

## A CONSIDERATION OF ISWARAKRISHNA'S VIEWPOINTS CONCERNING THE FUNDAMENTAL CONCEPTS OF SAMKHYA PHILOSOPHY.

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### ABSTRACT

In contrast to the environment, the investigation looks at how an individual's choices evolve. Purusha refers to a human and Prakriti to the natural environment. The study looks at the tattva hypothesis found in the Hindu philosophical work Samkhya Karika. A traditional school of Indian philosophy that dates back centuries is Samkhya Darshan. The philosophy of yoga is frequently associated with it. Sankhya Darshan has been assigned to the eminent sage Kapila (Kapil Muni) as its originator. The realistic and idealistic schools of philosophy sprang from the Upanishads. India has six philosophical schools, or darshans, of which Samkhya, commonly spelled as Sankhya, is one. Between materiality (Prakriti) and the immutable spirit (Purusha), Samkhya promotes a logical dualism. At first Purusha and Prakriti are separate, but gradually Purusha starts associating itself with certain aspects of Prakriti. It emphasises the combination of the individual's character's tattva classification. The question "What-why-how?" comes up when examining the previous choice. A person makes particular selections based on their psychological state. The study presents a three-pronged examination to see how an individual's psychological health affects their capacity for decision-making.

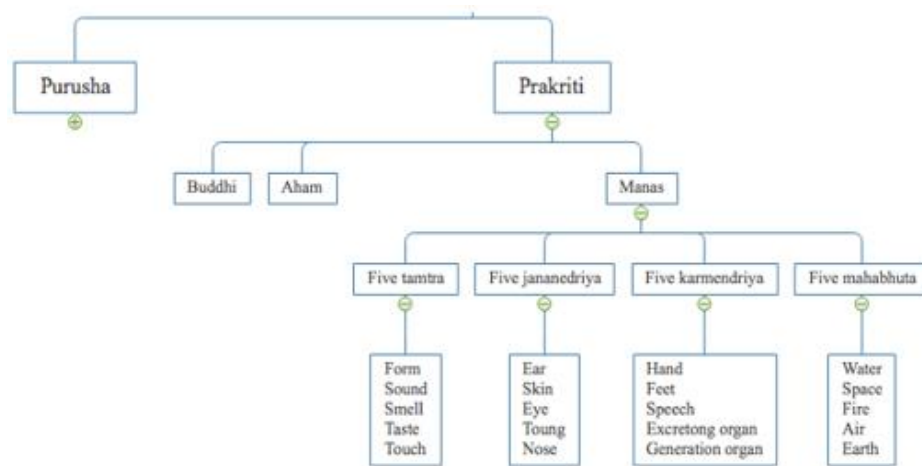
**Keywords:** Samkhya, Individual, Environment, Elements, Decision Making, Situations.

