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Ofcourse this created its repercussion that finally reached the ears of God Indra himself. The God thought to himself that if people on earth start passing their responsibilities to others, a time will be reached when God would be condemned for all evil that goes around.

Indra assumed the form of a very old man — toothless, with hollowed cheeks, shrivelled skin on the body all loose, back bent as if from incapacity to carry on the load, the chest as if bowing down in humility, and feet wobbling. He walked into the presence of the King as the King was instructing the gardeners. In fact the garden was in bloom with lush green foliage, fragrant flowers and juicy fruits hanging all around.

Indra in disguise asked the King, "Sir to whom does this beautiful garden belong? How beautiful are the trees and flowers". The King pleased and inflated in his ego said, "This is mine, I am the owner, I instruct my men to develop this land." Indra continued "Sir to whom does the yonder palace belong?" The King continued his bragging "Ofcourse it is mine. I got it constructed five years back." Indra smiled inwardly and added, "Yes Oh King! all this is yours, just as much as the eyes, the ears, the hands, the feet are yours." The King was slightly taken aback, and said "Yes, why do you say so?"

Thereupon Indra assumed his true form and with anger said, "The sin of killing the cow should also land on your shoulders." Saying so Indra disappeared.

The King was dumb-founded. He never realised that Indra would teach him a lesson thus. He called the people and the priests and admitted his crime to them and carried out the appropriate rituals for expiation of the crime.

People who dedicate some actions to God and hold on to the others do not enter into the spirit of the Gita injunction :

"Giving up all attachments to fruits of one's action, one who is ever satisfied and without any needs, even though such a one is engaged in action, he does not really do anything.

SHRI YOGENDRAJI in
Paramahansa ni prasadi

ISVARAKRSNA—THE AUTHOR OF THE SAMKHYAKARIKA

MODERN scholars of Indian philosophy are grateful to the celebrated teacher Īśvarakṛṣṇa, for the only authoritative text on which their knowledge of Sāṃkhya is based viz. his Saptati (or Sāṃkhyasapatati) which is usually called by the name Sāṃkhyakārikā. The work is found to have been quoted not only in the works on philosophy but also in the works on dharma; *vide* Medhātithi's bhāṣya on Manu 12.106.

It is a fact that the treatises by such ancient Sāṃkhya teachers as Pañcaśikha, Vārṣaganya, Devala, Jaigīṣavya and others have been lost in toto; only a very small number of their sentences of these treatises are found to have been quoted in subsequent works. Though the *Sāṃkhya-sūtra* contains some views of ancient teachers, yet a large part of it is undoubtedly of later period. Moreover its *sūtras* are not always well-arranged and a considerable number of *sūtras* do not yield proper sense. The Tattvasamāsa-sūtra simply mentions the categories and does not contain any reasoning. Thus it is needless to say that among the Sāṃkhya treatises the Sāṃkhyakārikā occupies the highest position and consequently Īśvarakṛṣṇa — its author — deserves all praise from us. He is rightly regarded as the सान्ख्यमूलकार (the author of the original work) by Kavirāja Yāti (Sāṃkhyatatvapradīpa p. 156) as all the writings of the earlier exponents are no longer in existence. All serious philosophers are found to uphold or criticize Sāṃkhya by quoting the sentences of the Sāṃkhyakārikā.

We find the following pieces of information about Īśvarakṛṣṇa in different works :

Īśvarakṛṣṇa was a Brahmin, for he is said to be a *vipra* (Sāṃkhyasaptati-ṛtti on Kā. 70) and Brāhmaṇa (Sāṃkhyavṛtti on Kā-70). The Chinese commentary on Sām. Kā by Paramārtha says that 'Īśvarakṛṣṇa was of the Brāhmaṇa family named Kauśika' (Eng. tr. from French by S. S. Suryanarayana Sastri). This shows that the *gotra* of this teacher was Kauśika.

The Sāṁkhya-vṛtti (on Sām. Kā. 70) informs us that Īśvarakṛṣṇa was Kosalaka, *i.e.* an inhabitant of the Kosala country. The territories of the Kosala *janapada* probably correspond to modern Oudh. According to the Rāmāyaṇa the river Gomati lay on its western side (2. 49. 11-12). This *janapada* had three important cities viz. Ayodhyā, Śāketa and Śrāvastī. Our teacher may have resided in any one of these cities.

