

Purusha and Prakruti of the Samkhyakarika Philosophy: Rationalising decisions of an individual in synchronization with the environment

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The paper examines the changes in an individual's decision in contrast with the environment. An individual is known as Purusha and the environment as Prakruti. The paper explores the tattva theory of Samkhyakarika, a text of Samkhya of Hindu philosophy. It sheds light on the combination of tattva classification of an individual's character. "What-why-how?" is the question that arises while analyzing the past decision. An individual's state of mind leads to particular decision making. The paper states three-fold analysis to observe the influence of the environment on an individual's state of mind for a decision made.

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Introduction

The paper firstly explores the decision making based on external and internal elements of environment. Secondly the paper investigates decision made. Logic is the root to investigate and questions are what, why and how. Conscious minds put attention on the pre-mid-post decisions made; the external environment is the basis for decision (Reynolds, 2010). It is impossible to alter the past decision, although the investigation is possible. Several discussions carried to understand the decision-making pattern of an individual. Samkhyakarika illustrates the relation of individual behavior with twenty-five elements. The elements modify an individual's decisions. The two most important parts of the theory are Purusha¹ and Prakruti². Following part of the study refers to the text Samkhyakarika. Further, the study sheds light on (i) elements of Prakruti, (ii) categorization of guna³, dosha⁴ and its behaviour.

To understand under what circumstances an individual takes the decision. The study is to examine Prakruti affecting Purusha on behavior that leads to decision-making. Purusha's effort to select the best decision according to the situation and Prakruti influences circumstances. The core of the paper is to understand the connection between Prakruti and Purusha for decision-making. Before examining Prakruti affecting Purusha on behavior that leads to decision-making, it is important to gain an understanding of the Samkhyakarika text. Whereas substantial research has been conducted on the behavior and situation. However, the relationship between individual and the situation has not been strongly identified. Samkhyakarika tends to focus on a very particular alteration of the situation on behavior, here an individual is Purusha and situation is Prakruti.

Samkhya Karika

Samkhyakarika is a subtext of *Samkhya* philosophy, Sharma (2000), Larson (1998). Hindu school of philosophy comprises of six metaphorical philosophies. They are (i) the *Nyaya* (ii) the *Vaisheshika* (iii) the

Samkhya (iv) the *Yoga* (v) the *Mimamsa* and (vi) the *Vedanta* (Agrawal, 2010). *Samkhya* philosophy comments on the decision-making pattern of an individual. The literal meaning of *Samkhya* is discussion, investigation, and decision. It also means numbers. Founder of *Samkhya* philosophy is *Kapil Muni*. Vikram (2018) demonstrated that *Kapila Muni* lived in 1st M BCE; though dates of origin have many arguments. *Samkhyakarika* is scripted by scholars of *Kapila Muni*; *Asuri* and *Pancasikha* that contains 70 *Shlok*, composed in the period 320-520 CE, Larson (2001). Every *Shlok* is arranged in two half section, Basham (2014). *Davita*⁶ and *Advaita*⁷ are the two major branches of the Hindu school of philosophy. *Samkhya* philosophy is based on *Davita*, (Gupta, S. 1986). *Samkhya* word in *Sanskrit*⁸ means numbers. It has origin in *Vedic*⁹ era and based on the principle of twenty-five *Tattoa*¹⁰, (Burley, 2010).

Samkhyakarika is a significant script that reveals the result of *Samkhya* philosophy. Fourteen verses are selected from *Samkhyakarika*, that explains about decision making pattern.

