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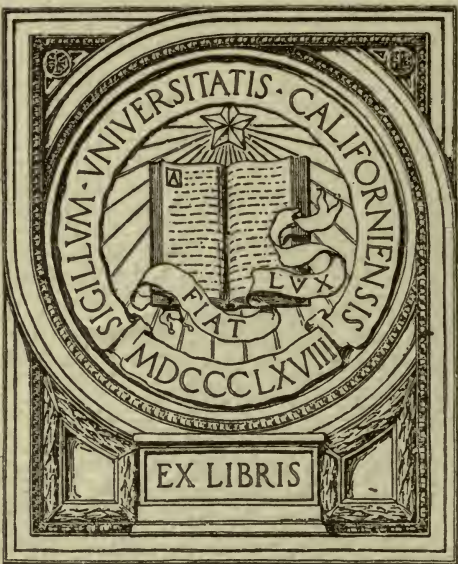


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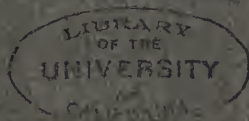
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AUG 28 1913

The  
Samkhya Karikas of Is'vara Krishna  
with the  
Commentary of Gaudapada

ABSTRACT OF THESIS

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PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF THE UNIVERSITY OF PENNSYLVANIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY



BY  
ELLWOOD AUSTIN WELDEN

PHILADELPHIA, PENNSYLVANIA  
1913





The  
*Samkhya Karikas* of *Is'vara Krishna*  
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The Sāṃkhya Karikas of Iṣvara Kṛishna  
with the  
Commentary of Gaudapāda

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The Sāṃkhya Kārikās<sup>1</sup> of Iṣvara Kṛishna take without doubt the first place among the formal treatises of that system of philosophic speculation, the Sāṃkhya, which had its beginnings several centuries before the Christian era and which was in its teachings the precursor of the Buddhist reformation. This school of philosophy, atheistic in its tendencies, directly antagonistic to the doctrines of the earlier Upanishads and, in consequence, the strong opponent of the monistic Vedānta, conceives of the visible universe as a real creation emanating from a material principle or substratum, called prakṛiti, which in its characteristics and attributes is the exact opposite of the puruṣa or soul; this latter being regarded by the masters of the school as multitudinous and individual.

The word kārikā signifies a memorial or technical verse, and the work was drawn up in its present form some time prior to the cycle 557-583 A. D. This fact is established by a Chinese translation of the work, made during this period of twenty-six years. The collection consists of sixty-nine stanzas, written in the āryā metre, to which number were subsequently added three verses, describing the composition of the book and enumerating in brief its sources. It is evident that these last three kārikā are apochryphal from the absence of comment upon them by Gāudapāda and from the fact that verse 69 is properly the concluding stanza.

In a concise and comprehensive way, these sixty-nine memorial verses, each in turn, explain the several doctrines of the earlier and pure Sāṃkhya school, as yet untouched by Vedāntic colorings, and in their brevity and terseness they resemble, in every particular, except their metrical structure, the sūtras of the remaining five orthodox systems of Hindu philosophy.

*The Form of the Work.*—Within the body of the kārikās

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<sup>1</sup>The present paper, together with my articles "The Sāṃkhya Term līṅga" (A. J. P., Oct.-Dec., 1910), and "I metri delle Sāṃkhya Kārikā (Studi Italiani di Filologia Indo-Iranica, vol. viii, Firenze, 1912), form part of the introduction to my original work the Sāṃkhya Kārikā with Commentary of Gāudapāda, presented as a thesis.



themselves there is indeed no division into books and parts, as is so common to most Sanskrit treatises, due to the Hindu's mania for artificial classification; but, on the other hand, there is a markedly clear, systematic treatment of each topic in its proper place, and an orderliness of method, almost unknown to other philosophical text-books. Thus it is possible to recognize a scheme of internal division into sections, in accordance with the general theme under discussion.

SECTION 1. Kārikās 1-9. General Introduction The first nine kārikās serve as a sort of introductory sketch or general outline of the Sāṃkhya doctrines and of the methods to be pursued in investigation, as follows:

1-2. Reasons for investigation into the means of alleviating and annihilating the three kinds of pain: internal, external and superhuman.

3. Tabulation of the main theory of the Sāṃkhya school, to wit; the twenty-five tattvas or principles, composing the invisible, universe, the visible and the soul.

