet the body continues by the virtue of *prārabdhakarma*. As the *jīvanmukta* possessing a body, it has no non-discrimination (*aviveka*).

Vācaspati Mīśra states that, when wisdom has been attained, the body continues for a while on account of the previous impulse just as even after the action of the potter has ceased, the wheel continues for a while, on account of the momentum imparted to it. In due time, when the impulse becomes exhausted, it becomes inactive. In the continuance of the body, the impulse is supplied by such virtue.³⁵ The cause for continuing the life is the force of the impression of the past actions. The instance of the potter’s wheel substantiates this fact clearly. When a potter makes a pot he turns the wheel to give the proper form to the pot. Even after removing the pot from the wheel it continues to whirl on account of the power previously applied to it.

Following the words of Vācaspati Mīśra, we can say, the moment, the right knowledge starts the person become liberated even though he may have to continue to live in the body for a short period of time because of actions accumulated in the past or due to existence of *prārabdha karma*. By virtue of the force of *prārabdha karma*, the body continues to exist for some time, though no fresh *karma* is accumulated; just as the wheel of a potter goes on revolving for some time due to previous momentum even though the potter has withdrawn his hand from it. Similarly, the *jīvanmukta* remains in this body even after the attainment of discrimination by virtue of the force of the *saṃskāras* in the form of *prārabdha karma*.³⁶

Yoga philosophy also says about *jīvanmukti*. This philosophy advocates two kinds of *samādhi* viz., *saṃprajñāta* and *asaṃprajñāta*.³⁷ *Samprajñāta samādhi* is that with *prajñā* and *pratyaya*; the other is that without them. Yoga philosophy says about seven kinds *prajñā*³⁸ from which *jīvanmukti* arises. Hence the former leads to *jīvanmukti* and the latter to the ultimate *apvarga*.³⁹

THE CONCEPT OF *VIDEHA MUKTI*

In the state of *videhamukti* there is no cause for future action and the body will annihilate. The final and complete liberation is attained only after death and there is no relation even with the body. In this state complete liberation is attained after freedom from all kind of bodies, subtle and gross etc. The term *videha mukti* refers the state of liberation after death. At death, *jīvanmukta* attains complete disembodied isolation (*videhamukta*). The disembodied isolation is the real liberation or *mokṣa*.

The Sāṅkhya philosophy opines that liberation from bondage and continuance of the body can go on simultaneously as they are determined by different causes. After the ruin of *jīvanmuktas*, the liberated *Puruṣas* attain the state of *videhmukti*. This liberation is the state of complete freedom when the selves acquire freedom from gross subtle bodies. That's why; it ensures absolute and complete freedom.⁴⁰

CONCLUSION

In conclusion, it can be said that liberation is the complete cessation of all kinds of pains and sufferings including both physical and mental. Sāṅkhya philosophy says *mokṣa* is attained by means of knowledge of the distinction of *Puruṣa* and *Prakṛti*. This discriminative knowledge is known as *viveka jñāna*. The Sāṅkhya bears no exception in it, and it teaches that discriminative knowledge or wisdom gives release from the material world. *Jīvan-mukti* is a state of relaxation of mental agonies and on the other hand, the state of relaxation from body is *videha mukti*. Sāṅkhya's liberation is complete isolation, complete cessation of pain, *Puruṣa*'s return to its pure nature as consciousness. It is a state where there is no existence of pleasure and happiness because these attributes gives birth to mere pain. These are the products of *sattva guṇa* and liberation is devoid of all *gunas*

END NOTES :

1. vyaktāvyaktajñaviññānāt, SK., 2 (b)
2. Ibid., 61
3. prākṛtena ca bandhna tathā vaikārikeṇa ca/ dakṣiṇābhistrītyena baddho nānyena mucyate// GB. on SK., 44
4. sa ca bandhastriavidhaḥ/ prakṛtibandho vaikārikabandho dakṣiṇābandhaśceti// *Māṭharavṛtti* on SK., 44
5. SPB., 3.71
6. yadā paśya paśyate rukmavarṇam kartāramīrām puruṣam brahmayonim/ tadā vidvānpuṇyapāye vidhuya nirañjanaḥ paramam sāmīyamupaiti// Ibid., 3.1.3
7. Dasgupta, S.N., *A History of Indian Philosophy*, p. 58
8. atha trividhaduhkhāyantaniṣṭirntyanta puruṣārthaḥ/ SS., 1.1
9. drṣṭavadānuśrāvikaḥ sa hi aviśuddhiḥ kṣayātisayayuktaḥ/ SK., 2(a)
10. Radhakrishnan, S., *Indian Philosophy*, VOL. II, p. 286

