

# Chapter-1

## Introduction

### 1.1 Operational Concept of Sankhyakarika

Because of being conscious, man has the capacity to possess an attitude towards his environment and according to the attitude his life goes in the world. The narrower is his prospective the narrower is his attitude the narrower is his morality. The wider the prospective the wider is his attitude the higher is his morality. Attitude in fact, is an ethics or a morality. Attitude can be defined as a way of viewing a thing, is habit of broad mindedness concern for others determination for pursuing a goal and so on [Sharma Baldev Raj, Ishadarshanam (2011)]. It can be substantiated by two examples:-

- Six man brigade of Cortez winning the full country and an army of Mexico.
- Story of 100 cowardly men.

The Bhagvadgita summarising all the ancient tradition of this type of lore, professes that all the spiritual philosophies and religions are concerned with the upliftment attitude of man.

Attitude is briefly defined as the state and disposition of the mind by which he reacts and copes with the environment. The measures essential for the upliftment are known as ethics and morality. The higher morality preached by Bhagvadgita, Upanishads, and Lao Ze express that the amended attitude which accumes itself with the nature and higher principles is the aim of the higher morality. It is substantiated by two examples:-

One of Socrates' way of praying and other by the story of conversation between Tolstoy and his elder brother on prayer.

All philosophies, particularly, the Bhagvad Gita says that man is equipped by nature with a particular aptitude and that is his program fixed by nature for his upliftment. The aptitude is also substantiated by examples: - through the story of a pocket pick.

All the philosophies further preach that man is here conditioned by limitations, which is known as destiny. Two examples given to substantiate it the story of a hungry mouse and cobra and 2nd is three travellers on a rainy day.

All the religions and philosophies of the world are bothered to overcome the limitations and for that they have recommended for the improvement of the attitude (ethics or morality) 1) with the enhancement of the knowledge through the study of scriptures 2) prayer of lord 3) practising the repo all around. These three measures are in fact for attuning oneself with the whole world and ultimately with the higher principles.

Now, with the help of these operational concepts, here are some objectives that should be fulfilled while doing this project.

## **1.2 Objectives of the Study**

- i. To define the concept of Sankhyakarika or Sankhya system of Philosophy into management study.
- ii. To analyse the qualities or features of Purusha- the Inspirational Leader, and Prakriti- the Executive Leader.
- iii. To analyse and examine the features and ability of lower supervisory staff.
- iv. To determine and examine features of labour class or lower level of management.
- v. To determine the cause of shortcomings which are hurdles for the successful completion of the project?
- vi. To define the amendments which are helpful for the completion of the project?
- vii. To define the main characteristic of the successful completion of the project that is- welfare for one and all.
- viii. The fundamental principles: Purusha and Prakriti are too subtle to be perceived. But the miraculous world as well as, we as individuals harnessed with wondrous body, senses and mind are projected by them, are visible to everyone. The high-rank scientist like Einstein and Heizenberg are now convinced about this fact.

**The first and the last objective of our study will be to logically convince this ideology and thereafter we will try our best to make it appealable to the aspirants in such a way so as they spontaneously adhere to this path.**

## **1.3 Significance of the Study**

Sankhya system through its evolution- theory points out towards ego as the main cause of all the problems. No doubt each and every evolutes of Prakriti is imbued with gunas but mere study of Gunas cannot help to solve the

problem, unless a thorough study of the whole system is carried on. Through the whole study, one will be able to know where from the actual problem starts. The actual problem starts from the ego which presides over a performer or a doer. When the doer, because of ego, commits mistakes, the problem starts. To get at the actual cause of the problem the whole study of Sankhya can only be helpful. Only then the Gunas' role can be understood and utilized properly. There are 9 systems in Indian philosophy 6 are of homogenous categories for e.g. 1) Nyaya 2) Vaishashik 3) Sankhya 4) Yoga 5) Purva Mimansa 6) Uttar Mimansa (Vedanta) and in the heterogeneous category 1) Charwaak 2) Jainism 3) Buddhism

This categorization is based on the conviction of the faith and non faith in the Vedic tradition. The 6 systems which believe in the authority of Vedas are homogenous systems and other 3 are heterogeneous because they not believe in Vedas.