4-7. The logical means of proof, by which a conclusion may be reached and the impediments to perception of an object.

8. Impediments to the perception of the prakṛiti or substratum of the material universe.

9. The doctrine of sat-kārya, or the existence of an effect in its material cause.

SECTION 2. Kārikās 10-21. Ontology. Attributes of matter and soul. These twelve kārikās take up the subject already introduced in kārikā 3, and enumerate the qualities or attributes of both prakṛiti or matter and puruṣa, or soul.

10-11. The similarities and diversities of the characteristics of prakṛiti, her evolvents and puruṣa.

12-13. The doctrine of the three guṇas or constituents of prakṛiti and her evolvents.

14-16. Proofs of the existence of prakṛiti as the material cause of the universe.

(16)-17. Proofs of the existence of puruṣa, the soul.

18. The multitudinousness and individuality of puruṣa, the soul.

19. Soul's attributes— isolation, neutrality, perceptivity and non-agency.

20-21. Causes of bondage, or the union of soul and matter.

SECTION 3. Kārikās 22-28. Physiology. Herein is described the process of evolution of the universe, the nature of the products of prakṛiti and their functions.

22. Classified list of prakṛiti's evolvents.



22-24. The inner organs—Buddhi, or intellect, and ahamkāra or self-reference, the origin of subjectivity.

25-26. The names and origin of the five organs of sense and the five organs of action.

27. The manas, or mind—its nature.

28-37. The functions of both inner and outer organs and their method of functioning.

38. The gross elements and their characteristics.

SECTION 3. Kārikās 39-51. Metempsychosis. Kārikā 39

introduces for the first time the theory of a subtle or inner body, composed of the thirteen organs, or liṅga<sup>1</sup>, plus the rudimentary elements which accompanies the puruṣha or soul on its rounds of re-birth; the succeeding kārikās treat of the doctrine of metempsychosis and of the subtle body.

39. The three kinds of objects of sense.

40-42. The nature of the subtle body and the reasons for its existence.

43-45. The attributes of buddhi or intellect and the result of each.

46-51. The bhāvas or dispositions of the intellect and the results of each.

SECTION 4. Kārikās 52-54 The Two-fold Creation: intellectual and material, and the prevalence of the guṇas or constituents of matter in the various forms of creation are here described.

SECTION 5. Kārikās 55-68. Psychology. In these verses is described the union of puruṣha, the soul, with prakṛiti, or matter, and the methods of liberation.

55-61. Causes of bondage. Reasons for the union of the two principles, in order that puruṣha shall eventually attain to final emancipation.

62-63. Puruṣha is not bound, but prakṛiti.

64-68. Final emancipation. Its nature and when attained.

SECTION 6. Kārikā 69 (70-72). Concluding verse and apocryphal additions.

*Metrical Structure.*—The Sāṃkhya Kārikās differ from the vast majority of Hindu works on philosophy, through the fact that they are composed in metrical form, at least in their present state. The metre employed by Iṣvara Kṛishṇa is the āryā, perhaps the most complicated and most different of all the many modes of Sanskrit versification, but one which is frequent in works of the golden age of the literature, during which period our author flourished. In structure this metre is quite different from nearly all other Indian metrical forms, inasmuch as it is

based not on the number of syllables in the verse, or pāda, but on the number of morae. A light syllable, that is, one containing a short vowel, counts as one mora; a heavy syllable, in other words, a syllable containing a long vowel, or a closed syllable, counts as two.

The verse is divided into two half stanzas, each of which is made up of eight padas or feet, and the caesura occurs in both cases at the end of the third foot. These feet are formed, each of two morae, appearing as two heavy syllables (—), as two light syllables and one heavy (—, —, —), or a four light syllables (—, —, —, —). The eighth foot of each half stanza is catalectic, consisting of one heavy syllable (—). But here occurs an irregularity, frequent also in other works than the Kārikā, namely, the occasional occurrence of a light (—) in place of the heavy syllable.

