

Samkhya Philosophy And Ex Post Facto Research: An Analysis

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Abstract

This paper investigates Sankhya Philosophy and Ex Post Facto Research. Sankhya is an old philosophical system from India, while ex post facto research is a specific way to do research. They come from different times in history, but both Sankhya philosophy and ex post facto research deal with causes and effects. This paper examines how Sankhya philosophy and ex post facto research are similar and different. It also shows how Sankhya philosophy can make the study of ex-post facto research better. The findings show that Sankhya philosophy gives a useful way to understand the complex links between variables in ex post facto studies. This paper adds to the ongoing talk about how philosophy and research methods can work together. It shows the benefits of using ideas from different fields to create new knowledge.

Keywords: Sankhya philosophy, ex post facto research, causation, research methods, interdisciplinary approaches.

Introduction

Samkhya Philosophy can be interpreted as the "Theory of Numbers or Enumeration," emphasizing the subtle principles of energies that govern the universe and all living beings. A comprehensive understanding of Ayurveda is unattainable without a foundational grasp of Samkhya Philosophy. While references to Samkhya appear in numerous ancient texts, our primary focus will be on the 'Bhagavata Purana,' the teachings of Sage Kapila, and the Caraka Samhita. Samkhya is one of the six philosophical frameworks that significantly influenced Ayurveda, with Sage Kapila recognized as its founder. He posited that the desire for creation and procreation is an inherent instinct within all individuals, rooted in the very nature of the universe, which birthed us. As integral components of the universe, we share this intrinsic desire. Much like the Dao symbol, which represents the interplay of yin and yang—male and female aspects—Samkhya illustrates the duality present in universal energies, namely Purusha

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and Prakruti. The Male Divine, or Purusha, seeks to experience itself through the creative potential of its feminine counterpart, Prakruti. This dynamic is initiated when the 'divine' breathed life into existence through the sound OM, thus introducing the duality of ego encompassing both male and female. The creation of the universe ultimately stems from the divine love between Purusha and Prakruti and their mutual desire to express that love. Samkhya Philosophy articulates the theory of the universe's creation through 24 subtle elements. To comprehend Ayurveda, it is essential to first understand Samkhya Philosophy. There are various interpretations of Samkhya, and the explanation provided here may differ slightly from others you may have encountered. This interpretation is based on the description found in the ancient text, the Bhagavad Purana.

Samkhya offers insights into the universe and our place within it, emphasizing the evolution of gross elements from more subtle ones. Subtle principles can significantly influence our daily lives. Ayurveda acknowledges that subtle energies or aspects of consciousness can play a crucial role in the onset of disease. This understanding of Samkhya is closely linked to the concepts of Shakti (Universal Divine Energy or Source – Feminine) and Shaktiman (Divine Source – Masculine), as described in Vedanta, the ancient scriptural texts. Shakti represents power or energy, while Shaktiman is the wielder of that power.

According to Vedanta, there exists a singular, powerful entity that is the source of all creation, referred to as 'PURUSHA' in Samkhya Philosophy. The process of creation, from the perspective of Samkhya, begins with two fundamental concepts: Purusha, the enjoyer or predominator, and Prakrati, or Matter. In Samkhya, we refer to matter in its original, balanced state. When Purusha gazes upon Matter in this pristine condition, life is infused into it. This can be likened to the notion that God has breathed life into the universe, as described in the Bible. Thus, Purusha embodies energy and the wielder of power, while Prakrati represents ENERGY in its potential form, capable of transforming into various life forms. From Vedanta, we also learn that this ENERGY is present as the 'self.'

Understanding the concept of the SELF is essential for distinguishing between a living body and a deceased one. In the case of a deceased body, all physiological functions cease—there is no respiration, brain activity, or cardiac function, leading us to declare that someone has passed away. However, from the perspectives of Vedanta and Samkhya, it is the presence of the self within the body that differentiates the living from the lifeless. Samkhya would articulate that the SELF has departed from the physical body, rather than stating that someone has died. It is important to note that our discussion here is not focused on the body, mind, or self-conception, as these are addressed separately. When we refer to the SELF, we are alluding to the SOUL,

or JIVATMA in Sanskrit—a spiritual essence that resides within various layers, including the mind, intellect, ego, and both gross and subtle forms of the body.

