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UTILITY OF SANKHYA SCHOOL OF INDIAN PHILOSOPHY IN CONTEMPORARY EDUCATIONAL SYSTEM

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Abstract

Indian philosophy is one of the oldest philosophies of the world which are broadly categorized into two categories i.e. orthodox (follower of Vedas) and heterodox (non-follower of Vedas). Orthodox includes Shisht-darshan (Nyaya, Sankhya, Yoga, Vedanta, Vaiseshika and Mimansa) and heterodox includes Buddhism, Jainism and Charvaka. Among shisht-darshan, sankhya philosophy is considered as dualistic realism i.e. two realities (purusa and prakriti). It believes on the doctrine of Karma and the transmigration of Soul. It also believes on the existence of many living souls (Jivatmas) who possess consciousness. The dimensions of Sankhya philosophy are purusa, prakriti, gunas, the evolution of the world, and the theory of causation. The intimation of purusa with prakriti leads towards the creation of the new things in the universe with the help of gunas and the evolutions of the world occurs. The theory of causation believes that Satkaryavada is true i.e. the effect exists before the cause. In its epistemological aspects, Sankhya philosophy has three sources of knowledge i.e. Perception, Inference and Testimony. This philosophy has a great relevance in contemporary educational system in selecting the aims and objectives, curriculum construction, and teaching methodology. In this paper, the author has explained the eternal educational utility of Sankhya philosophy in the contemporary world.

Keywords: Sankhya School, Indian Philosophy, Education.

Introduction

Indian philosophy denotes the philosophical speculations of all Vedas, Upanishads, Samritis, Mahabharata, Karikas and Indian thinkers (ancient or modern, hindus or non-hindus, theists or atheist). The Indian philosophies are highly influenced by religion either directly or indirectly except Charvaka philosophy. Some of them based on the philosophical logic of vedas and believed to embody the intuitions of the seers of reality. Some are spiritual in nature and their ultimate aim is self-realization or Moksha/Nirvana except Charvaka philosophy which is totally realistic in nature (Mrunalini,2015). The Indian philosophies have broadly categorized

into two kind of schools i.e. orthodox (astika/follower of vedas)andheterodox (nastika/non-follower of vedas). The orthodox schools are known as Shisht-Darshan of Indian philosophy, among them Nyaya, Vaiseshika, Yoga and Vedanta are theists and Sankhya and Mimansa are atheists because they do not believe in the existence of God(Chatterjee & Datta, 2007).

Paramasivan. C (2015) Education becomes a powerful weapon to the socio-economic setup of the country which brings colorful changes in almost all the stakeholders. Providing quality and time bound education to the students is the vital role of the educational system of the country particularly in higher

education which is highly knowledge based, innovation oriented and research centered. Education and educational system largely depends on the academicians particularly the teaching faculty.

The word 'Sankhya' is derived from the 'Sanskrit' word 'Samkhya' which means 'Numbers' or 'Perfect knowledge' because it gives perfect knowledge of purusa, prakriti and its evolutes and traces the whole varieties of physical universe in a single source called prakriti except purusa (Sinha, 1915). It illustrates the difference between purusha and prakriti so as to show the liberation of purusha from prakriti and considered as dualistic realism or two realities i.e. purusa and prakriti (Pandey, 2007). It believes that life is a state in which purusha is bonded to prakriti through the glue of desire towards his family, relatives, society, wealth and so on. The end of this bondage is moksha, due to the bondage of purusa with prakriti one cannot achieve the moksha and the endless transmigration and suffering occurs. One cannot attain moksha until he liberates himself from the desires.

In Samritis, Mahabharata, Karikas, have traced twenty-six authors who wrote commentaries on Sankhya philosophy and among them Maharishi Kapila was the founder of Sankhya philosophy followed by Asuri, he was followed by Pancasikha and who was followed by Isvara Krishna. The oldest work now available on the Sankhya is the Karika of Isvara Krishna who flourished in fifth century A.D. It has been commented upon by several scholars such as Gaudapada, Vacaspati Misra, Anirudha, and Vijnana Bhiksu (Mani, 2018).