It should be noted further that the sixth foot of the first half stanza must always form an amphibrach (—, —), and the sixth foot of the second half stanza must be a single light syllable (—), while no odd foot may be an amphibrach. Applying these rules, it is easily seen that the first half stanza consists of thirty morae, the second of twenty-seven, as follows:

— — | — — | — — || — — | — — | — — | — — | — —  
 — — | — — | — — || — — | — — | — — | — — | — —

In my recent paper, "I Metri delle Sāmkhya Kārikā," published in "Studi Italiani di Filologia Indo-Iranica" (vol. viii. tip. Carnesecchi, Firenze, 1912), I have already treated in detail the numerous metrical defects of the Kārikās. Of the entire seventy-two verses, forty-seven contain to a greater or less degree errors in regard to versification.

1. Thirty-three of the Kārikās are found to have the irregularity mentioned above; that is to say, a single mora, or light syllable, in the last foot, of one-half verse or of both. These verses are 3<sup>1</sup>, 4<sup>2</sup>, 5<sup>2</sup>, 7<sup>2</sup>, 8<sup>2</sup>, 11<sup>1</sup>, 15<sup>1, 2</sup>, 16<sup>1</sup>, 17<sup>2</sup>, 18<sup>1, 2</sup>, 19<sup>1, 2</sup>, 21<sup>1</sup>, 22<sup>2</sup>, 24<sup>2</sup>, 27<sup>2</sup>, 29<sup>2</sup>, 32<sup>2</sup>, 34<sup>1, 2</sup>, 35<sup>2</sup>, 36<sup>2</sup>, 38<sup>2</sup>, 42<sup>1</sup>, 44<sup>1</sup>, 53<sup>1</sup>, 55<sup>2</sup>, 57<sup>1, 2</sup>, [60<sup>2</sup>], 61<sup>1, 2</sup>, 63<sup>2</sup>, 66<sup>2</sup>, 68<sup>2</sup>, and (72<sup>1, 2</sup>). It is noteworthy that the majority of these irregularities occurs in the second half verse, and indeed many may be regarded as due to the fact that the words in question as mere verse fillers.

2. In two kārīkās there is a disregard for the rule of the amphibrach in the sixth foot of the first half serve.

Kārikā 3 reads:

"mūlaprakritir avikritir; | mahad-ādyāḥ prakriti-vikritayah  
 sapta; |

shodācakas tu vikaro; | na prakritir, na vikritih purushah||"  
 and Kārikā 47:

“pañca viparyaya-bhedā | bhavanty, açaktes tu karana-  
vāikalyāt |  
ashtāvimṣaṭi-bhedās; tushtir navadhā; 'shtadhā siddhiḥ ||.”  
In both cases, the foot in question consists of four short  
syllables (— — — —).

3. Four kārīkās contain more than the regular number of  
morae.

Kārīkā 20:

“tasmāt, tat-samyogād | acetanam cetanāvad iva līṅgam, |  
guna-kartritve ca tathā | karteḥ bhavatīti udāsinaḥ ||.”<sup>(1)</sup>

Scheme: — — | — — | — — || — — — | — — — | — — — |  
— — — | — — — | — — — || — — — | — — — | — — — |  
— — — | — — — | — — — || — — — | — — — | — — — |

Kārīkā 43:

“sāmsiddhikāḥ ca bhāvāḥ |  
“sāmsiddhikāḥ ca bhāvāḥ | prākṛitikā, vāikṛitikāḥ ca dharmā-  
'dyāḥ |  
drśtāḥ karanā-'crayinaḥ, kāryā-'crayinaḥ ca kalālā-'dyaḥ ||

Scheme: — — | — — — | — — || — — — | — — — | — — — |  
— — — | — — — | — — — || — — — | — — — | — — — |  
— — — | — — — | — — — || — — — | — — — | — — — |

Kārīkā 52:

“na vinā bhāvāir līṅgam, | na vinā līṅgena bhāva-nirvṛtīḥ; |  
līṅgā-'khyo, bhāvā-'khyas | tasmād dvividhaḥ pravartate  
sargah || ”

Scheme: — — | — — — | — — || — — — | — — — | — — — |  
— — — | — — — | — — — || — — — | — — — | — — — |  
— — — | — — — | — — — || — — — | — — — | — — — |

In this case the second half verse has the scheme of a first  
half verse. In classical Sanskrit this occurs regularly and is  
known as the gīti or udgātha.