An Overview of the Universe as Interpreted by Samkhya

Samkhya philosophy is grounded in two fundamental principles: Purusha and Prakrati. It offers a framework for comprehending the universe through the lens of subtle energies and their interactions, as articulated in the ancient text known as the 'Bhagavad Purana.' This text delves into the concepts of shakti (power) and shaktiman (the powerful). In Samkhya ` Ayurveda recognizes three Prakruti (doshas) which consists of the five basic elements; Kapha (Water and Earth), Pitta (Fire) and Vata (Air and Space/Ether). Each individual has their own unique combination of these elements that shape their constitution (Prakruti) according to the primary aspect, or element. When an individual is in a harmonious state among the three doshas, they are regarded as physically moving towards optimal health as per Ayurvedic principles. However, an imbalance and/or affliction of any of these aspects is thought to lead to the development of a particular disease.

These three elements generate seven dhatus that are the structure of the body, and everyone has a certain combination of these elements but arguably one stands dominant. This is called the individual's constitution or prakriti, and represents the individual's primary causes of health issues. Individuals are also projected to three modes of nature (Manifests): the Mode of Goodness (Sattva), Mode of Ignorance (Rajas), and Mode of Passion (Tamas). All doing (our karma) is shaped by these three modes. The seven dhatus according to Ayurveda are: chyle, blood, flesh, fat, bone, marrow and semen. Kapha (Earth/Water), governs blood, fat, marrow, and semen. Vata (Air) governs the bones and joints. Pitta (Fire) governs 'Agni', which is the digestive process of the body. Vata (or Vayu, or air) governs the overall movement of the dhatus.

Ayurveda is founded upon one of the six philosophical frameworks known as Samkhya, a theory articulated by Sage Kapila. This framework provides insights into the origins of the universe and life, presenting a model of consciousness that evolves from the non-material to the material. It posits that the universe is comprised of two fundamental realities: Purusha (consciousness) and Prakriti (the unmanifested or matter). While Purusha and Prakriti are entirely distinct, they remain interconnected. Purusha is characterized as uncreated, absolute, pure, and serves as a passive observer of creation, whereas Prakriti is dynamic, creative, and represents the initial principle of manifestation, encompassing the three gunas: Rajas, Tamas, and Sattva. Prakriti operates as an automatic force, containing all potential causes and effects

within itself. When Purusha and Prakriti interact, the equilibrium of the three gunas is disrupted, leading to the emergence of Mahad (Buddhi), which subsequently gives rise to Ahamkara (Ego) and activates the trigunas. The interplay of Rajas with Tamas results in the formation of the five tanmatras and the five great elements (pancha mahabhutas). These elements, in turn, give rise to the three doshas: Vata, Pitta, and Kapha. Additionally, the interaction of Rajas with Sattva produces five sensory organs for acquiring knowledge and five active senses.

Ex post facto research is particularly suitable for social research when manipulating the characteristics of human participants is either impractical or unethical. It serves as an alternative to true experimental research, enabling the examination of hypotheses related to cause-and-effect or correlational relationships in situations where traditional experimental or quasi-experimental designs are not applicable. Even though ex post facto research focuses on research that has already taken place, it certainly holds a few of the basic principles of experimental research. It is based on explaining an outcome, based on preceding conditions, what effect one variable has on another, and confirming assertions through statistical method of hypothesis testing. As Kerlinger and Rint (1986), articulated in terms of social science research, ex post facto research attempts to suggest possible relationships by examining existing conditions and possibly looking at historical information that contributed to those conditions.

The method derives its strength from the use of preexisting data; possibly not intended for research at the time it was collected. The term ex post facto literally means "from what is done afterwards," and so can somewhat be construed as a reverse form of experimental research. Cohen, Manion and Morrison (2000), stated ex post facto research begins with groups that already differ and then looks back in retrospect for possible self-identified causes as distinct from starting with a comparable group with different treatments and determining how they vary on dependent variables. Ex post facto research clearly can turn a non-experimental design into pseudo-experimental designs.

An ex post facto method is employed to explore potential antecedents of events that have already occurred and cannot be manipulated by the researcher. For instance, a study could be initiated to investigate why one town in the Midwest experiences a higher incidence of cancer compared to its neighboring towns. If the investigation reveals that a significant number of homes in this town utilize wood-burning stoves and fireplaces, the researcher may hypothesize that exposure to wood smoke contributes to the increased cancer rates. By retrospectively identifying possible causes, the expert adopts an ex-post facto approach to validate this

hypothesis. Consequently, the researcher examines the effects of a naturally occurring event on a subsequent outcome, aiming to establish a causal or correlational relationship between the two.

