

AN INVESTIGATION OF SĀṂKHYAKĀRIKĀ: THE HISTORY AND
PHILOSOPHICAL PROBLEMS OF SĀṂKHYA DARSANA

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ABSTRACT

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In this thesis, Samkhyakarika, which is one of the most important texts of the Indian Philosophy, is analyzed. Moreover, it is argued that Samkhya Philosophy could be examined within the framework of Hadot's observations and comments on philosophical tradition of Ancient Greek and Roma. Firstly, the main lines of the philosophical-spiritual tradition of Ancient Greek and Roma are shared with the findings and analysis of Hadot. Hadot thinks that Ancient Greek philosophy provides a way of life to the person. Thus, the philosophical discourse guides the person to reach her best state. So the philosophical discourse has practical purposes. Furthermore, the spiritual and philosophical tradition of Ancient Greek gives a central importance to the phenomenon of death and the anxiety of death. Indian philosophy also has similar characteristics. In this sense, it is claimed that a philosophical dialogue between traditions of Ancient Greek and Indian can be initiated. Samkhya philosophy is one of the most important school of Indian thought and literature. Therefore, the historical development of Samkhya

Philosophy is examined through the prominent texts of Indian philosophy in the second chapter of the thesis. It is understood that the main implication of Samkhyakarika is not the liberation of Soul but the transcendence of the anxiety of death. In addition, the thesis says the text emphasizes the experience of life and presents life as a contemplation of death. It is shown that a dialogue between Indian and Ancient philosophies considering their similar spiritual tendencies.

Keywords: Samkhya, death, contemplation, Indian, philosophy

ÖZ

SĀM̄KHYAKĀRIKĀ'NIN İNCELENMESİ: SĀM̄KHYA SİSTEMİNİN TARİHİ VE FELSEFİ SORUNLARI

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Bu tezde Hint Felsefesinin önemli metinlerinden biri olan Samkhyakarika'nın analizi yapılmış ve metnin yaşamı bir ölüm tefekkürü olarak sunduğu fikri ortaya koyulmuştur. Ayrıca Samkhya felsefesinin, Hadot'nun Antik Yunan ve Roma ile ilgili yaptığı gözlemleri çerçevesinde incelenebileceği iddia edilmiştir. Öncelikle giriş bölümünde Antik Yunan ve Roma'daki spiritüel geleneğin ana hatları, Hadot ve Foucault'nun bu döneme ait gözlemleri ve bulguları ile paylaşılmıştır. Hadot, Antik Yunan ve Roma'daki felsefenin bir yaşam biçimi olarak ortaya çıktığını düşünür. Yani felsefi söylem insanın kendisinin en iyi haline ulaşması için kişiye yol gösterir. Dolayısıyla felsefi söylemin pratik bir amacı vardır. Ayrıca Antik Yunan felsefesi ve spiritüel gelenekleri ölüm olgusu ve ölüme dair kaygıyı da merkeze alır. Hint Felsefesi de bu türden bir yapı sergiler. Bu açıdan Hint felsefesi ve Antik Yunan –Roma felsefi gelenekleri arasında bir diyalog başlatılabileceği iddia edilmiştir. Bu diyalogun Hint felsefesi tarafını en eski felsefi geleneklerden biri olarak kabul edilen Samkhya felsefesinden başlayabileceğini düşünülmüştür.

Samkhya felsefesi Hint külliyyatının ve düşüncesinin en önemli parçalarından biridir. Bu yüzden tezin ikinci bölümünde Samkhya felsefesinin tarihsel gelişimi Hint Felsefesinin öne çıkan metinleri üzerinden incelenmiş ve Samkhya Felsefesinin Hint felsefesi içerisindeki yeri anlatılmıştır. Metnin asıl amacının ölüm olgusunun yarattığı kaygının aşılması olduğu iddia edilerek, metindeki acı, bilgi ve özgürleşme arasındaki ilişki ortaya koyulmuştur. Samkhyakarika metninin asıl iması ruhun özgürleşmesi değil ölümün kaygısının aşılmasıdır. Ayrıca metin yaşamın deneyimini öne çıkararak, yaşamın kendisini bir ölüm tefekkürü ve spiritüel bir egzersiz olarak ortaya koyar. Sonuç olarak bu tezde Antik Yunan ve Hint felsefeleri arasında benzer spiritüel gelenekler üzerinden bir diyalogun başlatılabileceği gösterilmiştir.

Anahtar Kelimeler: Samkhya, ölüm, tefekkür, Hindistan, felsefe

To mom,

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Canım Annem'e, bu dünyadaki var olma şekli için, saatlerce anladığımı ve anlaşıldığımı bildiğim konuşmalarımız için, şefkati için, kocaman sevgiyle dolu kalbi için, kavgalarımız ve dayanışmalarımız için teşekkür ederim.

Canım Babam'a (evet Oktay sensin), bu dünyadaki var olma şekli için, her koşulda her şeye direnişi için, beni yetiştirirken sarf ettiği tüm entelektüel çaba için, her karanlıkta debelendiğimde kıyıda ki koca fenerim olduğu için, sevgisi, saygısı ve şefkati için teşekkür ederim.

Sevgilim'e (evet Görkem sensin) bu dünyadaki var olma şekli için, hayal edebileceğimden öte mükemmel bir hayat arkadaşı olduğu için, sevgi ve güven ile beni sarıp sarmaladığı için, muhteşem bir dost ve aşık olduğu için çok teşekkür ederim. Onsuz ne bu tez ortaya çıkardı, ne de ben tam hissedebilirdim. İyi ki varsın sevdiceğim. Kalbimi yumuşattın, zihnimi açtın.

Bu acılı mı acılı, upuzun sürecin bana getirdiği harika iki insana çok teşekkür ederim. Sevde ve Nesil, sizler olmasanız ne bu tez biterdi, ne de ben tek parça bu işin altından kalkabilirdim. Sadece gönül bağım olan dostlarımın değil, aynı zamanda iki meslektaşımın düşünsel desteğini de aldım sizlerden. Tüm sevginiz, varlığınız, duruşunuz ve dayanışmanız için teşekkür ederim canım kadınlarım.

Son zamanlarda hayatıma girmiş en enteresan ve derin insana, Nesri'ye teşekkürü bir borç bilirim. Bu teze yaptığı katkının farkında mıdır bilmiyorum ama onun acı ve ölüme karşı coşkulu var olma biçimi bu tezin şekillenmesinde oldukça büyük bir paya sahip. İyi ki varsın Nesri.

Bu okuldaki ilk arkadaşım Dilşad'a bu süreçte tüm doğallığıyla, sevgisi ve desteğiyle yanımda olduğu için çok teşekkür ederim. Müzikal topluluğunun karmaşık yıllarında bana beraber üretmeyi, dayanışmayı ve beraber nefes almayı öğreten pek sevgili arkadaşlarım Okan, Gizem ve Ela'ya teşekkür ederim.

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Bu tezin de konusu olan Samkhyakarika'ya teşekkür ederim. Bana yepyeni bir yol açtı. Bencil olan ben'den ötede, ölümlülük korkusundan sıyrılmış, tüm olasılıklara kalbini açmış bir yaşamın ihtimalini gösterdi bana ve sonra azat etti beni.

Son olarak beni buraya getiren her koşula, olmuş olana, olacak olana, hayatıma girmiş ve çıkmış olan herkese selam olsun.

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CHAPTER 1

INTRODUCTION

“Why do I have to die?” This question is probably the question asked most throughout the history of humanity. Death is inevitable. It is the most experienced phenomenon, yet no one can grasp the knowledge of it entirely right until they experience it directly. Furthermore, one can argue that death should not be considered an experience at all, since “experience” is something one lives through.

Witnessing another person’s death is a terrifying experience. And after death, even though the body is still there, the vital activity or the thinking activity, which made that body a person, ceases. For the witness, such a death brings a feeling of emptiness and anxiety. This anxiety contains in itself the fear of death and a desire to escape from it. That is to say, when one is getting closer to dying, life becomes a field of fear and anxiety.

It must be hard and painful to hold on to an “I” or a body that one thinks one can lose at any moment. Anxiety and fear of death often force people to reflect on why they die, why they live, and why they suffer physically and emotionally. No doubt, our whole experience of pain or fear and anxiety stems from the lack of knowledge about death and our inability to prevent it. In this respect, it is not surprising that death has become the focal point of religion and is often misused as a tool to put the fear of God into mortals.

Louis Althusser thinks that religion uses mythology to answer the question of death.¹ Religious mythology provides a strong motivation for life and makes life meaningful

¹ Louis Althusser, *Filozof Olmayanlar için Felsefe*, p. 53.

by promising a salvation or a heavenly afterlife. The stipulations are varying, of course, but the idea in general is quite appealing.

Ancient Greek philosophy also tries to answer the question of death. It reflects on the fear of death, the nature of death and the meaning of life. Ancient Greek and Rome had used ascetic technics to understand the relation between life and death. According to Pierre Hadot's comments, Ancient Greek and Rome aim to suspend the life, as a reminder of temporality, via the ascetic practices. In this sense, death plays the most decisive role for the Ancient Greek philosophy and their spiritually transformative exercises, which aims the knowledge of truth.

According to Hadot, the philosophical tradition of Ancient Greece and Rome is a combination of philosophical discourse and philosophical practice.² The illuminating conversations and teaching to overcome ignorance and enlighten individuals about death in the academies and agoras aims to transform the person's spiritual life by presenting to him/her various theoretical and practical points of view. Socrates, for example, advises one to know oneself.³ Epicurus praises one's present life by emphasizing the insignificance of death.⁴ Similarly, Stoics focuses on the present moment.⁵ The purpose of these philosophical points is to transform and improve the attitude of the individual towards life.⁶ These transformative philosophical actions (ascetic practices, purification, meditation on death) were spiritual exercises that aim the knowledge of the truth that liberates the person from the anxiety caused by

² Pierre Hadot, *İlkçağ Felsefesi Nedir?*, pp. 174-178.

³ Plato, *Phaedro*, 229 e.

⁴ Pierre Hadot, *Philosophy as a Way of Life*, p. 222.

⁵ "Death does not concern us, because as long as we exist, death is not here. And when it does come, we no longer exist." Epicurus, *Letter to Menoeceus*, from *Diogenes Laertius: Lives of the Philosophers* 10.p.125.

⁶ Arnold I. Davidson, Introduction of *Philosophy as Way of Life*, p. 23. See also *İlkçağ Felsefesi Nedir?*, p. 188.

temporality. According to Hadot, spiritual exercises always include an action where the “I” concentrated to himself/herself and realized that “I” is not what it had thought it was.⁷ Therefore, the knowledge of truth that comes with the transformation of the one refers to the true knowledge about the essence of being a person, namely Self.

Hadot also emphasizes that death plays a decisive role in the spiritual exercises.⁸ For instance, in *Phaedon*, Plato implies that practicing philosophy is to learn how to die.⁹ This is because the philosopher experiences the separation of the soul and body without actually dying during philosophical-spiritual practices. That way, one discovers their pure self and tends to transcend the egoistic self, which causes pain. Considering the general Platonic view, the pain here may mean the suffering caused by the bodily experience of human being, which implies an attachment to the physical world that is sheer plenitude of defective reflections of the perfect ideas.

Hadot points the spiritual practice in the notes of the Roman Emperor Marcus Aurelius. Marcus Aurelius believed that he could live in peace by keeping himself away from the past and the future, from his body, from people’s words (which caused him anxiety) and all the disasters that nature can bring.¹⁰ He thought that he should be free from the past and the future because both represented pain and imaginary pleasures. What Marcus Aurelius rejected were the worries and empty hopes of the past and the future. In other words, he emphasized the priority of the present action, which means that when one sees the field of experience as it is given to him/her at the moment, one only fulfills the present responsibility. So Marcus Aurelius only accepts what he is experiencing right at that moment and is not worried about what might or will be happen to him. Aurelius often reminded himself

⁷ Pierre Hadot, *İlkçağ Felsefesi Nedir?*, p. 189.

⁸ Pierre Hadot, *İlkçağ Felsefesi Nedir?*, p. 189.

⁹ Pheadon 67e, 81a.

¹⁰ Marcus Aurelius, *Meditations*, II 2, 2-5-11; VII, 69.

of death throughout his notes. He advised himself to act as if he was going to die at any moment. So in this Stoic view, making every single moment count is a moral responsibility. Regardless of looming death, there is a responsibility to make every moment of life valuable.¹¹ Thus, the meditation on the death is the spiritual exercise of Marcus Aurelius, in which he can focus on the present moment and its experiences. The act of focusing on the present moment let him to liberate himself from the past, the future and live the moment according to his Daimon, which is his personal and moral “god” that shows the true road and the right attitude towards the knowledge of the present moment and the true Self. Therefore, Aurelius’s spiritual exercise that frees him from the effect of death, which distracts him from the experience of life. Then, the present experience of life (as a spiritual exercise) is a way understanding the self-knowledge or the essence of the person that provides a moral way of living.

The essential point that connects these two examples above is the acquisition of “self-knowledge.” In some of the Ancient Greek philosophy schools, self-knowledge is obtained through regular spiritual practices. For instance, according to Epictetus, philosophers must be in a regular dialogue with their selves.¹² Exercising such practice, the person should try to understand everything that one holds dear in life, what they do not want to lose, how those are connected to their experience of life and make new connections. With each spiritual practice, one gains new attitudes and behaviors about his/her present life.

Foucault also, as Hadot, emphasizes the Spiritual tradition of Ancient Greek, Roma and early Christianity in “*The Hermeneutics of the Subject*”. For Foucault philosophy is “the form of thought that asks what determines that there is or there can be truth or falsehood, or if we can separate the true and the false”.¹³ In other

¹¹ Marcus Aurelius, *Meditations* , VII, 69.

¹² Pierre Hadot, *İlkçağ Felsefesi Nedir?*, p. 200.

¹³ Foucault, *The Hermeneutics of the Subject*, p. 15.

words, according to Foucault the philosophy asks, “what is it that enables the subject to have access to the truth”.¹⁴ Foucault also explains spirituality as the series of practices and exercises that is applied by the subject to its self in order to transform its self and to have access to truth.¹⁵ In other words, spirituality refers to spiritual techniques such as meditation on death, ascetic practices, purification, and the examination of conscience.

Then, according to Foucault, philosophy’s inquiry on the conditions of truth finds its answer with transformative effect of spiritual exercises in the spiritual tradition of Ancient Greek, Roma and Early Christianity. However in the same way, the transformation is possible only by knowing the truth of the Self. Thus, Foucault tries to show that there is a circular relation between the self-knowledge and the knowledge of truth. That means that, the theoretical and practical search for the truth goes side by side for the spiritual tradition.¹⁶ In this sense, Foucault implies that the person cannot attain the knowledge of truth unless one put one’s self to a certain transformative process. Thus we can conclude that as for Hadot and for Foucault, the philosophy functions as a transformative spiritual way in which one searches the knowledge of truth by exercising the self, life, experience and the death. Therefore, the theoretical question needs to be answered by a practical exercise in the life.

Philosophical discourse or theoretical knowledge of Ancient Greeks is an instrument that aims to transform the individual’s spirituality. In any case, philosophy is considered neither purely theoretical nor purely practical in Ancient Greece and Rome. Furthermore, philosophical discourse provides a framework for the individual and provides the people with a way to transform their selves. In this respect, the Ancient Greek philosophy’s attitude towards the philosophy as a way of life is different from modern philosophical discourse.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid, p.17

While Greek philosophy tries to broaden people's ideas and knowledge about themselves, it does so by practically staying in dialogue with life and death, unlike modern philosophy, which prefers to emphasize the theoretical consistency. Greek philosophy as a way of life provides individuals with an insight into the knowledge of death as an inevitable inescapable event, and how one should live with this feeling of helplessness and insignificance. In other words, the follower of Greek philosophy does not only learn how to speak or discuss, but also how to live. According to Hadot's comment about the ancient Greek, the philosophical discourse of the texts of ancient Greek and Rome is an echo of living praxis.¹⁷ That means, these texts are the products of inferences, which come from dialogues between one and one's self in the experience of life. So because of the practical emphasizes (such as spiritual exercises mentioned above), texts look like a series of spiritual exercises.

The primary purpose of the spiritual exercises is to transform the person's way of being in the world. The spiritual practices aim to teach the individual how to cure person's self by the reflection on the experiences on self-reflection in order to capable of reaching the truth. Thus, according to the philosophy as way of life, the traditional dogmatic text or systematic philosophical texts have effect on our spirit, like a cure. Therefore, with the guidance of these texts, one learns how to obtain knowledge of the right living in the chaos of experience and starts new conversations between one and one's self. In other words, philosophical knowledge is an effort to become aware of the self through exercises that advise the person to transform person's self in the field of experience despite death.

According to Hadot, becoming aware of one's self is an exercise that consists of the acts of both ascesis and detachment of the "I" from that, which is foreign to "I". To explain this, Hadot gives an example from Plotinus. Plotinus advises the individual to work with the same diligence on oneself until one reaches the glowing essence of their own, just as the sculptor discards the surpluses of marble to reach the best

¹⁷ Arnold I. Davidson, Introduction of *Philosophy as Way of Life*, p. 19.

form.¹⁸ The detachment of “I” looks similar to abovementioned practice of focusing on the present moment given by Marcus Aurelius.

Death occupies a very important place in spiritual exercises. For example, focusing on the present requires the practice of experiencing death. With such meditation, one experiences the separation of soul and body without really dying and gets close to becoming aware of the “I” (living being with a body and mind) and its true Self (essence). Furthermore, constantly remembering the spontaneity of death, one can earnestly value every moment of life and act accordingly. Each action in life becomes (more) meaningful with the meditation on death.

Epicurean meditation on death has a similar purpose. According to them, becoming aware of the value of life and the insignificance of death makes one happy with their life and dissolves the fear of death.¹⁹ In other words, Epicureans aim at the transformation of the subject that is liberated from the attachment to the emotions. In this sense, Epicureans see the meditation on death and the meditation on life as one and the same, because the emotions caused by the attachment to the physical life both causes suffering in the life and about the death.

Hadot explains all of these ideas mentioned above to emphasize that Ancient Greek philosophy is not merely a theoretical philosophy but a fluid-structure, which was open to new dialogues, determining choices in life and focusing on the transformation of individuals. In other words, philosophical discourses function as the intellectual tools that present various ways of life in the ancient period.

However, I want to emphasize another point about this period. Ancient Greek philosophy puts death at the center and tries to overcome the concerns about death through spiritual practices. By continually reminding about or suspending death, this philosophical approach invites the individual to take life seriously. In other words, it tries to make life itself a serious and valuable matter against the nothingness of

¹⁸ Pierre Hadot, *İlkçağ Felsefesi Nedir?*, p. 189-190.

¹⁹ Pierre Hadot, *İlkçağ Felsefesi Nedir?*, p. 195.

death. The philosophical discourse provides the individual with practical knowledge on how to live a moral life and transformation for becoming capable of the knowledge of truth. Thus, we can conclude from that the philosophy as a way of life encourages one to engage in dialogue with one's mental and bodily pain or suffering, which means a reflection on Self that implies an observation of the Self. Reflection on pain of the one liberates one from one's fears by transcending the selfishness of the "I", which refers to the subjective feature that attaches all the experience in the physical world to its Self. As the result of this transcendence, the meditation on one's self that is in itself an edgy experience. One discovers his/her pure Self that transcends the pain or suffering attributed to "I". Therefore, one liberates one's pure Self from the selfish "I" by working on the "I" systematically. This means the transformative and philosophical process makes the "I" ready to die. So in a way, the "I" liberates its Self from the anxiety of death without really dying. In other words, subject makes a distinction between the "I" (subject with a body and mind) and the Pure Self (the essence) that makes the existence of being in the world possible.

The meaning given to death or afterlife varies with the different philosophical views. However as a general tendency, death is often ignored in the daily experience, which is also a sign that death is an incognito and a central issue for the philosophy and the spiritual practice. Of course, in Western culture, the fact that death is in the center of philosophy or religion is not a groundbreaking discovery. However, the reason why I want to present the philosophical views of Greeks and Romans that are focused on the phenomenon of death is to show that the centrality of it is a universal acceptance all around the world.

The observations of Foucault and Hadot about the ancient western philosophy can be applicable to Indian philosophy. Indian spirituality in general have similar tendency with Ancient Greek, in which one can access the knowledge of truth by observing one's true nature, or transforming oneself by spiritual exercises (meditation, ascetic practices, reflection on death). Furthermore, Indian philosophy gives central importance to the phenomenon of death (or temporality). Also, as in Ancient western

philosophy, the theoretical and the practical search for truth goes side by side in Indian Philosophy.

The observations and analyzes of Hadot and Foucault opens a space for the spirituality in the western philosophy. In this sense, Indian Philosophy, which is accused of being highly spiritual and marginalized by the western philosophers, should be included into the history of philosophy again. The inclusion can open a new dialogue between western and eastern philosophy about the knowledge of truth, the liberation, the transformation of self and the phenomenon of death.

Indian philosophy in general suggests suspending the state of being human, seeking to liberate individual from the human condition by embracing the death of the temporal. Absolute liberation is the main objective of Indian thought and mystical practices. Absolute freedom is to reach the knowledge of absolute truth, which is beyond human beings. Absolute truth is expressed in various words such as; Self, essence, Atman, Brahman, Soul.²⁰ Reaching the knowledge of absolute truth (Soul, Self), which is the indifferent essence of being human, leads the freedom of the "Soul". The salvation of the Self, also called moksha²¹, is the liberation of the individual from psycho-physiological structures and the temporal conditions caused by them. In other words, the salvation of the Self is the death of the human condition. Liberation comes with the attainment of the knowledge of Self or Soul.

Liberated person (Jivanmukti)²² is someone who has attained to the knowledge of absolute freedom. In this state, the person does not abandon the world wholly. However, the freed person (Jivanmukti) stands neutral against everything in the phenomenal world. In other words, since one has reached the transcendental knowledge of essence or Self, the person gives up everything about his/her ego, to

²⁰ Mircea Eliade, *Yoga*, p. 27.

²¹ Ali Gül, *Hinduizm Sözlüğü*, p. 265.

²² Mircae Eliade, *Yoga*, p. 22.

which the actions in the world are attributed.²³ The isolation of one from the phenomenal plain looks similar to the contemplation of death in Ancient Greek philosophy. In this world, one learns to die without dying. In other words, the person learns to distinguish between spirit and body. Here, death means the death of the psycho-physiological body. However, unlike the Ancient Greek approach, this is not an instant edgy experience. Jivanmukti always “lives” in this edgy situation, in which one continually experiences both being in the world and having absolute knowledge of Self simultaneously. Ahmet Soysal, in *Tanık Özne: Sankara ile Diyalog*, describes this experience as a phenomenologically traumatic marginal experience, in which one has to accept to stay on the line between absolute knowledge and the physical world.²⁴

Indian philosophy, in general, accepts that the earthly body must be abandoned because the body or the world is an illusion. According to Indian philosophy, illusions arise from a metaphysical ignorance of not knowing the ontological difference between the absolute truth and worldly beings. Ignorance leads to worldly suffering and pain. Therefore, the true metaphysical knowledge must be the end of this metaphysical ignorance. This metaphysical knowledge has an soteriological purpose. One obtains the knowledge of the truth only by separating the holy from the worldly (that is unholy). In other words, the freedom here must require a sudden suspension of the entirety of the worldly experience. It is the only way that the pain or suffering in the world can end.