Purusha and Prakruti

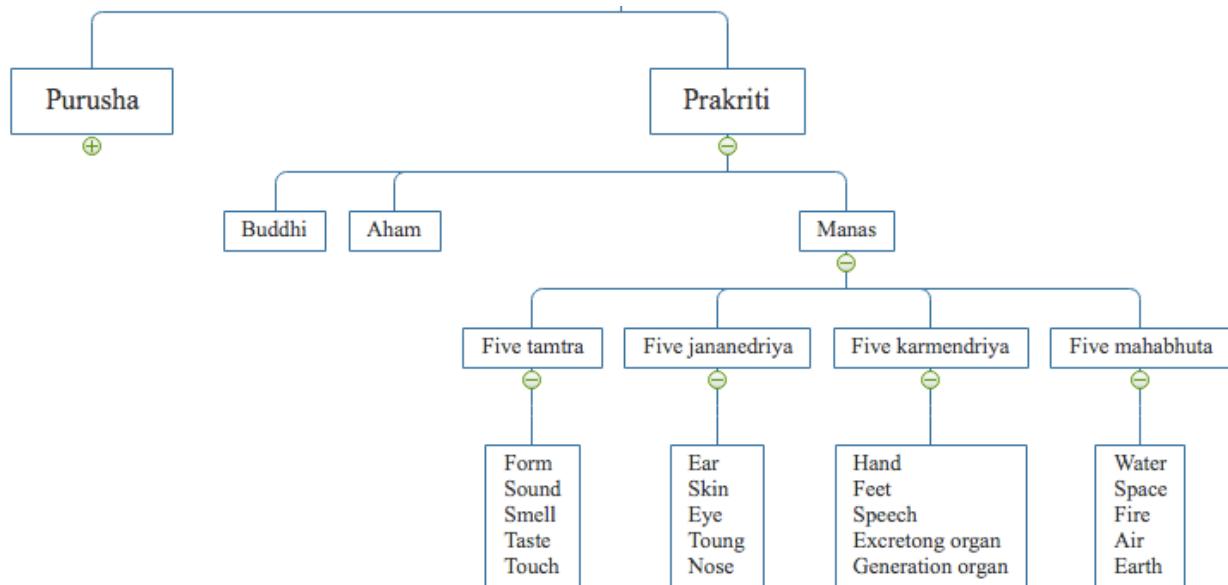
Happiness is the origin of an individual's existence, H.H. Sri Sri Ravishankar, (2008).

Table 1: *Samkhyakarika* Shlok

Sloak	<i>Samkhyakarika</i> (SK)
1	The causes of sorrow are due to self, external influences, and supernatural actions. Body and mind cause suffering. Individual has control over suffering. An individual makes choice every day in life. And these choices define an individual. The right choice is the cause of happiness and unhappiness is due to the wrong choice. Regardless of past activity individual rationalizes one's decision.
2, 3	Two principles of <i>Samkhyakarika</i> are <i>Purusha</i> and <i>Prakruti</i> . Awareness of the present moment leads in understanding in how <i>Prakruti</i> affects <i>Purusha</i> while making a decision. <i>Purusha</i> is neither created nor destroyed. It exists with <i>Prakruti</i> .
4	Individual processes knowledge through perception, implication, and acknowledgment of realizable person.
5	Perception is the result of interaction between sense organs.
6	The observation gives knowledge.
12	The first step in investigation is evaluation of the <i>guna</i> .
20, 21	An individual is a combination of <i>Purusha</i> and <i>Prakruti</i> .
22	<i>Tattva</i> theory twenty-five elements. <i>Purusha</i> is one <i>tattva</i> and <i>Prakruti</i> includes twenty-four <i>tattva</i> (see figure 1).
26,27	Functions of <i>guna</i> and state of mind.
32, 33	<i>Prakruti</i> is always in state of equilibrium, the state of <i>guan</i> (<i>sattva</i> ¹¹ , <i>rajas</i> ¹² , <i>tamas</i> ¹³), the effect of it starts from <i>budhhi</i> ¹⁴ that is evolved through <i>aham</i> ¹⁵ . <i>Aham</i> is caused through <i>manas</i> ¹⁶ . <i>Manas</i> is evolved by five <i>karmendriyan</i> ¹⁷ , five <i>gyanedriyan</i> ¹⁸ and five <i>mahabhuta</i> ¹⁹ . <i>Buddhi</i> , <i>aham</i> , <i>manas</i> supports individual to perceive the situation i.e. internal (<i>antahkaran</i>) and 10 organs (<i>jananedriya</i> and <i>karmendriya</i>) process the external (<i>bahyakaran</i>) situation.