Dimensions of Sankhya Philosophy

The dimensions of Sankhya philosophy are the theory of causation, prakriti, gunas, purusa and evolution of the world. The theory of causation believes that satkaryavada is true i.e. the effect exists before the cause. For example, from milk we can make curd but from curd we cannot make milk because the effect already exists in the cause (Mani, 2018). The effect is the modification, manifestation and development of the cause which pre-exists in a potential condition. It believes that the effect and the cause are equally real because the former being is the modification of later. It recognizes two kinds of cause i.e. material cause and efficient cause. The material cause throws oneself into the formation of the effect and accommodates the

ability of being originated in the form of the effect. The efficient cause exerts an extraneous influence on the effect, cooperates with the causal power inherent in the material cause and liberates it. For example, gold is the material cause of an ornament, enters into its constitution and continues to be operative as long as the ornament lasts, and after its destruction it replaces into the potential condition again but the activity of the goldsmith is the efficient cause of the ornament, because it liberates the causal energy inherent in the material cause, and it actualizes the potentiality of the effect; its causality ceases with the production of the ornament (Sinha, 2005).

Sankhya philosophy believes that prakriti is the material cause of the universe which is complex in its nature and its complexity is the result of its being constituted by certain elements. All the objects of the world including the intellect, ahankara, mind and senses are produced by the combination of these certain elements. It constitutes by three gunas of sattva, rajas and tamas. When these gunas occur in disequilibrium state, the cause of the evolution occurred. They need to cooperate each other to create anything in this world. For example, to light a lamp oil, wick and flame are equally important and are contrary to each other (Chatterjee & Datta, 2007). 'Sattva' is the principle of pleasure in various forms i.e. joy, happiness, bliss, buoyant or light, bright or illuminating (prakasaka), tendency towards conscious, manifestation in the senses, mind, intellect, harmony and freedom. 'Rajas' is the principle of activity in things and always move and make other things move. 'Tamas' is the principle of passivity and negativity in things. It is opposed to sattva in being heavy, obstructing the manifestation of objects and resists the rajas in so far as it restrains the motion of things.

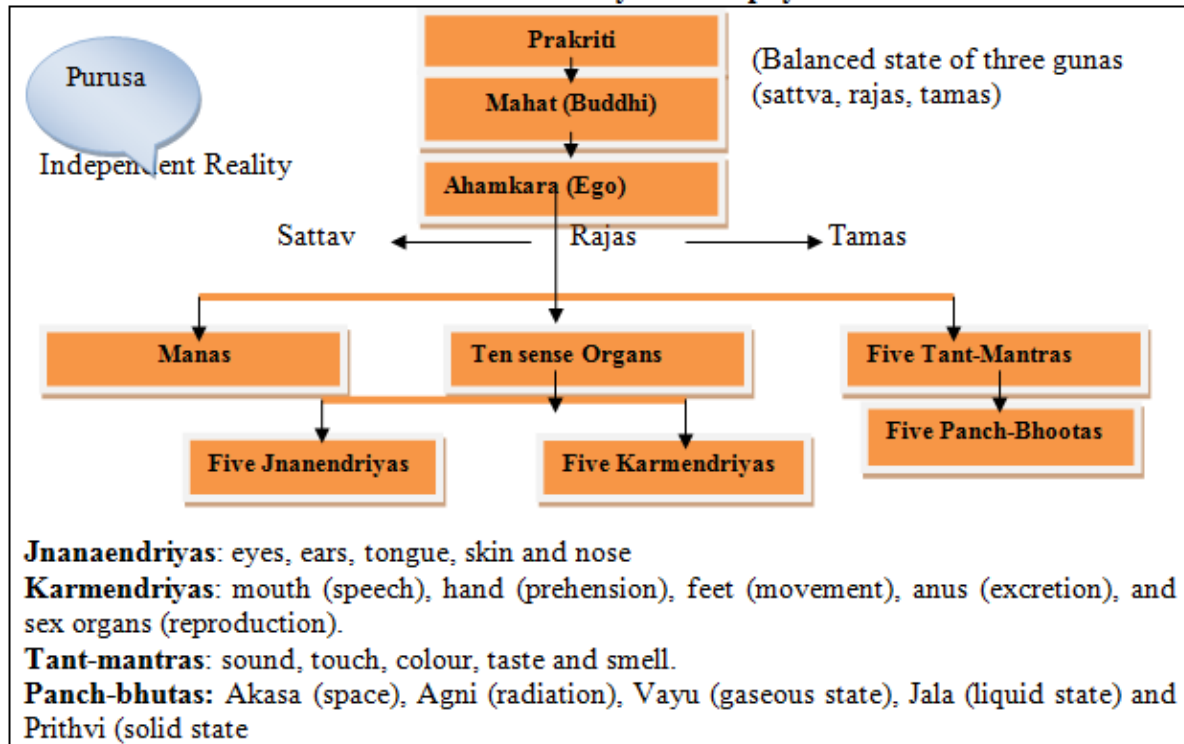
According to Ishvar Krishan, "Purusa's purpose is the sole cause of Prakriti's evolution". The purusa is neither a cause nor an effect of anything (Majumdar, 1930). It is the second reality admitted by Sankhya philosophy. Without it, the cycle of birth-rebirth and moksha is meaningless. 'Purusa' is unconscious but due to the interaction of senses and mind (Manas), it becomes conscious. The purusa is free from karma, when mind indulges with 'atman' due to yoga

than one can liberate himself/herself from the bondage of the worldly desires. It admits plurality of self since it connected with each body because the death or birth of an individual does not mean same for all individuals, if all people had one and the same self, then the birth and death of one would cause the death and birth of all (Chaube & Chaube, 1997).