For those contemplating an ex post facto design, it is important to consider certain limitations associated with this type of research:

1. Lack of random assignment to treatment may bring in confounding variables.
2. The sample is not random, limiting generalization.
3. There is often little knowledge of any participants who may have dropped out of the study.

Yet, there are some benefits of an ex post facto study, namely you are using data that has already been collected, you require less permission in terms of gaining access to do your study versus finding participants to take part in the study, and you would spend little time doing the study as opposed to having to create the data.

Similarities

Emphasis on Causality

Causality is significant for both Sankhya philosophy and ex post facto research. In Sankhya philosophy, causality relates to karma - the basic idea that whatever we do has consequences that may affect our future. This view emphasizes the interconnectedness of everything and that you need to think about what the impact of your action will be. This is like ex post facto research's interest in causality and identifying the reasons for some result or outcomes or an event. For ex post facto research, the relationships between a set of variables are examined to reveal the relationship that acted as the cause of certain phenomena. This investigation of relationships offers insights into the relationships of factors, illustrating some of the complexities of causality. Both Sankhya philosophy and ex post facto research stress that exegeting the subtleties, and interactions of which ever causal relationships affected the outcome is significant, thus suggesting that the full complexity and awareness of causality is necessary.

Focus on Relationship

Priority on relationships is an important aspect of Sankhya philosophy as well as ex-post facto research. For Sankhya, the priority on relationships is seen in the relationships between purusha (consciousness), and prakriti (matter), which are important to understand the reality of existence and highlight connections between everything. Similarly, ex-post-factor research focuses on the relationships among organisms firming a variety of variables to understand how

independent and dependent variables are associated with certain results or events. Exploring these relationships in this way informs ex post facto research about the complex experiences that contribute to varied results. In both cases, the shared focus on relationships demonstrates the importance of understanding the complex and interconnected elements of reality and implores for a high level of sophistication and understanding about relationships resulting from our experiences.

Recognition of Karma

Karma is a key aspect of the Sankhya philosophy that expresses how your actions and decisions impact you personally, and the possibilities across the universe from a cosmic point of view. Every moment of the day, you make decisions, and every decision is based on the impact of previous decisions and your current habits and behaviors. The Sankhya philosophy supports the view of karma as important in being able to understand all the complexities of the accompanying variables that influence a person's life. The Sankhya philosophy also places emphasis on acting, and one's ability to change one's own life and the personal responsibility of the individual.

Use of Observation and Experience

Observational and experiential, are the basic elements of both Sankhya philosophy and ex post facto research. Observation and experience are the main points of consideration in Sankhya philosophy. The philosophy of Sankhya allows for a justification of attending to and experiencing the workings of the Universe. If someone can learn a skill that can lead toward the consciousness of purusha (consciousness), which is the observer again subject to some clarity about the interrelationship of the pieces that make up that which is called reality, and prajkriti (matter) and the process of observation and experience, the person becomes more conscious of what can be brought into the representational universe. Observation and experience are the basic tools of the ex post facto researcher to observe the interrelationships and analyze the variables to form coherent relationships about some variables. Most researchers include judgment decisions about the many trends and patterns that are elaborated to begin relating their theories or explanations about the data sets that emerge from investigations. In like manner, ex post facto research applies the processes of observation and experience to elaborate and analyze in-depth the interrelationships of some causal variables to ultimately discover the main causes of specific phenomena. Both Sankhya philosophy and ex post facto

research, the tool of experience and observation registers a claim of relevance and functions from the perspective of direct experience.

Focus on Understanding the Past

A commonality between Sankhya and ex post facto research and the role of studying the past. Sankhya originally had little, if anything to say or mean about the past in terms of a person's reality. The past plays an important role in a person's present, and to understand a person's reality, an analysis of whatever they learned in the present is important. To better understand one's reality the past must be acknowledged. In that line of reasoning, we can appreciate ex post facto research as it studies past possible reasons for past events and the impact or effects of them. Ex post facto researchers study the path of studied connections between variables, the causative nature of variables, and the impact of certain events. By studying the past, ex post facto researchers can better comprehend complex interrelationships between variables to better facilitate better decision making and policy development in the future. In summary, the common philosophies about the necessity of the past, as represented by Sankhya and ex post facto research, allow us to find or frame experiences and events in order to better understand them in relation to the current present and for the purpose of making decisions in the future.