Out of these 9 systems, Sankhya philosophy is most ancient and has a great impact on Indian culture, religions, traditions, various branches of knowledge such as medicine, astrology, astronomy and what not. Its importance is so great that even Bhagwan Krishan could not help mentioning name of Kapil, the propounder of this system. Bhagwan Krishan recognizes him one of the top most accomplished people and identifies him with his own personality (1). In Sanskrit tradition the one who put the things or thought in order is known as Vyasa, the organiser, and the organiser is he who organises the things in such an order so that they may serve the purpose for which they are. Vyasa, here is also acknowledge as a person who did all this.

Here Bhagwan Krishan recognizes Vyasa also (the systematiser of traditional knowledge in the form of Puranas and Mahabharat) the best organiser in the world. Bhagwan Krishan mention name of Kapil, and Vyasa signifies there importance in Indian tradition. These two personalities thus recognized by Krishan are the back bone of Indian culture and out of these two, Kapil, is recognized as the most accomplished leader, systematiser or manager. Kapil and his Sankhya system of thought really deserve the appreciation which they got in the Bhagwadgita. Kapil's system of philosophy is known as Sankhya, but the work composed by him, available as Sankhya-Sutra, is not recognized a genuine work. It is recognized as a later reconstruction of the thought by some scholar of 16th century A.D. The original work of Sankhya is not available now; we only know the tradition of teachers of Sankhya the first one

(1) Bhagwadgita 10.26.

is Kapil, second is Panchshik and third is Aasuri and the fourth one is Ishwar Krishna. Only the Sankhyakarika, the soul work of Ishwar Krishna is available to us now. It has got all the elements of management as well as transformational elements, which harness the leader. Hence the researcher got interested in taking up the subject for her research studies related to it.

We as seeing, hearing, smelling, touching, tasting, moving, thinking, aspiring and desiring beings, are placed in an extremely wonderful world. We belong to this earth and around this innumerable planets, astrims, constellations, thousands of Milky Way's are placed. The scientists when see with the most sophisticated telescopes their vision is blurt, but the astral bodies still exist farther and farther.

We on earth see around us the multiple orders, schemes of flowers with variety of colours and fragrance; see variety of juicy fruits and innumerable variety of vegetables, plants, trees of innumerable sizes shapes and character; also see multiple variety of animals, creatures, being and things; see with wonder struck eyes the well laid out plan of earth with mountains, plains and oceans; see also come across the wonderful phenomena of falling of snow on the mountains the flowing of innumerable rivers in the plains for irrigation and drinking purpose hurricanes, storms, which balance the temperature, also see variety of energy like fire, wind, atmospheric electricity which cuts as under the clouds for shower of the rains.

The wondrous scheme and multitude variety of beings and things with intricate and complicated structure which helps them to see interact the atmosphere around them and to think and visualize the methods to live there in comfortably, emphatically inspires us to think about some cause, which though is not visible, but still does exist to project and to create the whole gigantic and wondrous scheme of the cosmos.

All beings having a bit of intelligence from innocent child to a penetrating sphere, scientists, philosophers and thinkers try to grow into the secret cause of the universe. This query is as old as the history of human beings. With the dawn of the thinking capacity in the man, he was wonder struck on seeing the natural environment on him and tried to know how it exists and who does make it. Some incapable of getting the reply get passive about getting the answer of this question. But there are some, who are not discouraged and continuously probe to get an answer to this. The things around us, grow, exist for some time and then decay. We also are born, grow and then die as old people, then, who is there who made us all. We have slights of thought but fail to know the truth. There are many types of efforts in this direction:

Scientific, Philosophical and Spiritual. Sciences try to observe the natural phenomena, try to know the nature of material forces, and the laws governing them and then they experiment in the labs to verify the character of the things and laws governing them. Hereafter, they try to utilize them for the fulfilment of the needs of the life. It is the result of these efforts that we can talk to distant people through mobile phones, travel to cover the long distances by aeroplanes and even make journey to the planets in our neighbourhood through rockets.

The philosophers on the other hand, also observe himself as well as his wondrous world and then through various means like direct perceptions , inference , logic and through the experiences of our forefathers , handed over to us through scriptures, delve deep to propound the theories about its cause and its process of creation.