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

Fig 1: Connection between Purusha and Prakruti



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 organ)
 - i) Ear
 - ii) Skin

- iii) Eye
- iv) Tongue
- v) Nose
8. Five karmendriya (action organ)
 - 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

Both Purusha and Prakruti being an independent entity they work collectively. Samkhya philosophy categorizes individual behavior in three guna; Sattva, Rajas, Tamas. One's nature and behavior constitute a complex interplay of all three gunas, Wingery (1930). Sattva includes qualities of being optimistic, constructive and upright; Rajas is active, urge, prospective either good or bad; and Tamas is ignorance, inertia, destruction, Jan (1986), Barnard (1999). According to Ayurveda²⁰ three properties that exist in an individual are known as Doṣha; those are vatta²¹, pitta²², kapha²³.

The properties of dosha influence an individual's mind and body type through time, food, season and other factors, Bhishagratna (1916), Frawely (1999). Domination of different elements creates different action in the body and feelings in mind, H. H. Sri Sri Ravishankar (2010). Figure 2 explains the relation between elements and an individual's characters.

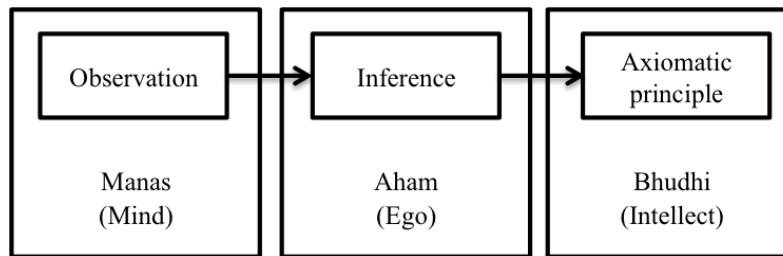
Fig 2: Relation of elements: Manas, Guna, Dosha and an individual's characteristics

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

Source: Alban 1930, Prasad et al., 2006, James 2001, Ramesh et al, 2017.

Jananendriya and karmendriya facilitate self-perception. Philosophy of mind supports self-perception theory, developed by Chappell 1962, Ryle 1949. Decision-making process is individualized and situation centric. It combines evidence, experiences and individual's value, Sulmasy et al. (2010). Modification in behavior comprises a change in environment, Skinner (1953). Jananedriya (sense organ) is the means of entrance of feelings. Karmendriya (action organ) is the means of expression. An individual perceives through jananedriya and takes action through karmendriya as presented in figure number 3.

Fig 3: External and internal world



Source: Author, 2019

Discussion

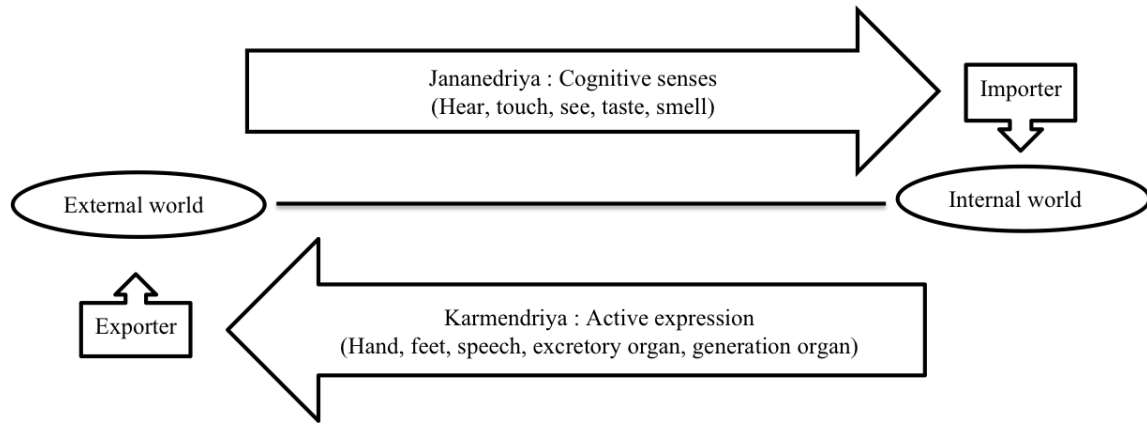
We can now understand from here Purusha gets attracted to the elements characters of Prakruti. According to the elements characters, Purusha's state of mind is adapted and leads in making a decision. This demonstrates the questions "what-why-how" an individual made a decision based on the situation. Samkhyakarika explains investigation of decision is through perception, conjecture, and the principle of an individual. The three-fold analytical process is observation, inference, and axiomatic principle, Samkhyakarika (4,5,6), Larson et al., (1998).