The four themes of Indian spirituality in general are as follows: illusion (Maya), the law of causation (Karma), absolute truth, and salvation (Moksha).²⁵ The human condition is a state of cosmic illusion or misunderstanding. Human “soul” transmigrates within the framework of the law of causality, because of its

²³ Mysore Hirriyanna, p. 9.

²⁴ Ahmet Soysal, in *Tanık Özne: Sankara ile Diyalog*, p. 82.

²⁵ Mircea Eliade, *Yoga*, p. 27-28.

ontologically ignorant acts. Transmigration causes the continuance of pain and suffering. The knowledge of absolute truth overcomes metaphysical ignorance. Absolute truth stands isolated from the human condition, which means it is not temporal, but eternal. To grasp the truth means to transcend the human existence knitted with illusions. Indian thought describes salvation as a desirable death of human beings. In other words, the disappearance of the human condition is the same thing with the emergence of absolute truth, and in this sense, death is desirable.

Indian spirituality aims to achieve absolute liberation through spiritual exercises as Ancient Greek and Roman philosophy does. One's goal in this world is to reach this absolute freedom that is beyond the person's life. This existential goal requires regular spiritual exercises and practices, as Yoga offers (meditation, diet, sexual abstinence). Mysore Hirriyanna emphasizes that the various views of Indian philosophy present not only a way of thinking but also suggests a way of life. The ways of life teach the person to leave the world through various spiritual practices (death or suspension of the vital).

Ancient Greek philosophy and Indian philosophy offer a way of life to the individual. Both aim to overcome existential suffering arising from the relationship between death and life, which imply subject's attachment to the temporal existence of physical world. They both use spiritual exercises to transform the individual for him/her to become capable of the knowledge of truth. The spiritual exercises, ethics, and logic of Ancient Greek Philosophy, are various tools that are not just for the transformation of the individual self but also tools to improve their attitudes in social life. In other words, Greek philosophy aims to create a social dialogue between individuals. The Indian philosophy takes that social dialogue into a new level and accepts that human race has a moral responsibility to animals and plants because of its "privileged existence."

Ancient Greek philosophy offers new ways of life in order to reach self-knowledge, which means the liberation. In other words, as a way of life, it aims at how one's mortal life can be more virtuous and wise. So the fundamental goal is to achieve wisdom (highest good), even it is not entirely achievable. Similarly Indian

philosophy also advises moral attitudes in pursuit of metaphysical knowledge²⁶ that transcends human life and conditions. This metaphysical knowledge brings liberation and transcendence of the temporal selfish “I”. This metaphysical knowledge brings salvation, because the person transcends the ignorance caused by the misidentification temporal “I” and the immortal Self.

Indian philosophy, as Hadot’s Ancient Greek discourse, considers human death or suspending the conditions of life as an essential point to reach a transcendental form of existence. As argued in this thesis, this is nothing but putting death as an object of desire, to attain salvation. The desire of death does not mean suicidal desire, but functions as a motivation for the living being. Thus, life also as misunderstanding and illusion gains a meaning. While Ancient Greek philosophy wants to achieve the wisdom of life, Indian philosophy desires the sacred truth of the Absolute Being and aims to transcend the experience of life. In this respect, we can conclude that both the Ancient Greek and Indian philosophy are in a search for the knowledge of truth, which, according to them, is possible only through the reflection on one’s Self.

In this thesis, the general idea of Indian Philosophy about the relation between death, knowledge, pain, and liberation is discussed via the text of *Sāṃkhyakārikā*, which was written between 400-500 AD. This text belongs to one of the oldest schools of orthodox tradition, which is called Sāṃkhya. Sāṃkhya means enumeration.²⁷ *Sāṃkhyakārikā* analyzes the metaphysical principles behind the physical world by enumerating. The text presents the causes of the painful experience of the living beings and describes the death of the body as a desirable phenomenon. The painful experience, as mentioned above, implies a metaphysical ignorance²⁸, which means

²⁶ The metaphysical knowledge is a distinctive knowledge of “I” and it’s Self in Indian philosophy. According to Indian literature, the misidentification of the I (subject with a body and psychic episodes) with Self (the essence or the fact of psychic episodes) causes the continuity of physical experience that is full of illusory attachments to the temporal.

²⁷ Gerald J. Larson, *Classical Samkhya*, p. 3.

²⁸ Mircea Eliade, *Yoga*, p. 39.

that accordingly to *Sāṃkhyakārikā* the person is ignorant because of the lack of knowledge about the true nature of one's "I" and Pure Self. The metaphysical ignorance can be overcome only by attaining the truth about the reason of existence in this world. The truth leads to salvation.²⁹ However, the salvation is only possible through the death of the physical body or, in other words, the transcendence of the physical. Therefore, the truth in question is the fact that the world and worldly things are doomed to die. However, the death of the body does not have a negative meaning; it is an object of desire. The desire is not of physical nature, but it is a desire that stems from the nature of things.

It is life, not the idea of death that should be suspended. One accepts death while living by isolating oneself from the ego (selfish "I") that is the source of the desires. One perceives death as an object of desire, and thus overcomes the concerns about dying. In this respect, Indian philosophy finds life valuable. One has to transform itself into its best version in this life in order not to reincarnate and attain a more sacred kind of existence. In other words, according to Indian spiritual thought, the knowledge of death leads to the liberation of the mortal from the earthly suffering.

Indian thought and Ancient Greek philosophy differ from each other by their meaning of death; and this difference may be caused by many reasons like social structure, geographical location, historical events, or economic relations. This thesis is not concerned with the different parameters that lead to diversification of the thoughts. Instead, the primary concern of the thesis will be the results of these parameters. Moreover, I hope that a philosophical dialogue about the meaning of death between the two civilizations can be reevaluated with the narrative of *Sāṃkhyakārikā*, a text that belongs to the oldest school of Indian philosophy. For this purpose, the historical development and ontological schema of the text will be examined through the relationship between knowledge, pain, death, and liberation. Furthermore, it will be asked that if *Sāṃkhyakārikā* describes life as an experience of pain is itself a contemplation of death?

²⁹ Gerald J. Larson, *Classical Samkhya*, SK 64, p. 274.

In order to answer the questions and concerns above firstly, I examine the historical development of the philosophy and terminology of Sāṃkhya. At the beginning of the first section, I provide brief information about *Sāṃkhyakārikā* (400-500 AD) and its ontological schema, in order to introduce the Sāṃkhya terminology. This section also reviews the texts thought to be related to Sāṃkhya from Ancient Indian to the Classical period. Historians and Hindologists study Sāṃkhya and Yoga together because of their shared metaphysical and historical development. The shared ontological acceptance of Sāṃkhya and Yoga originates from *The Vedas*. In this sense, these are accepted as one of the traditional schools in Indian thought. Therefore, it would be appropriate to start investigating the historical development of Sāṃkhya philosophy from the Vedic period (1200-900 BC). After examining the Sāṃkhya speculations in the Vedic Era, I will discuss late and early Upanishads (900-200 BC). Then, I will touch upon the traces of Sāṃkhya in *Bhagavadgita* (AD 100-100), in addition to the Sāṃkhya narrative and critics of *Buddhacarita* (1st century AD). Finally, I will briefly address the differences between Sāṃkhyakārikā and its contemporary Yoga Sutra. This chapter will draw a picture of the historical development of Sāṃkhya terminology and ontology.

The next chapter will present a detailed ontological schema of Sāṃkhyakārikā with the help of Gerald J. Larson's Classical Sāṃkhya, Mikel Burley's Classical Sāṃkhya and Yoga, Vacaspatimisra's Tattvakaumudi, Gaudapada's Bhasya and Anonymous writer of Yuktidipika. In this part, the approach of Sāṃkhyakārikā to the structure of the physical world, the constituents of being and the essence and the substance of being in the world of experience will be analyzed in detail. After that, I will present and discuss K. C. Bhattacharyya's approach to the relation of pain and liberation. At the end of the chapter, I will try to clarify how one overcomes the pain of existence via attaining the knowledge of death as a desirable end in Sāṃkhyakārikā. The purpose of this study to understand how the pain turns into its own cure by transforming the life to the contemplation of death in Sāṃkhyakārikā.

CHAPTER 2

HISTORICAL DEVELOPMENT OF SĀṂKHYA PHILOSOPHY

The focus of Indian Philosophy is the absolute truth and salvation of the Soul. The absolute truth is a state that transcends misunderstandings or illusions and originates from being in the phenomenal realm and being temporal. There are two kinds of ontological states in Indian Philosophy. The first one is the existence of the phenomenal realm. The second one is the absolute being. Indian culture accepts that the second one is the sacred way of being in general. In this sense, the absolute existence is more important than the existence of the phenomenal realm.

To reach the state of absolute being, the person has to transcend the phenomenal world. That means the liberation of one's Soul, which implies the transcendence of the human condition or phenomenal existence. The transcendence of the human condition means going beyond everything social and earthly. This refers to the death of everything related to the phenomenal world. Furthermore, the liberation of the soul is to "be born" into a new transcendental life that is not conditioned.

Sāṁkhya Philosophy is one of the oldest thought systems in India. This system states that one can overcome the conditionings of the phenomenal world by investigating and understanding their nature. This investigation brings knowledge of liberation. The knowledge of Salvation helps one to overcome the conditioning of temporality and takes them to a sacred kind of existence. According to Sāṁkhya philosophy, salvation is possible through the distinction between the true and false knowledge. If one wants to attain the knowledge of liberation, then one must make a distinction between the ontological existence of the phenomenal world and absolute truth. In this sense, Mircea Eliade thinks that the translation of this word could be

“distinction.”³⁰ Larson translates the word as “enumeration” since the Sāṃkhya system enumerates the principles of cosmos.³¹

A sage called Kapila³² is accepted as the founder of the Sāṃkhya Philosophy. All of the texts related to Sāṃkhya System confirm that Kapila is the founder. There is no clear information about Kapila, his background or his life. Indian culture does not attach importance to the lives or personal background of sages. Because of this, there are no clear historical records of Indian Philosophy. The researchers think that Samkhya was born in Gangetic Valley³³, which is very close to where Buddhism is born. It is speculated that Samkhya and Buddhism might have probably fed from each other philosophically.³⁴

While influenced by some of the Indian literature and religious cultures, Sāṃkhya also had significant impact. For instance, Sāṃkhya had affected various epics, culture of Shaivism and Vishnuism, and some of the Upanishads have apparent Sāṃkhya speculations in them. Upanishads are the texts with which the philosophical dialogue began in Indian Philosophy. Upanishads had gained popularity in the period of Brahmanic Priesthood. The origin of the name “Upanishad” is said to come from the fact that scholars were sitting nearby the teacher documenting those texts: the word “Upanishad” also means “sitting nearby”. This was a transition from the oral history and teaching tradition to written history and teaching tradition in Indian philosophy. There are more than one hundred Upanishads that have survived to this today. These texts talk about and investigate mainly basic philosophical subjects as death, life, the cause of being in the world,

³⁰ Mircea Eliade, *Yoga*, p. 32.

³¹ Gerald J. Larson, *Classical Samkhya*, p. 3.

³² Korhan Kaya, *Samkhya Felsefesi*, p. 42.

³³ Erich Frauwallner, *History of Indian Philosophy*, p.222.

³⁴ For instance, the Theory of Fire in Upanishads should have affected both of them.

soul, and virtue. The narrative of the texts is in form of a dialogue but some parts are mythic. We will examine some of the Upanishads in the following pages and try to point out the Sāṃkhyan speculations in them.

Larson³⁵ divides the historical period of Sāṃkhya Philosophy into four periods. These are Ancient Period (1200 – 400 BC), Proto Sāṃkhyan Period (400 BC – 100 AD), Classical Period (300 – 600 AD) and Renaissance of Samkhya. Various Sāṃkhya Schools had emerged throughout the history of India. One of the most known is the school of Panca Sikha. Panca Sikha's background is also unknown as Kapila and Kapila's student Asuri.³⁶ It is predicted that Panca Sikha had also lived in Ancient times (1200 – 400 BC). However, the information about him had been lost. The historians and hindologists are unable to tell us about the whole history of Sāṃkhya Philosophy, because majority of the texts have not survived. The earliest text that had been found is *Sāṃkhyakārikā*, which was written between 400-500 AD. This text was written in Classical Period of Sāṃkhya.

Varsanganya³⁷ is known as one of the Sāṃkhya teachers in the Classical Period. The researchers think that some fragments of Varsanganya's text survived. Vindhyavasin³⁸ was another teacher of this particular period, who lived in 425 AD. There are also some fragments of Vindhyavasin texts that had survived until today, which describes Samkhya's general point of view. Madhava³⁹ was another teacher of Samkhya, who may have lived in the 6th century AD. The researches inform that Madhava got into philosophical arguments with Buddhist teachers. The last teacher

³⁵ Gerald J. Larson, *Classical Samkhya*, p.75.

³⁶ The Samkhya teacher, Kapila's student, see also Larson, *Classical Samkhya*, SK 70.

³⁷ Frauwallner, *History of Indian Philosophy*, p.224.

³⁸ Ibid.

³⁹ Ibid.

from the Classical Period was Pancadhikarani,⁴⁰ whose texts also have survived until today. Íśvarakṛṣṇa's *Sāṃkhyakārikā* is the clearest text about the period and about the whole system. Íśvarakṛṣṇa wrote *Sāṃkhyakārikā* between 400-500 AD. Besides Íśvarakṛṣṇa's work, there is also *Sāṃkhyasutra*, which is attributed to Kapila. However, it is believed that this text belongs to a period later than *Sāṃkhyakārikā*. Because of this reason, we will not use *Sāṃkhyasutra* very often in the following pages. Patanjali's *Yogasutras*, which were also written in the Classical Period between 300-400 AD,⁴¹ use the same metaphysical foundation with *Sāṃkhyakārikā*. We will also benefit from *Yoga Sutras* while researching *Sāṃkhyakārikā*.

The information about the ancient and Proto Sāṃkhyan period is available only through the ancient texts. In order to show how Ancient Sāṃkhyan speculations understand the terminology and cosmology of Sāṃkhyā System, this chapter examines *Rig Veda* (1200-900 BC) and some of the early Upanishads (900-500 BC). *Rig Veda* had been written between the Aryan Invasion (1500-1200 BC) and Mahabharata war (900 BC). There is no obvious Sāṃkhyā description in the text, but there are some shared terminology and notions, which will be discussed in this chapter. Early Upanishads (900-500 BC) were written between the Mahabharata war (900 BC) and the birth of Buddha (566-486 BC).⁴² A shared terminology and some of the possible Sāṃkhyā references are observable in these texts. This chapter will present *Bṛhadāraṇyaka*, Chandogya as the two examples of Early Upanishad, which have similar terms with Sāṃkhyā Philosophy, written in the Ancient Period of Sāṃkhyā.

Proto Sāṃkhyā period⁴³ is considered to be the period between 400 BC and 100 AD. The period begins with the Invasion of Alexander the Great (327 – 325 BC). The

⁴⁰ Larson, *Classical Samkhya*, p.252.

⁴¹ Ibid, p. 252-253.

⁴² Larson, *Classical Samkhya*, pp. 251-253

⁴³ Ibid, p.252.

Hindu manuscripts, epics and the six orthodox systems were developed between 500 BC and 500 AD. Middle Upanishads (400 – 200 BC) had been written in this period. *Katha* and *Śvetāśvatara* are two of the Middle Upanishads and will be presented in this chapter in detail. *Buddhacarita/Acts of Buddha* (100 BC – 100 AD) and *Bhagavad Gita/Song of God* (100 AD) also belong to this period. Sāṃkhya philosophy is clearly visible and is accepted as a philosophical system in Proto Sāṃkhyan period.

It is also known that during this period (190 AD), there were Greek Kingdoms in the Northwest of Indian peninsula. Some of the sources say that Buddhism flourished under the Indo-Greek kingdoms. It is known that the “Savior King” Menander I had converted to Buddhism. There is also a dialogue written in Pali language, between Menandar I and Buddhist sage called *Milinda Panha*. According to the story, King Menander gave up his crown in favor of his son, abandoned all of his earthly belongings and lived in seclusion. There is strong evidence that Greek and Indian cultures possibly had supported each other and developed another kind of hybrid culture in this period.

The last period that is the subject of this thesis is the Classical Period⁴⁴ of Sāṃkhya, between 300 AD and 600 AD. Íśvarakṛṣṇa’s *Sāṃkhyakārikā* (300 – 500 AD) and its ontological relative Patanjali’s *Yoga Sūtra* (300 – 400 AD) was written in this period. The next chapter will focus on and analyze *Sāṃkhyakārikā* in detail. In addition, *Yoga Sūtra* will be among the texts examined in this chapter to show the shared terminology and ontology with *Sāṃkhyakārikā*.

Before investigating the historical development of Sāṃkhya philosophy, which is the first purpose of this chapter, it could be helpful to summarize *Sāṃkhyakārikā*’s ontological schema and terminology in order to introduce the outline of the system to the reader. The other purpose of this chapter is to demonstrate how the meaning of and the relation between pain, knowledge and liberation was transformed through the Indian spirituality.

⁴⁴ Ibid, pp. 252-253.

Just like Indian philosophy in general, *Sāṃkhyakārikā* has four fundamental elements. These are Moksha (liberation or salvation), Absolute Truth (self, essence), Maya (Cosmic illusion), and Karma (Universal causality principle).⁴⁵ *Sāṃkhyakārikā*'s main purpose is the salvation of the soul (Moksha). The physical realm, its continuity and temporality are the result of a metaphysical ignorance about the nature of cosmos (Maya). The metaphysical ignorance causes continuity of circle of life and death (Karma). Only the true knowledge or the true metaphysical knowledge (Absolute Truth) can overcome this metaphysical ignorance. *Sāṃkhyakārikā* presents this true metaphysical knowledge about the nature of cosmos. *Sāṃkhyakārikā* has seventy kārikā, which are fragments about the 25 principles of existence (25 tattvas), the nature of the principles, theory of causality (Satkāryavāda), the ways to attain the true knowledge and finally the salvation knowledge (Jñāna). According to *Sāṃkhyakārikā*, if one studies these principles systematically, they can attain the knowledge of absolute truth.

Sāṃkhyakārikā analyzes the cosmological existence within the relation of two fundamental entities. In this sense, Sāṃkhya philosophy has a dualist view on the existence of things. These two principles are Puruṣa (Soul, Self) and Prakṛti (primordial materiality). Puruṣa has many different meanings in the Indian Philosophy literature. For instance, *Rig Veda* uses Puruṣa as a giant cosmological man while the Upanishads uses it as individual Soul (Atman).⁴⁶ *Sāṃkhyakārikā* uses Puruṣa as the fact of conscious activity. We will use the terms (Pure) Consciousness and Self in this thesis, alternately.

Puruṣa is the principle that determines the essence of conscious episode of organic beings. On the other hand, it is the principle that determines the teleology of cosmos, which is the liberation of Puruṣa. Self (Puruṣa) is an isolated entity that cannot be

⁴⁵ Mircea Eliade, *Yoga*, p. 27.

⁴⁶ We will see the variety of description in the following pages.

seen or experienced by perception.⁴⁷ It has no quality. Puruṣa is inactive and not creative. It is the perceiver or the audience of cosmological process. One can grasp the knowledge of it only through inferences from its effects on the cosmos.⁴⁸

The other fundamental principle is Prakṛti (Primordial Materiality). Prakṛti is creative, not conscious. This entity is the source of all the manifested material things in phenomenal realm. The material things mean both the material objects (organic, inorganic) in the world and the psychic abilities (intellect, mind, egoity, perception).

Prakṛti is constituted of three Guṇas (strands, qualities or substances).⁴⁹ These are the three qualities, which are interrelated with each other. Guṇas can be interpreted here as the substances of phenomenal realm, since the entire phenomenal world stems from their inter-domination. Guṇas create both the psychological and physical existence of the phenomenal realm. In other words, these three substances have both psychological and physical sides. The first guṇa is Sattva. Sattva's quality is illumination, clarity and understanding. The second guṇa is Rajas. Rajas' quality is motion, activity, frustration and attachment to the physical world. The last guṇa is Tamas. Tamas means darkness, inertia, delusion and depression.

Guṇas are in balance until the Samyoga, which means the proximity or the co-presence of Prakṛti (Primordial materiality) and Puruṣa (Pure Consciousness, Self, Soul). Sāṃkhya does not talk about why these two entities are related. However, some commentaries state that Samyoga (approximation) is a result of mutual expectation to see and to be seen. *Sāṃkhyakārikā* describes Puruṣa as an audience that wants to see and enjoy, while Prakṛti wants to be seen like a performer or dancer. There is another analogy about the relation of Puruṣa and Prakṛti. The

⁴⁷ Larson, *Classical Samkhya*, SK 19, p.261.

⁴⁸ Ibid, SK 17, p. 261.

⁴⁹ Kaya, *Samkhya Felsefesi "Samkhya Philosophy"*, SK 11-13, pp. 62-63.

analogy describes Puruṣa as a lame man and Prakṛti as a blind man.⁵⁰ These two walk through side by side in a dark forest together and help each other to get out of the dark forest, which refers to liberation. Upanishads also use the similar analogies while explaining the relation between Soul and primordial object.⁵¹ Explanatory examples will be provided in the following pages.

The imbalance of Guṇas causes the manifestation of phenomenal realm. As a result of this, Prakṛti (Primordial Materiality) begins to create by the effect of Puruṣa (Pure Consciousness, Self). Before the proximity with Puruṣa, Prakṛti stands still, inactive.⁵² It has the potential for creation, but has no teleology without the relation with Puruṣa. Self (Puruṣa), just as Aristotle's unmoved mover, passively supplies the activation energy for Prakṛti to create and to liberate the Self. *Sāṃkhyakārikā* states that the entire process of creation is for the liberation of Puruṣa.⁵³ In other words, the created realm is for the sake of Puruṣa. This is called Purusharta⁵⁴ in Sanskrit.

The inter-domination of Guṇas (substances or qualities) leads to the Parimana process. This is a process of evolution or a process of creation. It is the beginning of manifested world (phenomenal realm). The cause of manifested world is the relation between Prakṛti and Puruṣa. There are two fundamental principles of life and cosmos. Contrary to Upanishadic point of view, *Sāṃkhyakārikā* asserts that phenomenal world is real, yet full of metaphysical misunderstandings.

Life (phenomenal world) has a paradoxical structure. Firstly, phenomenal realm involves the metaphysical ignorance as the cause of suffering. Secondly and very interestingly, it is the prerequisite of Absolute Liberation. This means that

⁵⁰ Larson, *Classical Samkhya*, SK 21, p.262.

⁵¹ We will investigate Upanishadic approach in the following pages.

⁵² Ibid, SK 20.

⁵³ SK 21, SK 56-58, SK 63.

⁵⁴ Gerald J. Larson, *Classical Samkhya*, p. 176.

manifested world embraces both the pain – which is a result of misidentification of Puruṣa and Prakṛti – and the potentiality to overcome the suffering by obtaining the knowledge of Absolute Truth, which is the distinction of Puruṣa from Prakṛti. Prakṛti and its creations instinctively want to overcome this misidentification. The creation of Prakṛti functions as instruments to attain the liberation, which means overcoming the misidentification.