Use of Analytical Reasoning

In both Sankhya philosophy and ex post facto research, analytical reasoning is the one step removed from the relations of purusha (consciousness) and prakriti (matter), in order to fully comprehend the many different nuanced factors that come into play in each individual experience. Within the Sankhya philosophy analytical reasoning is used to unveil the deeper complex occurrences and outlining its reality within ex post facto research uses the same reasoning to understand the relations amongst the various variables to ascertain reasoning behind certain outcomes. In ex post facto research, analytical reasoning is used to conduct data analysis, discover noteworthy themes and patterns, and explain the phenomena with fashioned theories. Overall, in ex post facto research, the application of analytical reasoning cultivates complex relationships among variables whilst aiding the researcher in uncovering the causes of certain experiences. With Sankhya eco-philosophy and ex post facto methodology in view, the reasoning analysis provides through Sankhya philosophy expresses the relation of purpose and analysis while highlighting the importance of critical thinking to analysis which leads to meaningful, profound understanding with insight about reality and complex phenomena. Analytical reasoning allows us to

Focus on Understanding the Underlying Principles

This focus on principle is at the core of both Sankhya and ex post facto research. In sankhya, that we seek to comprehend the universe—a union of purusha and prakriti. Sankhya philosophers explore these principles, to see in them some of the more opaque but significant workings shaping individual consciousness. Ex post facto research is also about uncovering the latent reasoning of characterizing multivariate connections. Researchers conducting ex post facto work, examine the connection between independent variable(s) and dependent variable(s) in some way, so they can develop an understanding of the real causes for having one outcome, or having a specific event occur. By examining the fundamental levels of the links between variables at this level, a researcher can develop a more nuanced understanding of the multiple levels of a complex phenomenon, as well as possible means to pursue that work in the future. Therefore, the links examining underlying principles in both Sankhya philosophy and ex post facto research is important to increase understanding of both how the essence of reality can be examined, and how to analyze the fundamental nature of the complexity of relationships among variables to achieve a greater understanding of the world.

Use of Empirical Evidence

Empirical evidence plays an essential role in the Sankhya philosophy in the same way it does in the ex-post facto research methods, only in the case of the Sankhya philosophy it is the empirical evidence that proves the statements about our reality. Through observation, experience and experiments, empirical evidence thus enables scientists to gather data, as well as to understand and justify the real-world phenomena that they state. To illustrate, Sankhya philosophers are entirely dependent upon empirically observed natural things to constitute their concepts of purusha (consciousness) and prakriti (matter). Likewise, ex post facto research also supplies empirical evidence to ascertain the status of the intertwined variables and furthermore to identify the underlying causes if the phenomena or events. The researcher gathers empirical evidence from various sources such as surveys, experiments, and observations for testing the hypotheses on the variable relationships that are necessary to reach the decisions on the phenomena being studied. According to the view that ex-post facto research can provide, it allows one to gain a unique perspective from various sources on the tangled relationships that exist between the variables and, thus, it allows the important causes and relationships of specific phenomena to be clearly identified. Therefore, the role of empirical evidence in Sankhya philosophy and ex post facto research remains the same as both rely on data and observations to back up the claims and to understand the world around us.

Differences

Ontological Assumptions

Sankhya philosophy is based on the understanding that there are two foundational principles present in the universe- purusa (consciousness) and prakriti (matter). In this regard, purusa is the constant, ever-present consciousness which underlies all existence; whereas prakriti is the constantly shifting and diverse material world influenced by the action and interrelationship of the three qualities of three gunas- sattva (purity), rajas (activity), and tamas (darkness). Sankhya philosophy's ontological stance is that the universe is a web of highly complex and interconnected relationships ultimately born out of the relationship between purusa and prakriti. Further, Sankhya philosophy states that ultimate reality is a unified whole and a total if all-inclusive worldview that negates and challenges many of the distinctions we make between subject and object as well as self and other; distinctions that we think represent real differences but in fact, are ultimately false and illusory. There are many significant implications for this ontological stance for the ways in which we think about reality, human experience, and power and the reason for human existence. Ex post facto research is not bound in the sense of ontological assumptions, but it is intended to look at data in a way to examine the data empirically, specifically examining patterns and relationships between variables.