Kārīkā 66:

“‘drishtā māyā’ ity upekshaka | eko; ‘drishtā 'ham’ ity  
uparamaty anyā; |

sati samyoge 'pi, tayoh | prayojanam nā 'sti sargasya || <sup>(2)</sup>

Scheme: — — | — — — | — — || — — — | — — — | — — — |  
— — — | — — — | — — — || — — — | — — — | — — — |  
— — — | — — — | — — — || — — — | — — — | — — — |

<sup>1</sup>Better reading perhaps “sanakāḥ sanandanaḥ ca” cf Sām-  
khya Sūtras 6.69).

<sup>2</sup>Some manuscripts read “uparatāi-'kā” for “uparamaty”  
anyā,” correcting the metre.



4. Kārikās 50 and 59 are defective in the fifth foot of the second half verse, the scheme of which is —

5. The most serious fault in the metrical structure of the kārikās is to be found in the separation of words and compounds by the caesura in one half verse, or even in both. This occurs twelve times throughout the work, to wit, Kārikā 4, 7, 9, 10, 12, 22, 26<sup>2</sup>, 28, 32 and 62<sup>2</sup>.

*Commentaries to the Kārikās.*—There are extant four commentaries to the Sāṅkhya Kārikās. Besides that of Gāudapāda, the earliest and by far the most important, there is a long comment known as the Sāṅkhya Tattva Kāumudī, composed by Vācaspati Miśra at a much later date and influenced throughout its pages by the monistic Vedānta and the theistic Yoga. It has been translated by Prof. Richard Garbe (*Der Mondschein der Sāṅkhya Wahrheit*, 1892). The remaining two are very modern works, and throw but little light on the original doctrines of the school. They are known as the Sāṅkhya Candrikā, of Nārāyaṇa Tīrtha and the Sāṅkhya Kāumudī by Rāmakrishṇa Bhattachārya.

*Gāudapāda's Bhāṣhya.*—The bhāṣhya or gloss of Gāudapāda, under which simple and modest title this earliest comment on the memorial verses goes, is the work of a scholiast who is believed to have lived at least two generations before the celebrated Vedānta commentator, S'āṅkarācārya, who flourished somewhere about the first half of the eighth century of our era. A translation of this gloss into Chinese in connection with the Kārikās themselves was made during the latter part of the sixth century, as mentioned above, fixing beyond question the latest date to which this work may be assigned, but further than that the uncertain chronology of Indian history does not aid us.

Gāudapāda treats the Kārikās in an extremely brief and comprehensive manner, and his work is throughout a truer picture and better reflex of the pure, formal Sāṅkhya teachings than are the fuller annotations of his successor, Vācaspati Miśra. The earlier scholiast represents faithfully the doctrines as taught by their founder, Kapila, and much less than the Sāṅkhya Sūtras is he influenced by the Brahman priesthood or the panthersin of the Upanishads and Aranyakas. Every effort is here made to disprove by cold, logical reasoning the theory of the existence of the one all-supreme soul, as creator of the material universe. *Prakṛiti* alone is responsible for this visible creation, and she is “na dvitīya” (Kārikās 61, 66, Commentary). In contrast to Vijnana Bhikshu, in his Sāṅkhya Pravacana Bhāṣhya, nowhere does our commentator attempt to harmonize the opposing tenets of the two rival schools, and he is indeed what S'āṅkarācārya later calls, in his treatment of the Sāṅkhya doctrine, “aṣabda,” “contrary to the Vedas, veda-viruddha, con-



testing the Veda, and *aveda-prasiddha*, not recognized in the Vedas. *Gāudapāda* is the heretic *par excellence*, and only his recognition of *āpta-vacana* (oral tradition) as a third means of proof demonstrates that Brahmanic influence was beginning to creep into the original teachings of Kapila and force more and more into the background the pure *Sāṃkhya*.

*Citations.*—The commentary contains a large number of citations drawn from various Sanskrit works, both of the strictly classical and of the philosophical literature. For the most part these are references to doctrines and tenets of the *Sāṃkhya* school itself, but in several instances they are mere illustrations of the topic under discussion. It is a next to impossible task to place them all with any degree of certainty, and this statement naturally holds more especially for the passages taken from other *Sāṃkhya* sources, this in view of the fact that there is no extant text of the school, of date prior to the *Kārikās* themselves, of which *Gāudapāda* is the earliest known commentator. The citations may be grouped under four separate heads:

1. Vedic Citations, including the Upanishads.
2. Citations strictly Classical.
3. Philosophical Citations, other than *Sāṃkhya*.
4. *Sāṃkhya* Citations.