### 1. INTRODUCTION

The initial component of the study examines how conclusions are made in light of both internal and exterior environmental factors. The investigation also looks into the choice that was taken. What, why, and how are the key questions to ask when undertaking an investigation based on logic. A conscious mind assesses the pre-, mid-, and post-made decisions; decisions are based on the outside world (Reynolds, 2010). Although the investigation is possible and the previous decision cannot be reconsidered. To understand a person's decision-making style, numerous conversations were held. Samkhyakarika uses twenty-five aspects to explain how individual behaviour correlates to each one. The factors influence a person's choices. Purusha<sup>1</sup> and Prakriti are the two most important aspects of the idea. The text Samkhyakarika is cited in the study's subsequent section. Additionally, the study clarifies (i) Prakriti's ingredients and (ii) guna<sup>3</sup>, dosha<sup>4</sup>, and its behavior's classification to comprehend the situations in which a person makes a decision. This study aims to investigate the impact of Prakriti on Purusha on decision-making behaviour. Purusha makes a determination to choose the most appropriate course of action given the circumstances and how Prakriti affects them. Knowing how Prakriti and Purusha are related to one another in order to make decisions is the main goal of the study. It must be done to comprehend the Samkhyakarika text before looking at how Prakriti influences Purusha on actions that result in decision-making. On the other hand, the situation and behaviour have been the subject of extensive inquiry. That notwithstanding, the relationship between the situation and the individual has not been Samkhyakarika is known to concentrate on a very specific modification of the situation on behaviour; in this case, the situation is Prakriti and the person is Purusha. Samkhya Karika: In accordance with Sharma (2000) and Larson (1998), Samkhyakarika is a subtext of Samkhya philosophy. Six metaphorical philosophies make to the Hindu school of philosophy. These are the following: (i) the Nyaya; (ii) the Vaisheshika; (iii) the Samkhya; (iv) the Yoga; (v) the Mimamsa; and (vi) the Vedanta (Agrawal, 2010). The Samkhya school of philosophy makes observations about how people make judgments. Samkhya literally means "discussion, investigation, and decision." It also implies values in numerical form. Kapil Muni is the founder of the Samkhya school of philosophy. Kapila Muni lived in the first millennium BCE, as proved by Vikram (2018), although disagreements over the timeline of genesis for more information. Written between 320 and 520 CE, the Samkhyakarika is composed of 70 Shlok and was penned by academics of Kapila Muni, Asuri, and Pancasikha, as claimed by Larson (1). Basham (2014) states that each Shlok is divided into two halves. Two of the main branches of Hindu philosophy are called Davita 6 and Advaita 7. In the words of Gupta (1986), the foundation of Samkhya philosophy is Davita. The word for numbers in Sanskrit is Samkhya. According to Burley (2010), it initially emerged in the Vedic era and is founded on the notion of the twenty-five Tattvas. A particularly significant script that illustrates the outcome of Samkhya philosophy is Samkhyakarika. A selection of fourteen verses demonstrating the pattern of decision making is taken from

Samkhyakarika.H.H. Sri Sri Ravishankar (2008) states that an individual's existence emanates from Purusha and Prakruti Happiness.

Karika Samkhya Shlok Sloak First Samkhya Karika (SK) Sorrow stems from inside, from outside sources, and from a supernatural intervention. Suffering stems from the body and psyche. Suffering is something that an individual controls. Every day in life, a person must make decisions. And a person's behaviours define them. Making the correct decision leads to happiness, whereas making the incorrect decision brings about unhappiness. Whatever their prior actions, people always justify their choices.two, three Purusha and Prakruti are two of Samkhyakaria's tenets. Understanding how Prakruti influences Purusha during making decisions comes from being aware of the present moment. Purusha cannot be produced or destroyed. Prakruti is the source or source of it.4. Through perception, inference, and recognition of a feasible rates person, an individual processes knowledge. 5. Coordination between sense organs results in perception.6 12 Understanding derives from the observation.Reviewing the guna is the starting point in the study. 20, 21. Combining Purusha and Prakruti, an individual is created.26–27, 22 Twenty-five constituents make up Tattva theory. Prakruti has twenty-four tattvas, although Purusha has one (Figure 1).



The state of mind and the functions of Guna.

32, 33. Prakruti is always in a state of gun, or equilibrium (sattva<sup>11</sup>, rajas<sup>12</sup>, tamas<sup>13</sup>). This state is brought about by budhhi<sup>14</sup>, which is nurtured through aham<sup>15</sup>. Manas<sup>16</sup> is the cause of Aham. Five kamendriyan<sup>17</sup>, five gyanedriyan<sup>18</sup>, and five mahabhuta<sup>19</sup> constructed into Manas. The three Buddhas—Aham and Manas—assist the individual in comprehending the situation, which is internal (antahkaran), while the ten organs (jananedriya and karmendrya) process the exterior (bahyakaran).

Source: G. Srinivasan, From, T., & I. Krishna (2000)

1. Purusha (soul/individual)
2. Prakruti (environment)
3. Buddhi (intellect)
4. Aham (ego)
5. Manas (mind)
6. Five tamra (subtle elements)
  - i) Form
  - ii) Sound
  - iii) Smell
  - iv) Taste
  - v) Touch
7. Five jananedriya (sense organs)
  - i) Ear
  - ii) Skin
  - iii) Eye
  - iv) Tongue
  - v) Nose