Methodological approaches

Sankhya philosophy and ex post facto research represent very different methodological approaches, which relate to their very different epistemologies and ontologies. The epistemology of Sankhya philosophy is expansive and integrated, using reasoning, observation and experience as means to understand the nature of reality. The goal of Sankhya is approaching an understanding of the relationship between purusha (consciousness) and prakriti (matter) to explain reality's universality. In contrast, ex post facto research takes an analytical and empirical approach to reality, exploring the universe through analyzing data and uncovering relationships and assessing significance of independent and dependent variables. The methods used in ex-post facto research include various statistical methods and study designs that examine the relationships between the independent variables and dependent variables to explain what caused an event or outcome. While explanations sought in Sankhya Philosophy for universal rules and connections may depict similar properties to the explanations sought by ex post facto research for specific relationships in a particular context, the approach, nature and sources of knowledge, and realities being examined are quite

different. Both approaches are to increase knowledge of and understand complexity of relationships that exist within the large and small of the universe.

Goals and objectives

Sankhya philosophy and ex post facto research have divergent goals and objectives, while also being complementary. First, Sankhya philosophy describes liberation or moksha through finality of understanding of reality and of the self. This understanding is reached through the recognition that we are not our body, not our mind, and not the interplay of both; where an individual can start to recognize the difference by understanding the complexity of the relationships of "purusha" (consciousness) and "prakriti" (matter). The objectives of Sankhya can be recognized as improving comprehension of the universe and human experience, improving spiritual development and self-realization, and improving detachment and inner peace.

On the other hand, the principal goal of ex post facto research is to discover the basic causal forces that underlie certain outcomes or results, so that we might refine our understanding of the complex relationships among various causal variables. The goals of ex post facto research are: identify patterns of relationships among the variables; develop theories and explanations of observed occurrences; provide insights for recommendations for future research and to inform practice.

The nature of the goals of Sankhya philosophy and ex post facto research are different, yet both are likewise committed to the pursuit of knowledge and understanding, and ultimately will to provide useful information and recommendations to guide individuals in the world they face.

Scope and focus

The differences between Sankhya philosophy and ex post facto research in terms of their scope and focus are noteworthy. While Sankhya philosophy has a much broader scope and the focus is fundamental questions, such as: What is reality? What is the nature of the human experience? What is the purpose of existence? It allows exploration of certain features of the universe, specifically the notion of a cosmos through using a purusha (consciousness) and prakriti (matter) approach, providing a general account of the cosmos, meaning Sankhya philosophy attempts to draw together an understanding on all levels of human life: physical, mental, spiritual.

Ex post facto research has a more restricted and focused scope, as it concerns phenomena or events that the researcher wants to evaluate the reasons for occurring. It is based on analysis of the data to arrive at conclusions about the patterns of relationships and connections among the

variables of interest as well as develop theories and explanations of the phenomena observed. Ex post facto research is used empirically to compile information about specific research questions or hypotheses for a research study based on specified contexts or populations that cannot be extrapolated beyond that. Sankhya philosophy attempts to arrive at a more holistic view of the world, while ex post facto research aims more for a more substantive and in-depth meaning of a specific phenomena, or event.

Time and space

In the viewpoint of philosophy of Sankhya, time and space are interrelated dimensions of reality, both of which are relative. Sankhya argues time is multi-dimensional, cyclical, composed of cycles made up of cycles each with its own rhythm and characteristics. Likewise, space is not an absolute fixed entity; it is a development and an evolution. It is a network of multidimensional relationships where everything is interrelated and interdependent.

Conversely, ex post facto research treats time and space as absolute, unidimensional phenomena. Time is seen as a unidirectional dimension that only goes forward. Space is viewed as a three-dimensional fixed area. Often, ex-post-factory research is thoughtlessly taken for granted and will assume space and time, then measure and organize time and space using less flexible technical tools such as calendars, clocks, or maps. However, some ex post facto researchers are starting to entertain more flexible and contextual ideas about time and space and draw on philosophical, anthropological, and other explorations in the study of time and space. This thought process could yield a stronger understanding of time and space and, therefore, more insights into the phenomena installed, and better theories and structures of explanation.