When there is a contact between purusa and prakriti, there is a disturbance in the equilibrium of prakriti and its gunas. Some gunas over power the other and start the process of evolution. There is neither creation

nor destruction of the gunas and neither increased nor decreased the amount of the gunas, only some gunas can overweight the others and produce heterogeneous effects. 'Rajas' guna disturbs first because of its active state, and then, through rajas, the other gunas begin to vibrate. The evolution is transaction from the potential to actual, from undifferentiated to differentiated and from indeterminate to determinate. Evolution is the transition from homogenous to heterogeneous. The gunas are transforms into all evolutes and causes evolution of the world (Sinha, 2005).

Tattva of Sankhya Philosophy



Perfect Number of Elements of Prakriti and Purusa

According to Sankhya, the equilibrium of the gunas before creation is disturbed because of the contact between purusa and prakriti. There is a great uproar in the limitless bosom of prakriti as a result of the gunas' disequilibrium, and each guna tries to dominate the others. The three gunas gradually separate and come together, and as a result of their combination in varied ratios, the diverse objects of the world are born. Consequently, the process of evolution begins. The first product of evolution of prakriti is mahat or the cosmic intellect or Buddhi, which transforms into ahamkara or the cosmic egoism and the ahamkara is transforms into manas, ten sense

organs (five gyanandriyan and five karmindriyan) and five tant-mantras. The five tant-mantras (subtle essence) transforms into panch bhootas (five gross elements).

The Samkhya school of thought holds that the source of intelligence in the visible universe is not at all an outcome of prakriti, but rather a component that is entirely distinct and quite different from it. The unintelligent prakriti is associated with the intelligent and all-pervasive purusha, which gives the manifested world its appearance of intelligence. Prakriti cannot develop unless it is connected to purusha. Without being directly involved in the evolution or changing in any manner, Purusha serves as a catalyst for the process. To put it another way, purusha

must guide the evolution of prakriti for it to occur (Talwar, n.a.).

Sources of Knowledge (PRAMANAS)

According to Sankhya philosophy, there are only three sources of independent knowledge i.e. Perception, Inference and Testimony/Shabda. The other sources of knowledge like comparison, postulation (arthapatti) and non-cognition (anupalabdhi) are included under these three, and not recognized as separate sources of knowledge (Chatterjee & Dutta, 2019). Valid knowledge is the accurate and precise understanding of an object through the modification of buddhi or intellect, which reflects the self-consciousness in it. The subject, the object, and the ground or sources of knowledge are the three variables in all valid knowledge. The only subject that is a conscious principle is the self as pure consciousness. The transformation of the intellect known as pramana allows the self to become conscious of itself as an object. The thing that is presented to oneself in this change is the prameya. Prama, or genuine knowledge, refers to the intellect's transformation of the self into the shape of the object because the unconscious intellect is unable to recognize without the self's consciousness (Chatterjee & Dutta, 2019).

Perception is the direct cognition of an object through the contact of senses. When an objectlike table enters your field of vision, there is contact between the table and your eyes, which causes the table to make certain impressions or changes in the sense organ. The mind, or manas, analyses and synthesises these impressions and modifications. Buddhi, or intelligence, is altered and converted into the shape of the table by the operation of the senses or mind (Chatterjee & Dutta, 2019). According to Vacaspati, knowledge of an object takes place when there is a reflection of the self in the intellect which has been modified into the form of the object (Mani, 2018). Vijnana Bhikshu also explained that perceptual knowledge is that when any object comes in the contact with its special sense organ, the intellect becomes modified into the form of the object. There are two different kinds of perception: savikalpaka; which results from the analysis, synthesis, and interpretation of sense data by manas or mind, and nirvikalpaka; which appears at the first point of contact between a sensation and its object.