Such types of efforts were done all over the world by the thinkers. As a result a number of philosophical systems came into existence. About nine philosophical systems are available in India, six homogeneous- Nyaya, Vaishishik, Sankhya, Yog, Purva Mimansa, Uttar Mimansa, and three heterogeneous - Charwaaka, Jainism, and Buddhism. Heterogeneous systems are those systems which challenge the authority of Vedas and probe the truth independently on rational grounds. Homogeneous system of philosophy somehow or the other believe in the authority of the Vedas. Though all of them (Sankhya, Yoga Nyaya, and Vaishishik, do not adhere to the spirit of Vedas. However, they do not challenge the authority of the Vedas.

Out of all these systems, Sankhya is the most ancient system of philosophy and highly rational in approach. Ongoing through the written records of various aspects of Indian culture just like religion, philosophy, art, architecture, medicinal systems, astrology, astronomy, polity, governance, administration, festivals, and various customs prevailing in the society are duly and largely influenced by the philosophy of Sankhya. We would find the effect of the three Gunas- Sattva, Rajas, Tamas on almost all of them. Bhagvadgita is such a work as, has corroborated the effect of Sankhya philosophy on the Vedanta philosophy. Bhagavadgita is such a work as has absorbed all the philosophy of Sankhya into Vedantic fold. Ishadarshanam a recent composition on Indian philosophy follows suit. In fact, Sankhya and Vedanta are the two philosophies which have highly influenced Indian culture. They are actually the warp and whop of the fabric of Indian society.

Sankhya system of philosophy is traditionally known to be propounded by a renowned accomplished philosopher and spiritualist- Kapil, who is highly acknowledge in the Bhagavadgita (2) as an accomplished person. He is said to have composed a philosophical treatise known as Sankhya Sutra, which is not available to us now. Most probably it has been lost due to some natural calamity.

We come to know through tradition that Kapil taught his system to his disciple Aasuri, who further taught it to his student known as Panchshika. Tradition reveals that Panchshika elaborated the thought of Sankhya into his work known as "Shasti Tantra" and taught it to his many disciples but this book is also not available to us, we only know its name, referred in the Mahabharata along with its tradition originated by Kapil and propagated by Aasuri. It is however the great luck of the students of the philosophy that a scholar known as Ishwar Krishna (4<sup>th</sup> century A.D.) who happen to be a follower of Sankhya tradition composed a treatise of seventy two karikas (verses) very briefly, logically and lucidly enunciating the traditional tenets of Sankhya known to him authentically. It is the only work on Sankhya system, which is available to us and it is highly regarded in Indian philosophy.

Man as seeing thinking and aspiring being is beset in this vast world in such a way as it is fully depended for his survival and query needs on it.

दुःखत्रयाभिघाताज्जिज्ञासातदभिघातकेहेतौ ।  
दृष्टे सापार्था चेन्नैकान्तात्यन्ततोऽभावात् ॥ १ ॥

दृष्टवदानुश्रविकः स ह्यविशुद्धिश्च क्षयातिशययुक्तः ।  
तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात् ॥ २ ॥

The Sankhyakarika highlights this individual being as well as his vast world in all the aspects. This work makes an individual the central point as the concern for his study. It opens with the mentioning of the problems of an individual and shows its deep concern for their solutions. It says that the man in this world is primarily beset with problem of survival. He has the feeling of thrust, hunger and protection. All his needs are fulfilled by the world and the worldly environment around him. In spite of his fulfilment of his needs from the world around him, there are certain threats to his life from the ferocious creatures and animals and micro beings. Some animals are threat to his life

(1), (2) "सिद्धानां कपिलो मुनिः" Bhagwadgita 10.26.

Like tiger, wolf etc. and still others are helpful to him like cow, buffalo, horse etc. micro beings invisible to him cause him various diseases. Apart from this there are certain natural calamities like floods, earthquakes falling of comets and astral bodies. Even planetary conjunctions have a positive and negative impact on him. He tries to manage them through the available means through ordinary knowledge as well as through the means of propitiation and prayer and through the performance of rituals to hierarchy (Gods). The Sankhyakarika categorically spells out that both these means are insufficient for him to solve his problem for good, rather at time they confuse him. (3)

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।  
पङ्कन्धवद्भयोरपि संयोगस्तत्कृतः सर्गः ॥ २१ ॥