Investigation requires a team, the shlok gives example of the blind and lame men team up to accomplish goals and fill the gaps of each other. Same way the effect from environment on individual could be analysed and reasons could be located step-by-step, Samkhyakarika, (21). The first step in investigation is the cause of action is done through evaluating the gunas of an individual. Manas are

controlled by functions of gunas that modifies the individual's state of presence. State of individual's mind modifies actions on situations, Samkhyakarika, (12,26,27).

Investigation of decisions made: three-fold analysis

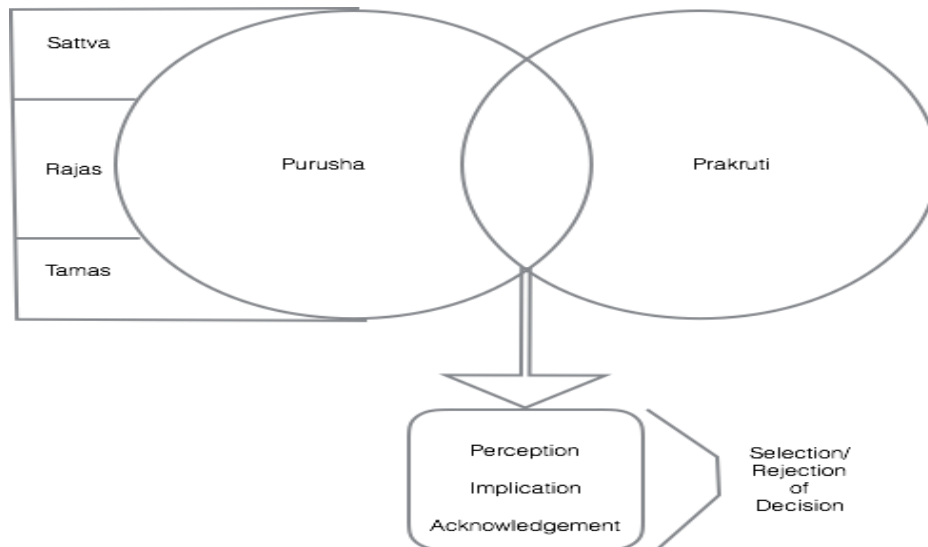
Fig 4: Three-fold analysis



Source: Author, 2019.

Inspection of the situation carries out to put an estimation of self-principle. External environment is observed and experienced through manas. Aham plays a role in mind to put an estimation of situation. Buddhi in the final level takes decision as per value, believes and self-proven principles. The Shlok from Samkhyakarika validates modification of decision-making in Purusha while variation in Prakruti. Gunas affects the Purusha and the correlation of gunas and Prakruti that regulates individual's actions. Conceptual diagram explains of Purusha, Prakruti and decision-making in figure 5.

Fig 5: Conceptual diagram of Purusha, Prakruti and decision making



Source: Author, 2019.

Conclusion

In Hindu philosophy, Samkhya is a major contributor to individual character based on the situation. Choices and decisions make everyone different. Attention on what-why-how an individual made a decision in the past, the same could be analyzed and the possibility of better decision-making in future. This research indicates how an individual's inner world is affected by the outer world, through imported thoughts and exported expressions. Samkhyakarika Shlok 27 intention and control over own state of mind based on present situation leads to clearly state of perception.

Foot notes

¹ Self/ individual, *Samkhya* - Hinduism Encyclopædia Britannica (2014)

² Matter/ environment/ elements, *Samkhya* - Hinduism Encyclopædia Britannica (2014)

³ In *Samkhya* philosophy, a *guṇa* is one of three "tendencies, qualities": sattva, rajas and tamas, Lotchfeld, (2001).

⁴ *Doṣha* is one of three properties that exist in an individual according to *Ayurveda*; those are *vatta*, *pitta*, *kapha* Bhisagratna (1916)

⁵ It is the basis for *Sanskrit* epic verse or Stanza, Macdonell et al, 1927.