1. *Vedic Citations.*—There occur two passages, apparently taken from the *mantra* literature. Both are found in the comment of *Gāudapāda* to the second *Kārikā*. The provenience of the first is *Rig Veda* 8.48.3.

“*āpāma sōmam, amrita abhūma | āganma jyōtir, āvidāma devān | kīm nūnān asmān kṛinavad ārātiḥ | kīm u dhūtir amrita mārtyasya? ||*”

“We drank the Soma, we became immortal, we entered the realm of light, we reached the gods. What may the enemy do to us now? and what (may) the injury of a mortal (do to us), O Immortal?”

The second passage reads as follows:

“*anyac ca vede crūyate; 'ātyantikam phalam paçu-badhena; sarvāṃl lokāṃ jayati, mṛityum tarati, pāpmanam tarati, brahma-hatyām tārati, yo yo 'cva-medhena yajata' iti.*”

“And moreover it is said in the Veda: “Endless rewards are to be obtained by the slaughter of cattle; whosoever offers the horse-sacrifice, subdues the whole world, passes over death, passes over evil, passes over Brahman murder.” *Tāittirīya Samhitā* 5.3.12.1-2 reads:

“*sarvam pāpmānam tarati, tarati brahma-hatyām, yo yo 'cva-medhena yajate.*”

Similarly *Catapatha Brahmana* 13.5.4.1.:

“sarvaṃ pāpmānaṃ tarati, brahma-hatyām, yo yo 'cva-medhena yajate.”

Both of these texts omit the first three clauses of the commentary, which seems to support the theory that Gāudapāda's source was a different recension of Samhitā or not improbably a third work. It should be noted that it is possible to construe “ātyantikam phalam paṇu-badhena with the preceding introductory clause and to begin the quotation with the words “sarvām lokām jayati,” and it may be suggested, in passing, that, although the commentator omits “sarvaṃ” before “pāpmānaṃ,” it occurs in his gloss before “lokām” and in the feminine form.

There is a third citation in Gāudapāda which may have its origin in Vedic writing. This occurs in the comment on “vairāgya” in Kārikā 23, and reads:—“pradhānam apy atra svapne-'dra-jāla-sadriṣam”—“even *pradhāna* here is similar to the net of Indra in a dream.” (cf. Māitrī Upanishad IV. 2:—“indra-jālam iva māyā-mayam.”)

2. *Citations Strictly Classical*.—Three passages apparently drawn from classical sources occur in Kārikā 1. The first is in śloka.

“sanakaḥ ca sanadaḥ ca<sup>1</sup> | tritīyaḥ ca sanātanaḥ ||  
āsurīḥ kapilaḥ cāi 'va | vodhuḥ pañcaçikhaḥ tathā |  
ity ete brahmanaḥ putrāḥ | sapta proktā maharshayah. ||

“Sanaka and Sananda(na), and Sanātana as third, Asuri and Kapila, Vodhu and Pañcaçikha; these are declared (to be) the great Rshis (or) seven sons of Brahman.” (cf. also Gāudapāda to Kārikā 43.)

A reproduction of this citation is to be found in the Brihat-Pārāçara Dharmasāstra (Weber, Verzeichniss der Berliner Sanskrit-Handschriften, vol. II., p. 36; also p. 344). Mahābhārata XII. 13078-80 gives the names in slightly altered form, and they occur also in the Atharvaparīṣiṣṭa (Weber, Verz. II. 91), and in several passages used in connection with the pitri-tarpana and rishi-tarpana ceremonies (Weber, Verz. I. 46, 327; II. 78, 1152).

The second quotation in the gloss to Kārikā 1 occurs as well in Kārikā 43. “kapilasya saho 'tpannā dharmo, jñanam, vairāgyam, āicvāryam ca,”—“together with Kapila arose right conduct, knowledge, worldly indifference and superhuman power.” Its provenience is uncertain.

The last passage is a śloka:

“pañca-vimçati-tattva-jño | yatra tatṛa 'çrame vaset |  
jaṭī, mundaī, çikhī vā 'pi | mucyate; nā 'tra samçayah. ||”

“He who knows the twenty-five tattvas, in whatsoever stage

<sup>1</sup>Some manuscripts read: “bhavaty” for “bhavatīti,” rectify the metrical defect.

of life he may be, (whether) he be one who wears all his hair in a knot" (*jaṭin*) "or be shaven" (*mundin*) "or only the part on the crown in a knot" (*çikhin*), "he is released; of this there is no doubt." (The above is found also in the commentary to *Kārikās* 2 and 22.)