In order to attain the isolation of Puruṣa, Prakṛti firstly creates Buddhi. Larson translates Buddhi as “Intellect”.⁵⁵ Buddhi is described as the purest evolute of Prakṛti.⁵⁶ Buddhi (intellect) has four sattvic and four tamasic predispositions. The predisposition is called “bhavas” in Sanskrit. These are attitudinal intensions of the intellect. Sattvic (illuminative) intensions are Dharma (virtue), Jnana (wisdom or true metaphysical knowledge), Viraga (detachment), and Aisvarya (power). Tamasic (delusive) intensions are Adharma (unvirtuous), Ajnana (ignorance), Raga (attachment), and Anaisvarya (impotence). Jñāna (wisdom) is the one that liberates the individual from Samsara (circle of life and death). The other seven “bhavas” are the causes of the continuity of Samsara and pain.

Larson indicates that the state of Buddhi is like the unconscious, since it is ambiguously conscious of its being.⁵⁷ When Buddhi tends to perceive its own being, Ahamkara (egoity) manifests. This is the principle of personalization. Ahamkara means “I-maker” or “Ego-maker”⁵⁸ in Sanskrit. The principle of personalization or egoity leads to two groups of creation. First group is the psychic principles of perception, which are Manas (mind), five sense capacities (seeing, hearing, smelling, tasting, feeling) and five action capacities (speaking, grasping, walking, excretion, generating). The five subtle elements (sound, touch, form, taste, smell) and the five

⁵⁵ Ibid, p. 263.

⁵⁶ Mircea Eliade, *Yoga*, p. 44.

⁵⁷ Larson, *Classical Samkhya*, p.184.

⁵⁸ Marzenna Jakubzeck, *The sense of ego-maker in classical Sāṃkhya and Yoga*, p. 235.

gross elements (ether, wind, fire, water, earth) of inorganic objects constitute the second group.

Ahamkara’s further evolution also leads to a distinction between internal organs and external organs. Internal organs (Anthakarana)⁵⁹ are Buddhi (intellect), Ahamkara (egoity), and Manas (mind). Internal organs function only with external organs, which are five sense capacities and five action capacities. Sense organs feel the objects by the help of sense capacities. These are perceived by the mind. Egoity attributes the perception to itself. Intellect decides what to do with the perceived, and mind puts the decision into operation. You can find the ontological schema of *Sāṃkhyakārikā* below:

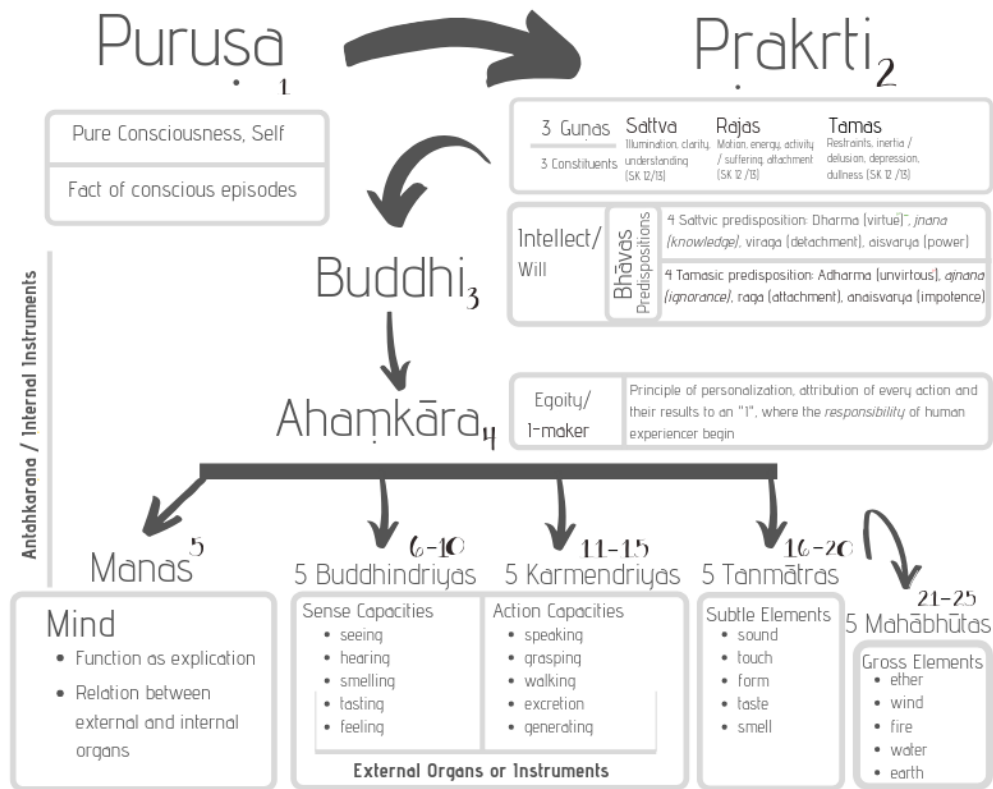


Figure 1: Ontological Schema of *Sāṃkhyakārikā*⁶⁰

⁵⁹ Larson, *Classical Samkhya*, SK 30, p. 265.

⁶⁰ My drawing with the help of Larson’s Schema in *Classical Samkhya*, p. 236

The evolution process,⁶¹ as mentioned above, is called Parimana and is the result of Guṇa's inter-domination of each other. The evolution in question here should not be misidentified with Darwinian evolution theory. Parimana is the process in which the creative potentials of Primordial Materiality actualize by the domination of specific gunas in order to reach Puruṣa's liberation.

The manifested realm or the phenomenal realm functions as an instrument to reach the Absolute Truth. Phenomenal realm can be described as the dialogue between Puruṣa and Prakṛti. The beneficiary of this dialogue is Puruṣa (for the liberation of the Soul). Yet the dialogue needs a world of experience to take place. World of experience needs an instrumental agent that resolves the problem of metaphysical ignorance. This instrumental agent is called Linga. Linga means "mark" in Sanskrit language. Larson translates the word as "Subtle Body" because of the usage of term in *Sāṃkhyakārikā*.⁶² Linga consists of Buddhi (intellect), Ahamkara (I-maker), Manas (mind), five sense capacities and five action capacities. We will use instrumental agent or subject for Linga in this thesis, because it consists of every psychic aspect of being a subject.⁶³ Linga (instrumental agent) is the being that is exposed to the circle of life and death. Bhavas (Buddhi's intentions) determine the faith of Linga. If the instrumental agent (Linga) can attain the knowledge of absolute truth (Jñāna), then it can liberate the Self. However, if Linga cannot attain wisdom, then it needs a new body in a new life circle, in which it has a chance to rebuild its intentions again. The experience has an essential function in Samkhya philosophy. The experience in the world functions as a special dialogue between Puruṣa and Prakṛti. Linga instinctively desires for the liberation of Puruṣa. Only the experience in the phenomenal world satisfies the desire of liberation with the help of gross body, which functions in the same way. Linga and its function will be analyzed in detail in the next chapter.

⁶¹ Eliade, *Yoga*, p. 48.

⁶² Larson, *Classical Samkhya*, SK 40, p.268.

⁶³ a personality, intentions, activity, perception, intuition, etc.

Sāṃkhyakārikā tries to answer two main questions by telling the story of Prakṛti's evolution: (1) What does remain after death? (2) What is the immortal principle of the human being? In order to answer these questions, *Sāṃkhyakārikā* describes twenty-three temporal⁶⁴ and two eternal principles. These are called twenty-five tattvas. Tattvas are the principles of life and death. *Sāṃkhyakārikā* thinks that if one understands the true nature of things, misidentification of immortal with mortal is resolved. Understanding the nature of being is possible through the systematic studying of the twenty-five tattvas.

When Ahamkara (egoity/ I-maker) manifests, one starts to attribute every action to its instrumental self. This is the moment where the metaphysical ignorance starts. One misidentifies oneself with pure consciousness, which is the fact of psychic episodes of phenomenal realm. This means one falsely thinks himself/herself as conscious. However, they cannot be conscious because they are the evolutes of Primordial Materiality, which is not conscious. On this level, one – as a temporal being – identifies himself/herself with the eternal pure consciousness. Temporal beings and eternal pure consciousness are ontologically different ways of existence. In that sense, the misidentification between two ontologically different entities is called metaphysical ignorance. Yet this misidentification leads to a rather functional gift. Because one attributes every action to the “I”, the instrumental subject takes the responsibility of overcoming this metaphysical ignorance that leads to pain and suffering. “I” is the being that will take the responsibility of making the distinction between the temporal and eternal consciousness.

This metaphysical ignorance causes the continuity of Samsara and leads to physiological and psychological pain. Yet it is also the prerequisite for the metaphysical knowledge that can resolve ignorance and overcome pain. This is the paradoxical foundation of instrumental subject's philosophical activity.

⁶⁴ Buddhi, Ahamkara, Manas, 5 sense capacities, 5 action capacities, 5 subtle elements, 5 gross elements.

In the first lines of *Sāṃkhyakārikā*, Iśvarakṛṣṇa indicates that there are three kinds of pain, and these pains cause the desire to know.⁶⁵ SK⁶⁶ 4 presents three ways of getting the reliable knowledge.⁶⁷ The first is perception, the second is inference and the third one is verbal testimony. One can acquire the knowledge of phenomenal world by perceiving it. Yet, one cannot observe the true nature of Puruṣa and Prakṛti by perception alone, because they are beyond the phenomenal realm and cannot be understood by physical sense capacities. So one can get their knowledge only by inference. The last way refers to reliable sacred texts or a teacher. For instance, *Sāṃkhyakārikā* is accepted as one of the reliable authorities, because it shows one the true nature of things when one wants to overcome the pain caused by existence. Moreover, the text supplies the right instruments for perception and inference. The person needs a reliable guidance for making the true distinction between the noumenal and the phenomenal.

Sāṃkhyakārikā uses philosophy as the path to the Absolute Truth. The desire to know is the necessary and inevitable result of being in the phenomenal realm. Philosophy means craving for the wisdom, when one wants to overcome ignorance with true knowledge. The main purpose of *Sāṃkhyakārikā* is obtaining true knowledge and Moksha (salvation). Yet achieving true knowledge is a process. The process is life, where one has to transform himself/herself to a more virtuous state of being. *Sāṃkhyakārikā* advises a philosophy of life, as Ancient Greek Philosophy did, in which one has to make progress to reach the truth. Therefore, the pain caused by ignorance has to transform into philosophy to overcome itself, because the desire to know is the only way to explain the reason of being in the world.

⁶⁵ Larson, *Classical Samkhya*, SK 1, p. 255.

⁶⁶ SK is the short version of Samkhyakari, SK 4 means the 4th verse of the text

⁶⁷ Larson, *Classical Samkhya*, p. 256.

Ísvarakṛṣṇa presents “Satkāryavāda” in order to explain the fundamental causes of cosmos. Western researchers translate the word as “the theory of causality”.⁶⁸ “Sat” means “existence” in Sanskrit and “Karya” means “effect”. SK 9 explains the theory of causality. According to the verse, the effect exists before the operation of cause. That means that the effect is the potentiality within the cause waiting to be actualized. For this reason, *Sāṃkhyakārikā* says that existence cannot come from nonexistence. Therefore, if the thing in the world is material, then the substance of it must be a result of a material cause. This theory helps the person, who wants to transcend their suffering, to make inference about the nature of their existence. Parinama (evolution) process is confirmed by this theory. The material part of the cosmos must stem from material substance. The substance is Primordial materiality in *Sāṃkhyakārikā*. *Sāṃkhyakārikā* uses the three ways of getting true knowledge mentioned above by using the theory of causality to reach wisdom. These ways reveal the knowledge of the distinction between Puruṣa (Self) and Prakṛti (Primordial materiality).

What makes *Sāṃkhyakārikā* interesting is the way that the text analyzes knowledge. Knowledge in *Sāṃkhyakārikā* is the knowledge of objects. Dasgupta calls that knowledge “merely ideational pictures or images”.⁶⁹ On the other hand, knowledge itself is also a matter-stuff – in the sense that knowledge is also an evolute of Prakṛti (Primordial materiality). However, there is also another principle that makes knowledge possible. The principle is Puruṣa, which is the fact of conscious episodes (intellect, mind, egoity, perception, imagination, obtaining true knowledge) of creation. This principle is beyond the phenomenal realm; because of that Puruṣa has completely different kind of ontology than the forms of knowledge (image, prototype of things, abstractions, concepts). Yet this principle provides the teleology to knowledge. It functions as a light, and the forms of knowledge are totally blind without it.

⁶⁸ Burley, *Classical Samkhya and Yoga*, p. 92.

⁶⁹ Dasgupta, p. 239.

Therefore, there are two things that make knowledge possible. The first one is the knowledge of matter, which is limited with form and motion. The second one is the teleological light of Puruṣa. Thus the knowledge enlightens both its matter-stuff side by perception and enlightens the teleology of the desire of acquiring true knowledge by inference. The first side of knowledge that is limited to motion and form is the side that is in relation with the matter-stuff of life. That is the knowledge of phenomenal experience. The knowledge of experience is the total sum of actions and observations. The second side of knowledge illuminates the purpose of life. In this sense, knowledge as the inevitable result of proximity of Puruṣa and Prakṛti necessarily is in the direction towards the salvation. By revealing the two ontologically different side of itself, knowledge is the knowledge of distinction between Puruṣa and Prakṛti.

The meaning of the distinction of the Self or the Soul from the materiality is the end of everything related to form and motion. This means that human life ends to never be embodied. That is the desirable death of the phenomenal realm – which is our thesis statement. The purpose of human life is to live a good, virtuous life to reach the most desirable death in *Sāṃkhyakārikā*. This also means that one has to purify oneself from the human conditionings and ego determined by temporality. First, one has to overcome the ignorance in the phenomenal realm, which means the responsibility to society and to himself/herself. One has to transform his/her intentions and attitudes into a better position. In terms of transformation of the embodied self (instrumental subject), *Sāṃkhyakārikā* has similarities with Hadot's interpretation of Ancient Greek philosophy of life. However, *Sāṃkhyakārikā* does not suspend death, like Epicureans, but “embraces” it. The acceptance of death is the acceptance of an unconditioned existence. Furthermore, Sāṃkhya philosophy does not want to transcend death, but tries to overcome life and its conditions. Interestingly, the purpose of life is the transcendence of itself, which means the absolute death.

The main subject of Sāṃkhya and the metaphysical schema reached its final state between 300 and 500 AD⁷⁰. In the next section, we will try to understand the historical development of the notions and ontological schema of the system. In addition, we will investigate the evolution of the relation between pain, knowledge and liberation throughout the Indian literature.

2. 1 Ancient Speculations of Sāṃkhya Philosophy

As mentioned before, there is not any clear Sāṃkhyan system in the Ancient Sāṃkhya period. However, we will try to show some terminological and structural similarities, which could have influenced the Sāṃkhya tradition.

The Vedic period had started with the Aryan Invasions (or Migration)⁷¹ between 1500 and 1200 BC. Before the invasion, there was Indus Civilization. Researchers estimate that Vedas were the product of the relation between the Aryans and the Indus Civilization. That might be the reason why *Rig Veda* has so many various myths, gods, rituals, and genesis stories in it.

The great Mahabharata war happened after the Vedic Period. The epic is named after the Mahabharata war that had resulted in so many losses. After that, the Early Upanishadic period started. Upanishads still had the mythic structure of Vedic tradition, but they also involved dialogues between two or more persons, about death, the liberation of soul, virtues, and life.

2.1.1. Rig Veda (1200 – 900 BC)

Rig Veda is one of the oldest texts in Indian literature. “*Rig Veda*” means “holy knowledge” in Sanskrit. There are ten Mandalas (ten chapters) in the text.

⁷⁰ Larson, *Classical Samkhya*, p.252.

⁷¹ The archeologist Mortimer Wheeler (20th Century) who had proposed the theory of Aryan Invasion explained later that the theory cannot be proved and may not be true, (Wheeler, *De Indus-beschaving*, p. 76) because of this reason we use invasion and migration together.

There is a two-fold dualism in *Rig Veda*. On the one side of dualism, there is Indra's⁷² creative power. On the other side of the dualism, there is another dualistic relationship between "Sat" and "Asat". "Sat" means "being" in Sanskrit. "Asat" means "non-being". According to Larson, "Sat" here may refer to the manifested Prakṛti, which is the phenomenal realm; while "Asat" may refer to the un-manifested Prakṛti,⁷³ which is a state when Prakṛti had not gotten into a relation with Puruṣa (Pure Consciousness). The creative power of Indra functions as Puruṣa in this dualistic relation. By the creative power of god, the non-being becomes the being.

It should be helpful to remember the dualism in *Sāṃkhyakārikā* at this point. The dualism of *Sāṃkhyakārikā* is the dualism of Puruṣa and Prakṛti. Primordial materiality is inert with a creative potentiality (without any creative action) before getting into relation with the Self. Puruṣa is the reason why Primordial materiality begins to create. It functions as a catalyst and passively provides motivation for the creation. Together the two directly and indirectly cause the phenomenal realm or physio-psychological realm. In this sense, *Sāṃkhyakārikā* is a dualistic view. The dualism of *Rig Veda* also attributes to Indra's power the same kind of function Puruṣa has in *Sāṃkhyakārikā*. In that sense, the dualism in *Rig Veda* could be predecessor of Samkhyan Dualism.

Rig Veda does not directly refer to Guṇas (three qualities or substances of Prakṛti). Vācaspati Mīśra⁷⁴ speculatively emphasizes that Asat (non-being) had been used as Tamas (inertia), which is one of the three gunas that causes depression, inactivity, darkness, limitation⁷⁵ and ignorance. However, Vācaspati's comment could be an over-reading, because Tamas has negative meaning in *Sāṃkhyakārikā*. Furthermore,

⁷² God of war

⁷³ Larson, *Classical Samkhya*, p. 81.

⁷⁴ *Samkhya Karika of Ishvara Krisna with Tattvakaumudi of Sri Vacaspati Misra*. Translated by Swami Virupakshananda, p.v.

⁷⁵ Burley, *Classical Samkhya and Yoga*, p.185.

the text describes Tamas as one of the qualities of un-manifested Primordial materiality, not as materiality itself. Because of this reason, Vācaspati's idea about Tamas looks a bit inconvenient.

Atharvaveda is one of most known Vedas. The text describes human body as lotus flower with nine doors covered with three strands. According to Michel Hulin, the three strands that cover the body might be predecessor of Sāṃkhyan gunas.⁷⁶ However, this comment cannot go beyond a mere speculation. Therefore, it would not be wrong to say that *Rig Veda* does not talk about three qualities of Primordial materiality, which have a central role in Samkhya Philosophy.

There is a special hymn that is attributed to Puruṣa. *Rig Veda* uses the word Puruṣa in a different way than Sāṃkhya system does. Puruṣa is a giant cosmological man in *Rig Veda* X 90.⁷⁷ Further, the same hymn says that Puruṣa is the creator of all the organic and inorganic beings. The giant man is both the creator and the enjoyer of the phenomenal realm. According to this hymn, he eats or enjoys the sacrifices that are given to him by the people of physical world. The text describes him as the creator, that is and that will be. *Rig Veda* sees Puruṣa as a god that is omnipotent and creative. Puruṣa is an active participant of the creation. He both creates and enjoys the creation.

According to the same hymn verse 2-3, there is a distinction between the mortal and immortal parts of the giant creative man. Larson speculatively comments that the distinction may refer to a distinction between manifested and un-manifested world.⁷⁸ According to this distinction, Puruṣa's three of the four is immortal and the other one part is mortal, which can mean some parts of Puruṣa stay un-manifested while the other one is manifested. If we accept the speculative comment of Larson, which does not seem contradictory with the context of the hymn, then Puruṣa appears to be

⁷⁶ Hulin, *A History of Indian Literature*, p.128.

⁷⁷ Kaya, *Rig Veda*, p.906.

⁷⁸ Larson, *Classical Samkhya*, pp. 81-82.

embracing the creative quality of Prakṛti, because the giant man is both the creator and the enjoyer of world. However, text also presents a female counterpart⁷⁹ that is called Viraj (“the shining one”).⁸⁰ According to this verse, Viraj gives birth to Puruṣa and the giant male gives birth to his female counterpart. There is no further information about Viraj and her relation with her male counterpart.

Sāṃkhyakārikā also describes Prakṛti as a female character. At least the interpreters and the translator of the text prefers to translate Prakṛti as a female character. In this sense, the relation between giant male character and female shining one looks similar to Sāṃkhyan Puruṣa and Prakṛti relation.

As any other religious text around the world, *Rig Veda* aims to rationalize the religious actions and authority. In accordance with this purpose, the text uses a mythic narration and provides a rationale for life and suffering. The Vedic rituals like sacrificing are used as practical methods for the purpose of avoiding the effects of mortality. The purpose of mythological tales in *Rig Veda* is to transcend the relation between the life and the anxiety of death. In *Rig Veda* X 18, the narrator talks to Death as if it is a person. The narrator⁸¹ asks Death not to kill the heroes and their families. The text refers to Nritti, the goddess of death and annihilation, more than once.

Rig Veda is not a philosophical text but a holy book in the sense that it uses mythological narration. The text does not raise questions but only provides rationale to the being and mortality, which are the causes of anxiety and horror of the world.

2.1.2 Bṛhadāraṇyaka Upanishad (900 – 500 BC)

Bṛhadāraṇyaka Upanishad is one of the early Upanishads. Just like in *Rig Veda*, the text does not have any systematical Sāṃkhya presentation. However, there are some terminological similarities with Sāṃkhya philosophy. For instance, Johnston states

⁷⁹ According to Hulin this character is female, p.128.

⁸⁰ *Rig Veda*, X 90, Verse 5, p. 906.

⁸¹ The word narrator is used because of the oral tradition from which the Upanishads are originated.

that *Bṛhadāraṇyaka* Upanishad enumerates the seventeen of the twenty-five tattvas (principles of being in the world) mentioned in *Sāṃkhyakārikā*.⁸² According to Larson, enumeration is one of the philosophical habits of Indian tradition.

Another important similarity between this text and Sāṃkhya is the essential role of the “I” in creation. *Sāṃkhyakārikā*, as we already mentioned, emphasizes the importance of Ahamakara (egoity), since it creates the mind, senses and object of sense by claiming an “I” in the world. According to *Bṛhadāraṇyaka* Upanishad 1.4.1, the creation starts by the man’s crying out “here I am”. The beginning of physio-psychological distinction is possible only through describing an “I” for both *Sāṃkhyakārikā* and *Bṛhadāraṇyaka* Upanishad.

The other similarity between the two texts is the causal relation between the desire of the person and the action itself. *Bṛhadāraṇyaka* Upanishad IV 4.4-6⁸³ states that every action has a corresponding result. If the person acts according to a specific desire, then he/she exist in this specific desire’s world. However, if this person purifies himself/herself from the desires, then he/she reaches the Absolute Truth (Brahma).

In *Sāṃkhyakārikā*, there is a special kind of desire, which comes from the three-fold pain. This is the desire to know the truth. According to *Sāṃkhyakārikā*, the desire of true knowledge is the beginning of the path to salvation. The created beings instinctively desire for the liberation of Puruṣa (Self), because they are the products of Prakṛti’s desire to liberate Puruṣa. The bodily desires except the desire of truth are just the causes of bondage and continuity of pain in *Sāṃkhyakārikā*. The relation between desire and pain is shared in both texts. The causality theory (Karma) is also a general theme of Indian Philosophy and spirituality, which was already mentioned in the introductory part of this chapter.

Suspending the desires is the way of reaching the Absolute Truth in *Bṛhadāraṇyaka* Upanishad. Knowing the Self (Atman), which is an individual part of Absolute

⁸² Johnston, *Early Samkhya*, p. 20.