इत्येष प्रकृतिः कृतो महदादिविशेषभूतपर्यन्तः ३ ।  
प्रतिपुरुषविमोक्षार्थं स्वार्थैव परार्थाः श्रमः ॥ ५६ ॥

औत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकः ।  
पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वद्व्यक्तम् ॥ ५८ ॥

Facing the above said problem man right from the ages, is concerned and has a deep curiosity to know himself and his world as well as the cause of both. Sankhyakarika mentions categorically and emphatically that not alone an individual is curious to solve his problem, but in him the ultimate cause of the world is causing such an aspiration and enquiry. Not only the ultimate cause has become an enquiry into him, but it has properly and thoroughly outlined a scheme of world which may not only help to fulfil his queries but also relieve him of the entire problem mentioned above. (4)

In fact, all levels of beings are not capable to see the things with penetration and look into them in order to probe their cause. Nature is nurturing gradually and slowly all beings to such level, where from they can probe into the cause of themselves as well as of their world. (5).

Only a few people are gifted for the observation and probe of this capability. Kapil was one of such blessed beings. He was harnessed by nature that he

(3) Sankhyakarika 1, 2

(4) Sankhyakarika 21, 56, 58

(5) Sankhyakarika 21

could invent such methods which might help him to observe deeply and look deeply and could observe directly the essence of beings, things and the world. Kapil and his successors: Aasuri, Panchshik, and Ishwar Krishna, all of them were inspired to such a level as they could see the ultimate cause.

तस्माच्च विपर्यासात्१ सिद्धं साक्षित्वमस्य पुरुषस्य ।  
केवल्यं माध्यस्थ्यं द्रष्टृत्वमकतृभावश्च २,३ ॥ १९ ॥

तस्मात् तत्संयोगादचेतनं चेतनावदिव लिङ्गम् ।  
गुणैर्कर्तृत्वे चर तथा कर्तव्यं भवत्युद्दासीनः४ ॥ २० ॥

They professed that there are two categories of entities, which are the cause of all. One is Purusha, which they brand as above all defects and changes, pure, pervasive and substantive consciousness above this way of all actions and reactions (Shudh, Budh, Mukta). The other category of the ultimate existence is branded by them Prakriti, the nature. It is the finest consolidation of the material cause which is inanimate and is the compendium of planning, execution, and finalization as well as, is possessed of the characteristics of pleasure, pain, and loathsomeness.(6).

दृष्टमनुमानमाप्तवचनं च१ सर्वप्रमाणसिद्धत्वात् ।  
त्रिविधं प्रमाणमिष्टं प्रमेयसिद्धिः प्रमाणाद्धि ॥ ४ ॥

प्रतिविषयाध्यवसायो दृष्टं त्रिविधमनुमानमाख्यातम् ।  
तल्लिङ्गलिङ्गिर्पूर्वकमाप्तश्चुतिराप्तवचनं तु३ ॥ ५ ॥

सामान्यतस्तु दृष्टदतीन्द्रियाणां प्रतीतिरनुमानात् ।  
तस्मादापिचासिद्धं परोऽक्षमाप्तागमात् सिद्धं ॥ ६ ॥

Both these entities are extremely subtle as well as pervasive and also are independent of each other. Both of them are not observable by the eyes. Only through special means and exalted or gifted eyes, one (like Kapil, Aasuri, Panchshik and Ishwar Krishna) can detect them.

Sankhyakarika duly mentions that a person adept in observing the things deeply, analysing them, inferring the results, verifying them can realise the facts of the truth. (7)

(6)Sankhyakarika 19, 20

(7) Sankhyakarika 4, 5, 6



The profunder of Sankhya was fully specialized in the above mention procedural methods for getting at the truth. And it is through these measures that they concluded that the basic substances or the principles and the base of the universe are two: 1) pure substantive consciousness which they call Purusha and 2) subtle matter constituent of 3 Gunas (Sattva, Rajas, Tamas) which they call Prakriti. Both of them are pervasive and also are independent of each other (8).

**These characteristics of the ultimate principles generate a few questions before we show the evolution of the world through them.**

A deeply enquiring reader while going through the Sankhyakarika as to make a few filling in the blanks, if he wants to move ahead with the study on the rational ground.