Fitz-Edward Hall, in his *Sāmkhya Sāra* (Introduction, p. 23, note), says that the above passage "is in Kshemānanda on the *Tattva-Samāsa*, in *Chāritasimha Gani* on the *Shad-darçana-samuccaya*." He adds further that Bhāvāganeṣa in his *Tattva-yathārthya-dīpana* introduces this couplet together with three others, intimating that "they were borrowed, not from, but through, *Pañcaçikha*."

In *Kārikā* 2 there occurs two verses in epic metre.

"*sat çatāni niyujyante | paçūnām madhyame 'hani |*  
*açva-medhasya vacanād | ūnāni paçubhis tribhiḥ. ||*"

"According to the prescription of the horse-sacrifice, six hundred cattle less three are to be yoked at midday."

"*bahunī 'ndra-sahasrāni | devānām ca yuge yuge |*  
*kālena samatītāni | kālo hī duratikramah. ||*"

"Indra and many thousands of gods have passed away with time in successive ages, for time is invulnerable."

The provenience of the first is questionable. The second occurs in *Manhābhārata* XII. 8253, with change of "*devānām*" to "*dāivatānām*" and consequent omission of "*ca*" and with substitution of "*abhyatītāni kālena*" for "*kālena samatītāni*." The sense of both is identical.

So far, investigation has failed to reveal the sources of two quotations in *Kārikā* 4.

"*āgamo hy āpta-vacanam ; | āptam dosa-kshayād viduḥ |*  
*Kshīna-doshō 'nritam vākyam | na bruyād dhetv-asambhā-*  
*vāt ||*

*sva-karmany abhiyukto yah | saṅga-dvesha-vivarjitah |*  
*pūjitas tad-vidhāir nityām | āpto jñeyah sa tādriçah. ||*"

"For scripture is the word of an authority; they recognize an authority, from (his) lack of fault; (being) free from fault, he would not utter an untrue speech, because no reason would arise (therefor). Such an one should be recognized as an authority (and) ever honored by his peers, who, devoted to his own duties, (yet) is devoid of love or hatred," and

"*dakshinena ca vindhyasya | sahyasya ca yad uttaram |*  
*prithivyām ā samudrāyām | sa pradeço manoramah. ||*"

"That region, south of the Vindhya (mountains) and north of the Sahya (mountains) as far as the sea-coast is charming."

No further quotations occur in the commentary until *Kārikā*



12. Then we find the following *çloka* :

“*rajaso mithunam sattvam | sattvasya mithunam rajah |*  
*ubhayoh sattva-rajisor | mithunam tama ucyate. ||*”

The Tattva Kaumudi cites more fully and refers the verses to the Devi Bhagavata 3.8.

“*anyonya-mithunāh sarve | sarve sarvatra gāminah |*  
*rajaso mithunam sattvam | sattvasya mithuna m rajah ||*  
*tamaṣā cā 'pi mithune | te sattva-rajāsī ubhī |*  
*ubhayoh sattva-rajisor | mithunam tama ucyate. ||*  
*nāi 'sham ādih samprayogo | viyogo vo 'palabhyate. ||*”

“All are mutual complements, all pervade everywhere; *sattva* is the complement or *rajas*; *rajas* is the complement of *sattva*; and both (of) these, *sattva* and *rajas*, are the complements of *tamas*; *tamas* is called the complement of both, *sattva* and *rajas*. Their primal union is not perceived, nor (their) separation.”

Kārikā 12 (also Kārikā 27) contain the words: “*guna gunesu* var tante,” cited from the Bhagavad Gītā 3.18, which reads:

“*tattva-vit tu, mahābaho | guna-karma-vibhāgayoh |*  
*'gunā guneshu variante' | itī matvā na sajjate. ||*”

“He who knows the *tattvas*” (twenty-five principles) “does not cling to the two distinctions of the *gunas* and actions” (*karman*) “reflecting (that) ‘qualities functionate in the *gunas*’.”