⁸³ Kaya, *Upanishadlar*, p. 60.

Truth (Brahma) leads to immortality. According to Upanishadic view, Atman (Individual Soul or Self) is the essence of human being. It is the immortal part that stays in one's heart. One of the characters of *Bṛhadāraṇyaka* Upanishad, Yacnavalkya, says that one attains immortality only by understanding the knowledge of Atman, which is an individual part of the Absolute Truth. The knowledge of Atman implies a distinction between mortal and immortal or between body and Soul/Self. One liberates his/her individual Self with the knowledge of the Self. The liberation of Self means the immortality of the person in this Upanishad.

2.1.3 Chandogya Upanishad (900 – 500 BC)

Chandogya Upanishad is probably the most known Upanishad. The text originates from *Sama Veda*, which is designed as a collection of many hymns that had been used for the chants in sacrificing rituals.⁸⁴ *Chandogya* Upanishad consists of dialogues about the nature of cosmos, death, the true nature of Atman and Brahman. The dialogues do not follow each other in a systematic line.

Ahamkara has a central role in *Chandogya* Upanishad, as it has in *Bṛhadāraṇyaka* Upanishad. According to *Chandogya*, Ahamkara (egoity) is the cause of the world of experience. For instance, the text answers the question, “What is ‘I’?” as follows. “I” is the north, the south, the east and the west. From this verse, we can comment that “I” is the principle that experiences and analyzes the world by fragmenting it. Egoity is the principle that makes the form and the name possible. In this sense, Ahamkara makes the experience possible by determining the internality and externality of the “I” as in *Sāṃkhyakārikā*. That means Ahamkara (egoity) has a central role in both *Sāṃkhyakārikā* and *Chandogya* Upanishad.

The other issue of *Chandogya* is the Atman and its nature. In this text, Atman means individual soul. According to the text, Atman is a particular part of Brahman (Absolute Truth) and it describes Atman (individual soul) as it does the “I”. Atman is the north, the south, the east, the west and the essence of everything in *Chandogya* Upanishad. According to the text, if one understands and sees the true nature of

⁸⁴ Ali Gül, *Hinduizm Sözlüğü* “Dictionary of Hinduism”, p. 337.

Atman, then it attains liberation. Absolute liberation of the soul is also a central issue in *Chandogya* Upanishad.

In *Chandogya* Upanishad, Atman is also important for explaining the possibility of immortality for the human being. There is a dialogue between Pracapati and Indra about death in the text. Pracapati states that body is mortal and there is an immortal being in the body called Atman. According to Pracapati, Atman is beyond the pain and the pleasure. He further explains that if the person stays distant from pain and pleasure, Atman (individual Soul/Self) attains the liberation.⁸⁵

The next essential similarity with *Sāṃkhyakārikā* is the idea that being cannot come from non-being.⁸⁶ According to the text, there must be a being that is prior to being. This idea can be the origin of *Sāṃkhyakārikā*'s Satkāryavāda, which says that effect preexist in its cause. Satkāryavāda implies that observing the effect can help us in understanding the nature of cause by inference.

Chandogya Upanishad talks about a three-fold structure that creates the world. These three constituents are described with three colors: red, white and dark. According to Burley, these three colors can be evocative of Guṇas (three qualities of Prakṛti).⁸⁷

2.1.4 Conclusion for Ancient Sāṃkhya Speculation

To say that the terms of this period is the origin of Sāṃkhya can be highly assertive. Further, the period itself has no systematical view in itself. However, the relation between death, knowledge and liberation is also the central issue of this period.

According to this period, it seems that the mortals must accept death of the body. As a general approach in Indian culture, the religious myths are written for transcending the anxiety caused by being temporal, defining the body's death as a salvation. Suspending every aspect of experience can be a kind of contemplation of death.

⁸⁵ Kaya, *Upanishadlar*, Chandogya, VIII 12. 1.

⁸⁶ Kaya, *Upanishadlar*, p. 147.

⁸⁷ Burley, *Classical Samkhya and Yoga*, p.16.

Contemplation of death means the salvation of the Soul for Indian spirituality from the beginning, so they attribute a sacred meaning to the death of the body. Because of this, the text from ancient period can be the origin of our assertion of the desirable death as the path to salvation.

2.2 Proto Sāṃkhya Period (BC 400 – 100 AD)

The Six Orthodox philosophies of Hinduism⁸⁸ emerged during this Period. The terminology of Sāṃkhya philosophy became more distinguishable. The texts of this period generally present Sāṃkhya and Yoga as one system or two distinct methods of one system. We will investigate the Sāṃkhyan effects in the middle Upanishads (*Katha*, *Śvetāśvatara*), *Bhagavadgita* (the most popular part of Mahabharata) and *Buddhacarita* (an important Buddhist text) in this period.

2.2.1 Katha Upanishad (400 – 200 BC)

Katha Upanishad is the first text that presents a more systematical Sāṃkhya system. However, Sāṃkhya appears here as a system united with Yoga. Sāṃkhya probably was not a separate philosophical system at the time of Katha Upanishad. Johnston states that *Katha* Upanishad is under the influence of Varsanyangan's Sāṃkhya School.⁸⁹

Katha enumerates twenty-five principles of Samkhya by a chariot allegory. Charioteer represents the intellect (Buddhi). Horses are the senses. Reins are the mind. The range of horses refers to the object of senses. Finally the chariot itself refers to the body. *Katha* uses this allegory to explain the relation between the principles of cosmos. *Katha*'s principles of cosmos are similar to the twenty-five tattvas of *Sāṃkhyakārikā*.

The text mentions another principle that is independent from the principles above. This is Puruṣa. According to *Katha* VI 7-9, Puruṣa is the Supreme Being. He is

⁸⁸ Orthodox philosophies originate from the Vedas, they accept their authority. Because of that, they are called traditional. Buddhism and Jainism are accepted as untraditional philosophies, since they do not accept the sacredness of Vedas.

⁸⁹ Johnston, *Early Samkhya*, p. 82.

unborn, wise and eternal. Further, the text indicates that Puruṣa remains after the body dissolves. He is the essence of the person. *Katha* does not state that Puruṣa is isolated from the principles above, yet since there is no Puruṣa in the allegory, it would not be wrong to say that the Supreme Being is distinct from those principles⁹⁰

As it was already mentioned, Sāṃkhya philosophy is a dualistic system in the sense that there are two fundamental and distinct entities that directly and indirectly cause the physical realm. However, by describing Puruṣa as the Supreme Being, *Katha* draws a monistic view. We can get two alternative inferences from that view: either the Varsanyangan's Sāṃkhya School was still under the influence of *Veda*'s Monistic tendency at that period, or, *Katha* was under the influence of Monistic view. In both ways, Sāṃkhya appears here as a monistic system in contrast with *Sāṃkhyakārikā*.

The other theme of this text is Atman. There is a dialogue between Naciketas⁹¹ and Death in *Katha*. Death explains to Naciketas that the consciousness in the depth of the mortal body is immortal. This immortal consciousness continues to exist even when the body dies.⁹² Death explains how one can find salvation from it. According to Death, one attains the liberation from Death by grasping the knowledge of Atman (individual consciousness).⁹³ The dialogue between Death and Naciketas proves that the issue of death and mortality is also central in *Katha Upanishad*.

⁹⁰ Ibid.

⁹¹ One of the characters in *Katha Upanishad*.

⁹² Kaya, Upanishadlar, *Katha*, II. 18-19.

⁹³ Ibid, *Katha*, III. 15.

2.2.2 Śvetāśvatara Upanisad (400 – 200 BC)

It is evident that *Śvetāśvatara* Upanishad was influenced by Sāṃkhya philosophy. The name Kapila appears for the first time through the Indian literature in this text.⁹⁴ Keith speculatively claims that the name Kapila as the founder of Samkhya philosophy comes from this Upanishad.⁹⁵

The text presents Sāṃkhya and Yoga as the ways to know God. According to *Śvetāśvatara*, one can attain the liberation from death only by knowing God. Obtaining the knowledge of God means the liberation of the person from the bodily attachments that come with the physical realm. The relation between knowledge and liberation is clearly observable in this text, too.

Śvetāśvatara Upanishad talks about two entities that are in a similar relationship as Puruṣa and Prakṛti. First entity is an unborn female character. The female entity creates things that are similar to her with the help of her three qualities. The second entity is a male character that enjoys the creations of the female entity. The text describes these two entities as distinct from each other. The male character appears as the enjoyer of the creation, while the other is the provider of the objects of the enjoyer.⁹⁶ As Larson agrees⁹⁷, the relation between the two looks similar to the relation of Puruṣa and Prakṛti in *Sāṃkhyakārikā*.

Śvetāśvatara IV 10 describes Prakṛti as creative. This creative being is structured and controlled by God. In this sense, the monistic view similar to the one in Katha also continues in *Śvetāśvatara* Upanishad.

There are also some implications about that Prakṛti's creations struggles for attaining the knowledge of Puruṣa. *Śvetāśvatara* IV 6-7 tries to explain this struggle with an

⁹⁴ Ibid, Svetasvatara, V. 2.

⁹⁵ Keith, The Samkhya System, p. 9, see also p.47.

⁹⁶ Kaya, *Upanishadlar*, p. 283.

⁹⁷ Larson, *Classical Samkhya*, p. 84.

allegory of two birds on one tree. One of the birds enjoys the fruits of the tree, while the other sits there in sorrow. The lines of the text claim that the sorrow can end only if the second bird in existential pain attains the knowledge of the enjoyer.⁹⁸

2.2.3 Conclusion for Katha and Svetāsvatara

It is clear that the intellectual effort for gaining the true ontological knowledge of the Supreme Being replaces the Vedic sacrificial rituals in Upanishadic period. In other words, liberation is possible only by experiencing direct knowledge of God. In this sense, one has to also change the attitudes and rational habits in order to transcend the mortality. Intellectual effort means a rational process. The person struggles to gain the ontological knowledge of his/her own nature by obtaining the knowledge of Supreme Being. Therefore, a more philosophical approach had replaced the highly dogmatic view of the *Vedas* in this period. The searcher of the liberation has to look into his/her own nature for transforming his/her psychic attitudes to find the immortality in these two *Upanishads*.

2.2.4 Buddhacarita (50 BC – 100 AD)⁹⁹

Buddhacarita means “The Acts of Buddha”. The writer of the text is a Buddhist sage Asvagosha. This text is not a Sāṃkhyan text. Furthermore, the words Sāṃkhya and Yoga are not even mentioned in the text. However, such distinguished researchers as Larson¹⁰⁰ and Johnston¹⁰¹ claim that the text clearly talks about Sāṃkhya in Canto XII.

Canto XII talks about a dialogue between Gautama and (Sāṃkhya) teacher Arada. Arada explains and teaches the philosophical system to Buddha. Arada gives information about the principle of cosmos in XII 17-18. According to Arada, there

⁹⁸ Ibid, p. 84.

⁹⁹ Johnston, *Early Samkhya*, p. 8.

¹⁰⁰ Larson, *Classical Samkhya*, p.104.

¹⁰¹ Johnston, *Early Samkhya*, p. 8-9.

are primary and secondary elements of Prakṛti. Sage accepts Prakṛti as the fundamental matter. The primary elements of Prakṛti are Ahamkara (egoity) and Buddhi (intellect). Secondary elements (vikara) are five sense capacities, five organs action and manas (mind).¹⁰² Arada enumerates almost the same number of principles of existence as *Sāṃkhyakārikā* does.

According to Arada, Prakṛti creates the world. Sage also mentions Atman, who knows the world and observes it. Atman is used here as a synonym of Puruṣa. While Puruṣa is a conscious entity, Arada describes Prakṛti as an unconscious, creative and un-manifested being. The text does not talk about the Gunas or a similar theory.

The relation between ignorance and pain is an essential subject of Buddhacarita's Canto XII. The verse 23-24 states that the continuity of Saṃsāra (the cycle of life and death) is the result of ignorance and talks about the causes of the Soul's pain. Like in *Sāṃkhyakārikā*, the salvation from pain is possible only through making distinction between the Soul and matter.¹⁰³ So Arada also emphasizes the necessity of distinctive knowledge for the liberation.¹⁰⁴

Following the liberation part of the text, the sage explains the ascetic methods for attaining the knowledge of salvation in XII 45-57. These spiritual methods are similar to Patanjali's yogic methods.¹⁰⁵ Due to this part of the text, we can conclude that Yoga and Sāṃkhya still stand here as the two sides of one discipline.

¹⁰² Johnston, *Buddhacarita*, XII 19.

¹⁰³ Ibid, p. 169-173.

¹⁰⁴ Ibid, p. 174.

¹⁰⁵ Larson, *Classical Samkhya*, p. 106.

2.2.5 Bhagavadgita (100 BC – 100 AD)

Bhagavadgita (Song of God) is the most famous part of Mahabharata¹⁰⁶. The entire text is a dialogue between Krishna (God) and the prince Arjuna. Arjuna starts to question death, the meaning of life and the nature of existence in the middle of a battlefield just before the war. The text portrays the fear of death and killing from Arjuna's point of view.

Krishna explains that a body is mortal. The death of a body does not affect the immortal Soul. By emphasizing that the Soul is immortal, Krishna tries to convince Arjuna about his virtuous duty in the war. Krishna states that death is just an ordinary experience, similar to life of a body, since it is a matter-stuff.

According to *Bhagavadgita*, both death and life are in the world of experience, and one has to experience the physical world in order to find the liberation of the Soul. Krishna puts a strong emphasis on experience in the physical world. One has to transform himself/herself by the help experience to attain the liberation. According to God, the transformation is possible only through the series of a spiritual method.

Krishna's sage does not give up life. However, the wisdom seeker has to live a virtuous life for a desirable death, which results in the liberation of the Self. Therefore, the virtuous experience of Arjuna is a necessity for the transformation of the Arjuna and the liberation of his Soul.

The path to salvation is only through the knowledge of experience, so Krishna thinks that Sāṃkhya is one of those salvation paths. Sāṃkhya brings freedom by the knowledge of Absolute Truth. However, according to Krishna, knowledge is possible only with experience. Because of this, Krishna also strongly emphasizes Karma Yoga.

Krishna teaches the Metaphysical schema of Samkhya to the prince in order for Arjuna to attain the knowledge of the true nature of being.¹⁰⁷ Prakṛti and Puruṣa are

¹⁰⁶ An Indian epic that tells the story of tragic Mahabharata war.

¹⁰⁷ Kaya, *Bhagavadgita*, XIII 19

accepted as eternal in Gita XIII. These two beings are the constituents of Krishna. Puruṣa is the high nature of Krishna, while Prakṛti and her creations are the low nature of Krishna. Therefore, *Bhagavadgita* explains the nature of cosmos from a monistic point of view.

XIII 21-23 tells about the three gunas (qualities) of Prakṛti. In contrast with *Sāṃkhyakārikā*, Gita describes Gunas mainly as psychological qualities. For instance, for Gita, Sattva is happiness and purity, while Rajas are desires and Tamas is inertia that leads to ignorance. These three qualities create the world of experience. The world of experience is also full with illusions and deceptions in Gita.

As in *Sāṃkhyakārikā*, Krishna describes Puruṣa as the enjoyer of the world. Puruṣa is used here as the synonym to the Soul/Atman. The Soul is exposed to pain and pleasure because of Prakṛti's physical experience. For Gita XIII 34, the salvation from the pain and pleasure is possible through the distinction between the enjoyer and the physical realm the Soul enjoys. In order to do this, Krishna advises Arjuna to go beyond Gunas, which are the causes of physio-psychological pain and pleasure. This also is the transcendence of Arjuna's sorrow and anxiety of death that begins the dialogue between Krishna and the prince. Arjuna is in sorrow because of his emotional attachment to physio-psychological world. Since the Gunas are the causes of the attachment and the physical world, Arjuna has to transcend the Gunas to meet with his immortal essence. According to God, this is salvation. We can comment that Krishna tries to transform Arjuna's fear of death into a wish to die in a more desirable/virtuous way, which is salvation. Krishna often remarks the temporality of body and its inevitable death, in a sense that the death of the body is not important because the Soul is the eternal essence of man.

2.2.6 Conclusion for Proto-Sāṃkhya Period

As seen above, Proto Sāṃkhyan texts recognize Sāṃkhya system but as a system that is connected to Yoga. The texts of this period intentionally or not do not distinguish between Yoga and Sāṃkhya. This is one of the most notable part of this period.

The other important quality of this period is the emphasis on knowledge and liberation of Soul. For instance, knowing the distinction between the field and the enjoyer of the field is popular theme between the Upanishads and Gita¹⁰⁸ in this period. However knowing is a special kind of Yoga style, which is called samkhyayoga that achieve liberation by the help of Jñāna (wisdom or perfect knowledge). According to this period, knowing is enough for liberation of Soul. Thus, when one understands his/her true Self (Atman), then one gets to the state of liberation. Therefore, the period describes a clear relation between knowledge and liberation. However, knowledge is described as the knowledge that comes from reliable authority, which is learned by the help of reliable teachers.

2.3 Classical Sāṃkhya Period (300 – 500 AD)

During this period, Yoga and Sāṃkhya become two distinct systems. The classical text of Yoga, namely *Yoga Sūtra* is written and edited in the Classical period. The Classical Sāṃkhya text of the period is *Sāṃkhyakārikā*. Various teachers and commentators wrote interpretations about *Yoga Sūtra* and *Sāṃkhyakārikā*. The most known comment on *Yoga Sūtra* belongs to Vyasa¹⁰⁹. Gaudapadabhasya, Vacaspati Misra's *Tattvakaumudi*, *Yuktidipka* are the popular commentaries on *Sāṃkhyakārikā*.

Sāṃkhya and Yoga are the two systems that developed together through Indian spirituality, so we will make use of *Yoga Sūtra* when reading *Sāṃkhyakārikā*. *Yoga Sūtra* uses the ontological schema of Samkhya.¹¹⁰ Thus the ontological presuppositions and the purpose of the two texts are the same. However, their methods are distinct from each other. According to Feuerstein, *Sāṃkhyakārikā*

¹⁰⁸ *Bhagavadgita*, XIII-34

¹⁰⁹ The most known commentator of Yoga Sutras, however the personal history of Vyasa is also shadowy

¹¹⁰ Garbe, *The Philosophy of Ancient India*, p. 14-15.

mainly uses a more rational way, while *Yoga Sūtra* uses more practical and ascetic methods.¹¹¹

Another difference between two texts is that *Yoga Sūtra* is theistic, while *Sāṃkhyakārikā* is a non-theistic text, which does not directly or indirectly talk about any god or goddess.

Sāṃkhyakārikā aims at the liberation of the Soul with a more intellectual effort. However, *Yoga Sūtra* uses tools for transforming the daily life of the person by religious and practical methods. The difference might have originated from different target groups of the two. *Yoga Sūtra* probably has the purpose of legislating and changing the society to a more virtuous but sacred state. This can be the reason why *Yoga Sūtra* is a more popular text than *Sāṃkhyakārikā*, which does not have any religious reference in it.

Yoga Sūtra describes eight levels to achieve the liberation of the Soul. The levels are various kinds of moral codes, meditations, asana (sitting pose), etc. For one's purification, Patanjali¹¹² advises the ascetic way of living. However, according to Íśvarakṛṣṇa, one can attain the knowledge of liberation mainly with a systematic intellectual effort. The systematic intellectual effort leads to the metaphysical distinction between Primordial materiality and the Self.¹¹³

Yoga Sūtra talk about Kaivalya Pada, which means "Absolute Liberation". Patanjali states that one can get the distinctive knowledge by purifying himself/herself by suspending the effects of Gunas¹¹⁴ Therefore, although their methods are different, their soteriological points of view are same.

¹¹¹ This issue is argued in detail in Chapter 3.

¹¹² the writer of *Yoga Sutra*

¹¹³ Larson, *Samkhyakarika*, SK 64.

¹¹⁴ Kaya Patanali *Yoga Sutra*, III. pp.53, 55.

2.3.1 Summary

The distinctive feature of *Sāṃkhyakārikā* among these texts is its systematical and non-theistic point of view. *Sāṃkhyakārikā* does not systematize only Sāṃkhya Philosophy, but also the four main themes of Indian Philosophy. The non-theistic side of the text is an important feature that makes the text more philosophical. *Sāṃkhyakārikā* tries to put the notions of life and death to an intellectual frame without using the idea of God. Ísvarakṛṣṇa accepts the death gently, because the liberation does not belong to the “I” that is capable of getting the liberation knowledge. While the liberation is Puruṣa’s, the knowledge of liberation belongs the “I”. The “I” have to give up himself / herself to achieve the liberation that is not theirs. *Sāṃkhyakārikā* esthetically turns the fear of death into a desire of death. In the next chapter, we will try to understand the metaphysical schema of the text and the incognito subject of *Sāṃkhyakārikā*, namely death.

CHAPTER 3

METAPHYSICS OF SĀṂKHYAKĀRIKĀ

Sāṁkhyakārikā is the oldest systematical text of the Sāṁkhya philosophy. The text was written by Ísvarakṛṣṇa, in the Classical period of Sāṁkhya between 400 and 500 AD. The text introduces a systematical metaphysical schema of Sāṁkhya philosophy. It consists of 70 verses, which are called kārikā. The kārikās explain the principles of creation and guide the seekers of truth to liberation. In this chapter we will analyze the principles of creation and show how the text presents the path of liberation. We will also try to show how the phenomena of death is a hidden subject of Sāṁkhyakārikā.

3.1 Contentless Witness

Puruṣa has several meanings in Indian Spirituality. *Rig Veda* describes it as a cosmological man, while Upanishad uses it as the synonym of Atman (Soul, Self, Essence). *Sāṁkhyakārikā* describes Puruṣa as a contentless Witness, which is inactive, not creative, not created, and isolated being that enjoys the created realm.

According to Kārikā 3, Puruṣa is neither creative, nor created.¹¹⁵ Ísvarakṛṣṇa emphasizes that Puruṣa is not constituted of Guṇas¹¹⁶ (three qualities of Prakṛti). It means that the Witness being is a principle isolated from the other principles of manifested world. Thus, its ontological situation has a completely different order.

The inactivity and non-creativity of Puruṣa in Sāṁkhyakārikā, brings the text into a different position than Proto-Sāṁkhyan and Ancient Sāṁkhyan points of view, which describe Puruṣa as the creative power of the physical world.

¹¹⁵ Larson, *Classical Samkhya*, SK 3, p. 256.

¹¹⁶ Burley, *Classical Samkhya and Yoga*, SK 11, p. 166.

Ísvarakṛṣṇa explains the necessary position of Puruṣa in the *Sāṃkhyakārikā*'s metaphysical schema.¹¹⁷ First, the changes in the world must occur for the sake of a witness, which, in its turn, must be a distinct entity observing the process of change in the physical world. In other words, there must be an isolated “other” observing the physical world, to which Primordial materiality manifests itself. Secondly, if there is conscious activity in the manifested, then there also must be a principle of Consciousness.

Puruṣa has central position in *Sāṃkhyakārikā*. The isolation of the entity is the teleological purpose of the text. Puruṣa's isolation (Kaivalya) is possible only through the metaphysical distinction between Puruṣa (Self, Soul, Pure Consciousness) and Prakṛti (Primordial Materiality). It is helpful to remind that the metaphysical distinction is the way to overcome the metaphysical ignorance, which leads to Saṃsāra (continuous cycle of birth and death).