**In fact, Sankhya has presented its philosophy in such a way as the dualists can recognise it as a dualist system of philosophy and the monists on the other hand can understand the Sankhya system as a non dualistic (monistic) preparation so as to jump and take a final lead in to the absolute monism.**

**They did it by solving the desideratum existing between Purusha and Prakriti because of dependence of Prakriti on Purusha for starting the process of creation, even when it is said to be independent. They solved this desideratum by taking Prakriti as the volitional power of Purusha and thus welded both of them together (Purusha and Prakriti) as one.**

Such type of efforts have already been done by **Badraina Vyas (1958)** the author of the Bhagwadgita and has presented an amended form of Sankhya philosophy which is upgraded to the Vedantic fold and is presented in the Bhagwadgita.. The Prakriti, which is admitted by Sankhya as independent, is accepted by the principle Upnishads as an inherent or inseparable volitional power of Brahman: the Existence-Consciousness- Infinity, and Purusha of Sankhya as Brahman. And in this way Badraina Vyas, the author of Bhagwadgita following the Upnishads as accepted Sankhya's Prakriti as an inseparable volitional power of Brahman and has, in this way, absorbed the whole system of Sankhya into Vedanta. **In the Bhagwadgita, in reality, the Sankhya system is Vedantised and Vedanta is Sankhyaised.**

(8) Sankhyakarika 1-11

A recent work “Ishadarshanam” also like Bhagwadgita following the style and trend of Bhagwadgita through rationalistic discussion and appropriate logic, has shown the process of merger of Sankhya into the Vedanta which, in fact, is implied in the very text of Sankhyakarika, the only original available source of Sankhya. The Puranas in general also accept this merger. Hence 1) The Sankhyakarika 2) The Bhagwad Gita 3) The Ishadarshanam and 4) relevant portions of Puranas will be our primary sources of our research work.

Even recently like Dr. Chanderdutt Sharma the author of “A Critical Survey of Indian Philosophy” is to be duly referred in this context. His general estimate of the Sankhya philosophy is to be referred to for the filling in the blanks viz., shortcomings just said above (9). He commenting upon the shortcomings remarks- ‘If Parakriti and Purusha are absolute and independent, they can never come into contact and hence there can be no evolution at all. As Shankara as pointed out, Prakriti being unintelligent and Purusha being indifferent and there being no third principle, no tritium quid, there can be no connection of the two.

Neither real contact (Sanyog) nor resemblance of contact (Sanyogabhas) nor mere presence of purusha (Sanidyamatra), as we have notice about can explain evolution. Sankhya realises the mistake, but in order to defend the initial blunder, it commits blunders after blunders.’ (10). Dr Sharma further remarks, ‘To dig a chasm between them is to undermine them both and that is what Sankhya has done. The logic of Sankhya requires it to maintain the ultimate reality of the Trancendental Purusha alone and to regard Prakriti as its inseparable power.

When this Purusha is reflected in its own power Prakriti, it becomes the empirical ego, the Jihva, the phenomenal. Plurality belongs to this Jiva, not to the transcendental Purusha. The subject and the object the Jiva and the prakriti are the two aspects of Purusha, which is their transcendental background. It is the Purusha which sustains the empirical dualism between Prakriti and Jiva, and which finally transcends it. Every Jiva is the potential Purusha and Liberation consists in the actualization to this potentiality. This is the philosophy

(9) Chandaradhar sharma A Critical Survey Of Indian Philosophy, Great Britain, 1960 pp.165 -166

(10) Same as 9

to which the Sankhya logic points and which is throughout implicit in Sankhya, but which is explicitly rejected by Sankhya with the inevitable and unfortunate result that Sankhya has reduced itself to a bundle of Contradiction.’(11).

असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् ।  
शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम् ॥ ९ ॥

However, because of such shortcomings the importance of Sankhya system of philosophy cannot be underrated, as it has deeply influenced almost all the aspects of Indian culture. That is why Bhagwadgita amended it and upgraded it to Vedanta fold. Ishadarshnam follows as above.

Before we show the procedure of evolution in upcoming chapters, these two entities according to Sankhya, we would like to mention some special features of Prakriti. The entire visible world before us lies subtly inside Prakriti. It only emerges out of it and becomes visible to us when it becomes gross.