11. tasmācca viparyāsātsiddham sākṣitvamsya puruṣasya/
kaivalyam mādhyasthyṁ draṣṭṛtvamkartṛbhāvaśca// SK., 19
12. tasmāna badhyate'ddhā, na mucyate nāpi saṁsarati kaścit/
saṁsarati badhyate mucyate ca nānā'srayā prakṛtiḥ// Ibid., 62
13. SS., 1.15
14. SK., 56
15. Ibid., 58
16. Radhakrsnan, S., *Indian Philosophy*, Vol. II, p.311
17. jñānena cāpavargo viparyayāt isyate bandhaḥ/ SK., 44 (b)
18. evaṁ tattvābhyāsānā'smi na me nā'hamityapariśeṣam/
aviparyayādviśuddham kevalamuutpadyate jñānam//Ibid., 64.
19. Sengupta, Dr. Anima, *Classical Sāṁkhya: A Critical Study*, p.166
20. SK., 2
21. vyaktañca avyaktañca jñāñca vyaktāvyktajñāḥ, teṣāṁ vijñānam vivekena jñānam.
vyaktajñānapūrvakam vyaktasya tatkāraṇasya jñānam, tayośca pārārthenātmā paro jñāyate, iti
jñānakrameṇābhi dhyānam/ STK. on SK., 2
22. eṣa pratyayasargo viparyayāsaktituṣṭisiddhākhyah/
guṇavaīṣmyavimardāt, tasya ca bhedāstu paścāśat// SK., 46
23. siddheḥ pūrvonkuśastrividhaḥ/ Ibid., 51(b)
24. STK. on Ibid., 51
25. siddheḥ pūrvā yā viparyayāsaktituṣṭayasta eva siddheraṅkuśastadbhedādeva trividhaḥ, yathā hasti
grhitāṅkuśena vaśī bhavati evaṁ viparyayāsaktituṣṭibhirgrhīto loko'jñānamāpnoti, tasmādetāḥ
parityajya siddhiḥ sevā, siddhestattvajñānamutpadyate tasmānmokṣa iti/ GB. on Ibid.
26. ūhaḥ śabdo'dhyayanam duḥkhavidhātāstayah suthṛtprāptiḥ/
dānam ca siddhayo'sṭau siddheḥ pūrvonkuśastrividhaḥ// Ibid., 51
27. STK. on Ibid., 51
28. siddheḥ pūrvonkuśas trividhaḥ, SK., 51(b)
29. pañca viparyayabhedah, Ibid., 47.
30. avidyāsmītārgadveṣābhiniveśāḥ yathā sakhyam tamo-moha-mahāmoha-tāmisra-andhatāmisra
sañjñakāḥ pañca viparyayaviśeṣāḥ/ STK. on Ibid., 47
31. STK. on Ibid., 44.
32. YS., 2.6
33. dharmeṇa gamanamūrdhva gamanamdhastādbhavatyadharmeṇa/
jñānena cā'pavargo viparyayādiśyate bandhaḥ// SK., 44
34. samyag jñānadhigamātdharmādīnāmakāraṇaprāptau/
tiṣṭhati saṁskāraśāñcakrabhramavddhṛtaśarīrah// Ibid., 67
35. utpannatattvajñāno'pi ca saṁskārovaśat tiṣṭhati, yatho parate'pi kulālavypāre cakram
vegākhyasaṁskārovaśat bhrama tiṣṭhati/ STK. on Ibid.

36. saṁskārastadvaśāt tatsāmarthyād dhr̥taśarīraṣṭhātī/ Ibid.
37. YS., 1.51
38. Ibid., 2.27
39. vyāsa bhāṣya on Ibid., 1.17, 1.51
40. SK., 68

REFERENCES

Original works

- Sāṁkhyakārikā* of Īśvarakṛṣṇa with the *Tattvakaumudī* of Vācaspati Mīśra, Eng tr. by, Swami Virupakshananda, Sri Ramkrishna Math, Madras, 1995
- Sāṁkhyakārikā* of Īśvarakṛṣṇa with Gauḍapāda com. ed. by Dhundhiraj Shastri, Chowkhamba Sanskrit Series office, 9th edit. Varanasi, 1994
- Sāṁkhyapravacanabhāṣya* of Vijñānabhikṣu on *Sāṁkhyakārikā* by R. Garbe, HOS, vol-2, Harvard University Press, Cambridge, 1943.
- Sāṁkhya Saṅgraha* (a collection of nine works on the Sāṁkhya philosophy), ed. by M. M. Vindhyesvari Prasada Dvivedi, Chowkhumba Sanskrit Series Office, Varanasi, 1969.
- Sāṁkhyasūtra* of Kapila with Aniruddha's com. ed. by R.S. Bhattacharjee, Pracya Bharati Prakasan, Vārānasi, 1964.
- The *Sāṁkhyasūtravṛtti* or Aniruddha's com. and the original parts of vedantin Madhava's commentary to the *Sāṁkhyasūtra*, Richard Garbe, Calcutta, 1888
- Sarvadarśanasāṅgraha* of Mādhavācārya, Anandsram Granthavali, Pune, 1966.
- Śatapatha Brāhmaṇa* Ajmer Samvat, 1957'

Modern Work

- Biswas, Mukta, *Sāṁkhya-Yoga Epistemology*, D.K. Print world (P) Ltd, New Delhi, 2007
- Chakrabarti, Pulinbihari, *Origin and Development of the Sāṁkhya system of Thought*, Metropolitan printing and publishing house, Calcutta, 1897.
- Chatterjee, S.C. and Dutta, D.M. *An Introduction to Indian Philosophy*, Calcutta University, 7th edn. Calcutta, 1968
- Dange, Sindhu S. *Purāṇic Etymologies and Flexible Forms*, Viveka Publications, Aligarh, 1989

Dasgupta, S.N. *Yoga as a Philosophy and Religion*, Matilal Banarsidass, Delhi, 1924

Dasgupta, S.N. *A History of Indian Philosophy*, 5 Vols, Matilal Banarsidass, Delhi, 1975

Garbe, Richard, *Sāṃkhya Sūtravṛtti*, Asiatic society, Calcutta, 1888