The ignorance (Ajñāna) is one of the eight intentions of Buddhi (intellect)¹¹⁸ that is the opposite of true knowledge (Jñāna). According to *Sāṃkhyakārikā*, ignorance is the lack of distinction between the fact of consciousness and conscious episodes of human nature. In other words, ignorance is the misidentification of Self (Puruṣa) and the instrumental subject of physical world.

The proximity (Samyoga) of Puruṣa and Prakṛti causes the misidentification of the principle of Consciousness with the conscious episodes (understanding, abstraction, perception, sensing, decision making activity, etc.). That means that because of the proximity between the two fundamental entities, the individual comes into ignorant existence with a need to discover the nature of himself/herself. The created world is a potentially illuminating dialogue between Puruṣa and Prakṛti. Puruṣa (Pure Consciousness) is the unmoved motivation of Prakṛti's creation. Thus, Puruṣa is the indirect cause of creation, yet it is the fact of psychic episodes of creation.

¹¹⁷ Ibid., SK 17, p. 167.

¹¹⁸ Larson, *Classical Samkhya*, SK 44, p. 276.

According to Ísvarakṛṣṇa, the misidentification of Puruṣa with Prakṛti is the cause of the pain in the physical realm. In other words, if one thinks that the ontological status of the two entities is same, then that person suffers continuously by reincarnation or Saṃsāra. However, if one searches for the reasons of suffering and pain in the life, then the desire to know occurs. That special desire can be satisfied in three ways: inference, perception and reliable authority. We already explained those in Chapter II, but it would be helpful to summarize them again in order to understand how the liberative knowledge of Puruṣa is made possible. According to Sāṃkhyakārikā, perception provides the knowledge about the physical world. Perception also provides the material for the abstraction in the intellect (Buddhi). The abstraction provides a field for inference. Inference is the most used tool of *Sāṃkhyakārikā*. For instance, the observations about the multiplicity of the physical objects and their modifications lead to the inferences about the existence of two fundamental entities.¹¹⁹

The third way that satisfies the desire of knowing is the reliable authority. The reliable authority stands for both the Sāṃkhya teacher and the Sāṃkhya texts. *Samkhyakārikā* is one of the reliable authorities. Ísvarakṛṣṇa emphasizes that the knowledge of Puruṣa's liberation is possible by the meticulous study of the principles (Tattvas).¹²⁰ The disciplined study of principles of existence teaches one the soteriological meaning of his/her existence. Ísvarakṛṣṇa explains that as the product of Primordial materiality, the instrumental "I" grasps the distinction between "I" and the principle of consciousness (Puruṣa).¹²¹ By accepting that "I" is not the consciousness that is immortal and that the consciousness does not belong to "I", the instrumental subject accepts that his/her physical existence is temporal. This acceptance implies the acceptance of death.

¹¹⁹ Larson, *Classical Samkhya*, SK 18, p. 261.

¹²⁰ Ibid., SK 64, p. 274.

¹²¹ Burley, *Classical Samkhya and Yoga*, SK 67, p. 178.

The true and distinctive knowledge is accepted as the Liberation of Puruṣa. The word “liberation” is used as a calming tool, because the purpose of the text is to convince the mortal one to die. Interestingly, the liberative knowledge is possible after a long journey of different experiences. In this sense, it can be said that Īśvarakṛṣṇa accepts that the experience is important for the liberation. Therefore, the distinctive knowledge is the last stop of a long process of life, which is full of desire, suffering, pleasure and pain.

Sāṃkhyakārikā accepts that there are many Puruṣas. The idea of plurality of Puruṣa apparently comes from the Upanishadic tradition. For instance Atman (Soul/Essence), which is the synonym of Puruṣa, is the individual essence that stays in the heart of each person. Upanishads state that Atman is a particular essence that is a part of the One Supreme Being (Brahma). However, according to *Sāṃkhyakārikā*, there is no One Supreme Puruṣa that the individual Puruṣas are part of.

According to Kārikā 18, one can infer the plurality of Puruṣa by the variety of birth and death. This line implies that there is one individual Puruṣa for every human being; yet according to Larson, Puruṣa is individual but not personalized in *Sāṃkhyakārikā*.¹²² In this sense, every person has a Soul (Puruṣa), but the souls are not different and each of them is a contentless Witness that observes the experiences of each person. The nature of those Puruṣas are one and the same.

One of the most known commentators, Vācaspati Mīśra, explains the reason of plurality of Puruṣa in *Tattvakaumudī Sāṃkhyakārikā* (Moonlight on *Sāṃkhyakārikā*). According to him, Puruṣa must be plural because of the various births, death and relation with the Liṅga (the instrument, mark). Vācaspati Mīśra thinks that if there was only one Puruṣa, then everyone would have to be born at the same time or get into action at the same time.¹²³ Therefore, Vācaspati Mīśra accepts that there must be plural Puruṣas.

¹²² Larson, *Classical Samkhya*, p. 170.

¹²³ Vācaspati Mīśra, *Tattvakaumudī*, on SK 18, p. 59.

The other important commentator, Gaudapada, also explains the doctrine of Plurality with the same reasons in the *Gaudapadabhasya on Sāṃkhyakārikā* (*The Comments of Gaudapada on Sāṃkhyakārikā*). Wilson, the translator and the editor of the *Gaudapadabhasya*, makes an interesting contribution to the issue of plurality of Souls. He thinks that the concept “Puruṣa” can be understood as the genus of plural Puruṣas. By this way, Wilson explains that the concept of Puruṣa is a common property or a common nature of all individual Puruṣas, which is individualized by its connection with the products of Primordial materiality.¹²⁴

As mentioned above, Puruṣa is the principle of psychic activities in the phenomenal experience. If we accept Wilson’s comments, then we can describe the individual Puruṣa as a kind of intellectual essence of the person, which also provides a soteriological end for the process of creation.

In this sense, Puruṣa resembles Marcus Aurelius’ Daimon, which is “the inner genius, the guiding principle within man, source of freedom and principle of the moral life.”¹²⁵ Daimon provides a way of moral living to Marcus Aurelius. In this sense Puruṣa as the passive motivator of the physical subject functions as the perfect moral end for the creation. Puruṣa is the timeless individuality that provides the possibility of moral action, which enlightens the person with the true distinctive knowledge. The teleological meaning of Puruṣa always lies with the Liṅga¹²⁶ in its journey from one experience to another. Soul gives an aim to the person to transform oneself until the knowledge of the distinction between the Soul and Primordial Materiality reveals.

¹²⁴ Gaudapadabhasya, pp. 94-95.

¹²⁵ Pierre Hadot, *Philosophy as a Way of Life*, p. 189.

¹²⁶ Subtle body, mark, instrument or human experiencer.

3.2 Nature of Primordial Materiality and its Creations

The difference between Primordial Materiality and Manifested Materiality

The second fundamental entity of *Sāṃkhyakārikā* is Prakṛti. There are two kinds of Prakṛti in the text. The first one is Mula-Prakṛti, which means Root-Prakṛti. Mula-Prakṛti is the creative potency, which has no teleological intentionality to create on its own. The root-prakṛti is cognitively and teleologically blind, since it is an unconscious thingness and without a witness/motivator, it lacks creative intentionality. However, Mula-Prakṛti (Primordial materiality) exists independently from Puruṣa. This Prakṛti is not created and has not yet created anything.

The second kind of Prakṛti is Vyakta-Prakṛti¹²⁷, which means the manifested Prakṛti. Manifested Prakṛti is the result of the relation between Mula-Prakṛti (Primordial materiality) and Puruṣa (Soul). The relation between Puruṣa and Mula-Prakṛti leads to the creation. The creation is the result of the mutual contribution the entity. In this sense, Vyakta Prakṛti or the Manifested Materiality is not only the result of Primordial Materiality but also the indirect result of Puruṣa. Therefore, contrary to Mula-Prakṛti, Vyakta-Prakṛti (Manifested Materiality) is dependent to Puruṣa (Soul).

According to SK 3, Mula-Prakṛti is not created, yet is creative.¹²⁸ It is the substance of every existent being in the manifested world. The substance has three constituents that are called Guṇas. These three qualities or strands are in state of equipoise on the level of Mula-Prakṛiti (Primordial materiality). However, the three Guṇas start to inter-dominate each other after the proximity with Puruṣa (Soul). The proximity leads to the creation, which can be called Vyakta-Prakṛti (Manifested materiality). The creation process is called Pariṇāma.

To conclude, the metaphysical status of manifested and unmanifested Prakṛti are different from each other. Vyakta-prakṛti (manifested materiality) is doomed to temporality, yet Mula-Prakṛti (unmanifested materiality) continues to exist even

¹²⁷ Vyakta – Prakṛti is the sophisticated contribution of Geoff Ashton to the Sāṃkhyan literature.

¹²⁸ Gaudapadabhasya, p. 22.

though the products of it cease to exist. Therefore, Puruṣa and manifested realm are ontologically different from each other, in the sense that Puruṣa is indirect motivator of the Vyakta-Prakṛti, it is beyond the phenomenal creations.

3.2.1 Three Constituents of Prakṛti: Guṇas

According to Ísvarakṛṣṇa, there are three constituents of Prakṛti. These are the substantive causes of the multiplicity of creations in the phenomenal realm. The Guṇas have never been counted among the twenty-five Tattvas (principles) of existence in Sāṃkhyakārikā. They are not entities, phenomenal structures or a phenomenal structure. However, they are the presupposed substantive constituent of all the created entities and phenomenal structures.

The three Guṇas successively, dominate support and activate¹²⁹ each other. The successive activity of Guṇas is called Pariṇāma, which is already described as the evolution of Guṇas in the Chapter II. According to Sāṃkhyakārikā, the evolution process is the cause of creation from “Brahma down to a blade of grass.”¹³⁰

Guṇas are two sided effects on the creation.¹³¹ The first side is the objective side that constitutes the external objects of phenomenal realm. The second side is the subjective side that conditions the psychological and the mental parts of the creation. For instance, Tamas is psychologically referred to as depression, while the objective side of it is inertia. Rajas is psychologically refers to frustration, while it is objectively refer to movement and action. Sattva psychologically refers to enlightenment, while objectively it refers to clarity. Guṇas are the substance that causes the physical body, the psychic episode and the intelligence of the person. Therefore, the Pariṇāma process (Triguṇa, evolution process) is the substance of both the physical and the mental sides of creation.

¹²⁹ Larson, *Classical Samkhya*, p. 259.

¹³⁰ Ibid, p. 110.

¹³¹ Mircea Eliade, *Yoga*, p. 46.

The knowledge of substantive constituents (Guṇas) is not available to ordinary experience or observation, since they are the constituents of Mula-Prakṛti, which is unmanifested and not perceptible. One can know the Guṇas only by the means of inference and reflection.¹³²

3.2.2 The Theory of Causality

According to *Sāṃkhyakārikā*, there is only one ultimate reality that can be the cause of the materiality in the physical world. This reality is Mula-Prakṛti (Unmanifested Primordial Materiality). Mula-Prakṛti is able to create with its three substantive qualities, which were mentioned above. These qualities continuously dominate each other and lead to the evolution of Manifested Prakṛti that is called the evolution theory (Pariṇāma). Therefore, both Mula-Prakṛti and its creations are constituted by Guṇas (three substantive qualities of Prakṛti).

Íśvarakṛṣṇa claims that the inference about the common three qualities is possible through the theory of causality. The theory of causality (Satkāryavāda) states that, “effect preexists in its cause”¹³³. According to this line, every physio-psychological being in this world must be an effect of a cause that has the same kind nature. Thus, the effect is simply a modification or a transformation of the cause.¹³⁴

As mentioned before, Mula-Prakṛti (Unmanifested Primordial Materiality) does not have a telos or a reason to create in itself, until the mutual relation with Puruṣa (Self/Soul/Pure Consciousness). So, the creation process begins with the proximity of the two fundamental entities. According to these facts, Mula-Prakṛti cannot be the only cause of Vyakta-Prakṛti (Manifested world). Puruṣa as the inactive provider of telos must be the indirect cause of creation.

¹³² Larson, *Classical Samkhya*, SK 8, p. 258.

¹³³ Burley, *Classical Samkhya and Yoga*, SK 9, p. 166.

¹³⁴ Keith, *The Sāṃkhya System*, p. 89-90.

The mutual relation of Puruṣa and Mula-Prakṛti, which is the cause of the creation, is described in SK 21. Kārikā describes Puruṣa as a lame man, while describing the Mula-Prakṛti as the blind man. They accompany to each other for the purpose of Puruṣa's liberation and the purpose of grasping the nature of Mula-Prakṛti. Their association is the cause of creation. Creation here stands as a wordless dialogue between Puruṣa and Prakṛti or between the Soul and the materiality. After the dialogue end, the two fundamental entities continue to exist. In this sense, while the material and the direct cause of the creation is Mula-Prakṛti, Puruṣa is the soteriological and the indirect cause of the creation. Therefore, Ísvarakṛṣṇa misses özellikle buna dikkat etmiyor. the soteriological indirect cause while presenting the theory of causality in Sāṃkhyakārikā.

3.2.3 The World of Experience as a Dialogue

Just as the dialogue between two people consist of words and voices, the dialogue between Puruṣa and Prakṛti is total sum of experiences, complex creations, emotions, objects of senses of physical world, which is called life. The purpose of the dialogue is to understand the discriminative natures the two fundamental entities.

So, why does the dialogue between Soul and Primordial materiality cause ignorance? Perhaps the question can be answered with an allegory. For instance, imagine there is a conversation between two strangers. The dialogue begins with questions, which are not very deep or personal. Two can learn the names, the ages of each other. The first and not very deep questions starts the dialogue, yet does not reveal the true nature of the other. This is the moment of ignorance. One cannot understand the internal world of the other, or the intentions of the other.

However, if the experience of the dialogue continues for a longer time, two people start to learn about the deeper parts of each other. The dialogue gets stronger, deeper and more complicated. This is the painful moment of the conversation, because while one starts to learn about the other's true nature, one also misidentifies itself with the other. In other words, one loses oneself in the other.

The dialogue starts with the proximity of two people. The purpose of the conversation is to express the true nature to the other at the beginning. However, as the dialogue progresses, it gets deeper and more complicated; the two forget the purpose, discriminatively describing themselves. When the dialogue attains its goal, then it releases the two people as two distinctively described being.

Dialogue is an ignorant experience at the beginning, because of the fear of not knowing each other. Then it turns to complicated and question full experience, in which one wishes to overcome the pain of ignorance and fear. At the end, the pain caused by ignorance and anxiety is overcome by the knowledge of the true nature of the other.

The relationship between Puruṣa (Soul/Self) and Prakṛti (Primordial materiality) causes a dialogue that is similar to the allegory. The creation or the world of experience is the dialogue between the two. The purpose of this dialogue is the discrimination between Soul and Primordial materiality. In this sense, the reader of *Sāṃkhyakārikā* should understand the importance of the experience in the text. Puruṣa and Prakṛti create a world of experience to illuminate the nature of their existence. Experience involves the lack of knowledge, the misidentification of Puruṣa with the evolute of Prakṛti, the physio-psychological pain, as well as the potential illuminative power to overcome these. Now let us take a look at the constituents of the experience in the phenomenal realm.

3.2.4 Psychological Part: Internal Instruments of Experience

3.2.4.1 Intellect: The First Creation

Buddhi (intellect) is the first creation of Manifested-Prakṛti (Vyakta-Prakṛti). According to *Sāṃkhyakārikā*, intellect is both created and creative¹³⁵, which means that it causes further creations. Buddhi cannot be grasped by the human capacity and it is a prior to the experience. It can be grasped only by inference.

¹³⁵ Larson, *Classical Samkhya*, SK 3, p. 256.

According to Vācaspati Mīśra, the function of the Buddhi is the power of determination and ascertainment.¹³⁶ Intellect is a state that the sentient being can grasp the distinction between Puruṣa (Soul/Self/Pure Consciousness) and Prakṛti (Primordial Materiality). Although it is the state one can grasp the knowledge of distinction, Buddhi is also the starting point of the experience, which is full of pain, desire and pleasure.

Buddhi has eight instinctual tendencies, namely Bhāvas. There are four sattvic (good) and four tamasic (bad) tendencies. Good tendencies are Jñāna (wisdom/knowledge), Dharma (virtue), Viragah (dispassion) and Aisvaryam (heavenly power). Bad tendencies are Ajñāna (ignorance), Adharma (unvirtuous), Aviragah (passion), impotence. The only Bhāvas that results with the liberation of Soul is the Jñāna (knowledge). The other seven predispositions cause the continuity of pain and experience.¹³⁷

3.2.4.2 Egoity: Beginning of the Responsibility

Ahaṁkāra is the second creation of the Prakṛti. “Aham” means “I” in Sanskrit. “Kar-a” is action as in Sat-kar-ya and Kar-ma. In this sense, ahaṁkāra can be translated as the “I – actor” or “I – maker”.

The ahaṁkāra state is an “apperceptive mass, as yet without ‘personal’ experience, but with the obscure consciousness of being an ego.”¹³⁸ The shadowy experience is the principle of personalization. The personalization leads to a division between the subjective and objective. Therefore, the principle of egoity is the source of the necessary conditions of experience. However, as a necessity for the experience, Ahaṁkāra (I-maker, egoity) is also apart from daily experience. Thus, the knowledge of egoity is also possible only through inference as the knowledge of intellect.

¹³⁶ Vācaspati Mīśra, *Tattvakaumudi*, on SK 23, p. 66.

¹³⁷ Ibid.

¹³⁸ Mircea Eliade, *Yoga* (English), p. 20.

Egoity has a central function in both the experience of pain and the liberation of the Soul, because this state is the starting point of responsibility of human being. According to Gaudapada¹³⁹, the motto at this stage of creation is “I is the supreme being”, which is the misidentification of instrumental agent with the fact of Consciousness (Puruṣa). The instrumental agent takes the responsibility of every experience. Furthermore, it describes itself as the center of the creation. This stage can be seen as where the egocentric tendencies are manifested. That can mean two kinds of things. In the first case, one ignorantly attributes every action to oneself and that leads to pain and the continuity of Saṃsāra (the cycle of life and death). In the second case, one attributes every experience to “I” and takes the moral responsibility of the action. The second meaning opens the possibility to liberate from the pain. Therefore, the egoity is the principle that causes the pain and the possibility to overcome that pain.

3.2.4.3 Mind: The Connection with the External World

As already mentioned above, the egoity (*Ahaṃkāra*) is the source of the necessary conditions of experience. Manas (mind) is one of the necessary condition of experience that is created by *Ahaṃkāra* (egoity). Mind is one of the sattvic creations of *Ahaṃkāra*.

Kārikā 17¹⁴⁰ characterizes Manas (mind) by synthesis. Mind co-ordinates the relation between the psychic and the biological. Thus, it functions as the liaison center between the senses and subconscious episodes (intellect and egoity).

Together with intellect and egoity, mind constitutes the internal organ (*Antahkarana*) of agent. They function as ascertainment, responsibility and synthesis together. Mind takes the perception of sense objects. Egoity attributes the perception to the “I” and

¹³⁹ *Gaudapadabhasya*, on SK 24, pp. 123-124.

¹⁴⁰ Larson, *Classical Samkhya*, SK 17, p. 261.

Intellect makes a decision about this perception attributed to “I”. The decision is executed by the mind.¹⁴¹

3.2.5 Organic and Inorganic Objects: The External Instruments of Experience

Jñānandriyas (the five sense capacities) are one of the sattvic creations of Ahaṁkāra, like mind. The five sense capacities (seeing, hearing, smelling, tasting and touching) are the principles that make the perception of the external world possible. The other external instrument is Karmendriyas (five action capacities). Karmendriyas are the rajasic creation of Ahaṁkāra. Karmendriyas (speaking, clasping, walking, excreting, sexual sensation) are the motor energy that makes all the physical experience possible.¹⁴²

The final creation of Ahaṁkāra is Tanmatras (5 Subtle Elements). Tanmatras are the tamasic (inertial) creation of the egoity (Ahaṁkāra). They are the genetic seeds of the physical world. According to *Sāṁkhyakārikā*, Subtle elements (tanmatras) create the gross elements, which are earth, water, fire, air and space. Gross elements are the source of organic and inorganic structures in the physical world.

The body and the psychic instruments of human being are made up of the same substance. The Guṇas (three qualities of Primordial Materiality) are the substantive causes of everything in the manifested realm (Vyakta-Prakṛti). As a result, every particular creation has the same motivation, which is the liberation of Puruṣa (Soul). Both the internal organ (intellect, egoity, mind) and the external organ (five sense capacities and five action capacities) are the means of liberation path. Considering the common purpose, the internal and the external organs are mutually important in the process of experience.

The activity of internal organ is impossible without the external organ. External organ provides the sense of the objects. In this sense it functions in the present

¹⁴¹ Keith, *The Sāṁkhya System*, p. 75.

¹⁴² Mircea Eliade, *Yoga* (English), p. 21.

moment. Internal organ takes this instant information about the present and synthesizes it with the past experiences and decides about the future.

3.3 The Instrumental Subject and the Instinctual Tendencies

The individual Puruṣa, which is pure consciousness, becomes involved with a complex entity. The complex entity is called Liṅga. Liṅga is a psychic instrument that is constituted by the internal (intellect, egoity, mind) and the external (five sense capacities and five action capacities) instruments.¹⁴³

The Liṅga can be regarded as a kind of ‘soul’ that undergoes reincarnation one lifetime to another. Liṅga is a complex group of entity that makes the dialogue between Puruṣa and Prakṛti. Burley describes the instrument as “the locus of psychological dispositions, which engender the dance of worldly experience enjoyed by each Puruṣa.”¹⁴⁴

The instrumental subject deepens and complicates the dialogue between the Soul and the Primordial materiality. The deep and complicated experience leads to pain, inevitably leading to reflection on pain that results in the knowledge of liberation. The proximity of Puruṣa (Soul) and Prakṛti (Primordial materiality) results with the progressive self-reflection of Liṅga (instrumental subject) that takes them to the main purpose of this relationship, which is liberation.

The progressive experience of Liṅga (instrumental subject) is possible only with the help of a gross-body. Liṅga has to improve its characteristic traits (Pratyayasarga)¹⁴⁵ that are determined by the Bhāvas (instinctual tendencies). The characteristic traits also determine the actualization of instinctual tendencies (Bhāvas) in the future

¹⁴³ Larson, *Classical Samkhya and Yoga*, SK 40, p. 268.

¹⁴⁴ Burley, *History of Indian Philosophy*, pp. 385-386.

¹⁴⁵ Burley, *Classical Samkhya and Yoga*, SK 48-51, p. 174.

lifetime.¹⁴⁶ In this sense, Bhāvas (instinctual tendencies) and Pratyayasargas (characteristic traits) determine the destiny of Liṅga (instrumental subject).¹⁴⁷

How is the transformation of instinctual tendencies possible? Is the transformation or development a result of nature or nurture? Ísvarakṛṣṇa divides the actualization of Bhāvas into three sub-groups as innate, natural and acquired.¹⁴⁸ *Yuktidipika*, one of the most detailed and anonymous commentaries on *Sāṃkhyakārikā*, also tries to answer the same question by presenting the views of various Sāṃkhya teachers. The anonymous writer of *Yuktidipika* presents the views of Pancadhikarana and Vindyavasin about the Jñāna (wisdom), which has a liberative function in *Sāṃkhyakārikā*.¹⁴⁹

According to Pancadhikarana, there are two kinds of Jñāna (wisdom): the natural wisdom and the acquired wisdom.