This principle is enunciated by them as Satkaryawaad viz., “**the effect exists priorly into its cause**”. (12)

#### 1.4 Sankhya’s Process of Evolution:

Sankhya system through its evolution- theory points out towards ego as the main cause of all the problems. No doubt each and every evolutes of Prakriti is imbued with Gunas, but mere study of Gunas cannot help to solve the problem, unless a thorough study of the whole system is carried on. Through the whole study, one will be able to know from where the actual problem starts. The actual problem starts from the ego, which presides over a performer or a doer. When the doer, because of ego, commits mistakes, the problem starts. To get at the actual cause of the problem, the whole study of Sankhya can only be helpful. Only then the Gunas’ role can be understood and utilized properly.

Sankhya defines man as a systematized or compendium organism of:-

- i. Body created by five elements:-earth (prithvi), water (jala), fire (agni), air (vayu) and space (aakash).

(11) (ibid p-165).

(12) Sankhyakarika 9

- ii. Five motor organs:-organ of speech (vak), hands (paani), feet (pada), organ of procreation (upastha) and organs of excretion (payu).
- iii. Five senses of intelligence:-eyes (netra), ears (sharavan), nose (nasika), taste (rasna), and texture (tvak).
- iv. Five tanmatras:-sound (shabd), touch (sparsh), and seeing (roop), taste (ras), smell (gandh).
- v. Three internal organs:-intellect (mahattattva / buddhi), ego (ahankar), mind (manas)
- vi. Two primary causes:-nature (prakriti), intelligence (purush)

Sankhya says that a man equipped with the comprehensive knowledge of these 25 entities enumerated above, becomes proficient to solve the entire problems. To quote:-

प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद् गणश्च षोडशकः ।  
तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि ॥ २२ ॥

**“One who knows comprehensively, the essential meaning of twenty five contents (of Sankhya) irrespective of place and position, whether be a mendicant with matted hair or be a recluse with clean shaven head or be a seer with tuft- hair and beard, is absolved of all problems”.(13)**

The 23 evolutes from serial number 1-5 are evolved from two primary causes, Purush and Prakriti.

When this evolution takes place, individuals as well as their world comes into being.

**The purpose of this evolution is the upliftment of the individual viz., soul through the experiences gathered during life time, and to help him, this way, to the level of Prakriti, technically superb and Purusha, attitudly perfect. These two, in fact, are the abiding and the essentially constituent principles of his personality. These two are beginning less and ad infinitum. Hence, man’s goal is ad infinitum. To say, in brief, the perfection of man is, his complete identification with Prakriti and Purusha. He has somehow, lost this identification with these two principles, because of his identification with ego, one of the evolutes of the prakriti. When through the practice of knowledge of Sankhya, ego, is said to its right place of an agency of performing the action (duty) being shorn of its weaknesses of selfishness and boasting,**

(13) Sankhyakarika Maathara Vritti 22

**then the performer is restored to his genuine position, perfect position. This is, what is, to be implied through the term Kaivalya viz., saying good bye to ego, which is the cause of separation, division, animosity, jealousy and plurality. When, ego, through knowledge of Sankhya, assumes his right place of instrumentality, shearing of his masterhood, the goal, assigned by Sankhya, for man, is accomplished.**

This cycle is going on perennially, for the knowledge is limitless and hence the cycle is limitless.

Out of the two primary causes, the Purusha is free of all shackles, intelligent and selfless (shudha, buddha, mukta) and Prakriti is non- intelligent, but dynamic potentially.

The potential dynamism of Prakriti cannot become kinetic, unless it is inspired by Purush.

Intelligence viz; Purush does not play any role in evolution, but the presence is sufficient enough to promote the potential dynamism of Prakriti into kinetic dynamism. For e.g. The presence of electric current in the wire is sufficient enough to light the bulb, if the bulb and the switch are in order.

The potential dynamism of Prakriti in Sankhya language is known as sattva, rajas, tamas. Sattva is for planning, Rajas is for execution and Tamas is for finalization. But the concept of the Gunas of Prakriti is much more comprehensive in the Sankhya system. Apart from planning, execution and finalization Gunas, stand also for multifarious roles and for all the evolutes that evolve.

When Prakriti is inspired by Purush for the purpose of evolution, then the rajas guna viz., execution factor is activated and thereafter it influences the other two potentials planning (sattva) and finalization (tamas).