It would not be surprising, however, if this clause, found in slightly different form in Bh. G. 14.23, were a borrowing from some earlier treatise of the Sāṃkhya school itself. (cf. Kārikā 27.)

It seems that the short sentence “*bhikṣhā-mātram labhyate, nā 'nyo viçeṣa*”—“alms merely are received; nothing else in particular”—is a quotation from either a Sanskrit legal treatise or a Buddhist source.

A *çloka* passage is found in Kārikās 44 and 62.

“*prākṛitena ca bandhena | tathā vāikārikena ca |*  
*dākṣhiṇena tritīyena | baddho nā 'nyena mucyate. ||*”

“By nothing else is one released, who is bound by a bondage (arising) from *prakṛiti*, or from her products, or by (bondage) connected with sacrificial fees (as) a third.” This passage may possibly be derived from Sāṃkhya sources.

Passing briefly from over the short and unimportant half-line “*mānusha-yonir ekāi 'va*”—“human wombs are of one variety”—probably from the legal institutes, we come to Kārikā 61, with three *çloka* verses. The first of these is mentioned in the Commentary of Madhusūdana Gupta to the Bhagavad Gītā 5.14, he referring it to “*smṛiti*.”



“ajño jantur anīṣo 'yam | ātmanah dukkha-sukhayoh |  
īṣvara-prerito gacchat | svargam narakam eva vā. ||”

“This creature, ignorant and not master of its own pain or pleasure, driven by a Supreme Lord, goes to heaven or indeed to hell.”

The second is fragmentary:

“kena ṣukli-kritā hamsā | mayūrah kena citritāh |  
sva-bhāvenāi 'va . . . .” ||

“By whom are the swans made white? by whom the peacocks many-colored? Just by nature. . . .”

Hitopadeṣa I. 191 (Edition Johnston), reads:

“yena ṣukli-krtā hamsā | ṣukāḥ ca harita-kritāh |  
mayūrāḥ citritā yena | sa te vrittim vidhasyati. |”

“By whom the swans are made white, and the parrots made green; by whom the peacocks are (made) many-colored, he lays down thy rule.”

The third and last is as follows:

“Kālah pañcā 'sti bhūtāni | kālah samharate jagat |  
kālah supteshu jāgarti | kālo hi duratikramah. ||”

“Time is the five elements” (bhūtas); “time destroys the universe; time is awake amongst the sleeping; for time is invincible.”

The above occurs at Mahābhārata XI. 69, with “prajāh”—“creatures” for “jagat”—“universe” and “pacati”—“cooks” for “pañcā 'sti”

3. *Philosophical Citations other than Sāmkhya*.—There are two passages in Kārikā 23 identical in content with Yoga Sūtras II. 30 and 32 respectively.

“ahimsā-satyā-'steṣa-brahmacaryā-'parigrahā yamah.”

“The restraints are non-injury, truth, honesty, chastity and non-covetousness.”

“ṣauca-samtoshā-tapah-svādhyāye-'cvara-pranidhānāni  
niyamāh.”

“The observances are purification (rites), contentment (of the priests), penance, study (of the Veda) and contemplation of the Supreme Lord.”

4. *Sāmkhya Citations*.—There are twenty-four passages scattered throughout the commentary of Gāudapāda, apparently quoted from earlier Sāmkhya sources, which are, unfortunately, lost to-day. The following is an alphabetical list:

1. acetanam pradhānam, cetanah purushah. (Kārikā 56.)  
The pradhāna is non-intelligent, the purusha intelligent.
2. aprāpta-prāpanā-'rtham samsaranam. (Kārikā 62.)  
Round of re-birth is to gain the ungained.