1. Natural wisdom:

- i. The knowledge as the prototypical quality of intellect (Buddhi)
- ii. The innate knowledge (as Kapila's knowledge)
- iii. Growing knowledge that actualizes through the growing process of special people, like sages or saints.

2. Acquired wisdom:

- i. The knowledge acquired by the reflection of one about one's self.
- ii. The knowledge acquired from a teacher or reliable authority.

¹⁴⁶ Kimball, "The Relationship between the Bhavas and the Pratyayasarga in Classical Samkhya", p. 540.

¹⁴⁷ Burley, *Classical Samkhya and Yoga*, SK 52, p. 175.

¹⁴⁸ Ibid., SK 43-45, p. 173.

¹⁴⁹ *Yuktidipika*, on SK 43, pp. 306-311.

Pancadhikarana's division of types of getting knowledge can be reduced to one. Intellect has the wisdom as a potentiality of liberation, so in this sense instrumental subject (Liṅga) has the duty of liberation instinctively and naturally. The acquired knowledge also is a kind of natural tendency of the instrumental object. Therefore, there is only one kind of knowledge, which is natural and instinctively motivated by the liberation of Soul (Puruṣa). Furthermore, if the knowledge is possible only by education as for Vindyavasin and partially for Pancadhikarana, then we have to refuse the wisdom as one of the eight instinctive tendencies of intellect. Moreover, if we refuse this, then the wisdom turns to be a distinct or isolated entity that transcends the experience, which is a contradiction, because knowledge comes with the experience of reflection and conversation. Therefore, wisdom, as one of the Bhāvas, is a natural tendency of the Liṅga (instrumental subject) that makes the liberation possible.

Therefore, although there are various ways of getting true knowledge, the instinctive tendency toward the true metaphysical knowledge is common to them. Liṅga (instrumental subject) is motivated for liberation by its very nature. The liberation - even it is attributed to "I" or to Puruṣa (Soul) - is the main purpose of whole creation. As Íśvarakṛṣṇa states, every creation in the world of experience is at the service of Puruṣa's liberation.¹⁵⁰ Then liberation process is an innate process for the creations of Prakṛti.

3.4 The Equations of Pain, Knowledge and Liberation

As already mentioned in Chapters I and II, pain is the result of the misidentification of the sentient creation of Prakṛti with the fact of consciousness (Puruṣa), which are ontologically distinct entities. In other words, pain is the result of metaphysical ignorance.

¹⁵⁰ Larson, *Classical Samkhya*, SK 54, p. 175.

K. C. Bhattacharya explains the nature of pain with a contradictory nature. According to him, bodily pain has two contradictory sides.¹⁵¹ Firstly, pain is felt. Secondly, there arises a desire not to feel pain. Bhattacharya thinks that the paradoxical structure of pain results with the reflection on pain.¹⁵² The reflection on pain confirms that there is a pain but also it is the necessary condition of the possibility to overcome this pain. The reflection on pain leads to a new desire, which is the wish to be free from the reflection on pain.

Bhattacharya explains there are two kinds of wishes that are caused by pain.¹⁵³ First wish is the secular wish. Secular wish is a worldly pain that comes with the experience of agent in the phenomenal realm. The second kind is the wish to be free from the secular wish, which is called spiritual wish.

Bhattacharya thinks that the second wish initiates the spiritual freeing process. According to Bhattacharya's interpretation, it would not be wrong to say that the liberation process from pain starts with the experience of life. Life naturally causes reflection on pain and wisdom, as natural stages that are conditioned by ignorance. Thus according to Bhattacharya's comment, Sāṃkhya's reflection is not an ascetic effort but it is a liberative experience. In other words, if one begins to reflect on pain, the prescription of Sāṃkhya is not to will at all, but to let reflection naturally deepen or fulfill itself. Therefore, Bhattacharya sees the process of liberation as natural and inevitable result of creation, which is instinctively motivated by the liberation of Puruṣa.¹⁵⁴ So in this sense, Bhattacharya's thought also implies that the pain potentially is both the reflection on pain and the potential knowledge of pain. Before we continue to inquire into the idea of knowledge as a potential in pain, we must understand the approaches to the liberation path.

¹⁵¹ Bhattacharyya, *Studies in Philosophy*, p. 135-138.

¹⁵² Ibid, p.135.

¹⁵³ Ibid.

¹⁵⁴ Bhattacharyya, *Studies in Philosophy*, pp. 143-145.

3.5 Method of Liberation

Some of the researchers and hindologists think that *Sāṃkhyakārikā* has a rationalistic approach to liberation while others think that *Sāṃkhyakārikā* implies some kind of yogic effort.¹⁵⁵ It is very difficult to observe only one method in *Sāṃkhyakārikā*, because the text is not clear about the method of liberation. Therefore, many scholars have commented on the way the text interprets liberation in different ways.

SK 1¹⁵⁶ claims that pain causes a desire to know, which means that the spiritually transformative process of the person begins with the wish to overcome the pain. SK 2¹⁵⁷ explains that the overcoming process is possible only through understanding the metaphysical position of unmanifested, manifested and the knower. That is to say, one has to make metaphysical distinction between the natures of its existence, Primordial materiality and Self. After explaining the ontological nature of these three kinds of being, the author talks about the means of getting true knowledge in SK 4-6¹⁵⁸, namely Pramāṇas. The means of getting true knowledge are perception, inference and reliable authority. One observes his/her relation with his/her self and the relation with the objects of sense by perception. Inference makes a generalized or abstract connection between these perceptions and observations. The reliable authority functions as a confirmation mechanism with which one can share his/her inferences to learn if the knowledge he/she gets right or wrong. So for *Sāṃkhyakārikā*, the knowledge has to be debated with a group of sage or has to be confirmed by a trustworthy text.

Because of the description given between verse 1 and verse 6, some of the scholars think that *Sāṃkhyakārikā* presents a rationalistic method for the liberation of the

¹⁵⁵ Personal spiritual efforts that are described as a way of liberating the Soul in Yoga Sutra such as meditation, breath techniques, ascetic exercises, moral duties.

¹⁵⁶ Larson, *Classical Samkhya*, SK 1, p. 255.

¹⁵⁷ Ibid, p.256.

¹⁵⁸ Ibid, pp.256-257.

Puruṣa (Self). Keith claims that three ways of getting knowledge lead to the direct experience of liberation.¹⁵⁹ Garbe thinks that only the inference functions as a liberating method in *Sāṃkhyakārikā*.¹⁶⁰ Wicher understands the Pramāṇas (the means of knowledge) as yogic self-disciplining exercises.¹⁶¹ These three scholars think that Pramāṇas are the methods that make person access the direct experience of liberation. In other words, the interpretations below assume that the proof of the distinction between Puruṣa (Self) and Prakṛti (Primordial materiality) equals to the experience of liberation. However, there is a difference between the knowledge of liberation and the direct experience of this knowledge.

Burley claims that according to *Sāṃkhyakārikā*, the direct experience of the knowledge of liberation is possible only by overcoming the mental activity.¹⁶² For him, liberation cannot be a direct result of getting true metaphysical knowledge. Burley comments that the direct experience of liberation requires a leap of faith, which is the transcendence of physio-psychological activity.¹⁶³ This means that the theoretical knowledge caused by Pramāṇas transforms the direct experience of liberation to an edgy spiritual experience.

Parrot also thinks that the advocates of rationalist method misidentify the knowledge produced by Pramāṇas (Siddhi) with the direct experience of knowledge, namely Vijñāna (wisdom).¹⁶⁴ Parrot emphasizes that the knowledge produced by Pramāṇas

¹⁵⁹ Parrot, “The Experience Called ‘Reason’ in Classical Sāṃkhya”, *Journal of Indian philosophy*, 13, p. 236.

¹⁶⁰ Ibid.

¹⁶¹ Wicher, “*The Integrity of the Yoga Darsana: A Reconsideration of Classical Yoga*”, p. 53.

¹⁶² Burley, *Classical Samkhya and Yoga*, p. 44.

¹⁶³ Ibid., p. 46-47.

¹⁶⁴ Parrot, “The Experience Called ‘Reason’ in Classical Sāṃkhya”, *Journal of Indian philosophy*, 13, p. 240.

is kind of proof of the existence of the distinctive knowledge of Puruṣa and Prakṛti.¹⁶⁵ In his comment on SK 17, Gaudapada also states that the function of Pramāṇas is to prove the existence of and the distinction between fundamental entities (Puruṣa and Prakṛti).¹⁶⁶ In accordance with these two comments, the knowledge produced by Pramāṇas is only a theoretical proof and because of this, the proof is different from the direct experience of liberation knowledge, which is Vijñāna (wisdom).

Vācaspati Miśra also emphasizes in his comments on SK 2 that Vijñāna (wisdom) is the direct experience of discriminative knowledge.¹⁶⁷ Besides, *Sāṃkhyakārikā* does not put a special emphasis on rational inquiry in the process of liberation, but Pramāṇas are just the part of the liberation process. Instead, the text points that the experience of liberation comes after one obtains the true knowledge. Thus getting the true knowledge and the experience of liberation are consecutive experiences and there must be a fringe moment that connects the two. The connection then, as Burley says, is possible only by transcending the mental activity, which is the end of the world of experience or creation process. End of experience implies the retreat to the creation, into its inorganic state or unmanifested state.

Yuktiṭīkā also talks about the knowledge. According to the anonymous author of the text, there are two kinds of knowledge.¹⁶⁸ The first kind of knowledge is produced by the reflection. The second kind of knowledge comes with the systematical practice of religious texts. *Yuktiṭīkā* explains the meaning of reflection in the comment on SK 51. Reflection is focusing on one point (for instance the twenty-five principles of

¹⁶⁵ Ibid.

¹⁶⁶ Gaudapadabhasya, on SK 17, pp. 88-91.

¹⁶⁷ Vacaspatimisra, *Tattvakaumudi*, p. 8.

¹⁶⁸ *Yuktiṭīkā*, on SK 23, p. 192.

Sāṃkhyakārikā) without Pramāṇas (the means of getting knowledge).¹⁶⁹ The author probably thinks that the reflection is a kind of intuitive and meditative practice for the direct realization of liberative experience.

In the light of *Yuktidipika*'s comment, Tattvabhāṣya (the assiduous practice of principles of existence) can be a Sāṃkhya kind of meditative exercise or reflection. However, although the systematical meditation or reflection on the principles of existence can result from knowledge, this practice cannot refer to direct experience, but it can only be a mere spiritual exercise. This exercise is only the repetition of the theoretical inferences about the knowledge of truth. In other words, the repetition of principles function as a persuasion process for access to the wisdom of liberation. Therefore, *Yuktidipika* also does not take Pramāṇas as the only way for getting knowledge, but the text also emphasizes the meditative practice.

As mentioned already, *Sāṃkhyakārikā* does not openly present or advise any liberative methods. However, by presenting Pramāṇas (the means of getting knowledge), the text implies that the liberation path is both a theoretical and a practical process. Because Pramāṇas changes the observations, perceptions and experiences into theoretical knowledge, it is a prerequisite of a transcendental experience of liberation that goes beyond both the theoretical and practical knowledge. In this sense, while Pramāṇas play an essential role in liberation process, they are not the direct causes of liberation. Thus, *Sāṃkhyakārikā* does not present a pure rationalistic method.

Burley thinks that *Yoga Sūtra* and *Sāṃkhyakārikā* should be read together in order to understand each text properly. For him, Yoga is a kind of manual for *Sāṃkhyakārikā*'s theoretical system.¹⁷⁰ As mentioned in Chapter II, until the classical period of Sāṃkhya, Yoga and Sāṃkhya philosophy were seen as two parts of one system by the literature of Indian Spirituality. Because of the common historical development, Yoga and Sāṃkhya share the same metaphysical schema.

¹⁶⁹ *Yuktidipka*, on SK 51, p. 251.

¹⁷⁰ Burley, *Classical Yoga and Sāṃkhya*, pp. 47-49.

Thus, in this sense, Burley thinks that there are some yogic references in *Sāṃkhyakārikā*:¹⁷¹

SK 2: “The heard [method] is like the obvious, as it is conjoined with impurity, corruption, and excess. The superior and opposite of that [comes] from the discrimination of the manifest, the unmanifest, and the knower.”¹⁷²

This verse explains that the distinctive knowledge (liberation knowledge) is superior to the heard and learned. Hence, the wisdom of liberation is the transcendence of phenomenal experience.

SK 64: “Thus, from the assiduous practice of that-ness, the knowledge arises that ‘I am not,’ ‘not mine,’ ‘not I’; which [knowledge], being free of delusion, is complete, pure, and singular.”¹⁷³

This verse explains that the distinctive knowledge (the direct experience of knowledge) arises from the continuous practice of (the principles of) existence (Tattvabhāṣya). According to Burley, the practice of principles (Tattvabhāṣya) refers to an intuitive and meditative yogic practice.

Burley also considers “the assiduous practice of that-ness”¹⁷⁴ (tattvabhāṣya) in *Sāṃkhyakārikā* and ekatattvabhāṣya¹⁷⁵ (a practice of focusing the mind to an object or principles) the same kind of practices. Burley emphasizes that these two practices are beyond the rational methods and refer to reflection, which leads to “profound

¹⁷¹ Ibid.

¹⁷² Ibid., p. 164.

¹⁷³ Ibid., p.177

¹⁷⁴ Burley, *Classical Samkhya and Yoga*, p. 177.

¹⁷⁵ *Yoga Sutras*, 1.32.

intuition of Puruṣa's distinction from Prakṛti".¹⁷⁶

Parrot also comments that the practice in question in SK 64 is a Sāṃkhya kind of meditation.¹⁷⁷ Vācaspati Miśra shares the same ideas with Parrot and Burley. According to him, the knowledge of truth comes with the help of long-continued and repeated practice of seeing exercise. Vācaspati Miśra says that the practice of repeating the principles of existence results with direct seeing of the truth on the comment of verse 64.

Although the abovementioned comments are all persuasive interpretations, *Sāṃkhyakārikā* does not clearly talk about any kinds of yogic or meditative method. Instead, the text talks about various experiences those bring knowledge and lead to the direct experience of liberation knowledge. On the top of it, *Yoga Sūtra* and *Sāṃkhyakārikā* differ from each other by the meaning they give the experience of life.

Yoga Sūtra determines a liberation path. The path is constituted by moral codes (not to lie, not to steal, nonviolence, etc.), ascetic practice (holding breath, motionless sitting poses, etc.) and meditation. *Yoga Sūtra* advises yogin to suspend the experience of life in order to stop the flow of thought. The text aims to reach the enlightenment by ceasing the experience that leads to flow of thought.

Bhattacharya thinks that Yoga is interested in the intellectual/psychic realm, which is metaphysically closer to the truth hierarchically.¹⁷⁸ For instance, YS 1.2 claims that "Yogacittavrittinirodha", which means "yoga is to cease the fluctuations of mind". So for Yoga the experience of life that causes the fluctuations of psychological instrument must be suspended. Thus, yogin has to get away from the daily

¹⁷⁶ Burley, *Classical Samkhya and Yoga*, pp. 47-48.

¹⁷⁷ Parrot, "The Experience Called 'Reason' in Classical Sāṃkhya", *Journal of Indian philosophy*, 13, p. 260.

¹⁷⁸ Bhattacharya, *Studies in Philosophy*, p. 144-145.

experience that causes pain and to open himself/herself to a more sacred kind of experience. Moreover, getting away from the experience of life requires a personal effort in *Yoga Sūtras*. Although *Sāṃkhyakārikā* has implications of self-transformation, it does not talk about a personal effort as *Yoga Sūtra* does.

The reflection that can overcome the pain of experience begins with the experience of life. In this sense, there has to be continuity between life, reflection and liberation in *Sāṃkhyakārikā*. The experience of manifested world is a prerequisite for reflection on experience and liberation, which results from the effects of reflection. Therefore, the experience of life is essential in the liberation process of *Sāṃkhyakārikā*, while *Yoga Sūtra* thinks that the experience of life should be abandoned to reach liberation. As a result, the yogaesque commentaries about *Sāṃkhyakārikā* may not refer to yogic methods actually.

Bhattacharya thinks that reflection of Sāṃkhya is not a personal effort as in yogic exercises.¹⁷⁹ For him, the reflection is an inevitable result of Prakṛti's creation/evolution. According to him, reflection is an instrument for the metaphysical knowledge of the principle of cosmos (Tattvas). In other words, reflection as the reflection on pain is "spiritual freeing process".¹⁸⁰ That means that, as a production of Prakṛti, reflection intentionally/instinctively/naturally works for the sake of Puruṣa's liberation.

Bhattacharya's reflection process has to include the Pramāṇas (the means of getting knowledge). This means that inference as a part of experience of life also naturally functions a natural part of liberation process. Moreover, Bhattacharya thinks, "Sāṃkhya presents a religion of spiritual naturalness or reflective spontaneity".¹⁸¹ So in this sense, Burley's comment that says the direct experience of liberation requires

¹⁷⁹ Ibid., pp. 146-147.

¹⁸⁰ Ibid., pp. 147-148.

¹⁸¹ Ibid.

“the leap of faith” can be confirmed by Bhattacharya’s interpretation of Sāṃkhya. Because Bhattacharya’s interpretation about the inference implies an intuitive faith, and this may be the cause of Burley’s thought about “the leap of faith”.

Considering the comments above, *Sāṃkhyakārikā*’s way of attaining the liberation of Self (Puruṣa) may not be possible by a yogic method but it is a process. Moreover, this process of liberation naturally or instinctively has to include the rationalist and the meditative experiences. So Bhattacharya’s Sāṃkhya interpretation emphasizes the importance of the experience of life and life’s natural flow into the liberation of Puruṣa. In this sense, life is naturally motivated to obtain liberation, because the experience of phenomenal world is created by the motivation of Puruṣa’s isolation. Therefore, pain is not a disease to be cured by personal effort but a prerequisite of the liberation that transforms to reflection.

Although the ideas of Bhattacharya are applicable to the *Sāṃkhyakārikā* and Sāṃkhya philosophy, he did not give any reference to the text and “...criticized as hopelessly confusing the issues and finally transforming the Sāṃkhya into something other than what it was and is.”¹⁸² Larson thinks that the Sāṃkhya interpretation of Bhattacharya as an “imaginative-introspective effort”.¹⁸³ Contrary to Larson, I think Bhattacharya’s interpretation has references both in *Sāṃkhyakārikā* and in Commentaries of the text.

For instance, SK 56 and 63 can be a reference to the idea of natural liberation. SK 56 states that the creations of Prakṛti are manifest for the sake of Puruṣa’s liberation.¹⁸⁴ That means including the experience of pain in whole of the creation is at the service of same motivation, namely the liberation of Self. SK 63 states that Prakṛti both binds herself and releases herself for the Puruṣa. The binding here means that

¹⁸² Larson, *Classical Sāṃkhya*, p. 69.

¹⁸³ *Ibid.*, p. 67.

¹⁸⁴ *Ibid.*, p. 272.

Primordial materiality is cause of the experience of attachment and pain in the phenomenal realm.¹⁸⁵ This way, Prakṛti creates a realm of experience for Puruṣa to enjoy and observe. Thus, the creation has two purposes. The first is to provide a world of experience that Puruṣa can enjoy and the second is to liberate the Puruṣa.

According to *Yuktidipika* comment on SK 21, the relation between these two purposes of Prakṛti can be explained as follows: the motion of a hungry person who walks to find food ends after the person satisfies his/her hunger.¹⁸⁶ In this sense, the relation between Puruṣa and Prakṛti, which begins for Puruṣa's expectancy to see and Prakṛti's expectancy to be seen ends after Puruṣa sees Prakṛti. The end means both the liberation of Puruṣa and the end of experience created by Prakṛti. We can also find similar kind of allegory in SK 58. This verse explains that Prakṛti is active until Puruṣa's release, which is similar to one who continues his/her sexual activity until the sexual release. Thus, the realm of experience created by Prakṛti continues until the liberation Puruṣa obtains.

Yuktipika also comments that the relation does not start because of mere accident but because of mutual expectancy of being an object and a subject.¹⁸⁷ Thus, creation as the result of mutual expectancy is instinctively motivated by these expectations. In other words, creation may be the manifested version of the mutual relation of two fundamental entities. Then, the experience, pain or Saṃsāra (cycle of birth and death) that are created by the relation are also motivated by the same expectancy. In this way, they are not bondages but indispensable parts of liberation process.

The inferences and comments above imply that the liberation process is not an external intervention to the experience of pain but an effect of it. So, liberation is a possibility in the experience of pain and it is the effect of pain. Therefore, the

¹⁸⁵ Ibid., SK 3, p. 267.

¹⁸⁶ *Yuktipika*, on SK 21, p. 184.

¹⁸⁷ *Yuktidipika*, on SK 21, on SK 58.

experience of pain is not an obstacle for liberation but pain fulfills the duty of liberation.

At this point, it would be helpful to recall the theory of causality of *Sāṃkhyakārikā*, namely Satkāryavāda. According to the theory of causality, effect preexists in its cause. Following this theory, the text emphasizes that the being cannot come from a non-being.¹⁸⁸ Considering these lines, it can be concluded that liberation cannot be spontaneous or external action to creation, yet it has to be the very effect of creation. That is, liberation, as the effect of experience, cannot be independent of the creation. So, liberation is a potentiality of the experience of pain. In this sense, as Bhattacharya implies, pain has to be the indispensable cause of liberation, because pain causes reflection on pain that leads one to the knowledge of liberation.

As already mentioned above, the intellect (Buddhi) has eight instinctual tendencies, namely Bhāvas. These are wisdom, virtue, power, detachment, ignorance, vice, impotence and attachment. These instinctual tendencies cause the characteristic traits of the instrumental subject that determines the destiny of the person in the future life. These characteristic traits manifest as the part of liberation process and they also refer to some kind of self-transformation, because the person has to eliminate the negative attitudes in order to gain the wisdom. Although the characteristic traits assume that a person has a kind of free will, there is only one motivation that sets the tone of creation's activity, namely Puruṣa's liberation. Thus if there is a personal effort, it is not the result of a free will, but the result of natural liberation process of creation. In other words, as Shevchenko states, these "are posited at the level of phenomenal superstructure and are determined by the liberating unconscious activity".¹⁸⁹

In conclusion, the creation and the experience of pain are necessary preconditions of liberation. The experience of pain causes reflection on pain and the reflection

¹⁸⁸ Larson, *Classical Samkhya*, SK 9, p. 258.

¹⁸⁹ Shevchenko, "*Natural Liberation in the Sāṃkhyakārikā and Its Commentaries*", p. 889.

provides the metaphysical knowledge for the direct experience of liberation. The direct experience of liberation or Vijñāna (wisdom) causes Puruṣa and Prakṛti to turn back to their pre-proximity states. Therefore, there are two kinds of implication of the direct experience of liberation. The first one is the liberation of Puruṣa, which is an often-repeated motivation in the text. The second one is a more hidden implication than the first one, namely the death of Prakṛti's creation or in other words, instrumental subject's acceptance of absolute death of itself.

The knowledge of absolute annihilation of instrumental subject is hidden behind the liberation of Puruṣa in *Sāṃkhyakārikā*. The personalized creation of Prakṛti (Ahaṃkāra – “I” maker) has to accept the death of itself in order to Puruṣa attains liberation. In this sense, the purpose of the experience of life in both Puruṣa's liberation and the absolute death of personalized Prakṛti (Ahaṃkāra – “I” maker).