8. Five karmendriya (action organs)

- i) Hand
- ii) Feet
- iii) Speech
- iv) Excretion organ
- v) Generation organ

9. Five mahabhuta (gross elements)

- i) Water
- ii) Space
- iii) Fire
- iv) Air
- v) earth

Source: Shlok 22

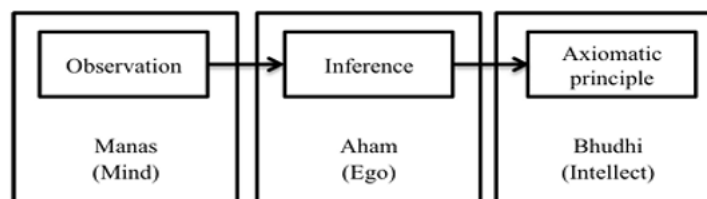
Notwithstanding being independent entities, Purusha and Prakruti communicate. The three gunas of Samkhya philosophy are Sattva, Rajas, and Tamas, which classify an individual's behaviours. The intricate interaction of all three gunas can be observed in an individual's temperament and behaviour. Wingery (1930). Happiness, constructiveness, and uprightness are attributes of Sattva; activity, impulse, and potential goodness or badness are properties of Rajas; ignorance, inertia, and destruction are attributes of Tamas. Barnard (1999), Jan (1986). Vatta<sup>21</sup>, Pitta<sup>22</sup>, and Kapha<sup>23</sup> are three characteristics that make up an individual and are referred to as Dosha in Ayurveda<sup>20</sup>. A person's physiological type and mental state are determined by their dosha through time, diet, season, and other variables. Frawely (1999), Bhishagratna (1916). According to H. H. Sri Sri Ravishankar (2010), a dominant position of distinct elements produces distinct bodily and mental reactions. The connections between an individual's characters and ingredients are explained in Figure 2.

Fig 2: Relation of elements: Manas, Guna, Dosha and an individual's characteristics

Tamtra	Janaedriya	Mahabhuta	Guna	Dosha	Characteristics
Sound	Ear	Space	Sattva	Vatta	Expansion, enhancement
Touch	Skin	Air	Rajas	Vatta	Joy, movement, happiness
Sight	Eye	Fir	Sattva Rajas	Pitta	Power, confidence, fame
Taste	Tongue	Water	Sattva Tamas	Pitta Kapha	Idea, thought, healing
Smell	Nose	Earth	Tamas	Kapha	Stability, peace, harmony

Fig. 2

Manas, Guna, Dosha, and an individual's traits are related to these elements. Self-perception is made possible by janandriya and karmendriya. The self-perception theory, which was created by Ryle in 1949 and Chappell in 1962, is supported by philosophy of mind. The method used to make decisions is situation-specific and personalised. Evidence, experiences, and the value of the individual are all combined, as described by Sulmasy et al. (2010). A change in the environment is a necessary component of personality modification, according to Skinner (1953). Emotions enter through the janandriya (sense organ). The means of expression are called karmendriyas, or action mechanisms. As seen in figure number 3, another individual sees through janandriya and acts through karmendriya.