Causality

Causality is a crucial part of Sankhya philosophy as well as ex post facto research, but the uses of the causal relationship differ. In Sankhya, causal relations are described with respect to purusha (consciousness) and prakriti (matter). In Sankhya philosophy, purusha is the ever-present consciousness always at the basis of our existence, while prakriti is everything we experience in the world (like the wonderful diversity of matter, thoughts, forms, activities, etc.). Prakriti exists as the interplay of the three gunas (or qualities) – sattva (purity), rajas (activity), and tamas (darkness). The causation relations between purusha and prakriti are important to understand the nature of reality and the human experience. In contrast, ex post facto research uses causation to refer to an analysis of independent and dependent variables. In ex post facto

research, researchers use statistical analyses, several types of research designs to analyse the independent/dependent CAUSAL RELATIONSHIP between variables and underlying causes of observed outcomes or events. Ex post facto research does acknowledge that causation is rarely simple and is often vexatious; without data analysis and identification of similar patterns and associations between variables, this identification of causation is complicated. In the Sankhya perspective, we are guided to understand the fundamental relationships (inherent relationships) between purusha and prakriti, while, ex post facto research points out causation using empirical relationships between variables.

Role of Researchers

The role of the researcher is dramatically different between Sankhya philosophy and ex-post facto research, each stemming from its own ontological and epistemological assumptions. As a researcher under Sankhya philosophy, the researcher is a seeker of knowledge who is trying to understand the fundamental nature of reality. This role is a reflective and contemplative researcher, primarily using meditation and self-inquiry as avenues to understand not only oneself in relation to the world, but also the world itself. Ultimately, the researcher's aim under Sankhya philosophy is liberation (moksha) through correct understanding of true reality. In ex-post facto research, the researcher's role is to design and conduct studies that relate variables and identify cause(s) of certain outcomes/events. In research, once data is collected, it must then be analyzed, conclusions drawn, and findings systematically communicated to the associated parties. In ex post facto research, the researcher's primary aim is to increase knowledge in a field of knowledge, providing suitable insights essential for practical applications and important decision-making processes. Whereas the Sankhya researcher one seeks liberation through an understanding of reality, the ex post facto researcher hopes to contribute to the field that can lead to real-life meaningful impacts and change., the ex post facto researcher aims to enhance knowledge and offer actionable insights.

Generalizability

Generalizability has different meanings, implications, and relevance in Sankhya philosophy and ex post fact research. In Sankhya philosophy, generalizability is not an emphasis because this philosophical paradigm is interested in understanding fundamental tenets and universal truths that explain existence. The aim of the philosophy was to provide a complete and cohesive understanding of the world, where its tenets (e.g., the relationship between purusha and prakriti) were eternal and applicable to all individuals and situations. Conversely,

generalizability is very important to ex-post facto research, as researchers would like to generalize some observations and conclusions about a larger population or phenomenon, from the selected studies or samples. It is the responsibility of the researcher to examine how far the findings can and should be generalizable to other contexts and populations, with sample size, population characteristics and research design being factors to consider. In the end, ex post facto research, and practice, hopes to increase the knowledge base available, to be considered and applied across contexts. While generalizability is a factor while considering the validity and application of the findings.

Validity and Verification

Validation and verification are approaches to testing both Santkhya philosophy and ex post facto research that have some things in common, but approach validation and verification rather differently. Because Sankhya philosophy is based on the investigator's personal experience, it is validated by exploration and contemplation. The approach is insistent on experience and knowledge through insight. The researcher is advised to study self and reflect on verifying philosophic truths. By contrast, ex post facto research is developed based on the empirical method by utilizing statistical techniques intended to verify the hypothesis to ascertain the findings. Reliability and/or validity are defined with the help of the prescribed methods and, possibly, with the help of follow-up studies carried out by the researcher. They can also confirm the results by replicability and/or meta-analytic approaches to verify the earlier studies and the extent to which the results can be generalized. To conclude, Sankhya philosophy is informed by experience and insight, and ex-post facto research is informed by statistical measures and empirical research.