SK 64 explains the liberation knowledge as follows:

“Thus, from the assiduous practice of that-ness, the knowledge arises that ‘I am not,’ ‘not mine,’ ‘not I’; which [knowledge], being free of delusion, is complete, pure, and singular.”¹⁹⁰

The verse implies that “I” is not consciousness (Puruṣa) and “I” is not the reason of creation. The knowledge unveils the metaphysical meanings of manifested (“I” and life), unmanifested (Primordial materiality) and the knower (Puruṣa). To conclude, “I” has to abandon its liberation-motivated existence in order to have the direct experience of liberation of Self (Puruṣa). Death is the duty for the instrumental subject.

3.6 Liberation of Self and Acceptance of Absolute Death

The liberation of Puruṣa is the duty of all creation. The acceptance of death is also the instinctual tendency of all creation. SK 56 states that Prakṛti owns all the responsibility of Puruṣa's liberation, which means Prakṛti devotes itself for Puruṣa

¹⁹⁰ Burley, *Classical Sāṃkhya and Yoga*, p. 177.

and creates for Puruṣa's liberation. That means that Prakṛti's creations unconsciously have the duty of liberation in them.

SK 60 explains that Prakṛti creates selflessly creates for the sake of liberation of Puruṣa, which means that the creation has to act self-forgetfully to attain the liberation. The act of creation is an unconsciously instinctive duty. In other words, the creation, manifested from the relationship between Puruṣa and Prakṛti, has a tendency to go back to its unmanifested state.

So, both the repeatedly destructive experience of pain and the continuously creative experience are unconscious duties of a person. In other words, the dialogue between Puruṣa and Prakṛti is both from life to death and from life and death to liberation of Puruṣa. *Sāṃkhyakārikā* liberates Puruṣa, but the text also liberates the person from the wish to be immortal or the angst of death. Therefore, the knowledge of liberation is also the knowledge of death for the person. That means that the reflection that stems from the experience of pain is the person's acceptance of death process.

Sāṃkhyakārikā does not directly present a practical exercise for the true knowledge of liberation but sees the whole of the experience of life and death as a transformative process for the person. The reflection on the experience of life that is full of pain transforms naturally to the cure of pain. In this sense, life itself is a therapeutic process in *Sāṃkhyakārikā*. In other words, pain becomes its own cure.

Therefore, it is not death itself that should be transcended but the rejection of death.. Therefore, the experience of life that leads to reflection is the process of learning to accept the death. The person by defining the whole process of accepting his/her absolute annihilation also defines his or her experience of life as a sacred duty that opens a space for the liberation of (Self) Puruṣa. In this sense, acceptance of death is not a suicidal tendency because it has to be the result of the series of experiences of life. *Sāṃkhyakārikā* does not try to suspend the experience as Yoga tries; instead, the experience has a central place in the *Sāṃkhyakārikā*'s process of liberation. To sum up, for *Sāṃkhyakārikā*, both theoretical and practical knowledge are equally

important, because experience leads to theoretical knowledge and theoretical knowledge leads to the direct experience of liberation.

In conclusion, *Sāṃkhyakārikā* defines acceptance of death as the necessary requirement for the liberation of Self. By doing this, the text introduces the absolute death of the person as a desirable end.

CHAPTER 4

CONCLUSION

In this thesis, *Sāṃkhyakārikā* is analyzed to understand the relationship between knowledge, liberation, and death in Sāṃkhya Philosophy. *Sāṃkhyakārikā* is one of the most important philosophical texts of Indian Philosophy and Spirituality. The text presents the metaphysical schema of Sāṃkhya philosophy with seventy verses, namely kārikās. The kārikās summarize the twenty-five fundamental principles that make the experience of life possible. *Sāṃkhyakārikā* aims to understand and transcend the pain in the experience of life by clarifying the difference between the temporality of the person and the purpose of the person in the physical world. In this sense, the phenomenon of death is the hidden subject of *Sāṃkhyakārikā*.

The idea of transcending temporality of the human being has always been the goal of Indian philosophy. According to Indian spiritual and philosophical tradition in general, the existential pain in the phenomenal realm can be overcome by obtaining the knowledge of the immortal essence of the person. This thought implies the transcendence of temporality in the world. For instance, Vedic literature presents religious rituals to transcend mortality. Upanishadic approaches present dialogues about the immortal essence and the knowledge of the essence that liberates the person from his/her mortal and painful experience in the world. All these rituals and dialogues in the Indian literature, whether spiritual or philosophical, provide ideas for overcoming the temporality of the subject.

The Upanishads and the Vedas are influenced by the dominant philosophical views and spiritual practices of their period, and have impact on the texts that were written and philosophical schools that have been practicing after them. *Sāṃkhya* School is

one of the traditions, which influences and is influenced by Upanishads and Vedas. The outlines of the *Sāṃkhya* philosophy did not come forth during the Vedas and the early Upanishad period. But in these texts, the predecessors of certain philosophical concepts are encountered.

During the Middle Upanishads, the Sāṃkhya School becomes more influential, but it emerges as a philosophical approach that develops with Yoga School in this period. One can find the development of Yoga and Sāṃkhya as two approaches with one purpose in Bhagavad Gita, which is one of the most well-known parts of the epic called *Mahabharata*. *Bhagavadgita* presents Sāṃkhya and Yoga as ways that enable the liberation of the Soul and allow one to transcend temporality. Moreover, Bhagavad Gita emphasizes the essentiality of experience for attaining the metaphysical knowledge existence. In other words, the text implies that practical knowledge and theoretical knowledge are equally essential for the liberation path. The middle Upanishads and Bhagavadgita are the texts that belong to the Proto Sāṃkhya period.

Sāṃkhya philosophy and Yoga are accepted as two ways for liberation in Proto Sāṃkhya period. Contrary to the Classical period, Sāṃkhya appears as a monistic view in Proto period. That means that the existence stems from one fundamental entity. The monistic explanation of existence is one of the most apparent differences between the Classical Sāṃkhya and the Proto Sāṃkhya periods. The other difference is the description each period gives for the world of experience. While for the Proto Sāṃkhya period, the physical world is an illusion, the Classical Sāṃkhya asserts that the material world is real. However, both periods share the idea that the cause of the pain is the attachment to the temporal objects and bodies. The attachment caused by metaphysical ignorance has to be overcome by true metaphysical knowledge that leads to the liberation of Self or Soul.

In the classical Sāṃkhya Period, Sāṃkhya and Yoga emerge as two separate philosophical schools. Iśvarakṛṣṇa's *Sāṃkhyakārikā* and Patanjali's Yoga Sutra were written in the Classical Period of Sāṃkhya. Although Yoga Sutra and *Sāṃkhyakārikā* share the same metaphysical assumptions of the liberation of the

Soul, they differ in terms of their methods. While Yoga Sutra uses predominantly ascetic, moral, and meditative practices, *Sāṃkhyakārikā* sees the experience in life itself as a liberating process. While Yoga Sutra aims for the liberation of Soul by stopping the flow of the mind, *Sāṃkhyakārikā* implies that the reflection on pain reveals the possibility of liberation.

For *Sāṃkhyakārikā*, the physical world is not an illusion but a reality, and it is a prerequisite for the knowledge of the truth. So, the knowledge of liberation is not possible without the experience in *Sāṃkhyakārikā*. However, the experience is a painful state caused by the psychological effect of temporality, and in this sense, the experience of the physical world has to be transcended. Therefore, the person first has to understand the nature of his/her experience and the twenty-five principles that make the experience possible to liberate from the experience of pain. The text aims to overcome the metaphysical ignorance of a person by explaining the metaphysical position of the person in the creation.

Unlike the Upanishadic tradition, *Sāṃkhyakārikā* is a dualistic text. In other words, there are two fundamental entities (or principles) that make the world of experience in the text possible. The first entity is Puruṣa, which is an inactive provider of the telos of the world of experience. The second is Prakṛti, which is the potentially creative substance of all the material and psychological aspects of the phenomenal realm. The phenomenal realm is a result of the mutual expectancy of these two principles as being subject and object. *Sāṃkhyakārikā* tells that the relationship between the two is for the sake of Puruṣa's liberation. As a result, the purpose of creation has to be the liberation of Puruṣa.

Prakṛti has three substantial constituents, namely Guṇas. Guṇas are in balance before the proximity of Puruṣa and Prakṛti. But under the inactive influence of Puruṣa, these substantial constituents dominate each other and lead to creation and diversity in the physical world. The inter-domination of Guṇas is the cause of the manifested world. Therefore, all the creation and further principles caused by Guṇas are just instruments for the liberation of Puruṣa.

The principles that make the experience possible are divided into two groups. These are internal and external instruments. Internal instruments (Intellect, Egoity, Mind) are the group in which the perceptions that comes from experience are synthesized and transformed into knowledge. External instruments are the sensory abilities that enables perception of the outside world. These two groups of instruments together constitute the instrumental subject.

The instrumental subject is a kind of human soul that is continuously exposed to the cycle of death and birth until the direct experience of knowledge. This human soul has eight types of instinctual tendencies, including the tendency to attain the knowledge of liberation or in short, wisdom. Attaining wisdom is the only way to reveal the possibility of the experience of liberation. The other tendencies lead to the cycle of death and birth, which is the cause of the temporal experience of the subject.

The cause of the pain is that the instrumental subject thinks that every action attributed to its temporal “I” is due to its own free will. However, the creation that manifests because of the proximity of Puruṣa and Prakṛti is under the influence of one general will, which is the liberation of Self (Puruṣa). Thus the instrumental subject helpfully misunderstands the responsibility of the liberation path as its own. Therefore, the subject has to make a distinction between its existence, the substance, and Puruṣa, because this is the only possible way to understand the instrumental purpose of its presence, which is the liberation of Puruṣa. In other words, the subject has to attain the true metaphysical knowledge for the direct experience of liberation.

The knowledge of liberation and the direct experience of liberation are not the same thing. While the latter is an edgy-meditative experience that requires a leap faith, the former is the metaphysical inference that shows the possibility of the realization of the latter. The knowledge of liberation is attainable through Pramanas (perception, inference, and reliable authority), so that knowledge is a result of the rational process. The instrumental subject understands the difference between its “I,” Primordial materiality and Puruṣa with the help of a rational process. However, the direct experience of liberation transcends the rational method, which belongs to the world of experience. In this sense, the process of liberation is not entirely rational,

neither it is entirely meditative, but rather a naturally progressive process of liberation that includes both rational and meditative experiences. Therefore, the creation and the pain caused by experience instinctively works for liberation. The rational and meditative processes are the results of the natural tendency.

The experience of pain leads to the desire to know, which leads to the reflection on pain. And thus, the pain is also necessarily prior to liberation because the reflection on pain - as a result of the proximity of Puruṣa and Prakṛti - is the key to the knowledge of liberation. Because of the principle of causality, one of the basic principles of *Sāṃkhyakārikā*, the knowledge of liberation should potentially be found in the experience of pain. Therefore, all the products of the creation are unconsciously motivated for liberation.

There is also another implication of the knowledge of liberation, which is the absolute annihilation of the instrumental subject. The liberation process of *Sāṃkhyakārikā* implies that the natural tendency of life is death, because the liberation of Puruṣa is possible only through the end of the experience of the subject or manifested Prakṛti. In other words, the direct experience of liberation means instrumental subjects' acceptance of its death.

By reflecting on pain, the instrumental subject discovers that it has a single duty, which makes both life and death meaningful. *Sāṃkhyakārikā* positions the death of the subject as a final task that leads to liberation. In this case, *Sāṃkhyakārikā* defines death as the most desirable task for the human soul, which is just an instrument for liberation of the Self. However, the desirable end is possible only with the experience. Life and death are equally essential experiences for *Sāṃkhyakārikā*, but *Sāṃkhyakārikā* does not promise immortality. Instead, the text describes death as natural experience caused by life. In this sense, life is a reflection on death and an instinctive therapeutic process, in which the subject has to prepare itself for its death.

In *Sāṃkhyakārikā*, the knowledge of liberation comes with the experience of life. Thus, the practical experience of life is a necessity for the theoretical knowledge of liberation. Therefore, as Hadot has observed in his investigation on Spiritual tradition

in Ancient Greek, Sāṃkhya philosophy is also a combination of the philosophical discourse and the philosophical practice.

Sāṃkhyakārikā describes life as a natural process of self-transformation and self-discovery. In this respect, *Sāṃkhyakārikā* goes a little further than seeing philosophy as a way of life and defines life itself as a philosophy. Perhaps the text does not explicitly include any spiritual practice because it accepts all of the various practices, because all the exercises and so-called personal efforts are the natural results of the general motivation of being in the world, namely liberation.

In conclusion, *Sāṃkhyakārikā* deserves to be read within the framework of Hadot's ideas about the philosophy as a way of life and can start a philosophically universal dialogue between Ancient Greek philosophy as a spiritual tradition and Indian philosophy. This is precisely because the philosophy of *Sāṃkhyakārikā*, as Hadot observed for Ancient Western philosophy, is significant in its practical application. Both Sāṃkhya philosophy and the spiritual tradition in early Western philosophy, the philosophical discourse is a tool that explains how to reach self-knowledge that leads to liberation from the attachment to the temporal emotions, belongings, future and past. Thus philosophy is not purely theoretical, because the philosophical discourse gives the person a theoretical framework to transcend the dilemmas on the practical level. Therefore, for both of these views the philosophical text has a practical meaning. Furthermore, the theoretical knowledge needs practical exercises or daily experience for liberation in these two traditions. In this sense, there can be further studies about these two traditions considering their relation between life, death, knowledge and liberation.

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GLOSSARY

Ahamkara	The principle of personalization, egoity
Atman	Individual essence of human Soul
Bhagavadgita	One of the parts of epic called Mahabbarata
Bhāvas	Eight Instinctual tendencies of Buddhi (Intellect)
Brahma	Absolute being
Buddhi	Intellect
Buddhindriya	Sense capacity
Guṇa	Three substantial constituents of Primordial Materiality (Prakṛti)
Indra	The God of War
Ísvarakṛṣṇa	The author of Sāṃkhyakārikā
Jivanmukti	The person who is liberated form the attachments of temporal by attaning the true knowledge of the existence through an edgy meditative state
Jñāna	Wisdom, the instinctive tendency of Buddhi (Intellect)
Karma	One of themes of Indian Philosophy in general, the Causality theory that says every action has a result
Karmendriye	Action capacity
Liṅga	Instrumental subject that is expose to continuous cycle of life and death. Linga is constituted of thirteen fold internal and external instruments.
Manas	Mind, functions as a link between external an internal instruments of the subject; synthesizing principle
Maya	The realm of experience that is accepted as an illusion
Moksha	Liberation of the Soul
Prakṛti	Primordial materiality that is the creative principle of the physical world
Pratyayasarga	The characteristic traits
Puruṣa	Enjoyer, witness. Inactive principle of the creation that provides telos for the creation
Rajas	One of the three substantial constituents of Prakṛti that is the source of action, energy and desire
Sāṃkhya	Enumeration

Sāṃkhyakārikā	The text that is systematically enumerates the metaphysical schema of Sāṃkhya School
Samsara	The cycle of life and death
Samyoga	The relationship between Puruṣa and Prakṛti , which is the cause of creation
Satkāryavāda	The theory of causality, the effect preexists in its cause.
Sattva	One of the three substantial constituents of Prakṛti that is the source of illumination and clarity
Tamas	One of the three substantial constituents of Prakṛti that is the source of inertia and depression
Tattvas	Principles of creation
Tattvabhāsyā	The systematical reflection on the principles of creation, which leads to direct experience of liberation
Tattvakaumudī	Moonlight on principles, the commentary of Vacaspati Misra's on Samkhyakarika
Vyakta	Manifested
Yoga	Union, soteric dicipline

APPENDICES

APPENDIX A: TURKISH SUMMARY / TÜRKÇE ÖZET

Neden ölmeliyim? sorusu insanlığın her zaman en önemli sorularından biri olmuştur. İnsanın zamansallığı ya da ölümlü oluşu yaşamın nedeni, ölümün nedeni ve varoluşun anlamı üzerine düşüncenin gelişmesine neden olur. Yani insanlığın düşünce, din ve hatta bilim tarihi, ölümlülüğün ya da ölümün kaygısının aşılması ile ilgilidir. Diğer bir deyişle bilgisine ölene kadar vakıf olunamayan ve öldükten sonra da deneyimin neye dönüştüğünü bilemediğimiz ölümün bilgisi yaşayanlar için mümkün olmayan ama yaşanacağı kesin olan bir olgudur. Dini mitoloji ölüm sonrasını anlatarak yaşamın içinde olup biteni anlamlı kılmaya çalışır. Hatta ölümden sonrası üzerine dogmatik kurgular yaparak ölümlü olanları bu kurgular üzerinden yönetmeye çalışır.

Batı felsefesinin temeli olarak kabul edilen Antik Yunan felsefesi de ölüm sorusunun etrafında dolanır. Antik Yunan da ölüm korkusu üzerine düşünür, ölümün doğasını anlamaya çalışır ve bunun üzerinden yaşamı anlamlandırır. Pierre Hadot'ya göre Antik Yunan ve Roma felsefeleri spiritüel ve çileci tekniklerle yaşam ve ölüm arasındaki ilişkiyi anlamaya çalışır. Yani bu felsefi geleneklerde ölüm fikrini düşüncelerinin merkezine alır. Antik Yunan felsefesi spiritüel anlamda dönüştürücü egzersizler ile kişinin hakikatin bilgisine ulaşmasını hedefler.

Hadot'ya göre Antik Yunan ve Roma'daki felsefe, felsefi söylem ve felsefi pratiğin melezlenmiş bir halidir. Yani felsefi söylem çelişmezlik arayışında saf bir teorik alan değildir. Tam tersine deneyim alanından beslenen ve tekrar deneyim alını beslemek üzere yazıya dökülen ya da anlatılan, değişime açık, organik bir yapıdır. Dolayısıyla felsefe kişinin kendisini tanımasına yardımcı olacak yolları sunar. Örneğin, Sokrates öğrencilerine “kendini bil” der. Kişi kendisinin özüne, varoluşuna ve tutumlarına dair

hakiki bilgiyi edinmek için ruhsal egzersizlere ve çileci pratiklere başvurur. Bu şekilde kendisini tanır ve dönüştürmek için çabalar. Bu dönüşüm sonucunda kendisine dair hakikatin bilgisine yaklaşır. Sonuç olarak Antik Yunan Felsefesi genel olarak kişiye kendini keşfedip, bilgeliğe ulaşabileceği bir yaşam biçimi sunar. Diğer bir deyişle, Hadot'ya göre bu dönemin felsefecileri ve düşünürleri felsefeyi bir yaşam biçimi olarak anlarlar.

Platon felsefenin ölmeyi öğrenmek olduğunu belirtir. Ölüm üzerine düşünce ile beraber filozof ölmeden bedeni ve ruhunu ayıracaktır. Yine ölüm sorusunu merkeze alan diğer bir örnek ise Epikürcülüğün ölümün hiçliğini vurgulamasıdır. Ölüm geldiğinde kişi olmayacaktır, yaşam varken de ölüm yoktur. O halde ölüm yaşamın bir parçası değildir ve yaşarken üzerine düşünmenin bir anlamı da yoktur. Ölüm sorusunun görünür olduğu başka bir örnek ise Roma imparatoru Marcus Aurelius'un kendine yazdığı notlarda karşımıza çıkar. Marcus Aurelius ölümlü oluşunu her an hatırlatır kendisine. İmparator bu şekilde her anını son anı gibi sorumlu ve erdemli şekilde yaşar. Ayrıca bu şekilde geleceğin ve geçmişin yarattığı kaygılardan arınarak şu anda kalmayı hedefler. Bu örneklerden ortaya çıkmaktadır ki, ölüm'ün yarattığı kaygının aşılması Antik Yunan ve Roma felsefelerinin önemli konularından biridir.

Hint felsefesi de Antik Yunan Felsefesine benzer bir görüntü sergiler. Yine Hint kültürünün genelinde de felsefi söylem ve felsefi pratik birbirinden ayrılabilir değildir. Üstüne üstlük kişinin özüne dair hakikat bilgisini edinmesi neredeyse tüm Hint spiritüalitesinin en önemli meselesidir. Bu hakikate dair bilgi bazen güvenilir bir dini öğreti ile bazense kişinin bilgiye ulaşmak için çabalaması ile ortaya çıkar. Hakikatin bilgisi Hint felsefesinin 4 temel temasından sadece bir tanesidir. Diğer üçü ise karma, maya ve mokşa'dır. Karma tüm varoluşun bir nedensellik ilişkisi içinde işlediğini anlatır. Birey bu yaşamda yaptıklarının sonuçlarına bir sonraki yaşamında katlanmalıdır. Maya ise bir yanlış anlaşılma ya da yanılısamadan ötürü gerçek gibi görülen deneyim alanı anlamına gelir. Bu alan bireyin bağlanmayı ve zamansallığı deneyimlediği acı alanıdır. Mokşa ise maya'dan özgürleşmedir. Bu özgürleşme ancak hakikatin bilgisine ulaşma ile mümkündür ve kişi bu bilgiye ancak kendi özüne bakarak ve onun doğasını keşfederek ulaşır. Yani illüzyonlarla dolu deneyim

alanı ancak özün doğru bilgisi ile aşılar hale gelir. Buna yönelik olarak Hint felsefesi okullarında acıdan özgürleşmenin çeşitli yolları aranmıştır. Samkhya felsefesi de bu okullar arasında en eskilerinden biri olarak kabul edilir. *Samkhyakarika* ise bu okulun ulaşılabilir en eski metnidir.

Samkhya felsefesi çok eski çağlara dayanıyor olmasına rağmen, *Samkhyakarika* metni Milattan sonra 400-500 yılları arasında kaleme alınmıştır. Metin Samkhya felsefesinin metafizik duruşunu ana hatları ile 70 maddede özetler. Bu 70 maddeye *karika* adı verilir. Samkhya kelimesi ise numaralandırma ya da sayma anlamına gelmektedir. Metin 70 karika ile deneyim alanını mümkün kılan yirmi beş prensibi ayrıntısıyla sayar ve açıklar.

Bu metine göre insanın deneyim alanındaki acısı metafizik bir cehaletten kaynaklanır. Kişi, kendisi, onu oluşturan töz ve ona neden olan Özsel eğilimin farklı varlıklar olduğunu bilmediğinden acı çekmektedir. Bu metafizik cehalet ise ancak doğru metafizik bilgi ile aşılabılır. Bu metafizik bilgi kişiyi kendisinin hakiki bilgisine götürecektir ve onu deneyimin alanının getirdiği acılardan özgürleştirecektir. Deneyim alanının kendisine dair olduğunu zanneden bencil ben, tüm varlığın, acı'nın ve acı'dan özgürleşmenin öznesi olduğunu sanıyor olsa da, doğru bilgiyi edindiğinde kurtulması gerekenin "ben" olduğunu anlayacaktır. Yani *Samkhyakarika* sofistike bir şekilde ölümün gerekliliğini anlatarak, öznenin ya da bencil ben'in mutlak ölümünü yerine getirilmesi arzu edilen bir eylem olarak ortaya koyar. Yaşam ya da deneyim alanı ve onun içindeki acı ise arzu edilen mutlak ölümü mümkün kılan bir ön koşul olarak karşımıza çıkar.

