

PREFACE

The thesis entitled '*Sāṃkhya Metaphysics: Some Philosophical Problems*' is a sincere and humble attempt to throw some light on the critical issues on Sāṃkhya metaphysics leading to some problems of understanding and conceptual clarity. The Sāṃkhya philosophy has got some peculiarities of its own, which demands some attention of the scholars in the field. First, this is the only system in philosophy, which is taken to be orthodox inspite of the fact that it admits of no role of God in it, though a section of scholars believe that there is a later development of the system which is called *śeśvara Sāṃkhya*. Secondly, it believes in dual realities - Prakṛti and Puruṣa as opposed to the system believing in one reality i.e. Advaita Vedānta. Thirdly, Prakṛti is said to be active and generator of the whole world starting from five *tanmātras*, five elements etc. It is unique to think that the Sāṃkhya is the only system in Indian philosophy which admits the dynamocity of Prakṛti and hence it can create the whole world without depending on any conscious principle. Let us take the case of the origin of the world. There is a debate among the systems of Indian Philosophy regarding this. The Advaitins think that the world is originated from the Conscious Principle i.e. Brahman which is called *Brahmakāraṇatā-vāda*. Again, the Vaiśeṣikas believe in *paramāṇukāraṇatā-vāda* i.e. the world originated from the atoms. Initially the Sāṃkhya would not deny that the conjunction of two atoms makes a dyadic compound (*dvyāṇuka*), then *tryāṇuka* (triadic compound) and in this way

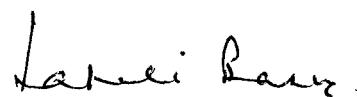
gross objects originated. But it has to be borne in mind that to the Sāṃkhya two atoms are conjoined automatically without depending on the conscious principle, because Prakṛti has an *in-built power* to expand. The Vaiśeṣikas will say that two atoms can be conjoined through some interference of a conscious being, because an unconscious matter can never be conjoined automatically. Two atoms may be conjoined if some conscious being i.e. God intervenes there. In this connection, the Sāṃkhya would argue that matter has got always an inherent power of creation automatically.

These philosophical thoughts have created some controversy, confusion and lack of philosophical clarity among the scholars for a long period of time. An effort will be made to highlight some major aspects of Sāṃkhya metaphysics and a critical evaluation is made after pointing out some of the contributions of Sāṃkhya to the field of Indian philosophy. How far I am successful would be judged by the honourable experts and scholars in the field.

Throughout the discussion, I have made the English-rendering of Sanskrit and Bengali words and sentences for the sake of clarity. This work is divided into six chapters and a bibliography.

Some errors might have crept in here and there, inspite of my best efforts to avoid the same for which I beg apology. I humbly submit this work for discerning judgment of the learned.

Dated : 12.7.11
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