Implications and Applications

The Sankhya philosophy and ex post facto research have broad concepts and applications that are also methodologically dissimilar. A more salient remark is that they both represent distinctive ways of looking at reality and knowledge. Sankhya philosophy advances knowledge of reality, human experience and purpose. The philosophy of Sankhya too offers insights into the world surrounding us, the nature of hierarchical relations of human beings in their engagement with environment and principles and practices in pursuit of spiritual growth and self-realization. Sankhya philosophy has an impact on most fields such as yoga, meditation and environmental practice. Conversely, the ex post facto research is considered as a direct concern explaining and/or addressing specific social, economic and environmental issues. Both

approaches affect the policy, decision-making and operational frameworks across disciplines including education, health and safety, industry and business, and government. The field of ex post facto research applies and presents evidence for social impacts, market/profit viability and sustainability, program evaluation, and policy and decision-making and analysis. In conclusion, Sankhya philosophy provides a broad holistic construct for human knowledge of the world, and existence in the world; and ex post facto research provides a practical application of knowledge and a specified method to address problems.

Conclusion

In conclusion, the elucidation of the relationship between Sankhya philosophy and ex post facto research has revealed a scholarly relationship whose similarities can be recognized as complex and sophisticated to be equal. Although both possess certain salient features: impactful and indispensable features of research such as causation analysis, variable exploration & relationships, observation, and experience some significant differences are certain. Clearly, the branches constructed out of Sankhya philosophy and structure and ex-post facto research are surprisingly divergent in all their ontological postulates, methodology, objectives, and verification procedures. The parallels that are examined in both Sankhya philosophy and ex post facto research is a thrilling prospect of interdisciplinary dialogue and collaboration where research must comply with both its context, with different methodologies, and through an analytical and synthesizing form that will rigorously follow in causes, consequences, and relationships we make in research. This has also shown how we can apply the Sankhya philosophy as an ontology in the determination of the relationship of the variables whilst ex post facto approaches can be applied to test and prove the arguments of Sankhya philosophy. Finally, the meeting point of Sankhya philosophy and ex post facto research can further expand our minds regarding various phenomena that support border- and boundary-crossing to develop new knowledge that can further our theoretical knowledge and practice.

Suggestions for further research

There are some examples of possible future directions for research that relate Sankhya philosophy to ex post facto research, including:

1. The Use of Sankhya Philosophy and Ex Post Facto Research: Future studies could examine how the rational foundations of Sankhya philosophy might improve the design and methodology of ex post facto research.
2. Exploring How Sankhya Philosophy Fits into Different Areas of Ex Post Facto Research: It'd be really interesting to dive into how Sankhya philosophy pops up in various fields when

we're looking back at research. Think about sociology, education, psychology, and even economics. There's so much potential there!

3. Comparing Sankhya Philosophy with Other Philosophical Traditions: Looking ahead, it might be worthwhile to compare Sankhya philosophy with Western philosophical ideas. What are the similarities? The differences? How do these comparisons play out in the context of ex post facto research? It could open up some fascinating discussions.

4. Developing New Methodologies for Ex Post Facto Research: There's a real chance here to create fresh and lasting methodologies inspired by Sankhya philosophy. Imagine exploring ideas like karma and reincarnation in the framework of an ex post facto study. That could lead to some pretty groundbreaking insights.

5. Impact of Researcher in Ex Post Facto Research: Future studies may research directions related to ideographic biographical, personal or idiosyncratic experiences of the researcher on ex post facto processes and findings.

6. Ethical Issues in Research in Terms of Sankhya Philosophy: It will be interesting to look at ethical issues as informed by Sankhya Philosophy, particularly in terms of things like lies and secrets.

7. A Framework for Ex Post Facto Research Related to Sankhya Philosophy: Future work may include developing a research framework from the perspective of Sankhya Philosophy outlining principles and directions for research in ex post facto studies.

8. Relationship of Sankhya Philosophy to Qualitative and Quantitative Research: A discussion about the relationship of Sankhya Philosophy to qualitative and quantitative methods could be informative in considering applicability and limitations when doing different types of research.

9. The Role of Sankhya Philosophy Implications for Policy and Practice: Future work could examine the practical implications of Sankhya Philosophy to understanding the implications of action or interaction, for example, the implications in areas like, education, health care and business.

10. A Research Agenda for Sankhya Philosophy Research: developing a research agenda informed by Sankhya Philosophy, with some relevant and related questions and purpose, may provide more complete contributions to the field.

These thoughts are intended to inspire creative thinking about the implementation and use of Sankhya Philosophy for ex post facto research which will add to the dialogue and implementation for Scholarship and Practice.

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