

Q12) Explain sankhya theory of Evolution?

(A) Prakriti evolves the world of objects when it comes into relation with the purusa. The evolution of the world has its starting-point in the contact between purusa or the self and prakriti or primal matter. The contact between purusa and prakriti does not, however, mean any kind of ordinary conjunction like that between two finite material substances. It is a sort of effective relation through which prakriti is influenced by the presence of purusa in the same way in which our body is sometimes moved by the presence of a thought. There can be no evolution unless the two become somehow related to each other.

Evolution of the world cannot be due to the self alone, for it is inactive, nor can it be due to matter (Prakriti) alone, for it is non-intelligence of purusa, so there is to be any evolution of the world. It is only when purusa and prakriti co-operate that there is the creation of a world of objects. Now a question comes: How can two such different and opposed principles like purusa and prakriti co-operate? what brings the one in contact with the other? The answer given by the sankhya is this: just as a blind man and a lame man can co-operate in order to get out of a forest, so the non-intelligent prakriti and the inactive purusa combine and co-operate



to serve their respective interests. Prakriti requires the presence of purusa in order to be known and purusa requires the help of prakriti in order to discriminate itself from the latter and thereby attain liberation.

With the contact between purusa and prakriti, there is a disturbance of the equilibrium in which the gunas were held before creation. One of the gunas, namely, rajas, which is naturally active, is disturbed first, and then, through rajas, the other gunas begin to vibrate. This produces a tremendous commotion in the finite bosom of prakriti and each of the gunas tries to preponderate over the rest. There is a gradual disintegration and integration of the three gunas, and as a result of their combination in different proportions, the various objects of the world originate. The course of evolution is as follows:

The first product of the evolution of prakriti is "Mahat" or buddhi. It is the great germ of this vast world of objects including intellect, ego and mind. The special functions of buddhi arises out of the preponderance of the natural function of buddhi to manifest itself and other things. In its pure condition, it has such attributes as virtue, knowledge, detachment and excellence. But when vitiated by tamas, it has such contrary attributes as vice, ignorance, attachment and imperfection. Buddhi