And hereafter, there is an evolution of twenty three evolutes from mahattava to five elements as described in the items enumerated above from 5-1. As a result of this evolution the individuality and his multiple world comes into existence. **And because of the step wise counting of these evolutes, the system came to be known as Sankhya (from counting Samkhyaa). It is known so viz., Sankhya, as it is directly perceived and subsequently professed knowledge (from the verbal route chaksh/khya, to see and then to say).**

Man equipped with certain energies, potentialities, capacities and faculties, is placed in this complex world, which in certain ways is favourable and unfavourable in other ways.

Man is perennially, placed in the worldly environment in order to grow. He is struggling for his survival and safety, which, in a way, paves his way for his evolution and progress. Because of this struggle, he is gradually growing from lower position to higher position, from uncivilized to civilized state. During his growth and development, he happens to change his environment. Man presently is in a highly competitive world. Here also he is struggling for his survival and safety. This struggle of survival and safety has no end of progress. The final end is Prakriti and Purusha. Both are **Vibhu** viz., limitless. Hence his goal of progress should see no limit.

Sankhya says that during his struggle for his safety and survival when he succeeds, he becomes a victim of ego. If he fails he is prone to stress. Both ways, he is hampered in his effort of progress.

Sankhya giving the different stages of evolution from Purush and Prakriti up to individuals and their world, wants to give a message to the individuals that all the energies, potentialities, capacities and faculties that they possess, they get from nature. They are only an instrument of nature, sent in the world to fulfil a particular mission of nature and for nature. They are the part and parcel of nature. In fact, Purush and Nature respectively, are inspirational and dynamic in them and in their world. They and their whole world are to be identified with Purush and Prakriti. Thereafter, being like them, they should be selfless like Purusha and creational like Prakriti. This is the final goal of an individual. **(Na tallinonatenahinah) – (14)**

Sankhya thought, thus, in toto, is a motto for management. Purusha, Prakriti, and their project—the world—the nourishing, working, and training place of all, all constituents (Buddhi to 5 elements), necessary for its built up, are the essential ideals to be adhered to, in the management—for its project as well as for its all rank and file, from leader to labourer.

All rank and files, therefore, should become missionaries like Purusha and Prakriti and should go on doing the work as per the aptitude and capacities imbued in them by Purusha and Prakriti. Goal is the perfection like creation of Prakriti and selflessness like Purusha.

(14) Ishadarshanam, 162

To quote:-

प्रकृतेःक्रियमाणानिगुणैःकर्माणिसर्वशः,  
अहंकारविमूढात्मा, कर्ता, अहम्, इति, मन्यते।

**All actions are being done by the modes of Prakriti. The fool, whose mind is deluded by egoism, considers himself to be the doer. (15)**

तत्त्ववित्तुमहाबाहोगुणकर्मविभागयोः,  
गुणाः गुणेषु वर्तन्ते इति मत्वा न सज्जते।।

**He, however, who knows the truth about the respective spheres of gunas and actions, holding that it is the gunas (in the shape of the senses, mind etc.) that move among the gunas (objects of perception) does not get attached to them, Arjun. (16)**

And also to quote further for more clarification:-

यत्, करोषि, यत्, अश्नासि, यत्, जुहोषि, ददासि, यत्,  
यत्, तपस्यसि, कौन्तेय, तत्, कुरुष्व, मदर्पणम्।।

**Arjun, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer it all to Me. (17).**

शुभाशुभफलैः, एवम्, मोक्ष्यसे, कर्मबन्धनैः,  
सत्यासयोगयुक्तात्मा, विमुक्तः, माम्, उपैष्यसि।।

**With your mind thus established in the yoga of renunciation (offering of all actions to me), you will be freed from the bonds of Karma in the shape of good and evil consequences; and freed from them you shall attain Me. (18)**

**This knowledge is highly essential and indispensable, for it helps a performer in the following ways:-**

(15) Bhagavad.Gita.3.27

(16) Bhagavad.Gita.3.28

(17) Bhagawadgita.9.27

(18) Bhagawadgita 9.28

- i. **Project is taken up with a missionary spirit and commitment.**
- ii. **The commitment for accuses the first and the foremost essential for a manager or a leader.**
- iii. **There is no commitment without unwavering resolve for the purpose.**
- iv. **It is the greed for something (power, pelf, passion, personal publicity, partiality for someone) which deviate a manager or a leader from resolve.**
- v. **When resolve is dislodged, commitment is shaken. No commitment, no completion of purpose.**

