

A Comparison of Classical Sāṃkhya and the “Vedāntic Sāṃkhya” of the Gītā

Classical Sāṃkhya	“Vedāntic Sāṃkhya” of the Gītā
<p style="text-align: center;"><u>Similarities:</u></p> <ul style="list-style-type: none"> • Spiritual practice of “intellectual discrimination and analysis of the principles of our being” (p. 70) • 24 cosmic principles (see chart) • “Multiplicity of conscious beings in the cosmos” (p. 76) • The means of liberation are “the dissolution of the identifying ego-sense, the discriminating action of the intelligent will and the transcendence of the action of the three modes of energy” (p. 76) • The Puruṣa is “eternal, passive, immobile, immutable” (p. 77) • Intelligence and will are aspects of the insentient mind that appear to be sentient because they are illuminated by the conscious soul (p. 73) 	<p style="text-align: center;"><u>Similarities:</u></p> <ul style="list-style-type: none"> • Spiritual practice of “intellectual discrimination and analysis of the principles of our being” (p. 70) • 24 cosmic principles (see chart) • “Multiplicity of conscious beings in the cosmos” (p. 76) • The means of liberation are “the dissolution of the identifying ego-sense, the discriminating action of the intelligent will and the transcendence of the action of the three modes of energy” (p. 76) • The nondual Self is “free, immaterial, immobile, eternal, immutable” (p. 77) • Intelligence and will are aspects of the insentient mind that appear to be sentient because they are illuminated by the conscious soul (p. 73)
<p style="text-align: center;"><u>Differences:</u></p> <ul style="list-style-type: none"> • Metaphysical dualism of Puruṣa (eternal, immaterial soul) and Prakṛti (insentient nature) • There are multiple individuals Puruṣas • “Purusha and Prakriti in their dualism are the cause of the cosmos” (p. 77) • Prakṛti is insentient and composed of 3 guṇas 	<p style="text-align: center;"><u>Differences:</u></p> <ul style="list-style-type: none"> • Metaphysical nondualism of Puruṣottama, who manifests as everything and everyone in the universe • There is only one nondual Puruṣa, the Puruṣottama who is at once the dynamic Lord of nature and the inactive Witness Self (p. 77) • “Purusha by <i>his</i> Prakriti is the cause of the cosmos” (p. 77) • While the “lower Prakriti” (<i>aparā prakṛti</i>) corresponds to Sāṃkhya’s Prakṛti, there is a “higher, a supreme, a conscient and divine Nature [<i>parā prakṛti</i>] and it is that which has become the individual soul, the Jiva” “higher Prakriti” (p. 80; BG 7.5)

Figure 1. The Dualist System of Sāṃkhya

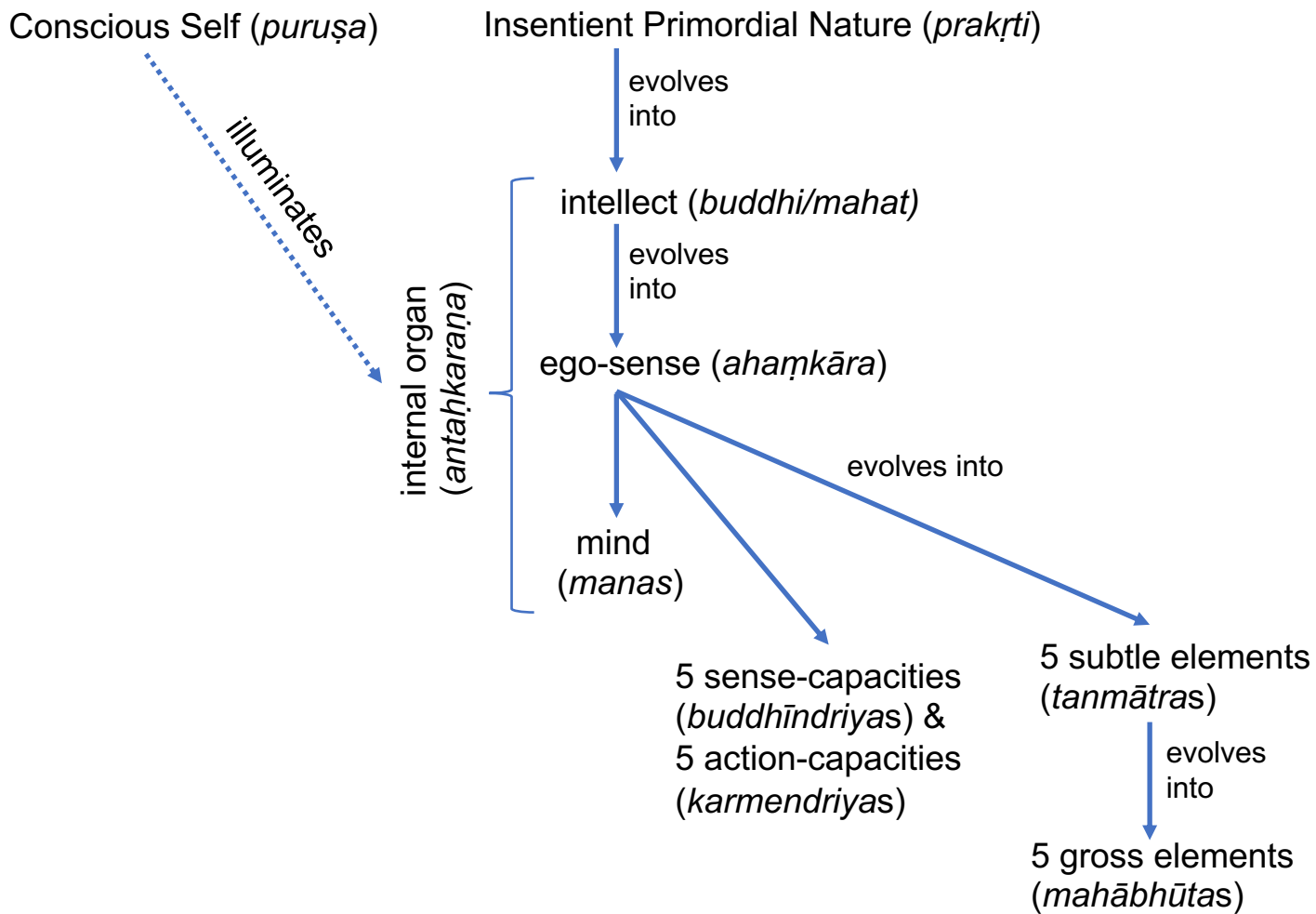


Figure 2. The Nondual Vedāntic Sāṃkhya of the *Bhagavad Gītā*