Through inference, a relation between two things can be known when one is known from the other, which is always related to the first but not experienced. Through understanding a universal relation (vyapti) between the two, it teaches us how to understand, what is perceived and how to know what is unperceived. Through frequent observation of two objects occurring simultaneously, we learn about the universal relationship between them. According to Sankhya, inference is divided into two kinds: vita (affirmative) is based on the universal affirmative prepositions and avita (negative) consists in proving to be true by the elimination of all other alternatives to it. The vita is further subdivided into purvavat and samanyatodrsta. The one is based on the experiential equivalence of concomitance between two things, e.g. when one infers the existence of fire from smoke because one has observed that smoke is always accompanied by fire and another is not based on any observation of the concomitance between the middle and the major term, but on the similarity of middle with such facts as are uniformly related to the major. When a person asserts that sound must be quality because it cannot be a substance, an activity, a relationship, or anything else, they are asserting that something is true by eliminating all other possibilities. This is different from avita, which involves demonstrating something to be true. (Chatterjee & Dutta, 2019).

Testimony is constituted by the authoritative statements and gives the knowledge of objects which cannot be known by perception and inferences (Aggarwal, 2007). For making the statement significant two or more words should be appropriately conjoined to form a sentence. Sometimes single word may convey information, but then one or more other words are always to be understood from the context. Thus, the unit of the significant shabda is a sentence.

Educational Utility of Sankhya School of Indian Philosophy

Sankhya school is one of the oldest schools of Shisht-darshan (six schools of Indian philosophy) but its educational utility is eternal and, it plays pivotal role in the development of the personality of an individual. The main points are described as:

1. The sankhya school of philosophy believes on two types of realities i.e. (prakriti) or matter and purusha or spirit/intelligence. Purusa is ultimate reality and prakriti is material reality. All the miseries and sorrows are because of the prakriti. For example in contemporary society everyone wants to be a luxuries life like expensive cars, house, and wealth which are material realities and perishable but not the ultimate reality. So, the child should be able to know the difference between ultimate reality and material reality that purusa is the ultimate reality which liberate oneself from miseries and sorrows.
2. It provides the knowledge of satkaryavad which means effect already exists in the cause. It means this philosophy believed that the education for students should be according to the needs and interest of the children, so, that the capacities, capabilities, interests, attitudes, aptitudes can be developed.
3. It believed that motion is inherent in the matter (prakriti) and all the things can be created from it which causes the theory of evolution. Later this principle is also supported by Charles Darwin in his theory of evolution. So, sankhya philosophy proved that matter has the potential to create everything in the universe.
4. Sankhya philosophy also defines about the training of sense organs and their importance because 'senses are the gateways of knowledge'. If all the senses will not developed properly, one cannot enable to get the knowledge. So, it has focused on the proper development of sense organs of the child.
5. Sankhya philosophy is quite similar to yoga philosophy and both the philosophies believes that one should follow the principles of Yama (speaking truth, practice of non-violence, non-stealing, non-accumulation of wealth and celibacy) and Niyama (purity, contentment, penance, self-study and trustful surrender (surrender of everything to God). In contemporary society, the significance of yoga is also proving like a panacea to remove the stress, anxiety, depression and obesity in the current society. So, that the child should be able to know the applications of yoga in our daily life.
6. Sankhya philosophy believed on both the material and spiritual realities of life. So according to sankhya, curriculum should be based on activities related to both material and spiritual aspects at different stages of the life of child. Therefore, languages, social studies, mathematics, philosophy, physics, should be included in the curriculum in accordance to the needs of the child.
7. According to Sankhya philosophy during childhood stage, the sense-organs and motor-organs develops rapidly. For their development activity-based methods, direct methods, inferences methods and lecture methods should be incorporated by the teacher in their teaching-learning process. In the modern era radio, press, television, internet should also be included in teaching-learning process.
1. Based on the above discussion, it is said that sankhya philosophy should be included in curriculum at elementary, secondary and higher levels of education. At primary level, yoga, training of senses should be included, at secondary level; knowledge of gunas and its tattva and at higher level, overall philosophy should be included in curriculum.

Conclusion

In short we can say that sankhya philosophy is dualistic in its nature because it believes in two kind of realities i.e. prakriti and purusa. It is one of the main school of Shisht-darshan of Indian school of philosophies given by maharishi Kapila. Sankhya philosophy believes on the theory of causation, prakriti, gunas, purusa and evolution of the world. It believes on three sources of knowledge i.e. perception, inference and testimony. It believes that one should liberate himself from worldly desires and should follow the path of moksha. A child

must enable to attain the knowledge from the senses and the teacher must have a thorough knowledge of the prakriti, purusa and gunas to train the sense-organs as well as motor-organs of the child. So, policymakers, teachers, parents and students must follow the principles of sankhya philosophy and its inclusion in educational aims, objectives, curriculum and teaching methodology is very significant for the growth and development of the personality of an individual as well as society.

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