When a performer works as a missionary, he works stress less, as per the aptitude and thus progresses and succeeds uninterruptedly - is the message of Sankhya. This attitude and knowledge also save a leader or a performer from over estimate and under estimate and many other negative factors:-

- i. Over estimate is harmful, because in this way, one being sure of success neglects certain measures, which are necessary for success.
- ii. Under estimate also deprives one of necessary measures essential for success.
- iii. If he is concerned too much for the results rather than the work, he wastes much of his energy in the worry of the results and hence is deprived of the full efforts necessary for work.
- iv. In addition, if he is uncertain about the success of the results, he is demoralized and in this way also his energies are wasted more on wasteful aspects, rather than on the project.
- v. And if he is impatient in completing the project, he, in hustle and bustle, will also commit blunders and will fail in his purpose.

This is the actual message of Sankhya philosophy for the management studies. This all is precisely professed in the Prakriti Sarga of Sankhyakarika and thoroughly explained in the third chapter, especially and all over in the Bhagawadgita.

Hence, one should try to be proficient like nature, which creates a wonderful world and on the other hand should be selfless like Purusha. Such type of attitude will bestow on him a favour from all around. He will get cooperation from everyone. Cooperation and coordination on all levels help one to be successful.

The researcher thinks that the proficiency in any area is enhanced to the highest level when work is done with missionary spirit. The present study promotes this idea and the researcher feels that more and more researchers



will be interested in taking up such type of studies in order to emphasize the above mentioned indispensable factors.

**The study:-“Unique and Universal Managerial Concepts of Sankhyakarika”, will substantiate the whole summarized above by the interpretation, analysis and synthesis of the theme of Sankhyakarika on the lines of management.**

I as a researcher, straight –forwardly and frankly, places on record my feelings that i would have not dared venturing into the subject hard, the great scholars like **Prof. Subhash Sharma** and **Dr.(Mrs.) Ipshita Bansal** not made a path into this area by their interdisciplinary and pioneering works:

**New Mantras in Corporate Corridors: From Ancient Roots to Global Routes**

**Management concepts in ancient Indian Psycho- Philosophic Thoughts**

These two books by the above mentioned two scholars, will serve for the researcher as torch- light while probing the unexplored subject matter of the Sankhyakarika from the angle of management studies.

Both these scholars, in their works, categorically, mention that Indian culture professes unity in diversity, conformity in clash, peace in disturbance and harmony in disharmony. Both these scholars have thoroughly, grasped the spirit of the Vedas and the Upanishads.

असतो मा सद्गमय ।  
तमसोमाज्योतिर्गमय ।  
मृत्योर्मा अमृतं गमय ।

The formal study of management began in the later 19<sup>th</sup> century by F.W. Taylor and Henry Fayol. But even before that, people were managing their affairs successfully on the basis of then available material. The ancient people were guided by the historical works, philosophical literatures, parables, proverbs, stories, anecdotes, novels and archives.

For example, Ramayana and Mahabharata wars were won successfully by lesser manpower aided by managerial technique; Alexander the great became world victor through efficiency of management ability; Babar got victory over Ibrahim Lodi, defeating his massive army of one lacs just by a meagre army of twenty thousand; the grand trunk road from Cuttack to Attak

was made by Sher Shah Suri just in a small period of two years and he made redundant the saying- "Rome cannot be built in one year" with his managerial abilities and strong will power.

The founder of the management studies like Taylor and Henry Fayol also propounded the principles of management on the basis of above mentioned traditional literature and records.

With the passage of time when management studies progressed the higher researches in the form of Ph.D theses came into being. In due course, certain researchers felt the need of again exploring the ancient literature and tried to search the managerial concepts therein. As a result, some research projects were taken up on ancient Indian philosophy and literature, getting an incentive from the well known book as Bhagawadgita where Bhagwan Krishan utilized the traditional philosophy to enthuse and encourage broken Arjun. This historical fact drew the attentions of the researchers towards the philosophical literature. As a result a number of studies were taken up.