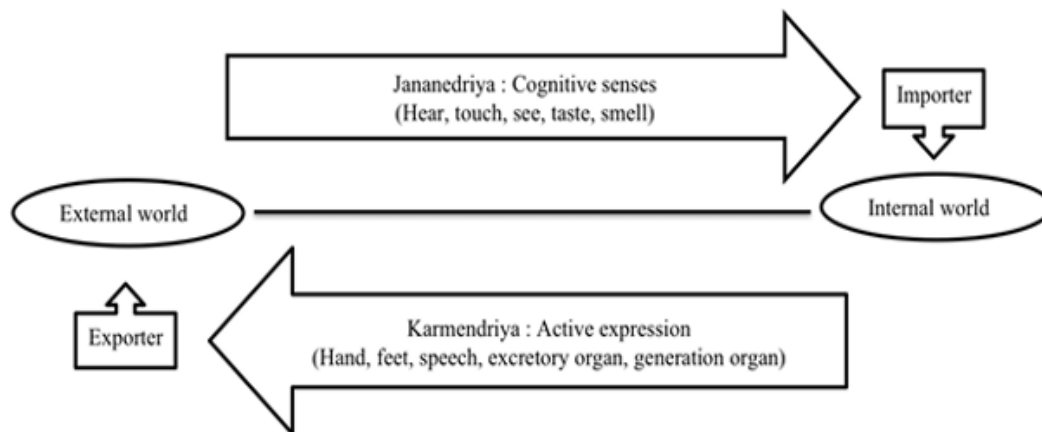


### Conversation

From here, we are now capable of understanding Purusha finds herself drawn to Prakruti's primordial characters. The characters in the elements claim that Purusha's psychological state adapts and influences her decision-making. This illustrates the "what-why-how" questions that someone might ask while making a decision given the circumstances at hand. According to Samkhyakarika, one may evaluate a decision by using their perception, hypothesis, and personal principles. The three steps of the analytical process are observation, inference, and axiomatic principle, as described by Larson et al. (1998) and Samkhya Karika (4,5,6).

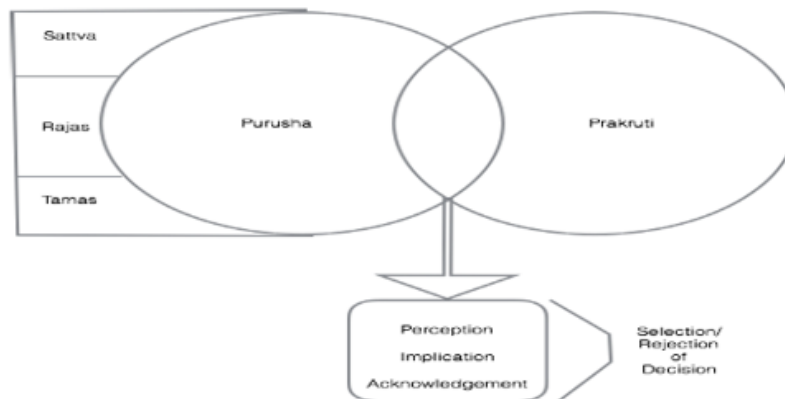
A team will be required for an investigation; the shlok provides a representation of how bind and lame men work together to perform tasks and cover each other's inadequacies. In a comparable manner, the impact of an individual's surroundings might be examined and the causes identified one step at a time. Karika Samkhya, 21. Evaluating a person's gunas is the first phase in the inquiry process, which uncovers the cause of action. The functions of guans that alter a person's state of presence regulate manas. Actions are determined by an individual's psychological condition, according to Samkhyakarika (12,26,27). Three-fold analysis as an investigation of assessments made.

Fig 4:



A tripartite examination A determination of self-principle is made when circumstances are examined. Through manas, the external environment is perceived and observed. Aham contributes to the environmental estimation process. Ultimately, Buddha makes decisions based on his values, beliefs, and tried-and-true principles. Modification of decision making in Purusha while variation in Prakruti has been confirmed by the Shlok from Samkhya Karika. Gunas have an impact on the Purusha and the interaction between guans and Prakruti, which governs the conduct of individuals. Figure 5's conceptual diagram emphasises Purusha, Prakruti, and decision-making.

Fig 5:



Diagrammatic representation of Purusha, Prakruti, and decision-making.

## 2. CONCLUSION

Self-knowledge, not any external influence or agency, is the path to freedom and liberty according to Sankhya philosophy. Yoga philosophy is based on Samkhya, which Patanjali imparted. God's need for epistemic clarity on the interaction between the greater self, the individual self, and the outside world is not seen as necessary in Samkhya. Hindu philosophy holds that, depending on the circumstances, Samkhya plays an important function in shaping an individual's character. Peoples differ according to their choices and decisions. A person's prior decisions can be examined for understanding what went erroneous why, and how it could be addressed in the future. The present research shows how thoughts that are imported and expressions that are emitted from an individual's inner world can be affected by their environment. A clear state of perception depends on intention and control over one's own state of mind in light of the circumstances, according to Samkhya Karika Shlok 27. There are two bodies, corresponding to the Samkhya school of thought: a temporal body and a subtle body that endures after biological death. Following its death, the latter migrates to a new temporal body. The body of subtle matter comprised of the higher functions of prana (the source of vitality), manas (the mind as the organiser of sensory impressions), ahamkara (the "I-consciousness"), and buddhi (awareness).

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