According to the Jayamaṅgalā comm. (on Sām. Kā 71) Īśvarakṛṣṇa was a *parivrājaka* (*i.e.* *sannyāsin*). We find nothing in philosophical literature to disprove it. It is to be carefully noted in this connection that the name Īśvarakṛṣṇa does not bear the well-known characteristic feature of the name of a *sannyāsin*. The name contains neither the words like *ānanda* etc., nor does it bear any one of the titles (vis. Giri, Puri etc.) of the Dasanāmin *sannyāsins*. This shows that Īśvarakṛṣṇa flourished at a time when the custom was not in existence.

Though Īśvarakṛṣṇa informs us that he came to know about the Sāṁkhya doctrines directly from the unbroken Sāṁkhya tradition beginning with Kapila, yet there is no means of ascertaining the names of all the teachers who appeared in this tradition. The commentaries mention the names of only a few teachers—a fact which clearly shows that only the names of outstanding teachers have been mentioned by the commentators. It would be quite illogical to think that only a handful of teachers (say 10, 15 or 20) appeared between Kapila and Īśvarakṛṣṇa. It is unfortunate that no commentary informs us of the name of the *guru* of Īśvarakṛṣṇa. Though the Chinese Comm. on Sām. Kā. informs us that the name of the *guru* of Īśvarakṛṣṇa is Po-po-li, yet it is of little value, for the Sanskrit form of this name cannot be ascertained positively. Moreover the authoritativeness of this commentary is highly doubtful and as such we cannot take its view seriously. The Chinese source seems to suggest that Īśvarakṛṣṇa and Vindhyavāsa (or Vindhyavāsin) are identical. So far as our study of these works is concerned, we can boldly assert that this identity is unproven. It is sometimes said that according to the Tibetan tradition Īśvarakṛṣṇa and Diṇnaga are contemporary. As the Tibetan teachers had very little contact with the highly complicated schools as well as the sys-

tems of Indian philosophy we consider the opinions of Tibetan teachers highly doubtful unless supported by Indian tradition.

The date of Īśvarakṛṣṇa cannot be settled precisely. The oldest work in which the Sāṁkhya-kārikā is mentioned by name is the Anuyogadvāra sūtra of the Jainas (It mentions Kanagasattari, a Prākṛta word for Kanakasaptati — another name of Sāṁkhyasaptati or Sāṁkhyakārikā). As this work cannot be later than the first Century A.D., Īśvarakṛṣṇa may safely be placed before 100 B.C. This date cannot be taken as baseless, for the Māṭhara-vṛtti, a commentary entary on the Sāṁkhyakārikā is usually placed in the first century A.D.

The kārikā is quoted by Śaṅkarācārya in his bhāṣya on the Brhamasūtra (1.4.11). Some historians of modern times are attempting to prove that Śaṅkarācārya was born in 509 B. C. If this date is really proved, then Īśvarakṛṣṇa will have to be placed at least seven Centuries before Christ. Some modern scholars try to establish that Īśvarakṛṣṇa is identical with the poet Kālidāsa. A glance of the evidences adduced by these scholars would show that the aforesaid view is based on very flimsy grounds. To say that since the Sāṁkhyakārikā has been composed in the Āryā metre, which has not been used in ancient treatises, Īśvarakṛṣṇa cannot be regarded as an ancient teacher is invalid, for the Āryā metre is found to have been used by Śabara in his bhāṣya on the Mīmāṁsāsūtra 4.4.24.

Though the Purāṇas—even such later Purāṇas as the Bhaviṣya and Brahmavaivarta — do not contain any reference to Īśvarakṛṣṇa, yet many Purāṇic statements are found to bear close similarity with the verses of the Sām. Kā. On heaven the Skandapurāṇa says अविशुद्धिक्षयाधिक्यदूषणैरेष निन्दितः (Kumārikā 10.34) which may be compared with Kā 2 सह्यविशुद्धिक्षयातिशययुक्तः; mark that in the Purāṇa has the same order of faults as is found in the Sām. Kā.). The Bhāgavata 7.7.40 also speaks of the faults of heaven and though here the order is different yet the number of the faults is the same एवं हिलोकाः क्रतुमिः कृता अमीक्षयिष्णवः सातिशयान निर्मलाः The antiquity and authoritativeness of the Sāṁkhyakārikā are undoubtedly proved by such similarities. R.S. BHATTACHARYA