3. ātmā-'dhishtānāc charīram. (Kārikā 17.)  
The body (stands) from the soul's superintendence.
4. kumbhavat pradhānam purushā-'rtham kritvā nivartate. (Kārikā 56.)  
Like a water-jar pradhāna after performing purusha's purpose ceases.
5. guṇa-purushā-'ntaro-'palabdhir. mokshaḥ. (Kārikā 42.)  
Liberation is the perception of the distinction of the guṇas and purusha.
6. guṇānām yā vrittih, sā guṇa-vishayā eva. (Kārikā 27.)  
The functioning of the guṇas has the guṇas as object.
7. trishu lokeshu ṣaḍdā-'di-vishayāih purushā yojayitavyā ante ca mokshena. (Kārikā 56; cf. No. 14.)  
In the three worlds the purushas must be yoked with the objects of sense, sound and so forth, and in the end with liberation.
8. na hi bhūtāni ('va) kutaḥ cid utpadyate. (Kārikā 10.)  
For it (pradhāna) does not, as the elements do, arise from anywhere.
9. purushā-'dhishtatam pradhānam pravartate. (Kārikā 17.)  
The pradhāna rolls forth, superintended by purusha.  
(Quoted as from Shashtitantra.)
10. purushā-'rtha-hetukam idam sūkshma-çarīram pravartate. (Kārikā 42; cf. the Kārikā.)  
This subtle body evolves for the sake of purusha's purpose.
11. purusho mukto purushah | samsarati 'ti co 'ditā. || (Kārikā 61.)  
'The purusha is liberated; the purusha transmigrated,' thus 'tis said.
12. prakāṣa-kriyā-sthiti-çilā guṇah. (Kārikā 12.)  
The guṇas are capable of illumination, exertion and inertia. (cf. Yoga-sūtras II. 18.)
13. prāno 'pi pañjara-çakunivat sarvasya calanam karoti. (Kārikā 29.)  
The breath, like a caged bird, causes all to shake.
14. mayā trishu lokeshu ṣaḍdā-'dibhir vishayāih purusho yojyo, 'nte mokshaḥ kartavyah. (Kārikā 56.)  
By me, in the three worlds, purusha must be yoked with the objects (of sense), sound and so forth; in the end liberation must be performed. (cf. No. 7.)

15. yataç cā 'cetanam cetanam ivā 'bhāti, ato 'nyo 'dhishthātā purushah. (Kārikā 6.)  
And since the non-intelligent shines hither as if intelligent, therefore there is another, a superintendent, purusha. (It is possible to make two passages, omitting "yataç ca" and "atah.")
16. yathā vyaktam, tathā pradhānam. (Kārikā 11.)  
As it is the manifest, so is pradhāna.
17. yad-ātmakam kāranam, tad-ātmakam kāryam. (Kārikās 11, 14.)  
Of (whatsoever) nature the material cause, of that nature is the effect.
18. yas tāis trāilokyam vyāptam jānāti, tasya bhāvo 'stitvam, tattvam. (Kārikā 22.)  
Whoever recognizes that the three worlds are pervaded those (principles), of him there is being, existence, reality.
20. ye gunās, tad vyaktam; yad vyaktam, te ca gunāh. (Kārikā 11.)  
What the gunas are, that the manifest is; what the manifest is, those are the gunas.
21. vyaktā-'vyakta-jñānān mokshah prāpyate. (Kārikā 17; 22; cf. Kārikā 2.)  
Liberation is gained by discriminative knowledge of the manifest, the non-manifest and the soul.
22. sati prāne yasmāt karanānām ātma-lābhah. Kārikā 29.)  
Since, when breath exists, the organs possess a soul.
23. sattva-rajās-tamasām sāmyāvasthā pradhānam. (Kārikā 16, 23; cf. SāmSūtras 1, 61.)  
The pradhāna is the equilibrium of sattva, rajās and tamas.
24. sad asan na bhavaty, athā 'sat san na bhavati. (Kārikā 8.)  
The existent does not become non-existent, nor does the non-existent become existent.

These passages are all of Sāmkhya tendency and drawn evidently from lost Sāmkhya treatises. They are unquestionably citations, but there are a few others, if not all, citations in Gāudapāda's Commentary.

*Conclusion.*—At present, the Sāmkhya philosophy is unfortunately but little cultivated by the *pandits* of India. It is not to be doubted, however, that it exercised an enormous influence on the minds of the Hindus in the earlier history of its develop-



ment. In it we have first exhibited that growing spirit of unrest and dissatisfaction with both priestly predominance and priestly speculation which led the princely sage Gāutama to the renunciation of friends and title and the establishment of a system of philosophic thought, which later developed into one of the world's great religions and to the system of philosophy, or, we may say, physiology, are due the conception of the modern school of theosophy. It cannot be denied that the Sāṃkhya is the most interesting, if not the greatest, of the six orthodox systems of Hindu speculation and the sixty-nine memorial verses of Içvara Kṛishṇa though undoubtedly representing a late period in its development, portray more exactly than any other work the true teachings of the school, generally known as atheistic.





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