⁶ Sanskrit word that means "duality, dualism" The term refers to any premise, particularly in theology on the temporal and the divine, where two principles exist simultaneously and independently, Jeaneane D. Fowler (2002), Sir Monier Monier-Williams, Dvaita, A Sanskrit-English Dictionary.

⁷ Sanskrit word that literally, "not-two"; one's true identity as Atman, Timalsina (2017), Comans et al, (2000).

⁸ It a language of ancient India with a 3,500-year history and the predominant language of most works of Hindu philosophy. Cardona (2012), Keown et al, (2013).

⁹ It is the period in the history of the northern subcontinent between the end of the urban Indus Valle Civilization and a second urbanisation which began in the central Indo-Gangetic Plain c. 600 BCE, McClish et al, (2012).

¹⁰ Sanskrit work that mean an element or principle, Prasad et al, (1997).

¹¹ Characteristics of Sattva are goodness, constructive, harmonious, Widgery (1930).

¹² Characteristics of Rajas are passion, active, confused, Widgery (1930).

¹³ Characteristics of Tamas are darkness, destructive, chaotic, Widgery (1930)

¹⁴ A Sanskrit word for intellect, Haney (2002).

¹⁵ A Sanskrit word for ego, Haney (2002).

¹⁶ A Sanskrit word for mind, Haney (2002).

¹⁷ A Sanskrit word for five sense organs, A (2002).

¹⁸ A Sanskrit word for five organs of actions, A (2002).

¹⁹ A Sanskrit word for five physical elements, Gopal, Madan (1990)

²⁰ A system of medicine with historical roots in the Indian subcontinent, Meulenbeld et al, (1999).

²¹ Vatta (air/ prana) is life force and is the healing energy, Frawley (1999).

²² Pitta (fire/ tejas) is inner radiance and is the healing energy, Frawley (1999).

²³ Kapha (water/ ojas) is the ultimate energy reserve of the body derived, Frawley (1999).

Appendix-1: Important Slokas

1. Du: kha traya abhighātāj jīñāsā thad abhighātake hetho |
Drishte sā apārthā chenna aikāntha atyantha atho abhāvāth | |

Meaning:

Investigating the triad of interactive stresses shows that such interactive modes of stresses exist but it would not have been detectable, had it not been for the existence of the synchronised - perpetual - dynamic - unmanifest state of existence (of the substratum).

2. drishtavad ānuśravik: sahi aviśuddhi kshrayāti śayayukta |

Tad viparīta: śreyān vyakta avyakta jñā vijñānāt | |

Meaning:

Standard methods of evaluation through detection are affected by distortion, attenuation and inferior resolution to details; but an alternate method that is totally satisfactory, is based on the principle of discriminating the basic and dynamic substratum into its appropriate components of the unmanifest, manifest, the self-potential and kinetic or dynamic potential.

3. Mūla prakruthir avikruthir mahad adyaḥ prakruthi vikrutaya: saptha |

shodaśa kas tu vikaṛo na prakrutir ni vikrutir purusha: | |

Meaning:

Fundamental or root resonant oscillatory state is synchronised, coherent and stable; the first interactive oscillatory state is of maximum intensity; then there are seven levels of the harmonic oscillatory interactive stages followed by an expanding radiation above a sixteenth order of the fundamental value; the nuclear core is neither oscillatory nor harmonically interactive.

4. Drishtam anumānam āptavacanam ca sarva pramāna siddhatvat |

trividham pramānamam ishtam prameya siddhi: pramānāddhi | |

Meaning:

Siddhi or conclusive holistic proof is arrived at by a process of logical and theoretical analysis of information from observations, inferences and axiomatic principles. When such holistic conclusions are further condensed by using the threefold analytical process with appropriate rationale and theory, it is established as a conclusive axiomatic theorem.

5. Prati vishaya adhyavasāyo drishtam thrividham anumānam akhyaṭam |

thallinga alinga pūrvakam āpthasrutir āpthavacananthu | |

Meaning:

With reference to persistent continuous sensory perception of phenomenon there are three aspects of factual information with characteristics like (positive) detectable, (negative) undetectable, (neutral) original characteristics that can be measured, analysed and interpreted to establish an axiomatic theorem or principle.

