

* Relation between Purusa and Prakrit :

ANSWER

The most perplexing point of the Sāṅkhya is the problem of relation between Purusa and Prakrit without which evolution is impossible, Purusa according to Sāṅkhya is conscious but inactive and without any quality. Purusa is eternal, pure, conscious liberated. Prakrit, on the other hand, is unconscious but eternally evolving or changing. Purusa and Prakrit are two separate and independent realities. Purusa is only a passive witness of the evolution. Prakrit and Purusa are opposite in nature. The Sāṅkhya however holds that evolution of the world is due to the contact and co-operation of Purusa and Prakrit.

If Prakrit were spontaneously active, then there can be no liberation, because Prakrit's activity will be unceasing. If, again, Prakrit were spontaneously inactive, then the world will never be produced. "The Sāṅkhya admits that the activity of Purusa Prakrit implies a mover not itself in motion. though it produces movement". The evolution of Prakrit implies spiritual agency. But the Purusa is incapable of exerting any direct influence on Prakrit. The Sāṅkhya says that mere presence of Purusa excites Prakrit to activity and development. The union of the two is compared to a lame man of good vision mounted on ~~soul~~ shoulders of a blind man of sure foot. A lame man and a blind man deserted in a forest co-operate with each other to come out of the forest.

On the same manner, faculty of seeing ~~is~~ in the Purusa, though not that of moving ^{19 OCT 2009} it is like the lame man, the faculty of moving is in Prakrit, but not in of seeing, which resembles therefore the blind man. Prakrit evolves the world under directions from Purusa.

The first cause of the cosmic process is the Purusa. But the causation of Purusa is purely mechanical being due not to its volition but to its mere proximity. Purusa moves the world by a kind of action which is not movement. It is compared to the attraction of a magnet for the iron. Just as the magnet is the unmoved mover of the iron, so the Purusa is the unmoved mover of Prakrit.

The Purusa or the Self really exerts influence on Prakrit. But the nature of this influence is unintelligible. The relation between Purusa and Prakrit is a mystery. The analogies employed by the Sāṅkhya have not been able to explain the relation. ~~The~~ ~~an~~ ~~the~~ analogy of the lame man and the blind man cannot be extended to Purusa and Prakrit. Both Purusa and Prakrit are conscious and intelligent, while Prakrit is non-intelligent. The question of the purpose of the activities of Prakrit, raised by Sāṅkarācārya, deserves mention. The evolution of Prakrit can not be for the enjoyment of Purusa, since Purusa is in a state of pleasure or pain. If it is still argued that Prakrit's activities are for the liberation of Purusa, then Purusa can never attain release. →

Purusa, being inactive will never make any effort to attain release, and Prakriti, being unconscious, will go on evolving without feeling any necessity to stop the process of release or liberation be the ultimate end of the activities of Prakriti, then it is to be said that Purusa, who was all along liberated before the avilibration of the three gunas were disturbed, co-operates with Prakriti to be caught in its web. This is impossible. Hence we are to conclude that the activities of Prakriti is not due to the presence of Purusa, who are always present. The evolution of Prakriti is due to their non-discrimination. The Sankhya finds it extremely difficult to account for the relation Purusa and Prakriti, since it starts with an uncompromising and complete dualism. The analogies are poor intellectual devices to relate two heterogeneous realities.

* Bondage and Liberation :-

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