O halde yaşam *Samkhyakarika*'nın imasına göre kendiliğinden bir ölüm tefekkürü olabilir mi? Bu tez boyunca *Samkhyakarika*'nın yaşamın kendisinin doğal olarak felsefeye dönüşüp dönüşmediği sorusu cevaplanmaya çalışılmıştır. Samkhyakarika ölümü varoluşun doğal, zorunlu ve arzulanır bir sonu olarak konumlandırır ve zamansallık kaygısını bu şekilde aşar. Bu açıdan Hint Felsefesi ve Antik Yunan-Roma felsefeleri arasında bir diyalog başlatılabilir. Biz ise bu tezde bu potansiyel diyalogun Hint felsefesi tarafının bir bölümünü anlatmak istedik.

Tezin ikinci bölümünde öncelikle Samkhya Felsefesinin tarihsel gelişimi incelenmiştir. Bu bölümde Batı felsefesi okuyucusuna Samkhya felsefesinin genel hatları ve kavramları tanıtılmıştır. Daha sonra Hint Felsefesinin öne çıkan metinleri üzerinden bu felsefenin ve terminolojisinin geçirdiği tarihsel evrim incelenmiştir. İncelenen metinlerde ölümün tuttuğu yer özellikle vurgulanmıştır.

Tezin üçüncü bölümünde ise *Samkhyakarika* metninin sunduğu metafizik şema en ince ayrıntısı ile incelenmiş ve felsefi imaları üzerinden yorumlanmıştır. Bu bölümde acı, bilgi özgürleşme denklemi anlatılmıştır ve acı'nın özgürlüğün zorunlu bir ön koşulu olduğu iddiası ispatlanmaya çalışılmıştır. Özgürlüğün ise *Samkhyakarika*'da başka bir iması vardır. Özgürlük kendini “ben” olarak adlandıran öznenin kendisinin mutlak ölümünü kabul etmesi ile gerçekleşecektir. Yani doğru metafizik bilgi ben'in araçsallığını ve geçiciliğini ortaya çıkararak onu acıdan özgürleştirecektir. Bu açıdan *Samkhyakarika* özgürleşmeyi arayan kişiye felsefi ve varoluşsal bir çerçeve sunar. Yani Samkhya felsefesi de tıpkı Antik Yunan ve Roma gibi felsefeyi pratik fonksiyonu açısından önemli bulur. Diğer bir deyişle, Hint felsefesinin bir okulu olan Samkhya'nın bu metni felsefesi bir yaşam biçimi sunar. Bu yaşam biçimi tıpkı Hadot'nun erken Batı felsefesi için gözlemlediği gibi kişinin daha iyiye dönüşümü ve öze dair bilgiyi edinmesi ile mümkün olduğunu ima eder. O halde Samkhya felsefesi ve hatta Hint felsefesinin geneli Hadot'nun çizdiği bu çerçevede değerlendirilmeyi hak eder.

Sāmkhya Felsefesinin Tarihsel gelişimi üç ana döneme bölünerek incelenmiştir. Bu dönemler Antik Samkhya felsefesi Spekülasyonları, Öncül Samkhya Dönemi ve Klasik dönemdir. *Samkhyakarika* Klasik döneme ait olduğundan *Samkhyakarika* sonrası dönem bu tezin içeriğine dahil edilmemiştir. Samkhya kelimesi Sanskrit dilinde saymak ya da sıralamak anlamlarına gelmektedir. Samkhya felsefesi de varoluşu mümkün kılan tüm prensipleri sıralar ve kişiye özgürlüğe dair bilginin yolunu açar. Bu felsefenin kurucusunun Kapila adlı bilge olduğu düşünülmektedir. Kapila hakkında Hint külliyatındaki diğer yazarlar ve ermişlerde de olduğu gibi kesin bir bilgi edinilememektedir. İsmine ilk kez Upanişadlar'da rastlanır. Hint felsefesi bilgiyi sunan kişiye değil bilgiye önem verdiği için, bilgelerin kişisel

tarihleri pek de önemsenmemiştir. Samkhya Külliyyatının Kapila'dan sonraki Samkhya hocası Asuri olarak kabul edilir. Yine Asuri hakkındaki bilgi de ya kayıptır ya da önemsenmemiştir. Samkhya Felsefesinin Buddizm ile aynı bölgede yani Indus Vadisinde geliştiği düşünülmektedir. Buradan Hint kıtasının bir çok yerine yayılmış ve bir çok diğer felsefeyi etkilemiştir.

Samkhya felsefesinin terminolojisine Antik Samkhya döneminde Veda'larda ve Upanishadlar'da rastlanmaktadır. Veda'lar Hindu kültürünün ilk kutsal metinleri olarak kabul edilir. Bu metinlerde varoluş ve kozmos mitik anlatımlarla açıklanmaya çalışılır. Kişinin gelişimine ve akıbetine dair pratikler dini ritüeller şeklinde sunulur. Bu metinlerde Samkhya felsefesine dair açıkça bir gönderme ya da açıklama yoktur. Fakat bu dönemde, Samkhya felsefesinin genel hatlarının köklendiği belli başlı fikirler ve açıklamalara rastlanır. Örneğin ikilik fikri ve Purusha kavramı *Rig Veda* (MÖ.1200-900) metninde kendilerine yer bulmuştur.

Yine bu döneme ait erken Upanishadlar'da Samkhya Felsefesinin izleri görülmektedir. Upanishad kelimesi Sanskrit dilinde “yanında oturmak” anlamına gelir. Bu dönem aynı zamanda sözlü edebiyattan yazılı edebiyata geçilen dönemdir. Ermişlerin ya da bilgelerin yanında oturanlar onların anlattığı anekdotları, diyalogları ve tartışmaları yazıya geçirmişlerdir. Antik Samkhya dönemine ait iki Upanishad olan *Brhadaranyaka Upanishad* (MÖ. 900-500) ve *Chandogya Upanishad*'da (MÖ. 900-500) da Samkhya Felsefesinin etkilediği ya da etkilendiği eğilimler ve terminolojik açıklamalar yer alır. Antik Samkhya döneminde Sistematik bir Samkhya felsefesine rastlanmaz. Ancak ölüm, bilgi ve özgürleşme konularındaki genel eğilim Samkhya'nın temellerini oluşturabilecek niteliktedir. Ruh'un özgürleşmesi teması ise en öne çıkan temalardan biridir. Bu açıdan da bu dönem metinlerinin ve düşüncelerinin Samkhya felsefesinin ölüm ve özgürlük arasındaki ilişkiyi açıklama şeklini etkilemiş olma ihtimali yüksektir.

Bir sonraki dönem Öncül Samkhya Dönemidir (MÖ. 400 - MS. 100). Hint felsefesinin altı temel ekolü bu dönemde gelişmiş ve şekillenmiştir. Samkhya da bu altı temel okul arasında sayılır. Bu dönemde Samkhya felsefesi bir önceki döneme

göre açıkça ortaya çıkmaya başlar. Fakat bu dönemde Samkhya felsefesinin gelişimi Yoga felsefesi ile birleşik halde gözlemlenir. Bu iki felsefe aynı okulunun farklı tarafları gibi sunulur.

Orta dönem Upanishadları olarak bilinen *Katha Upanishad* ve *Svetasvatara Upanishad*'da açıkça görülmektedir ki Vedik döneme ait ritüellerin yerini entelektüel çaba almıştır. Yani kişinin hakikate giden yolunu mümkün kılan dini ritüellerin yerine getirilmesi değildir. Kişi artık kendine dönmeli kendi özü ile ilgili bilgiye rasyonel ve meditatif yöntemlerle ulaşmalıdır. Bunun yanı sıra Samkhya felsefesinin metafizik açıklamaları ana hatları ile sunulur. Üstüne hakikate giden yolun Samkhya ve Yoga ile olacağı özellikle belirtilir.

Yine Öncül Samkhya dönemine ait metinlerden biri olan *Buddhacarita* "Buddha'nın Eylemleri" (MÖ.50 - MS.100) Samkhya felsefesinin adını zikretmeyerek Samkhya felsefesinin ana hatlarını açıkça anlatır. Bu metinde Kanto 12'de Buddha bir Samkhya bilgesinin yanına gider ve onun metafizik şemasını dinler. Bu bölüm Buddhistler tarafından Samkhya felsefesinin tanındığını ve eleştiri konusu olduğunu açıkça ortaya koyar. Samkhya hocası olan Arada'nın sunduğu bilgiler bir kaç terminolojik değişiklik dışında Klasik Samkhya felsefesi ile neredeyse aynıdır.

Bu döneme ait diğer bir metin is *Bhagavadgita*'dır. *Bhagavadgita* Sanskrit dilinde "Tanrı'nın Şarkısı" anlamına gelmektedir. Bu metin büyük Mahabarata Savaşını altan aynı adlı destanın en bilinen bölümlerinden biridir. Metin savaş alanında ölmek ve öldürmekle ilgili burun buruna gelen kaygı ve korku dolu olan Pren Arjuna'nın ve onu bu korkudan arındırmaya ve aydınlatmaya gelen Tanrı Krişna'nın hikayesini anlatır. İki karakter ölüm, acı, cehalet, bilgi ve özgürleşme üzerine uzun bir sohbet içine girerler. Krişna Arjuna'ya bedensel ölümün önemsizliğinden bahsederek, asıl olanın doğru metafizik bilgi gelecek olan bilgi olduğunu anlatır. Kişinin doğru bilgiyi Samkhya ve Yoga yolları elde edeceğinin altını çizer. Ayrıca Samkhya ve Yoga felsefelerinin farklı olduğunu düşünenlerin yanlış bir yolda olduklarını belirtir. O halde bu dönemde Samkhya ve Yoga okullarının yavaş yavaş iki ayrı sistem olarak ortaya çıkmaya başladığı çıkarımı da yapılabilir. *Bhagavadgita* ayrıca

deneyim alanında olup bitene neredeyse *Samkhyakarika* kadar önem verir. Deneyim alanının kişinin dönüşeceği, bilgiye ulaşacağı ve özgürleşeceği yerdir.

Öncül Samkhya Döneminde açıkça görülmektedir ki, Samkhya Felsefesi Yoga'dan ayrılmaya başlamıştır. Ayrıca bu dönemde özgürlük ya da Ruh'un özgürlüğü ancak kişinin entelektüel çabası ve kendi doğasına dair doğru bilgiyi edinmesi ile mümkün olacaktır. Yukarıda belirttiklerimiz dolayısıyla Öncül Samkhya Dönemi açıkça Samkhya Felsefesinin sistematik bir ekol olarak ortaya çıktığını ortaya koymaktadır.

Bir sonraki dönem Klasik Samkhya Dönemidir. Bu dönemde Samkhya ve Yoga Sistemleri görünür şekilde ayrılmıştır ve iki ayrı metin ile karşımıza çıkarlar. Yoga okulu Patancali'nin *Yoga Sutra* metni ile ortaya çıkarken, Samkhya felsefesi İşvarakrişna'nın *Samkhyakarika*'sı ile boy gösterir. *Yoga Sutra* ve *Samkhyakarika* metinleri aynı metafizik ön kabullere sahip olsalar da, yöntemleri açısından farklılaşırlar. *Samkhyakarika* daha çok rasyonel bir yol izliyor gibi görünürken, *Yoga Sutra* ruhsal ve bedensel pratiklere, ahlaki kurallara ve çileci yöntemlere ağırlık verir. *Yoga Sutra* Vedik ve Upanishadic dönemin monist ve Tanrıci bakış açısına sahipken, *Samkhyakarika* Tanrı'dan ya da Tanrı'ya ulaşmaktan bahsetmez.

Samkhyakarika varlığı bir ikililik üzerinden anlatır. Yani dünyadaki varoluşun veya deneyim alanının temelinde 2 ilksel varlık vardır. Bunlardan birincisi Prakrti yani İlksel Maddeselliktir. Bu varlık yaratmaya teşne, bilinçsiz, tek başına amacı olmayan ve deneyim dünyasının hem fiziksel hem de zihinsel tözünü oluşturan temel prensiptir. Diğer temel varlık ise Purusha'dır. Purusha tüm zaman ve mekandan ve Prakrit'den azadedir, pasiftir, saf bir bilinç halidir. Deneyim alanının ortaya çıkmasının dolaylı nedeni ve yine deneyim alanının telosunu belirleyen prensiptir. Bu iki varlık karşılıklı bir özne ve nesne olma beklentisinden dolayı bir diyalog içine girerler. Bu diyalog deneyim alanının ortaya çıkmasına sebep olur ve amacı Purusha'nın özgürlüğüdür.

Prakrti'nin yani İlksel maddeselliğin 3 adet tözsel bileşeni vardır. Bunlara Gunalar denir. Purusha ile yakınsanmasından önce bu tözsel bileşenler dengededir. Purusha

ve Prakrtinin diyalogu dolayısıyla gunalar birbirlerini domine etmeye ve birbirlerine baskın gelmeye başlarlar. Bu Prakrti'nin yaratımlarına neden olur. Bu 3 adet bileşen içlerinde hem psikolojik hem de maddesel potansiyeller taşırlar. Sattva aydınlanma ve berraklık iken. Rajas hareket ve arzudur. Ya da Tamas, atalet ve depresyondur.

Yani daha önce de belirttiğimiz gibi deneyim alanı bu iki varlığın ilişki içine girmesiyle dengesi bozulan 3 tözel bileşenin birbirini domine etmesi ile ortaya çıkar. Bu ilişkinin amacı Purusha'nın özgürleşmesi olarak anlatılır metinde. Yani ilksel madde Purusha'yı özgürleştirmek için aktive olur ve yaratmaya başlar. İlk yaratım Buddhi'dir. Buddhi evrensel bir bilinçdışı gibi iş görür. Bu evrensel bilinç dışının 8 içsel eğilimi vardır. Bunlar'dan sattvik olanlar bilgelik, erdemlilik, güç, bağlanmama, Tamasic olanlar ise bunların tam tersidir. Bu bilinçdışı eğilimlerden sadece bilgelik Purusha'nın özgürleşmesine yol açacaktır. Diğerleri ise ölüm – doğum döngüsünün tekrarlamasına neden olur.

İkinci yaratım ya da prensip ahamkara'dır. Bu prensip kişiselleştiren ilkedir. Kendi varlığının farkında olmayan bilinçdışının kendini bilinç ile karıştırmamasından ortaya çıkar. Ahamkara araçsal bir “ben” yaratarak içsel olan ve dışsal olan arasında bir ayırım yapar. Bu prensipten manas (zihin), duyular ve ince elementler ortaya çıkar. İnce elementlerden ise insan bedeninin de oluştuğu 5 inorganik element ortaya çıkar.

Buddhi, ahamkara ve manas beraberce içsel aracı, duyular ise dışsal aracı oluştururlar. Dışsal araç dış dünyayı algılar. Algılar bir ben'e atfedilir. Bu algılananlar içsel araçta işlenir ve sentezlenir. Bu ben'e atfetme durumu hem cehalete neden olur, hem de özgürleşme için ben'in sorumluluk almasına sebep olur. Cehalete neden olur çünkü ben kendi varlığını deneyim alanının sebebi olarak görmektedir. Yani kendi varlığı ve onun var olmasını sağlayan varlıklar ya da koşullar arasında bir ayırım yapamaz ve onlardan bihaberdır. Yani özgürlüğün asıl sahibi olmayan ve araçsal olarak ortaya çıkmış olan ben özgürlüğü kendisininmiş gibi sahiplenir ve onun için çalışır.

İçsel ve dışsal organlar beraberce linga'yı yani araçsal özneyi oluşturur. Linga ölüm

ve doğum döngüsüne maruz kalan Burley'nin deyimi ile bir tür insan ruhudur. Prakrti'nin ürünlerinden biri olan Araçsal özne'nin bilinçdışı amacı Prakrti'nin yaratmaya başlama amacı ile aynıdır. Bu da Purusha'nın özgürleşmesidir. Linga bu amacını yerine getirmek için deneyim alanında olmalıdır. Bunun için ise maddesel yani bir anne ve babadan doğan bedene ihtiyacı vardır ve deneyim alanı olmadan özgürleşme de mümkün değildir. Çünkü ancak deneyim üzerinden özne kendi bilinçdışı eğilimlerini fark edebilir, kendini tanıyabilir ve özgürleşme bilgisine ulaşabilir.

Bu noktada *Samkhyakarika*'nın Nedensellik ilkesini hatırlatmakta fayda var. *Samkhyakarika*'daki nedensellik ilkesine göre her sonuç nedenin içerisinde potansiyel olarak vardır. Yani her bir Prakrti ürünü temellendiği Prakrti ve Purusha ilişkisinin motivasyonunu yani Purusha'nın özgüleşmesini içinde potansiyel olarak taşımak zorundadır. Tüm bu ürünlerin ve deneyimlerin amacı Purusha'nın özgürlüğüdür. Fakat araçsal özne bu bilinçdışı eğiliminin farkında olmadığı için acı çeker. Çünkü kendisi ve ona neden olan koşullar arasında ayırım yapamamaktadır dolayısıyla tüm sürecin kendine dair olduğunu düşünmektedir. Bu ise metafizik cehalettir ve bu metafizik cehalet acı'ya neden olmaktadır.

Samkhyakarika'ya göre acı bilme arzusuna yol açar. Metin 3 türlü bilgiye ulaşma yöntemi tanımlar. Bunlar algılama, çıkarım yapma ve güvenilir bir otorite tarafından doğrulanmadır. Kişi duyusal yolla dışarıyı algılar, bu algılar arasında ilişkiler kurar, geçmişe ve geleceğe dair çıkarımlarda ve tahminlerde bulunur, bu çıkarımlar güvenilir bir zümre ile ya da güvenilir bir metin ile doğrulanır. *Samkhyakarika*'da özgürlüğe dair bilgiyi edinme yöntemi rasyonel bir süreçtir. Fakat özgürlüğün doğrudan deneyimi meditatif bir çaba ya da inanç sıçrayışı gerektirir. Yani bu durumda özgürlüğe dair bilgi ile özgürlüğün doğrudan deneyimi aynı şey değildir. Bunun yanı sıra *Samkhyakarika*' da ki özgürleşme süreci hem bir parça rasyoneldir, hem de bir parça meditatif bir çabadır.

Yukarıda varoluşsal acı'nın kişiyi bilgi edinme arzusuna ittiğini belirtmiştik. Yani acı yine Prakrti'nin bir yaratımı ve iki temel varlığın arasındaki diyalogun bir parçası

olarak içinde özgürleşmenin potansiyelini barındırır. Bu durumda acı özgürleşme sürecinin doğal ve hatta zorunlu bir ön koşuludur. Acı, önce acı üzerine düşünmeye neden olur. Daha sonra da bu acının aşılması için neler yapılması gerektiğine dair bilginin edinilmesine neden olur. Yani yaşamın içindeki acı üzerine düşünce süreç içerisinde acıdan yani metafizik cehaletten özgürleşmeye neden olacak bilgi edinme sürecini de beraberinde getirecektir. Bu durumda biraz önce bahsettiğimiz bilginin edinilmesini sağlayan rasyonel süreç de, bilgiden sonra gelen özgürlüğün bilgisinin doğrudan deneyimi de, Prakrti ve Purusha arasındaki diyalogun kaçınılmaz birer parçaları ve tüm yaratımın doğal ve engellenemez bir amacıdır. Yani *Samkhyakarika*'da özgürleşme, içinde rasyonel ve meditatif anlar barındıran doğal bir özgürleşme sürecidir.

Peki özgürlüğün bilgisi nedir? Doğru metafizik bilgidir. Bu bilgi araçsal özne, ilksel maddesellik ve saf bilinç arasındaki farkı ortaya koyar. *Samkhyakarika*'ya göre bütün bu özgürleşme süreci sırasında araçsal özne ben diye bir şeyin olmadığını, bu ben'in bilinç olmadığını ve bilincin de kendisine ait olmadığını öğrenir. Bu bilgi özgürlüğün doğrudan deneyimine yer açar.

Özgürleşme bilgisinin iması şudur; araçsal olarak özgürleşme sürecinde yaratılmış olan "ben" özgürlüğün asıl sahibi değildir. O sadece hatalı ama yararlı bir şekilde tüm özgürleşme sürecinin sorumluluğunu alır. Yani doğru bilgiye ulaşana kadar özgür bir iradesi olduğunu düşünür. Fakat *Samkhyakarika*'daki öznenin özgür bir iradesi yoktur. Tam tersine genel bir irade ve bilinç dışında keşfedilmeyi bekleyen tek bir amaç vardır. Özne bu amacı keşfettiğinde kendi mutlak ölümünü kabul ederek Purusha'nın özgürlüğüne yer açmalıdır.

O halde Araçsal özne için yaşam ve ölüm Purusha'nın özgürlüğü yolunda keşfedilmek üzere bekleyen birer görevdir. Özne önce acısını anlamlandırmak için düşünsel bir sürece girecektir ve bu süreçte kendi doğası ve köklendiği varlıkların doğaları arasındaki farkı anlayacaktır. Sonunda ise kendi doğasında saklı olan görevini keşfedecektir. Bu görev Purusha'nın özgürlüğü uğruna "ben"'in ya da araçsal özne'nin yani insan ruhunun mutlak ölümünün kabulüdür.

Yani *Samkhyakarika*'da ölüm, zamanı geldiğinde yerine getirilmesi gereken bir görev olarak tanımlanır. Ve hatta bu görev yani ölüm tüm bu yaşam sürecinin arzu edilen sonudur. Çünkü araçsal özne'nin ölümünün kabulü Saf Bilincin yani Purusha'nın özgürlüğü demektir ki; bu bütün yaratımın nihai amacıdır. O halde yaşam deneyimi ölme görevimizi keşfettiğimiz bir alandır. Bu durumda *Samkhyakarika*'da deneyim alanı ya da Prakrit'nin üretimleri ya da yaşam kendi başına terapötik bir süreç olarak anlatılır. Yani kişi ne kadar bilmiyor ve acı içinde de olsa bilmeye ve zamansallıktan özgürleşmeye yönelik bilinçdışı bir amacı vardır. Diğer bir deyişle *Samkhyakarika*'da araçsal öznenin yaşamı kaçınılmaz bir şekilde spirüal olarak dönüştürücü ve özgürleştirici bir süreci anlatır. Diğer bir deyişle *Samkhyakarika*'da anlatılan felsefe bir yaşam biçiminden ötededir. Yaşam özgürleşme için felsefeye dönüşmelidir. Ve hatta yaşamın kendisi bir ölüm tefekkürüdür. Bu açıdan *Samkhyakarika* da Hadot'nun ve hatta Foucault'nun Antik Yunan, Roma felsefelerindeki spirüal gelenekle ilgili yaptıkları gözlemler çerçevesinde tekrar okunabilir ve iki coğrafya arasındaki felsefe yapma biçimlerinin benzerliği tekrar gözden geçirilebilir. Son olarak şu açıktır ki, insanlığın ölümlülük ile kurduğu ilişki ve buna getirdiği çözümler coğrafyalar ve kültürler bambaşka olsa da birbirinden çok da farklılaşmamaktadır.

APPENDIX B: TEZ İZİN FORMU / THESIS PERMISSION FORM

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YAZARIN / AUTHOR

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Bölümü / Department : Felsefe

TEZİN ADI / TITLE OF THE THESIS (İngilizce / English) : An Investigation Of
Sāṃkhyakārikā: The History And Philosophical Problems Of Sāṃkhya Darsana

TEZİN TÜRÜ / DEGREE: **Yüksek Lisans** / Master **Doktora** / PhD

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