6. Sāmānya atha asthu drishtād atīndriyānām pratītir |

anumānāt tasmād api ca siddham paroksham apt agamāt siddham 6 | |

Meaning:

And in the case of phenomenon that is imperceptible, mobile, expansive and hence undetectable, inferential method using holistic, deductive, logical, verification technique to mentally experience phenomenon, is known as Siddhi.

12. Prīti aprīti vishād ātmakah prakāśa pravritti niyamārthāḥ |

Niyamārthāḥ abhibhav āśraya janana mithun vṛityāśrava gunāḥ | |

Meaning:

Just as the human being undergoes, when under stress, a three stage transfer from a state of buoyant feelings through a calm state to a state of utter despair; the three interactions of the Guna are from a state of free and mobile expansion through a balanced and resonant interface to a state of compact static contraction. As a result the three states are capable of mutually interacting to override or strengthen or weaken, one or both, at the expense of the remaining aspects; be creative or destructive as a whole; associate or join or pair or combine to form groups; and also exist by itself as self-supporting resonant or dynamic entity.

20. Tasmāṭ thath samyogaṭh acetanam chennaṅvadat iva lingam |
Gunakartrṭhva ca tathā kartha eva bhavatyū udāsīnah | |

Meaning:

Because of the proximity of the static and dynamic states the static state seems dynamic and as though the action of the gunas were brought to a standstill

The dynamic seems to behave in a neutral mode that maintains a balance.

21. Purushasya darśan artha kaivalya artha tathā pradhānasya |
Pangav andhavad ubhayor api samyogas tata karithah sarga | |

Meaning:

Fundamental measurement of phenomenon references nucleus in an unhindered and synchronised state. Therefore, the synchronised nuclear state provides the basic background to detect or measure the first, (primary or fundamental) active (manifested) state as a comparative or relative difference. Manifestation of phenomena proceeds on the principle of fulfilling the need to maintain a balance, like when a blind man and lame man team up, to behave normally and effectively. From this combination all manifested phenomena proceeds.

22. Prakrither maham asth atho ahankārah tasmād ganas cga shodaśakah |
Tasmād api shodaśakah ath pañchabhya pañcabhūṭāni | |

Meaning:

By the action of the primary force in the self-sustaining oscillatory state an intense expanding force is radiated continuously at a calculated value that is at the sixteenth power of the primary value and in a progressive series, it is incremented through sixteen levels that binds or condenses through five orders into five sets of manifested phenomenon.

26. Buddhindriya ani chaksus śrotra ghraṇa rasana sparś akhyāni |
Vāk pāni pāda pāyū pasthān karmendriyānyāhukyu | |

Meaning:

Efferent or input sensory responses are seeing with light, hearing with sound, smelling odours, tasting chemical qualities and touching physical states through contact are defined. The afferent output action responses are defined as communicating, manipulating, moving, expelling and regenerating.

27. Ubhayaṭmakam atra manah Sankalpakam indriyam ca sādharmaṃ |
Gunaparināma viśeshān nānātvam bahya bhedaśca | |

Meaning:

The cerebral system (as mind) is capable of processing both the efferent or incoming input sensory information and afferent or outgoing action oriented outputs and as it follows the Guna principle of interactive transformations, it can produce a specific output despite the diversity in responses created by the permutations and combinations of the sensory inputs and the external variation in the responses.

32. Karanam trayodaśavidham tad āharana dhāraṇa prakāśakaram |
Kārya ca tasya daśadhā Ahāryah dhāryam prakāśyam | |

Meaning:

The potential rises to the. Power to accelerate superpose and radiate. Consequently the kinetic potential rises to the power to accelerate, superpose and radiate.

33. Anthah karanam thrividham daśadhā bahyam trayasya vishayākhyam |

Sāmprata kalam bahyam trikalam abhyantaram karanam | |

Meaning:

The limit of bonding potential is at the third power. The externalizing factor is defined as power and the third power (from the 13 orders) is defined as the detectable state. If the power exists externally as present time the third power of time forms the internal bonding force.

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